

constructed from the
books of shi'a hadith

يا أبا عبد الله

قنبل المبرة

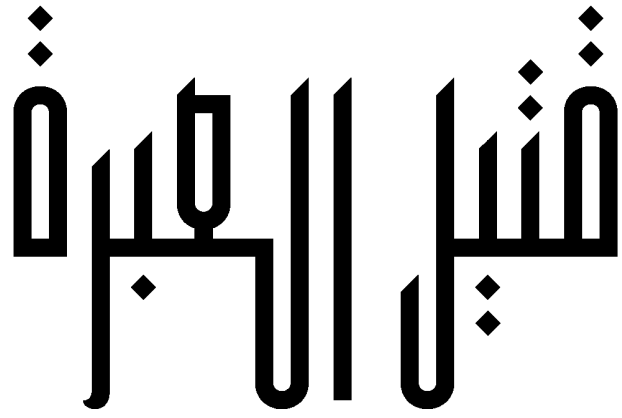


THE MARTYR OF THE TEAR

MAQTAL AL-HUSAYN



Shia Central



THE MARTYR OF THE TEAR

MAQTAL AL-HUSAYN (as)

constructed from the books of shi'a ahadith



by ShiaCentral

لا يوم كيومك يا أبا عبد الله

Preface



The tragedy of Imam Husayn (as) has been primarily documented in the historical books by early Islamic historians extensively. My intention with this book was to focus specifically on compiling Ahadith about the tragedies of Karbala, exclusively from the Shia Ahadith books, rather than relying on historical texts, which have already been widely used in other Maqtaal works. Often there have been complaints about the lack of authentic narratives for the Musibah of Al-Husayn (as), so this has been the purpose for constructing this Maqtaal, as this is as reliable as it can get, learning the tragedy of Karbala through Ahadith, independent of historical accounts.

My aim has been to gather Ahadith directly related to the tragedy of Karbala and the sufferings of Imam al-Husayn (as). The Hadith sources I have used are *Al-Kafi* by Al-Kulayni, *Amali* of Al-Saduq, *Amali* of Al-Mufid, *Amali* of Al-Tusi, and *Kamil al-Ziyarat* by Al-Qummi. I also included *Rawdhat al-Wa'izin* by Neyshaburi for some details about the Maqtaal taken solely from Ahadith. Additionally, I have refrained from using some other primary Shia Hadith books to avoid repetition of the same Ahadith and to maintain a focused collection.

I have also included the Arabic text of each Hadith alongside its translation, first, because some phrases carry more weight and are better understood when read in Arabic, and second, to allow Arabic-speaking readers to identify and correct any potential translation errors.

Lastly, I dedicate this book to my father, Sayyid Saleh al-Naqavi, and to those believers who yearn and long for the Ziyarah of Aba Abdillah al-Husayn (as). May Allah (swt) grant them the honour of visiting their Imams soon, as He promised to obligate His love and answer the duaas of those who weep and cause others to weep over the painful tragedy of the grandson of His Prophet (saw), Aba Abdillah, al-Husayn b. Ali b. Abi Talib (as).

Table of Contents

From Al-Kafi	11
1. Imam al-Husayn's age at the time of his martyrdom	11
2. Prophet's will to al-Husayn about his Martyrdom	11
3. Birth of Imam Husayn and Jibraeel revealing to Prophet about his Martyrdom	13
4. Al-Husayn (as) on his way to Karbala	15
5. Imam Husayn entrusting his Will to his daughter on the day of Ashura	16
6. Imam Husayn's Will to his son Al-Sajjad	16
7. The day of Ashura is a day of grieving	17
8. Imam Husayn was given a choice of achieving Help but he chose Martyrdom	19
9. The number of wounds inflicted on Aba Abdillah (as)	19
10. Angel's Curse upon the nation when they beheaded al-Husayn (as)	20
11. Yazid (LA) killed Imam al-Husayn (asws)	21
12. Trampling of the body of al-Husayn and how a Lion protected him	22
13. Pigeons cursing the Killers of Imam Husayn	23
14. Ziyarat of Aba Abdillah	23
15. Everything wept for Aba Abdillah on his Martyrdom except 3 (and method of his Ziyarah)	30
16. Yazid (la) mocked Imam al-Sajjad (as)	34
17. Head of al Husayn is in Najaf	35
18. Visit al Husayn during Hardships	36
19. Ahadith on Khak e Shifa (soil of Karbala) for Shafa'	37
20. Frequency of Visiting Aba Abdillah	39
21. Imam Mahdi ajtfs will avenge the blood of Al-Husayn and Angel wept over Aba Abdillah	41
From Amali of Saduq	42
1. Introduction to Muharram	42
2. Intro to Muharram "O Son of Shabib"	43
3. Ashura is the day of Mourning and Crying	45
4. Prophet narrated to Umm Salama the Martyrdom of Husayn	46
5. Prophet cursed the enemies of al-Husayn (as)	47
6. The prophecy of Muslim ibn Aqil's martyrdom	47
7. Maytham al-Tammar's Prophecy about Karbala narrated from Imam Ali	48
8. Ka'b al-Ahbar foretells the martyrdom of Husayn (as)	50

9. Imam Ali (ASWS) about Sa'd bin Abi Waqas (LA) and his son (LA)	51
10. The Ancient Prophecy in the Roman Church about the Martyrdom of Aba Abdillah	52
11. The Inscription on the ring of Al-Husayn	52
12. Story of Fitrus	53
13. Husayn the Martyr of Tear	54
14. There is no day like your day, O Aba Abdillah	55
15. Umm Salamah heard a Jinniyyah weeping for Al-Husayn	56
16. Five people who wept excessively	56
17. Imam Sajjad's weeping over al-Husayn for 40 years	58
18. Prophet described the martyrdom of Imam Husayn (and ahlul Kisa)	59
19. Imam Ali about Karbala and al-Husayn's Martyrdom and Ibn Abbas during Ashura	64
20. How people deserted Imam Husayn	68
21. Maqatal of Imam Husayn (from Medina to Karbala to Kufa) narrated by Imam al-Sajjad (as)	70
22. Muawiyah's (la) will to his son Yazid (la)	70
23. Yazid sent men to pledge allegiance from al-Husayn (a)	71
24. Yazid wrote a letter ordering to kill al-Husayn (a) if he refuse Ba'yah	72
25. Imam al-Husayn's Farewell to Madinah	73
26. Imam Husayn (a) journey to Kufah with his AhlulBayt	73
27. Why Imam al-Husayn left Madinah and Makkah	75
28. When al-Hurr stopped Imam Husayn (a)	75
29. How people refused to join and help Imam Husayn (a)	77
30. Imam Husayn's Arrival in Karbala	78
31. Arrival of Yazid's army and Ibn Ziyad's letter to cut water from al-Husayn (a)	78
32. Imam Husayn's Sermon to his Companions giving them permission to leave	79
33. Imam al-Husayn (as) ordered a Trench to be dug around his tents	80
34. Imam sent his son to fetch water from the Euphrates	80
35. Imam Husayn's Duaa against some men who were mocking him	81
36. Imam al-Husayn's Last sermon to the army of Yazid	82
37. Repentance of Hurr b. Yazid and his Martyrdom	84
38. Martyrdom of Imam al-Husayn's Companions	85
39. Martyrdom of Wahb the ex-Christian	87
40. Other Martyrdoms	87
41. Martyrdom of Ali b. al-Husayn (as)	88
42. Martyrdom of al-Qasim b. al-Hasan (as)	88

43. Martyrdom of al-Husayn (as)	89
44. Horse of al-Husayn returned to the tents	90
45. Fate of al-Husayn's (a) murderer, Sinan (la)	90
46. Umm Kulthum's (as) words to Ibn Ziyad (la)	91
47. Al-Abbas' Hands were cut off	91
48. Umm Salamah saw Prophet in a dream on Ashura	92
49. The amount of wounds Husayn (as) received during the battle of Karbala	93
50. When the holy head of Aba Abdillah (as) was severed	94
51. Imam Husayn's ring after his martyrdom	94
52. Plundering of the Tents after Aba Abdillah's Martyrdom	95
53. Head of al-Husayn in Kufa and the heart aching Condition of his Womenfolk	96
54. The Jail of Imam al Sajjad and his womenfolk	100
55. The heart wrenching fate of two young boys after the martyrdom of Husayn (as)	101
56. Rewards for crying and making people cry over Aba Abdillah	109
57. Whenever drink water remember al-Husayn (as) and curse his killers	110
58. Rewards for Ziayrah of Imam Husayn	111
From Amali of Mufid	112
1. Prophet prophesied about the martyrdom of al-Husayn (as)	112
2. When the news of martyrdom reached Madinah	113
3. Dream of Umm Salamah on the day of Ashura	114
4. The Jinns tried to help Aba Abdillah in Karbala	114
5. Khutba of Zaynab bint Ali (SA) in Kufa	115
6. The First Elegy recited for Al-Husayn ASWS	118
7. Reward for shedding tears over Aba Abdillah asws	119
8. Fatimah (as) on Judgement day will ask Allah to avenge the blood of Imam Husayn (as)	119
From Amali of Tusi	122
1. Gabriel Shows the Land in Which Husayn (a.s) Will Be Killed to the Messenger of Allāh	122
2. Prophet's Ummah will kill al-Husayn (as) and reward for his Ziyarah	123
3. Angel Michael about the Martyrdom of al-Husayn	124
4. Angel informed Prophet about the killing of al-Husayn (as)	125
5. The reason Banu Umayya fast on the day of Ashura	126
6. Seven heavens wept for Aba Abdillah when he was martyred	127
7. Umm Salama saw Prophet in her dream on the martyrdom of Aba Abdillah	128
8. Umm Salama's Dream of Imam Hussain's Martyrdom	129

9. Prophet (s) cried for al-Husayn's Martyrdom	131
10. Prophet (s) cursed the killers of al-Husayn (as) and lamented	132
11. The Places of Death of the Ahlul Bayt Will Be Scattered	134
12. Number of wounds of Imam al-Husayn on the day he was martyred	135
13. Jinns tried to help Imam Husayn on Ashura but arrived too late.	135
14. The sky rained blood on the day al-Husayn was killed	137
15. Khutba of Zaynab bint Ali at Kufa	137
16. Ibn Ziyad (LA) hitting the severed head of Al-Husayn (AS)	139
17. Imam Sajjad described who really won after Karbala	140
18. Wailing of Asma bint Aqil over Aba Abdillah in Madinah	141
19. Allah compensated Husayn for his martyrdom by placing the Imamate in his progeny	142
20. The revolt of Mukhtar al-Thaqafi	143
21. Mukhtar's killing of Harmala ibn Kahil (LA)	151
22. The Fate of one of the Killers of Imam Husayn (as)	153
23. First Marsiyah for al-Husayn asws	155
24. Single Tear Shed for Aba Abdillah will grant you eternal paradise	155
25. Mourning is discouraged Except for al-Husayn (as)	156
26. When the Grave of Al-Husayn (as) was dug	158
27. Plowing of the Grave of al-Husayn and the miracle	159
28. Fresh body of Al-Hussein (as) was found with fragrance when his grave was dug	160
29. Soil from grave of al-Husayn has cure for every illness	161
30. Status of Zair al Husayn	163

From Kamil al Ziyarat 165

1. Allah narrated the Musibah of al-Husayn to the Prophet on Mi'raj	165
2. Prophet narrated the Musibah of Husayn to Fatimah (asws)	170
3. Gabriel cried for al-Husayn (as)	172
4. The Quran about the Martyrdom of Husayn	173
5. Story of Fitrus	174
6. The Grieve of the Prophet and Fatimah upon the martyrdom of al-Husayn	176
7. Prophet and Imam Ali cried upon the Martyrdom of Husayn	176
8. Weeping of Fatimah over Husayn	177
9. Imam al-Sajjad's mourning of al-Husayn	179
10. Husayn the Martyr of the Tear, the Tear of every Believer	181
11. Husayn the Master of the Martyrs	182

12. Imam Husayn's Farewell from Madinah	182
13. Why Husayn left Makkah for Karbala	184
14. The Poetry of Imam Husayn when he was traveling to Karbala	185
15. Imam Husayn's letter to Muhammad al-Hanafiyah	186
16. Imam Husayn's painful Final letter to Muhammad al-Hanafiyah	187
17. The day of Ashura was on Saturday	187
18. Imam Husayn lead the Fajr prayer on Ashura	188
19. Imam Husayn refused the Help from the Angels	189
20. 50,000 Angels came when Husayn was being killed	189
21. Jinns tried to help Imam Husayn but were too late	191
22. The Lamentation of Jinns over al-Husayn and his Family	192
23. Imam Husayn was killed thirsty and hungry	194
24. Imam Husayn's body was left unburied	196
25. Husayn's Family and companions were thirsty	199
26. Tragedies of Al-Abbas mentioned in a Ziyarah	199
27. Madinah and Karbala after al-Husayn was killed	202
28. Everything cried for 40 days after Karbala & al-Husayn's "Sigh" when he was slaughtered	205
29. Bayt Al-Maqdis after the killing of al-Husayn	208
30. Signs after the killing of Imam Husayn	209
31. Angel was heard on the Day after Ashura	211
32. Mourning of Angels over Imam Husayn	211
33. Allah, Angels & Prophets cursed the killers of al-Husayn	212
34. Pigeons Curse the killers of Imam Husayn	214
35. Owl's Mourning for Imam Husayn	215
36. Rewards for crying and making others cry over Imam Husayn	215
37. Drink water and Remember Husayn	218
38. Duaa and Ziayrah by Alqamah	219
39. The Fate of Yazid (LA) and al-Husayn's (as) killers	228
40. Revenge of Mahdi (ajtfs)	235

From Rawdhat al Wa'izin

1. Yazid (la) sent men to pledge allegiance from Imam Husayn (as)	239
2. Imam Husayn (as) left Madinah	241
3. Kufans wrote 150+ letters to Imam al-Husayn	241
4. Imam Husayn sent Muslim ibn Aqil to Kufa	244

5. Maqtal of Muslim ibn Aqil	248
6. Imam Husayn left Makkah for Iraq	254
7. Martyrdom of Qays ibn Musahir al-Saidawi	255
8. Zuhayr ibn Qayn joined Imam Husayn (as)	255
9. Al-Husayn's Response to the Betrayal of Kufa	257
10. Hurr intercepted Imam al-Husayn	258
11. Imam Husayn saw a dream and his conversation with Ali al-Akbar	260
12. Imam Husayn (as) cornered into Karbala	261
13. Arrival of Yazid's (LA) army in Karbala and their conversation with Imam Husayn (as)	263
14. Exchange of letters between Umar ibn Sa'ad and Ibn Ziyad (curse be unto them)	265
15. Water was blocked from al-Husayn 3 days before Ashura	266
16. Ibn Ziyad's (la) order to Kill, Mutilate and Trample al-Husayn	267
17. Zaynab (sa) cried and slapped her face due to sorrow for her brother	268
18. Imam Husayn gave permission to his companions to leave but all refused	269
19. Imam al-Sajjad's narration about the night of Ashura	271
20. Morning of Ashura and the Repentance of Hurr ibn Yazid al Riyahi	272
21. Army of Yazid mocking al-Husayn & his Duaa against them & their immediate demise	273
22. Imam al-Husayn's Last Sermon to the army of Yazid (la)	274
23. Maqtal of al-Hurr ibn Yazid	277
24. Maqtal of Zuhayr, Habib and other companions of Imam al-Husayn (as)	277
25. Maqtal of Wahb the ex-Christian	280
26. Maqtal of Hujr and Abdulla ibn Muslim	280
27. Maqtal of Ali ibn Husayn (al-Akbar)	281
28. Maqtal of al-Qasim ibn Hassan	282
29. Maqtal of Abdullah ibn Husayn (Ali al-Asghar)	282
30. Thirst of Imam Husayn	283
31. Maqtal of Imam al-Husayn	284
32. Plundering of the Tents after Husayn's Martyrdom	285
33. Trampling of the Body of Al-Husayn	285
34. Imam Husayn's Horse returned to the Tents	286
35. Amount of Wounds inflicted on the body of Al-Husayn	286
36. Head of al-Husayn (as) was sent to Ibn Ziyad (LA)	286
37. Umm Kulthum's (sa) words to Ibn Ziyad (la)	287
38. Imprisonment al-Sajjad (as) and his Womenfolk	288

39. Khutbah of Sayyidah Zaynab (sa) to Ibn Ziyad (la)	288
40. Al-Sajjad and his Womenfolk entered Sham & Al-Sajjad's encounter with an old man	289
41. Yazid's disrespect of Imam al-Husayn's Head	290
42. When Fatimah bint al-Husayn (sa) was asked for slavery	292
43. The Cruel Prison of Ahlulbayt	293
44. Blood was found under every stone of Bayt al Maqdas	293

This page was left blank intentionally

From Al-Kafi

Imam al-Husayn's age at the time of his martyrdom

سَعْدٌ وَأَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعًا عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُبِضَ الْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِمَا السَّلَامُ) يَوْمَ عَاشُورَاءَ وَهُوَ ابْنُ سَبْعٍ وَخَمْسِينَ سَنَةً.

Sa'd and Ahmad ibn Muhammad together have narrated from Ibrahim ibn Mahziyar from his brother, Ali ibn Mahziyar from al-Husayn ibn Sa'id from Muhammad ibn Sinan from ibn Muskan from abu Basir from abu 'Abdallah (as) who has said the following. "Al-Husayn (as) passed away on the day of 'Ashura' and he was fifty seven years old."¹

Prophet's will to al-Husayn about his Martyrdom

1- مُحَمَّدُ بْنُ يَحْيَى وَالحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي جَمِيلَةَ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْوَصِيَّةَ نَزَلَتْ مِنَ السَّمَاءِ عَلَى مُحَمَّدٍ كِتَابًا لَمْ يَنْزَلْ عَلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كِتَابٌ مَخْتُومٌ إِلَّا الْوَصِيَّةُ فَقَالَ جَبْرِئِيلُ (عَلَيْهِ السَّلَامُ) يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ فِي أُمَّتِكَ عِنْدَ أَهْلِ بَيْتِكَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَيُّ أَهْلِ بَيْتِي يَا جَبْرِئِيلُ قَالَ نُجِيبُ اللَّهُ مِنْهُمْ وَذَرِيَّتَهُ لِيُرِثَكَ عِلْمُ النَّبُوَّةِ كَمَا وَرَثَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) وَمِيرَاثُهُ لِعَلِيٍّ (عَلَيْهِ السَّلَامُ) وَذَرِيَّتِكَ مِنْ صُلْبِهِ قَالَ وَكَانَ عَلَيْهَا خَوَاتِيمُ قَالَ فَفَتَحَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) الْخَاتِمَ الْأَوَّلَ وَمَضَى لَهَا فِيهَا ثُمَّ فَتَحَ الْحَسَنُ (عَلَيْهِ السَّلَامُ) الْخَاتِمَ الثَّانِيَّ وَمَضَى لَهَا أَمْرٌ بِهِ فِيهَا فَلَمَّا تَوَفَّى الْحَسَنُ وَمَضَى فَفَتَحَ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) الْخَاتِمَ الثَّلَاثَ فَوَجَدَ فِيهَا أَنَّ قَاتِلَ فَاقَتْلَ وَتَقْتُلَ وَأَخْرَجَ بِأَقْوَامٍ لِلشَّهَادَةِ لَا شَهَادَةَ لَهُمْ إِلَّا مَعَكَ قَالَ فَفَعَلَ (عَلَيْهِ السَّلَامُ) فَلَمَّا مَضَى دَفَعَهَا إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِمَا السَّلَامُ) قَبْلَ ذَلِكَ فَفَتَحَ الْخَاتِمَ الرَّابِعَ فَوَجَدَ فِيهَا أَنَّ اضْمُتْ وَأَطْرُقْ لِمَا حُجِبَ الْعِلْمُ فَلَمَّا تَوَفَّى وَمَضَى دَفَعَهَا إِلَى مُحَمَّدِ بْنِ عَلِيٍّ (عَلَيْهِمَا السَّلَامُ) فَفَتَحَ الْخَاتِمَ الْخَامِسَ فَوَجَدَ فِيهَا أَنَّ فِسرَ كِتَابِ اللَّهِ تَعَالَى وَصَدِّقَ

¹ Al-Kāfi - Volume 1, The Birth of al-Husayn ibn Ali (as), Hadith #1

أَبَاكَ وَوَرِّثَ ابْنَكَ وَاصْطَنَعَ الْأَمَّةَ وَقَمَّ بِحَقِّ اللَّهِ عَزَّ وَجَلَّ وَقُلِ الْحَقُّ فِي الْخَوْفِ وَالْأَمْنِ وَلَا تَخْشَ إِلَّا اللَّهَ فَفَعَلَ ثُمَّ دَفَعَهَا إِلَى الَّذِي يَلِيهِ قَالَ قُلْتُ لَهُ جُعِلَتْ فِدَاكَ فَأَنْتَ هُوَ قَالَ فَقَالَ مَا بِي إِلَّا أَنْ تَذْهَبَ يَا مُعَاذُ قَتْرَوِي عَلَيَّ قَالَ فَقُلْتُ أَسْأَلُ اللَّهَ الَّذِي رَزَقَكَ مِنْ آبَائِكَ هَذِهِ الْمَنْزِلَةَ أَنْ يَرْزُقَكَ مِنْ عَقَبِكَ مِثْلَهَا قَبْلَ الْمَمَاتِ قَالَ قَدْ فَعَلَ اللَّهُ ذَلِكَ يَا مُعَاذُ قَالَ فَقُلْتُ فَمَنْ هُوَ جُعِلَتْ فِدَاكَ قَالَ هَذَا الرَّاقِدُ وَأَشَارَ بِيَدِهِ إِلَى الْعَبْدِ الصَّالِحِ وَهُوَ رَاقِدٌ.

1. Muhammad ibn Yahya and al-Husayn ibn Muhammad have narrated from Ja'far ibn Muhammad from Ali ibn al-Husayn ibn Ali from Isma'il ibn Mihran from abu Jamilah from Mu'adh ibn Kathir from abu 'Abdallah (as) who has said the following: "The will came from the heavens to Muhammad (sw) in a book (written). Nothing came to Muhammad (sw) from heavens in a written sealed document form except the will. Jibril (as) said, "O Muhammad, this is your will about your followers with your family. The Messenger of Allah (sw) asked, "Which family of mine, O Jibril?" Jibril replied, "The noble of Allah among them, and his descendents, so they inherit your knowledge as Abraham (as) left it (knowledge) as his legacy. And his legacy (Abraham's) is for Ali (as) and your descendents from his lineage." He (the Imam) said, "The document had several seals on it." He further said, "Ali (as) opened the first seal and followed what the instructions therein. Then al-Hassan (as) opened the second seal and followed the commandments and instructions therein. When al-Hassan (as) passed away, al-Husayn (as) opened the third seal and found therein: "Fight, kill and you are to be killed. Rise up with some people towards martyrdom. They will not be martyred except with you." He (the Imam) said, "He (Al-Husayn (as)) followed the instructions and when he left this world he delivered it, to Ali ibn al-Husayn (as) just before (his martyrdom). So he opened the fourth seal and found in it: 'Remain silent and gaze in your front because of the concealment of knowledge.' When he passed away and left (this world), he delivered it to Muhammad ibn Ali (as). So he opened the fifth seal and found therein: 'Interpret the book of Allah, the Most High, affirm veracity of your father and leave it as your legacy for your son. Do good to the 'Ummah (the Islamic nation), stand up for right of Allah, the Most Holy, the Most High, say the truth in fear and in peace and do not be afraid of anyone except Allah.' He did as he was instructed and delivered it to the succeeding Imam." He (the narrator) said that he said to him (the Imam (as)), "May Allah take my

soul in service for your cause, are you then the succeeding Imam?" He said that he (as) responded: "There is nothing wrong in a positive answer to your question except if then you would go, oh Mu'adh, and narrate things about me (to the public, which would harm me)." The narrator said that he then said to the Imam (as), "I pray to Allah who has granted you through your noble ancestors this high position to grant to your successor the same high position before you will die." He (as) replied, "Allah has already done so, oh Mu'adh." The narrator said that he then asked him (as), "Who is he then, may Allah take my soul in service for your cause?" He (as) replied, "This sleeping one." He pointed with his hand to the righteous servant of Allah who was asleep (Musa ibn Ja'far (as)).²

Birth of Imam Husayn and Jibrael revealing to Prophet about his Martyrdom

4- مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الزِّيَّاتِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ جَبْرَائِيلَ (عَلَيْهِ السَّلَام) نَزَلَ عَلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ يُبَشِّرُكَ بِمَوْلُودٍ يُوَلِّدُ مِنْ فَاطِمَةَ تَقْتُلُهُ أَمَّتُكَ مِنْ بَعْدِكَ فَقَالَ يَا جَبْرَائِيلُ وَعَلَى رَبِّي السَّلَامُ لَا حَاجَةَ لِي فِي مَوْلُودٍ يُوَلِّدُ مِنْ فَاطِمَةَ تَقْتُلُهُ أَمَّتِي مِنْ بَعْدِي فَعَرَجَ ثُمَّ هَبَطَ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ مِثْلُ ذَلِكَ فَقَالَ يَا جَبْرَائِيلُ وَعَلَى رَبِّي السَّلَامُ لَا حَاجَةَ لِي فِي مَوْلُودٍ تَقْتُلُهُ أَمَّتِي مِنْ بَعْدِي فَعَرَجَ جَبْرَائِيلُ (عَلَيْهِ السَّلَام) إِلَى السَّمَاءِ ثُمَّ هَبَطَ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقَرِّتُكَ السَّلَامُ وَيُبَشِّرُكَ بِأَنَّهُ جَاعِلٌ فِي ذُرِّيَّتِهِ الْإِمَامَةَ وَالْوَلَايَةَ وَالْوَصِيَّةَ فَقَالَ قَدْ رَضِيتُ ثُمَّ أَرْسَلَ إِلَى فَاطِمَةَ أَنَّ اللَّهَ يُبَشِّرُنِي بِمَوْلُودٍ يُوَلِّدُ لَكَ تَقْتُلُهُ أَمَّتِي مِنْ بَعْدِي فَأَرْسَلْتُ إِلَيْهِ لَا حَاجَةَ لِي فِي مَوْلُودٍ مَنِي تَقْتُلُهُ أَمَّتُكَ مِنْ بَعْدِكَ فَأَرْسَلَ إِلَيْهَا أَنَّ اللَّهَ قَدْ جَعَلَ فِي ذُرِّيَّتِهِ الْإِمَامَةَ وَالْوَلَايَةَ وَالْوَصِيَّةَ فَأَرْسَلْتُ إِلَيْهِ أَنِّي قَدْ رَضِيتُ فَحَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلَهُ وَفَصَّالَهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي فَلَوْ لَا أَنَّهُ قَالَ أَصْلِحْ لِي فِي ذُرِّيَّتِي لَكَانَتْ ذُرِّيَّتُهُ كُلُّهُمْ أُمَّةً وَلَمْ يَرْضَعْ الْحُسَيْنُ مِنْ فَاطِمَةَ (عَلَيْهَا السَّلَام) وَلَا مِنْ أَنْثَى كَانَ يُؤْتَى بِهِ النَّبِيُّ فَيَضَعُ إِبْهَامَهُ فِيهِ فَيَمُصُّ مِنْهَا مَا يَكْفِيهَا الْيَوْمَيْنِ وَالثَّلَاثَ فَنَبَتَ لَحْمُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) مِنْ لَحْمِ رَسُولِ اللَّهِ وَدَمِهِ وَلَمْ يُولَدْ لِسِتَّةِ أَشْهُرٍ إِلَّا عِيسَى ابْنُ مَرْيَمَ (عَلَيْهِ السَّلَام) وَالْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِمَا السَّلَام) وَفِي رِوَايَةٍ أُخْرَى

² Al-Kāfi - Volume 1, The Imams (as) never did and would not do anything except because of the covenant of Allah, the Most Holy, the Most High, and a command from Him and they did not go beyond such limits, Hadith #1

عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يُؤْتَى بِهِ الْحُسَيْنُ فَيَلْقِمُهُ لِسَانَهُ فَيَمصُّهُ
فَيَجْتَرِي بِهِ وَلَمْ يَرْتَضِعْ مِنْ أَثَرِهِ.

Muhammad ibn Yahyah has narrated from Ali ibn 'Isma'il from Muhammad ibn 'Amr al-Zayyat from a man from our people from abu 'Abdallah (as) who has said the following. "Once Jibril came to Muhammad (saw) and said to him, "O Muhammad, Allah gives you the glad news of the birth of a son from Fatima. Your 'Umma (followers) will kill this child after you will die." He said, "O Jibril peace is from my Lord. I do not need a child from Fatima who will be killed by my 'Umma after I will die." Jibril ascended and then descended back and said to him the same thing. He said, "O Jibril peace is from my Lord. I do not need a child who will be killed by my 'Umma after I will die." Jibril ascended to the heavens and then descended back and said, "O Muhammad (saw), your Lord sends you greetings and gives you the glad news of His placing Imamatus (Leadership with Divine Authority), the guardianship and the executor-ship of the will in the descendants of this child." Then he said, "I agree and accept the deal." He then sent the message of the glad news of the birth of a child from her who will be killed by his 'Umma. She returned the answer that she would not need a child who will be killed by your 'Umma after you will die. He then sent the message to her that Allah will place Imamatus (Leadership with Divine Authority), Guardian-ship and the executor-ship of the will in the descendants of this child. She then sent back with the answer that she has agreed to the deal. ". . his mother bore him with hardship and delivered him while suffering a great deal of pain. The period in which his mother bore and weaned him lasted for thirty months. When he grew up to manhood and became forty years old, he then said, "Lord, inspire me to give You thanks for the bounties you have granted to me and my parents, and to act righteously to please You. Lord, make (people of) my offspring virtuous.. ." (46:15). The Imam (as) said, "Had he not said, '. . Lord, make (people of) my offspring virtuous. .' (46:15) all of his offspring would have been Imams." Al-Husayn (as) did not have any milk from Fatima (as) nor from other females. They would bring him to the Holy Prophet (saw) and he would place his thumb in his mouth and he would suck from it that much that would suffice him for three days. The flesh of

al-Husayn (as) grew from that of the Holy Prophet (saw) and his blood from his blood. No one has ever been born after six months except Jesus son of Mary and al-Husayn ibn Ali (as).” In another hadith from abu al-Hassan al-Rida (as) it is said that the Holy Prophet (saw) would come to al-Husayn and would place his tongue in his mouth and it would suffice him (as food) and that he did have any milk from any female.³

Al-Husayn (as) on his way to Karbala

2- عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنْ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ الْحَكَمِ بْنِ عَتِيبَةَ قَالَ لَقِيَ رَجُلًا الْحُسَيْنِ بْنِ عَلِيٍّ (عَلَيْهِمَا السَّلَام) بِالثَّعْلَبِيَّةِ وَهُوَ يَرِيدُ كَرْبَلَاءَ فَدَخَلَ عَلَيْهِ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ الْحُسَيْنُ (عَلَيْهِ السَّلَام) مَنْ أَيُّ الْبِلَادِ أَنْتَ قَالَ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَمَا وَاللَّهِ يَا أَخَا أَهْلِ الْكُوفَةِ لَوْ لَقِيتُكَ بِالْمَدِينَةِ لَارَيْتُكَ أَثَرُ جَبْرِئِيلَ (عَلَيْهِ السَّلَام) مِنْ دَارِنَا وَنَزُولِهِ بِالْوَحْيِ عَلَى جَدِّي يَا أَخَا أَهْلِ الْكُوفَةِ أَفُسْتُقَى النَّاسِ الْعِلْمَ مِنْ عِنْدِنَا فَعَلِمُوا وَجَهَلْنَا هَذَا مَا لَا يَكُونُ.

2. Ali ibn Muhammad ibn ‘Abdallah has narrated from Ibrahim ibn Ishaq al-Ahmar from ‘Abdallah ibn Hammad from Sabbah al-Muzanni from al-Harith ibn Husayra from al-Hakam ibn ‘Utayba who has said the following. “A man met al-Husayn ibn Ali (as) at al-Tha‘laba on his way to Karbala. He came in his presence and offered Islamic greetings to him. Al-Husayn (as) asked, “Where are you from?” He replied, “I am from Kufa.” The Imam (as) said, “By Allah, O brethren from Kufa, if only I had a meeting with you in Madina, I could have shown you the marks of Jibril in and around our house and his coming with Divine message to my grandfather. O brethren from Kufa, how can it be true that we be the ones to make people quench their thirst for knowledge from us but they would learn and we remain ignorant. This can not happen.”⁴

³ Al-Kāfi - Volume 1, The Birth of al-Husayn ibn Ali (as), Hadith #4

⁴ Al-Kāfi - Volume 1, The fountain head of Knowledge is Ala Muhammad (as), Hadith #2

Imam Husayn entrusting his Will to his daughter on the day of Ashura

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ (عَلَيْهِمَا السَّلَامُ) لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ دَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ بِنْتَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَدَفَعَ إِلَيْهَا كِتَابًا مَلْفُوفًا وَوَصِيَّةً ظَاهِرَةً وَكَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِمَا السَّلَامُ) مَبْطُونًا مَعَهُمْ لَا يَرَوْنَ إِلَّا أَنَّهُ لَمَّا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِمَا السَّلَامُ) ثُمَّ صَارَ وَاللَّهِ ذَلِكَ الْكِتَابُ إِلَيْنَا يَا زِيَادُ قَالَ قُلْتُ مَا فِي ذَلِكَ الْكِتَابِ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ فِيهِ وَاللَّهِ مَا يَحْتَاجُ إِلَيْهِ وَلَدُ آدَمَ مِنْذُ خَلَقَ اللَّهُ آدَمَ إِلَى أَنْ تَفْنَى الدُّنْيَا وَاللَّهُ إِنَّ فِيهِ الْخُدُودَ حَتَّى أَنْ فِيهِ أَرُشُ الْخَلْدِشِ.

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn and Ahmad ibn Muhammad from Muhammad ibn Isma'il from Mansur ibn Yunus from abu al-Jarud from abu Ja'far (as) who has said the following. "When al-Husayn ibn Ali (as) was about to leave this world he called his eldest daughter, Fatima and gave her a sealed document and openly before the people his directive will. Ali ibn al-Husayn (as) was ill with some internal illness and the people would see as dying. Fatima then gave the document to Ali ibn al-Husayn (as). Thereafter, that document, by Allah, came to us, O Ziyad." The narrator has said that he asked the the Imam (as). "What is in that document, May Allah take my soul in service for your cause?" The Imam (as) said, "In it there is all that the children of Adam needed from the day Allah created Adam to the end of the world. In it there is the law of penalties and even the rules of compensation for a scratch on a victim's body."⁵

Imam Husayn's Will to his son Al-Sajjad

5- عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عَيْسَى بْنِ بَشِيرٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا حَضَرَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِمَا السَّلَامُ) الْوَفَاةَ ضَمَّنِي إِلَى صَدْرِهِ ثُمَّ قَالَ يَا بَنِي أَوْصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي (عَلَيْهِ السَّلَامُ) حِينَ حَضَرَتْهُ الْوَفَاةُ وَبِمَا ذَكَرَ أَنَّ أَبَاهُ أَوْصَاهُ بِهِ قَالَ يَا بَنِي إِيَّاكَ وَظَلَمَ مَنْ لَا يَجِدُ عَلَيْكَ نَاصِرًا إِلَّا اللَّهُ.

⁵ Al-Kāfi - Volume 1, Tacit and Explicit Testimony as proof of Ali ibn al-Husayn's (as) Divine Authority over the people after al-Husayn (as), Hadith #1

13- عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عِيسَى بْنِ بَشِيرٍ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) لَمَّا حَضَرَتْ أَبِي عَلِيٍّ بْنُ الْحُسَيْنِ (عَلَيْهِمَا السَّلَامُ) الْوَفَاةُ ضَمَنِي إِلَى صَدْرِهِ وَقَالَ يَا بُنَيَّ أُوصِيكَ بِمَا أُوصَانِي بِهِ أَبِي حِينَ حَضَرَتْهُ الْوَفَاةُ وَبِمَا ذَكَرَ أَنَّ أَبَاهُ أُوصَاهُ بِهِ يَا بُنَيَّ اصْبِرْ عَلَى الْحَقِّ وَإِنْ كَانَ مُرًّا.

5. A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Isma'il ibn Mehran from Drust ibn abu Mansur from 'Isa ibn Bashir from abu Hamza al-Thumali from abu Ja'far (as) who has said the following: "When Ali ibn al-Husayn (as) was about to pass away he held me to his chest and then said, 'My son, I make my will to you as my father did to me when he was about to pass away and that which his father willed to him. ' He said, 'My son, beware of the kind of injustice against which the oppressed cannot find any support except Allah.'" ⁶

In the next hadith he said, "O my son, hold to the truth with patience even if it is very bitter."⁷

The day of Ashura is a day of grieving

7- وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سَنَانَ عَنْ أَبَانَ عَنْ عَبْدِ الْمَلِكِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ صَوْمِ تَاسُوعَاءَ وَعَاشُورَاءَ مِنْ شَهْرِ الْمُحَرَّمِ فَقَالَ تَاسُوعَاءُ يَوْمٌ حُوصِرَ فِيهِ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) وَأَصْحَابُهُ رَضِيَ اللَّهُ عَنْهُمْ بِكَرْبَلَاءَ وَاجْتَمَعَ عَلَيْهِ خَيْلُ أَهْلِ الشَّامِ وَأَنَاخُوا عَلَيْهِ وَفَرِحَ ابْنُ مَرْجَانَةَ وَعُمَرُ بْنُ سَعْدٍ بِتَوَافُرِ الْخَيْلِ وَكَثَرَتِهَا وَاسْتَضَعَفُوا فِيهِ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَأَصْحَابَهُ رَضِيَ اللَّهُ عَنْهُمْ وَاقْنُوا أَنْ لَا يَأْتِيَ الْحُسَيْنَ (عَلَيْهِ السَّلَامُ) نَاصِرٌ وَلَا يُدِّدُهُ أَهْلُ الْعِرَاقِ بِأَبِي الْمُسْتَضْعَفِ الْغَرِيبِ ثُمَّ قَالَ وَأَمَّا يَوْمُ عَاشُورَاءَ فَيَوْمٌ أُصِيبَ فِيهِ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) صَرِيحًا بَيْنَ أَصْحَابِهِ وَأَصْحَابَهُ صَرَعَى حَوْلَهُ عَرَاةٌ أَفْصُومُ يَكُونُ فِي ذَلِكَ الْيَوْمِ كَلًّا وَرَبِّ الْبَيْتِ الْحَرَامِ مَا هُوَ يَوْمٌ صَوْمٌ وَمَا هُوَ إِلَّا يَوْمٌ حُزْنٍ وَمُصِيبَةٍ دَخَلَتْ عَلَى أَهْلِ السَّمَاءِ وَأَهْلِ الْأَرْضِ وَجَمِيعِ الْمُؤْمِنِينَ وَيَوْمٌ فَرَجٌ وَسُرُورٌ لِابْنِ مَرْجَانَةَ وَآلِ زِيَادٍ وَأَهْلِ الشَّامِ غَضِبَ اللَّهُ عَلَيْهِمْ وَعَلَى ذُرِّيَّاتِهِمْ وَذَلِكَ يَوْمٌ بَكَتْ عَلَيْهِ جَمِيعُ بَقَاعِ الْأَرْضِ خِلا بَقْعَةِ الشَّامِ فَمَنْ صَامَهُ أَوْ تَبَرَّكَ بِهِ حَشَرَهُ اللَّهُ مَعَ آلِ زِيَادٍ مَسْخُوحِ الْقَلْبِ مَسْخُوطِ عَلَيْهِ وَمَنْ أَدْخَرَ إِلَى مَنْزِلِهِ ذَخِيرَةً أَعْقَبَهُ اللَّهُ تَعَالَى نِفَاقًا فِي قَلْبِهِ إِلَى يَوْمٍ يَلْقَاهُ وَانْتَرَعَ الْبَرَكَةَ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ وَوَلَدِهِ وَشَارَكَهُ الشَّيْطَانُ فِي جَمِيعِ ذَلِكَ.

⁶ Al-Kāfi - Volume 2, Injustice, Oppression, Hadith #5

⁷ Al-Kāfi - Volume 2, Patience, Hadith #13

7. It is narrated from him (narrator of previous Hadith) from Muhammad ibn al-Husayn from Muhammad ibn Sinan from Aban from ‘Abd al-Malik who has said the following: “I once asked abu ‘Abd Allah (as), about the fast on the day of ‘Ashura’ of the month of Muharram. He (the Imam) said, ‘Tasu’a’ (ninth of Muharram) was the day when they had surrounded al-Husayn (as), and his friends, may Allah be pleased with them, in Karbala’. The horsemen of al-Sham had come together against him (as), and had taken him under siege. Ibn Marjanah and ‘Umar ibn Sa’d were happy because of the huge number of horsemen on their side, and they made al-Husayn (as), and his friends, may Allah be pleased with them, very weak. They became certain that no one will come to help al-Husayn (as), and people of Iraq will not support him. I pray to Allah to keep my soul in service for the cause of my great-grandfather who had very few supporters.’ He (the Imam) then said, ‘The day of ‘Ashura’ is the day on which al-Husayn (as), was murdered and his friends around him were all murdered and looted. How can there be fast on that day! No, by the Lord of the sacred house there is no fasting on such a day. It is only a day of mourning and lamentation that came upon the inhabitants of the sky and earth and all believing people. It is a day of happiness and joy for ibn Marjanah and family of Ziyad and people of al-Sham, may Allah subject them to His anger as well as their offspring. This was a day when all locations of earth wept except al-Sham. Those who fast on this day or take it for blessing will be raised, by Allah, with the family of Ziyad with their hearts metamorphosed and subjected to anger. Whoever seeks any saving for their homes on this day will be made by Allah as a seed of hypocrisy in his heart up to the Day of Judgment, blessing is removed thereof, from his family, and children. Satan will share him in all of such savings.”⁸

⁸ Al-Kāfi - Volume 4, Fasting on Ninth of Dhul Hajjah and on Tenth of Muharram, Hadith #7

Imam Husayn was given a choice of achieving Help but he chose Martyrdom

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا نَزَلَ النَّصْرُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ حَتَّى كَانَ بَيْنَ السَّمَاءِ وَالْأَرْضِ ثُمَّ خِيرَ النَّصْرَ أَوْ لِقَاءَ اللَّهِ فَاخْتَارَ لِقَاءَ اللَّهِ.

A number of our companions, from Ahmad bin Muhammad bin 'Isa, from Ali bin al-Hakam, from Sayf bin 'Amirah, from al-Malik bin A'yan, from abi Ja'far (as) who said: "When Victory came down upon al-Husayn ibn Ali until it was between the sky and the earth, he then was given the choice between Victory or meeting Allah, so he chose to meet Allah."⁹

8- عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ أَنْزَلَ اللَّهُ تَعَالَى النَّصْرَ عَلَى الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) حَتَّى كَانَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ثُمَّ خِيرَ النَّصْرَ أَوْ لِقَاءَ اللَّهِ فَاخْتَارَ لِقَاءَ اللَّهِ تَعَالَى.

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn 'Umayra from 'Abd al-Malik ibn A'yan from abu Ja'far (a.s.) who has said the following. "Allah, the Most Holy, the Most High, sent support for Imam al-Husayn (a.s.) up to the fill between the heavens and earth. Then he was let to choose either victory or meeting Allah. He, however, chose the meeting of Allah the Most High."¹⁰

The number of wounds inflicted on Aba Abdillah (as)

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدَ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) وَ عَلَيْهِ جَبَةٌ خَزَّ دَكَّاءُ فَوَجَدُوا فِيهَا ثَلَاثَةً وَسِتِّينَ مِنْ بَيْنِ ضَرْبَةٍ بِالسَّيْفِ وَ طَعْنَةٍ بِالرُّمْحِ أَوْ رَمِيَةٍ بِالسَّهْمِ .

⁹ Al-Kāfi - Volume 1, The Birth of al-Husayn ibn Ali (as), Hadith #7

¹⁰ Al-Kāfi - Volume 1, The Imams (a.s.) know when they will die and they die voluntarily, Hadith #8

عَنْهُ عَنْ أَبِيهِ عَنْ يُونُسَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ الْخِضَابِ بِالْوَسْمَةِ فَقَالَ لَا بَأْسَ قَدْ قُتِلَ الْحُسَيْنُ (عليه السلام) وَهُوَ مُحْتَضِبٌ بِالْوَسْمَةِ .

9. Abu Ali al-Ash'ariy has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from 'Amr ibn Shamir from Jabir who has said the following: "Abu Ja'far (as), has said that when al-Husayn (as), was murdered, he wore a dark color Jubbah (gown) of al-Khazz (garments made of skin or fur of an animal that lives in water). They found thirty-three torn spots in it because of being hit with swords, spears or arrows."¹¹ It is also narrated, Imam Al-Sadiq (as) said, "At the time al-Husayn (as), was murdered he had applied hair dye with woad. 5 "¹²

Angel's Curse upon the nation when they beheaded al-Husayn (as)

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّازِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ جَعَلْتَ فِدَاكَ مَا تَقُولُ فِي الصَّوْمِ فَإِنَّهُ قَدْ رَوَى أَنَّهُمْ لَا يُوقِفُونَ لَصَوْمٍ فَقَالَ أَمَّا إِنَّهُ قَدْ أُجِيبَتْ دَعْوَةُ الْمَلِكِ فِيهِمْ قَالَ فَقُلْتُ وَكَيْفَ ذَلِكَ جَعَلْتَ فِدَاكَ قَالَ إِنَّ النَّاسَ لَمَّا قَتَلُوا الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَمَرَ اللَّهُ تَبَارَكَ وَتَعَالَى مَلَكًا يَنَادِي أَيُّهَا الْأُمَّةُ الظَّالِمَةُ الْقَاتِلَةُ عِترَةِ نَبِيِّهَا لَا وَفَقَكُمْ اللَّهُ لَصَوْمٍ وَلَا لِفِطْرِ.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ لَطِيفٍ التَّفَلِيسِيِّ عَنْ رَزِينَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَمَّا ضُرِبَ الْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِمَا السَّلَامُ) بِالسَّيْفِ فَسَقَطَ رَأْسُهُ ثُمَّ ابْتَدَرَ لِيَقْطَعَ رَأْسَهُ نَادَى مُنَادٌ مِنْ بَطْنَانِ الْعَرْشِ أَلَا أَيُّهَا الْأُمَّةُ الْمُتَحِيرَةُ الضَّالَّةُ بَعْدَ نَبِيِّهَا لَا وَفَقَكُمْ اللَّهُ لِأَخْصَى وَلَا لِفِطْرِ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَلَا جَرَمَ وَاللَّهِ مَا وَفَّقُوا وَلَا يُوقِفُونَ حَتَّى يَثَارَ ثَائِرُ الْحُسَيْنِ ع.

1. Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from al-Sayyariy from Muhammad ibn Isma'il al-Raziyy who has said the following: "I once asked abu Ja'far, the 2nd (a.s), 'I pray to Allah to keep my soul in service for your cause, what do you say about fasting? It is narrated that they never unite in the matter of fasting? He (the Imam) said, 'It is because the prayer of the angel is answered about them? I (the narrator) then asked, 'How is that, I pray to Allah to keep my soul in service for your

¹¹ Al-Kāfi - Volume 6, Wearing al-Khazz (fur or skin of an animal that lives in water), Hadith #9

¹² Al-Kāfi - Volume 6, The Black Dye and Woad, Hadith #6

cause?’ He (the Imam) replied, ‘When people murdered al-Husayn (a.s), Allah, the most Blessed, the most High, commanded an angel to announce, “O nation who has done injustice to itself, the killer of the descendents of its prophet, Allah will not unite you in the matter of fasting and al-Fitr”’¹³

Ali ibn Muhammad has narrated from those whom he has mentioned from Muhammad ibn Sulayman from ‘Abdullah ibn Latif al-Taflisiy from Razin who has said the following: “Abu ‘Abdillah (as), has said, ‘When al-Husayn ibn Ali (as) was hit with the sword and his head fell, and they were about to sever his head, an announcer announced from the depth of the Throne, “O straying nation in confusion after its Prophet, Allah will not unite you in al-Adha’ and in al-Fitr!” He (the narrator) said that abu ‘Abdillah (as) then said, “Thereafter, by Allah, they did not unite and will not unite until the avenger of al-Husayn (as) takes revenge.”¹⁴

Yazid (LA) killed Imam al-Husayn (asws)

ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ ثَلَاثٌ هُنَّ نَخْرُ الْمُؤْمِنِ وَزِينَةُ فِي الدُّنْيَا وَالْآخِرَةِ الصَّلَاةُ فِي آخِرِ اللَّيْلِ وَيَأْسُهُ مِمَّا فِي أَيْدِي النَّاسِ وَوَلَايَتُهُ الْإِمَامَ مِنْ آلِ مُحَمَّدٍ (عَلَيْهِمُ السَّلَامُ) قَالَ وَثَلَاثَةٌ هُمْ شَرَارُ الْخَلْقِ ابْتَلَى بِهِمْ خِيَارُ الْخَلْقِ أَبُو سُفْيَانَ أَحَدُهُمْ قَاتَلَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَعَادَاهُ وَمُعَاوِيَةُ قَاتَلَ عَلِيًّا (عَلَيْهِ السَّلَامُ) وَعَادَاهُ وَيَزِيدُ بْنُ مُعَاوِيَةَ لَعَنَهُ اللَّهُ قَاتَلَ الْحُسَيْنَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) وَعَادَاهُ حَتَّى قَتَلَهُ.

Ibn Mahboub, from Abdullah Bin Sinan who said: I heard Abu Abdullah (AS) saying; “Three things are a matter of pride for the believer and an adornment of him in the world and the Hereafter: the prayer during the last part of the night, and his dejection from what is in the hands of the people, and his Wilayah of the Imam from the progeny of Muhammad (saww). And the three who are the most evil of creation by whom the best of creation was plagued are Abu Sufyan who fought against the Messenger of Allah

¹³ Al-Kāfi - Volume 4, Rare Ahadith, Hadith #1

¹⁴ Al-Kāfi - Volume 4, Rare Ahadith, Hadith #3

(sw) and opposed him, and Muawiya who fought against Ali (AS) and opposed him, and Yazid bin Muawiya, may Allah curse him, who fought against Al-Husayn bin Ali (AS) and opposed him until he killed him'.¹⁵

Trampling of the body of al-Husayn and how a Lion protected him

الحسين بن محمد قال حدثني أبو كريب وأبو سعيد الأشج قال حدثنا عبد الله بن إدريس عن أبيه إدريس بن عبد الله الأودي قال لما قتل الحسين (عليه السلام) أراد القوم أن يوطئوه الخيل فقالت فضة لزينب يا سديتي إن سفينة كسرت في البحر فخرج إلى جزيرة فإذا هو بأسد فقال يا أبا الحارث أنا مولى رسول الله (صلى الله عليه وآله) فهمهم بين يديه حتى وقفه على الطريق والأسد رابض في ناحية فدعيني أمضي إليه وأعلمه ما هم صانعون غداً قال فضت إليه فقالت يا أبا الحارث فرفع رأسه ثم قالت أ تدري ما يريدون أن يعملوا غداً بأبي عبد الله (عليه السلام) يريدون أن يوطئوا الخيل ظهره قال فمشى حتى وضع يديه على جسد الحسين (عليه السلام) فأقبلت الخيل فلما نظروا إليه قال لهم عمر بن سعد لعنه الله فتنة لا تبروها انصرفوا فانصرفوا.

Al-Husayn ibn Muhammad has said that Abu Kurayb and Abu Sa'id al-Ashja' narrated to him that 'Abdallah ibn Idris narrated to them his father, Idris ibn 'Abdallah al-'Awi who said the following: "When al-Husayn (as) was murdered the people wanted to make the horses run over his (al-Husayn's) body. Fizzah then told Zaynab, 'My lady, there was a shipwreck and Safina came out on an Island face-to-face with a lion. He said to the lion, 'O Abu al-Harith, I am the slave of the Messenger of Allah.' The lion murmured in front of him and showed him the way. There lives a lion in this area allow me to go and inform him of what the people intend to do to al-Husayn (as) tomorrow.' The narrator has said that she went to the lion and said, 'O Abu al-Harith and the lion raised his head and she said, 'Do you know what these people intend to do to Abu 'Abdallah (as)? They intend to make the horses run over his body.' The narrator has said that the lion walked and placed both of his hands over the body of al-Husayn (as). When the horsemen came they found the lion in that condition and 'Umar ibn Sa'd (may Allah condemn him) told them, 'It is mischief. Do not bother and turn back,' thus they turned back.¹⁶

¹⁵ Al-Kāfi - Volume 8, Three things are of the prestige of believers, Hadith #1

¹⁶ Al-Kāfi - Volume 1, The Birth of al-Husayn ibn Ali (as), Hadith #8

Pigeons cursing the Killers of Imam Husayn

عَنْهُ عَنِ الْجَامُورَانِيِّ عَنِ ابْنِ أَبِي حَمْزَةَ عَنْ صَنْدَلٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ كُنْتُ جَالِسًا فِي بَيْتِ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَنَظَرْتُ إِلَى حَمَامٍ رَاعِيٍّ يُقْرِقُ طَوِيلًا فَنَظَرْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ يَا دَاوُدُ تَدْرِي مَا يَقُولُ هَذَا الطَّيْرُ قُلْتُ لَا وَاللَّهِ جَعَلْتُ فِدَاكَ قَالَ يَدْعُو عَلَى قَتْلَةِ الْحُسَيْنِ (عليه السلام) فَاتَّخِذُوا فِي مَنَازِلِكُمْ

عَلِيَّ بْنَ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اتَّخِذُوا الْحَمَامَ الرَّاعِيَّةَ فِي بُيُوتِكُمْ فَإِنَّهَا تَلْعَنُ قَتْلَةَ الْحُسَيْنِ بْنِ عَلِيٍّ (عليه السلام) وَلَعَنَ اللَّهُ قَاتِلَهُ .

10. It is narrated from the narrator of the previous Hadith from al-Jamuraniy from ibn abu Hamzah from Sandal from Dawud ibn Farqad who has said the following: “I once was sitting in the house of abu ‘Abd Allah (as), and I looked at a pigeon of Ra’ibiy kind (name of a place) that made a long sound. Abu ‘Abd Allah (as), looked at me and asked, ‘O Dawud, do you know what this bird says?’ I said, ‘No, I pray to Allah to keep my soul in service for your cause.’ He (the Imam) said, ‘It prays against the people who murdered al- Husayn (as), so you must keep it in your homes.’”¹⁷

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following: “Abu ‘Abd Allah (as), has said, ‘You must keep al-Ra’ibiy pigeon in your homes because it curses the murderers of al-Husayn ibn Ali, ‘Alayhim al-Salam, and Allah has cursed his killer.’”¹⁸

Ziyarat of Aba Abdillah

1- عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ نَعِيمِ بْنِ الْوَلِيدِ عَنْ يُونُسَ الْكُتَيْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَتَيْتَ قَبْرَ الْحُسَيْنِ (عليه السلام) فَاتَّيْتُ الْفَرَاتَ وَاعْتَثِلْ بِحِمَالِ قَبْرِهِ وَتَوَجَّهْ إِلَيْهِ وَعَلَيْكَ السَّكِينَةُ وَالْوَقَارُ حَتَّى تَدْخُلَ إِلَى الْقَبْرِ مِنَ الْجَانِبِ الشَّرْقِيِّ وَقُلْ حِينَ تَدْخُلُهُ السَّلَامُ عَلَى

¹⁷ Al-Kāfi - Volume 6, The Pigeons, Hadith #10

¹⁸ Al-Kāfi - Volume 6, The Pigeons, Hadith #13

مَلَائِكَةُ اللَّهِ الْمُنْزِلِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُرْذِفِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُسَوِّمِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الَّذِينَ هُمْ فِي هَذَا الْحَرَمِ مُقِيمُونَ فَإِذَا اسْتَقْبَلْتَ قَبْرَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَقُلِ السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى أَمِينِ اللَّهِ عَلَى رَسُولِهِ وَعِزَائِمِ أَمْرِهِ وَانْخَاطِمِ لِمَا سَبَقَ وَالْفَاتِحِ لِمَا اسْتَقْبَلَ وَالْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ثُمَّ تَقُولُ اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَأَخِي رَسُولِكَ الَّذِي أَنْجَبْتَهُ بِعَلْبِكَ وَجَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَالِدِّيلِ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ وَدَيَّانِ الدِّينِ بِعَدْلِكَ وَفَضْلِ قَضَائِكَ بَيْنَ خَلْقِكَ وَالْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ عَبْدِكَ وَابْنِ الَّذِي أَنْجَبْتَهُ بِعَلْبِكَ وَجَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَالِدِّيلِ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ وَدَيَّانِ الدِّينِ بِعَدْلِكَ وَفَضْلِ قَضَائِكَ بَيْنَ خَلْقِكَ وَالْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ثُمَّ تَصَلِّي عَلَى الْحُسَيْنِ وَسَائِرِ الْأَئِمَّةِ (عَلَيْهِمُ السَّلَامُ) كَمَا صَلَّيْتَ وَسَلَّمْتَ عَلَى الْحَسَنِ (عَلَيْهِ السَّلَامُ) ثُمَّ تَأْتِي قَبْرَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَتَقُولُ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ صَلِّ اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنِ اللَّهِ عَزَّ وَجَلَّ مَا أُمِرْتَ بِهِ وَلَمْ تَخْشَ أَحَدًا غَيْرَهُ وَجَاهَدْتَ فِي سَبِيلِهِ وَعَبَدْتَهُ صَادِقًا حَتَّى أَتَاكَ الْيَقِينُ أَشْهَدُ أَنَّكَ كَلِمَةُ التَّقْوَى وَبَابُ الْهُدَى وَالْعُرْوَةُ الْوُثْقَى وَالْحُجَّةُ عَلَى مَنْ يَبْقَى وَمَنْ تَحْتَ الثَّرَى أَشْهَدُ أَنَّ ذَلِكَ سَابِقٌ فِيمَا مَضَى وَذَلِكَ لَكُمْ فَاتِحٌ فِيمَا بَقِيَ أَشْهَدُ أَنَّ أَرْوَاحَكُمْ وَطِينَتَكُمْ طَيِّبَةٌ طَابَتْ وَطَهَّرَتْ هِيَ بَعْضُهَا مِنْ بَعْضٍ مَنَّا مِنَ اللَّهِ وَرَحْمَةً وَأَشْهَدُ اللَّهُ وَأَشْهَدُ كُمْ أَنِّي بِكُمْ مُؤْمِنٌ وَلَكُمْ تَابِعٌ فِي ذَاتِ نَفْسِي وَشَرَائِعِ دِينِي وَخَاتِمَةٌ عَمَلِي وَمُنْقَلَبِي وَمَثْوَايَ وَأَسْأَلُ اللَّهَ الْبَرَّ الرَّحِيمَ أَنْ يَتِمَّ ذَلِكَ لِي أَشْهَدُ أَنَّكُمْ قَدْ بَلَغْتُمْ عَنِ اللَّهِ مَا أَمَرَكُمْ بِهِ وَلَنْ تَخْشَوْا أَحَدًا غَيْرَهُ وَجَاهَدْتُمْ فِي سَبِيلِهِ وَعَبَدْتُمُوهُ حَتَّى أَتَاكُمْ الْيَقِينُ لَعَنَ اللَّهُ مَنْ قَتَلَكُمْ وَلَعَنَ اللَّهُ مَنْ أَمَرَ بِهِ وَلَعَنَ اللَّهُ مَنْ بَلَغَهُ ذَلِكَ مِنْهُمْ فَرَضِي بِهِ أَشْهَدُ أَنَّ الَّذِينَ اتَّهَكُوا حُرْمَتَكُمْ وَسَفَكُوا دِمَكُمْ مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ تَقُولُ اللَّهُمَّ الْعَنِ الَّذِينَ بَدَلُوا نِعْمَتَكَ وَخَالَفُوا مِلَّتَكَ وَرَغَبُوا عَنْ أَمْرِكَ وَاتَّهَمُوا رَسُولَكَ وَصَدُّوا عَنْ سَبِيلِكَ اللَّهُمَّ احْشُ قُبُورَهُمْ نَارًا وَأَجْوَافَهُمْ نَارًا وَاحْشُرْهُمْ وَأَشْيَاعَهُمْ إِلَى جَهَنَّمَ زُرْقًا اللَّهُمَّ الْعَنَاهُمْ لَعْنَاهُمْ بِهَ كُلِّ مَلَكٍ مُقَرَّبٍ وَكُلِّ نَبِيٍّ مُرْسَلٍ وَكُلِّ عَبْدٍ مُؤْمِنٍ امْتَحَنَتْ قَلْبَهُ لِلْإِيمَانِ اللَّهُمَّ الْعَنَاهُمْ فِي مُسْتَسَرِّ السِّرِّ وَفِي ظَاهِرِ الْعَلَانِيَةِ اللَّهُمَّ الْعَنِ جَوَابِيَتْ هَذِهِ الْأُمَّةُ وَالْعَنِ طَوَاغِيَّتَهَا وَالْعَنِ فِرَاعِيَّتَهَا وَالْعَنِ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ وَالْعَنِ قَتْلَةَ الْحُسَيْنِ وَعَذَابَهُمْ عَذَابًا لَا تُعَذِّبُ بِهِ أَحَدًا مِنَ الْعَالَمِينَ اللَّهُمَّ اجْعَلْنَا مَنْ يَنْصُرُهُ وَتَنْتَصِرُ بِهِ وَتَمْنُ عَلَيْهِ بِنَصْرِكَ لَدَيْنِكَ فِي الدُّنْيَا وَالْآخِرَةِ ثُمَّ اجْلِسْ عِنْدَ رَأْسِهِ فَقُلْ صَلِّ اللَّهُ عَلَيْكَ أَشْهَدُ أَنَّكَ عَبْدُ اللَّهِ وَأَمِينُهُ بَلَغْتَ نَاصِحًا وَأَدَيْتَ أَمِينًا وَقَتْلْتَ صَدِيقًا وَمَضَيْتَ عَلَى يَقِينٍ لَمْ تُؤْثِرْ عَمِي عَلَى هُدًى وَلَمْ تَمَلْ مِنْ حَقِّ. إِلَى بَاطِلٍ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَاتَّبَعْتَ الرُّسُولَ وَتَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَدَعَوْتَ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ صَلِّ اللَّهُ عَلَيْكَ وَسَلِّمْ تَسْلِيمًا وَجَزَاكَ اللَّهُ مِنْ صَدِيقٍ خَيْرًا عَنْ رَعِيَّتِكَ وَأَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ جِهَادٌ وَأَنَّ الْحَقَّ مَعَكَ وَالْيَقِينَ وَأَنَّ أَهْلَهُ وَمَعْدَنَهُ وَمِيرَاثَ النُّبُوَّةِ عِنْدَكَ وَعِنْدَ أَهْلِ بَيْتِكَ صَلِّ اللَّهُ عَلَيْكَ وَسَلِّمْ تَسْلِيمًا أَشْهَدُ أَنَّكَ صَدِيقُ اللَّهِ وَحُجَّتُهُ عَلَى خَلْقِهِ وَأَشْهَدُ أَنَّ دَعْوَتَكَ حَقٌّ وَكُلَّ دَاعٍ مَنْصُوبٍ غَيْرُكَ فَهُوَ بَاطِلٌ مَدْحُوضٌ وَأَشْهَدُ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ثُمَّ تَحُولُ عِنْدَ رِجْلَيْهِ وَتُخَيِّرُ مِنَ الدُّعَاءِ وَتَدْعُو لِنَفْسِكَ ثُمَّ تَحُولُ عِنْدَ رَأْسِهِ

عَلِيَّ بْنِ الْحُسَيْنِ (عَلَيْهِمَا السَّلَامُ) وَتَقُولُ سَلَامُ اللَّهِ وَسَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَأَنْبِيَائِهِ الْمُرْسَلِينَ يَا مَوْلَايَ وَابْنَ مَوْلَايَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتَهُ عَلَيْكَ صَلَّيَ اللَّهُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ وَعِتْرَةِ آبَائِكَ الْأَخْيَارِ الْأَبْرَارِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ وَطَهَّرَهُمْ تَطْهِيراً ثُمَّ تَأْتِي قُبُورَ الشُّهَدَاءِ وَتُسَلِّمُ عَلَيْهِمْ وَتَقُولُ السَّلَامُ عَلَيْكُمْ أَيُّهَا الرِّبَّانِيُّونَ أَنْتُمْ لَنَا فَرْطٌ وَنَحْنُ لَكُمْ تَبِعٌ وَنَحْنُ لَكُمْ خَلْفٌ وَأَنْصَارُ أَشْهَدُ أَنْكُمْ أَنْصَارُ اللَّهِ وَسَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَالْآخِرَةِ فَإِنَّكُمْ أَنْصَارُ اللَّهِ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَمَا ضَعُفْتُمْ وَمَا اسْتَكْنَمْتُمْ حَتَّى لَقِيتُمُ اللَّهَ عَلَى سَبِيلِ الْحَقِّ وَنُصْرَةَ كَلِمَةِ اللَّهِ التَّامَّةِ صَلَّيَ اللَّهُ عَلَى أَرْوَاحِكُمْ وَأَبْدَانِكُمْ وَسَلَّمْ تَسْلِيماً أَبْشُرُوا بِمَوْعِدِ اللَّهِ الَّذِي لَا خَلْفَ لَهُ إِنَّهُ لَا يَخْلِفُ الْمِيعَادَ وَاللَّهُ مَذْكُورٌ لَكُمْ بِثَارٍ مَا وَعَدَكُمْ أَنْتُمْ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَالْآخِرَةِ أَنْتُمْ السَّابِقُونَ وَالْمُهَاجِرُونَ وَالْأَنْصَارُ أَشْهَدُ أَنْكُمْ قَدْ جَاهَدْتُمْ فِي سَبِيلِ اللَّهِ وَقَتَلْتُمْ عَلَى مَنَاجِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَابْنَ رَسُولِ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمْ تَسْلِيماً الْحَمْدُ لِلَّهِ الَّذِي صَدَّقَكُمْ وَعَدَهُ وَأَرَاكُمْ مَا تُحِبُّونَ ثُمَّ تَرْجِعُ إِلَى الْقَبْرِ وَتَقُولُ أَتَيْتُكَ يَا حَبِيبَ رَسُولِ اللَّهِ وَابْنَ رَسُولِهِ وَإِنِّي بِكَ عَارِفٌ وَبِحَقِّكَ مُقَرِّ بِفَضْلِكَ مُسْتَبْصِرٌ بِضَلَالَةٍ مِنْ خَالَفَكَ عَارِفٌ بِالْهُدَى الَّذِي أَنْتُمْ عَلَيْهِ بِأَبِي أَنْتَ وَأُمِّي وَنَفْسِي اللَّهُمَّ إِنِّي أَصِلِّي عَلَيْهِ كَمَا صَلَّيْتَ عَلَيْهِ أَنْتَ وَرَسُولُكَ وَأَمِيرُ الْمُؤْمِنِينَ صَلَاةً مُتَابِعَةً مُتَوَاصِلَةً مُتَرَادِفَةً تَتَّبِعُ بَعْضُهَا بَعْضاً لَا انْقِطَاعَ لَهَا وَلَا أَمَدَ وَلَا أَجَلَ فِي مُحَضَّرِنَا هَذَا وَإِذَا غَبْنَا وَشَهِدْنَا وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَإِذَا أَرَدْتَ أَنْ تُودِعَهُ فَقُلِ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَسْتُودِعُكَ اللَّهُ وَأَقْرَأُ عَلَيْكَ السَّلَامَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَبِمَا جِئْتَ بِهِ وَدَلَّلْتَ عَلَيْهِ وَاتَّبَعْنَا الرَّسُولَ فَاتَّكَبْنَا مَعَ الشَّاهِدِينَ اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنَّا وَمِنْهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَفْعَلَنَا بِحَبِّهِ اللَّهُمَّ أَبْعَثْهُ مَقَاماً مَحْمُوداً تَنْصُرُ بِهِ دِينَكَ وَتَقْتُلُ بِهِ عَدُوَّكَ وَتُبِيرُ بِهِ مَنْ نَصَبَ حَرْباً لَالَ مُحَمَّدٍ فَإِنَّكَ وَعَدْتَ ذَلِكَ وَأَنْتَ لَا تُخْلِفُ الْمِيعَادَ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَشْهَدُ أَنْكُمْ شُهَدَاءُ نُجَبَاءُ جَاهَدْتُمْ فِي سَبِيلِ اللَّهِ وَقَتَلْتُمْ عَلَى مَنَاجِ رَسُولِ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمْ تَسْلِيماً كَثِيراً.

1. A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalab ibn Ayyub from Nu'aym ibn al-Walid from Yunus al-Kunasiy who has said the following: "Abu ' Abd Allah (as), has said that when you decide to visit the gravesite of al-Husayn (as), go to al-Furat and take a bath near his gravesite; then move toward him in a serene and dignified manner until you enter the shrine from its east side. During entering say, 'I offer greeting of peace to the descending angels of Allah. I offer greeting of peace to the substituting angels of Allah. I offer greeting of peace to the marking angels of Allah. I offer greeting of peace to the angel of Allah who live in this sacred place.' When you are in front of the gravesite of Al-Husayn (as), you should say, '(I hereby declare, affirm and acknowledge the divine authority of and my) submission to (the commandments of) the Messenger of Allah. (I hereby declare, affirm

and acknowledge the divine authority of the trustee of Allah over His messengers and His decisive commandments, the seal of that which were before and the opening of that which is to come and the dominant over all of the affairs. May Allah grant him protection, kindness and blessings.' Then you should say, 'O Allah, I appeal before You to grant salawat (favours and compensation) to 'Amir al- Mu'minin, Ali, Your servant, brother of Your messenger, whom You have chosen through Your knowledge and have made a guide for whomever of Your creatures You wanted and a vanguard for those whom You have sent with Your messages. He is the one provider and facilitator of the system of justice of Your religion according to Your justice, a differentiator in the issuance of Your judgment among Your creatures and the dominant over all such affairs. O Allah, grant him protection, kindness and blessing. O Allah, I appeal before You to grant salawat (favours and compensation to al-Hassan ibn Ali, worthy of his services to Your cause). He is Your servant and the son of the one whom You have chosen through Your knowledge and have appointed a guide for whomever You wanted of Your creatures, a vanguard for those whom You have sent with Your messages. He is the one provider and facilitator of the system of justice of Your religion according to Your justice, a differentiator in the issuance of Your judgment among Your creatures and the dominant over all such affairs. O Allah grant him protection, kindness and blessing.' Then say salawat al-Salam for al-Husayn and all other 'A'immah, 'Alayhim al-Salam, just as you said for (Imam) al-Hassan (as). Thereafter go near the gravesite of al-Husayn (as), and say, '(I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments) O grandson of the Messenger of Allah. (I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments) O son of 'Amir al-Mu'minin. I appeal before Allah to grant salawat (favours and compensation to you worthy of Your services to His cause) O abu 'Abd Allah. I testify that you completed the task Allah, the Most Majestic, the Most Glorious, had commanded you to accomplish. You were not afraid of anyone other than Allah, strove hard for His cause, worshipped Him a true worshipping until the time of your martyrdom. I testify that you are the words of piety, the gateway of guidance,

the unbreakable safety ring, the authority of Allah over the living and those under the earth. I testify that such qualities existed with you in the past and they are means of victory and triumph in future. I testify that your spirits and your clay (substance of your bodies) are clean, pure and cleansed. The substances of you ('A'immah) bodies were one from the other. It was a favor and great kindness for us from Allah. I designate Allah as my witness and I designate you as my witness that I believe in your (divine authority), I am your follower in my soul, in the rules of my religion, in the consequences of my deeds, in my return and my place of rest. I appeal before Allah, Honorable and Merciful to complete it for me. I testify that you accomplished all that Allah had commanded you to do and in so doing you were not afraid of anyone other than Allah. You strove hard for His cause, worshipped Him until the time of your death. I appeal before Allah to condemn those who murdered you, those who commanded your murderer and those condoned with the plan of your murderers. I testify that the statements of the Holy Prophet condemned those who violated your sanctity and spilled your blood.' "Thereafter say, 'O Allah, condemn those who have misrepresented Your bounty, opposed Your institution, turned away from Your command, accused Your messenger and created obstacles in Your path. O Allah, fill their graves with fire as well as their bellies and drive them and their followers to hell with their eyes turned blue. O Allah, condemn them with such condemnation with which the prominent angels, every messenger-prophet and every believing person whose faith is tested for its strength will condemn. O Allah, condemn them in most secrecy and concealment as well as openly in public manner. O Allah, condemn Jawabit (pi. of Jibt, devil) of this nation as well as its Tawaghit (pi. of taghut, transgressors), condemn its Pharaohs, condemn the murderers of 'Amir al-Mu'minin, the murderers of al-Husayn and punish them with such punishment which no one in the world is punished with. O Allah, make us of those who support him, of those whom You use for support and You grant them Your support for the cause of Your religion in this world as well as in the next world.' "Then sit down near his head and say, I appeal before Allah to grant salawat (favours and compensation to you worthy of Your services to His cause). I testify that you are a servant of Allah, His trustee who

has accomplished with wisdom the task of trustworthiness, spoke as truthful person and passed away with certainty. You did not accept blindness in place of guidance and never deviated from truth to falsehood. I testify that you performed salat (prayer), paid zakat, commanded people to do good and forbade them from doing evil deeds, followed the Messenger, recited the book in the true way of recitation and called people to the path of your Lord with wisdom and good advice. I appeal before Allah to grant salawat (favours and compensation to you worthy of Your services to His cause), with safety and protection. I appeal before Allah to reward you as with the reward of a truthful one's good rewards for his services to his people. I testify that Jihad (striving for the cause of Allah) in your support is the true Jihad. I testify that truth is on your side, it belongs to you, you are of the people of truth, the source of truth and that the legacy of prophet-hood is with you and with the people of your family. I appeal before Allah to grant salawat (favours and compensation to you worthy of Your services to His cause), with peace and protection. I testify that you are Allah's truthful servant and His authority over his creatures. I testify that your call is truthful call and every caller appointed beside you is false and invalid. I testify that Allah is the clear truth.' "Thereafter you should go toward his feet and pray for yourself as you may choose. "Then you should go toward the head of Ali ibn al-Husayn and say, 'I appeal before Allah to grant you His protection and peace and the greeting of peace of His prominent angels and prophets who were sent as messengers. You are my master and the son of my master. I appeal before Allah to bless you with His kindness and blessings. I appeal before Allah to grant compensation and reward to you, your family and the offspring of your noble and chosen ancestors from whom Allah has decided to remove all rijs (all filthy matters) and purify in a thorough purification.' "Thereafter you should go to the gravesites of the martyrs and offer them your greetings of peace and say, I appeal before Allah to grant you peace and protection, O believers in the Lord, you have proceeded and we follow you. We are your followers and supporters. I testify that you are supporters of Allah, the masters of the martyrs in this world and in the next life. You are supporters of Allah as Allah, the Most Majestic, the Most Glorious, has said, "There

were many prophets on whose side people believing in the Lord were fighting. They did not show any lack of responsibility even though they were hurt for the cause of Allah, nor showed any weakness or compromise with the enemy.” (3:146) You indeed did not show any weakness or compromise with the enemy, until you went before Allah on the path of the truth, supporting the perfect words of Allah. I appeal before Allah to grant favors and compensation to your spirits and bodies worthy of your services to His cause, with peace and protection. There is good news for you through the promise of Allah, which does not change, because He does not change His promises. Allah will accomplish His granting what He has promised to you, the masters of the martyrs, in this world and in the next life. You are the first al-Muhajirun (immigrants (to Allah)) and al- Ansar (the helpers). I testify that you did Jihad (strove hard) for the cause of Allah and you were murdered while protecting the institution of the Messenger of Allah and the son (the child) of the Messenger of Allah, I appeal before Allah to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause) with peace and protection. All praise belongs to Allah who made His promise with you to come true and showed you what you loved.’ “Then return to the gravesite and say, ‘I have come to you, O beloved of the Messenger of Allah, the son (child) of the Messenger of Allah. I am aware of your status and I acknowledge your rights. I am aware of your merits and the straying of those who opposed you. I have knowledge of the guidance you follow. I pray to Allah to keep my soul and the souls of my parents in service for your cause. O Allah, I appeal before You to grant salawat (favors and compensation to you worthy of Your services to His cause) just as You have granted favors and compensation worthy of his services to Your cause, and as Your messenger and ‘Amir al-Mu’minin have appealed before You to grant compensation to him worthy of his services to Your cause. Grant him a continuous salat, connected, substituted one, following the other without break in time or point of time at this time and when we are here or not here. (I hereby declare, affirm and acknowledge that you are a ‘Alayhi al-Salam and my) submission to (your commandments) and appeal before Allah to grant you protection, kindness and blessings’. “When you decide to say farewell to him say, ‘(I

hereby declare, affirm and acknowledge that you are a ‘Alayhi al-Salam and my submission to (your commandments) and appeal before Allah to grant you protection and kindness and blessings. I leave you in the protection of Allah and offer you my greeting of peace. We believe in Allah, the Messenger of Allah and in what you have brought and guided to. We have followed the messenger, so list us among the witnesses. O Allah, do not make this the last chance for me to visit him and his seeing us. O Allah, I appeal before You to make us benefit from our love for him. O Allah, raise him to the praiseworthy position whereby You support through him Your religion, eliminate Your enemies, destroy those who commence a war against the family of Muhammad (as); You have promised so and You do not change Your promise. (I hereby declare, affirm and acknowledge that you are a ‘Alayhi al-Salam and my) submission to (your commandments and I appeal before Allah to grant you protection, kindness and blessings. I testify that you are noble martyrs who strove hard for the cause of Allah and were murdered while protecting the institution of the Messenger of Allah, O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause) with protection and safety a great deal.”¹⁹

Everything wept for Aba Abdillah on his Martyrdom except three (and method of his Ziyarah)

2- عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنِ الْحُسَيْنِ بْنِ ثَوِيرٍ قَالَ كُنْتُ أَنَا وَيُونُسُ بْنُ ظَبْيَانَ وَالْمُفَضَّلُ بْنُ عُمَرَ وَأَبُو سَلَمَةَ السَّرَاجُ جُلُوسًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَكَانَ الْمُتَكَلِّمُ مِنَّا يُونُسُ وَكَانَ أَكْبَرَنَا سَنًا فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنِّي أَحْضَرُ مَجْلِسَ هَؤُلَاءِ الْقَوْمِ يَعْنِي وَلَدَ الْعَبَّاسِ فَمَا أَقُولُ فَقَالَ إِذَا حَضَرْتَ فَذَكِّرْنَا فَقُلِ اللَّهُمَّ أَرِنَا الرَّخَاءَ وَالسُّرُورَ فَإِنَّكَ تَأْتِي عَلَى مَا تُرِيدُ فَقُلْتُ جَعَلْتُ فِدَاكَ إِنِّي كَثِيرًا مَا أَذْكُرُ الْحُسَيْنَ (عَلَيْهِ السَّلَامُ) فَأَيُّ شَيْءٍ أَقُولُ فَقَالَ قُلْ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ تُعِيدُ ذَلِكَ ثَلَاثًا فَإِنَّ السَّلَامَ يَصِلُ إِلَيْهِ مِنْ قَرِيبٍ وَمِنْ بَعِيدٍ ثُمَّ قَالَ إِنَّ أَبَا عَبْدِ اللَّهِ الْحُسَيْنَ (عَلَيْهِ السَّلَامُ) لَمَّا قَضَى بَكَّتْ عَلَيْهِ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَنْ يَنْقَلِبُ فِي الْجَنَّةِ وَالنَّارِ مِنْ خَلْقِ رَبِّنَا وَمَا يَرَى وَمَا لَا يَرَى بَكَ عَلَى أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) إِلَّا ثَلَاثَةَ أَشْيَاءَ لَمْ تَبْكْ عَلَيْهِ قُلْتُ جَعَلْتُ فِدَاكَ وَمَا هَذِهِ الثَّلَاثَةُ

¹⁹ Al-Kāfi - Volume 4, Visiting the Gravesite of abu ‘Abd Allah, al-Husayn ibn Ali, ‘Alayhi al-Salam, Hadith #1

الْأَشْيَاءَ قَالَ لَمْ تَبْكْ عَلَيْهِ الْبَصْرَةُ وَلَا دِمَشْقُ وَلَا آلُ عُثْمَانَ عَلَيْهِمْ لَعْنَةُ اللَّهِ قُلْتُ جَعَلْتُ فِدَاكَ إِنِّي أُرِيدُ أَنْ أَزُورَهُ فَكَيْفَ أَقُولُ وَكَيْفَ أَصْنَعُ قَالَ إِذَا أَتَيْتَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَاعْتَزِلْ عَلَى شَاطِئِ الْفُرَاتِ ثُمَّ الْبَسْ ثِيَابَكَ الطَّاهِرَةَ ثُمَّ امْشِ حَافِيًا فَإِنَّكَ فِي حَرَمٍ مِنْ حَرَمِ اللَّهِ وَحَرَمِ رَسُولِهِ وَعَلَيْكَ بِالتَّكْبِيرِ وَالتَّهْلِيلِ وَالتَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّعْظِيمِ لِلَّهِ عَزَّ وَجَلَّ كَثِيرًا وَالصَّلَاةَ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ حَتَّى تَصِيرَ إِلَى بَابِ الْحَيْرِ ثُمَّ تَقُولُ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَّتِهِ السَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ اللَّهِ وَزُورَاقِبِرِ ابْنِ نَبِيِّ اللَّهِ ثُمَّ اخْطُ عَشْرَ خُطَوَاتٍ ثُمَّ قِفْ وَكَبِّرْ ثَلَاثِينَ تَكْبِيرَةً ثُمَّ امْشِ إِلَيْهِ حَتَّى تَأْتِيَهُ مِنْ قَبْلِ وَجْهِهِ فَاسْتَقْبِلْ وَجْهَكَ بِوَجْهِهِ وَتَجْعَلُ الْقِبْلَةَ بَيْنَ كَتِفَيْكَ ثُمَّ قُلِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَّتِهِ السَّلَامُ عَلَيْكَ يَا قَتِيلَ اللَّهِ وَابْنَ قَتِيلِهِ السَّلَامُ عَلَيْكَ يَا ثَارَ اللَّهِ وَابْنَ ثَارِهِ السَّلَامُ عَلَيْكَ يَا وَتَرَ اللَّهِ الْمُتَوَتِّرُ فِي السَّمَاوَاتِ وَالْأَرْضِ أَشْهَدُ أَنَّ دَمَكَ سَكَنَ فِي الْخُلْدِ وَاقْشَعَرَّتْ لَهُ أَظْلَةُ الْعَرْشِ وَبَكَى لَهُ جَمِيعُ الْخَلَائِقِ وَبَكَتْ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَنْ يَتَقَلَّبُ فِي الْجَنَّةِ وَالنَّارِ مِنْ خَلْقِ رَبِّنَا وَمَا يَرَى وَمَا لَا يَرَى أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ وَابْنَ حُجَّتِهِ وَأَشْهَدُ أَنَّكَ قَتِيلُ اللَّهِ وَابْنَ قَتِيلِهِ وَأَشْهَدُ أَنَّكَ ثَارُ اللَّهِ وَابْنَ ثَارِهِ وَأَشْهَدُ أَنَّكَ وَتَرُ اللَّهِ الْمُتَوَتِّرُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَنَصَحْتَ وَوَفَيْتَ وَأَوْفَيْتَ وَجَاهَدْتَ فِي سَبِيلِ اللَّهِ وَمَضَيْتَ لِلَّذِي كُنْتَ عَلَيْهِ شَهِيدًا وَمُسْتَشْهِدًا وَشَهِيدًا وَمَشْهُودًا أَنَا عَبْدُ اللَّهِ وَمَوْلَاكَ وَفِي طَاعَتِكَ وَالْوَأْدُ إِلَيْكَ أَتَمُّ كَمَالِ الْمَنْزِلَةِ عِنْدَ اللَّهِ وَثَبَاتِ الْقَدَمِ فِي الْهَجْرَةِ إِلَيْكَ وَالسَّبِيلِ الَّذِي لَا يَخْتَلِجُ دُونَكَ مِنَ الدُّخُولِ فِي كِفَالَتِكَ الَّتِي أُمِرْتَ بِهَا مِنْ أَرَادَ اللَّهُ بِدَأْ بِكُمْ بِكُمْ يَبِينُ اللَّهُ الْكُذْبَ وَبِكُمْ يُبَاعِدُ اللَّهُ الزَّمَانَ الْكَلْبَ وَبِكُمْ فَتَحَ اللَّهُ وَبِكُمْ يَخْتَمُ اللَّهُ وَبِكُمْ يَمْحُو مَا يَشَاءُ وَبِكُمْ يَثْبُتُ وَبِكُمْ يَفُكُ الذَّلُّ مِنْ رِقَابِنَا وَبِكُمْ يَدْرِكُ اللَّهُ تَرَةً كُلِّ مُؤْمِنٍ يُطَلَّبُ بِهَا وَبِكُمْ تَنْبِتُ الْأَرْضُ أَشْجَارَهَا وَبِكُمْ تُخْرَجُ الْأَشْجَارُ أَثْمَارُهَا وَبِكُمْ تُنْزَلُ السَّمَاءُ قَطْرُهَا وَرِزْقُهَا وَبِكُمْ يَكْشِفُ اللَّهُ الْكُرْبَ وَبِكُمْ يَنْزِلُ اللَّهُ الْغَيْثَ وَبِكُمْ تَسِيخُ الْأَرْضُ الَّتِي تَحْمِلُ أَجْسَادَكُمْ وَتُسْتَقَرُّ جِبَالُهَا عَنْ مَرَاسِيهَا إِرَادَةُ الرَّبِّ فِي مَقَادِيرِ أُمُورِهِ تَهْبِطُ إِلَيْكُمْ وَتَصْدُرُ مِنْ بَيُوتِكُمْ وَالصَّادِرُ عَمَّا فَصَلَ مِنْ أَحْكَامِ الْعِبَادِ لُعْنَتُ أُمَّةٍ قَتَلَتْكُمْ وَأُمَّةٍ خَالَفَتْكُمْ وَأُمَّةٍ جَحَدَتْ وَلَايَتَكُمْ وَأُمَّةٍ ظَاهَرَتْ عَلَيْكُمْ وَأُمَّةٍ شَهِدَتْ وَلَمْ تُسْتَشْهِدْ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مِثْوَاهُمْ وَبِئْسَ وَرْدُ الْوَارِدِينَ وَبِئْسَ الْوَرْدُ الْمُرُودُ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ أَنَا إِلَى اللَّهِ مِمَّنْ خَالَفَكَ بَرِيءٌ ثَلَاثًا ثُمَّ تَقُومُ فَتَقَاتِي ابْنَهُ عَلِيًّا (عَلَيْهِ السَّلَامُ) وَهُوَ عِنْدَ رَجُلِيهِ فَتَقُولُ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا ابْنَ الْحَسَنِ وَالْحُسَيْنِ السَّلَامُ عَلَيْكَ يَا ابْنَ خَدِيجَةَ وَفَاطِمَةَ صَلَّيَ اللَّهُ عَلَيْكَ لَعَنَ اللَّهُ مَنْ قَتَلَكَ فَقَوْلُهَا ثَلَاثًا أَنَا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ ثَلَاثًا ثُمَّ تَقُومُ فَتُؤَمِّي بِيدِكَ إِلَى الشُّهَدَاءِ وَتَقُولُ السَّلَامُ عَلَيْكُمْ ثَلَاثًا فَزُتُمْ وَاللَّهُ فَزَيْتُمْ وَاللَّهُ فَلَيْتَ أَنِّي مَعَكُمْ فَأَفُوزُ فَوْزًا عَظِيمًا ثُمَّ تَدُورُ فَتَجْعَلُ قَبْرَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بَيْنَ يَدَيْكَ فَصَلِّ سِتَّ رَكَعَاتٍ وَقَدْ تَمَّتْ زِيَارَتُكَ فَإِنْ شِئْتَ فَانْصَرِفْ.

2. A number of our people have narrated from Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from al-Husayn ibn Thuwayr who has said the following: "Once Yunus ibn Zabayan, al-Mufaddal ibn 'Umar, abu Salmah al-Sarraj and I were sitting in the presence of abu 'Abd Allah (as). Among us Yunus, who

was the eldest did the speaking and he said, 'I pray to Allah to keep my soul in service for your cause, I sometimes attend the meeting of these people, meaning children of al-'Abbas, what should I say?' He (the Imam) said, 'When you are in their meeting and you speak of us then say, "O Allah, show us comfort and happiness," in saying this you come up with what you want.' I then said, 'I pray to Allah to keep my soul in service for your cause, I very often speak of al-Husayn (as), what I should say?' He (the Imam) said, 'Say, 'Sala' Allah 'Alayka O abu 'Abd Allah, I appeal before Allah to grant you salawat (favors and compensation to you worthy of Your services to His cause), three times. Al-Salam reaches him from nearby as well as distant places.' He (the Imam) then said, 'When abu 'Abd Allah (as), passed away, the seven heavens and the seven earths wept. Everything between them, those who move in paradise and in hell, all that our Creator has created, all that can be seen and those that cannot be seen wept for abu 'Abd Allah, al-Husayn 'Alayhi al-Salam. Only three things did not weep.' I then asked, 'I pray to Allah to keep my soul in service for your cause, what are these three things?' He (the Imam) said, 'Things that did not weep were al-Basrah, Damascus and Ale 'Uthman who did not weep, may Allah's condemnation be upon them.' I then said, 'I want to visit him. What should I do?' He (the Imam) said, 'When you want to visit abu 'Abd Allah (as), take a bath in al- Furat canal, then dress up in clean cloths, walk bare-foot; you are in a sacred location of Allah and the sacred locations of His Messenger. You must say Takhir (Allah is great beyond description), Tahlil (no one deserves worship except Allah). Tasbih, (Allah is free of all defects), Tahmid (all praise belongs to Allah) and Ta'zim (Allah the most great is free of all defects) of Allah, the Most Majestic, the Most Glorious, a great deal as well as saying, O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). When you arrive at the door of al- Hayr then say, '(I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments) O the one who possesses authority from Allah, and son of the one who possesses authority from Allah. I offer greeting of peace to you, O angels of Allah, and visitors of the gravesite of the grandchild of the prophet of Allah.' Then take ten steps forward, then stand up and say Takhir (Allah is great beyond

description) thirty times. Then move forward until you reach in front of him. Turn your face toward his face and your back toward the direction of Ka'bah, then say, '(I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments), O Tha'ra Allah (wergild for whom belongs to Allah) son of Tha'ra Allah. (I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments) O Watru (the oppressed one who belong to the side of Allah) Allah al-Mawtur in heavens and on earth. I testify that your blood lives in eternity because of which the shadows of the Throne shudder, for which all creatures in all seven heavens, seven earths, all that is between them, all that moves in paradise and in hell of the creatures of our Lord, things that can be seen and those that cannot be seen weep. I testify that you possess authority from Allah and you are the son of one who possesses authority from Allah. I testify that you were murdered and your father was murdered as well. I testify that you are Tha'ra Allah son of Tha'ra Allah. I testify that you are watru Allah al-Mawtur in the heavens and on earth. I testify that you preached, gave good advice, remained loyal, accomplished the task assigned to you and strove hard for the cause of Allah and passed away for the cause, which you cherished, as a martyr seeking martyrdom, and a witness and witnessed to. I am a servant of Allah under your guardianship, obedient to your commandments, and one of your visitors who seek perfect position before Allah and steadfastness in migrating toward you and in the way without wavering toward you until arriving in your custodianship, which you maintain and you are commanded to maintain. Whomever Allah wants He begins with you. Through you, falsehood becomes clear where falsehood is, through you Allah keeps away the difficult times, through you Allah commences and with you Allah ends a task. Through you Allah deletes whatever He wills and through you He establishes whatever He wills. Through you He opens up humiliation from around our necks and through you Allah brings to justice the murderers of every believer. Through you the earth grows its trees. Through you the trees yield their fruits. Through you Allah sends down rain and sustenance from the sky. Through you Allah removes hardship and through you Allah sends down heavy rain. Through you the earth, which carries your bodies, stands

solid and mountains remain firm against swirling. The will of the Lord about the measurements of affairs descends before you and comes out from your homes as well as the decisions about rules dealing with affairs of servants (of Allah). Condemned is the group who murdered you and the group who opposed you, the group who rejected your divine authority, the group who came against you openly and the group who witnessed but did not seek martyrdom. All praise belongs to Allah who has made hellfire their dwelling, which is the worst place in which to disembark and the worst place for the arriving ones and a worst arrival place. All praise belongs to Allah, Lord of the worlds. I appeal before Allah to grant salawat (favours and compensation to you worthy of your services to His cause), O abu ‘ Abd Allah. We before Allah denounce all of those who opposed you’ - three times. “Then stand up and go to his son, Ali who is near his feet, and say, “I offer to you my greeting of peace, O son of the grandson of the Messenger of Allah. I offer you my greeting of peace, O grandson of ‘Amir al-Mu’minin Ali. I offer you my greeting of peace, O child of al-Hassan and al-Husayn. I offer you my greeting of peace, O great grandson of Khadijah and Fatimah. I appeal before Allah to grant you favours worthy of your services to His cause. Allah has condemned those who murdered you”- say it three times. “I, before Allah denounce them”- three times. Then say, making a hand gesture toward the martyrs, “I offer you my greeting of peace”- three times. “(I am certain that), by Allah, you have achieved success and you have become successful. I wish I was with you and gained a great success.” Then you should go around keeping the gravesite of abu ‘ Abd Allah before you, then perform six Rak‘at salat (prayer). Your visit is complete and you may leave if you wish.”²⁰

Yazid (la) mocked Imam al-Sajjad (as)

3- عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ لَمَّا حُمِلَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ فَأَوْقَفَ بَيْنَ يَدَيْهِ قَالَ يَزِيدُ لَعَنَهُ اللَّهُ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِمَا السَّلَام) لَيْسَتْ هَذِهِ

²⁰ Al-Kāfi - Volume 4, Visiting the Gravesite of abu ‘ Abd Allah, al-Husayn ibn Ali, ‘Alayhi al-Salam, Hadith #2

الآيَةُ فِينَا إِنَّ فِينَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ.

3. Ali ibn Ibrahim has narrated in a marfu' manner has narrated from Abu 'Abd Allah (a.s.) who has said the following: "When Ali ibn al-Husayn (a.s.) was taken as a captive to Damascus and was made to stand before Yazid ibn Mu'awiyah, he, (Yazid) may Allah condemn him, read this verse: 'Whatever affliction befalls you is because of what your hands have obtained,' (42:30) Ali ibn al-Husayn (a.s.) said, 'This verse is not about us. What applies to us are the words of Allah, the Most Majestic, the Most Holy, 'Whatever hardships you face on earth and in your souls, were written in the Book before the creation of souls. This is certainly easy for Allah.'" (57:22) ²¹

Head of al Husayn is in Najaf

1- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ يَزِيدَ بْنِ عُمَرَ بْنِ طَلْحَةَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَهُوَ بِالْحِيرَةِ أَمَا تُرِيدُ مَا وَعَدْتُكَ قُلْتُ بَلَى يَعْني الذَّهَابَ إِلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ فَرَكِبَ وَرَكِبَ إِسْمَاعِيلُ وَرَكِبْتُ مَعَهُمَا حَتَّى إِذَا جَازَ الثُّوْيَةَ وَكَانَ بَيْنَ الْحِيرَةِ وَالنَّجَفِ عِنْدَ ذِكْوَاتٍ بِيضٍ نَزَلَ وَنَزَلَ إِسْمَاعِيلُ وَنَزَلْتُ مَعَهُمَا فَصَلَّى وَصَلَّى إِسْمَاعِيلُ وَصَلَّيْتُ فَقَالَ لِإِسْمَاعِيلَ قُمْ فَسَلِّمْ عَلَيَّ جَدَّكَ الْحُسَيْنَ (عَلَيْهِ السَّلَامُ) فَقُلْتُ جَعَلْتُ فِدَاكَ أَلَيْسَ الْحُسَيْنُ بِكَرْبَلَاءَ فَقَالَ نَعَمْ وَلَكِنْ لَمَّا حَمَلَ رَأْسُهُ إِلَى الشَّامِ سَرَقَهُ مُوَلًى لَنَا فَدَفَنَهُ بِجَنْبِ أَمِيرِ الْمُؤْمِنِينَ ع.

2- عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ عَقْبَةَ عَنْ الْحَسَنِ الْخَزَّازِ عَنِ الْوَشَاءِ أَبِي الْفَرَجِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَرَّ بِظَهْرِ الْكُوفَةِ فَنَزَلَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ تَقَدَّمَ قَلِيلًا فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَارَ قَلِيلًا فَنَزَلَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ قَالَ هَذَا مَوْضِعُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قُلْتُ جَعَلْتُ فِدَاكَ وَالْمَوْضِعَيْنِ اللَّذَيْنِ صَلَّيْتُ فِيهِمَا قَالَ مَوْضِعُ رَأْسِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) وَمَوْضِعُ مَنْزِلِ الْقَائِمِ ع.

1. Ali ibn Ibrahim has narrated from his father from Yahya ibn Zakariya from Yazid ibn 'Umar ibn Talhah who has said the following: "Abu ' Abd Allah (as), once said to me, when he was in al-Hirah, 'Do you want to have what I had promised you?' I said, 'Yes, I

²¹ Al-Kāfi - Volume 2, Other Rare Ahadith, Hadith #3

do want to have it,' meaning visiting the gravesite of 'Amir al-Mu'minin. He (the narrator) has said, 'He, Isma'il and I embarked with them and we moved until we passed al-Thuwayyah (a place near al-Kufah). Between al-Hirah and al-Najaf there were white pieces of stones. He (the Imam) disembarked so also did Isma'il and I. He (the Imam) performed salat (prayer) so also did Isma'il and I also performed salat (prayer). He (the Imam) said to Isma'il, 'Stand up and offer al-Salam to your great grandfather, al-Husayn (as) .' I then asked, 'I pray to Allah to keep my soul in service for your cause, is not al-Husayn (as), in Karbala?' He (the Imam) replied, "That is true but when they were taking his head to the Levant one of our friends stealthily took the head away from them and buried it beside 'Amir al-Mu'minin (as)."

2. A number of our people have narrated from Sahl ibn Ziyad from Ibrahim ibn 'Uqbah from al-Hassan al-Khazzaz from al-Washsha' Abu al-Faraj from Aban ibn Taghlib who has said the following: "I once was with Abu 'Abd Allah (as), when he passed by the backside of al-Kufah. He disembarked for two Rak'at salat (prayer), then he moved forward a little and performed two Rak'at salat (prayer), then he moved a little, then disembarked and performed two Rak'at salat (prayer), then he said, "This is the gravesite of 'Amir al-Mu'minin (as).' I then asked, 'I pray to Allah to keep my soul in service for Your cause, what about the other two places where you performed salat (prayer). He (the Imam) replied, 'One was the place of the head of (Imam) al-Husayn (as), and the place of the house of al-Qa'im (as)."

Visit al Husayn during Hardships

2- عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ زِيَارَةَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَزِرْهُ وَأَنْتَ حَزِينٌ مَكْرُوبٌ شَعِثَ مَغْبَرٌ جَائِعٌ عَطْشَانٌ وَسَلِّهِ الْحَوَائِجَ وَأَنْصَرِفْ عَنْهُ وَلَا تَتَّخِذْهُ وَطَنًا.

²² Al-Kāfi - Volume 4, The Place of the Head of Imam al-Husayn, 'Alayhi al-Salam, Hadith #1

²³ Al-Kāfi - Volume 4, The Place of the Head of Imam al-Husayn, 'Alayhi al-Salam, Hadith #2

2. A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from certain individuals of our people who has said the following: “Abu ‘Abd Allah (as) has said that if you wish to visit al-Husayn (as), you should visit him when you feel sad, faced with hardship, in an untidy physical condition, hungry and thirsty. Ask him to help you for your wishes, then move away and do not adopt it as your place of residence.”²⁴

Ahadith on Khak e Shifa (soil of Karbala) for Shafa’

3. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ كَرَّامٍ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَأْخُذُ الْإِنْسَانُ مِنْ طِينِ قَبْرِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَيَنْتَفِعُ بِهِ وَيَأْخُذُ غَيْرَهُ وَلَا يَنْتَفِعُ بِهِ فَقَالَ لَا وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا يَأْخُذُهُ أَحَدٌ وَهُوَ يَرَى أَنَّ اللَّهَ يَنْفَعُهُ بِهِ إِلَّا نَفَعَهُ بِهِ.

3. Ahmad ibn Muhammad has narrated from ibn Faddal from Karram from ibn abu Ya’fur who has said the following: “I once said to abu ‘Abd Allah (as), ‘How is it that certain people take some soil from the gravesite of al-Husayn (as), and benefit thereby, but others do not benefit thereby?’ He (the Imam) said, ‘No, by Allah, beside whom no one deserves worship, that is not the case. If one takes such soil with belief that Allah will benefit him thereby, He will certainly benefit him thereby.’”²⁵

4. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ إِنَّ عِنْدَ رَأْسِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) لَتُرْبَةٍ حُمْرَاءَ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ قَالَ فَأَتَيْنَا الْقَبْرَ بَعْدَ مَا سَمِعْنَا هَذَا الْحَدِيثَ فَاحْتَفَرْنَا عِنْدَ رَأْسِ الْقَبْرِ فَلَمَّا حَفَرْنَا قَدَرُ ذِرَاعٍ ابْتَدَرْتُ عَلَيْنَا مِنْ رَأْسِ الْقَبْرِ مِثْلُ السَّهْلَةِ حُمْرَاءَ قَدَرُ الدَّرْهِمِ فَحَمَلْنَاهَا إِلَى الْكُوفَةِ فَزَجَّاهُ وَأَقْبَلْنَا نُعْطِي النَّاسَ يَتَدَاوُونَ بِهَا.

4. Ahmad ibn Muhammad has narrated from Al-Husayn ibn Ali from Yunus ibn al-Rabi’ who has said the following: “Abu ‘Abd Allah (as), has said that near the head of

²⁴ Al-Kāfi - Volume 4, The Rare Ahadith, Hadith #2

²⁵ Al-Kāfi - Volume 4, The Rare Ahadith, Hadith #3

al-Husayn (as), there is red soil. It is cure for all kinds of illnesses except al-Sam. He (the narrator) has said, ‘We then went to the grave after hearing this Hadith. We dug near the head about a yard from the head of the grave and some red sand appeared. It was of the size of a dirham. We took it to al-Kufa and mixed it with other soil. We would give to people who used it as curing medicine.’”²⁶

6- عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُهُ يَقُولُ لِمَوْضِعِ قَبْرِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) حُرْمَةٌ مَعْلُومَةٌ مِنْ عَرَفْهَا وَاسْتَجَارَ بِهَا أَجِيرٌ قُلْتُ صِفْ لِي مَوْضِعَهَا قَالَ أَمْسَحْ مِنْ مَوْضِعِ قَبْرِهِ الْيَوْمَ خَمْسَةَ وَعِشْرِينَ ذِرَاعاً مِنْ قُدَامِهِ وَخَمْسَةَ وَعِشْرِينَ ذِرَاعاً عِنْدَ رَأْسِهِ وَخَمْسَةَ وَعِشْرِينَ ذِرَاعاً مِنْ نَاحِيَةِ رِجْلَيْهِ وَخَمْسَةَ وَعِشْرِينَ ذِرَاعاً مِنْ خَلْفِهِ وَمَوْضِعُ قَبْرِهِ مِنْ يَوْمِ دُفِنَ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ وَمِنْهُ مَعْرَاجٌ يَعْرَجُ مِنْهُ بِأَعْمَالِ زَوَارِهِ إِلَى السَّمَاءِ وَلَيْسَ مِنْ مَلَكٍ وَلَا نَبِيٍّ فِي السَّمَاوَاتِ إِلَّا وَهُمْ يَسْأَلُونَ اللَّهَ أَنْ يَأْذَنَ لَهُمْ فِي زِيَارَةِ قَبْرِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَفُوجٌ يَنْزِلُ وَفُوجٌ يَعْرَجُ.

6. A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Ishaq ibn ‘Ammar who has said the following: “I heard him (the Imam) (as), say, “The clay of the grave of al-Husayn (as), has a well-known sanctity. One who with proper understanding seeks refuge therein, he receives protection thereby.’ I then asked him (the Imam) to identify for me its location. He said, ‘From the location of his grave today, measure twenty- five yards from its front side, twenty- five yards from the side of his head, twenty-five yards from the side of his feet, twenty-five yards from the side of his back. The location of his grave from the day he was buried is a garden of the gardens of paradise. It is an ascending place. From this place the deeds of his visitors are taken to the heaven. There is no angel or prophet in the heaven who do not ask Allah for permission to visit al-Husayn (as). Thus, one group descends down and the other group ascends up.’”²⁷

²⁶ Al-Kāfi - Volume 4, The Rare Ahadith, Hadith #4

²⁷ Al-Kāfi - Volume 4, The Rare Ahadith, Hadith #6

7- عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ اخْتَمَ عَلَى طِينِ قَبْرِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) أَنْ يَقْرَأَ عَلَيْهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَرُوِيَ إِذَا أَخَذْتَهُ فَقُلْ بِسْمِ اللَّهِ اللَّهُمَّ بِحَقِّ هَذِهِ التُّرْبَةِ الطَّاهِرَةِ وَبِحَقِّ الْبُقْعَةِ الطَّيِّبَةِ وَبِحَقِّ الْوَصِيِّ الَّذِي تَوَارَاهِ وَبِحَقِّ جَدِّهِ وَأَبِيهِ وَأُمِّهِ وَأَخِيهِ وَالْمَلَائِكَةِ الَّذِينَ يَحْفُونَ بِهِ وَالْمَلَائِكَةَ الْعُكُوفَ عَلَى قَبْرِ وَلِيِّكَ يَنْتَظِرُونَ نَصْرَهُ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ اجْعَلْ لِي فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ وَأَمَانًا مِنْ كُلِّ خَوْفٍ وَعِزًّا مِنْ كُلِّ ذُلٍّ وَأَوْسَعَ بِهِ عَلَيَّ فِي رِزْقِي وَأَصِحِّ بِهِ جِسْمِي.

7. Ali ibn Muhammad in a marfu' manners, has narrated the following: "He (the Imam) (as), has said, "The benefit of the clay from the grave of al-Husayn (as), is complete when thereupon Chapter 97 of the Holy Quran is read." "It is narrated that when you take the clay say, 'I begin this task in the name of Allah. O Allah, I appeal before You through this clean soil, this marvelous location, through the rights of the executor of the will whom You have concealed here. I appeal before You through the rights of his grandfather, his father, his mother and his brother. (I appeal before You) through the angels who surround it, the angels who are assigned to the grave of the one who possesses Your authority, who wait to support him, grant salawat (favours and compensation) to all of them. I appeal before You to place cure in it for me for all illnesses. Make it a protection against all frightening matters and strength against all weakness. Increase my sustenance and grant me good health thereby.'" ²⁸

Frequency of Visiting Aba Abdillah

8- مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ سَنَانَ عَنْ مَسْمَعٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَنَانَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا سَدِيرُ تَزُورُ قَبْرَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) فِي كُلِّ يَوْمٍ قُلْتُ جُعِلَتْ فِدَاكَ لَا قَالَ فَمَا أَجْفَاكُمْ قَالَ فَتَزُورُونَهُ فِي كُلِّ جُمُعَةٍ قُلْتُ لَا قَالَ فَتَزُورُونَهُ فِي كُلِّ شَهْرٍ قُلْتُ لَا قَالَ فَتَزُورُونَهُ فِي كُلِّ سَنَةٍ قُلْتُ قَدْ يَكُونُ ذَلِكَ قَالَ يَا سَدِيرُ مَا أَجْفَاكُمْ لِلْحُسَيْنِ (عَلَيْهِ السَّلَام) أَمَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَلْفِي أَلْفٍ مَلَكٍ شَعَثَ غَيْرُ يَكُونُ وَيَزُورُونَ لَا يَفْتَرُونَ وَمَا عَلَيْكَ يَا سَدِيرُ أَنْ تَزُورَ قَبْرَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) فِي كُلِّ جُمُعَةٍ خَمْسَ مَرَّاتٍ وَفِي كُلِّ يَوْمٍ مَرَّةً قُلْتُ جُعِلَتْ فِدَاكَ إِنْ بَيْنَنَا وَبَيْنَهُ فَرَاخٌ كَثِيرَةٌ فَقَالَ لِي اصْعِدْ فَوْقَ سَطْحِكَ ثُمَّ تَلْتَفِتْ يَمْنَةً وَيسرة ثُمَّ تَرَفَعْ رَأْسَكَ إِلَى السَّمَاءِ ثُمَّ انْحُ نَحْوَ الْقَبْرِ وَتَقُولُ

²⁸ Al-Kāfi - Volume 4, The Rare Ahadith, Hadith #7

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ تُكْتَبُ لَكَ زُورَةٌ وَالزُّورَةُ حُجَّةٌ وَعُمْرَةٌ قَالَ سَدِيرٌ فَرُبَّمَا فَعَلْتُ فِي الشَّهْرِ أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً.

8. Muhammad ibn Yahya has narrated from Saimah ibn ai-Khattab from ‘ Abd Allah ibn al-Khattab from ‘ Abd Allah ibn Muhammad ibn Sinan from Misma’ from Yunus ibn ‘Abd al-Rahman from Hanan from his father who has said the following: “Abu ‘Abd Allah (as), once said, ‘O Sadir, do you visit the grave of al-Husayn (as), every day?’ I replied, ‘I pray to Allah to keep my soul in service for your cause, no, I do not visit every day.’ He (the Imam) said, ‘How harsh are your manners toward him!’ He (the Imam) then asked, ‘Do you visit him every Friday?’ I replied, ‘No; we do not visit him every Friday.’ He (the Imam) asked, ‘Do you visit him every month?’ I replied, ‘No, we do not visit him every month.’ He (the Imam) asked, ‘Do you visit him every year?’ I replied, ‘Sometimes we do and sometimes we do not visit him once every year.’ He (the Imam) said, ‘How harsh have you been toward al-Husayn (as), O Sadir! Do you not know that Allah, the Most Majestic, the Most Glorious, has assigned a million angels to the grave of al-Husayn (as) ? These angels are sad, sorrowful and in an untidy physical condition and they mourn for him. They visit him tirelessly. It is not difficult, O Sadir, if you visit al-Husayn five times every week, once every day.’ I then said, ‘I pray to Allah to keep my soul in service for your cause, there are many miles between our location and the grave of al-Husayn (as) .’ He (the Imam) said to me, ‘You can climb on the roof of your house, then turn right and left, then raise your head toward the sky, then turn toward the direction of the grave and say, ‘(I hereby declare, affirm and acknowledge that you are a ‘Alayhi al-Salam and my) submission to (your commandments), O abu ‘Abd Allah. (I hereby declare, affirm and acknowledge that you are a ‘Alayhi al-Salam and my) submission to (your commandments) and appeal to Allah to grant you kindness and blessings. For this much one Zawrah will be written for you. One zawrah is equal to one al-Hajj and al-‘Umrah.’ Sadir has said, ‘I thereafter would do so, more than twenty times every month.”²⁹

²⁹ Al-Kāfi - Volume 4, The Rare Ahadith, Hadith #8

Imam Mahdi ajtfs will avenge the blood of Al-Husayn and Angel wept over Aba Abdillah

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَمَّا كَانَ مِنْ أَمْرِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) مَا كَانَ ضَجَّتِ الْمَلَائِكَةُ إِلَى اللَّهِ بِالْبُكَاءِ وَقَالَتْ يَفْعَلُ هَذَا بِالْحُسَيْنِ صَفِيكَ وَابْنِ نَبِيِّكَ قَالَ فَأَقَامَ اللَّهُ لَهُمْ ظِلَّ الْقَائِمِ (عَلَيْهِ السَّلَامُ) وَقَالَ بِهَذَا أَنْتَقِمُ لَهُذَا.

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Muhammad ibn 'Isa ibn 'Ubayd from Ali ibn Asbat from Sayf ibn 'Amira from Muhammad ibn Humran who has said the following. "Abu 'Abdallah (as) has said, 'When all that happened to al-Husayn had happened, the angels wept and cried before Allah and said, "How such a thing would happen to al-Husayn Your chosen one and the grandson of Your Prophet?" The Imam (as) has said that Allah then showed to them the shadow of Al-Qa'im (the one who will rise with Divine Authority) and said, "Through him I will take My revenge."³⁰

³⁰ Al-Kāfi - Volume 1, The Birth of al-Husayn ibn Ali (as), Hadith #6

From Amali of Saduq

Introduction to Muharram

حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن إبراهيم بن أبي محمود، قال: قال الرضا (عليه السلام): إن المحرم شهر كان أهل الجاهلية يحرمون فيه القتال، فاستحلت فيه دماؤنا، وهتكت فيه حرمتنا، وسبي فيه ذرارينا ونساؤنا، وأضرمت النيران في مضاربنا، وانتهب ما فيها من ثقلنا، ولم ترع لرسول الله (صلى الله عليه وآله) حرمة في أمرنا. إن يوم الحسين أقرح جفوننا، وأسبل دموعنا، وأذل عزيزنا، بأرض (2) كرب وبلاء، أورثتنا الكرب والبلاء، إلى يوم الانقضاء، فعلى مثل الحسين فليبك الباكون، فإن البكاء يحط الذنوب العظام. ثم قال (عليه السلام): كان أبي (صلوات الله عليه) إذا دخل شهر المحرم لا يرى ضاحكا، وكانت الكآبة تغلب عليه حتى يمضي منه عشرة أيام، فإذا كان يوم العاشر كان ذلك اليوم يوم مصيبته وحزنه وبكائه، ويقول: هو اليوم الذي قتل فيه الحسين (صلوات الله عليه).

Ja'far b. Muhammad b. Masrur (rh) narrated to us. He said: al-Husayn b. Muhammad b. 'Amer narrated to us from his uncle 'Abdullah b. 'Amer from Ibrahim b. Abi Mahmud. He said: al-Rida (as) said: Muharram is the month in which the people of the Jahiliyya would prohibit fighting, but our blood was deemed lawful in it, our sanctity was violated in it, our offspring and our women were made captives in it, fire was ignited in our marquees and what was in them of our provision was plundered. And (despite our relationship) to the Messenger of Allah (s), the sanctity in our affair was not observed. Surely, on the day of Husayn, our eyelids were wounded, our tears made to flow, our beloved abased in the land of suffering and affliction. Suffering and affliction were rained down on us. So, those who lament should lament on the like of Husain till the day of termination (i.e. the last day of this world), for surely the crying diminishes the great sins. Then, he (as) said: When the month of Muharram would enter, my father (as) would not be seen laughing, and intense grief would overcome him until ten days had passed from it. So, when it would be the tenth day, that day would be the day of his

affliction and his mourning and his lamenting. And he would say: This is the day on which Husayn (as) was killed.³¹

Intro to Muharram “O Son of Shabib”

202 / 5 - حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم، عن أبيه، عن الريان بن شبيب، قال: دخلت على الرضا (عليه السلام) في أول يوم من المحرم، فقال لي: يا بن شبيب، أصائم أنت؟ فقلت: لا. فقال: إن هذا اليوم هو اليوم الذي دعا فيه زكريا (عليه السلام) ربه عز وجل، فقال: (رب هب لي من لدنك ذرية طيبة إنك سميع الدعاء) (1) فاستجاب به، وأمر الملائكة فنادت زكريا وهو قائم يصلي في المحراب: (أن الله يبشرك بيحيى) (2) فن صام هذا اليوم ثم دعا الله عز وجل استجاب الله له، كما استجاب لزكريا (عليه السلام). ثم قال: يا بن شبيب، إن المحرم هو الشهر الذي كان أهل الجاهلية فيما مضى يحرمون فيه الظلم والقتال لحرمة، فما عرفت هذه الامة حرمة شهرها ولا حرمة نبيها (صلى الله عليه وآله)، لقد قتلوا في هذا الشهر ذريته، وسبوا نساءه، وانتهبوا ثقله، فلا غفر الله لهم ذلك أبدا. يا بن شبيب، إن كنت باكيا لشيء، فابك للحسين بن علي بن أبي طالب (عليه السلام)، فإنه ذبح كما يذبح الكبش، وقتل معه من أهل بيته ثمانية عشر رجلا ما لهم في الارض شبيهه، ولقد بكت السماوات السبع والارضون لقتله، ولقد نزل إلى الارض من الملائكة أربعة آلاف لنصره فوجدوه قد قتل، فهم عند قبره شعث قبر إلى أن يقوم القائم، فيكونون من أنصاره، وشعارهم: يا لثارات الحسين. يا بن شبيب، لقد حدثني أبي، عن أبيه، عن جده (عليه السلام): أنه لما قتل جدي الحسين (صلوات الله عليه)، مطرت السماء دما وترابا أحمر. يا بن شبيب، إن بكيت على الحسين (عليه السلام) حتى تصير دموعك على خديك غفر الله لك كل ذنب أذنبته، صغيرا كان أو كبيرا، قليلا كان أو كثيرا. يا بن شبيب، إن سرك أن تلقى الله عز وجل ولا ذنب عليك، فزر الحسين (عليه السلام). يا بن شبيب، إن سرك أن تسكن الغرف المبنية في الجنة مع النبي وآله (صلوات الله عليهم)، فالعن قتلة الحسين. يا بن شبيب، إن سرك أن يكون لك من الثواب مثل ما لمن استشهد مع الحسين (عليه السلام) فقل متى ما ذكرته: يا ليتني كنت معهم فأفوز فوزا عظيما. يا بن شبيب، إن سرك أن تكون معنا في الدرجات العلى من الجنان، فاحزن لحزننا وافرح لفرحنا، وعليك بولايتنا، فلو أن رجلا تولى حجرا لحشره الله معه يوم القيامة.

Muhammad b. 'Ali Majiluwayh (rh) said: 'Ali b. Ibrahim narrated to us from his father from al Rayyan b. Shabib. He said: I came into the presence of al-Rida (as) on the first day of Muharram. He said to me: O son of Shabib! Are you fasting? I said: No. So, he

³¹Al-Amali, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #2

said: Verily this day is the day on which Zakariyya (as) called upon his Lord. He said: "My Lord! Grant me good offspring from you; surely You are the Hearer of prayers" (3:38). So, Allah answered him and ordered the angels to call out to Zakariyya while he was standing in the prayer-niche, that "Surely, Allah gives you the glad-tidings of Yahya" (3:39). Whoever fasts this day and then calls out to Allah, Allah will respond to him like He responded to Zakariyya. Then he said: O son of Shabib! Muharram is the month in which the people of the Jahiliyya from the past would prohibit oppression and fighting due to its sanctity, but this Nation did not recognize the sanctity of its month nor the sanctity of its Prophet (s). They killed his offspring in this month and captured his women and plundered his provisions. So, Allah will not forgive them of that, ever. O son of Shabib! If you were to cry over anything, then cry over Husayn b. 'Ali b. Abi Talib (as), for he was slaughtered like the ram is slaughtered. Eighteen men from the people of his house, the like of whom are not to be found on the earth, were murdered with him. The seven heavens and the Earths wailed over his killing. Four thousand angels descended toward the Earth, but they found that he had been murdered. So, they shall remain dishevelled and dusty till the Qa'im rises; then they will be from his helpers. And their slogan is: "Vengeance for the blood of Husayn!" O son of Shabib! My father narrated to me from his father from his grandfather (as): Surely, when my grandfather Husayn (s) was killed, the sky rained down blood and red dust. O son of Shabib! If you wept over Husayn (as) to the extent that your tears came onto your cheeks, Allah will forgive all of your sins which you have committed, minor or major, little or excessive. O son of Shabib! If you take pleasure in meeting Allah while there is no sin over you, then visit Husayn (as). O son of Shabib! If you take pleasure in residing in the erected chamber in Paradise along with the Prophet and his progeny (s), then curse the murderer of Husayn. O son of Shabib! If you take pleasure in having a like of the reward of the one who was martyred with Husayn (as), then whenever you mention him, say: "How I wish I was with them! I would have attained a great victory!" O son of Shabib! If you take pleasure in being with us in the highest stages of the Gardens, then grieve over our sorrow and be happy in our happiness. And, you must keep to our wilaya, for surely,

were a man to befriend a stone, Allah will raise him with it on the Day of Resurrection.³²

Ashura is the day of Mourning and Crying

201 / 4 - حدثنا محمد بن إبراهيم بن إسحاق (رحمه الله)، قال: أخبرنا أحمد بن محمد الهمداني، عن علي بن الحسن بن علي بن فضال، عن أبيه، عن أبي الحسن علي بن موسى الرضا (عليه السلام)، قال: من ترك السعي في حوائج يوم عاشورا قضى الله له حوائج الدنيا والآخرة، ومن كان يوم عاشورا يوم مصيبة وحزنه وبكائه جعل الله عز وجل يوم القيامة يوم فرحه وسروره، وقرت بنا في الجنان عينه، ومن سعى يوم عاشوراء يوم بركة وادخر فيه لمنزله شيئاً لم يبارك له فيما ادخر، وحشر يوم القيامة مع يزيد وعبيد الله بن زياد وعمر بن سعد (لعنهم الله) إلى أسفل درك من النار (3).

Muhammad b. Ibrahim b. Ishaq (rh) narrated to us. He said: Ahmad b. Muhammad al Hamadani informed us from 'Ali b. al-Hasan b. 'Ali b. Faddal from his father from Abu 'l Hasan 'Ali b. Musa al-Rida (as). He said: Whoever shuns striving for his needs on the day of 'Ashura', Allah will meet his needs of this world and the Hereafter. Whoever spends the day of 'Ashura' as a day of his adversity and his grief and his lamentation, Allah will make the Day of Resurrection as a day of his happiness and his delight, and his eye shall be cooled due to us in the Gardens. But, whoever calls the day of 'Ashura' as a day of blessing and stores anything in his lodging on it, whatever he has stored on that day will not be blessed; and on the Day of Resurrection, he will be gathered with Yazid, 'Ubaydullah b. Ziyad, and 'Umar b. Sa'd (la) in the lowermost of the lowest pit of the Fire.³³

³²Al-Amali, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #5

³³Al-Amali, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #4

Prophet narrated to Umm Salama the Martyrdom of Husayn

219 / 3 - حدثنا أبي (رحمه الله)، قال: حدثنا حبيب بن الحسين التغلبي، قال: حدثنا عباد بن يعقوب، عن عمرو بن ثابت، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: كان النبي (صلى الله عليه وآله) في بيت أم سلمة (رضي الله عنه)، فقال لها: لا يدخل علي أحد. فجاء الحسين (عليه السلام) وهو طفل، فما ملكت معه شيئاً حتى دخل على النبي (صلى الله عليه وآله)، فدخلت أم سلمة على أثره، فإذا الحسين على صدره، وإذا النبي (صلى الله عليه وآله) يبكي، وإذا في يده شيء يقبله، فقال النبي (صلى الله عليه وآله): يا أم سلمة، إن هذا جبرئيل يخبرني أن هذا مقتول، وهذه التربة التي يقتل عليها، فضعها عندك، فإذا صارت دماً فقد قتل حبيبي، فقالت أم سلمة: يا رسول الله، سل الله أن يدفع ذلك عنه. قال: قد فعلت، فأوحى الله عز وجل إلي: أن له درجة لا يناها أحد من المخلوقين، وأن له شيعة يشفعون فيشفعون، وأن المهدي من ولده، فطوبى لمن كان من أولياء الحسين، وشيعته هم والله الفائزون يوم القيامة (2).

My father (rh) narrated to us. He said: Habib b. al-Husayn al-Taghlabi narrated to us. He said: 'Ibad b. Ya'qub narrated to us from 'Amr b. Thabit from Abu'l Jarud from Abu Ja'far (as). He said: The Prophet (s) was in the house of Umm Salama (ra), when he said to her: Do not let anyone enter. Al-Husayn (as) came and was a small child (then). She could not hold anything against him to the point that he visited the Prophet (s). So, Umm Salama entered, following him. And when al-Husayn was upon his chest, the Prophet (s) was weeping and in his hand was a thing which he turned over/examined. Then the Prophet (s) said: O Umm Salama! This Jibra'il has informed me that this [one] shall be killed. And this is the soil which he will be killed upon. So, keep it with you. When it turns into blood, my beloved would have been killed. So, Umm Salama said: O Messenger of Allah! Ask Allah to repel that from him. He said: I had done so. And Allah revealed to me: That for him is a rank which none from the creatures shall attain and that for his Shi'a is that they will intercede, and they will receive intercession. And that the Mahdi is from his offspring. So, blessed is one who is from the friends of al-Husayn. And his Shi'a are, by Allah, the successful ones on the Day of Resurrection.³⁴

³⁴Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #3

Prophet cursed the enemies of al-Husayn (as)

212 / 6 - قال: وحدثننا أحمد بن الحسن بهذا الاسناد، عن صفية بنت عبد المطلب، قالت: لما سقط الحسين (عليه السلام) من بطن أمه، فدفعته إلى النبي (صلى الله عليه وآله)، فوضع النبي لسانه في فيه، وأقبل الحسين على لسان رسول الله يمصه، فما كنت أحسب رسول الله يغذوه إلا لبنا أو عسلا. قالت: فبال الحسين (عليه السلام)، فقبل النبي بين عينيه، ثم دفعه إلي، وهو يبكي ويقول: لعن الله قوما هم قاتلوك يا بني. يقولها ثلاثا، قالت: فقلت: فذاك أبي وامِي، ومن يقتله؟ قال: بقية الفئة الباغية من بني أمية (لعنهم الله) (2).

He said: And Ahmad b. al-Hasan narrated to us by this chain from Safiyya b. 'Abd al-Muttalib. She said: When Husayn (as) was delivered from his mother's womb and I handed him over to the Prophet (saww), the Prophet placed his tongue in his mouth and al-Husayn took to the tongue of the Messenger of Allah, sucking on it. I reckoned that the Messenger of Allah was feeding him either milk or honey. She said: Then, al-Husayn (as) passed urine and the Prophet kissed him between his eyes. Then he handed him over to me while he was weeping and saying: Curse of Allah be on the nation that will kill you, O my son! He stated this thrice. She said: So, I said: May my father and my mother be ransomed for you! Who shall kill him? He said: A remnant of the party of aggressors from the Bani Umayyah (curse of Allah be on them).³⁵

The prophecy of Muslim ibn Aqil's martyrdom

200 / 3 - حدثنا الحسين بن أحمد بن إدريس (رحمه الله)، قال: حدثنا أبي، عن جعفر بن محمد بن مالك، قال حدثني محمد بن الحسين بن زيد، قال: حدثنا أبو أحمد محمد بن زياد، قال: حدثنا زياد بن المنذر، عن سعيد بن جبير، عن ابن عباس، قال: قال علي (عليه السلام) لرسول الله (صلى الله عليه وآله): يا رسول الله، إنك لتحب عقيلًا؟ قال: إي والله إنني لأحبه حبين: حبا له، وحبا لحب أبي طالب له، وإن ولده لمقتول في محبة ولدك، فتدمع عليه عيون المؤمنين، وتصلي عليه الملائكة المقربون. ثم بكى رسول الله (صلى الله عليه وآله) حتى جرت دموعه على صدره، ثم قال: إلى الله أشكو ما تلقى عترتي من بعدي (2).

³⁵ Al-Amālī, The Twenty-Eighth Assembly, which is Tuesday, the 5th of Muharram, 368 AH, after he returned from the Shrine of al-Rida (as)., Hadith #6

Al-Husayn b. Ahmad b. Idris (rh) said: My father narrated to us from Ja'far b. Muhammad b. Malik. He said: Muhammad b. al-Husayn b. Zaid narrated to me. He said: Abu Ahmad Muhammad b. Ziyad narrated to us. He said: Ziyad b. al Mundhir narrated to us from Sa'id b. Jubayr from Ibn 'Abbas. He said: 'Ali (as) said to the Messenger of Allah (s): O Messenger of Allah! Surely, do you love 'Aqil a lot? He said: Yes, by Allah! I love him with two loves – out of love for him and out of love for the love of Abu Talib for him. Surely, his son shall be killed in the love of your son. The eyes of the believers shall shed tears over him and the angels made proximate shall pray over him. Then, the Messenger of Allah (s) wept until his tears flowed onto his chest. Then, he said: I complain to Allah regarding that which my progeny shall encounter after me.³⁶

Maytham al-Tammar's Prophecy about Karbala narrated from Imam Ali

حدثنا الشيخ الجليل أبو جعفر محمد بن علي بن الحسين بن موسى ابن بابويه القمي (رضي الله عنه)، قال: حدثنا الحسين بن أحمد بن إدريس (رحمه الله)، قال: حدثنا أبي، عن محمد بن الحسين بن أبي الخطاب، عن نصر بن مزاحم، عن عمر بن سعد، عن أرطاة بن حبيب، عن فضيل الرسان، عن جبلة المكية، قالت: سمعت ميثما التمار (قدس الله روحه) يقول: والله لتقتلن هذه الامة ابن نبيها في المحرم لعشر يمضين منه، وليتخذن أعداء الله ذلك اليوم يوم بركة، وإن ذلك لكائن، قد سبق في علم الله تعالى ذكره، أعلم ذلك بعهد عهده إلي مولاي أمير المؤمنين (صلوات الله عليه)، ولقد أخبرني أنه يبكي عليه كل شيء حتى الوحوش في الفلوات، والحيتان في البحار، والطير في جو السماء، وتبكي عليه الشمس والقمر والنجوم والسماء والارض، ومؤمنو الانس والجن، وجميع ملائكة السماوات، ورضوان ومالك وحمة العرش، وتمطر السماء دما ورمادا. ثم قال: وجبت لعنة الله على قتلة الحسين (عليه السلام)، كما وجبت على المشركين الذين يجعلون مع الله إلهًا آخر، وكما وجبت على اليهود والنصارى والمجوس. قالت جبلة: فقلت له: يا ميثم، وكيف يتخذ الناس ذلك اليوم الذي يقتل فيه الحسين بن علي (عليهما السلام) يوم بركة! فبكي ميثم (رضي الله عنه)، ثم قال سيزعمون بحديث يضعونه أنه اليوم الذي تاب الله فيه على آدم (عليه السلام)، وإنما تاب الله على آدم (عليه السلام) في ذي الحجة، ويزعمون أنه اليوم الذي قبل الله فيه توبة داود (عليه السلام)، وإنما قبل الله توبته في ذي الحجة، ويزعمون أنه اليوم الذي أخرج الله فيه

³⁶Al-Amālī, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #3

يونس (عليه السلام) من بطن الحوت، وإنما أخرجه الله تعالى من بطن الحوت في ذي القعدة، ويزعمون أنه اليوم الذي استوت فيه سفينة نوح (عليه السلام) على الجودي، وإنما استوت على الجودي يوم الثامن عشر من ذي الحجة، ويزعمون أنه اليوم الذي فلق الله فيه البحر لبنى إسرائيل، وإنما كان ذلك في ربيع الاول. ثم قال ميثم: يا جبلة، اعلمي أن الحسين بن علي (عليهما السلام) سيد الشهداء يوم القيامة، ولاصحابه على سائر الشهداء درجة. يا جبلة، إذا نظرت إلى الشمس حمراء كأنها دم عبيط، فاعلمي أن سيدك الحسين قد قتل. قالت جبلة: نخرجت ذات يوم، فرأيت الشمس على الحيطان كأنها الملاحف المعصفرة، فصحت حينئذ وبكيت، وقلت: قد والله قتل سيدنا الحسين بن علي (عليهما السلام).

Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Musa b. Babuwayh al-Qummi (ra) narrated to us. He said: al-Husayn b. Ahmad b. Idris (rh) narrated to us. He said: My father narrated to us from Muhammad b. al-Husayn b. Abu'l Khattab from Nasr b. Mazahim from 'Umar b. Sa'd from Artah b. Habib from Fudayl al-Rassan from Jabala al-Makkiyyah. She said: I heard Maytham al Tammar (qr) say: By Allah! This nation will kill the son of its Prophet in Muharram, when ten days have passed from it. The enemies of Allah shall take that day to be a day of blessing, and it shall be. Its mention has preceded [its occurrence] in the knowledge of Allah. I know that due to the knowledge vested in my Master, Amir al-Mu'minin (as) and he has informed me that everything shall weep over him – even the wild beasts in the deserts, the fish in the seas, the birds [suspended] in the middle of the sky. The Sun, the Moon, the stars, the heaven, the Earth, the believing men and jinn, all of the angels of the heavens, Ridwan and Malik and the bearers of the Throne shall weep over him, and heaven shall rain blood and ashes. Then, he said: Allah has made the damnation of the murderer of Husayn (as) obligatory just as He made [His damnation] obligatory on the pagans, those who appointed another god with Allah, the Jews, the Christians, and the Zoroastrians. Jabala said: Then I said to him: O Maytham! How will the people take that day on which Husayn b. 'Ali (as) shall be killed to be a day of blessing?! Maytham (ra) wept and said: People will claim through a hadith which they have invented that it is the day on which Allah forgave Adam (as) while He forgave Adam (as) in Dhu'l Hijjah. And they claim that it is the day on which Allah accepted the repentance of Dawud (as) while He accepted his repentance in Dhu'l Hijjah. And they claim that it is the day on which Allah brought

forth Yunus (as) from the belly of the whale while Allah brought him forth from the belly of the whale in Dhu'l Qi'dah. And they claim that it is the day on which the Ark of Nuh (as) came to a rest on Mount Judi while it came to a rest on Mount Judi on the eighteenth day of Dhu'l Hijjah. And they claim that it is the day on which Allah split open the sea for the Children of Israel while that was in Rabi' al-Awwal. Then Maytham said: O Jabala! Know that Husayn b. 'Ali (as) is the Master of the martyrs on the Day of Resurrection and his companions are a degree above the rest of the martyrs. O Jabala! When you see the Sun [turn] red as if it was fresh blood, then know that your master, Husayn, has been killed. Jabala said: I went out one day and I saw the Sun upon the walls (i.e. its rays) as if it were a blanket dyed in safflower. So, I shrieked at that time and wept, and I said: By Allah! Surely, our Master Husayn b. 'Ali (as) has been killed!³⁷

Ka'b al-Ahbar foretells the martyrdom of Husayn (as)

220 / 4 - حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا أحمد بن محمد بن عيسى، عن علي بن الحكم، عن عمر ابن حفص، عن زياد بن المنذر، عن سالم بن أبي جعدة (3)، قال: سمعت كعب الاحبار يقول: إن في كتابنا: أن رجلا من ولد محمد رسول الله (صلى الله عليه وآله) يقتل، ولا يجف عرق دواب أصحابه حتى يدخلوا الجنة، فيعانقوا الحور العين، فمر بنا الحسن (عليه السلام)، فقلنا: هو هذا؟ قال: لا. فمر بنا الحسين (عليه السلام)، فقلنا: هو هذا؟ قال: نعم (1).

Muhammad b. Musa b. al-Mutawakkil (rh) narrated to us. He said: Muhammad b. Yahya al-'Attar narrated to us. He said: Ahmad b. Muhammad b. 'Isa narrated to us from 'Ali b. al Hakam from 'Umar b. Hafs from Ziyad b. al-Mundhir from Salim b. Abu Ja'dah. he said: I heard Ka'b al Ahbar say: It is in our book that a man from the offspring of Muhammad, the Messenger of Allah (s) will be killed and the sweat of the riding animals of his companions shall not dry until they have entered Paradise and been embraced by the dark-eyed beauties. Then al-Hasan (as) passed by us and we said: Is he this [one]? He

³⁷Al-Amali, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #1

said: No. Then al-Husayn (as) passed by us and we said: Is he this [one]? He said: Yes.³⁸

Imam Ali (ASWS) about Sa'd bin Abi Waqas (LA) and his son (LA)

207 / 1 - حدثنا الشيخ الفقيه أبو جعفر محمد بن علي بن الحسين بن موسى ابن بابويه القمي (رحمه الله)، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا علي بن موسى بن جعفر بن أبي جعفر الكمندانى (1)، قال: حدثنا أحمد بن محمد بن عيسى، عن عبد الرحمن بن أبي نجران، عن جعفر بن محمد الكوفي، عن عبيد الله (2) السمين، عن سعد بن طريف، عن الأصبع بن نباتة، قال: بينا أمير المؤمنين (عليه السلام) يخطب الناس وهو يقول: سلوني قبل أن تفقدوني، فوالله لا تسألوني عن شيء مضى ولا عن شيء يكون إلا أنبأتكم به. فقام إليه سعد بن أبي وقاص، فقال: يا أمير المؤمنين، أخبرني كم في رأسي ولحيتي من شعرة؟ فقال له: أما والله لقد سألتني عن مسألة حدثني خليلي رسول الله (صلى الله عليه وآله) أنك ستسألني عنها، وما في رأسك ولحيتك من شعرة إلا وفي أصلها شيطان جالس، وإن في بيتك لسخلا يقتل الحسين ابني، وعمر بن سعد يومئذ يدرج بين يديه (1).

Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Musa b. Babuyeh al Qummi (rh) narrated to us. He said: My father (ra) said: 'Ali b. Musa b. Ja'far b. Abu Ja'far al Kamandani narrated to us. He said: Ahmad b. Muhammad b. 'Isa narrated to us from 'Abd al Rahman b. Abu Najran from Ja'far b. Muhammad al-Kufi from 'Ubaydullah al-Simeen from Sa'd b. Turayf from al-Asbagh b. Nabatah. He said: Amir al-Mu'minin (as) said, while addressing the people publicly: Ask me before you lose me, for, by Allah, there is not a thing from the past nor a thing present which you ask of me but that I can inform you about it. Sa'd b. Abi Waqqas stood up before him and said: O Amir al-Mu'minin! Tell me how many hairs there are on my head and in my beard. So, he said to him: Surely, by Allah, you have asked me regarding an issue which my friend, the Messenger of Allah (s) had told me about – that you shall surely ask regarding it. There is not a hair on your head nor in your beard but that at its root, is a devil, seated. There is an infant in your house who shall kill al-Husayn, my son. 'Umar b. Sa'd was at that time a toddler, walking upon his hands [and knees].³⁹

³⁸ Al-Amālī, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #4

³⁹ Al-Amālī, The Twenty-Eighth Assembly, which is Tuesday, the 5th of Muharram, 368 AH, after he returned from the Shrine of al-Rida (as)., Hadith #1

The Ancient Prophecy in the Roman Church about the Martyrdom of Aba Abdillah

203 / 6 - حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله قال: حدثنا محمد ابن الحسين بن أبي الخطاب، عن نصر بن مزاحم المنقري، عن عمر بن سعد، عن أبي شعيب التغلي، عن يحيى بن يمان، عن إمام لبني سليم، عن أشياخ لهم، قالوا: غزونا بلاد الروم، فدخلنا كنيسة من كنائسهم، فوجدنا فيها مكتوبا: أيرجو معشر قتلوا حسينا * * شفاعته جده يوم الحساب قالوا فسألنا منذ كم هذا في كنيستكم؟ فقالوا: قبل أن يبعث نبيكم بثلاثمائة عام (2).

My father (ra) narrated to us. He said: Sa'd b. 'Abdullah narrated to us. He said: Muhammad b. al-Husayn b. Abu'l Khattab narrated to us from Nasr b. Mazahim al-Munqari from 'Umar b. Sa'd from Abu Shu'ayb al-Taghlabi from Yahya b. Yaman from a leader of Banu Sulaym from their elders. They said: We invaded the cities of Rome and entered a church from their churches. We found written therein: Does the congregation that killed Husayn hope [for the] intercession of his grandfather on the Day of Reckoning? They said: So, we asked: Since when has this been in your church? They said: Three hundred years prior to the raising of your Prophet.⁴⁰

The Inscription on the ring of Al-Husayn

204 / 7 - حدثنا علي بن أحمد بن موسى الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن الحسن بن علي بن سالم، عن أبيه، عن الصادق جعفر بن محمد، عن أبيه (عليه السلام)، قال: كان للحسين بن علي (عليه السلام) خاتمان، نقش أحدهما: لا إله إلا الله، عدة للقاء الله. ونقش الآخر: إن الله بالغ أمره، وكان نقش خاتم علي بن الحسين (عليهما السلام): نخزي وشقي قاتل الحسين بن علي (عليهما السلام) (1).

⁴⁰Al-Amali, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #6

'Ali b. Ahmad b. Musa al-Daqqaq (ra) narrated to us. He said: Muhammad b. Abu 'Abdillah al-Kufi narrated to us. He said: Musa b. 'Imran al-Nakha'i narrated to us from his uncle al-Husayn b. Yazid from al-Hasan b. 'Ali b. Salim from his father from al-Sadiq Ja'far b. Muhammad from his father (as). He said: There were two rings for al-Husayn b. 'Ali (as). The inscription on one of them was: "There is no god but Allah, prepare for the meeting with Allah" (La ilaha illa 'llah, 'uddatu liliqaa'llah), and the inscription on the other was: "Surely, Allah brings about His order (Innallaha balighu amrih)." And the inscription on the ring of 'Ali b. al-Husayn (as) was: Debased and wretched is the murderer of al-Husayn b. 'Ali (as) (Khizi wa shaqi qatil al-Husayn b. 'Ali).⁴¹

Story of Fitrus

215 / 9 - حدثنا أحمد بن محمد بن يحيى العطار (رحمه الله)، قال: حدثنا أبي، عن محمد بن أحمد بن يحيى بن عمران الأشعري، قال: حدثنا موسى بن عمر، عن عبد الله بن صباح (3) المزني، عن إبراهيم بن شعيب الميثمي، قال: سمعت الصادق أبا عبد الله (عليه السلام) يقول: إن الحسين بن علي (عليهما السلام) لما ولد أمر الله عز وجل جبرئيل أن يهبط في ألف من الملائكة فينزل رسول الله (صلى الله عليه وآله) من الله ومن جبرئيل، قال: فهبط جبرئيل، فر على جزيرة في البحر فيها ملك يقال له: فطرس، كان من الحملة، بعثه الله عز وجل في شئ فابطأ عليه، فكسر جناحه وألقاه في تلك الجزيرة، فبعد الله تبارك وتعالى فيها سبعمائة عام حتى ولد الحسين بن علي (عليهما السلام)، فقال الملك لجبرئيل: يا جبرئيل، أين تريد؟ قال: إن الله عز وجل أنعم على محمد بنعمة، فبعثت أهنئه من الله ومني، فقال: يا جبرئيل، احملني معك، لعل محمدا (صلى الله عليه وآله) يدعو لي. قال: فحملة، قال: فلما دخل جبرئيل على النبي (صلى الله عليه وآله) هنأه من الله عز وجل ومنه، وأخبره بحال فطرس، فقال النبي (صلى الله عليه وآله): قل له: تمسح بهذا المولود وعد إلى مكانك، قال: فتمسح فطرس بالحسين بن علي (عليهما السلام) وارتفع، فقال: يا رسول الله، أما إن امتك ستقتله، وله علي مكافأة، ألا يزوره زائر إلا أبلغته عنه، ولا يسلم عليه مسلم إلا أبلغته سلامه، ولا يصلي عليه مصل إلا أبلغته صلاته، ثم ارتفع (1).

Ahmad b. Muhammad b. Yahya al-'Attar (rh) narrated to us. He said: My father narrated to us from Muhammad b. Ahmad b. Yahya b. 'Imran al-Ash'ari. He said: Musa b. 'Umar narrated to us from 'Abdullah b. Sabah al-Muzanni from Ibrahim b. Shu'aib al

⁴¹Al-Amali, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #7

Maythami. He said: I heard al-Sadiq Abu 'Abdillah (as) say: When al-Husayn b. 'Ali (as) was born, Allah ordered Jibra'il that he descend with a thousand angels and offer congratulations to the Messenger of Allah (s) from Allah and from Jibra'il. He said: So Jibra'il descended and he passed by an island in the sea wherein was an angel, named Futrus, who was from the bearers (of the Throne). Allah had dispatched him for something and he had delayed it. So, He broke his wings and banished him to that island. He worshipped Allah therein for seven hundred years until al-Husayn b. 'Ali (as) was born. The angel said to Jibra'il: O Jibra'il! Where do you intend (i.e. to go)? He said: Allah has bestowed a bounty on Muhammad. So, I have been sent to offer him congratulations from Allah and myself. He said: O Jibra'il! Carry me with you; perhaps Muhammad (s) will pray for me. He said: So, he carried him. He said: When Jibra'il entered the Prophet's presence, he conveyed to him the congratulations from Allah and himself and informed him about the state of Futrus. The Prophet (s) said: Say to him: Rub (yourself) against this newborn and revert to your abode. He said: So Futrus rubbed (himself) against al-Husayn b. 'Ali (as) and he ascended. He said: O Messenger of Allah! Your Nation will certainly kill him soon, and upon me is the remuneration for him. A visitor shall not visit him but that I will notify him and a Muslim shall not send his salutation upon him but that I will convey to him his salaam. A praying one shall not say a prayer (benediction of Allah) upon him but that I will convey to him his prayer. Then he ascended.⁴²

Husayn the Martyr of Tear

214 / 8 - حدثنا الحسين بن أحمد بن إدريس (رحمه الله)، قال: حدثنا أبي، عن محمد بن الحسين بن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن أبي بصير، عن الصادق جعفر بن محمد، عن آبائه (عليهم السلام)، قال: قال أبو عبد الله الحسين بن علي (عليهما السلام): أنا قتيل العبرة، لا يذكرني مؤمن إلا استعبر (2).

⁴²Al-Amali, The Twenty-Eighth Assembly, which is Tuesday, the 5th of Muharram, 368 AH, after he returned from the Shrine of al-Rida (as)., Hadith #9

Al-Husayn b. Ahmad b. Idris (rh) narrated to us. He said: My father narrated to us from Muhammad b. al-Husayn b. Abu'l Khattab from al-Hakam b. Miskin al-Thaqafi from Abu Basir from al-Sadiq Ja'far b. Muhammad from his fathers (as). He said: Abu 'Abdillah al-Husayn b. 'Ali (as) said: I am the martyr of the tear. No believer shall mention me but that he shall shed tears.⁴³

There is no day like your day, O Aba Abdillah

3 - حدثنا أحمد بن هارون الفامي (رضي الله عنه)، قال: حدثنا محمد بن عبد الله بن جعفر بن جامع الحميري، قال: حدثنا أبي، عن أحمد بن محمد بن يحيى (3)، عن محمد بن سنان، عن المفضل بن عمر، عن الصادق جعفر بن محمد، عن أبيه، عن جده (عليهم السلام): أن الحسين بن علي بن أبي طالب (عليه السلام) دخل يوما إلى الحسن (عليه السلام)، فلما نظر إليه بكى، فقال له: ما يبكيك يا أبا عبد الله؟ قال: أبكى لما يصنع بك. فقال له الحسن (عليه السلام): إن الذي يؤتى إلي سم يدس إلي فاقتل به، ولكن لا يوم كيومك يا أبا عبد الله، يزدلف إليك ثلاثون ألف رجل، يدعون أنهم من أمة جدنا محمد (صلى الله عليه وآله)، وينتحلون دين الاسلام، فيجتمعون على قتلك، وسفك دمك، وانتهاك حرمتك، وسبي ذراريك ونسائك، وانتهاك ثقلك، فعندها تحل ببني أمية اللعنة، وتمطر السماء رمادا ودماء، ويبكي عليك كل شيء حتى الوحوش في الفلوات، والحيتان في البحار (1).

Ahmad b. Harun (ra) narrated to us. He said: Muhammad b. 'Abdullah b. Ja'far b. Jami' al-Himyari narrated to us. He said: My father narrated to us from Ahmad b. Muhammad b. Yahya from Muhammad b. Sinan from al-Mufaddal b. 'Umar from al-Sadiq Ja'far b. Muhammad from his father from his grandfather (as). One day, al-Husayn b. 'Ali b. Abi Talib (as) visited al-Hasan (as). When he saw him, he wept. So, he said to him: What makes you weep, O Aba 'Abdillah? He said: I weep over what will happen to you. So, al-Hasan (as) said to him: When poison comes to me, I will be killed by it. However, there is no day like your day, O Aba 'Abdillah. Thirty thousand men who claim that they are from the Nation of our grandfather, Muhammad (s), and who disguise [themselves with] the religion of Islam will gather to kill you, shed your blood, desecrate your

⁴³Al-Amali, The Twenty-Eighth Assembly, which is Tuesday, the 5th of Muharram, 368 AH, after he returned from the Shrine of al-Rida (as)., Hadith #8

sanctity, take your offspring and your women captive, and pillage your belongings. At that, damnation will fall on the Umayyads and the sky will rain ashes and blood. Everything will weep for you, even the beasts in the wastelands and the whales in the oceans.⁴⁴

Umm Salamah heard a Jinniyyah weeping for Al-Husayn

218 / 2 - حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن نصر بن مزاحم، عن عمر بن سعد، عن عمرو بن ثابت، عن حبيب بن أبي ثابت، عن أم سلمة زوجة النبي (صلى الله عليه وآله)، قالت: ما سمعت نوح الجن منذ قبض النبي (صلى الله عليه وآله) إلا الليلة، ولا أراني إلا وقد أصبت بابني. قالت: وجاءت الجنية منهم تقول: ألا يا عين فانهمي بجهد * * فمن يبكي على الشهداء بعدي على رهط تقودهم المنايا * * إلى متجبر في ملك عبد (1)

Muhammad b. al-Hasan b. Ahmad b. al-Walid (ra) narrated to us. He said: Muhammad b. al-Hasan al-Saffar narrated to us. He said: Muhammad b. al-Husayn b. Abu'l Khattab narrated to us from Nasr b. Mazahim from 'Umar b. Sa'd from 'Amr b. Thabit from Habib b. Abu Thabit from Umm Salama, wife of the Prophet (s). She said: I had not heard the wailing of the jinn since the Prophet (sw) was taken until this night and I didn't see it except due to what has afflicted my son. She said: A jinniyyah (female jinn) from among them came saying: 'O eye! Now shed tears strenuously, for who shall weep over the martyrs after me over a clan whom death is leading, towards a despot in the kingdom of a slave'.⁴⁵

Five people who wept excessively

221 / 5 - حدثنا الحسين بن أحمد بن إدريس (رحمه الله)، قال: حدثنا أبي، قال: حدثنا أحمد بن محمد بن عيسى، قال: حدثنا العباس بن معروف، عن محمد بن سهل البحراني (2)، رفعه إلى أبي عبد الله الصادق جعفر

⁴⁴Al-Amali, The Twenty-Fourth Assembly, Wednesday, the Fourth of Shawwal, 367 AH., Hadith #3

⁴⁵Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #2

بن محمد (عليه السلام)، قال: البكاءون خمسة: آدم، ويعقوب، ويوسف، وفاطمة بنت محمد (صلى الله عليه وآله)، وعلي ابن الحسين (عليهما السلام). فأما آدم فبكى على الجنة حتى صار في خديه أمثال الاودية، وأما يعقوب فبكى على يوسف حتى ذهب بصره، وحتى قيل له (تالله تفتؤا تذكر يوسف حتى تكون حرصا أو تكون من الهالكين) (3). وأما يوسف فبكى على يعقوب حتى تأذى به أهل السجن، فقالوا: إما أن تبكي بالنهار وتسكت بالليل، وإما أنا تبكي بالليل وتسكت بالنهار، فصالحهم على واحد منهما. وأما فاطمة بنت محمد (صلى الله عليه وآله)، فبكت على رسول الله (صلى الله عليه وآله) حتى تأذى بها أهل المدينة، وقالوا لها: قد آذيتنا بكثرة بكائك، فكانت تخرج إلى المقابر مقابر الشهداء فتبكي حتى تقضي حاجتها ثم تتصرف، وأما علي بن الحسين فبكى على الحسين (عليهما السلام) عشرين سنة أو أربعين سنة، وما وضع بين يديه طعام إلا بكى، حتى قال له مولى له: جعلت فداك يا بن رسول الله، إني أخاف عليك أن تكون من الهالكين. قال: إنما أشكو بثي وحزني إلى الله، وأعلم من الله مالا تعلمون، إني لم أذكر مصرع بني فاطمة إلا خنقتني لذلك عبرة (4).

Al-Husayn b. Ahmad b. Idris (rh) narrated to us. He said: My father narrated to us. He said: Ahmad b. Muhammad b. 'Isa narrated to us. He said: al-'Abbas b. Ma'ruf narrated to us from Muhammad b. Sahl al-Bahrani, who traced it to Abu 'Abdillah al-Sadiq Ja'far b. Muhammad (as). He said: Those who have wept [excessively] are five – Adam, Ya'qub, Yusuf, Fatima bt. Muhammad (s) and 'Ali b. al-Husayn (as). As to Adam, he wept over Paradise until his cheeks became like valleys (i.e. curved, sunk in). As to Ya'qub, he wept over Yusuf until his vision left and until he was told: “By Allah! You shall not cease to remember Yusuf until you become sick to the hilt or you are of those who perish” (12:85). As to Yusuf, he wept over Ya'qub until the inhabitants of the prison were hurt by it and they said: Either you weep by day and be silent at night or that you weep by night and be silent in the daytime. So, he agreed to one of those two with them. As to Fatima bt. Muhammad (s), she wept over the Messenger of Allah (s) until the people of Medina were troubled due to it. And they said to her: “You give us trouble through the excess of your crying.” So, she went out towards the graves of the martyrs and wept until her need was accomplished; then she would depart. And as to 'Ali b. al-Husayn, he wept over al-Husayn (as) for twenty years or forty years. And food would not be placed in front of him, but he would weep until a retainer of his said to him: “May I be ransomed for you, O son of the Messenger of Allah! I fear for you lest you be of those who perish (i.e. due to the excessive crying and lack of nutrition).” He said: “I only

complain of my sorrow and my grief to Allah, and I know from Allah what you know not. Surely, I do not remember the perdition of the children of Fatima but that I am choked with tears because of that.”⁴⁶

Imam Sajjad's weeping over al-Husayn for 40 years

221 / 5 - حدثنا الحسين بن أحمد بن إدریس (رحمه الله)، قال: حدثنا أبي، قال: حدثنا أحمد بن محمد بن عيسى، قال: حدثنا العباس بن معروف، عن محمد بن سهل البحراني (2)، رفعه إلى أبي عبد الله الصادق جعفر بن محمد (عليه السلام)، قال: البكاءون خمسة: آدم، ويعقوب، ويوسف، وفاطمة بنت محمد (صلى الله عليه وآله)، وعلي ابن الحسين (عليهما السلام). فأما آدم فبكى على الجنة حتى صار في خديه أمثال الاودية، وأما يعقوب فبكى على يوسف حتى ذهب بصره، وحتى قيل له (تالله تفتؤا تذكر يوسف حتى تكون حرضا أو تكون من الهالكين) (3). وأما يوسف فبكى على يعقوب حتى تأذى به أهل السجن، فقالوا: إما أن تبكي بالنهار وتسكت بالليل، وإما أنا تبكي بالليل وتسكت بالنهار، فصالحهم على واحد منهما. وأما فاطمة بنت محمد (صلى الله عليه وآله)، فبكت على رسول الله (صلى الله عليه وآله) حتى تأذى بها أهل المدينة، وقالوا لها: قد آذيتنا بكثرة بكائك، فكانت تخرج إلى المقابر مقابر الشهداء فتبكي حتى تقضي حاجتها ثم تنصرف، وأما علي بن الحسين فبكى على الحسين (عليهما السلام) عشرين سنة أو أربعين سنة، وما وضع بين يديه طعام إلا بكى، حتى قال له مولى له: جعلت فداك يا بن رسول الله، إني أخاف عليك أن تكون من الهالكين. قال: إنما أشكو بثي وحزني إلى الله، وأعلم من الله مالا تعلمون، إني لم أذكر مصرع بني فاطمة إلا خنقتني لذلك عبرة (4).

Al-Husayn b. Ahmad b. Idris (rh) narrated to us. He said: My father narrated to us. He said: Ahmad b. Muhammad b. 'Isa narrated to us. He said: al-'Abbas b. Ma'ruf narrated to us from Muhammad b. Sahl al-Bahrani, who traced it to Abu 'Abdillah al-Sadiq Ja'far b. Muhammad (as). He said: Those who have wept [excessively] are five – Adam, Ya'qub, Yusuf, Fatima bt. Muhammad (s) and 'Ali b. al-Husayn (as). As to Adam, he wept over Paradise until his cheeks became like valleys (i.e. curved, sunk in). As to Ya'qub, he wept over Yusuf until his vision left and until he was told: “By Allah! You shall not cease to remember Yusuf until you become sick to the hilt or you are of those who perish” (12:85). As to Yusuf, he wept over Ya'qub until the inhabitants of the prison were hurt

⁴⁶Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #5

by it and they said: Either you weep by day and be silent at night or that you weep by night and be silent in the daytime. So, he agreed to one of those two with them. As to Fatima bt. Muhammad (s), she wept over the Messenger of Allah (s) until the people of Medina were troubled due to it. And they said to her: "You give us trouble through the excess of your crying." So, she went out towards the graves of the martyrs and wept until her need was accomplished; then she would depart. And as to 'Ali b. al-Husayn, he wept over al-Husayn (as) for twenty years or forty years. And food would not be placed in front of him, but he would weep until a retainer of his said to him: "May I be ransomed for you, O son of the Messenger of Allah! I fear for you lest you be of those who perish (i.e. due to the excessive crying and lack of nutrition)." He said: "I only complain of my sorrow and my grief to Allah, and I know from Allah what you know not. Surely, I do not remember the perdition of the children of Fatima but that I am choked with tears because of that."⁴⁷

Prophet described the martyrdom of Imam Husayn (and ahlul Kisa)

2 - حدثنا علي بن أحمد بن موسى الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن سعيد بن جبير، عن ابن عباس، قال: إن رسول الله (صلى الله عليه وآله) كان جالسا ذات يوم إذ أقبل الحسن (عليه السلام)، فلما رآه بكى، ثم قال: إلي يا بني، فما زال يدنيه حتى أجلسه على فخذه اليمني، ثم أقبل الحسين (عليه السلام)، فلما رآه بكى، ثم قال: إلي يا بني، فما زال يدنيه حتى أجلسه على فخذه اليسرى، ثم أقبلت فاطمة (عليها السلام)، فلما رآها بكى، ثم قال: إلي يا بنية، فأجلسها بين يديه، ثم أقبل أمير المؤمنين (عليه السلام)، فلما رآه بكى، ثم قال: إلي يا أخي، فما زال يدنيه حتى أجلسه إلى جنبه اليمين، فقال له أصحابه: يا رسول الله، ما ترى واحدا من هؤلاء إلا بكيت، أو ما فيهم من تسر برؤيته! فقال (صلى الله عليه وآله): والذي بعثني بالنبوة، واصطفاني على جميع البرية، إني وإياهم لا كرم الخلق على الله عز وجل، وما على وجه الأرض نسمة أحب إلي منهم. أما علي بن أبي طالب فإنه أخي وشفيعي، وصاحب الامر بعدي، وصاحب لوائي في الدنيا والآخرة، وصاحب حوزي وشفاعتي، وهو مولى كل مسلم، وإمام كل مؤمن، وقائد كل تقي، وهو وصيي وخليفتي على أهلي وأمتي في حياتي وبعد مماتي، محبه محبي، ومبغضه مبغضي، وبولايته صارت أمتي مرحومة، وبعداوته

⁴⁷Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #5

صارت المخالفة له منها ملعونة، وإني بكيت حين أقبل لاني ذكرت غدر الامة به بعدي حتى إنه ليزال عن مقعدي، وقد جعله الله له بعدي، ثم لا يزال الامر به حتى يضرب على قرنه ضربة تخضب منها لحيته في أفضل الشهور شهر رمضان الذي أنزل فيه القرآن هدى للناس وبينات من الهدى والفرقان. وأما ابنتي فاطمة، فإنها سيدة نساء العالمين من الاولين والآخرين، وهي بضعة مني، وهو نور عيني، وهي ثمرة فؤادي، وهي روعي التي بين جنبي، وهي الحوراء الانسية، متى قامت في محرابها بين يدي ربها جل جلاله زهر (1) نورها لملائكة السماء كما يزهر نور الكواكب لاهل الارض، ويقول الله عز وجل لملائكته: يا ملائكتي، انظروا إلى أمتي فاطمة سيدة إمامي، قائمة بين يدي ترتعد فرائصها (1) من خيفتي، وقد أقبلت بقلبها على عبادتي، أشهدكم أنني قد أمنت شيعتها من النار. وإني لما رأيته ذكرت ما يصنع بها بعدي، كأني بها وقد دخل الذل بيتها، وانتهكت حرمتها، وغصبت حقها، ومنعت إرثها، وكسر جنبها (2)، وأسقطت جنينها، وهي تنادي: يا محمدا، فلا تجاب، وتستغيث فلا تغاث، فلا تزال بعدي محزونة مكروبة باكية، تتذكر انقطاع الوحي عن بيتها مرة، وتتذكر فراقني أخرى، وتستوحش إذا جنها الليل لفقد صوتي الذي كانت تستمع إليه إذا تهجدت بالقرآن، ثم ترى نفسها ذليلة بعد أن كانت في أيام أبيها عزيزة، فعند ذلك يؤنسها الله تعالى ذكره بالملائكة، فنادتها بما نادى به مريم بنت عمران، فتقول: يا فاطمة (إن الله اصطفاك وطهرك واصطفاك على نساء العالمين)، يا فاطمة (اقتني لربك واسجدي واركعي مع الراكعين) (3). ثم يتبدئ بها الوجد فتمرض، فيبعث الله عز وجل إليها مريم بنت عمران، تمرضها وتؤنسها في علتها، فتقول عند ذلك: يا رب، إني قد سمئت الحياة، وتبرمت بأهل الدنيا، فألحقني بأبي. فيلحقها الله عز وجل بي، فتكون أول من يلحقني من أهل بيتي، فتقدم علي محزونة مكروبة مغمومة مغصوبة مقتولة، فأقول عند ذلك: اللهم العن من ظلمها، وعاقب من غصبها، وأذل من أذلها، وخلد في نارك من ضرب جنبها حتى ألفت ولدها، فتقول الملائكة عند ذلك: آمين. وأما الحسن فإنه ابني وولدي، ومني، وقرة عيني، وضياء قلبي، وثمره فؤادي، وهو سيد شباب أهل الجنة، وحجة الله على الامة، أمره أمري، وقوله قولي، من تبعه فإنه مني، ومن عصاه فليس مني، وإني لما نظرت إليه تذكرت ما يجري عليه من الذل بعدي، فلا يزال الامر به حتى يقتل بالسهم ظلما وعدوانا، فعند ذلك تبكي الملائكة والسبع الشداد لموته، ويكيه كل شيء حتى الطير في جو السماء، والحيتان في جوف الماء، فمن بكاه لم تعم عينه يوم تعمي العيون، ومن حزن عليه لم يحزن قلبه يوم تحزن القلوب، ومن زاره، في بقيعه ثبتت قدمه على الصراط يوم تزل فيه الاقدام. وأما الحسين فإنه مني، وهو ابني وولدي، وخير الخلق بعد أخيه، وهو إمام المسلمين، ومولى المؤمنين، وخليفة رب العالمين، وغياث المستغيثين، وكهف المستجيرين، وحجة الله على خلقه أجمعين، وهو سيد شباب أهل الجنة، وباب نجاة الامة، أمره أمري، وطاعته طاعتي، من تبعه فإنه مني، ومن عصاه فليس مني، وإني لما رأيته تذكرت ما يصنع به بعدي، كأني به وقد استجار بحرمي وقبري (1) فلا يجار، فأضمه في منامه إلى صدري، وأمره بالرحلة على دار هجرتي، وأبشره بالشهادة، فیرتحل عنها إلى أرض مقتله وموضع مصرعه أرض كرب وبلاء وقتل وفناء، تنصره عصابة من المسلمين، أولئك من سادة شهداء امتي يوم القيامة، كأني أنظر إليه وقد رمي بسهم نخر عن

فرسه صريعا، ثم يذبح كما يذبح الكبش مظلوما. ثم بكى رسول الله (صلى الله عليه وآله) وبكى من حوله، وارتفعت أصواتهم بالضجيج، ثم قام (صلى الله عليه وآله): وهو يقول: اللهم إني أشكو إليك ما يلقي أهل بيتي بعدي، ثم دخل منزله (2).

'Ali b. Ahmad b. Musa al-Daqqaq (rh) narrated to us. He said: Muhammad b. Abi 'Abdullah al-Kufi narrated to us. He said: Musa b. 'Imran al-Nakha'i narrated to us from his uncle al-Husayn b. Yazid al-Nawfali from al-Hasan b. 'Ali b. Abi Hamza from his father from Sa'id b. Jubayr from Ibn 'Abbas. He said: The Messenger of Allah (s) was sitting one day when al-Hasan (as) came. When he saw him, he wept and said: Come to me, my son. He sat him down on his right thigh. Then, al-Husayn (as) came. When he saw him, he wept and said: Come to me, my son. He sat him down on his left thigh. Then, Fatima (sa) came. When he saw her, he wept and said: Come to me, my daughter. He sat her down in front of him. Then, Amir al-Mu'minin (as) came. When he saw him, he wept and said: Come to me, my brother. He sat him down to his right side. So, his companions said to him: O Messenger of Allah! You did not see one of these except that you wept. What is in them that caused this?! So, he (s) said: By He who raised me up as a prophet and selected me above all the people! I and them are the dearest creatures to Allah, and nothing on the face of the Earth is more beloved to me than them. As for 'Ali b. Abi Talib, he is my brother and my confidant, the Master of the Order after me, my standard bearer in this world and the Hereafter, and the Master of my Pond and my intercession. He is the Master of every Muslim, the Imam of every believer, and the leader of every pious person. He is my deputy and my vicegerent over my family and my Nation both during my life and after my death. Love of him is love of me, hatred of him is hatred of me. By his allegiance, my Nation is given mercy, and by opposing him, the opponents were cursed. I wept when he came because I remembered my Nation's betrayal of him after me - he will be betrayed until he is unable to take my seat. Allah has made him after me, and his authority will not fall until the side of his head is struck and his beard is soaked by it [with blood] in the best month, the month of Ramadan, in which the Qur'an was revealed as guidance for the people and elucidations of guidance and a criterion. As for my daughter Fatima, she is the Mistress of the Women of the

Worlds, from the first to the last. She is a part of me, the light of my eye, the fruit of my heart, and my spirit within me. She is a human houri. Whenever she stands at her prayer-niche before her Lord, her light illuminates for the angels of the heavens, just as the light of the stars illuminate for the people of the Earth; and Allah says to His angels, 'O My angels! Look at My female servant Fatima, the Mistress of My female servants, standing before Me. Her chest shivers out of fear of Me, and she has set her heart to worshiping Me. I bear witness to you that I have made her followers safe from the Fire.' When I saw her, I remembered what would happen to her after me. It is as if I am with her, as disgrace enters her home, and her sanctity is violated, and her right is taken away, and she is prevented from her inheritance, and her side (rib) is broken, and her fetus is miscarried as she calls, "O Muhammada!" and she is not answered. She will call for help, but not be helped. After me, she will always be grieving, distressed, and weeping. In a moment, she will recall the cessation of revelation to her house, and in the next moment, she will recall my absence. She will be lonely when night comes to her and she does not hear my voice reciting the Qur'an in the night prayer. She will see herself become humiliated after being honoured in the days of her father. At that, Allah will give her solace through the angels, and they will call to her what they called to Mary the daughter of 'Imran. They will say, "O Fatima! Surely, Allah has chosen you, purified you, and chosen you above the women of the worlds. O Fatima! Devote yourself to your Lord, prostrate, and bow with those who bow." Then, her pain will begin, and she will become ill, so Allah will send Mary the daughter of 'Imran to her, to take care of her in her illness and give her solace. At that, Fatima will say, "O Lord! I have despised life, and I am discontented with the people of this world, so reunite me with my father." So, Allah will reunite her with me, and she will be the first to follow me from my family. She will come to me grieving, distressed, sorrowful, robbed, and killed. At that, I will say: "May Allah curse those who oppressed her, and punish those who robbed her, and humiliate those who humiliated her, and put he who struck her side and caused her miscarriage in the Fire forever." At that, the angels will say "Amen." As for al-Hasan, he is my son and my child. He is from me, the joy of my eye, the light of my

heart, and the fruit of my heart. He is the Master of the Youth of Paradise, and the Proof of Allah upon the Nation. His order is my order, and his words are my words. Whomever follows him is of me, and whomever disobeys him is not of me. When I looked at him, I remembered the humiliation he will experience after me. His authority will remain until he is killed with poison in oppression and enmity. At that, the angels will weep over his death, and everything will weep over him, including the birds in the sky and the whales in the sea. Whomever weeps over him will not be blinded on the Day that the eyes will be blinded. Whomever grieves over him will not grieve on the Day that the hearts will grieve. Whomever visits him in his Baqi', his feet will be firm on the Path on the Day that the feet will falter. As for al-Husayn, he is from me, he is my son and my child. He is the best of the creation after his brother. He is the Imam of the Muslims, the Master of the believers, the vicegerent of the Lord of the Worlds, the helper of those who seek help, the cave of those who seek refuge, the Proof of Allah upon His whole creation, the Master of the Youth of Paradise, and the Gate of Salvation of my Nation. His order is my order, his obedience is my obedience. Whomever follows him is of me, and whomever disobeys him disobeys him is not of me. When I saw him, I remembered what will happen to him after me. It is as if I am with him when he appeals for help by my sanctity and my grave, but he is not helped. So, I will come to him in his dream and order him to take a trip to me, and I will give him glad tidings of martyrdom. So, he will go to the land of his killing and his demise, the land of suffering and calamity and killing and annihilation. A group of Muslims will support him, and they will be from the Masters of the Martyrs of my Nation on the Day of Resurrection. It is as if I am looking at him as is struck with a spear and falls off his horse. He will then be slaughtered as an oppressed ram is slaughtered. Then, the Messenger of Allah (s) wept, and those around him wept, and their voices were raised. Then, he (s) stood, saying: O Allah, I complain to You regarding what will happen to my Ahl al-Bayt after me. Then, he entered his house.⁴⁸

⁴⁸Al-Amali, The Twenty-Fourth Assembly, Wednesday, the Fourth of Shawwal, 367 AH., Hadith #2

Imam Ali about Karbala and al-Husayn's Martyrdom and Ibn Abbas during Ashura

5 - حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا علي بن عاصم، عن الحسين بن عبد الرحمن، عن مجاهد، عن ابن عباس، قال: كنت مع أمير المؤمنين (عليه السلام) في خروجه إلى صفين، فلما نزل بنينوى وهو شط الفرات، قال بأعلى صوته: يا بن عباس، أتعرف هذا الموضع؟ فقلت له: ما أعرفه، يا أمير المؤمنين. فقال علي (عليه السلام): لو عرفته كمعرفتي لم تكن تجوزه حتى تبكي كبكائي. قال: فبكي طويلا حتى اخضلت لحيته وسالت الدموع على صدره، وبكينا معا (1)، وهو يقول: أوه أوه، مالي ولآل أبي سفيان، مالي ولآل حرب، حزب الشيطان، وأولياء الكفر، صبرا - يا أبا عبد الله - فقد لقي أبوك مثل الذي تلقى منهم. ثم دعا بماء فتوضأ وضوءه للصلاة وصلى ما شاء الله أن يصلي، ثم ذكر نحو كلامه الاول، إلا أنه نعس عند انقضاء صلاته وكلامه ساعة، ثم انتبه فقال: يا ابن عباس. فقلت: ها أنا ذا. فقال: ألا أحدثك بما رأيت في منامي آنفا عند رقدتي؟ فقلت: نامت عينك ورأيت خيرا، يا أمير المؤمنين. قال: رأيت كأني برجال قد نزلوا من السماء معهم أعلام بيض، قد تقلدوا سيوفهم، وهي بيض تلمع، وقد خطوا حول هذه الارض خطة، ثم رأيت كأن هذه النخيل قد ضربت بأغصانها الارض تضطرب بدم عبيط، وكأني بالحسين سخي (2) وفرخي ومضغتي ومخي قد غرق فيه، يستغيث فلا يغاث، وكأن الرجال البيض قد نزلوا من السماء ينادونه ويقولون: صبرا آل الرسول، فإنكم تقتلون على أيدي شرار الناس، وهذه الجنة - يا أبا عبد الله - إليك مشتاقة. ثم يعزوني ويقولون: يا أبا الحسن، أبشر، فقد أقر الله به عينك يوم القيامة، يوم يقوم الناس لرب العالمين، ثم انتهت هكذا. والذي نفس علي بيده، لقد حدثني الصادق المصدق أبو القاسم (صلى الله عليه وآله) أني سأراها في خروجي إلى أهل البغي علينا، وهذه أرض كرب وبلاء، يدفن فيها الحسين وسبعة عشر رجلا من ولدي وولد فاطمة، وأنها لفي السماوات معروفة، تذكر أرض كرب وبلاء كما تذكر بقعة الحرمين وبقعة بيت المقدس. ثم قال: يا ابن عباس، اطلب لي حولها بحر الطباء، فوالله ما كذبت ولا كذبت، وهي مصفرة، لونها لون الزعفران. قال ابن عباس: فطلبتها فوجدتها مجمعة، فناديتها: يا أمير المؤمنين، قد أصبتها على الصفة التي وصفتها لي. فقال علي (عليه السلام): صدق الله ورسوله. ثم قام (عليه السلام) يهرول إليها، فحملها وشتمها، وقال: هي هي بعينها، أعلم - يا بن عباس - ما هذه الابعار؟ هذه قد شتمها عيسى بن مريم (عليه السلام)، وذلك أنه مر بها ومعه الحواريون فرأى ها هنا الضياء مجمعة وهي تبكي، فجلس عيسى (عليه السلام) وجلس الحواريون معه، فبكي وبكى الحواريون وهم لا يدرون لم جلس ولم بكي. فقالوا: يا روح الله وكلمته، ما يبكيك؟ قال: أتعلمون أي أرض هذه؟ قالوا: لا. قال: هذه أرض يقتل فيها فرخ الرسول أحمد وفرخ الحرة الطاهرة البتول شبيهة أعي، ويلحد فيها، طينة أطيب من المسك لأنها طينة الفرخ المستشهد، وهكذا تكون طينة الانبياء وأولاد الانبياء، فهذه الطباء تكلمني وتقول: إنها ترعى في هذه الارض

شوقاً إلى تربة الفرخ المبارك، وزعمت أنها آمنة في هذه الأرض. ثم ضرب بيده إلى هذه الصيران (1) فشمها، وقال: هذه بعر الظباء على هذا الطيب لمكان حشيشها، اللهم فأبقها أبداً حتى يشمها أبوه فتكون له عزاء وسلوة، قال: فبقيت إلى يوم الناس هذا، وقد اصفرت لطول زمنها، وهذه أرض كرب وبلاء. ثم قال بأعلى صوته: يا رب عيسى بن مريم، لا تبارك في قتلته، والمعين عليه، والخاذل له، ثم بكى بكاء طويلاً وبكىنا معه حتى سقط لوجهه وغشي عليه طويلاً، ثم أفاق، فأخذ البعر فصره في ردائه، وأمرني أن أصرها كذلك، ثم قال: يا بن عباس، إذا رأيته تنفجر دماً عبيطاً ويسيل منها دم عبيط، فاعلم أن أبا عبد الله قد قتل بها ودفن. قال ابن عباس: فوالله لقد كنت أحفظها أشد من حفظي لبعض ما اقترض الله عز وجل علي، وأنا لا أحلها من طرف كمي، فبينما أنا نائم في البيت إذ انتبعت فإذا هي تسيل دماً عبيطاً، وكان كمي قد امتلأ دماً عبيطاً، فجلست وأنا باك، وقلت: قد قتل والله الحسين، والله ما كذبني علي قط في حديث حدثني، ولا أخبرني بشئ قط أنه يكون إلا كان كذلك، لأن رسول الله (صلى الله عليه وآله) كان يخبره بأشياء لا يخبر بها غيره. ففزعت وخرجت، وذلك عند الفجر، فرأيت والله المدينة كأنها ضباب لا يستبين منها أثر عين، ثم طلعت الشمس فرأيت كأنها منكسفة، ورأيت كأن حيطان المدينة عليها دم عبيط، فجلست وأنا باك، فقلت: قد قتل والله الحسين، وسمعت صوتاً من ناحية البيت، وهو يقول: اصبروا آل الرسول * * قتل الفرخ النحول نزل الروح الأمين * * بيبكاء وعويل ثم بكى بأعلى صوته وبكى، فأثبت عندي، تلك الساعة، وكان شهر المحرم يوم عاشوراء لعشر مضين منه، فوجدته قتل يوم ورد علينا خبره وتاريخه كذلك، فحدثت هذا الحديث أولئك الذين كانوا معه، فقالوا: والله لقد سمعنا ما سمعت ونحن في المعركة، ولا ندري ما هو، فكنا نرى أنه الخضر (عليه السلام) (1).

Muhammad b. Ahmad al-Sinani (ra) narrated to us. He said: Ahmad b. Yahya b. Zakariyya al-Qattan narrated to us. He said: Bakr b. 'Abdullah b. Habib narrated to us. He said: Tamim b. Bahlul narrated to us. He said: 'Ali b. 'Asim narrated to us from al-Husayn b. 'Abd al-Rahman from Mujahid from Ibn 'Abbas. He said: I was with Amir al-Mu'minin (as) when he went out to Siffin. When he disembarked in Naynawa, on the coast of the Euphrates, he called out at the top of his lungs: O Ibn 'Abbas! Do you recognize this spot? So, I said to him: I do not recognize it, Amir al-Mu'minin. So, 'Ali (as) said: Were you to recognize it as I recognize it, you would not be able to cross it without weeping as I weep. He said: Then, he wept for a long time, until his beard was soaked, and the tears dripped onto his chest. We wept with him; while he was saying: Oh, oh! What do I have to do with the Family of Abi Sufyan? What do I have to do with the Family of Harb? The Party of Satan, the Friends of Disbelief! Be patient, O Aba 'Abdillah, for they have treated your father similar to how they treat you. Then, he called

for water, and he made ablution for prayer. He prayed for as long as Allah willed for him to pray. Then, he repeated his previous words; till he became sleepy at the end of his hour of praying and words. Then, he regained focus and said: O Ibn 'Abbas! So, I said: I am here. So, he said: Shall I not tell you about what I saw in my dream when I laid down? So, I said: Your eyes slept, but you saw goodness, Amir al-Mu'minin. He said: [In my dream,] it was as though I saw men descend from heaven with white flags. Their swords were unsheathed, and they were shining brightly. They created a perimeter around this land. Then, I saw as though these palm trees were striking the ground with their branches, striking with vain blood. It was as though I saw al-Husayn – my son, my youngling, my blood, my mind – was drowning in it, seeking help but not finding help. It was as though the shining men that had descended from heaven were calling to him and saying: "Patience, Family of Muhammad, for you are killed by the hands of the vilest of mankind. This is Paradise, Aba 'Abdillah, and it longs for you." Then, they consoled me, saying: "O Aba'l Hasan! Be glad, for Allah will bring joy to your eye through him on the Day of Resurrection – the Day that the people will be stood before the Lord of the Worlds." Then, I regained focus to this. By Him in whose hand is my soul, the Truthful and Trusted Abu'l Qasim (s) told me that I would see this when I would go out to [fight] the betraying people (ahl al-baghi). This is a land of calamity and affliction (karb wa bala'), where al-Husayn and seventeen men from my descendants and the descendants of Fatima will be buried. It is known in the heavens. The land of calamity and affliction is mentioned just as the land of the Two Sanctuaries and the land of Bayt al-Maqdis is mentioned. Then, he said: O Ibn 'Abbas! Look for the manure of gazelles for me, for by Allah, I have not lied, nor have I been lied to. It is yellow, and its colour is like saffron. Ibn Abbas said: So, I looked for it, and I found it gathered. So, I called for him: O Amir al-Mu'minin! I have found what you have described to me. So, 'Ali (as) said: Allah and His The Messenger have spoken the truth. Then, he (as) stood and ran toward it. He picked it up and smelled it. He said: This is precisely it. Do you know, Ibn 'Abbas, what this manure is? This is what 'Isa b. Maryam (as) smelled. He passed by it with his apostles, and he saw a gazelle here weeping. So, 'Isa (as) sat down,

and the apostles sat down with him. He wept, and the apostles wept too, not knowing why he sat down and why he was weeping. So, they said: "O Spirit of Allah and His Word! What makes you weep?" He said: "Do you know what land this is?" They said: "No." He said: "This is the land in which the son of the Messenger, Ahmad, and the son of the Free, the Pure, the Maiden, the one in the likeness of my mother, will be killed and will die in. The clay [here] is sweeter than musk, because it is the clay of the martyred son – such is the clay of the prophets and the children of the prophets. This gazelle speaks to me, and it says that it grazes this land longing for the soil of the blessed son. It believes that it is safe in this land." Then, he picked up some of the manure with his hand and smelled it. He said: "This manure of the gazelle is fragrant because of the grass of this place. O Allah! Preserve it so that his father may also smell it, so that it may be a source of consolation and relief for him." He said: So, it remained for the people until this day, and it has been yellowed due to its lengthy time. This is a land of calamity and affliction. Then, he said at the top of his lungs: O Lord of 'Isa b. Maryam! Do not bless his murderers, nor those who help them in it, nor those who desert him. Then, he wept for a long time, and we wept with him, until he fainted onto his face for a long time. Then, he awoke, took the manure, and wrapped it in his cloak. He commanded me to do the same. Then, he said: O Ibn 'Abbas! If you see it bursting with congealed blood and dripping in blood, then know that Aba 'Abdillah has been killed here and buried. Ibn 'Abbas said: By Allah, I preserved it better than some of the things that Allah obligated over me. I did not move it from the edge of my sleeve. One day, I was sleeping in the house, when I found it dripping congealed blood. My sleeve was filled with congealed blood, so I sat weeping, and I said: By Allah, al-Husayn has been killed. By Allah, 'Ali has never lied to me in what he has said to me. He has never informed me of a thing except that it was as he said, because the Messenger of Allah (s) would inform him of things that he would not inform others. So, I panicked, and I left, and that was at Fajr. By Allah, I saw that Medina was filled with fog that could not be seen through. Then, the Sun rose, and I saw that it was as though it was eclipsed. I saw that it was as though the walls of Medina were covered in congealed blood. So, I sat

weeping, and I said: By Allah, al-Husayn has been killed. I heard a voice from the direction of the house, and it was saying:

Be patient, O Family of the Messenger,

The feeble son has been killed,

The Trustworthy Spirit has descended,

With weeping and wailing.

Then, it wept at the top of its lungs, and I wept. That hour became resolute with me – it was the month of Muharram, the day of 'Ashura', and ten days had passed from it. I found that he was killed on the same day that we had been informed of. So, I told this hadith to those who were with him, and they said: By Allah, we heard the same thing that you heard while we were in battle. We did not know who [said it], so we believed that it was al-Khidr (as).⁴⁹

How people deserted Imam Husayn

213 / 7 - حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا، قال: حدثنا قيس بن حفص الدارمي، قال: حدثني حسين الاشقر، قال: حدثنا منصور بن أبي الاسود (3)، عن أبي حسان التيمي، عن نشيط بن عبيد، عن رجل منهم، عن جرداء بنت سمين، عن زوجها هرثمة بن أبي مسلم، قال: غزونا مع علي بن أبي طالب (عليه السلام) صفين، فلما انصرفنا نزل كربلاء فصلى بها الغداة، ثم رفع إليه من تربتها فشمها، ثم قال: واها لك أيتها التربة، ليحشرن منك أقوام يدخلون الجنة بغير حساب. فرجع هرثمة إلى زوجته، وكانت شيعة لعلي (عليه السلام) فقال: ألا أحدثك عن وليك أبي الحسن؟ نزل بكربلاء فصلى، ثم رفع إليه من تربتها، وقال: واها لك أيتها التربة ليحشرن منك أقوام يدخلون الجنة بغير حساب، قالت: أيها الرجل، فإن أمير المؤمنين لم يقل إلا حقا. فلما قدم الحسين (عليه السلام) قال هرثمة: كنت في البعث الذين بعثهم عبيد الله بن زياد، فلما رأيت المنزل والشجر ذكرت الحديث، فجلست على بعيري، ثم صرت إلى الحسين (عليه السلام)، فسلمت عليه وأخبرته بما سمعت من أبيه في ذلك المنزل الذي نزل به الحسين (عليه السلام) فقال: معنا أنت أم علينا؟ فقلت: لا معك ولا عليك، خلفت صبية أخاف عليهم عبيد الله بن زياد. قال: فامض حيث

⁴⁹ Al-Amālī, The Eighty-Seventh Assembly, the Assembly of Friday, the Twenty-Eighth of Rajab, 368 AH., Hadith #5

لا ترى لنا مقتلاً، ولا تسمع لنا صوتاً، فوالذي نفس الحسين بيده، لا يسمع اليوم وأعيننا أحد فلا يعيننا إلا
كبه الله لوجهه في جهنم (1).

Ahmad b. al-Hasan al-Qattan narrated to us. He said: al-Hasan b. 'Ali al Sikri narrated to us. He said: Muhammad b. Zakariyya narrated to us. He said: Qays b. Hafs al-Darimi narrated to us. He said: al-Husayn al-Ashqar (the blond) narrated to me. He said: Mansur b. Abu 'l Aswad narrated to us from Abu Hassan al Taymi from Nashit b. 'Ubayd from a man from among them from Jarda' bint Simin from her husband Hirthima b. Abu Muslim. He said: We went fighting with 'Ali b. Abu Talib (as) in Siffin. When we departed, he descended on Karbala' and offered his morning prayer on it. Then, he raised its dust towards himself and sniffed at it. Then, he said: Glad-tidings be to you, O dust, for there will nations gathered from you who will enter Paradise without accounting. Hirthima returned to his wife, who was a Shi'a of 'Ali (as). He said: Should I narrate to you about your master, Abu'l Hasan? He descended on Karbala' and prayed. Then, he raised its dust towards himself and he said: Glad-tidings be to you, O dust, for there will nations gathered from you who will enter Paradise without accounting. She said: O man! Surely, Amir al-Mu'minin says nothing but the truth. When al-Husayn (as) advanced, Hirthima said: I was in the expedition of those whom 'Ubaydullah b. Ziyad had sent. When I saw the destination and the trees, I remembered the hadith and I sat on my camel. Then I came towards al-Husayn (as) and saluted him and informed him about that which I had heard from his father regarding that destination which al-Husayn (as) had descended on. He said: Are you with us or against us? He said: I am neither with you nor against you. I have left behind sons against whom I fear 'Ubaydullah b. Ziyad. He said: Then go away where you will not be able to see our murder nor hear our voice, for, by the One in Whose hand is the soul of al-Husayn, none shall consciously hear us that day and not come to our aid but that Allah will throw him headlong into Hell.⁵⁰

⁵⁰ Al-Amālī, The Twenty-Eighth Assembly, which is Tuesday, the 5th of Muharram, 368 AH, after he returned from the Shrine of al-Rida (as)., Hadith #7

***Maqatal of Imam Husayn (from Medina to Karbala to Kufa) narrated by
Imam al-Sajjad (asws)***

Muawiyah's (la) will to his son Yazid (la)

1 - حدثنا الشيخ الجليل الفاضل أبو جعفر محمد بن علي بن الحسين ابن موسى بن بابويه القمي (رضي الله عنه)، قال: حدثنا محمد بن عمر البغدادي الحافظ (رحمه الله)، قال: حدثنا أبو سعيد الحسن بن عثمان بن زياد التستري من كتابه، قال: حدثنا إبراهيم بن عبيد الله بن موسى بن يونس بن أبي إسحاق السبيعي قاضي بلخ، قال: حدثني مريسة بنت موسى بن يونس بن أبي إسحاق وكانت عمتي، قالت: حدثني صفية بنت يونس بن أبي إسحاق الهمدانية وكانت عمتي، قالت: حدثني بهجة بنت الحارث بن عبد الله التغلبي، عن خالها عبد الله بن منصور وكان رضيعا لبعض ولد زيد بن علي (عليه السلام)، قال: سألت جعفر بن محمد بن علي بن الحسين (عليهم السلام)، فقلت: حدثني عن مقتل ابن رسول الله (صلى الله عليه وآله). فقال: حدثني أبي، عن أبيه، قال: لما حضرت معاوية الوفاة دعا ابنه يزيد (لعنه الله) فأجلسه بين يديه، فقال له: يا بني، إني قد ذلت لك الرقاب الصعاب، ووطدت لك البلاد، وجعلت الملك وما فيه لك طعمة، وإني أخشى عليك من ثلاثة نفر يخالفون عليك بجهدهم، وهم: عبد الله بن عمر بن الخطاب، وعبد الله بن الزبير، والحسين بن علي، فأما عبد الله بن عمر فهو معك فالزمه ولا تدعه، وأما عبد الله بن الزبير فقطعه إن ظفرت به إربا إربا، فإنه يجثو لك كما يجثو الاسد لفريسته، ويواربك مواربة (1) الثعلب للكلب، وأما الحسين فقد عرفت حظه من رسول الله، وهو من لحم رسول الله ودمه، وقد علمت لا محالة أن أهل العراق سيخرجونه إليهم ثم يخذلونه ويضيعونه، فإن ظفرت به فاعرف حقه ومنزلته من رسول الله، ولا تؤاخذه بفعله، ومع ذلك فإن لنا به خلطة (2) ورحما، وإياك أن تناله بسوء، أو يرى منك مكروها.

Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Musa b. Babuwayh al-Qummi (ra) narrated to us. He said: Muhammad b. 'Umar al-Baghdadi al-Hafith (rh) narrated to us. He said: Abu Sa'id al-Hasan b. 'Uthman b. Ziyad al-Tustari narrated to us from his book. He said: Ibrahim b. 'Ubaydullah b. Musa b. Yunus b. Abi Ishaq al-Sabi'i the judge of Balkh narrated to us. He said: Marsiya bt. Musa b. Yunus b. Abi Ishaq narrated to me, and she was my aunt. She said: Safiyya bt. Yunus b. Abi Ishaq al-Hamadaniyya narrated to me, and she was my aunt. She said: Bahja bt. Al-Harith b. 'Abdullah al-Taghlubi narrated to me from her uncle 'Abdullah b. Mansur, who was a milk brother to one of the sons of Zayd b. 'Ali (as). He said: I asked Ja'far b. Muhammad b. 'Ali b. al-Husayn (as) and said:

Tell me about the killing of the son of the Messenger of Allah (s). So, he said: My father narrated to me from his father. He said: When death came to Mu'awiya, he called for his son Yazid (la), sat him down before him, and said to him: "O my son! I have weakened the difficult necks for you, and I have steadied the lands for you, and I have given the kingdom and everything therein to you to enjoy. I fear for you from three persons who may oppose you in their effort: 'Abdullah b. 'Umar b. al-Khattab, 'Abdullah b. al-Zubayr, and al-Husayn b. 'Ali. As for 'Abdullah b. 'Umar, he is with you, so stick to him and do not neglect him. As for 'Abdullah b. al-Zubayr, if you overcome him, then cut him apart piece by piece, for he will attack you as a lion attacks his prey; and he will trick you as a fox tricks a dog. As for al-Husayn, I have come to recognize his omen from the Messenger of Allah; and he is from the flesh and blood of the Messenger of Allah. I have come to know that the people of Iraq will assuredly bring him to them, then betray him and lose him. If you overcome him, then recognize his right and his status in relation to the Messenger of Allah. Do not punish him for his actions, for we are related to him by blood. Beware of harming him or having him see anything distasteful from you."

Yazid sent men to pledge allegiance from al-Husayn (a)

قال: فلما هلك معاوية، وتولى الامر بعده يزيد (لعنه الله)، بعث عامله على مدينة رسول الله (صلى الله عليه وآله)، وهو عمه عتبة بن أبي سفيان، فقدم المدينة وعليها مروان بن الحكم، وكان عامل معاوية، فأقامه عتبة من مكانه وجلس فيه، لينفذ فيه أمر يزيد، فهرب مروان فلم يقدر عليه، وبعث عتبة إلى الحسين بن علي (عليهما السلام)، فقال: إن أمير المؤمنين أمرك أن تباع له. فقال الحسين (عليه السلام): يا عتبة، قد علمت أنا أهل بيت الكرامة، ومعدن الرسالة، وأعلام الحق الذي أودعه الله عز وجل قلوبنا، وأنطق به ألسنتنا، فنطقت بإذن الله عز وجل، ولقد سمعت جدي رسول الله (صلى الله عليه وآله) يقول: أن الخلافة محرمة على ولد أبي سفيان، وكيف أباع أهل بيت قد قال فيهم رسول الله (صلى الله عليه وآله) هذا. فلما سمع عتبة ذلك دعا الكاتب وكتب: بسم الله الرحمن الرحيم، إلى عبد الله يزيد أمير المؤمنين، من عتبة بن أبي سفيان. أما بعد، فإن الحسين بن علي ليس يرى لك خلافة ولا بيعة، فأريك في أمره والسلام.

He said: When Mu'awiya perished, and the authority went to Yazid (la) after him, he sent his accomplice to the City of the Messenger of Allah (s) – and it was his uncle, 'Utba b. Abi Sufyan. So, he went to Medina while Marwan b. al-Hakam, an accomplice of Mu'awiya, was overseeing it [in governance]. 'Utba removed him from his station and seated himself therein so that he may fulfill the order of Yazid. Marwan fled, and he could not capture him. 'Utba sent for al-Husayn b. 'Ali (as) and said: “Surely, the commander of the faithful has ordered you to pledge allegiance to him.” So, al-Husayn (as) said: “O 'Utba! You know that I am [from] the Ahl al-Bayt of nobility, the foundation of the Message, and the Banners of Truth – which Allah has placed in our hearts and put upon our tongues so that we may speak by it by the permission of Allah. I have heard the Messenger of Allah (s) say: ‘Surely, the caliphate is forbidden from the descendants of Abi Sufyan’, so how could I pledge allegiance to the people of a house that the Messenger of Allah said this regarding?” So, when 'Utba heard this, he called for a scribe and wrote: “In the name of Allah, the Beneficent the Merciful. To the servant of Allah, Yazid, the commander of the faithful; from 'Utba b. Abi Sufyan. As for what comes after: Surely, al-Husayn b. 'Ali does not see that you are fit for the caliphate or for a pledge of allegiance. So, [give me] your opinion regarding his affair. Peace.”

Yazid wrote a letter ordering to kill al-Husayn (a) if he refuse Ba'yah

فلما ورد الكتاب على يزيد (لعنه الله) كتب الجواب إلى عتبة: أما بعد، فإذا أتاك كتابي هذا فعجل علي بجوابه وبين لي في كتابك كل من في طاعتي، أو خرج عنها، وليكن مع الجواب رأس الحسين بن علي.

When the letter reached Yazid (la), he wrote a reply to 'Utba: “As for what comes after: When you receive this letter, hasten in writing to me, and list in your letter to me all those who are loyal to me and those who have betrayed me. With your response, send the head of al-Husayn b. 'Ali.”

Imam al-Husayn's Farewell to Madinah

فبلغ ذلك الحسين (عليه السلام)، فهم بالخروج من أرض الحجاز إلى أرض العراق، فلما أقبل الليل راح إلى مسجد النبي (صلى الله عليه وآله) ليودع القبر، فلما وصل إلى القبر سطع له نور من القبر فعاد إلى موضعه، فلما كانت الليلة الثانية راح ليودع القبر، فقام يصلي فأطال، فنعس وهو ساجد، فجاءه النبي (صلى الله عليه وآله) وهو في منامه، فأخذ الحسين (عليه السلام) وضمه إلى صدره، وجعل يقبل بين عينيه، ويقول: بأبي أنت، كأني أراك مرملاً بدمك بين عصابة من هذه الأمة، يرجون شفاعتي، ما لهم عند الله من خلاق، يا بني إنك قادم على أهلك وأهلك وأخيك، وهم مشتاقون إليك، وإن لك في الجنة درجات لا تنالها إلا بالشهادة. فانتبه الحسين (عليه السلام) من نومه باكياً، فأتى أهل بيته، فأخبرهم بالرؤيا وودعهم،

So, al-Husayn (as) was told about that, and he thought about leaving the Hijaz for Iraq. When night fell, he went to the Mosque of the Prophet (s) to bid farewell to the grave. When he reached the grave, a light dazzled from the grave, so he returned to his place. On the second night, he went to bid farewell to the grave. So, he stood in prayer and prolonged it. He became sleepy in prostration, The Prophet (s) came to him in his dream, and he took al-Husayn (as) and embraced him. With his eyes weeping, he said: "May my father be sacrificed for you! It is as though I see you, covered by your own blood, between a group from this Nation who hope for my intercession. They will not see anything from the mercy of Allah. O my son! You are heading toward your father, your mother, and your brother, and they miss you. For you, there are ranks in Paradise that cannot be attained except through martyrdom." So, al-Husayn (as) woke from his sleep weeping. He went to his household, told them about the dream and bid them farewell.

Imam Husayn (a) journey to Kufah with his AhlulBayt

وحمل أخواته على المحامل وابنته وابن أخيه القاسم ابن الحسن بن علي (عليهم السلام)، ثم سار في أحد وعشرين رجلاً من أصحابه وأهل بيته، منهم أبو بكر بن علي، ومحمد بن علي، وعثمان بن علي، والعباس بن علي، وعبد الله بن مسلم بن عقيل، وعلي بن الحسين الأكبر، وعلي بن الحسين الأصغر. وسمع عبد الله بن عمر بخروجه، فقدم

راحلته، وخرج خلفه مسرعاً، فأدركه في بعض المنازل، فقال: أين تريد يا بن رسول الله؟ قال: العراق. قال: مهلاً إرجع إلى حرم جدك. فأبى الحسين (عليه السلام) عليه، فلما رأى ابن عمر إباءه قال: يا أبا عبد الله، اكشف لي عن الموضع الذي كان رسول الله (صلى الله عليه وآله) يقبله منك. فكشف الحسين (عليه السلام) عن سرته، فقبلها ابن عمر ثلاثاً وبكى، وقال: استودعك الله يا أبا عبد الله، فإنك مقتول في وجهك هذا. فسار الحسين (عليه السلام) وأصحابه، فلما نزلوا الثعلبية (1) ورد عليه رجل يقال له: بشر بن غالب، فقال: يا بن رسول الله، أخبرني عن قول الله عز وجل: (يوم ندعوا كل أناس بإمامهم) (2). قال: إمام دعا إلى هدى فأجابوه إليه، وإمام دعا إلى ضلالة فأجابوه إليها، هؤلاء في الجنة، وهؤلاء في النار، وهو قوله عز وجل: (فريق في الجنة وفريق في السعير) (1).

He set out on a caravan and took his brothers, his daughters, and his nephew al-Qasim b. al-Hasan b. 'Ali (as), alongside twenty-one men from his companions and his Ahl al-Bayt, among whom were:

Abu Bakr b. 'Ali,
 Muhammad b. 'Ali,
 'Uthman b. 'Ali,
 al-'Abbas b. 'Ali,
 'Abdullah b. Muslim b. 'Aqil,
 'Ali b. al-Husayn al-Akbar,
 'Ali b. al-Husayn al-Asghar.

'Abdullah b. 'Umar heard about his departure, so he followed him on his journey, quickly running behind him, and found him in one of the houses; so, he said: "Where do you want to go, O son of the Messenger of Allah?" He said: "Iraq." He said: "Do not rush. Return to the Sanctuary of your grandfather." So, al-Husayn (as) refused. When Ibn 'Umar saw his refusal, he said: "O Aba 'Abdillah! Show me where the Messenger of Allah (s) would kiss you." So, al-Husayn (as) revealed his neck, and Ibn 'Umar kissed it three times, weeping and saying: "May Allah be with you, O Aba 'Abdillah, for this face of yours will be killed." So, al-Husayn (as) and his companions set out. When they disembarked in al-Tha'labiyya, a man named Bishr b. Ghalib came to him and said: "O son of the Messenger of Allah! Inform me about the saying of Allah, "That Day, we will

summon every group of people with their Imam” (17:71). He said: An Imam that calls to guidance and is answered in that, and an Imam that calls to misguidance and is answered in that – this one is in Paradise, and that one is in the Fire. That is His saying, “A party in Paradise and a party in the Blaze” (42:7).

Why Imam al-Husayn left Madinah and Makkah

ثم سار حتى نزل العذيب (2)، فقال فيها قائلة (3) الظهيرة، ثم انتبه من نومه باكيا، فقال له ابنه: ما يبكيك يا أبة؟ فقال: يا بني، إنها ساعة لا تكذب الرؤيا فيها، وإنه عرض لي في منامي عارض فقال: تسرعون السير، والمنايا تسير بكم إلى الجنة. ثم سار حتى نزل الرهيمة (4)، فورد عليه رجل من أهل الكوفة، يكنى أبا هرم، فقال: يا بن النبي، ما الذي أخرجك من المدينة؟ فقال: ويحك يا أبا هرم، شتموا عرضي فصبرت، وطلبوا مالي فصبرت، وطلبوا دمي فهربت، وإيم الله ليقتلني، ثم ليلبسهم الله ذلا شاملا، وسيفا قاطعا، وليسطن عليهم من يذلهم.

Then, he set out and disembarked in al-'Athib. He took a nap there, but he awoke from his nap weeping. His son said to him: “What makes you weep, my father?” So, he said: “O my son! It is a moment in which a dream cannot be belied, for a person offered to me in my dream, saying: ‘Hasten in the journey, and the journey will take you to Paradise.’” Then, he set out until he disembarked in al-Rahima. A man from Kufa named Aba Haram came to him and said: “O son of the Prophet! What has made you leave Medina?” So, he said: “Beware, O Aba Haram. When they insulted my honour, I was patient. When they demanded my wealth, I was patient. When they demanded my blood, I fled. Allah has willed that they will kill me. Then, Allah will clothe them in an encompassing humiliation and a severing sword; and He will have those who humiliate them rule over them.”

When al-Hurr stopped Imam Husayn (a)

قال: وبلغ عبيد الله بن زياد (لعنه الله) الخبر، وأن الحسين (عليه السلام) قد نزل الرهيمة، فأسرى إليه الحر بن يزيد في ألف فارس، قال الحر: فلما خرجت من منزلي متوجها نحو الحسين (عليه السلام) نوديت ثلاثا: يا حر

أبشر بالجنة، فالتفت فلم أر أحدا، فقلت: ثكلت الحرأمة، يخرج إلى قتال ابن رسول الله (صلى الله عليه وآله) ويبشر بالجنة! فرهقه (5) عند صلاة الظهر، فأمر الحسين (عليه السلام) ابنه، فأذن وأقام، وقام الحسين (عليه السلام) فصلى بالفريقين جميعا، فلما سلم وثب الحر بن يزيد فقال: السلام عليك يا بن رسول الله ورحمة الله وبركاته، فقال الحسين (عليه السلام): وعليك السلام، من أنت يا عبد الله؟ فقال: أنا الحر بن يزيد. فقال: يا حر، أعلينا أم لنا؟ فقال الحر: والله يا بن رسول الله، لقد بعثت لقتالك، وأعوذ بالله أن أحشر من قبري وناصيتي مشدودة إلى (6)، ويدي مغلوقة إلى عنقي، وأكب على حر وجهي (1) في النار. يا بن رسول الله، أين تذهب؟ ارجع إلى حرم جدك، فإنك مقتول، فقال الحسين (عليه السلام): سأمضي فما بالوت عار على الفتى * إذا ما نوى حقا وجاهد مسلما وواسى الرجال الصالحين بنفسه * * وفارق مشورا وخالف مجرما فإن مت لم أندم وإن عشت لم ألم * * كفى بك ذلا أن تموت وترغما

He said: 'Ubaydullah b. Ziyad (la) was informed of the news, and that al-Husayn (as) disembarked in al-Rahima. So, he sent al-Hurr b. Yazid with a thousand knights to him. Al-Hurr said: "When I left my home and headed toward al-Husayn (as), I was called to three times: 'O Hurr! [I give you] glad tidings of Paradise.' I turned around and I did not see anyone. So, I said: 'May the mother of al-Hurr be saddened! He will go out to fight the son of the Messenger of Allah (s), yet he is given glad tidings of Paradise!'" So, he reached him at Thuhr prayer. Al-Husayn (as) ordered his son to call the adhan and the iqama. Then, al-Husayn (as) stood and led the two camps in prayer. When he completed the prayer, al-Hurr b. Yazid sprung to him and said: "Peace be unto you, O son of the Messenger of Allah, and the mercy of Allah and His blessings." So, al-Husayn (as) said: "And also with you. Who are you, O servant of Allah?" So, he said: "I am al-Hurr b. Yazid." So, he said: "O Hurr! Are you against us or for us?" So, al-Hurr said: "By Allah! O son of the Messenger of Allah, I was sent to fight you. I seek refuge in Allah from being resurrected from my grave with my forelock chained to my feet and my hands chained to my neck; being thrown face-first into the Fire. O son of the Messenger of Allah! Where are you going? Return to the Sanctuary of your grandfather, for you will be killed." So, al-Husayn (as) said: "I will pass, for there is no shame in death for a youth, if his intention is true, and he strives in submission, and he relieves righteous men through [sacrificing] his own soul, separating from the wretched and opposing the

criminal. If I die, I will not regret, and if I live, I will not be blamed. It is enough humiliation and belittlement to die.”

How people refused to join and help Imam Husayn (a)

ثم سار الحسين (عليه السلام) حتى نزل القطقانة (2)، فنظر إلى فسطاط مضروب، فقال: لمن هذا الفسطاط؟ ف قيل: لعبيد الله بن الحر الجعفي (3) فأرسل إليه الحسين (عليه السلام) فقال: أيها الرجل، إنك مذنب خاطئ وإن الله عز وجل آخذك بما أنت صانع إن لم تتب إلى الله تبارك وتعالى في ساعتك هذه، فتنصرتني ويكون جدي شفيعك بين يدي الله تبارك وتعالى. فقال: يا بن رسول الله، والله لو نصرتك لكنت أول مقتول بين يديك، ولكن هذا فرسي خذه إليك، فوالله ما ركبته قط وأنا أروم شيئا إلا بلغته، ولا أراذني أحد إلا نجوت عليه، فدونك نخذه. فأعرض عنه الحسين (عليه السلام) بوجهه، ثم قال: لا حاجة لنا فيك ولا في فرسك، وما كنت متخذ المضلين عضدا، ولكن فر، فلا لنا ولا علينا، فإنه من سمع واعيتنا أهل البيت ثم لم يجبنا، كبه الله على وجهه في نار جهنم.

Then, al-Husayn (as) set out until he disembarked in al-Qatqatana. He found a pavilion set up, so he said: “Who does this pavilion belong to?” So, it was said: “It belongs to 'Ubaydullah b. al-Hurr al-Ju'fi.” So, al-Husayn (as) sent for him and said: “O man! You are a sinner and you are in error. Allah will punish you for what you have done if you do not repent to Allah in this very moment and support me; so that my grandfather may be your intercessor before Allah.” So, he said: “O son of the Messenger of Allah! By Allah, if I were to support you, I would be the first to be killed before you. However, this is my horse, so take it for yourself, for, by Allah, I have never ridden it except that I achieved what I wanted with it, so take it.” So, al-Husayn (as) turned his face away from him, then said: “We do not need you nor your horse. I do not take the misguided ones as supporters. Leave, and do not be with us nor against us. Surely, whoever hears our cries – the Ahl al-Bayt – yet does not come to our aid, Allah will throw him face-first into the Fire of Hell.”

Imam Husayn's Arrival in Karbala

ثم سار حتى نزل كربلاء، فقال: أي موضع هذا؟ فقيل: هذا كربلاء يا بن رسول الله. فقال: هذا والله يوم كرب وبلاء، وهذا الموضع الذي يهراق فيه دماؤنا، ويباح فيه حريمنا.

Then, he set out until he disembarked in Karbala', so he said: "What place is this?" So, it was said: "This is Karbala', O son of the Messenger of Allah." So, he said: This, by Allah, is a day of sorrow and calamity (karb wa bala'). This is the place where our blood will be shed and where our women will be encroached."

Arrival of Yazid's army and Ibn Ziyad's letter to cut water from al-Husayn (a)

فأقبل عبيد الله بن زياد بعسكره حتى عسكر بالنخيلة، وبعث إلى الحسين (عليه السلام) رجلا يقال له عمر بن سعد قائدة في أربعة آلاف فارس، وأقبل عبد الله بن الحصين التميمي في ألف فارس، يتبعه شبيب بن ربيع في ألف فارس، ومحمد بن الأشعث بن قيس الكندي أيضا في ألف فارس، وكتب لعمر بن سعد على الناس، وأمرهم أن يسمعوا له ويطيعوه. فبلغ عبيد الله بن زياد أن عمر بن سعد يسامر (1) الحسين (عليه السلام) ويحدثه ويكره قتاله، فوجه إليه شمر بن ذي الجوشن في أربعة آلاف فارس، وكتب إلى عمر بن سعد: إذا أتاك كئابي هذا، فلا تمهلن الحسين بن علي، وخذ بكظمه، وحل بين الماء وبينه، كما حل بين عثمان وبين الماء يوم الدار. فلما وصل الكتاب إلى عمر بن سعد (لعنه الله)، أمر مناديه فنادى: إنا قد أجلنا حسيناً وأصحابه يومهم وليلتهم،

Then, 'Ubaydullah b. Ziyad came with his army until he garrisoned the river. He sent a man named 'Umar b. Sa'd to al-Husayn (as), who was the general of four thousand knights. 'Abdullah b. al-Hussayn al-Tamimi came with one thousand knights, followed by Shabath b. Rab'i with one thousand knights as well as Muhammad b. al-Ash'ath b. Qays al-Kindi with one thousand knights. 'Umar b. Sa'd had written for the people that they should listen to him and obey him. So, 'Ubaydullah b. Ziyad was informed that 'Umar b. Sa'd was toiling with al-Husayn (as), speaking to him; and that he would hate to fight him. So, he sent Shimr b. Dhil Jawshan with four thousand knights with him and wrote

to 'Umar b. Sa'd: "Once you receive this letter, then do not delay in dealing with al-Husayn b. 'Ali. Take advantage of his forbearance and cut the water off from him just as the water was cut off for 'Uthman on the Day of the Abode." When the letter reached 'Umar b. Sa'd (la), he ordered his caller to call: "Surely, we have only given al-Husayn and his companions this day of theirs."

Imam Husayn's Sermon to his Companions giving them permission to leave

فشق ذلك على الحسين (عليه السلام) وعلى أصحابه، فقام الحسين (عليه السلام) في أصحابه خطيباً، فقال: اللهم إني لا أعرف أهل بيت أبر ولا أزكى ولا أطهر من أهل بيتي، ولا أصحاباً هم خير من أصحابي، وقد نزل بي ما قد ترون، وأنتم في حل من بيعتي، ليست لي في أعناقكم بيعة، ولا لي عليكم ذمة، وهذا الليل قد غشيكم فاتخذوه جملاً، وتفرقوا في سواده، فإن القوم إنما يطلبوني، ولو ظفروا بي لذهلوا عن طلب غيري. فقام إليه عبد الله بن مسلم بن عقيل بن أبي طالب، فقال: يا بن رسول الله، ماذا يقول لنا الناس إن نحن خذلنا شيخنا وكبيرنا وسيدنا وابن سيد الأعمام، وابن نبينا سيد الأنبياء، لم نضرب معه بسيف، ولم نقاتل معه برمح! لا والله أو نرد موردك، ونجعل أنفسنا دون نفسك، ودماءنا دون دمك، فإذا نحن فعلنا ذلك فقد قضينا ما علينا وخرجنا مما لزمنا. وقام إليه رجل يقال له زهير بن القين البجلي، فقال: يا بن رسول الله، ووددت أني قتلت ثم نشرت، ثم قتلت ثم نشرت، ثم قتلت ثم نشرت فيك وفي الذين معك مائة قتلة، وإن الله دفع بي عنكم أهل البيت. فقال له ولاصحابه: جزيتم خيراً.

The news of that reached al-Husayn (as) and his companions, so al-Husayn (as) stood and delivered a sermon to his companions, saying: "O Allah! Surely, I know not of a household that is more righteous, more pristine, and more pure than my household; nor of a company better than my companions. You see what has befallen me. You are excused of your allegiance to me – I have no allegiance upon your necks, nor are you responsible in protecting me. This night has befallen you, so take full advantage of it and disperse in its darkness, for surely, the people only want me. If they overcome me, they will cease in seeking others." So, 'Abdullah b. Muslim b. 'Aqil b. Abi Talib went to him and said: "O son of the Messenger of Allah! What would the people say to us if we let

down our elder, our grand one, our Master, the son of the Master of Uncles, and the son of our Prophet, the Master of Prophets, without clashing swords alongside him and without throwing spears in fighting alongside him?! No, by Allah, we will not leave you. We will give our lives for your life and our blood for your blood, for once we do that, then we will have fulfilled our responsibility and completed our duty.” A man named Zuhayr b. al-Qayn al-Bajali went to him and said: “O son of the Messenger of Allah! I wish I were killed [for you], then resurrected, then killed, then resurrected, then killed, then resurrected for you and those with you one hundred times so that Allah could defend you, the Ahl al-Bayt, through me.” So, he said to him and his companions: “May you be given goodness.”

Imam al-Husayn (as) ordered a Trench to be dug around his tents

ثم إن الحسين (عليه السلام) أمر بحفيرة فحفرت حول عسكره شبه الخندق، وأمر فحشيت حطبا،

Then, al-Husayn (as) ordered for a trench to be dug around his garrison and filled with wood.

Imam sent his son to fetch water from the Euphrates

وأرسل عليا ابنه (عليه السلام) في ثلاثين فارسا وعشرين راجلا ليستقوا الماء، وهم على وجل شديد، وأنشأ الحسين (عليه السلام) يقول: يا دهر أف لك من خليل * * كم لك في الاشرار والاصيل من طالب وصاحب قتيل * * والدهر لا يقنع بالبديل وإنما الامر إلى الجليل * * وكل حي سالك سبيلي ثم قال لاصحابه: قوموا فاشربوا من الماء يكن آخر زادكم، وتوضؤوا واغتسلوا، واغسلوا ثيابكم لتكون أكفانكم.

Then, he sent his son 'Ali (as) with thirty knights and twenty men to fetch water, for they were under extreme thirst. Al-Husayn (as) recited, saying: “O time, woe to a friend like you! How many are those around the world that seek and accompany you that are then killed! Time cannot be persuaded to be changed, for surely, that matter is for the

Majestic, Every living person will travel upon my path (toward death).” Then, he said to his companions: “Stand and drink water, for it will be your last time. Perform ablution, bathe, and wash your clothes, for they will be your shrouds.”

Imam Husayn's Duaa against some men who were mocking him

ثم صلى بهم الفجر وعبأهم تعبئة الحرب، وأمر بحفيرته التي حول عسكره فأضرمت بالنار، ليقاتل القوم من وجه واحد. وأقبل رجل من عسكر عمر بن سعد على فرس له، يقال له: ابن أبي جويرية المزني، فلما نظر إلى النار تتقد صفق بيده، ونادى: يا حسين وأصحاب حسين، أبشروا بالنار، فقد تعجلتموها في الدنيا! فقال الحسين (عليه السلام): من الرجل؟ فقيل: ابن أبي جويرية المزني. فقال الحسين (عليه السلام): اللهم أذقه عذاب النار في الدنيا. فنفر به فرسه وألقاه في تلك النار فاحترق. ثم برز من عسكر عمر بن سعد رجل آخر، يقال له: تميم بن حصين الفزاري، فنادى: يا حسين ويا أصحاب حسين، أما ترون إلى ماء الفرات يلوح كأنه بطون الحيات؟ والله لا ذقت منه قطرة حتى تذوقوا الموت جراً (1). فقال الحسين (عليه السلام): من الرجل؟ فقيل: تميم بن حصين. فقال الحسين (عليه السلام): هذا وأبوه من أهل النار، اللهم اقتل هذا عطشا في هذا اليوم. قال: نخفقه العطش حتى سقط عن فرسه، فوطئته الخيل بسنابكها فمات. ثم أقبل رجل آخر من عسكر عمر بن سعد، يقال له محمد بن الأشعث به قيس الكندي، فقال: يا حسين بن فاطمة، أية حرمة لك من رسول الله ليست لغيرك؟ فتلا الحسين (عليه السلام) هذه الآية (إن الله اصطفى آدم ونوحا وإبراهيم وآل عمران على العالمين * ذرية بعضها من بعض) (1) الآية، ثم قال: والله إن محمداً لمن آل إبراهيم، وإن العترة الهاذية لمن آل محمد. من الرجل؟ فقيل: محمد بن الأشعث بن قيس الكندي، فرفع الحسين (عليه السلام) رأسه إلى السماء، فقال: اللهم أر محمد بن الأشعث ذلاً في هذا اليوم، لا تعزه بعد هذا اليوم أبداً. فعرض له عارض نفرج من العسكر يتبرز، فسلط الله عليه عقرباً فلدغته، فمات بادي العورة

Then, he led them in Fajr prayer and readied them for war. He called for the trench to be set ablaze so that the people could only fight from one flank. A horseman named Ibn Abi Juwayriyya al-Mazani came forth from the garrison of 'Umar b. Sa'd came forth. When he looked to the fire, he clasped his hands and called out: “O Husayn and companions of Husayn! I give you tidings of the Fire, for you have hastened it in this world!” So, al-Husayn (as) said: “Who is the man?” So, it was said: “Ibn Abi Juwayriyya al-Mazani.” So, al-Husayn (as) said: “O Allah! Let him taste the punishment of the Fire in

this world.” So, his horse tossed him into that fire, and he was burned in it. Then, another man came forth from the garrison of 'Umar b. Sa'd named Tamim b. Hussayn al-Fazari. He called out: “O Husayn and companions of Husayn! Do you not see the crashing waves of the water of the Euphrates? By Allah, you will not taste one drop of it until you taste death whilst wishing for it.” So, al-Husayn (as) said: “Who is this man?” So, it was said: Tamim b. Hussayn. So, al-Husayn (as) said: “Him and his father are from the people of the Fire. O Allah, kill him whilst he is thirsty on this day.” So, he was choked by thirst until he fell off his horse. Then, the horse trampled him with its hooves, and he died. Then, another man came forth from the garrison of 'Umar b. Sa'd named Muhammad b. Ash'ath b. Qays al-Kindi. So, he said: “O Husayn son of Fatima! What sanctity do you have from the Messenger of Allah that others do not?” So, al-Husayn recited this verse: “Surely, Allah has chosen Adam, Noah, the Family of Ibrahim and the Family of 'Imran over the worlds. Descendants, one of the other.” (3:33-34) Then, he said: “By Allah, surely, Muhammad is from the Family of Ibrahim, and surely, the guided progeny is from the Family of Muhammad. Who is this man?” So, it was said: “Muhammad b. Ash'ath b. Qays al-Kindi.” So, al-Husayn (as) raised his head to the sky and said: “O Allah! Show Muhammad b. Ash'ath humiliation on this day, and do not ever give him glory after this day.” Then, he (al-Kindi) left the garrison to defecate, and Allah caused a scorpion to sting him, and he died naked.

Imam al-Husayn's Last sermon to the army of Yazid

فبلغ العطش من الحسين (عليه السلام) وأصحابه، فدخل عليه رجل من شيعته يقال له: برير بن خضير (2) الحمداني - قال إبراهيم بن عبد الله راوي الحديث: هو خال أبي إسحاق الحمداني - فقال: يا بن رسول الله، أأذن لي فأخرج إليهم، فأكلهم. فأذن له فخرج إليهم، فقال: يا معشر الناس، إن الله عز وجل بعث محمدا بالحق بشيرا ونذيرا وداعيا إلى الله بإذنه وسراجا منيرا، وهذا ماء الفرات تقع فيه خنازير السواد وكلابها، وقد حيل بينه وبين ابنه. فقالوا: يا برير (3)، قد أكثر الكلام فاكفف، فوالله ليعطش الحسين كما عطش من كان قبله. فقال الحسين (عليه السلام): اقعد يا برير (4). ثم وثب الحسين (عليه السلام) متوكئا على سيفه، فنادى بأعلى صوته، فقال: أنشدكم الله، هل تعرفوني؟ قالوا: نعم، أنت ابن رسول الله وسبطيه. قال: أنشدكم الله، هل تعلمون أن جدي

رسول الله (صلى الله عليه وآله)؟ قالوا: اللهم نعم. قال: أنشدكم الله، هل تعلمون أن أمي فاطمة بنت محمد (صلى الله عليه وآله)؟ قالوا: اللهم نعم. قال: أنشدكم الله، هل تعلمون أن أبي علي بن أبي طالب (عليه السلام)؟ قالوا: اللهم نعم. قال: أنشدكم الله، هل تعلمون أن جدتي خديجة بنت خويلد، أول نساء هذه الأمة إسلاماً؟ قالوا: اللهم نعم. قال: أنشدكم الله، هل تعلمون أن سيد الشهداء حمزة عم أبي؟ قالوا: اللهم نعم. قال: أنشدكم الله هل تعلمون أن جعفر الطيار في الجنة عمي؟ قالوا: اللهم نعم. قال: أنشدكم الله، هل تعلمون أن هذا سيف رسول الله (صلى الله عليه وآله)، وأنا متقلده؟ قالوا: اللهم نعم. قال: أنشدكم الله، هل تعلمون أن هذه عمامة رسول الله (صلى الله عليه وآله) أنا لابسها؟ قالوا: اللهم نعم. قال: أنشدكم الله، هل تعلمون أن علياً كان أولهم إسلاماً، وأعلمهم علماً، وأعظمهم حلماً، وأنه ولي كل مؤمن ومؤمنة؟ قالوا: اللهم نعم. قال: فبم تستحلون دمي، وأبي الذائد عن الحوض غداً، يزود عنه رجالاً كما يزاد البعير الصادي (1) عن الماء، ولواء الحمد في يدي جدي يوم القيامة؟ قالوا: قد علمنا ذلك كله، ونحن غير تاركيك حتى تذوق الموت عطشاً. فأخذ الحسين (عليه السلام) بطرف لحيته، وهو يومئذ ابن سبع وخمسين سنة، ثم قال: اشتد غضب الله على اليهود حين قالوا: عزير بن الله، واشتد غضب الله على النصارى حين قالوا: المسيح بن الله، واشتد غضب الله على المجوس حين عبدوا النار من دون الله، واشتد غضب الله على قوم قتلوا نبيهم، واشتد غضب الله على هذه العصاة الذين يريدون قتل ابن نبيهم.

Thirst began to overtake al-Husayn (as) and his companions. So, a man from his Shi'a named Burayr b. Khudayr al-Hamadani came to him – Ibrahim b. 'Abdullah (sic), the narrator of the hadith, said: He was the uncle of Abi Ishaq al-Hamadani – and he said: “O son of the Messenger of Allah! Do you permit me to go to them so that I may speak to them?” So, he permitted him to go to them. So, he said: “O people! Surely, Allah raised Muhammad (s) in truth as a bringer of glad tidings, a warner, a caller to Allah by His permission, and an illuminating lamp. This water of the Euphrates receives dark pigs and dogs, and it flows between him and his son.” So, they said: “O Burayr! You have spoken too many words – enough, for, by Allah, al-Husayn will thirst just as others thirsted before him.” So, al-Husayn (as) said: “Sit down, O Burayr.” So, al-Husayn stood, leaning on his sword, and called at the top of his lungs: “I adjure you by Allah, do you recognize me?” They said: “Yes. You are the son of the Messenger of Allah and his offspring.” He said: “I adjure you by Allah, do you know that my grandfather is the Messenger of Allah (s)?” They said: “O Allah, yes.” He said: “I adjure you by Allah, do you know that my mother is Fatima the daughter of Muhammad (s)?” They said: “O Allah, yes.” He said: “I adjure you by Allah, do you know that my father is 'Ali b. Abi Talib (as)?”

They said: “O Allah, yes.” He said: “I adjure you by Allah, do you know that my grandmother Khadija the daughter of Khuwaylid was the first woman to convert to Islam in this Nation?” They said: “O Allah, yes.” He said: “I adjure you by Allah, do you know that the Master of Martyrs Hamza is the uncle of my father?” They said: “O Allah, yes.” He said: “I adjure you by Allah, do you know that Ja'far who flies in Paradise is my uncle?” They said: “O Allah, yes.” He said: “I adjure you by Allah, do you know that this sword that I am leaning on is the sword of the Messenger of Allah (s)?” They said: “O Allah, yes.” He said: “I adjure you by Allah, do you know that this turban that I am wearing is the turban of the Messenger of Allah (s)?” They said: “O Allah, yes.” He said: “I adjure you by Allah, do you know that 'Ali was the first of the people to convert to Islam, the most knowledgeable of them, the greatest of them in forbearance; and that he is the Master of every believing man and woman?” They said: “O Allah, yes.” He said: “So by what do you make my blood permissible when my father will be the one feeding people from the Pond just as a thirsty camel is fed with water, while the Banner of Praise is in the hand of my grandfather on the Day of Resurrection?” They said: “We know all of that, and we will not leave you until you taste death while you are thirsty.” So, al-Husayn (as) grasped the end of his beard – and he was fifty-seven years old on that day – and said: “Allah’s anger intensified against the Jews when they said that 'Uzayr was the son of Allah. Allah’s anger intensified against the Christians when they said that the Messiah was the son of Allah. Allah’s anger intensified against the Zoroastrians when they worshiped the Fire beside Allah. Allah’s anger intensified against a people that killed their prophet. Allah’s anger will be intensified against this group that wants to kill the son of their Prophet.”

Repentance of Hurr b. Yazid and his Martyrdom

قال: فضرب الحر بن يزيد فرسه، وجاز عسكر عمر بن سعد (لعنه الله) إلى عسكر الحسين (عليه السلام)، واضعاً يده على رأسه، وهو يقول: اللهم إليك أنيب فتب علي، فقد أرعبت قلوب أوليائك وأولاد نبيك. يا بن رسول الله، هل لي من توبة؟ قال: نعم تاب الله عليك. قال: يا بن رسول الله، أتأذن لي فأقاتل عنك؟ فأذن له، فبرز

وهو يقول: أضرب في أعناقكم بالسيف * * عن خير من حل بلاد الخيف فقتل منهم ثمانية عشر رجلاً، ثم قتل، فأتاه الحسين (عليه السلام) ودمه يشخب، فقال: بخ يا حر، أنت حر كما سميت في الدنيا والآخرة، ثم أنشأ الحسن (عليه السلام) يقول: لنعم الحر حر بني رباح * * ونعم الحر مختلف الرماح (2) ونعم الحر إذ نادى حسينا * * فجاد بنفسه عند الصباح

He said: So, al-Hurr b. Yazid went onto his horse, and deserted the garrison of 'Umar b. Sa'd (la) for the garrison of al-Husayn (as). With his hand upon his head, he said: "O Allah! I beseech You, so forgive me, for I have terrorized the hearts of Your friends and the children of Your Prophet. O son of the Messenger of Allah! Has my repentance been accepted?" He said: "Yes, Allah has forgiven you." He said: "O son of the Messenger of Allah! Do you permit me to fight on your behalf?" So, he granted him permission. He set out, saying: "I will strike your necks with the sword For the best person to descend from the land of Khayf." So, he killed eighteen men, and then was killed. So, al-Husayn (as) came to him while he was bleeding and said: "Bravo, bravo, O Hurr. You are free (hurr), just as you have been named, in this world and in the Hereafter." Then, al-Husayn (as) recited: "Blessed is Hurr, the freeman of Bani Riyah, Blessed is Hurr, [among the] exchange of spears, Blessed is Hurr, for when Husayn called out, He generously offered himself at dawn."

Martyrdom of Imam al-Husayn's Companions

ثم برز من بعده زهير بن القين البجلي، وهو يقول مخاطباً للحسين (عليه السلام): اليوم نلقى جدك النبيا * * وحسنا والمرضى علياً فقتل منهم تسعة عشر رجلاً، ثم صرع وهو يقول: أنا زهير وأنا ابن القين * * أذبكم بالسيف عن حسين ثم برز من بعده حبيب بن مظهر (1) * الاسدي (رضوان الله عليه)، وهو يقول: أنا حبيب وأبي مظهر * * لنحن أركى منكم وأظهر نصراً خيراً الناس حين يذكر فقتل منهم أحداً وثلاثين رجلاً ثم قتل (رضوان الله تعالى عليه). ثم برز من بعده عبد الله بن أبي عروة الغفاري وهو يقول: قد علمت حقاً بنو غفار * * أني أذب في طلاب الثار بالمشرقي (2) والقنا (3) الخطار فقتل منهم عشرين رجلاً ثم قتل (رحمه الله). ثم برز من بعده برير بن خضير الهمداني، وكان أقرأ أهل زمانه وهو يقول: أنا برير وأبي خضير * * لا خير فيمن ليس فيه خير فقتل منهم ثلاثين رجلاً ثم قتل (رضوان الله عليه). ثم برز من بعده مالك بن أنس الكاهلي وهو يقول: قد

علمت كاهلها ودودان * * والخندفون وقيس عيلان بأن قومي قصم (1) الاقران * * يا قوم كونوا كأسود
الجان آل علي شيعة الرحمن * * وآل حرب شيعة الشيطان فقتل منهم ثمانية عشر رجلاً ثم قتل (رضوان الله
عليه). وبرز من بعده زياد بن ماهر (2) الكندي، فحمل عليهم، وأنشأ يقول: أنا زياد وأبي ماهر * * أشجع
من ليث العرين الخادرياً رب إني للحسين ناصر * * ولا بن سعد تارك ماهر فقتل منهم تسعة ثم قتل (رضوان
الله عليه).

Then, Zuhayr b. al-Qayn al-Bajali set out after him, and he addressed al-Husayn (as), saying: "Today, we will meet your grandfather, the Prophet, And Hasan, and the one pleasing [to Allah] – 'Ali." So, he killed nineteen men among them. Then, he was struck while saying: "I am Zuhayr, and I am the son of al-Qayn, I kill you with the sword on behalf of Husayn." Then, Habib b. Mathahir al-Asadi (ra) set out after him, saying: "I am Habib, and my father is Mathahir, We are more pristine and more pure than you, For we support the best of people." When he mentioned this, he killed thirty-one men among them. Then, he (ra) was killed. Then, 'Abdullah b. Abi 'Urwa al-Ghifari set out after him, saying: "I know the right of Bani Ghifar, I have sought revolt in al-Mashrafi where we learned to throw spears." So, he killed twenty men among them. Then, he (rh) was killed. Then, Burayr b. Khudayr al-Hamadani set out after him; and he was the most well-read from the people of his time. He was saying: "I am Burayr and my father is Khudayr, No goodness to those who have no good in them." So, he killed thirty men among them. Then, he (ra) was killed. Then, Malik b. Anas al-Kahili set out after him, saying: "... O people! Be like lions guarding the Family of 'Ali, the Shi'a of the Beneficent, And the Family of Harb are the Shi'a of Satan." So, he killed eighteen men among them. Then, he (ra) was killed. Then, Ziyad b. Mahasir al-Kindi set out after him. He went toward them, reciting and saying: "I am Ziyad, and my father is Mahasir, Braver than a lion of the den. O Lord! I am a supporter of al-Husayn, And I abandon and flee from Ibn Sa'd." So, he killed nine among them. Then, he (ra) was killed.

Martyrdom of Wahb the ex-Christian

وبرز من بعده وهب بن وهب، وكان نصرانيا أسلم على يدي الحسين (عليه السلام) هو وامه، فاتبعوه إلى كربلاء، فركب فرسا وتناول بيده عود الفسطاط، فقاتل وقتل من القوم سبعة أو ثمانية، ثم استؤسر، فأتي به عمر بن سعد (لعنه الله) فأمر بضرب عنقه، فضربت عنقه، ورمي به إلى عسكر الحسين (عليه السلام) وأخذت أمه سيفه وبرزت، فقال لها الحسين (عليه السلام): يا أم وهب، اجلسي فقد وضع الله الجهاد عن النساء، إنك وابنك مع جدي محمد (صلى الله عليه وآله) في الجنة.

Then, Wahb b. Wahb set out after him. He was a Christian, and him and his mother converted to Islam at the hands of al-Husayn (as). They followed him to Karbala'. He rode a horse and carried a wooden staff. He fought and killed seven or eight people; then he was captured. He was brought to 'Umar b Sa'd (la), who called for his neck to be struck. So, his neck was struck, and he was thrown to the garrison of al-Husayn (as). His mother took his sword and set out. So, al-Husayn (as) said to her: "O Umm Wahb! Be seated, for Allah uplifted the responsibility of jihad from women. Your son is with my grandfather Muhammad (s) in Paradise."

Other Martyrdoms

ثم برز من بعده هلال بن حجاج وهو يقول: أرمي بها معلبة أفواقها (3) * * * والنفس لا ينفعها إشفاقها فقتل منهم ثلاثة عشر رجلا ثم قتل (رضوان الله عليه). وبرز من بعده عبد الله بن مسلم بن عقيل بن أبي طالب، وأنشأ يقول: أقسمت لا أقتل إلا حرا * * * وقد وجدت الموت شيئا مرا أكره أن أدعى جباناً فإني * * * إن الجبان من عصي وفرا فقتل منهم ثلاثة ثم قتل (رضوان الله عليه ورحمته).

Then, Hilal b. Hajjaj set out after him. He was saying: "Throw [spears] high in the air, For the sorrow of the soul does not benefit it." He killed thirteen men among them. Then, he (ra) was killed. 'Abdullah b. Muslim b. 'Aqil b. Abi Talib set out after him. He recited and said: "I vowed that I would not be killed except that I would be free, I found death to be something bitter, but I would hate to flee in cowardice from it, Surely, the

coward is he who disobeys and flees.” He killed three among them. Then, he (ra) was killed.

Martyrdom of Ali b. al-Husayn (as)

وبرز من بعده علي بن الحسين الاصغر (عليهما السلام)، فلما برز إليهم دمعت عين الحسين (عليه السلام) فقال: اللهم كن أنت الشهيد عليهم، فقد برز إليهم ابن رسولك، وأشبهه الناس وجهها وسمتها به، فجعل يرتجز وهو يقول: أنا علي بن الحسين بن علي * * نحن وبيت الله أولى بالنبي أما ترون كيف أحمي عن أبي فقتل منهم عشرة، ثم رجع إلى أبيه، فقال: يا أبة العطش، فقال الحسين (عليه السلام): صبرا يا بني، يسقيك جدك بالكأس الاوفى. فرجع فقاتل حتى قتل منهم أربعة وأربعين رجلا، ثم قتل (صلى الله عليه).

'Ali b. al-Husayn al-Asghar (as) set out after him. When he set out to them, tears filled the eyes of al-Husayn (as), so he said: “O Allah! Be the witness over them, for the son of Your Messenger has set out to them – the one whose face and appearance resembles him most out of all the people.” He set out, saying: “I am 'Ali b. al-Husayn b. 'Ali, We and the House of Allah have more right to the Prophet. Do you not see how I protect my father?” So, he killed ten among them. Then, he returned to his father and said: “O father! Thirst!” So, al-Husayn (as) said: “Be patient, my son. Your grandfather will feed you water with a fulfilling cup.” So, he returned and fought until he killed forty-four men. Then, he (s) was killed.

Martyrdom of al-Qasim b. al-Hasan (as)

وبرز من بعده القاسم بن الحسن بن علي بن أبي طالب (عليهم السلام) وهو يقول: لا تجزعي نفسي فكل فان * اليوم تلقين ذرى الجنان فقتل منهم ثلاثة، ثم رمي عن فرسه (رضوان الله عليه وصلواته).

Then, al-Qasim b. al-Hasan b. 'Ali b. Abi Talib (as) set out after him, saying: “Do not panic, O soul, for everything will be annihilated, Today, you will be granted Paradise.” He killed three among them. Then, he (ra) was thrown off his horse.

Martyrdom of al-Husayn (as)

ونظر الحسين (عليه السلام) يمينا وشمالا ولا يرى أحدا، فرفع رأسه إلى السماء، فقال: اللهم إنك ترى ما يصنع بولد نبيك. وحال بنو كلاب بينه وبين الماء، ورمي بسهم فوقه في نحره، وخر عن فرسه، فأخذ السهم فرمى به، وجعل يتلقى الدم بكفه، فلما امتلأت لطح بها رأسه ولحيته وهو يقول: ألقى الله عز وجل وأنا مظلوم متلطح بدمي. ثم خر على خده اليسر صريعا، وأقبل عدو الله سنان بن أنس اليايدي، وشمرا بن ذي الجوشن العامري (لعهما الله) في رجال من أهل الشام حتى وقفوا على رأس الحسين (عليه السلام)، فقال بعضهم لبعض: ما تنتظرون؟ أريحوا الرجل. فنزل سنان بن أنس اليايدي (لعه الله) وأخذ بلحية الحسين (عليه السلام) وجعل يضرب بالسيف في حلقه وهو يقول: والله إني لاحتز رأسك، وأنا أعلم أنك ابن رسول الله (صلى الله عليه وآله) وخير الناس أبا وأما.

Al-Husayn (as) looked right and left and did not see anyone remaining. So, he raised his head to the sky and said: "O Allah! You see what is happening to the descendants of Your Prophet." The Banu Kilab came between him and the water. A spear was thrown, and it struck his throat. He fell off his horse. He took the spear and threw it. He tried to stop the bleeding with his hand, but blood filled his head and his beard. He was saying: "I will meet Allah oppressed and covered in my own blood." Then, he fell upon his left cheek. The enemies of Allah – Sinan b. Anas al-Iyadi and Shimr b. Dhil Jawshan al-'Amiri (la) – came forward with men from the Levant until they stood at the head of al-Husayn (as). Some of them said to one another: "What are you waiting for? Put the man out of his misery." So, Sinan b. Anas al-Iyadi (la) came down, took the beard of al-Husayn (as) and began striking his throat with the sword while saying: "By Allah! Surely, I saw off your head whilst knowing that you are the son of the Messenger of Allah (s) and that you have the best mother and father."

Horse of al-Husayn returned to the tents

وأقبل فرس الحسين (عليه السلام) حتى لطح عرفه وناصيته بدم الحسين (عليه السلام)، وجعل يركض ويصهل، فسمع بنات النبي (صلى الله عليه وآله) صهيله، فخرجن فإذا الفرس بلا راكب، فعرفن أن حسيناً (صلى الله عليه) قد قتل، وخرجت أم كلثوم بنت الحسين (عليه السلام) واضعة يدها على رأسها، تندب وتقول: وا محمداه، هذا الحسين بالعراء، قد سلب العمامة والرداء.

The horse of al-Husayn (as) came forward with its forelock covered in the blood of al-Husayn (as), and it began running and neighing. The daughters of the Prophet (s) heard its neighs and came out seeing the horse without a rider. So, they knew that Husayn (as) had been killed. So, Umm Kulthum bt. al-Husayn put her hand upon her head, scratching and saying: “O Muhammada! This is al-Husayn all alone, robbed of his turban and his cloak.”

Fate of al-Husayn's (a) murderer, Sinan (la)

وأقبل سنان (لعنه الله) حتى أدخل رأس الحسين بن علي (عليهما السلام) على عبيد الله ابن زياد (لعنه الله) وهو يقول: املا ركابي فضة وذهبا * * إني (1) قتلت الملك المحجبا قتلت خيرا الناس أما وأبا * * وخيرهم إذ ينسبون نسباً فقال له عبيد الله بن زياد: ويحك! فإن علمت أنه خير الناس أبا وأما، لم قتلته إذن؟! فأمر به فضربت عنقه، وعجل الله بروحه إلى النار،

Sinan (la) came forward until he brought the head of al-Husayn b. 'Ali (as) to 'Ubaydullah b. Ziyad (la), saying: “Fill my caravan with silver and gold, Surely, I have killed the hidden king, I have killed the person with the best mother and father, And the best of them in lineage.” So, 'Ubaydullah b. Ziyad said to him: “Woe to you! If you know that he is the person with the best mother and father, then why did you kill him?” So, he ordered for his neck to be struck, and Allah hastened his soul to the Fire.

Umm Kulthum's (as) words to Ibn Ziyad (la)

وأرسل ابن زياد (لعنه الله) قاصدا إلى أم كلثوم بنت الحسين (عليه السلام) فقال لها: الحمد لله الذي قتل رجالكم، فكيف ترون ما فعل بكم؟ فقالت: يا ابن زياد، لئن قرت عينك بقتل الحسين (عليه السلام) فطالما قرت عين جده (صلى الله عليه وآله) به، وكان يقبله ويلثم شفثيه ويضعه على عاتقه. يا ابن زياد، أعد لجده جوابا، فإنه خصمك غدا (2).

Then, Ibn Ziyad (la) sent for Umm Kulthum bt. al-Husayn (as) and said to her: "Praise be to Allah who had your men killed. So, how do you see what has happened to you?" So, she said: "O Ibn Ziyad! If your eye is joyed by the killing of al-Husayn (as), then [know that] the eye of his grandfather (s) is joyed by reuniting with him, as he would kiss him, kiss his lips, and carry him on his shoulders. O Ibn Ziyad! Prepare an answer for his grandfather, for he will be your adversary tomorrow."⁵¹

Al-Abbas' Hands were cut off

10 - حدثنا أبو علي أحمد بن زياد الهمداني (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن محمد بن عيسى بن عبيد اليقطيني، عن يونس بن عبد الرحمن، عن ابن أسباط، عن علي بن سالم، عن أبيه، عن ثابت بن أبي صفية، قال: نظر سيد العابدين علي بن الحسين (عليهما السلام) إلى عبيد الله بن العباس بن علي بن أبي طالب (عليه السلام) فاستعبر، ثم قال: ما من يوم أشد على رسول الله (صلى الله عليه وآله) من يوم أحد، قتل فيه عمه حمزة بن عبد المطلب أسد الله وأسد رسوله، وبعده يوم مؤتة قتل فيه ابن عمه جعفر بن أبي طالب. ثم قال (عليه السلام): ولا يوم كيوم الحسين (عليه السلام) ازدلف إليه ثلاثون ألف رجل، يزعمون أنهم من هذه الامة كل يتقرب إلى الله عز وجل بدمه، وهو بالله يذكرهم فلا يتعظون، حتى قتلوه بغيا وظلما وعدوانا. ثم قال (عليه السلام): رحم الله العباس، فلقد آثر وأبلى، وفدى أخاه بنفسه حتى قطعت يداه، فأبدله الله عز وجل بهما جناحين يطير بهما مع الملائكة في الجنة كما جعل لجعفر بن أبي طالب، وإن للعباس عند الله تبارك وتعالى منزلة يغطيه بها جميع الشهداء يوم القيامة (1).

Abu Ali Ahmad b. Ziyad al-Hamadani (rh) narrated to us. He said: 'Ali b. Ibrahim b. Hashim narrated to us from Muhammad b. Isa b. Ubayd al-Yaqtini from Yunus b. Abd

⁵¹Al-Amali, The Thirtieth Assembly, Saturday, the Ninth of Muharram, 268 AH, which is the [the Eve of] the Killing of al-Husayn b. 'Ali b. Abi Talib (as)., Hadith #1

al-Rahman from Ibn Asbat from Ali b. Salim from his father from Thabit b. Abi Safiyya. He said: The Master of Worshipers Ali b. al-Husayn (as) looked at Ubaydullah b. al-Abbas b. Ali b. Abi Talib (as) and shed a tear. Then, he said: There was not a day that was more severe for the Messenger of Allah (s) than the day of Uhud. Therein, his uncle Hamza b. Abd al-Muttalib, the Lion of Allah and the Lion of the Messenger of Allah, was killed. After that, [the worst day was] the day of Mu'tah, wherein his cousin Ja'far b. Abi Talib was killed. Then, he (as) said: But there is no day like the day of al-Husayn (as). Thirty thousand men came down on him, alleging that they were from this Nation and that they were gaining Allah's proximity through his blood. He was, by Allah, reminding them [of their duty], but they did not learn, until they killed him treacherously, oppressively, and antagonistically. Then, he (as) said: May Allah have mercy on al-Abbas, for he was harmed, and he suffered. He sacrificed his soul for his brother until his arms were severed, so Allah exchanged them for two wings with which he flies with the angels in Paradise, just as He did with Ja'far b. Abi Talib. Surely, al-Abbas will have a status with Allah on the Day of Resurrection that will be envied by all the martyrs.⁵²

Umm Salamah saw Prophet in a dream on Ashura

217 / 1 - حدثنا الشيخ الجليل أبو جعفر محمد بن علي بن الحسين بن موسى ابن بابويه القمي (رضي الله عنه)، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن أبي البختري وهب ابن وهب، عن الصادق جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام). عن أم سلمة (رضي الله عنها)، أنها أصبحت يوما تبكي، فقيل لها: مالك؟ فقالت: لقد قتل ابني الحسين (عليه السلام)، وما رأيت رسول الله (صلى الله عليه وآله) منذ مات إلا الليلة، فقلت: بأبي أنت وأمي، ما لي أراك شاحبا! فقال: لم أزل منذ الليلة أحفر قبر الحسين وقبور أصحابه (1).

The venerable Shaykh Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Musa b. Babuwayh al-Qummi (ra) narrated to us. He said: My father (rh) narrated to us. He said: Sa'd b. 'Abdullah narrated to us. He said: Ahmad b. Abu 'Abdillah al-Barqi narrated to us from

⁵²Al-Amali, The Seventieth Assembly, the Assembly of Tuesday, the Twenty-Seventh of Jumada al-Ula, 368 AH., Hadith #10

his father Muhammad b. Khalid from Abu'l Bakhtari Wahab b. Wahab from al-Sadiq Ja'far b. Muhammad from his father from his forefathers (as) from Umm Salama (ra): that she started crying one day. So, she was asked: What's the matter with you? She said: My son, al-Husayn (as) has been killed and I haven't seen the Messenger of Allah (s) since he died save this night. So, I said: May my father and my mother be sacrificed for you! Why is it that I see you so looking so haggard and pale? He said: I have been digging the grave of al-Husayn and the graves of his companions since this night.⁵³

The amount of wounds Husayn (as) received during the battle of Karbala

1 - حدثنا الشيخ الجليل أبو جعفر محمد بن علي بن الحسين بن موسى ابن بابويه القمي (رضي الله عنه)، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أبي عبد الله محمد بن خالد البرقي، عن داود بن أبي يزيد، عن أبي الجارود وابن بكير وبريد بن معاوية العجلي، عن أبي جعفر الباقر (عليه السلام)، قال: أصيب الحسين بن علي (عليهما السلام) ووجد به ثلاثمائة وبضعة وعشرون طعنة برمح أو ضربة بسيف أو رمية بسهم، فروي أنها كانت كلها في مقدمه لانه (عليه السلام) كان لا يولي (1).

Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Musa b. Babuwayh al-Qummi (ra) narrated to us. He said: My father (rh) narrated to us. He said: Sa'd b. 'Abdullah narrated to us from Ahmad b. Muhammad b. 'Isa from Abi 'Abdillah Muhammad b. Khalid al-Barqi from Dawud b. Abi Yazid from Abi'l Jarud, Ibn Bukayr, and Burayd b. Mu'awiya al-'Ijli from Abi Ja'far al-Baqir (as). He said: Al-Husayn (as) was killed while he had three hundred and twenty-something wounds from spears, sword slashes, and arrows. It is reported that these were all on his front side because he (as) did not turn around.⁵⁴

⁵³Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #1

⁵⁴Al-Amali, The Thirty-First Assembly in the Remainder of the Killing [of al-Husayn], Sunday, which is the Day of 'Ashura', Ten into al-Muharram, 368 AH., Hadith #1

When the holy head of Aba Abdillah (as) was severed

5 - حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا الحسن بن متيل الدقاق، قال: حدثنا يعقوب بن يزيد، عن الحسن بن علي بن فضال، عن الديلمي، وهو سليمان، عن عبد الله بن لطيف التفليسي (2)، قال: قال الصادق أبو عبد الله جعفر بن محمد (عليهما السلام): لما ضرب الحسين بن علي (عليهما السلام) بالسيف، ثم ابتدر ليقطع رأسه، نادى مناد من قبل رب العزة تبارك وتعالى من بطنان العرش، فقال: ألا أيتها الامة المتحيرة الضالة (3) بعد نبيها، لا وفقكم الله لاضحى ولا فطر. قال: ثم قال أبو عبد الله (عليه السلام): لا جرم والله ما وفقوا ولا يوفقون أبدا حتى يقوم ناثر الحسين (عليه السلام). (4)

Muhammad b. al-Hasan b. Ahmad b. al-Walid (rh) narrated to us. He said: al-Hasan b. Matil al-Daqqaq narrated to us. He said: Ya'qub b. Yazid narrated to us from al-Hasan b. 'Ali b. Faddal from al-Daylami – and he is Sulayman – from 'Abdullah b. Latif al-Taflisi. He said: Al-Sadiq Abu 'Abdillah Ja'far b. Muhammad (as) said: When al-Husayn b. 'Ali (as) was struck with the sword, and they prepared to sever his head, a caller called from the direction of the Lord of Glory from the depth of the Throne, saying: “O Nation that has become perplexed and misguided after its Prophet! Allah will not allow you to find success in Adha nor in Fitr.” He said: Then, Abu 'Abdillah (as) said: By Allah, they will never find support nor success until the Revolutionary of al-Husayn (as) rises.⁵⁵

Imam Husayn's ring after his martyrdom

229 / 13 - حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن الحسين بن أبي الخطاب، عن ابن أبي نجران، عن المثني، عن محمد بن مسلم، قال: سألت الصادق جعفر بن محمد (عليهما السلام) عن خاتم الحسين بن علي (عليهما السلام) إلى من صار؟ وذكرت له أنني سمعت أنه أخذ من إصبعة فيما اخذ. قال (عليه السلام): ليس كما قالوا، إن الحسين (عليه السلام) أوصى إلى ابنه علي بن الحسين (عليهما السلام) وجعل خاتمه في إصبعة، وفوض إليه أمره، كما فعله رسول الله (صلى الله عليه وآله) بأمر المؤمنين (عليه السلام)، وفعله أمير المؤمنين بالحسن (عليهما السلام)، وفعله الحسن بالحسين (عليهما السلام)، ثم صار ذلك الخاتم إلى أبي (عليه السلام) بعد أبيه، ومنه صار إلي، فهو عندي وإني لالبيه كل جمعة

⁵⁵Al-Amali, The Thirty-First Assembly in the Remainder of the Killing [of al-Husayn], Sunday, which is the Day of 'Ashura', Ten into al-Muharram, 368 AH., Hadith #5

وأصلي فيه. قال محمد بن مسلم: فدخلت إليه يوم الجمعة وهو يصلي، فلما فرغ من الصلاة مد إلي يده، فرأيت في إصبعه خاتماً نقشه: لا إله إلا الله عدة للقاء الله، فقال: هذا خاتم جدي أبي عبد الله الحسين بن علي (عليهما السلام) (1).

Muhammad b. al-Hasan b. Ahmad b. al-Walid (rh) narrated to us. He said: Muhammad b. Yahya al-'Attar narrated to us from Muhammad b. al-Husayn b. Abu'l Khattab from Ibn Abi Najran from al-Muthanna from Muhammad b. Muslim. He said: I asked al-Sadiq Ja'far b. Muhammad (as) about the ring of al-Husayn b. 'Ali (as) – to whom did it go? And I mentioned to him that I had heard that it was looted from his finger along with what was looted. He (as) said: It is not as they say. Surely, al-Husayn (as) bequeathed to his son 'Ali b. al-Husayn (as) and put his ring on his finger and delegated to him his command like the Messenger of Allah (s) had done with Amir al-Mu'minin (as) and Amir al-Mu'minin had done with al-Hasan (as) and al-Hasan had done with al-Husayn (as). Then that ring came to my father (as) after his father and from him it came to me. So, it is with me and I wear it every Friday and I pray with it. Muhammad b. Muslim said: So, I entered upon him on Friday and he was praying. When he had finished the salah he extended his hand towards me. And I saw on his finger a ring; its inscription was "There is no god but Allah, prepare for the meeting with Allah." (La ilaha illa 'llah, 'uddatu liliqaa'llah) – then he said: This is the ring of my grandfather Abu 'Abdillah al-Husayn b. 'Ali (as).⁵⁶

Plundering of the Tents after Aba Abdillah's Martyrdom

2 - حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن أبي الجارود زياد بن المنذر، عن عبد الله بن الحسن المثنى، عن أمه فاطمة بنت الحسين (عليه السلام)، قالت: دخلت الغاغة (2) علينا الفسطاط، وأنا جارية صغيرة، وفي رجلي خلخالان من ذهب، فجعل رجلا يفيض الخلخالين من رجلي وهو يبكي، فقلت: ما يبكيك، يا عدو الله؟! فقال: كيف لا أبكي وأنا أسلب ابنة رسول الله! فقلت: لا تسلبني. قال: أخاف أن يجيء غيري فيأخذه. قالت: وانتهبوا ما في الابنية حتى كانوا ينزعون الملاحف عن ظهورنا (1)

⁵⁶ Al-Amālī, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #13

Muhammad b. Musa b. al-Mutawakkil (rh) narrated to us. He said: 'Ali b. al-Husayn al-Sa'd Abadi narrated to us from Ahmad b. Muhammad b. Khalid from his father from Muhammad b Sinan from Abi'l Jarud Ziyad b. al-Mundhir from 'Abdullah b. al-Hasan al-Muthanna from his mother Fatima bt. al-Husayn (as). She said: The crowd came into our pavilion. I was a young girl, and I had gold anklets on my feet. A man rushed to take the anklets from my feet whilst he was weeping. So, I said: "What makes you cry, O enemy of Allah?!" So, he said: "How can I not weep when I am robbing the daughter of the Messenger of Allah?!" So, I said: "Do not rob me." He said: "I fear someone else may take it." She said: They took everything in the buildings to the point where they even took the cloaks off our backs.⁵⁷

Head of al-Husayn in Kufa and the heart aching Condition of his Womenfolk

3 - حدثنا محمد بن إبراهيم بن إسحاق (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى البصري، قال: أخبرنا محمد بن زكريا، قال: حدثنا أحمد بن محمد بن يزيد، قال: حدثني أبو نعيم، قال: حدثني حاجب عبيد الله بن زياد، أنه لما جيئ برأس الحسين (عليه السلام) أمر فوضع بين يديه في طست من ذهب، وجعل يضرب بقضيب في يده على ثنياه ويقول: لقد أسرع الشيب إليك يا أبا عبد الله. فقال رجل من القوم: مه، فإني رأيت رسول الله (صلى الله عليه وآله) يلثم حيث تضع قضيبك. فقال: يوم بيوم بدر. ثم أمر بعلي بن الحسين (عليه السلام) فغل، وحمل مع النسوة والسبايا إلى السجن، وكنت معهم، فما مررنا بزقاق إلا وجدناه ملئ رجالا ونساء، يضربون وجوههم ويبيكون، فحبسوا في سجن وطبق (2) عليهم. ثم إن ابن زياد (لعنه الله) دعا بعلي بن الحسين (عليه السلام) والنسوة، وأحضر رأس الحسين (عليه السلام)، وكانت زينب بنت علي (عليه السلام) فيهم، فقال ابن زياد: الحمد لله الذي فضحك وقتلكم، وأكذب أحاديثكم. فقالت زينب: الحمد لله الذي أكرمنا بمحمد وطهرنا تطهيرا، إنما يفضح الله الفاسق ويكذب الفاجر. قال: كيف رأيت صنع الله بكم أهل البيت؟ قالت: كتب عليهم القتل، فبرزوا إلى مضاجعهم، وسيجمع الله بينك وبينهم فتتحاكون عنده. فغضب ابن زياد (لعنه الله) عليها، وهم بها، فسكن منه عمرو بن حريث، فقالت زينب: يا ابن زياد، حسبك ما ارتكبت منا، فلقد قتلت رجالنا، وقطعت أصلنا، وأبحت حرمنا، وسبيت نساءنا وذرارينا، فإن كان ذلك للاشتفاء فقد اشتفيت. فأمر ابن زياد بردهم

⁵⁷Al-Amali, The Thirty-First Assembly in the Remainder of the Killing [of al-Husayn], Sunday, which is the Day of 'Ashura', Ten into al-Muharram, 368 AH., Hadith #2

إلى السجن، وبعث البشائر إلى النواحي بقتل الحسين (عليه السلام). ثم أمر بالسبايا ورأس الحسين (عليه السلام) فحملوا إلى الشام، فلقد حدثني جماعة كانوا خرجوا في تلك الصبحية: أنهم كانوا يسمعون بالليالي نوح الجن على الحسين (عليه السلام) إلى الصباح، وقالوا: فلما دخلنا دمشق أدخل بالنساء والسبايا بالنهار مكشفات الوجوه، فقال أهل الشام الجفاة: ما رأينا سبايا أحسن من هؤلاء، فمن أنتم؟ فقالت سكينه بنت الحسين (عليه السلام): نحن سبايا آل محمد. فأقيموا على درج المسجد حيث يقام السبايا، وفيهم علي بن الحسين (عليهما السلام)، وهو يومئذ فتى شاب، فأتاهم شيخ من أشياخ أهل الشام، فقال لهم: الحمد لله الذي قتلكم وأهلككم وقطع قرن الفتنة. فلم يأل عن شتمهم، فلما انقضى كلامه، قال له علي بن الحسين (عليهما السلام): أما قرأت كتاب الله عز وجل؟ قال: نعم. قال: أما قرأت هذه الآية (قل لا أسئلكم عليه أجرا إلا المودة في القربى) (1)؟ قال: بلى. قال: فنحن أولئك. ثم قال: أما قرأت (وإنا لآلهة دابة) (2)؟ قال: بلى. قال: فنحن هم. قال: فهل قرأت هذه الآية: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) (3)؟ قال: بلى. قال: فنحن هم. فرفع الشامي يده إلى السماء، ثم قال: اللهم إني أتوب إليك. ثلاث مرات، اللهم إني أبرأ إليك من عدو آل محمد، ومن قتلة أهل بيت محمد، لقد قرأت القرآن فما شعرت بهذا قبل اليوم. ثم أدخل نساء الحسين (عليه السلام) على يزيد بن معاوية، فصحن نساء آل يزيد وبنات معاوية وأهله، وولولن وأقن المأتم، ووضع رأس الحسين (عليه السلام) بين يديه، فقالت سكينه: والله ما رأيت أقسى قلبا من يزيد، ولا رأيت كافرا ولا مشركا شرا منه ولا أجفى منه، وأقبل يقول وينظر إلى الرأس: ليت أشياخي ببدر شهدوا * جزع الخرج من وقع الاسل ثم أمر برأس الحسين (عليه السلام)، فنصب على باب مسجد دمشق، فروي عن فاطمة بنت علي (عليه السلام)، أنها قالت: لما أجلسنا بين يدي يزيد بن معاوية رق لنا أول شيء وألطفنا، ثم إن رجلا من أهل الشام أحمر قام إليه، فقال: يا أمير المؤمنين، هب لي هذه الجارية. يعنيني، وكنت جارية وضيئة، فأرعبت وفرقت (1)، وظننت أنه يفعل ذلك، فأخذت بثياب أختي، وهي أكبر مني وأعقل، فقالت: كذبت والله ولعنت، ما ذاك لك ولا له. فغضب يزيد (لعنه الله) فقال: بل كذبت والله، لو شئت لفعلته. قالت: لا والله، ما جعل الله ذلك لك، إلا أن تخرج من ملتنا وتدين بغير ديننا. فغضب يزيد (لعنه الله)، ثم قال: إياي تستقبلين بهذا؟! إنما خرج من الدين أبوك وأخوك. فقالت: بدين الله ودين أخي وأبي وجدي اهتديت أنت وجدك وأبوك. قال: كذبت يا عدوة الله. قالت: أمير يشتم ظلما ويقهر بسلطانه. قالت: فكأنه (لعنه الله) استحي فسكت، فأعاد الشامي (لعنه الله) فقال يا أمير المؤمنين، هب لي هذه الجارية. فقال له: اغرب (2)، وهب الله لك حتفا قاضيا (3).

Muhammad b. Ibrahim b. Ishaq (rh) narrated to us. He said: 'Abd al-'Aziz b. Yahya al-Basri narrated to us. He said: Muhammad b. Zakariyya informed us. He said: Ahmad b. Muhammad b. Yazid narrated to us. He said: Abu Na'im narrated to me. He said: A doorkeeper of 'Ubaydullah narrated to me: When the head of al-Husayn (as) came, it was

placed in a golden pan. He prodded it with a stick in his hand, saying: Gray hair has hastened to you, O Aba 'Abdillah. So, a man from the people said: Stop, for surely, I saw the Messenger of Allah (s) kiss where you are prodding your stick. So, he said: A day [of revenge] for the day of Badr. Then, he called for 'Ali b. al-Husayn (as) to be chained up, and he was taken with the women and the girls to the jail, and I was with them. We did not pass by an alleyway except that we saw it full of men and women hitting their faces and weeping. They were imprisoned in the jail, and it was made narrow for them. Then, Ibn Ziyad (la) called for 'Ali b. al-Husayn (as) and his women. The head of al-Husayn (as) was present. Zaynab bt. 'Ali (as) was among them. So, Ibn Ziyad said: Praise be to Allah who has exposed you, killed you, and belied your narrations. So, Zaynab said: Praise be to Allah who ennobled us with Muhammad and purified us with a thorough purification. Allah will only expose the transgressor and bely the wretched. He said: How do you see what Allah has done with you, the Ahl al-Bayt? She said: Being killed had been ordained for them, so they have gone into their place of rest. So, Allah will gather you and them, and you will be judged by Him. So, Ibn Ziyad (la) became angry with her and concerned with her. 'Amr b. Harith calmed him down. So, Zaynab said: O Ibn Ziyad! What you have perpetrated against us is enough for you, for you have killed our men, cut off our foundation, made our women permissible, and taken our women and our children into captivity. If that satisfies you, then you have been made satisfied. So, Ibn Ziyad ordered them back to the jail, and he sent the glad tidings of the killing of al-Husayn (as) to the frontiers. Then, he called for the girls and the head of al-Husayn (as), and they were taken to the Levant. A group that went out with that troop narrated to me: Throughout the nights, they would hear the lament of the Jinn over al-Husayn (as) until the break of dawn. They said: When we entered Damascus, the women and the girls were brought in in daylight with their faces uncovered. The cold people of the Levant said: We have never seen girls more beautiful than these. Who are you? So, Sakina bt. al-Husayn (as) said: We are the girls of the Family of Muhammad. So, they went to the stairs of the mosque where the girls were made to stand; and among them was 'Ali b. al-Husayn (as), who, on that day, was a young man. An elder from the elders of the people of the Levant

came to them and said to them: Praise be to Allah who killed you, destroyed you, and cut off the age of sedition. He did not stop insulting them. When he finished his words, 'Ali b. al-Husayn (as) said to him: Have you not read the Book of Allah? He said: Yes. He said: Have you not read this verse, "Say: I do not ask you for a reward for this except that you love those near of kin." (42:23) He said: Of course. He said: So, we are them. Then, he said: Did you not read, "And give to those near of kin their right" (17:26)? He said: Of course. He said: So, we are them. He said: Did you not read this verse, "Allah only desires to keep the uncleanness away from you, O people of the House, and to purify you with a thorough purification" (33:33)? He said: Of course. He said: So, we are them. So, the Levantine raised his head to the sky and said: O Allah! I repent to you – three times – O Allah! For You, I dissociate from the enemy of the Family of Muhammad and the killers of the Ahl al-Bayt of Muhammad. I have read the Quran, but I have never noticed this before today. Then, the women of al-Husayn (as) were brought to Yazid b. Mu'awiya. The women of the Family of Yazid and the daughters of Mu'awiya and his family cried out and grieved. The head of al-Husayn (as) was put in front of them. So, Sakina said: By Allah! I have never seen a harder heart than [that of] Yazid, nor have I seen a disbeliever or pagan more evil than him and more cold than him. He came in and said, while looking at the head: I wish my elders in Badr could witness the wails of Khazraj as the spears struck. Then, he called for the head of al-Husayn (as) and installed it at the gate of the Mosque of Damascus. It was reported from Fatima bt. 'Ali (as) that she said: When we sat before Yazid b. Mu'awiya, we were calm at first. Then, a red man from the people of the Levant went to him and said: O commander of the faithful! Gift me this girl – meaning me, and I was a beautiful girl at the time. I became terrified, as I thought that he would do that. So, I grasped onto the clothes of my sister, who was older and more mature than me. So, she said: You have lied, by Allah, and have become cursed. That is not yours nor his. So, Yazid (la) became angry and said: Rather, you have lied, by Allah, for if I wanted to, I would have done it. She said: No, by Allah, Allah has not made that for you, unless you exit our way and take on a different religion. So, Yazid (la) became angry and said: You speak to me like this?! Your father and your

brother exited the religion. So, she said: You, your grandfather, and your father were guided to the religion of Allah and the religion of my brother, my father, and my grandfather. He said: You have lied, enemy of Allah. She said: [You are] an oppressive ruler who ravages with his power. She said: It was as though he (la) became humiliated, so he went quiet. So, the Levantine (la) repeated and said: O commander of the faithful! Gift me this girl. So, he said to him: Leave – may Allah gift you a destructive judgment.⁵⁸

The Jail of Imam al Sajjad and his womenfolk

4 - حدثني بذلك محمد بن علي ماجيلويه (رحمه الله)، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن نصر بن مزاحم، عن لوط بن يحيى، عن الحارث بن كعب، عن فاطمة بنت علي (صلوات الله عليهما): ثم إن يزيد (لعنه الله) أمر بنساء الحسين (عليه السلام) فحبسن مع علي بن الحسين (عليهما السلام) في محبس لا يكنهن من حر ولا قر حتى تقشرت وجوههم، ولم يرفع بيت المقدس حجر عن وجه الأرض إلا وجد تحته دم عبيط، وأبصر الناس الشمس على الحيطان حمراء كأنها الملاحف المعصفرة، إلى أن خرج علي بن الحسين (عليهما السلام) بالنسوة، ورد رأس الحسين (عليه السلام) إلى كربلاء (1).

Muhammad b. 'Ali Majiluwayh (rh) narrated this to us from his uncle Muhammad b. Abi'l Qasim from Muhammad b. 'Ali al-Kufi from Nasr b. Mazahim from Lut b. Yahya from al-Harith b. Ka'b from Fatima bt. 'Ali (s), (she narrated): Yazid (la) called for the women of al-Husayn (as) to be jailed with 'Ali b. al-Husayn (as) in a jail that had no protection from heat or cold, until their faces peeled. A stone from the face of the Earth was not raised in the Bayt al-Maqdis except that fresh blood was found beneath it. The people saw red sunlight on the walls, as though it were sheets dyed in yellow; until 'Ali b. al-Husayn (as) was released with the women and the head of al-Husayn (as) was returned to Karbala'.⁵⁹

⁵⁸Al-Amali, The Thirty-First Assembly in the Remainder of the Killing [of al-Husayn], Sunday, which is the Day of 'Ashura', Ten into al-Muharram, 368 AH., Hadith #3

⁵⁹Al-Amali, The Thirty-First Assembly in the Remainder of the Killing [of al-Husayn], Sunday, which is the Day of 'Ashura', Ten into al-Muharram, 368 AH., Hadith #4

The heart wrenching fate of two young boys after the martyrdom of Husayn (as)

2 - حدثنا أبي (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن إبراهيم بن رجاء المجذري، عن علي بن جابر، قال: حدثني عثمان بن داود الهاشمي، عن محمد بن مسلم، عن حمران بن أعين، عن أبي محمد شيخ لاهل الكوفة، قال: لما قتل الحسين بن علي (عليهما السلام) أسر من معسكره غلامان صغيران، فأتي بهما عبيد الله بن زياد، فدعا سجانا له، فقال: خذ هذين الغلامين إليك، فمن طيب الطعام فلا تطعمهما، ومن البارد فلا تسقهما، وضيق عليهما سجنهما، وكان الغلامان يصومان النهار، فإذا جنهما الليل أتيا بقرصين من شعير وكوز من الماء القراح (2). فلما طال بالغلامين المكث حتى صارا في السنة، قال أحدهما لصاحبه: يا أخي، قد طال بنا مكثنا، ويوشك أن تنفي أعمارنا وتبلى أبداننا، فإذا جاء الشيخ فأعلمه مكاننا، وتقرب إليه بمحمد (صلى الله عليه وآله) لعله يوسع علينا في طعامنا، ويزيد في شرابنا. فلما جنهما الليل أقبل الشيخ إليهما بقرصين من شعير وكوز من الماء القراح، فقال له الغلام الصغير: يا شيخ، أتعرف محمدا؟ قال: فكيف لا أعرف محمدا وهو نبي! قال: أتعرف جعفر بن أبي طالب؟ قال: وكيف لا أعرف جعفرا، وقد أنبت الله له جناحين يطير بهما مع الملائكة كيف يشاء! قال: أتعرف علي بن أبي طالب؟ قال: وكيف لا أعرف عليا، وهو ابن عم نبي وأخو نبي! قال له: يا شيخ، فنحن من عترة نبيك محمد (صلى الله عليه وآله)، ونحن من ولد مسلم بن عقيل بن أبي طالب، بيدك أسارى، نسألك من طيب الطعام فلا تطعمنا، ومن بارد الشراب فلا تسقينا، وقد ضيقت علينا سجننا، فانكب الشيخ على أقدامهما يقبلهما ويقول: نفسي لنفسكما الفداء، ووجهي لوجهكما الوقاء، يا عترة نبي الله المصطفى، هذا باب السجن بين يديكما مفتوح، نخذا أي طريق شئتما، فلما جنهما الليل أتاهما بقرصين من شعير وكوز من الماء القراح ووقفهما على الطريق، وقال لهما: سيرا - يا حبيبي - الليل، واكثما النهار حتى يجعل الله عز وجل لكما من أمركما فرجا ومخرجا. ففعل الغلامان ذلك. فلما جنهما الليل، انتهيا إلى عجوز على باب، فقالا لها: يا عجوز، إنا غلامان صغيران غريبان حدثان غير خبيرين بالطريق، وهذا الليل قد جئنا أضيفينا سواد ليلتنا هذه، فإذا أصبحنا لزمتنا الطريق. فقالت لهما: فن أنما يا حبيبي، فقد شمت الروائح كلها، فما شمت رائحة أطيب من رائحتكما، فقالا لها: يا عجوز، نحن من عترة نبيك محمد (صلى الله عليه وآله)، هربنا من سجن عبيد الله بن زياد من القتل قالت العجوز: يا حبيبي، إن لي ختنا (1) فاسقيا، قد شهد الواقعة مع عبيد الله بن زياد، أتخوف أن يصيبكما هاهنا فيقتلكما. قالا: سواد ليلتنا هذه، فإذا أصبحنا لزمتنا الطريق. فقالت: سأتيكما بطعام، ثم أتتهما بطعام فأكلا وشربا. فلما ولجا الفراش قال الصغير للكبير: يا أخي، إنا نرجو أن نكون قد أمنا ليلتنا هذه، فتعال حتى أعانقك وتعانقني وأشم رائحتك وتشم رائحتي قبل أن يفرق الموت بيننا. ففعل الغلامان ذلك، واعتنقا وناما. فلما كان في بعض الليل أقبل ختن العجوز الفاسق حتى قرع الباب قرعا خفيفا، فقالت العجوز: من هذا؟ قال: أنا فلان.

قالت: ما الذي أطرقك هذه الساعة، وليس هذا لك بوقت؟ قال: ويحك افتحي الباب قبل أن يطير عقلي وتنشق مرارتي في جوفي، جهد البلاء قد نزل بي. قالت: ويحك ما الذي نزل بك؟ قال: هرب غلامان صغيран من عسكر عبيد الله بن زياد، فنادى الامير في معسكره: من جاء برأس واحد منهما فله ألف درهم، ومن جاء برأسيهما فله ألفا درهم، فقد أتعبت وتعبت ولم يصل في يدي شيء. فقالت العجوز: يا ختني، احذر أن يكون محمد خصمك في يوم القيامة. قال لها: ويحك إن الدنيا محرص عليها. فقالت: وما تصنع بالدنيا، وليس معها آخرة؟ قال: إني لاراك تحامين عنهما، كأن عندك من طلب الامير شيئا، فقومي فإن الامير يدعوك. قالت: وما يصنع الامير بي، وإنما أنا عجوز في هذه البرية؟ قال: إنما لي طلب، افتحي لي الباب حتى أريح وأستريح، فإذا أصبحت بكرت في أي الطريق آخذ في طلبهما. ففتحت له الباب، وأتته بطعام وشراب فأكل وشرب. فلما كان في بعض الليل سمع غطيظ (1) الغلامين في جوف البيت، فأقبل يهيج كما يهيج البعير الهائج، ويخور كما يخور الثور، ويلبس بكفه جدار البيت حتى وقعت يده على جنب الغلام الصغير، فقال له: من هذا؟ قال: أما أنا فصاحب المنزل، فمن أئتما؟ فأقبل الصغير يحرك الكبير ويقول: قم يا حبيبي، فقد والله وقعنا فيما كنا نحاذره. قال لهما: من أئتما؟ قال له: يا شيخ، إن نحن صدقناك فلنا الامان؟ قال: نعم. قالوا: أمان الله وأمان رسوله، وذمة الله وذمة رسوله؟ قال: نعم. قالوا: ومحمد بن عبد الله على ذلك من الشاهدين؟ قال: نعم. قالوا: والله على ما نقول وكيل وشهيد؟ قال: نعم. قال له: يا شيخ، فنحن من عترة نبيك محمد (صلى الله عليه وآله)، هربنا من سجن عبيد الله بن زياد من القتل. فقال لهما: من الموت هربتما، وإلى الموت وقعتما، الحمد لله الذي أظفرتني بكما. فقام إلى الغلامين فشد أكتافهما، فبات الغلامان ليلتهما مكتفين. فلما انفجر عمود الصبح، دعا غلاما له أسود، يقال له: فليح، فقال: خذ هذين الغلامين، فانطلق بهما إلى شاطئ الفرات، واضرب عنقيهما، وائتني برأسيهما لانطلق بهما إلى عبيد الله بن زياد، وأخذ جائزة ألفي درهم. فحمل الغلام السيف، ومشى أمام الغلامين، فما مضى إلا غير بعيد حتى قال أحد الغلامين: يا أسود، ما أشبه سوادك بسواد بلال مؤذن رسول الله (صلى الله عليه وآله)! قال: إن مولاي قد أمرني بقتلكما، فمن أئتما؟ قال له: يا أسود، نحن من عترة نبيك محمد (صلى الله عليه وآله)، هربنا من سجن عبيد الله بن زياد من القتل: أضافتنا عجوزكم هذه، ويريد مولاك قتلنا. فانكب الاسود على أقدامهما يقبلهما ويقول: نفسي لنفسكما الفداء، ووجهي لوجهكما الوقاء، يا عترة نبي الله المصطفى، والله لا يكون محمد (صلى الله عليه وآله) خصمي في القيامة. ثم عدا فرمى بالسيف من يده ناحية، وطرح نفسه في الفرات، وعبر إلى الجانب الآخر، فصاح به مولاه: يا غلام عصيتني! فقال: يا مولاي، إنما أطعتك ما دمت لا تعصي الله، فإذا عصيت الله فأنا منك برئ في الدنيا والآخرة. فدعا ابنه، فقال: يا بني، إنما أجمع الدنيا حلالها وحرامها لك، والدنيا محرص عليها، نفذ هذين الغلامين إليك، فانطلق بهما إلى شاطئ الفرات، فاضرب عنقيهما وائتني برأسيهما، لانطلق بهما إلى عبيد الله بن زياد وأخذ جائزة ألفي درهم. فأخذ الغلام السيف، ومشى أمام الغلامين، فما مضى إلا غير بعيد حتى قال أحد الغلامين: يا شاب، ما أخوفني على شبابك هذا من نار جهنم! فقال: يا حبيبي، فمن أئتما؟ قالوا: من عترة نبيك محمد (صلى الله عليه وآله)، يريد والدك قتلنا. فانكب الغلام على أقدامهما يقبلهما، وهو يقول لهما

مقالة الاسود، ورمى بالسيف ناحية وطرح نفسه في الفرات وعبر، فصاح به أبوه: يا بني عصيتني! قال: لان أطيع الله وأعصيك أحب إلى من أن أعصي الله وأطيعك. قال الشيخ: لا يلي قتلكما أحد غيري، وأخذ السيف ومشى أمامهما، فلما صار إلى شاطئ الفرات سل السيف من جفنه، فلما نظر الغلامان إلى السيف مسلولا اغرورقت أعينهما، وقال له: يا شيخ، انطلق بنا إلى السوق واستمتع بأثماننا، ولا ترد أن يكون محمد خصمك في القيامة غدا. فقال: لا، ولكن أقتلكما وأذهب برأسيكما إلى عبيد الله بن زياد، وأخذ جائزة ألفي درهم. فقال له: يا شيخ، أما تحفظ قرابتنا من رسول الله (صلى الله عليه وآله)؟ فقال: ما لكما من رسول الله قرابة. قال له: يا شيخ، فأت بنا إلى عبيد الله بن زياد حتى يحكم فينا بأمره. قال: ما إلى ذلك سبيل إلا التقرب إليه بدمكما. قال له: يا شيخ، أما ترحم صغر سننا؟ قال: ما جعل الله لكما في قلبي من الرحمة شيئا. قال: يا شيخ إن كان ولا بد، فدعنا نصلي ركعات. قال: فصليا ما شئتما إن نفعتكما الصلاة. فصلى الغلامان أربع ركعات، ثم رفعوا طرفيهما إلى السماء فناديا: يا حي يا حلیم (1) يا أحكم الحاكمين، أحكم بيننا وبينه بالحق. فقام إلى الأكبر فضرب عنقه، وأخذ برأسه ووضعه في المخلاة، وأقبل الغلام الصغير يترغ في دم أخيه، وهو يقول: حتى ألقى رسول الله (صلى الله عليه وآله) وأنا مختضب بدم أخي. فقال: لا عليك سوف ألحقك بأخيك، ثم قام إلى الغلام الصغير فضرب عنقه، وأخذ رأسه ووضعه في المخلاة، ورمى ببدنيهما في الماء، وهما يقطران دما. ومر حتى أتى بهما عبيد الله بن زياد وهو قاعد على كرسي له، وبيده قضيب خيزران، فوضع الرأسين بين يديه، فلما نظر إليهما قام ثم قعد ثم قام ثم قعد ثلاثا، ثم قال: الويل لك، أين ظفرت بهما؟ قال: أضافتهما عجوز لنا. قال: فما عرفت لهما حق الضيافة؟ قال: لا. قال: فأي شيء قال لك؟ قال: قال: يا شيخ، اذهب بنا إلى السوق فبعنا وانتفع بأثماننا فلا ترد أن يكون محمد (صلى الله عليه وآله) خصمك في القيامة. قال: فأني قلت لهما؟ قال: قلت: لا، ولكن أقتلكما وأنطلق برأسيكما إلى عبيد الله بن زياد، وأخذ جائزة ألفي درهم. قال: فأني شيء قال لك؟ قال: قال: أت بنا إلى عبيد الله بن زياد حتى يحكم فينا بأمره. قال: فأني شيء قلت؟ قال: قلت: ليس إلى ذلك سبيل إلا التقرب إليه بدمكما. قال: أفلا جئتنى بهما حين، فكنت أضعف لك الجائزة، وأجعلها أربعة آلاف درهم؟ قال: ما رأيت إلى ذلك سبيلا إلا التقرب إليك بدمهما. قال: فأني شيء قال لك أيضا؟ قال: قال لي: يا شيخ، احفظ قرابتنا من رسول الله. قال: فأني قلت لهما. قال: قلت: ما لكما من رسول الله قرابة. قال: ويلك، فأني شيء قال لك أيضا؟ قال: قال: يا شيخ، ارحم صغر سننا. قال: فما رحمتهما؟ قال: قلت: ما جعل الله لكما من الرحمة في قلبي شيئا. قال: ويلك، فأني شيء قال لك أيضا؟ قال: قال: دعنا نصلي ركعات. فقلت: فصليا ما شئتما إن نفعتكما الصلاة، فصلى الغلامان أربع ركعات. قال: فأني شيء قال في آخر صلاتهما؟ قال: رفعوا طرفيهما إلى السماء، وقال: يا حي يا حلیم، يا أحكم الحاكمين، أحكم بيننا وبينه بالحق. قال عبيد الله بن زياد: فإن أحكم الحاكمين قد حكم بينكم، من للفاسق؟ قال: فانتدب له رجل من أهل الشام، فقال: أنا له. قال: فانطلق به إلى الموضع الذي قتل فيه الغلامين، فاضرب عنقه، ولا تترك أن يختلط دمه بدمهما وعجل برأسه، ففعل الرجل ذلك، وجاء برأسه فنصبه

على قناة، فجعل الصبيان يرمونه بالنبل والحجارة وهم يقولون: هذا قاتل ذرية رسول الله (صلى الله عليه وآله)
(1).

My father (rh) narrated to us. He said: 'Ali b. Ibrahim b. Hashim narrated to us from his father from Ibrahim b. Raja' al-Jahdari from 'Ali b. Jabir. He said: 'Uthman b. Dawud al-Hashimi narrated to me from Muhammad b. Muslim from Humran b. A'yan from Abi Muhammad the Shaykh of the people of Kufa. He said: When al-Husayn b. 'Ali (as) was killed, two young boys were captured from his garrison. 'Ubaydullah b. Ziyad came across them, and he called a warden and said to him: Take these two boys. Do not feed them tasty food, do not give them cold water, and make their cells narrow. The two boys would fast during the day, and when night would fall, they would be given two morsels of barley and a mug of pure water. When the term was lengthened and one year had passed, one boy said to the other: O my brother! Our term has lengthened, and our lives may become lost and our bodies may suffer. So, when the elder comes, inform him of our position, and get closeness to him through Muhammad (s), so that he may increase our food and our drink for us. When night fell, the elder came to them with two morsels of barley and a mug of pure water. So, the small boy said to him: O elder! Do you know Muhammad? He said: How would I not know Muhammad – he is my prophet! He said: Do you know Ja'far b. Abi Talib? He said: How would I not know Ja'far when Allah gave him two wings to fly with the angels wherever he wishes?! He said: Do you know 'Ali b. Abi Talib? He said: How would I not know 'Ali when he is the cousin of my prophet and the brother of my prophet?! He said to him: O elder! We are from the progeny of your prophet, Muhammad (s), and we are from the progeny of Muslim b. 'Aqil b. Abi Talib. We are your captives. We ask you for tasty food, but you did not feed us; and for cold drink but you do not give it to us. Our cells have become narrow for us. So, the elder fell to their feet, kissing them and saying: May my soul be sacrificed for your souls! May my face shield your faces! O progeny of the chosen Prophet of Allah! This prison gate before you is open, so take any path you wish. When night fell, he came with two morsels of barley and a mug of pure water, and he took them to the path and said to them: Travel the night, my beloveds, and hide during the day until Allah grants

you a relief and an exit. When night fell, they came across an elderly lady at the gate, and they said to her: O elderly lady! We are two very young strange boys who are not well-informed about the paths, and the night has fallen upon us. Host us on this dark night, and we will head back to the path tomorrow morning. So, she said to them: Who are you, my beloveds, for I have never smelled a fragrance sweeter than yours. So, they said to her: O elderly lady! We are from the progeny of your prophet, Muhammad (s). We have escaped from being killed in the prison of 'Ubaydullah b. Ziyad. The elderly lady said: O my beloveds! My son in law is wretched – he attended to the certain event (the Battle of Karbala) with 'Ubaydullah b. Ziyad. I fear that he will find you here and kill you. They said: Only for this dark night – in the morning, we will head back to the path. So, she said: I will bring you food. So, she brought them food, and they ate and drank. When they went to bed, the younger boy said to the older boy: O my brother! We hope to be safe this night. So, come so that we may embrace one another and smell the fragrance of one another before death separates us. So, the two boys did that, huddled and slept. At some point in the night, the wretched one came to the door of the elderly lady and knocked gently. The elderly lady said: Who is this? He said: I am so-and-so. She said: What brings you here at this hour when this time is unusual for you? He said: Woe to you! Open the door before I lose my mind and my bladder splits in my stomach. Affliction has befallen me. She said: Woe to you! What has happened to you? He said: The two young boys escaped from the garrison of 'Ubaydullah b. Ziyad, so the emir said to his soldiers: “Whoever brings the head of one of them will receive one thousand silver coins. Whoever brings the heads of both will receive two thousand silver coins.” I have tired myself out and nothing has come to my hands. So, the elderly lady said: O my son in law! Be careful in making Muhammad your adversary on the Day of Resurrection. He said to her: Woe to you! This world is keen on it. So, she said: What would you even do with this world without the Hereafter with it? He said: I see you defending them – it is as though you have something that the emir is seeking. Come, for the emir wants you. She said: What will the emir do with me when I am only an elderly lady in this land? He said: I have a request – open the door for me so that I may relax.

When the morning comes, I will decide which path I should take in seeking them. So, she opened the door for him, and she gave him food and drink; so, he ate and drank. In a part of the night, he heard the snoring of the two boys within the house. He proceeded as a camel proceeds and howled as a cow howls. He felt around the walls of the house until his hand came upon the side of the younger boy. So, he said to him: Who is this? He said: Surely, I am the owner of this house, so who are you two? So, the younger boy began moving the older one and said: Get up, my beloved, for, by Allah, we have happened upon what we feared. He said to them: Who are you two? They said to him: O elder! If we are honest to you, will you grant us protection? He said: Yes. They said: The safety of Allah and His Messenger, and the protection of Allah and His Messenger? He said: Yes. They said: And Muhammad b. 'Abdullah is a witness to that? He said: Yes. They said: And Allah is a guardian and witness to what we say? He said: Yes. They said to him: O elder! We are from the progeny of your prophet, Muhammad (s). We ran away from being killed in the prison of 'Ubaydullah b. Ziyad. He said to them: You have run away from death, and to death you have come. Praise be to Allah who granted me victory through you. So, he went to the two boys and tied their shoulders. The two boys remained tied that night. When the morning came, he called for a black slave of his named Falih and said to him: Take these two boys to the riverbank of the Euphrates and strike their necks. Then, bring me their heads so that I may bring them to 'Ubaydullah b. Ziyad and collect the reward of two thousand silver coins. So, the slave held a sword and walked before the two boys. It was not long until one of the boys said: O black man! Your blackness resembles that of Bilal, the mu'adhin of your prophet, Muhammad (s)! He said: My master ordered me to kill you two, but who are you? They said to him: O black man! We are from the progeny of your prophet, Muhammad (s). We have escaped from being killed in the prison of 'Ubaydullah b. Ziyad. This elderly lady of yours hosted us, and your master wants us killed. So, the black man fell to their feet, kissing them and saying: May my soul be sacrificed for your souls! May my face shield your faces! O progeny of the chosen Prophet of Allah! I do not want Muhammad (s) to be my adversary on the Day of Resurrection. Then, he threw away the sword, jumped into the

Euphrates, and swam to the other shore. So, his master yelled at him: You have disobeyed me, boy! So, he said: O my master! I obeyed you so long that you do not disobey Allah. If you disobey Allah, then I am innocent of you in this world and the Hereafter. So, he called his son, and said: O my son! I have gathered the lawful and the unlawful of this world for you, so take these two boys to the riverbank of the Euphrates and strike their necks. Then, bring me their heads so that I may bring them to 'Ubaydullah b. Ziyad and collect the reward of two thousand silver coins. So, the boy had taken the sword and walked before the two boys. It was not long until one of the boys said: O youth! I am fearful over your youthhood from the Fire of Hell! So, he said: O my beloveds! Who are you two? They said: We are from the progeny of your prophet, Muhammad (s). Your father wants us killed. So, the boy fell to their feet, kissing them and saying the same as what the black man had said. He threw away the sword, jumped into Euphrates, and swam to the other shore. So, his father yelled at him: You have disobeyed me, son! He said: It is more beloved to me to obey Allah and disobey you rather than to obey you and disobey Allah. The man said: No one wants to kill you except me. So, he took the sword and walked before them. When he reached the riverbank of the Euphrates, he unsheathed the sword from its scabbard. When the two boys looked to the unsheathed sword, their eyes filled with tears, and they said to him: O shaykh! Take us to the market, [sell us] and enjoy the money. Do not make Muhammad your adversary during the coming Resurrection. So, he said: No, rather, I will kill you two, and I will take your heads to 'Ubaydullah b. Ziyad, and I will collect the reward of two thousand silver cousins. So, they said to him: O shaykh! Do you not cherish our relation to the Messenger of Allah (s)? So, he said: You have no relation to the Messenger of Allah (s). They said to him: O shaykh! Take us to 'Ubaydullah b. Ziyad so that he may decide what to do with us. He said: There is no way forward except that I will gain his nearness by your blood. They said to him: O shaykh! Do you not have pity upon our young age? He said: Allah has not put any pity in my heart toward you. They said: O shaykh! If there is no hope, then let us pray two units. He said: Pray as much as you wish if prayer will benefit you. So, the two boys prayed four units and

lifted their sights to the heavens and called: "O Living! O Wise! O Wisest of the Judges! Judge between us in what is right." So, he went to the eldest and struck his neck. He took his head and put it in a bag. Then, he proceeded to the younger boy, who was smeared in the blood of his brother. He was saying: Until I meet the Messenger of Allah (s) whilst I am smeared in the blood of my brother. So, he said: You will soon follow your brother. Then, he proceeded to the younger boy and struck his neck. He took his head and put it in a bag. He threw their bodies, which were dripping in blood, into the water. Then, he took them to 'Ubaydullah b. Ziyad whilst he was sitting on his throne with a bamboo staff in his hand. The two heads were placed before him. When he looked at them, he stood, then he sat, then he stood, then he sat, three times. Then, he said: Woe to you! Where did you find them? He said: They were hosted by our elderly lady. He said: Did you not observe the right of the guest? He said: No. He said: What did they say to you? He said: They said: "O shaykh! Take us to the market, sell us, and benefit from our price; do not wish to have Muhammad (s) as your adversary in the Resurrection." He said: What did you say to them? He said: I said: "No, I will kill you two, and I will take your heads to 'Ubaydullah b. Ziyad to collect the reward of two thousand silver coins." He said: What did they say to you? He said: They said: "Take us to 'Ubaydullah b. Ziyad so that he may decide what to do with us." He said: What did you say? He said: I said: "There is no way forward except that I will gain his nearness by your blood." He said: Why did you not bring them to me alive so that I could offer you a reward of four thousand silver coins? He said: I did not see a way forward except that I would gain your nearness by their blood. He said: What else did they say to you? He said: They said to me: "O shaykh! Cherish our relation to the Messenger of Allah." He said: What did you say to them? He said: I said: You have no relation to the Messenger of Allah (s). He said: Woe to you! What else did they say to you? He said: They said: "O shaykh! Have pity upon our young age." He said: Did you not have pity for them? He said: I said: "Allah has not put any pity in my heart toward you." He said: Woe to you! What else did they say to you? He said: They said: "Let us pray two units." So, I said: "Pray as much as you wish if prayer will benefit you." So, the two boys prayed four units.

He said: What did they say at the end of their prayer? He said: They lifted their sights to the heavens and said: "O Living! O Wise! O Wisest of the Judges! Judge between us in what is right." 'Ubaydullah b. Ziyad said: Surely, the Wisest of the Judges has judged between you. Who [will take on] this wretched man? He said: A man from the people of the Levant came forth and said: Me. He said: Take him to the same place where he killed the two boys, strike his neck, do not let his blood mix with theirs, and bring his head. So, the man did that, and placed his head upon a lance. Then, the boys began pelting it with arrows and stones, saying: "This is the one who killed the progeny of the Messenger of Allah (s)." ⁶⁰

Rewards for crying and making people cry over Aba Abdillah

222 / 6 - حدثنا أحمد بن محمد بن يحيى العطار (رحمه الله)، قال: حدثنا أبي محمد بن يحيى، قال: حدثنا محمد بن أحمد بن يحيى بن عمران الأشعري، عن الحسن بن الحسين اللؤلؤي، عن الحسن بن علي بن أبي عثمان، عن علي بن المغيرة، عن أبي عمارة (1) المنشد، عن أبي عبد الله (عليه السلام)، قال: قال لي: يا أبا عمارة، أنشدني في الحسين بن علي (عليهما السلام)، قال: فأنشدته فبكي، ثم أنشدته فبكي، قال: فوالله ما زلت أنشده ويبكي حتى سمعت البكاء من الدار، قال: فقال لي: يا أبا عمارة، من أنشد في الحسين بن علي (عليهما السلام) فأبكي خمسين فله الجنة، ومن أنشد في الحسين شعرا فأبكي ثلاثين فله الجنة، ومن أنشد في الحسين فأبكي عشرين فله الجنة، ومن أنشد في الحسين فأبكي عشرة فله الجنة، ومن أنشد في الحسين فأبكي واحدا فله الجنة، ومن أنشد في الحسين فبكي فله الجنة، ومن أنشد في الحسين فتبأكي فله الجنة (2).

Ahmad ibn Muhammad ibn Yahya al-'Attar (rh) narrated to us, saying: My father, Muhammad ibn Yahya, narrated to us, who said: Muhammad ibn Ahmad ibn Yahya ibn 'Imran al-Ash'ari narrated to us, from al-Hasan ibn al-Husayn al-Lu'lu'i, from al-Hasan ibn 'Ali ibn Abi 'Uthman, from 'Ali ibn al-Mughira, from Abu 'Ammarah the elegist, from Abu 'Abdillah (Imam al-Sadiq) (as), who said: O Abu 'Ammarah, recite for me an elegy about al-Husayn ibn 'Ali (as). So I recited, and he wept. Then I recited again, and he wept. By Allah, I continued to recite while he continued to weep, until I heard the

⁶⁰Al-Amali, The Nineteenth Assembly, which is Friday, the Twenty-Second of the Month of Ramadan, 367 AH., Hadith #2

sound of weeping from the entire house. Then he said to me: O Abu 'Ammarah, whoever recites an elegy for al-Husayn (as) and causes fifty people to weep—for him is Paradise; and whoever recites an elegy for al-Husayn and causes thirty people to weep—for him is Paradise; and whoever recites an elegy for al-Husayn and causes twenty people to weep—for him is Paradise; and whoever recites an elegy for al-Husayn and causes ten people to weep—for him is Paradise; and whoever recites an elegy for al-Husayn and causes even one person to weep—for him is Paradise; and whoever recites an elegy for al-Husayn and weeps himself—for him is Paradise; and whoever recites an elegy for al-Husayn and pretends to weep (i.e., makes himself appear sorrowful)—for him is Paradise.

Whenever drink water remember al-Husayn (as) and curse his killers

223 / 7 - حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن الحسن بن موسى الخشاب، عن علي بن حسان الواسطي، عن عمه عبد الرحمن بن كثير الهاشمي، عن داود بن كثير الرقي، قال: كنت عند أبي عبد الله (عليه السلام) إذ استسقى الماء، فلما شربه رأيته وقد استعبر واغرو رقت عيناه بدموعه، ثم قال: يا داود، لعن الله قاتل الحسين، فما أنغص (3) ذكر الحسين للعيش! إني ما شربت ماء باردا إلا وذكرت الحسين، وما من عبد شرب الماء فذكر الحسين (عليه السلام) ولعن قاتله إلا كتب الله له مائة ألف حسنة، ومحا عنه مائة ألف سيئة، ورفع له مائة ألف درجة، وكان كأنما أعتق مائة ألف نسمة، وحشره الله يوم القيامة أبلج (4) الوجه (5).

My father (rh) narrated to us. He said: Sa'd b. 'Abdullah narrated to us from al-Hasan b. Musa al Khashshab from 'Ali b. Hassan al-Wasiti from his paternal uncle 'Abd al-Rahman b. Kathir al-Hashimi from Dawud b. Kathir al-Riqqi. He said: I was near Abu 'Abdillah (as) when he sought water. When he had drunk it, I saw that he had been crying and his eyes had been filled to the brim with his tears. Then he said: O Dawud! May Allah curse the murderer of al-Husayn. The remembrance of al-Husayn has made life loathsome! I do not drink cold water but that I remember al-Husayn. And there is not a servant who drinks water and remembers al-Husayn (as) and curses his murderer, but that Allah writes down for him a hundred thousand good deeds and erases a hundred thousand

evil deeds from him and raises him by a hundred thousand ranks. He is as if he has freed a hundred thousand lives and Allah will gather him on the Day of Resurrection with a luminous face.⁶¹

Rewards for Ziayrah of Imam Husayn

224 / 8 - حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد الـاهـوازي، عن القاسم بن محمد، عن إسحاق بن إبراهيم، عن هارون بن خـارجة، قال: سمعت أبا عبد الله يقول: وكل الله عز وجل بقبر الحسين (عليه السلام) أربعة آلاف ملك شعثا غبرا يـكـونه إلى يوم القيامة، فمن زاره عارفا بحقه شيعوه حتى يبلغوه مأمنه، وإن مرض عادوه غدوة وعشيا، وإن مات شهدوا جنازته، واستغفروا له إلى يوم القيامة (1).

My father (rh) narrated to us. He said: Sa'd b. 'Abdullah narrated to us from Ahmad b. Muhammad b. 'Isa from al-Husayn b. Sa'id al-Ahwazi from al Qasim b. Muhammad from Ishaq b. Ibrahim from Harun b. Kharija. He said: I heard Abu 'Abdillah say: Allah has entrusted four thousand angels, dishevelled, covered in dust, to the grave of al-Husayn. They will weep over him till the Day of Resurrection. So, whoever visits him, cognizant of his right, they will escort him until they make him reach his shelter (home). And if he is sick, they will come to visit him, morning and evening. If he dies, they will attend his funeral and they will seek forgiveness for him until the Day of Resurrection.⁶²

⁶¹Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #7

⁶²Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #8

From Amali of Mufid

Prophet prophesied about the martyrdom of al-Husayn (as)

11 - حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، قال: حدثنا أبو أحمد محمد بن زياد الأزدي، عن أبان بن عثمان، قال: حدثنا أبان بن تغلب، عن عكرمة، عن ابن عباس، قال: قال رسول الله (صلى الله عليه وآله): من سره أن يحيا حياتي ويموت ميتتي، ويدخل جنة عدن منزلي، ويمسك قضيبا غرسه ربي عز وجل، ثم قال له: كن فيكون (1)، فليتول علي بن أبي طالب، وليأتم بالأوصياء من ولده، فإنهم عترتي، خلقوا من طينتي، إلى الله أشكو أعداءهم من امتي، المنكرين لفضلهم، القاطعين فيهم صلتي، وإيم الله ليقتلن بعدي ابني الحسين، لا أنا لهم الله شفاعتي (2).

Ja'far b. Muhammad b. Masrur (rh) narrated to us. He said: al-Husayn b. Muhammad b. 'Amer narrated to us from his uncle 'Abdullah b. 'Amer. He said: Abu Ahmad Muhammad b. Ziyad al-Azdi narrated to us from Aban b. 'Uthman. He said: Aban b. Taghlub narrated to us from 'Ikrama from Ibn 'Abbas. He said: The Messenger of Allah (s) said: If it makes one happy to live my life, die my death, join my rank in the Garden of Eden, and grasp onto the bark [of a tree] planted by my Lord – after which He said “be! And it is” – then he should align with 'Ali b. Abi Talib and accept the deputies from his descendants; for they are my progeny, who were created from my clay. I complain to Allah about their enemies from my Nation, who deny their virtue, who cut away my bloodline through them. By Allah! My son, al-Husayn, will be killed after me – and Allah will not give them my intercession.⁶³

⁶³Al-Amali, The Ninth Assembly, which is Friday, the Seventeenth of Sha'ban, 367 AH., Hadith #11

When the news of martyrdom reached Madinah

5 - قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني قال: حدثني أحمد بن محمد قال: حدثنا الحسن بن عليل الغنزي قال: حدثنا عبد الكريم ابن محمد قال: حدثنا علي بن سلمة، عن أبي أسلم محمد بن نزار، عن أبي هياج عبد الله بن عامر قال: لما أتى نعي الحسين عليه السلام إلى المدينة خرجت أسماء بنت عقيل بن أبي طالب رضي الله عنها في جماعة من نسائها حتى انتهت إلى قبر رسول الله صلى الله عليه وآله وسلم فلاذت به، وشهقت عنده، ثم التفتت إلى المهاجرين والأنصار وهي تقول: ماذا تقولون إن قال النبي لكم * يوم الحساب وصدق القول مسموع خذلتم عترتي أو كنتم غيبا * والحق عند ولي الأمر مجموع أسلمتموهم بأيدي الظالمين فما * منكم له اليوم عند الله مشفوع ما كان عند غداة الطف إذ حضروا * تلك المنايا ولا عنهن مدفوع قال: فما رأينا باكيا ولا باكية أكثر مما رأينا ذلك اليوم.

5. He said: Abu Ubaidullah Muhammad ibn Imran al-Marzbani reported to me from Ahmad ibn Muhammad, who reported from al-Hasan ibn Ulail al-Anzi, who reported from Abdul Karim Ibn Muhammad, who reported from 'Ali ibn Salemah, from Abu Aslam Muhammad ibn Fakhar, from Abu Hayyaj Abdullah ibn Amir, who said: When the sad news of al-Husayn's, peace be upon him, martyrdom reached Madinah, Asma bint Aqil ibn Abi Talib came out with a group of her ladies and came to the grave of the Prophet (saw) and clinging to it, sobbed bitterly. Then, addressing the Muhajireen and the Ansar, she said: "What will you say when the Prophet says to you on the Day of Judgement, and the truth will indeed be heard. 'You deserted my family members, or were you absent,' and the truth will be brought together before the master. 'You had forsaken them at the hands of the oppressors, so you have no one to intercede on your behalf before Allah.' There was no one (of you) at Kerbala on the day When death crept to them, and none was there to defend them!" He said: "We never saw as many wailing men and women on any other day."⁶⁴

⁶⁴Al-Amali, Asma Bint Aqil laments Al-Husayn, Hadith #1

Dream of Umm Salamah on the day of Ashura

6 - قال: أخبرني أبو عبيد الله محمد بن عمر المرزباني قال: حدثنا أحمد بن محمد الجوهري قال: حدثنا الحسن بن عليل العنزي، عن عبد الكريم بن محمد قال: حدثنا حمزة بن القاسم العلوي، عن عبد العظيم بن عبد الله العلوي، عن الحسن بن الحسين العرنی، عن غياث بن إبراهيم، عن الصادق جعفر بن محمد عليهما السلام قال: أصبحت يوما أم سلمة رحمها الله تبكي، فقيل لها: مم بكاءك؟ فقالت: لقد قتل ابني الحسين [عليه السلام] الليلة، وذلك إنني ما رأيت رسول الله صلى الله عليه وآله وسلم منذ قبض إلا الليلة، فرأيت شاحبا كثيبا [قالت] فقلت: ما لي أراك يا رسول الله شاحبا كثيبا؟ قال: ما زلت الليلة أحفر قبورا للحسين وأصحابه عليهم السلام.

6. He said: Abu Ubaidullah Muhammad ibn Ahmad al-Marzbani reported to me from Ahmed ibn Muhammad al-Jawhari, who reported from al-Hasan ibn Ulail al-Anzi, from Abdul Karim ibn Muhammad, who reported from Hamza ibn al-Qasim al-Alawi, who reported from Abdul Azeem ibn Abdillah al-Alawi, from al-Hasan ibn al-Husayn al-Arani, from Ghiyath ibn Ibrahim, that: Al-Sadiq Ja'far ibn Muhammad (as) said: Ummu Salama, may Allah bless her with mercy, once woke up weeping. She was asked: "What makes you cry?" She said: "My son al-Husayn has been killed last night. And that is because I have never seen the Prophet in the dream till last night. I saw him pale and in profound grief." So I asked: "How come I see you in this state of grief, O messenger of Allah!" He said: "I have been digging the graves of al-Husayn and his companions tonight."⁶⁵

The Jinns tried to help Aba Abdillah in Karbala

7 - قال: أخبرني أبو حفص عمر بن محمد قال: حدثنا علي بن العباس قال: حدثنا عبد الكريم بن محمد قال: حدثنا سليمان بن مقبل الحارثي قال: حدثني محفوظ بن المنذر قال: حدثني شيخ من بني تميم كان يسكن الراية قال: سمعت أبي يقول: ما شعرنا بقتل الحسين عليه السلام حتى كان مساء ليلة عاشوراء، فإني [ل] جالس بالراية ومعني رجل من الحي، فسمعنا هاتفا يقول: والله ما جئكم حتى بصرت به * بالطف منعفر الخدين منحورا وحوله فتية تدمى نحورهم * مثل المصاييح يعلون الدجى نورا وقد حثت قلوبهم * كي أصادفهم * من قبل ما أن يلاقوا الخرد الحورا فعاقني قدر والله بالغه * وكان أمرا قضاه الله مقدورا كان الحسين سراجا يستضاء به * الله يعلم

⁶⁵Al-Amali, Ummu Salemah and Martyrdom of Al-Husayn, Hadith #1

أني لم أقل زورا صلى الإله على جسم تضمنه * قبر الحسين حليف الخير مقبورا مجاورا لرسول الله في غرف * وللوصي وللطيّار مسرورا فقلنا له: من أنت يرحمك الله؟ قال: أنا وأبي من جن نصيبين، أردنا مؤازرة الحسين عليه السلام ومؤاساته بأنفسنا، فانصرفنا من الحج فأصبناه قتيلا.

7. He said: Abu Hafs Umar ibn Muhammad reported to me from 'Ali ibn al-Abbas, who reported from Abdul Karim ibn Muhammad, who reported from Sulaiman ibn Muqbil al-Harith, who reported from Mahfooz ibn al-Munzar, who reported from an elder of Banu Tameem, who lived at al-Rabiya. He said: I heard my father say that they did not know of al-Husayn's martyrdom till evening of Ashura. He said: I was sitting at al-Rabiya with some people from that district, and we heard a voice saying: "By Allah, I have not come to you till I had seen at Karbala, the head cut off, with two dusty cheeks! And around him, young men whose throats spurt out blood, and like lamps spreading light in the darkness. I prodded my camel (to run) so that I could meet them before the reticent ones go to meet the Houris. But the destiny prevented me, and Allah would fulfil it, And the command of Allah was a determined fate. Al-Husayn was a lamp from which light was obtained. Allah knows that I have never lied, May Allah bless the body, which has been contained by al-Husayn's grave, as a good companion. In the neighbourhood of the Prophet in the chambers, and of 'Ali and al-Tayyar, pleased and satisfied." So we said: "May Allah bless you with mercy, who are you?" He said: "My father and I are Jinn of Nasibayn. We intended to help al-Husayn, peace be upon him, and assist him with our lives. So we proceeded from Haj, but reached him when they had been killed."⁶⁶

Khutba of Zaynab bint Ali (SA) in Kufa

8 - قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني قال: حدثني أحمد بن محمد الجوهري قال: حدثنا محمد بن مهران قال: حدثنا موسى بن عبد الرحمن المسروقي، عن عمر بن عبد الواحد، عن إسماعيل بن راشد، عن حذلم بن سدير قال: قدمت الكوفة في المحرم سنة إحدى وستين [عند] منصرف علي بن الحسين عليهما السلام بالنسوة

⁶⁶Al-Amali, The Jinns and Al-Husayn, Hadith #1

من كربلاء ومعهم الأجناد محيطون بهم وقد خرج الناس للنظر إليهم، فلما أقبل بهم على الجمال بغير وطاء جعل نساء أهل الكوفة يبكين وينتدبن ، فسمعت علي بن الحسين عليهما السلام وهو يقول بصوت ضئيل وقد نهكته العلة وفي عنقه الجامعة ويده مغلولة إلى عنقه: ألا إن هؤلاء النسوة يبكين، فمن قتلنا؟ قال: ورأيت زينب بنت علي عليهما السلام ولم أر خفرة قط أنطق منها كأنها تفرغ عن لسان أمير المؤمنين عليه السلام. قال: وقد أومأت إلى الناس أن اسكتوا، فارتدت الأنفاس وسكتت الأصوات فقالت: الحمد لله والصلاة على أبي رسول الله، أما بعد يا أهل الكوفة، ويا أهل الختل والخلد ، فلا رقأت العبرة، ولا هدأت الرنة ، فما مثلكم إلا " كالتي نقضت غزلها من بعد قوة أنكاثا، تتخذون أيمانكم دخلا بينكم ". ألا وهل فيكم إلا الصلف النطف، والصدر الشنف ؟ خوارون في اللقاء، عاجزون عن الأعداء، ناكثون للبيعة، مضيعون للذمة، فبئس ما قدمت لكم أنفسكم أن سخط الله عليكم، وفي العذاب أنتم خالدون. أتبكون؟! إي والله فابكوا كثيرا، واضحكوا قليلا، فلقد فزتم بعارها وشنارها، ولن تغسلوا دنسها عنكم أبدا. فسليل خاتم الرسالة، وسيد شباب أهل الجنة، وملاذ خيرتكم، ومفزع نازلتكم، وأمارة محجتكم، ومدرجة حجتكم خذلتم، وله فتلم؟! ألا ساء ما تزرون، فتعسا ونكسا، فلقد خاب السعي، وتربت الأيدي ، وخسرت الصفقة، وبؤتم بغضب من الله، وضربت عليكم الذلة والمسكنة. ويلكم أتدرون أي كبد لمحمد فريتم ، وأي دم له سفكتم، وأي كريمة له أصبتم ؟ " لقد جئتم شيئا إدا، تكاد السماوات يتفطرن منه وتنشق الأرض وتخر الجبال هدا "، ولقد أتيتم بها خرقاء شوهاء طلاع الأرض والسماء . أفعجبتم أن قطرت السماء دما؟! ولعذاب الآخرة أحرى، فلا يستخفنكم المهمل، فإنه لا يحفره البدار ، ولا يخاف عليه فوت النار، كلا إن ربك لبالمرصاد. قال: ثم سكتت ، فرأيت الناس حيارى، قد ردوا أيديهم في أفواههم، ورأيت شيخا قد بكى حتى اخضلت لحيته وهو يقول: كهولهم خير الكهول ونسلهم * إذا عد نسل لا يخيب ولا يخزى

8. He said: Abu Ubaidullah Muhammad ibn Imran al-Marzbani reported from Ahmad ibn Muhammad al-Jawhari, who reported from Muhammad ibn Mahran, who reported from Musa ibn Abdul Rehman al-Masrooq, from Umar ibn Abdul Wahid, from Ismail ibn Rashid who reported from Hazlam ibn Sateer, who said: I arrived at Kufa in Muharram of 61 Hijrah as 'Ali ibn al-Husayn was departing with the ladies from Kerbala, surrounded by the troops. People gathered to have a sight of them. When he approached with the ladies sitting on unsaddled camels, the women of Kufa began weeping and wailing. I heard 'Ali ibn al-Husayn say with a feeble voice as he was exhausted by ailment, and around his neck was a neckband, and his hands were tied to the neck. He said: "Beware, (if) these women are indeed weeping - then who killed us?" He said: And I saw Zainab bint 'Ali, peace be upon them, and I had never seen a lady

with all her modesty being so eloquent. It seemed that she spoke in Amirul Mu'mineen's voice." He said: She raised her hand towards the people to silence them, so the breathing slowed and the noises were silenced. Then she said: "All praise be to Allah; and His blessing on my father, the messenger of Allah. Know you O people of Kufa, O people of chicanery and betrayal. May your tears never dry, and may your wailing never quieten. Your example is of 'the one who unravels her yarn after it is firmly spun. You take your oaths merely to deceive one another.' (16:98). O people! Are there any among you except those suffering from vainglory, blemished by disgrace, and with bosoms full of hatred? Cowards when confronted, helpless before the enemies, violators of oath of allegiance, wasting the responsibilities? Miserable is what you have forwarded, that has incurred the wrath of Allah upon you. And you will be in chastisement forever. So, you are crying? Yes, cry a lot, and laugh a little for you have earned its disgrace and its infamy; and you will never be able to wash off the filth stuck to you. You have forsaken and intrigued against the scion of the seal of the Prophet-hood, master of the youths of Paradise, refuge of your chosen ones, retreat for the calamities befalling you, landmark to your destination, the highway of your Proof. How evil is the burden you bear? Wretched be you and reversed be your plans! The effort has failed, and hands are full of nothing but dust, and the bargain has sustained a loss. You are laden with the wrath of Allah, and humiliation and abasement has been stamped upon you. Woe unto you! Do you know which liver of Muhammad have you torn apart, and which blood have you spilled? And which nobility have you struck? 'Indeed you have come up with a thing abominable and shocking. From which, the heavens are about to be rent asunder, the earth split and the mountains fallen to pieces.' (19:89,90). What you have committed is foolishness and degradation enough to fill the heavens and the earth! Are you then surprised if the heavens rain blood? 'And the chastisement of the hereafter is even more degrading.' (41:16). So do not take these moments of respite lightly - for He is not prompted by haste nor is it feared that He will miss the reprisal. No! 'Your Lord is ever observant.' (89:14)." He said: Then she was silent. And I saw people bewildered, their hands on their mouths, and I saw an old man weeping till his beard was drenched and

he said: "Their elderly are the best among the elderly people and their progeny, when any progeny is taken into account, is never wrong, nor discredited."⁶⁷

The First Elegy recited for Al-Husayn ASWS

9 - قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني قال: أخبرني محمد بن إبراهيم قال: حدثنا عبد الله بن أبي سعيد الوراق قال: حدثني مسعود ابن عمرو المجذري قال: حدثني إبراهيم بن داحة قال: أول شعر رثي به الحسين بن علي عليهما السلام قول عقبة بن عمرو السهمي من بني سهم بن عوف ابن غالب: إذا العين قرت في الحياة وأنتم * تخافون في الدنيا فأظلم نورها مررت على قبر الحسين بكربلا * ففاض عليه من دموعي غزيرها فما زلت أرثيه وأبكي لشجوه * ويسعد عيني دمعها وزفيرها وبكيت من بعد الحسين عصائب * أطافت به من جانبها قبورها سلام على أهل القبور بكربلا * وقل لها مني سلام يزورها سلام بآصال العشي وبالضحى * تؤديه نكباء الرياح ومورها ولا برح الوفاد زوار قبره * يفوح عليهم مسكها وعبيرها

9. He said: Abu Ubaidullah Muhammad ibn Imran al-Marzabani reported to me from Muhammad ibn Ibrahim, who reported from Abdullah ibn Abu Saeed al-Warraaq, who reported from Masood ibn Amru al-Jahdari, who reported from Ibrahim ibn Dahah, who said: The first elegy recited for al-Husayn ibn 'Ali, peace be upon him, was by Aqabah ibn Amru al-Sahmi, from the tribe of Banu Salim ibn Awf Ibn Ghalib: "(After the tragedy of Kerbala) when the eye was content (having seen enough) in this life, and (when) you fear in this world, as its light has turned into darkness. I passed by the grave of al-Husayn at Kerbala, My tears rolled down copiously for him, And I have since not stopped lamenting and weeping in sorrow, my eyes are helped by its tears and the hearing by sigh. And tears were shed, besides al-Husayn, on the group whose graves surround him on both sides, Salaams on the interred ones at Kerbala, Yet, my salaams visiting them are too little for them, Salaams to them in the evening and during the day, conveyed by the wind blowing on it and by the dust it carries And the groups of people continues to visit his grave, whose musk and aroma exudes fragrance to them."⁶⁸

⁶⁷Al-Amali, Zainab bint 'Ali's address at Kufa, Hadith #1

⁶⁸Al-Amali, The first elegy on Al-Husayn, Hadith #1

Reward for shedding tears over Aba Abdillah asws

6 - قال: أخبرني أبو عمرو عثمان بن أحمد الدقاق إجازة قال: أخبرنا جعفر بن محمد بن مالك قال: حدثنا أحمد بن يحيى الأودي قال: حدثنا مخول ابن إبراهيم، عن الربيع بن المنذر، عن أبيه، عن الحسين بن علي عليهما السلام قال: ما من عبد قطرت عيناه فينا قطرة، أو دمعت عيناه فينا دمعة إلا بوأه الله بها في الجنة حقبا. قال أحمد بن يحيى الأودي: فرأيت الحسين بن علي عليهما السلام في المنام، فقلت: حدثني مخول بن إبراهيم، عن الربيع بن المنذر، عن أبيه، عنك أنك قلت: ما من عبد قطرت عيناه فينا قطرة، أو دمعت عيناه فينا دمعة إلا بوأه الله بها في الجنة حقبا؟ قال: نعم، قلت: سقط الإسناد بيني وبينك.

6. He said: Abu Amru Uthman ibn Ahmd al-Daqqaq permitted me to report what he reported from Ja'far ibn Muhammad ibn Malik, who reported from Ahmad ibn Yahya al-Awadi, who reported from Mukhawwal Ibn Ibrahim, from al-Rabee' ibn al-Munzir, from his father who reported from: Al-Husayn ibn 'Ali, peace be upon him, that he said: "Whoever sheds a tear from his eyes for us, or fills his eyes with tears for us, Allah will grant him for that an eternal place in Paradise." Ahmed ibn Yahya al-Awadi said: I saw al-Husayn ibn 'Ali, peace be upon him, in dream and related to him: "Mukhawwal ibn Ibrahim has reported to me from al-Rabee' ibn al-Munzir, from his father from you that you said: Whoever sheds a tear from his eyes for us, or fills his eyes with tears for us, Allah will grant him an eternal place in Paradise." He said: "Yes." So I said: "(In that case), the chain of narration between you and me does not exist any more."⁶⁹

Fatimah (as) on Judgement day will ask Allah to avenge the blood of Imam Husayn (as)

6 - قال: حدثنا أبو جعفر محمد بن علي بن موسى قال: حدثنا أبي قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن أبان بن عثمان، عن أبي عبد الله جعفر بن محمد عليهما السلام قال: إذا كان يوم القيامة جمع الله الأولين والآخرين في صعيد واحد ثم أمر مناديا فنادى : غضوا أبصاركم ونكسوا رؤوسكم حتى تجوز

⁶⁹Al-Amali, Weeping over Al-Husayn, Hadith #1

فاطمة ابنة محمد صلى الله عليه وآله وسلم الصراط. قال: فتغض الخلائق أبصارهم فتأتي فاطمة عليها السلام على نجيب من نجب الجنة يشيعها سبعون ألف ملك، فتقف موقفا شريفا من مواقف القيامة، ثم تنزل عن نجيبها فتأخذ قيص الحسين بن علي عليهما السلام بيدها مضمخا بدمه، وتقول: يا رب هذا قيص ولدي وقد علمت ما صنع به. فيأتيها النداء من قبل الله عز وجل: يا فاطمة لك عندي الرضا، فتقول: يا رب انتصر لي من قاتله، فيأمر الله تعالى عنقا من النار فتخرج من جهنم فتلتقط قتلة الحسين بن علي عليهما السلام كما يلتقط الطير الحب، ثم يعود العنق بهم إلى النار فيعذبون فيها بأنواع العذاب، ثم تركب فاطمة عليها السلام نجيبها حتى تدخل الجنة، ومعها الملائكة المشيعون لها، وذريتها بين يديها، وأولياءهم من الناس عن يمينها وشمالها.

6. He said: Abu Ja'far Muhammad ibn 'Ali ibn Musa reported from his father, who reported from 'Ali ibn Ibrahim ibn Hashim, from his father, from Ibn Abi Umayr, from Aban ibn Uthman, that: Abu Abdillah Ja'far ibn Muhammad, peace be upon him, said: On the Day of Judgement, Allah will bring together the first and the last people on one plane and then He will cause an announcement to be made: "Cast down your glances and lower your heads, so that Fatimah (sa), daughter of Muhammad (saw) crosses the Bridge (al-Sirat)." He said: "People will cast down their glances and then Fatimah, peace be upon her, will arrive seated on one of the highbred animals of Paradise, followed by 70 thousand angels. Then she will make a distinguished pause at one of the high stations on the Day of Judgement, dismount and take the blood soiled shirt of al-Husayn ibn 'Ali peace be upon him, in her hands, saying: "O Allah! This shirt belongs to my son, and You know what was done to him." There will be a proclamation from Allah, Most High: "O Fatimah, you have My pleasure." She will say: "Help me avenge from those who killed him." Allah will then command a flame from hellfire to leap forth and devour all the killers of al-Husayn ibn 'Ali, peace be upon him, the way a bird devours a seed. The flame will take them back into the hell pit, subjecting them to various chastisements. Then Fatimah, peace be upon her, will ride again and proceed to enter Paradise, accompanied by the angels following her, her descendants before her and her friends and partisans on her right and on her left."⁷⁰

⁷⁰Al-Amali, Fatimah(as) on the Day of Judgement, Hadith #1

From Amali of Tusi

Gabriel Shows the Land in Which Husayn (a.s) Will Be Killed to the Messenger of Allāh

638 / 85 - أخبرنا ابن خشيش، عن أبي المفضل محمد بن عبيد الله بن المطلب الشيباني، قال: حدثنا محمد بن علي بن معمر الكوفي بواسط، قال: حدثنا محمد بن الحسين بن أبي الخطاب، قال: حدثنا محمد بن أبي عمير ومحمد بن سنان، عن هارون بن خارجة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: بينا الحسين عند رسول الله (صلى الله عليه وآله) إذ أتاه جبرئيل (عليه السلام)، فقال: يا محمد، أتجبه؟ قال: نعم، قال: أما إن أمتك ستقتله، فحزن رسول الله (صلى الله عليه وآله) لذلك حزنا شديدا، فقال جبرئيل (عليه السلام): أيشرك إن أريك التربة التي يقتل فيها؟ قال: نعم، قال: نخسف جبرئيل (عليه السلام) ما بين مجلس رسول الله (صلى الله عليه وآله) إلى كربلاء حتى التقت القطعتان هكذا - وجمع بين السابتين - فتناول بجناحيه من التربة فناولها لرسول الله (صلى الله عليه وآله)، ثم دحا الأرض من طرف العين، فقال رسول الله (صلى الله عليه وآله): طوبى لك من تربة، وطوبى لمن يقتل فيك.

638/85 - Ibn Khushish told us, from Abu al-Mufaddal Muhammad ibn Ubayd Allah ibn al-Muttalib al-Shaybani, who said: Muhammad ibn Ali ibn Muammar al-Kufi in Wasit told us, who said: Muhammad ibn al-Husayn ibn Abi al-Khattab told us, who said: Muhammad ibn Abi Umayr and Muhammad ibn Sinan told us, from Harun ibn Kharija, from Abu Basir, from Abu Abdullah (as), who said: I heard him say: While Hussein was with the Messenger of Allah ﷺ, Gabriel (as) came to him and said: O Muhammad, do you love him? He said: Yes. He said: Your nation will kill him. The Messenger of Allah ﷺ was greatly saddened by this. Gabriel (as) then said: Shall I show you the soil where he will be killed? He said: Yes. Then the land (between Karbalā and Madīnah) sunk within the ground and the place where the Messenger of Allāh ﷺ was sitting (in Madīnah) and the land on which Ḥusain (a.s) was killed attached to one another like this – and Imam (a.s) put his two index fingers together. Imam (a.s) added: Jabra'il then picked up some of the dust (of Karbalā) with his wing and gave it to the Messenger of

Allāh ﷺ. Thereafter, the earth returned to the way it was in less than a blink of an eye. The Messenger of Allāh ﷺ (while holding the dust of Karbalā in his hand) said to it, "O dust! You are blissful, and blissful is he who will be killed on you!"⁷¹

Prophet's Ummah will kill al-Husayn (as) and reward for his Ziyarah

401 / 8 - وبهذا الاسناد، عن الحسين، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: كان الحسين (عليه السلام) ذات يوم في حجر النبي (صلى الله عليه وآله) يلعبه ويضحكه، فقالت عائشة: يا رسول الله، ما أشد إعجابك بهذا الصبي! فقال لها. ويلك ويلك، وكيف لا أحبه ولا أعجب به، وهو ثمرة فؤادي، وقرّة عيني! أما إن أمتي ستقتله، فمن زاره بعد وفاته كتب الله له حجة من حجّجي. قالت: يا رسول الله، حجة من حجّجك! قال: نعم، وحجتين. قالت: يا رسول الله، حجتين من حجّجك! قال: نعم، وأربعاً. قال: فلم تزل تزيده وهو يزد ويضعف حتى بلغ سبعين حجة من حجج رسول الله (صلى الله عليه وآله) بأعمارها.

"Through this chain of narration, from Al-Husayn, from some of our companions, from Abu Abdullah (as), who said: One day, Al-Husayn (as) was in the lap of the Prophet (saw), playing and laughing with him. Aisha said, 'O Messenger of Allah, how deeply you admire this child!' He said to her, 'Woe to you, woe to you! How could I not love him and admire him when he is the fruit of my heart and the light of my eyes? Verily, my community will kill him, and whoever visits him after his death, Allah will record for him the reward of one of my pilgrimages.' She said, 'O Messenger of Allah, the reward of one of your pilgrimages?' He said, 'Yes, and two.' She said, 'O Messenger of Allah, two of your pilgrimages?' He said, 'Yes, and four.' He continued to increase until it reached the reward of seventy pilgrimages of the Messenger of Allah (saw) with their lifetimes."⁷²

⁷¹ Al-Amali - Sheikh Al-Tusi - Page 314, H: 85

⁷² Al-Amali - Sheikh Al-Tusi - Page 668, H: 8

Angel Michael about the Martyrdom of al-Husayn

639 / 86 - أخبرنا ابن خشيش، قال: حدثنا محمد بن عبد الله، قال: حدثنا أحمد بن محمد بن سعيد أبو العباس الهمداني، قال: حدثنا إبراهيم بن عبد الله الخصاف النحوي، قال: حدثنا محمد بن سلمة بن أرتبيل، قال: حدثنا يونس بن أرقم، عن الأعمش، عن سالم بن أبي الجعد، عن أنس بن مالك: أن عظيماً من الملائكة استأذن ربه (عز وجل) في زيارة النبي (صلى الله عليه وآله) فأذن له، فبينما هو عنده إذ دخل عليه الحسين (عليه السلام) فقبله النبي (صلى الله عليه وآله) وأجلسه في حجره، فقال له الملك: أتعبه؟ قال: أجل أشد الحب، إنه ابني، قال له: إن أمتك ستقتله، قال: أمتي تقتل ابني هذا؟ قال: نعم، وإن شئت أريتك من التربة التي يقتل عليها، قال نعم، فأراه تربة حمراء طيبة الريح، فقال: إذا صارت هذه التربة دماً عبيطاً فهو علامة قتل ابنك هذا، قال سالم بن أبي الجعد: أخبرت أن الملك كان ميكائيل (عليه السلام).

639 / 86 - Ibn Khushaysh narrated to us, he said: Muhammad ibn Abdullah narrated to us, he said: Ahmad ibn Muhammad ibn Sa'id Abu al-Abbas al-Hamdani narrated to us, he said: Ibrahim ibn Abdullah al-Khassaf al-Nahwi narrated to us, he said: Muhammad ibn Salamah ibn Artabil narrated to us, he said: Yunus ibn Arqam narrated to us, from al-A'mash, from Salim ibn Abi al-Ja'd, from Anas ibn Malik: A great angel among the great angels asked his Lord (Glory be to Him) for permission to visit the Prophet (saw), and He granted him permission. While he was with him, al-Husayn (as) entered, and the Prophet (saw) kissed him and seated him on his lap. The angel said to him: Do you love him? He said: Yes, with the greatest love, he is my son. The angel said to him: Your community will kill him. He said: My community will kill this son of mine? The angel said: Yes, and if you wish, I can show you the soil upon which he will be killed. He said: Yes. So the angel showed him a red, fragrant soil. The angel said: When this soil turns into fresh blood, it will be the sign of the killing of your son. Salim ibn Abi al-Ja'd said: I was told that the angel was Michael (as).⁷³

⁷³ Al-Amali - Sheikh Al-Tusi - Page 314, H: 86

Angel informed Prophet about the killing of al-Husayn (as)

658 / 105 - أخبرنا ابن خشيش، قال: أخبرنا أبو زيد الحسين بن الحسن بن عامر، قال: حدثنا أبو بكر محمد بن دليل بن بشر بن سابق البغدادي، قال: حدثنا علي بن سهل، قال: حدثنا مؤمل، عن عمارة بن زاذان، عن ثابت، عن أنس بن مالك: أن ملك المطر استأذن أن يأتي رسول الله (صلى الله عليه وآله)، فقال النبي (صلى الله عليه وآله) لأُم سلمة: املكي علينا الباب لا يدخل علينا أحد؟ فجاء الحسين (عليه السلام) ليدخل فمنعته، فوثب حتى دخل، فجعل يثب على منكبي رسول الله (صلى الله عليه وآله) ويقعد عليهما. فقال له الملك:؟ أتجبه؟ قال (صلى الله عليه وآله): نعم. قال: فإن أمتك ستقتله، فإن شئت أريتك المكان الذي يقتل به، فمد يده فإذا طينة حمراء، فأخذتها أم سلمة فصيرتها إلى طرف نحرها. قال ثابت: فبلغني أنه المكان الذي قتل به بكر بلاء.

Ibn Khashish narrated to us, saying: Abu Zayd al-Husayn ibn al-Hasan ibn 'Amir narrated to us, saying: Abu Bakr Muhammad ibn Dalil ibn Bishr ibn Sabiq al-Baghdadi narrated to us, saying: Ali ibn Sahl narrated to us, saying: Mu'ammal narrated to us, from 'Umara ibn Zadhan, from Thabit, from Anas ibn Malik:

The Angel in charge of rain asked permission to visit the Messenger of Allah (peace be upon him and his family). So, the Prophet (peace be upon him and his family) said to Umm Salama, "Guard the door, and do not let anyone come in." Just then, Al-Hussain (as) came wanting to enter, but Umm Salama stopped him. However, Al-Hussain jumped inside and began climbing onto the shoulders of the Prophet (peace be upon him and his family), sitting on them.

The Angel said to the Prophet, "Do you love him?" The Prophet (peace be upon him and his family) replied, "Yes, I do." The Angel then said, "Your community will kill him. If you wish, I can show you the place where he will be killed." The Angel extended his hand, revealing a piece of red soil. Umm Salama took the soil and placed it in the corner of her scarf.

Thabit added: I was later informed that this soil was from the place where Al-Hussain was martyred in Karbala.⁷⁴

⁷⁴ Al-Amali - Sheikh Al-Tusi - Page 329, H: 105

The reason Banu Umayya fast on the day of Ashura

1397 / 4 - وبهذا الاسناد، عن الحسين، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: سألته عن صوم يوم عرفة؟ فقال: عيد من أعياد المسلمين، ويوم دعاء ومسألة. قلت: فصوم عاشوراء؟ قال: ذاك يوم قتل فيه الحسين (عليه السلام)، فإن كنت شامتا فصم. ثم قال: إن آل أمية (عليهم لعنة الله) ومن أعانهم على قتل الحسين من أهل الشام، نذروا نذرا إن قتل الحسين (عليه السلام) وسلم من خرج إلى الحسين (عليه السلام)، وصارت الخلافة في آل أبي سفيان، أن يتخذوا ذلك اليوم عيداً لهم، وأن يصوموا فيه شكراً، ويفرحون أولادهم، فصارت في آل أبي سفيان سنة إلى اليوم في الناس، واقتدى بهم الناس جميعاً، فلذلك يصومونه ويدخلون على عيالاتهم وأهاليهم الفرحة ذلك اليوم. ثم قال: إن الصوم لا يكون للمصيبة، ولا يكون إلا شكراً للسلامة، وإن الحسين (عليه السلام) أصيب، فإن كنت ممن أصبت به فلا تصم، وإن كنت شامتا ممن سرك سلامة بني أمية فصم شكراً لله (تعالى).

1397 / 4 - And with this chain of transmission, from al-Husayn, from his father, from Abu Abdullah (as), who said: I asked him about fasting on the day of Arafah? He replied: "It is a festival for Muslims, a day of supplication and asking [from God]." I said: And fasting on the day of Ashura? He replied: "That is the day when al-Husayn (as) was killed. If you are gloating, then fast."

He then said: "Indeed, the Umayyads (may the curse of Allah be upon them) and those who helped them in killing al-Husayn from among the people of Sham made a vow that if al-Husayn (as) were killed, and if those who went out against al-Husayn (as) were saved, and if the caliphate remained with the family of Abu Sufyan, they would make that day a festival for themselves, fasting on it out of gratitude, and rejoicing with their children. This became a tradition among the family of Abu Sufyan until today among the people, and the people followed their example. That is why they fast on that day and bring joy to their families and households."

He then said: "Fasting is not for mourning, nor is it except for expressing gratitude for safety. Al-Husayn (as) was afflicted [with martyrdom], so if you are among those afflicted

by his death, do not fast. But if you are gloating and pleased with the safety of the Banu Umayyah, then fast as a way of thanking Allah (the Exalted)."⁷⁵

Seven heavens wept for Aba Abdillah when he was martyred

73 / 42 - حدثنا أبو عبد الله محمد بن محمد، قال: حدثنا أبو الحسن أحمد بن محمد بن الحسن بن الوليد (رحمه الله)، قال: حدثني أبي، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن الحسين بن أبي فاختة، قال: كنت أنا وأبو سلمة السراج ويونس بن يعقوب والفضيل بن يسار عند أبي عبد الله جعفر بن محمد (عليهما السلام) فقلت له: جعلت فداك، إني أحضر مجالس هؤلاء القوم، فأذكركم في نفسي، فأبي شيء أقول؟ فقال: يا حسين، إذا حضرت مجالسهم فقل: "اللهم أرنا الرخاء والسرور" فإنك تأتي على ما تريد. قال: فقلت: جعلت فداك، إني أذكر الحسين بن علي (عليهما السلام) فأبي شيء أقول إذا ذكرته؟ فقال: قل: "صلى الله عليك يا أبا عبد الله" تكررهما ثلاثاً. ثم أقبل علينا وقال: إن أبا عبد الله الحسين (عليه السلام) لما قتل بكى عليه السماوات السبع والأرضون السبع، وما فيهن وما بينهن، ومن يتقلب في الجنة والنار، وما يرى وما لا يرى، إلا ثلاثة أشياء، فإنها لم تبك عليه. فقلت: جعلت فداك وما هذه الثلاثة أشياء التي لم تبك عليه؟ فقال: البصرة، ودمشق، وآل الحكم بن أبي العاص.

73 / 42 - Abu Abdullah Muhammad bin Muhammad told us, saying: Abu al-Hasan Ahmad bin Muhammad bin al-Hasan bin al-Walid (may Allah have mercy on him) told us, saying: My father told me, saying: Muhammad bin al-Hasan al-Saffar told us, from Ahmad bin Muhammad bin Isa, from Muhammad bin Abi Umayr, from al-Husayn bin Abi Fakhta, who said: I was with Abu Salma al-Sarraj, Yunus bin Ya'qub, and al-Fudayl bin Yasar in the presence of Abu Abdullah Ja'far bin Muhammad (asws). So I said to him: May I sacrifice myself for you! What should I say when I attend the gatherings of these people – referring to Banī Abbās?” Imam (a.s) replied, “When you attend their gatherings, extol us and then say, ‘O Allāh! Grant us ease and pleasure.’ Verily if you do this, you will see that which you want.” I asked, “May I sacrifice myself for you! I remember Ḥusain (a.s) increasingly. What should I say (when I remember him)?” Imam (a.s) replied: You should repeat three times, “‘Sala’ Allah ‘Alayka O abu ‘Abd Allah (Peace

⁷⁵ Al-Amali - Sheikh Al-Tusi - Page 667, H: 4

of Allah be to you, O Abā ‘Abdillāh)". Then he [Imam (as)] turned to us and said: When Abu Abdullah al-Husayn (as) was killed, the seven heavens and the seven earths, and everything in them and between them, and everyone in Paradise and Hell, and everything seen and unseen, wept for him, except for three things which did not weep for him. I said: May I be your ransom, what are these three things that did not weep for him? He said: Basra, Damascus, and the family of al-Hakam bin Abi al-As (meaning Bani Umayyad).⁷⁶

Umm Salama saw Prophet in her dream on the martyrdom of Aba Abdillah

140 / 49 - أخبرنا محمد بن محمد، قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني، قال: حدثنا أحمد بن محمد الجوهري، قال: حدثني الحسن بن عليل العنزي، عن عبد الكريم بن محمد، قال: حدثنا حمزة بن القاسم العلوي، عن عبد العظيم بن عبد الله العلوي، عن الحسن بن الحسين العرنی، عن غياث بن إبراهيم، عن الصادق جعفر بن محمد (عليهما السلام)، قال: أصبحت يوما أم سلمة (رضي الله عنها) تبكي، فقيل لها: مم بكاءك؟ فقالت: لقد قتل ابني الحسين الليلة، وذلك - أني ما رأيت رسول الله (صلى الله عليه وآله) منذ مض إلا الليلة، فرأيت شاحبا كثيبا، فقالت: قلت: مالي أراك يا رسول شاحبا كثيبا؟ قال: ما زلت الليلة أحفر القبور للحسين وأصحابه (عليه وعليهم السلام).

140 / 49 - Muhammad bin Muhammad told us, saying: Abu Ubaydullah Muhammad bin Imran al-Marzbani told us, saying: Ahmad bin Muhammad al-Jawhari told us, saying: Al-Hasan bin Alil al-Anzi told us, from Abdul Karim bin Muhammad, saying: Hamza bin al-Qasim al-Alawi told us, from Abdul Azim bin Abdullah al-Alawi, from Al-Hasan bin Al-Husayn al-Urni, from Ghayath bin Ibrahim, from Al-Sadiq Ja'far bin Muhammad (asws), who said: One day, Umm Salama (may Allah be pleased with her) woke up crying. She was asked, "Why are you crying?" She replied, "My son Husayn was killed last night. I had not seen the Messenger of Allah (saw) since he passed away, except last night. I saw him, pale and sorrowful. I asked him: How come do I see you in

⁷⁶Al-Amali - Sheikh Al-Tusi - Page 54, H: 42

this state, O Messenger of Allah, pale and sorrowful?' He said: 'I have been digging graves for Husayn and his companions all night.'⁷⁷

Umm Salama's Dream of Imam Hussain's Martyrdom

640 / 87 - أخبرنا ابن خشيش، قال: حدثنا محمد بن عبد الله، قال: حدثنا علي بن محمد بن مخلد الجعفي من أصل كتابه بالكوفة، قال: حدثنا محمد بن سالم بن عبد الرحمن الأزدي، قال: حدثني غوث بن مبارك الخثعمي، قال: حدثنا عمرو بن ثابت، عن أبيه أبي المقدام، عن سعيد بن جبير، عن عبد الله بن عباس، قال: بينا أنا راقد في منزلي إذ سمعت صراخا عظيما عاليا من بيت أم سلمة زوج النبي (صلى الله عليه وآله)، نخرجت يتوجه بن قائدي إلى منزلها، وأقبل أهل المدينة إليها الرجال والنساء، فلما انتهيت إليها قلت: يا أم المؤمنين، ما بالك تصرخين وتغويين؟ فلم تجبني، وأقبلت على النسوة الهاشميات وقالت: يا بنات عبد المطلب اسعدني وابكين معي، فقد والله قتل سيدكن وسيد شباب أهل الجنة، قد والله قتل سبط رسول الله وريحانته الحسين. فقيل: يا أم المؤمنين، ومن أين علمت ذلك؟ قالت: رأيت رسول الله (صلى الله عليه وآله) في المنام الساعة شعثا مدعورا، فسألته عن شأنه ذلك، فقال: قتل ابني الحسين وأهل بيته اليوم فدفنتهم، والساعة فرغت من دفنهم، قالت: فقممت حتى دخلت البيت وأنا لا أكاد أن أعقل، فنظرت فإذا بتربة الحسين التي أتى بها جبرئيل من كربلاء، فقال: إذا صارت هذه التربة دما فقد قتل ابنك، وأعطانيها النبي (صلى الله عليه وآله)، فقال: اجعلني هذه التربة في زجاجة - أو قال: في قارورة - ولتكن عندك، فإذا صارت دما عبيطا فقد قتل الحسين، فأريت القارورة الآن وقد صارت دما عبيطا تفور. قال: وأخذت أم سلمة من ذلك الدم فلطخت به وجهها، وجعلت ذلك اليوم مأتما ومناحة على الحسين (عليه السلام)، فجاءت الركان بخبره، وأنه قتل في ذلك اليوم. قال عمرو بن ثابت قال أبي: فدخلت على أبي جعفر محمد بن علي (عليه السلام)، منزلة، فسألته عن هذا الحديث، وذكرت له رواية سعيد بن جبير هذا الحديث عن عبد الله بن عباس، فقال: أبو جعفر (عليه السلام): حدثني عمر بن أبي سلمة، عن أمة أم سلمة. قال ابن عباس: في رواية سعيد بن جبير عنه قال: فلما كانت الليلة رأيت رسول الله (صلى الله عليه وآله) في منامي أغبر أشعث، فذكرت له ذلك وسألته عن شأنه، فقال لي: ألم تعلمي أنني فرغت من دفن الحسين وأصحابه. قال عمرو بن أبي المقدام: فحدثني سدير، عن أبي جعفر (عليه السلام): أن جبرئيل جاء إلى النبي (صلى الله عليه وسلم) بالتربة التي يقتل عليها الحسين (عليه السلام)، قال أبو جعفر: فهي عندنا.

Ibn Khushayish narrated to us, saying: Muhammad ibn Abdullah narrated to us, saying: Ali ibn Muhammad ibn Mukhallad al-Ju'fi narrated to us from his original book in Kufa,

⁷⁷Al-Amali - Sheikh Al-Tusi - Page 90, H: 49

saying: Muhammad ibn Salim ibn Abdul Rahman al-Azdi narrated to us, saying: Ghawth ibn Mubarak al-Khath'ami narrated to us, saying: Amr ibn Thabit narrated to us, from his father, Abu al-Miqdam, from Sa'id ibn Jubayr, from Abdullah ibn Abbas, who said:

While I was asleep in my home, I suddenly heard a loud, great cry coming from the house of Umm Salama, the wife of the Prophet ﷺ. So, I went out heading towards her home, and the people of Madinah, both men and women, were coming towards her. When I reached her, I asked, "O Mother of the Believers, why are you crying and lamenting?"

She did not answer me and turned to the Hashimite women, saying: "O daughters of Abdul Muttalib, help me and weep with me, for by Allah, your leader and the leader of the youth of Paradise has been killed! By Allah, the grandson of the Messenger of Allah and his sweet basil, Hussain, has been killed."

It was asked: "O Mother of the Believers, how did you know this?" She replied: "I saw the Messenger of Allah (saw) in a dream just now, disheveled and alarmed. I asked him about his condition, and he said: 'My son Hussain and his family were killed today, and I have just buried them.' I then got up, almost losing my senses, and entered the house. I saw the soil of Hussain, which Gabriel had brought from Karbala. He (Gabriel) said: 'When this soil turns to blood, then know that your son has been killed.' The Prophet (saw) gave it to me and said: 'Keep this soil in a bottle—or he said in a vessel—and let it be with you. When it turns to fresh blood, know that Hussain has been killed.' I saw the vessel now, and it has turned into fresh blood, boiling."

He (the narrator) said: Umm Salama took some of that blood and smeared it on her face, making that day a day of mourning for Hussain (as). The riders then brought the news that he had indeed been killed on that day.

Amr ibn Thabit said that his father said: I entered the house of Abu Ja'far Muhammad ibn Ali (as) and asked him about this narration, mentioning to him the account of Sa'id

ibn Jubayr from Abdullah ibn Abbas. Abu Ja'far (as) said: "It was narrated to me by Umar ibn Abi Salama, from his mother, Umm Salama."

Ibn Abbas, in the narration of Sa'id ibn Jubayr from him, said: "That night, I saw the Messenger of Allah (saw) in my dream, disheveled and dusty. I mentioned it to him and asked him about his condition. He said to me: 'Do you not know that I have just finished burying Hussain and his companions?'"

Amr ibn Abi al-Miqdam said: Sadeer narrated to me, from Abu Ja'far (as), that Gabriel came to the Prophet (saw) with the soil upon which Hussain (as) would be killed. Abu Ja'far said: "It is with us."⁷⁸

Prophet (s) cried for al-Husayn's Martyrdom

642 / 89 - أخبرنا ابن خشيش، قال: أخبرنا محمد بن عبد الله، قال: حدثنا أبو الخليل العباس بن خليل بن جابر الطائي إمام حمص، قال: حدثنا محمد بن هاشم البعلبكي، قال: حدثنا سويد بن عبد العزيز، عن داود بن عيسى الكوفي، عن عمارة بن غزيرة، عن محمد بن إبراهيم، عن أبي سلمة، عن عائشة: أن رسول الله (صلى الله عليه وسلم) أجلس حسينا على نخذة فجعل يقبله، فقال جبرئيل: أتحب ابنك هذا؟ قال: نعم، قال: فإن أمتك ستقتله بعدك، فدمعت عينا رسول الله (صلى الله عليه وسلم) فقال له: إن شئت أريتك من تربته التي يقتل عليها؟ قال: نعم، فأراه جبرئيل (عليه السلام) تراب من تراب الأرض التي يقتل عليها وقال: تدعي الطف.

Ibn Khushayish reported to us, saying: Muhammad bin Abdullah informed us, saying: Abu al-Khalil al-Abbas bin Khalil bin Jabir al-Ta'i, the Imam of Homs, told us, saying: Muhammad bin Hashim al-Ba'albaki told us, saying: Suwayd bin Abdul-Aziz told us, from Dawud bin Isa al-Kufi, from Umara bin Ghaziya, from Muhammad bin Ibrahim, from Abu Salama, from Aisha:

That the Messenger of Allah (saw) seated Husayn on his thigh and began to kiss him. Gabriel then said, "Do you love this son of yours?" He (the Prophet) said, "Yes." Gabriel said, "Your nation will kill him after you." The eyes of the Messenger of Allah (saw) then

⁷⁸ Al-Amali - Sheikh Al-Tusi - Page 314, H: 87

welled up with tears. Gabriel said to him, "Shall I show you the soil upon which he will be killed?" The Prophet said, "Yes." So, Gabriel showed him some soil from the land upon which Husayn would be killed and said, "It is called Karbala (or the land of affliction)."⁷⁹

Prophet (s) cursed the killers of al-Husayn (as) and lamented

781 / 32 - وبهذا الاسناد، عن علي بن الحسين (عليه السلام)، قال: حدثني أسماء بنت عميس الخثعمية، قالت: قبلت جدتك فاطمة بنت رسول الله (صلى الله عليه وآله) بالحسن والحسين (عليه السلام). قالت: فلها ولدت الحسن (عليه السلام) جاء النبي (صلى الله عليه وآله) فقال: يا أسماء هاتي ابني، قالت: فدفعته إليه في خرقة صفراء، فرمى بها وقال: ألم أعهد إليكن ألا تلفوا المولود في خرقة صفراء؟ ودعا بخرقة بيضاء فلفه فيها، ثم أذن في أذنه اليمنى، وأقام في أذنه اليسرى، وقال لعلي (عليه السلام): بم سميت ابنك هذا؟ قال: ما كنت لأسبقك باسمه يا رسول الله. قال: وأنا ما كنت لأسبق ربي (عز وجل). قال: فهبط جبرئيل. فقال: إن الله (عز وجل) يقرأ عليك السلام، ويقول لك: يا محمد، علي منك بمنزلة هارون من موسى إلا أنه لا نبي بعدي، فسم ابنك باسم ابن هارون. قال النبي (صلى الله عليه وآله). يا جبرئيل، وما اسم ابن هارون؟ قال جبرئيل: شبر قال: وما شبر؟ قال: الحسن. قالت أسماء: فسماه الحسن. قالت أسماء: فلها ولدت فاطمة الحسين (عليه السلام) نفستها به، فجاءني النبي (صلى الله عليه وآله) فقال: هلي ابني يا أسماء؟ فدفعته إليه في خرقة بيضاء، ففعل به كما فعل بالحسن (عليه السلام)، قالت: وبكى رسول الله (صلى الله عليه وآله)، ثم قال: إنه سيكون لك حديث، اللهم العن قاتله، لا تعلي فاطمة بذلك. قالت: فلما كان يوم سابعه جاءني النبي (صلى الله عليه وآله) فقال: هلي ابني، فأثيته به، ففعل به كما فعل بالحسن (عليه السلام)، وعق عنه كما عق عن الحسن كبشا أملح، وأعطى القابلة رجلا، وحلق رأسه، وتصدق بوزن الشعر ورقا (1)، وخلق رأسه بالخلوق (2)، وقال: إن الدم من فعل الجاهلية. قالت: ثم وضعه في حجره، ثم قال: يا أبا عبد الله، عزيز علي ثم بكى فقلت: بأبي أنت وأمي فعلت في هذا اليوم وفي اليوم الأول، فما هو؟ فقال: أبكي على ابني هذا، تقتله فئة باغية كافرة من بني أمية، لا أنا لهم الله شفاعتي يوم القيامة، يقتله رجل يثلم الدين ويكفر بالله العظيم، ثم قال: اللهم إني أسألك فيهما ما سألك إبراهيم في ذريته، اللهم أحبهما، وأحب من يحبهما، والعن من يبغضهما ملء السماء والأرض.

With this chain of narration, from Ali ibn al-Hussain (as), who said: Asma bint Umayy al-Khath'amiyyah told me that your grandmother, Fatimah, the daughter of the Messenger of Allah ﷺ, gave birth to both Al-Hasan and Al-Hussain (asws).

⁷⁹ Al-Amali - Sheikh Al-Tusi - Page 316, H: 89

She said: When Al-Hasan (as) was born, the Prophet ﷺ came and said, “O Asma, bring me my son.” I handed the baby to him wrapped in a yellow cloth, but the Prophet removed the cloth and said, “Didn’t I tell you not to wrap a newborn in a yellow cloth?” He then called for a white cloth, wrapped the baby in it, and recited the Adhan in his right ear and the Iqamah in his left ear. He then asked Ali (as), “What have you named this son of yours?” Ali replied, “I would not name him before you, O Messenger of Allah.” The Prophet said, “And I would not name him before my Lord.”

At that moment, the Angel Gabriel descended and said, “Allah sends His peace upon you and says, O Muhammad, that Ali is to you as Aaron was to Moses, except there will be no prophet after you. So, name your son after Aaron’s son.” The Prophet asked, “O Gabriel, what is the name of Aaron’s son?” Gabriel replied, “Shubbar.” The Prophet asked, “What does Shubbar mean?” Gabriel answered, “It means Al-Hasan.” So the Prophet named him Al-Hasan.

Asma continued: When Fatimah gave birth to Al-Hussain (as), she was purified after childbirth, and the Prophet ﷺ came and said, “Bring me my son, O Asma.” I handed the baby to him in a white cloth, and the Prophet did for him just as he had done for Al-Hasan. But then the Prophet wept and said, “This son of mine will face a tragic event. O Allah, curse his killer, but do not let Fatimah know about this.”

On the seventh day after Al-Hussain’s birth, the Prophet came again and said, “Bring me my son.” I brought the baby to him, and he did for Al-Hussain exactly what he had done for Al-Hasan. The Prophet sacrificed a ram for him, gave the midwife a leg of the ram, shaved Al-Hussain’s head, gave charity equal to the weight of his hair in silver, and anointed his head with saffron, saying, “Using blood is a practice of ignorance.”

Then the Prophet held Al-Hussain in his lap and said, “O Abu Abdullah (Al-Hussain), you are so dear to me.” He then began to cry. I asked, “May my parents be sacrificed for you, O Messenger of Allah. You did this today and on the day of his birth—why are you crying?” The Prophet replied, “I weep because my son will be killed by a rebellious,

disbelieving group from Banu Umayyah. May Allah never grant them my intercession on the Day of Judgment. A man will kill him who will break the religion and disbelieve in the Almighty Allah.”

Then the Prophet prayed, “O Allah, I ask You for what Ibrahim asked for his descendants. O Allah, love them, and love those who love them, and curse those who hate them, to the full extent of the heavens and the earth.”⁸⁰

The Places of Death of the Ahlul Bayt Will Be Scattered

١٤٠٤ / ١١ - وبهذا الاسناد، عن الحسين، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام): زارنا رسول الله (صلى الله عليه وآله) وقد أهدت لنا أم أيمن لبنا وزبدا وتمرا، فقدمناه فأكل منه، ثم قام النبي (عليه السلام) إلى زاوية البيت فصلى ركعات، فلما كان في آخر سجوده بكى بكاء شديدا، فلم يسأله أحد منا إجلالا له، فقام الحسين (عليه السلام) فقعده في حجره وقال له: يا أبت، لقد دخلت بيتنا، فما سرنا بشئ كسرورنا بدخولك، ثم بكيت بكاء غمنا، فلم بكيت؟ فقال: يا بني، أتاني جبرئيل أنفا، فأخبرني أنكم قتل، وأن مصارعكم شتى.

فقال: يا أبت، فما لمن يزور قبورنا على تشتها؟ فقال: يا بني، أولئك طوائف من أمتي، يزورونكم يلتمسون بذلك البركة، وحقيق علي أن آتيهم يوم القيامة حتى أخلصهم من أهوال الساعة من ذنوبهم، ويسكنهم الله الجنة.

With this chain of transmission, from al-Husayn, from Amr ibn Shumr, from Jabir, from Abu Ja'far (as), he said: The Commander of the Faithful (as) said: The Messenger of Allah ﷺ visited us, and Umm Ayman had given us milk, butter, and dates as a gift. We presented it to him, and he ate from it. Then the Prophet (as) stood up, went to a corner of the house, and prayed a few units of prayer. When he was in his last prostration, he began to weep intensely. None of us asked him the reason out of respect for him. So al-Husayn (as) went to him, sat on his lap, and said to him: "O my father, you have entered our house, and we have not felt joy from anything like the joy we felt from your entrance, but then you cried, which saddened us. Why did you cry?"

⁸⁰ Al-Amali - Sheikh Al-Tusi - Page 367, H: 32

The Prophet (as) said: "O my son, Gabriel just came to me and informed me that you will all be killed, and that your places of death will be scattered."

Al-Husayn (as) asked: "O my father, what will be the reward for those who visit our graves, despite their scattered locations?"

The Prophet (as) replied: "O my son, they are groups from my community who will visit you, seeking blessings through that. It is incumbent upon me to come to them on the Day of Resurrection, to save them from the horrors of that day because of their sins, and Allah will grant them entry into Paradise."⁸¹

Number of wounds of Imam al-Husayn on the day he was martyred

1431 / 10 - وعنه، قال: أخبرنا أحمد بن عبدون، عن ابن الزبير، عن علي بن الحسن بن فضال، عن العباس، عن أبي عمارة، عن معاذ بن مسلم، قال: سمعت أبا عبد الله (عليه السلام) يقول: وجد بالحسين بن علي (صلوات الله عليهما) نيف وسبعون ضربة بالسيف.

Narrated from the same source: Ahmad bin Abdun told us, from Ibn Al-Zubayr, from Ali bin Al-Hasan bin Faddal, from Al-Abbas, from Abu 'Amarah, from Mu'adh bin Muslim, who said: I heard Abu Abdullah (as) say: "Husayn bin Ali (as) was found with more than seventy sword wounds."⁸²

Jinns tried to help Imam Husayn on Ashura but arrived too late.

141 / 50 - أخبرنا محمد بن محمد، قال: أخبرنا أبو حفص عمر بن محمد، قال: حدثنا علي بن العباس، قال: حدثنا عبد الكريم بن محمد، قال: حدثنا سليمان بن مقبل الحارثي، قال: حدثنا المحفوظ بن المنذر، قال: حدثني شيخ من بني تميم، كان يسكن الراية قال: سمعت أبي يقول: ما شعرنا بقتل الحسين (عليه السلام) حتى كان مساء ليلة عاشورا، فإني جالس بالراية ومعي رجل من الحي فسمعنا هاتفا يقول: والله ما جئكم حتى بصرت به * بالطف

⁸¹Al-Amali - Sheikh Al-Tusi - Page 669, H: 11

⁸²Al-Amali - Sheikh Al-Tusi - Page 676, H: 10

منعفر الخدين منحورا وحوله فتية تدمى نحورهم * مثل المصاييح يطفون الدجى نورا وقد حثت قلوصي (1) كي
أصادفهم * من قبل أن يتلاقى الخرد (2) الحورا فعاقني قدر والله بالغه * وكان أمرا قضاه الله مقدورا كان
الحسين سراجا يستضاء به * الله يعلم أنني لم أقل زورا صلى الاله على جسم تضمنه * قبر الحسين حليف الخير
مقبورا مجاورا لرسول الله في غرف * وللرصي وللطيّار مسرورا فقلت له: من أنت يرحمك الله؟ قال: أنا وأبي من
جن نصيبين، أردنا مؤازرة الحسين (عليه السلام) ومواساته بأنفسنا، فانصرفنا من الحج فأصبناه قتيلا.

141 / 50 - Muhammad bin Muhammad told us, saying: Abu Hafs Umar bin Muhammad told us, saying: Ali bin al-Abbas told us, saying: Abdul Karim bin Muhammad told us, saying: Sulayman bin Muqbil al-Harithi told us, saying: Al-Mahfuz bin al-Mundhir told us, saying: An elder from the tribe of Banu Tamim who lived in al-Rabiya told me, saying: I heard my father say: We did not realize the martyrdom of Husayn (as) until the evening of the night of Ashura. I was sitting in al-Rabiya with a man from the tribe, and we heard a voice saying: "By Allah, I did not come to you until I saw him at Karbala, his cheeks covered in dust and his neck slaughtered. And around him, young men with bleeding throats, like lanterns illuminating the darkness of night. I urged my camel to reach them before the pure virgins could meet them. But fate, by Allah, hindered me; it was a decree from Allah, predestined. Husayn was a guiding light; Allah knows I speak no lie. May Allah's blessings be upon the body that the grave of Husayn encloses, an ally of goodness, buried. Neighboring the Messenger of Allah in chambers, with the one who is pleased and the flyer (Jafar al-Tayyar) rejoicing." I said to him: "Who are you, may Allah have mercy on you?" He said: "My father and I are jinn from Nasibin. We wanted to support Husayn (as) and offer our lives for him. We departed from the pilgrimage and found him already martyred."⁸³

⁸³Al-Amali - Sheikh Al-Tusi - Page 90, H: 50

The sky rained blood on the day al-Husayn was killed

106 / 659 - أخبرنا ابن خشيش، قال: أخبرنا الحسين بن الحسن، قال: حدثنا محمد بن دليل، قال: حدثنا علي بن سهل، قال: حدثنا مؤمل، عن حماد بن سلمة عن عمار بن أبي عمار، قال: أمطرت السماء يوم قتل الحسين (عليه السلام) دما عبيطا.

Ibn Khushaysh reported: Al-Husayn ibn al-Hasan narrated to us, who said: Muhammad ibn Dalil narrated to us, who said: Ali ibn Sahl narrated to us, who said: Mu'mal narrated to us, from Hamad ibn Salamah, from Ammar ibn Abi Ammar, who said: "The sky rained blood on the day Hussein (as) was killed."⁸⁴

Khutba of Zaynab bint Ali at Kufa

142 / 51 - أخبرنا أبو عبد الله محمد بن محمد، قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني، قال: حدثني أحمد بن محمد الجوهري، قال: حدثنا محمد بن مهران، قال: حدثنا موسى بن عبد الرحمن المسروقي، عن عمر بن عبد الواحد، عن إسماعيل بن راشد، عن حذلم بن سثير (3)، قال: قدمت الكوفة في المحرم من سنة إحدى وستين، منصرف علي بن الحسين (عليهما السلام) بالنسوة من كربلاء ومعهم الاجناد يحيطون بهم، وقد خرج الناس للنظر إليهم، فلما أقبل بهم على الجمال بغير وطاء جعل نساء الكوفة يبكين، ويلتدمن (4)، فسمعت علي بن الحسين (عليه السلام) وهو يقول بصوت ضئيل، وقد نهكته العلة، وفي عنقه الجامعة، ويده مغلولة إلى عنقه: إن هؤلاء النسوة يبكين، فمن قتلنا؟! قال: ورأيت زينب بنت علي (عليه السلام) ولم أر خفرة (1) قط أنطق منها، كأنها تفرغ عن لسان أمير المؤمنين (عليه السلام). قال: وقد أومأت إلى الناس أن اسكتوا، فارتدت الأنفاس، وسكنت الأصوات، فقالت: الحمد لله، والصلاة على أبي رسول الله (صلى الله عليه وآله). أما بعد: يا أهل الكوفة، ويا أهل الختل والخلذل، فلا رقأت العبرة ولا هدأت الرنة، فإنما مثلكم كمثل التي نقضت غزلها من بعد قوة أنكاثا، تتخذون أيمانكم دخلا بينكم (2)، ألا وهل فيكم ألا الصلف الظلف والضرع الشرف (3) خوارون في اللقاء، عاجزون عن الأعداء، ناكثون للبيعة، مضيعون للذمة، فبئس ما قدمت لكم أنفسكم أن سخط الله عليكم وفي العذاب أنتم خالدون (4). أتبكون! إي والله فابكوا كثيرا واضحكوا قليلا، ولقد فزتم بعارها وشارها (5)، ولن تغسلوا دنسها عنكم أبدا. فسليلى خاتم الرسالة، وسيد شباب أهل الجنة، وملاذ خيرتكم، ومفزع نازلتكم، وأمارة محبتكم، ومدرجة حجتكم خذلتكم وله قتلتم! ألا ساء ما تزررون (6) فتعسا ونكسا، ولقد خاب السعي، وتبت الأيدي، وخسرت الصفقة، وبؤتم بغضب من الله " وضربت عليهم الذلة والمسكنة " (7).

⁸⁴ Al-Amali - Sheikh Al-Tusi - Page 330, H: 106

ويلكم! أتدرون أي كبد لمحمد فريتم، وأي دم له سفكتم، وأي كريمة له أصبتم؟ لقد جئتم شيئا إذا * تكاد السماوات يتفطرن منه وتنشق الأرض وتخر الجبال هداً" (1). ولقد أتيكم بها خرقاء شوهاء بلاغ الأرض والسماء، أفعجبتم أن قطرت السماء دما، ولعذاب الآخرة أخرى، فلا يستخفنكم (2) المهمل، فإنه لا يحفزها البدار، ولا يخاف عليه فوت (3) الثار، كلا "إن ربك بالمرصاد" (4). قال: ثم سكنت، فرأيت الناس حيارى، قد ردوا أيديهم في أفواههم، ورأيت شيخا قد بكى حتى اخضلت لحيته، وهو يقول: كهولكم خير الكهول ونسلكم إذا عد نسل لا يخيب ولا يخزي

142 / 51 - Abu Abdullah Muhammad bin Muhammad told us, saying: Abu Ubaydullah Muhammad bin Imran al-Marzbani told me, saying: Ahmad bin Muhammad al-Jawhari told us, saying: Muhammad bin Mehran told us, saying: Musa bin Abdulrahman al-Masruqi told us, from Umar bin Abdul Wahid, from Ismail bin Rashid, from Huthlam bin Sitir, who said: I arrived in Kufa in the month of Muharram of the year 61 AH, as Ali bin al-Husayn (asws) was returning with the women from Karbala, accompanied by soldiers surrounding them. The people had come out to see them. When they brought them on unsaddled camels, the women of Kufa began to cry and lament. I heard Ali bin al-Husayn (as) say in a faint voice, weakened by illness, with a chain around his neck and his hand tied to his neck: "These women are crying, so who killed us?" He said: I saw Zainab bint Ali (as), and I had never seen a more eloquent woman, as if she were speaking with the tongue of Amir al-Mu'minin (as). She signaled to the people to be quiet, and the breaths calmed, and the voices hushed. Then she said: "Praise be to Allah, and blessings upon my father, the Messenger of Allah (saw). As for what follows: O people of Kufa, O people of deceit and betrayal, may your tears never cease, and may your cries never be silenced. Your example is like the one who unravels her thread after it is firmly spun, taking your oaths as deceit between you. Is there anything among you except frivolity, arrogance, and wickedness? Weak in confrontation, cowardly against the enemy, betrayers of the covenant, and violators of sanctity, you have presented your souls for the wrath of Allah and eternal punishment. Do you cry? Yes, by Allah, cry much and laugh little, for you have earned disgrace and dishonor, which you will never wash away. You have killed the descendant of the Seal of Prophethood, the master of the youth of Paradise, the refuge of your chosen ones, the place of safety in your difficulties,

the beacon of your guidance, and the path of your proof. How evil is what you have reaped! May you be wretched and disgraced, for your efforts have failed, your hands have lost, and you have brought upon yourselves the wrath of Allah. "Disgrace and wretchedness were struck upon them." Woe to you! Do you know whose heart you have ripped apart, whose blood you have shed, and whose honor you have violated? You have committed such an enormity that the heavens are ready to burst, the earth to split asunder, and the mountains to collapse. Indeed, you have brought forth an atrocious, horrendous deed, one that fills the earth and sky. Do you wonder that the sky rains blood, and surely the punishment of the Hereafter is more severe? Do not let the respite deceive you, for it does not hasten its arrival, nor is there fear of missing revenge. Indeed, "Your Lord is ever watchful." Then she fell silent. I saw the people bewildered, their hands in their mouths, and I saw an old man who had cried until his beard was soaked. He said: "Your elders are the best of elders, and your lineage, when counted, never fails or disgraces."⁸⁵

Ibn Ziyad (LA) hitting the severed head of Al-Husayn (AS)

41 - أخبرنا أبو عمر، قال: أخبرنا أحمد، قال: حدثنا أحمد بن الحسين ابن عبد الملك، قال: حدثنا إسماعيل بن عامر، قال: حدثنا الحكم بن محمد بن القاسم الثقفي، قال: حدثني أبي، عن أبيه: أنه حضر عبيد الله بن زياد حين أتى برأس الحسين (صلوات الله عليه)، فجعل ينكت بقضيب ثنياه ويقول: إنه كان لحسن الثغر. فقال له زيد بن أرقم: ارفع قضيبك، فطالما رأيت رسول الله (صلى الله عليه وآله) يلثم موضعه. قال: إنك شيخ قد خرفت. فقام زيد يجر ثيابه، ثم عرضوا عليه، ثم أمر بضرب عنق علي بن الحسين (عليهما السلام) فقال له علي (عليه السلام): إن كان بينك وبين هؤلاء النساء رحم فأرسل معهن من يؤدينهن، فقال تؤدينهن أنت، وكأنه استحيا، وصرف الله (عز وجل) عن علي بن الحسين (عليه السلام) القتل. قال القاسم بن محمد: ما رأيت منظرا قط أفزع من إلقاء رأس الحسين (عليه السلام) بين يديه وهو ينكته.

41 - Abu 'Umar told us: Ahmad informed us, saying: Ahmad bin Al-Hussain bin Abdul Malik narrated to us, saying: Ismail bin 'Amer narrated to us, saying: Al-Hakam bin

⁸⁵Al-Amali - Sheikh Al-Tusi - Page 91, H: 51

Muhammad bin Al-Qasim Al-Thaqafi narrated to us, saying: My father told me from his father that he was present when Ubaidullah bin Ziyad was brought the head of Al-Hussain (as). That accursed man began to hit and poke at the front teeth of the oppressed Imam with his stick, saying: 'O Hussain! Your teeth are beautiful.' During this, Zaid bin Arqam said to him: 'O accursed one! Remove your stick from that place, for I have seen the Messenger of Allah (saw) with my own eyes kissing that very spot.' The accursed one replied: 'What nonsense is this old man talking?' Zaid stood up and began to leave, dragging his cloak, so the people lifted his cloak and placed it on his shoulders. After this, the accursed one ordered the killing of Ali bin Hussain, Imam Zain-ul-Abidin (as). Ali bin Hussain said: 'O accursed one! If there is any Islamic kinship between you and these women, then appoint a trustworthy person to take them to Medina before killing me.' The accursed one said: 'No, you will take them yourself.' He was ashamed and refrained from killing him. Qasim bin Muhammad narrated: 'I have never seen a more painful sight than when the blessed head of Imam Hussain was placed before that accursed man, and he was committing atrocities with his stick on the blessed head.'⁸⁶

Imam Sajjad described who really won after Karbala

1432 / 11 - وهذا الاسناد، عن أبي عمارة، عن عبد الله بن طلحة، عن عبد الله ابن سيابة، عن أبي عبد الله (عليه السلام)، قال: لما قدم علي بن الحسين (عليهما السلام) وقد قتل الحسين بن علي (صلوات الله عليهما) استقبله إبراهيم بن طلحة بن عبيد الله، وقال: يا علي بن الحسين، من غلب؟ وهو مغطى رأسه، وهو في الحمل. قال: فقال له علي ابن الحسين: إذا أردت أن تعلم من غلب، ودخل وقت الصلاة، فأذن ثم أقم.

Narrated with the same chain of narrators: From Abu 'Amarah, from Abdullah bin Talhah, from Abdullah bin Sayyabah, who narrated from Abu Abdullah (as), who said: "When Ali bin Al-Hussain (as) arrived after Hussain bin Ali (as) had been martyred, Ibrahim bin Talha bin Ubayd Allah met him and said, 'O Ali bin Al-Hussain, who has won?' while Ali bin Husayn (as) had his head covered and he was in the litter. Ali bin

⁸⁶ Al-Amali - Sheikh Al-Tusi - Page 252, H: 41

Al-Hussain replied, 'If you want to know who has won, wait until the time of prayer, then call the Adhan and recite the Iqama.'⁸⁷

Wailing of Asma bint Aqil over Aba Abdillah in Madinah

139 / 48 - حدثنا محمد بن محمد، قال: أخبرنا أبو عبيد الله محمد بن عمران المرزباني، قال: حدثنا أحمد بن محمد، قال: حدثنا الحسن بن عليل العنزي، قال: حدثنا عبد الكريم بن محمد، قال: حدثنا علي بن سلمة، عن أبي أسلم محمد بن مخلد، عن أبي هياج عبد الله بن عامر، قال: لما أتى نعي الحسين (عليه السلام) إلى المدينة خرجت أسماء بنت عقيل بن أبي طالب (رضي الله عنهما) في جماعة من نساءها حتى انتهت إلى قبر رسول الله (صلى الله عليه وآله)، فلاذت به وشهقت عنده، ثم التفتت إلى المهاجرين والأنصار، وهي تقول. ماذا تقولون إن قال النبي لكم * يوم الحساب وصدق القول مسموع خذتم عترتي أو كنتم غيبا * والحق عند ولي الأمر مجموع أسلمتموهم بأيدي الظالمين فما * منكم له اليوم عند الله مشفوع ما كان عند غداة الطف إذ حضروا * تلك المنيا ولا عنهن مدفوع قال: فما رأينا باكية ولا بأكية أكثر مما رأينا ذلك اليوم.

139 / 48 - Muhammad bin Muhammad told us, saying: Abu Ubaydullah Muhammad bin Imran al-Marzbani told us, saying: Ahmad bin Muhammad told us, saying: Al-Hasan bin Alil al-Anzi told us, saying: Abdul Karim bin Muhammad told us, saying: Ali bin Salma told us, from Abu Aslam Muhammad bin Mukhlid, from Abu Hiyaj Abdullah bin Amir, who said: When the news of the martyrdom of Husayn (as) reached Medina, Asma bint Aqil bin Abi Talib (may Allah be pleased with them) went out with a group of her women until she reached the grave of the Messenger of Allah (saw). She clung to it and wailed loudly, then she turned to the Muhajirun and Ansar, saying: "What will you say when the Prophet asks you on the Day of Judgment, and the truth will indeed be heard: 'You deserted my family or were you absent, while the truth will be brought together before the master. You handed them over to the hands of the oppressors, so none of you will have any intercession with Allah today. Where were you on the day of Karbala when they faced those calamities and there was no one to defend them?'" He said: We had never seen more crying men and women than we saw that day.⁸⁸

⁸⁷ Al-Amali - Sheikh Al-Tusi - Page 677, H: 11

⁸⁸ Al-Amali - Sheikh Al-Tusi - Page 90, H: 48

Allah compensated Husayn for his martyrdom by placing the Imamate in his progeny

٦٤٤ / ٩١ - أخبرنا ابن خشيش، عن محمد بن عبد الله، قال: محمد بن محمد بن معقل العجلي القرميسيني بسهرورد، قال: حدثنا محمد بن أبي الصهبان الذهلي، قال: حدثنا أحمد بن محمد بن أبي نصر البزنطي، عن كرام بن عمرو الخثعمي، عن محمد بن مسلم، قال: سمعت أبا جعفر وجعفر بن محمد (عليهما السلام) يقولان: أن الله (تعالى) عوض الحسين (عليه السلام) من قتله أن جعل الإمامة في ذريته، والشفاء في تربته، وإجابة الدعا عند قبره، ولا تعد أيام زائريه جائيا وراجعا من عمره. قال محمد بن مسلم: فقلت لأبي عبد الله (عليه السلام): هذا الجلال ينال بالحسين (عليه السلام) فماله في نفسه؟ قال: إن الله (تعالى) ألحقه بالنبي (صلى الله عليه وسلم) فكان معه في درجته ومنزلته، ثم تلا أبو عبد الله ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ﴾ الآية.

Ibn Khushayish reported to us, from Muhammad bin Abdullah, saying: Muhammad bin Muhammad bin Mu'aqqal al-Ajli al-Qurmisini in Saharvard told us, saying: Muhammad bin Abi al-Suhban al-Dhahli told us, saying: Ahmad bin Muhammad bin Abi Nasr al-Bazanti, from Karam bin Amr al-Khath'ami, from Muhammad bin Muslim, said: I heard Abu Ja'far and Ja'far bin Muhammad (asws) saying:

Allah (the Exalted) compensated Husayn (as) for his martyrdom by placing the Imamate in his progeny, making healing in his soil, answering prayers at his grave, and not counting the days of those who visit his grave—whether coming or going—against their lifespan.

Muhammad bin Muslim said: I asked Abu Abdullah (as): This grandeur is attained through Husayn (as), but what about himself? He replied: Allah (the Exalted) joined him with the Prophet (as) so that he is with him in his rank and position. Then Abu Abdullah recited the verse: "And those who believe and whose descendants follow them in faith — We will join them with their descendants" (Qur'an 52:21).⁸⁹

⁸⁹ Al-Amali - Sheikh Al-Tusi - Page 317, H: 91

The revolt of Mukhtar al-Thaqafi

424 / 16 - أخبرنا محمد بن محمد، قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني، قال: حدثني محمد بن إبراهيم، قال: حدثنا الحارث بن أبي أسامة، قال: حدثنا المدائني، عن رجاله: أن المختار بن أبي عبيد الثقفي (رحمه الله) ظهر بالكوفة ليلة الأربعاء لأربع عشرة ليلة بقيت من شهر ربيع الآخر سنة ست وستين، فبايعه الناس على كتاب الله وسنة رسول الله (صلى الله عليه وآله) والطلب بدم الحسين بن علي (عليهما السلام) ودماء أهل بيته (رحمة الله عليهم) والدفع عن الضعفاء، فقال الشاعر في ذلك: ولما دعا المختار جثنا لنصره * على الخيل تردى من كميته (1) وأشقرا دعا يا لثارات الحسين فأقبلت * تعادى (2) بفرسان الصباح لتثارا ونهض المختار إلى عبد الله بن مطيع، وكان على الكوفة من قبل ابن الزبير فأخرجه وأصحابه منها منهزمين، وأقام بالكوفة إلى المحرم سنة سبع وستين، ثم عمد على إنفاذ الجيوش إلى ابن زياد وكان بأرض الجزيرة، فصير على شرطه أبا عبد الله الجدلي وأبا عمرة كيسان مولى عرينة، وأمر إبراهيم بن الأشتر (رحمه الله) بالتأهب للمسير إلى ابن زياد (لعنه الله)، وأمره على الاجناد، فخرج إبراهيم يوم السبت لسبع خلون من المحرم سنة سبع وستين في ألفين من مذحج وأسد، وألفين من تميم وهمدان، وألف وخمسمائة من قبائل المدينة، وألف وخمسمائة من كندة وربيعة، وألفين من الحمراء. وقال بعضهم: كان ابن الأشتر في أربعة آلاف من القبائل، وثمانية آلاف من الحمراء، وشيع المختار إبراهيم بن الأشتر (رحمهما الله) ماشيا، فقال له إبراهيم: اركب رحمك الله، فقال: إني لأحتسب الاجر في خطاي معك، وأحب أن تغبر قدماي في نصر آل محمد (عليهم السلام)، ثم ودعه وانصرف. فسار ابن الأشتر حتى أتى المدائن، ثم سار يريد ابن زياد، فشخص المختار عن الكوفة لما أتاه ابن الأشتر فد ارتحل من المدائن، وأقبل حتى نزل المدائن، فلما نزل ابن الأشتر نهر الخازر بالموصل أقبل ابن زياد في الجموع، ونزل على أربعة فراسخ من عسكر ابن الأشتر، ثم التقوا فحضر ابن الأشتر أصحابه وقال: يا أهل الحق وأنصار الدين، هذا ابن زياد قاتل الحسين بن علي وأهل بيته (عليهم السلام) قد أتاكم الله به وبجزبه حزب الشيطان، فقاتلوهم بنية وصبر، لعل الله يقتله بأيديكم، ويشفي صدوركم. وتزاحفوا ونادى أهل العراق: يا لثارات الحسين، فجاء أصحاب ابن الأشتر جولة، فناداهم: يا شرطة الله الصبر الصبر، فراجعوا فقال لهم عبد الله بن يسار بن أبي عقب الدؤلي: حدثني خليلي أنا تلقى أهل الشام على نهر يقال له الخازر، فيكشفونا حتى نقول: هي هي، ثم نكر عليهم فنقتل أميرهم، فأبشروا واصبروا فإنكم لهم قاهرون. ثم حمل ابن الأشتر (رحمه الله) عشيا فحاط القلب، وكسرهم أهل العراق فركبهم يقتلونهم، فأنجست الغمة وقد قتل عبيد الله بن زياد وحصين بن نمير وشرحبيل بن ذي الكلاع وابن حوشب وغالب الباهلي وعبد الله بن إياس السلمي وأبو الأشرس الذي كان على خراسان وأعيان أصحابه (لعمركم الله). فقال ابن الأشتر: إني رأيت بعدما انكشفت الناس طائفة منهم قد صبرت تقاتل، فأقدمت عليهم، وأقبل رجل آخر في كبكبة كأنه بغل أقر (1)، يفري الناس، لا يدنو منه أحد إلا صرعه، فدنا مني فضربت يده فأبنتها، وسقط على شاطئ النهر، فشرقت يداه وغربت رجلاه، فقتلته ووجدت منه ريح المسك، وأظنه ابن زياد فاطلبوه، فجاء رجل فترع خفيه وتأمله، فإذا هو ابن زياد (لعنه الله) على ما وصف ابن الأشتر، فاحتز

رأسه، واستوقدوا عامة الليل بجسده، فنظر إليه مهران مولى زياد وكان يحبه حبا شديدا، خلف ألا يأكل شحما أبدا، وأصبح الناس فحوا ما في العسكر وهرب غلام لعبيد الله إلى الشام، فقال له عبد الملك بن مروان: متى عهدك ببن زياد؟ فقال: جال الناس وتقدم فقاتل، وقال: ائتني بجرة فيها ماء، فأتيته فاحتملها فشرب منها وصب الماء بين درعه وجسده، وصب على ناصية فرسه فصهل ثم أقحمه، فهذا آخر عهدي به. قال: وبعث ابن الأشر برأس ابن زياد إلى المختار وأعيان من كان معه، فقدم بالرؤوس والمختار يتغدى، فألقيت بين يديه، فقال: الحمد لله رب العالمين، وضع رأس الحسين بن علي (عليه السلام) بين يدي ابن زياد (لعنه الله) وهو يتغدى، وأتيت برأس ابن زياد وأنا أتغدى. قال: رأينا حية بيضاء تخلل الرؤوس حتى دخلت في أنف ابن زياد وخرجت من أذنه، ودخلت في أذنه وخرجت من أنفه، فلما فرغ المختار من الغداء قام فوطئ وجه ابن زياد بنعله ثم رمى بها إلى مولى له وقال: اغسلها فإني وضعتها على وجه نجس كافر. وخرج المختار إلى الكوفة، وبعث برأس ابن زياد ورأس حصين بن نمير ورأس شرحبيل بن ذي الكلاع مع عبد الرحمن بن أبي عمير الثقفي وعبد الله بن شداد الجشمي والسائب بن مالك الأشعري إلى محمد بن الحنفية بمكة وعلي بن الحسين (عليه السلام) يومئذ بمكة، وكتب إليه معهم: "أما بعد، فإني بعثت أنصارك وشيعتك إلى عدوك يطلبونه بدم أخيك المظلوم الشهيد، فخرجوا محتسبين محنقين آسفين، فلقوهم دون نصيبين فقتلهم رب العباد، والحمد لله رب العالمين الذي طلب لكم الثأر، وأدرك لكم رؤساء أعدائكم، فقتلهم في كل فج وغرقهم في كل بحر، فشفى بذلك صدور قوم مؤمنين، وأذهب غيظ قلوبهم". وقدموا بالكتاب والرؤوس عليه، فبعث برأس ابن زياد إلى علي بن الحسين (عليهما السلام) فأدخل عليه وهو يتغدى، فقال علي بن الحسين (عليهما السلام): أدخلت علي ابن زياد وهو يتغدى ورأس أبي بين يديه، فقلت: اللهم لا تميتني حتى تريني رأس ابن زياد وأنا أتغدى، فالحمد لله الذي أجاب دعوتي. ثم أمر فرمي به، فحمل إلى ابن الزبير، فوضعه ابن الزبير على قسبة، فحركتها الريح فسقط، فخرجت حية من تحت الستار فأخذت بأنفه، فأعادوا القسبة فحركتها الريح فسقط، فخرجت الحية فأزمت (1) بأنفه، فعل ذلك ثلاث مرات، فامر ابن الزبير فالقي في بعض شعاب مكة. قال: وكان المختار (رحمه الله) قد سئل في أمان عمر بن سعد بن أبي وقاص، فأمنه على أن لا يخرج من الكوفة فإن خرج منها فدمه هدر. قال: فأتى عمر بن سعد رجل فقال: إني سمعت المختار يحلف ليقتلن رجلا، والله ما أحسبه غيرك. قال: فخرج عمر حتى أتى الحمام فقبل له: أترى هذا يخفى على المختار؟ فرجع ليلا فدخل داره، فلما كان الغد غدوت فدخلت على المختار، وجاء الهيثم بن الأسود فقعده، فجاء حفص ابن عمر بن سعد، فقال للمختار: يقول لك أبو حفص: أنزلنا بالذي كان بيننا وبينك. قال: اجلس، فدعا المختار أبا عمرة، فجاء رجل قصير يتخشخش (2) في الحديد فساره، ودعا برجلين فقال: اذهبا معه، فذهب فوالله ما أحسبه بلغ دار عمر بن سعد حتى جاء برأسه، فقال المختار لحفص: أتعرف هذا؟ فقال: إنا لله وإنا إليه راجعون، نعم. قال: يا أبا عمرة ألحقه به؟ فقتله. فقال المختار (رحمه الله): عمر بالحسين، وحفص بعلي بن الحسين، ولا سواء. قال: واشتد أمر المختار بعد قتل ابن زياد وأخاف الوجوه وقال: لا يسوغ لي طعام ولا شراب حتى أقتل قاتلة الحسين بن علي (عليه السلام) وأهل بيته، وما من ديني أترك أحدا منهم حيا. وقال:

أعلموني من شرك في دم الحسين وأهل بيته، فلم يكن يؤتونه برجل فيقولون هذا من قتلة الحسين أو من أعان عليه إلا قتله، وبلغه أن شمر ابن ذي الجوشن (لعنه الله) أصاب مع الحسين (1) إبلا فأخذها، فلها قدم الكوفة نحرها وقسم لحومها. فقال المختار: احصوا لي كل دار دخل فيها شيء من ذلك اللحم، فأحصوها فأرسل إلى من كان أخذ منها شيئاً فقتلهم وهدم دورا بالكوفة. وأتى المختار بعبد الله بن أسيد الجهني ومالك بن الهيثم البدائي (2) من كندة وحمل بن مالك الحاربي، فقال: يا أعداء الله، أين الحسين بن علي؟ قالوا: أكرهنا على الخروج إليه. قال: أفلا مننتم عليه وسقيتموه من الماء، وقال للبدائي: أنت صاحب برنسه لعنك الله. قال: لا. قال: بلى. ثم قال: اقطعوا يديه ورجليه، ودعوه يضطرب حتى يموت، فقطعوه، وأمر بالآخرين فضربت أعناقهما، وأتى بقراد بن مالك وعمرو بن خالد وعبد الرحمن البجلي وعبد الله بن قيس الخولاني فقال لهم: يا قتلة الصالحين، ألا ترون الله بريئاً منكم، لقد جاءكم الورد بيوم نحس، فأخرجهم إلى السوق فقتلهم. وبعث المختار معاذ بن هانئ الكندي وأبا عمرة كيسان إلى دار خولي بن يزيد الأصبحي - وهو الذي حمل رأس الحسين (عليه السلام) إلى ابن زياد - فأتوا داره فاستخفى في المخرج، فدخلوا عليه فوجدوه قد أكب على نفسه قوصرة (3)، فأخذوه وخرجوا يريدون المختار، فتلقاهم في ركب، فردوه إلى داره، وقتله عندها وأحرقه. وطلب المختار شمر بن ذي الجوشن فهرب إلى البادية، فسعي به إلى أبي عمرة، فخرج إليه مع نفر من أصحابه فقاتلهم قتالاً شديداً فأثخنته الجراحة، فأخذه أبو عمرة أسيراً، وبعث به إلى المختار فضرب عنقه، وأغلى له دهناً في قدر وقذفه فيها فتفسخ، ووطئ مولى لآل حارثة بن مضرب وجهه ورأسه، ولم يزل المختار يتتبع قتلة الحسين (عليه السلام) وأهله حتى قتل منهم خلقاً كثيراً، وهرب الباقيون فهدم دورهم، وقتلت العبيد مواليم الذين قاتلوا الحسين (عليه السلام)، فأتوا المختار فأعتقهم.

424 / 16 - Muhammad bin Muhammad reported to us, saying: Abu Ubayd Allah Muhammad bin Imran al-Marzbani informed me, saying: Muhammad bin Ibrahim told me, saying: Al-Harith bin Abi Usama reported to us, saying: Al-Mada'ini narrated to us, from his men: That al-Mukhtar bin Abi Ubayd al-Thaqafi (may Allah have mercy on him) appeared in Kufa on the night of Wednesday, fourteen nights remaining in the month of Rabi' al-Akhir, in the year sixty-six. People pledged allegiance to him on the basis of the Book of Allah, the Sunnah of the Messenger of Allah (saw), avenging the blood of al-Husayn bin Ali (as) and the blood of his family (may Allah have mercy on them), and protecting the weak. A poet said about that:

When al-Mukhtar called, we came to support him,

Riding horses, adorned in chestnut and grey,

He called for the revenge of al-Husayn, and they came,

Racing with the knights of the morning to take revenge.

Al-Mukhtar then proceeded to Abd Allah bin Muti', who was in charge of Kufa on behalf of Ibn al-Zubayr, and drove him and his companions out, forcing them to flee. He stayed in Kufa until the month of Muharram in the year sixty-seven. Then, he began preparing to send armies against Ibn Ziyad, who was in the region of Jazira. He appointed Abu Abd Allah al-Jadali and Abu Amra Kaysan, a freed slave of Arina, as leaders of his guards, and ordered Ibrahim bin al-Ashtar (may Allah have mercy on him) to prepare to march against Ibn Ziyad (may Allah curse him), making him the commander of the troops. Ibrahim set out on Saturday, seven days into Muharram in the year sixty-seven, with two thousand men from Madhhij and Asad, two thousand from Tamim and Hamdan, one thousand five hundred from the tribes of Medina, one thousand five hundred from Kinda and Rabi'a, and two thousand from the Hamra.

And some of them said: Ibn al-Ashtar had four thousand from the tribes and eight thousand from the Hamra. Al-Mukhtar escorted Ibrahim bin al-Ashtar (may Allah have mercy on both of them) on foot, and Ibrahim said to him, "Ride, may Allah have mercy on you." He replied, "I seek the reward for my steps with you, and I love that my feet get dusty in supporting the family of Muhammad (asws)." Then he bid him farewell and returned. Ibn al-Ashtar traveled until he reached al-Mada'in, then continued towards Ibn Ziyad. When al-Mukhtar received news that Ibn al-Ashtar had departed from al-Mada'in, he set out from Kufa and arrived at al-Mada'in. When Ibn al-Ashtar reached the river Khazir near Mosul, Ibn Ziyad came forward with his troops and encamped four leagues from Ibn al-Ashtar's camp. They then engaged in battle. Ibn al-Ashtar encouraged his companions, saying, "O people of truth and supporters of the religion, this is Ibn Ziyad, the killer of al-Husayn bin Ali and his family (asws). Allah has brought him to you along with his party, the party of Satan. Fight them with intention and patience; perhaps Allah will kill him by your hands and heal your hearts."

They advanced, and the people of Iraq shouted, "For the revenge of al-Husayn!" The companions of Ibn al-Ashtar made a move, and he called out to them, "O Allah's police, be patient, be patient!" They retreated, and then Abdullah bin Yasar bin Abi Aqab al-Duali said to them, "My friend told me that we would meet the people of Sham on a river called Khazir. They would push us back until we say 'it is, it is,' then we would turn back on them and kill their leader. So, rejoice and be patient, for you will overcome them."

Then Ibn al-Ashtar (may Allah have mercy on him) charged in the evening, mixing with the core of the army, and the people of Iraq defeated them, riding over them and killing them. The chaos cleared, and Ubayd Allah bin Ziyad, Husayn bin Numayr, Shurahbil bin Dhi al-Kila, Ibn Hushab, Ghalib al-Bahili, Abdullah bin Iyas al-Salmi, Abu al-Ashras who was in charge of Khurasan, and the notables among his companions (may Allah curse them) were killed.

Ibn al-Ashtar said, "After the people dispersed, I saw a group of them standing firm, fighting. I advanced on them, and another man approached me in a group, looking like a pale mule (1), cutting through people. No one approached him without being struck down. He came near me, and I struck his hand, severing it. He fell on the riverbank, his hands stretching east and his legs west. I killed him, and I smelled the scent of musk from him. I thought it was Ibn Ziyad, so I told them to look for him. A man came and removed his shoes and examined him. Indeed, it was Ibn Ziyad (may Allah curse him) as Ibn al-Ashtar described. They beheaded him and burned his body throughout the night. Mehran, a servant of Ziyad who loved him deeply, saw this and swore never to eat fat again.

In the morning, the people collected what was in the camp, and a slave of Ubayd Allah fled to Sham. Abdul Malik bin Marwan asked him, "When was the last time you saw Ibn Ziyad?" He replied, "The people dispersed, and he advanced and fought, saying, 'Bring me a jug of water.' I brought it to him, he took it, drank from it, poured water between

his armor and his body, and poured some on his horse's forelock, making it neigh. Then he mounted it. That was the last I saw of him."

He said: Ibn al-Ashtar sent the head of Ibn Ziyad and the heads of those who were with him to al-Mukhtar, who was having lunch when the heads arrived and were thrown in front of him. Al-Mukhtar said, "Praise be to Allah, Lord of the worlds. The head of al-Husayn bin Ali (as) was placed in front of Ibn Ziyad (may Allah curse him) while he was having lunch, and now the head of Ibn Ziyad is brought to me while I am having lunch."

He said: We saw a white snake slithering among the heads, entering Ibn Ziyad's nose and coming out of his ear, then entering his ear and coming out of his nose. When al-Mukhtar finished his meal, he stood up and stomped on Ibn Ziyad's face with his shoe, then threw it to his servant and said, "Wash it, for I have placed it on the face of a filthy infidel."

Al-Mukhtar then went out to Kufa and sent the head of Ibn Ziyad, the head of Husayn bin Numayr, and the head of Shurahbil bin Dhi al-Kila with Abd al-Rahman bin Abi Umayr al-Thaqafi, Abdullah bin Shaddad al-Jushami, and al-Sa'ib bin Malik al-Ash'ari to Muhammad bin al-Hanafiyyah in Mecca, where Ali bin al-Husayn (as) was also present. He wrote to them, "As for what follows, I have sent your supporters and your Shia to your enemy, seeking retribution for your wronged, martyred brother. They went out, committed and angry, and met them near Nisibis, where the Lord of all servants killed them. Praise be to Allah, Lord of the worlds, who has avenged your blood and captured the leaders of your enemies. He killed them in every valley and drowned them in every sea, thus healing the hearts of believing people and removing the rage from their hearts."

They delivered the letter and the heads to him, and he sent Ibn Ziyad's head to Ali bin al-Husayn (as) while he was having lunch. Ali bin al-Husayn (as) said, "I was brought before Ibn Ziyad while he was having lunch, and my father's head was in front of him. I prayed, 'O Allah, do not let me die until you show me the head of Ibn Ziyad while I am

having lunch.' Praise be to Allah who answered my prayer." Then he ordered the head to be thrown away, and it was sent to Ibn al-Zubayr. Ibn al-Zubayr placed it on a pole, but the wind knocked it down, and a snake emerged from under the curtain, grabbed his nose, and coiled around it. They put the pole back, but the wind knocked it down again, and the snake grabbed his nose again. This happened three times until Ibn al-Zubayr ordered the head to be thrown into one of the valleys of Mecca.

He said: Al-Mukhtar (may Allah have mercy on him) had granted amnesty to Umar ibn Sa'd ibn Abi Waqqas, on the condition that he would not leave Kufa; if he left, his blood would be forfeit. A man came to Umar ibn Sa'd and said, "I heard al-Mukhtar swear to kill a man, and I do not think it is anyone but you." Umar left until he reached the bathhouse. He was told, "Do you think this will go unnoticed by al-Mukhtar?" So he returned home at night.

The next morning, I went to al-Mukhtar. Al-Haytham ibn al-Aswad came and sat down, and then Hafs, the son of Umar ibn Sa'd, came and said to al-Mukhtar, "Abu Hafs says, 'Settle with us regarding what was between you and us.'" Al-Mukhtar said, "Sit down." He called for Abu Amrah, and a short man clinking in his armor came and whispered to him. Al-Mukhtar then called for two men and said, "Go with him." They left, and by Allah, I don't think they had reached Umar ibn Sa'd's house before they came back with his head.

Al-Mukhtar said to Hafs, "Do you recognize this?" He replied, "We belong to Allah and to Him we shall return. Yes." Al-Mukhtar said, "Abu Amrah, join him with his father." So he killed Hafs. Al-Mukhtar (may Allah have mercy on him) said, "Umar for al-Husayn, and Hafs for Ali ibn al-Husayn; it is not the same."

Al-Mukhtar's power grew after the killing of Ibn Ziyad. He terrified the notable people and said, "I will not enjoy food or drink until I have killed the murderers of al-Husayn ibn Ali (as) and his family. It is part of my religion not to leave any of them alive." He said, "Inform me of anyone who participated in the killing of al-Husayn and his family."

Whenever they brought him someone they said was involved in al-Husayn's killing or had aided in it, he killed them.

He learned that Shimr ibn Dhi al-Jawshan (may Allah curse him) had taken camels from al-Husayn. When he reached Kufa, he slaughtered them and distributed the meat. Al-Mukhtar said, "Count every house that received some of that meat." They counted them, and he sent for everyone who had taken some of it and killed them, then destroyed the houses in Kufa.

Al-Mukhtar brought Abdullah ibn Asid al-Juhani, Malik ibn al-Haytham al-Bada'i from Kinda, and Hamil ibn Malik al-Muharibi and said, "O enemies of Allah, where is al-Husayn ibn Ali?" They replied, "We were forced to march against him." Al-Mukhtar said, "Could you not have shown him mercy and given him water?" He then turned to al-Bada'i and said, "You are the one who took his hood, may Allah curse you." He denied it, but al-Mukhtar insisted. He ordered, "Cut off his hands and feet and let him writhe until he dies," and so they did. He ordered the others to be beheaded.

Then, al-Mukhtar had Qurad ibn Malik, Amr ibn Khalid, Abdul-Rahman al-Bajali, and Abdullah ibn Qays al-Khawlani brought before him. He said to them, "O murderers of the righteous, do you not see that Allah has absolved Himself of you? You have come upon a day of ill-fate." He took them to the market and had them killed.

Al-Mukhtar sent Mu'adh ibn Hani al-Kindi and Abu Amrah Kaysan to the house of Khawli ibn Yazid al-Asbahi, who had carried the head of al-Husayn (as) to Ibn Ziyad. They entered his house and found him hiding, bent over a basket. They captured him and brought him to al-Mukhtar, who was on horseback. Al-Mukhtar sent them back to his house and killed him there, then burned his body.

He pursued Shimr ibn Dhi al-Jawshan, who fled to the desert. Abu Amrah was sent after him with a group of his companions. They fought fiercely, and Shimr was severely wounded. Abu Amrah captured him and sent him to al-Mukhtar, who then beheaded

him, boiled his body in a cauldron, and his remains disintegrated. A servant of the family of Harithah ibn Mudarrib trampled Shimr's face and head.

Al-Mukhtar continued to hunt down the killers of al-Husayn (as) and his family, killing many of them. The remaining ones fled, and he destroyed their homes. The slaves of those who fought against al-Husayn (as) killed their masters and came to al-Mukhtar, who set them free.⁹⁰

Mukhtar's killing of Harmala ibn Kahil (LA)

423 / 15 - أخبرنا محمد بن محمد، قال: أخبرني المظفر بن محمد البلخي، قال: حدثنا أبو علي محمد بن همام الإسكافي، قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثني داود بن عمر النهدي، عن الحسن بن محبوب، عن عبد الله بن يونس، عن المنهال بن عمرو، قال: دخلت على علي بن الحسين (عليهما السلام) منصرفي من مكة فقال لي: يا منهال، ما صنع حرملة بن كاهلة الأسدي؟ فقلت: تركته حيا بالكوفة، قال: فرفع يديه جميعا، فقال: "اللهم أذقه حر الحديد، اللهم أذقه حر النار". قال المنهال: فقدمت الكوفة، وقد ظهر المختار بن أبي عبيد، وكان لي صديقا، قال: فكنت في منزلي أياما حتى انقطع الناس عني، وركبت إليه فلقيته خارجا من داره، فقال: يا منهال، لم تأتني في ولايتنا هذه، ولم تهنأ بها، ولم تشركا فيها؟ فأعلمته أنني كنت بمكة، وأني قد جئت الان: وسأيرته ونحن نتحدث حتى أتى الكاس، فوقف وقوفا كأنه ينتظر شيئا، وقد كان أخبر بمكان حرملة بن كاهلة، فوجه في طلبه، فلم نلبث أن جاء قوم يركضون وقوم يشتدون حتى قالوا: أيها الأمير، البشارة، قد أخذ حرملة بن كاهلة، فما لبثنا أن جئ به، فلما نظر إليه المختار قال لحرملة: الحمد لله الذي مكنتني منك. ثم قال: الجزار الجزار، فأتي بجزار، فقال له: اقطع يديه، ففقطعتا، ثم قال له: اقطع رجله، ففقطعتا، ثم قال: النار النار؟ فأتي بنار وقصب فألقي عليه واشتعلت فيه النار. فقلت: سبحان الله! فقال لي: يا منهال، إن التسبيح لحسن، فقيم سبحت؟ فقلت: أيها الأمير، دخلت في سفرتي هذه منصرفي من مكة على علي بن الحسين (عليهما السلام) فقال لي: يا منهال، ما فعل حرملة بن كاهلة الأسدي؟ فقلت: تركته حيا بالكوفة؟ فرفع يديه جميعا فقال: "اللهم أذقه حر الحديد، اللهم أذقه حر النار". فقال لي المختار: أسمعت علي بن الحسين (عليهما السلام) يقول هذا؟ فقلت: والله لقد سمعته قال، فنزل عن دابته وصلى ركعتين فأطال السجود، ثم قام فركب، وقد احترق حرملة، وركبت معه وسرنا، فحاذيت داري، فقلت: أيها الأمير، إن رأيت أن تشرفني وتكرمني وتنزل عندي وتحرم بطعامي. فقال: يا منهال، تعلمني أن علي بن الحسين دعا بأربع دعوات فأجابه الله

⁹⁰ Al-Amali - Sheikh Al-Tusi - Page 240, H: 16

على يدي ثم تأمرني أن آكل! هذا يوم صوم شكرا لله (عز وجل) على ما فعلته بتوقيقه. حرمة: هو الذي حمل رأس الحسين (عليه السلام).

423 / 15 - Muhammad bin Muhammad told us, saying: Al-Muzaffar bin Muhammad al-Balkhi told me, saying: Abu Ali Muhammad bin Hammam al-Iskafi told us, saying: Abdullah bin Ja'far al-Himyari told us, saying: Dawud bin Umar al-Nahdi told me, from al-Hasan bin Mahbub, from Abdullah bin Yunus, from al-Minhāl bin Amr, who states: On my way back from performing Hajj in Mecca, I visited the esteemed presence of Imam Ali ibn Husayn Zain al-Abidin in Medina. He asked me, "O Minhal! What became of Harmala bin Kahla al-Asadi?" I replied, "I left him alive." Minhal says: He raised his hands and prayed as follows: "O Allah, make him (Harmala) taste the heat of iron. O Allah, make him taste the heat of iron. O my Allah! make him taste the heat of fire!" Al-Minhāl said: Then, when I arrived in Kufa, Mukhtar ibn Abi Ubaidah had already become the ruler of Kufa, and I had been friends with him for a long time. I had been staying at my house for a few days, and people were coming to see me. When the number of visitors decreased, I mounted my horse and went to see him. I saw that he was also coming out of his house. As soon as he saw me, he said, "O Minhal! Why don't you join us in this good cause?" I replied, "I had gone for Hajj and have just returned, and now I have come to meet you." I accompanied him, and while talking, we stopped at the mosque in Kufa. Mukhtar was waiting for someone when a person arrived and informed him about the whereabouts of Harmala bin Kahla al-Asadi. Mukhtar set out towards that location to capture him. After a short while, a group from the army arrived and announced the capture of Harmala bin Kahla al-Asadi, congratulating Mukhtar on this success. Shortly thereafter, the cursed man was brought before Mukhtar. Seeing Harmala, Mukhtar said, "All praise is due to Allah who has given me power and strength over you and caused you to be captured." Then Mukhtar called out, "Call the butcher, call the butcher!" The butcher came, and Mukhtar ordered him to cut off Harmala's hands. The butcher cut off both his hands. Then Mukhtar ordered the cursed man's feet to be cut off as well. The butcher cut off both his feet. After that, Mukhtar said, "Now light a fire." The fire was lit, and the cursed man was thrown into it, where he burned

alive and turned to ashes. Minhal says: I said, "Subhan Allah," and Mukhtar remarked to me, "O Minhal! Glorifying Allah is indeed a great act of worship, but what is the reason for your praise at this moment?" I said, "O Amir! I had gone for Hajj on this journey. Upon my return from Mecca, I visited Ali ibn Husayn, and he asked me: 'O Minhal! What happened to Harmala ibn Kahla al-Asadi?' I replied, 'I left him alive. So he raised his hands and prayed against him, 'O Allah! Let him taste the heat of iron. O my Lord! Let him taste the heat of iron.' He said this twice and then added, 'O Allah! Let him taste the heat of fire.' Mukhtar then asked me, 'Did you really hear Ali ibn Husayn say this?' I said, 'By God, I heard it from him myself.' Minhal continues: Mukhtar dismounted from his horse, performed two units of prayer in which he prolonged the prostrations. Then he stood up and mounted his horse again. By that time, Harmala had turned to ashes. I also mounted my horse and we headed back. When we reached near my house, I said, 'O Amir! If you deem it appropriate, please come to my house and have a meal. It would be an honor for me.' Mukhtar replied, 'O Minhal! You informed me that my master Ali ibn Husayn prayed, and Allah fulfilled that prayer through my hands. Therefore, how can I eat now? I have kept a fast to thank God. And this is the cursed Harmala who had raised the sacred head of Imam Husayn (as) on a spear!'"⁹¹

The Fate of one of the Killers of Imam Husayn (as)

أخبرنا محمد بن محمد، قال: أخبرني أبو الحسن علي بن خالد المراغي، قال: حدثنا علي بن الحسين بن سفيان الكوفي الهمداني، قال: حدثنا محمد بن عبد الله بن سليمان الحضرمي، قال: حدثنا عباد بن يعقوب، قال: حدثنا الوليد بن أبي ثور، قال: حدثنا محمد بن سليمان، قال: حدثني عمي، قال: لما خفنا أيام الحجاج، خرج نفر منا من الكوفة مستترين، وخرجت معهم فصرنا إلى كربلاء، وليس بها موضع نسكنه، فبينما كوخا على شاطئ الفرات وقلنا ناوي إليه، فبينما نحن فيه إذ جاءنا رجل غريب فقال: أصير معكم في هذا الكوخ الليلة فإني عابر سبيل، فأجبناه وقلنا غريب منقطع به. فلما غربت الشمس وأظلم الليل أشعلنا، فكنا نشعل بالنفط، ثم جلسنا نتذاكر أمر الحسين بن علي (عليهما السلام) ومصيبته وقاتله ومن تولاه، فقلنا: ما بقي أحد من قتلة الحسين إلا رماه الله ببليّة في بدنه. فقال ذلك الرجل: فأنا قد كنت فيمن قتله، والله ما أصابني سوء، له، وإنكم يا قوم تكذبون؟ فأمسكنا عنه،

⁹¹Al-Amali - Sheikh Al-Tusi - Page 238, H: 15

وقل ضوء النفط، فقام ذلك الرجل ليصلح الفتيلة بإصبعه، فأخذت النار كفه، فخرج ونادى حتى ألقى نفسه في الفرات يتغوص به، فوالله لقد رأيناه يدخل رأسه في الماء والنار على وجه الماء، فإذا أخرج رأسه سرت النار إليه فتغوصه إلى الماء، ثم يخرجته فتعود إليه، فلم يزل ذلك دأبه حتى هلك.

Muhammad bin Muhammad told us, saying: Abu al-Hasan Ali bin Khalid al-Maraghi told me, saying: Ali bin al-Husayn bin Sufyan al-Kufi al-Hamdani told us, saying: Muhammad bin Abdullah bin Sulayman al-Hadrami told us, saying: 'Abbad bin Ya'qub told us, saying: al-Walid bin Abi Thawr told us, saying: Muhammad bin Sulayman told us, saying: My uncle told me: When we feared during the days of al-Hajjaj, a group of us left Kufa in hiding, and I went out with them until we reached Karbala, where there was no place for us to stay. So we built a hut on the banks of the Euphrates and said we would stay there. While we were there, a stranger came to us and said: "Let me stay with you in this hut tonight, for I am a wayfarer." We welcomed him and said, "He is a stranger, cut off from his people." When the sun set and night fell, we lit our lamps. We used oil for light and then sat down to discuss the affair of Husayn bin Ali (as), his tragedy, and his murder, and who was involved in it. We said: "No one from the killers of Husayn remains except that Allah has afflicted him with a disease in his body." The stranger then said: "That is not true, for I was among those who killed him, and by Allah, no harm has come to me. You people are lying." We kept silent about him and didn't say anything. Suddenly, the oil lamp dimmed. The man stood up to adjust the wick with his finger, and the flame caught his hand. He ran out, screaming, and threw himself into the Euphrates, diving into the water. By Allah, we saw that whenever he submerged his head, the fire stayed on the surface of the water, but when he lifted his head, the fire would catch onto him again. He kept diving back into the water and resurfacing, with the fire returning to him each time, until he perished.⁹²

⁹²Al-Amali - Sheikh Al-Tusi - Page 162, H: 21

First Marsiyah for al-Husayn asws

143 / 52 - أخبرنا محمد بن محمد، قال: أخبرنا أبو عبيد الله محمد بن عمران، قال: حدثنا محمد بن إبراهيم بن خالد، قال: حدثنا عبد الله بن أبي سعيد الرزاق، قال: حدثني مسعود بن عمرو الجحدري، قال: حدثني إبراهيم بن داحة، قال: أول شعر رثي به الحسين بن علي (عليه السلام) قول عقبة بن عمر والسهمي، من بني سهم بن عوف ابن غالب: إذا العين قرت في الحياة وأنتم * تخافون في الدنيا فأظلم نورها مررت على قبر الحسين بكربلا * ففاض عليه من دموعي غزيرها فما زلت أرثيه وأبكي لشجوه (5) * ويسعد عيني دمعها وزفيرها وبكيت من بعد الحسين عصائباً * أطافت به من جانبيه قبورها سلام على أهل القبور بكربلا * وقل لها مني سلام يزورها سلام بآصال العشي وبالضحى * تؤديه نكباء الرياح ومورها (6) ولا برح الوفاذ زوار قبره * يفوح عليهم مسكها وعبيرها

143 / 52 - Muhammad bin Muhammad told us, saying: Abu Ubaydullah Muhammad bin Imran told us, saying: Muhammad bin Ibrahim bin Khalid told us, saying: Abdullah bin Abi Sa'id al-Razzaq told us, saying: Mas'ud bin Amr al-Jahdari told us, saying: Ibrahim bin Daha told us: The first poetry that mourned Husayn bin Ali (as) was by Uqbah bin Amr al-Sahmi, from the tribe of Banu Sahm bin Awf bin Ghalib: "When the eye is satisfied with life while you are afraid in the world, its light dims. I passed by the grave of Husayn at Karbala, and my abundant tears flowed upon it. I kept mourning and crying for his grief, and my eyes were helped by their tears and sighs. And I cried for the companions after Husayn, who surrounded his grave on both sides. Peace be upon those buried at Karbala, and convey to them my greetings. A greeting in the evenings and at morning, delivered by the gusts of the winds and their breezes. And the visitors of his grave will always remain, and its musk and fragrance will be upon them."⁹³

Single Tear Shed for Aba Abdillah will grant you eternal paradise

181 / 35 - أخبرنا محمد بن محمد (رحمه الله)، قال: أخبرني أبو عمرو عثمان الدقاق إجازة، قال: أخبرنا جعفر بن محمد بن مالك، قال: حدثنا أحمد بن يحيى الأودي، قال: حدثنا مخول بن إبراهيم، عن الربيع بن المنذر، عن أبيه، عن الحسين بن علي (عليهما السلام)، قال: ما من عبد قطرت عيناه فينا قطرة أو دمعت عيناه فينا دمعة إلا بوأه الله بها في الجنة حقبا. قال أحمد بن يحيى الأودي: فرأيت الحسين بن علي (عليه السلام) في المنام فقلت:

⁹³Al-Amali - Sheikh Al-Tusi - Page 93, H: 52

حدثني مخول بن إبراهيم، عن الربيع بن المنذر، عن أبيه، عنك، أنك قلت: ما من عبد قطرت عيناه فينا قطرة، أو دمعت عيناه فينا دمعة إلا بؤاه الله بها في الجنة حقبا. قال: نعم. قلت: سقط الاسناد بيني وبينك.

181 / 35 - Muhammad bin Muhammad (may Allah have mercy on him) told us, saying: Abu Amru Uthman ibn Ahmd al-Daqqaq permitted me to report what he reported from Ja'far ibn Muhammad ibn Malik, who reported from Ahmad ibn Yahya al-Awadi, who reported from Mukhawwal Ibn Ibrahim, from al-Rabee' ibn al-Munzir, from his father who reported from: Al-Husayn ibn 'Ali, peace be upon him, that he said: "Whoever sheds a tear from his eyes for us, or fills his eyes with tears for us, Allah will grant him for that an eternal place in Paradise." Ahmed ibn Yahya al-Awadi said: I saw al-Husayn ibn 'Ali, peace be upon him, in dream and related to him: "Mukhawwal ibn Ibrahim has reported to me from al-Rabee' ibn al-Munzir, from his father from you that you said: Whoever sheds a tear from his eyes for us, or fills his eyes with tears for us, Allah will grant him an eternal place in Paradise." He said: "Yes." So I said: "(In that case), the chain of narration between you and me does not exist any more."⁹⁴

Mourning is discouraged Except for al-Husayn (as)

20 / - حدثنا محمد بن محمد، قال: حدثنا أبو القاسم جعفر بن محمد بن. قوليه (رحمه الله)، قال: حدثني أبي، قال: حدثني سعد بن عبد الله، عن أحمد بن محمد بن محمد ابن عيسى، عن الحسن بن محبوب الزرادي، عن أبي محمد الأنصاري، عن معاوية بن وهب، قال: كنت جالسا عند جعفر بن محمد (عليهما السلام) إذ جاء شيخ قد انحنى من الكبر، فقال: السلام عليك ورحمة الله وبركاته. فقال له أبو عبد الله: وعليك السلام ورحمة الله وبركاته، يا شيخ ادن مني، فدنا منه فقبل يده فبكى، فقال له أبو عبد الله (عليه السلام): وما يبكيك يا شيخ؟ قال له: يا بن رسول الله، أنا مقيم على رجاء منكم منذ نحو من مائة سنة، أقول هذه السنة وهذا الشهر وهذا اليوم، ولا أراه فيكم، فتلومني أن أبكي! قال: فبكى أبو عبد الله (عليه السلام) ثم قال: يا شيخ، إن أخرت منيتك كنت معنا، وإن عجلت كنت يوم القيامة مع ثقل رسول الله (صلى الله عليه وآله). فقال الشيخ: ما أبالي ما فاتني بعد هذا يا بن رسول الله. فقال له أبو عبد الله (عليه السلام): يا شيخ، إن رسول الله (صلى الله عليه وآله) قال: إني تارك فيكم الثقلين ما إن تمسكتم بهما لن تضلوا: كتاب الله المنزل، وعترتي أهل بيتي، تجئ وأنت معنا يوم القيامة. قال:

⁹⁴Al-Amali - Sheikh Al-Tusi - Page 116, H: 35

يا شيخ، ما أحسبك من أهل الكوفة. قال: لا. قال: فمن أين أنت؟ قال: من سوادها جعلت فداك. قال: أين أنت من قبر جدي المظلوم الحسين (عليه السلام)؟ قال: إني لقريب منه. قال: كيف إتيانك له؟ قال: إني لآتيه وأكثر. قال: يا شيخ، ذاك دم يطلب الله (تعالى) به، ما أصيب ولد فاطمة ولا يصابون بمثل الحسين (عليه السلام)، ولقد قتل (عليه السلام) في سبعة عشر من أهل بيته، نصحوا لله وصبروا في جنب الله، فجزاهم أحسن جزاء الصابرين، إنه إذا كان يوم القيامة أقبل رسول الله (صلى الله عليه وآله) ومعه الحسين (عليه السلام) ويده على رأسه بقطر دما فيقول: يا رب، سل أمتي فيم قتلوا ولدي. وقال (عليه السلام). كل الجزع والبكاء مكروه سوى الجزع والبكاء على الحسين (عليه السلام).

Muhammad bin Muhammad told us, saying: Abu al-Qasim Ja'far bin Muhammad bin Quluwayh (may Allah have mercy on him) told us, saying: My father told me, saying: Sa'd bin Abdullah told me, from Ahmad bin Muhammad bin Isa, from al-Hasan bin Mahbub al-Zaradi, from Abu Muhammad al-Ansari, from Mu'awiya bin Wahb, who said: I was sitting with Ja'far bin Muhammad (as) when an elderly, bent-over man approached and greeted us, saying, "Peace be upon you and the mercy of Allah and His blessings." Abu Abdullah replied, "And peace be upon you and the mercy of Allah and His blessings. Come closer, old man." The man moved closer, kissed his hand, and began to weep. Abu Abdullah (as) asked, "Why do you weep, old man?" The man replied, "O son of the Messenger of Allah, I have lived in hope for over a hundred years, (waiting for al-Qayim (ajtf)), thinking, '(Maybe he will come) this year, this month, this day,' but I have not seen anyone come from among you. Can you blame me for weeping?" Abu Abdullah (as) also wept and then said, "Old man, if you live until that time, you will be with us, and if you die before then, you will be with the Thaqal (one of the two weighty things; meaning Ahlulbayt) of the Messenger of Allah ﷺ on the Day of Judgment." The old man responded, "O son of the Messenger of Allah, after hearing this from you, I do not mind if I die (before the arrival of al-Qayim (ajtf))." Abu Abdullah (as) continued, "The Messenger of Allah ﷺ said, 'I leave among you two weighty things: if you hold fast to them, you will never go astray. They are the Book of Allah and my progeny, my household.' O Old man, when the Day of Judgment comes, you will be with us." Then he asked, "Old man, you are not from Kufa, are you?" The man replied, "No." Abu Abdullah (as) inquired further, "Where are you from then?" The old man replied, "From its vicinity,

may I be your ransom." Abu Abdullah (as) asked, "How far do you live from my oppressed grandfather al-Husayn's grave, and how often do you visit it?" The man replied, "I live nearby and visit it often." Abu Abdullah (as) said, "That is blood for which Allah will surely seek vengeance. No child of Fatimah (sa) was ever harmed as al-Husayn (as) was harmed. He was unjustly killed along with seventeen of his family members who were sincere to Allah and patient in His cause. May Allah reward them with the best reward of the patient ones. On the Day of Judgment, the Messenger of Allah ﷺ will come forward with al-Husayn (as), placing his hand on al-Husayn's blood dripping head, and will plead before Allah, saying, 'O Lord, ask my nation why they killed my son.'" Thus, Imam (as) concluded, "All mourning and weeping is discouraged except for mourning and weeping over Husayn (as)."⁹⁵

When the Grave of Al-Husayn (as) was dug

٩٠ / ٦٤٣ - أخبرنا ابن خشيش، عن محمد بن عبد الله، قال حدثنا محمد بن القاسم بن زكريا المحاربي قال: حدثنا الحسن بن محمد بن عبد الواحد الخزاز، قال: حدثني يوسف بن كليب المسعودي، عن عامر بن كثير، عن أبي الجارود، قال حفر عند قبر الحسين (عليه السلام) عند رأسه وعند رجله أول ما حفر فأخرج مسلك أذفر لم يشكوا فيه.

Ibn Khushayish reported to us, from Muhammad bin Abdullah, saying: Muhammad bin al-Qasim bin Zakariya al-Muharibi told us, saying: Al-Hasan bin Muhammad bin Abdul Wahid al-Khazzaz told us, saying: Yusuf bin Kulaib al-Mas'udi told me, from 'Amir bin Kathir narrated from Abu al-Jarud, who reported that: When the grave of al-Husayn (as) was dug from the side of the blessed head, and prior to that, it was dug from the side of the feet. A pure musk fragrance emerged, which was extremely fragrant and without any kind of adulteration.⁹⁶

⁹⁵Al-Amali - Sheikh Al-Tusi - Page 161, H: 20

⁹⁶ Al-Amali - Sheikh Al-Tusi - Page 317, H: 90

Plowing of the Grave of al-Husayn and the miracle

657 / 104 - أخبرنا ابن خشيش، قال: حدثني أبو الفضل، قال: حدثني عبد الرزاق بن سليمان بن غالب الأزدي بأرتاح، قال. حدثني عبد الله بن دانية الطوري، قال: حججت سنة سبع وأربعين ومائتين، فلها صدرت من الحج صرت إلى العراق فزرت أمير المؤمنين علي بن أبي طالب (عليه السلام) على حال خيفة من السلطان، وزرته ثم توجهت إلى زيارة الحسين (عليه السلام)، فإذا هو قد حرث أرضه ومخر فيها الماء، وأرسلت الثيران العوامل في الأرض، فبعيني وبصري كنت أرى الثيران تساق في الأرض فتنساق لهم حتى إذا حاذت مكان القبر حادت عنه يمينا وشمالا، فتضرب بالعصي الضرب الشديد فلا ينفع ذلك فيها، ولا تطأ القبر بوجه ولا سبب، فما أمكنتني الزيارة، فتوجهت إلى بغداد، وأنا أقول في ذلك: تالله ان كانت أمية قد أتت * قتل ابن بنت نبيها مظلوما فلقد أتك بنو أبيه بمثلها * هذا لعمرك قبره مهدوما أسفوا على أن لا يكونوا شايعوا * في قتله فتبعوه رميما فلها قدمت بغداد سمعت الهائعة (1)، فقلت: ما الخبر؟ قالوا: سقط الطائر بقتل جعفر المتوكل، فعجبت لذلك وقلت: إلهي ليلة بليلة.

Ibn Khashish narrated to us, saying: Abu al-Fadl narrated to me, saying: 'Abd al-Razzaq ibn Sulayman ibn Ghalib al-Azdi in Artah narrated to me, saying: 'Abd Allah ibn Daniyah al-Turi narrated to me:

I performed the pilgrimage in the year 247 AH. After completing my pilgrimage, I traveled to Iraq to visit the shrine of the Commander of the Faithful, Ali ibn Abi Talib (as), despite being fearful of the authorities. After visiting him, I then set out to visit the shrine of Al-Hussain (as). When I arrived, I found that his land had been plowed and flooded with water, with oxen working the fields. I saw with my own eyes how the oxen were driven across the land, but when they reached the area near the grave, they would turn aside to the right and left, refusing to step on the grave no matter how much they were beaten. The oxen simply would not step on the grave under any circumstance. As a result, I was unable to complete my visit and so I traveled to Baghdad, saying:

"By Allah, if the Umayyads have wrongfully killed the son of their Prophet's daughter, Then surely, his own relatives have done something similar, Destroying his grave. They grieved that they couldn't join in his killing, So they pursued him even in his grave."

When I arrived in Baghdad, I heard a loud commotion and asked, "What has happened?" They replied, "The tyrant Ja'far al-Mutawakkil has been killed." I was amazed and said, "O Allah, night by night, You bring justice."⁹⁷

Fresh body of Al-Hussein (as) was found with fragrance when his grave was dug

653 / 100 - أخبرنا ابن خشيش، عن محمد بن عبد الله، قال: حدثنا أحمد بن عبد الله بن محمد بن عمار الثقفي الكاتب، قال. حدثنا علي بن محمد بن سليمان النوفلي، عن أبي علي الحسين بن محمد بن مسلمة بن أبي عبيدة بن محمد بن عمار ابن ياسر، قال: حدثني إبراهيم الديزج، قال: بعثني المتوكل إلى كربلاء لتغيير قبر الحسين (عليه السلام)، وكتب معي إلى جعفر بن محمد بن عمار القاضي: أعلمك أني قد بعثت إبراهيم الديزج إلى كربلاء لنبش قبر الحسين، فإذا قرأت كتابي فقف على الامر حتى تعرف فعل أو لم يفعل.

قال الديزج: فعرفني جعفر بن محمد بن عمار ما كتب به إليه، ففعلت ما أمرني به جعفر بن محمد بن عمار ثم أتيت، فقال لي. ما صنعت؟ فقلت: قد فعلت ما أمرت به، فلم أر شيئا ولم أجد شيئا. فقال. لي: أفلا عمقته؟ قلت: قد فعلت وما رأيت، فكتب إلى السلطان: إن إبراهيم الديزج قد نبش فلم يجد شيئا وأمرته فخره بالماء، وكرهه بالبقر.

قال أبو علي العماري: فحدثني إبراهيم الديزج، وسألته عن صورة الامر، فقال لي. أتيت في خاصة غلاني فقط، وإني نبشت فوجدت بارية جديدة وعليها بدن الحسين بن علي ووجدت منه رائحة المسك، فتركت البارية على حالتها وبدن الحسين على البارية، وأمرت بطرح التراب عليه، وأطلقت عليه الماء، وأمرت بالبقر لتمخره وتحرقه فلم تطأه البقر، وكانت إذا جاءت إلى الموضع رجعت عنه، فحلفت لغلاني بالله وبالايمان المغلظة لئن ذكر أحد هذا لأقتلنه.

Ibn Khashish narrated to us from Muhammad ibn 'Abd Allah, who said: Ahmad ibn 'Abd Allah ibn Muhammad ibn 'Ammar al-Thaqafi narrated to us, who said: Ali ibn Muhammad ibn Sulayman al-Nawfali narrated to us from Abu 'Ali al-Husayn ibn Muhammad ibn Muslimah ibn Abi 'Ubaydah ibn Muhammad ibn 'Ammar ibn Yasir, who said: Ibrahim al-Dizaj narrated to me:

⁹⁷ Al-Amali - Sheikh Al-Tusi - Page 329, H: 104

Al-Mutawakkil sent me to Karbala with the mission to destroy the grave of Al-Hussain (as). He also sent a letter to Ja'far ibn Muhammad ibn 'Ammar, the judge, instructing him to oversee the matter and report back whether I had carried out the task or not.

Ibrahim al-Dizaj continued: Ja'far ibn Muhammad ibn 'Ammar informed me of the orders that had been written to him, so I did as he instructed. After completing the task, I returned to Ja'far, who asked me, "What have you done?" I replied, "I did as you instructed, but I saw nothing and found nothing." He asked me, "Did you dig deep enough?" I responded, "Yes, I did, but I found nothing." Ja'far then wrote to the ruler, saying: "Ibrahim al-Dizaj has dug up the grave but found nothing. I then ordered him to flood the area with water and to plow it using oxen."

Abu 'Ali al-'Amari said: Ibrahim al-Dizaj narrated this to me, and I asked him to describe the events in detail. He told me: "I went with only my personal servants and began digging. I found a new mat, and on it was the body of Al-Hussain ibn Ali. The body had a fragrance of musk. I left the mat and the body as they were, and ordered that the grave be covered with soil again. I then ordered water to be poured over it and commanded that oxen plow the area. However, the oxen refused to step on the grave and would turn away whenever they approached it. I swore to my servants by Allah and made them take a solemn oath that if anyone mentioned this event, I would kill them."⁹⁸

Soil from grave of al-Husayn has cure for every illness

645 / 92 - أخبرنا ابن خشيش، عن محمد بن عبد الله، قال: حدثنا حميد بن زياد الدهقان إجازة بخطه في سنة تسع وثلاث مائة، قال: حدثنا عبيد الله بن أحمد بن نهيك أبو العباس الدهقان، قال: حدثني سعيد بن صالح، قال: حدثنا الحسن بن علي ابن أبي المغيرة، عن الحارث بن المغيرة النصري، قال: قلت لأبي عبد الله (عليه السلام): إني رجل كثير العلل والأمراض، وما تركت دواء تداويت به فما انتفعت بشئ منه فقال لي أين أنت عن طين قبر الحسين بن علي (عليه لاسلام)، فإن فيه شفاء من كل داء، وأما من كل خوف، فإذا أخذته فقل هذا الكلام: " اللهم إني أسألك بحق هذه الطينة، وبحق الملك الذي أخذها، وبحق النبي الذي قبضها،

⁹⁸ Al-Amali - Sheikh Al-Tusi - Page 326, H: 100

وبحق الوصي الذي حل فيها، صلى على محمد وأهل بيته، وافعل بي كذا وكذا". قال: ثم قال لي أبو عبد الله (عليه السلام): أما الملك الذي قبضها فهو جبرئيل (عليه السلام)، وأراها النبي (صلى الله عليه وسلم)، فقال: هذه تربة ابنك الحسين، تقتله أمتك من بعدك، والذي قبضها فهو محمد رسول الله (صلى الله عليه وسلم)، وأما الوصي الذي حل فيها فهو الحسن (عليه السلام) والشهداء (رضي الله عنهم). قلت: قد عرفت - جعلت فداك - الشفاء من كل داء فكيف الأمن من كل خوف؟ فقال: إذا خفت سلطاناً أو غير سلطان فلا تخرج من منزلك إلا ومعك من طين قبر الحسين (عليه السلام)، فتقول: "اللهم إني أخذته من قبر وليك وابن وليك، فاجعله لي أمناً وحرزاً لما أخاف وما لا أخاف" فإنه قد يرد ما لا يخاف. قال الحارث بن المغيرة: فأخذت كما أمرني، وقلت ما قال لي فصيح جسمي، وكان لي أماناً من كل ما خفت وما لم أخف، كما قال أبو عبد الله (عليه السلام)، فما رأيت مع ذلك بحمد الله مكروها ولا محذورا

Ibn Khashish told us, on the authority of Muhammad ibn Abdullah, who said: Humayd ibn Ziyad al-Dahqan gave us permission in his handwriting in the year 309 AH, saying: Ubaydullah ibn Ahmad ibn Nuhayk Abu al-Abbas al-Dahqan told us, who said: Said ibn Salih told us, who said: Al-Hasan ibn Ali ibn Abi al-Mughira told us, on the authority of al-Harith ibn al-Mughira al-Nasri, who said:

I said to Abu Abdullah (as): "I am a man with many ailments and diseases, and I have not left any medicine that I have not tried, but I have not benefited from anything." He said to me: "Where are you from the clay of the grave of Husayn ibn Ali (as)? For it contains healing from every ailment and safety from every fear. When you take it, say this prayer: 'O Allah, I ask You by the right of this clay, by the right of the angel who took it, by the right of the Prophet who grasped it, and by the right of the executor who resides within it, send blessings upon Muhammad and his family, and grant me such and such.'"

He said: Then Abu Abdullah (as) said to me: "As for the angel who took it, it is Gabriel (as), who showed it to the Prophet (peace and blessings be upon him), saying: 'This is the soil of your son Husayn, whom your community will kill after you.' The one who grasped it is Muhammad, the Messenger of Allah (peace and blessings be upon him), and the executor who resides within it is Hasan (as) and the martyrs (may Allah be pleased with them)."

I said: "I understand—may I be your ransom—the healing from every ailment, but how about the safety from every fear?" He said: "If you fear a ruler or anyone else, do not leave your house without having some of the clay from the grave of Husayn (as) with you, and say: 'O Allah, I have taken it from the grave of Your friend and the son of Your friend, so make it a safeguard and protection for me against what I fear and what I do not fear.' Indeed, it repels even what one does not fear."

Al-Harith ibn al-Mughira said: "I took it as he instructed me, and said what he told me to say, and my body was healed, and it provided me safety from everything I feared and did not fear, as Abu Abdullah (as) said, and I have not experienced any harm or danger, praise be to Allah."⁹⁹

Status of Zair al Husayn

74 / 43 - أخبرنا أبو عبد الله محمد بن محمد، قال: أخبرنا أبو الطيب الحسين ابن محمد النحوي، قال: حدثني أبو الحسين أحمد بن مازن، قال: حدثني القاسم بن سليمان البزاز، قال: حدثني بكر بن هشام، قال: حدثني إسماعيل بن مهران، عن عبد الله بن عبد الرحمن الأصم، قال: حدثني محمد بن مسلم، قال: سمعت أبا عبد الله جعفر بن محمد (عليهما السلام) يقول: إن الحسين بن علي (عليهما السلام) عند ربه (عز وجل) ينظر إلى موضع معسكره، ومن حله من الشهداء معه، وينظر إلى زواره وهو أعرف بحالهم وبأسمائهم وأسماء آبائهم، وبدرجاتهم ومنزلتهم عند الله (عز وجل) من أحكم بولده، وإنه ليرى من يبكيه فيستغفر له ويسأل آباءه (عليهم السلام) أن يستغفروا له، ويقول: لو يعلم زائري ما أعد الله له لكان فرحه أكثر من جزعه، وإن زائره لينقلب وما عليه من ذنب

74 / 43 - Abu Abdullah Muhammad bin Muhammad told us, saying: Abu al-Tayyib al-Husayn bin Muhammad al-Nahwi told us, saying: Abu al-Husayn Ahmad bin Mazin told me, saying: Al-Qasim bin Sulayman al-Bazzaz told me, saying: Bakr bin Hisham told me, saying: Isma'il bin Mihran told me, from Abdullah bin Abdurrahman al-Asam, who said: Muhammad bin Muslim told me, who said: I heard Abu Abdullah Ja'far bin Muhammad (asws) say: "Indeed, Hussein ibn Ali (asws) is with his Lord (the Almighty),

⁹⁹ Al-Amali - Sheikh Al-Tusi - Page 317, H: 92

looking at the place of his camp and those who encamped with him from the martyrs. He also looks at his visitors and knows their conditions, their names, their fathers' names, and their ranks and positions with Allah (Mighty and Majestic) better than one of you knows his own child. He sees those who weep for him and seeks forgiveness for them, and asks his forefathers (asws) to seek forgiveness for those who weep for him. He says: 'If my visitor knew what Allah has prepared for him, his joy would be greater than his sorrow.' And indeed, his visitor returns without any sin upon him."¹⁰⁰

¹⁰⁰Al-Amali - Sheikh Al-Tusi - Page 55, H: 43

From Kamil al Ziyarat

Allah narrated the Musibah of al-Husayn to the Prophet on Mi'raj

11 حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ لَمَّا أُسْرِيَ بِالنَّبِيِّ (ص) إِلَى السَّمَاءِ قِيلَ لَهُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَخْتَبِرُكَ فِي ثَلَاثَ لَيِّنَاتٍ كَيْفَ صَبْرُكَ قَالَ أَسْلَمْتُ لِأَمْرِكَ يَا رَبِّ وَلَا قُوَّةَ لِي عَلَى الصَّبْرِ إِلَّا بِكَ فَمَا هُنَّ قِيلَ لَهُ أَوَلَهُنَّ الْجُوعُ وَالْأَثَرَةُ عَلَى نَفْسِكَ وَعَلَى أَهْلِكَ لِأَهْلِ الْحَاجَةِ قَالَ قَبِلْتُ يَا رَبِّ وَرَضِيتُ وَسَلَّمْتُ وَمِنْكَ التَّوْفِيقُ وَالصَّبْرُ وَأَمَّا الثَّانِيَةُ فَالتَّكْذِيبُ وَالْخَوْفُ الشَّدِيدُ وَبِذَلِكَ مَهْجَتُكَ فِي مُحَارَبَةِ أَهْلِ الْكُفْرِ بِمَالِكَ وَنَفْسِكَ وَالصَّبْرُ عَلَى مَا يُصِيبُكَ مِنْهُمْ مِنَ الْأَذَى وَمِنْ أَهْلِ النِّفَاقِ وَالْأَلَمِ فِي الْحَرْبِ وَالْجِرَاحِ قَالَ قَبِلْتُ يَا رَبِّ وَرَضِيتُ وَسَلَّمْتُ وَمِنْكَ التَّوْفِيقُ وَالصَّبْرُ وَأَمَّا الثَّالِثَةُ فَمَا يَلْقَى أَهْلُ بَيْتِكَ مِنْ بَعْدِكَ مِنَ الْقَتْلِ أَمَّا أَخُوكَ عَلِيٌّ فَيَلْقَى مِنْ أُمْتِكَ الشُّمَّ وَالتَّعْنِيفَ وَالتَّوْبِيخَ وَالْحَرَمَانَ وَالْجَدْحَ [وَالْجُهْدَ] وَالظُّلْمَ وَآخِرُ ذَلِكَ الْقَتْلُ فَقَالَ يَا رَبِّ قَبِلْتُ وَرَضِيتُ وَمِنْكَ التَّوْفِيقُ وَالصَّبْرُ وَأَمَّا ابْنَتُكَ فَتُظْلَمُ وَتُحْرَمُ وَيُؤْخَذُ حَقُّهَا غَضَبًا الَّذِي تَجْعَلُهُ لَهَا وَتَضْرِبُ وَهِيَ حَامِلٌ وَيَدْخُلُ عَلَيْهَا وَعَلَى حَرِيمِهَا وَمَنْزِلُهَا بِغَيْرِ إِذْنٍ ثُمَّ يَمْسُهَا هَوَانًا وَذُلًّا ثُمَّ لَا تَجِدُ مَانِعًا وَتَطْرَحُ مَا فِي بَطْنِهَا مِنَ الضَّرْبِ وَتَمُوتُ مِنْ ذَلِكَ الضَّرْبِ قُلْتُ إِنَّ اللَّهَ وَإِنَّا إِلَيْهِ رَاجِعُونَ- قَبِلْتُ يَا رَبِّ وَسَلَّمْتُ وَمِنْكَ التَّوْفِيقُ وَالصَّبْرُ [لِلصَّبْرِ] وَيَكُونُ لَهَا مِنْ أَخِيكَ ابْنَانِ يَقْتُلُ أَحَدُهُمَا غَدْرًا وَيَسْلُبُ وَيُطْعَنُ تَفْعَلُ بِهِ ذَلِكَ أُمْتُكَ قُلْتُ يَا رَبِّ قَبِلْتُ وَسَلَّمْتُ- إِنَّ اللَّهَ وَإِنَّا إِلَيْهِ رَاجِعُونَ وَمِنْكَ التَّوْفِيقُ لِلصَّبْرِ وَأَمَّا ابْنُهَا الْآخَرُ فَتَدْعُوهُ أُمْتُكَ لِلْجِهَادِ ثُمَّ يَقْتُلُونَهُ صَبْرًا وَيَقْتُلُونَ وَلَدَهُ وَمِنْ مَعِهِ مِنْ أَهْلِ بَيْتِهِ ثُمَّ يَسْلُبُونَ حَرَمَهُ فَيَسْتَعِينُ بِي وَكَدَّ مَضَى الْقَضَاءُ مِنِّي فِيهِ بِالشَّهَادَةِ لَهُ وَلَمِنْ مَعِهِ وَيَكُونُ قَتْلُهُ حِجَّةً عَلَى مَنْ بَيْنَ قَطْرِهَا فَيَبْكِيهِ أَهْلُ السَّمَاوَاتِ وَأَهْلُ الْأَرْضِينَ جَزَعًا عَلَيْهِ وَتَبْكِيهِ الْمَلَائِكَةُ لَمْ يَدْرِكُوا نَصْرَتَهُ ثُمَّ أَخْرَجَ مِنْ صُلْبِهِ ذِكْرًا بِهِ أَنْصَرُكَ وَإِنَّ شَبَحَهُ عِنْدِي تَحْتَ الْعَرْشِ وَفِي نُسْخَةٍ أُخْرَى- ثُمَّ أَخْرَجَ مِنْ صُلْبِهِ ذِكْرًا أَنْتَصِرَ لَهُ بِهِ وَإِنْ شَبَحَهُ عِنْدِي تَحْتَ الْأَرْضِ يَمْلَأُ الْأَرْضَ بِالْعَدْلِ وَيَطْبِقُهَا بِالْقِسْطِ يَسِيرُ مَعَهُ الرَّعْبُ يَقْتُلُ حَتَّى يَشُكَّ فِيهِ قُلْتُ إِنَّ اللَّهَ فَقِيلَ أَرْفَعُ رَأْسَكَ فَتَنْظُرُ إِلَى رَجُلٍ أَحْسَنَ النَّاسِ صُورَةً وَأَطْيَبِهِمْ رِيحًا وَالنُّورُ يَسْطَعُ مِنْ بَيْنِ عَيْنَيْهِ وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ فَدَعَوْتُهُ فَأَقْبَلَ إِلَيَّ وَعَلَيْهِ ثِيَابُ النُّورِ وَسِيمَاءُ كُلِّ خَيْرٍ حَتَّى قَبَلَ بَيْنَ عَيْنَيْهِ وَنَظَرْتُ إِلَى الْمَلَائِكَةِ قَدْ حَفُوا بِهِ لَا يُحْصِيهِمْ إِلَّا اللَّهُ عَزَّ وَجَلَّ فَقُلْتُ يَا رَبِّ لِمَنْ يَغْضَبُ هَذَا وَلِمَنْ أَعْدَدْتَ هَؤُلَاءِ وَقَدْ وَعَدْتَنِي النَّصْرَ فِيهِمْ فَأَنَا أُنْتَظَرُهُ مِنْكَ وَهَؤُلَاءِ أَهْلِي وَأَهْلُ بَيْتِي- وَقَدْ أَخْبَرْتَنِي مِمَّا يَلْقَوْنَ مِنْ بَعْدِي وَلَنْ [وَلَوْ] شِئْتَ لَأَعْطَيْتَنِي النَّصْرَ فِيهِمْ عَلَى مَنْ بَغَى عَلَيْهِمْ وَقَدْ سَلَّمْتُ وَقَبِلْتُ وَرَضِيتُ وَمِنْكَ التَّوْفِيقُ وَالرِّضَا وَالْعَوْنُ عَلَى الصَّبْرِ- فَقِيلَ لِي أَمَّا أَخُوكَ فَجَزَاؤُهُ عِنْدِي جَنَّةُ الْمَأْوَى نَزْلًا بِصَبْرِهِ أَفْلَحَ [أَفْلَحَ حِجَّتُهُ عَلَى الْخَلَائِقِ يَوْمَ الْبَعْثِ وَ

أُولَئِكَ حَوْضُكَ يَسْتَقِي مِنْهُ أَوْلِيَاءُكُمْ وَ يَمْنَعُ مِنْهُ أَعْدَاءُكُمْ وَ أَجْعَلْ عَلَيْهِ جَهَنَّمَ بَرْدًا وَ سَلَامًا يَدْخُلُهَا وَ يُخْرَجُ مِنْهَا كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْمَوَدَّةِ وَ أَجْعَلْ مَنْزِلَتَكُمْ فِي دَرَجَةٍ وَاحِدَةٍ فِي الْجَنَّةِ وَ أَمَّا ابْنُكَ الْمَخْذُولُ الْمَقْتُولُ وَ ابْنُكَ الْمَغْدُورُ الْمَقْتُولُ صَبْرًا فَإِنَّهُمَا مِمَّا أُرِينِ بِهِمَا عَرْشِي وَ لَهُمَا مِنَ الْكَرَامَةِ سِوَى ذَلِكَ مِمَّا لَا يَخْطُرُ عَلَى قَلْبِ بَشَرٍ لِمَا أَصَابَهُمَا مِنَ الْبَلَاءِ فَعَلِي قَتَوَكُلَّ وَ لِكُلِّ مَنْ أَتَى قَبْرَهُ مِنَ الْخَلْقِ مِنَ الْكَرَامَةِ لِأَنَّ زَوَارَهُ زَوَارُكَ وَ زَوَارِكَ زَوَارِي وَ عَلِيَّ كَرَامَةُ زَوَارِي [زَارِي] وَ أَنَا أُعْطِيهِ مَا سَأَلَ وَ أَجْزِيهِ جَزَاءً يَغِيبُهُ مِنْ نَظَرِي إِلَى عَظْمَتِي إِيَّاهُ وَ مَا أَعَدَدْتُ لَهُ مِنْ كَرَامَتِي وَ أَمَّا ابْنُكَ فَإِنِّي أَوْقِفُهَا عِنْدَ عَرْشِي فَيُقَالُ لَهَا إِنَّ اللَّهَ قَدْ حَكَمَكَ فِي خَلْقِهِ فَمَنْ ظَلَمَكَ وَ ظَلَمَ وَلَدَكَ فَاحْكُمِي فِيهِ بِمَا أَحْبَبْتَ فَإِنِّي أُجِيزُ حُكُومَتَكَ فِيهِمْ فَتَشْهَدُ الْعُرْصَةُ فَإِذَا وَقَفَ مِنْ ظُلْمِهَا أَمَرْتُ بِهِ إِلَى النَّارِ فَيَقُولُ الظَّالِمُ وََا حَسْرَتَاهُ عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَ يَتَمَنَّى الْكَرَّةَ وَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ وَ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا- يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا وَ قَالَ حَتَّى إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَ بَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ. وَ لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ فَيَقُولُ الظَّالِمُ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ أَوِ الْحُكْمُ لِغَيْرِكَ فَيُقَالُ لَهُمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ. الَّذِينَ يَصْدُون عَنْ سَبِيلِ اللَّهِ وَ يَبْغُونَهَا عِوَجًا وَ هُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ وَ أَوَّلُ مَنْ يُحْكَمُ فِيهِمْ مُحَسِّنُ بْنُ عَلِيٍّ (ع) وَ فِي قَاتِلِهِ ثُمَّ فِي قَتْنُذِ فَيُؤْتِيَانِ هُوَ وَ صَاحِبُهُ فَيَضْرِبَانِ بِسِيَاطٍ مِنْ نَارٍ لَوْ وَقَعَ سَوَاطِئُهَا عَلَى الْبَحَارِ لَغَلَّتْ مِنْ مَشْرِقِهَا إِلَى مَغْرِبِهَا- وَ لَوْ وَضَعْتَ عَلَى جِبَالِ الدُّنْيَا لَذَابَتْ حَتَّى تَصِيرَ رَمَادًا فَيَضْرِبَانِ بِهَا ثُمَّ يَجْثُوا أَمِيرَ الْمُؤْمِنِينَ (ع) بَيْنَ يَدَيْ اللَّهِ لِلْخُصُومَةِ مَعَ الرَّابِعِ فَيَدْخُلُ الثَّلَاثَةَ فِي جَبِّ فَيُطْبَقُ عَلَيْهِمْ لَا يَرَاهُمْ أَحَدٌ وَ لَا يَرُونَ أَحَدًا فَيَقُولُ الَّذِينَ كَانُوا فِي وَلَايَتِهِمْ- رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَ الْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ فَعِنْدَ ذَلِكَ يَنَادُونَ بِالْوَيْلِ وَ الشُّبُورِ وَ يَأْتِيَانِ الْحَوْضَ فَيَسْأَلَانِ عَنْ أَمِيرِ الْمُؤْمِنِينَ (ع) وَ مَعَهُمْ حَفْظَةٌ فَيَقُولَانِ اعْفُ عَنَّا وَ اسْقِنَا وَ تَخْلَصْنَا [خَلَصْنَا] فَيُقَالُ لَهُمْ فَلِمَا رَأَوْهُ زَلْفَةً سَيِّئَتْ وَجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ بِأَمْرِ الْمُؤْمِنِينَ أَرْجِعُوا ظِمَاءَ مُظْمِئِينَ إِلَى النَّارِ- فَمَا شَرَابُكُمْ إِلَّا الْحَمِيمُ وَ الْغَسِيلُ وَ مَا تَنْفَعُكُمْ شَفَاعَةُ الشَّافِعِينَ

11. Muḥammad ibn ‘Abdillāh ibn Ja’far Al-Ḥimyari narrated to me from his father, from ‘Ali ibn Muḥammad ibn Sālim, from Muḥammad ibn Khālid, from ‘Abdillāh ibn Ḥammād Al-Basri, from ‘Abdillāh ibn ‘Abdil Raḥman Al-Asam, from Ḥammād ibn ‘Uthmān, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: When the Prophet (s.a.a.w.) was taken to the heavens on his journey (at night), he was told, “Verily Allāh, the Blessed and the Exalted, will test you with three afflictions to see how patient you will be.” The Prophet (s.a.a.w.) replied, “I submit to Your command, O Lord. And I have no power to stay patient except through You. What are the three tests?” He was told, “The first (test) is hunger and giving preference to the needy over yourself and your family.” The

Prophet (s.a.a.w.) replied, "I have accepted, O Lord. I am pleased (with Your Will) and I submit to it, and I seek success and patience with You." He was told: The second (test) is that you will be belied and you will be in extreme fear (for your life). You should spend your wealth, your blood, and your soul fighting against the people of disbelief, you should remain patient when you will be harassed by the disbelievers and the hypocrites, and you should remain patient when you will be hurt and wounded in battles. The Prophet (s.a.a.w.) replied, "I have accepted, O Lord. I am pleased (with Your Will) and I submit to it, and I seek success and patience with You." He was told, "The third test is that your family will be killed after you. As for your brother, 'Ali, your nation will slander and rebuke him, they will be violent with him, they will deprive him and usurp his rights, they will oppress him, and finally they will kill him." The Prophet (s.a.a.w.) replied, "I have accepted, O Lord. And I am pleased (with Your Will), and I seek success and patience with You." He was told: As for your daughter, she will be oppressed and deprived, and the rights which you gave her will be usurped. She will be beaten while she is pregnant, her sanctity will be breached, and her house will be entered without permission. Then she will be humiliated and disrespected. She will find no protector, she will suffer from a miscarriage because she will be beaten, and she will die as a result of that beating. The Prophet (s.a.a.w.) replied, "Surely we are Allāh's and to Him we shall surely return' (2:156). I have accepted, O Lord and I submit to it (Your Will), and I seek success and patience with You." He was told, "She will have two sons from your brother. One of whom your nation will loot, stab, and kill unfaithfully." The Prophet (s.a.a.w.) replied, "Surely we are Allāh's and to Him we shall surely return' (2:156). I have accepted, O Lord and I submit to it (Your Will), and I seek success with You for being patient." He was told: As for her second son, your nation will invite him for Jihād but then they will kill him while he will be helpless. They will also kill his children and his family members who will be with him and they will loot his women. He will ask for help from Me but I have already willed his martyrdom and the martyrdom of those with him. His killing will be a decisive argument against everyone in the creation. The inhabitants of the heavens and the earths will weep and lose patience over him. And the

angels, who will not be able to help him, will cry over him. However, I shall raise a man from his progeny whose shadow is with me under the Throne and through whom I shall support him (Husain (as)). He will fill the earth with justice and equity. The fear from him will travel with him and he will kill so many that people will doubt him. The Prophet (s.a.a.w.) replied, "Surely we are Allāh's." Then he was told, "Raise your head." Imam (as) added: The Prophet (s.a.a.w.) said: I looked up and saw a man who looked and smelled better than all people. He had a blessed visage and he was wearing clothes made of light. Light was emanating from his forehead, from over him, and from under him. He was surrounded by several angels who could not be counted except by Allāh, the Great and Almighty. Then I asked him to approach me. He (as) came close to me and kissed my forehead. I said: O Lord! Who will this man avenge and for whom will he show his anger and for what reason have you prepared these angels?! You informed me about that which will be afflicted upon my family. You can support them against their oppressors if You will. You have promised victory for me and my family and I await the fulfillment of Your promise. Verily I have accepted and am pleased with Your Will and I submit to it, and I seek success and help from You to be pleased and patient. I was told: As for your brother, he will enter the "garden of abode as residence" (32:19) for staying patient. On the Day of Resurrection, I shall establish him as an argument on the creation and I shall authorize him to stand by your Pool (the Pool of Kawthar) where he will distribute water to your friends and prevent your enemies from drinking from it. I will make Hell cool and safe for him so that he can enter it and bring out anyone who has even an atom of love for you. I will make all of you (the Ahlul Bayt (as)) dwell at the same level in Paradise. As for your son, who will be abandoned and killed, and your other son, who will be betrayed and killed while he will be helpless, I will decorate My Throne with them for having suffered from the afflictions which befell them (in their lives), and they will be honoured in ways which are unimaginable by anyone from among mankind. Therefore, rely on Me. I shall honour those who go to his (Husain's) grave because those who go to his Ziyārah have come to your Ziyārah, and those who come to your Ziyārah have come to My Ziyārah, and I will surely honour those who

come to My Ziyārah. I will fulfill all of their requests and reward them in such a way that everyone will envy them when they see how I dignify them and the honour which I have prepared for them. As for your daughter, I will make her stand next to My Throne and she shall be told, “Verily Allāh has appointed you as the ruler over His creation. Therefore, rule however you want regarding those who oppressed you and your children, for your ruling will be executed.” So she will come to the courtyard (where the judgment will take place) and she will order those who oppressed her to be taken to Hell. Then the oppressor shall say, “Alas, woe to me for what I neglected toward Allāh” (39:56) and he will wish to return to life. “The oppressor shall bite his hands saying: ‘Would that I had taken the Path with the Messenger. Woe to me! Would that I had not taken so-and-so as my friend!’” (25:27-28). And “until when he comes to Us he will say: ‘Would that there was a distance of two easts between you and me, you are an evil companion.’ It will not profit [them] on this day because [they] have oppressed, and [they] will be partners in chastisement” (43:38-39). The oppressor shall say, “You alone shall judge between Your servants concerning that wherein they have differed’ (39:46) or is the judge someone else?” They will be told, “The curse of Allāh be on the oppressors who hinder (people) from the path of Allāh and seek to make it crooked, and disbelieve in the Hereafter” (7:44-45). Imam (as) continued: The first judgment will be between Muḥsin ibn ‘Ali (as) and his killer – referring to the second usurper. Then he will be brought forth along with Qunfudh and they will be lashed with whips of fire. The whips will be such that if one of them hits the oceans, all of the oceans will boil from the east to the west and if (even one whip) touches the mountains, they will all melt and turn to ash. Then the Commander of the Believers (as) will kneel in front of Allāh so that Allāh judges between him and the fourth (usurper) – referring to Mu’āwiyah. Thereafter, they (the second usurper, Qunfudh, and Mu’āwiyah) will be thrown in a well (of fire) which will be covered so no one can see them and they will not be able to see anyone. So those who followed them (in this life) will say, “O Our Lord, show us those two among the Jinn and men who had led us astray. We will trample them under our feet so that they may become of those who are the lowest” (41:29). Allāh, the Great and Almighty, will

reply, “It will not profit you on this day because you have oppressed, and you will be partners in chastisement” (43:39). This is when they will scream in distress and call for destruction. The Two will come to the Pool, (imprisoned) by the Keepers (of Hell) and will say to the Commander of the Believers (as), “Forgive us, give us some water, and save us.” They will be told: “But when they shall see it near, grieved shall be the faces of those who disbelieve, and it shall be said (to them): ‘this is what you have been calling for’ (67:27) by referring to yourselves as the commanders of the believers. Return to Hell thirsty. You shall receive no drink but Ḥamīm and Ghislīn and “the intercession of the intercessors shall not avail [you]” (74:48).¹⁰¹

Prophet narrated the Musibah of Husayn to Fatimah (asws)

2 حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْهَمِيرِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مَسْمَعٍ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ كَانَ الْحُسَيْنُ (ع) مَعَ أُمِّهِ تَحْمِلُهُ فَأَخَذَهُ رَسُولُ اللَّهِ (ص) فَقَالَ لَعَنَ اللَّهُ قَاتِلَكَ وَلَعَنَ اللَّهُ سَالِيكَ وَأَهْلَكَ اللَّهُ الْمُتَوَازِينَ عَلَيْكَ وَحَكَّمَ اللَّهُ بَيْنِي وَبَيْنَ مَنْ أَعَانَ عَلَيْكَ فَقَالَتْ فَاطِمَةُ يَا أَبَتِ أَيِّ شَيْءٍ تَقُولُ قَالَ يَا بِنْتَاهُ ذَكَرْتُ مَا يُصِيبُهُ بَعْدِي وَبَعْدَكَ مِنَ الْأَذَى وَالظُّلْمِ وَالْغَدْرِ وَالْبَغْيِ وَهُوَ يَوْمُئِذٍ فِي عَصَبَةٍ كَانَهُمْ نُجُومُ السَّمَاءِ يَتَّهَدُونَ إِلَى الْقَتْلِ وَكَأَنِّي أَنْظُرُ إِلَى مُعَسَّكِرِهِمْ - وَإِلَى مَوْضِعِ رِحَالِهِمْ وَتُرْبَتِهِمْ فَقَالَتْ يَا أَبَتِ وَأَيْنَ هَذَا الْمَوْضِعُ الَّذِي تَصِفُ قَالَ مَوْضِعٌ يُقَالُ لَهُ كَرْبَلَاءُ وَهِيَ ذَاتُ كَرْبٍ وَبَلَاءٍ عَلَيْنَا وَ عَلَى الْأُمَّةِ يُخْرِجُ عَلَيْهِمْ شَرَّ أُمَّتِي وَلَوْ أَنَّ أَحَدَهُمْ يَشْفَعُ لَهُ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِينَ مَا شَفَعُوا فِيهِمْ وَهُمْ الْمُخَلَّدُونَ فِي النَّارِ قَالَتْ يَا أَبَتِ فَيَقْتُلُ قَالَ نَعَمْ يَا بِنْتَاهُ قُتِلَ قَبْلَهُ أَحَدٌ كَانَ تَبْكِيهِ السَّمَاوَاتُ وَالْأَرْضُونَ وَالْمَلَائِكَةُ وَالْوَحْشُ وَالْحَيَاتَانِ فِي الْبَحَارِ وَالْجِبَالِ لَوْ يُؤْذَنُ لَهَا مَا بَقِيَ عَلَى الْأَرْضِ مُتَنَفِّسٌ وَتَأْتِيهِ قَوْمٌ مِنْ مُحِبِّينَا لَيْسَ فِي الْأَرْضِ أَعْلَمُ بِاللَّهِ وَلَا أَقْوَمُ بِحَقِّنَا مِنْهُمْ وَلَيْسَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ يَلْتَفِتُ إِلَيْهِ غَيْرُهُمْ أَوْلَتْكَ مَصَابِيحُ فِي ظُلُمَاتِ الْجَوْرِ وَهُمْ الشُّفَعَاءُ وَهُمْ وَارِدُونَ حَوْضِي غَدًا أَعْرِفُهُمْ إِذَا وَرَدُوا عَلَيَّ بِسِيمَاهُمْ - وَأَهْلُ كُلِّ دِينٍ يَطْلُبُونَ أُمَّتَهُمْ وَهُمْ يَطْلُبُونَنَا وَلَا يَطْلُبُونَ غَيْرَنَا وَهُمْ قَوَامُ الْأَرْضِ بِهِمْ يَنْزِلُ الْغَيْثُ وَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ

2. Muḥammad ibn ‘Abdillāh ibn Ja’far Al-Ḥimyarī narrated to me from his father, from ‘Alī ibn Muḥammad ibn Sālīm, from Muḥammad ibn Khālīd, from ‘Abdillāh ibn

¹⁰¹ Kāmil al-Ziyārāt, The Exceptional Narrations, Hadith #11

Ḥammād Al-Basri, from ‘Abdillāh ibn ‘Abdil Raḥmān Al-Asam, from Misma’ ibn ‘Abdil Malik, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: Fāṭimah (s.a.) was carrying Ḥusain (as) one day when the Messenger of Allāh (s.a.a.w.) took him from her. He said (to Ḥusain (as)), “Allāh’s curse be upon those who (will) kill you. Allāh’s curse be upon those who (will) loot you. May Allāh destroy those who (will) help one another against you. May Allāh judge between me and those who (will) support others against you.” Fāṭimah (s.a.) asked, “O father! What are you saying?!” The Prophet (s.a.a.w.) replied: O My daughter! I remembered the tragedies that will befall him after me and you, and how he will be hurt, oppressed, betrayed, and violated. When this happens, he will be accompanied by a group (of people) who are like the stars of the sky, and (they) will be led toward death. The Prophet (s.a.a.w.) continued, “It is as if I can see their camp, the place where they will dismount from their sumpters, and their dust.” Fāṭimah (s.a.) asked, “O father! Where is this place you are describing?” The Prophet (s.a.a.w.) replied: It is a land called Karbalā. It is the land of (KARB) agony and (BALĀ) affliction for us and for the nation. The most wicked ones from my nation will rise against them (Ḥusain (as) and his companions). Even if all of the inhabitants of the heavens and the earths intercede for one of those who rise against Ḥusain (as), their intercession will not be accepted, and they will abide in Hell eternally. Fāṭimah (s.a.) asked, “O father! So he (Ḥusain (as)) will be killed?” The Prophet (s.a.) replied: Yes, O my daughter. No one has ever been killed (or will be killed) other than Ḥusain (as) on whom the heavens, the earths, the mountains, the angels, the beasts, and the whales in the oceans (will) cry. And if these created beings had been given permission (to destroy everything to avenge Ḥusain (as)), no living object would have survived (after the killing of Ḥusain (as)). (Verily) a group of people who love us will go to him (his Ziyārah). (Verily) no one on earth knows Allāh better than they do and no one is more committed to our rights than they are. (Verily) no one on earth other than them will pay attention to Ḥusain (as). (Verily) they are the lights in the darkness of oppression. They are the intercessors and they are those who will join me by my Pool tomorrow (on the Day of Judgment). I will recognize them by their marks when I see them (on the Day of Judgment). (On that day) the followers of

every religion will look for their leaders and they (those who go to the Ziyārah of Ḥusain (as)) will look for no one other than us. They are the pillars of the earth, and the rains shower down through them.¹⁰²

Gabriel cried for al-Husayn (as)

7 حَدَّثَنِي أَبِي عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ الزَّعْفَرَانِيِّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو الْأَسْلَمِيُّ قَالَ حَدَّثَنِي عَمْرُو بْنُ عَبْدِ اللَّهِ بْنِ عَبْسَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ الْمَلِكُ الَّذِي جَاءَ إِلَى مُحَمَّدٍ (ص) يُخْبِرُهُ بِقَتْلِ الْحُسَيْنِ (ع) كَانَ جِبْرِئِيلُ (ع) الرُّوحَ الْأَمِينَ مَنْشُورَ الْأَجْنَحَةِ بَاكِئًا صَارِخًا قَدْ حَمَلَ مِنْ تُرْبَةِ الْحُسَيْنِ (ع) وَهِيَ تَفُوحُ كَالْمُسْكِ فَقَالَ رَسُولُ اللَّهِ (ص) وَتَفْلِحُ أُمَّتِي تَقْتُلُ فَرْخِي أَوْ قَالَ فَرْخَ ابْنَتِي فَقَالَ جِبْرِئِيلُ يَضْرِبُهَا اللَّهُ بِالْاِخْتِلَافِ فَتَخْتَلِفُ قُلُوبُهُمْ

7. My father narrated to me from Ḥusain ibn ‘Ali Al-Za’farāni, from Muḥammad ibn ‘Amr Al-Aslami, from ‘Amr ibn ‘Abdillāh ibn ‘Anbasah, from Muḥammad ibn ‘Abdillāh ibn ‘Amr, from his father, from Ibn ‘Abbās, who said: The angel who came to Muḥammad (s.a.a.w.) informing him of the killing of Ḥusain (as) was the Guardian Spirit, Jabra’īl. He came to the Prophet (s.a.a.w.) with his wings spread out, crying and screaming. He was carrying some of the dust of Ḥusain (as) from which a fragrance emanated just as it does from musk. The Messenger of Allāh (s.a.a.w.) asked him, “Will a nation who kills my son – or the son of my daughter – achieve salvation?” Jabra’īl replied, “Allāh will afflict them with disagreements so their hearts will disagree with one another.” The above Ḥadīth has also been narrated to me through the following chain: ‘Ubaydullāh ibn Fadl ibn Muḥammad ibn Hilāl, from Muḥammad ibn ‘Amīrah Al-Aslami, from ‘Amr ibn ‘Abdillāh ibn ‘Anbasah, from Muḥammad ibn ‘Abdillāh ibn ‘Amr, from his father, from Ibn ‘Abbās.¹⁰³

¹⁰² Kāmil al-Ziyārāt, The Prophet (s.a.a.w.) said, “My nation will kill Ḥusain (as) after me.”, Hadith #2

¹⁰³ Kāmil al-Ziyārāt, Jabra’īl Shows the Land on Which Ḥusain (as) Will Be Killed to the Messenger of Allāh (s.a.a.w.), Hadith #7

The Quran about the Martyrdom of Husayn

1 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْقُرَشِيُّ الرَّزَّازُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ الْخَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ قَاسِمٍ الْحَضْرَمِيِّ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ - وَ قَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ - لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ قَالَ قَتَلَ أَمِيرَ الْمُؤْمِنِينَ (ع) وَ طَعَنَ الْحَسَنَ بْنَ عَلِيٍّ ع وَ لَتَعَنَّ عَلَوًا كَبِيرًا قَتَلَ الْحُسَيْنَ بْنَ عَلِيٍّ ع فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا قَالَ إِذَا جَاءَ نَصْرُ الْحُسَيْنِ ع بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ قَوْمًا يَبْعَثُهُمُ اللَّهُ قَبْلَ قِيَامِ الْقَائِمِ (ع) لَا يَدْعُونَ وَثَرًا لِآلِ مُحَمَّدٍ إِلَّا أَحْرَقُوهُ - وَ كَانَ وَعْدًا مَفْعُولًا

3 وَ حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ وَ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (ع) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ إِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ نَزَلَتْ فِي الْحُسَيْنِ بْنِ عَلِيٍّ ع

6 حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْخَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (ع) فِي قَوْلِهِ تَعَالَىٰ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ قَالَ لَمْ تَبْكِ السَّمَاءُ عَلَىٰ أَحَدٍ مُنْذُ قُتِلَ يُحْيَىٰ بْنُ زَكَرِيَّا حَتَّى قُتِلَ الْحُسَيْنُ (ع) فَبَكَتْ عَلَيْهِ

1. Muḥammad ibn Ja'far Al-Qurashi Al-Razzāz narrated to me from Muḥammad ibn Ḥusain ibn Abil Khatṭāb, from Mūsā ibn Sa'dān Al-Ḥannāf, from 'Abdillāh ibn Qāsim Al-Ḥad'rami, from Sāliḥ ibn Sahl, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: "We announced to the children of Israel in the book: 'You will certainly make mischief in the land twice' (17:4). The first "mischief " refers to killing the Commander of the Believers (as) and the second "mischief" refers to stabbing Ḥasan ibn 'Alī (as). "And you will certainly become exceedingly arrogant" (17:4) refers to killing Ḥusain ibn 'Alī (as). "So, when the promise of the nearest to the two came" (17:5) refers to (the time) when the avenger of the blood of Ḥusain (as) will come. "We sent over you Our servants who possessed terrible prowess; so they invaded the very inmost parts of your houses" (17:5) refers to a group of people who will rise before the time of the Qā'im (as) and who will kill anyone who has participated in spilling the blood of the members of the family of Muḥammad (s.a.a.w.). "And it was a warning (completely) fulfilled" (17:5).¹⁰⁴

¹⁰⁴ Kāmil al-Ziyārāt, The Verses in Qur'an about the Martyrdom of Ḥusain (as) and the Avenging of His Blood, Hadith #1

3. My father narrated to me from Sa'd ibn 'Abdillāh, from Ya'qūb ibn Yazīd, and from Ibrāhīm ibn Hāshim, from Muḥammad ibn Abī 'Umayr, from some of his scholars, who said: Abū 'Abdillāh (Imam Sādiq (as)) explained the verse, "When the soul buried alive is asked for what sin it was put to death" (81:8-9) by saying, "This verse was revealed about Ḥusain ibn 'Ali (as)."¹⁰⁵

6. 'Ali ibn Ḥusain ibn Mūsā narrated to me from 'Ali ibn Ibrāhīm ibn Hāshim, from his father, from Ibn Fad'dāl, from Abī Jamīlah, from Muḥammad ibn 'Ali Al-Ḥalabi, who said: Abū 'Abdillāh (Imam Sādiq (as)) explained the verse, "Neither did the heavens weep over them, nor the earth, nor were they granted respite" (44:29). He (the Imam (as)) said, "The heavens never wept over anyone after the killing of Yaḥyā ibn Zakariyyā (as) until Ḥusain (as) was killed. And when he was killed, the heavens wept over him (also)."¹⁰⁶

Story of Fitrus

1 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْقُرَشِيُّ الرَّزَّازُ الْكُوفِيُّ قَالَ حَدَّثَنِي خَالِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ قَالَ حَدَّثَنِي مُوسَى بْنُ سَعْدَانَ الْخَنَاطُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْخَضْرَمِيِّ عَنْ إِبْرَاهِيمَ بْنِ شُعَيْبٍ الْمِثْمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ (ع) لَمَّا وَلِدَ أَمَرَ اللَّهُ عَزَّ وَجَلَّ جَبْرَائِيلَ (ع) أَنْ يَهْبِطَ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ فَيَهْبِطَ رَسُولُ اللَّهِ (ص) مِنَ اللَّهِ وَمِنْ جَبْرَائِيلَ (ع) قَالَ وَكَانَ مَهْبِطُ جَبْرَائِيلَ (ع) عَلَى جَزِيرَةٍ فِي الْبَحْرِ فِيهَا مَلَكٌ يَقَالُ لَهُ فُطْرُسُ كَانَ مِنَ الْحَمَلَةِ فَبُعِثَ فِي شَيْءٍ فَأَبْطَأَ فِيهِ فَكُسِرَ جَنَاحُهُ وَالْقِي فِي تِلْكَ الْجَزِيرَةِ يَعْبُدُ اللَّهُ فِيهَا سِتْمَانَةَ عَامٍ حَتَّى وَلِدَ الْحُسَيْنَ (ع) فَقَالَ الْمَلَكُ لَجَبْرَائِيلَ (ع) أَيْنَ تَرِيدُ- قَالَ إِنَّ اللَّهَ تَعَالَى أَنْعَمَ عَلَى مُحَمَّدٍ (ص) بِنِعْمَةٍ فَبُعِثَتْ أَهْنُهُ مِنَ اللَّهِ وَمَنِي فَقَالَ يَا جَبْرَائِيلُ احْمِلْنِي مَعَكَ لَعَلَّ مُحَمَّدًا (ص) يَدْعُو اللَّهَ لِي قَالَ حَمَلُهُ فَلَمَّا دَخَلَ جَبْرَائِيلُ عَلَى النَّبِيِّ (ص) وَهَنَاهُ مِنَ اللَّهِ وَهَنَاهُ مِنْهُ وَأَخْبَرَهُ بِحَالِ فُطْرُسَ فَقَالَ رَسُولُ اللَّهِ (ص) يَا جَبْرَائِيلُ ادْخُلْهُ فَلَمَّا ادْخُلَهُ أَخْبَرَ فُطْرُسَ النَّبِيَّ (ص) بِحَالِهِ فَدَعَا لَهُ النَّبِيُّ (ص) وَقَالَ لَهُ تَمَسَّحْ بِهَذَا الْمَوْلُودِ وَعُدْ إِلَى مَكَانِكَ قَالَ فَتَمَسَّحَ فُطْرُسُ بِالْحُسَيْنِ (ع) وَارْتَفَعَ وَقَالَ يَا رَسُولَ اللَّهِ (ص) أَمَا إِنَّ أُمَّتَكَ سَتَقْتُلُهُ- وَلَهُ عَلَى مَكَاةٍ أَنْ لَا

¹⁰⁵ Kāmil al-Ziyārāt, The Verses in Qur'an about the Martyrdom of Ḥusain (as) and the Avenging of His Blood, Hadith #3

¹⁰⁶ Kāmil al-Ziyārāt, Weeping of the Heavens and the Earth over the Killing of Ḥusain (as) and Yaḥyā ibn Zakariyyā (as), Hadith #6

يُزَوِّرُهُ زَائِرًا إِلَّا بَلَغْتَهُ عَنْهُ وَلَا يَسْلِمُ عَلَيْهِ مُسْلِمٌ إِلَّا بَلَغْتَهُ سَلَامَهُ وَلَا يُصَلِّي عَلَيْهِ مُصَلٍّ إِلَّا بَلَغْتَهُ عَلَيْهِ صَلَاتَهُ قَالَ ثُمَّ
ارْتَفَعَ

1. Muḥammad ibn Ja'far Al-Qurashi Al-Razzāz Al-Kūfi narrated to me from his uncle Muḥammad ibn Ḥusain ibn Abil Khatṭāb, from Mūsā ibn Sa'dān Al-Ḥannāt', from 'Abdillāh ibn Qāsim Al-Ḥadrami, from Ibrāhīm ibn Shu'ayb Al-Maythami, who said: I heard Abā 'Abdillāh (Imam Sādiq (as)) say: When Ḥusain ibn 'Ali (as) was born, Allāh ordered Jabra'il to descend (to the earth) with one thousand angels to congratulate the Messenger of Allāh (s.a.a.w.) on behalf of Allāh and himself. (On his way to the Prophet (s.a.a.w.)) Jabra'il descended on an island in the sea where an angel named Fuṭrus lived. Fuṭrus was one of the carriers (of the Throne). At one point, he had procrastinated about carrying out an order of Allāh. Therefore, his wings were broken and he was thrown onto this island. He continued worshipping Allāh on that island for six hundred years, after which Ḥusain (as) was born. Fuṭrus asked him, "Where are you going?" "Allāh has blessed Muḥammad (s.a.a.w.) with a blessing (child), and I have been sent to congratulate him on behalf of Allāh and myself," Jabra'il replied. "O Jabra'il! Take me with you. Perhaps Muḥammad (s.a.a.w.) will intercede for me," Fuṭrus said. So Jabra'il carried Fuṭrus. When they arrived, Jabra'il congratulated the Prophet (s.a.a.w.) on behalf of Allāh and himself, and then informed him of Fuṭrus. The Messenger of Allāh (s.a.a.w.) told Jabra'il to bring Fuṭrus inside. After Fuṭrus was brought inside, he informed the Prophet (s.a.a.w.) of his situation. The Prophet (s.a.a.w.) prayed for him and said to him, "Rub (your wings) on this newborn child (Ḥusain (as)) and (you will) return to your (original) position." Fuṭrus rubbed his wings on Ḥusain (as) and started ascending (to the heavens). As he was ascending, he said, "O Messenger of Allāh! Verily your nation will kill him. Verily, as my repayment to him (Ḥusain (as)), no one will come to his Ziyārah, say Salām to him, or send blessing(s) on him without me informing him of it." Then Fuṭrus ascended (to the heavens).¹⁰⁷

¹⁰⁷ Kāmil al-Ziyārāt, The Angels' Knowledge of the Martyrdom of Ḥusain (as), Hadith #1

The Grieve of the Prophet and Fatimah upon the martyrdom of al-Husayn

5 حَدَّثَنِي أَبِي وَ مُحَمَّدٌ بْنُ الْحَسَنِ جَمِيعًا عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ دَخَلَتْ فَاطِمَةُ (ع) عَلَى رَسُولِ اللَّهِ (ص) وَ عَيْنَاهُ تَدْمَعُ فَسَأَلَتْهُ مَا لَكَ- فَقَالَ إِنَّ جَبْرَائِيلَ (ع) أَخْبَرَنِي أَنَّ أُمَّتِي تَقْتُلُ حُسَيْنًا فَجَزَعَتْ وَ شَقَّ عَلَيْهَا فَأَخْبَرَهَا بِمَنْ يَمْلِكُ مِنْ وَلَدِهَا فَطَابَتْ نَفْسُهَا وَ سَكَنَتْ

5. My father and Muḥammad ibn Ḥasan both narrated to me from Muḥammad ibn Ḥasan Al-Saffār, from Aḥmad ibn Muḥammad ibn ‘Isā, from Ibn Fadḍāl, from ‘Abdillāh ibn Bukayr, from some of our companions, who said: Abū ‘Abdillāh (Imam Sādiq (a.s)) said: (Once) Fātimah (s.a.) came to the Messenger of Allāh ﷺ and saw that his eyes were filled with tears. She asked him, “What is upsetting you?” He replied, “Jabra’īl informed me that my nation will kill Ḥusain.” (When Fātimah (s.a.) heard this), she became extremely grieved and restless. So the Prophet ﷺ informed her of (the Imams from) her children who would reign. This (news) pleased her and relieved her.¹⁰⁸

Prophet and Imam Ali cried upon the Martyrdom of Husayn

1 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ الْقُرَشِيُّ الْكُوفِيُّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَعِيدِ بْنِ يَسَارٍ أَوْ غَيْرِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ لَمَّا أَنْ هَبَطَ جَبْرَائِيلُ (ع) عَلَى رَسُولِ اللَّهِ (ص) بَقَتِلَ الْحُسَيْنِ (ع) أَخَذَ بِيَدِ عَلِيٍّ نَفَلًا بِهِ مَلِيًّا مِنَ النَّهَارِ فَغَلَبَتْهُمَا الْعَبْرَةُ فَلَمْ يَتَفَرَّقَا حَتَّى هَبَطَ عَلَيْهِمَا جَبْرَائِيلُ (ع) أَوْ قَالَ رَسُولُ رَبِّ الْعَالَمِينَ فَقَالَ لُهُمَا رَبُّكُمَا يَقْرُؤُكُمَا السَّلَامَ وَ يَقُولُ عَزَمْتُ عَلَيْكُمَا لَمَّا صَبَرْتُمَا قَالَ فَصَبْرًا [فَصَبْرًا حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ مِثْلَهُ حَدَّثَنِي أَبِي (رَحِمَهُ اللَّهُ) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَعْدِ بْنِ يَسَارٍ مِثْلَهُ

1. Muḥammad ibn Ja’far Al-Razzāz Al-Qurashi Al-Kūfi narrated to me from Muḥammad ibn Ḥusain ibn Abil Khattāb, from Muḥammad ibn Sinān, from Sa’īd ibn Yasār or

¹⁰⁸ Kāmil al-Ziyārāt, The Martyrdom of Ḥusain ibn ‘Ali (as) Revealed Through Jabra’īl, Hadith #5

someone else, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: After Jabra’īl came down to the Messenger of Allāh (s.a.a.w.) with the (news of the) killing of Ḥusain (as), the Messenger of Allāh (s.a.a.w.) held the hand of ‘Ali (as) and spoke to him privately for most of that day until they were both overcome with tears. While they were still together, Jabra’īl – or a messenger (an angel) from the Lord of the Worlds – came down to them and said, “Your Lord conveys His Salām to both of you and says, ‘It is My Will that you should remain patient.’” Imam (as) continued, “Therefore, they (the Prophet (s.a.a.w.) and the Commander of the Believers (as)) remained patient.” The above Ḥadīth has also been narrated to me through the following chains: A) Muḥammad ibn Ḥasan ibn Walīd, from Muḥammad ibn Ḥasan Al-Saffār, from Aḥmad ibn Muḥammad ibn ‘Isā, from Muḥammad ibn Sinān, from Sa’īd ibn Yasār, from Abī ‘Abdillāh (as). B) My father, from Sa’d ibn ‘Abdillāh, from Ya’qūb ibn Yazīd, from Muḥammad ibn Sinān, from Sa’īd ibn Yasār, from Abī ‘Abdillāh (as).¹⁰⁹

Weeping of Fatimah over Husayn

7 حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (ع) أُحْدِثُهُ فَدَخَلَ عَلَيْهِ ابْنُهُ فَقَالَ لَهُ مَرْحَبًا وَضَمَّهُ وَقَبَّلَهُ وَقَالَ حَقَّرَ اللَّهُ مَنْ حَقَّرَكَ وَانْتَقَمَ مِنْ تَرْكِكَ وَخَذَلَ اللَّهُ مَنْ خَذَلَكَ وَلَعَنَ اللَّهُ مَنْ قَتَلَكَ وَكَانَ اللَّهُ لَكُمْ وَلِيًّا وَحَافِظًا وَنَاصِرًا فَقَدْ طَالَ بَكَاءُ النِّسَاءِ وَبُكَاءُ الْأَنْبِيَاءِ - وَالصَّادِقِينَ وَالشُّهَدَاءِ وَمَلَائِكَةِ السَّمَاءِ ثُمَّ بَكَى وَقَالَ يَا أَبَا بَصِيرٍ إِذَا نَظَرْتُ إِلَى وَلَدِ الْحُسَيْنِ أَتَانِي مَا لَا أَمْلِكُهُ بِمَا أَتَى إِلَى أَبِيهِمْ وَإِلَيْهِمْ يَا أَبَا بَصِيرٍ إِنَّ فَاطِمَةَ (ع) لَتَبْكِيهِ وَتَشْتَقُّ قَتْرَفِرُ جَهَنَّمَ زَفْرَةً لَوْ لَا أَنَّ الْخَزَنَةَ يَسْمَعُونَ بُكَاءَهَا وَقَدْ اسْتَعْدُوا لَذَلِكَ مَخَافَةً أَنْ يُخْرَجَ مِنْهَا عَنُقٌ - أَوْ يَشْرُدَ دُخَانُهَا فَيُحْرِقَ أَهْلَ الْأَرْضِ فَيَحْفَظُونَهَا [فَيَكْبَحُونَهَا] مَا دَامَتْ بَاكِيَةً وَيَزْجُرُونَهَا وَيُوثِقُونَ مِنْ أَبْوَابِهَا مَخَافَةً عَلَى أَهْلِ الْأَرْضِ فَلَا تَسْكُنُ حَتَّى يَسْكُنَ صَوْتُ فَاطِمَةَ الزَّهْرَاءِ وَإِنَّ الْبِحَارَ تَكَادُ أَنْ تَنْفَتَّقَ فَيَدْخُلَ بَعْضُهَا عَلَى بَعْضٍ وَمَا مِنْهَا قَطْرَةٌ إِلَّا بِهَا مَلَكٌ مُوَكَّلٌ فَإِذَا سَمِعَ الْمَلِكُ صَوْتَهَا أَطْفَأَ نَارَهَا بِأَجْنَحَتِهِ وَحَبَسَ بَعْضُهَا عَلَى بَعْضٍ مَخَافَةً عَلَى الدُّنْيَا وَمَا فِيهَا وَمَنْ عَلَى الْأَرْضِ فَلَا تَزَالُ الْمَلَائِكَةُ مُشْفِقِينَ لِبُكَائِهَا وَيَدْعُونَ اللَّهَ وَيَتَضَرَّعُونَ إِلَيْهِ وَيَتَضَرَّعُ أَهْلُ الْعَرْشِ وَمَنْ حَوْلَهُ وَتَرْتَفِعُ أَصْوَاتُ مِنَ الْمَلَائِكَةِ بِالتَّقْدِيسِ لِلَّهِ مَخَافَةً عَلَى أَهْلِ الْأَرْضِ وَلَوْ أَنَّ صَوْتًا مِنْ أَصْوَاتِهِمْ يَصِلُ إِلَى

¹⁰⁹ Kāmil al-Ziyārāt, The Martyrdom of Ḥusain ibn ‘Ali (as) Revealed Through Jabra’īl, Hadith #1

الْأَرْضِ لَصَعَقَ أَهْلُ الْأَرْضِ وَتَقَطَّعَتِ الْجِبَالُ وَزُلْزِلَتِ الْأَرْضُ بِأَهْلِهَا قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ هَذَا الْأَمْرَ عَظِيمٌ قَالَ غَيْرُهُ أَعْظَمُ مِنْهُ مَا لَمْ تَسْمَعْهُ ثُمَّ قَالَ لِي يَا أَبَا بَصِيرٍ أَمَا تُحِبُّ أَنْ تَكُونَ فِيْمَنْ يَسْعُدُ فَاطِمَةَ (ع) فَبَكَيْتُ حِينَ قَالَهَا فَمَا قَدَرْتُ عَلَى الْمَنْطِقِ وَمَا قَدَرْتُ عَلَى كَلَامِي مِنَ الْبُكَاءِ ثُمَّ قَامَ إِلَى الْمُصَلَّى يَدْعُو - نَفَرَجْتُ مِنْ عِنْدِهِ عَلَى تِلْكَ الْحَالِ فَمَا انْتَفَعْتُ بِطَعَامٍ وَمَا جَاءَنِي النَّوْمُ وَأَصْبَحْتُ صَائِمًا وَجَلًّا حَتَّى أَتَيْتُهُ فَلَمَّا رَأَيْتُهُ قَدْ سَكَنَ سَكَنْتُ وَحَمَدْتُ اللَّهَ حَيْثُ لَمْ تَنْزِلْ بِي عُقُوبَةً

7. Muḥammad ibn ‘Abdillāh (ibn Ja’far Al-Ḥimyari) narrated to me from his father, from ‘Ali ibn Muḥammad ibn Sālim, from Muḥammad ibn Khālīd, from ‘Abdillāh ibn Ḥammād Al-Basri, from ‘Abdillāh ibn ‘Abdil Raḥmān Al-Asam, from ‘Abdillāh ibn Muskān, from Abī Basīr, who said: I was speaking with Abī ‘Abdillāh (Imam Sādiq (as)) when his son entered. The Imam (as) welcomed him, and then hugged and kissed him. Then Imam (as) said: May Allāh degrade those who degraded you (referring to the children of Imam Ḥusain (as)). May Allāh avenge those who oppressed you. May Allāh disappoint those who abandoned you. May Allāh curse those who killed you. May Allāh be your friend, protector, and supporter. Verily the prophets, the truthful ones, the martyrs, the angels of the heavens, and our women have been weeping for long. Then the Imam (as) started to cry and said: O Abā Basīr! When I look at the children of Hussain (a.s), grief overcomes me when I remember what was done to them and to their father (as). O Abā Basīr! Verily Fāṭimah (s.a.) cries and sobs over Ḥusain (as). (When Hell hears her voice) it sighs in such an intense way, that if the keepers of Hell – who also hear her voice – did not prepare themselves to restrain it, Hell would burn all of the inhabitants of the earth with its blazing fires and its sparking fumes. They (the keepers) contain and restrain it and hold its doors tightly closed for as long as Fāṭimah (s.a.) cries. They do this because of their fear for the inhabitants of the earth. However, Hell is not pacified until the voice of Fāṭimah (a.s) subsides. Verily the seas almost split apart and then collide (when they hear the weeping of Fāṭimah (a.s)). There is a dedicated angel responsible for every drop of water. When these angels hear the voice of Fāṭimah (a.s), they prevent every drop of water from boiling with their wings; they keep the water together because of their fear for (this) world and everything in it, (specifically) the people of the earth. The angels remain in fear (for the people when they hear the voice

of Fāṭimah (a.s)) and cry for her crying. And then they pray to Allāh and beseech Him, after which the inhabitants of the Throne and those who are around it beseech Allāh. Then the voices of the angels are raised in glorification of Allāh, all because of their fear for the people of the earth. Even if one of their voices reached the earth, all of the inhabitants of the earth would swoon away, the mountains would crumble, and the earth would shake (under) its inhabitants. I (Abū Basīr) said, “May I sacrifice myself for you! This is such a great matter.” Imam (as) replied, “That which you have not heard is even greater than this. O Abā Basīr! Do you not want to be among those who support Fāṭimah (s.a.)?” When I heard this, I cried so much that I could not speak any longer nor could the Imam (as) speak because (of how intensely) he was crying. Then he (the Imam (as)) moved toward his prayer mat and started to supplicate to Allāh, and I left him in that state. I could not eat nor sleep that night. The next morning I was fasting and I was in extreme fear when I went to the Imam (as). When I saw that he had calmed down, I also calmed down and praised Allāh because no chastisement had befallen me.¹¹⁰

Imam al-Sajjad’s mourning of al-Husayn

1 حَدَّثَنِي أَبِي (رَحِمَهُ اللَّهُ) عَنْ جَمَاعَةٍ مَشَايِخِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ بَكَى عَلِيُّ بْنُ الْحُسَيْنِ عَلَى أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ (ص) عَشْرِينَ سَنَةً أَوْ أَرْبَعِينَ سَنَةً وَ مَا وَضَعَ بَيْنَ يَدَيْهِ طَعَامًا [طَعَامٌ إِلَّا بَكَى عَلَى الْحُسَيْنِ حَتَّى قَالَ لَهُ مَوْلَى لَهُ جُعِلَتْ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَخَافُ عَلَيْكَ أَنْ تَكُونَ مِنَ الْهَالِكِينَ قَالَ إِنَّمَا أَشْكُوا بَنِي وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ إِنِّي لَمْ أَذْكُرْ مَضْرَعَ بَنِي فَاطِمَةَ إِلَّا خَفَّتْنِي الْعَبْرَةُ لِذَلِكَ

2 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنْ خَالِهِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ الزِّيَّاتِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِسْمَاعِيلَ بْنِ مَنْصُورٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ أَشْرَفَ مَوْلَى لِعَلِيِّ بْنِ الْحُسَيْنِ (ع) وَ هُوَ فِي سَقِيفَةِ لَهُ سَاجِدٌ يَبْكِي فَقَالَ لَهُ يَا مَوْلَايَ يَا عَلِيُّ بْنُ الْحُسَيْنِ أَمَا أَنْ لِحُزْنِكَ أَنْ يَنْقُضِي فَرْعَ رَأْسِهِ إِلَيْهِ وَ قَالَ وَ لَيْكَ أَوْ تُكَلِّتَكَ أُمُّكَ وَ اللَّهُ لَقَدْ شَكََا يَعْقُوبُ إِلَى رَبِّهِ فِي أَقَلِّ مِمَّا رَأَيْتَ حَتَّى قَالَ يَا أَسْفَى عَلَى يَوْسُفَ أَنَّهُ فَقَدَ ابْنًا وَاحِدًا وَ أَنَا رَأَيْتُ أَبِي

¹¹⁰ Kāmil al-Ziyārāt, Crying of the Entire Creation of Allāh on Ḥusain ibn ‘Ali (as), Hadith #7

وَجَمَاعَةُ أَهْلِ بَيْتِي يُذَبِّحُونَ حَوْلِي قَالُوا وَكَانَ عَلِيُّ بْنُ الْحُسَيْنِ (ع) يَمِيلُ إِلَى وَلَدِ عَقِيلٍ فَقِيلَ لَهُ مَا بِأَنَّكَ تَمِيلُ إِلَى بَنِي عَمِّكَ هَؤُلَاءِ دُونَ آلِ جَعْفَرٍ فَقَالَ إِنِّي أَذْكُرُ يَوْمَهُمْ مَعَ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) فَأَرْقُ لَهُمْ

1. My father narrated to me from all of my scholars, from Sa'd ibn 'Abdillāh, from Muḥammad ibn Ḥusain ibn Abil Khaṭṭāb, from Abī Dāwūd Al-Mustariq, from some of our companions, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: 'Ali ibn Ḥusain (Imam Sajjād (as)) cried over his father, Ḥusain ibn 'Ali (as), for twenty years – or forty years – and whenever food was brought to him, he would cry over Ḥusain (as). One day his servant said to him, "May I sacrifice myself for you, O son of the Messenger of Allāh! I am afraid that you will die (from grief)." He (Imam Sajjād (as)) replied, "I only complain of my distress and grief to Allāh, and I know from Allāh what you do not know' (12:86). Verily whenever I remember the killing of the children of Fāṭimah (s.a.), I am choked with tears over them."¹¹¹

2. Muḥammad ibn Ja'far Al-Razzāz narrated to me from his uncle Muḥammad ibn Ḥusain ibn Abil Khaṭṭāb Al-Zayyāt, from 'Ali ibn Asbāt, from Ismā'il ibn Mansūr, from some of our companions, who said: One day, a servant of 'Ali ibn Ḥusain (Imam Sajjād (as)) saw him in his chamber, crying in prostration. He said, "O my master, O 'Ali ibn Ḥusain! Is it not time for your grief to end?" Imam (as) raised his head toward him and said: Woe unto you! – or may your mother weep on you! – I swear to Allāh that Ya'qūb complained to his Lord of a matter much less (painful) than that which I have seen and he said, "Alas (my grief) for Yūsuf!" (12:84). He had only lost one son but I saw my father (as) and a group of my family slaughtered around me. The narrator added: 'Ali ibn Ḥusain (Imam Sajjād (as)) used to sympathize with the children of 'Aqīl. Therefore, some people asked him, "Why do you have more sympathy for the children of 'Aqīl than (you have for) the children of Ja'far?" He replied, "I remember their day with Abī 'Abdillāh, Ḥusain ibn 'Ali (as), and I sympathize with them."¹¹²

¹¹¹ Kāmil al-Ziyārāt, Crying of Imam 'Ali ibn Ḥusain (as) on (His Father) Ḥusain ibn 'Ali (as), Hadith #1

¹¹² Kāmil al-Ziyārāt, Crying of Imam 'Ali ibn Ḥusain (as) on (His Father) Ḥusain ibn 'Ali (as), Hadith #2

Husayn the Martyr of the Tear, the Tear of every Believer

1 حَدَّثَنِي أَبِي (رحمه الله) وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدٌ بْنُ الْحَسَنِ رَحِمَهُمُ اللَّهُ جَمِيعاً عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَبِي يُحْيَى الْهَذَّاءِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ نَظَرَ أَمِيرُ الْمُؤْمِنِينَ (ع) إِلَى الْحُسَيْنِ فَقَالَ يَا عَبْرَةَ كُلِّ مُؤْمِنٍ فَقَالَ أَنَا يَا أَبَتَاهُ قَالَ نَعَمْ يَا بُنَيَّ

2 حَدَّثَنِي جَمَاعَةٌ مَشَايِخِي عَنْ مُحَمَّدِ بْنِ يُحْيَى الْعَطَّارِ عَنْ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عُمَارَةَ الْمُنْشِدِ قَالَ مَا ذَكَرَ الْحُسَيْنُ (ع) عِنْدَ أَبِي عَبْدِ اللَّهِ (ع) فِي يَوْمٍ قَطُّ فَرِنِي أَبُو عَبْدِ اللَّهِ (ع) مُتَبَسِّمًا فِي ذَلِكَ الْيَوْمِ إِلَى اللَّيْلِ وَ كَانَ (ع) يَقُولُ الْحُسَيْنُ (ع) عَبْرَةَ كُلِّ مُؤْمِنٍ

7 حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ السَّعْدَابَادِيُّ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ عَنْ أَبِيهِ عَنْ ابْنِ مُسْكَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ قَالَ الْحُسَيْنُ (ع) أَنَا قَتِيلُ الْعَبْرَةِ قُتِلْتُ مَكْرُوبًا وَ حَقِيقٌ عَلَيَّ أَنْ لَا يَأْتِيَنِي مَكْرُوبٌ قَطُّ إِلَّا رَدَّهُ اللَّهُ وَ أَقْبَلَهُ إِلَى أَهْلِهِ مَسْرُورًا حَدَّثَنِي حَكِيمُ بْنُ دَاوُدَ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) مِثْلَهُ

1. My father, ‘Ali ibn Ḥusain, and Muḥammad ibn Ḥasan all narrated to me from Sa’d ibn ‘Abdillāh, from Aḥmad ibn Muḥammad ibn ‘Isā, from Sa’id ibn Janāḥ (Al-Azdi), from Abī Yaḥyā Al-Ḥadhā, from some of our companions, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: The Commander of the Believers (as) looked at Ḥusain (as) and said, “O ‘ABRAH (tear) of every believer!” Ḥusain (as) asked, “O father! Are you referring to me?” The Commander of the Believers (as) replied, “Yes! O my son!”¹¹³

2. All of my scholars narrated to me from Muḥammad ibn Yaḥyā Al-‘Attār, from Ḥusain ibn ‘Abdillāh, from Ḥasan ibn ‘Ali ibn Abī ‘Uthmān, from Ḥasan ibn ‘Ali ibn ‘Abdillāh ibn Mughīrah, from Abī ‘Umārah Al-Munshid, who said: Whenever Ḥusain (as) was mentioned in front of Abī ‘Abdillāh (Imam Sādiq (as)) during the day, he would not be seen smiling until nightfall. Imam (as) used to say, “Ḥusain (as) is the tear of every believer!”¹¹⁴

7. ‘Ali ibn Ḥusain Al-Sa’dābādī narrated to me from Aḥmad ibn Abī ‘Abdillāh Al-Barqī, from his father, from Ibn Muskān, from Hārūn ibn Khārjah, who said: Abū ‘Abdillāh

¹¹³ Kāmil al-Ziyārāt, Ḥusain (as): “The Martyr of Tears” No Believer Mentions Him Without Crying, Hadith #1

¹¹⁴ Kāmil al-Ziyārāt, Ḥusain (as): “The Martyr of Tears” No Believer Mentions Him Without Crying, Hadith #2

(Imam Sādiq (as)) said: Ḥusain (as) said, “I am the Martyr of Tears. I will be killed while I am in anguish. Verily anyone who comes to me (my Ziyārah) while he is in anguish is worthy of being returned to his family by Allāh with his heart pleased.” The above Ḥadīth has also been narrated to me through the following chain: Ḥukaim ibn Dāwūd, from Salamah ibn Khattāb, from Muḥammad ibn ‘Amr, from Hārūn ibn Khārijah, from Abī ‘Abdillāh (as).¹¹⁵

Husayn the Master of the Martyrs

1 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) زُورُوا الْحُسَيْنَ (ع) وَلَا تَجْفُوهُ فَإِنَّهُ سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ وَ سَيِّدُ الشُّهَدَاءِ

1. Muḥammad ibn Ja’far Al-Razzāz narrated to me from Muḥammad ibn Ḥusain, from Muḥammad ibn Ismā’īl, from Ḥanān who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: Go to the Ziyārah of Ḥusain (as) and do not be disinclined to it. Verily he is the Master of the Youth of Paradise from among the creation and he is the Master of the Martyrs.¹¹⁶

Imam Husayn’s Farewell from Madinah

8 حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ وَجَمَاعَةٌ مَشَائِجِي، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي خَلْفٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمَعَاذِيِّ، قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ مُوسَى الْأَصَمِّ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ (عَلَيْهِمَا السَّلَامُ)، قَالَ: لَمَّا هَمَّ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) بِالشَّخْوَصِ عَنِ الْمَدِينَةِ أَقْبَلْتُ نِسَاءَ بَنِي عَبْدِ الْمُطَّلِبِ فَاجْتَمَعْنَ لِلْنِّيَاحَةِ حَتَّى مَشَى فِيهِنَّ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ)، فَقَالَ: ائْتِدِكُنَّ اللَّهُ أَنْ تَبْدِينَ هَذَا الْأَمْرَ مَعْصِيَةَ اللَّهِ وَلِرَسُولِهِ، فَقَالَتْ لَهُ نِسَاءُ بَنِي عَبْدِ الْمُطَّلِبِ: فَلَمَنْ نَسْتَبْقِي النِّيَاحَةَ وَالْبَكَاءَ فَهُوَ عِنْدَنَا كَيَوْمَ مَاتَ فِيهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَعَلِيٌّ وَفَاطِمَةُ وَرَقِيَّةُ وَزَيْنَبُ وَأُمُّ كَلْثُومٍ فَتَنْشُدُكَ اللَّهُ جَعَلْنَا اللَّهُ فِدَاكَ مِنَ الْمَوْتِ يَا حَبِيبَ الْأَبْرَارِ مِنْ أَهْلِ الْقُبُورِ. وَأَقْبَلْتُ بَعْضَ عِمَامَتِهِ تَبْكِي وَتَقُولُ: أَشْهَدُ يَا حُسَيْنُ لَقَدْ سَمِعْتُ الْجَنَّةَ نَاحَتْ بِنُوحِكَ وَهُمْ يَقُولُونَ: فَانْ قَتِيلَ الطِّفْلِ مِنْ آلِ هَاشِمٍ * أَذَلَّ رَقَابًا مِنْ قَرِيشٍ فَذَلَّتْ حَبِيبَ رَسُولِ اللَّهِ لَمْ يَكْ فَاحْشَا * أَبَانَتْ مَصِيبَتَكَ الْأَنْوَفَ وَجَلَّتْ وَقَلْنُ أَيْضًا: أَبْكِي

¹¹⁵ Kāmil al-Ziyārāt, Ḥusain (as): “The Martyr of Tears” No Believer Mentions Him Without Crying, Hadith #7

¹¹⁶ Kāmil al-Ziyārāt, Ḥusain (as): “The Master of the Martyrs”, Hadith #1

حسينا سيدا، ولقتله شاب الشعر * ولقتله زلزلتم، ولقتله انكسف القمر واحمرت آفاق السماء، من العشية
والسحر * وتغبرت شمس البلاد، بهم واطلمت الكور ذاك ابن فاطمة، المصاب به الخلائق والبشر * أورثتنا ذلا
به، جدع الأنوف مع الغرر

8. My father and all of my scholars narrated to me from Sa'd ibn 'Abdillāh ibn Abī Khalaf, from Muḥammad ibn Yaḥyā Al-Mu'ādhi, from Ḥusain/Ḥasan ibn Mūsā Al-Asam, from 'Amr (ibn Shimr Al-Ju'fi), from Jābir (Al-Ju'fi), who said: Muḥammad ibn 'Ali (Imam Bāqir (as)) said: When Ḥusain (as) was about to leave Madīnah, the women of Banī 'Abdil Muṭṭalib gathered around him and started mourning. Ḥusain (as) (stood up) and started walking between them and said, "I ask you by Allāh not to disobey Allāh and His Messenger (s.a.a.w.) by revealing this matter (publicly)." The women replied: Then who should we cry and mourn over if we do not mourn today, for today is like the day when the Messenger of Allāh (s.a.a.w.), 'Ali, Fāṭimah (as), Ruqayyah, Zaynab, and Um Kulthūm died. O the most loved one from among (our loved ones) who have passed away! We ask you by Allāh (to allow us) to be your ransom to keep death away from you. Then one of his aunts came forth crying and said: O Ḥusain! I testify that I heard the Jinn lament over you and recite the following poem: Verily the slain one from the family of Hāshim lowered the necks of the Quraysh and disgraced them. He was the love of the Messenger of Allāh (s.a.a.w.) and he was not an immoderate person. (O Ḥusain!) Your tragedy is the great(est) tragedy and it has grieved everyone. Imam Bāqir (as) added: The Jinn also recited the following poem: Weep over Ḥusain (as), the master, the one whose death turned the hairs white. You have been afflicted with earthquakes and the moon has eclipsed because of his killing. And the horizons turn red (everyday) at sunrise and sunset. And the sun has been covered with dust and the earths have been covered with darkness. He is the son of Fāṭimah (s.a.) and the entire creation has been afflicted by his tragedy. (After the killing of Ḥusain (as)) we have lost our glory and we have inherited humiliation.¹¹⁷

¹¹⁷ Kāmil al-Ziyārāt, The Lamentation of Jinn on Ḥusain ibn 'Ali (as), Hadith #8

Why Husayn left Makkah for Karbala

6 حَدَّثَنِي أَبِي (رحمه الله) وَ مُحَمَّدٌ بْنُ الْحُسَيْنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ إِنَّ الْحُسَيْنَ (ع) خَرَجَ مِنْ مَكَّةَ قَبْلَ التَّرْوِيَةِ يَوْمَ فَشِيعَةِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ لَقَدْ حَضَرَ الْحَجَّ وَ تَدَعُهُ وَ تَأْتِي الْعِرَاقَ فَقَالَ يَا ابْنَ الزُّبَيْرِ لَأَنْ أُدْفَنَ بِشَاطِئِ الْفُرَاتِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُدْفَنَ بِفَنَاءِ الْكَعْبَةِ

4 حَدَّثَنِي أَبِي (رحمه الله) وَ عَلِيُّ بْنُ الْحُسَيْنِ جَمِيعاً عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ فَضِيلِ الرَّسَّانِ عَنْ أَبِي سَعِيدٍ عَقِيصًا قَالَ سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ (ع) وَ خَلَا بِهِ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَ نَاجَاهُ طَوِيلًا قَالَ ثُمَّ أَقْبَلَ الْحُسَيْنُ (ع) بَوَّجَهُ إِلَيْهِمْ وَ قَالَ إِنَّ هَذَا يَقُولُ لِي كُنْ حَمَامًا مِنْ حَمَامِ الْحَرَمِ وَ لَأَنْ أُقْتَلَ [و بَيْنِي وَ بَيْنَ الْحَرَمِ بَاعٌ أَحَبُّ إِلَيَّ مِنْ أَنْ أُقْتَلَ وَ بَيْنِي وَ بَيْنَهُ شِبْرٌ وَ لَأَنْ أُقْتَلَ بِالطَّفِّ أَحَبُّ إِلَيَّ مِنْ أَنْ أُقْتَلَ بِالْحَرَمِ

5 وَ عَنْهُمَا عَنْ سَعْدِ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ لِلْحُسَيْنِ (ع) وَ لَوْ جِئْتَ إِلَى مَكَّةَ فَكُنْتَ بِالْحَرَمِ فَقَالَ الْحُسَيْنُ (ع) لَا نَسْتَحِلُّهَا وَ لَا نُسْتَحِلُّ بَنَاهَا وَ لَأَنْ أُقْتَلَ عَلَى تَلٍّ أَعْفَرُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُقْتَلَ بِهَا

6. My father and Muḥammad ibn Ḥasan (ibn Aḥmad ibn Walid) both narrated to me from Sa'd ibn 'Abdillāh, from Aḥmad ibn Muḥammad (Al-Ash'ari), from 'Ali ibn Ḥakam, from his father, from Abil Jārūd, who said: Abū Ja'far (Imam Bāqir (as)) said: Ḥusain (as) left Makkah one day before the day of Tarwiyah (Eighth of Dhil Hijjah). As he was leaving, 'Abdullāh ibn Zubayr accompanied him and said, "O Abā 'Abdillāh! The season of Hajj has come and you are leaving Makkah to go to Iraq?!" Ḥusain (as) replied, "O son of Zubayr! Verily I prefer to be buried by the shore of the Euphrates (River) than to be buried inside the Ka'bah."¹¹⁸

4. My father and 'Ali ibn Ḥusain both narrated to me from Sa'd ibn 'Abdillāh, from Muḥammad ibn Abil Sahbān, from 'Abdil Raḥmān ibn Abī Najrān, from 'Āsim ibn Ḥumayd, from Fud'ayl Al-Rassān, from Abī Sa'id 'Aqīsā, who said: (One day) 'Abdullāh ibn Zubayr met with Ḥusain ibn 'Ali (as) alone and spoke with him privately for a long

¹¹⁸ Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Ḥusain (as) about His Martyrdom, Hadith #6

time. Thereafter, Ḥusain (as) came out to the people and said: He ('Abdullāh ibn Zubayr) is telling me to be like one of the pigeons of the Ḥaram (Masjidul Ḥarām). Verily I would love more to be killed while I am as far as the span of two outstretched arms from the Ḥaram than to be killed while I am as close as the span of an outstretched palm from the Ḥaram. Verily I would love to be killed in Ṭāf more than to be killed in the Ḥaram.¹¹⁹

5. My father and 'Ali ibn Ḥusain (ibn Bābawayh) both narrated to me from Sa'd (ibn 'Abdillāh), from Muḥammad ibn Ḥusain, from Safwān ibn Yaḥyā, from Dāwūd ibn Farqad, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: 'Abdullāh ibn Zubayr told Ḥusain (as) to come to Makkah and (seek refuge) in the Ḥaram but Ḥusain (as) said, "We will not breach its sanctity (by remaining in the Ḥaram) and we will not allow its sanctity to be breached (by) being killed in it. Verily I prefer to be killed on a mound with red dust than being killed in the Ḥaram."¹²⁰

The Poetry of Imam Husayn when he was traveling to Karbala

7 حَدَّثَنِي حَكِيمُ بْنُ دَاوُدَ بْنِ حَكِيمٍ قَالَ حَدَّثَنِي سَلَمَةُ قَالَ حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ مَعْمَرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (ع) قَالَ بَيْنَمَا الْحُسَيْنُ (ع) يَسِيرُ فِي جَوْفِ اللَّيْلِ وَهُوَ مُتَوَجِّهُ إِلَى الْعِرَاقِ وَإِذَا بِرَجُلٍ يَرْتَجِزُ وَيَقُولُ وَحَدَّثَنِي أَبِي (رَحِمَهُ اللَّهُ) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مَعْمَرِ بْنِ خَلَادٍ عَنْ الرِّضَا (ع) مِثْلَ الْفَاطِ سَلَمَةَ قَالَ وَهُوَ يَقُولُ يَا نَاقِي لَا تَذْعَرِي مِنْ زَجَرٍ * * * وَشَمَّرِي قَبْلَ طُلُوعِ الْفَجْرِ بِخَيْرِ رُجْبَانِ وَخَيْرِ سَفَرٍ * * * حَتَّى تَحُلِّيَ بِكَرِيمِ الْقَدَرِ بِمَا جَدَّ الْجَدِّ رَحِيبِ الصَّدْرِ * * * أَبَانَهُ اللَّهُ لَخَيْرِ أَمْرِ ثَمَّةَ أَبْقَاهُ بَقَاءَ الدَّهْرِ فَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع سَامُضِي وَ مَا بِالْمَوْتِ عَارٌ عَلَى الْفَتَى * * * إِذَا مَا نَوَى حَقًّا وَ جَاهَدَ مُسْلِمًا وَ وَاسَى الرِّجَالَ الصَّالِحِينَ بِنَفْسِهِ * * * وَ فَارَقَ مَثُورًا وَ خَالَفَ مُجْرِمًا فَإِنْ عِشْتُ لَمْ أَقْدَمْ [أَنْدَمْ وَإِنْ مِتُّ لَمْ أَلْمُ * * * كَفَى [بِكَ ذُلًّا أَنْ تَعِيشَ وَ تُرَغَمَا] بِكَ مَوْتًا أَنْ تُذَلَّ وَ تُرَغَمَا

¹¹⁹ Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Ḥusain (as) about His Martyrdom, Hadith #4

¹²⁰ Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Ḥusain (as) about His Martyrdom, Hadith #5

7. Ḥukaym ibn Dāwūd ibn Ḥukaym narrated to me from Salamah, from ‘Ali ibn Ḥusain, from Mu‘ammar ibn Khallād, who said: Abul Ḥasan (Imam Rid‘ā (as)) said: As Ḥusain (as) was traveling toward Iraq, he heard a man recite this poem in the middle of the night: O my camel! Do not be frightened by my scolding and break out before the rising of dawn. (Carry me to) the best of riders on the best of journeys until you arrive at the most honourable place. (Carry me to Ḥusain (as)) whose grandfather is the most glorious grandfather and Ḥusain (as) is the most magnanimous one. Verily Allāh has chosen him for the best of affairs. May he remain until the end of time! So Ḥusain (as) replied by reciting the following poem: I shall go toward death and there is no shame for a man in death as long as his intentions are based on the truth and he fights (for Allāh) as a Muslim. (There is no shame in death for men) as long as they support the righteous ones, fight the criminals, and abandon the sinners. (I shall fight) and if I live, I shall not have any regrets. And if I am killed, I will not be blamed. Nothing is more humiliating than living under the humiliation of the oppressors. The above Ḥadīth has also been narrated to me through the following chain: My father, from Sa’d ibn ‘Abdillāh, from Aḥmad ibn Muḥammad ibn ‘Isā, from Mu‘ammar ibn Khallād, from Imam Rid‘ā (as).¹²¹

Imam Husayn’s letter to Muhammad al-Hanafyyah

15- حَدَّثَنِي أَبِي (رحمه الله) وَجَمَاعَةٌ مَشَايِخِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ عَيْسَى وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدِ الزِّيَّاتِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَتَبَ الْحُسَيْنُ بْنُ عَلِيٍّ مِنْ مَكَّةَ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ وَ مِنْ قَبْلَهُ مِنْ بَنِي هَاشِمٍ أَمَّا بَعْدُ فَإِنَّ مَنْ لَحِقَ بِي اسْتَشْهَدَ وَ مَنْ لَمْ يَلْحَقْ بِي لَمْ يُدْرِكِ الْفَتْحَ وَ السَّلَامُ

15. My father (rah) and all of my teachers narrated to me from Sa’d b. Abdillah from Ali b. Isma’il b. ‘Isa and from Muhammad b. al-Husayn b. Abil Khattab from Muhammad b. Amru b. Sa’eed al-Zayyat from Abdillah b. Bukayr from Zurarah from Abu Ja’far (as)

¹²¹ Kāmil al-Ziyārāt, The Lamentation of Jinn on Ḥusain ibn ‘Ali (as), Hadith #7

who said: Husayn b. Ali (as) wrote a letter in Makkah to Muhammad b. Ali (i.e., al-Hanafiyyah) which read: "In the name of Allah, Most Gracious, Most Merciful, from al-Husayn b. Ali to Muhammad b. Ali and to those with him from among the Bani Hashim: Verily those who join me will be martyred and those who stay behind will not achieve victory - wasalam (and peace)."¹²²

Imam Husayn's painful Final letter to Muhammad al-Hanafiyyah

16 قَالَ مُحَمَّدُ بْنُ عَمْرٍو حَدَّثَنِي كَرَّامُ عَبْدِ الْكَرِيمِ بْنُ عَمْرٍو عَنْ مُيَسَّرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ كَتَبَ الْحُسَيْنُ بْنُ عَلِيٍّ (ع) إِلَى مُحَمَّدِ بْنِ عَلِيٍّ (ع) مِنْ كَرْبَلَاءَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) إِلَى مُحَمَّدِ بْنِ عَلِيٍّ وَ مِنْ قَبْلِهِ مِنْ بَنِي هَاشِمٍ أَمَّا بَعْدُ فَكَأَنَّ الدُّنْيَا لَمْ تَكُنْ وَ كَأَنَّ الْآخِرَةَ لَمْ تَزَلْ وَ السَّلَامُ

16. My father and all of my scholars narrated to me from Sa'd ibn 'Abdillāh, from 'Ali ibn Ismā'il ibn 'Isā, and from Muḥammad ibn Ḥusain ibn Abil Khaṭṭāb, from Muḥammad ibn 'Amr (ibn Sa'id Al-Zayyāt), from Kirām 'Abdil Karīm ibn 'Amr, from Maysar ibn 'Abdil 'Azīz, who said: Abū Ja'far (Imam Bāqir (as)) said: Ḥusain ibn 'Ali (as) wrote a letter from Karbalā to Muḥammad ibn 'Ali which read: In the name of Allāh, Most Gracious, Most Merciful From Ḥusain ibn 'Ali to Muḥammad ibn 'Ali and to those with him from among the Banī Hāshim: It is as if this life never existed and the Hereafter has always existed. Wassalām.¹²³

The day of Ashura was on Saturday

9 حَدَّثَنِي الْحَسَنُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قَالَ وَ الَّذِي رَفَعَ إِلَيْهِ الْعَرْشُ لَقَدْ حَدَّثَنِي أَبُوكَ بِأَصْحَابِ الْحُسَيْنِ لَا يَنْقُصُونَ رَجُلًا وَ لَا يَزِيدُونَ رَجُلًا تَعْتَدِي بِهِمْ هَذِهِ الْأُمَّةُ كَمَا اعْتَدَتْ بَنُو إِسْرَائِيلَ يَوْمَ السَّبْتِ وَ قُتِلَ يَوْمَ السَّبْتِ يَوْمَ عَاشُورَاءَ

¹²² Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Ḥusain (as) about His Martyrdom, Hadith #15

¹²³ Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Ḥusain (as) about His Martyrdom, Hadith #16

9. Ḥasan (ibn ‘Abdillāh ibn Muḥammad ibn ‘Isā) narrated to me from his father, from (his grandfather) Muḥammad ibn ‘Isā, from Safwān ibn Yaḥyā, from Ya’qūb ibn Shu’ayb, from Ḥusain ibn Abil ‘Alā, who said: He said: I swear to He toward whom the Throne was ascended, (Allāh), that your father mentioned the companions of Ḥusain (as) for me without one addition or reduction. This nation will assault the companions of Ḥusain (as) just like the Banī Israel transgressed (the limits) on the Sabbath (the day of Saturday). The Day of ‘Āshūrā when Ḥusain (as) was killed was (also) a Saturday.¹²⁴

Imam Husayn lead the Fajr prayer on Ashura

8 وَ حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنِ الْحَلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ إِنَّ الْحُسَيْنَ (ع) صَلَّى بِأَصْحَابِهِ الْغَدَاةَ ثُمَّ التَفَتَ إِلَيْهِمْ فَقَالَ - إِنَّ اللَّهَ قَدْ أَذِنَ فِي قَتْلِكُمْ فَعَلَيْكُمْ بِالصَّبْرِ

10 حَدَّثَنِي أَبِي (رحمه الله) وَ جَمَاعَةٌ مَشَايِخِي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عُمَرَ عَنِ الْحَلِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ إِنَّ الْحُسَيْنَ (ص) صَلَّى بِأَصْحَابِهِ يَوْمَ أَصِيبُوا ثُمَّ قَالَ أَشْهَدُ أَنَّهُ قَدْ أَذِنَ فِي قَتْلِكُمْ يَا قَوْمُ فَاتَّقُوا اللَّهَ وَ اصْبِرُوا

8. Ḥasan ibn ‘Abdillāh ibn Muḥammad ibn ‘Isā narrated to me from his father, from Ḥasan ibn Maḥbūb, from ‘Ali ibn Ri’āb, from Al-Ḥalabi, who said: I heard Abā ‘Abdillāh (Imam Sādiq (as)) say: Ḥusain (as) led the Fajr prayer (on the Day of ‘Āshūrā) for his companions and then turned back toward them and said, “Verily Allāh has granted permission for you to be killed, so remain patient.”¹²⁵

10. My father and all of my scholars narrated to me (from Sa’d ibn ‘Abdillāh), from Aḥmad ibn Muḥammad ibn ‘Isā, from Ḥusain ibn Sa’id, from Nadr ibn Suwayd, from Yaḥyā ibn ‘Imrān Al-Ḥalabi, from Ḥusain ibn Abil ‘Alā, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: Ḥusain (as) led the (Fajr) prayer for his companions on the day on which

¹²⁴ Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Ḥusain (as) about His Martyrdom, Hadith #9

¹²⁵ Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Ḥusain (as) about His Martyrdom, Hadith #8

they were assaulted and then said, “O people! I testify that permission has been granted for you to be killed, so fear Allāh and remain patient.”¹²⁶

Imam Husayn refused the Help from the Angels

2 وَ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) إِنَّ أَرْبَعَةَ آلَافٍ مَلَكٍ هَبَطُوا يُرِيدُونَ الْقِتَالَ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ لَمْ يُؤْذَنَ لَهُمْ فِي الْقِتَالِ فَرَجَعُوا فِي الْأَسْتِذَانِ فَهَبَطُوا وَقَدْ قُتِلَ الْحُسَيْنُ (ع) فَهُمْ عِنْدَ قَبْرِهِ شَعْتُ غَيْرَ يَبْكُونَهُ إِلَى يَوْمِ الْقِيَامَةِ رَأْسُهُمْ مَلَكٌ يُقَالُ لَهُ الْمَنْصُورُ

2. Muḥammad ibn Ja'far Al-Razzāz narrated to me from Muḥammad ibn Ḥusain ibn Abil Khaṭṭāb, from Mūsā ibn Sa'dān, from 'Abdillāh ibn Qāsim, from 'Umar ibn Abān Al-Kalbi, from Abān ibn Taghlib, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: (On the day of 'Āshūrā) four thousand angels came down to fight for Ḥusain ibn 'Ali (as) but he did not give them permission to fight. So they returned to seek permission (from Allāh) and (shortly thereafter), they came down. However, Ḥusain (as) had already been killed. (Now) these angels are by his grave, disheveled and covered with dust, and they cry over him (and will continue to do so) until the Day of Judgment. Their chief is an angel named Mansūr.¹²⁷

50,000 Angels came when Husayn was being killed

6 حَدَّثَنِي أَبِي (رَحِمَهُ اللَّهُ) تَعَالَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ قُتَيْبَةَ الْهَمْدَانِيِّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (ع) إِنِّي كُنْتُ بِالْحَائِرِ لَيْلَةَ عَرَفَةَ وَ كُنْتُ أَصِلِّي وَ ثُمَّ نَحُو مِنْ نَحْسِينَ أَلْفًا مِنَ النَّاسِ جَمِيلَةً وَجُوهَهُمْ طَيِّبَةٌ رَوَّاحُهُمْ - وَ أَقْبَلُوا يُصَلُّونَ اللَّيْلَةَ [الليل] أَجْمَعُ فَلَمَّا طَلَعَ الْفَجْرُ سَجَدْتُ ثُمَّ رَفَعْتُ رَأْسِي فَلَمْ أَرْ مِنْهُمْ أَحَدًا - فَقَالَ لِي أَبُو عَبْدِ اللَّهِ (ع) إِنَّهُ مَرَّ بِالْحُسَيْنِ (ع) نَحْسُونَ أَلْفَ مَلَكٍ وَ هُوَ يَقْتُلُ فَعَرَجُوا إِلَى

¹²⁶ Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Ḥusain (as) about His Martyrdom, Hadith #10

¹²⁷ Kāmil al-Ziyārāt, Crying of the Angels on Ḥusain ibn 'Ali (as), Hadith #2

السَّمَاءِ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِمْ مَرَرْتُمْ بِابْنِ حَبِيبِي وَهُوَ يُقَاتِلُ فَلَمْ تَنْصُرُوهُ فَاهْبِطُوا إِلَى الْأَرْضِ فَاسْكُنُوا عِنْدَ قَبْرِهِ
شُعْثًا غَبْرًا إِلَى يَوْمِ تَقُومُ السَّاعَةُ

9 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ
عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) هَبْطُ أَرْبَعَةَ آلَافٍ مَلَكٍ يُرِيدُونَ الْقِتَالَ مَعَ
الْحُسَيْنِ (ع) فَلَمْ يُؤْذَنْ لَهُمْ فِي الْقِتَالِ فَرَجَعُوا فِي الْأَسْتِذَانِ فَهَبَطُوا وَقَدْ قُتِلَ الْحُسَيْنُ (ع) فَهُمْ عِنْدَ قَبْرِهِ شُعْثٌ
غَبْرٌ يَكُونُهُ إِلَى يَوْمِ الْقِيَامَةِ رَأْسُهُمْ مَلَكٌ يَقَالُ لَهُ مَنْصُورٌ فَلَا يَزُورُهُ زَائِرٌ إِلَّا اسْتَقْبَلُوهُ وَلَا يُوَدِّعُهُ مُوَدِّعٌ إِلَّا شَيَّعُوهُ
وَلَا يَمْرُضُ مَرِيضٌ إِلَّا عَادُوهُ وَلَا يَمُوتُ إِلَّا صَلَّى عَلَى جَنَازَتِهِ وَاسْتَغْفَرُوا لَهُ بَعْدَ مَوْتِهِ وَكُلُّ هَؤُلَاءِ فِي الْأَرْضِ
يَنْتَظِرُونَ قِيَامَ الْقَائِمِ ع

6. My father narrated to me from Sa'd ibn 'Abdillāh, from some of his companions, from Aḥmad ibn Qutaybah Al-Hamdāni, from Ishāq ibn 'Ammār, who said: I said to Abī 'Abdillāh (Imam Sādiq (as)): On the night of 'Arafah, I was in Ḥā'ir praying. I saw close to fifty thousand handsome men who smelled beautiful and who were praying Salāt all night. It was after dawn that I prostrated and when I raised my head, I could not see any of them. Abū 'Abdillāh (as) said to me: Fifty thousand angels passed by Ḥusain (as) while he was being killed so they ascended to the heavens. Allāh, the Exalted, revealed to them, "You passed by the son of My love and he was being killed but you did not help him. Descend to the earth and dwell near his grave while you are disheveled and covered with dust until the rising of the Hour."¹²⁸

9. Muḥammad ibn Ja'far narrated to me from Muḥammad ibn Ḥusain ibn Abil Khaṭṭāb, from Mūsā ibn Sa'dān, from 'Abdillāh ibn Qāsim, from 'Umar ibn Abān Al-Kalbi, from Abān ibn Taghlib, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: Four thousand angels descended (on the Day of 'Āshūrā) to fight along with Ḥusain (as) but they were not permitted to fight. Therefore, they ascended back (to the heavens) to seek permission (from Allāh). However, by the time they came back, Ḥusain (as) had been killed. Therefore, they remain next to his grave, disheveled and covered with dust, and they cry over him (and will continue to do so) until the Day of Judgment. Their chief is an angel named Mansūr. These angels receive everyone who comes to the Ziyārah of Ḥusain (as)

¹²⁸ Kāmil al-Ziyārāt, The Ziyārah of Ḥusain ibn 'Ali (as) by the Angels, Hadith #6

and they accompany them when they bid farewell to Ḥusain (as). They visit them if they become ill, establish prayers on them in their funerals when they die, and seek forgiveness for them after their death. All of these angels are on earth waiting for the rising of the Qā'im (as).¹²⁹

Jinns tried to help Imam Husayn but were too late

2 حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ عَقْبَةَ عَنْ أَحْمَدَ بْنِ عَمْرٍو بْنِ مُسْلِمٍ عَنِ الْمِثْمِيِّ قَالَ خَمْسَةٌ مِنْ أَهْلِ الْكُوفَةِ أَرَادُوا نَصْرَ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) فَرُّوا بِقَرْيَةٍ يُقَالُ لَهَا شَاهِي إِذْ أَقْبَلَ عَلَيْهِمْ رَجُلَانِ شَيْخٌ وَشَابٌّ - فَسَلَّمَا عَلَيْهِمَا قَالَ فَقَالَ الشَّيْخُ أَنَا رَجُلٌ مِنَ الْجِنِّ وَهَذَا ابْنُ أَخِي أَرَدْنَا نَصْرَ هَذَا الرَّجُلِ الْمَظْلُومِ - قَالَ فَقَالَ لَهُمُ الشَّيْخُ الْجَنِّي قَدْ رَأَيْتُ رَأْيَا فَقَالَ الْفَتِيَّةُ الْإِنْسِيُّونَ وَمَا هَذَا الرَّأْيُ الَّذِي رَأَيْتَ قَالَ رَأَيْتُ أَنَّ أَطِيرَ فَاتَيْكُمْ بِخَبَرِ الْقَوْمِ فَتَذْهَبُونَ عَلَى بَصِيرَةٍ فَقَالُوا لَهُ نَعَمْ مَا رَأَيْتَ - قَالَ فَغَابَ يَوْمَهُ وَلَيْلَتُهُ فَلَمَّا كَانَ مِنَ الْغَدِ إِذَا هُمْ بِصَوْتٍ يَسْمَعُونَهُ وَلَا يَرَوْنَ الشَّخْصَ وَهُوَ يَقُولُ - وَاللَّهِ مَا جِئْتُكُمْ حَتَّى بَصُرْتُ بِهِ * * * بِالطَّيِّفِ مُنْعَفَرِ الْخُلْدَيْنِ مَنْحُورًا وَحَوْلَهُ فَتِيَّةٌ تَدْمِي نُحُورَهُمْ * * * مِثْلَ الْمَصَابِيحِ يَمْلُونَ الدُّجَى نُورًا وَقَدْ حَثَّتْ قُلُوبِي كَيْ أَصَادِفَهُمْ * * * مِنْ قَبْلِ مَا أَنْ يَلْقَاوَا الْخُرْدَ الْخُورًا كَانَ الْحُسَيْنُ سَرَاجًا يَسْتَضَاءُ بِهِ * * * اللَّهُ يَعْلَمُ أَنِّي لَمْ أَقْلُ زُورًا مُجَاوِرًا لِرَسُولِ اللَّهِ فِي غُرْفٍ * * * وَلِلْبَتُولِ وَلِلطَّيَّارِ مَسْرُورًا - فَأَجَابَهُ بَعْضُ الْفَتِيَّةِ مِنَ الْإِنْسِيِّينَ يَقُولُ - اذْهَبْ فَلَا زَالَ قَبْرُ أَنْتَ سَاكِنُهُ * * * إِلَى الْقِيَامَةِ يُسْقَى الْغَيْثُ مَمْطُورًا وَقَدْ سَلَكَتَ سَبِيلًا أَنْتَ سَالِكُهُ * * * وَقَدْ شَرِبْتَ بِكَأْسٍ كَانَ مَغْرُورًا [مَغْزُورًا وَفَتِيَّةٌ فَرَّغُوا لِلَّهِ أَنْفُسَهُمْ * * * وَفَارَقُوا الْمَالَ وَالْأَحْبَابَ وَالْأَدْرَا

2. My father narrated to me from Sa'd ibn 'Abdillāh, from Ya'qūb ibn Yazīd, from Ibrāhīm ibn 'Uqbah, from Aḥmad ibn 'Amr ibn Muslim, from Al-Maythami, who said: Five men from Kūfah wanted to go and support Ḥusain ibn 'Alī (as). On their journey, they passed by a village called Shāhi where they met two men, one of whom was elderly and the other was a youth. They greeted the five men. The old man said, "I am a man from among the Jinn and this (referring to his young companion) is my nephew. We (also) want to support the oppressed man (Imam Ḥusain (as)) and I have an idea." The five men asked him, "What is your idea?" He replied, "I will fly (quickly) and bring some

¹²⁹ Kāmil al-Ziyārāt, Different Ways in Which the Angels Honour Those Who Go to the Ziyārah of Ḥusain (as) Knowing His Rights, Hadith #9

information about the situation so that you can go to him informed.” The (five) men replied, “This is an excellent idea.” So he disappeared from their sight. After an entire day, they heard (his) voice reciting the following (poem) but they could not see him: I swear to Allāh that I did not come (back) until I saw him in ʿĀf with his cheeks covered with dust and he had been slaughtered. He was surrounded by some men whose throats were gushing with blood; they were shining like lamps whose light had overcome darkness. I impelled my sumpter (to go faster) so that I could meet them before they (died and) met the virgin houris. Ḥusain (as) was the light with which guidance was sought and Allāh is my witness that I am not forging a lie. (Now) he is pleased in rooms in the neighbourhood of the Messenger of Allāh (s.a.a.w.), Batūl (s.a.), and ʿĀyyār. (Upon hearing this), one of the five men replied to him by reciting the following poem: Go back and stay committed to the grave through which the rains of blessings are poured until the Day of Judgment. I (surely) follow the same path that you have and I drink from a cup which is filled (with blessings). And I follow the path of those who have freed themselves from everything for (the sake of) Allāh and have abandoned their dwellings, their wealth, and their loved ones.¹³⁰

The Lamentation of Jinns over al-Husayn and his Family

6 حَدَّثَنِي أَبِي (رَحِمَهُ اللَّهُ) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ نَصْرِ بْنِ مُزَاهِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَمَادٍ عَنْ أَبِي لَيْلَى الْوَاسِطِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَسَّانَ الْكِنَانِيِّ قَالَ بَكَتِ الْجَنُّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ فَقَالَتْ - مَاذَا تَقُولُونَ إِذْ قَالَ النَّبِيُّ لَكُمْ * * * مَاذَا فَعَلْتُمْ وَأَنْتُمْ آخِرُ الْأُمَمِ بِأَهْلِ بَيْتِي وَإِخْوَانِي وَمَكْرُمَتِي * * * مِنْ بَيْنِ أَسْرَى وَقَتْلَى ضَرَجُوا بِدَمٍ

10 حَدَّثَنِي أَبِي وَجَمَاعَةٌ مَشَايِخِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمُعَاذِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ عَكْرَمَةَ قَالَ أَصْبَحْنَا لَيْلَةَ قَتْلِ الْحُسَيْنِ (ع) بِالْمَدِينَةِ فَإِذَا مَوْلَى لَنَا يَقُولُ سَمِعْنَا الْبَارِحَةَ مُنَادِيًا يُنَادِي وَيَقُولُ - أَيُّهَا الْقَاتِلُونَ جَهْلًا حُسَيْنًا * * * أَبْشُرُوا بِالْعَذَابِ وَالتَّكْيِيلِ كُلُّ أَهْلِ السَّمَاءِ يَدْعُو عَلَيْكُمْ * * * مِنْ نَبِيِّ وَمُرْسَلٍ وَقَبِيلٍ قَدْ لَعْنَتْ عَلَى لِسَانِ بْنِ دَاوُدَ * * * وَذِي الرُّوحِ حَامِلِ الْإِنْجِيلِ

¹³⁰ Kāmil al-Ziyārāt, The Lamentation of Jinn on Ḥusain ibn ‘Ali (as), Hadith #2

3 حَدَّثَنِي حَكِيمُ بْنُ دَاوُدَ بْنِ حَكِيمٍ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ قَالَ حَدَّثَنِي عُمَرُ بْنُ سَعْدٍ وَعَمْرُو بْنُ ثَابِتٍ عَنْ أَبِي زَيْيَادٍ الْقَنْدِيِّ قَالَ كَانَ الْجَصَّاصُونَ يَسْمَعُونَ نَوْحَ الْجِنِّ حِينَ قُتِلَ الْحُسَيْنُ (ع) فِي السَّحَرِ بِالْجَبَانَةِ وَهُمْ يَقُولُونَ مَسَحَ الرَّسُولُ جَبِينَهُ * * * فَلَهُ بَرِيقٌ فِي الْخُدُودِ أَبْوَاهُ مِنْ عَلِيَا قُرَيْشٍ * * * جَدُّهُ خَيْرُ الْجَدُودِ

5 حَدَّثَنِي حَكِيمُ بْنُ دَاوُدَ بْنِ حَكِيمٍ عَنْ سَلَمَةَ قَالَ حَدَّثَنِي أَيُّوبُ بْنُ سُلَيْمَانَ بْنِ أَيُّوبَ الْفَزَارِيُّ عَنْ عَلِيِّ بْنِ الْحَزَّوْرِ قَالَ سَمِعْتُ لَيْلَى وَهِيَ تَقُولُ سَمِعْتُ نَوْحَ الْجِنِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ وَهِيَ تَقُولُ - يَا عَيْنُ جُودِي بِالْدَمِوعِ فَإِنَّمَا * * * يَبْكِي الْحَزِينُ بِحَرْقَةٍ وَتَفْجَعُ يَا عَيْنُ أَلْهَاكَ الرَّقَادُ بِطَيْبِهِ * * * مِنْ ذِكْرِ آلِ مُحَمَّدٍ وَتَوَجَّعُ بَاتَتْ ثَلَاثًا بِالصَّعِيدِ جَسُومَهُمْ * * * بَيْنَ الْوَحْشِ وَكُلِّهِمْ فِي مَصْرَعٍ

6. My father narrated to me from Sa'd ibn 'Abdillāh, from Muḥammad ibn Ḥusain ibn Abil Khaṭṭāb, from Nasr ibn Muzāḥim, from 'Abdil Raḥmān ibn Abī Ḥammād, from Abi Laylā Al-Wāsitī, from 'Abdillāh ibn Ḥassān Al-Kināni, who said: The Jinn cried over Ḥusain ibn 'Ali (as) and recited the following poem: How will you respond to the Prophet if he asks you: (O people!) You were the last of the nations. What did you do to my family, my brothers, and those whom I honoured? Why are they either caught as captives or killed, covered in blood?¹³¹

10. Ḥukaym ibn Dāwūd ibn Ḥukaym narrated to me from Salamah ibn Khaṭṭāb, from 'Abdillāh ibn Muḥammad ibn Sinān, from 'Abdillāh ibn Qāsim ibn Ḥārith, from Dāwūd Al-Raqqi, who said: My grandmother narrated to me that when Hussain (as) was killed, the Jinn cried over him and recited the following poem: O my eyes! Shed abundant tears! Cry, for verily the news (of the killing of Hussain (as)) was accurate! Cry over the son of Fatima (s.a.) who went to (the shores of) the Euphrates but never returned! The Jinn wept over him with agony when they heard the news of the killing of Hussain (as) and his companions. What terrible news!!!! (O Hussain!) I shall cry with agony over you morning and night, and I shall cry for you as long as there is blood in my veins and as long as the trees bear fruit.¹³²

3. Ḥukaym ibn Dāwūd ibn Ḥukaym narrated to me from Salamah ibn Khaṭṭāb, from 'Amr ibn Sa'id, and from 'Amr ibn Thābit, from Abī Ziyād Al-Qandi (Al-Ghanawi), who

¹³¹ Kāmil al-Ziyārāt, The Lamentation of Jinn on Ḥusain ibn 'Ali (as), Hadith #6

¹³² Kāmil al-Ziyārāt, The Lamentation of Jinn on Ḥusain ibn 'Ali (as), Hadith #10

said: When Ḥusain (as) was killed, the masons who used to work in Jabbānah used to hear the lamentation of Jinn at dawn. They used to hear the Jinn recite the following poem: The Messenger (of Allāh (s.a.a.w.)) has rubbed his hands over Ḥusain's forehead, therefore his cheeks radiate with light. His parents are from the elite of the Quraysh and his grandfather is the best of grandfathers.¹³³

5. Ḥukaym ibn Dāwūd ibn Ḥukaym narrated to me from Salamah, from Ayyūb ibn Sulaymān ibn Ayyūb Al-Fazāri, from 'Ali ibn Ḥazawwar, who said: I heard Laylā say that she heard the lamentation of Jinn over Ḥusain ibn 'Ali (as). She heard them recite the following poem: O eyes! Shed abundant tears over Ḥusain (as), for verily the grieved ones cry with agony. O eyes! Do not allow the people of Madīnah to distract you from remembering the family of Muḥammad (s.a.a.w.) and (weeping) over their agonies. Their bodies were left for three days in the desert where they were martyred (and their bodies were left) among the beasts.¹³⁴

Imam Husayn was killed thirsty and hungry

5 حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ إِنَّ الْحُسَيْنَ صَاحِبَ كَرْبَلَاءَ قُتِلَ مَظْلُومًا مَكْرُوبًا عَطْشَانًا لَهْفَانًا [فَالَى اللَّهُ عَزَّ وَجَلَّ عَلَى نَفْسِهِ أَنْ] وَحَقُّ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لَا يَأْتِيَهُ لَهْفَانٌ وَلَا مَكْرُوبٌ وَلَا مُذْنِبٌ وَلَا مَغْمُومٌ وَلَا عَطْشَانٌ وَلَا ذُو عَاهَةٍ ثُمَّ دَعَا عِنْدَهُ وَتَقَرَّبَ بِالْحُسَيْنِ (ع) إِلَى اللَّهِ عَزَّ وَجَلَّ إِلَّا نَفْسَ اللَّهِ كُرْبَتُهُ وَأَعْطَاهُ مَسْأَلَتَهُ وَغَفَرَ ذُنُوبَهُ [ذَنْبَهُ] وَمَدَّ فِي عُمُرِهِ وَبَسَطَ فِي رِزْقِهِ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

4 وَبِهَذَا الْإِسْنَادِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ عُمَرَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ الْجَمَالِ عَمَّنْ ذَكَرَهُ عَنْ كَرَّامِ بْنِ عَمْرٍو قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) لِكَرَّامٍ إِذَا أَرَدْتَ أَنْتَ قَبْرَ الْحُسَيْنِ (ع) فَزِرْهُ وَأَنْتَ كَثِيبٌ حَزِينٌ شِعْثٌ مَغْبِرٌ فَإِنَّ الْحُسَيْنَ (ع) قُتِلَ وَهُوَ كَثِيبٌ حَزِينٌ شِعْثٌ مَغْبِرٌ جَائِعٌ عَطْشَانٌ

3 حَدَّثَنِي أَبِي وَأَخِي وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ غَيْرُهُمْ رَحِمَهُمُ اللَّهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي خَلْفٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ إِذَا أَرَدْتَ زِيَارَةَ الْحُسَيْنِ

¹³³ Kāmil al-Ziyārāt, The Lamentation of Jinn on Ḥusain ibn 'Ali (as), Hadith #3

¹³⁴ Kāmil al-Ziyārāt, The Lamentation of Jinn on Ḥusain ibn 'Ali (as), Hadith #5

(ع) فَرُّهُ وَأَنْتَ كَتِيبٌ حَزِينٌ مَكْرُوبٌ شَعِثًا مُغْبَرًا جَائِعًا عَطْشَانًا فَإِنَّ الْحُسَيْنَ قُتِلَ حَزِينًا مَكْرُوبًا شَعِثًا مُغْبَرًا جَائِعًا عَطْشَانًا- وَسَلِّهِ الْخَوَائِجَ وَانصَرِفْ عَنْهُ وَلَا تَتَّخِذْهُ وَطَنًا

5 حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ إِنَّ الْحُسَيْنَ صَاحِبَ كَرْبَلَاءَ قُتِلَ مَظْلُومًا مَكْرُوبًا عَطْشَانًا لَهْفَانًا [فَالَى اللَّهُ عَزَّ وَجَلَّ عَلَى نَفْسِهِ أَنْ] وَحَقٌّ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لَا يَأْتِيَهُ لَهْفَانٌ وَلَا مَكْرُوبٌ وَلَا مُذْنِبٌ وَلَا مَغْمُومٌ وَلَا عَطْشَانٌ وَلَا ذُو عَاهَةٍ ثُمَّ دَعَا عِنْدَهُ وَتَقَرَّبَ بِالْحُسَيْنِ (ع) إِلَى اللَّهِ عَزَّ وَجَلَّ إِلَّا نَفْسَ اللَّهِ كُرْبَتُهُ وَأَعْطَاهُ مَسْأَلَتَهُ وَغَفَرَ ذُنُوبَهُ [ذَنْبَهُ] وَمَدَّ فِي عُمُرِهِ وَبَسَطَ فِي رِزْقِهِ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

5. Ḥasan ibn ‘Abdillāh ibn Muḥammad ibn ‘Isā narrated to me from his father, from Ḥasan ibn Maḥbūb, from ‘Alā ibn Razīn, from Muḥammad ibn Muslim, who said: Abū Ja’far (Imam Bāqir (as)) said: Verily Ḥusain (as), the man of Karbalā, was killed while he was oppressed, anguished, thirsty, and grieved. It is truly fitting that every grieved person, every anguished person, every sinful person, every saddened person, every thirsty person, and every ill person who goes to (the Ziyārah of) Ḥusain (as), who prays next to his grave and seeks nearness to Allāh, the Great and Almighty, through him, will have his grief removed by Allāh and He will fulfill his requests, forgive his sins, prolong his life, and increase his sustenance. “So take warning, O you who have eyes!” (59:2).¹³⁵

4. My father, my brother, ‘Ali ibn Ḥusain, and others all narrated to me from Sa’d ibn ‘Abdillāh, from Mūsā ibn ‘Umar, from Sāliḥ ibn Sindi Al-Jammāl, from someone who he mentioned, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said to Kirām ibn ‘Amr: When you want to go to the Ziyārah of the grave of Ḥusain (as), go to his Ziyārah while you are saddened, grief-stricken, disheveled, and covered with dust, for verily Ḥusain (as) was killed while he was saddened, grief-stricken, disheveled, covered with dust, thirsty, and hungry.¹³⁶

3. My father, my brother, ‘Ali ibn Ḥusain, and others all narrated to me from Sa’d ibn ‘Abdillāh ibn Abī Khalaf, from Aḥmad ibn Muḥammad ibn ‘Isā Al-Ash’ari, from ‘Ali ibn Ḥakam, from some of our companions, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said:

¹³⁵ Kāmil al-Ziyārāt, The Ziyārah of Ḥusain (as) Removes One’s Grief and Fulfills Requests, Hadith #5

¹³⁶ Kāmil al-Ziyārāt, The Behavior Expected of Those Who Go to the Ziyārah of Ḥusain ibn ‘Ali (as), Hadith #4

When you want to go to the Ziyārah of Ḥusain (as), go to his Ziyārah while you are saddened, anguished, grief-stricken, disheveled, covered with dust, hungry, and thirsty, for verily Ḥusain (as) was killed while he was saddened, anguished, disheveled, covered with dust, hungry, and thirsty. (After you perform your Ziyārah), ask him for your needs and then leave. Do not settle in Karbalā.¹³⁷

5. Ḥasan ibn ‘Abdillāh ibn Muḥammad ibn ‘Isā narrated to me from his father, from Ḥasan ibn Maḥbūb, from ‘Alā ibn Razīn, from Muḥammad ibn Muslim, who said: Abū Ja’far (Imam Bāqir (as)) said: Verily Ḥusain (as), the man of Karbalā, was killed while he was oppressed, anguished, thirsty, and grieved. It is truly fitting that every grieved person, every anguished person, every sinful person, every saddened person, every thirsty person, and every ill person who goes to (the Ziyārah of) Ḥusain (as), who prays next to his grave and seeks nearness to Allāh, the Great and Almighty, through him, will have his grief removed by Allāh and He will fulfill his requests, forgive his sins, prolong his life, and increase his sustenance. “So take warning, O you who have eyes!” (59:2).¹³⁸

Imam Husayn’s body was left unburied

1 حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ قَالَ لِي إِنَّ عِنْدَكُمْ أَوْ قَالَ فِي قُرْبِكُمْ لَفَضِيلَةٌ مَا أُوتِيَ أَحَدٌ مِثْلَهَا وَمَا أَحْسَبُكُمْ تَعْرِفُونَهَا كُنْهَ مَعْرِفَتِهَا وَلَا تُحَافِظُونَ عَلَيْهَا وَلَا عَلَى الْقِيَامِ بِهَا وَإِنَّ لَهَا لَأَهْلًا خَاصَةً قَدْ سَمَوْا لَهَا وَأَعْطَوْهَا بِلَا حَوْلٍ مِنْهُمْ وَلَا قُوَّةَ إِلَّا مَا كَانَ مِنْ صُنْعِ اللَّهِ لَهُمْ وَسَعَادَةُ جَبَاهِمُ اللَّهُ بِهَا وَرَحْمَةٌ وَرَأْفَةٌ وَتَقَدَّمَ قُلْتُ جَعَلْتُ فِدَاكَ وَمَا هَذَا الَّذِي وَصَفْتَ لَنَا وَلَمْ تُسَمِّهِ قَالَ زِيَارَةُ جَدِّي الْحُسَيْنِ بْنِ عَلِيٍّ (ع) فَإِنَّهُ غَرِيبٌ بِأَرْضٍ غُرْبَةً يَبْكِيهِ مِنْ زَارِهِ وَيَحْزَنُ لَهُ مَنْ لَمْ يَزِرْهُ وَيَحْتَرِقُ لَهُ مَنْ لَمْ يَشْهَدْهُ وَيَرْحَمُهُ مَنْ نَظَرَ إِلَى قَبْرِ ابْنِهِ عِنْدَ رِجْلِهِ فِي أَرْضٍ فَلَاةٍ لَا حِمِيمَ قُرْبِهِ وَلَا قَرِيبَ ثُمَّ مَنَعَ الْحَقُّ وَتَوَازَرَ عَلَيْهِ أَهْلُ الرِّدَّةِ حَتَّى قَتَلُوهُ وَضِعُوهُ وَعَرَضُوهُ لِلسَّبَاعِ وَمَنَعُوهُ شَرْبَ مَاءِ الْفَرَاتِ الَّذِي يَشْرَبُهُ الْكَلَابُ وَضِعُوا حَقَّ رَسُولِ اللَّهِ (ص) وَوَصِيَّتَهُ بِهِ وَبِأَهْلِ بَيْتِهِ فَأَمْسَى مَجْفُوعًا فِي حُفْرَتِهِ صَرِيحًا بَيْنَ قَرَابَتِهِ وَشِيعَتِهِ بَيْنَ أَطْبَاقِ التُّرَابِ قَدْ أُوحِشَ قُرْبَهُ فِي الْوَحْدَةِ وَالْبُعْدِ عَنْ جَدِّهِ وَالْمَنْزِلِ الَّذِي لَا يَأْتِيهِ إِلَّا مَنْ أَمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَعَرَفَهُ حَقًّا فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ قَدْ كُنْتُ آتِيَهُ

¹³⁷ Kāmil al-Ziyārāt, The Behavior Expected of Those Who Go to the Ziyārah of Ḥusain ibn ‘Ali (as), Hadith #3

¹³⁸ Kāmil al-Ziyārāt, The Ziyārah of Ḥusain (as) Removes One’s Grief and Fulfills Requests, Hadith #5

حَتَّى بُلِيتُ بِالسُّلْطَانِ وَفِي حِفْظِ أَمْوَالِهِمْ وَأَنَا عَنْدهُمْ مَشْهُورٌ فَتَرَكْتُ لِلتَّقِيَّةِ إِيَّانَهُ وَأَنَا أَعْرِفُ مَا فِي إِيَّانِهِ مِنْ الْخَيْرِ فَقَالَ هَلْ تَدْرِي مَا فَضْلُ مَنْ أَتَاهُ وَمَا لَهُ عِنْدَنَا مِنْ جَزِيلِ الْخَيْرِ فَقُلْتُ لَا فَقَالَ أَمَّا الْفَضْلُ فَيَبَاهِيهِ مَلَائِكَةُ السَّمَاءِ وَأَمَّا مَا لَهُ عِنْدَنَا فَالْتَرَحُّمُ عَلَيْهِ كُلِّ صَبَاحٍ وَمَسَاءٍ وَلَقَدْ حَدَّثَنِي أَبِي أَنَّهُ لَمْ يَخْلُ مَكَانَهُ مِنْذُ قَتْلِهِ مِنْ مُصَلٍّ يُصَلِّي عَلَيْهِ مِنَ الْمَلَائِكَةِ أَوْ مِنَ الْجِنِّ أَوْ مِنَ الْإِنْسِ أَوْ مِنَ الْوَحْشِ وَمَا مِنْ شَيْءٍ إِلَّا وَهُوَ يَغِطُّ زَائِرَهُ وَ يَتَمَسَّحُ بِهِ وَيَرْجُو فِي النَّظَرِ إِلَيْهِ الْخَيْرَ لِنَظَرِهِ إِلَى قَبْرِهِ (ع) ثُمَّ قَالَ بَلَّغْنِي أَنَّ قَوْمًا يَأْتُونَهُ مِنْ نَوَاحِي الْكُوفَةِ وَنَاسًا [أَنَاسًا] مِنْ غَيْرِهِمْ وَنِسَاءً يَنْدُبْنَهُ وَذَلِكَ فِي النِّصْفِ مِنْ شُعْبَانَ فَمِنْ بَيْنِ قَارِيٍّ يَقْرَأُ وَقَاصٍّ يَقْصُ وَنَادِبٍ يَنْدُبُ وَقَائِلٍ يَقُولُ الْمَرَاثِي فَقُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ قَدْ شَهِدْتُ بَعْضَ مَا تَصِفُ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي النَّاسِ مَنْ يَفِدُ إِلَيْنَا وَيَمْدَحُنَا وَيُرِيثُنَا وَجَعَلَ عَدُوَّنَا مَنْ يَطْعُنُ عَلَيْهِمْ مِنْ قَرَابَتِنَا وَغَيْرِهِمْ يَهْدُونَهُمْ [يَهْدُونَهُمْ] وَيَقْبَحُونَ مَا يَصْنَعُونَ

1. Muḥammad ibn ‘Abdillāh ibn Ja’far Al-Ḥimyari narrated to me from his father, from ‘Ali ibn Muḥammad ibn Sulaymān, from Muḥammad ibn Khālīd, from ‘Abdillāh ibn Ḥammād Al-Basri, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said to me: There is a blessing close to you (people) which has not been given to anyone else. However, I do not think that you understand its true value, you do not adhere to it, nor are you committed to it. Verily there are a dedicated group of people for this blessing who have been identified by their names, and Allāh, with His Mercy and Compassion, has willed a happy ending for them and He has bestowed this blessing on them without any will nor power from themselves. I asked, “May I sacrifice myself for you! What is this blessing that you have described for us but have not named?” Imam (as) replied, “The Ziyārah of my grandfather, Ḥusain ibn ‘Ali (as).” Imam (as) added: Verily he is the lonely one in the remote land. Those who go to his Ziyārah, weep over him. And those who do not go to his Ziyārah, grieve over him. Those who have not seen him (his grave) are devastated with anguish over him, and those who look at the grave of his son (‘Ali Al-Akbar (as)) next to his feet in that desert, sympathize with him. He had no family in that land nor any intimate friend and the people of disbelief denied his rights, neglected him, and rose against him. They killed him and they left his body (unburied) to be eaten by beasts. They forbade him from drinking from the water of the Euphrates (River) from which even the dogs could drink. They neglected their obligations toward the Messenger of Allāh (s.a.a.w.) and they ignored the orders of the Messenger of Allāh (s.a.a.w.) about him

and his family. He (Imam Ḥusain (as)) was eventually abandoned in his grave, and he was struck down on layers of dust among his family members and his Shia. He is alone and far away from his grandfather (s.a.a.w.) (in Madīnah), after having been close to him. He is alone in the house which is not being visited except by those whose hearts Allāh has tested for faith and whom He has allowed to know our rights. I said, “May I sacrifice myself for you! I used to go to his Ziyārah until I was afflicted with (serving) this ruler and protecting his wealth. Now I am well-known among them. Therefore, I have stopped going to his Ziyārah out of precaution, although I am aware of its blessings.” Imam (as) asked, “Do you know the merits of going to his Ziyārah and the reward that we have prepared for those who go to his Ziyārah?” I replied, “No.” Imam (as) said, “As for the merits (of the Ziyārah), Allāh boasts about those who go to his Ziyārah to the angels in the heavens. And as for their reward with us, (verily) we seek Allāh’s Mercy for those who go to his Ziyārah every morning and evening.” Imam (as) added: My father (as) narrated to me that since the day he was killed, his site has never been deserted by those who send blessings on him from among the angels, Jinn, mankind, or beasts. (Verily) everything (in the creation) envies those who go to his Ziyārah, and tries to touch them (his Zuwwār), and seeks blessings by looking at them for having looked at the grave of Ḥusain (as). Then Imam (as) said, “I have heard that in the middle of the month of Sha’bān, some people from the suburbs of Kūfah – and other cities – go to his Ziyārah and their women lament over Ḥusain (as), the reciters recite poems about him, the speakers narrate his story, the lamenters lament over him, and the poets recite eulogies about him.” I replied, “Yes, may I sacrifice myself for you! I have seen some of that which you described.” Imam (as) said: Praise be to Allāh who appointed some people to go to our Ziyārah, extol us, and recite eulogies about us. And (praise be to Allāh) who has made some of our enemies slander our Shia for their nearness to us while other enemies insult them and condemn their actions.¹³⁹

¹³⁹ Kāmil al-Ziyārāt, The Exceptional Narrations, Hadith #1

Husayn's Family and companions were thirsty

6 حَدَّثَنِي أَبِي عَنْ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبَانَ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ زَكْرِيَّا الْمُؤْمِنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ مَنْ أَرَادَ أَنْ يَكُونَ فِي كَرَامَةِ اللَّهِ يَوْمَ الْقِيَامَةِ وَفِي شَفَاعَةِ مُحَمَّدٍ (ص) فَلْيَكُنْ لِلْحُسَيْنِ زَائِرًا يَنْالُ مِنَ اللَّهِ الْفَضْلَ وَالْكَرَامَةَ [أَفْضَلَ الْكَرَامَةِ] وَحُسْنَ الثَّوَابِ وَلَا يَسْأَلُهُ عَنْ ذَنْبٍ عَمَلَهُ فِي حَيَاةِ الدُّنْيَا وَلَوْ كَانَتْ ذُنُوبُهُ عَدَدَ رَمْلِ عَالِجٍ وَجِبَالِ تِهَامَةَ وَزَبَدِ الْبَحْرِ إِنَّ الْحُسَيْنَ (ع) قُتِلَ مَظْلُومًا مُضْطَهَدًا نَفْسُهُ عَطْشَانًا هُوَ وَأَهْلُ بَيْتِهِ وَأَصْحَابُهُ

6. My father narrated to me from Husain ibn Hasan ibn Abān, from Muḥammad ibn Ūramah, from Abī ‘Abdillāh Zakarriyā Al-Mu'min, from ‘Abdillāh ibn Yahyā Al-Kāhili, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: Those who want to be honoured by Allāh and to be included in the intercession of Muḥammad (s.a.a.w.) on the Day of Judgment should go to the Ziyārah of Husain (as). (By doing so) Allāh will honour them with the best of honours and rewards and He will not question them for any sins they have committed during their life, even if they are as great (in number) as the grains of sand, the scum in the seas, or the mountains of Tihāmah. Verily Husain ibn ‘Ali (as) was wronged and killed unjustly while he, his family, and his companions were thirsty.¹⁴⁰

Tragedies of Al-Abbas mentioned in a Ziyarah

1 حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْعَسْكَرِيُّ بِالْعَسْكَرِ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مَهْزِيَارَ عَنْ أَبِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ قَالَ قَالَ الصَّادِقُ (ع) إِذَا أَرَدْتَ زِيَارَةَ قَبْرِ الْعَبَّاسِ بْنِ عَلِيٍّ (ع) وَهُوَ عَلَى شَطِّ الْفُرَاتِ بِحِذَاءِ الْحَائِرِ [الْحَيْرِ] فَقِفْ عَلَى بَابِ السَّقِيفَةِ وَقُلْ سَلَامٌ لِلَّهِ وَ سَلَامٌ لِمَلَائِكَتِهِ الْمُقَرَّبِينَ وَأَنْبِيَائِهِ الْمُرْسَلِينَ وَعِبَادِهِ الصَّالِحِينَ وَجَمِيعِ الشُّهَدَاءِ وَالصِّدِّيقِينَ وَالزَّائِكِيَّاتِ الطَّيِّبَاتِ فِيمَا تَغْتَدِي وَتُرُوحُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَالتَّصَدِيقِ وَالْوَفَاءِ وَالنَّصِيحَةِ خَلْفَ النَّبِيِّ الْمُرْسَلِ وَالسَّبْطِ الْمُنْتَجَبِ وَالِدَلِيلِ الْعَالِمِ وَالْوَصِيِّ الْمُبْلَغِ وَالْمَظْلُومِ الْمَهْتَضِمِ فَجْزَاكَ اللَّهُ عَنْ رَسُولِهِ وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ عَنْ الْحَسَنِ وَالْحُسَيْنِ (ص) أَفْضَلَ الْجَزَاءِ بِمَا صَبَرْتَ وَاحْتَسَبْتَ وَأَعْنَتْ - فَنَعَمْ عُقْبَى الدَّارِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَلَعَنَ اللَّهُ مَنْ جَهِلَ حَقَّكَ وَاسْتَخَفَّ بِحُرْمَتِكَ وَلَعَنَ اللَّهُ مَنْ حَالَ بَيْنَكَ وَبَيْنَ مَاءِ الْفُرَاتِ أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا وَأَنَّ اللَّهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ جَنَّاتُكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ وَأَفْدَا إِلَيْكُمْ وَقَلْبِي مُسَلِّمٌ لَكُمْ وَ

¹⁴⁰ Kāmil al-Ziyārāt, The Ziyārah of Husain (as) Erases Sins, Hadith #6

أَنَا لَكُمْ تَابِعٌ وَنُصْرَتِي لَكُمْ مُعَدَّةٌ - حَتَّى يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ إِنِّي بِكُمْ وَبِإِيَابِكُمْ مِنَ الْمُؤْمِنِينَ وَبِمَنْ خَالَفَكُمْ وَقَتْلَكُمْ مِنَ الْكَافِرِينَ قَتَلَ اللَّهُ أُمَّةً قَتَلْتُمْ بِالْأَيْدِي وَالْأَلْسِنِ - ثُمَّ ادْخُلُوا أَنْتُمْ عَلَى الْقَبْرِ وَقُلِ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ - الْمُطِيعُ لِلَّهِ وَلِرَسُولِهِ وَلِأَمِيرِ الْمُؤْمِنِينَ وَالْحَسَنِ وَالْحُسَيْنِ (ع) السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَرِضْوَانُهُ وَعَلَى رُوحِكَ وَبَدَنِكَ أَشْهَدُ وَأَشْهَدُ اللَّهُ أَنَّكَ مَضَيْتَ عَلَى مَا مَضَى عَلَيْهِ الْبَدْرِيُّونَ - الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ الْمُنَاصِحُونَ لَهُ فِي جِهَادِ أَعْدَائِهِ الْمُبَالِغُونَ فِي نُصْرَةِ أَوْلِيَائِهِ الذَّاكِرُونَ عَنْ أَحِبَّائِهِ فَجَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ - وَأَكْثَرَ الْجَزَاءِ وَأَوْفَرَ الْجَزَاءِ وَأَوْفَى جَزَاءِ أَحَدٍ مِمَّنْ وَفَى بِبَيْعَتِهِ - وَاسْتَجَابَ لَهُ دَعْوَتُهُ وَأَطَاعَ وِلَاةَ أَمْرِهِ وَأَشْهَدُ أَنَّكَ قَدْ بَالَغْتَ فِي النَّصِيحَةِ وَأَعْطَيْتَ غَايَةَ الْمَجْهُودِ فَبَعَثَكَ اللَّهُ فِي الشُّهَدَاءِ وَجَعَلَ رُوحَكَ مَعَ أَرْوَاحِ الشُّهَدَاءِ وَأَعْطَاكَ مِنْ جَنَّاتِهِ أَفْسَحَهَا مَنْزِلًا - وَأَفْضَلَهَا غُرَفًا وَرَفَعَ ذِكْرَكَ فِي عَلِيِّينَ وَحَشَرَكَ مَعَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسَنَ أَوْلِيَّكَ رَفِيقًا أَشْهَدُ أَنَّكَ لَمْ تَهِنْ وَلَمْ تَنْكُلْ وَأَنَّكَ مَضَيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ - مُقْتَدِيًا بِالصَّالِحِينَ وَمُتَّبِعًا لِلنَّبِيِّينَ فَجَمَعَ اللَّهُ بَيْنَنَا وَبَيْنَكَ وَبَيْنَ رَسُولِهِ وَأَوْلِيَائِهِ فِي مَنَازِلِ الْمُخْتَبِينَ فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ

1. Abū ‘Abdil Raḥmān Muḥammad ibn Aḥmad ibn Ḥusain Al-‘Askari narrated to me in ‘Askar (Mukram), from Ḥasan ibn ‘Ali ibn Mahziyār, from his father ‘Ali ibn Mahziyār, from Muḥammad ibn Abī ‘Umayr, from Muḥammad ibn Marwān, from Abī Ḥamzah Al-Thumālī, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: When you want to perform the Ziyārah of the grave of ‘Abbas ibn ‘Ali (as), which is on the shores of the Euphrates (River) near the Ḥā’ir, stand at the door of the roofed chamber and recite (the following):

Salām of Allāh and Salām of His High-Ranked Angels, His prophets who were sent as messengers, His Righteous Slaves, all of the Martyrs and the Truthful Ones, and all of the Purified and Blessed greetings be upon you at all times, O son of the Commander of the Believers.

I testify that you submitted and believed and that you devoted yourself and remained loyal to the Remainder of the Prophet who was sent as a messenger (Imam Ḥusain (as)), the Chosen Grandson, the Knowledgeable Guide, the Successor who announced (the message of Allāh), and the one who was oppressed and wronged.

May Allāh reward you on behalf of His Messenger, the Commander of the Believers, Ḥasan, and Ḥusain – may Allāh’s blessings be upon them – with the best of rewards, for

you suffered (in this world) but remained patient expecting the reward from Allāh. So how excellent is (your) final abode!!

May Allāh's curse be upon those who killed you. May Allāh's curse be upon those who ignored your rights and breeched your sanctity. May Allāh's curse be upon those who stood between you and the water of the Euphrates (River).

I testify that you were killed unjustly and verily Allāh will fulfill that which He promised you.

I have come to you, O son of the Commander of the Believers, as your guest while my heart has submitted to you. I follow you and my support is prepared for you until Allāh judges and He is the Best of Judges.

I am with you and only with you and not with your enemies.

I believe in you and in your return and I disbelieve in those who opposed you and killed you.

May Allāh kill the nation who killed you with their hands and tongues. Then enter, fall on to the grave, and recite (the following):

Salām to you, O (Allāh's) Righteous Slave who was obedient to Allāh, to His Messenger, to the Commander of the Believers, and to Ḥasan and Ḥusain (as).

Salām to you and may Allāh's Mercy, Blessings, and Pleasure be upon you, your soul, and your body.

I testify and take Allāh as witness that you died on the same path as the martyrs in the Battle of Badr who fought in the way of Allāh, that you remained loyal to Him in fighting against His enemies, that you strived hard in supporting His Divine Authorities, and that you kept harm away from His Loved Ones.

May Allāh reward you with the best of rewards, the greatest rewards, the most increasing rewards, and with rewards which are above any reward (which He has ever) granted to those who remained loyal to their allegiance, who answered His call, and who obeyed His Divine Authorities

I testify that you strived hard with loyalty and put forth all of your efforts (in the way of Allāh). Therefore, Allāh resurrected you among the Martyrs, joined your soul with the souls of the Ever-Blissful Ones, and gave you the most spacious place in His Heavens and the best of its chambers (as your abode). And He elevated your remembrance in the highest of places and raised you with “the prophets, the Truthful Ones, the Martyrs, and the Righteous Ones, and excellent are these companions” (4:69).

I testify that you were not weakened and you did not lose heart (while facing the enemies). Verily you died with insight about your affairs while following the Righteous Ones and the prophets.

May Allāh unite us with you, with His Messenger, and His Divine Authorities in the dwellings of the Humble Ones. Verily He is the Most Merciful of the merciful ones.¹⁴¹

Madinah and Karbala after al-Husayn was killed

14 حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنِ الْحُسَيْنِ عَنِ الْحَلِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (ع) لَمَّا قُتِلَ الْحُسَيْنُ (ع) سَمِعَ أَهْلُنَا قَائِلًا يَقُولُ بِالْمَدِينَةِ الْيَوْمَ نَزَلَ الْبَلَاءُ عَلَى هَذِهِ الْأُمَّةِ فَلَا تَرَوْنَ فَرَحًا حَتَّى يَقُومَ قَائِمُكُمْ فَيُشْفِي صُدُورَكُمْ وَيَقْتُلَ عَدُوَّكُمْ وَيُنَالُ بِالْوَتَرِ أَوْتَارًا فَفَزِعُوا مِنْهُ وَقَالُوا إِنَّ لِهَذَا الْقَوْلِ لِحَادِثًا قَدْ حَدَثَ مَا لَا نَعْرِفُهُ فَأَتَاهُمْ خَبَرُ قَتْلِ الْحُسَيْنِ (ع) بَعْدَ ذَلِكَ فَحَسَبُوا ذَلِكَ فَإِذَا هِيَ تِلْكَ اللَّيْلَةُ الَّتِي تَكَلَّمُ فِيهَا الْمُتَكَلِّمُ فَقَالَ لَهُ جُعِلَتْ فِدَاكَ إِلَى مَتَى أَنْتُمْ وَنَحْنُ فِي هَذَا الْقَتْلِ وَالْخَوْفِ وَالشَّدَّةِ فَقَالَ حَتَّى يَأْتِيَ سَبْعُونَ فَرَجًا أَجَوَابُ وَيَدْخُلُ وَقْتُ السَّبْعِينَ فَإِذَا دَخَلَ وَقْتُ السَّبْعِينَ أَقْبَلَتِ الرَّايَاتُ [الآيَاتُ] تَتَرَى كَأَنَّهَا نِظَامٌ- فَمَنْ أَدْرَكَ ذَلِكَ الْوَقْتَ قَرَّتْ عَيْنُهُ إِنَّ الْحُسَيْنَ (ع) لَمَّا قُتِلَ أَتَاهُمْ آتٍ وَهُمْ فِي الْعَسْكَرِ فَصَرَخَ فَزِيرٌ فَقَالَ لَهُمْ وَكَيْفَ لَا أَصْرُخُ- وَرَسُولُ اللَّهِ (ص) قَائِمٌ يَنْظُرُ إِلَى

¹⁴¹ Kāmil al-Ziyārāt, How to Perform the Ziyārah of Abil Fadl 'Abbās ibn 'Ali (as), Hadith #1

الْأَرْضِ مَرَّةً وَإِلَى حَزْبِكُمْ مَرَّةً وَأَنَا أَخَافُ أَنْ يَدْعُوَ اللَّهُ عَلَى أَهْلِ الْأَرْضِ فَأَهْلِكَ فِيهِمْ- فَقَالَ بَعْضُهُمْ لِبَعْضٍ هَذَا إِنْسَانٌ مَجْنُونٌ فَقَالَ التَّوَابُونَ يَا اللَّهُ [تَاللَّهِ] مَا صَنَعْنَا لَأَنْفُسِنَا- قَتَلْنَا لِابْنِ سَمِيَّةٍ سَيِّدَ شَبَابِ أَهْلِ الْجَنَّةِ نَخْرُجُوا عَلَى عِبِيدِ اللَّهِ بْنِ زِيَادٍ فَكَانَ مِنْ أَمْرِهِمْ مَا كَانَ قَالَ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ مِنْ هَذَا الصَّارِخِ قَالَ مَا نَرَاهُ إِلَّا جَبْرِئِيلَ (ع) أَمَا إِنَّهُ لَوْ أُذِنَ لَهُ فِيهِمْ لَصَاحَ بِهِمْ صَيْحَةً يَخْطَفُ بِهِ أَرْوَاحَهُمْ مِنْ أَبْدَانِهِمْ إِلَى النَّارِ- وَلَكِنْ أُمِّلَ لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ أَلِيمٌ قُلْتُ جَعَلْتُ فِدَاكَ مَا تَقُولُ فِيمَنْ يَتْرُكُ زِيَارَتَهُ وَهُوَ يَقْدِرُ عَلَى ذَلِكَ قَالَ إِنَّهُ قَدْ عَقَى رَسُولُ اللَّهِ (ص) وَوَعَقْنَا وَاسْتَخَفَّ بِأَمْرِ هُوَ لَهُ وَمَنْ زَارَهُ كَانَ اللَّهُ لَهُ مِنْ وَرَاءِ حَوَائِجِهِ وَكَفَاهُ مَا أَهَمُّهُ مِنْ أَمْرِ دُنْيَاهُ- وَإِنَّهُ لَيَجْلِبُ الرِّزْقُ عَلَى الْعَبْدِ وَيُخْلِفُ عَلَيْهِ مَا أَنْفَقَ وَيَغْفِرُ لَهُ ذُنُوبَ خَمْسِينَ سَنَةً- وَيَرْجِعُ إِلَى أَهْلِهِ وَمَا عَلَيْهِ ذَنْبٌ وَلَا خَطِيئَةٌ إِلَّا وَقَدْ مَحِيَتْ مِنْ صَحِيفَتِهِ فَإِنْ هَلَكَ فِي سَفَرِهِ نَزَلَتْ الْمَلَائِكَةُ فَغَسَلَتْهُ وَفَتَحَتْ لَهُ بَابَ إِلَى الْجَنَّةِ حَتَّى يَدْخُلَ عَلَيْهِ رُوحُهَا حَتَّى يَنْشُرَ وَإِنْ سَلِمَ فَتُفْتَحُ الْبَابُ الَّذِي يَنْزِلُ مِنْهُ رِزْقُهُ فَيُجْعَلُ لَهُ بِكُلِّ دِرْهَمٍ أَنْفَقَهُ عَشْرَةُ آلَافٍ دِرْهَمٍ وَذَخِرَ ذَلِكَ لَهُ فَإِذَا حُشِرَ قِيلَ لَهُ بِكُلِّ دِرْهَمٍ عَشْرَةُ آلَافٍ دِرْهَمٍ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَدْ ذَخَّرَهَا لَكَ عِنْدَهُ

14. Muḥammad ibn Ḥasan ibn Aḥmad ibn Walid narrated to me from Muḥammad ibn Ḥasan Al-Saffār, from ‘Abbās ibn Ma’rūf, from ‘Abdillāh ibn ‘Abdil Raḥmān Al-Asam, from Ḥusain, from Al-Ḥalabi, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: When Ḥusain (as) was killed, our family in Madīnah heard a caller cry out, “Today the afflictions have descended on this nation. You shall not see any pleasure until your Qā’im (as) rises and pleases you by killing your enemies and avenging one (Ḥusain (as)) by (killing) many.” They were frightened after hearing this call and they said that something must have happened of which they were unaware. After some time, they heard the news of the killing of Ḥusain (as), and when they counted the (number of) days, they discovered that (he was killed) on the same night that they had heard the caller. I said, “May I sacrifice myself for you! How long will you (the Ahlul Bayt (as)) and we (the Shia) remain under these (circumstances of) intense fear and killing?!” Imam (as) replied, “(This situation will continue) until seventy (periods of) relief take place in different intervals and until the time of seventy comes. Then the flags will approach one after another at the time of seventy and they will look like organized units. Those who see that time will see that which will please them.” Imam (as) added: When Ḥusain (as) was killed, someone came to the camp (of the enemies) and screamed and rebuked them. He said, “How can I not scream when the Messenger of Allāh (s.a.a.w.) is standing and

looking at the earth and at your party. I am afraid that he will supplicate to Allāh against the people of earth and I will be destroyed as one of them!!!” So the soldiers said to one another, “This is a man who has lost his mind.” However the TAWWĀBŪN said, “By Allāh!!! What did we do to ourselves?!!! We killed the Master of the Youth of Paradise (as) for the son of Sumayyah.” Then they rose against Ubaydillāh ibn Ziyād and that which happened to them happened. I asked, “May I sacrifice myself for you! Who was the one who screamed (at the army)?” Imam (as) replied, “We do not believe that he was anyone but Jabra’īl. Verily if he had been given permission, he would have screamed at them in such a way that their souls would have left their bodies and would have entered Hell (immediately). However, they were given respite to increase their sins and they shall have a painful chastisement.” I asked, “May I sacrifice myself for you! What do you say about someone who has the ability to go to the Ziyārah of Ḥusain (as) but does not?” Imam (as) replied: I say that he has disowned the Messenger of Allāh (s.a.a.w.) and disowned us. He has belittled a matter that is obligatory on him. Verily Allāh will look after the needs of those who go to the Ziyārah of Ḥusain (as) and He will take care of every matter that is important to them in this life. Verily going to the Ziyārah of Ḥusain (as) increases the sustenance of the slaves (of Allāh) and they will be recompensed for the money that they spend in the Ziyārah. Verily fifty years of sin will be forgiven for them and they will return to their families having every sin and mistake erased from their book (of deeds). If they die during their Ziyārah, the angels will descend and perform their ablution (Ghusl). The doors of Paradise will be opened for them and its fragrance will surround them until the day they are resurrected. If they do not (die during their Ziyārah), the door from which their sustenance descends will be opened and they will be recompensed with ten thousand Dirhams for every Dirham they spent during their Ziyārah and their recompense will be kept safely for them. Therefore, when they are resurrected, they will be told, “You have ten thousand Dirhams for every Dirham you spent and Allāh (has postponed your recompense and) has kept it safely for you with

Everything cried for 40 days after Karbala & his "Sigh" when he was slaughtered

6 وَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ أَبِي يَعْقُوبَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) يَا زُرَّارَةُ إِنَّ السَّمَاءَ بَكَتْ عَلَى الْحُسَيْنِ أَرْبَعِينَ صَبَاحًا بِالدَّمِ وَإِنَّ الْأَرْضَ بَكَتْ أَرْبَعِينَ صَبَاحًا بِالسَّوَادِ وَإِنَّ الشَّمْسَ بَكَتْ أَرْبَعِينَ صَبَاحًا بِالْكُفُوفِ وَالْحُمْرَةِ وَإِنَّ الْجِبَالَ تَقَطَّعَتْ وَانْتَثَرَتْ وَإِنَّ الْبِحَارَ تَفَجَّرَتْ وَإِنَّ الْمَلَائِكَةَ بَكَتْ أَرْبَعِينَ صَبَاحًا عَلَى الْحُسَيْنِ (ع) وَمَا اخْتَضَبَتْ مِنْ أَمْرَاءَ وَلَا ادهنت وَلَا اكنحت - وَلَا رَجَلَتْ حَتَّى أَتَانَا رَأْسُ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَمَا زَلْنَا فِي عِبْرَةٍ بَعْدَهُ وَكَانَ جَدِّي إِذَا ذَكَرَهُ بَكَى حَتَّى تَمَلَّأَ عَيْنَاهُ لَحِيمَتُهُ وَحَتَّى يَبْكِيَ لِبُكَائِهِ رَحْمَةً لَهُ مِنْ رَأْيِهِ وَإِنَّ الْمَلَائِكَةَ الَّذِينَ عِنْدَ قَبْرِهِ لَيَبْكُونَ فَيَبْكِي لِبُكَائِهِمْ كُلُّ مَنْ فِي الْهَوَاءِ وَالسَّمَاءِ مِنَ الْمَلَائِكَةِ وَلَقَدْ خَرَجَتْ نَفْسُهُ (ع) فَزَفَرَتْ جَهَنَّمَ زَفْرَةً كَادَتْ الْأَرْضُ تَنْشَقُ لَزَفَرَتِهَا وَلَقَدْ خَرَجَتْ نَفْسُ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَيزِيدُ بْنُ مُعَاوِيَةَ فَشَقَّتْ جَهَنَّمَ شَقَّةً لَوْ لَا أَنَّ اللَّهَ حَبَسَهَا بِخَزَائِنِهَا لَأَحْرَقَتْ مَنْ عَلَى ظَهْرِ الْأَرْضِ مِنْ قَوْمِهَا وَلَوْ يُؤْذَنُ لَهَا مَا بَقِيَ شَيْءٌ إِلَّا ابْتَلَعَتْهُ وَلَكِنَّهَا مَأْمُورَةٌ مَصْفُودَةٌ - وَلَقَدْ عَتَتْ عَلَى الْخَزَّانِ غَيْرَ مَرَّةٍ حَتَّى أَتَاهَا جَبْرِئِيلُ فَضَرَبَهَا بِجَنَاحِهِ فَسَكَتَتْ وَإِنَّهَا لَتَبْكِيهِ وَتَدْبُهُ وَإِنَّهَا لَتَلَطَّى عَلَى قَاتِلِهِ وَلَوْ لَا مَنْ عَلَى الْأَرْضِ مِنْ حُجَّجِ اللَّهِ لَنَقَضَتْ الْأَرْضُ وَأَكْفَأَتْ بِمَا عَلَيْهَا وَمَا تَكْثُرُ الزَّلَازِلُ إِلَّا عِنْدَ اقْتِرَابِ السَّاعَةِ وَمَا مِنْ عَيْنٍ أَحَبَّ إِلَى اللَّهِ وَلَا عِبْرَةٍ مِنْ عَيْنٍ بَكَتْ وَدَمَعَتْ عَلَيْهِ وَمَا مِنْ بَاكِ يَبْكِيهِ إِلَّا وَقَدْ وَصَلَ فَاطِمَةُ (ع) وَأَسْعَدَهَا عَلَيْهِ وَوَصَلَ رَسُولُ اللَّهِ وَأَدَّى حَقَّنَا وَمَا مِنْ عَبْدٍ يُحْشَرُ إِلَّا وَعَيْنَاهُ بَاكِئَةٌ إِلَّا الْبَاكِينَ عَلَى جَدِّي الْحُسَيْنِ (ع) فَإِنَّهُ يُحْشَرُ وَعَيْنُهُ قَرِيرَةٌ وَالْبِشَارَةُ تَلْقَاهُ وَالسُّرُورُ بَيْنَ عَلَى وَجْهِهِ وَالْخَلْقُ فِي الْفَرْعِ وَهُمْ آمَنُونَ وَالْخَلْقُ يَعْرِضُونَ وَهُمْ حُدَاثُ الْحُسَيْنِ (ع) تَحْتَ الْعَرْشِ وَفِي ظِلِّ الْعَرْشِ لَا يَخَافُونَ سُوءَ يَوْمِ الْحِسَابِ يَقَالُ لَهُمْ ادْخُلُوا الْجَنَّةَ فَيَأْبُونَ - وَيَخْتَارُونَ مَجْلِسَهُ وَحَدِيثَهُ وَإِنَّ الْخَوَرِ لَتُرْسِلَ إِلَيْهِمْ أَنَا قَدْ اشْتَقْنَاكُمْ مَعَ الْوُلَدَانِ الْمُخَلَّدِينَ فَمَا يَرْفَعُونَ رُءُوسَهُمْ إِلَيْهِمْ لَمَّا يَرُونَ فِي مَجْلِسِهِمْ مِنَ السُّرُورِ وَالْكَرَامَةِ وَإِنْ أَعْدَاءَهُمْ مِنْ بَيْنِ مَسْحُوبٍ بِنَاصِيَّتِهِ إِلَى النَّارِ وَمِنْ قَاتِلٍ فَمَا لَنَا مِنْ شَافِعِينَ وَلَا صَدِيقٍ حَمِيمٍ وَإِنَّهُمْ لَيَرُونَ مَنْزِلَهُمْ وَمَا يَقْدِرُونَ أَنْ يَدْنُوا إِلَيْهِمْ وَلَا يَصِلُونَ إِلَيْهِمْ وَإِنَّ الْمَلَائِكَةَ لَتَأْتِيَهُمْ بِالرَّسَالَةِ مِنْ أَرْوَاجِهِمْ وَمِنْ خُدَامِهِمْ عَلَى مَا أَعْطَا مِنَ الْكَرَامَةِ فَيَقُولُونَ نَأْتِيَكُمْ إِنْ شَاءَ اللَّهُ فَيَرْجِعُونَ إِلَى أَرْوَاجِهِمْ بِمَقَالَتِهِمْ فَيَزِدَادُونَ إِلَيْهِمْ شَوْقًا إِذَا هُمْ خَبَرُوهُمْ بِمَا هُمْ فِيهِ مِنَ الْكَرَامَةِ وَقُرْبِهِمْ مِنَ الْحُسَيْنِ (ع) فَيَقُولُونَ الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا الْفَرْعَ الْأَكْبَرَ وَأَهْوَالَ الْقِيَامَةِ وَنَجَانَا مِمَّا كُنَّا

نَخَافُ وَيُؤْتُونَ بِالْمَرَائِبِ وَالرِّحَالِ عَلَى النَّجَائِبِ فَيَسْتَوُونَ عَلَيْهَا وَهُمْ فِي الثَّنَاءِ عَلَى اللَّهِ وَالْحَمْدِ لِلَّهِ وَالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ حَتَّى يَنْتَهُوا إِلَى مَنَازِلِهِمْ

6. Muhammad ibn ‘Abdillāh ibn Jafar Al-Ḥimyari narrated to me from his father, from ‘Ali ibn Muhammad ibn Salim, from Muhammad ibn Khālid, from ‘Abdillāh ibn Ḥammād Al-Basri, from ‘Abdillāh ibn ‘Abdil Raḥmān Al-Asam, from Abi Ya’qūb, from Abān ibn ‘Uthman, from Zurarah, who said: Abū ‘Abdillāh (Imam Sadiq (as)) said: O Zurarah! The heavens cried for forty days with blood (weeping) over Hussain (as); the earth cried for forty days by being covered with darkness; the sun cried for forty days by being in eclipse and by turning red; the mountains were torn apart and dispersed; the seas gushed out and the angels cried for forty days over him. (After Hussain (as) was killed) all of our women stopped dying their hair, using kohl, applying oil, and styling their hair until the head of ‘Ubaydillāh ibn Ziyād was sent to us; and even after that we (all) continued to weep over him. Whenever my grandfather (Imam Sajjad (as)) would remember Hussain (as), he would cry so much that his tears would moisten his beard and everyone around him would start crying, sympathizing with his tears over Hussain (as). Verily the angels (who are posted) by the grave of Hussain (as) cry over him (so much) that every angel in the sky and in the heavens cries because of their tears. When the soul of Hussain (as) left (his body), Hell sighed in such an intense way that the earth almost split apart. When the souls of ‘Ubaydillā ibn Ziyad and Yazid ibn Mu’āwiyah – may Allāh’s curse be upon them – left their bodies, Hell whooped so intensely that if it was not for Allāh containing it, using its dedicated keepers, it would have burnt everyone on earth with its outburst. If permission was given to Hell, it would not have left anything without swallowing it. However, it is restrained by shackles and controlled by orders. Verily Hell became violent – beyond the control of its keepers – more than once, until Jabra’īl went to it and hit it with his wings, after which it was pacified. Verily Hell cries and laments over Hussain (as) and its fire blazes on the killers of Hussain (as). If it was not for the Decisive Proofs of Allāh who are on earth, Hell would have destroyed the earth and overturned everything on it. However, the number of earthquakes will increase only when the Hour draws near. There are no eyes and (there

is) not a tear loved more by Allāh than the eyes of those who cry and shed tears over Hussain (as). Verily anyone who cries over him connects with Fatima (s.a.), supports her (in her lamentation), connects with the Messenger of Allāh (s.a.a.w.), and fulfills our rights. On the Day of Judgment, everyone will be resurrected while crying except those who have cried over my grandfather – Hussain (as). Verily those who have cried over him will receive glad tidings when they are resurrected. They will be delighted and happiness will exude from their faces. They will feel safe while everyone else will be (extremely) frightened. (The bad deeds of) the people will be published while those who have cried on Hussain (as) will be sitting with him under the shade of the Throne. They will be conversing with Hussain (as) without any fear of the trials of the Day of Judgment. They will be told to enter Paradise but they will refuse, choosing to sit with Hussain (as) and listen to him speak (instead). Then the houris (of Paradise) will send after them (from Paradise) and say, “Verily we and the ‘youths of never-ending bloom’ (56:17) are waiting for you.” However, they will not (even) turn their faces toward the houris because of the extent of the happiness and honour that they feel in their gathering with Hussain (as). Verily (on that day), some of their enemies will be pulled by their foreheads toward Hell while others will cry out, “Now we have no intercessors, nor any loving friend” (26:100-101). Verily the enemies will see their position (those who had cried on Hussain (as)) but they will not be able to reach them or (even) come near them. The angels will bring messages (from Paradise for those who have cried over Hussain (as)) sent by their spouses and their servants, informing them of the blessings that have been prepared for them (in Paradise). However, they will reply, “We shall come to you Inshallah.” The angels will inform their spouses of their response. When their spouses learn of the way in which they are being honoured and of their closeness to Hussain (as), they will yearn for them even more. They (those who have cried on Hussain (as)) will (continuously) say, “Praise be to Allah who protected us from the great terror and the trials of the Day of Judgment and saved us from that which we feared.” Then some precious saddled conveyances will be brought for them which they will ride

to their places (in Paradise) while praising and glorifying Allah and sending blessings on Muhammad and his family (as).¹⁴³

Bayt Al-Maqdis after the killing of al-Husayn

2 حَدَّثَنِي أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ النَّاقِدُ قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ الْبَلْخِيُّ [السُّلَيْمِيُّ] قَالَ لِي أَبُو الْحُسَيْنِ وَأَخْبَرَنِي عَمِّي عَنْ أَبِيهِ عَنْ أَبِي نَصْرِ عَنْ رَجُلٍ مِنْ أَهْلِ بَيْتِ الْمُقَدَّسِ أَنَّهُ قَالَ وَاللَّهِ لَقَدْ عَرَفْنَا أَهْلَ بَيْتِ الْمُقَدَّسِ وَنَوَاحِيهَا عَشِيَّةَ قَتْلِ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) قُلْتُ وَكَيْفَ ذَاكَ- قَالَ مَا رَفَعْنَا حَجْرًا وَلَا مَدْرًا وَلَا صَخْرًا إِلَّا وَرَأَيْنَا تَحْتَهَا دَمًا عَبِيطًا يَغْلِي وَاحْمَرَّتِ الْحِيطَانُ كَالْعَلَقِ وَ مُطَرَّ ثَلَاثَةَ أَيَّامٍ دَمًا عَبِيطًا وَ سَمِعْنَا مُنَادِيًا يَنَادِي فِي جَوْفِ اللَّيْلِ يَقُولُ- أ تَرْجُو أُمَّةً قَتَلَتْ حُسَيْنًا * * * شَفَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ مَعَاذَ اللَّهِ لَا نَلْتَمُ يَقِينًا * * * شَفَاعَةَ أَحْمَدَ وَ أَبِي تَرَابٍ قَتَلْتُمْ خَيْرَ مَنْ رَكَبَ الْمَطَايَا * * * وَ خَيْرَ الشَّيْبِ طُرًّا وَ الشَّبَابِ - وَ انْكَسَفَتِ الشَّمْسُ ثَلَاثَةَ أَيَّامٍ ثُمَّ تَجَلَّتْ عَنْهَا وَ انْشَبَكَتِ النُّجُومُ فَلَمَّا كَانَ مِنْ غَدٍ أَرْجَفْنَا بِقَتْلِهِ فَلَمْ يَأْتِ عَلَيْنَا كَثِيرُ شَيْءٍ حَتَّى نَعِيَ إِلَيْنَا الْحُسَيْنَ ع

3 حَدَّثَنَا أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ النَّاقِدُ بِإِسْنَادِهِ قَالَ قَالَ عُمَرُ بْنُ سَعْدٍ قَالَ حَدَّثَنِي أَبُو مَعْشَرٍ عَنِ الزُّهْرِيِّ قَالَ لَمَّا قُتِلَ الْحُسَيْنُ (ع) لَمْ يَبْقَ فِي بَيْتِ الْمُقَدَّسِ حَصَاةٌ إِلَّا وَجَدَ تَحْتَهَا دَمًا عَبِيطًا

2. Abul Ḥusain Aḥmad ibn ‘Abdillāh ibn ‘Ali Al-Nāqid narrated to me from ‘Abdil Raḥmān Al-Balkhi, and from his uncle, from his father, from Abī Nasr, who said: A man from Bayt Al-Maqdis said, “I swear to Allāh that we, the people of Bayt Al-Maqdis and its suburbs, learned of the killing of Ḥusain ibn ‘Ali (as) on the eve of the day on which he was killed.” I (Abū Nasr) asked, “How did they learn of it?” He replied: We did not move any rock, stone, or mud without seeing fresh, boiling blood under it. And all of the walls became red like blood. The skies rained fresh blood for three days and at night we heard a caller crying out the following poem: Does the nation that killed Ḥusain (as) hope to receive the intercession of his grandfather on the Day of Judgment!? Verily Allāh forbids you to receive the intercession of Aḥmad (s.a.a.w.) and Abī Turāb (as). You have killed the best of all those who ever rode (a sumpter). You have killed the best of everyone from among the youth to the elderly. There was a solar eclipse that lasted

¹⁴³ Kāmil al-Ziyārāt, Crying of the Entire Creation of Allāh on Ḥusain ibn ‘Ali (as), Hadith #6

three days, after which the sky became filled with so many stars (that they were almost colliding with one another). On the next day, we were grief-stricken about the killing of Ḥusain (as). Shortly thereafter, we learned the disastrous news of the killing of Ḥusain (as).¹⁴⁴

3. Abul Ḥusain Aḥmad ibn ‘Abdillāh ibn ‘Alī Al-Nāqid narrated to me through his Isnād from ‘Umar ibn Sa’d, from Abī Ma’shar, from Al-Zuhri, who said: When Ḥusain (a.s) was killed, no stone was moved in Bayt Al-Maqdis without seeing fresh blood under it.¹⁴⁵

Signs after the killing of Imam Husayn

4 وَ حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابَوَيْهِ وَ غَيْرُهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ هَلَالٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ إِنَّ السَّمَاءَ بَكَتْ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ وَ يُحْيَى بْنِ زَكَرِيَّا وَ لَمْ تَبْكْ عَلَى أَحَدٍ غَيْرِهِمَا قُلْتُ وَ مَا بُكَأُوهَا قَالَ مَكَثَتْ أَرْبَعِينَ يَوْمًا تَطْلُعُ كَشَمْسٍ بِمَجْرَةٍ وَ تَغْرُبُ بِمَجْرَةٍ قُلْتُ فَذَاكَ بُكَأُوهَا قَالَ نَعَمْ

5 وَ حَدَّثَنِي أَبِي (رَحِمَهُ اللَّهُ) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ عُمَرَ بْنِ سَهْلٍ عَنْ عَلِيٍّ بْنِ مُسْهِرٍ الْقُرَشِيِّ قَالَ حَدَّثَنِي جَدِّي أَنَّهَا أَدْرَكَتِ الْحُسَيْنَ بْنَ عَلِيٍّ حِينَ قُتِلَ فَكَثْنَا سَنَةً وَ تِسْعَةَ أَشْهُرٍ وَ السَّمَاءُ مِثْلُ الْعَلَقَةِ مِثْلُ الدَّمِّ مَا تَرَى الشَّمْسُ

7 وَ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ الْقُرَشِيُّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ اخْمَرَتِ السَّمَاءُ حِينَ قُتِلَ الْحُسَيْنُ (ع) سَنَةً وَ يُحْيَى بْنُ زَكَرِيَّا وَ حَمْرَتَهَا بُكَأُوهَا

11 وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِو بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ سَلَمَةَ [مُسَلَّمَةً] عَنْ حَدَّثَهُ قَالَ لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ (ع) أَمْطَرَتِ السَّمَاءُ تُرَابًا أَحْمَرَ

4. ‘Alī ibn Ḥusain ibn Mūsā ibn Bābawayh and others narrated to me from Sa’d ibn ‘Abdillāh, from Muḥammad ibn ‘Abdil Jabbār, from Ḥasan ibn ‘Alī ibn Fad’dāl, from Ḥammād ibn ‘Uthmān, from ‘Abdillāh ibn Hilāl, who said: I heard Abā ‘Abdillāh (Imam

¹⁴⁴ Kāmil al-Ziyārāt, Signs of the Killing of Ḥusain ibn ‘Alī (as) in Different Places, Hadith #2

¹⁴⁵ Kāmil al-Ziyārāt, Signs of the Killing of Ḥusain ibn ‘Alī (as) in Different Places, Hadith #3

Sādiq (as)) say: The heavens wept over Ḥusain ibn ‘Ali (as) and Yaḥyā ibn Zakariyyā (as) and they have never wept over anyone other than them. I asked, “How did the heavens weep?” Imam (as) replied, “The heavens became red for forty days like the sun at the time of sunrise and sunset.” I asked, “Is that how the heavens weep?” Imam (as) replied, “Yes.”¹⁴⁶

5. My father narrated to me from Sa’d ibn ‘Abdillāh, from ‘Abdillāh ibn Aḥmad, from ‘Umar ibn Sahl, from ‘Ali ibn Mus-hir Al-Qurashi, who said: My grandmother told me that she was alive at the time of the killing of Ḥusain ibn ‘Ali (as). She said, “The heavens turned red like blood after the killing of Ḥusain (as) for one year and nine months, and we could not (even) see the sun.”¹⁴⁷

7. Muḥammad ibn Ja’far Al-Razzāz Al-Qurashi narrated to me from Muḥammad ibn Ḥusain ibn Abil Khaṭṭāb, from Safwān ibn Yaḥyā, from Dāwūd ibn Farqad, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: The heavens turned red for one year when Ḥusain (as) was killed. The same thing happened when Yaḥyā ibn Zakariyyā (as) was killed. The redness of the heavens is how it weeps.¹⁴⁸

11. Muḥammad ibn Ja’far Al-Razzāz Al-Kūfi narrated to me from Muḥammad ibn Ḥusain, from Nasr ibn Muzāḥim, from ‘Amr ibn Sa’id, from Muḥammad ibn Salamah, from someone who narrated to him, who said: When Ḥusain ibn ‘Ali (as) was killed, the heavens rained red dust.¹⁴⁹

¹⁴⁶ Kāmil al-Ziyārāt, Weeping of the Heavens and the Earth over the Killing of Ḥusain (as) and Yaḥyā ibn Zakariyyā (as), Hadith #4

¹⁴⁷ Kāmil al-Ziyārāt, Weeping of the Heavens and the Earth over the Killing of Ḥusain (as) and Yaḥyā ibn Zakariyyā (as), Hadith #5

¹⁴⁸ Kāmil al-Ziyārāt, Weeping of the Heavens and the Earth over the Killing of Ḥusain (as) and Yaḥyā ibn Zakariyyā (as), Hadith #7

¹⁴⁹ Kāmil al-Ziyārāt, Weeping of the Heavens and the Earth over the Killing of Ḥusain (as) and Yaḥyā ibn Zakariyyā (as), Hadith #11

Angel was heard on the Day after Ashura

9 حَدَّثَنِي أَبِي (رحمه الله) وَجَمَاعَةٌ مَشَائِجِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي خَلْفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمُعَاذِيِّ قَالَ حَدَّثَنِي الْحُسَيْنُ [الْحَسَنُ] بْنُ مُوسَى الْأَصَمِّ عَنْ عَمْرٍو عَنْ جَابِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ (ع) قَالَ لَمَّا هَمَّ الْحُسَيْنُ (ع) بِالشُّخُوصِ عَنِ الْمَدِينَةِ أَقْبَلَتْ نِسَاءُ بَنِي عَبْدِ الْمُطَّلِبِ فَاجْتَمَعْنَ لِلنِّيَاحَةِ حَتَّى مَشَى فِيهِنَّ الْحُسَيْنُ (ع) فَقَالَ أَنْشُدَنَّ اللَّهَ أَنْ تَبْدِينَ هَذَا الْأَمْرَ مَعْصِيَةً لِلَّهِ وَلِرَسُولِهِ فَقَالَتْ لَهُ نِسَاءُ بَنِي عَبْدِ الْمُطَّلِبِ فَلَمَنْ نَسْتَبْقِي النِّيَاحَةَ وَ الْبُكَاءَ فَهُوَ عِنْدَنَا كَيَوْمَ مَاتَ فِيهِ رَسُولُ اللَّهِ (ص) وَ عَلِيٌّ وَ فَاطِمَةُ وَ رَقِيَّةُ وَ زَيْنَبُ وَ أُمُّ كَلْثُومٍ فَنَشْدُكَ اللَّهُ جَعَلَنَا اللَّهُ فِدَاكَ مِنَ الْمَوْتِ يَا حَبِيبَ الْأَبْرَارِ مِنْ أَهْلِ الْقُبُورِ وَ أَقْبَلَتْ بَعْضُ عَمَّاتِهِ تَبْكِي وَ تَقُولُ أَشْهَدُ يَا حُسَيْنُ لَقَدْ سَمِعْتُ الْجِنَّ نَاحَتْ بِنُوحِكَ وَ هُمْ يَقُولُونَ- فَإِنْ قَتِلَ الطِّفُّ مِنْ آلِ هَاشِمٍ * * * أَذَلَّ رَقَابًا مِنْ قَرِيشٍ فَذَلَّتْ حَبِيبُ رَسُولِ اللَّهِ لَمْ يَكُ فَاحِشًا * * * أَبَانَتْ مُصِيبَتَكَ الْأَنْفُفَ وَ جَلَّتْ - وَ قُلْنَ أَيْضًا- أَبْكِي حُسَيْنًا سَيِّدًا * * * وَ لَقَتْلَهُ شَابَ الشَّعْرُ وَ لَقَتْلَهُ زُلْزَلَتْ * * * وَ لَقَتْلَهُ انْكَسَفَ الْقَمَرُ وَ احْمَرَّتْ آفَاقُ السَّمَاءِ * * * مِنَ الْعَشِيَّةِ وَ السَّحَرِ وَ تَغَبَّرَتْ شَمْسُ الْبِلَادِ * * * بِهِمْ وَ أَظْلَمَتِ الْكُورُ ذَاكَ بِنُ فَاطِمَةَ الْمُصَابِ --بِهِ الْخَلَائِقُ وَ الْبَشَرُ أَوْرَثْنَا ذُلًّا بِهِ * * * جَدَعَ الْأَنْفُفَ مَعَ الْغُرْرِ

9. My father and all of my scholars narrated to me from Sa'd ibn 'Abdillāh, from Muḥammad ibn Yaḥyā Al-Mu'adhī, from 'Abbād ibn Ya'qūb, from 'Amr ibn Thābit, from 'Amr ibn 'Ikramah, who said: On the morning of the day after the killing of Ḥusain (as), one of our servants told us in Madīnah that he had heard a caller the night before recite the following poem: O those who killed Ḥusain (as) unjustly! Be ready for a severe chastisement and torture! (Verily) all of the inhabitants of the heavens, all of the prophets, and all of the angels curse you! Verily you have been cursed by the son of Dāwūd (as) (Sulaymān), by Mūsā (as), and by ('Isā (as)), the one who brought the Bible!¹⁵⁰

Mourning of Angels over Imam Husayn

11 وَ حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ إِنَّ اللَّهَ وَكُلَّ بَقِيرِ الْحُسَيْنِ (ع) أَرْبَعَةَ آلَافٍ مَلَكٌ شُعْتُ غَيْرَ [شُعْتُ غَيْرًا يَكُونُهُ مِنْ طُلُوعِ الْفَجْرِ إِلَى زَوَالِ الشَّمْسِ فَإِذَا زَالَتِ الشَّمْسُ هَبَطَ أَرْبَعَةُ آلَافٍ مَلَكٌ وَ صَعِدَ أَرْبَعَةُ آلَافٍ مَلَكٌ فَلَمْ يَزَلْ يَكُونُهُ حَتَّى يَطْلُعَ الْفَجْرُ وَ ذَكَرَ الْحَدِيثَ

¹⁵⁰ Kāmil al-Ziyārāt, The Lamentation of Jinn on Ḥusain ibn 'Ali (as), Hadith #9

11. My father narrated to me from Sa'd ibn 'Abdillāh, from Ḥasan ibn 'Alī ibn 'Abdillāh ibn Mughīrah, from 'Abbās ibn 'Āmir, from Abān (ibn 'Uthmān), from Abī Ḥamzah Al-Thumālī, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: Allāh has dedicated four thousand disheveled angels, who are covered with dust, to the grave of Ḥusain (as) who cry over him (everyday) from sunrise to midday. At midday these four thousand angels are replaced with another four thousand angels who cry over him (from midday) to sunrise.¹⁵¹

Allah, Angels & Prophets cursed the killers of al-Husayn

1 حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدِ الْيَقْطِينِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ يَنْمَا رَسُولُ اللَّهِ (ص) فِي مَنْزِلِ فَاطِمَةَ (ع) وَ الْحُسَيْنِ فِي حَجَرِهِ إِذْ بَكَى وَ خَرَّ سَاجِدًا ثُمَّ قَالَ يَا فَاطِمَةُ يَا بِنْتَ مُحَمَّدٍ إِنَّ الْعَلِيَّ الْأَعْلَى تَرَأَى لِي فِي بَيْتِكَ هَذَا فِي سَاعَتِي هَذِهِ فِي أَحْسَنِ صُورَةٍ وَأَهْيَأِ هَيْئَةٍ وَقَالَ لِي يَا مُحَمَّدُ أَتُحِبُّ الْحُسَيْنَ (ع) فَقُلْتُ نَعَمْ قَرَّةَ عَيْنِي وَ رِيحَانَتِي وَ ثَمَرَةَ فُؤَادِي وَ جِلْدَةَ مَا بَيْنَ عَيْنَيَّ فَقَالَ لِي يَا مُحَمَّدُ وَ وَضَعَ يَدَهُ عَلَى رَأْسِ الْحُسَيْنِ (ع) بورك من مولود عليه بركاكي و صلواتي و رحمتي و رضواني. و لعنتي و سخطي و عذابي و خزبي و نكالي على من قتله و ناصبه و ناواه و نازعه أما إنه سيد الشهداء من الأولين و الآخرين - في الدنيا و الآخرة و ذكر الحديث

2 وَ حَدَّثَنِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ النَّاقِدُ قَالَ حَدَّثَنِي أَبُو هَارُونَ الْعِيسِيُّ [الْعَبْسِيُّ] عَنْ أَبِي الْأَشْهَبِ جَعْفَرِ بْنِ حَنَانٍ [حِيَانٍ] عَنْ خَالِدِ الرَّبْعِيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَ كَعْبًا يَقُولُ أَوَّلَ مَنْ لَعَنَ قَاتِلَ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ لَعَنَهُ وَ أَمْرٌ وَلَدُهُ بِذَلِكَ وَ أَخَذَ عَلَيْهِمُ الْعَهْدَ وَ الْمِيثَاقَ ثُمَّ لَعَنَهُ مُوسَى بْنُ عِمْرَانَ وَ أَمْرٌ أُمَّتُهُ بِذَلِكَ ثُمَّ لَعَنَهُ دَاوُدُ وَ أَمْرٌ بَنِي إِسْرَائِيلَ بِذَلِكَ ثُمَّ لَعَنَهُ عِيسَى وَ أَكْثَرُ أَنْ قَالَ يَا بَنِي إِسْرَائِيلَ الْعُنَا قَاتِلُهُ وَ إِنْ أَدْرَكْتُمْ أَيَّامَهُ فَلَا تَجْلِسُوا عَنْهُ فَإِنَّ الشَّهيدَ مَعَهُ كَالشَّهِيدِ مَعَ الْأَنْبِيَاءِ مُقْبِلٌ غَيْرُ مُدْبِرٍ [مُقْبِلًا غَيْرُ مُدْبِرٍ وَ كَأَنِّي أَنْظَرُ إِلَى بَقْعَتِهِ وَ مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ زَارَ كَرْبَلَاءَ وَ وَقَفَ عَلَيْهَا وَ قَالَ إِنَّكَ لِبَقْعَةٍ كَثِيرَةٍ الْخَيْرِ فِيكَ يَدْفَنُ الْقَمَرُ الْأَزْهَرُ

3 حَدَّثَنِي الْحُسَيْنُ بْنُ عَلِيٍّ الزَّعْفَرَانِيُّ بِالرِّيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ النَّصِيبِيُّ عَنْ هِشَامِ بْنِ سَعْدٍ قَالَ أَخْبَرَنِي الْمَشِيخَةُ أَنَّ الْمَلِكَ الَّذِي جَاءَ إِلَى رَسُولِ اللَّهِ (ص) وَ أَخْبَرَهُ بِقَتْلِ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) كَانَ مَلِكَ الْبَحَارِ وَ ذَلِكَ أَنَّ مَلَكًا مِنْ مَلَائِكَةِ الْفِرْدَوْسِ نَزَلَ عَلَى الْبَحْرِ فَنَشَرَ أَجْنِحَتَهُ عَلَيْهَا ثُمَّ صَاحَ صَيْحَةً وَ قَالَ يَا أَهْلَ الْبَحْرِ الْبَسُوا

¹⁵¹ Kāmil al-Ziyārāt, Crying of the Angels on Ḥusain ibn 'Alī (as), Hadith #11

أَثَابَ الْحُزْنَ فَإِنَّ رَسُولَ اللَّهِ (ص) مَذْبُوحٌ ثُمَّ حَمَلَ مِنْ تَرْبَتِهِ فِي أَجْنِحَتِهِ إِلَى السَّمَاوَاتِ فَلَمْ يَبْقَ مَلَكٌ فِيهَا إِلَّا شَمَّهَا وَصَارَ عِنْدَهُ لَهَا أَثَرٌ وَلَعَنَ قَتْلَهُ وَأَشْيَاعَهُمْ وَأَتْبَاعَهُمْ

1. My father narrated to me from Sa'd ibn 'Abdillāh, from Muḥammad ibn 'Isā ibn 'Ubayd Al-Yaqtīni, from Muḥammad ibn Sinān, from Abī Sa'īd Al-Qammāt, from Ibn Abī Ya'fūr, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: One day the Messenger of Allāh (s.a.a.w.) was in the house of Fātimah (s.a.) and Ḥusain (as) was sitting on his lap. Suddenly, the Prophet (s.a.a.w.) started to cry and fell in Sujūd. (After raising his head) he said: O Fātimah, daughter of Muḥammad! (Allāh) the Most High, the Most Exalted just appeared to me in your house in the most beautiful form and appearance and asked me, "O Muḥammad! Do you love Ḥusain (as)?" I replied, "Yes, he is the light of my eyes, the fruit of my heart, my flower (in this life), and the skin between my two eyes." Allāh said: O Muḥammad! – and He placed His Hand on the head of Ḥusain (as) – Blessed is this newborn baby upon whom I have sent My prosperity, blessings, mercy, and pleasure. My curse, wrath, chastisement, disgrace, and punishment are upon those who antagonize him, fight him, incite (the people) against him, and kill him. Verily he is the Master of Martyrs from the first to the last, in this life and in the Hereafter.¹⁵²

2. Abul Ḥusain Muḥammad ibn 'Abdillāh ibn 'Ali Al-Nāqid narrated to me from Abī Hārūn Al-'Abasi, from Abil Ash-hab Ja'far ibn Ḥayyān, from Khālīd Al-Rab'i, from someone who heard Ka'b say: The first person who cursed the killer(s) of Ḥusain ibn 'Ali (as) was Ibrāhīm (as), the Friend of Allāh. He ordered his children to curse them and took a covenant from his children (in this regard). After Ibrāhīm (as), Mūsā ibn 'Imrān (as) cursed the killers of Ḥusain (as) and he ordered his nation to do so. Dāwūd (as) also cursed them and ordered Banī Israel to do this. Then 'Isā (as) cursed them and he used to repeatedly say, "O Banī Israel! Curse the killers of Ḥusain (as), and if (any of) you meet Ḥusain (as), then support him. Those who are martyred with Ḥusain (as) are like those who have been martyred with all of the prophets who faced (their enemies) and did not run away (from them)." It is as if I can see his place (of burial). Every prophet has

¹⁵² Kāmil al-Ziyārāt, The Curse of Allāh, the Blessed and the Exalted, and the Prophets on the Killers of Ḥusain ibn 'Ali (as), Hadith #1

visited Karbalā. They have all stood on that land and said, “Verily you are a land filled with blessings. Verily the shining moon will be buried within you.”¹⁵³

3. Ḥusain ibn ‘Ali Al-Za’farāni narrated to me in the city of Ray from Muḥammad ibn ‘Umar Al-Nasibi, from Hishām ibn Sa’d, who said: Some scholars narrated to me that the angel who came to the Messenger of Allāh (s.a.a.w.) and informed him of the killing of Ḥusain ibn ‘Ali (as) was the angel of the seas. An angel from Firdaws flew down to an ocean, with his wings spread out over the (entire) ocean. He cried out, “O inhabitants of the seas! Attire yourselves in garments of grief, for the son of the Messenger of Allāh (s.a.a.w.) will be slaughtered.” Then he carried some of the dust of Ḥusain (as) with his wings to the heavens. There was no angel that remained who did not smell it and who was not thereby agitated. They all cursed the killers of Ḥusain (as), their supporters, and their followers.¹⁵⁴

Pigeons Curse the killers of Imam Husayn

2 حَدَّثَنِي أَبِي وَأَخِي وَعَلِيُّ بْنُ الْحُسَيْنِ وَمُحَمَّدُ بْنُ الْحَسَنِ جَمِيعًا عَنْ أَحْمَدَ بْنِ إِدْرِيسَ بْنِ أَحْمَدَ عَنْ أَبِي عَبْدِ اللَّهِ الْجَامُورَانِيِّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ صَنْدَلٍ [صَفْوَانَ] عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ كُنْتُ جَالِسًا فِي بَيْتِ أَبِي عَبْدِ اللَّهِ (ع) فَنَظَرْتُ إِلَى الْحَمَامِ الرَّاعِيِّ يَقْرُقُ طَوِيلًا فَنَظَرْتُ إِلَى أَبِي عَبْدِ اللَّهِ (ع) فَقَالَ يَا دَاوُدُ أَتَدْرِي مَا يَقُولُ هَذَا الطَّيْرُ قُلْتُ لَا وَاللَّهِ جُعِلْتُ فِدَاكَ قَالَ تَدْعُو عَلَى قَتْلَةِ الْحُسَيْنِ بْنِ عَلِيٍّ فَاتَّخِذُوهُ فِي مَنَازِلِكُمْ وَحَدَّثَنِي أَبِي (رَحِمَهُ اللَّهُ) وَجَمَاعَةٌ مَشَائِخِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ الْجَامُورَانِيِّ بِإِسْنَادِهِ مِثْلَهُ

2. My father, my brother, ‘Ali ibn Ḥusain, and Muḥammad ibn Ḥasan all narrated to me from Aḥmad ibn Idrīs ibn Aḥmad, from Abī ‘Abdillāh Al-Jāmūrāni, from Ḥasan ibn ‘Ali ibn Abī Ḥamzah, from Sandal/Safwān, from Dāwūd ibn Farqad, who said: I was sitting in the house of Abī ‘Abdillāh (Imam Sādiq (as)) and I saw a pigeon who was cooing for a long time. Then Abū ‘Abdillāh (as) looked at me and asked, “O Dāwūd! Do you know

¹⁵³ Kāmil al-Ziyārāt, The Curse of Allāh, the Blessed and the Exalted, and the Prophets on the Killers of Ḥusain ibn ‘Ali (as), Hadith #2

¹⁵⁴ Kāmil al-Ziyārāt, The Curse of Allāh, the Blessed and the Exalted, and the Prophets on the Killers of Ḥusain ibn ‘Ali (as), Hadith #3

what this bird is saying?” I replied, “May I sacrifice myself for you! No, I do not.” Imam (as) said, “It is cursing the killers of Ḥusain ibn ‘Ali (as). Therefore, choose pigeons as birds in your houses.” The above Ḥadīth has also been narrated to me through the following chain: My father, and all of my scholars, from Sa’d ibn ‘Abdillāh, from Abī ‘Abdillāh Al-Jāmūrānī, from Ḥasan ibn ‘Ali ibn Abī Ḥamzah, from Sandal/Safwān, from Dāwūd ibn Farqad, from Abī ‘Abdillāh (as).¹⁵⁵

Owl’s Mourning for Imam Husayn

4 حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ مُوسَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ عُمَرَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْمِثْمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) يَا يَعْقُوبُ رَأَيْتَ بَوْمَةً بِالنَّهَارِ تَنْفَسُ قَطُّ فَقَالَ لَا قَالَ وَتَدْرِي لِمَ ذَلِكَ قَالَ لَا قَالَ لِأَنَّهَا تَظَلُّ يَوْمَهَا صَائِمَةً عَلَى مَا رَزَقَهَا اللَّهُ فَإِذَا جَنَّهَا اللَّيْلُ أَفْطَرَتْ عَلَى مَا رُزِقَتْ - ثُمَّ لَمْ تَزَلْ تَرْنُمُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ حَتَّى تُصْبِحَ

4. ‘Ali ibn Ḥusain ibn Mūsā narrated to me from Sa’d ibn ‘Abdillāh, from Mūsā ibn ‘Umar, from Ḥasan ibn ‘Ali Al-Maythami, (from Ya’qūb ibn Shu’ayb Al-Maythami), who said: Abū ‘Abdillāh (Imam Sādiq (as)) asked, “O Ya’qūb! Have you ever seen an owl during the day?” I replied, “No.” Imam (as) asked, “Do you know why that is?” I replied, “No.” Imam (as) said, “It is because during the day, owls abstain from eating that with which Allāh has sustained them. At night, after breaking their fast with their sustenance, they keep chanting with grief over Ḥusain ibn ‘Ali (as) until morning.”¹⁵⁶

Rewards for crying and making others cry over Imam Husayn

1 حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلَمٍ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (ع) يَقُولُ أَيُّمَا مُؤْمِنٍ دَمَعَتْ عَيْنَاهُ لِقَتْلِ الْحُسَيْنِ بْنِ عَلِيٍّ دَمْعَةٌ حَتَّى تَسِيلَ عَلَى خَدِّهِ بَوَاهُ اللَّهُ بِهَا فِي الْجَنَّةِ غُرْفًا يَسْكُنُهَا أَحْقَابًا وَ أَيُّمَا مُؤْمِنٍ دَمَعَتْ عَيْنَاهُ حَتَّى تَسِيلَ عَلَى

¹⁵⁵ Kāmil al-Ziyārāt, Cursing of the Pigeons on the Killers of Ḥusain (as), Hadith #2

¹⁵⁶ Kāmil al-Ziyārāt, The Lamentation of the Owl on Ḥusain (as), Hadith #4

خَدَّه فِينَا- لِأَذَى مَسْنَا مِنْ عَدُونَا فِي الدُّنْيَا بَوَاهُ اللَّهُ بِهَا فِي الْجَنَّةِ مُبَوَّأٌ صِدْقٌ وَإِنَّمَا مُؤْمِنٌ مَسَّهُ أَذَى فِينَا فَدَمَعَتْ عَيْنَاهُ حَتَّى تَسِيلَ عَلَى خَدِّهِ مِنْ مَضَاضَةٍ مَا أُودِيَ فِينَا صَرَفَ اللَّهُ عَنْ وَجْهِهِ الْأَذَى وَأَمَنَهُ يَوْمَ الْقِيَامَةِ مِنْ سَخَطِهِ وَالنَّارِ

2 حَدَّثَنِي أَبِي (رَحِمَهُ اللَّهُ) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ الْجَامُورَانِيِّ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْبُكَاءَ وَالْجَزَعَ مَكْرُوهٌ لِلْعَبْدِ فِي كُلِّ مَا جَزَعَ- مَا خَلَا الْبُكَاءَ وَالْجَزَعَ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ فَإِنَّهُ فِيهِ مَا جُورُ

10 وَ عَنْهُ عَنْ سَلَمَةَ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ فَضِيلِ بْنِ [زَائِدٍ] [و] فَضَالَةَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ مَنْ ذُكِرْنَا عَنْهُ فَفَاضَتْ عَيْنَاهُ حَرَّمَ اللَّهُ وَجْهَهُ عَلَى النَّارِ

1 حَدَّثَنَا أَبُو الْعَبَّاسِ الْقُرَشِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) يَا أَبَا هَارُونَ أَنْشُدْنِي فِي الْحُسَيْنِ (ع) قَالَ فَأَنْشُدْتُهُ فَبَكَى فَقَالَ أَنْشُدْنِي كَمَا تُنْشِدُونَ يَعْنِي بِالرَّقَّةِ قَالَ فَأَنْشُدْتُهُ أَمْرٌ عَلَى جَدِّ الْحُسَيْنِ * * * فَقُلْ لِأَعْظَمِهِ الزَّكِيَّةَ - قَالَ فَبَكَى ثُمَّ قَالَ زِدْنِي قَالَ فَأَنْشُدْتُهُ الْقَصِيدَةَ الْأُخْرَى قَالَ فَبَكَى وَ سَمِعْتُ الْبُكَاءَ مِنْ خَلْفِ السِّتْرِ- قَالَ فَلَهَا فَرَعْتُ قَالَ لِي يَا بَا هَارُونَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ (ع) شِعْرًا فَبَكَى وَأَبَكَى عَشْرًا كُتِبَتْ لَهُ الْجَنَّةُ وَمَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَبَكَى وَأَبَكَى خَمْسَةً كُتِبَتْ لَهُ الْجَنَّةُ وَمَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَبَكَى وَأَبَكَى وَاحِدًا كُتِبَتْ لَهُمَا الْجَنَّةُ وَمَنْ ذَكَرَ الْحُسَيْنَ (ع) عِنْدَهُ نَفَرَ حَتَّى يَخْرُجَ مِنْ عَيْنِهِ [عَيْنَيْهِ] مِنَ الدَّمْعِ مَقْدَارُ جَنَاحِ ذُبَابٍ كَانَ ثَوَابُهُ عَلَى اللَّهِ وَلَمْ يَرْضَ لَهُ بِدُونِ الْجَنَّةِ

4 وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ (ع) يَتَّ شِعْرًا فَبَكَى وَأَبَكَى عَشْرَةً فَلَهُ وَلَهُمُ الْجَنَّةُ- وَمَنْ أَنْشَدَ فِي الْحُسَيْنِ يَتَّ شِعْرًا فَبَكَى وَأَبَكَى تِسْعَةً فَلَهُ وَلَهُمُ الْجَنَّةُ فَلَمْ يَزَلْ حَتَّى قَالَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ يَتَّ شِعْرًا فَبَكَى وَأَظْنُهُ قَالَ أَوْ تَبَاكَى فَلَهُ الْجَنَّةُ

1. Ḥasan ibn ‘Abdillāh ibn Muḥammad ibn ‘Isā narrated to me from his father, from Ḥasan ibn Maḥbūb, from ‘Alā ibn Razīn, from Muḥammad ibn Muslim, from Abī Ja’far (Imam Bāqir (as)), who said: ‘Ali ibn Ḥusain (Imam Sajjād (as)) used to say: Any believer who cries over Ḥusain ibn ‘Ali (as) with (even) one tear running down his cheek will be rewarded by Allāh for that tear; he will be made to dwell in rooms in Paradise where he will stay for long ages. Any believer, who cries over us with (even) one tear running down his cheek because of his grief over the way in which our enemies hurt us in this life, will be rewarded by Allāh for that tear; he will be made to dwell in good settlements in Paradise. And any believer, who cries with (even) one tear running down his cheek

because of his suffering from the pain of being hurt in our way, will be kept away from the afflictions of the Day of Judgment by Allāh and he will be safe from Allāh's Wrath and from Hell. The above Ḥadīth has also been narrated to me through the following chain: My father, and all of my scholars, from Sa'd ibn 'Abdillāh, from Aḥmad ibn Muḥammad, from Ḥamzah ibn 'Ali Al-Ash'ari, from Ḥasan ibn Mu'āwiyah ibn Wahab, from someone who narrated to him, from Abī Ja'far (as).¹⁵⁷

2. My father narrated to me from Sa'd ibn 'Abdillāh, from Abī 'Abdillāh Al-Jāmūrāni, from Ḥasan ibn 'Ali ibn Abī Ḥamzah, from his father, who said: I heard Abā 'Abdillāh (Imam Sādiq (as)) say: Crying and JAZA' is MAKRŪH for the slaves (of Allāh) over any matter except crying and Jaza' over Ḥusain ibn 'Ali (as). Verily the one who cries and acts impatiently over Ḥusain (as) will be rewarded.¹⁵⁸

10. Ḥukaym ibn Dāwūd narrated to me from Salamah, from 'Ali ibn Sayf, from Bakr ibn Muḥammad, from Fud'ayl ibn/and Fad'alah, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: Allāh has made it Ḥarām for Hell to burn the face of anyone who sheds tears (on us) when we are mentioned in his presence.¹⁵⁹

1. Abul 'Abbās Al-Qurashi narrated to me from Muḥammad ibn Ḥusain ibn Abil Khaṭṭāb, from Muḥammad ibn Ismā'il, from Sāliḥ ibn 'Uqbah, from Abī Hārūn Al-Makfūf, who said: Abū 'Abdillāh (Imam Sādiq (as)) said to me, "O Abā Hārūn! Recite a poem for me about Ḥusain (as)." So I recited a poem for him and he cried. Then the Imam (as) said, "Recite it in the same way that you (usually) recite – with a grief-stricken tone." Then I recited (the poem which starts with) the following verse: "Pass by the grave of Ḥusain and say to his purified bones..." Imam (as) cried and asked me to recite more poems for him. I recited another poem for him. The Imam (as) cried (again) and I also heard (women) crying from behind the curtain. After I finished, the Imam (as) said to me: O Abā Hārūn! If one recites a poem about Ḥusain (as) and cries and makes ten people cry, Paradise will be registered for him and for them. If one recites a poem about

¹⁵⁷ Kāmil al-Ziyārāt, The Reward for Those Who Cry Over Ḥusain ibn 'Ali (as), Hadith #1

¹⁵⁸ Kāmil al-Ziyārāt, The Reward for Those Who Cry Over Ḥusain ibn 'Ali (as), Hadith #2

¹⁵⁹ Kāmil al-Ziyārāt, The Reward for Those Who Cry Over Ḥusain ibn 'Ali (as), Hadith #10

Ḥusain (as) and cries and makes five people cry, Paradise will be registered for him and for them. If one recites a poem about Ḥusain (as) and cries and makes one person cry, Paradise will be registered for him and for he who cries. Those who shed tears when Ḥusain (as) is mentioned in front of them will be rewarded by Allāh Himself, even if their tears are as small as the wing of a fly. And Allāh will not be pleased with any reward for them less than Paradise.¹⁶⁰

4. Muḥammad ibn Ja'far narrated to me from Muḥammad ibn Ḥusain, from Muḥammad ibn Ismā'īl, from Sāliḥ ibn 'Uqbah, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: If one recites one verse of a poem about Ḥusain (as) and cries and makes ten people cry, he and those (who cry) will be rewarded with Paradise. If one recites one verse of a poem about Ḥusain (as) and cries and makes nine people cry, he and those (who cry) will be rewarded with Paradise... Imam (as) kept reducing from the number and repeating the same reward until he said: If one recites one verse of a poem about Ḥusain (as) and cries (or even tries to cry), he will be rewarded with Paradise.¹⁶¹

Drink water and Remember Husayn

1 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ الْكُوفِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ دَاوُدَ الرَّقِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (ع) إِذَا اسْتَسْقَى الْمَاءَ فَلَمَّا شَرِبَهُ رَأَيْتُهُ قَدْ اسْتَعْبَرَ وَاغْرُورَقَتْ عَيْنَاهُ بِدُمُوعِهِ ثُمَّ قَالَ لِي يَا دَاوُدُ لَعَنَ اللَّهُ قَاتِلَ الْحُسَيْنِ (ع) فَمَا مِنْ عَبْدٍ شَرِبَ الْمَاءَ فَذَكَرَ الْحُسَيْنَ (ع) وَلَعَنَ قَاتِلَهُ إِلَّا كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَحَطَّ عَنْهُ مِائَةُ أَلْفِ سَيِّئَةٍ وَرَفَعَ لَهُ مِائَةَ أَلْفِ دَرَجَةٍ وَكَأَنَّمَا أُعْتُقَ مِائَةُ أَلْفِ نَسَمَةٍ وَحَشَرَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ ثَلَاثَ أَلْفِ نَسَمَةٍ حَدَّثَنِي مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْخَضْرَمِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ مِثْلَهُ

1. Muḥammad ibn Ja'far Al-Razzāz Al-Kūfi narrated to me from Muḥammad ibn Ḥusain, from Al-Khashāb, from 'Ali ibn Ḥassān, from 'Abdil Raḥmān ibn Kuthayr, from

¹⁶⁰ Kāmil al-Ziyārāt, The Reward for Those Who Recite a Poem about Ḥusain (as), Cry, and Make Others Cry, Hadith #1

¹⁶¹ Kāmil al-Ziyārāt, The Reward for Those Who Recite a Poem about Ḥusain (as), Cry, and Make Others Cry, Hadith #4

Dāwūd Al-Raqqi, who said: (One day) when I was with Abī ‘Abdillāh (Imam Sādiq (as)) he asked for some water. After he drank it, his eyes were filled with tears and he started to cry. Then he (the Imam (as)) said to me: O Dāwūd! May Allāh’s curse be upon the killers of Ḥusain (as). Verily if a slave (of Allāh) drinks water, remembering Ḥusain (as) and cursing his killers, Allāh will register one hundred thousand good deeds for him. He will wipe one hundred thousand bad deeds from his (book of) deeds and will add one hundred thousand ranks to his status; and it will be as if he has freed one hundred thousand slaves. On the Day of Judgment, Allāh will resurrect him with his heart filled with peace. The above Ḥadīth has also been narrated to me through the following chain: Muḥammad ibn Ya’qūb (Al-Kulayni), from ‘Ali ibn Muḥammad, from Sahl ibn Ziyād, from Ja’far ibn Ibrāhīm Al-Ḥadrami, from Sa’d ibn Sa’d.¹⁶²

Duaa and Ziayrah by Alqamah

9 - حدثني حكيم بن داود بن حكيم وغيره، عن محمد بن موسى الهمداني، عن محمد بن خالد الطيالسي، عن سيف بن عميرة وصالح بن عقبة جميعاً، عن علقمة بن محمد الحضرمي ومحمد بن إسماعيل، عن صالح بن عقبة، عن مالك الجهني، عن أبي جعفر الباقر (عليه السلام)، قال: من زار الحسين (عليه السلام) يوم عاشوراء حتى يظل عنده بايكا لقي الله عز وجل يوم القيامة بثواب ألفي ألف حجة وألفي ألف عمرة وألفي ألف غزوة، وثواب كل حجة وعمرة وغزوة كثواب من حج واعتمر وغزا مع رسول الله (صلى الله عليه وآله) ومع الأئمة الراشدين (عليهم السلام).

قال: قلت: جعلت فداك فما لمن كان في بعد البلاد وأقاصيها ولم يمكنه المصير إليه في ذلك اليوم، قال: إذا كان ذلك اليوم برز إلى الصحراء أو صعد سطحاً مرتفعاً في داره، وأومأ إليه بالسلام واجتهد على قاتله بالدعاء، وصلى بعده ركعتين، يفعل ذلك في صدر النهار قبل الزوال، ثم ليندب الحسين (عليه السلام) ويبيكيه ويأمر من في داره بالبكاء عليه، ويقوم في داره مصييته باظهار الجزع عليه، ويتلاقون بالبكاء بعضهم بعضاً بمصاب الحسين (عليه السلام)، فانا ضامن لهم إذا فعلوا ذلك على الله عز وجل جميع هذا الثواب.

¹⁶² Kāmil al-Ziyārāt, The Reward for Those Who Drink Water, Remembering Ḥusain (as) and Cursing His Killers, Hadith #1

فقلت: جعلت فداك وأنت الضامن لهم إذا فعلوا ذلك والزعيم به، قال: انا الضامن لهم ذلك والزعيم لمن فعل ذلك، قال: قلت: فكيف يعزي بعضهم بعضا، قال: يقولون:

عظم الله أجورنا بمصائبنا بالحسين عليه السلام، وجعلنا وإياكم من الطالبين بثاره مع وليه الإمام المهدي من آل محمد (صلى الله عليه وآله).

فان استطعت ان لا تنتشر يومك في حاجة فافعل، فإنه يوم نحس لا تقضى فيه حاجة وان قضيت لم يبارك له فيها ولم ير رشدًا، ولا تدخرن لمنزلك شيئًا، فإنه من ادخر لمنزله شيئًا في ذلك اليوم لم يبارك له فيما يدخره ولا يبارك له في أهله، فمن فعل ذلك كتب له ثواب الف الف حجة والالف الف عمرة والالف الف غزوة كلها مع رسول الله (صلى الله عليه وآله)، وكان له ثواب مصيبة كل نبي ورسول وصديق وشهيد مات أو قتل منذ خلق الله الدنيا إلى أن تقوم الساعة.

قال صالح بن عقبة الجهني وسيف بن عميرة، قال علقمة بن محمد الحضرمي: فقلت لأبي جعفر (عليه السلام): علمني دعاء أدعوه به في ذلك اليوم إذا انا زرت من قريب، ودعاء أدعوه به إذا لم إزره من قريب وأومأت إليه من بعد البلاد ومن داري، قال: فقال:

يا علقمة إذا أنت صليت ركعتين بعد أن تؤمي إليه بالسلام وقلت عند الايماء إليه وبعد الركعتين (1) هذا القول، فإنك إذا قلت ذلك فقد دعوت بما يدعوه من زاره من الملائكة، وكتب الله لك بها الف الف حسنة ومحى عنك الف الف سيئة ورفع لك مائة الف الف درجة، وكنت كمن استشهد مع الحسين بن علي حتى تشاركهم في درجاتهم، ولا تعرف الا في الشهداء الذين استشهدوا معه، وكتب لك ثواب كل نبي ورسول وزيارة من زار الحسين بن علي (عليهما السلام) منذ يوم قتل، تقول:

السلام عليك يا أبا عبد الله، السلام عليك يا بن رسول الله، السلام عليك يا خيرة الله وابن خيرته، السلام عليك يا بن أمير المؤمنين وابن سيد الوصيين، السلام عليك يا بن فاطمة سيدة نساء العالمين، السلام عليك يا ثار الله وابن ثاره والوتر الموتور (1).

السلام عليك وعلى الأرواح التي حلت بفنائك وأناخت برحلك، عليكم مني جميعا سلام الله ابدا ما بقيت وبقي الليل والنهار.

يا أبا عبد الله لقد عظمت المصيبة بك علينا وعلى جميع أهل السماوات، فلعن الله أمة أسست أساس الظلم والجور عليكم أهل البيت، ولعن الله أمة دفعتكم عن مقامكم، وأزالتكم عن مراتبكم التي رتبكم الله فيها، ولعن الله أمة قتلتكم، ولعن الله الممهدين لهم بالتمكين من قتالكم (1).

يا أبا عبد الله اني سلم لمن سالمكم، وحرب لمن حاربكم إلى يوم القيامة، فلعن الله ال زياد وال مروان، ولعن الله بني أمية قاطبة، ولعن الله ابن مرجانة (2)، ولعن الله عمر بن سعد، ولعن الله شمرا، ولعن الله أمة أسرجت وألجمت وتهبأت لقتالك.

يا أبا عبد الله بأبي أنت وأمي لقد عظم مصابي بك، فأسأل الله الذي أكرم مقامك ان يكرمني بك، ويرزقني طلب ثارك مع امام منصور من ال محمد (صلى الله عليه وآله)، اللهم اجعلني وجيها عندك بالحسين (3) في الدنيا والآخرة.

يا سيدي يا أبا عبد الله اني أتقرب إلى الله وإلى رسوله وإلى أمير المؤمنين وإلى فاطمة وإلى الحسن وإلى علي (صلى الله عليه وآله) وعلينهم، بمولاتك والبراءة من أعدائك ومن قاتلك، ونصب لك الحرب، ومن جميع أعدائك، وبالبراءة من أسس الجور وبني عليه بنيانه، واجري ظله وجوره عليكم وعلى أشياعكم.

برئت إلى الله واليكم منهم، وأتقرب إلى الله ثم إليكم بمولاتكم وموالاة وليكم، والبراءة من أعدائكم ومن الناصبين لكم الحرب، والبراءة من أشياعهم واتباعهم، اني سلم لمن سالمكم، وحرب لمن حاربكم، ولي (1) لمن والاكم، وعدو لمن عاداكم.

فأسأل الله الذي أكرمني بمعرفتكم ومعرفة أوليائكم، ورزقني البراءة من أعدائكم، ان يجعلني معكم في الدنيا والآخرة، وان يثبت لي عندكم قدم صدق في الدنيا والآخرة، وأسأله ان يبلغني المقام المحمود (2) لكم عند الله، وان يرزقني طلب ثارك مع امام مهدي ناطق لكم.

واسأل الله بحقكم، وبالشأن الذي لكم عنده، ان يعطيني بمصابي بكم أفضل ما أعطى مصابا بمصيبته (3)، أقول انا لله وانا إليه راجعون، يا لها من مصيبة ما أعظمها وأعظم رزيتها في الاسلام وفي جميع السماوات والأرضين (4).

اللهم اجعلني في مقامي هذا ممن تناله منك صلوات ورحمة و مغفرة، اللهم اجعل محياي محيا محمد وآل محمد، ومماتي ممات محمد وآل محمد.

اللهم ان هذا يوم (1) تنزلت (2) فيه اللعنة على ال زياد وال أمية وابن اكلة الا كباد، اللعين بن اللعين على لسان نبيك، في كل موطن وموقف وقف فيه نبيك (صلى الله عليه وآله).

اللهم العن أبا سفيان ومعاوية وعلى يزيد بن معاوية اللعنة ابد ال بدين، اللهم فضاغف عليهم اللعنة ابد لقتلهم الحسين (عليه السلام).

اللهم إني أتقرب إليك في هذا اليوم، وفي موقعي هذا، وأيام حياتي بالبراءة منهم واللعنة (3) عليهم، وبالموالة لنبيك وأهل بيت نبك صلى الله عليه وعليهم أجمعين.

ثم تقول مائة مرة:

اللهم العن أول ظالم ظلم حق محمد وآل محمد (4) وآخر تابع له على ذلك، اللهم العن العصابة التي حاربت (5) الحسين، وشايعت وتابعت (6) أعدائه على قتله وقتل أنصاره، اللهم العنهم جميعاً.

ثم تقول مائة مرة:

السلام عليك يا أبا عبد الله وعلى الأرواح التي حلت بفنائك وأناخت برحلك، عليكم مني سلام الله أبداً ما بقيت وبقي الليل والنهار، ولا جعله الله آخر العهد من زيارتكم، السلام على الحسين وعلى علي بن الحسين وعلى أصحاب الحسين صلوات الله عليهم أجمعين.

ثم تقول مرة واحدة:

اللهم خص أنت أول ظالم ظلم آل نبك باللعن، ثم العن أعداء آل محمد من الأولين والآخرين، اللهم العن يزيد وأباه والعن عبيد الله بن زياد وال مروان وبني أمية قاطبة إلى يوم القيامة.

ثم تسجد سجدة تقول فيها:

اللهم لك الحمد حمد الشاكرين على مصابهم، الحمد لله على عظيم رزقي فيهم، اللهم ارزقني شفاعته الحسين يوم الورود، وثبت لي قدم صدق عندك مع الحسين وأصحاب الحسين، الذين بذلوا مهجهم دون الحسين عليه السلام.

قال علقمة: قال أبو جعفر الباقر (عليه السلام):

ان استطعت ان تزوره في كل يوم بهذه الزيارة من دهرك (1) فافعل، فلك ثواب جميع ذلك إن شاء الله تعالى (1).

9. Ḥukaym ibn Dāwūd ibn Ḥukaym and others narrated to me from Muḥammad ibn Mūsā Al-Hamdāni, from Muḥammad ibn Khālīd Al-Ṭayālīsī, from Sayf ibn ‘Amīrah, and from Sālīḥ ibn ‘Uqbah, from ‘Alqamah ibn Muḥammad Al-Ḥad’ramī, who said: Abū Ja’far (Imam Bāqir (as)) said: Those who go to the Ziyārah of Ḥusain (as) on the tenth day of Muḥarram (Āshūrā) and spend the night next to him, crying over him, will meet Allāh, the Exalted, with the reward of two million Hajj and two million ‘Umrah and the reward

of fighting two million battles (in the way of Allāh). Moreover, the reward for each one of these Hajj, ‘Umrah, and battles will be equivalent to the reward of those who have gone to Hajj and ‘Umrah and have fought with the Messenger of Allāh (s.a.a.w.) and the Righteous Imams – may Allāh’s blessings be upon all of them. I asked, “May I sacrifice myself for you! What about those who are in distant lands and far countries and cannot travel to him on that day?” Imam (as) replied: On the Day of ‘Āshūrā, in the middle of the day and before noon, they should go to a desert or to an elevated part of their house and direct their Salām to Ḥusain (as) by pointing toward him, curse his killers increasingly, and establish two Rak’ah of prayers. Then they should mourn and cry over Ḥusain (as), order everyone in their house to cry over him, hold (a gathering) in their house (in which) Ḥusain’s tragedies (are mentioned) and become restless over (the tragedies of) Ḥusain (as), and meet one another in their houses while crying and consoling one another over the tragedy of Ḥusain (as). Verily if they do this, I guarantee that Allāh, the Great and Almighty, will register all of those rewards (mentioned for going to his Ziyārah on the Day of ‘Āshūrā) for them. I asked, “May I sacrifice myself for you! Will you guarantee and promise these rewards for those who do this?” Imam (as) replied, “I guarantee and promise these rewards for those who do this.” I asked, “How should they console one another?” Imam (as) replied: They should say:

May Allāh increase our rewards for being grieved over the tragedy of Ḥusain (as) and may He make us and you among those who seek to avenge him with his heir, the Rightly Guided Imam, from the family of Muḥammad (as). Imam (as) added: If possible, do not attempt to fulfill your needs on this day, for verily it is an ominous day when needs are not fulfilled. And even if they are fulfilled, one will not be blessed with them nor will he find any success in them. Do not buy or take anything to your house on this day. Verily those who do will not find any blessings in that which they take to their houses nor will they be blessed with their families. Allāh will register the reward of one million Hajj, one million ‘Umrah, and one million battles (in the way of Allāh) for those who follow these (instructions), and all of this will be registered as if it was done with the Messenger of Allāh (s.a.a.w.). They will also earn the reward of (being afflicted by)

the tragedies of all of the prophets, messengers, truthful ones, and the martyrs who died (naturally) or were killed since the day Allāh created this world until the rising of the Hour. Sāliḥ ibn ‘Uqbah Al-Juhani and Sayf ibn ‘Amīrah narrated that ‘Alqamah ibn Muḥammad Al-Ḥadrami, added: I said to Abī Ja’far (Imam Bāqir (as)), “Teach me an invocation that I can recite on that day if I perform his Ziyārah from near (his grave) and an invocation that I can recite if I cannot perform his Ziyārah from near (his grave) and have to direct my Salām to him by pointing toward him from distant lands on the roof of my house.” Imam (as) said: O ‘Alqamah! If you establish two Rak’ah of prayers after directing your Salām to him by pointing toward him and then recite the following invocation while directing your Salām to him, then you have invoked Allāh with that with which the angels invoke Him when they perform the Ziyārah of Ḥusain (as) and Allāh will register one million good deeds for you, erase one million bad deeds for you, and add one hundred million ranks to your rank. You will be considered among those who were martyred with Ḥusain ibn ‘Ali (as) and you will share their ranks. You will not be known for anything except being among the martyrs who were martyred with him and the reward of every prophet, every messenger, and every person who has gone to the Ziyārah of Ḥusain ibn ‘Ali (as) since the day he was killed will be registered for you. (You should recite the following):

Salām to you, O Abā ‘Abdillāh. Salām to you, O son of the Messenger of Allāh. Salām to you, O Choice of Allāh and the son of His Choice. Salām to you, O son of the Commander of the Believers and the son of the Master of the Successors. Salām to you, O son of Fātimah, the Master of the Women of the Worlds.

Salām to you, O one whose avenger is Allāh and O son of the one whose avenger is Allāh. Salām to you, O one who has not been avenged yet and who has yet to seek vengeance (against those who killed his family members).

Salām to you and to the souls who dismounted at your vicinity and stayed in your caravan. I pray that Allāh’s Salām be upon all of you for as long as I live and for as long as there is a night and a day.

O Abā ‘Abdillāh! The calamity is very painful and your tragedy is a great disaster for us and for all of the inhabitants of the heavens and the earth.

May Allāh’s curse be upon the party who laid the foundation of oppression and injustice against you, the Ahlul Bayt.

May Allāh’s curse be upon the party who kept you away from your positions and dethroned you from the posts in which Allāh had placed you.

May Allāh’s curse be upon the party who killed you and may Allāh’s curse be upon those who made the arrangements for them to be able to fight against you.

I seek nearness to Allāh and to you by dissociating myself from them, from their followers, and from those who obey them.

O Abā ‘Abdillāh! Verily I make peace with those who are at peace with you and I am at war against those who are at war against you until the Day of Judgment.

May Allāh’s curse be upon the family of Ziyād and upon the family of Marwān, and may Allāh’s curse be upon all of the Banī Umayyah. May Allāh’s curse be upon the son of Marjānah. May Allāh’s curse be upon ‘Umar ibn Sa’d. May Allāh’s curse be upon Shimr. And may Allāh’s curse be upon the party that bridled and saddled (their sumpters) in preparation to fight you.

O Abā ‘Abdillāh! May I sacrifice my father and mother for you. Being afflicted by your tragedy is extremely painful for me. Therefore, I ask Allāh, who has honoured your status, to honour me through you by sustaining me to seek your revenge along with the supported Imam from the family of Muḥammad (s.a.a.w.)

O Allāh! Dignify me in Your eyes through Ḥusain (as) in this life and in the Hereafter.

O my master, O Abā ‘Abdillāh! I seek nearness to Allāh, the Exalted, to His Messenger, to the Commander of the Believers, to Fāṭimah, to Ḥasan, and to you – may Allāh’s blessing and Salām be upon you and upon them – by loving you, O Abā ‘Abdillāh, and

by dissociating from your enemies, from those who fought you and incited war against you, and from all of your enemies; and by dissociating from those who laid the foundation of injustice and built the structure of oppression and injustice against you and against your Shia.

I seek nearness to Allāh and to you by dissociating myself from them. And I seek nearness to Allāh and then to you by loving you and loving your followers, by dissociating from your enemies and from those who incite war against you, and by dissociating from their followers and those who obey them.

Verily I make peace with those who are at peace with you, I am at war against those who are at war against you, I befriend those who befriend you, and I antagonize those who antagonize you.

I ask Allāh, who honoured me with knowing you and knowing your friends and sustained me with dissociation from your enemies, to allow me to be with you in this life and in the Hereafter and to keep my foot steady on the path of truth with you in this life and in the Hereafter. And I ask Him to allow me to come to the Praised Status that you have with Allāh. And I ask Allāh to sustain me with seeking your revenge along with the Rightly Guided Imam who will speak for you.

I ask Allāh, through you and through your rank with Him, to recompense me for being afflicted by your tragedy with the best reward that He has ever given to anyone who has ever been afflicted by a tragedy. :

I say, “Verily we are Allāh’s and verily to Him we shall return” (2:156). What a tragedy!!! How great it is and how great of a calamity this is for Islām and for all of the inhabitants of the heavens and the earth!!!

O Allāh! Make me in this very place among those who receive Your Blessings, Your Mercy, and Your Forgiveness.

O Allāh! Make me live the way Muḥammad and the family of Muḥammad (s.a.a.w.) lived and (make me) die the way Muḥammad and the family of Muḥammad (s.a.a.w.) died

O Allāh! This is the day that the curse descended upon the family of Ziyād, the family of Umayyah, and the son of the Eater of the Livers – the cursed one and the son of the cursed one – who were (both) cursed by the tongue of Your Prophet (s.a.a.w.) in every land and in every place where Your Prophet (s.a.a.w.) stopped

O Allāh! Curse Abā Sufyān and Mu'āwiyah. Curse be upon Yazīd, son of Mu'āwiyah, for all eternity. O Allāh! Multiply the curses on them for killing Ḥusain (as)

O Allāh! I seek nearness to You on this day and in this very place, and everyday of my life by dissociating myself from them, by cursing them, and by adhering to Your Prophet Muḥammad and the family of Your Prophet – may Allāh's blessing be upon him and upon all of them. Then say one hundred times:

O Allāh! Curse the first oppressor who usurped the rights of Muḥammad and the family of Muḥammad (s.a.a.w.), and curse every last person who followed him in that regard. O Allāh! Curse the party who fought against Ḥusain (as) and paid allegiance to his enemies and followed them in killing Ḥusain (as) and killing his supporters. O Allāh! Curse them all. Then say one hundred times:

Salām to you, O Abā 'Abdillāh and to the souls who dismounted at your vicinity and stayed in your caravan. I pray that Allāh's Salām be upon you for as long as I live and for as long as there is a night and a day. May Allāh not make this the last time I perform your Ziyārah. Salām upon Ḥusain, upon 'Ali ibn Ḥusain, upon the children of Ḥusain, and upon the companions of Ḥusain – may Allāh's blessings be upon all of them. Then say one time

O Allāh! (I ask that) You specifically curse the first oppressor who oppressed the family of Your Prophet, and then curse the enemies of the family of Muḥammad from the first to the last. O Allāh! Curse Yazīd' and his father, curse 'Ubaydallāh ibn Ziyād, and curse

the family of Marwān and all of the Banī Umayyah until the Day of Judgment. Then go in to prostration and say:

O Allāh! Praise be to You, the praise of those who are thankful in their tragedies. Praise be to Allāh for the greatness of my grief over their (the Ahlul Bayt (as)) disaster and calamity. O Allāh! Sustain me with the intercession of Ḥusain (as) on the Day of Entering (the desert of Judgment) and keep my foot steady on the path of truth with Ḥusain and the companions of Ḥusain, who offered the blood of their hearts for the sake of Ḥusain – may Allāh's blessings be upon all of them. 'Alqamah added: Abū Ja'far (Imam Bāqir (as)) said, "O 'Alqamah! If you can perform his Ziyārah by reading this Ziyārah every day of your life, do so, for Allāh-Willing you will have all of the rewards (which I mentioned)." The above Ḥadīth has also been narrated to me through the following chain: Muḥammad ibn Ismā'il, from Sāliḥ ibn 'Uqbah, from Mālik Al-Juhani, from Abi Ja'far (as).¹⁶³

The Fate of Yazid (LA) and al-Husayn's (as) killers

8 حَدَّثَنِي النَّاقِدُ أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ الْغَنَوِيِّ عَنْ سُلَيْمَانَ قَالَ وَهَلْ بَقِيَ فِي السَّمَاوَاتِ مَلَكٌ لَمْ يَنْزِلْ إِلَى رَسُولِ اللَّهِ (ص) يَعْزِيهِ بَوْلَدِهِ الْحُسَيْنِ (ع) وَيُخْبِرُهُ بِثَوَابِ اللَّهِ إِيَّاهُ وَيَحْمِلُ إِلَيْهِ تَرْبَتَهُ مَصْرُوعًا عَلَيْهَا مَذْبُوحًا مَقْتُولًا جَرِيحًا طَرِيحًا مَخْذُولًا فَقَالَ رَسُولُ اللَّهِ (ص) اللَّهُمَّ اخْذُلْ مَنْ خَذَلَهُ وَاقْتُلْ مَنْ قَتَلَهُ وَادْبَحْ مَنْ ذَبَحَهُ وَلَا تَمْتَحْهُ بِمَا طَلَبَ قَالَ عَبْدُ الرَّحْمَنِ فَوَاللَّهِ لَقَدْ عُوِجِلَ الْمَلْعُونُ يَزِيدٌ وَلَمْ يَمْتَحْ بَعْدَ قَتْلِهِ بِمَا طَلَبَ - قَالَ عَبْدُ الرَّحْمَنِ وَلَقَدْ أَخَذَ مُنَاقَصَةً [مُغَافَصَةً] بَاتَ سَكْرَانًا وَ أَصْبَحَ مَيْتًا مُتَغَيِّرًا كَأَنَّهُ مُطْلِيٌّ بِقَارٍ أَخَذَ عَلَى أَسْفٍ وَمَا بَقِيَ أَحَدٌ مِمَّنْ تَابَعَهُ عَلَى قَتْلِهِ أَوْ كَانَ فِي مُحَارَبَتِهِ إِلَّا أَصَابَهُ جُنُونٌ أَوْ جَذَامٌ أَوْ بَرَصٌ وَصَارَ ذَلِكَ وَرَاثَةً فِي نَسْلِهِمْ

2 وَ حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ قَالَ رَسُولُ اللَّهِ (ص) إِنَّ فِي النَّارِ لَمَنْزِلَةً لَمْ يَكُنْ يَسْتَحِقُّهَا أَحَدٌ مِنَ النَّاسِ إِلَّا قَاتِلُ الْحُسَيْنِ بْنِ عَلِيٍّ وَيَحْيَى بْنُ زَكَرِيَّا ع

¹⁶³ Kāmil al-Ziyārāt, The Reward for the Ziyārah of Ḥusain (as) on the Day of 'Āshūrā, Ḥadīth #9

2 وَبِهَذَا الْإِسْنَادَ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ الْأَرْجَانِيِّ قَالَ صَحِبْتُ أَبَا عَبْدِ اللَّهِ (ع) فِي طَرِيقِ مَكَّةَ مِنَ الْمَدِينَةِ فَتَزَلْنَا مَنْزِلًا يُقَالُ لَهُ عُسْفَانُ ثُمَّ مَرَرْنَا بِجَبَلٍ أَسْوَدَ عَنْ يَسَارِ الطَّرِيقِ مُوحَشٍ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ (ص) مَا أَوْحَشَ هَذَا الْجَبَلَ مَا رَأَيْتُ فِي الطَّرِيقِ مِثْلَ هَذَا فَقَالَ لِي يَا ابْنَ بَكْرٍ أَتَدْرِي أَيُّ جَبَلٍ هَذَا قُلْتُ لَا قَالَ هَذَا جَبَلٌ يُقَالُ لَهُ الْكَمْدُ وَهُوَ عَلَى وَادٍ مِنْ أَوْدِيَةِ جَهَنَّمَ وَفِيهِ قَتْلَةُ أَبِي الْحُسَيْنِ (ع) اسْتَوْدَعَهُمْ فِيهِ تَجْرِي مِنْ تَحْتِهِمْ مِيَاهُ جَهَنَّمَ مِنَ الْغُسْلَيْنِ وَالصَّدِيدِ وَالْحَمِيمِ وَمَا يَخْرُجُ مِنْ جَبِّ الْجَوِيِّ وَمَا يَخْرُجُ مِنَ الْفَلْقِ مِنْ أَثَامٍ وَمَا يَخْرُجُ مِنْ طِينَةِ الْخَبَالِ وَمَا يَخْرُجُ مِنْ جَهَنَّمَ وَمَا يَخْرُجُ مِنْ لُطَى وَمِنْ الْخُطْمَةِ- وَمَا يَخْرُجُ مِنْ سَقَرٍ وَمَا يَخْرُجُ مِنَ الْحَمِيمِ وَمَا يَخْرُجُ مِنَ الْهَاطِيَةِ وَمَا يَخْرُجُ مِنَ السَّعِيرِ- وَمَا مَرَرْتُ بِهَذَا الْجَبَلِ فِي سَفَرِي فَوَقَفْتُ بِهِ إِلَّا رَأَيْتُهُمَا يَسْتَغِيثَانِ إِلَيَّ وَإِنِّي لَأَنْظُرُ إِلَى قَتْلَةِ أَبِي وَأَقُولُ لُهُمَا إِنَّمَا هُوَ لَاءُ فَعَلُوا مَا أَسْتَسْتُمَا لَمْ تَرْحَمُونَا إِذْ وَلَيْتُمْ- وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ وَثَبْتُمْ عَلَيَّ قَتَلْنَا [حَقْنَا] وَ اسْتَبَدَّدْتُمْ بِالْأَمْرِ دُونَنَا فَلَا رَحِمَ اللَّهُ مِنْ يَرْحَمُكُمَا ذَوْقًا وَبَالَ مَا قَدَمْتُمَا وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ وَأَشَدُّهُمَا تَضَرُّعًا وَ اسْتِكَانَةً الثَّانِي فَرُبَّمَا وَقَفْتُ عَلَيْهِمَا لِيَتَسَلَّى عَنِّي بَعْضُ مَا فِي قَلْبِي- وَ رُبَّمَا طَوَيْتُ الْجَبَلَ الَّذِي هُمَا فِيهِ وَهُوَ جَبَلُ الْكَمْدِ قَالَ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ فَإِذَا طَوَيْتُ الْجَبَلَ فَمَا تَسْمَعُ قَالَ أَسْمَعُ أَصْوَاتَهُمَا يُنَادِيَانِ عَرَجَ عَلَيْنَا نَكَبُكَ فَإِنَّا نَتُوبُ وَ أَسْمَعُ مِنَ الْجَبَلِ صَارِخًا يَصْرُخُ بِي أَجِبْهُمَا وَ قُلْ لُهُمَا اخْسَوْا فِيهَا وَ لَا تَكْهُونِ قَالَ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ وَ مِنْ مَعَهُمْ قَالَ كُلُّ فِرْعَوْنَ عَتَا عَلَى اللَّهِ وَ حَكَى اللَّهُ عَنْهُ فَعَالَهُ وَ كُلُّ مَنْ عَلِمَ الْعِبَادَ الْكُفْرَ فَقُلْتُ مَنْ هُمْ قَالَ نَحْوُ بُولُسَ الَّذِي عَلِمَ الْيَهُودَ أَنَّ يَدَ اللَّهِ مَغْلُولَةٌ وَ نَحْوُ نَسْطُورَ الَّذِي عَلِمَ النَّصَارَى أَنَّ عِيسَى الْمَسِيحَ ابْنُ اللَّهِ وَ قَالَ لَهُمْ هُمْ ثَلَاثَةٌ وَ نَحْوُ فِرْعَوْنَ مُوسَى الَّذِي قَالَ- أَنَا رَبُّكُمْ الْأَعْلَى وَ نَحْوُ ثَمْرُودَ الَّذِي قَالَ قَهَرْتُ أَهْلَ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ وَ قَاتَلَ أَمِيرَ الْمُؤْمِنِينَ (ع) وَ قَاتَلَ فَاطِمَةَ وَ مُحَسِّنَ وَ قَاتَلَ الْحَسَنَ وَ الْحُسَيْنَ (ع) فَأَمَّا مُعَاوِيَةُ وَ عَمْرُو فَمَا يَطْمَعَانِ فِي الْخِلَاصِ وَ مَعَهُمْ كُلُّ مَنْ نَصَبَ لَنَا الْعِدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ فَأَنْتَ تَسْمَعُ ذَا كَلِّهِ وَ لَا تَقْرَعُ قَالَ يَا ابْنَ بَكْرٍ إِنَّ قُلُوبَنَا غَيْرُ قُلُوبِ النَّاسِ إِنَّا مُطِيعُونَ مُصْطَفَوْنَ مُصْطَفَوْنَ نَرَى مَا لَا يَرَى النَّاسُ وَ نَسْمَعُ مَا لَا يَسْمَعُ النَّاسُ وَ إِنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْنَا فِي رِحَالِنَا وَ تَتَقَلَّبُ فِي فُرُشِنَا وَ تَشْهَدُ طَعَامَنَا وَ تَحْضُرُ مَوْتَنَا وَ تَأْتِينَا بِأَخْبَارِ مَا يَحْدُثُ قَبْلَ أَنْ يَكُونَ وَ تَصَلِّيَ مَعَنَا وَ تَدْعُو لَنَا وَ تُلْقِي عَلَيْنَا أَجْنَحَهَا وَ تَتَقَلَّبُ عَلَى أَجْنَحَتِهَا صَبِيحَانًا وَ تَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا وَ تَأْتِينَا مِمَّا فِي الْأَرْضِينَ مِنْ كُلِّ نَبَاتٍ فِي زَمَانِهِ وَ تَسْقِينَا مِنْ مَاءِ كُلِّ أَرْضٍ نَجِدُ ذَلِكَ فِي آيَتِنَا وَ مَا مِنْ يَوْمٍ وَ لَا سَاعَةٍ وَ لَا وَقْتُ صَلَاةٍ إِلَّا وَ هِيَ تَهَيَّأُ لَهَا وَ مَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَ أَخْبَارُ كُلِّ أَرْضٍ عِنْدَنَا وَ مَا يَحْدُثُ فِيهَا وَ أَخْبَارُ الْجَنِّ وَ أَخْبَارُ أَهْلِ الْهَوَى مِنَ الْمَلَائِكَةِ وَ مَا مِنْ مَلِكٍ يَمُوتُ فِي الْأَرْضِ وَ يَقُومُ غَيْرُهُ إِلَّا أَتَانَا خَبَرُهُ وَ كَيْفَ سِيرَتُهُ فِي الدِّينِ قَبْلَهُ وَ مَا مِنْ أَرْضٍ مِنْ سِتَّةِ أَرْضِينَ إِلَى السَّابِعَةِ إِلَّا وَ نَحْنُ نُوْتِي بِخَبَرِهِمْ فَقُلْتُ جَعَلْتُ فِدَاكَ فَإِنْ مَتَّيْ هَذَا الْجَبَلُ قَالَ إِلَى الْأَرْضِ السَّابِعَةِ [السَّادِسَةِ]- وَ فِيهَا جَهَنَّمَ عَلَى وَادٍ مِنْ أَوْدِيَتِهِ عَلَيْهِ حَفَظَةٌ أَكْثَرُ مِنْ نُجُومِ السَّمَاءِ وَ قَطَرِ الْمَطَرِ وَ عَدَدُ مَا فِي الْبَحَارِ وَ عَدَدُ الثَّرَى قَدْ وَكَّلَ كُلَّ مَلِكٍ مِنْهُمْ شَيْئًا وَ هُوَ مُقِيمٌ عَلَيْهِ لَا يَفَارِقُهُ قُلْتُ جَعَلْتُ فِدَاكَ إِلَيْكُمْ جَمِيعًا يَلْقَوْنَ الْأَخْبَارَ قَالَ لَا إِنَّمَا يَلْقَى ذَلِكَ إِلَى صَاحِبِ الْأَمْرِ وَ إِنَّا لَنَحْمِلُ مَا لَا يَقْدِرُ الْعِبَادُ عَلَى الْحُكُومَةِ فِيهِ فَنَحْكُمُ فِيهِ فَمَنْ لَمْ يَقْبَلْ حُكُومَتَنَا جَبَرَتْهُ الْمَلَائِكَةُ عَلَى قَوْلِنَا وَ

أَمَرَتِ الَّذِينَ يَحْفَظُونَ نَاحِيَةَ أَنْ يَقْسِرُوهُ عَلَى قَوْلِنَا وَإِنْ كَانَ مِنَ الْجَنِّ مِنْ أَهْلِ الْخِلَافِ وَالْكَفْرِ أَوْثَقَتْهُ وَعَذَبَتْهُ حَتَّى يَصِيرَ إِلَى مَا حَكَمْنَا بِهِ قُلْتُ جَعَلْتُ فِدَاكَ فَهَلْ يَرَى الْإِمَامُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ فَقَالَ يَا ابْنَ بَكْرٍ فَكَيْفَ يَكُونُ حُجَّةُ اللَّهِ عَلَى مَا بَيْنَ قَطْرَيْهَا وَهُوَ لَا يَرَاهُمْ وَلَا يَحْكُمُ فِيهِمْ وَكَيْفَ يَكُونُ حُجَّةٌ عَلَى قَوْمٍ غَيْبٌ لَا يَقْدِرُ عَلَيْهِمْ وَلَا يَقْدِرُونَ عَلَيْهِ وَكَيْفَ يَكُونُ مُؤَدِّيًا عَنِ اللَّهِ وَشَاهِدًا عَلَى الْخَلْقِ وَهُوَ لَا يَرَاهُمْ وَكَيْفَ يَكُونُ حُجَّةٌ عَلَيْهِمْ وَهُوَ مُحْجُوبٌ عَنْهُمْ وَقَدْ جَعَلَ بَيْنَهُمْ وَبَيْنَهُ أَنْ يَقُومَ بِأَمْرِ رَبِّهِ فِيهِمْ وَاللَّهُ يَقُولُ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ يَعْني بِهِ مَنْ عَلَى الْأَرْضِ وَالْحُجَّةُ مِنْ بَعْدِ النَّبِيِّ (ص) يَقُومُ مَقَامَ النَّبِيِّ (ص) مِنْ بَعْدِهِ وَهُوَ الدَّلِيلُ عَلَى مَا تَشَاجَرَتْ فِيهِ الْأُمَّةُ وَالْأَخْذُ بِحَقِّقِ النَّاسِ وَالْقِيَامُ بِأَمْرِ اللَّهِ- وَالْمُنْصِفُ لِبَعْضِهِمْ مِنْ بَعْضٍ فَإِذَا لَمْ يَكُنْ مَعَهُمْ مَنْ يَنْفِذُ قَوْلَهُ وَهُوَ يَقُولُ سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ فَأَيُّ آيَةٍ فِي الْآفَاقِ غَيْرِنَا أَرَاهَا اللَّهُ أَهْلُ الْآفَاقِ- وَقَالَ مَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا فَأَيُّ آيَةٍ أَكْبَرُ مِنَّا وَاللَّهُ إِنَّ بَنِي هَاشِمٍ وَقُرَيْشًا لَتَعْرِفَ مَا أَعْطَانَا اللَّهُ وَ لَكِنَّ الْحَسَدَ أَهْلَكَهُمْ كَمَا أَهْلَكَ إِبْلِيسَ وَإِنَّهُمْ لَيَاتُونَنَا إِذَا اضْطَرُّوا وَخَافُوا عَلَى أَنْفُسِهِمْ فَيَسْأَلُونَا فَنُضِجُّ لَهُمْ فَيَقُولُونَ نَشْهَدُ أَنَّكُمْ أَهْلُ الْعِلْمِ ثُمَّ يَخْرُجُونَ فَيَقُولُونَ مَا رَأَيْنَا أَضِلُّ مَنْ اتَّبَعَ هَؤُلَاءِ وَيَقْبَلُ مَقَالَتَهُمْ قُلْتُ جَعَلْتُ فِدَاكَ أَخْبِرْنِي عَنِ الْحُسَيْنِ (ع) لَوْ نَبِشْ كَانُوا يَجِدُونَ فِي قَبْرِهِ شَيْئًا قَالَ يَا ابْنَ بَكْرٍ مَا أَعْظَمَ مَسْأَلُكَ الْحُسَيْنِ (ع) مَعَ أَبِيهِ وَأُمِّهِ وَأَخِيهِ الْحَسَنِ فِي مَنَزَلِ رَسُولِ اللَّهِ (ص) يَحْبُونَ كَمَا يَحْبِي وَيَرْزُقُونَ كَمَا يَرْزُقُ فَلَوْ نَبِشْ فِي أَيَّامِهِ لَوَجَدَ وَأَمَّا الْيَوْمَ فَهُوَ حَيٌّ عِنْدَ رَبِّهِ يَرْزُقُ وَيَنْظُرُ إِلَى مُعْسَكَرِهِ وَيَنْظُرُ إِلَى الْعَرْشِ مَتَى يَوْمُ أَنْ يَحْمِلَهُ وَإِنَّهُ لَعَلَى يَمِينِ الْعَرْشِ مُتَعَلِّقٌ يَقُولُ يَا رَبِّ أَنْجِزْ لِي مَا وَعَدْتَنِي وَإِنَّهُ لَيَنْظُرُ إِلَى زُورَارِهِ وَهُوَ أَعْرَفُ بِهِمْ وَبِأَسْمَاءِ آبَائِهِمْ وَبِدَرَجَاتِهِمْ وَبِمَنْزِلَتِهِمْ عِنْدَ اللَّهِ مِنْ أَحَدِكُمْ بَوْلَدَهُ وَمَا فِي رَحْلِهِ وَإِنَّهُ لَيَرَى مِنْ يَبْكِيهِ فَيَسْتَغْفِرُ لَهُ رَحْمَةً لَهُ وَيَسْأَلُ أَبَاهُ الْاسْتِغْفَارَ لَهُ وَيَقُولُ لَوْ تَعَلَّمُ أَيُّهَا الْبَاكِي مَا أَعَدَّ لَكَ لَفَرِحْتَ أَكْثَرَ مِمَّا جَزَعْتَ فَلْيَسْتَغْفِرْ لَهُ كُلُّ مَنْ سَمِعَ بُكَاءَهُ مِنَ الْمَلَائِكَةِ فِي السَّمَاءِ وَفِي الْحَاوِثِ وَيَنْقَلِبُ وَمَا عَلَيْهِ مِنْ ذَنْبٍ

8. Abul Husain Ahmad ibn 'Abdillāh ibn 'Ali Al-Nāqid narrated to me from Ja'far ibn Sulaymān, from his father, from 'Abdil Raḥmān Al-Ghanawī, from Sulaymān, who said: Was there any angel left in the heavens that did not come down to the Messenger of Allāh (s.a.a.w.) to console him with regards to his son, Ḥusain (as), and to inform him of the reward of Ḥusain (as) with Allāh?! And (was there any angel) who did not go to the Messenger of Allāh (s.a.a.w.), carrying some of the dust on which Ḥusain (as) fell, was injured, slaughtered, killed, and on which he was abandoned?! The Messenger of Allāh (s.a.a.w.) used to say, "O Allāh! Abandon those who abandon Ḥusain, kill those who kill him, slaughter those who slaughter him, and do not fulfill their requests." 'Abdul Raḥmān (Al-Ghanawī) said: I swear to Allāh that the cursed Yazīd was soon taken (by Allāh for punishment) and he did not enjoy any pleasure after killing Ḥusain (as). He died

suddenly with a crisis. He spent the night while he was drunk and he was found dead and deformed in the morning as if he was coated with tar. Anyone who followed the order of Yazīd in killing Ḥusain (as) or anyone who participated in fighting Ḥusain (as) became insane or was afflicted with leprosy which became a hereditary disease in their progeny. May Allāh's curse be upon all of them. The above Ḥadīth has also been narrated to me through the following chain: 'Ubaydullāh ibn Fadl, from Ja'far ibn Sulaymān, from his father, from 'Abdil Rḥmān Al-Ghanawi, from Sulaymān.¹⁶⁴

2. My father narrated to me from Sa'd ibn 'Abdillāh, from Ibrāhīm ibn Hāshim, from 'Uthmān ibn 'Isā, from 'Amr ibn Shimr, from Jābir (Al-Ju'fi), from Abī Ja'far (Imam Bāqir (as)), who said: The Messenger of Allāh (s.a.a.w.) said: There is a position in Hell that no one deserves except the killer of Ḥusain ibn 'Ali (as) and the killer of Yahyā ibn Zakariyyā (as).¹⁶⁵

2. Muḥammad ibn 'Abdillāh ibn Ja'far Al-Ḥimyari narrated to me from his father, from 'Ali ibn Muḥammad ibn Sulaymān, from Muḥammad ibn Khālid, from 'Abdillāh ibn Ḥammād Al-Basri, from 'Abdillāh (ibn 'Abdil Raḥmān) Al-Asam, from 'Abdillāh ibn Bukayr Al-Arjāni, who said: I accompanied Abā 'Abdillāh (Imam Sādiq (as)) from Madīnah to Makkah. On our journey, we stopped in an area called 'Uṣfān and then we passed by a black, frightening mountain which was to the left of the road. I said to him, "O son of the Messenger of Allāh! How frightening this mountain is! I have never seen anything like this on our route." Imam (as) asked, "O son of Bukayr! Do you know which mountain this is?" I replied, "No." Imam (as) said: This is a mountain called Kamad and it overlooks one of the valleys in Hell which contains the killers of my father, Ḥusain (as). The liquids of Hell flow under the killers of my father (in this valley). These liquids include Ghislīn, Sadīd, Ḥamīm, that which emerges from the Putrid Well, that which comes out from the sins in Falaq, that which comes out from the clay of Khabāl (pus), that which comes out from Jahannam, that which comes out from the blazing fires, that

¹⁶⁴ Kāmil al-Ziyārāt, Jabra'il Shows the Land on Which Ḥusain (as) Will Be Killed to the Messenger of Allāh (s.a.a.w.), Ḥadīth #8

¹⁶⁵ Kāmil al-Ziyārāt, The Killer of Ḥusain (as) and the Killer of Yahyā ibn Zakariyyā (as), Ḥadīth #2

which comes out from Ḥuṭamah, that which comes out from Saqar, that which comes out from Ḥamīm, that which comes out from Hāwiyah, and that which comes out from Sa'ir. Every time I pass by this mountain on my journey, I stop and see those Two seeking refuge with me and I look at the killers of my father (as), and I say to the two of them: Verily you established the foundations for that which they (the killers of Ḥusain (as)) did. You showed us no mercy at the time of your ruling. You killed us, denied and usurped our rights, and you tyrannized over our affairs by deposing us. May Allāh not have mercy on those who have mercy on the two of you. (Now) taste the evil results of that which you brought forth because Allāh is not unjust to (any of His) slaves. Sometimes I climb the mountain of Kamad which is where those two are located, and I stand there to soothe some of that which is in my heart, and the second one begs and succumbs to despair more intensely. I asked, "May I sacrifice myself for you! What do you hear when you climb this mountain?" Imam (as) replied: I hear the voices of those two. They call out, "Come toward us so that we can talk to you, verily we repent." And (then) I hear a call from the mountains which cries out, "Answer them and tell them, 'Remain condemned in it, and speak not to me' (23:108)." I asked, "May I sacrifice myself for you! Who else is with them?" Imam (as) replied, "Every tyrant pharaoh whose actions Allāh has mentioned (in the Qur'an) and everyone who taught disbelief to the slaves of Allāh." I asked, "Who are they?" Imam (as) replied: The likes of Bulis who taught the Jews that "...the hand of Allāh is tied up!" (5:64); the likes of Nastūr who taught the Christians that 'Īsā "...Al-Masīḥ is the son of Allāh" (9:30) and told them that they are three; the likes of Fir'awn (at the time) of Mūsā who said, "I am your lord, the most high" (79:24); and the likes of Numrūd who said, "I have overpowered everyone on earth and I have killed those in the heavens"; and the killer of the Commander of the Believers (as), the killer of Fātimah and Muḥsin (as), and the killers of Ḥasan and Ḥusain (as); and (also) Mu'āwiyah and 'Amr (ibn 'Ās), who have no hope of being saved, and anyone who incited animosity against us and helped (our enemies) with his tongue, wealth, or hand against us will also be with them. I asked, "May I sacrifice myself for you! You hear all of this and you are not frightened?" Imam (as) replied: O

son of Bukayr! Our hearts are not like the hearts of the people. We are Allāh's obedient, purified, and chosen slaves. We see that which people do not see and we hear that which people do not hear. The angels come down to us (while we are travelling) on our conveyances. They roll in our beds. They witness us when we eat, they attend our funerals, and they bring the news of that which will take place in the future to us. They establish prayers with us, they pray for us, they place their wings over us, and our children roll over their wings. They prevent the animals from coming near us. They bring various types of seasonal fruits for us from different lands and they bring water from every land for us which we find in our jugs. There is not any day nor hour nor any prayer time when the angels are not prepared (to serve us). The news of every land and that which takes place in it, the news of the Jinn, and the news of all of the angels in the heavens are brought to us every night. Whenever an angel dies in any land and is replaced with another angel, we are informed of it, and we are informed about the performance of this angel in comparison with the angel that he replaced. The news of all of the six earths all the way to the seventh earth is brought to us (at all times). I asked, "May I sacrifice myself for you! Where does this mountain end?" Imam (as) replied, "In the seventh earth, Hell is located in one of its valleys. There are many keepers who guard this valley. Their number is greater than the (number of) stars in the sky, drops of rain, creation in the seas, and the grains of soil in the earth. Every one of these keepers from among the angels has a dedicated duty which he carries out and never abandons." I asked, "May I sacrifice myself for you! The angels report to all of you?" Imam (as) said: No. They only report to the Owner of the Matter (the Imam of each time). Verily we are the rulers in matters over which none of the slaves of Allāh can rule. Whenever someone does not accept our ruling (about those specific matters), the angels force him to (carry out) our will and order the keepers who are dedicated to him, to force him to (carry out) our will. And if they are among the disbelieving Jinn, the angels put shackles around them and torture them until they submit to our ruling in those matters. I asked, "May I sacrifice myself for you! Can the Imam see everything from the East to the West?" Imam (as) replied: O son of Bukayr! How can he be the Decisive Proof of Allāh

over the entire earth without seeing and ruling over everyone?! And how can he be the Decisive Proof over people who are not in his presence, who cannot reach him, and over whom he has no power?! How can he convey the message of Allāh and act as Allāh's witness over the creation if he cannot see them?! How can he be the Decisive Proof on the people if he is hidden from them while he has been appointed as the medium between the slaves and Allāh so that he carries out the orders of his Lord to them?! Allāh says, "We have not sent you but to all of mankind" (34:28). This verse refers to everything on earth (not only mankind). The Decisive Proof after the Messenger of Allāh (s.a.a.w.) fills the post of the Messenger of Allāh (s.a.a.w.) after him. He is the judge in that which the nation disagrees about, the one who gives people their rights, the one who carries out the orders of Allāh, and he is the one who justly rules between the people. And how can the (following) words of Allāh be fulfilled if the Imam is not among the people?! Allāh says, "Soon We shall show Our signs to them in the horizons, and within themselves" (41:53). And which sign other than us did Allāh show to the people in the horizons?! Allāh says, "And We did not show them any sign but it was greater than the other" (43:48). Which sign is greater than us?! I swear to Allāh that Banī Hāshim and Quraysh know well that which Allāh has bestowed upon us but jealousy destroyed them, just as it destroyed Iblīs. Verily they come to us when they are in distress and when they are in fear and they ask us (questions), and we clarify their questions for them. Then they say to us, "We testify that you are the people of knowledge." Then they leave us and say, "We have not seen anyone more astray than those who follow them (the Ahlul Bayt (as)) and accept their words." I asked, "May I sacrifice myself for you! If the grave of Ḥusain (as) was to be disinterred, would anything be found in it?" Imam (as) replied: O son of Bukayr! Your questions are (always) about great matters. Verily Ḥusain (as) along with his father, mother, and his brother, Ḥasan (as), are with the Messenger of Allāh (s.a.a.w.) in his house and they are being rewarded and sustained, (just) as the Prophet (s.a.a.w.) is. If his grave would have been disinterred during his time, he would have been found there. However, today he is alive and sustained, and he is with his Lord. He looks at his camp (in Karbalā) and he also looks at

the Throne until the time when it is ordered to carry him. Verily Ḥusain (as) is hanging on to the right side of the Throne and says, “O my Lord! Fulfill Your promise to me.” Verily he looks at those who go to his Ziyārah and he knows them; he knows the names of their fathers, their ranks and their positions with Allāh, and that which they carry along with them even better than you know your own sons. Verily Ḥusain (as) looks at those who cry over him and he seeks forgiveness for them as an act of mercy and he asks his father to seek forgiveness for them. And he says to them (those who cry over him), “O those who cry (over me)! If you knew that which has been prepared for you, your happiness would be greater than your restlessness.” Imam (as) continued, “Verily all of the angels in the heavens and in the Ḥā'ir who hear those who cry on Ḥusain (as) seek forgiveness for them, and they (the Zuwwār) will return with no sins.”¹⁶⁶

Revenge of Mahdi (ajtf)

11 حَدَّثَنِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ النَّاقِدُ قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ الْأَسْلَمِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ سَمِعْتُ أَبَا ذَرٍّ وَهُوَ يَوْمُئِذٍ قَدْ أَخْرَجَهُ عُثْمَانُ إِلَى الرَّبْذَةِ فَقَالَ لَهُ النَّاسُ يَا أَبَا ذَرٍّ أَبْشِرْ فَهَذَا قَلِيلٌ فِي اللَّهِ تَعَالَى فَقَالَ مَا أَيْسَرُ هَذَا وَلَكِنْ كَيْفَ أَنْتُمْ إِذَا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ (ع) قَتْلًا أَوْ قَالَ ذُبِحَ ذُبْحًا وَاللَّهُ لَا يَكُونُ فِي الْإِسْلَامِ بَعْدَ قَتْلِ الْخَلِيفَةِ أَكْثَمُ قَتْلًا مِنْهُ [بَعْدَ قَتْلِ الْحُسَيْنِ أَكْثَمُ قَتْلًا مِنْهُ] - وَإِنَّ اللَّهَ سَيَسِلُ سَيْفُهُ عَلَى هَذِهِ الْأُمَّةِ لَا يَغْمِدُهُ أَبَدًا وَيَبْعَثُ نَاقًا [قَائِمًا] مِنْ ذُرِّيَّتِهِ فَيَنْتَقِمُ مِنَ النَّاسِ وَإِنْكُمْ لَوْ تَعْلَمُونَ مَا يَدْخُلُ عَلَى أَهْلِ الْبَحَارِ وَ سُكَّانِ الْجِبَالِ فِي الْغِيَاضِ وَالْأَكَامِ وَأَهْلِ السَّمَاءِ مَنْ قَتَلَهُ لَبَكَيْتُمْ وَاللَّهُ حَتَّى تَرْهَقَ أَنْفُسُكُمْ وَمَا مِنْ سَمَاءٍ يَمُرُّ بِرُوحِ الْحُسَيْنِ (ع) إِلَّا فَرَعَ لَهُ سَبْعُونَ أَلْفَ يَوْمٍ يَقُومُونَ قِيَامًا تَرْعُدُ مَفَاصِلُهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَمَا مِنْ سَحَابَةٍ تَمُرُّ وَتُرْعَدُ إِلَّا لَعْنَتْ قَاتِلَهُ وَمَا مِنْ يَوْمٍ إِلَّا وَتُعْرَضُ رُوحُهُ عَلَى رَسُولِ اللَّهِ (ص) فَيَلْتَقِيَانِ

5 حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعْدٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ كَأَنِّي بِالْقَائِمِ عَلَى نَجْفِ الْكُوفَةِ وَقَدْ لَيْسَ دِرْعُ رَسُولِ اللَّهِ (ص) فَيَنْتَفِضُ هُوَ بِهَا فَتَسْتَدِيرُ عَلَيْهِ فَيَغْشِيهَا بِحِجَابَةٍ مِنْ إِسْتَبْرَقٍ وَيَرْكَبُ فَرَسًا أَدْهَمَ بَيْنَ عَيْنَيْهِ شِمْرَاخٌ - فَيَنْتَفِضُ بِهِ انْتِفَاضَةً لَا يَبْقَى أَهْلُ بَلَدٍ إِلَّا وَهُمْ يَرَوْنَ أَنَّهُ مَعَهُمْ فِي بِلَادِهِمْ فَيَنْتَشِرُ رَايَةُ رَسُولِ اللَّهِ (ص) عَمُودُهَا مِنْ عَمُودِ الْعَرْشِ وَ سَائِرُهَا مِنْ نَصْرِ اللَّهِ - لَا يَهْوِي بِهَا إِلَى شَيْءٍ أَبَدًا إِلَّا هَتَكَ اللَّهُ فِإِذَا هَزَّهَا لَمْ يَبْقَ مُؤْمِنٌ إِلَّا صَارَ قَلْبُهُ كَرْبَرِ الْحَدِيدِ

وَيُعْطَى الْمُؤْمِنُ قُوَّةَ أَرْبَعِينَ رَجُلًا وَلَا يَبْقَى مُؤْمِنٌ إِلَّا دَخَلَتْ عَلَيْهِ تِلْكَ الْفَرْحَةُ فِي قَبْرِهِ وَذَلِكَ حِينَ يَتَزَاوَرُونَ فِي قُبُورِهِمْ وَيَتَبَاشَرُونَ بِقِيَامِ الْقَائِمِ فَيَسْخَطُ عَلَيْهِ ثَلَاثَةَ عَشَرَ أَلْفَ مَلَكٍ وَثَلَاثُمِائَةَ وَثَلَاثَةَ عَشَرَ مَلَكًا قُلْتُ كُلُّ هَؤُلَاءِ الْمَلَائِكَةُ قَالَ نَعَمْ الَّذِينَ كَانُوا مَعَ نُوحٍ فِي السَّفِينَةِ وَالَّذِينَ كَانُوا مَعَ إِبْرَاهِيمَ حِينَ أُلْقِيَ فِي النَّارِ وَالَّذِينَ كَانُوا مَعَ مُوسَى حِينَ فُلِقَ الْبَحْرُ لِبَنِي إِسْرَائِيلَ وَالَّذِينَ كَانُوا مَعَ عِيسَى حِينَ رَفَعَهُ اللَّهُ إِلَيْهِ وَأَرْبَعَةُ أَلْفٍ مَلَكٍ مَعَ النَّبِيِّ (ص) مُسَوِّمِينَ - وَأَلْفٌ مَرْدِفِينَ وَثَلَاثُمِائَةَ وَثَلَاثَ عَشْرَةَ مَلَائِكَةً بِدَرِيَيْنِ وَأَرْبَعَةُ أَلْفٍ مَلَكٍ هَبْطُوا - يَرِيدُونَ الْقِتَالَ مَعَ الْحُسَيْنِ (ع) فَلَمْ يُؤْذَنْ لَهُمْ فِي الْقِتَالِ فَهُمْ عِنْدَ قَبْرِهِ شَعَثٌ غَيْرُ - يَبْكُونَهُ إِلَى يَوْمِ الْقِيَامَةِ وَرِئِيسُهُمْ مَلَكٌ يُقَالُ لَهُ مَنْصُورٌ فَلَا يَزُورُهُ زَائِرٌ إِلَّا اسْتَقْبَلُوهُ - وَلَا يُوَدِّعُهُ مُودِعٌ إِلَّا شَاعَهُ - وَلَا يَمْرُضُ مَرِيضٌ إِلَّا عَادُوهُ وَلَا يَمُوتُ مَيِّتٌ إِلَّا صَلَّوْا عَلَى جَنَازَتِهِ وَاسْتَغْفَرُوا لَهُ بَعْدَ مَوْتِهِ وَكُلُّ هَؤُلَاءِ فِي الْأَرْضِ يَنْتَظِرُونَ قِيَامَ الْقَائِمِ (ع) إِلَى وَقْتِ خُرُوجِهِ عَلَيْهِ صَلَوَاتُ اللَّهِ وَالسَّلَامُ

11. Abul Ḥusain Muḥammad ibn ‘Abdillāh ibn ‘Alī Al-Nāqid narrated to me from ‘Abdil Raḥmān Al-Aslami, from ‘Abdillāh ibn Ḥusain, from ‘Urwah ibn Zubayr, who said: On the day when ‘Uthmān expelled Abā Dhar to Rabadhah, people said to him, “O Abā Dhar! Rejoice, for verily this (suffering) is little in the way of Allāh, the Exalted.” Abū Dhar replied: How insignificant this (suffering) is (in the way of Allāh)! But how will you feel when Ḥusain ibn ‘Alī (as) is killed – or he said slaughtered – in such a terrible way?! I swear to Allāh that no killing will be greater than the killing of Ḥusain (as) in (the history of) Islam. Verily Allāh will unsheathe His sword against this nation and He will never sheathe it again. Verily Allāh will send an avenger from the progeny of Ḥusain (as) who will seek revenge against the people. I swear to Allāh that If you knew about (the grief) which will overcome the inhabitants of the seas, the mountains, the hills, the trees, and the heavens as a result of the killing of Ḥusain (as), you would cry so (intensely) that your soul would leave (your bodies). Seventy thousand angels will be alarmed in every sky through which the soul of Ḥusain (as) will pass (after he will be killed). They will all stand up (for him) while their joints will be shaking (in awe of Ḥusain (as)) until the Day of Judgment. Every cloud that passes, each (roar of) thunder, and every (strike of) lightning curses the killers of Ḥusain (as). Every day the soul of Ḥusain (as) is presented to the Messenger of Allāh (s.a.a.w.) and they meet one another.¹⁶⁷

¹⁶⁷ Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Ḥusain (as) about His Martyrdom, Hadith #11

5. Ḥusain ibn Muḥammad ibn ‘Āmir narrated to me from Aḥmad ibn Ishāq ibn Sa’d, from Sa’dān ibn Muslim, from ‘Umar ibn Abān, from Abān ibn Taghlib, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: It is as if I can see the Qā’im (as) in Najaf (next to) Kūfah wearing the armour of the Messenger of Allāh (s.a.a.w.). He will shake the armour (first) and then it will wrap itself around him, after which he will cover it with a robe made of brocade. He will be riding a pitch-black horse which has a raceme on its forehead. He will jump (with) the horse in such a way that people in every country will see him as if he is with them in their (own) country. Then he will unfold the flag of the Messenger of Allāh (s.a.a.w.). The flag-pole is from the pillars of the Throne while the rest (of the flag) is from Allāh’s victory! If he points this flag to anything, Allāh will destroy it. When he shakes the flag, the heart of every believer will become like a strong piece of iron and each believer will be given the strength of forty men. Every believer who has died will feel the happiness (of the rising of the Qā’im (as)) in his grave. They (the dead believers) will start visiting one another in their graves and will give glad tidings to one another about the rising of the Qā’im (as). Then thirteen thousand three hundred and thirteen angels will join the Qā’im (as). I (Abān ibn Taghlib) asked, “This many angels will join him?” Imam (as) replied: Yes. (These are) the angels who were with Nūḥ in the ark, with Ibrāhīm when he was cast in the fire, with Mūsā when he split the sea for the Banī Israel, and who were with ‘Isā when Allāh ascended him to Himself. (Among these angels are also) the four thousand “(fully equipped) distinguished angels” and the one thousand “angels [who came] in an unbroken succession” who were with the Prophet (s.a.a.w.), the three hundred and thirteen angels who fought in the Battle of Badr, and the four thousand angels who descended to fight along with Ḥusain (as) but who were not permitted to (fight). They (these four thousand angels) remain by the grave of Ḥusain (as), disheveled and covered with dust. They cry over him (and will continue to do so) until the Day of Judgment. Their chief is an angel named Mansūr. These angels receive everyone who comes to the Ziyārah of Ḥusain (as) and they accompany them when they bid farewell to Ḥusain (as). They visit them if they become ill, establish

prayers on them at their funerals when they die, and seek forgiveness for them after their death. All of these angels are on earth waiting for the rising of the Qā'im (as).¹⁶⁸

¹⁶⁸ Kāmil al-Ziyārāt, The Angels' Pray for Those Who Go to the Ziyārah of Ḥusain (as), Hadith #5

From Rawdhat al Wa'izin

Yazid (la) sent men to pledge allegiance from Imam Husayn (as)

(ما رواه الكلبي والمدائني وغيرهما من أصحاب السيرة قالوا:) انه لما مات الحسن تحركت الشيعة بالعراق، وكتبت إلى الحسين في خلع معاوية والبيعة له فامتنع عليهم، وذكر ان بينه وبين معاوية عهدا لا يجوز له نقضه حتى تمضي المدة فإن مات معاوية نظر في ذلك، فلما مات معاوية وذلك للنصف من رجب سنة ستين من الهجرة، كتب يزيد إلى الوليد بن عتبة بن أبي سفيان، وكان على المدينة من قبل معاوية ان يأخذ من الحسين " عليه السلام " بالبيعة، ولا يرخص له في التأخر عن ذلك فأنفذ الوليد إلى الحسين " عليه السلام " في الليل فاستدعاه فعرف الحسين الذي أراد، فدعا جماعه من مواليه وأمرهم بحمل السلاح، وقال لهم: ان الوليد قد استدعاني في هذا الوقت ولست آمن أن يكلفني أمرا لا أجيبه إليه وهو غير مأمون فكونوا معي فإذا دخلت إليه فأجلسوا على الباب فان سمعتم صوتي قد علا فأدخلوا عليه لتمنعوه مني فصار الحسين " عليه السلام " إلى الوليد فوجد عنده مروان بن الحكم فعنى إليه الوليد معاوية فاسترجع الحسين، ثم قرأ عليه كتاب يزيد وما أمر به في أخذ البيعة منه له، فقال له الحسين: اني لا أراك تقنع ببيعتي ليزيد سرا حتى أبايعه جهرا فيعرف ذلك الناس، فقال له الوليد أجل فقال الحسين فنصبح ونرى رأينا في ذلك فقال له الوليد: انصرف على اسم الله حتى تأتينا مع جماعة الناس فقال له مروان: والله لئن فارقت الحسين الساعة ولم يبايع لا تقدر منه على مثلها أبدا حتى يكثر القتل بينكم وبينه أحبس الرجل فلا يخرج من عندك حتى يبايع أو تضرب عنقه فوثب عند ذلك الحسين " عليه السلام " وقال: أنت يا بن الزرقاء تقتلني؟ أنت الذي كذبت وأثمت وخرج " عليه السلام " ففشى مع مواليه حتى أتى منزله فأقام " عليه السلام " في منزله تلك الليلة وهي ليلة السبت لثلاث بقين رجب سنة ستين، واشتغل الوليد بن عتبة بمراسلة ابن الزبير في البيعة ليزيد وامتناعه عليهم، وخرج ابن الزبير من ليلته من المدينة متوجها إلى مكة فلما أصبح الوليد سرح في أثر ابن الزبير الرجال فبعث راجبا من موالي بني أمية في ثمانين راجبا فطلبوه ولم يدركوه ورجعوا، فلما كان آخر النهار من يوم السبت بعث الرجال إلى الحسين " عليه السلام " ليحضر فيبايع الوليد ليزيد بن معاوية، فقال لهم الحسين: أصبحوا ثم ترون ونرى فكفوا الليلة ولم يلحوا عليه،

Reported by al-Kalbi, al-Mada'ini, and others among the scholars of the Sirah (Prophetic biography), they said: When al-Hasan (as) passed away, the Shia in Iraq were stirred up and wrote to al-Husayn urging him to overthrow Mu'awiya and pledge allegiance to him instead. However, he refused, stating that he had a pact with Mu'awiya that he could not

break until the agreed period had passed. He said that if Mu'awiya were to die, he would reconsider the matter. When Mu'awiya died in the middle of Rajab in the year 60 AH, Yazid wrote to Al-Walid ibn 'Utbah ibn Abi Sufyan, who was the governor of Medina on behalf of Mu'awiya, instructing him to take the pledge of allegiance from al-Husayn (as) without allowing him any delay. Al-Walid summoned al-Husayn (as) at night, and al-Husayn understood what he wanted. He called a group of his followers, instructed them to carry weapons, and told them: "Al-Walid has summoned me at this hour, and I do not feel safe that he will demand something from me that I cannot agree to, and he is not to be trusted. Be with me, and if you hear my voice raised, enter and prevent him from harming me."

Al-Husayn (as) went to Al-Walid and found Marwan ibn al-Hakam present. Al-Walid informed him of Mu'awiya's death, and Al-Husayn responded by saying "Inna Lillahi wa Inna Ilayhi Raji'un" (We belong to Allah, and to Him we shall return). Then, Al-Walid read Yazid's letter, which included the command to take al-Husayn's pledge of allegiance. Al-Husayn responded: "I do not think you would be satisfied with my pledge to Yazid in secret until I pledge to him publicly, so that the people may witness it." Al-Walid agreed, and al-Husayn said, "Let us wait until morning and then decide on this matter." Al-Walid said, "Go in the name of God, and return to us with the people in the morning." Marwan then said to him, "By God, if you let al-Husayn go now without taking his pledge, you will never have another chance until many are killed between you and him. Detain him and do not let him leave until he pledges allegiance, or strike his neck." At this, al-Husayn (as) stood up and said: "Would you, son of the blue-eyed woman, kill me? You are the liar and sinner!" Then al-Husayn left with his followers and returned to his home.

He stayed at home that night, which was a Saturday night with three days remaining in Rajab in the year 60 AH. Meanwhile, Al-Walid was occupied with writing to Ibn al-Zubayr to take Yazid's pledge of allegiance, but Ibn al-Zubayr left Medina at night and headed to Mecca. When morning came, Al-Walid sent men after Ibn al-Zubayr,

dispatching a rider with eighty men from the Umayyads, but they could not catch him and returned. Later in the day on Saturday, Al-Walid sent men to summon al-Husayn (as) to pledge allegiance to Yazid ibn Mu'awiya. Al-Husayn told them, "Wait until morning, and then you will see." They held back and did not press him that night.

Imam Husayn (as) left Madinah

نفرج " عليه السلام " من تحت ليلته، وهي ليلة الأحد ليومين بقيا من رجب متوجهين نحو مكة، ومضى بنوه واخوته وبنوا أخيه وجل أهل بيته إلا محمد بن الحنفية، وخرج الحسين وهو يقول: نفرج منها خائفا يترقب قال: رب نجني من القوم الظالمين، فلما دخل مكة وهو يقرأ: ولما توجه تلقاء مدين قال عسى ربى ان يهديني سواء السبيل ثم نزل فاقبل أهلها يختلفون إليه، ومن كان بها من المعتمرين وأهل الآفاق،

"So he (as) left that very night, which was Sunday night, with two days remaining in the month of Rajab, heading towards Mecca. His sons, brothers, nephews, and most of his family members, except Muhammad ibn al-Hanafiyyah, went with him. As he left, Al-Husayn (as) recited: 'So he left it, fearful and vigilant. He said, "My Lord, save me from the wrongdoing people.'" When he entered Mecca, he recited: 'And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way.'" Then he settled in Mecca, and its people began to come to him frequently, along with those who were there for the pilgrimage and from other regions.

Kufans wrote 150+ letters to Imam al-Husayn

فبلغ أهل الكوفة هلاك معاوية، فارجعوا يزيد وعرفوا خبر الحسين " عليه السلام " وامتناعه عن بيعته، فاجتمعت الشيعة في الكوفة في منزل سليمان بن صرد فذكروا هلاك معاوية فحمدوا الله عليه، فقال سليمان بن صرد: ان معاوية قد هلك وان حسينا قد تغيب عن القوم ببيعته وقد خرج إلى مكة وأنتم شيعته وشيعة أبيه فان كنتم تعلمون انكم ناصروه ومجاهدوا عدوه، وتقتل أنفسنا دونه فاكتبوا إليه فكتبوا إليه: بسم الله الرحمن الرحيم: للحسين بن علي عليهما السلام من سليمان بن صرد الخزاعي والمسيب بن نجبة ورفاعة بن شداد، وحبيب بن مظاهر وشيعته المؤمنين والمسلمين من أهل الكوفة: سلام الله عليك فإننا نحمد الله إليك الذي لا إله إلا هو، أما

بعد: الحمد لله الذي قصم عدوك الجبار العنيد الذي ابتز على هذه الأمة فابتزها أمرها وغصبها فيها فتأمر عليها بغير رضا منها، ثم قتل خيارها واستبقى شرارها، وجعل مال الله دولة بين جبارتها وأغنيائها، فبعدا لهم كما بعدت ثود إنه ليس علينا إمام فاقبل لعل الله ان يجمعنا بك على الحق، والنعمان بن بشير في قصر الامارة لسنا نجتمع معه في جمعة ولا نخرج معه إلى عيد، ولو قد بلغنا انك أقبلت إلينا أخرجناه حتى نلحقه بالشام انشاء الله، ثم سرحوا بالكتاب مع عبد الله بن مسمع الهمداني، وعبد الله بن وال وأمرهما بالنجا نخرجاً مسرعين حتى قدما على الحسين " عليه السلام " بمكة لعشر ماضين من شهر رمضان ثم لبث أهل الكوفة يومين بعد تسريحهم بالكتاب، وأنفذوا قيس بن مسهر الصيداوي، وعبد الرحمن بن عبد الله الأرحبي، وعمار بن عبد الله السلولي إلى الحسين ومعهم نحو من مئة وخمسين صحيفة من الرجل والاثنين والأربعة، ثم لبثوا يومين آخرين وسرحوا إليه هاني بن هاني السبيعي، وسعد بن عبد الله الحنفي وكتبوا بسم الله الرحمن الرحيم: للحسين بن علي من شيعته المؤمنين والمسلمين.

أما بعد: فخي هلا فان الناس ينتظرونك لا رأى لهم غيرك، فالعجل العجل ثم العجل العجل، وكتب شبت بن ربيعي، وحجارة بن أبجر، ويزيد بن الحرث بن رويم وعروة بن قيس، وعمرو بن حجاج الزبيدي، ومحمد بن عمرو التيمي. أما بعد: هذا فقد أخصبت الجنان وأينعت الثمار فإذا شئت فأقدم على جند لك مجندة والسلام، وتلاقت الرسل كلها عنده فقرأ الكتب، وسأل عن الناس ثم كتب مع هاني بن هاني، وسعد بن عبد الله وكانا آخر الرسل: بسم الله الرحمن الرحيم: من الحسين بن علي إلى الملا من المسلمين والمؤمنين. أما بعد: فإن هانيا وسعيدا قدما علي بكتبكم، وكان آخر من قدم علي من رسلكم وقد فهمت كل الذي قصصتم وذكرتم ومقالة اجلاتكم: انه ليس علينا إمام فاقبل لعل الله يجمعنا بك على الهدى، وانا باعث إليكم أخي وابن عمي وثقتي من أهل بيتي فان كتب إلي انه قد أجمع رأى اجلاتكم وذوي الحجي والفضل منكم على مثل ما قدمت به رسلكم وقرأت كتبكم قدمت عليكم وشيكا إن شاء الله، فلعمري ما الامام إلا الحاكم بالكتاب القائم القسط، والدائن بدين الله الحابس نفسه على ذات الله والسلام

The people of Kufa heard of Muawiyah's death, they turned towards Yazid, and learned of Al-Husayn's (as) refusal to pledge allegiance. The Shia in Kufa gathered at the house of Sulayman ibn Surad, where they discussed Muawiyah's death and praised God for it. Sulayman ibn Surad said: 'Muawiyah has died, and Husayn has refused to pledge allegiance to the people. He has gone to Mecca, and you are his supporters and the supporters of his father. If you know that you will help him, fight his enemy, and sacrifice yourselves for him, then write to him.' They wrote to him:

'In the name of Allah, the Most Merciful, the Most Compassionate. To Husayn ibn Ali, peace be upon them both, from Sulayman ibn Surad al-Khuza'i, al-Musayyib ibn Najaba, Rifa'a ibn Shaddad, Habib ibn Muzahir, and his faithful and Muslim followers among the people of Kufa: Peace be upon you. We praise Allah, there is no god but Him. As for what follows: Praise be to Allah, who has broken your enemy, the tyrannical oppressor, who seized control of this nation and usurped its leadership without its consent, then killed its best people and spared its worst, and made the wealth of Allah circulate among its tyrants and the rich. Away with them as the people of Thamud were cast away. We have no leader now. Come to us, perhaps Allah will unite us with you in truth. Al-Nu'man ibn Bashir is in the governor's palace, but we do not gather with him for Friday prayers, nor do we go out with him for Eid. If we learn that you are coming to us, we will drive him out until we send him to Syria, God willing.'

They sent this letter with Abdullah ibn Masma' al-Hamdani and Abdullah ibn Wal, instructing them to hurry. They departed quickly and delivered the letter to Al-Husayn (as) in Mecca ten days into the month of Ramadan. After sending the letter, the people of Kufa waited for two days and then sent Qais ibn Musahhir al-Saidawi, Abdul Rahman ibn Abdullah al-Arhabi, and Amr ibn Abdullah al-Sululi to Al-Husayn, with about 150 letters from individuals, groups of two, and groups of four. After waiting two more days, they sent Hani ibn Hani al-Sabi'i and Sa'd ibn Abdullah al-Hanafi with another letter that began: 'In the name of Allah, the Most Merciful, the Most Compassionate. To Husayn ibn Ali from his faithful and Muslim followers.'

"Now then: Welcome! The people are eagerly awaiting you, and they have no other opinion but yours. So hurry, hurry, then hurry, hurry. This letter was written by Shabath ibn Rib'i, Hujr ibn Abjar, Yazid ibn Harith ibn Ruwaym, 'Urwah ibn Qays, 'Amr ibn Hajjaj al-Zubaydi, and Muhammad ibn 'Amr al-Tamimi.

Now then: The gardens have blossomed, and the fruits have ripened. If you wish, come to an army that has been prepared for you. Peace be upon you.

All the messengers met with him, and he read the letters and inquired about the people. Then, he wrote with Hani ibn Hani and Sa'd ibn Abdullah, who were the last messengers: 'In the name of God, the Most Gracious, the Most Merciful. From al-Husayn ibn Ali to the assembly of Muslims and believers.

Now then: Hani and Sa'd have brought me your letters, and they were the last of your messengers to arrive. I have understood everything you have mentioned and stated, and the words of your prominent figures: that you have no Imam, so come to us, perhaps God will unite us with you on the right path. I am sending to you my brother, my cousin, and the trusted one from my household. If he writes to me that the opinion of your leading figures and those with wisdom and virtue among you is in agreement with what your messengers have brought and what I have read in your letters, I will quickly come to you, God willing. By my life, an Imam is none other than one who rules by the Book, upholds justice, adheres to the religion of God, and dedicates himself to God. Peace be upon you.'

Imam Husayn sent Muslim ibn Aqil to Kufa

ودعا الحسين مسلم بن عقيل مع قيس بن مسهر الصيداوي، وعمارة بن عبد الله السلولي وعبد الرحمن بن عبد الله الأريحي، وأمره بتقوى الله وكتمان أمره واللفظ فان رأى الناس مجمعين مستوثقين عجل إلي بذلك، فأقبل مسلم حتى أتى الكوفة فنزل دار المختار ابن أبي عبيدة، وهي التي تدعى دار سلام بن المسيب، فأقبلت الشيعة تختلف إليه فكلما اجتمع إليه منهم جماعة قرأ عليهم كتاب الحسين " عليه السلام " وهم يبكون، وبايعه الناس حتى بايعه ثمانية عشر ألفاً، فكتب مسلم إلى الحسين بن علي عليهما السلام يخبره بببيعة ثمانية عشر ألفاً ويأمره بالقدوم، وجعلت الشيعة تختلف إلى مسلم بن عقيل رضي الله عنه حتى علم بمكانه فبلغ النعمان بن بشير، وكان والياً على الكوفة من قبل معاوية فأقره يزيد عليها وكتب عبد الله بن مسلم، وعمارة بن عقبة، وعمر بن سعد إلى يزيد بن معاوية، أما بعد: فان مسلم بن عقيل قدم الكوفة فبايعه شيعة الحسين بن علي فان يكن لك في الكوفة حاجة فابعث إليها رجلاً قوياً ينفذ أمرك ويعمل مثل عملك في عدول فان النعمان ابن بشير رجل ضعيف أو هو يتضعف، فلما وصلت الكتب إلى يزيد دعا سرجون مولى معاوية فقال له ما رأيك؟ ان حسيناً قد وجه إلى

الكوفة مسلم بن عقيل يبائع له وقد بلغني ان النعمان ضعيف فمن ترى ان استعمل على الكوفة؟ وكان يزيد عاتبا على عبيد الله بن زياد، فقال له سرجون: أرايت معاوية لو نشر لك أكنت آخذا برأيه؟

قال: نعم قال فأخرج سرجون عهد عبيد الله على الكوفة وقال: هذا رأى معاوية وقد أمر بهذا الكتاب فضم المصريين إلى عبيد الله فقال له: يزيد افعل ابعث بعهد ابن زياد إليه ثم دعا مسلم بن عمرو الباهلي، فكتب إلى عبيد الله معه، أما بعد: فإنه كتب إلي من شيعتي من أهل الكوفة تخبرني ان ابن عقيل بها يجمع الجموع ليشق عصا المسلمين فسر حين تقرأ كتابي هذا حتى تأتي الكوفة فتطلب ابن عقيل طلب الخرزة حتى تثقبه فتوثقه أو تقتله أو تنفيه والسلام، وسلم إليه عهده على الكوفة، فخرج مسلم بن عمرو حتى قدم على عبيد الله بالبصرة، فأوصل إليه العهد والكتاب فأمر عبيد الله بالتجهيز من وقته والمسير إلى الكوفة من الغد، ثم خرج من البصرة فاستخلف أخاه عثمان وأقبل إلى الكوفة ومعه مسلم بن عمرو الباهلي، وشريك الأعور الحارثي، وحشمه وأهل بيته حتى دخل الكوفة، وعليه عمامة سوداء وهو متلثم، والناس قد بلغهم اقبال الحسين " عليه السلام " إليهم فهم ينتظرون قدومه فظنوا حين رأوا عبيد الله انه الحسين فأخذ لا يمر على جماعة من الناس إلا سلموا عليه وقالوا مرحبا بابن رسول الله قدمت خير مقدم فرأى من تباشرهم بالحسين ما ساءه، فقال مسلم بن عمرو: ولما كثروا قلت تأخروا هذا الأمير عبيد الله بن زياد، وسار حتى وافى القصر في الليل ومعه جماعة قد التقوا به فدعا ابن زياد مولى له يقال له معقل فقال له: خذ ثلاثة آلاف درهم ثم اطلب من مسلم بن عقيل واتمس أصحابه فإذا ظفرت بواحد منهم، أو جماعة فاعطهم هذه الثلاثة آلاف درهم وقل لهم استعينوا بها على حرب عدوكم، وأعلمهم انك منهم فإنك لو أعطيتهم إياها اطمأنوا إليك ووثقوا بك ولم يكتموا شيئا من اخبارهم ثم اغد عليهم ورح حتى تعلم مستقر مسلم بن عقيل وتدخل عليه ففعل ذلك، وجاء فطلب الاذن فأذن له، فأخذ مسلم بن عقيل بيعته وأمر أبا ثمامة الصايدي يقبض المال منه، واقبل ذلك الرجل يختلف إليهم فهو أول داخل وآخر خارج حتى فهم ما احتاج إليه ابن زياد من أمرهم وكان يخبره بهم، فاجتمع لابن عقيل أربعة آلاف رجل، وما زالوا يتوثبون حتى المساء فضاق بعبيد الله أمره، وكان أكثر عمله ان يمسك باب القصر، وليس معه في القصر إلا ثلاثون رجلا من الشرطة، وعشرون رجلا من اشراف الناس وأهل بيته وخاصته حتى كادت الشمس أن تغيب، فكانت المرأة تأتي ابنها وأخاها فتقول انصرف الناس يكفونك ويجيئ الرجل إلى ابنه وأخيه فيقول: غدا يأتيك أهل الشام فما تصنع بالحرب والشر أنصرف فيذهب به فيصرفه، فما زالوا يتفرقون عن ابن عقيل حتى أمسى وصلى المغرب وما معه إلا ثلاثون نفسا في المسجد،

Al-Husayn then called upon Muslim ibn Aqil, along with Qays ibn Mushir al-Saydawi, Amarah ibn Abdullah al-Saluli, and Abdur-Rahman ibn Abdullah al-Arhabi. He instructed him to fear God, keep his mission secret, and act with kindness. He told him that if he found the people united and resolute, he should quickly inform him. Muslim

then proceeded to Kufa and stayed at the house of al-Mukhtar ibn Abi Ubaydah, which was also known as the house of Salam ibn al-Musayyib. The Shia began to visit him, and whenever a group of them gathered, he would read them al-Husayn's (as) letter, and they would weep. The people pledged allegiance to him until 18,000 had done so. Muslim wrote to al-Husayn ibn Ali (as), informing him of the allegiance of 18,000 people and urging him to come.

The Shia continued to visit Muslim ibn Aqil (may God be pleased with him) until his presence became known. The news reached al-Nu'man ibn Bashir, who was the governor of Kufa appointed by Mu'awiya and confirmed by Yazid. Abdullah ibn Muslim, Amarah ibn Uqbah, and Umar ibn Sa'd wrote to Yazid ibn Mu'awiya, saying: 'Now then: Muslim ibn Aqil has come to Kufa, and the Shia of al-Husayn ibn Ali have pledged allegiance to him. If you have any need in Kufa, send a strong man who will carry out your orders and act with firmness, for al-Nu'man ibn Bashir is a weak man, or he is pretending to be weak.'

When the letters reached Yazid, he summoned Sarjun, the freed slave of Mu'awiya, and asked him, 'What is your opinion? Al-Husayn has sent Muslim ibn Aqil to Kufa to gather pledges of allegiance, and I have heard that al-Nu'man is weak. Whom do you think I should appoint over Kufa?' Yazid was displeased with Ubayd Allah ibn Ziyad. Sarjun replied, 'What would you do if Mu'awiya were to advise you from beyond the grave? Would you take his advice?'

He (Yazid) said, "Yes." Sarjun then brought out Ubayd Allah's appointment letter to govern Kufa and said, "This is the advice of Mu'awiya, and he commanded this in this letter. So, assign both Basra and Kufa to Ubayd Allah." Yazid said, "Do it," and sent Ubayd Allah's appointment to him. Then, Yazid called upon Muslim ibn Amr al-Bahili and wrote a letter to Ubayd Allah, saying: "Now then, I have received a letter from my Shia in Kufa informing me that Ibn Aqil is there gathering forces to cause division among Muslims. So, as soon as you read this letter of mine, go to Kufa and seek out Ibn

Aqil as you would search for a bead until you find him. Then, either capture him, kill him, or exile him. Peace be upon you." He handed him the appointment letter for Kufa.

Muslim ibn Amr set out until he reached Ubayd Allah in Basra and delivered the appointment letter and Yazid's message. Ubayd Allah then ordered preparations to be made immediately and set out for Kufa the next day. He left Basra, appointing his brother Uthman as his deputy, and headed towards Kufa, accompanied by Muslim ibn Amr al-Bahili, Sharik al-A'war al-Harithi, his servants, and family members, until they entered Kufa. Ubayd Allah was wearing a black turban and was veiled. The people had already heard that al-Husayn (as) was coming to them, so they were eagerly awaiting his arrival. When they saw Ubayd Allah, they thought he was al-Husayn, and whenever he passed by a group of people, they greeted him, saying, "Welcome, O son of the Messenger of God! You have come at the best of times." Seeing how they rejoiced at the arrival of al-Husayn upset Ubayd Allah.

Muslim ibn Amr then said, "When the people gathered, I said to them, 'Step back! This is the Emir, Ubayd Allah ibn Ziyad.'" Ubayd Allah continued until he arrived at the palace in the evening, accompanied by a group of people who had met him along the way. Ubayd Allah then summoned a servant of his named Ma'qal and said to him, "Take three thousand dirhams, seek out Muslim ibn Aqil, and find his supporters. If you find one of them or a group, give them these three thousand dirhams and tell them to use it to aid them in fighting their enemy. Tell them that you are one of them. If you give them this money, they will trust you, confide in you, and not hide any of their news from you. Then, visit them frequently and keep coming and going until you learn the whereabouts of Muslim ibn Aqil and meet him in person." Ma'qal did as he was instructed and asked for permission to meet with Muslim, which was granted. Muslim ibn Aqil took his pledge of allegiance and instructed Abu Thumama al-Saidi to collect the money from him.

The man (Ma'qal) continued to visit them regularly, being the first to enter and the last to leave, until he gathered all the information that Ubayd Allah needed about them.

Muslim ibn Aqil's followers increased to 4,000 men, and they remained prepared to act until the evening. Ubayd Allah found himself in a difficult situation, with most of his efforts focused on holding the palace gates, accompanied by only thirty policemen and twenty nobles and close associates. As the sun began to set, women would come to their sons and brothers and say, "Return home, others will suffice for you," while men would say to their sons and brothers, "Tomorrow the people of Sham will come to you; what will you achieve by fighting and creating trouble? Go home." The people continued to disperse from around Muslim ibn Aqil until evening, and when he prayed Maghrib, only thirty people remained with him in the mosque.

Maqtal of Muslim ibn Aqil

فلما رأى أنه قد أمسى وليس معه إلا أولئك نفر خرج متوجها نحو أبواب كندة، فما بلغ الأبواب ومعه منهم عشرة ثم خرج من الباب فإذا ليس معه انسان فالتفت فإذا هو لا يحس أحدا على الطريق ولا يدله على منزله، ولا يواسيه بنفسه ان عرض له عدو ففضى على وجهه مترددا في أزقة الكوفة لا يدرى أين يذهب، فمشى حتى انتهى إلى باب امرأة يقال لها طوعة أم ولد كانت للأشعث بن قيس فأعتقها فزوجها أسيد الحضرمي فولدت له بلالا وكان بلال قد خرج مع الناس فأمه قائمة تنتظره، فسلم عليها ابن عقيل فردت عليه، فقال لها يا أمة الله اسقني ماء فسقته، وجلس وأدخلت الاناء ثم خرجت فقالت يا عبد الله ألم تشرب؟ قال: بلى قالت فاذهب إلى أهلك فسكت، ثم أعادت مثل ذلك فسكت ثم قالت له في الثالثة سبحان الله يا عبد الله قم عافاك الله إلى أهلك، فإنه لا يصلح لك الجلوس على بابي ولا أحله لك فقام وقال: يا أمة الله ما لي في هذا المصر منزل ولا عشيرة فهل لك في اجر ومعروف ولعلي مكافيك، قالت: يا عبد الله وما ذاك؟ قال انا مسلم بن عقيل كذبتني هؤلاء القوم وغروني وأخرجوني قالت: أنت مسلم؟ قال: نعم قالت ادخل فدخل بيتا في دارها غير البيت الذي تكون فيه، ففرشت له وعرضت له العشا فلم يتعش ولم يكن بأسرع ان جاء ابنها فآها تكثر الدخول في البيت والخروج منه فقال لها: والله انه ليريبني كثرة دخولك هذا البيت منذ الليلة وخروجك منه ان لك لشأنا قالت: يا بني أعرض عن هذا قال: والله لتخبريني قالت اقبل على شأنك ولا تسألني عن شيء فألح عليها قالت يا بني لا تخبرن أحدا من الناس شيئا مما أخبرك به، قال: نعم، فأخذت عليه الايمان لحلف لها فأخبرته فاضطجع وسكت، فلما أصبح غدا إلى عبد الرحمن بن محمد الأشعث فأخبره بمكان مسلم بن عقيل عند أمه، فأقبل عبد الرحمن حتى أتى أباه وهو عند ابن زياد فسار فعرف ابن زياد اسراره، فقال له ابن زياد بالقضيب في جنبه قم فأنتني به الساعة فقام، وبعث معه قومه لأنه قد علم أن كل قوم يكرهون ان يصاب فيهم مثل ابن عقيل، فبعث

عبيد الله بن العباس السلمي في سبعين رجلا من قيس حتى أتوا الدار التي فيها مسلم بن عقيل رضي الله عنه، فلما سمع وقع حوافر الخيل وأصوات الرجال علم أنه قد أتى، فخرج إليهم يضربهم بسيفه حتى أخرجهم من الدار، ثم عادوا إليه فشد عليهم كذلك، فاختلف هو وبكر بن حمران الأحمرى، فضرب فم مسلم فقطع شفته العليا، وأسرع في السفلى، ونصلت ثنيتاه فضربه مسلم في رأسه ضربة منكرة وثناه بأخرى على حبل العاتق كادت تطلع على جوفه، فلما رأوا ذلك أشرفوا عليه من فوق البيت فأخذوا يرمونه بالحجارة ويلهبون النار في اطناب القصب ثم يلقونها عليه من فوق البيت، فلما رأى ذلك خرج عليهم مصلتا بسيفه في السكة، وقال له محمد بن الأشعث لك الأمان لا تقتل نفسك، وهو يقاتلهم ويقول عند ذلك: أقسمت لا اقتل إلا حرا * وان رأيت الموت شيئا نكرا واخلط البارد سخنا مرا * رد شعاع الشمس فاستقرا كل امرء يوما ملاق شرا * أخاف ان أكذب أو أغرا فقال له محمد بن الأشعث: انك لا تكذب ولا تغر ولا تخدع ان القوم بنو عمك وليسوا بقاتليك ولا ضاريك، وقد عجز عن القتال فابتهر وأسند ظهره إلى جنب تلك الدار فأعاد ابن الأشعث عليه القول لك الأمان فقال آمن أنا؟ فقال نعم فقال للقوم الذين معه لي الأمان فقالوا له: نعم إلا عبيد الله بن العباس السلمي، فإنه قال لا ناقة لي في هذا ولا جمل وتنجى فقال مسلم أما لو لم تؤمنوني ما وضعت يدي في أيديكم، وأتى ببغلة فحمل عليها واجتمعوا حوله وانتزعوا سيفه فكأنه عند ذلك يئس من نفسه فدمعت عيناه ثم قال هذا أول الغدر، فقال له محمد بن الأشعث أرجو أن لا يكون عليك بأس، فقال ما هو إلا الرجا أين أمانكم؟ إنا لله وإنا إليه راجعون وبكى، فقال له عبيد الله بن العباس السلمي ان الذي يطلب مثل الذي تطلب إذا نزل به مثل الذي نزل بك لم يبك، فقال والله اني ما لنفسي بكيت، ولا لها من القتل أرثي وإن كنت لم أحب لها طرفة عين تلف ولكني أبكي لأهلي المقبلين إلي أبكي للحسين وآل الحسين صلوات الله عليهم، ثم اقبل بابت عليل إلى باب القصر فاستأذن فأذن له فدخل على عبيد الله، فأخبره خبر ابن عقيل وذكر ما كان من أمانه له، فقال له عبيد الله: وما أنت والأمان؟ كأنما أرسلناك لتأتيننا به فسكت ابن الأشعث، وانتهى بابت عليل إلى باب القصر، وقد اشتد به العطش فقال أسقوني من هذا الماء، وتساند إلى حايط وبعث عمرو بن حريث غلاما فجاءه بقلعة عليها منديل وقده فصب فيه ماء فقال له: اشرب فأخذ كلها شرب امتلا القدرح دما من فمه فلا يقدر أن يشرب، ففعل ذلك مرة أو مرتين فلما ذهب في الثالثة ليشربه سقطت ثنيتاه في القدرح، فقال الحمد لله لو كان لي من الرزق المقسوم شربته، وخرج رسول ابن زياد وأمر بادخاله فلما دخل لم يسلم عليه بالإمرة فقال له الحرس: ألا تسلم على الأمير فقال إن كان يريد قتلي فما سلامي عليه وإن كان لا يريد قتلي ليكثرن سلامي عليه، فقال له ابن زياد لعمرى لتقتلن قال كذلك؟ قال نعم قال: دعني أوصي إلى بعض قومي قال: افعل فنظر مسلم إلى جلساء ابن زياد وفيهم عمر بن سعد بن أبي وقاص، فقال: يا عمر ان بيني وبينك قرابة ولي إليك حاجة، وقد يجب عليك نبح حاجتي وهو سر فامتنع عمر أن يسمع منه فقال عبيد الله: لم تمتنع ان تنظر في حاجة ابن عمك؟ قال فجلس حيث ينظر إليهما ابن زياد، فقال إن علي دينا استدنته مذ وقت قدمت الكوفة سبعمئة درهم فاقضها عني وإذا قتلت فاستوهب جثتي من ابن زياد فوارها وابعث إلى الحسين من يردده فاني قد كنت أعلمته ان الناس ليسوا إلا معه ولا أراه إلا

مقبلاً، فقال عمر لابن زياد أتدري أيها الأمير ما قال؟ انه ذكر كذا وكذا فقال ابن زياد: لا يخونك الأمين، ولكن قد يؤتمن الخائن.

أما مالك فهو لك وللسنا نمنعك ان تصنع به ما أحببت.

واما جثته فإننا لا نبالي إذا قتلناه ما صنع بها، واما الحسين فهو إن لم يردنا لم نرده اصعدوا به فوق القصر واضربوا عنقه، ثم اتبعوا جسده أين هذا الذي ضرب ابن عقيل رأسه بالسيف فدعى بكر بن حمران الأحمري، فقال له اصعد فلتكن أنت الذي تضرب عنقه فصعد به، وهو يكبر ويستغفر الله ويصلي على رسول الله (صلى الله عليه وآله) ويقول اللهم احكم بيننا وبين قوم غرونا وكذبونا وخذلونا، فأشرفوا به على موضع الحراس اليوم فضرب عنقه واتبع جسده رأسه،

When he saw that it was evening and only those few were left with him, he left and headed towards the gates of Kinda. By the time he reached the gates, only ten remained with him. Then, as he exited through the gate, he found himself completely alone. He looked around but could not see anyone on the road, no one to guide him to his residence, and no one to stand by his side if an enemy confronted him. He wandered through the streets of Kufa, uncertain where to go, until he reached the door of a woman named Taw'ah, a freed slave of al-Ash'ath ibn Qays. He had freed her, and she married Usayd al-Hadrami, who fathered a son named Bilal. Bilal had gone out with the people, and his mother was standing at the door waiting for him.

Muslim ibn Aqil greeted her, and she returned the greeting. He then said, "O servant of God, give me some water to drink." She brought him water, and he drank and sat down. After she took the container inside, she came out and said, "O servant of God, did you not drink?"

He said: "Yes." She replied, "Then go to your family." He remained silent. She repeated the same, and he remained silent again. The third time, she said to him, "Glory be to Allah, O servant of Allah, go to your family, may Allah grant you well-being. It is not appropriate for you to sit at my door, and I do not permit it for you." So, he stood up and said, "O servant of Allah, I have neither a home nor a tribe in this city. Would you consider earning a reward and doing a good deed? Perhaps I might repay you." She

asked, "O servant of Allah, what is that?" He replied, "I am Muslim ibn Aqil. These people have lied to me, deceived me, and driven me out." She asked, "Are you Muslim?" He said, "Yes." She said, "Enter." He entered a room in her house that was separate from the one she usually stayed in. She laid out a bed for him and offered him dinner, but he did not eat.

It wasn't long before her son arrived and noticed her frequent entering and exiting the room that night. He said to her, "By Allah, your constant entering and leaving that room tonight is suspicious. Surely, you are involved in something." She replied, "O my son, mind your own affairs and do not ask me about anything." He persisted, so she said, "O my son, do not tell anyone what I am about to tell you." He agreed, so she made him swear an oath of secrecy, which he did. She then informed him, and he lay down quietly.

When morning came, he went to Abdul Rahman ibn Muhammad al-Ash'ath and informed him about Muslim ibn Aqil's presence at his mother's house. Abdul Rahman went to his father, who was with Ibn Ziyad, and whispered in his ear. Ibn Ziyad, tapping him with his cane, ordered, "Stand up and bring him to me immediately." He got up, and his people accompanied him, knowing that no tribe would want to be shamed by having someone like Ibn Aqil captured among them. So, Ibn Ziyad sent Ubaydullah ibn Abbas al-Sulami with seventy men from Qays to the house where Muslim ibn Aqil (may Allah be pleased with him) was staying.

When Muslim heard the sound of horses' hooves and the voices of men, he knew they had come for him. He went out and fought them with his sword, driving them out of the house. They returned, and he attacked them again. He clashed with Bakr ibn Humran al-Ahmari, who struck Muslim on the mouth, cutting his upper lip and severely injuring the lower one, knocking out two of his teeth. Muslim struck Bakr on the head, delivering a severe blow, and followed it with another strike to his shoulder that nearly split him open.

When they saw this, they climbed up to the roof of the house and began pelting him with stones and setting fire to bundles of reeds, which they threw down on him. Seeing this, Muslim charged at them with his sword into the alley. Muhammad ibn al-Ash'ath said to him, "You have amnesty; do not kill yourself." But Muslim continued to fight them, saying:

Muslim ibn Aqil said:

"I swear I will not be killed except as a free man,

Even if I see death as something terrible.

I will mix cold and heat together,

And the light of the sun will return and settle.

Every man one day will face evil,

I fear to lie or be deceived."

Muhammad ibn al-Ash'ath then said to him, "You do not lie, deceive, or trick. These people are your kin, and they are not going to kill or harm you." Muslim became exhausted from the fight, leaned against the wall of the house, and Muhammad ibn al-Ash'ath repeated, "You are safe." Muslim asked, "Am I safe?" He replied, "Yes." Muslim then asked the others, "Do I have safety?" They replied, "Yes," except for Ubaydullah ibn Abbas al-Sulami, who said, "I have no involvement in this," and withdrew.

Muslim said, "If you had not granted me safety, I would not have surrendered." They brought a mule, and as he was placed on it, they took away his sword. At that moment, he seemed to lose hope, and tears welled up in his eyes. He said, "This is the beginning of betrayal." Muhammad ibn al-Ash'ath responded, "I hope no harm will come to you." Muslim said, "It is only hope. Where is your safety? To Allah we belong, and to Him we shall return." He cried, and Ubaydullah ibn Abbas al-Sulami remarked, "A man seeking what you seek should not cry when faced with what you are facing." Muslim replied, "By

Allah, I do not cry for myself, nor do I lament for my death, though I did not wish for my soul to perish, even for a moment. But I weep for my family who are on their way here. I weep for Husayn and the family of Husayn, peace be upon them."

Then, they brought Muslim ibn Aqil to the palace gate and sought permission to enter, which was granted. He entered and faced Ubaydullah ibn Ziyad. He informed Ubaydullah of what had transpired, including the promise of safety given to him. Ubaydullah ibn Ziyad retorted, "And what concern is it of yours to grant safety? Were you sent to bring him to me or to offer him safety?" Ibn al-Ash'ath remained silent.

As they approached the palace gate, Muslim was overcome with thirst and asked for water. He leaned against a wall, and 'Amr ibn Huraith sent a servant with a container covered with a cloth and a cup. The servant poured water for him, but whenever Muslim tried to drink, the cup filled with blood from his mouth, and he could not drink. This happened once or twice, and when he tried a third time, his two front teeth fell into the cup. He said, "Praise be to Allah! If it were decreed for me to have any sustenance left, I would have drunk it."

A messenger from Ibn Ziyad then ordered him to be brought in. When Muslim entered, he did not greet Ibn Ziyad as a ruler. The guards said, "Will you not greet the prince?" Muslim replied, "If he intends to kill me, what is the point of greeting him? And if he does not, then my greetings will be abundant." Ibn Ziyad said, "By my life, you will be killed." Muslim asked, "Is that so?" Ibn Ziyad confirmed, "Yes." Muslim then said, "Let me make a will to some of my people." Ibn Ziyad allowed him, so Muslim looked among those present and saw 'Umar ibn Sa'd ibn Abi Waqqas. He said, "O 'Umar, there is kinship between us, and I have a need for you. You must fulfill my need, and it is a secret." But 'Umar refused to listen. Ibn Ziyad said, "Why do you refuse to hear the request of your cousin?" 'Umar then sat where Ibn Ziyad could see them, and Muslim said, "I have a debt of seven hundred dirhams that I borrowed when I arrived in Kufa. Pay it off for me. When I am killed, ask for my body from Ibn Ziyad and bury it. Send

someone to Husayn to turn him back, as I had written to him that the people here were with him, but now I fear they are not."

'Umar relayed this to Ibn Ziyad, who remarked, "The trustworthy are not betrayed, but the treacherous can be trusted." He added, "As for your wealth, it is yours, and we will not prevent you from doing with it as you wish. As for your body, after we kill you, it doesn't matter what happens to it. As for Husayn, if he does not come to us, we will not go after him."

Then he ordered Muslim to be taken to the roof of the palace and to have his head struck off. He asked who had struck Muslim on the head with the sword, and Bakr ibn Humran al-Ahmari was summoned. He was ordered to ascend and be the one to execute him. As Muslim was taken up, he was saying, "Allahu Akbar," seeking forgiveness from Allah, praying for the Prophet (peace be upon him and his family), and saying, "O Allah, judge between us and the people who deceived, lied, and betrayed us." They took him to a spot overlooking the guards and struck off his head. His body was then thrown down after his head.

Imam Husayn left Makkah for Iraq

ولما أراد الحسين " عليه السلام " التوجه إلى العراق طاف بالبيت وسعى بين الصفاء والمروة، وأحل من احرامه وجعلها عمرة لأنه لا يتمكن من إتمام الحج وكان قد اجتمع إليه مدة مقامه عليه السلام بمكة نفر من أهل الحجاز ونفر من أهل البصرة انضافوا إلى أهل بيته ومواليه من مكة وخرجوا معه نحو العراق.

When Husayn (as) prepared to set out for Iraq, he circumambulated the Kaaba, performed the Sa'i between Safa and Marwah, and shortened his pilgrimage to an 'Umrah, as he could not complete the Hajj. During his stay in Mecca, some people from the Hijaz and Basra joined him, along with members of his household and his followers from Mecca, and they all set out with him towards Iraq.

Martyrdom of Qays ibn Musahir al-Saidawi

ولما بلغ ابن زياد اقبال الحسين " عليه السلام " بعث الحصين بن نمير صاحب الشرطة حتى نزل القادسية إلى القطقطنية ولما بلغ الحسين " عليه السلام " الحاجز من بطن الرمة بعث قيس بن مسهر الصيدائي ويقال أيضا: بعث أخاه من الرضاة عبد الله بن يقطر إلى أهل الكوفة مع كتاب فأخذه الحصين بن نمير بالقادسية فبعث به إلى ابن زياد فقال له ابن زياد: اصعد فسب الكذاب الحسين بن علي فصعد قيس فحمد الله تعالى، وأثنى عليه ثم قال أيها الناس ان هذا الحسين بن علي خير خلق الله بن فاطمة بنت رسول الله صلوات الله عليهم وأنا رسوله إليكم فأجيبوه، ثم لعن ابن زياد وأباه فأمر عبيد الله ان يرمى من فوق القصر فرمى به فتكسرت عظامه وبقي به رمق فأتاه رجل يقال له عبد الملك بن عمير الحضرمي فذبحه فقتل له في ذلك وعيب عليه، فقال أردت أن أريحه،

When news reached Ibn Ziyad that Husayn (as) was approaching, he sent al-Husayn ibn Numayr, the head of the police, to al-Qadisiyyah, near al-Qatqataniyyah. When Husayn (as) reached the Hajiz of Batan al-Rumma, he sent Qays ibn Musahir al-Saydawi (it is also said that he sent his foster brother, Abdullah ibn Yaqtar) to the people of Kufa with a letter. Al-Husayn ibn Numayr captured him at al-Qadisiyyah and sent him to Ibn Ziyad. Ibn Ziyad ordered him to ascend and curse the liar, Husayn ibn Ali. Qays ascended, praised Allah, and then said, "O people, this Husayn ibn Ali is the best of Allah's creation, the son of Fatima, the daughter of the Messenger of Allah (peace and blessings be upon them), and I am his messenger to you, so respond to him." He then cursed Ibn Ziyad and his father. Ubaydullah ordered that he be thrown from the top of the palace. His bones were shattered, but he was still alive when a man named Abdul Malik ibn Umayr al-Hadrami came and slaughtered him. When people criticized him for it, he replied, "I wanted to relieve him."

Zuhayr ibn Qayn joined Imam Husayn (as)

وكان ابن زياد أمر فأخذ ما بين واقصة إلى طريق الشام إلى البصرة فلا يدعون أحدا يلج ولا أحدا يخرج، واقتل الحسين " عليه السلام " لا يشعر بشئ حتى لقي الاعراب فسألهم، فقالوا: والله ما ندري غير إنا لا نستطيع

ان نلج ولا نخرج فسار الحسين " عليه السلام " تلقاء وجهه، وحدث جماعة من فزارة وبجيلة قالوا كئا مع زهير بن القين البجلي حين أقبلنا من مكة، وكئا نساير الحسين " عليه السلام " فلم يكن شئ أبغض إلينا من أن ننزله، فإذا نزل الحسين " عليه السلام " في جانب نزلنا في جانب فبينما نحن جلوس نتغذى من طعام لنا إذ اقبل رسول الحسين " عليه السلام " حتى سلم ثم دخل، فقال: يا زهير بن القين البجلي ان أبا عبد الله بعثني إليك لتأتيه فطرح كل انسان منا في يده حتى كأن على رؤوسنا الطير فقالت امرأته: سبحان الله أبعث إليك ابن رسول الله ثم لم تأت؟ لو أتيت فسمعت من كلامه، ثم انصرفت فأتاه زهير بن القين، فما لبث ان جاء مستبشرا قد أشرق وجهه فأمر فسطاطه ففوض وحمل إلى الحسين " عليه السلام "، ثم قال لامرأته أنت طالق ألحقني بأهلك فإني لا أحب ان يصيبك بسببي إلا خيرا، ثم قال لأصحابه، من أحب منكم ان يتبعني وإلا فهو آخر العهد اني سأحدثكم حديثا غزونا البحر ففتح الله علينا وأصبنا غنائم فقال لنا سلمان الفارسي رضي الله عنه: أفرحتم بما فتح الله عليكم، وأصبتم من الغنائم؟ فقلنا نعم، فقال: إذا أدركتم شباب آل محمد فكونوا أشد فرحا بقاتلكم معهم مما أصبتم اليوم من الغنائم.

فأما انا فاستودعكم الله قالوا: ثم والله ما زال في القوم مع الحسين حتى قتل رحمة الله عليه،

"Ibn Ziyad had given orders to secure the area between Waqisa and the roads leading to Syria and Basra, ensuring that no one could enter or leave. Al-Husayn (as) continued on his way, unaware of these developments, until he encountered some Bedouins and asked them about the situation. They replied, 'By Allah, we do not know anything except that we are unable to enter or leave.' Al-Husayn (as) continued on his path. A group from the tribes of Fazara and Bajila, including Zuhayr ibn Al-Qayn Al-Bajali, narrated, 'We were with Zuhayr ibn Al-Qayn as we returned from Mecca, traveling alongside Al-Husayn (as). We were determined to avoid engaging with him, so whenever Al-Husayn (as) settled in one spot, we would settle in another. While we were sitting down to eat, a messenger from Al-Husayn (as) approached us, greeted us, and then entered, saying, 'Zuhayr ibn Al-Qayn, Abu Abdullah has sent me to you, asking you to come to him.' At that moment, each of us dropped what was in our hands as if birds were perched on our heads. Zuhayr's wife said, 'Glory be to Allah! The son of the Messenger of Allah sends for you, and you do not go to him? Go to him and hear what he has to say, then return.'"

Zuhayr then went to Al-Husayn (as). He did not stay long before he returned, his face beaming with joy. He ordered his tent to be dismantled and moved to join Al-Husayn

(as). Then he told his wife, "You are divorced. Go join your family, for I do not wish you to suffer any harm because of me." He then addressed his companions, saying, "Whoever wishes to follow me, let him do so, and whoever does not, this is our final parting. Let me tell you something: We once fought in the sea, and Allah granted us victory, and we gained spoils. Salman al-Farisi, may Allah be pleased with him, said to us, 'Are you happy with what Allah has granted you and the spoils you have gained?' We said yes. He then said, 'When you meet the young men of the family of Muhammad, be even happier fighting alongside them than you were with the spoils you gained today.' As for me, I entrust you to Allah."

Zuhayr then joined Al-Husayn (as) and remained with him until he was martyred, may Allah have mercy on him.

Al-Husayn's Response to the Betrayal of Kufa

ووقع الخبر عند الحسين بقتل مسلم بن عقيل وهاني فقال: إنا لله وإنا إليه راجعون رحمة الله عليهما يردد ذلك مرارا فقليل له ننشدك الله في نفسك، وأهل بيتك إلا انصرفت من مكانك هذا فإنه ليس لك بالكوفة ناصر، ولا شيعة بل نتخوف ان يكونوا عليك فنظر إلى بني عقيل، وقال: ما ترون فقد قتل مسلم بن عقيل؟ قالوا: والله لا نرجع حتى نصيب ثارنا أو نذوق ما ذاق فأقبل الحسين " عليه السلام " وقال: لا خير في العيش بعد هؤلاء فلما كان السحر، فقال لفتيانته وغلمانه: أكثروا من الماء فاستقوا وأكثروا ثم ارتحلوا فساروا حتى انتهى إلى زبالة فأتاه خبر عبد الله بن يقطر فأخرج إلى الناس كغابا فقراء عليهم: بسم الله الرحمن الرحيم اما بعد: فقد أتانا خبر فظيع قتل مسلم بن عقيل وهاني ابن عروة وعبد الله بن يقطر وقد خذلنا شيعتنا فمن أحب منكم الانصراف فلينصرف من غير حرج ليس عليكم ذمام فتفرق الناس عنه وأخذوا يميننا وشمالا حتى بقي أصحابه الذين جاؤوا معه من المدينة، ونفريسير ممن انضموا إليه، وإنما فعل ذلك " عليه السلام " لأنه علم أن الأعراب الذين اتبعوه إنما اتبعوه وهم يظنون إنه يأتي بلدا قد استقامت له طاعة أهله فكره ان يسيروا معه إلا وهم يعلمون على ما يقدمون،

When the news of the death of Muslim ibn Aqil and Hani reached Al-Husayn (as), he said, "Indeed, we belong to Allah, and indeed to Him, we will return. May Allah have mercy on them," repeating this phrase several times. He was then advised, "We plead

with you by Allah for your life and that of your family, turn back from this place. You have no supporters or Shia in Kufa; we fear they might turn against you." He looked at the sons of Aqil and asked, "What do you think, now that Muslim ibn Aqil has been killed?" They replied..."

"By Allah, we will not return until we avenge our cause or taste what they tasted." Al-Husayn (as) responded, saying, "There is no good in life after these (companions)." When dawn approached, he said to his young men and servants, "Collect plenty of water," so they gathered water and then set out on their journey. They traveled until they reached Zubala, where news reached him about the death of Abdullah ibn Yaqtar. He took out a letter and read it to the people:

'In the name of Allah, the Most Merciful, the Most Compassionate. As for what follows: We have received dreadful news of the killing of Muslim ibn Aqil, Hani ibn Urwah, and Abdullah ibn Yaqtar. Our Shia have abandoned us, so whoever among you wishes to leave may do so without guilt; you are under no obligation.'

Upon hearing this, people began to disperse, heading in different directions, until only those who had come with him from Medina and a few others who had joined him remained. Al-Husayn (as) did this because he knew that the Bedouins who had followed him had done so thinking that he was going to a place where the people had already pledged their allegiance to him. He did not want them to continue with him unless they fully understood what they were committing to.

Hurr intercepted Imam al-Husayn

وبعث بن زياد الحر بن يزيد في الف فارس إلى الحسين " عليه السلام " فجاء حتى وقفوا مقابل الحسين " عليه السلام " في حر الظهيرة فقال اسقوهم وأوردوهم وصلى بهم الحسين الظهر والعصر، ثم توجه إليهم فحمد الله وأثنى عليه وصلى على النبي (صلى الله عليه وآله) وأخبرهم بمقالة الكوفيين ورسالاتهم، وقال أنا أولى بهذا الأمر عليكم من هؤلاء المدعين ما ليس لهم، فقال الحر: لسنا من هؤلاء الذين كتبوا إليك وأمرنا إذا لقيناك أن لا

نفارك حتى نقدمك الكوفة، فقال له الحسين " عليه السلام " الموت أدنى إليك من ذلك، ثم قال لأصحابه: قوموا فاركبوا فركبوا، وانتظروا حتى ركبت نساؤهم فقال لأصحابه انصرفوا، فلما ذهبوا لينصرفوا حال القوم بينهم وبين الانصراف فقال الحسين " عليه السلام " فما تريد؟ قال: أريد انطلق بك إلى الأمير عبيد الله بن زياد قال إذا والله لا اتبعك فتراد القول ثلاث مرات فلما كثر الكلام بينهما، قال له الحر: انى لم أوامر بقتالك إنما أمرت أن لا أفارك حتى أقدمك الكوفة فإذا أبيت نخذ طريقا لا يدخلك الكوفة ولا يردك إلى المدينة يكون بيني وبينك نصفًا حتى اكتب إلى الأمير فلعل الله ان يأتيني بأمر يرزقني فيه العافية من أن ابتلى بشئ من أمرك نخذها هنا فتيأسر عن طريق العذيب والقادسية وسار الحسين " عليه السلام "، وسار الحر في أصحابه يسيره، ويقول يا حسين انى أذكرك الله في نفسك فانى أشهد لئن قاتلت لتقتلن، فقال له الحسين " عليه السلام ": أباالموت تخوفني؟ وهل يعدوا بكم الخطب ان يقتلونى، وسأقول كما قال أخو الأوس لابن عمه وهو يريد نصره رسول الله (صلى الله عليه وآله) نخوفه ابن عمه، وقال: أين تذهب؟ فإنك مقتول فقال: سأمضي وما بالموت عار على الفتى * إذا ما نوى حقا وجاهد مسلما وواس الرجال الصالحين بنفسه * وفارق مشورا وودع مجرما فان مت لم أندم وان عشت لم ألم * كفى بك ذلا ان تعيش وترغما فلما سمع ذلك الحر تنحى عنه فكان يسير بأصحابه ناحية، والحسين " عليه السلام " في ناحية أخرى حتى انتهوا إلى عذيب المهجانات، ثم مضى " عليه السلام " حتى انتهى إلى قصر بنى مقاتل فنزل به

Meanwhile, Ibn Ziyad sent al-Hurr ibn Yazid with 1,000 horsemen to intercept Husayn (as). They arrived and stood opposite Husayn (as) in the intense heat of midday. Husayn (as) told his men to give them water and let them drink. Afterward, Husayn led them in the Zuhr and Asr prayers. Then, he addressed them, praising Allah, sending blessings upon the Prophet (saw), and reminded them of the letters and messages sent by the people of Kufa. He said, "I am more deserving of this matter (leadership) over you than these claimants who are not entitled to it."

Al-Hurr replied, "We are not among those who wrote to you. We were ordered that once we meet you, we should not leave your side until we bring you to Kufa." Husayn (as) responded, "Death is closer to you than that." Then he told his companions, "Rise and mount your horses." They did so, and after ensuring that the women in his group were mounted, he told his companions to depart.

When they tried to leave, al-Hurr's forces blocked their way. Husayn (as) asked, "What do you want?" Al-Hurr replied, "I want to take you to the emir, Ubaydullah ibn Ziyad."

Husayn (as) said, "By Allah, I will not follow you." The exchange continued three times. Finally, al-Hurr said, "I was not ordered to fight you. I was only ordered not to leave your side until I bring you to Kufa. But if you refuse, take a road that does not lead to Kufa or return to Medina. Let us take a path between the two so that I can write to the emir, and perhaps Allah will grant me a resolution that spares me from being tested by fighting against you."

Husayn (as) then turned toward the road leading to al-'Adhib and al-Qadisiyyah. Al-Hurr and his men accompanied him, trying to stay parallel to him. Al-Hurr then said to Husayn (as), "O Husayn, I remind you of Allah regarding your life. I bear witness that if you fight, you will be killed." Husayn (as) replied, "Are you threatening me with death? Do you think I fear being killed? I will say to you what my cousin from the tribe of Aws said when he wanted to support the Messenger of Allah (saw) and was warned by his cousin, who said, 'Where are you going? You will be killed.' He replied..."

"I shall proceed, for death does not bring shame to a young man When he has righteous intentions and strives as a Muslim, And gives his life to the virtuous, leaving behind a defeated man, and bidding farewell to a criminal. If I die, I shall not regret, and if I live, I shall not be blamed. It is enough disgrace for you to live in humiliation and be suppressed."

When al-Hurr heard this, he moved away from Husayn (as) and stayed at a distance with his men, while Husayn (as) continued his journey. They reached a place called 'Udhayb al-Hijanaat, then proceeded until they arrived at the castle of Banu Muqatil, where they stopped.

Imam Husayn saw a dream and his conversation with Ali al-Akbar

ولما كان في آخر الليل أمر بالاستقاء من الماء، ثم أمرنا بالرحيل فارتحل من قصر بني مقاتل فقال عقبة بن سميان: فسرنا معه ساعة نخفق " عليه السلام " وهو على ظهر فرسه خفقة ثم انتبه وهو يقول إنا لله وإنا إليه

راجعون والحمد لله رب العالمين ففعل ذلك مرتين أو ثلاثا فأقبل إليه ابنه علي بن الحسين عليهما السلام، فقال: مم حمدت الله واسترجعت فقال: يا بني انى خفقت خفقة فعن لي فارس على فرس وهو يقول: القوم يسIRON والمنايا تسير إليهم فعلمت انها أنفسنا نعت الينا فقال له ابنه: يا أبة لا أراك الله سوءا ألسنا على الحق؟ قال: بلى والذي إليه المرجع والمعاد، قال: فإذا لا نبالي ان نموت محقين فقال له الحسين " عليه السلام " جزاك الله من ولد خير ما جرى ولدا عن والد،

Late at night, Husayn (as) ordered that they fetch water, and after they had done so, he commanded them to depart. As they traveled, 'Uqbah ibn Sim'an narrates: "We journeyed with him for a while, and Husayn (as), while riding his horse, suddenly dozed off and then awoke, saying, 'Indeed, we belong to Allah, and indeed, to Him, we shall return. Praise be to Allah, the Lord of the worlds.' He repeated this phrase two or three times. His son, Ali ibn Husayn (asws), approached him and asked, 'O father, why do you praise Allah and recite the phrase of returning to Him?' Husayn (as) replied, 'O my son, I dozed off and saw a rider who said, "The people are moving forward, but death is moving towards them." I understood that it meant our souls have been foretold of death' His son said, 'O father, may Allah never show you anything unpleasant. Are we not on the side of truth?' Husayn (as) replied, 'Indeed, by the One to whom all return.' His son then said, 'Then we do not care if we die as those on the side of truth.' Husayn (as) said, 'May Allah reward you with the best reward a son can give to his father.'"

Imam Husayn (as) cornered into Karbala

فلما أصبح نزل فصل الغداة، ثم عجل الركوب فأخذ يتياسر بأصحابه يريدان يفرقهم فيأتيهم الحر بن يزيد فيرده وأصحابه فجعل إذا ردهم نحو الكوفة ردا شديدا امتنعوا عليه فارتفعوا ولم يزالوا يتسايرون وكذلك حتى انتهوا إلى نينوى المكان الذي نزل به الحسين " عليه السلام " فإذا راكب على نجيب له عليه السلام متنكب قوسا مقبل من الكوفة فوقفوا جميعا ينتظرونه فلما انتهى إليهم سلم على الحر وأصحابه، ولم يسلم على الحسين " عليه السلام " وأصحابه ودفع إلى الحر كتابا من عبيد الله بن زياد.

أما بعد: فجمع بالحسين حين يبلغك كتابي، ويقدم عليك رسولي، ولا تنزله إلا بالعراء في غير حصن وعلى غير ماء وقد أمرت رسولي ان يلزمك، ولا يفارقك حتى يأتيني بإنفاذك أمري والسلام، فأخذهم الحر بالنزول في

ذلك المكان على غير ماء ولا في قرية فقال له الحسين " عليه السلام " دعنا ويحك نزل في هذه القرية، أو هذه
يعنى نينوى والغازية قال لا والله ما أستطيع ذلك: هذا رجل قد بعث إلى عينا علي، فقال له زهير ابن القين:
انى والله ما أراه بعد الذي ترون إلا أشد مما ترون يا بن رسول الله ان قتال هؤلاء البغاة أهون من قتال من
يأتينا من بعدهم، فلعمري ليأتينا بعدهم ما لا قبل لنا به فقال له الحسين " عليه السلام ": ما كنت لأبدأهم
بالقتال، ثم نزل يوم الخميس، وهو اليوم الثاني من المحرم سنة احدى وستين،

The following morning, Husayn (as) led the dawn prayer and then hastened to mount his horse. He tried to move to the left with his companions, attempting to find a way out, but al-Hurr ibn Yazid prevented him, blocking their path. When Husayn (as) tried to move towards Kufa, al-Hurr blocked him severely, forcing them to stop.

They continued in this manner until they reached Nainawa, the place where Husayn (as) was destined to stay. A rider approached them on a camel, carrying a bow and coming from Kufa. They all stopped to wait for him. When the rider arrived, he greeted al-Hurr and his men but did not greet Husayn (as) and his companions. He handed al-Hurr a letter from Ubaydullah ibn Ziyad, which read:

"Stop Husayn as soon as this letter reaches you. Do not allow him to settle anywhere except in an open area without fortifications or water. I have ordered my messenger to stay with you and not leave you until you carry out my instructions. Peace."

Al-Hurr forced Husayn (as) to stop in that barren, waterless place. Husayn (as) said to him, "Woe to you! Let us stop in this village or that one," referring to Nainawa and Ghadiriyyah. Al-Hurr replied, "By Allah, I cannot do that. This man has been sent as a spy upon me." Zuhayr ibn al-Qayn then said, "By Allah, I do not see any relief after what you have seen, O grandson of the Messenger of Allah. Fighting these tyrants would be easier than fighting those who will come after them, for by my life, others will come to fight us whom we cannot withstand." Husayn (as) replied, "I will not initiate the fight against them."

Then, on Thursday, the second of Muharram in the year 61 AH, Husayn (as) settled in that place.

Arrival of Yazid's (LA) army in Karbala and their conversation with Imam Husayn (as)

فلما كان من الغد قدم عليهم عمر بن سعد بن أبي وقاص من الكوفة في أربعة آلاف من الفوارس فنزل نينوى فبعث إلى الحسين " عليه السلام " عروة بن قيس الأحمسي، فقال: ائنه فأسأله ما الذي جاء بك وما الذي تريد؟ وكان عروة ممن كتب إلى الحسين " عليه السلام " فاستحي منه ان يأتيه، فعرض ذلك على الرؤسا الذين كاتبوه وكلهم أبى ذلك وكرهه، فقام إليه كثير بن عبد الله الأشعبي، وكان فارسا شجاعا لا يرد وجهه شئ فقال: انا اذهب إليه والله لئن شئت لأفتكن به فقال له عمر: ما أريد ان تفتك به ولكن ائنه فأسأله ما الذي جاء بك؟ فاقبل كثير إليه، فلما رآه أبو ثمامة الصايدي قال: أصلحك الله يا أبا عبد الله قد جاءك شر خلق الله وأجرأه على دم وافتكه، وقام إليه وقال له: ضع سيفك، قال لا ولا كرامة إنما انا رسول فان سمعتم مني أبلغتكم ما أرسلت به إليكم فان أبيتم انصرفت عنكم، قال فاني آخذ بقائم سيفك، ثم تكلم بحاجتك قال لا والله لا تمسه، فقال له أخبرني ما جئت به وانا أبلغه عنك، ولا أدعك تدنوا منه فإنك فاجر فأبى وانصرف إلى عمر بن سعد: فدعا عمر قرة بن قيس الحنظلي، فقال له ويحك يا قرة التقي حسيننا، فأسأله ما جاء به وماذا يريد فأتاه قرة، فلما رآه الحسين " عليه السلام " مقبلا قال: أتعرفون هذا؟ فقال حبيب بن مظاهر: نعم هذا رجل من حنظلة بن تميم وهو ابن أختنا، وقد كنت اعرفه بحسن الرأي وما كنت أراه يشهد هذا المشهد فجاء حتى سلم على الحسين " عليه السلام " وأبلغه رسالة عمر بن سعد فقال له الحسين " عليه السلام ": كتب إلي أهل مصركم هذا ان اقدم، واما إذا كرهتموني فأنى انصرف عنكم، ثم قال له حبيب بن مظاهر: ويحك يا قرة أين ترجع إلى القوم الظالمين انصر هذا الرجل الذي بآبائه أيدك الله بالكرامة، فقال له قرة: ارجع إلى صاحبنا بجواب رسالته فأرى رأى قال فانصرف إلى عمر بن سعد فأخبره الخبر، فقال عمر: أرجو ان يعافيني الله من حربه وقتاله

The following day, Umar ibn Sa'd ibn Abi Waqqas arrived from Kufa with four thousand horsemen and camped at Nainawa. He sent 'Urwah ibn Qays al-Ahmasi to ask Husayn (as), "What brings you here, and what do you want?" 'Urwah was one of those who had written to Husayn (as), so he was ashamed to face him. He offered the task to the leaders who had also written to Husayn, but they all refused and disliked it.

Kuthayr ibn Abdullah al-Shabi, a brave and fearless warrior, then said, "I will go to him. By Allah, if you wish, I will kill him." Umar replied, "I do not want you to kill him. Just go and ask him what brought him here." Kuthayr approached Husayn (as), but Abu

Thamamah al-Sa'idi said, "May Allah set you right, O Abu Abdullah! The most wicked and daring man is coming towards you." He confronted Kuthayr, saying, "Put down your sword." Kuthayr replied, "No, by Allah, I will not. I am merely a messenger. If you listen to me, I will convey the message; if not, I will leave." Abu Thamamah then said, "Let me hold the handle of your sword while you speak your message." Kuthayr responded, "By Allah, you will not touch it." Abu Thamamah then told him, "Tell me what you have come for, and I will convey it to him. I will not let you approach him because you are wicked." Kuthayr refused and returned to Umar ibn Sa'd.

Umar then sent Qurrah ibn Qays al-Hanzali, saying, "Woe to you, O Qurrah! Go to Husayn and ask him why he has come and what he wants." Qurrah approached Husayn (as), and when Husayn saw him coming, he asked, "Do you recognize this man?" Habib ibn Muzahir replied, "Yes, he is a man from Banu Hanzalah, related to us. I used to know him as a person of good judgment, but I did not expect to see him in this situation."

Qurrah greeted Husayn (as) and conveyed Umar ibn Sa'd's message. Husayn (as) replied, "The people of your city wrote to me, inviting me to come. But now that you no longer want me, I am prepared to leave." Habib ibn Muzahir then told Qurrah, "Woe to you, O Qurrah! Will you return to those unjust people? Support this man, through whose ancestors Allah honored you with dignity." Qurrah replied, "I will return to deliver the message and then decide what to do." He returned to Umar ibn Sa'd and reported Husayn's response. Umar said, "I hope Allah spares me from the necessity of fighting him."

Exchange of letters between Umar ibn Sa'ad and Ibn Ziyad (curse be unto them)

وكتب إلى عبيد الله بن زياد: بسم الله الرحمن الرحيم أما بعد: فاني حيث نزلت بالحسين، وبعثت إليه برسولي فسألته عما تقدم وماذا يطلب، فقال: كتب إلى أهل هذه البلاد، وأتتني رسلهم يسألوني القدوم ففعلت فأما إذا كرهتموني، وبدا لهم غير ما اتتني به رسلهم فأنا منصرف عنهم قال حسان بن قائد العبسي: وكنت عند عبيد الله حين أتاه هذا الكتاب فلما قرأه قال: الآن حين إذا علقت مخالبتنا به يرجوا النجاة، ولات حين مناص وكتب إلى عمر بن سعد:

أما بعد: فقد بلغني كتابك، وفهمت ما ذكرت فأعرض على الحسين ان يبايع ليزيد هو وجميع أصحابه، فإذا هو فعل رأينا رأينا والسلام، فلما ورد الجواب قال عمر ابن سعد قد خشيت أن لا يقبل ابن زياد العافية، ثم ورد كتاب بن زياد في الأثر إلى عمر ابن سعد: ان حل بين الحسين وأصحابه، والماء فلا يذوقوا منه قطرة كما صنع بالتقى الزكي عثمان بن عفان

Umar ibn Sa'd wrote to Ubaydullah ibn Ziyad.

In the name of Allah, the Most Gracious, the Most Merciful.

To continue: When I arrived at Hussein and sent my messenger to him, I asked him what he wanted and what he sought. He said, "The people of this land wrote to me and sent messengers asking me to come, so I did. But if they no longer want me, and it seems they have changed their minds from what their messengers initially conveyed, I will return."

Hassan ibn Qa'id al-Absi said: I was with Ubaid Allah when this letter arrived. After reading it, Ubaid Allah said, "Now that we have him in our grasp, he hopes for safety? There is no escape now." He then wrote to Omar ibn Sa'ad:

"To proceed: I have received your letter and understood what you mentioned. Offer Hussein the chance to pledge allegiance to Yazid, along with all his companions. If he agrees, we will act accordingly. If not, we will take our course."

When the response arrived, Omar ibn Sa'ad said, "I fear that Ibn Ziyad will not accept peace." Then, another letter from Ibn Ziyad arrived, instructing Omar ibn Sa'ad: "Prevent Hussein and his companions from accessing water, not allowing them to drink even a drop, just as was done to the pious and pure Uthman ibn Affan."

Water was blocked from al-Husayn 3 days before Ashura

فبعث عمر بن سعد في الوقت عمرو بن الحجاج في خمسمائة فارس فنزلوا الشريعة وحالوا بين الحسين وأصحابه وبين الماء ان يسقوا منه قطرة، وذلك قبل قتل الحسين بثلاثة أيام، ونادى عبد الرحمن بن حصين الأزدي، وكان عداده في بجيلة فقال بأعلى صوته: ألا تنظروا إلى الماء كأنه كبد السماء، والله لا تذوقون منه قطرة حتى تموتوا عطشا فقال الحسين " عليه السلام ": اللهم اقتله عطشا ولا تغفر له أبدا. قال حميد بن مسلم: والله لعدته بعد ذلك في مرضه، فوالله الذي لا إله إلا هو لقد رأيته يشرب الماء حتى ييغره وييغى ويصيح العطش العطش ثم يعود فيشرب الماء حتى ييغره ثم ييغيه ويتلظى عطشا فما زال ذلك دأبه حتى لفظ نفسه

Omar ibn Sa'ad immediately sent Amr ibn al-Hajjaj with five hundred horsemen to occupy the river and block Hussein and his companions from drinking water. This occurred three days before Hussein's martyrdom.

Abd al-Rahman ibn Haseen al-Azdi, who was with the tribe of Bajila, shouted loudly: "Look at the water, as clear as the heart of the sky, By Allah, you will not drink even a single drop until you die of thirst."

Hussein (as) prayed, "O Allah, make him die of thirst and never forgive him."

Hamid ibn Muslim reported: "By Allah, I visited him later during his illness, and by Allah, I saw him drinking water until it overflowed, crying out, 'Thirst! Thirst!' repeatedly, then drinking again until it overflowed, and he cried out once more. This continued until he died."

Ibn Ziyad's (la) order to Kill, Mutilate and Trample al-Husayn

ولما رأى الحسين " عليه السلام " نزول العساكر مع عمر بن سعد بنينوى ومددهم لقتاله، انفذ إلى عمر بن سعد: انى أريد ان ألقاك فاجتمعاً ليلاً فتناجياً طويلاً ثم رجع إلى مكانه، وكتب إلى عبيد الله ابن زياد أما بعد: فقد أطفأ الله النائرة وجمع الكلمة وأصلح أمر الأمة، وهذا حسين قد أعطاني انه يرجع إلى المكان الذي منه أتى وان يسير إلى ثغر من ثغور المسلمين فيكون رجلاً من المسلمين له ما لهم وعليه ما عليهم أو أن يأتي أمير المؤمنين يزيد ويضع يده في يده فيرى فيما بينه وبينه رأي، وفي هذا رضاء الله تعالى وللأمة صلاح فلها قرأ عبيد الله الكتاب قال هذا كتاب ناصح مشفق على قومه وكتب إلى عمر بن سعد كتاباً مع شمر ابن ذي الجوشن فليعرض على الحسين وأصحابه النزول على حكمي فان فعلوا فليبعث بهم إلى سلما وان أبوا فليقاتلهم فان فعل عمر فاسمع له وأطع، وان أبى ان يقاتلهم فأنت أمير الجيش فاضرب عنقه وابعث إلي برأسه وكان في الكتاب، انى لم أبعثك إلى الحسين لتكف عنه ولا لتطاوله، ولا لتمنيه السلامة والبقاء ولا لتعذر له عندي ولا لتكون له شافعاً انظر فان نزل الحسين وأصحابه على حكمي واستسلموا فأبعث بهم إلى سلما وان أبوا فأرجف عليهم حتى تقتلهم وتمثل بهم فأنهم لذلك مستحقون فان قتل الحسين فاوطئ الخيل صدره وظهره فإنه عاق ظلوم فان أنت مضيت لأمرنا فيه جزيناك جزاء السامع المطيع وان أبيت فاعتزل عملنا وجندنا وخل بين شمر بن ذي الجوشن وبين العسكر فانا قد أمرناه بأمرنا والسلام

When Hussein (as) saw the arrival of the armies led by Omar ibn Sa'ad at Nainawa and their preparations to fight, he sent a message to Omar ibn Sa'ad requesting a meeting. They met at night and conversed for a long time. Afterward, Umar ibn Sa'd returned to his place and wrote to Ubayd Allah ibn Ziyad:

'As for what follows: Allah has extinguished the flame of discord, united the word (of the people), and mended the affairs of the Ummah. Al-Husayn has agreed to return to the place from where he came, or to move to one of the frontiers of the Muslim lands where he will be just like any other Muslim, having the same rights and duties as them. Or he could go to the Commander of the Faithful, Yazid, and place his hand in his hand, so that Yazid may decide between them. In this, there is the pleasure of Allah Almighty and the rectification of the Ummah's affairs.'

When Ubayd Allah read the letter, he said, 'This is a letter from a sincere advisor who cares for his people.' He then wrote a letter to Umar ibn Sa'd and sent it with Shimr ibn

Dhi al-Jawshan. The letter instructed him to offer Al-Husayn and his companions the option to surrender to his (Ubayd Allah's) judgment. If they did so, they were to be sent to him peacefully. But if they refused, they were to be fought. He also instructed that if Umar carried out the order, he was to be obeyed, but if he refused to fight, then Shimr was to take over the army and kill him and send his head to Ubayd Allah. The letter also stated, 'I did not send you to Al-Husayn to hold back from him, nor to prolong negotiations, nor to offer him safety and preservation, nor to excuse him before me, nor to be an intercessor for him. If Al-Husayn and his companions surrender to my judgment, then send them to me peacefully. If they refuse, attack them until you kill them and mutilate their bodies, for they deserve that. If Al-Husayn is killed, trample his chest and back with horses, for he is a disobedient oppressor. If you carry out our orders concerning him, we will reward you as an obedient listener, but if you refuse, then leave our work and our army and let Shimr ibn Dhi al-Jawshan take charge, for we have ordered him with our commands. Peace.'

Zaynab (sa) cried and slapped her face due to sorrow for her brother

فأقبل شمر بكتاب عبيد الله إلى عمر بن سعد، فلما قدم عليه وقراه فنادى عمر بن سعد: يا خيل الله اركبي وابشري فركب الناس ثم زحف نحوهم بعد العصر والحسين عليه السلام جالس أمام بيته محتب بسيفه إذ خفق برأسه على ركبتيه وسمعت أخته الضجة فدنّت من أخيها فقالت: يا أخي أما تسمع الأصوات قد اقتربت؟ فرفع الحسين " عليه السلام " رأسه فقال إني رأيت رسول الله (صلى الله عليه وآله) في المنام فقال لي انك تروح إلينا فلطمت وجهها ونادت بالويل، فقال الحسين " عليه السلام " ليس لك الويل يا أختاه اسكتي رحمك الله وجاءه رسول عمر بن سعد أنا قد أجئناك إلى غد فان استسلمتم سرحناكم إلى عبيد الله بن زياد أميرنا، وإن أبيتكم فلسنا تارككم

Shimr arrived with Ubayd Allah's letter and handed it to Umar ibn Sa'd. When Umar read it, he called out, 'O horsemen of Allah, mount up and bring glad tidings!' The people mounted their horses and advanced towards them (Al-Husayn and his companions) after the afternoon (Asr) prayer. Al-Husayn (as) was sitting in front of his

tent, holding his sword, when he dozed off and rested his head on his knees. His sister heard the commotion and approached him, saying, 'Brother, do you not hear the sounds drawing near?' Al-Husayn (as) raised his head and said, 'I saw the Messenger of Allah (saw) in my dream, and he told me that you will be coming to us soon.' She slapped her face and cried out in lamentation. Al-Husayn (as) said to her, 'Sister, you have no reason to lament. Be quiet, may Allah have mercy on you.' Then a messenger from Umar ibn Sa'd came and said, 'We have given you until tomorrow. If you surrender, we will send you to Ubayd Allah ibn Ziyad, our leader. If you refuse, we will not leave you.' The messenger left.

Imam Husayn gave permission to his companions to leave but all refused

وانصرف فجمع الحسين " عليه السلام " أصحابه عند قرب المساء. قال علي بن الحسين زين العابدين " عليه السلام " فدنوت منهم لأسمع ما يقول لهم وأنا إذ ذاك مريض فسمعت أبي " عليه السلام " يقول لأصحابه: اثنى على الله أحسن الثناء واحمده على السراء والضراء اللهم إني أحمدك على أن أكرمتنا بالنبوة وعلمتنا القرآن وفقهتنا في الدين وجعلت لنا أسماء وأبصاراً وأفئدة فاجعلنا من الشاكرين أما بعد: فإني لا أعلم أصحاباً ولا أهل بيت أبر ولا أوصل من أصحابي وأهل بيتي فجزاكم الله عنى خير الجزاء ألا وإنى لأظن يوماً لنا من هؤلاء إلا وقد أذنت فانطلقوا جميعاً من حل ليس عليكم منى ذمام هذا الليل قد غشيكم فاتخذوه جملاً فقال اخوته وأبنائهم وبنو أخيه وأبناء عبد الله بن جعفر لم نفعل لنبقى بعدك لا أرانا الله ذلك اليوم أبداً بدأهم بهذا القول العباس بن علي (رض) واتبعته الجماعة عليه فتكلموا بمثله ونحوه، فقال الحسين " عليه السلام ": يا بني عقيم حسبكم من القتل بمسلم فاذهبوا أنتم فقد أذنت لكم قالوا: سبحان الله ما نقول للناس؟ نقول أنا تركنا شيخنا وسيدنا وبنينا وعمومتنا خير الأعمام ولم نرم معهم بسهم ولم نطعن معهم برمح ولم نضرب معهم بسيف ولا ندري ما صنعوا بهم لا والله لا نفعل ولكن نفديك أنفسنا وأموالنا وأهلنا أو نقاتل معك حتى نرد موردك فقبح الله العيش بعدك.

وقال مسلم بن عوسجة وقال والله لو علمت اني اقتل ثم احيى ثم احرقت ثم احيى ثم احرقت ثم اذرى يفعل بي ذلك سبعين مرة ما فارقتك حتى ألقى حمامي من دونك وكيف لا افعل ذلك وإنما هي قتلة واحدة ثم هي الكرامة التي لا انتقضاء لها أبداً.

وقام زهير بن القين رحمه الله فقال والله لو ددت اني قتلت ثم نشرت ثم قتلت حتى اقتل هكذا الف مرة وان الله يدفع بذلك القتل عن نفسك وعن أنفس هؤلاء الفتيان من أهل بيتك لفعلت وتكلم بعض أصحابه بكلام يشبه بعضه بعضا في وجه واحد فجزاهم الحسين " عليه السلام " خيرا وانصرف إلى مضربه،

Al-Husayn (as) gathered his companions as evening approached." Ali ibn al-Husayn Zain al-Abidin (as) said: "I approached them to listen to what they were saying while I was sick at the time. I heard my father (as) saying to his companions: 'I praise Allah with the best of praise and thank Him in times of ease and difficulty. O Allah, I praise You for honoring us with prophethood, teaching us the Qur'an, giving us understanding in religion, and granting us ears, eyes, and hearts. Make us among the grateful. As for what follows, I do not know of any companions or family members more loyal or better than mine. May Allah reward you all on my behalf. Be aware that I do not see a day ahead of us with these people except that I have given you permission to leave. Go, all of you, without any blame from me. This night has covered you, so take it as a ride (an opportunity to leave).' His brothers, sons, nephews, and the sons of Abdullah bin Ja'far replied, 'We will not do that to remain after you. May Allah never show us that day.' Abbas bin Ali (may Allah be pleased with him) began with this speech, and the group followed him, saying similar words. Husayn (as) then said: 'O sons of Aqil, it is enough for you to have lost Muslim (ibn Aqil). Go, for I have given you permission.' They replied: 'Glory be to Allah! What would we say to the people? That we left our elder, our master, and the best of our uncles, without shooting an arrow, thrusting a spear, or striking a sword with him? We do not know what happened to them? No, by Allah, we will not do that. But we will sacrifice ourselves, our wealth, and our families for you, or we will fight with you until we reach the same fate as you. May Allah curse life after you.'

Muslim ibn Awsaja said: 'By Allah, even if I knew that I would be killed, then resurrected, then burned, then resurrected, and burned again, and this would be done to me seventy times, I would not leave you until I meet my death before yours. And why wouldn't I do that when it is only one death, followed by everlasting honor?' Zuhayr ibn

al-Qayn, may Allah have mercy on him, stood up and said: 'By Allah, I wish I could be killed, then brought back to life, then killed again a thousand times if it would save you and these young men from your family from being killed. I would do it.' Some of his companions spoke similarly, each expressing the same sentiment. Husayn (as) praised them and returned to his tent.

Imam al-Sajjad's narration about the night of Ashura

قال علي بن الحسين عليهما السلام: بينما اني جالس في تلك العشية التي قتل في صبيحتها أبي وعندي عمتي زينب تمرضني إذا اعتزل أبي في خباء له وعنده فلان مولى أبي ذر الغفاري رضي الله عنه وهو يعالج سيفه ويصلحه وأبي يقول:

يا دهر أف لك من خليل * كم لك في الاشراق والأصيل من صاحب وطالب قتيل * والدهر لا يقنع بالبديل
وإنما الامر إلى الجليل * وكل حي سالك سبيل فأعادها مرتين أو ثلاثا حتى فهمتها وعملت ما أراد فخفقتني العبرة
فرددتها ولزمت السكوت وعلمت ان البلاء قد نزل.

قال الضحاک بن عبد الله: ومر بنا خيل لابن سعد يحرسنا وان حسينا " عليه السلام " ليقراً (ولا تحسبن الذين كفروا إنما نملي لهم خيراً لأنفسهم إنما نملي لهم خيراً ليزدادوا اثماً ولهم عذاب مهين ما كان الله ليزدر المؤمنين على ما أنتم عليه حتى يميز الخبيث من الطيب)

Ali ibn al-Husayn (peace be upon both of them) said: 'As I sat that evening, which was the night before the morning my father would be killed, my aunt Zainab was tending to me as I was ill. My father had secluded himself in a tent, with a servant of Abu Dharr al-Ghifari, may Allah be pleased with him, who was sharpening and preparing his sword. My father was reciting: "O Time, shame on you as a friend, How many companions and seekers you kill at dawn and sunset? Time will never be satisfied with replacements, The matter belongs only to the Almighty, And every living being follows the same path."

He repeated it two or three times until I understood what he meant and I knew that the calamity had descended. My tears choked me, but I held them back and remained silent, knowing that the trial had begun.'

Dahhak ibn Abdullah said: 'A group of horsemen from Ibn Sa'd's army passed by, guarding us. Husayn (as) was reciting: "And do not think that those who disbelieve are better for themselves because We give them respite. We only give them respite so that they may increase in sin, and they will have a humiliating punishment. Allah would not leave the believers in the state they are in until He separates the evil from the good."

Morning of Ashura and the Repentance of Hurr ibn Yazid al Riyahi

فلما أصبح الحسين " عليه السلام " فعبا أصحابه بعد صلاة الغداة وكان معه اثنان وثلاثون فارسا وأربعون راجلا فجعل زهير بن القين في ميمنة أصحابه وحبيب بن مظاهر في مسيرة أصحابه وأعطى رأيته للعباس أخاه وجعلوا البيوت في ظهورهم وأمر بحطب وقصب كان من وراء البيوت ان تنزل في خندق كان وان يحرق بالنار مخافة ان يأتوهم من ورائهم وأصبح عمر ابن سعد لعنه الله في ذلك اليوم وهو يوم الجمعة وقيل يوم السبت فعبا أصحابه وخرج فيمن معه من أصحابه نحو الحسين " عليه السلام " فضرب الحر فرسه فلحق بالحسين " عليه السلام " فقال له جعلت فداك يا بن رسول الله انا صاحبك الذي حبستك عن الرجوع، وجعجت بك في هذا المكان، والله لو علمت أنهم ينتهون بك إلى ما أرى ما ركبت منك الذي ركبت واني تائب إلى الله عز وجل مما صنعت فترى من توبة؟ فقال له الحسين: يتوب الله عليك.

When the morning came, Husayn (as) arranged his companions after the dawn prayer. With him were thirty-two horsemen and forty foot soldiers. He placed Zuhayr ibn al-Qayn on the right wing of his army and Habib ibn Muzahir on the left. He gave his banner to his brother Abbas and positioned the tents behind them. He ordered that firewood and reeds behind the tents be thrown into a trench and set on fire to prevent the enemy from attacking from behind.

On that day, which was Friday, or according to some reports, Saturday, Umar ibn Sa'd, may Allah curse him, prepared his army and marched with his companions towards Husayn (as). Hur, who had initially blocked Husayn's return, spurred his horse towards Husayn and said: "May I be your sacrifice, O son of the Messenger of Allah! I am your companion who prevented your return and drove you to this place. By Allah, if I had known they would do what they are doing now, I would not have acted as I did. I

repent to Allah Almighty for what I have done. Do you see any chance of forgiveness?" Imam Husayn (as) replied, "May Allah accept your repentance."

Army of Yazid mocking al-Husayn & his Duaa against them & their immediate demise

واقبل رجل من عسكر بن عمر بن سعد على فرس يقال له: ابن أبي جويرة المزني فلما نظر إلى النار تتقد، صفق بيده، ونادى يا حسين وأصحاب الحسين أبشروا بالنار، فقد تعجلتموها في الدنيا، فقال الحسين " عليه السلام ": من الرجل؟ فقيل: ابن أبي جويرة المزني، فقال الحسين " عليه السلام ": اللهم أذقه عذاب النار في الدنيا، فنفر به فرسه وألقاه في تلك النار، فاحترق ثم برز من عسكر عمر بن سعد رجل آخر يقال له تميم بن حصين الفزاري، فنادى يا حسين ويا أصحاب الحسين أما ترون الفرات يلوح كأنه بطون الحيات؟ والله لا أذقم منه قطرة حتى تذوقوا الموت جرعا، فقال الحسين " عليه السلام ": من الرجل؟ فقيل: تميم بن حصين فقال الحسين " عليه السلام ": هذا وأبوه من أهل النار، اللهم اقتل هذا عطشا في هذا اليوم قال: نفثته العطش حتى سقط من فرسه فوطئته الخيل بسنابكها فمات، ثم اقبل رجل آخر من عسكر عمر بن سعد يقال له: محمد ابن الأشعث بن قيس الكندي، فقال: يا حسين بن فاطمة أي حرمة لك من رسول الله (صلى الله عليه وآله) ليست لغيرك، فتلا الحسين " عليه السلام " هذه الآية: (ان الله اصطفى آدم ونوحا وآل عمران على العالمين، ذرية بعضها من بعض) ثم قال: والله ان محمدا لمن آل إبراهيم، وان العترة الهادية لمن آل محمد، من الرجل؟ فقيل: محمد بن الأشعث ابن قيس الكندي، فرفع الحسين " عليه السلام " رأسه إلى السماء فقال: اللهم أذل محمد بن الأشعث ذلا في هذا اليوم لا تعزه بعد هذا اليوم أبدا، فعرض له عارض فخرج من العسكر يتبرز فسلط الله عليه عقربا فلدغته فمات باذي العورة،

Then a man from the army of Umar ibn Sa'd, known as Ibn Abi Juwairah al-Muzani, approached on horseback. When he saw the fire burning, he clapped his hands and shouted, "O Husayn, and O companions of Husayn, rejoice in the fire, for you have hastened it in this world!" Imam Husayn (as) asked, "Who is this man?" It was said, "He is Ibn Abi Juwairah al-Muzani." Imam Husayn (as) then said, "O Allah, let him taste the torment of fire in this world." His horse suddenly panicked, throwing him into that fire, where he was burned.

Then another man from Umar ibn Sa'd's army, named Tamim ibn Hushayn al-Fazari, advanced and called out, "O Husayn, and O companions of Husayn, don't you see how the Euphrates shines as if its surface is the bellies of serpents? By Allah, you will not drink a drop from it until you taste death in sips!" Imam Husayn (as) asked, "Who is this man?" It was said, "He is Tamim ibn Hushayn." Imam Husayn (as) then said, "This man and his father are from the people of Hell. O Allah, kill him by thirst today." Thirst overtook him so severely that he fell from his horse, and the horses of his own army trampled him under their hooves, killing him.

Then another man from Umar ibn Sa'd's army, named Muhammad ibn al-Ash'ath ibn Qays al-Kindi, approached and said, "O Husayn, son of Fatimah, what privilege do you have from the Messenger of Allah (peace and blessings be upon him) that others do not?" Imam Husayn (as) recited this verse: "Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of 'Imran over all people, descendants, some of whom are from others." Then Imam Husayn (as) said, "By Allah, Muhammad is among the descendants of Abraham, and the guiding lineage is from the family of Muhammad. Who is this man?" It was said, "He is Muhammad ibn al-Ash'ath ibn Qays al-Kindi." Imam Husayn (as) then raised his head to the sky and said, "O Allah, humiliate Muhammad ibn al-Ash'ath with humiliation today, from which he will never recover." While he was leaving the camp to relieve himself, Allah sent a scorpion that stung him, causing his death with his private parts exposed.

Imam al-Husayn's Last Sermon to the army of Yazid (la)

فبلغ العطش من الحسين " عليه السلام " وأصحابه فدخل عليه رجل من شيعته يقال له يزيد بن الحصين الحمداني، فقال: يا بن رسول الله أتأذن لي ان اخرج إليهم فأكلهم؟ فأذن له فخرج إليهم فقال: يا معشر الناس ان الله عز وجل بعث محمدا (صلى الله عليه وآله) بالحق بشيرا ونذيرا، وداعيا إلى الله بإذنه وسراجا منيرا وهذا ماء الفرات تقع فيه خنازير السواد، وكلابها وقد حيل بينه وبين ابنه فقالوا يا يزيد فقد أكثرت الكلام فاكفف عنا، فوالله ليعطش الحسين كما عطش من كان قبله فقال الحسين عليه السلام: اقعد يا يزيد، ثم وثب الحسين

عليه السلام متيكاً على سيفه، فنادى بأعلى صوته، فقال: أنشدكم الله أتعلمون ان جدي رسول الله (صلى الله عليه وآله)؟ قالوا: نعم قال أنشدكم الله هل تعلمون أن أبي علي بن أبي طالب قالوا اللهم نعم، قال: أنشدكم الله هل تعلمون ان أمي فاطمة بنت رسول الله عليها السلام قالوا: نعم، قال: أنشدكم الله هل تعلمون ان جدي خديجة بنت خويلد وأول نساء هذه الأمة اسلاماً؟ قالوا: نعم قال: أنشدكم الله هل تعلمون ان سيد الشهداء حمزة عم أبي؟ قالوا: اللهم نعم، قال: فأنشدكم الله هل تعلمون ان الطيار في الجنة عمي؟

قالوا: اللهم نعم، قال: فأنشدكم الله هل تعملون ان هذا سيف رسول الله (صلى الله عليه وآله)؟ وانا متقلده، قالوا: نعم، قال: فأنشدكم الله هل تدرّون ان هذه عمامة رسول الله (صلى الله عليه وآله) انا لابسها؟ قالوا: اللهم نعم، قال: فأنشدكم الله هل تعلمون ان علياً كان أولهم اسلاماً وأعلمهم علماً وأعظمهم حليماً وانه ولي كل مؤمن ومؤمنة؟ قالوا اللهم نعم، قال: فبم تستحلّون دمي؟ وأبي الذئد عن الحوض غداً، يزود عنه رجالاً كما يزاد البعير الصادر عن الماء ولواء الحمد في يد جدي يوم القيامة قالوا: قد علمنا ذلك كله ونحن غير تاركين حتى تذوق الموت عطشاً، فأخذ الحسين بطرف لحيته وهو يومئذ ابن سبع وخمسين سنة، ثم قال: اشتد على اليهود غضب الله حيث قالوا، عزيز ابن الله واشتد غضب الله على النصارى حين قالوا المسيح ابن الله واشتد غضب الله على المجوس حين عبدوا النار من دون الله واشتد غضب الله على قوم قتلوا نبيهم واشتد غضب الله على هذه العصابة الذين يريدون قتل ابن نبيهم

The thirst among Husayn (as) and his companions became unbearable. A man from his followers, named Yazid ibn al-Husayn al-Hamdani, came to him and said, "O son of the Messenger of Allah, will you allow me to go out and speak to them?" Imam Husayn (as) permitted him, so he went out and addressed them, saying, "O people, Allah Almighty sent Muhammad (peace and blessings be upon him) with the truth as a bearer of glad tidings, a warner, a caller to Allah by His permission, and a shining lamp. This is the water of the Euphrates, into which the swine and dogs of this region can drink, yet it is withheld from the son of your Prophet!" They replied, "O Yazid, you have spoken too much. Stop speaking, for by Allah, Husayn will suffer thirst as those before him did."

Imam Husayn (as) then said to Yazid, "Sit down, Yazid." Imam Husayn (as) then stood up, leaning on his sword, and called out in a loud voice, "I ask you by Allah, do you know that my grandfather is the Messenger of Allah (peace and blessings be upon him)?" They said, "Yes." He then said, "I ask you by Allah, do you know that my father is Ali ibn Abi Talib?" They said, "Yes, by Allah." He continued, "I ask you by Allah, do you know that

my mother is Fatimah, the daughter of the Messenger of Allah (peace and blessings be upon her)?" They said, "Yes." He then asked, "I ask you by Allah, do you know that my grandmother is Khadijah bint Khuwaylid, the first woman to accept Islam?" They said, "Yes." He then asked, "I ask you by Allah, do you know that the leader of martyrs, Hamzah, is my father's uncle?" They said, "Yes, by Allah." He continued, "I ask you by Allah, do you know that my uncle Ja'far is the one who flies in Paradise?" They said, "Yes, by Allah." He then said, "I ask you by Allah, do you know that this is the sword of the Messenger of Allah (peace and blessings be upon him) which I am wearing?" They said, "Yes, by Allah." He asked again, "I ask you by Allah, do you know that this is the turban of the Messenger of Allah (peace and blessings be upon him) which I am wearing?" They said, "Yes, by Allah." He then asked, "I ask you by Allah, do you know that Ali was the first to embrace Islam, the most knowledgeable, the most patient, and the guardian of every believer and believer?" They said, "Yes, by Allah." He then asked, "Then why do you permit my blood to be shed? And why do you not consider that tomorrow my father will be at the pool, driving away people just as thirsty camels are driven from water? The banner of praise will be in the hand of my grandfather on the Day of Judgment." They said, "We know all of this, but we will not leave you until you taste death by thirst."

Imam Husayn (as) then grabbed his beard—he was fifty-seven years old at the time—and said, "The wrath of Allah was severe on the Jews because they said, 'Uzayr is the son of Allah.' The wrath of Allah was severe on the Christians because they said, 'The Messiah is the son of Allah.' The wrath of Allah was severe on the Magians because they worshipped fire instead of Allah. And the wrath of Allah is severe on those who wish to kill the son of their Prophet."

Maqtal of al-Hurr ibn Yazid

فقال الحر بن يزيد: يا بن رسول الله أتأذن لي ان أقاتل عنك؟ فأذن له فبرز وهو يقول: اضرب في أعناقكم بالسيف * عن خير من حل بلاد الخيف فقتل منهم ثمانية عشر رجلا ثم قتل فأتاه الحسين " عليه السلام "، "ودمه يشخب فقال بخ بخ يا حر أنت حر كما سميت في الدنيا والآخرة ثم أنشأ الحسين " عليه السلام

لنعم الحر حر بنى رياح * وحر عند مختلف الرماح ونعم الحر إذ نادى حسينا * فجاد بنفسه عند الصباح

Then Hur ibn Yazid said, "O son of the Messenger of Allah, will you allow me to fight on your behalf?" Imam Husayn (as) granted him permission, and Hur advanced while saying:

"I will strike at your necks with the sword,

For the best of men who reside in the land of Khayf."

He killed eighteen men from them and was then martyred. Imam Husayn (as) came to him as his blood gushed forth and said, "Well done, well done, O Hur! You are truly free, as your name suggests, in this world and the Hereafter." Then Imam Husayn (as) recited:

"Indeed, Hur is a noble man of Banu Riah,

A free man at the clash of spears,

He is noble as he calls out to Husayn,

Sacrificing himself at dawn."

Maqtal of Zuhayr, Habib and other companions of Imam al-Husayn (as)

ثم برز من بعده زهير بن القين البجلي، وهو يقول مخاطبا للحسين " عليه السلام ": اليوم نلقى جدك النبيا * وحسنا والمرضى عليا فقتل منهم تسعة عشر رجلا، ثم صرع وهو يقول: انا زهير وانا ابن القين * أذبكم بالسيف عن حسين ثم برز من بعده حبيب بن مظاهر الأسدي وهو يقول: انا حبيب وأبى مظاهر * لنحن أزكى منكم وأظهر نصير خير الناس حين يذكر فقتل منهم أحدا وثلاثين رجلا، ثم قتل رضي الله عنه، ثم برز من بعده عبد الله بن

أبي عروة الغفاري وهو يقول: قد علمت حقاً بنو غفار * انى أذب في طلاب النار بالمشرقي والقنا الخطار وقتل منهم عشرين رجلاً، ثم قتل رحمه الله. ثم برز من بعده برير بن خضير الهمداني وكان اقراً أهل زمانه وهو يقول: انا برير وأبى خضير * لا خير فيمن ليس فيه خير فقتل منهم ثلاثين رجلاً، ثم قتل رضوان الله عليه، وبرز من بعده مالك بن انس الكاهلي، وهو يقول: قد علمت كاهلها ودودان * والخذقيون وقيس عيلان بان قومي قصم الاقران * يا قوم كونوا كأسود الجان آل علي شيعة الرحمن * وآل حرب شيعة الشيطان فقتل منهم ثمانية عشر رجلاً، ثم قتل رحمة الله عليه. وبرز من بعده زياد بن ماهر، أو مصاهر الكندي، فحمل عليهم وأنشأ يقول: انا زياد وأبى مصاهر * أشجع من ليث القرين الخادري ارب انى للحسين ناصر * ولا بن سعد تارك مهاجر فقتل منهم تسعة ثم قتل رضوان الله عليه.

Then Zuhayr ibn al-Qayn al-Bajali stepped forward and, addressing Imam Husayn (as), said:

"Today we shall meet your grandfather the Prophet,

And Hasan, and the chosen Ali."

He killed nineteen men before being martyred, saying:

"I am Zuhayr, the son of al-Qayn,

I defend you with the sword, O Husayn."

After him, Habib ibn Muzahir al-Asadi advanced, saying:

"I am Habib, and my father is Muzahir,

We are more virtuous and purer than you,

We support the best of people when mentioned."

He killed thirty-one men before being martyred.

After him, Abdullah ibn Abi Arwa al-Ghifari advanced, saying:

"Banu Ghifar knows for sure,

That I defend in the pursuit of revenge,

With a sharp sword and a penetrating spear."

He killed twenty men before being martyred.

Then Burayr ibn Khudayr al-Hamdani advanced. He was the most learned man of his time and said:

"I am Burayr, and my father is Khudayr,

There is no good in one who has no goodness in him."

He killed thirty men before being martyred. Then Malik ibn Anas al-Kahili advanced, saying:

"Kahil, Dudan, the Khandaqiyyun, and Qays Aylan,

Know that my people break the ranks,

O people, be like the fierce lions,

The followers of Ali are the party of the Most Merciful,

While the followers of Harb are the party of Satan."

He killed eighteen men before being martyred. Then Ziyad ibn Muhasir or Musahir al-Kindi advanced, charging at them and saying:

"I am Ziyad, and my father is Musahir,

Braver than a fierce lion,

O Lord, I am a supporter of Husayn,

And I have abandoned Ibn Sa'd."

He killed nine men before being martyred.

Maqtal of Wahb the ex-Christian

وبرز من بعده وهب، وكان نصرانيا أسلم على يد الحسين " عليه السلام " هو وأمه فاتبعوه إلى كربلاء، فركب فرسا، وتناول بيده عمود الفسطاط، فقاتل وقتل من القوم سبعة أو ثمانية، ثم استوسر فأتى عمر بن سعد لعنه الله فأمر بضرب عنقه، ورمى به إلى عسكر الحسين " عليه السلام "، فأخذت أمه سيفه وبرزت فقال لها الحسين " عليه السلام " يا أم وهب اجلسي فقد وضع الله الجهاد عن النساء، انك وابنك مع جدي محمد (صلى الله عليه وآله) في الجنة.

Then Wahb, who was a Christian and had converted to Islam at the hands of Imam Husayn (as), along with his mother, followed him to Karbala. He mounted a horse and grabbed a tent pole, fighting and killing seven or eight men before being captured. He was brought to Umar ibn Sa'd, who, may Allah curse him, ordered his beheading and had his body thrown into Imam Husayn's (as) camp. His mother took up his sword and advanced, but Imam Husayn (as) said to her, "O mother of Wahb, sit down, for Allah has relieved women from jihad. You and your son will be with my grandfather Muhammad (saw) in Paradise."

Maqtal of Hujr and Abdulla ibn Muslim

ثم برز من بعده هلال بن حجاج وهو يقول:

أرمني بها معلبة أفواقها * والنفس لا ينفعها اشفاقها فقتل منهم ثلاثة عشر، ثم قتل رحمة الله عليه. وقد برز من بعده عبد الله بن مسلم بن عقيل، وأنشأ يقول:

أقسمت لا اقتل الا حرا * وقد وجدت الموت شيئا نكرا اكره ان ادعا جبانا فرا * ان الجبان من عصي وفرا فقتل منهم ثلاثة، ثم قتل رحمة الله عليه.

After him, Hujr ibn Hujr al-Mahzumi advanced, saying:

"I shoot with arrows whose shafts are marked,

The soul gains no benefit from fear."

He killed thirteen men before being martyred.

After him, Abdullah ibn Muslim ibn Aqil advanced, reciting:

"I swear, I will not be killed except as a free man,

I find death something abhorrent,

I hate to be called a coward or to flee,

For a coward is one who disobeys and flees."

He killed three men before being martyred.

Maqtal of Ali ibn Husayn (al-Akbar)

وبرز من بعده علي بن الحسين " عليه السلام "، فلما برز عليهم دمعت عين الحسين " عليه السلام " فقال اللهم كنت أنت الشهيد عليهم فقد برز ابن رسولك، وأشبه الناس وجهها وسمتها به فجعل يرتجز وهو يقول:

انا علي بن الحسين بن علي * نحن وبيت الله أولى بالنبي اما ترون كيف أحمي عن أبي فقتل منهم عشرة ثم رجع إلى أبيه، فقال: يا أبة العطش، فقال له الحسين " عليه السلام " صبرا يا بني يسقيك جدك بالكأس الأوفى، فرجع فقاتل حتى قتل منهم أربعة وأربعين رجلا ثم قتل صلوات الله عليه وعلى أبيه.

Then Ali ibn Husayn (as) advanced, and when he did, tears welled up in the eyes of Imam Husayn (as). Imam Husayn (as) said, "O Allah, You are the witness against them. He is the son of Your Messenger, the one who most resembles him in face and manner." Ali began to recite:

"I am Ali, the son of Husayn, the son of Ali,

By the Lord of the Kaaba, we are the most worthy of the Prophet,

Don't you see how I defend my father?"

He killed ten men before returning to his father, saying, "Father, I am thirsty." Imam Husayn (as) replied, "Be patient, my son, your grandfather will quench your thirst with a full cup." He returned to fight and killed forty-four men before being martyred. May Allah's blessings be upon him and his father.

Maqtal of al-Qasim ibn Hassan

وبرز من بعده القاسم بن الحسن بن علي عليهم السلام وهو يقول:

لا تجزعي نفسي وكل فان * اليوم تلقين ذوي الجنان فقتل منهم ثلاثة، ثم رمى عن فرسه " عليه السلام "

After him, Qasim ibn Hasan ibn Ali (asws) advanced, reciting:

"Do not be distressed, my soul, for all that is ephemeral,

Today you will meet the people of Paradise."

He killed three men before being thrown from his horse and then martyred.

Maqtal of Abdullah ibn Husayn (Ali al-Asghar)

ثم جلس الحسين " عليه السلام " امام الفسطاط فأتى بابنه عبد الله بن الحسن " عليه السلام " وهو طفل فأجلسه في حجره، فرماه رجل من بني أسد فذبجه، فتلقي الحسين صلوات الله عليه دمه، فلما ملا كفه، صبه في الأرض

Then Al-Hussain, peace be upon him, sat in front of the tent, and his son Abdullah ibn Al-Hassan, peace be upon him, who was a child, was brought to him. He placed him on his lap. A man from Banu Asad shot an arrow at him, slaughtering him. Imam Husayn (as) caught his blood, and when his hands were full, he poured it onto the ground.

Thirst of Imam Husayn

وحملت الجماعة على الحسين، فغلبوه على عسكره واشتد به العطش فركب المسناة يريد الفرات فاعترضه خيل بن سعد لعنهم الله، وفيهم رجل من بني دارم، فقال لهم ويلكم حولوا بينه وبين الماء ولا تمكنوه من الفرات، فقال الحسين " عليه السلام ": اللهم أظمئه فغضب الدارمي ورماه بسهم فأثبتته في حنكه، فانتزع الحسين " عليه السلام " السهم وبسط يده تحت حنكه فامتلاأت راحته بالدم فرماه إلى الأرض، ولما رجع الحسين " عليه السلام " من المسناة إلى فسطاطه تقدم إليه شمر بن ذي الجوشن في جماعة من أصحابه، وأحاطوا به فأسرع منهم رجل يقال له مالك بن انس فشم الحسين " عليه السلام " فضربه على رأسه بالسيف وكان على رأسه قلنسوة فقطعها حتى وصل إلى رأسه فأدماه فامتلاأت القلنسوة دما، فقال له الحسين " عليه السلام ": لا أأكل بيمينك ولا شربت بها، وحشرك الله مع الظالمين.

The enemy forces overwhelmed Imam Husayn (as), and he became severely thirsty. He mounted his horse and headed towards the Euphrates, but the cavalry of Ibn Sa'd (may Allah curse them) blocked his way. Among them was a man from Banu Darim who said, "Woe to you! Prevent him from reaching the water and do not let him access the Euphrates!" Imam Husayn (as) prayed, "O Allah, make him thirst!" The Darimi man became angry and shot an arrow at Imam Husayn (as), which lodged in his throat. Imam Husayn (as) pulled out the arrow, and blood filled his palms, which he then threw to the ground. When al-Husayn, peace be upon him, returned from the Euphrates to his tent, Shimr ibn Dhi al-Jawshan (LA) advanced toward him with a group of his followers. They surrounded him, and a man named Malik ibn Anas (LA) hastened toward him, insulting al-Husayn, peace be upon him. Malik struck him on the head with a sword, and since al-Husayn was wearing only a cap on his head, the blow cut through to his scalp, causing it to bleed, and the cap filled with blood. Al-Husayn, peace be upon him, then said to him, 'May you never eat or drink with your right hand again, and may God resurrect you with the wrongdoers.'

Maqtal of Imam al-Husayn

ثم التقى القلنسوة ودعا بخرقه فشد بها رأسه، واستدعى قلنسوة أخرى فلبسها واعتم عليها، ونظر يمينا وشمالا لا يرى أحدا فرفع رأسه إلى السماء فقال: اللهم انك ترى ما يصنع بولد نبيك وحال بنو كلاب بينه وبين الماء.

قال حميد بن مسلم: فوالله ما رأيت مكثور قط قد قتل ولده وأهل بيته وأصحابه اربط جأشا، ولا أمضى جنانا منه ان كانت الرجال لتشد عليه، فيشد عليها بسيفه فيكشف عن يمينه، وشماله انكشف المعزى إذا شد فيها الذئب فلما رأى ذلك شمر بن ذي الجوشن استدعا الفرسان، فصاروا في ظهور الرجال، وأمر الرماة ان يرموه فرشقوه بالسهم، حتى صار كالقنفذ، ونادى شمر الفرسان والرجال، فقال: ويلكم ما تنتظرون بالرجل، ثكلتكم أمهاتكم فحمل عليه من كل جانب، فضربه زرعة بن شريك على كتفه اليسرى فقطعها، وضربة أخرى منه على عاتقه فكبا منها على وجهه فطعنه سنان بن انس بالرمح فصرعه، وبدر إليه خولي بن يزيد الصبحي فنزل ليجتز رأسه فأرعد فقال له شمر: فت الله في عضدك ما لك ترعد فنزل إليه فذبحه، ثم دفع رأسه إلى خولي بن يزيد فقال أحمله إلى الأمير عمر بن سعد،

Then he (Imam Husayn) threw away the bloodstained cap, called for a cloth, and wrapped it around his head. He then asked for another cap, wore it, and wrapped his turban around it. Looking around and seeing no one, he raised his head towards the sky and said, "O Allah, You see what is being done to the son of Your Prophet, and the sons of Kalb have barred him from the water."

Hamid bin Muslim witnessed this and later said, "By Allah, I have never seen anyone more resilient, whose heart was stronger, than Husayn. Despite the fact that his children, family, and companions had been killed, men would attack him, and he would charge at them with his sword, scattering them like goats before a wolf."

When Shimr bin Dhi al-Jawshan saw this, he called for the cavalry and positioned them behind the foot soldiers. He then ordered the archers to shoot at Imam Husayn (as), and they rained arrows upon him until he looked like a Porcupine. Shimr then shouted at his men, "Woe to you! What are you waiting for? May your mothers be bereft of you!" They attacked him from all sides. Zura'a bin Sharik struck him on his left shoulder, nearly severing it, and struck him again, causing Imam Husayn (as) to fall face forward. Sinan bin Anas then stabbed him with a spear, pinning him down. Khawli bin Yazid al-Asbahi

rushed forward to cut off his head, but his hands trembled. Shimr, enraged, said, "May Allah shatter your arm! Why are you trembling?" Shimr then beheaded Imam Husayn (as) himself, handing his head to Khawli bin Yazid, and said, "Take it to the commander, Umar bin Sa'd."

Plundering of the Tents after Husayn's Martyrdom

ثم اقبلوا على سلب الحسين " عليه السلام " وجاء عمر بن سعد فصاح النساء في وجهه، وبكين فقال لأصحابه: لا يدخل أحد منكم بيوت هؤلاء النساء، ولا تعرضوا لهذا الغلام المريض، يعني علي بن الحسين فسأله النسوة ان يسترجع ما أخذ منهن ليسترن به، فقال من أخذ من متاعهن شيئاً فليرده فوالله ما رد أحد منهم شيئاً،

They then began to plunder Imam Husayn's (as) belongings. Umar bin Sa'd came, and the women cried out at him and wept. He said to his companions, 'None of you should enter these women's tents or harm this sick boy,' meaning Ali bin Husayn. The women asked him to return what had been taken from them to cover themselves, but he said, 'Whoever took anything from their belongings should return it.' By Allah, no one returned anything.

Trampling of the Body of Al-Husayn

ونادى عمر لعنه الله من يندب للحسين فيوطيه فرسه فانتدب عشرة منهم فداسوا الحسين صلوات الله عليه بخيولهم حتى رضوا ظهره

Umar, may Allah curse him, then called out, 'Who will trample upon Husayn's body with his horse?' Ten men volunteered, and they trampled on Husayn, may Allah's blessings be upon him, until his back was crushed.

Imam Husayn's Horse returned to the Tents

واقبل فرس الحسين " عليه السلام " حتى لطح عرقه، وناصيته بدم الحسين " عليه السلام "، وجعل يركض ويصهل فسمع بنات النبي صلوات الله وسلامه صهيله، فخرجن فإذا الفرس بلا راكب فعرفن ان حسيناً " عليه السلام " قد قتل وخرجت أم كلثوم بنت الحسين واضعة يدها على رأسها تندب وتقول: وا محمداه هذا حسين بالعراء قد سلب العمامة والرداء.

Husayn's horse came forward, its mane and forehead stained with his blood, neighing and galloping. The daughters of the Prophet, may Allah's peace and blessings be upon them, heard its neighing and rushed out to find the horse without its rider. They knew then that Husayn, peace be upon him, had been killed. Umm Kulthum, the daughter of Husayn, came out, putting her hand on her head, lamenting and saying, 'O Muhammad! This is Husayn, left exposed in the open, stripped of his turban and cloak.'

Amount of Wounds inflicted on the body of Al-Husayn

وقال الباقر " عليه السلام ": أصيب الحسين بن علي عليهما السلام، ووجد به ثلاثمائة وبضعة وعشرين طعنة برمح أو ضربة بسيف أو رمية بسهم. وروى أنها كانت كلها في مقدمته لأنه " عليه السلام " كان لا يولى.

Imam al-Baqir (as) said, "Husayn bin Ali (asws) was martyred, and he bore three hundred and some twenty wounds from spears, sword strikes, or arrows." It is reported that all of these wounds were on his front side because he never turned his back in retreat.

Head of al-Husayn (as) was sent to Ibn Ziyad (LA)

وبعث عمر بن سعد برأس الحسين " عليه السلام " إلى ابن زياد عليهم لعين الله فاقبل سنان لعنه الله حتى ادخل رأس الحسين " عليه السلام " على ابن زياد لعنه الله، وهو يقول:

املا ركابي فضة وذهبا * انا قتلت الملك المحجبا قتلت خير الناس أما وأبا * وخيرهم إذ ينسبون نسباً قال ابن زياد: ويحك إذا علمت أنه خير الناس أبا وأما فلم تقتله إذا، فأمر به وضرب عنقه وعجل الله بروحه إلى النار،

Umar bin Sa'd sent Husayn's head to Ibn Ziyad, may Allah curse them. Sinan, may Allah curse him, came forward with the head of Husayn, peace be upon him, and presented it to Ibn Ziyad, may Allah curse him, saying:

"Fill my saddle bags with silver and gold,

For I have killed the noble king,

I have killed the best of people in terms of parentage and lineage."

Ibn Ziyad said, "Woe to you! If you knew that he was the best of people in terms of parentage and lineage, then why did you kill him?" He then ordered Sinan to be beheaded, and Allah hastened his soul to Hell.

Umm Kulthum's (sa) words to Ibn Ziyad (la)

وارسل ابن زياد لعنه الله إلى أم كلثوم بنت الحسين صلوات الله عليه، فقال: الحمد لله الذي قتل رجالكم فكيف ترين ما فعل الله بكم؟ فقالت عليها السلام: يا بن زياد لئن قرت عينك بقتل الحسين "عليه السلام" فطالما قرت عين جده (صلى الله عليه وآله) به وكان يقبله، ويلثم شفتيه ويضعه على عاتقه يا بن زياد أعد لجده جوابا فإنه خصمك غدا، قال حاجب عبيد الله بن زياد لعنهم الله: لما جاء برأس الحسين "عليه السلام" أمر فوضع بين يديه طشت من ذهب وجعل يضرب بقضيب في يده على ثناياه، ويقول لقد أسرع الشيب إليك يا أبا عبد الله، فقال رجل من القوم: مه فاني رأيت رسول الله (صلى الله عليه وآله) يلثم حين تضع قضيبك، فقال: يوم بدر

Ibn Ziyad, may Allah curse him, sent a message to Umm Kulthum, the daughter of Husayn (as), saying, "Praise be to Allah who has killed your men. How do you see what Allah has done to you?" She replied, "O Ibn Ziyad, if your heart is pleased with killing Husayn (as), then know that his grandfather (saw) was always pleased with him, used to kiss him, and place him on his shoulders. O Ibn Ziyad, prepare an answer for his grandfather, for he will be your opponent tomorrow." Ubayd Allah ibn Ziyad's servant, may Allah curse them all, said, "When Husayn's head was brought before him, he placed

it in a golden basin and began to strike his teeth with a stick, saying, 'How quickly your hair has turned gray, O Abu Abdullah!' A man from the crowd said, 'Stop! I saw the Messenger of Allah (saw) kissing those lips where you now place your stick.' Ibn Ziyad said, 'A day for a day at Badr.'

Imprisonment al-Sajjad (as) and his Womenfolk

ثم أمر بعلي بن الحسين " عليه السلام " فغل وحمل مع السبايا والنسوة إلى السجن، وكنت معهم فما مررنا بزقاق إلا وجدناه ملآن رجالا ونساء يضربون وجوههم ويبيكون، فحبسوا في سجن وضيق عليهم

He then ordered that Ali bin Husayn (as) be shackled and taken with the captives and women to the prison. I was with them, and we found every alley we passed filled with men and women striking their faces and weeping. They were imprisoned and severely confined."

Khutbah of Sayyidah Zaynab (sa) to Ibn Ziyad (la)

ثم إن ابن زياد لعنه الله دعا بعلي بن الحسين " عليه السلام " والنسوة، واحضر رأس الحسين صلوات الله عليه، وكانت زينب بنت علي فيهم، فقال ابن زياد لعنه الله الحمد لله الذي فضحككم، وقتلكم وأكذب أحاديثكم فقالت زينب عليها السلام: الحمد لله الذي أكرمنا بحمد وطهرنا تطهيرا إنما يفضح الله الفاسق، ويكذب الفاجر قال: كيف رأيت صنع الله بكم أهل البيت؟ قالت كتب عليهم القتل فبرزوا إلى مضاجعهم وسيجمع الله بينك وبينهم فيتحاكمون عنده فغضب أين زياد لعنه الله وهم بها فسكن منه عمر بن حريث، فقالت زينب يا ابن زياد وحسبك ما ارتكبت منا فلقد قتلت رجالنا وقطعت أصلنا وأبحت حريمنا وسبيت نساءنا وذرارينا فإن كان ذلك للاشتفاء، فقد اشتفيت فأمر ابن زياد بردهم إلى السجن وبعث البشائر إلى النواحي بقتل الحسين، ثم أمر بالسبايا ورأس الحسين فحملوا إلى الشام.

Ibn Ziyad, may Allah curse him, then summoned Ali bin Husayn (as) and the women and brought Husayn's head, may Allah's blessings be upon him, before them. Zaynab, the daughter of Ali, was among them. Ibn Ziyad, may Allah curse him, said, "Praise be to

Allah who disgraced you, killed you, and proved your words false." Zaynab (sa) replied, "Praise be to Allah who honored us with Muhammad and purified us thoroughly. The one who is disgraced is the sinner, and the one who is a liar is the wrongdoer." Ibn Ziyad, may Allah curse him, said, "How do you find what Allah has done to your family?" She said, "Allah ordained death upon them, and they went forth to their resting places. Allah will gather you and them, and they will plead their case against you before Him." Ibn Ziyad, may Allah curse him, became angry and threatened her, but Umar bin Harith calmed him. Zaynab (sa) said, "O Ibn Ziyad, is it not enough for you that you have killed our men, cut off our lineage, and violated our sanctity? If this satisfies your revenge, then you are satisfied." Then he commanded that the captives and the head of Husayn be sent to Sham."

Al-Sajjad and his Womenfolk entered Sham & Al-Sajjad's encounter with an old man

ولقد حدثني جماعة كانوا اخرجوا في تلك الصحبة انهم كانوا يسمعون بالليالي نوح الجن على الحسين " عليه السلام " إلى الصباح وقالوا فلما دخلنا دمشق، ادخل بالنساء السبايا بالنهار مكشفات الوجوه، فقال أهل الشام الجفاة: ما رأينا سبايا أحسن من هؤلاء، فمن أنتم فقالت سكينه بنت الحسين " عليه السلام " نحن سبايا آل محمد فأقيموا على درج المسجد حيث يقام السبايا وفيهم علي بن الحسين " عليه السلام " وهو يومئذ فتى شاب فأتاهم شيخ من أشياخ أهل الشام، فقال لهم: الحمد لله الذي قتلكم وأهلككم وقطع قرن الفتنة فلم يأل عن شتمهم فلما انقضى كلامه فقال له علي بن الحسين " عليه السلام ": اما قرأت كتاب الله عز وجل؟ قال نعم قال: اما قرأت هذه الآية؟ قل لا أسئلكم عليه أجرا إلا المودة في القربى قال: بلى قال فنحن أولئك.

ثم قال: اما قرأت وآت ذا القربى حقه؟ قال: بلى قال: فنحن هم.

ثم قال: فهل قرأت هذه الآية إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا؟ قال: بلى قال: فنحن هم فرفع الشامي يده إلى السماء.

ثم قال: اللهم إني أتوب إليك ثلاث مرات اللهم إني أبرء إليك من عدو آل محمد ومن قتل أهل بيت محمد لقد قرأت القرآن فما شعرت بهذا قبل اليوم.

It has been reported to me by several people who accompanied us on that journey that at night they heard the jinn mourning Husayn, peace be upon him, until morning. When we entered Damascus, the women captives were paraded during the day with their faces uncovered. The harsh people of Damascus said, "We have never seen captives more beautiful than these; who are you?" Sakina, the daughter of Husayn (as), replied, "We are the captives of the family of Muhammad." They were made to stand on the steps of the mosque, where captives are usually displayed, and among them was Ali bin Husayn, who was then a young man. An old man from the people of Damascus came and said to them, "Praise be to Allah who killed you, destroyed you, and cut off the root of your sedition." He then began to insult them. When he finished speaking, Ali bin Husayn (as) said to him, "Have you read the Book of Allah, the Exalted?" The old man replied, "Yes." Ali bin Husayn (as) said, "Have you read this verse: 'Say, I ask you for no reward for this except love for my near relatives?'" The old man replied, "Yes." Ali bin Husayn (as) said, "We are those relatives." He then asked, "Have you read the verse: 'Give the relative his right?'" The old man replied, "Yes." Ali bin Husayn (as) said, "We are those relatives." He then asked, "Have you read the verse: 'Indeed, Allah intends to remove all impurity from you, O People of the Household, and to purify you thoroughly?'" The old man replied, "Yes." Ali bin Husayn (as) said, "We are those people."

The old man then raised his hands towards the sky and said, "O Allah, I turn to You in repentance three times. O Allah, I declare my innocence before You from the enemies of the family of Muhammad and from those who killed the family of Muhammad. I have read the Quran, but I never realized this until today."

Yazid's disrespect of Imam al-Husayn's Head

ثم ادخل نساء الحسين " عليه السلام " على يزيد بن معاوية لعنهما الله وأخزاهما فصحن نساء أهل يزيد، وبنات معاوية وأهله وولولن وأقن المأتم، ووضع رأس الحسين " عليه السلام " بين يديه لعنه الله، فقالت سكينه: والله ما رأيت أقسى قلبا من يزيد ولا رأيت كافرا ولا مشركا أشر منه ولا أجفى منه ووضع الرأس بين يديه وا قبل

يزيد ويقول وينظر إلى الرأس: ليت أشياخي ببدر شهدوا * جزع الخزرج من وقع الأسل لاستهلوا واستطاروا
فرحا * ولقالوا يا يزيد لا تشل ما أبالي بعد فعلى بهم * نزل الويل عليهم أم رحل لست من خندف إن لم انتقم *
من بني أحمد ما كان فعل قد قتلنا القرم من أبنائهم * وعدلناه ببدر فاعتدل فبذاك الشيخ أوصاني به * فانبعث
الشيخ في قصد سيل لعبت هاشم بالملك فلا * خبر جاء ولا وحي نزل ثم أمر برأس الحسين " عليه السلام "
فنصب على باب مسجد دمشق.

Then the women of Husayn (as) were brought before Yazid bin Muawiya—may Allah curse and disgrace them both. The women of Yazid's household, as well as the daughters of Muawiya and his family, began to cry and wail, holding a mourning gathering. The head of Husayn (as) was placed before Yazid—may Allah curse him. Sukayna said, "By Allah, I have never seen a heart harder than Yazid's, nor have I seen a disbeliever or polytheist more evil and harsh than him." The head was placed before him, and Yazid began to look at it and say:

"I wish my ancestors at Badr had witnessed The grief of the Khazraj from the blow of the spears. They would have cheered and flown with joy, And would have said, 'O Yazid, may your hand never be paralyzed.' I do not care what happens after this, Whether torment descends upon them or departs. I am not of the Khindif tribe if I do not avenge The sons of Ahmad for what they have done. We have killed the best of their noblemen, And we have balanced the scales of Badr. That elder had advised me to do so, So that elder set out with determination. The Hashimites played with kingship, but no news came, nor did any revelation descend."

Then Yazid ordered the head of Husayn (as) to be placed at the door of the mosque in Damascus.

When Fatimah bint al-Husayn (sa) was asked for slavery

فروى عن فاطمة بنت الحسين " عليه السلام " انها قالت: لما أجلسنا بين يدي يزيد (لع) رق لنا أول شئ وألطفنا ثم إن رجلا من أهل الشام اسمه حمز قام إليه فقال له: يا أمير المؤمنين هب لي هذه الجارية؟ يعنيني - وكنت جارية وضيئة فأرعبت وفزعت وظننت انه يفعل ذلك فأخذت بثياب أختي، وهي أكبر مني واعتقل.

فقلت له كذبت والله ولعنت، ما ذاك لك ولا له فغضب يزيد (لع)، وقال بل كذبت والله لو شئت لفعلته، قالت: لا والله ما جعل الله ذلك لك، إلا أن تخرج من ملتنا، وتدين بغير ديننا فغضب يزيد لعنه الله، ثم قال: إياي تستقبلين بهذا إنما خرج من الدين أبوك وأخوك، فقالت: بدين الله ودين جدي، وأبي وأخي اهتديت أنت وجدك وأبوك، قال: كذبت يا عدو الله، قالت: أمير يشتم ظلما ويقهر بسلطانه، قالت فكأنه لعنه الله استحيا فسكت فعاد الشامي لعنه الله، فقال:

يا أمير المؤمنين هب لي هذه الجارية، فقال: أعزب وهبك الله حتفا قاضيا.

It is narrated from Fatima, the daughter of Husayn (as), that she said: "When we were made to sit before Yazid (may Allah curse him), he first showed us some compassion and treated us kindly. Then a man from the people of Sham (Syria), named Hamr, stood up and said to him, 'O Commander of the Faithful, grant me this girl,' referring to me—I was a beautiful young girl, and I was terrified and frightened, thinking that he would do so. So I held onto my sister's clothes, and she was older and wiser than me. She said to him, 'You lie, by Allah, and may you be cursed! This is neither for you nor for him.' Yazid (may Allah curse him) became angry and said, 'By Allah, you lie! If I wished, I could have done it.' She replied, 'No, by Allah! Allah has not allowed that for you, unless you abandon our faith and profess a religion other than ours.' Yazid, may Allah curse him, then became angry and said, 'Do you oppose me like this? Indeed, your father and brother have left the faith.' She said, 'By the faith of Allah, and by the faith of my grandfather, my father, and my brother, you and your grandfather and father were rightly guided.' He said, 'You lie, O enemy of Allah.' She said, 'A ruler who oppresses wrongfully and exercises tyranny with his power!' Yazid, may Allah curse him, seemed embarrassed and remained silent.

The man from Sham, may Allah curse him, then repeated, 'O Commander of the Faithful, grant me this girl.' Yazid replied, 'Go away! May Allah curse you with a swift demise.'

The Cruel Prison of Ahlulbayt

ثم إن يزيد لعنه الله أمر بنساء الحسين " عليه السلام " والأطفال مع علي بن الحسين عليهما السلام في مجلس لا يَكْنَهُم من حر ولا برد، حتى تقشرت وجوههن،

Yazid (may Allah curse him) then ordered that the women of Husayn (as) and the children, along with Ali bin Husayn (as), be confined in a place that did not protect them from the heat or cold, until their faces became chapped.

Blood was found under every stone of Bayt al Maqdas

ولم يرفع بيت المقدس حجر على وجه الأرض الا وجد تحته دم عييط، وابصر الناس الشمس على الحيطان حمراء كأنها الملاحف المعصفرة إلى أن خرج علي بن الحسين عليهما السلام بالنسوة ورد رأس الحسين عليه السلام إلى كربلاء.

No stone was lifted in Bayt al Maqdas (Jerusalem) on the face of the earth except that it was found beneath it fresh blood, and people saw the sun on the walls red as if it were draped in dyed cloth until Ali bin Husayn (as) brought the women back, and the head of Husayn (as) was returned to Karbala.¹⁶⁹

اعظم الله اجورنا و اجوركم برصاصنا بالحسين