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Universe-illuminating  
**Countenance**

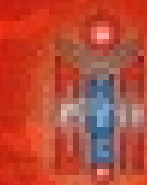


**Al-Husayn**

a Wonderful Man in the Heavens

© Seyyed Mahsen Taryilnia

© Translator: Ali Ebrahimi



Abulugh-est

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Universe illuminating countenance

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# Contents

٥	Contents
٨	Al-Husayn a wonderful Man in the Heavens
٨	book id
٨	Point
١٠	TABLE OF CONTENTS
١٦	(Universe-Illuminating Countenance Epic Account of Hazrat Seyyed Shuhada, Lord of Martyrs (‘a
١٦	Magnitude Account
١٧	His Essence Differentiates Him from His Creatures
١٧	God the Almighty is a Being separated from His Creatures and no being looks like Him
١٧	Point
٢٦	(Tragedy Account (Prelude
٣٩	Chapter One Birth of Imam Husayn (‘a) and His Everlasting Epic
٣٩	Point
٥٢	Notes on Chapter One
٥٥	Message of Such Event
٦٦	Very Important Point
٦٩	Validity of His Book
٧٠	Conclusion
٧٢	The Quranic Reasons
٧٤	Narrative Reasons
٧٦	Rational Reasoning for Rejection of Abstraction of Angels
٨١	(Chapter Two Information about Martyrdom of Imam Husayn (‘a) and His Everlasting Epic O' our lord, O' Husayn (‘a
٨١	Point
٩٣	Notes on Chapter Two
١٠٧	Chapter Three Weeping for Husayn and His Epic Greetings of God be upon you, O' the eternally universe-shining Sun, O' the Threshold of Divine Blessings, O' son of God's Lion
١٠٧	Point
١٢٧	Notes on Chapter Three
١٣١	An important Question
١٣٦	Point
١٣٩	Chapter Four Pilgrimage to Holy Shrine of Husayn (‘a) and His Epic
١٣٩	Point
١٥٧	Notes on Chapter Four
١٧١	Chapter Five Invoking by Husayn (‘a) and His Epic
١٧١	Point
١٨٩	Notes on Chapter Five

189	.....	Point
199	.....	Intermediaries (1)
199	.....	Point
202	.....	Wahhabism raises skepticism
202	.....	The Saints of God possess the universe with permission of God (1)
203	.....	Calling upon the Saints of God fails to stand for calling upon them at God's vicinity (1)
203	.....	Point
204	.....	Response to vulgar remarks of Wahhabis
205	.....	When such Quranic arguments are made on allowed invocation by the Saints of God and Wahhabis are incapable of being responsive, they finally say (1)
205	.....	Point
205	.....	Response
206	.....	Wahhabis respond
206	.....	Response
207	.....	God says that we keep close to Him by some means In the Holy Quran, God says about choosing some means for approaching Him (1)
209	.....	Chapter six Path of Husayn (a) and His Epic
209	.....	Point
231	.....	Notes on Chapter Six
240	.....	(ukhtar in the Eyes of Imams (a
247	.....	Chapter Seven 'Abbas of Husayn (a) and His Epic
247	.....	Point
265	.....	Notes on Chapter Seven
279	.....	Chapter Eight Companions of Husayn (a) and their Chivalry
279	.....	Point
279	.....	Point
289	.....	Zahir Ibn Qeyn •
294	.....	Horr Ibn Yazid Riyahi •
303	.....	Habib Ibn Mazaher •
305	.....	Moslem Ibn Awsajah Assadi •
307	.....	Wahab Ibn Hebab •
309	.....	Abu Thumama Sa'edi •
309	.....	Nafe'a Ibn Helal •
312	.....	John Ibn Abi Malek •
319	.....	Notes on Chapter Eight
320	.....	As for the martyrdom story of Qeys Ibn Musahhar
331	.....	Chapter Nine Zeynab of Husayn (a) and Her Epic
331	.....	Point
354	.....	Notes on Chapter Nine

۳۶۹	.....	Response
۳۸۳	.....	Chapter Ten Good-deed Life in Light of Husayn (‘a) and His Epic
۳۸۳	.....	Point
۴۰۰	.....	Notes on Chapter Ten
۴۱۵	.....	References
۴۲۳	.....	About center

**Al-Husayn a wonderful Man in the Heavens**

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Al-Husayn

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**Point**



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P: 2

## TABLE OF CONTENTS

Universe-Illuminating Countenance .....	7
Epic Account of Hazrat Seyyed Shuhada, Lord of Martyrs (a).....	7
Magnitude Account.....	7
His Essence Differentiates Him from His Creatures.....	8
God the Almighty is a Being separated from His Creatures and no being looks like Him.....	8
And your Creator and Nurturer revealed to the Bee.....	15
Surely, in that is a Sign for men of reason .....	15
Though the Hereafter is finer and enduring (A'la:17).....	16
Tragedy Account (Prelude).....	17
Chapter One: Birth of Imam Husayn (a) and His Everlasting Epic.....	27
Notes on Chapter One.....	40
Message of Such Event....	43
Very Important Point.....	54
Validity of His Book....	57
Conclusion.....	58
The Quranic Reasons .....	60
Narrative Reasons.....	62
Rational Reasoning for Rejection of Abstraction of Angels.....	64
Chapter Two: Information about Martyrdom of Imam Husayn (a) and His Everlasting Epic .....	69
Notes on Chapter Two.....	81

Chapter Three: Weeping for Husayn and His Epic ...95

Notes on Chapter Three..... 115

An important Question..... 119

All people of the universe should know that..... 120

Point..... 124

Chapter Four: Pilgrimage to Holy Shrine of Husayn ('a) and His Epic..... 127

Notes on Chapter Four .....145

P: 3

Chapter Five: Invoking by Husayn (a) and His Epic .....159

Notes on Chapter Five.....177

Intermediaries.....187 .(1

Wahhabism raises skepticism.....190

The Saints of God possess the universe with permission of God.... 190 .(2

Calling upon the Saints of God fails to stand for calling upon them at God's vicinity..... 191 .(3

Response to vulgar remarks of Wahhabis.....192

When such Quranic arguments are made on allowed invocation by the Saints of God and Wahhabis are .(4

incapable of being responsive, they finally say:.....193

Response..... 193

Wahhabis respond .....194

Response.....194

God says that we keep close to Him by some means .....195 .(5

Chapter six: Path of Husayn (‘a) and His Epic ....197

Notes on Chapter Six.....219

Mukhtar in the Eyes of Imams (‘a) .....228

Habib Ibn Mazaher .....235 •

Chapter Seven: ‘Abbas of Husayn (a) and His Epic..... 253

Notes on Chapter Seven.....267

Chapter Eight: Companions of Husayn (a) and their Chivalry .....277

Zahir Ibn Qeyn.... 282 •

Horr Ibn Yazid Riyahi.....	291 •
Moslem Ibn Awsajah Assadi .....	293
Wahab Ibn Hebab.....	295
Abu Thumama Sa'edi .....	297
Nafe'a Ibn Helal.....	297 •
John Ibn Abi Malek.....	300 •
Notes on Chapter Eight.....	307
As for the martyrdom story of Qeys Ibn Musahhar .....	308
Chapter Nine: Zeynab of Husayn (‘a) and Her Epic.....	319
Notes on Chapter Nine .....	342
Response.....	357
Chapter Ten: Good–deed Life in Light of Husayn (‘a) and His Epic.....	371
Notes on Chapter Ten.....	388
References.....	403

Hazrat Husayn Ibn Ali (‘a), grandson of the holy Prophet of Islam (s), is the 3rd Imam of Twelver Shi'a. He raised an uprising against the corrupt rule of the Umayyad in 61 A.H and he along with his relatives, some of his children and companions were martyred

After departure of the Prophet of Islam (s), Islamic ummah was divided into two groups: Majority of Sunnis and minority of Shiites

Sunnis believe that the Prophet of Islam selected nobody as his successor after himself, but he entrusted the affairs to people. People elected Abubakr—an aged man—as caliph of Muslims. The Shiites hold that the Prophet (s) like his precedents did not leave his ummah on their own; he introduced his cousin and son-in-law, Hazrat Ali Ibn Abitaleb (‘a) who was the first to believe him and the purest, the most learned and the most combatant of his time as his successor in Ghadir-e-khum to people on behalf of God. This event took place during the last year of his life

.The Shiites maintain that Ali (‘a) always remained Proof of God and Imam of the world although

The hypocrite dissidents turned the tables after departure of the Prophet (s) and stopped Ali (‘a) taking charge of the public affairs

The Shiites believe in the twelve Imams from Ali (‘a) in generation who are all legatees of disciplines of the Prophet (s) and are the Infallibles. They are all true guides and interpreters of the Quran whose blessed existence stopped distortion of religion of Islam

The Imams had been martyred by tyrants of the time one after another except the twelfth Imam, Mahdi, the Promised one, who went on Major Occultation ordered by God in 260 A.H. the Shiites believe that he is alive and will emerge at the end of the time and combats the tyrants with divine power. He fills the world with justice and equality and Hazrat Jesus Christ (a) comes down the heavens and assists Imam Mahdi, the Promised. According to Shiites, Shiism (religion of Progeny of God's Messenger (s)) stands as the true religion on earth which can satisfy all requirements of man in all ages. It provides man with prosperity in both worlds. The Shiites bring about plenty of exact issues from their Imams about theology, convictions, ethics, the Quran interpretation, politics and scientific topics. Here, you can read about the life story of Hazrat Husayn Ibn Ali (a) which has been nicely composed based on the most authentic historical-Islamic sources.

Author

Seyyed Mohsen Tayyibnia

P: 6

Thou Deserve never-ending and everlasting praise as Thou spread Thy grace and blessing across the universe  
.and Thou reveal Thy Magnitude through only a small part of Thy creative art of creatures

I testify Thou are All-magnificent, the Only One and with praiseworthy features and Thou either create  
whatever existing in this world, divine kingdom and the other world or Thou Approve of its creation, thus  
.there is no third assumption

I testify Thy creatures resemble and correlate not a bit with Thee and Thou are God of Full Empowerment,  
.Glorified and Authority and there rules a separation between Thee and the Universe  
  
,True

Thou are Unparalleled and Unique and resemblance to Thy Creatures keeps away from Thee. Whoever says  
.Thou are in resemblance, relation and proportion to Thy Creatures, he shall not enjoy Thy knowledge

We have heard and acknowledged what Thy created Feat, the Commander of the Faithful ('a), Ali Ibn Abi  
:Taleb (a) said

كُنْهُهُ تَفْرِيقٌ بَيْنَهُ وَبَيْنَ خَلْقِهِ



## His Essence Differentiates Him from His Creatures

:And he also says

الَّذِي بَانَ مِنَ الْخَلْقِ فَلَا شَيْءٌ كَمِثْلِهِ

## God the Almighty is a Being separated from His Creatures and no being looks like Him

### Point

And I testify Thy Sacred Essence is the Only Essence ever existent and lasts forever and the other creatures were not essence-existent because Thou brought them into existence with Thy Power and Knowledge while they were of no existence. Thou granted them permanence and persistence at Thy Will

I testify Thy ultimate Knowledge surrounds all creatures and Thou know what happens all around the universe and how much deserts bear pebbles and sands; what billions of seeds blossom in plains; how many leaves of trees fall down in jungles each second and how many sea creatures are born and dead in oceans and seas as Thou Will. As Thou say in Thy Everlasting Revelation

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

And with Allah are the keys of the Unseen; no one knows them but Allah; and Allah [alone] knows whatever is in the land and in the sea; and nor does a leaf fall [of a tree] but He knows it, nor a grain in the darkness of the deepest [parts] of the ground, nor anything wet or dry but [it is recorded] in the Enlightening Book of Truth (An'am:59

,True

Thou are omniscient of everything and Thou know what happens in the hearts of seven billions of people and how they are obsessed; as Thou say in

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And indeed We were the One Who created man and We know what His passionate–self whisper does to his (heart and [through the Embracing Knowledge] We are nearer to him than his jugular vein ( Qaaf:16

Thou are aware of whatever man does and of whatever of bad mindset he conceals in his heart. Thou make .reckoning of his acts in the Resurrection Day Thou promised

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

To Allah belongs all that is in the heavens and on the earth. And whether you make known what is in your hearts or hide it, Allah will call you to account for it and then He Will forgive whomsoever He Wills. And .(verily, Allah is powerful over all things (Baqara: 284

True, major Resurrection Day, momentous and horrible arena, is meeting place of people where Thou re–create all men for rewarding the good ones and punishing the bad ones because Thou created the Universe not :absurd for which Thou say in Thy eternal Revelation

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ

We did not create the heavens and the earth and what is between them just as a cause of amusement [for us] ((Anbiya': 16

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ

We did not create the heavens and the earth and all that exist between them except with Divine Purposes and surely the Hour of Resurrection will come. So [O, Messenger] overlook [your enemies' ignorance] with a  
(gracious pardoning (Hijr: 85

True, Thou uphold Resurrection and exact reckoning with Thy Justice Scales in which little error exists and  
.after that Thy Eternality and all this indicates that: Thou Created things not in absurdity

Thou created human sperm out of soil essence; Thou then converted drop of sperm into blood within womb of mothers; Thou made flesh and bones out of sensitive blood-clot; Thou inhaled spirit into it and brought into  
;world of existence the human kind

True, Thou are the Exalted and Almighty God who can give the very man a re-life after his death in the  
:Resurrection Day as Thou say in Thy Revelation

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنُ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ

Does man think that he will be left without any trial or punishment? Was he not he but a drop of sperm poured forth? [In his mother's womb]; then he became a blood-clot; Allah created him and bestowed him shape in due proportion; and of him He produced two kinds: Male and female; so is not the One Who Created man,  
(Able to give life the dead? (Qiyama: 36-40

And man overwhelmed with self-pride in modern era and negligent of remembering Thee must look back to his early times when he was nothing but a valueless drop of sperm and Thou looked to the water sperm and  
.bestowed him life, talent, capability, beauty, strength and liberty

,True

Man must look back to his early existence, leave his drive of self-pride and understand that Thou are his  
:benefactor as it is said in Thy Revelation

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ خُلِقَ مِنْ مَّاءٍ دَافِقٍ يُخْرَجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ

Man should ponder about his own creation to see of what he is created: He is created from a leaping drop,  
which comes out of the backbone of the father and the ribs [of the mother]; certainly Allah is Able to give life  
(to this Creature after his death (Tariq: 5-8

;And I testify that each of Thy Creatures is a sign of Thy Sacred Existence

,True

Each of Thy Phenomena is a clear reason for the pure-natured and the intelligent who by seeing them confess  
.that: Thou are the Grandiose and Unique whose kingdom surrounds the universe

:Thou say in Thy Eternal Revelation

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ  
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ مِنْ أَنْزَلِ اللَّهُ مِنَ السَّمَاءِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Verily, in the creation of the heavens and the earth; and in the difference between the night and the day  
[regarding light and darkness, sleep and motion, etc....]; and the ships which sail through the sea with goods  
which is of use to mankind; and the rain which Allah sends down from the sky and makes the earth alive  
herewith, after its death and the moving [living ] creatures of all kinds that He has scattered therein; and in the  
whirling of the winds and the clouds which are held between the sky

P: 11

(and the earth, [in all these] are indeed Signs for those people who ponder and use their reason (Baqara: 164

Whoever even slightly raises doubt about Thy Sacred Being within the universe order; atrocity shall be  
!dominant over in his heart and has blinded his sight

,True

No heart shall deny Thee with all such Thy Signs clearly existent in the universe save the heart which has  
.been darkened through extreme ruthlessness

:As Thou say in Thy eternally illuminated Words of Revelation

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ فَذَكَرْ إِنَّمَا أَنْتَ مُذَكِّرٌ  
لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

Do the believers not look at the camel how it was created? And about the sky how it is raised over them? And  
about the mountains how they are firmly fixed on the earth? And about the earth how it is spread out? So [O  
(Messenger!)] remind them since you are the one to admonish (Ghashiyah: 17-22

.Swear to Thy Grandiose! Palm kernel–by itself–proves Thy Divinity in the universe

:O' the awakened people! Tell me

One palm kernel is as big as knuckle; who has grown it to become a 20– meter sturdy tree whose strong roots  
!split and pierce into hard soils and hard rocks and whose watery and soft fruits sweeten the tastes

,True

!Everybody says: Allah! Allah

P: 12

And who has let the sun shine in the sky with countless stars surrounded around and has sent down pure water  
!onto the earth

,True

!Everybody says: Allah! Allah

And which magnified hand is there that has stabilized the globe on an orbit five billion years and incessantly  
!!circulates it in two ways to make seasons, day and night for the life to continue on the earth

,True

!Everybody says: The Magnified Hand of Allah! The Magnified Hand of Allah

I acquire knowledge by observing Thy tiny creature whose existence Thou have bestowed and overflowed  
.with magnitudes reflecting Thy Creation and Divinity in the universe

!And that tiny creature is honey bee

Thou have named one Surah of Thy eternal Words of Revelation as honey bee and in order to tell of Thy  
:Grace and Make a Mention to Thy worshippers, Thou say

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسِد لِّمَكِّي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ  
بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

And your Creator and Nurturer revealed to the Bee stating: "Make nests in the mountains and in the trees and  
in what they erect for vines, then eat of all kinds of fruits and fly in the ways of your Creator and Nurturer  
which is made smooth [like air]. "There comes out from bellies a sweet drink of diverse hues wherein is a  
.healing substance for mankind

P: 13

(Verily, in this [process] is a Sign of Allah's Power of Creation for the people who reflect. (Nahl: 68–69

Honey bee has a much regulated life with very exact planning, labor division, duty and system. City of bees is the purest, the most regulated and the most laborious of all, a city unlike all cities of people has no jobless and poor beings and with a brilliant civilization. There are few undutiful and wrongdoing people seen in the city and if bees seldom use bad-odor and harmful flowers outside the hive due to negligence, they are stopped at .the gate of hive for inspection and are sentenced to face a drumhead execution

Honey is one of the priceless and invaluable gifts of this wonderful insect including nectar of flowers sucked by bee with its own small proboscis and taken into a very small sac called honey sac through mouth. When the collected nectar reaches about forty mg, the bee leaves flowers and flies towards the hive. For preparing 1 kilo of honey, the bee should collect nectars of twenty million flowers and fly twenty five thousand times. Interestingly, honey bee sits on only one flower and as long as it is engaged in collecting nectar of one flower, .it never sits on other flowers. The bee shakes its wings sixteen thousand times in every minute

This marvelous being produces a useful foodstuff (honey) and it is a valuable elixir having plenty of health .treatment and extraordinarily energetic and preventative substance

In Planned livelihood of honey bees and what they bring for human world which contains food, treatment and .lesson of life one finds clear Sign of Grandeur, Power and Divinity of Allah for thoughtful people

One of the Belgian biologists named "Maurice Maeterlinck" who has conducted lots of studies about life of honey bee talks about the eccentric system ruling over their city in this way: the queen is not a ruler in the city of honey bees as imagined by us; rather like others, it obeys rules and general orders. Nobody knows who has set these rules and orders and we expect to find

!this out some day and know who has established these rules but we temporarily call them spirit of hive

In case the said scientist talks as such because of his mental precipitation from the materialists, yet we very well realize, as instructed by Thee, that where all these fames and plans come from and who the Regulator .and Commander is

:How nice Thy Interpretation is in the Holy Quran

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ .....

.....And your Creator and Nurturer revealed to the Bee

!True, this cannot be imagined more comprehensive and clearer and more audible than this

!And oh God the Almighty

.This brief talk about such creature suffices to discover Thy Grandiose for the thoughtful people

,True

إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

Surely, in that is a Sign for men of reason

Unending praise belongs to Thee who created us with Thy Favor and granted us all kinds of blessings with no .indebtedness

Thou gave us world existence from non–existence and granted abundant grace to us while Thou were .needless of us

Of course, we, worshippers, are not able to thank and gratify Thee and if we do it day and night, we cannot be !grateful of even one of Thy graces



Then, O, the Compassionate Allah! O, God the Almighty! O, the Honorable God! Forgive us because we are  
.ungrateful servants

And O, the Compassionate Allah! Although Thou filled the world with Thy Signs of Power, Greatness and  
Divinity, made it nice and created countless blessings for mankind, Thou never destined it as our surviving  
:place and Thou say

والآخرة خير وأبقى

(Though the Hereafter is finer and enduring (A'la:17

.And Thou introduced the world as trivial in the face of infinite and perennial blessings of the other world

O, God! Thou forgive our wrongs and faults with Thy endless benisons, bless us and grant us successful  
.knowledge and servitude

May Thy Greetings be upon all Messengers, particularly our master, our beloved and intercessor of our sins:  
Maulana and Seyyedena Abulqassem Al- Mustafa Mohammad (s); he is the very endeared whose sacred  
We sent you to be a blessing for the world) and Thou upgraded him in) "رحمه للعالمين" existence is being placed  
.rank compared to Thy other creatures

Thy Peace and Greetings be upon his pure progeny, particularly the scientific entry of the Prophet(s) and his  
(executor, Maulana Amir Al-Mu'menin Ali bin Abitaleb (a

The same infallible progeny, the good tree of the Holy Quran and after the honorable Prophet (s) they lay  
within their holy beings the path of guidance and salvation and their guardianship is the rescue ark of  
.humanity

الحمد لله رب العالمين وصل الله على سيدنا محمد واله الطاهرين

After heart-rending martyrdom of lord of martyrs, Hazrat Husayn bin Ali (a), many people of the heart composed odes and put down maqtals and indelibly left on pages their inward feelings out of sympathy and .compassion

According to narrations received from the Immaculate ('a), man is salvaged and upgraded in ranks by weeping and making people weep and by grieving and making people grieved in front of disasters Ahl-e Bayt .('a) suffered

In his preface "Jala' Al-'Ayun" in the history of the 14 Immaculates ('a), the late Allameh Majlisi says in this :regard

As to appropriately successive reports and apparent signs, admonition, weeping, making people weep, being grieved and making people grieve over hardships and tribulations suffered by Ahl-e Bayt of prophethood, which comes to be the most momentous disasters of those near-stationed to Allah the Almighty and those sharing such disasters from the near-stationed angels, the emissary messengers, the competent members of the earth and the universe, the gulls in the sky, sea fish and the wild in the wilderness stand most of the disasters; it is the greatest obedience and the superior proximity triggering achievement of happiness and loftiness of ranks. Having knowledge of the happiness states of religion leaders and the near-stationed to Lord of both Worlds gives rise to strong faith and certainty; when events of the times occur and vicegerents of the times appear, thinking of their hardships and tribulations

.and being pleased with divine destiny and repulsion of satanic lures leaves momentous impacts

Henceforth, the late Allameh Majlisi puts down sorrowful tragedy and in this piece of writing, he gives embroidered portrait of, after praising Allah, grief and sorrow of creatures of the universe such as: planets and stars, gulls in the sky, jinns and man, angels and messengers, day and night, dawn and dusk, mountains and plains and multifarious species of colorful flowers on the occasion of tragedy of Hazrat Seyyed Al-Shuhada ('a). Finally, he says: From Adam to Seal of the Prophets (s), from the earth to the heavenly .....universe, all things are faced with his mournful bereavement

Here, you first read the late Majlisi's sorrowful, literary and nicely spoken treatise. Later, brief points are made about the book, "Universe-illuminating Countenance", but the late Majlisi's treatise puts his words on (mourning of Mawlana Husayn Ibn Ali ('a) as follows:[\(1](#)

Unending praise deserves being granted to Owner of Kingdom who, as to inclusion of the holy verse calls on .affliction to ears and minds of those being granted His Oneness Audience-Chamber

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَنَبَشِّرِ الصَّابِرِينَ

We will surely test you [all] with something of fear and hunger and loss of wealth and lives and fruits. [O, . (Messenger] so give glad tidings to the patients (Baqara: 155

P: 18

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Two manuscripts of this treatise are known; one in library of the Islamic Consultative Assembly No. - 1 3059.9 (index, vol. 10, p. 509) and another one in the library of Tehran's School of Theology No. 78.7 (index, vol. 1, p. 713) show that it is written by Allameh Mohammad Baqir Majlisi-may Allah bless him-the writer keeps his name in the end of his treatise as: Mohammad Baqir Ibn Mohammad Taqi, serving the servers of information. This treatise is untitled and index writer of Assembly's library has given the title of "Tragedy Account" because the inclusive subject-matters are concerned with tragic event of Imam Husayn .('a

Firstly, He feeds with victuals of grief and sorrow of pains because of the prophets and legatees and He Has  
:given from the tune of

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

The patients are:] those who when afflicted with calamity they say: "Verily, to Allah we belong and to Him]  
(we shall return." (Baqara: 156

:The good news of

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

Do not consider those who are slain in the Way of Allah are dead; nay! They are alive and receive their  
(sustenance in the Presence of their Creator and Nurturer. (Al-e Imran: 169

To soldiers and self-devotees of the bondage path and He Has let them sip toxin of mortification and had  
their souls desire to drink goblets of sherbet of martyrdom and He Has made those flawless full-fledged  
.endure suffering and pain within fully tolerant test of suspicion and cynicism

He Has brought their blessed names day and night written to be commonly stricken in the mint of the  
.universe

And traders of wayfarer of life to come have been given lots of profit because of full-scale criticism of bona  
:fide affection when

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

(On the Day neither wealth nor children will avail a person against the Divine Punishment. (Shu'ara: 88

May noteworthy salutation and illustrious Salawat (praise of Allah be on Mohammad and his progeny) be on  
:the high-flier

سُبْحَانَ الَّذِي أَسْرَى.....

(Absolute Pure is the One.....)(Israa: 1

And the one who is granted an audience to frontage of haram

فَكَانَتْقَابَ قَوْسَيْنِ أَوْ أَدْنَى

(Until the distance between He and he was at two bow-lengths or even nearer (Najm: 9

And the one who is addressed by His Excellence

ثُمَّ دَنَا فَتَدَلَّ

(Then he came closer and closer to His Presence (Najm: 8

And the one who is given good news

وَلَسَوْفَ يَعْطِيكَ رَبُّكَ فَتَرْضَى

And surely soon Your Creator and Nurturer will grant you so much of the Blessings that you will be joyous

(from it (Zoha: 5

The one who is special envoy of God

The one who is conveyor of firm proof

The one who possesses great calamity and enormous disaster: Mohammad Mustafa (s); our lord who suffered  
pains of disaster for the one who is the oppressed descendant: lord of martyrs prone

Mourning for his infallible descendant who is sultan of Karbala throne

Those sacred ones who sit on the abode of Angels remain down out of grief

and sorrow

And heavenly cherubim raise wrinkled eyebrow out of blood and billow

From his horrible event, the empyrean and throne live in trepidation and pulsation

And pen rending in sorrow 'cause of his disaster regret leaves tablet in retardation

Planets in circulating cycle horrified by the news are in hurried wander

And stars astonished by this perilous talk appear wide in the hub of universe like a thunder

Saturn clad in black kicked hubbub in heavenly priorities

Jupiter moaning unraveled tress in the heavenly almighties

Mars grieved by the painful saga has dawned

Sun, yellow and disheveled is in face and hair drown

Venus from pain scrabbled face and groaned like a flute from dilemma of heart

Mercury rolled petition of sigh and lodged page of the event in painful thwart

Army of moon scratched face from lunula and melted from grief byword Stars fearful of the horrifying event of Banat al-Na'ash(1) scattered within Prickled by the deal, sweltered by stars, rotating heaven is burned within Sun burned fragrant crimson mass of heaven in black

Torch of Pleiades within universe clump flamed every bit of al-Thurrayya(2) in crack

Al-Kaff al-Hadib(3) from bleeding paws caught 'n torn Al-Jawza(4) on back

. Affected by pain of such tragically pressed story, sword-belt and nebula

P: 21

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Banat Al-Na'ash refers to what the ancient people called as two heavenly shapes of Ursa Minor and Ursa - 1 Major each of which imaginatively contains several bear-like stars; Ursa Minor stars are called Minor Banat Al-Na'ash and Ursa Major stars as Major Banat Al-Na'ash

It is one of the heavenly forms including six small stars gathered within light and it is resembled to a – 2  
.necklace or grapes

It is a star which is red on the north which is believed by the ancient people to fulfill prayers when it – 3  
.reaches meridian

.It is one of the zodiac forms which is altogether: two bodies together –4

knots tied in cap heartily sighing in grief ripped collar

Meteor sorrowfully spear-headed the heaven's pillar

Altair out of grief feathered inside

Comet after hidden secrecy of wrongful mind's run a lot aside

Polaris sat in wonder

Ursa Minor turned in wander

Sea of blood-laden twilight remained in flood

Nebulae of mourning desired thin blood

Night from fume of sighs black dressed

Day from slap of sun face pressed

Evening face flushed while jet-black tressed

Morning out of pain torn off chest

Citizens of the earth saddened by mourning

Lost soil of the universe; flames of fire dispersed

Hot tulip like air particles on witnesses of grass

Flower ripped collar of tolerance

,Bud suffered from gloominess ate its heart out

Hearing the horrific news and awed endurance

Bitter-loved tulip endured extremely sad heartbreaks browed

Daffodil drooped head being shameful wowed

Hyacinth sat with disheveled tress



Judas tree let bloody cheeks run fierce

Basil wore black clothes in tears

Violet drew itself in the dumps down

Jonquil showed white face in the tearful brown

Lily is clad in black

Delphinium sat in dark

Cotton's burned bud hot

Nenuphar grew unwacky not

Jasmine looked white

Eglantine hanged at sight

Iris bud clothed shroud tight

Dove necklaced black tie

Grass-yard nightingale ruffed in wail and sigh

Creek from thirst reaped across soil of land

Fountain sat far quietened

Autumn cold wind ruined leaves of basil burrow

Cypress and box-tree fatigued of event sorrow

Birds flew out of nest for grief of horrific news gesture

And the wild run wild on pasture

Sea tidal waves out of anxiety turned

Fish grew hearts within us burned

Mountain grief strikes a blow

Earth from grudge frown a brow

Throngs of man sad, distressed, annoyed and dejected

Groups of jinns wailed, moaned, groaned and rejected

Angels in universe of angels start all wailing

Messengers in universe of now chant Husayn failing

Adam of loneliness of the fallen grew wonderful on earth

Abraham of his thirsty lips became torrid sighing deareth

Isma'il out of loyalty sacrificed his life deepest

Noah from flood-like tears of his infants blew tempest

David mourning for him moaned and groaned downcast

Solomon lamenting for him brought his crown to blast

Jacob by his separation in Jacob's house white-faced

Josef from his regret made his shirt not braced

John on soldiering set his head to tub cutting

Zakaria rejoicing in self-devotion his top sawing

Job suffering in Kerman wounded his organ and mind

Shu'ayb remembering his tearful eyes grew blind

Al-Khidr thinking of much thirst bitter taste water of survival

Is remorseful and washed hands off life

Alexander minding thirst and no water beside spring of survival water Sat with dried lips rife

Moses grieved by his event on mount of lamentation flamed sigh of his knowing family born

Jesus unhappy of his bleeding ulcer azured garment over dome of heavenly kingdom in 4th Abbey with shirt  
collar torn

From Adam to Mohammad, from soil to heavenly kingdom and from the earth to sky all objects show face of  
lamentation bereaved

From his pain, seven floors of heaven(1), six sides, five senses, four elements(2) and three births(3) hold in  
existence grieved

In particular, the humble being Mohammad Baqir Ibn Mohammad Taqi serving servants of news sits in  
.lamentation of the martyr oppressed by opponents in kingdom of Iraq

!May tears of the affected be fruitful bit by bit on Resurrection Day

!O' God! May both worlds be proud turned face blushed of suffering way

.\*\*\*\*

P: 24

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Seven floors of heaven are originally included in dividing the floors of heaven: (Mo'in Dictionary, vol.6, -1  
p. 1374) He created the universe nine Made fairy and heaven fine One as moon, two as Mercury main Stands  
as third emir Venus again Sun duly on the 4th one sits As such the 5th Mars meets Jupiter is as the 6th known  
7th one is to where Saturn grown 8th one can be the stars fixed 9th one remains on all top mixed

The ancient people believed that they were: Water, Wind, Dust and Fire -2

.It is meant: Solid, Plant and Animal -3

:As for this book

This brief piece of writing is a collection put down in a new style of writing for making known the luminously high-standing personality of Imam Husayn (‘a) of whom mankind and the free people of the world are proud; however, I confess that whatever of virtues, excellences, audacity and epic raised of Hazrat Seyyed Shuhada (‘a) is in fact a drop of his endless ocean and his everlasting chivalry

.This book is compiled in ten chapters and each chapter ends with details and citations of the chapter contents

Dear readers should note that the whole maqatel and tragedy accounts addressing Imam Husayn (‘a) included in each chapter are entirely taken from historical books and maqatel and nothing has been added to them .based on taste

Among the most important characteristics of the book, it has an epic and chivalrous dimension. Although the reader going through heart-rending disasters of Seyyed Shuhada (‘a) mentioned in all chapters of the book is overwhelmed with hearty grief, throughout all stages of calamities and sufferings, he beholds Imam Husayn (‘a) standing on heightened splendor, authority and triumph taking a lesson that one should weep and rapidly !move ahead

In essence, Ashura epic gives us these three lessons: weeping, proceeding and rapidly moving ahead, of which the book speaks. Addressing the sacred being of Imam Husayn (‘a) is one of the marked features of the book which entails fragrance and perfumed odor of paradise. To me, in this way, the reader is not only .(attracted but also he is associated with his sacredly luminous character of Seyyed Shuhada (‘a

I hope that the book is accepted by the Infallibles (‘a), benefited by the

readers and it remains a source for my other world and the Day. Though not finding myself very deserving for the cause, I fully pin hope on grace and honorability of the pure and saint household (a) who pay attention to .the humble people

## Chapter One Birth of Imam Husayn ('a) and His Everlasting Epic

Point

!Divine greetings may be upon thee, shining sun of guidance and rescue ship of mankind

!O' my lord, great man of history and ever-shining light of God in all ages

Though impoverished of penning, I want to write about you and say only a little of whatever I know about  
.you, your great virtues and unending epic and divine aims to your lovers and those demanding freedom

Last year, I wrote about virtues and the oppressed state of your honorable father, Maulana Assadullah Al-Ghaleb Ali Ibn Abitaleb ('a), brother and legatee of the Prophet Mohammad (s). Of course, I am ashamed before him because I failed to express my cordiality about his sacred personality and as he deserved. But I

hope I can bring many hearts

P: 27

.to love him by writing that small book

Of course, I also believe that you are esteemed and honorable in family and forgive me because I extended  
.impoliteness towards your holy presence

.(You are proof of God, blood of God, the third Imam of creatures and descendant of the Messenger of God (s

!True

You are Imam of the world and proof of God over creatures. O

!O' yes, True

You are the perennially brilliant star of guiding mankind whose gradual illumination illuminates all over  
.universe and earth

!True

You are blood of God, you are lord of martyrs and you are ship of rescue for ridding mankind of whirls of  
.perversion and leading him safely towards endlessness of eternity

!True! True

You are descendant and fragrant flower of the Prophet (s), you are the one whom the Prophet (s) hugged  
enthusiastically and kissed your eyes and lips. He repeatedly put his face on your tiny face and smelled your  
!body. He lovingly stared at your face and wept with his heart full of your affection

!True

Your eyes, lips, head and body bears perfumed odor of the Prophet

P: 28



.s) because he has recurrently kissed organs of your body)

You went to sleep while you were in bosom of the Prophet (s) many times and you were carried on his shoulders many times. Many times, you were given food and were drunk with water with his holy hands.

:Then, he embraced you with all kindness, kissed and smelled you, saying

”.Husayn is from me and I am from Husayn"

!True

You are a being endeared not separated from the endeared Prophet (s) who stands above all divine  
.messengers

Yes, you the endeared have taken light from the Prophet of Islam who is the most superior creature of God  
!and your real being is nothing but the light of his being

!You come out of connection of two endless seas of divine blessings bestowed upon mankind

!True

.(Your father is the Commander of the Faithful (‘a), Ali Mortada and your mother is Seddiqah Kobra (‘a

Your father and mother are two divine great blessings granted to mankind. These two divine great seas are  
connected by virtue of your ancestor who is the Prophet of Islam and one of the great graces of such  
!auspicious marriage is a fully blessed and luminous being like you

.You are son of the only married couples who are both the Immaculate in the universe

P: 29

You are son of lion of God whose birth is a divine miracle in the House of God and the first believer of the Apostle (‘a). He was the only hero of all battlefields and fracture of his Zulfiqar(1) slit chest and skulls of the atheists, sending them to hell and religion of Mohammad (s) has remained to persist with all his unparalleled  
.braveries

!True

You are the son of the very man under the name of whom the whole faith, bravery and self-sacrifice are interpreted and his shining countenance glows light for those after path of truth forever

?But what shall I tell about your mother

!(That she is multiplicity of blessing and grand grant of God to the Seal of the Prophets (‘a

!True

She is Seddiqah Kobra; she is intercessor of the Day; she is the first to enter Paradise on the Day of Resurrection. She is fruit of the Prophet's heart and whenever she was granted an audience to her father, the Prophet (‘a) rose up to pay a tribute to the high-standing lady and kissed your mother's hands. He extended his seat to her daughter who was dearer than all his loved ones. Whenever he longed for Paradise, he smelled  
.his daughter

!True! All people of the world should know that this is the status of your esteemed father and mother

.!True

P: 30

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It was historically and frequently depicted as a scissor-like double-bladed sword on Muslim flags, and it – 1 is commonly shown in Shi'ite depictions of Ali (‘a) and in the form of jewelry functioning as talismans as a  
.scimitar terminating in two points

Your forefather is the Prophet (s) and progenitor of God's creatures. Your father is lion of God and prime conqueror of all peaks of divinely eternal values. Your mother the most superior lady of the two worlds; she .is light of God, Seddiqah Kobra and intercessor of the Day

And you are shining light of guidance, rescue ship of mankind, splitter of darkness, epitome of all goodness, sunrise of the sun of guidance within the hearts of those seeking the truth and Seyyed and lord of martyrs of .the universe

Sky and earth were floodlighted with your light which is glow of light shun from Almightyness of God when .you were prosperously born in luminous Medina-city of the God's Messenger (s) on the 3rd of Hegira

When your forefather, the Apostle (s) heard of your birth, he rushed to the house of his beloved daughter, .(Fatima (a

The Prophet (s) having embraced you, the endeared joyfully kissed your eyes, lips and face, but everyone suddenly saw that the Apostle (s) began to weep while he had kept tight your swaddling clothes onto his chest! Residents in the house were all amazed; Asma'-your mother's maid- told the Messenger (s): Oh, the ?Prophet of God (s)! What do you weep for

.He replied: I weep for my descendant who is killed by a group of tyrants while being oppressed

Then he with his tearful eyes cursed your killers, telling Asma' that lest Fatima (a) might know the story as .he is her newly born son

Again, he hugged you and kissed your face, lips and eyes. He said

azan on your right ear with his holy voice and said eqamah on your left ear. You were auspiciously named  
.Husayn as he had ordered

Until then, nobody had named a son Husayn. The name came to be revealed to the Messenger (s) by God and  
.you had the name first just as your brother, Imam Hassan Mojtaba (a) received his name in this way

Also, according to the Islamic Sunna, your forefather, Mohammad (s) sacrificed two sheep for you on 7th day  
of your birth. He also raised charity worth of silver as much as your hair weighed. He fragrantly perfumed  
.your holy head

!True

Your forebear, the Messenger (s) cried when he embraced and kissed you for the first time in such a way that  
tears rolled down his face on his beard because he was informed from God by Gabriel that wickedly shrewd  
atheists—who apparently claimed Islam—behead you in oppressedness and being thirsty between two streams  
.of water. Your holy blood is spilled on land of Karbala

You are blood of God and blood of God is shed on sacred land of Karbala. You never remained silent when  
you noticed how the malevolent Umayyad intended to annihilate your ancestor's religion and rejected to  
swear allegiance to those usurper tyrants. You powerfully stood against manifestations of corruption,  
rebellion, cruelty and polytheism which had come into existence through Abi Sufiyan dynasty and you were  
the cause of resuscitation of Islam and the Holy Quran by dedicating your holy blood and scandalized the  
.atheists, hypocrite dissidents and usurpers for keeps

And one of the blessings of your birth is rescue of one of divine angels

P: 32

:called Fitrus. This event being narrated in the oldest and most valid narrative books of Shi'a reads as

Ja'afar Ibn Muhammad Ibn Kuliya Qomi quotes in his very invaluable book titled "Kamel Al-Ziyarat" and

:other salient Shiite hadith writers from your descendant true Imam of Sadiq ('a) saying that

On the day when the Holy Imam ('a) was born, Allah ordered the angel Gabriel to descend and congratulate

.the Holy Prophet (s) on His behalf

:Hazrat Imam Sadiq ('a) further stated

While descending, Gabriel passed over an island where the angel Fitrus had been banished due to his delay in executing a command of Allah. He had been deprived of his wings and expelled to the island, where he had remained for six hundred years praying and asking for Allah's forgiveness until Husayn ('a) was born. When

.Fitrus saw Gabriel, he asked where he was going

Gabriel told him that he was going to the house of Imam Ali ('a) to congratulate the Prophet (s) on the birth of the Holy Imam ('a). When he heard this, Fitrus said, "Can you carry me also along with you? Perhaps

".Muhammad (s) will recommend my case to Allah

When the angels arrived at the house of Imam Ali ('a), Gabriel delivered Allah's message and then stated the matter of Fitrus. The Holy Prophet (s) said, "Ask the angel to come in to touch his broken wing to the body of

".the newly born child and return to his place in Heaven

Fitrus instantly got his wings back after touching wings to swaddling clothes of Imam Husayn ('a) and

ascended to Heaven, saying that: "Oh

the Prophet (s)! It is crucial that your ummah imminently kills this newly born son promising the Holy Imam,  
"O' Husayn! From this day onwards, whenever any of your pilgrims sends their Salaams to you, I will always  
".deliver it to you

!True

Fitrus, the angel, is blessed with your ominous birth and being was healed on his broken wings and ascended  
.to heavenly sky

!True

.The earth and sky is blessed with your endeared being

Your ancestor, the Messenger (s) has repeatedly recommended you to his ummah, saying that O' my ummah!  
Do know that Husayn is from me and I am from Husayn. He recurrently said: whoever loves Husayn, he shall  
.love me and whoever is at odds with him, he shall remain at odds with me

However, with all his recommendations after his departure, ummah disregarded the right of your honorable  
father and paved the ground for profound aberrations of Islam by usurping your father's divine caliphate.  
Finally, the ignoble-birth dynasty, the vicious family and the very ignominious Umayyad who outwardly  
claimed Islam but inwardly remained blasphemous took impure hold of Muslim affairs and tried a lot to wipe  
.out your honorable forefather's religion

And you joined by few compatriots rose up and stood against those germs of corruption and infidelity and  
granted life of yours, your children and companions on the path of God so that you would keep your ancestor's  
.religion alive

P: 34

People living on those days welcomed tyranny and cruelty and lived in humiliation although they clearly noticed that the wicked and ignoble- birth infidels held control of the Islamic community to destroy the pure religion of God; but as they were attached to decaying and deceitful manifestations of the world, they were  
.ready to live in humiliation

You were descendant of the Messenger (s) and your blood vessels carried his holy blood. You were offspring  
:of God's lion and of Haidar Karrar. [\(1\)](#) You never kept silent like others who feared death and you cried out  
.O' people! Death in honor is much better than life in dishonor

And you well knew that those executioners-who ruled people under the name of your forefather's religion-  
would never feel mercy on you and your family; but you rose up for satisfaction of God and sacrificed your  
.holy life and your family's for resuscitation of God's religion

Those libertines did not feel mercy on you who were descendant of the Messenger (s) and part of his being  
and martyred you and your children as atrociously as possible. They left behind for themselves permanent  
abjection and prostration. You joined the eternality because you own ship of rescue and light of guidance.  
Your rescue ship always fares the way of eternality for your true faithful people and the freemen of the world  
. through flashing lights of guidance

P: 35

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Haidar in Arabic means "lion" (the symbol of courage and invincibility), respectively. "Karrar" means a - 1  
person who is at war, successively on attack. However, this is a title given to Ali ('a) by the Prophet (s)  
because of his success in Kheybar Jews in the face of others who failed to do so. In this way, "Haidar Karrar"  
.means the invincible warrior

.You are descendant of the Messenger (s) and were, are and will be beloved of his heart and part of his being

One day, your forefather (s) with a group of people was going to a get-together party and he foreran them. On his way, he saw you and wanted to hug you. You were three or four years old and moving in play with him here and there while you had nice smile. The Prophet (s) observing you in your state of play smilingly ran after you until he finally hugged you. Then he put one hand on back of your head and another on your chin; :kissed you with his holy lips touching yours and he then said

.Husayn is from me and I am from him. God loves someone who loves him

Now, by asking permission from your descendant Mahdi (may Allah hasten his emergence), I would like to :speak about some part of the great disaster and your everlasting epic on the day of Ashura

It was late afternoon when the blasphemous tribe martyred all of your companions on a totally disparate .battle and decapitated all of them

Karbala desert was soaked with pure blood of descendants of the Messenger (s), the Hashemite youth and .your cordial companions

On some corners of the desert, there laid mutilated body of your loved youth–Ali Akbar (‘a) and elsewhere in the desert, there laid low alongside the Euphrates your honorable brother's body, lion of Karbala plateau, Abulfadl Al–Abbas (‘a) with his hands cut off and his head split apart while he was weltered in his blood .across hot pebbles of the land

Sonically crying, "Allah–o–Akbar", you lion–like stormed troops of the



.enemy and killed dozens of the atheists

.You killed so many of the men of devilish army with your repeated attacks such that they cried out heavily

None of the enemy army commanders dared come close to fight you because they all knew that you are son of

.God's lion and you carry Ali's blood in your blood vessels

Omar Ibn Sa'ad, the cursed who commandeered troops ordered spearmen to shoot him. Your holy body was targeted by spears and you were hit with so many spears that your corselet was filled with spears like

.hedgehog

.But you still roared like lion storming enemy troops and killed the infidels

Due to thirst of some days and hot weather, your holy gasps began to count down, the very gasping scattered

.scent of the Messenger (s) if disseminated into the air

You stopped to take a rest for yourself and your wounded horse while your body was covered with deep injuries. You took off your helmet to catch breath. One of the infidels all of a sudden hit your holy forehead with stone—the very forehead kissed by the Messenger (s) many times and worshipped God all days and nights. Blood rolled down your eyes and beard. You untied your corselet and took up your garment to clean

.bleeding off your eyes; at this time, a three-pronged spear suddenly struck your chest

You fell down the horse once your holy heart—that was God's heaven and status of divine angels— was hit by

:the spear and you uttered

(In the name of God and on remembering God and religion of the Messenger (s

:And then you looked up to the sky and whispered to God in your last moments of life

.O' God! Thou know these people kill someone who is no descendant of the Prophet (s) on earth but him

Then you pulled spear out; blood turned running like gutter. You splashed some blood of your chest onto the sky and not even one drop of the blood returned. You filled your hands with your chest blood with which you  
:soaked your face and beard, saying

I want to look like this way until I meet my forefather, the Messenger (s) and tell him: O' the Messenger of  
!God! Of what crime did these oppressors kill me

.You fell on the ground and began to take your last breaths while gently remembering God on your holy lips

On some corners of Karbala, there rested camps of girls, women and children of the Prophet Household (s) and generous and respectable sister of yours—Zeynab Kobra ('a), the heroine of Karbala patiently and with tearful eyes stood watching the huge sky-breaking and hear-rending event. In the meantime, Shimr Ibn Dhi al-Jawshan, the cursed ordered a group of the impurely wicked soldiers to raid, set ablaze and plunder tents  
.of women and children

Having little potency on your body and upon seeing such scene, you leaned very hard against the broken spear and bent down shouting at scoundrels: woe betides upon you, the followers of Abu Sufiyan! If you do not have a religion and fear not the Day, you can at least be freemen in the world. I am at war with you; women and children are innocent. I am still alive and stop assaulting my haram as long as I am alive

Shimr Ibn Dhi al-Jawshan said: O' son of Fatima! We will do so. He then turned to his troops and yelled:  
.Keep off haram of this man; kill him first and attack the camp later

.....He eternally cursed pulled out a machete and moved towards you

Although man must shed tears of blood over such great disaster until the Day, you did not sacrifice your life and your children's for people to weep; you sacrificed your precious life for resuscitation of human honor—completely trampled—and for salvaging the misled people from whirls of ignorance and for liberating man from shackles of being enslaved

!True

You drank goblets of disasters one after another and you welcomed the hardest way of dying with open arms on the path of God to teach mankind lesson of being free and leaving captivity. Through your epic, you declared to mankind that the world is of no value whatsoever and the life which bears disgrace equals prostration and dying for divine values equals honor

You taught human beings that he must ever move ahead with no hesitation in this world even one moment; he must potently stand against the repressors and corrupt people who fail to believe in God and in the Day and he should never fear death which transcends man to eternity if

P: 39

.it is followed by high values

You taught man to resist if he loses his head on the path of resuscitation of truth, justice and values; rather, he should hold his head in his hand and step forward by taking strong steps. You learned that one should not stop .resisting if he is mutilated by enemy; rather, he should roll ahead

!True

.You taught man countless lessons and mankind is indebted to you for good

### **Notes on Chapter One**

What does blood of God mean? Hadiths of the Messenger (s) about the status of Imam Husayn ('a); hadiths of the Messenger (s) about Hazrat Zahra ('a); introducing the book, "Kamel Al-Ziyarat" of Ibn Quliyya Qomi and its validity; responding to skepticisms raised about Fitrus, the Angel; reasons behind non-abstraction of .the Angels and spirit and other various issues

According to narrations and supplications of the Infallibles (a), Hazrat Seyyed Al-Shuhada ('a) has been referred to as "Blood of God"; one should note that since God is neither physical nor have resemblance to His :Creatures, he shall not be imagined as resembling to God; rather, "Blood of God" means that

God himself takes revenge of the infidels and oppressors for blood of Imam Husayn('a). Therefore, those spilling the sacred blood of Seyyed Al-Shuhada ('a) and those pleased with such big crime throughout history and if they used to live then, they would help Yazid and his followers, God, holder of blood of Hazrat Seyyed Al-Shuhada ('a), made

P: 40

.it a certainty to take revenge of all atheists for his blood

:(The Prophet Mohammad (s) said of his descendant, Imam Husayn (‘a

حُسَيْنٌ مِنِّي وَأَنَا مِنْهُ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا

(1) Husayn is from me and I am from him, God loves someone who loves him.

:Sahih Termezi quotes the Messenger (s) saying

حسين مني وأنا من حسين أحب الله من أحب حسينا (2)

:Sunan Ibn Majah reads

روى بسنده عن يعلى بن مرة أنهم خرجوا مع النبي صلى الله عليه وآله وسلم "إلى طعام دعوا له فإذا حسين يلعب في السكة قال: فتقدم النبي صلى الله عليه وآله وسلم أمام القوم وبسط يديه فجعل الغلام يفر هاهنا وهاهنا ويضاحكه النبي صلى الله عليه وآله وسلم " حتى أخذه فجعل إحدى يديه تحت ذقنه والأخرى في فأس رأسه فقبله وقال: حسين مني وأنا من حسين أحب الله من أحب حسيناً حسين سبط من الأسياب.

A group of people joined the Messenger (s) to take part in a guest ceremony and the Messenger (s) foreran them. On the way, he saw Husayn (‘a) and wanted to hug him but he was moving here and there. He smiled when he saw him doing this. He finally hugged him and put one hand on back of his head and another hand under his chin, kissing him on his holy lips and he then said: Husayn is from me and I am from him; God loves someone who loves him. 7

P: 41

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Tabaqat Ibn Sa'ad, Tarjome Imam Husayn (‘a), p. 27 -1

Sahih Termezi, vol. 2, p. 307 -2

:Thematic point of this hadith is included in other Sunni books

Hakim Neisabouri, Mustadrak Al-Sahihin, vol. 3, p. 177 •

Musnad Ahmad Hanbal, vol. 4, p. 172 •

Ibn Athir, Assad Al-Ghabah, vol. 2, p. 19 and vol. 5, p. 130 •

.....Mottaqi Hendi, Kanz Al-Ummal, vol. 6, p. 221 and •

The thematic subject of above hadith—broadly explicated in important Sunni sources—clearly denotes the sense that Imam Husayn (‘a) remains an indispensable part of the Messenger (s), furthering great interest the Prophet (s) took in his descendant, Imam Husayn (‘a). Based on this statement, just as he was proof of God, so was Husayn (‘a) and just as he was the Infallible, so was Husayn (‘a). This means that just as he established true religion on behalf of God, so Husayn (‘a) maintained his religion through his uprising. I wish Sunnis .(could think of the sense of this hadith and could follow true caliphs of the Prophet (s

:In Sunni sources, Ibn Abbas is being quoted saying that •

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ عَلِيٌّ وَفَاطِمَةُ الَّتِي بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ مِنْهُمَا اللَّوْلُوُّ وَالْمَرْجَانُ الْحَسَنُ وَالْحُسَيْنُ الْعَلِيُّ  
وَلَمْ يَحْصَلْ لغيره هذه الفضيلة(1)

Among specific particulars of Imam Ali (‘a) is his birth happening inside Ka'aba. Before him and after him, • nobody is born inside Ka'aba. This is one of the great prides which has been devoted to him by God the Almighty thanks to respect, esteem and glory given to the honorable status of the Commander of the Faithful .(‘a

. Sunni and Shiite narrators unanimously agree on the issue of Imam

P: 42

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Tafsir Al-Durr Al-Manthur, vol. 6, p. 142; Tafsir Ruh Al-Ma'ani, vol. 27, p. 93; Manaqib-e Ibn – 1  
.....Moghazeli, p. 339, Noor Al-Absar, p. 1001 and

Ali ('a)'s birth joined by divine miracle–House of God being opened backward. The late Allameh Amini has  
(important and plenty of citations from Sunnis in his precious book.(1

### Message of Such Event

House of God is symbolic of monotheism and worshipping the Only God and God sends message to people  
:through this birth

The way of entering monotheism is turning to Velayat (Guardianship) and Imamate (Leadership) of Amir  
:Al-Mo'menin Ali Ibn Abitaleb ('a). This finds truth as the holy hadith of the Almighty God

وَلَا يَأْتِيَّ عَلِيَّ بْنَ أَبِي طَالِبٍ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي

Velayat of Ali Ibn Abitaleb is My Fortress and whoever steps in My Fortress, he shall be secure of being  
(agonized by Me.(2

.(Imam Ali ('a) was the first who, then a nine-year-old boy took faith in the Messenger (s •

Many of Sunni ulema have confessed to this point including the well-known Sunni hadith writer,  
:Mohammad Ibn Isa Termezi who quotes Ibn Abbas in his book, "Sahih" saying

أَوَّلُ مَنْ صَلَّى عَلَيَّ

(The first person who stood behind the Prophet (s) and said prayers was Ali ('a)(3

P: 43

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Al-Ghadir, vol. 6, pp. 21-27 -1

.Sheikh Saduq, Ayun Akhbar Al-Reza ('a), vol. 2, p. 136; Bihar Al-Anwar, vol. 39, p. 246 3 -2

Sahih Termezi, hadith No. 3734 -3

[\(1\)](#) (The first person who embraced Islam was Ali ('a))

اول من اسلم علي العلي

:Ibn Athir says

[\(2\)](#) علي بن ابي طالب الاول من اسلم

:Mas'udi writes

Many people believe that Ali Ibn Abitaleb ('a) never raised polytheism of God; rather, he followed the [\(3\)](#) (Messenger (s) in all his affairs and he was the first Muslim.

The late Allameh Amini has put together about one hundred hadiths of Sunni sources in his valuable book titled "Al-Ghadir", vols. 3 and 4, citing that Ali has been the first one who took faith in the Prophet Mohammad (s). This faith of his happened at the age of nine while those who were very aged and claimed .caliphate tended to prostrate in front of idols

I wish some people would think of such point that, "were those who fell to prostration in front of idols and drank liquor for many years of their lifetime eligible to be successor of the Infallible Prophet (s) or the one who believed in God in his boyhood with his deep understanding and was not tainted with even bits of nasty !!?polytheism, idolatry and other sins

One of the nicknames of Hazrat Fatima ('a) is "Kawthar" which is 3

P: 44

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Sahih Termezi, hadith No. 3735 -1

Assad Al-Ghabah, vol. 3, p. 259 -2

Morravej Al-Zahab, vol. 2, p. 283 -3



:attributed to her on the occasion of Kawthar surah of the Holy Quran to prove her as the lady of both worlds

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَانْحَرْ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

In the name of Allah, the Compassionate, the Merciful [O, Messenger!] We have bestowed upon you good in abundance, so perform thanksgiving prayer and offer a sacrifice in Allah's way; verily, your enemy shall be  
(the one cut off in progeny (Kawthar: 1-3

In this surah, God the Almighty obliged the Prophet (s) with Hazrat Kawthar meaning Fatima (a). This is meant that God made him happy, implying that whoever tongue-lashes him because he has no son and is cut off in progeny, he himself shall be cut off in progeny and God, the Exalted blessed the generation of the  
.Prophet (s) with Hazrat Fatima (a) until the Day comes

:Tafsir-e Majma' Al-Bayan reads on the occasion of such surah

Aas Ibn Wa'el, one of the leaders of polytheists, met with the holy Prophet (s) when he was leaving Masjid' Al-Haram. A group of Quraysh leaders were in the mosque watching the scene in distance. When Aas Ibn Wa'el entered the mosque, he was told: To whom were you talking? He replied: I was talking to this man who  
!is cut off in progeny

Such interpretation is chosen by that atheist because 'Abdullah, son of the Prophet (s), passed away and Arabs called someone who had no son as "cut off in progeny". Hence, Quraysh selected the name for him after his son had died. The above surah came down and the Prophet (s) was given lots of good tidings of gifts and  
reward by God and his enemies

(were called "cut off in progeny".[1](#))

In the book titled, "Al-Durr Al-Manthur" which is a famous Sunni interpretation, Ibn Abbas is being quoted  
:saying that

The oldest son of the Prophet (s), Qasim, after him Zeynab, 'Abdullah and after him, Umme Kolthum, Fatima and the last one was Ruqiyya. Qasim died and he was the first offspring of the Prophet (s) who died in Mecca and after him, 'Abdullah passed away and Aas Ibn Wa'el said: His generation was discontinued, so he is cut  
.off in progeny

In response to him, God the Almighty sent down the verse that Aas Ibn Wa'el is cut off in progeny [and God  
(maintains generation of the Prophet (s) blessed with Fatima (a)).[2](#)

,From the last part of surah

إِنَّ شَانَتَكَ هُوَ الْأَبْتَرُ

It is inferred that such good reward is the very Fatima (‘a) because generation and progeny of the Prophet (s) is extended in the universe by virtue of his honorable daughter; a generation that was not only his physical children, but also they all maintained his creed and the whole Islamic values and set them forth to future generation. Not only the saint Imams (a) who are especially given consideration but also thousands of thousands of descendants of Sediqqah Kobra (a) spread across the world among whom there have been great scholars, writers, jurisprudents, hadith writers, high-standing interpreters and pompous commanders who 3

P: 46

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Tabarsi, Tafsir-e Majma' Al-Bayan, vol. 10, p.549 -1

Siyuti, Al-Durr Al-Manthur, vol. 6, p. 403 -2

.tried to maintain religion of Islam through self-devotion and sacrifice

(1) (The same statement is made by the great Sunni interpreter, Imam Fakhr-e Razi as:

The great Shiite hadith writer, Seyyed Hashem Bahrani says of the Prophet (s) in the book titled "Madinat •  
: "Al-Ma'jez

يَا أَيُّهَا بَنُو كَعْبٍ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ فِي السَّمَاءِ أَكْبَرُ مِنْهُ فِي الْأَرْضِ وَإِنَّهُ لَمَكْتُوبٌ عَنْ  
يَمِينِ عَرْشِ اللَّهِ عَزَّ وَجَلَّ مُصْبِحُ هُدًى وَ سَفِينَةُ نَجَاةٍ

O' Abi Ibn Ka'ab! I swear to God who truly appointed me as the Messenger (s) that Husayn Ibn Ali ('a) is  
much greater in the heavens than on the earth as his name is inscribed on the Throne of Heaven such that

(2) (Husayn ('a) remains as light of guidance and ark of salvation.

:Sheikh Sadduq and Qotbuddin Rawandi et.al cited the above hadith as

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

يَا أَيُّهَا بَنُو كَعْبٍ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ فِي السَّمَاءِ أَكْبَرُ مِنْهُ فِي الْأَرْضِ وَإِنَّهُ لَمَكْتُوبٌ عَنْ  
يَمِينِ عَرْشِ اللَّهِ عَزَّ وَجَلَّ مُصْبِحُ هُدًى وَ سَفِينَةُ نَجَاةٍ وَ إِمَامٌ غَيْرُ عِلْمٍ وَ ذُحْرٌ وَ هُنَّ وَعِزٌّ وَ فَحْرٌ وَ (3)

. As what the Messenger (s) said remains to be seen for all times, one

P: 47

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Tafsir-e Fakhr-e Razi, vol. 32, p. 124 -1

Madinat Al-Ma'ajez Al-A'amat Al-Ethna Ashar, vol. 4, p. 52 -2

Sheikh Sadduq, Ayun Akhbar Al-Reza, vol. 1, p. 59, hadith No. 29; Rawandi, Qotbuddin, Al-Khara'ij va -3

Al-Jara'ih, vol. 2, p. 55; Sheikh Hurr Ameli, Ithbat Al-Huda, vol. 2, p. 49; Tabarsi, A'alam Al-Wari, p. 400;

.....Bihar Al-Anwar, vol. 36, p. 204, hadith No. 8 and

should say that Hazrat Husayn Ibn Ali (‘a) stands as epitome of guidance for all nations at all times. Based on this luminous hadith, every nation or race with every language and religion has its way resorting to Husayn Ibn Ali (‘a) if it intends to live in freedom, to cast off chains of slavery and to step towards divine guidance

:(The honorable Prophet (s) of Islam said about his daughter, Fatima (‘a

ما ابنتي فاطمة فهي سيدة نساء العالمين من الاولين و الآخريين (1)

As for daughter, Fatima (‘a), she is the best female of all women from the beginning of the world until .finality

:The above hadith entered Sunni sources in several ways

a. Hadith of Ayesha

For Sunni sources, refer to Sharh-e Ehqaq Al-Haqq, vol. 10, p. 27

b. Hadith of Omran Ibn Hasin

For Sunni sources, refer to Sharh-e Ehqaq Al-Haqq, vol. 10, p. 34

c. Hadith of Jaber Ibn Samorah

For Sunni sources, refer to Sharh-e Ehqaq Al-Haqq, vol. 10, p. 40

d. Hadith of Ibn Abbas

For Sunni sources, refer to Sharh-e Ehqaq Al-Haqq, vol. 10, p. 41

e. Hadith of Abi Buraida

For Sunni sources, refer to Sharh-e Ehqaq Al-Haqq, vol. 10, p. 42

.Besides, for more sources, Fada'el Al-Khamsa, vol. 3, p. 169 can be seen

The Messenger (s) said about Fatima (s): The first to enter Paradise 8 •

P: 48

The above hadith is being quoted a lot in Sunni sources. For sources of this hadith in Sunni books, refer to .Sharh-e Ehqaaq Al-Haqq, vol. 10, p. 135 and Fada'el Al-Khamsa, vol. 3, p. 204

The late Sheikh Abbas Qomi writes about Seddiqah Kobra from plenty of hadiths being quoted in the book •  
:(titled, "Anwar Al-Bahiyya", chapter 2 (second light

In speech act, Fatima (a) mostly looked like the Prophet (s); her lifestyle was similar to that of her father and she walked like her father. When she was granted an audience to her father, the Messenger (s) received her with great respect. He kissed hands of Zahra (a) and gave his seat to her. When the Messenger (s) paid a visit .to her daughter, Fatima (a) would stand up and warmly welcome her father and would kiss his hands

:The Prophet (s) kissed Fatima (a) and he smelled her when he longed for Paradise fragrance; he said

فاطمة بضعة مني من سرها فقد سرني و من سآها فقد سآني، فاطمه اعز الناس الي

Fatima (a) remains a part of my body. Whoever makes her joyful, he shall make me happy and whoever (makes her unhappy, he shall make me unhappy! Fatima (a) is the dearest of all to me.(1

Sunni sources read that: t

P: 49

For sources of the above hadith quoted from Sunni books, refer to Fada'el Al-Khamsa, vol. 3, p. 158 and "Al-Ghadir", vol. 3, p. 18

Lots of hadiths have been used in various Sunni and Shiite sources citing that when the Messenger (s) • hugged the swaddling clothes of Seyyed Al-Shuhada (‘a), he began to weep and informed some people of his martyrdom; hereunder a number of these hadiths are brought to consideration

Ja'afar Ibn Mohammad Ibn Quliyya Qomi quotes Imam Sadiq (‘a) in his valuable book titled "Kamel Al-Ziyarat"(1

When Imam Husayn (a) happened to be born from Fatima (‘a), Gabriel was granted an audience to the Prophet (s) and said: Your ummah kills Husayn after you, adding: Shall I show you his Torbat??! He flew, took some soil of Karbala and showed it to him, saying: This is the Torbat on which Husayn (‘a) is killed. As the Messenger (s) was informed of Husayn's birth, he rushed to Fatima's house and while showing grief on his holy face, he sorrowfully said: O' Asma'! Bring my boy and Asma' handed the swaddling clothes of the neonate to him. The Prophet (s) embraced him, kissed him and smelled him

Impressed by such state of the Prophet (s), Asma' said: O' Messenger (s)! May my father and mother be sacrificed to you, what do you weep for

.I weep for this boy of mine", said the Prophet (s)! "This boy is newly born!" Asma' said at amazement"

He, the Prophet (s) said, will be killed by a group of cruel people. May t

P: 50

!God deprive them of my intercession

He then stood up and told Asma' in grief: Stop telling Fatima ('a) about this story because she has a newly  
(born baby).(1

:The late Sheikh Sadduq says

The Messenger (s) gave Husayn (a), after his birth, to Safiyya, daughter of 'Abdulmotaleb while he was weeping and said: O' my boy! May God curse people who kill you! He said this three times. Safiyya told him: O' May my father and mother be sacrificed to you! Who kills him? The Messenger (s) replied: A group of  
(oppressors from the Umayyad kill him).(2

The Messenger (s) has been a lot quoted from Sunni sources that he informed some people about martyrdom of Husayn ('a) many times. One case of these hadiths is cited here now and mention is made of more in the  
.following chapters

Tabrani quotes Umme Salama–wife of the Prophet (s) saying that: Hassan and Husayn ('a) were in my cell with the Messenger (s). Gabriel came down to him and said: O' Mohammad! Your ummah will kill your boy after you–pointing to Husayn ('a). The Prophet (s) began to weep and firmly held Husayn onto his chest. He then said: Keep this Torbat in deposit. He smelled it saying: Woe unto Karb and Bala (Affliction and

Umme Salama quotes the Messenger telling: O' Umme Salama! When you saw this Torbat change into blood,  
you find that Husayn ('a), 5

P: 51

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Al–Qurashi, Baqir Sharif, Hayat Al–Imam Al–Husayn, vol. 1, p. 27; Nazari Monfared, Ali, Tragic Saga – 1  
of Karbala, p. 29

Amal Sheikh Sadduq, session 28, hadith No. 5 –2

.my son, has been killed

Umme Salama put Torbat in a glass bottle and watched it every day, saying: O' Torbat! The day you change  
(into blood is a great day).(1

In the book titled "Kashf Al-Ghammah", Arbali says: When Husayn was born; the Prophet (s) took him in his bosom and whispered azan (call of prayer) on his right ear and eqamah (Takbeer) on his left ear. On his bid,  
(he was named Husayn ('a).(2

The late Allameh Majlesi says that the Prophet (s) sacrificed two sheep on 7th day of Husayn's birth and some piece of the sheep meat was given to midwife. He gave charity as much as Husayn's hair and sprayed  
(his holy head with fragrant perfume).(3

:In the book titled "Tarikh Al-Kholafa", Siyuti says •

(Hassan and Husayn ('a) are two names of Paradise names and Arabs put these names on their children."(4

:Historians put it that

During ignorance times, Arabs were unfamiliar with names of Hassan and Husayn ('a) to name their  
(children. These two names were revealed to the Messenger (s) by God for naming Fatima's children.(5

The late Sheikh Sadduq quotes Imam Sajjad ('a) saying that when Fatima ('a) gave birth to Hassan ('a), she  
told Imam Ali ('a) to choose a 1

P: 52

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Kashf Al-Ghammah, vol. 3, p. 114, hadith No. 2817 -1

Kashf Al-Ghammah, vol. 2, p. 3 -2

Bihar Al-Anwar, vol. 43, p. 239 -3

Tarikh Al-Kholafa, vol. 1, p. 188 -4

Ibn Athir, Assad Al-Ghaba, vol. 2, p.11 -5



name for him. Ali (‘a) said: I fail to put name on him before the Prophet (s). The Prophet (s) came and told  
?Ali (‘a): Don't you put a name on him

Ali said: I do not outpace you on that. Then, God the Almighty revealed to Gabriel that Mohammad is given a child, go to him and say hello and congratulations to him. Tell him Ali looks like Harun for you as it does for the Moses; therefore, put the name of Harun's son on the newly born baby! Gabriel came down and congratulated the Prophet (s) on behalf of God, saying: God the Almighty orders you to put the name of  
:Harun's son on this baby. The Prophet (s) said

?What was the name of Harun's son

.Gabriel replied: Sheber

.Mohammad said: My language is Arabic not Hebrew

.Gabriel replied: Name him Hassan

The Prophet (s) put the name of Hassan (equivalent to Sheber) on him. When Husayn (‘a) was born, Gabriel came down and congratulated the new arrival on behalf of God, saying: For you Ali is as Harun is for the  
!Moses. Therefore, put the name of Harun's second son on this baby

?The Prophet (s) asked: what is his name

.Gabriel replied: Shubayr

.The Prophet (s) said: My language is Arabic

(Gabriel said: Name him Husayn. The Prophet (s) named him Husayn (‘a)).(1

The narration mentioned above implies that naming of Imam Hassan and Imam Husayn (‘a) is made by God  
and Sunni sources have lots of citations in this regard, some of which come hereunder: 6

P: 53

أسماء بنت عميس ال عن قالت أقبلت فاطمه سلام الله عليها بالحسن فجاء النبي فقال : يا اسماء هلمي إبنني فدفعته اليه في خرقة صفراء فألقاها عنه قاتلا ألم أعهد اليكن أن لاتلفوا مولودا بخرقه صفرا؟ فلفعه بخرقه بيضاء فأخذه وأذن في أذنه اليميني وأقام في اليسري ثم قال لعلي ال: أي شيء سميت إبنني؟ قال: ماكنت لأسبقك بذلك فقال ولأنا اسابق ربي فهبط جبرييل الله فقال: يا محمد إن ربك يقرنك السلام ويقول لك: علي منك بمنزله هارون من موسى لكن لاني، بعدك قسم ابنك هذا باسم ولدهارون، فقال: وما كان اسم هارون يا جبرييل؟ قال: شبر، فقال: إن لساني عربي، فقال سمه الحسن، ففعل (ص)، فلما كان بعد حول ولد الحسين ال فجاء نبي وذكرت يعني أسماء مثل الأول، وسأقت قصه التسميه مثل الأول وأن جبرييل ال أمره أن يسميه باسم ولدهارون شبيرا، فقال النبي ال : مثل الأول، فقال: سمه حسين.

(1)

:Ibn Hajar says

عن سليمان ان النبي القال: سمى هارون ابنه شبرا و شبيرا، و أنني سميت ابني الحسن و الحسين بما سمى به هارون ابنه (2)

### Very Important Point

In different narrations, Shiite and Sunnite sources are quoted from the Prophet (s) saying that he has "demonstrated all his virtues except prophethood for Imam Ali (‘a) and this hadith is "hadith of rank

P: 54

Zakha'er Al-Uqba, p. 120 –1

Al-Sawa'iq Al-Mahrefat, p. 115 –2

أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَثَلِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَأَنِّي بَعْدِي

O' Ali (a)! Are you not pleased if I say your similarity to me is as it is for Harun to the Moses except for the  
?fact that there comes no prophet after me

Such holy and crystallized statement of the Prophet (s) is that Ali (a) stands as brother, legatee and successor of the Seal of the Prophet (s) and he possesses all of his virtues and excellences except prophethood just as  
(Harun was brother and successor of the Moses (a

Therefore, contents of the above hadith prove direct caliphate and Imamate of the Commander of the Faithful (a) because Ali (a) enjoys all of virtues of the Apostle (s) except his prophethood and one of the virtues is Imamate as the Messenger (s) was Imam of the creatures and seal of the Prophet (s) only excepted the  
.prophethood

In above hadiths, God says to His Messenger (s) that he puts names of Harun's children over children of Ali (a) so that everybody in the world might know that Ali (a) is brother and successor of the Prophet (s) just as  
(Harun (a) was brother and successor of the Moses (a

I wish Sunnis could contemplate a bit over such point and would learn to become followers of the truthful successors of the Messenger (s) rather than learning to follow those who diverted the Islamic ummah from the Straight Path after demise of the Prophet (s). This led to end result of their caliphate that the vicious Umayyad take hold of caliphate and martyr the endeared descendant of the Prophet (s), our lord Imam

Husayn s

The story of Fitrus, the Angel which is being quoted in various narrations has been rejected by a number of people. Here, a comprehensive discussion is rendered to prove the story

When a hadith or narration is rejected, the rejection happens from two aspects: One is documentation of narration; two is meaning and denotation of narration; there might be some narrations problematic both in terms of documentation and of inclusion

Here, narration of Fitrus, the Angel is scientifically examined in respect of both documentation and of denotation and contents

Credibility of document related to narration of Fitrus, the Angel One of the most important books quoting .1 narration of Fitrus, the Angel is the book titled "Kamel Al-Ziyarat" and compiled by the great Shiite scientist and hadith writer, Ja'afar Ibn Mohammad Ibn Quliyya Qomi. Three points are at issue here

Personality of Ibn Quliyya Qomi •

Validity of his book •

Hadith narrators of his book •

:Personality of Ibn Quliyya Qomi

Abi Al-Qasem Ja'afar Ibn Mohammad Ibn Musa Ibn Quliyya Qomi is among the well-known jurists and hadith writers of the 4th century. He lived during the late Minor Occultation of Imam Mahdi (may Allah hasten his emergence) and his early Major Occultation. He was among the noteworthy characters of his time on memorization of hadith and jurisprudence, not to mention his piety. His scientific magnitude suffices

to say that the greatest Shiite hadith writers and jurists such as Sheikh Sadduq, Sheikh Mufid and many .renowned others have been taught by this high-ranking learned man

### **Validity of His Book**

The worthy book of "Kamel Al-Ziyarat" is the strongest and the most complete book written about pilgrimage to graves of the Immaculate- particularly Seyyed Al-Shuhada (‘a). Thanks to acknowledgement of experts, hardly ever has a book with this much credibility been written about visitation to graves of the Infallible Imams and its excellence; particularly when the high-standing author lived in an age linked to the .Immaculate, which gives increased reliability and validity to the book

Hadith Narrators of Kamel Al-Ziyarat The high-standing Sheikh, Ibn Quliyya Qomi, writes in prelude of his :book

Verily, we know that we are not fully proficient about all narrations quoted from the saint Ahl-e Bayt (a) in" this regard (pilgrimages) and otherwise (non-pilgrimages) but what occurred to us has been collected in this ".book from our reliable Companions (‘a) and no hadith of anomaly has been cited from narrators

.As noted, the author claims all hadith writers are trustworthy and there is no poor hadith found in this book

The late Ayatollah Seyyed Abulqasem Khowie, in a lengthened expression titled "third introduction to popular reliabilities" proves great reliability of narrations of "Kamel Al-Ziyarat" through various scientific documents." Ibn Quliyya Qomi quotes the above hadith from Imam Sadiq (‘a) through

five narrators. They are: Mohammad Ibn Ja'afar Al-Qurashi Al-Razzaz Kufi; Mohammad Ibn Husayn Ibn Abi Al-Khattab; Musa Ibn Sa'adan Al-Hannat; 'Abdullah Ibn Al-Qasem Al-Hardrami; Ibrahim Shu'ayb Al-  
(Maythami who quotes the above narration from Imam Sadiq ('a

Reliability of these five people has been approved in many Shi'a books such as Tafsir-e Qomi, Kamel Al-Ziyarat of Ibn Quliyya Qomi and treatise of Abi Ghaleb Zarrari, Khatemeh Mustadrak Al-Wasa'el of  
.Mohaddeth Noori, Rejal-e Najjashi and Ayatollah Khowie in Mu'ajam Rejal-e Hadith et.al

### Conclusion

It is seen that narration of Fitrus, the Angel quoted from Imam Sadiq ('a) in Kamel Al-Ziyarat stands highly  
.reliable and true in respect of documentation

:The above hadith is being narrated in other Shi'a books including

Amali, Sheikh Sadduq, session 28, p. 137, hadith No. 8 \_\_\_\_\_

Rawdat Al-Wa'ezin va Basirat Al-Muta'zzin, Ibn Iqbal Neisabouri, vol. 1, p. 155 \_\_\_\_\_

Bihar Al-Anwar, Allameh Majlesi, vol. 43, p. 243 \_\_\_\_\_

Awalim Al-Ulum va Al-Ma'aref, Allameh Bahrani, vol. 17, p. 17, vol. 7' \_\_\_\_\_

.....Safinat Al-Bihar, Sheikh Abbas Qomi, vol. 8, p. 117 And \_\_\_\_\_

Narration of Fitrus, the Angel has been cited with authentic documents in these books and other books  
.although complete hadith of Kamel Ziyarat of Ibn Quliyya Qomi suffices to prove accuracy of hadith

Meaning Denotation of Hadith .2

As it is seen, hadith of Fitrus enjoys so strong documentation and accuracy that nobody can question it scientifically. In essence, the hadith accurate citation of which is being proved in hadith books in one way or another should not be scientifically denied. Ultimately, if the hadith or narration was inconsistent with narrative and rational evidence, it has to be justified in some way rather than being quickly denied; hadith of Fitrus is one which is entirely consistent with the Quranic and rational evidence. The wrongs falling onto such hadith are mainly raised by those who wish to philosophically elucidate the Quranic knowledge and .(narrations of the Infallibles ('a

The knowledge and thoughts that are either produced by human erroneous mindset or incorporated from the western and eastern schools can never stand as suitable space vital for elucidation of revelatory knowledge. Elucidation of revelatory knowledge comes up only in two things: First, the Holy Quran and Sunna meaning that many of the religious issues can be elucidated in the light of the Holy Quran and Ahl- e Bayt (a). Second, rational evidence which stands close to the Holy Quran and teachings of the Infallibles ('a) elucidating the .divine knowledge

Of course, a number of present disciplines known as rational ones are considered by those critics as irrational issues of a many because the by- products of issues contradict to revelatory texts and as intellect and revelation are never placed opposite to one another; therefore, one should say that those disciplines are .rationally based; rather, they are a series of rules and issues which hold imagination of rationality

Those denying hadith of Fitrus, the Angel pose three problematic points for rejection of hadith which are discussed here through narrative

.and rational evidence

The first problem raised is that they say if the narration is accepted, abstraction of the Angels is questioned because Angels are abstract. Broken wing and its healing cannot match Angels that are purely abstract. Therefore, since Angels are abstracted from substance, the afore-mentioned narration-typically proving .physicality of Angels-cannot be accepted

Response: The idea of abstraction of Angels has no precedence in the Holy Quran and narrations; rather, philosophers have raised such ideas by extracting from knowledge of ancient Greece on the issue of tithe intelligences (the imaginative ten-folded creatures entirely separated from substance and time that have been brought up in the school of ancient Greece) and they have expressed that the tithe intelligences are the very !!Angels-cited in the Holy Quran and narrations-when they compared the knowledge with revelations

Here, rational, narrative and Quranic reasoning is made to demonstrate that Angels are not abstract, but they .are of matter not of its delicate type

### **The Quranic Reasons**

:God says in Holy surah: Fatir: 1 of the Holy Quran

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أجنحةٍ مثنى وثلاث ورباع يزيد في الخلق ما يشاء إن الله على كل شيء قدير

Thanksgiving and adoration is due only to Allah, the Originator- Creator of the heavens and the earth Who appointed the Angels as the



Divine Emissaries; Angels with Wings two, three or four; and He adds to their wings if He decides so. Verily,  
.Allah is Powerful over all things

This holy verse denotes physicality of Angels because having wings and flying with them indicate some type of physicality. Based on rule of "Original Appearance", sense should not be applied to something non-apparent as no rationality is avoided because of catching up with the apparent sense of the verse; if Angels are assumed abstract, we will face various problems in rationality and religiousness, which will be discussed  
.later

In several parts of the most glorious Quran, God says about seeing Angels with eyes such as the story of the●  
.Saint Mary ('a) where Gabriel appeared as a human being and Mary saw Gabriel by sight

وَإِذْ نُفِيَ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَدِيدًا. فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا قَالَتْ إِنِّي أَعُوذُ  
بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

And [O' Messenger!] mention Holy Book [the story of] Maryam when she isolated herself from her people to a place in the eastern part of the city; so when she chose reclusion from them, We sent to her a Spirit [of Light] from Our Presence who presented himself to her in the form of a human being; she said: "I seek refuge in you to Ar-Rahman[do not come near] if you fear Him", the Spirit said: "I am only a Divine Emissary of your Creator and Nurturer and I have come to give you glad-tidings of a pure and pious son"(Maryam: 16-  
.19)

Obviously, if Gabriel were separated from substance and time, it

.would be impossible for him to present himself as a being and to be seen

Also, the story of the Prophet Lut where Angels came to him in the shape of human being and Lut and his family saw them. The story of Hazrat Davoud (s), read in Saad surah, saying that a group of Angels entered his altar in the shape of human beings; all such things denote that Angels enjoy some type of physicality-of course a very delicate one

Of course, a number of commentators having philosophical ideas embarked on elucidating these verses because they failed to avoid abstraction of Angels and interpreted visibility as figuratively in such verses. This means that what they have seen of Angels is nothing but sheer imagination since God influencing their imaginative power (for example: Davoud) made them envision visibility!<sup>(1)</sup> It is revealed to every holder of insight that if such statement is accepted, the Holy Quran is rejected in its probative validity of appearance

### **Narrative Reasons**

Various hadiths quoted from the saint Imams (a) and incorporated into the most authentically narrative books of Shi'a clearly rescind abstraction of Angels

:here, they are briefed\_\_\_\_\_

In the book titled "Al-Tawhid" compiled by the great hadith writer of Shi'a, the late Sheikh Sadduq quotes Amir Al-Mu'amenin ('a) an oration on description of Angels when Power and Magnitude of God the Almighty is cited.<sup>2</sup> In this oration of Ali ('a), Angels possess such characteristics

joints of Angels\_

P: 62

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The late Allameh Tabatabaie expressed such idea in his Tafsir-e Al-Mizan, Saad: 20-25. 2 -1

Good figure of face\_\_\_\_\_

Earlobes and shoulder of Angels\_\_\_\_\_

Thumb of Angels\_\_\_\_\_

Body skin of Angels\_\_\_\_\_

foot of Angels\_\_\_\_\_

Tears of Angels\_\_\_\_\_

Multiple wings of Angels\_\_\_\_\_

All such characteristics clarify physicality of Angels and one should not figure out apparent sense of it because if it is done so, what the Infallibles have said lose the probative validity and this means destruction of narrations; of course, it is reiterated that wherever rational avoidances are experienced; in that case, appearance should be refused. Here and for majority of narrations, there happens no problem if appearance is followed.

In Bihar Al-Anwar, vol. 56, p. 145 and vol. 59, p. 145 about "Reality of Angels", the general style of all of its hadiths denote physicality of Angels and it can be by no means be interpreted. For example, Khisal-e Sadduq, vol. 1, p. 67, hadith No. 99 is being quoted saying

العليا كان على الحسن و الحسين التعويذان، حشوهما زغب جناح جبرائيل

.Amulets Imam Hassan and Imam Husayn (‘a) had on their necks were made up of Gabriel's wing feather

Very helpful points are made on the reality of Angels in Tafsir-e Nemunah, vol. 18, p. 173, under the holy •  
:verse

.....أولى أجنحة

And finally, it has rejected abstraction of Angels and considered Angels as delicate creatures by giving .citation and reasoning of various authenticated narrations

### **Rational Reasoning for Rejection of Abstraction of Angels**

A creature abstracted from substance and time (meaning it possesses neither characteristics of substance and nor inclusion of time) is infinite in essence. In other words, abstracted creatures being immune from all features of time and substance has an infinite essence because what causes creatures to be limited is temporal-spatial category and as it is rationally impossible to have several infinite creatures in the universe (because creatures are infinite in front of each other), one has to say: It is only God the Almighty who is .infinite and abstract in the universe and all other creatures remain prone to temporal-spatial category

If we say: God, Angels and spirit are abstracted, we must drop God from Divinity because abstracted creature is infinite in essence and in reality, we have prescribed finiteness and limitation for God! Therefore, Angels .are not abstracted and they are included within temporal-spatial category

Considering such reasoning, it is proven that spirit is not abstracted as narrations of the Infallibles (a) .clarified this sense and only one narration is brought in use to stop lengthened talk

إنَّ الرُّوحَ مُتَحَرِّكٌ كَالرِّيحِ، وَإِنَّمَا سَمِّيَ رُوحاً بَأَنَّهُ الشَّتَقُ اسْمُهُ مِنَ الرِّيحِ وَإِنَّمَا أُخْرِجَهُ عَنِ لَفْظَةِ لِأَنَّهُ اسْمُهُ مِنَ الرِّيحِ لِأَنَّ الْأَرْوَاحَ مُحَانِسَةٌ لِلرِّيحِ (1)

P: 64

Spirit is a creature like wind which is dynamic and that is why it is called spirit after its origin of wind  
(Arabic: Rih). It is homogeneous to wind called spirit

This hadith in essence prescribes physicality of spirit. Hadiths about spirit which is infused into Hazrat Adam (a) clearly denotes its physicality.<sup>(1)</sup> (Of course, spirit like Angels has delicate physicality unseen  
(unless it is resembled to a shape

Second Problem: It is said: Accepting such narration (Fitrus, the Angel) clashes with the Angels having no authority. Answer: There is no rational and religious reason behind proving the sense that the Angels possess no authority and are forced in their affairs; rather, there are Quranic proofs for authority of the Angels, for example, God says in the Holy Quran

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And when We stated to the Angels; bow down to Adam! So they all bowed down save Iblis; he refused and  
(acted arrogantly and became one of the disbelievers (Baqara: 34

God's ordering the Angels to bow down to Adam ('a) means that they are authorized because if otherwise, divine Order is senseless. Besides, on the story of Creation of Adam ('a), the Angels raised what's and whys  
."when God told the Angels: "I want to create Caliph on the earth

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ

P: 65

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<sup>1</sup>Bihar Al-Anwar, vol. 58, p. 1 or vol. 61, p. 1, "Haqiqat Al-Nafs va Al-Ruh -1

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ.

O' Messenger] And when your Creator and Nurturer stated to the Angels: "I will appoint a Divine Governor] (caliph) on the earth"; they said: "[O' our Creator and Nurturer!] Do you appoint the kind of creature who will make mischief therein and will shed blood? While We repeat the Remembrance of Thanksgiving due to your Absolute purity and We Celebrate Your Holiness". Allah stated: "Indeed, I know what you do not know" .((Baqara: 30

Such protests rendered by the Angels to God indicate that they are not compelled and they possess resolve .and authority such as human beings

Of course, there are lots of narrations in hadith cases inclusion of which proves authority of the Angels. To .save time, they are not mentioned here

Third Problem: If content of this hadith is approved, Infallibility of the Angels is put under question; .therefore, as the Angels are Infallible, the hadith sounds incorrect

:Answer

Infallibility of the Angels means that they lack power of passion and anger whereas we have because if so, .1 they commit sins like passion and anger. Approval of Infallibility of the Angels fails to mean that they .neither possess any authority of their own, nor can they raise objections to divine rulings being fulfilled

Infallibility of the Angels and prophets is at issue concerning sins rather than showing weakness in doing .2 .the affairs and priorities

We read in the Holy Quran that a number of prophets of God were seriously faced with divine wrath and punishment like Yunis ('a) despite having Infallibility and because they fell short of divine commands

Therefore, although Fitrus, the Angel was Infallible from power of wrath and sins, God punished Fitrus because of showing weakness in obeying God's orders

Considering these reasons and issues, conclusion is drawn that narration of Fitrus, the Angel is faulty neither in terms of documentation nor of contents and this stands as one of the blessings of Imam Husayn ('a) that encompass human beings, the Angels and the universe

!True

Our lord, Imam Husayn ('a) is the very universe-illuminating countenance whose glow of light lightens the sky and the earth

P: 67





**Chapter Two Information about Martyrdom of Imam Husayn (‘a) and His Everlasting Epic O’ our  
!(lord, O’ Husayn (‘a**

**Point**

You are the very divine eternal light from glow of which all heavens are brightened and divine Angels obey  
.God's orders in the wide shadow of your tremendous light

When your honorable mother, Sediqqah Kobra (‘a) became pregnant, the Prophet (s) said to his daughter: I  
.see a light on your face and you give birth to a proof for creature of God soon

You are the third Imam of all creatures; you have gained the highest rank among divine creatures after your  
ancestor, the Messenger of God (s) and beside your honorable brother, Imam Hassan (‘a). All Imams  
succeeding you, all prophets and saints of God stand under the shadow of

.your universe–illuminating light

Based on narrations at hand, the first creature God the Almighty created was light of your honorable forefather, Mohammad Mustafa (s) and God created other creatures blessed by that light. Your forefather, the Messenger (s) stated to the Companions many times

.Husayn comes from me and I come from Husayn

According to this speech of your ancestor, the Messenger of God (s) who regarded you as part of his body, you accompanied him from the very days of creation and participated as God ordered in emergence of creatures

!True

That we say your holy existence illuminates the universe is not a hyperbole; rather, it is emanated from (themes of hadiths of your ancestor, the Prophet Mohammad (s

God's eternal paradise derives from your light and gathering–place of mankind on the Day of Judgment is lightened by your light glittered by light of God. Your Shiite ummah having certain hearts and happy minds enter paradise behind you with greetings of God and reception of the Angels. You host the gathering in eternal place of God's paradise where those in the gathering who have been your weepers and pilgrims look at your sun–spread face. They become so pleasurably enchanted by your beauty and perfection that they overlook all other pleasures and although their paradise spouses say to them they are earnestly awaiting them .in paradise, they prefer your charming beauty over spouses and paradise

I swear to God the universe seems to be senseless without your holy

P: 70

being, the other world is senseless without you too and in effect, the whole universal system is meaningless  
!without you

:I say it again not to be charged with hyperbole in front of those who deny your Imamate

Your ancestor's being gives sense to system of the universe because he is the first creature of God and God created and gave sense to the universe blessed with light of him and you are not only part of his being but also  
:his whole being. He has frequently said

.Husayn is from me and I am from Husayn

:Your father's cordial Shiite Salim Ibn Qeys says

One day the Prophet (s) was passing by you and your brother who were four or five year old children. You  
.were busy playing. He grasped both of you and rode each of you on his shoulders

A man came close and said: You give these two children a good ride! Your ancestor smilingly said: And both  
.of them are good riders too! These two boys are my dearest in this world

Then he took both of you to his daughter, Fatima's (a) house and put you down his shoulder. He said to you:

Wrestle with each other. You the

dearest and fruit of his heart wrestled with each other and your mother very longingly watched you both while playing with each other. The Prophet (s) joyfully looked at your wrestling scene and play and said on  
.and on: Bravo Hassan! Bravo Hassan! And he said this to encourage your dear brother on that childish fight

!Your mother amazingly said to the Prophet (s): O' Messenger of God

!Why do you only encourage Hassan while he is older than Husayn

The Prophet (s) said: Gabriel is now busy encouraging Husayn and continues to say: Bravo Husayn! Bravo  
!Husayn

.In the end, you knocked down your brother on that childish play

!True

The Angels in the sky always long for you; whether before your birth when you worshipped God in the world  
of light or when you were born to this world, you made highest deals with God or on the Resurrection Day  
.when you are sun of the Day; they long for you

!But how disastrous it was on the day of Ashura

When your mutilated body sunken in your holy blood laid in the wide expanse of Karbala; among the enemy  
troops, a man was seen crying. He was told: O' man! Stop crying so much; why are you wailing and crying  
?this much

He said: How shouldn't I wail or cry out while I saw the Holy Prophet (s) stand looking at the sky and  
.viewing land of Karbala, battlefield and murdering place

.Your offspring, Imam Sadiq ('a) was asked who the man wailing was

.Your descendant replied: He was Gabriel, the Trustee

On that disastrous day, all Angels in the heavens who loved you moaned and told God once they saw your  
holy body soaked with blood: O' God! This is Thy selected Husayn and descendant of Thy Messenger. This  
time, the Almighty God showed effigy of your descendant, Mahdi

.the Promised (a) and stated: He will take revenge of them with his descendant, Mahdi

Salim Ibn Qeys Helali reads that you with your brother went up to your ancestor, the Prophet (s) and while  
:staring at your and your brother's posture, he said

I swear to God these two are lords of the youth in the Paradise and their father is better than them. The best" people for me, the most beloved of them to me and the most respectful of them before me is your father and after him is your mother. Before God nobody is higher than me and my brother, my minister, my successor in .my ummah and authority of every faithful person after me, Ali Ibn Abitaleb

Know that my brother, my friend, my vizier, my elected person, post- me caliph and authority of every faithful after is Ali Ibn Abitaleb. When he left the world, my descendant, Hassan comes after him; when he left the world, my descendant, Husayn comes after him; after them, nine Imams will come from generation of .Husayn

:Then the Messenger (s) stared at your sweet eyes and said

I swear to the One who holds my soul; Mahdi of this ummah comes from us by whom God spreads justice .across the earth as it is filled with cruelty and tyranny

!True

.You are father of nine Imams and Proof of God who after you lead mankind

Before God, you possessed such a high rank and magnitude that nine Imams all come from your holy (generation and Mahdi, the Promised (a

P: 73

is your last descendant who emerges like a shining sun if God Wills. He takes revenge of the atheists, wrongdoers and Yazidis of the time for your blood while chanting slogan of "there is no God but God" and call of "God is Great" and holding the eternal Quran in one hand and your father's Zulfiqar in another hand and .fills the universe with perfumed justice by having you, your father and your Ancestor (s) as leaders

!True

Mahdi, the Promised ('a) is your descendant; he is the one whose holy countenance fully mirrors that of the Prophet (s) and God hoists His strong banner of "there is no God but God, Mohammad is the Messenger of .God and Ali is viceroy of God" all across the universe

:The book titled "Kamel Al-Ziyarat" reads

One day you were on the lap of your forefather, the Prophet (s) and you were playing with him while both .were smiling

!Ayesha said: O' the Messenger (s)! How much interest and kindness do you show to this child

He said: Woe onto you! How should I not love him while he is my heart's fruit and apple of my eye; it is definite that my ummah imminently kill him and whoever pays him a pilgrimage after his martyrdom, God .shall determine reward of one Hajj of my Hajjes

!Ayesha said: O' the Messenger! One Hajj of your Hajjes

.He said: Yes, two Hajjes of my Hajjes

!Ayesha repeated: O' the Messenger! Two Hajjes of your Hajjes

.Your forefather told her: Yes, four Hajjes of my Hajjes

Your forefather added to number Hajjes and more to go up to ninety

P: 74

.Hajjes including lesser pilgrimages he had

Although it is hard to listen to these talks for those who deny your Imamate and that of your father's, they should know that the whole honor belongs to God in the universe and He grants it to whoever of His creatures He wishes; He granted you endless honor because you sacrificed all your belongings—even your six-month-old baby—to revive slogan of "there is no God but God

!True

God never squanders retribution of those who fight on His Path and you magnanimously dedicated all your belongings to Him in order to keep divine religion surviving until the Day and scandalize enemies of God—who appear disguised in hypocrisy at all times. God granted you such a high-profile status and rank

After Muawiyya died—body of vicious lineage—when it was ten years past your Imamate and your brother's martyrdom, son of this wicked man meaning Yazid whose forebear was Abu Sufiyan, the first-rank enemy of your ancestor, the Prophet (s) and his female forebear, Hend, the liver eater domineered the Islamic community, everybody became quiet although they knew that Yazid is a drunkard and dog fancier who slays (the faithful people and has no faith in religion of your ancestor, the Prophet (s

You were the righteous Imam and Proof of God and left, your birthplace, Medina to oppose rule of Yazid and returned to Mecca to make everybody know that son of God's Lion never approves of polytheist rule and stands against all those wicked people with his full capacity

P: 75

You stayed in Mecca several months and Iraqis sent you frequent letters saying that they do not want rule of Yazid; O' Husayn! Move to Kufa to join us to fight the Umayyad

Although you knew that they were dishonest in what they promise, you departed to Iraq and city of Kufa for making an ultimatum to people

When you intended to leave Mecca for Kufa, a number of then well-known personalities like 'Abdullah Ibn Omar and 'Abdullah Ibn Zubayr came up to you to stop you going there and said: O' Husayn! Stop fighting with Yazid and his family because they are ruthless and they kill you in atrocity

:You told those and others who accepted degradation

Don't you see that the wrong is being solidified and the right is not fulfilled? Don't you see that how divine orders are disobeyed and the wicked people who have no faith in the Day dominated the Muslim community and embark on tyranny

:And you said

!Under such terrible and calamitous circumstances, the faithful die of grief rather than keeping quiet

:And you told those who frightened you from death

It is nothing but degradation and humiliation to live under such circumstances and I embrace death with open arms because dying on the path of God stands for prosperity

!True

You recorded honor in the figure of history, heavens and the earth under your name forever, but those who kept silent and left you out of

P: 76



.fear continued their life of this world in humiliation and died in degradation

:The book titled "Kamel Al-Ziyarat" reads

One day, your ancestor, the Prophet (s) was guest of his daughter, Fatima (‘a). Your father, Imam Ali (‘a) set forth a bowl of date, milk and butterfat which were gifted by Umme Imen to the Prophet (s). The Prophet (s) ate the food and after he finished eating, your father poured water on his hands and he washed his hands. He rubbed his face and beard with his wet hands and went to the mosque on the other side of the house for saying his prayers. He went on prostration in the end and kept weeping for long. Nobody of Ahl-e Bayt (‘a) dared ask him why he wept. But you stood up, stepped forward to reach him and sat on his knees; putting your head :on his chest, you said to him

?O' father! Why are you weeping

He replied: When I came to your house today and looked at you, I became very happy in such a way that I never felt like before. At this time, Gabriel came down to me and said that you would be killed and your .graves would be scattered; I praised and worshipped God and asked Him your wells

You told the Prophet (s): O' father! Who pays pilgrimage to our graves and stops by them although they are ?separated and scattered

The Prophet (s) said: A community of my ummah pays pilgrimage to you and they intend to show their goodness to me. I will come up to them on the Day, hold them by arms and rid them of horror and trouble of .that Day

!True

You are the pure and Infallibles household who based all purity and

P: 77

goodness and you were martyred one after another by malicious people. Presently, your holy graves are shining as pieces of paradise on the earth where they stand as Qiblah of longing hearts. Millions of your .zealous lovers appear to pay visitation to threshold of those holy graves

One day, your ancestor was in his honorable wife's shop–Umme Salama. He was very grieved and said to his wife: Don't let anybody in to see me. You were then a mere child and Umme Salama could not stop you entering in the shop. You went into the shop and Umme Salama followed you and noticed that the Messenger (s) has seated you on his chest and was severely crying. Your ancestor while holding something in his hand turned to Umme Salama and said: O' Umme Salama! Gabriel now told me that my son Husayn would be oppressively killed by a cruel tribe on land of Karbala. Then, he handed Torbat he had in his hand to her and said: This is Torbat of Karbala brought by Gabriel. Keep it and when you saw it change into blood, know that .he is killed

.Umme Salama turned to him and said: O' Messenger(s)! Ask God to keep him away from being murdered

Your ancestor replied: I asked God so, but I was revealed by God that he has ranks which none of human beings would reach them. He remains intercessor of his Shiite followers and Mahdi (a) is among his descendants. Therefore, it is good for people who are friends of my son, Husayn and his Shiites. I swear to .God that His Shiite followers will be doomed to salvation on the Day

!True

The honorable Prophet of Islam frequently spoke of your martyrdom being exercised by devilish .executioners. He wept and mourned for you

P: 78

He cursed your killers. Umme Salama says: I kept the Torbat in a pure glass bottle for years and I was told that Husayn headed for Iraq to oppose and counter with rule of Yazid and I found that promise of the Prophet (s) about martyrdom of his son is imminently taking place

!True

Having passed fifty seven years of your all holy life, you headed for Iraq until you reached the sacred territory in Muharram of 61 A.H. Umme Salama stood watching that glass bottle of Torbat of Karbala everyday while she was grieved and sorrowful

However, alas and wail and who can help of Ashura day that Umme Salama saw soil of the bottle turn into blood and beat her head weeping because she found that descendant of the Prophet (s) had been martyred in Karbala

On evening day of Ashura, you had laid on the ground while your body suffered from serious wounds and your holy lips—memory of kisses of the Prophet (s)—gently remembered God

Helal Ibn Nafe'a—one of the enemy troops—says: We had stood there with a group of Omar Ibn Sa'ad when we heard somebody shout: O' Amir! It is a good tiding that Shimr is now killing Husayn

!Helal says: I came between two lines and stood watching Imam dying

I swear to God I saw no blood-tainted murdered person more brilliant on face and virtuous than him; I forgot idea of his murder by the light seen on his face and beauty

You asked for drink of water while you were in shambles and you

P: 79

were gasping down. One of the wicked bastard profiteers who had been beside you said: You never drink water until you enter hellfire and drink hot and boiling water. In reply to the malicious person, you said with your failing tone of voice: I am going to join my ancestor in Paradise, drink fresh and pure water and I complain to him of what you have done to me. The cursed Shimr Ibn Dh'il Jawshan approaching you while he .had angry eyes and a pulled machete

!True

You sacrificed your life to keep Islam and Quran alive and you taught mankind self-sacrifice in order to maintain religion and scandalize dissidents. You taught man to get rid of his earthly belongings so that he .might move forward and proceed upwards

!True

Mankind is in eternal need of teachings of your Ashura movement; mankind is submerged into watershed of the world in such a way that he not only fail to move forward a bit, but also he is being immersed perpetually .and he in need of your teachings

Mankind unable to overlook even small property, unimportant position and an unlawful look and driven away from the Straight Path through lots of his sins committed and fallen into abyss of hell is in need of your .teachings

May Greetings of God befall onto you, O' Husayn! O' Blood of God and O' free man of history of mankind; .Peace of God befalls onto you

P: 80

The Holy Light of the Prophet of Islam (s), the first creature of God; the Twelve Imams in hadiths; Mahdaviism in the Eyes of Sunnis; News of Martyrdom of Imam Husayn (‘a) Given by the Prophet (s) in Sunni Sources and Other Issues

Various Sunni and Shiite sources read that the first creature God Created is the holy light of the Prophet of • Islam (s). Then, God created the light of Imams and prophets (s), Angels, heavens, the Throne and other :creatures. To name a few, an example is given hereunder

:The late Allameh Majlisi quotes Amir Al-Mu'amenin (‘a) in the book titled "Hayat Al-Qulub" saying

There was no one creature but God the Almighty. The first thing He created was the light of His Beloved Mohammad (s) before He created water, the Throne, heavens, the earth, tablet, pen, Paradise, Hell, Angels, Adam and Eve. As He created the light of Mohammad (s), he stood with God thousand years and He remembered God in purity and praised Him. God blessed him and said: You are My Purpose of Creation; you determine wells and prosperity; you are My Selection of creatures. I swear to My Honor and Magnificence that if you were not created, I would not create the heavenly kingdom. Whoever loves you, he shall be loved by Me and whoever finds him enemy, I shall find him enemy; this time the light of Mohammad brightened (and became highly radiated....(1

But a number of Sunni and Shiite sources say that the light of the

P: 81

In plenty of hadiths, Sunni and Shiite hadith writers have been quoted saying that Ahl-e Bayt of the Prophet •  
. (s) like him have been created in the form of light before He had created the universe

But one should note that this luminous creation of the Prophet (s) and his Ahl-e Bayt (a) being created with the blessing of the light of the Prophet (s) do not clash with their physical creation in the world in specific time and space. Physically, the Prophet (s) and Ahl-e Bayt (a) are born like other human beings and live like others in the vicissitudes and peaks and valleys of life. They become models for human beings because they show and functionalize their potentials at their own will in different stages of patience, jihad and worship; therefore, the Prophet (s) and his Ahl-e Bayt (a) have two types of creation: First, their illuminating creation .before all other creatures and second, their physical being that happened in certain time and space like others

The late Kolayni says: once Imam Husayn (a) was martyred, the Angels came down moaning: O'God! This •  
. is your selected Husayn and

P: 82

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Mashhadi, Mohammad Reza, Tafsir-e Kanz Al-Daqa'iq va Bahr Al-Ghara'eb, vol. 14, p. 529;- 1  
Asterabadi, Ali, Ta'vil Al-Ayat Al-Zahera fi Fada'il Al-Etrat Al-Tahera, p. 835; Allameh Majlisi, Bihar  
Al-Anwar, vol. 54, p. 170; Ayun Akhbar Al-Reza, vol. 1, p. 262; Sheikh Sadduq, Kamaluddin, vol. 1, p.  
255;Gharar Al-Akhbar, vol. 1, p. 195; Sheikh Sadduq, Elal Al-Sharaya, vol. 1, p. 5; Tafsir-e Forat Kufi, p.  
372; Tafsir-e Neisabouri, vol. 2, p. 19; Hanafi Khalwati, Isama'il, Tafsir-e Noor Al-Bayan, vol. 1, p. 403;  
Siyuti, Qut Al-Moqtazi fi Sharh Al-Sunan Termezi, vol. 1, p. 516; Qarat Al-Ayan befatwa Ulema' Al-  
Haramayn, vol. 1, p. 373; Herawi Ghari, Mulla, Sharh Al-Shafa', vol. 1, p. 509; Halabi, Ali Ibn Ibrahim,  
.....Siray-e Halabiyya, vol. 1, p. 214; and

descendant of the Prophet (s). This time God showed effigy of Mahdi (may Allah hasten his emergence) to  
(the Angels, saying: I will take revenge of them for blood of Husayn through Mahdi. (1

Various narrations quote the holy Prophet of Islam (s) saying that Imams and their successors are twelve •  
people nine of whom are descendants of Imam Husayn ('a). here, a number of hadiths are mentioned from the  
book titled "Kefayat Al-Athar" compiled by the great virtuous scholar of the 4th century–Ali Ibn Mohammad  
:Kharrazi Qomi

He quotes from 'Abdullah Abbas who quotes the Prophet (s) saying: The Almighty God looked at the earth •  
and chose Ali ('a) and appointed him Imam. He ordered me to position him as my brother, heir, successor and  
vizier that he is from me and I am from him. He is my son- in-law and father of my two grandsons, Hassan  
and Husayn ('a). You should know that the Almighty God made me and him as proofs over His worshippers  
and He set Imams from Husayn's loin for doing my affairs [such as guidance and leadership of ummah and  
elucidation of the Quran and teachings of religion] and maintain my testament. The ninth of them is the  
Upholder of my Ahl-e Baytas well as Mahdi of my ummah whose figure and speech stands as the most  
similar one to me. He emerges after a major Occultation and misleading wandering of people to reveal orders  
and religion of God. He remains strengthened with divine victory and aided by the Divine Angels and fills  
(the earth with justice and equity just as it is with cruelty and tyranny. (2

Asbagh Ibn Nobatah quotes 'Abdullah Ibn 'Abbas who quotes the 1 •

P: 83

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The late Kolayni, Kafi, vol. 1, p. 465 –1

Kharrazi Qomi, Ali Ibn Mohammad, Kefayat Al-Athar, p. 31 –2

:Prophet (s) saying

أنا وعلي والحسن والحسين وتسعة من ولد الحسين مطهرون معصومون

(I, Ali, Hassan, Husayn and nine of Husayn's descendants are the pure and Infallibles).[\(1\)](#)

•:Abdullah Ibn Mas'ud quotes the Prophet (s) saying

الأئمة بعدي اثنا عشر تسعة من صلب الحسين والتاسع مهديهم

Imams are twelve people after me nine of whom come from Husayn's loin and the ninth is Mahdi (may Allah  
(hasten his emergence)).[\(2\)](#)

عن أبي سعيد الخدري قال سمعت رسول الله صلى الله عليه وسلم يقول للحسين يا حسين أنت الإمام ابن الإمام أخو قائمهم. الإمام تسعة  
من ولدك أئمة أبرار تاسعهم

Abu Sa'id Khedri quotes the Prophet (s) saying to Husayn Ibn Ali (a): You are Imam, descendant of Imam  
(and brother of Imam! Nine of your loin is benevolent Imams and the ninth is the Upholder of them).[\(3\)](#)

•:Sa'id Ibn Musayyib quotes Abu Sa'id Khedri who quotes the Prophet (s) saying

الأئمة من بعدي اثنا عشر تسعة من صلب الحسين و التاسع قائمهم ثم قال: لا يبغضنا الامنافق

Imams are twelve people after me nine of whom come from Husayn's 0

P: 84

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Kharrazi Qomi, Ali Ibn Mohammad, Kefayat Al-Athar, p. 38 -1

Kharrazi Qomi, Ali Ibn Mohammad, Kefayat Al-Athar, p. 44 -2

Kharrazi Qomi, Ali Ibn Mohammad, Kefayat Al-Athar, p. 50 -3



.Join and the ninth is the Upholder of them

:Then he said

.Nobody but hypocrite dissidents hold grudge of us

"Kefayat Al-Athar" is one of the oldest and most authentic books compiled about introduction of the twelve Imams and it is given a good consideration by the great Shiite ulemas. The late Allameh Majlisi says about this book

[\(1\)](#) (This book is a noble book like of which on Imamate has never been compiled.)

In the well-known books of Sunnis, Plenty of hadiths have been quoted from the Prophet (s) that Imams and caliphs of the Prophet (s) are twelve people

:For example, Sahih Moslem quoted the Prophet (s) saying

ان هذا الأمر لا ينتقضي حتي يمضي فيهم اثنا عشر خليفة

[\(2\)](#) (This affair (religion of Islam) is not fulfilled until twelve caliphs and successors come by.)

.Sahih Moslem is included among the most famous and validated books of Sunni books

The Holy Prophet of Islam (s) stated in hadith of "Thaqalayn": 1

P: 85

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Allameh Majlisi, Bihar Al-Anwar, vol. 1, p. 29 -1

Sahih Moslem, vol. 3, hadith No. 1821 -2

I leave behind for you two valuable things: One is Book of God and two is my Ahl-e Bayt; O' Muslims! As long as you resort to these two things, you are never misled and know that the Quran and Ahl-e Bayt are inseparable until they appear to me at the Pond of Abundance on the Day

In this brilliant hadith, the Prophet (s) called all people on referring to the Holy Quran and Ahl-e Bayt after his demise

This hadith is found available in the most authentic books of Sunnis and it explicitly shows truthfulness and caliphate of the Prophet's Ahl-e Bayt. In Sehad Setta books—which are the most famous Sunni books—in all of them except Sahih Bokhari—this hadith is being included

The great Shiite scientist, the late Mirhamed Husayn cites this hadith from 500 books in his valuable book titled "Abaqat Al-Anwar

:Presently, Sunnis not abiding by the true caliphs of Islam must provide a response

Considering this hadith, "the twelve caliphs" and "Thaqalayn" which is a lot read in the most well-known books of yours—which explicitly denote the truthfulness of the Infallible Imams—why do you follow those who are not truthful

Of course, many Sunnis are uninformed of these issues because their doyens have concealed the facts and deterred people from reaching them and only they are written in old books

Mahdavisism is not an issue in which Shi'a should have faith; rather, Sunnis believe in it too. The reason behind it is plenty of hadiths in

sources of which we read about the Prophet (s) talking about Mahdi (may Allah hasten his emergence) and  
his emergence

Here, by citing the formal declaration of "Rabetat Al-Alam Al-Islamiya" which is the greatest hub of Wahhabism based in Mecca as documentation, all opponents of Shi'a are asked to contemplate over  
:Mahdavisim

One of the signifying aspects of this declaration is that it shows: the anti-Shi'a most hardline groups—that is Wahhabis—have accepted the case. They not only accepted it, but also they seriously defend it considering it  
.as the crucially Islamic beliefs. This center works as the international relations and world center

In 1976, a person named "Abu Mohammad" from Kenya posed a question from the center on the emergence of the Expected Mahdi. Secretary general of the center responded him recalling that "Ibn Taymiyya" (founder of Wahhabism) has approved of hadiths associated with Mahdi and has sent him five short treatises which have been prepared by the current five well-known ulemas of Hejaz. After mentioning name of Hazrat  
:Mahdi and location of his emergence in Mecca, the response reads

God spreads across the universe justice and equity through Mahdi when corruption comes up and atheism and tyranny is disseminated. He is among the twelve orthodox caliphs that the Prophet (s) reports in Sihah books.  
:Mahdi-related hadiths have been quoted by many of the Prophet's Companions. They are as follows

Othman Ibn Affan, Ali Ibn Abitaleb (a), Talhat Ibn 'Abdullah, 'Abdulrahman Ibn Owf, 'Abdullah Ibn 'Abbas,  
Ammar Yaser, 'Abdullah

Ibn Mas'ud, Abu Sa'id Khedri, Thuban, Qarrat Ibn Ayas Mazni, 'Abdullah Ibn Harith, Abu Hurayra, Hazifat Ibn Yaman, Jaber Ibn 'Abdullah, Jaber Ibn Majed, 'Abdullah Ibn Omar, Ens Ibn Malek, Omran Ibn Hesayn :and Umme Salama and he adds that

Both the afore-mentioned hadiths quoted from the Prophet and testimony of the Companions ruled as hadith here have been cited in many of the famous Islamic books and main contexts of Prophet's hadith including traditions, dictionaries and documents. They are included as traditions of Abi Davoud, Termezi, Ibn Majah, Ibn Omar Al- Dani;documents of Abi Y'ali, Bazzaz, Sahih Hakem. Dictionaries are like: Tayrani and Dareqteni and Abu Na'im in "Akhbar Al-Mahdi", Khatib Baghdadi in History of Baghdad" and Ibn 'Asaker in :“History of Damascus” and the like. He further says

Some Islamic scientists have compiled certain books in this regard such as: Abu Na'im: "Akhbar Al-Mahdi"; Ibn Hajar Haythami: "Al-Qol Al-Mokhtasar fi 'Alamat Al-Mahdi Al-Montazer; Showkani: "Al-Tozih fi Tavater ma Ja'a fi Al-Montazer va Al-Dajjal va Al-Masih"; Edris Araqi Maghrebi" Al-Mahdi"; Abulabbas .Ibn 'Abdulmo'amen Maghrebi: “Al- Wahm Al-Maknun fi Al-Radde Ali Ibn Khaldun

The last person who detailed such issue is chancellor of Medina Islamic University with his ideas published in several printouts of the subject university review. A number of great men and scientists of Islam, new and old ones made it clear in their writings that the hadiths received about Mahdi are in successive numbers (that :is there are so many of them that one can be assured of). They are as follows

Sakhavi in "Fath Al-Moghith"; Mohammad Ibn Ahmad Safavini in

Sharh Al-'Aqida"; Abulhassan Abari in "Manaqib Al-Shafeie"; Ibn Taymiyya in his Fatwa; Siyuti in "Al-Hawi"; Edris Araqi Maghrebi in "Mahdi"; Showkani in "Al-Tozih fi Tavater ma Ja'a fi Al-Montazer; Mohammad Ibn Ja'afar Ketani in "Nazm Al-Motanather fi Al-Hadith Al- Motavater and Abulabbas Ibn 'Abdulmo'amen in "Al-Wahm Al- Maknun". He finalizes the declaration

It is only Ibn Khaldun who, concerning hadiths related to Mahdi, wanted to find fault with baseless and fake hadiths that say Mahdi is nobody but Jesus; but the great scientists of Islam have rejected what he has said, particularly Ibn 'Abdulmo'amen who has written a special book on rejecting him, which has been published .in the east and the west thirty years ago

Hadith writers have clarified that hadiths of Mahdi contain proper and good hadiths totally with successive witnesses. Therefore, belief in emergence of Mahdi is obligatory and it is among beliefs of Sunnis and Jema'ah; only ignorant, uninformed or innovators deny it

Montaser Kanani

Director, Islamic Fiqh Association

.Full Arabic transcript of this declaration is included in the book titled "Mahdi, a Great Revolution

Now, let me cite a number of hadiths from Sunnis in this respect: Motaqqi Hendi—one of Sunni scientists—:says in "Kanz Al-Umal" as to authentic books of Sunnis

قال رسول الله ..... ابشري يا فاطمة! المهدي منك

P: 89

(O' Fatima! I give good tidings that Mahdi comes from you. (1)

رسول الله : المهدي رجل من ولدي وجهه كالنجم الذي

(Mahdi is a man from my descendants whose face shines like star. (2)

رَسُولُ اللَّهِ : لَا تَقُومُ السَّاعَةُ حَتَّى تَمْتَلِي الْأَرْضُ ظُلْمًا وَعُدْوَانًا، ثُمَّ يَخْرُجُ رَجُلٌ مِنْ عِزَّتِي أَوْ مِنْ أَهْلِ بَيْتِي يَمْلُؤُهَا قِسْطًا وَعَدْلًا كَمَا مِلْنَتْ ظُلْمًا وَعُدْوَانًا

Resurrection Day never comes by until the earth is replete with tyranny and vengeance; then a man from

(Household rises up and fills the earth with justice and equity free from cruelty. (3)

قال رسول الله : ... لو لم يبق من الدنيا الا يوم لطول الله ذلك اليوم حتي يملك من اهل بيتي

(If the world life remains only one night, a man from my Household governs on that very night. (4)

And tens of other hadiths which have been included in the most authentic books of Sunnis in this regard.

:Now, take notice of ideas of Sunnis about applicability of Mahdi and applicability of the twelve caliphs

Applicability of Mahdi: As they have not accepted issue of caliphate 3

P: 90

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Motaqqi Hendi, Kanz Al-Umal, vol. 14, p. 258, hadith No. 3428 -1

Motaqqi Hendi, Kanz Al-Umal, vol. 14, hadith No. 38666 -2

Motaqqi Hendi, Kanz Al-Umal, vol. 14, hadith No. 38691 -3

Motaqqi Hendi, Kanz Al-Umal, vol. 14, hadith No. 38683 -4

and Imamate Amir Mo'menan Ali Ibn Abitaleb ('a) and his descendants of Imams of Guidance (a); therefore, they deny the illuminating and sacred being of Hazrat Hojjat Ibn Al-Hassan Al-'Askari (may Allah hasten his emergence) and say: Mahdi of ummah about emergence of whom the Prophet (s) has given the herald is not being born; he is born at the end of the world, he is brought up and spreads the universe with justice and  
!!equity

.And they also say: Mahdi of ummah comes from generation of Imam Hassan Mojtaba

Sunnis make such statements while various hadiths say Mahdi, the Promised is the ninth descendant of Imam  
.(Husayn ('a)-that is Imam Of the Age (may Allah hasten his emergence

!)?But who are the twelve caliphs in the eyes of Sunnis

Since they have not accepted the issue of Imamate of Imams of Guidance ('a), they rank the twelve people  
!!from the orthodox caliphs and caliphs of the Abbasid and Umayyad for complying with the Prophet Hadith

But they raise no differences over introduction of the first caliph to fifth caliph, saying: the first caliph: Abubakr; the second: Omar; the third: Uthman; the fourth: Ali ('a) and the fifth one: Hassan ('a). They bring up a marked discrepancy from the fifth caliph to the eleventh caliph. For example, some have approved of Mu'awiyya but others have not. Some others have approved of Omar Ibn 'Abdulaziz but others have not and they rank these eleven people differentially and say: The twelfth caliph of the Prophet (s) is Mahdi, the  
!!Promised who is not born and will be born at the end of the world

In case Sunnis had accepted caliphate and leadership of our lord Amir Al-Mu'amenin Ali Ibn Abitaleb ('a),  
.they would have never gone on such perversion

Hadith of Umme Salama discussed on the martyrdom of Imam Husayn ('a) is included in Sunni and Shiite •  
books. The hadith has been quoted from Amali, Sheikh Sadduq; section 29, hadith No. 3. Now, two proofs  
:are cited from Sunni sources

:Ahmad Hanbal in his Musnad, vol. 3, p. 342 quotes from Ens Ibn Malek saying

إن ملك المطر استأذن أن يأتي النبي لا أذن له ، فقال لأم سلمة : املكي علينا الباب لا يدخل علينا أحد قال : وجاء الحسين ال ليدخل  
فمنعته، فوثب فدخل، فجعل يقعد على ظهر النبي وعلي منكبه وعلي عاتقه . قال: فقال الملك للنبي : اتحيه؟ قال: نعم. قال : اما ان امتك  
سقتله وان شئت اريتك المكان الذي يقتل فيه فضرب بيده فجاء بطينه حمرا فاخذتها ام سلمه فصرتها في خمارها

One day, one of the God's Angels–Angel of Rain–asked God to be permitted to grant an audience to His  
Messenger (s). When he was granted an audience to the Prophet (s), the Prophet (s) told Umme Salama: Don't  
let anybody enter my shop cell. Husayn ('a) came there to enter Prophet's shop cell but Umme Salama  
stopped him. Husayn ('a) entered anyway with Umme Salama following him. She observed that Husayn is on  
shoulders and neck of the Prophet (s). That Angel stated to the Prophet: Do you love this son? He replied:  
Yes. The Angel said: But know that your ummah will kill him soon and if you will, I will show you where he  
is being martyred. Then the Prophet opened his hand giving some bits of soil of that land to Umme Salama.

She took it and kept it in a



:"Mohebboddin Tabari quotes Umme Salama in his "Zakha'er Al- Uqba •

أم سلمة قالت كان جبريل عند النبي صلى الله عليه وسلم والحسين معي فبكى فتركته فدنا من النبي صلى الله عليه وسلم فقال جبريل أتجبه يا محمد فقال نعم قال جبرائيل إن أمتك ستقتله وإن شئت أريتك من تربة الأرض التي يقتل بها فأراه إياه فإذا الأرض يقال لها كربلا.

Gabriel was with the Prophet (s) when Husayn came there. He cried and I let him go. He went to the Prophet's side. Gabriel told the Prophet (s): O' Mohammad! Do you love him? He replied: Yes. Gabriel said

Your ummah will kill him soon and if you will, I show you the location where your son is being martyred.

[\(1\)](#) Then Gabriel flew to the land which is said to be Karbala and revealed it to the Prophet.

[\(2\)](#) The above hadith is also discovered in Sunni sources.

.Of course, some people have quoted the above hadith from Ayesha as well

Considering these various hadiths cited in Shiite and Sunnite sources, we become certain that the Prophet (s) heard martyrdom of Husayn ('a) from Gabriel and told Umme Salama and others about it. He also wept for him, paid pilgrimage to the land and had taken some of the soil of the land

P: 93

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Tabari, Mohebboddin, Zakha'er, p. 147 -1

Neisabouri, Hakem, Mustadrak Al-Sahihin, vol. 3, p. 176 and vol. 4, p. 398; 'Asqalani, Ibn Hajar, Al-Sawa'iq Al-Mahrefah, p. 115; Motaqqi Hendi, vol. 6, p. 222 and vol. 7, p. 106 and....; Haythami, Majma' Al-Zawa'ed, vol. 9, p. 187, 189 and 191



**Chapter Three Weeping for Husayn and His Epic Greetings of God be upon you, O' the eternally  
!universe-shining Sun, O' the Threshold of Divine Blessings, O' son of God's Lion**

**Point**

Although your whole holy life was short in time, you exhibited such scenic epic on the history pages that there are still enormity of points to make even though individual men intend to weave writings and lecture .about your pure life and ever-lasting chivalry until the Day comes

You spent seven years of beginning your life with your honorable ancestor, the Prophet (s) and during these seven years, the Prophet (s) opened arms to you and your forehead, eyes, face and small lips of yours were .kissed by him

!True

The Prophet (s) had embraced you so many times that anybody who

P: 95

.(hugged you would smell fragrant sense of the Prophet (s

After departure of your ancestor's spirit, you were in canopy of your mother only for weeks and you yourself witnessed how the wicked usurpers raided your illuminated household. They set ablaze it and martyred your  
.(honorable mother, Seddiqah Kobra (‘a

After martyrdom of your mother, you stayed with your honorable father for thirty years and you took great  
.ethos of his temperament

You looked after your father together with your brother, Hassan (‘a) and bravely fought as one of emirs of his troops in wars of Jamal, Siffin and Nahrawan in the last five years when your father acted as caliph of Muslims, particularly in Siffin war—when your father battled Mu'awiyya and his fellows you attacked enemy troops and killed them so courageously that your father cried out and said: Stop my son, Husayn because I  
.fear he might be killed and chain of Imamate might be cast off

After martyrdom of your father, you stayed with your brother and then Imam, Hassan Mojtaba (‘a) and joined him when his troops moved towards Damascus. After martyrdom of your oppressed brother by the cursed Mu'awiyya, you stood in belligerence with him for ten years when the vicious dynasty was in extreme power. After his death, you rose up against his infidel son, Yazid and you were martyred in 61 A.H when you were  
.fifty seven years old

!True

In all your lifetime, you spurred enmity against the tyrants and defended the oppressed. You never feared death and you stood as forerunner in courage and epic. You even sacrificially defended the right of your  
father when you were young and scandalized the usurper system

P: 96

.of caliphate. This happened while many had reconciled with the oppressor out of fear of their lives

During reign of the second caliph, one day you entered mosque of your ancestor, the Prophet (s) and you observed the usurper on pulpit of the Prophet; once observing such thing, you, only a young boy, went up on the pulpit bravely in front of public sight, telling him: Come down my father's pulpit and go up on your own  
!father's

Omar who was frustrated to answer told you: My father had no pulpit! After coming down the pulpit asked  
.you: Who has taught you to talk like that? And you replied: nobody

Ibn Abbas has narrated that he accompanied Ali ('a) in Siffin; when he stopped in Nainawa alongside the  
?Euphrates, he loudly said: Ibn Abbas! Do you know where this place is

.Ibn Abbas replied: O' Amir Al-Mu'amenin ('a)! I don't know

.Your father said: If you knew this place as I know, you would never pass it unless you would cry as I do

Ibn Abbas says: He wept so much that his tears moistened his beard rolling down his chest. Ibn Abbas also began to weep. Your father sighed and said: What do I have to do with Abu Sufiyan; what do I have to do with  
?party of Satan and leaders of infidelity

Your father then told you while his face was wet with tears: O' Husayn! Be patient because your father has been troubled by those you have. Later, your father asked for water to perform ablution. He said prayer in  
.some rak'at and reaffirmed what he had said before

He slept some hours and when he was awake, he said: O' Ibn Abbas! Do you like to hear of what I had seen in  
?my dream now

!(He said: Yes O' Amir Mu'amenin ('a

Your father said: I saw in my dream that men from the heaven came down with white flags, hanging their swords; swords that were white and shining. They circled the land. I saw as though palm trees twig down the ground with fresh blood boiling in which Husayn was sunken. He asks for help but nobody helps him and those white-clad men from the heaven were calling him: O' descendant of the Messenger (s)! Be patient. You are killed by shrewd people and O' Husayn! Paradise is longing to see you; they then give condolences to me saying: O' Abalhasan! Good tidings belong to you; God inveigled you when people stand in front of Him one day. I was awake. I swear to God soul of Ali is in His Hands, Sadiq Mosaddeq Abulqassem (s) in time of departing towards those who rendered assault on us said to me: This is the land of suffering and disaster where Husayn, seventeen of my children and children of Fatima ('a) are buried. This land is well known in  
.the heavens, known after Karbala as Holy Shrines are known

:He then told Ibn Abbas

O' Ibn Abbas! Look around for dung of gazelle; I swear to God I neither forced someone to lie nor did I tell lie myself. These dungs are as yellow as Saffron. Ibn Abbas said: I found dungs somewhere and told Imam: I  
.found the dungs as you had described

Your father said: God and His Messenger told the truth. He then stood up and quickly moved towards them,  
.took and smelled them and said: Yes, they are the same dungs

He then turned to Ibn Abbas and said: You know that Jesus Christ of Maryam (a) has smelled these dungs. It was when he and his companions were passing through this place and saw that a number of gazelles have gathered here, crying. Jesus sat down with his companions. He began to weep and his companions did so while they failed to know why he sat down crying. They said to him: O' Spirit of God, why are you weeping?! He said: do you know where this place is? They said: No. Jesus said: This is the very land where grandson of the Messenger of God (s) and son of Tahera Batul like of my mother is being killed. He has an inborn disposition purer than musk and is buried because the inborn disposition is grandson of the Prophet and is martyr. The nature of the Prophets and their children look like this. These gazelles talk to me that they graze across this land with the pleasure of pure Torbat of the Prophet's grandson and I guess that they feel safe in this land. Hazrat Jesus ('a) stretched hands towards these dungs, smelled them and said: these are pure because of their location. O' God! Keep them here until martyr's father smells it and feel condoled and commiserated; hence, they have survived to our times and have turned yellow with the lapse of time. This .land is disaster and suffering

Afterwards, your father cried out: O' God of Jesus Ibn Maryam! Stop granting goodness and blessing to his killers and to those who helped his enemy and left him behind with no companions. He wept for long and his co-travellers did too. Your father wept so much that he fell down the ground and went unconscious for a while; he later became conscious, took dungs and put them in his cloak. He ordered me to do so. He then told .him: If you saw fresh blood pump out, know that my son is being martyred

:Ibn Abbas continues to say

By God! I protected it more than anything He commanded me to protect. I always kept it in my sleeves until I was asleep. I got up all of a sudden seeing that fresh blood comes down from it and my sleeve was moistened with blood. I sat while I was crying and said: I swear to God Husayn is killed. I take an oath of God that Ali ('a) never told me a lie. I was frightened and left my house. It was break of day and by God city of Medina was so foggy that no sign of the city was seen. Day broke and I think sun was in eclipse. Walls of Medina seemed to have been blooded. I sat while I was crying and said: I swear to God that Husayn is killed. I heard somebody say from household: O' progeny of the Progeny! Seek patience. Zahra's son is killed and Ruh Al-Amin came up weeping and moaning. He cried stormily and so did I. I found it certain that the time is .Muharram 10th, the very date that had reached us when I learned that Husayn was killed

!True

.Jesus wept in mourning for you, so did Abraham, Noah and Adam when God told about your martyrdom

!True

.All prophets and saints Imams whom God told about the story of martyrdom of oppressed Husayn wept

According to narrations received from the Immaculate Imams ('a), all beings of God wept over your .martyrdom

.Ens and jinn, birds and wild animals wept over you in such a way that their tears rolled down

P: 100



:Your descendant, Imam Sadiq (‘a) said

When Husayn Ibn Ali was martyred, the seven heavens and the seven layers of the earth, whatever in them,  
. (between them, all creatures on them, paradise, hell and visible and invisible beings wept for Husayn (‘a

!True

Martyrdom of you, the oppressed Husayn was imposed so heavily on the universe that all divine creatures  
.wept

:And your son's other words are as follows

The heavens rained blood for Husayn for forty days and the earth remained obscure for forty days; the sun  
went on eclipse with red color for forty days; mountains fell down; seas moved flowing and the Angels wept  
.for him for forty days

:Imam further said

No eyes and tears are more beloved before God than the ones weeping for Husayn. Nobody weeps for Husayn  
unless his weeping reaches Hazrat Fatima helping her in mourning for her son and reaches the Prophet,  
thereby fulfilling our right. No worshipper becomes mustered on the Day unless his eyes weep other than  
those weeping for Husayn because they become mustered when their eyes are bright and opened, showing  
signs of joy and happiness on their faces. People are suffering from grievances but they are immune from any  
sorrow and grief. People are dispersed and anxious but they remain under the canopy of Husayn,  
remembering him and are busy talking about him. They are not frightened by worries and grievances of the  
.Day

.The Almighty God granted them good horses equipped with saddles

.They rode on them and send peace to Mohammad and his progeny while praising God

One day, your father went to the mosque and his companions had gathered around him. Being a brave young man, you came into the mosque and filled it with fragrance of your soul

:Then you went to see your father who put his hands on your head and said

:O' my son! God decries and censures some tribes in His Holy Quran and says

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ

And neither heaven nor earth shed tears over the destruction of Firown (Pharaoh) and his people; and they (were not given any respite for repentance either (Dukhan: 29

.I swear to God you will be killed after me; then heaven and earth will weep for you

!True

Martyrdom of you, the oppressed Husayn affected the universe so heavily that all heavens and earth and the creatures on them wept

:Your son, Imam Sadiq ('a) said

.The heavens wept for Husayn Ibn Ali ('a) and Yahya Ibn Zakaria ('a) and wept for nobody but them

?Imam Sadiq was told: What is weeping of the heavens? And how was it

:He said

For forty days, the heavens halted; sunrise and sunset happened in crimson color and this was why the  
.heavens wept

Your son, Imam Sajjad (‘a) who was present in Karbala and witnessed the huge sky-crushing event said in a  
:hadith

Ever since the heavens came into existence, it never wept for anybody but for Yahya Ibn Zakaria and Husayn  
(Ibn Ali (‘a

?He was told: what was weeping of the heavens

:He said

.When you placed some clothes facing the heavens, it left traces like blood of mosquito

!True

You were beloved of all divine creatures and they loved you at their best because you were light of God. The  
heaven and the earth were illuminated under the glow of your universe- illuminating countenance and all  
creatures came into being as ordered by the Almighty God. Again, the honorable wife of the Messenger (s),  
:Umme Salama is quoted in the book of Kamel Al-Ziyarat saying that

Ever since the Exalted God made spirit of the Messenger (s) numb, I heard no eulogy of jinns unless that night  
(departure night of the Messenger (s)) I did not see him unless I experienced tragedy of my son, Husayn (‘a

You were Imam of creatures and caused the heaven to send down divine blessings on the earth and made the  
heavens and the earth strong

P: 103

but those blind-hearted atheists failed to appreciate you and martyred you in oppression. If creatures were not doomed to divine promise of certain day and certain time, divine wrath would catch everybody and would .destroy them because of such a serious crime being committed in the universe

.You were Imam of jinn tribe and they cried out of grief of your martyrdom

:It is said when infidels martyred you, jinns wept over you and sang these lines

.O' eyes! Shed tears and weep because it is truly heard that martyrdom of Husayn is true

.Cry for Fatima's son who set out to the Euphrates and never came back

.Jinns cries over grief and sorrow of Fatima when it is heard Husayn is being martyred

.Alas! Husayn and companions are killed

.We shed burning tears for you at dawn and dusk, of course

.We shed tears so much that tree roots are rolled out and trees are cut off

Although the executioners martyred you between two streams of water while you were thirsty, you were .triumphant and they were defeated and degraded

!True

.You were honored, victorious and exalted although you were decapitated

I swear to God that the very time your head was on spear and they danced around your head—hoisted like sun—  
.in uproar, you were victorious and they were humiliatingly degraded

By God, the very time they while drunkard galloped the stout horses over your and your companions  
.mutilated bodies, you won the battlefield and they lost it in degradation

By God, the very time your head was placed on golden basin in front of the infidel Yazid and he, the wicked  
:man, touched your holy lips and teeth with bamboo, saying in pride

O' Yazid! Where are your forefathers who were killed by father and ancestor of Husayn in Badr war and say:  
!Bravo Yazid

.Again, you were victorious and Yazid was defeated in humiliation

.You were, are and will be triumphant for good and they were humiliatingly defeated and will be so forever

You are victorious because you are lord of martyrs; you are victorious because zeal of your love will remain  
.in our hearts forever and the zeal will never go out or down

!True

You are victorious as tears of your mourners are received by the Angels and they are taken for blessing to the  
.heavens

P: 105

!True

You are victorious because about twenty million people travel to Karbala to pay pilgrimage to your holy shrine marking 40th day of your

.martyrdom every year. Such a huge gathering on earth only takes place for your mourning

!True! Yes

You are triumphant because the Angels of the heavens are sacrificed to one droplet of tears shed on your mourning, which can cool and extinguish fire of the hell. But your enemies recorded disgrace, humiliation and degradation on their names for keeps. All pure and righteous people of the universe curse them forever .and they are placed into fire of the hell where they are neither dead nor cold

.Yet, your lovers and zealots shedding tears over your mourning gain a lot of your countless blessings

:Your dear son and rightly speech-bound Imam Ja'afar Sadiq ('a) said

Whoever remembers Husayn Ibn Ali ('a) and sheds tears as big as wing of a fly, he shall be rewarded by God .and He will not be contented with less than paradise for him

:In another hadith, he said

Whoever of the faithful people rolls down tears for the sake of martyrdom of Husayn ('a), the Almighty God .grants him chambers where he can reside for days

:And he further said

Whoever sings one line of elegiac poetry for Imam Husayn ('a), weeps for him and lets ten people cry, paradise belongs to him and them. And

P: 106

whoever sings a line of poetry on disaster of Husayn ('a), cries and makes nine people cry, he and them shall  
.win paradise

:And he constantly repeated this by reducing the number of people until he finally said

Whoever sings one line of poetry on disaster of Imam Husayn ('a) and cries or makes himself cry, he shall  
.join paradise

Of course, retelling such things is hard to hear for deniers of the Imamate—particularly dissident Wahhabis; I tell it again for them to know that honor exclusively belongs to God who wishes to give it to whoever He ordains. The Almighty God granted the whole honor to son of Ali Ibn Abitaleb ('a), our lord Husayn ('a) who  
.sacrificed his whole belongings to God

And God knows, others do not know and God wills and no being has any ability whatsoever to stand against  
.His Divine Will

!True

The Exalted God granted unending honor because you were His Light; you were Proof of God; you were  
!indispensable part of the Prophet (s) and you overtook all creatures in worship, bravery and self-devotedness

!True

.You took the lead; you captured hearts and you seized souls

!But Wahhabi dissidents are saying: Husayn ('a) is dead and it is polytheistic act if you shed tears for the dead

These people who know little of God's religion save their own

.understandings should know that they themselves are dead and Blood of God survives in all ages

!True

You are alive; you are everlasting martyr and all beings of the universe remain enlivened thanks to your  
blessed light glittering all

.across the universe

How is it that shedding tears and mourning for you is polytheistic while your ancestor, the Prophet (s) and  
Imams of Guidance (‘a); the saints Imams and prophets of God; Gabriel; all divine Angels and all the universe

!!spilled tears over martyrdom of you, the oppressed Husayn

:In response to Wahhabis, I quote this historical movement. Ibn Athir, one of the Sunni scientists writes

In Ohud war where some of the loyal Companions of the Prophet (s) including Hamzah (may God bless him),  
his honorable uncle had been martyred and on his returning from Ohud frontline, there were wailing outcries  
from houses of those martyred in Ohud war and elegizing for their lost loved ones. But when he passed  
.through his uncle's house, he saw nobody doing as such and he said: Nobody weeps for my uncle today

When Ansar, the Assistants were informed of such happening, they told their wives to moan and weep for  
(mourning of Hamzah (may God bless him

From among those living in this world with every race, language and religion, there are people who raise  
.tears over your and your children's disastrous tragedy if they are not stone-hearted

P: 108



The eyes shedding tears over your tragic martyrdom are the most beloved eyes before God. On the Day, all eyes weep for hardships and sufferings save the eyes weeping for you. The owners of such eyes smile and they are given good tidings of gifts of paradise. The Angels touch such eyes because they warmly receive  
.tears of your mourners

As for hadiths of your descendants—Imams of Guidance (‘a)—tears shed over you and your tragedy and  
:disaster have five characteristics

.1 They are the most beloved to God .1

.2 If one drop of such tears fell unto the hell, it will become cool and extinguished .2

.3 The Angels take the tears and keep them in a bottle .3

.4 Such tears are given to treasurers of paradise to make them mixed with Water of Life in paradise; as a  
.result, they will be thousands of times cleaned

.5 One cannot measure value and merit of reward for such tears; everything has a certain value but reward for  
!weeping over your tragedy and you go insurmountably unmeasured, O' Husayn

:As for your mourning ceremony, it is actually an elegiac ceremony of paradise gardens having these features  
.public prayer location of God that means God raises peace upon the ceremony of prayer-----

.it is where divine Angels come down and make their wings touch and bless your mourning ceremony-----

it is where spirits of divine prophets particularly that of your ancestor, the Prophet (s) raises special-----  
.view

it is where holy spirits of you, your father and mother and children-----

.raise special view

it is where your descendant, Imam of the Age (may God hasten his emergence) appears or pays special-----  
.consideration

And you, the honorable extend your prayer to the participants of the ceremony and God spreads His pardon,  
(mercy and blessing across the ceremony as to respecting you and your pure and Immaculate Progeny (‘a

The atheist tribesmen beheaded you in between two big and torrential streams while you were thirsty but you were patient, resisted and failed to yield to humiliation for pleasure of God and resuscitation of religion. And the Almighty God absolves the one who drinks water, says greetings to you and damns your killers thanks to  
.your blessing

!True

.God absolves him

Davoud Raqqi is being quoted in Kamel Al-Ziyarat saying that: I was granted an audience to Imam Sadiq (‘a); he asked for water and when he drank it, I saw that he showed a weeping state with his both eyes were  
:soaked with tears. He then said to me

O' Davoud! May God curse killer of Husayn (‘a). There is no worshipper of God who drinks water, remembers Husayn (‘a) and damns his killer unless he shall be rewarded hundreds of thousands of wells, forgiven of hundreds of thousands of his sins and upgraded hundreds of thousands in rank. It looks as though he shall free hundreds of thousands of men and he shall be mustered by God on the Day while he is certain  
.and calm in heart

P: 110

Blessings of your existence are as wide in range as the universe and nobody sees himself needless of them  
!unless those who are black-hearted wrongdoers

On that burning land of Karbala plateau, Ubaydullah Ibn Ziyad, the cursed ordered Omar Ibn Sa'ad, the  
cursed to block the access of you and descendants of the Prophet (s) to even a droplet of water of the  
.Euphrates; True! Those malicious people failed to have a sense of humanity

You joined your father in Siffin war and you know that those wicked people blocked access of water to your  
father's troops because Mu'awiyya intended to disable your father's troops through such anti- human strategy  
so that they might yield to them. But as ordered by your father, your brother, Imam Hassan ('a) with a group  
.of fighters attacked Mu'awiyya's troops and unblocked the access to water

:At the same time, some companions of your father told him

O' Ali! We can block their access to water mutually to debilitate them, but your father rejected and said: God  
.had made this water lawful for all of His creatures including the infidels

True! Your father showed manliness and ceased to block their access to water, but Yazid, the atheist son of  
the atheist father stopped descendants of the Prophet (s) gaining access to water and they even deterred  
.children from having the water

But what a disastrous tragedy it was on the day of Ashura when all your compatriots had been martyred while  
.being thirsty and you were left alone with none of your followers

:Whatever calls you made

Is there anyone to stand by haram of the Prophet (s)? Is there anyone to defend me? Whenever the enemy  
!heard your supplication, it spurred uproar to stop you being heard

You then returned to the tents and horsed towards back of the tent where your dear sister Hazrat Zeynab ('a)  
.was and said: O' my sister! Fetch my small child to me to see him for the last time and say goodbye to him

Your sister came out of the camp while hugging swaddling clothes of your son, Aliasghar and handed your  
neonate to your arms. You looked at your dear child's thin face seeing that he is failing to death due to thirst.  
His honorable mother, Robab had not drunk water for several days and had milk dried on her breasts and your  
.six-month-old baby, Aliasghar had been starving to death, thirsty and hungry

Your dear son looked at your eyes with his tiny eyes and pressed his small feet and hands in his swaddling  
.clothes

With his delicate look and movement of his tiny legs and hands, he perhaps wanted to tell you: O' father!  
Drink me with water because I am failing to death; but you lacked water to make him drink. And he might  
want to say this: O' father! I am sacrificial soldier of yours; O' father! I feel no sense of life after my brother,  
!Aliakbar, my uncle, Abbas and my cousin, Qassem

.O' father! Let me sacrifice myself to you as Aliakbar, Abbas and others did

You stuck your sweetheart baby onto your chest and shot him on his small dried and fully thirsty lips with  
.kisses

I apologize to you, my lord for recounting this heart-rending tragedy: Omar Ibn Sa'ad, the cursed with the  
cursed Harmala—who was skilled at shooting spears—moved apart from troops and neared the tents. They saw  
.you holding your baby on your arms, kissing and caressing him

?Omar Ibn Sa'ad told Harmala: O' Harmala! Why are you doing nothing and not shooting

?Harmala said: Shoot father or his baby

Omar Ibn Sa'ad replied: Don't you see the white flesh part under his throat? First, let him feel hope-sick of  
.his baby

The cursed Harmala shot a three-pronged spear and targeted your child's throat that was as tiny and delicate  
.as a leaf of flower

All of a sudden, you noticed that your baby severely trembled on your arms and his swaddling clothes and  
face were sunken in blood. The three-pronged spear torn apart your child's throat and Aliasghar passed away  
.instantly and he quenched thirst with his throat's blood

While you filled your eyes with tears, you firmly reached your hand to his throat, taking his holy blood and  
:splashed it onto the sky and you chanted prayer to God in this way

.O' God! You rule between us and the people who invited us to help us but they killed us

:At this time, he heard the heavens say

O' Husayn! Leave your baby to us because he is milked in Paradise. No drop of blood you splashed onto the  
sky came back on the earth as

.God Himself received blood of your child

You rode off your horse while you were crying and went to the other side of the tents. You dug a small grave  
.with sword sheath and buried your blood-sunken child

By God! If such tribulations had happened to a non-Muslim and monotheist, human heart would have burned  
!(and wept; much less, the tragedy happened to Proof of God and descendant of the Prophet (s

I take an oath of God that it is deserving that all people of the universe shed tears of blood over your mourning  
!and say woe betide us for the disaster

!O' may our souls be sacrificed to your son, Aliasghar

!O' may all of us be sacrificed to you

You accepted the hardest hardships by sacrificing your life to God to say: O'mankind! If you die for the  
!Almighty God, the hardest death is easy to come

O' mankind! Live in honor and die in honor and never yield to humiliation because dying in honor is much  
!better than living in humiliation

O' mankind! Seek effort on the path of God and sacrifice all your belongings because the world is not worth  
having and you have been

!O' mankind! Cast off chains of slavery so that you can move forward

!May Peace of God be upon you, O' Husayn! May Peace of God be upon your six-month-old baby, O' Husayn

### Notes on Chapter Three

Unprecedented happenings in the heavens and on earth with martyrdom of Imam Husayn (a) according to citations of Sunni sources; martyrdom of Hazrat Seddiqah Kobra (a) according to historical citations of Sunnis and other issues

Dear readers should pay attention that: hadiths discussed in this chapter on weeping for Husayn (a) and incidences that have taken place with his martyrdom all derived from "Kamel Al-Ziyarat" of Ibn Quliyya .Qomi, Arabic text of which is not cited because of brevity

After departure of the holy Prophet of Islam (s), his will and emphatic advice about caliphate of the Commander of the Faithful (a) have been ignored through conspiracy staged by a number of the Companions and Abubakr took office of caliphate under the auspices of enemies and opponents of the Commander of the Faithful (a)

The caliphate system asked the Commander of the Faithful (a) to swear allegiance to Abubakr and recognize his sovereignty, but Commander of the Faithful (a)—who was the trustworthy successor of the Messenger (s)—refused to do so. Having realized threat of Commander of the Faithful (a), the caliphate system geared with armed troops attacked him to force him to swear allegiance to the system. He resisted and his sacred , (house was set ablaze. In this incidence, Hazrat Fatima Zahra (a

a staunchest defender of Imam Ali ('a), was hurt and was martyred several days later as a result of contusion  
.stricken on her by those vicious people

:Sunnis deny such incidence and charge Shiites with falsehood, but we have a response to them

Many of the Shiite ulema who were unique in piety and knowledge quoted the heart-rending incidence . 1  
being quoted from eyewitnesses one thousand two hundred years ago by giving authentically detailed  
citations in their books. Therefore, this heart-rending movement is nothing made by the Shiites; rather, it's  
been over one thousand and two hundred years that those who are cherished by the pure and Infallible  
Progeny ('a) have cited in their books with authentic documents quoted from some of the Companions who  
.had witnessed the incidence

The Shiite scientists like Salim Ibn Qeys Helali, Sheikh Tusi, Ayyashi, Ibn Quliyya Qomi, Husayn Ibn  
Hamdan, Sheikh Sadduq, Allameh Helli, Seyyed Ibn Tavous, Seyyed Hashem Bahrani, Allameh Majlisi and  
.many others of Shiite virtuous ulema quoted the incidence by citing their documents

:Our question asked of Sunnis is this

To what right do you allegedly accuse all well-known Shiite ulema who are cherished by the Holy Quran and  
?Progeny

On what permission do you accuse those virtuous ulema who have no attachment to this world and have done  
their best at the cost of their life for publication of culture of the Quran and Ahl-e Bayt (a) and a number of  
!?them have been martyred in this way of falsehood



These people are the same distinguished scientists who lived under hard conditions and never concealed their religion and wrote by telling the truth despite the shadow of cruelty of the tyrant governments– defenders of .Sunnis–being imposed on them and suffering from sword blades of them under their throat

In many of the old and reference books of Sunnis, this heart– burning incidence is being quoted. The great .2 :men of Sunnis including

"Ibn Hesham, dead in 218 A.H, "Al–Sirat Al–Nabaviyya •

"Ibn Abi Shayba, dead in 235 A.H, " Al–Musannaf •

"Ibn Qatiba Dinvari, dead in 276 A.H, "Al–Imamata va Al–Siyasata •

"Ya'qubi, dead in 274 A.H, "Tarikh–e Ya'qubi •

"Ahmad Ibn Yahya Belazari, dead in 279, " Ansab Al–Ashraf •

"Mohammad Ibn Jarir Tabari, dead in 310 A.H, "Tarikh Al–Umam va Al–Muluk •

"Ali Ibn Al–Husayn Ibn Ali Mas'udi, dead in 246 A.H, Morravej Al– Zahab •

"Ibn Rabbah Andolesi, dead in 328 A.H, "Aqd Al–Farid •

"Abulqassem Tayrani, dead in 360 A.H, Al–Mu'ajam Al–Kabir •

"Ibn 'Abdulberr, dead in 463 A.H, "Al–Isti'ab fi Ma'arefat Al– Ashab •

"Shahrestani, dead in 548 A.H, Al–Melal va Al–Nahl •

""Dehlavi Hendi, dead in 1176 A.H, "Izalat Al–Khulafa •

And many others have quoted this incidence. Of course, although these people tried to censor this incidence, their groups of words, if put together, roughly comply with what the Shiite ulema have quoted in their own .hadith books

:Here, two examples of Sunnis are mentioned as evidence

بعث اليهم عمر بن الخطاب ليخرجهم من بيت فاطمه (س) وقال انه ابواقاتلهم فاقبل بقبس من النار علي ان يضرم عليهم الدار فلقيته فاطمه (س) فقالت: يا بن الخطاب اجئت لتحرق دارنا؟ فقال: نعم اوتدخلوا فيها دخلت فيه الامه

Abubakr sent Omar after those who had sat in the house of Fatima (a) to let them out of the house and if they refused to do so, they can kill them. He took some fire and went up to Fatima's house. When Hazrat Fatima (a) saw him, she told him: O' son of Khattab! Have you come to set our house on fire? He said: If you don't [\(1\)](#)pledge allegiance to us, yes I will do so. [\(1\)](#)

:Ibn Qatiba says

وان ابابكر تفقد قوما تخلفوا عن بيعته عند علي فيعث اليهم عمر فجاء؛ فناداهم-وهم في دارعلي ال - فابوا ان يخرجوا، فدعا بالحطب وقال : والذي نفس عمر بيده لتخرجن أولا حرقنها علي من فيها.

And Abubakr found out that a group of people did not show up to obey allegiance to him, so he sent Omar .after them. He came- while they were in Ali's house-and called them. They refused to come out

:Omar asked for firewood and said

I swear to the One who holds my life in His Power, either you come out or I set fire on it with all its residents, no doubt![\(2\)](#) 2

P: 118

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Andolesi, Ibn 'Abd Rabbah, 'Aqd Al-Farid, vol. 4, p. 260 -1

Ibn Qatiba, Al-Imamat va Al-Siyasat", vol. 1, p. 12 -2

:One case of the most famous books of Sunnis is worth mentioning

.... فوجدت فاطمه علي ابي بكر في ذلك فهجرته فلم تكلمه حتي توفيت.... فلما توفيت دفنها زوجها العليا ليلا ولم يؤذن بها ابابكر وصلي عليها.

Abubakr was angered by Fatima and she discontinued relations with him and she never talked to him as long as she was alive.....when she died, her husband, Ali ('a) buried her nightly and Abubakr was not informed (about it. He said prayers over her dead body.(1

You dear readers noticed that Bukhari talks in censorship. Now, Sunnis are asked: Why was Hazrat Zahra (a) angry with Abubakr? You said in your own books quoting the Prophet (s): Whoever makes Fatima angry, he .shall make me angry

.Or according to this hadith: God is infuriated if Fatima ('a) is infuriated

Why did she make her will that Abubakr and Omar should not take part in her funeral ceremony and she ?should be buried nightly

!True

Attack launched by the caliphate system on the household of Ali and Fatima ('a) is considered among the .certainties of history

### **An important Question**

?Why do Sunnis deny attack of the caliphate system on the house of Ali and Fatima ('a) and her martyrdom

P: 119

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Sheikh Sadduq, Sahih Bukhari, hadith No. 3913 -1

Answer: They deny it because the attack and martyrdom of Fatima (a) is considered as disgraceful bloodstain of the caliphate system and it devastates their dynasty. Since they are unwilling to have their caliphs under question, they denounce this incident

All people of the universe should know that

If those tyrants had not raided house of revelation and had respected her, the infidels would have not dared to behead descendant of the Prophet (s) on land of Karbala

In Jamal war, Imam Husayn (‘a) commandeered the left flank of army of the Commander of the Faithful (a) and in Siffin war, he played an active role whether through enthusiastic speeches made for companions of Ali (‘a) for participation in war and or through fighting with the deviators. He acted as an observant from Ali (‘a) (during the arbitration process. (1

Commander of the Faithful (‘a)–in the wake of self–devotions of Imam Hassan and Imam Husayn (‘a)–asked his companions in Siffin war to deter Hassan and Husayn (‘a) from continuing to fight with the enemy for (keeping the Prophet's generation surviving with these two personalities not being killed. (2

:Ibn Hajar ‘Asqalani writes

During the caliphate of Omar Ibn Khattab, one day, Husayn (‘a) entered the mosque and saw Omar on pulpit. Once seeing such scene, he went up the pulpit and told him: Come down my father's pulpit and go up your own father's pulpit! 5

P: 120

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Ibn Asaker, Tarikh-e Damashq, p. 164; Nasr Ibn Mazahem, Waq'eya Siffin, pp. 114, 249, 507 and 530 –1

Ibn Abi Al-Hadid Mu'atazili, Sharh-e Nahj Al-Balagha, vol. 11, p. 25 –2

Given away, Omar said: My father had no pulpit! Then he seated him beside himself and when he came down (the pulpit, he took him to his house asking: Who has taught you to say such things? He replied: Nobody!(1

Various narrations in Shiite and Sunni books read that incidences occurred in the universe without precedent :until then after Imam Husayn was martyred. These incidences were as follows

Heavy earthquake-----

Darkened east and west of the universe-----

Crimson Sky-----

Blood Showering from Sky-----

Severe Haze with Darkness-----

Forty-day Eclipse-----

Tumultuous Seas-----

Collapse of Mountains-----

Stars Appearing Mid-day-----

.....Blood Seen underneath rocks and-----

Within this chapter contents, the Shiite narrations have been quoted from Kamel Al-Ziyarat in this regard; :presently, some of the Sunni sources and books are quoted about such incidences

(According to Moheboddin Tabari quoted from Umme Salama: (2●

لما قتل الحسين ناحت عليه الجن ومطرنا دما 0

P: 121

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Asqalani, Ibn Hajar, Al-Asaba fi Tamiiz Al-Sahaba, p. 333 -1

Tabari, Moheboddin, Zakha'er Al-Uqba, p. 150 -2

.When Husayn (‘a) was killed, Jinn tribe elegized for him and the sky showered blood

(Bayhaqi says:(1) •

لما قتل الحسين بن علي كسف الشمس كسفه بدت الكواكب نصف النهار حتي ظننا انها هي

{القيامة}

When Husayn Ibn Ali (‘a) was killed, the sun went on eclipse and stars appeared in the sky mid-day as people  
.imagined the Day has come

(Ibn Hajar ‘Asqalani writes:(2)

وانكسفت الشمس حتي بدت الكواكب نصف النهار وظن الناس ان القيامة قد قامت .....

When Husayn (‘a) was murdered, the sun was darkened and stars appeared in the sky mid-day and people  
.imagined the Day has come

(Tabari says:(3)

لما قتل الحسين مطرنا مطرا كالدّم علي البيوت والجدر

.When Husayn (‘a) was slain, the sky rained like blood on the roofs and walls

In his interpretation, Ibn Jarir says: 5

P: 122

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Bayhaqi, Sunan, vol. 3, p. 327 -1

Asqalani, Ibn Hajar, Al-Sawa'iq, p. 116' -2

Tabari, Mohebddin, Zakha'er Al-Uqba, p. 145 -3

لما قتل الحسين بكت السماء عليه وبكاؤها حمرتها

.When Husayn ('a) was killed, the heaven wept for him in crimson color

:On interpretation of what God says in Dukhan Surah of the Quran, Siyuti says

ما بكت السماء منذ كانت الدنيا الا علي اثنين الي ان (قال وتدرى ما بكاء السماء؟ قال: لا، قال تحمر و تصير ورده كالدهان ان يحيى بن زكريا لما قتل لحمرت السماء وقطرت دما وان حسين بد علي يوم قتل احمرت السماء

The sky cried only for two people and it cried in crimson and is changed like boiled oil. When Yahya Ibn Zakaria was murdered, the sky became red and showered blood and when Husayn ('a) was killed, the sky .became red too

• Tabari says:

لما قتل الحسين لم يرفع اولم يقلع حجر بالشام الا عن دم

[\(1\)](#) Once Husayn (a) was killed, every rock in Damascus lifted showed blood underneath.

• Haythami puts it down that: 5

P: 123

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Tabari, Moheboodin, Zakha'er Uqba, p. 145 -1

ونقل ابن الجوزي عن ابن سيرين ان الدنيا اظلمت ثلاثه ايام ثم ظهرت الحمرة في السماء (الي ان قال واخرج الثعلبي ان السماء بكت وبكاؤها حمرتها قال : وقال غيره : احمرت آفاق السماء ستة أشهر بعد قتله ثم لازالت الحمرة تري بعد ذلك قال وان ابن سيرين قال أخورنا إن الحمرة التي مع الشفق لم تكن قبل قتل الحسين ال قال : وذكر ابن سعيد إن هذا الحمرة لم ترفي السماء قبل قتله، قال: ابن الجوزي وحكمته أن غضبنا يوثر حمرة الوجه والحق متره عن الجسميه فأظهر تأثير غضبه علي من قتل الحسين ال بحمره الأفق إظهاراً لعظم الجنابه.

:Translation of narration is as follows

Once Husayn ('a) was killed, the universe had gone black for three days. After that, the sky turned red. It cried and crying looked like crimson. Until six months, horizon of sky revealed red color. Before murder of Husayn ('a), crimson color of dusk was not in the sky and at sunset, this crimson color appeared in the sky and it still exists when Husayn ('a) was killed because the Almighty God showed wrath because of Husayn's murder. Since wrath is shown by blushed face and God is purified of physicality; He revealed His wrath by reddening sky horizon because of monstrous crime of Husayn's murder

**Point**

Sunnis do not approve of Imamate of our lord, Hazrat Husayn ('a) and they do not regard him as proof and .third Imam of the universe, but they have cited the above narrations in their books

It is right for them to ask this question: Why have such tremendous transformations been revealed in the sky  
(with martyrdom of Husayn ('a

Would such heavenly and earthly incidents take place if Husayn ('a) were an ordinary and non-Immaculate  
!person

P: 124



Such narrations—abundant in Sunni books—explicitly denote the sense that Hazrat Husayn ('a) is Proof of God, His selected person and Imam of the universe, as a result of martyrdom of whom such transformations have .been in the heavens and on earth



## Chapter Four Pilgrimage to Holy Shrine of Husayn (a) and His Epic

### Point

Divine Peace befalls upon you, O' Imam and Proof of God, O' descendant of the Prophet (s), O' intercessor of the Day! Your holy name in the hearts of your zealots always keeps effervescent springs of knowledge and love flowing. Mention of hardships and disasters always let eyes of lovers of you and the Pure Progeny (a) soak with mourning tears, and your eternal epic, if delineated, spews fiery blood in the blood vessels of the .world's free men

.Your holy being was, is and will be all blessings and wells for the universe

!True

Before your birth, you were in the universe of light and a cause of illumination of sky, the heavenly kingdom and ascension of blessings and when you were born into this world, blessings of your being spread across the .earth and the heavens

P: 127

No exaggeration is made and I cease to claim you are God! You are not God! Rather, you are His creature, His  
.virtuous worshipper, Imam and His Proof for the universe

!True

.You are created by Him, but the creature the Almighty God has granted the highest ranks of the universe

Now, your holy shrine is a part of paradise; moreover, it is all around paradise on this globe where the Angels  
.and spirits of the Saints of God come down

!True

The Angels of the heavens and spirits of the prophets and the Saints always come down for pilgrimage to your  
pure grave and achievement of sacred soil of your Karbala while extending greetings and salutations; they  
.take lots of advantage and then, they return to the heavens and to the Purgatory

!True

Divine Angels in groups come down with tearful eyes to pay a pilgrimage to your pure grave and touch their  
.wings and feathers to your shrine holy threshold and receive blessings

As for pilgrims of your pure grave—who come joyfully to extend kissing to your Karbala soil from all around  
.the globe—they are granted the highest rewards by God

Your status stands so sublime and respectable before God of the two Worlds that pilgrimage to your pure  
.grave is one of the highest worships

P: 128

The characteristics of all obligatory and recommended worships, worship by speech and by act, bodily and hearty worships are gathered in one place when paying pilgrimage to your pure grave although performing .the obligatory duties never falls invalid for mankind

According to received narrations, seventy thousand Angels constantly say prayer alongside your pure grave :and gift rewards of the prayers to pilgrims of your shrine. Besides, your descendants have said

.Pilgrimage paid to your pure grave has rewards of several greater hajj and lesser hajj

.Pilgrimage paid to your pure grave has rewards of thousands of zakat acceptable to God

.Pilgrimage paid to your pure grave has rewards of thousands of charity acceptable to God

.Pilgrimage paid to your pure grave has rewards of thousands of fasting people

.Pilgrimage paid to your pure grave has rewards of thousand martyrs of Badr martyrs

.Pilgrimage paid to your pure grave has rewards of freeing a thousand of people on the path of God

.And thousands of thousand rewards that God grants to those who pay pilgrimage to you by knowledge

Also, according to plenty of narrations, if pilgrim of your pure grave leaves his house for Karbala, he or she is seen off by six hundred Angels in six directions. Every step the pilgrim takes and on every object he or she steps, the object prays for him and he is recorded thousands of goodness for him. When the sun shines on pilgrim of your pure grave, it

.melts his sins as fire swallows firewood

As the pilgrim comes close to Karbala, thousands of groups of the Angels welcome him, from among whom four thousands are the Angels who appeared to help you on Ashura Day. You never allowed them and were satisfied to become martyred while accepting the sufferings. Then, those four thousands of Angels were given mission to remain at the vicinity of your grave and cry for your being oppressed and pray for pilgrims .of your grave

When pilgrim of your grave intends to head back home, a large number of groups of the Angels see him off and say goodbye to him, adding: O'guardian of God! You are blessed. You are from party of God and party of the Prophet (s). By God! You never see fire of the hell and it doesn't see you either. Later, a herald calls you:

!Good for you; you are purified and you deserve having paradise

!True

This is a part of blessings gifted from God to pilgrims for pilgrimage paid to your noble grave thanks to your .respect, great patience and your valuable blood

!True

.God, the Exalted is honored and His gift to pilgrims of your pure grave is being exalted

!Why should this not be as such

!You who sacrificed whatever you had! You who spared the harshest hardships to resuscitate religion of God

!You who sacrificed your eighteen-year-old young boy and your neonate to pay honor to God

!If you had been born a thousand times, you would have sacrificed all your being to God

Why should not God respond you as such?! You who you devoted all your warp and woof to keep religion of  
.God surviving and He never wastes reward of those who fight on His Path

!True

You were descendant of the Prophet (s); you were son of God's Lion; your mother is the very Seddiqah Kobra  
:(`a) whom your ancestor, the Prophet (s) said about

.Whenever Fatima is angry, God is angry

!By God! If you are honored, God is honored

:I try to talk in brief about history of your life again

When the body of vicious family-Mu'awiyya Ibn Abi Sufyan (may God damn him) passed away and his  
.ignoble-birth son succeeded him, World of Islam faced increased disaster after his son, Yazid's succession

After his father died, once Yazid was seated to throne of kingship, he wrote a letter to ruler of Medina, Walid  
Ibn Utbah and ordered him: Summon Husayn Ibn Ali and ask him to swear allegiance to me for my caliphate  
and if he refused to do so, behead him and send his head to me in Damascus. Also, ask people of Medina to  
.swear allegiance to me and if anyone refused to do so, do to them as I ruled for Husayn

That vicious, monkey fancier and bastard wrote in his dirty letter to ask you for allegiance and if you did not  
!!do so, cut your holy head off your body

That vicious man brought up in luxury palaces and in pleasure and putrescence failed to know that you are son  
!of God's Lion and Imam of the freemen of the world and you never compromise with the wrongdoers

When his damned father was in his late moments of life, Mu'awiyya used to ask allegiance from people for  
Yazid, the atheist but you stood against Mu'awiyya with all your strength and resistance, rejecting allegiance  
to Yazid. The wicked Mu'awiyya though being shrewd and treacherous dared not tell the descendant of the  
Prophet (s): If you do not swear allegiance, you will be killed. But Yazid, the vicious monkey fancier,  
!threatened you to death from the very beginning he assumed the throne

Yazid's letter came to Walid, ruler of Medina. He became distressed and overnight, he sent after Mawan Ibn  
Hakam who was ruler of Medina before him. He came up to meet Walid. Walid told him about Yazid's letter,  
(asking him how he should treat Husayn (a

The wicked Marwan whom and father of whom the Prophet (s) cursed said: Summon Husayn now and ask  
him for allegiance to Yazid and if he refused to do so, behead him before he is informed of Mu'awiyya's death  
.because if he and others know about his death, they persuade people to oppose Yazid

You with several people were in the mosque when Walid's message boy came and told him about the  
message; you told the message boy: Go



.back to him, we will come to see him

.Some told you why Walid has summoned you at midnight

.You said: Mu'awiyya has died and he has summoned us for swearing allegiance to Yazid

You then said: I now call upon the youth of my family and we will go up to royal residence. I leave them  
.behind at the door of palace and I enter the palace alone. 'Abdullah Ibn Zubayr said: I fear your life is at risk

.You said: I find myself powerful enough to disobey to pledge allegiance to Yazid

Later, you joined your loyal companions and your brother, Qamar of Hashimites (a) and life-sacrificing  
:acquaintances to depart to the palace, telling them

I enter the palace and when I called upon you or you heard me yelling, you can enter the palace. You by  
.yourself entered the palace and saw Walid sitting beside Marwan Ibn Hakam

?You told them in loud voice: What do you want

Walid read Yazid's letter for you at once and you loudly and very quickly told him: I never swear allegiance  
.to Yazid

!Marwan told you: You can pledge allegiance to Amir Al-Mu'amenin

And you again told the wicked man loudly: Woe unto you who tell

!something in nonsense, who has appointed Yazid as Amir of the Faithful

Marwan having been angered by your treatment rose up, shouted and told Walid while pressing his sword  
:sheath

!Command the palace swordsmen to decapitate him before I leave the house and I claim his being killed

At this time, your brother, Abbas (a) and eighteen of life-sacrificing people who had heard Marwan shouting  
.raided the palace with their swords unsheathed. They surrounded you and let you out of the palace

After you left the palace, Marwan turned to Walid, saying: You didn't follow my words; I swear to God you  
.will never reach Husayn

Walid said: Your suggestion would bring destruction of my religion; by God! I dislike having the universe in  
its entirety and I kill Husayn. I invoke by God that I have my hands behind his murder because he is guilty of  
.not making allegiance to Yazid

Tomorrow of that day, Marwan saw you on the way and told you: O' Husayn! I advise you to pledge  
وإنا إليه الله allegiance to Yazid, Amir Al-Mu'amenin because it is advantageous to you! You annoyingly spoke  
U and said to him, the wicked: If ummah is engaged with Amir like

Yazid, we must say goodbye to Islam. Woe unto you, Marwan who orders me to make allegiance to Yazid  
while he is a morally corrupt man. I fail to censure you for what you said because you are the same person  
.whom my ancestor, the Prophet (s) damned you when you were on your father's loin-Hakam Ibn Al-As

Then you told him: O' enemy of God! Keep away from us. We are Ahl-e Bayt of the Messenger of God (s);  
:truth belongs to us and we tell the truth. I myself heard the Prophet (s) say

It is unlawful for descendants of Abu Sufyan, their grandchildren and slaves to be caliphs, adding: If you saw Mu'awiyya on my pulpit, he must be torn apart on his abdomen. I swear to God that people of Medina found .him on my ancestor's pulpit, but they did not do what they were told to do

Marwan angrily shouted at you, saying: I never leave you alone unless you swear allegiance to Yazid! You, descendants of Ali hold vengeance of Abi Sufyan dynasty and it is outright to raise enmity against them and .so do they

In response, you said to him, the wicked: O' man of evil! Keep away! Because we come from the pure Ahl-e :Bayt and God revealed to His Messenger (s) about us

..... انما يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيرا

Verily, Allah's Will is to remove away impurity from you, the people of the Messenger's Household and to (purify you thoroughly (Al-Ahzab: 33

O' son of Zarqa! For what you are discontented with the Prophet (s), I give you good tidings to face divinely .painful agony when you return to Him and my ancestor will question you about me and Yazid

.After such statement made by Husayn ('a), Marwan was no longer able to talk and left him

You no longer found Medina a safe haven for you and your family; therefore, you decided to leave your birthplace and head for Mecca

Overnight, you stood by the pure grave of your ancestor, the Prophet (s) to bid farewell to him. Once you reached his grave, you noticed that a light came out of his grave and went back to its main place

Next night, you came by his shrine and stood up to say prayers; you went on prostration but you instantly slept. You dreamed yourself on his arms and he kissed between your eyes, saying

May my father be sacrificed to you! I find you soaked in your own blood among the people who hope to get my intercession by me, but they never receive my intercession. O' my son! You will come to your father, mother and brother who all are longing for meeting you

:Then he told in dream

وإن لك في الجنة درجات لا تنالها الا بالشهادة

.God has designated a status for you in paradise and you will not achieve it unless you are martyred

At this time, you woke up while you were weeping. When you returned home, you described your dream to your dear family

You then went up to your mother's grave in the dark night and while standing beside her pure grave, you recalled her utmost devotion, honorability and emotions. With the tears rolling down your holy cheeks, you bade farewell to your mother for the last time. Afterwards, you paid

visitation to your brother's pure grave, Imam Hassan Mojtaba (‘a); you embraced it and returned home with  
.your heart filled with grief. Back home, you told your family to be prepared for journey

Your brother, Mohammad Hanafiyya came up to you and he was worried. He tried to beware you of the  
:journey but you told him

O' brother! You gave me your kind advice but O' my brother! I never swear allegiance to Yazid Ibn  
.Mu'awiyya even though I have no refuge to seek in this world

Once the Hashemite women knew about your departure to Mecca, they gathered to chant eulogy; you stopped  
:by them asking for their silence

I ask you by God not to eulogize and wail under such conditions because it results in divine disobedience and  
.His Prophet and I will never make up my mind

They told you: O' beloved of the pure people of the universe! May God sacrifice our life to you! How should  
we not cry and wail while, to us, today is the very day when the Prophet (s) had deceased and it associates the  
!moments when Ali, Fatima and Hassan (a) left us alone

:You asked them to be patient and tolerant, saying

.This is predestined by God and it will happen in reality

Umme Salama–the honorable wife of the Prophet (s)–came to see you, saying: O' my son! Don't make me  
:grieved by departing to Iraq; verily, I heard your ancestor, the Prophet (s) say

يقتل ولدي الحسين اللي بأرض العراق في أرض يقال لها كربلاء

.My son, Husayn will be killed in Iraq and on a territory called Karbala

:You told her

O' mother! By God! I well know the finality of such thing and I know where and on what day I will be killed  
.and I also know whom of my Ahl-e Bayt and the Shiites will be killed with me

Then you pointed to Karbala with your holy hand. Umme Salama stepped up her impatience and while  
.wailing and weeping, she bade farewell to you

Before moving towards Mecca, you put down a written will in which you talked about your big aim of  
.uprising, something which can be a lesson for the freemen of the universe

!True

In this valuable writing of yours where you depicted man-making goals of your uprising, you wrote to your  
:brother, Mohammad Ibn Hanafiyya

:This is something Husayn Ibn Ali wrote to his brother, Mohammad Ibn Hanafiyya as a will

Verily, Husayn testifies that God is Only One with no partner. Mohammad (s) is His Messenger (s) and His  
worshipper who has brought the truth from Him. Verily, paradise and hell are true and the Day will come and  
.no doubt, the Almighty God will re-live the dead

P: 138

But I rise up against Yazid not for creating sedition and corruption or for fun and self-presentation; rather, I rise up to amend the affairs of my ancestor's ummah. I am determined to enjoin the good and forbid the bad and follow life conduct of my father, Ali Ibn Abi Taleb (‘a) and my ancestor. If someone accepts call to truth, God is more truthful to accept it and if anyone does not accept the truth, I keep waiting until God judges between me and these people and He is the best arbitrator. And this is my will and I will not succeed unless  
.God Wills. I trust in Him and repent to Him only

After finishing the letter, you wrapped and sealed the letter and handed it to your brother, Mohammad  
.Hanafiyya

!True

In this valuable will, you informed the universe forever that your goal is nothing but pleasure of God and revival of traditions and divine values. You failed to stand up for government and chairmanship although  
.caliphate and governance was your divine right which had been oppressively usurped by others

You rose up while you well knew that you are to be killed and you stood against the repressors because you recognized that scandalizing the caliphate system and reviving traditions and divine values are only made  
.possible through your holy blood being spilled

!True

The community was in such an aggravated situation that Islam and the Quran had been names only and  
.religion of God was on the verge of being annihilated

And you, son of God's Lion, sacrificed your life to maintain religion

P: 139

.of God and let the atheists be scandalized for good

People turned a blind eye on crimes committed by the Umayyad to enjoy a two-day inferior earthly life and remained silent and indifferent, but you cried out: If I am killed and my ancestor's religion survives, so let the cutting swords come and get me sooner

Although the atheists shed your pure blood and that of your descendants on sacred territory of Karbala, you were victorious in that battlefield and the atheists were defeated and degraded! And Karbala is threshold of God and a flying place towards eternity and it is Kiblah of hearts of all real gnostic people for keeps

Karbala is where ascension happens; Karbala bases knowledge; Karbala is all universe and Karbala is (thumping heart of the Seal of the Prophets, Mohammad (s

Did the Prophet (s) not tell: Husayn is from and I am from Husayn? And is it not that part of endeared being of the Messenger (s) is buried in this sacred territory

!True

Karbala is thumping heart of the Prophet (s). Karbala is a place where the Angels and spirits of Divine Saints take the blessing

:Your descendant, Imam Sadiq ('a) said

Shrine of Husayn ('a) is a garden of paradise gardens from which the Angels ascend and every near-stationed Angel and every Messenger never come down unless they seek pilgrimage to his shrine from God; henceforth, a crowd of them come down to pay pilgrimage and a crowd of them having paid pilgrimage ascend to the sky

P: 140



:Your descendant, Imam Sadiq ('a) made other words

Every Angel of the heavens asks God for His permission to pay pilgrimage to grave of Imam Husayn ('a); henceforth, a crowd of them from heavens come down and pay pilgrimage to him and a crowd of them return from pilgrimage and ascend to the sky

Pilgrimage to pure grave of Imam Husayn ('a) has so much blessing that Imams ('a) said to the Shiites that hardly ever and under no circumstances shall pilgrimage to his shrine be given up. Imam Sadiq ('a) told one of his companions

O' Mu'awiyya Ibn Wahab! Do not give up paying pilgrimage to Imam Husayn ('a) for fear of being killed on the way because one who gives it up, he shall yearn much on the Day

Would you like to be seen by God among those for whom the Messenger (s), Ali, Fatima and Imams ('a) pray

Would you like to be one of those whose scroll of actions changes by means of being forgiven for the past wrongs and to be one whose seventy-year-old sins are absolved

!Would you like to be one of those who have died without having questionable sins

Would you like to be one of those who shake hands with the Prophet (s)? So grant an audience to that holy shrine under any circumstances

!True

This is blessing of pilgrimage to your pure grave which has spread across all universe. Throughout history, your zealous Shiites risk their

lives despite all difficulties travel to pay pilgrimage to your pure grave from all corners of the globe, many of whom claimed their lives by modern Yazidis on this way

Now that modern Yazidis say, with their void thoughts, that visitation to your pure grave is polytheistic act, although tens of thousands of pilgrims of your shrine are being martyred inhumanly as a result of suicide bombings in the recent decade, not a little attention of your loving Shiites to your pure grave has there been lessened. This is while millions of people constantly pay pilgrimage to your pure grave despite facing dangers

!True

Those holding wrong religion say: Husayn is dead and visitation to his grave is polytheistic act! They themselves are buried dead in ignorance and you are eternal martyr; martyrs are always alive and shed light on people

And we cry out: Descendant of the Prophet (s) is not dead; Husayn is everlasting light; Husayn gives rise to living hearts of people

And those who resorted to Satan regard visitation to your grave as polytheism because their hearts are joined by those of Abu Sufiyan dynasty

Yazidis killed you so that they can extinguish your light with their wrong imagination, but they themselves are extinguished and you shined and will shine like thousands of thousand shining suns within heavenly hearts

And these Yazidis of today intend to put out remembering you by

P: 142

killing your Shiites and pilgrims, but those vicious people do not know that divine light is never-ending and they are themselves extinguished. God will take revenge of them soon as He did to their co-religionists in the past and let them fall in the hell

Here, I want to tell of your Ashura, the very great tragedy that fills eyes of your lovers with blood and rends their hearts

On Ashura, your brother, Hassan ('a) was not present but his memorable people and his loved children, Qassem and 'Abdullah attended the battle and sacrificed themselves on behalf of their father, Imam Hassan (Mojtaba 'a

At night of Ashura, you told all your companions that they will be killed tomorrow. Qassem came up to you, saying: O' my dear uncle! I will be killed too! You pressed him unto your chest, telling him: O' my brother's surviving boy! How do you think of death? That thirteen-year- old young boy knowledgeably replied من العسل it is sweeter than honey

At noon of Ashura, after Aliakbar ('a) was martyred, Qassem came up to you telling that he was ready to join the battle. You embraced Qassem and stormily wept and he did too

You took patience on disastrous martyrdom of your loved young son, Aliakbar (a) but that of Qassem happened to be more serious because he was reminiscent of your brother, the oppressed Hassan ('a). You stopped him joining the battlefield

Qassem threw himself on your feet and hands and kissed them while

.crying hard, he insisted that he join the battle as Aliakbar did

Finally, after his frequent insistence, you let your brother's orphan join the battle. He appeared at the  
.battlefield while he was on rodomontade

:One of the enemy troops says

I saw a boy from Husayn's troops step into the battlefield, whose face was shining like moon and he was  
.wearing a long shirt and clogs

He stormed against the enemy troops and killed a number of them. Omar Ibn Sa'ad Azdi said: I attack so  
strongly the boy that he has no way but falling on the ground. All of a sudden, this oppressive man hit your  
brother's dear son with sword on the head that he faced the ground while his head slit apart, crying: O' my  
!dear uncle! Get me

The very moment you heard orphan of Imam Hassan ('a) crying, you, eagle-like, split apart enemy troops and  
.reached him, soaked in blood and killed his killer on one strike of sword

:You then held his slit-apart head, telling your brother's son tearfully

O' Qassem! It is hard for your uncle that you call him but he cannot answer you and if he comes to you, he  
.cannot do anything for you and if he can do something, it is fruitless

Qassem dragging his feet across the ground said nothing and died on your arms! While weeping strongly you  
lifted his blood-soaked body and carried him to the tent while you stuck him on your chest with his feet  
:dragging behind. You placed his body next to torn-apart body of your young boy, Aliakbar and cried out

O' my cousins, my relatives and my loyal companions! Keep being patient and tolerant; I swear to God you  
 .will no longer see predicament

!True

You drank goblets of incessant disasters and you never succumbed to degradation so that you would teach  
 .mankind lessons of being freemen and exalted

!May Divine Peace rest upon you, O' Husayn

#### Notes on Chapter Four

Marwan Ibn Hakam on his father's loins is cursed by the Prophet (s) based on citations of Sunnis; Mu'awiyya sits on pulpit of the Prophet (s) and his bid to his murder; Imam Husayn's knowledge of details of his martyrdom in Karbala; abundant blessings of visitation to pure grave of Imam Husayn (a) as the Infallible Imams (a) narrated and various other issues

Dear readers shall take notice that statements made in this chapter about pilgrimage to pure grave of lord of • martyrs ('a) and its rewards and blessings are all emanated from authentic narrations cited in the following  
 :two Shiite books

Ibn Quliyya Qomi, Kamel Al-Ziyarat---

Mohammad Ibn Ja'afar Ibn Mashhadi, Al-Mazar Al-Kabir---

These two Shiite books are considered as the most comprehensive and complete Shiite sources in connection  
 .(with visitation to pure graves of Imams ('a), particularly Imam Husayn ('a

,The Prophet Mohammad (s) stated about his honorable daughter •

: (Hazrat Seddiqah Kobra (a

إنَّ الرَّبَّ لِيَغْضَبَ لِعْضَبِ فَاطِمَةَ وَيَرْضَى لِرِضَاهَا

.Certainly, God is angered when Fatima is angered and He is pleased when she is pleased

:The above hadith is being cited in various Sunni sources including

Hakem Neisabouri, Mustadrak Al-Sahihin, vol. 3, p. 153-----

Zahabi, Mizan Al-E'tedal, vol. 2, p. 72-----

Mohebddin Tabari, Zakh'er Al-Uqba, p. 39-----

Motaqqi Hendi, Kanz Al-Umal, vol. 6, p. 111-----

Ibn Athir, Assad Al-Ghabah, vol. 5, p. 522-----

.....Ibn Hajar, Al-Asabah, vol. 8, p. 159 and-----

.This hadith has been cited a lot in Shiite sources

The sources below cite the historical issues of this chapter about Imam Husayn's meeting with governor of ●

:Medina, Marwan and issues surrounding it

Tarikh-e Ya'aqubi-----

Ibn Athir, Kamel Al-Ziyarat-----

Ibn Shahr Ashub, Manaqib-----

(Baqir Sharif Al-Qurashi, Hayat Al-Imam Al-Husayn (a-----

(Seyyed 'Abdulrazzaq Moqarram, Maqtal Al-Husayn (a-----

When Marwan Ibn Hakam told Imam Husayn to make allegiance to Yazid and save yourself, Husayn said ●

:to him

علي الاسلام السلام إذ قد بليت الامه براع مثل يزيد ويحك يا مروان أنا مرني بيعته يزيد وهو رجل فاسق

Islam must be said goodbye if ummah is faced with an Amir like Yazid, woe betide you, Marwan! You  
!command me to swear allegiance to Yazid while he is evil-doer

Various sources read that the Messenger of God (s) cursed Marwan Ibn Hakam with his father when he was •  
:on his infidel father's loin- Hakam Ibn Abi Al-Aas; now, some cases of Sunni sources are mentioned here

Siyuti in "Al-Durr Al-Manthur" says about Ibn Abi Hatam and Ibn Omar, under what God says in Banu (1)  
Israel of the Holy Quran ile Log that the Prophet (s) saw in his dream that Marwan Ibn  
:Hakam sat on his pulpit monkey-like. He then quotes Ayesha saying to Marwan one day

سمعت رسول الله صلى الله عليه وسلم يقول لأبيك وجدك: إنكم الشجره الملعونه

.I heard the Prophet say to your father and grandfather: You are the cursed family

Motaqqi Hendi in "Kanz Al-Umal", vol. 6, p. 90 says that Imam Hassan (a) angrily told Marwan one (2)  
:day

اهل بيت ملعونون، فوالله لقد لعنك الله على لسان نبيه وأنت في صلب أبيك

You are cursed family by Him; I swear to God God cursed you and you were cursed when you were on your father's loin

:Hakem Neisabouri in "Mustadrak Al-Sahihin", vol. 4, p. 481 quotes 'Abdullah Ibn Zubayr saying (3)

إن رسول الله صلى الله عليه وسلم لعن الحكم وولده

.[The Messenger (s) damned Hakam Ibn Abi Al-Aas and his son[who was in his loin

:Amru Ibn Marra is quoted in Mustadrak Al-Sahihin, vol. 4, p. 481 as saying (4)

إن الحكم بن أبي العاص استأذن علي النبي فعرف النبي صوته وكلامه إذ نوا له عليه لعنه الله خلاق وعلي من يخرج من صلبه..... ذومكر  
وخديعه، يعطون في الدنيا وما لهم في الآخرة من

Hakam Ibn Abi Al-Aas asked for granting an audience to the Prophet (s). The Prophet (s) recognized his voice and said: Grant him an audience, divine curse be upon him and one who comes out of his loin.....that they are people of deceit and trickery; they are given trivial worldly goods, but they are given nothing in the world after

.Sunni sources are inclusive of these narrations

Majority of Sunnis recognize Mu'awiyya as a companion of the Prophet (s) and the rightful caliph! This is •  
:while some of the great men of Sunnis say that the Prophet said about the cursed Mu'awiyya



.Whenever you saw Mu'awiyya on my pulpit, you can kill him immediately

:Let us see some of Sunni sources in this respect

:In "Mizan Al-E'tedal", vol. 2, p. 7, Zahabi quotes the Prophet (s) as saying that-----

إذا رأيتم معاوية علي منبري فاقتلوه

.[Kill Mu'awiyya whenever you saw him on my pulpit [caliphate

:In "Tahzib Al-Tahzib", vol. 7, p. 324, Ibn Hajar says-----

إذا رأيتم معاوية علي هذه الأعواد فاقتلوه

.Kill Mu'awiyya when you saw him on these woods

From these hadiths, blasphemy of Mu'awiyya is proven. This hadith is being cited in "Kunuz Al-Haqayiq",

.Manawi, p. 9 and some other Sunni sources

•:Imam Husayn ('a) told his brother, Mohammad Ibn Hanafiyya in some part of his will that

أَنْتِي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا مُفْسِدًا وَلَا ظَالِمًا، وَإِنَّمَا خَرَجْتُ لِطَلَبِ الْإِصْلَاحِ فِي أُمَّةِ جَدِّي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أُرِيدُ أَنْ أَمُرَ بِالْمَعْرُوفِ  
وَأَنْهَى عَنِ الْمُنْكَرِ وَأَسِيرَ بِسِيرَةِ جَدِّي وَأَبِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَمَنْ قَبَّلَنِي بِقَبُولِ الْحَقِّ فَاللَّهُ أَوْلَى بِالْحَقِّ، وَمَنْ رَدَّ عَلَيَّ هَذَا أَصْبِرُ  
حَتَّى يَقْضِيَ

Mohammad Ibn Hanafiyya is son of Commander of Faithful (‘a) and Hanafiyya is nickname of his mother. •  
His mother named Khulah. But why he did not join Imam Husayn in moving to Iraq may be because of an  
.excuse or expedience

:In "Tanqih Al-Maqal", vol. 3, p. 112, Allameh Mamaqami writes

One must say that he did not join Imam in going to Iraq because he might have an excuse or expedience and  
Mohammad Ibn Hanafiyya and 'Abdullah Ja'afar (husband of Hazrat Zeynab (‘a) and the like [who did not  
.join Imam] stand at higher rank than believing in untruthfulness

Shi'a holds that Imam Husayn (‘a) not only knew that he would be martyred; but also he had discovered •  
.details of his martyrdom and that of his companions at Karbala plateau

:The late Allameh Majlesi says

When Imam Husayn (a) decided to depart from Medina, Umme Salama came up to him and said: O' my son!  
Don't make me sad by going to Iraq; verily, I heard your ancestor, the Prophet (s) say: My son, Husayn will be  
.killed in Iraq and on a territory called Karbala

Imam Husayn (‘a) in responding to her said: O' mother! By God! I well know what will happen to me, but I  
have no way but keep going on; I take oath of God that when and on what day I will be killed and again, I  
know who will kill me. I know where I will be buried and I even know who of Ahl-e Bayt and my Shiites  
. will killed with me. And If you long for

P: 150

watching the scene, look there! Then Imam pointed to Karbala with his holy hand. Umme Salama's  
(intolerance doubled and said to him goodbye while wailing and crying. (1

:In "Dala'el Al-Imama", p. 74, Mohammad Ibn Jarir Tabari writes-----

Abdullah Ibn Abbas says: When Imam Husayn ('a) was on his departure to Iraq, I went to see him, telling: O"  
.descendant of the Messenger (s)! I swear you to God not to go to Iraq and forget the trip

Imam said: O' son of Abbas! Don't you know that Iraq is a place where I and my loyal companions are  
?martyred

?I replied: Where did you get this news

.He said: This is a secret I know and it is knowledge granted to me

:Bayhaqi in "Tarikh-e Bayhaqi" quotes the Prophet (s) as saying-

.Verily, you are granted a rank in paradise that you only achieve by martyrdom

:In "Maqtal Al-Husayn", p. 170, Khwarazmi writes-----

Then Husayn ('a) knew that he would be killed when enemy troops were equipped to fight with him, so he  
spared patience and he never became intolerant until he prospered martyrdom; may the best and highest  
greetings belong to him. 2

P: 151

:Of course, two major points should be noted

Knowledge of Imam Husayn ('a) about his martyrdom and his companions' martyrdom imposed nothing . 1  
.on him because Imam embraced martyrdom in the way of God through freedom and his determination

Some may raise doubt and question that why did he have himself killed despite knowing that if he departs .2  
?to Karbala, he will certainly be killed? Is it not required for one to protect himself from being killed

:Answer

a. Iraqis wrote a letter asking him to move to Iraq for helping them to battle against rule of Yazid; Imam, though knowing that they show weakness if their life is at risk and leave him alone, departed to Iraq for making ultimatum because if he had not done so, Iraqis would have told God on the Day: We invited Imam !!Husayn ('a) for combating Yazid, but he failed to show up for the cause

b. At that time, the Quran and values of religion had been so much trampled that nothing but martyrdom of our lord, Husayn ('a) could startle and awaken people, so Imam dedicated his sacred blood and that of his .children and companions in order to revive the Islamic values and to scandalize the Umayyad

As said, whatever said as to visitation to pure grave of Seyyed Al- Shuhada ('a) and its blessings discussed • has been taken from authentic hadiths; here, to take blessing and further realization, a number of hadiths with : "their Arabic context are quoted from Ibn Quliyya's "Kamel Al- Ziyarat

:Imam Sadiq ('a) says

كَلَّ اللَّهُ بِقَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ عَ سَبْعِينَ أَلْفَ مَلَكٍ يَعْبُدُونَ اللَّهَ عِنْدَهُ الصَّلَاةُ الْوَاحِدَةُ مِنْ صَلَاةٍ أَحَدِهِمْ تَعْدِلُ أَلْفَ صَلَاةٍ مِنْ صَلَاةِ الْأَدَمِيِّينَ  
يَكُونُ ثَوَابُ صَلَاتِهِمْ لِرُؤُوسِ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ عَ وَعَلَى قَاتِلِهِ (لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ أَبَدَ الْأَبَدِينَ

The Almighty God delegated seventy thousand Angels over Imam's grave for his worship; one prayer of one of them equal thousand prayers of people and reward of their prayer is regarded for pilgrims of his pure grave .while ill-fate and wretchedness on his killer upon who curse of God, Angels and all people fall

●:Imam Sadiq ('a) said

إن الله ملائكة موكلين بقبر الحسين ال، فإذا هم الرجل بزيارته أعطاهم الله ذنوبه، فإذا خطامحوها، ثم إذا خطا ضاعفوا له حسناته تزال حسناته تضاعف حتى توجب له الجنة ثم اكتنفوه وقدسوه وينادون ملائكة السماء أن قدسوزوار حبيب الله، فإذا اغتسلوا ناداهم محمد صلى الله عليه وسلميا وفد الله أشروا بمرافقتي في ياوفدالله أشروا بمرافقتي الجنة! ثم ناداهم اميرالمومنين ال: أنا ضامن لقضاء حوائجكم ودفع البلاء عنكم في الدنيا والأخرة ثم التقاهم النبي عن ايمانهم وعن شامة لهم حتى ينصرفوا إلي أهاليهم. (1)

The Almighty God has Angels who are delegated over Imam Husayn's grave. When someone intends to pay visitation to him, God puts his sins at the discretion of these Angels and when he walks, the Angels let all his sins disappear. When he walks a second time, they double his wells and as he walks farther, his wells are increased in so far as paradise is made 3

P: 153

:obligatory for him and he is surrounded and sanctified by them. The Angels cry out and say

Sanctify pilgrims of friend of God's friend! And when pilgrims did ritual ablution, Mohammad (s) calls them, saying: O' wayfarers of God! Good tidings belong to you because you are in paradise beside me. After him, Commander of the Faithful ('a) calls them, saying: I am liable to meet your needs and repel all disasters from you in this world and the other world. Later, the Prophet (s) meets them on the right and the left until they .return to their own place

:Imam Sadiq ('a) said

من زار الحسين ال من شيعتنا لم يرجع حتي يغفر له كل ذنب ويكتب له بكل خطوه خطأها و كل يدرفعتها دابته ألف حسنه ومحاعنه ألف سينه، وترفع له ألف درجه (1)

Whoever is of our Shiites and pays pilgrimage to Husayn ('a), he shall not return from pilgrimage unless all his sins are blessed. For every step he takes, every hand he holds up and his horse he moves, he shall be .recorded thousand wells and his thousand sins shall be faded away and he is upgraded thousand ranks

:Imam Sadiq ('a) said

ما من أحد يوم القيامة إلا وهو يتمني أنه من زوار الحسين لما يري مما يصنع بزوار الحسين ال من كرامتهم علي الله تعالى(2)1

P: 154

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Kamel Al-Ziyarat, p. 438 -1

Kamel Al-Ziyarat, p. 441 -2

Every one desires to be pilgrim of Imam Husayn ('a) on the Day because he observes that what honor God, the Almighty keeps recorded about him

• Abdullah Ibn Najjar says'

قال لي ابو عبدالله ال تزورون الحسين ال وتركبون السفن؟ فقلت: نعم، قال: أما علمت أنها إذا انكفأت بكم نوديتم : ألا طبتم وطابت لكم الجنة

Imam Sadiq ('a) told me: Do you go to pay pilgrimage to Imam Husayn ('a)? Do you go by ship to pay  
?visitation to him

.I replied: Yes

:Hazrat stated: Do you know if you are shipwrecked in the sea, herald calls

!Be aware! Good for you; May paradise befall pleasant to you

• Abdullah Ibn Meymun Qaddah says'

..... قال قلت له: ما لمن أتى قبر الحسين بن علي ال زائرا عارفا بحقه، غير مستتكف ولا مستكبر؟ قال : يكتب له ألف حجه مقبوله وألف عمره مبروره وإن كان شقيا كتب سعيدا، لم يزل يخوض في رحمه الله عزوجل (1)

I told Imam Sadiq (a): Someone who pays a visitation to grave of Imam Husayn ('a) while he is verily gnostic  
of yours and his visitation is 4

P: 155

?paid non-arrogantly, what is his reward

He replied: he recorded thousands of acceptable hajj and lesser pilgrimage. If he is a vicious person, he shall .be regarded an auspicious person being involved in blessings of God constantly

•Imam Reza stated

من زار قبر أبي عبدالله ال بشرط الفرات كان كمن زار الله فوق عرشه. (1)

Someone who pays a pilgrimage to grave of Abi 'Abdullah Al-Husayn (‘a) beside the Euphrates, he looks .like one who has met God up in the Throne

•Imam Baqir (‘a) stated

مروا شيعتنا بزياره قبر الحسين الله، فإن إتيانه يزيد في الرزق ويمد في العمر ويدفع مدافع السوواتيانه مفترض علي كل مومن يقر للحسين بالإمامه من الله عز وجل. (2)

Do command our Shiites to pay pilgrimage to tomb of Husayn (‘a) because his pilgrimage augments sustenance, lengthens lifetime and repels the affairs absorbing ills. And it is obligatory for every faithful .person who confesses to his Imamate to pay him a visitation

•Imam Sadiq (‘a) stated

أربعه الاف ملك عند قبر الحسين شعث غير يبكونه إلي يوم القيامة، رئيسهم ملك يقال له: 4

P: 156

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Kamel Al-Ziyarat, p. 483 -1

Kamel Al-Ziyarat, p. 494 -2



منصور، ولا يزوره زايرا إلا استقبلو ولا يودعه مودع إلا شيعوه ولا يمرض إلا عادوه، ولا يموت إلا شلوا عليه {و} علي جنازته و استغفروا له بعد موته. (1)

Four thousand Angels, all disheveled, gloomy and grieved, weep around grave of Imam Husayn ('a) until the Day comes by; the chief Angel is called Mansour; no pilgrim pays pilgrimage to him unless these Angels welcome him; no pilgrim bids farewell to his grave unless these Angels see him off; no pilgrim gets sick unless they pay a visit to him and he never dies unless they say prayer over his dead body, asking for divine blessings.

After martyrdom of Imam Husayn ('a), a dome was erected on his pure grave and his lovers constantly paid a pilgrimage to his grave welcoming all threats to their life and many of them were martyred by the executioners in this way.

Motavvakel Abbasi was one of the meanest and criminal caliphs of the Abbasid. He showed strong enmity against Commander of the Faithful (a) and his Shiites. For Shiites, his government brought the darkest times. One big crime of this infelicitously downgraded caliph was that he ruined shrine of Imam Husayn ('a). In 236 A.H, he ordered shrine of lord of martyrs ('a) and its surrounding edifices to be demolished and the land to be cultivated. He ordered military bases to be built around to stop people paying pilgrimage to him. It looks as though no Muslim was willing to destroy tomb of Imam Husayn ('a) because he did it by means of a person called "Dizaj" who was originally a Jewish person. Motavvakel announced: Paying pilgrimage to Husayn Ibn Ali is 7

P: 157

[\(forbidden and whoever does so, he shall be punished.\(1](#)

But the Shiites and zealots of our lord of martyrs never refused to pay pilgrimage to that pure Torbat. They  
.spared any harms and tortures but they kept going on pilgrimage to him

After Motavvakel, the Shiites renovated Imam's shrine again. 7

P: 158

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Mas'udi, Moravvej Al-Zahab, vol. 4, p. 51; Siyuti, Tarikh Al-Kholafa, p. 347 -1

## Chapter Five Invoking by Husayn (‘a) and His Epic

### Point

!May Peace of God be upon you, O' lord, O' Husayn

O' you of whom God remains proud for good for your eternal epic in the universe and He spreads His Favor  
.and Grace on earth, in the heavens, the purgatory and paradise across your zealots

From the very day when you were addressed in Divine Book to sacrifice your life to God, you were purely  
obedient to Him and embraced slaughter of your children and mutilation of your body organs so that you  
.might keep your heart—which is wider than the Throne of God—fully with God and His Angels

:The sacred hadith reads from God

.My Earth and My Heavens, none, can contain Me, but heart of the Faithful worshipper contains Me

: (In another hadith, God also tells David ('a

Evacuate a house for Me to reside. David said to God: O' my Lord! Thou are Greater than that to reside  
.somewhere; God revealed to him to empty his heart for Him

And your heart is so wide to become House of God because your pure heart is empty of belonging to non-God  
.and where no thinking, remembering and grieving reside but God

!True

You are real House of God because the Almighty God is purified from space, time and descent and residing.  
.Your heart is pure to be empty of all world interests but God and it is House of God and where He looks

You sacrificed the apparent heart of your chest in the way of your beloved; when the poisonous three-pronged  
.spear slit your dear heart bleeding thriftily but you were constantly remembering God

You held the holy blood in your hand, washing your head and beard with it in order to show that Husayn has  
.sacrificed his whole existence

!True

You bestowed your apparent heart and its blood to God to make your spiritual heart become purer, wider and  
.disengaged towards God on our behalf

!True

.Your heart turned out to be House of God, the Exalted around which divine Angels are permanently circling

It is why the reports say that the Almighty God turns an eye on your

P: 160

.pilgrims on the day of 'Arafah before He does on people of Arafat

.And it is why the Almighty God has granted all virtues and features to you as He has devoted to Ka'aba

:And God has given you status beyond Ka'aba that Imam Reza ('a) stated

.Whoever pays you pilgrimage, he shall resemble one who has paid a visitation to God on the Throne

Life sustains if one invokes by your holy being and there is a large of number of faithful people who invoked by you and are salvaged; and there are many of creatures who will be salvaged through your intercession on .the Day

And whenever divine prophets were faced with hardships and tribulations, they were salvaged through .invocation of you, of your ancestor and of your pure family

:In this regard, there are narrations including

Adam (a) was salvaged through your invocation and his repentance was accepted. When he disobeyed God and was expelled from paradise of God. After lengthened weeps, he was taught names of you, of your ancestor, of your mother, of your father and of your brother by God. Then he swore God to your right and his .pray was granted

When Noah ('a) sailed his ark beyond tumultuous waters, God revealed to him to invoke by the Five Holy Ones: Mohammad, Fatima, Ali, Hassan and Husayn for landing of his ark. When Noah's ark stopped sailing .and landed on Mount Judi, he invoked by you and swore God to your right

When Zakaria ('a) told God: O' God! Grant me a decent child and a righteous successor, God taught him the names of the Five Holy Ones and he was given good tidings of son, Yahya when he called upon you and  
.swore God to your right

When Jonah, Yunus the Prophet, was inside whale, he prayed God by the names of the Five Holy Ones. By  
.the time he came out of whale mouth and was rescued, he swore God to your right

God tested Jacob ('a) by the disasters and when he invoked by the Five Holy Ones, he was relieved of harms  
.and grievances and swore God to your right

Joseph's, Yousuf the prophet, brothers threw him into the deep well; he was rescued out of dark well when he invoked by you, your ancestor, father, mother and brother. When he was jailed, after passing through five years of jail sufferings, he swore God to your right and invoked by you. He was released from jail and  
.captivity

And God by virtue of your pure family blessing removed grief of Jacob when he said to God: O' God! Feel Mercy on me; I lost my eyes; God revealed to him to say: O' God! I ask Thee to the right of Mohammad, Ali,  
!Fatima, Hassan and Husayn to give me back my eyes

Once you were invoked by your name, herald came up giving good tidings to Joseph and Jacob reclaimed his  
.sight

!True

The prophets were then relieved of troubles and disasters by approval of God when they invoked by your  
.name—that was then in the universe of light

!True! True

Your holy name heals hearts and invocation by your endeared being releases you from captivity and let you  
fly in the heavens

There are so many incurable sick people who are healed by your invocation and there are so many problems  
solved by your favor; and there are so many deviants who quickly in the highway of guidance, moved towards  
paradise by your grace

.There lie hidden blessings within sacred soil of your Karbala

Part of supplication quoted from your dear descendant, Imam of the Age (may Allah hasten his emergence)  
:on the occasion of your holy birthday reads

..... المعوض من قتله أن الأئمة من نسله والشفاء في تربته.....

In return for his self-devotedness and martyrdom-seeking, God extended his generation with the Immaculate  
Imams and his holy Torbat heals pains

Your holy Torbat that has become heavenly with your pure blood not only cures physical diseases, but also it  
plays extraordinary role in treating psychological illnesses. And there are other abundant blessings God has  
given to your Torbat

Where Joseph's shirt bestowed light to his father, Jacob's blind eye and where a liquid like honey pouring out  
of an insect has healing property; how soil of Karbala eternally sanctified with your blood cannot have  
healing effects

P: 163

:(Soil of your Karbala as said by your respectable children (a

شفاء من كل داء وأمانا من كل خوف وغنى من كل فقر وعزا من كل ذل

Soil of Karbala of Imam Husayn ('a) heals every pain, secures every fear, makes every person wealthy and  
.honors every person of degradation

Of course, one needs knowledge and capability to receive blessings. from sacred soil of your Karbala; there  
may be people taking soil from the nearest spot of your pure grave, but they are not benefited at all. In  
contrast, there are some others in the farthest areas from your holy grave

.who are healed because of your Torbat thanks to their knowledge

:I recount a story for your zealots to learn more about blessings of being invoked by you

:The virtuous scholar of your school, the late Ayatollah Borujerdi is quoted as saying

I had suffered from a severe eye irritation in such a way that I could hardly endure it. Medical therapies failed  
to take effect; this passed by for a while until Ashura came by and there were mourning processions standing  
by our house where we held elegiac ceremonies. It is customary, in Borujerd, a city in and capital of Borujerd  
County, Lorestan Province in western Iran where mourners of Husayn ('a) try to bemire themselves; while the  
bemired, chest-beating and crying mourning processions passed by our house, I suddenly remembered my  
eye problem and I bent to take some of the dried mire from the faces and heads of mourners and rubbed



it through my eyes. I did it hoping that invocation of Imam Husayn ('a) might heal my eyes. As a matter of fact, once I rubbed the mire through my eyes, I had my eyes healed immediately

My eye irritation lessened at earliest time and it was removed completely; I could see around much clearly .and was needless of glasses although I had many referents and writings in my aged years

:I refer back to your childhood times

You were always endeared by the Prophet (s) and he always and warmly opened arms to you. One day, the Prophet (s) took you in his arms to the mosque and seated you beside himself and recited Takbir, Allahu Akbar, of prayer service (salat). Being a mere child, you wanted to recite Takbir but you could hardly pronounce it. The Prophet recited Takbir for you again and you again could not pronounce it; he recited it for the 7th time until you pronounced it correctly. Thus, this turned out to be a tradition to begin prayer by .reciting seven times of Takbir

One of the festivities of Islam was imminently coming; you and your brother did not have suitable clothes to wear for that day. Both of you went up to your mother, telling: O' mother! Children of Medina have decorated ?themselves with nice clothes for the festivity. Do we have clothes to do so

Your mother, Fatima ('a) said: O' my sweethearts! Your clothes are at the tailor's. When he made it, I would .clothe you. Your mother wanted to make you happy with what she said

The festivity night came and you told your mother: O' mother! It is festivity night; what happened to our !?clothes

Your mother cried and said: O' my darlings! Be happy; God willing when tailor brings your clothes, I clothe  
.you both

It was late at night. Somebody knocked your door. Your mother replied: who is it? Somebody cried that O'  
!daughter of the Prophet (s)! Open door; I am the tailor who has brought clothes of your dear children

Your mother opened the door and saw a man of good posture and good smell who had a turban in his hand. He  
.handed it to your mother and left

After he left, your mother came into the house and opened the turban observing that it contained two shirts,  
.two trousers, two cloaks, two turbans and two pairs of shoes

Your mother, Fatima ('a) became very happy and woke you and your brother up. She let you wear clothes and  
.you both became very joyous

When festivity day arrived, your ancestor, the Prophet (s) came to see you and your brother and saw you both  
on those nice clothes. He kissed you and congratulated you on the festivity. He kept you standing on one  
.shoulder and your brother, Hassan ('a) on another shoulder and met your mother

?He told your mother: O' Fatima ('a)! Didn't you know the tailor who brought the clothes

.Your mother said: No. I swear to God I didn't know him and I didn't remember if I had tailor sew any clothes

He said: O' Fatima ('a)! The man was not tailor; rather, he was

.paradise emissary who brought these heavenly clothes for them

Your ancestor, the Prophet (s) is the most superior creature of God and you too are the highest in rank among  
.creatures because he told: Husayn is from me and I am from Husayn

Your ancestor, the Prophet (s) came in between overwhelming divine blessing in the universe and you too—  
who are part of him—disseminated divine blessing across the universe. Your ancestor is witness and herald  
and you too witness over human beings. On the Day, you give testimony in favor of pilgrims of pure grave  
and those who mourned and wept for you; you improve their affairs and give them good news of divine  
eternal paradise. Your ancestor owns status of being praised and this status stands as the highest one of  
:intercession ranks. You too possess such a status beside your ancestor on the Day because he frequently said

.Husayn is from me and I am from him

And the Almighty God salvages to your respect many of your Shiites and lovers out of hell fire and He lets  
them enter paradise while Angels welcoming them and lodges them beside their prophets in magnificently  
.vast palaces

In the world, many ceased to recognize you and followed the others who were not only deprived of lights of  
guidance; rather, they lived in highway of aberration, leading themselves and their followers to falling into  
!the hell

And you are the sun of guidance and rescue ship of men and jinn and your lovers and followers end up  
.nowhere but paradise

When you found Medina a safe haven no longer, you left your

birthplace, Medina-haram of the Prophet (s)- for Mecca on Sunday, two days preceding the august month of  
.Sha'aban, 60 A.H and you arrived in Mecca on Friday night, Sha'aban 3rd

When you arrived in Mecca, you were informed that the monkey- fancying bastard, Yazid has dispatched a  
division led by Omar Ibn Sa'id Ibn Aas to Mecca. He made him Amir Al-Haaj underlining that wherever he  
found you, he should immediately martyr you. On the other hand, you were also notified that thirty hired  
!mercenaries of the Umayyad, ordered by the vicious man, have been sent to Mecca to assassinate you

When you settled in Mecca, people came to see you. 'Abdullah Ibn Zubayr-resided close to Ka'aba and busy  
saying prayer and circling around Ka'aba-came to see you every day. As the strongest and meanest enemy of  
your father, Commander of the Faithful ('a); 'Abdullah Ibn Zubayr did not take oath of allegiance to Yazid  
.either and instigated people to stand against rule of Yazid

Of course, the reason why 'Abdullah Ibn Zubayr failed to swear allegiance to Yazid was not his sense of  
obligation and demand of right; but he did not do so because he found himself competent for caliphate and  
.rule

!True

Abdullah Ibn Zubayr was the same wicked man who approved of the usurping governance of three caliphs.'  
(But when people swore allegiance to your father, he stood as opponent and enemy of Ali ('a

As soon as you arrived in Mecca, he was anxious since he well knew that people of Hejaz would not pledge  
.allegiance to him as long as you are in Mecca

P: 168

Abdullah Ibn Zubayr constantly stood for prayer and supplication of God and the Messenger (s)! He' pretentiously performed worship and piety to intend to deceive people. Your father, our lord Assadullah Al-Ghaleb Amir Al-Mu'amenin ('a) had said about this mean and ill-tempered man: He spreads religion as a trap to win this world. He aimed only to assume power through combating the Umayyad rule

After your martyrdom, he falsely introduced himself as defender of your blood and stimulated people of !!Hejaz to fight rule of Yazid. People of Hejaz swore allegiance to him as caliph

Years passed his rule; he was humiliatingly killed in a military expedition by one of the Umayyad .commanders, Hajjaj Ibn Yusuf, the great Arab slayer and executioner

Once people of Kufa heard of you departing to Mecca to voice opposition to Yazid's rule, they incessantly sent you letters saying that O' Husayn! Come over here because we too do not recognize Yazid's rule and we .consider you as our Imam and leader

!!But what on earth can be said about perfidy on the part of people of Kufa

When you arrived in Iraq, most of them embarked on perfidy and left you alone in the face of troops of Yazid and Omar Ibn Sa'ad. When you faced persistence of Iraqis for going to that land, you wrote letters of .ultimatum to two major cities of Basra and Kufa, asking them for promise of their support

:Your letter to Basra people reads

Verily, the Almighty God selected the Messenger (s) from among people and honored him with the crown of prophetic mission. He embraced call of God and passed this world to the other world when he had accomplished his divine mission and community guidance. We are his household, his successors and his heirs and although we were among the most competent people for caliphate and Imamate, we were taken away from this right. And as we hated differences, we found silence on that day as the best interest to the Islamic ummah; now that Sunna of the Prophet (s) has been forgotten and innovations one after another have come into existence, I dispatch my envoy to you with this letter, calling you on the Book of God and Sunna of the Prophet (s). If you accept my call, I will lead you towards prosperity and happiness

One of your companions named Sulayman carried your letter to Basra and asked the attention of the great people of the land to your uprising. When Basra tribes leaders read your letter, some of them embraced your call and some others asked you for keeping patience and self-restraint

:Ahnaf Ibn Qays in responding the letter wrote this verse of the Quran

Seek patience because promise of God is rightful and stop degrading and humiliating yourself by those who lack faith

One of the well-known people of Basra was Yazid Ibn Nabit Basri. He positively responded to your call and he with two brave youth departed to Mecca for the love of meeting you, self-sacrificing for you

He was informed that you stayed in Abtah (at the vicinity of Mecca). When he reached there, he was told that you had gone to Mecca to see him. Overwhelmed with joy because of this much modesty and honorability of yours, he returned to Mecca more determined than before

:in Mecca, he could meet you and recited this holy verse of the Quran

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

Say {O' Messenger!}: It is only in the Favor and the Grace of Allah that the people should rejoice; that is far  
(better than the wealth that they, the disbelievers gather (Yunus: 58

After extending greetings to him, he gave a report of overall condition of Basra and his aim for moving to  
Mecca and you asked benisons for him. Yazid Ibn Nabit and his two courageous boys joined by you moved to  
.Karbala and achieved martyrdom with his children beside you

!True

They sacrificed their life on your side; happiness is for them! Paradise is for them and companionship with  
!your ancestor, the Prophet (s) is for them

Another leader of Basra tribes was Yazid Ibn Mas'ud. When your letter reached him, he brought Banu Sa'ad,  
Banu Hanzala and Banu Tamim tribes together and said: O' Banu Tamim and others! What is my status and  
?rank before you

.They said: You are our backbones and higher than us in respect of honor and rank

.Yazid Ibn Mas'ud said: I summoned you here to consult with you about something and ask for your help

.They said: Tell us, we listen to you and we obey you

:He said

P: 171

Mu'awiyya passed away and doors of cruelty and sin were broken and pillars of tyranny trembled. He took allegiance for his son, Yazid who is malicious person, openly drinks liquor and does any ill-acts he can. He claims caliphate over Muslims Muslims despite public displeasure and discontentment. He is incompetent and crack-brained person in such a way that he lacks knowledge of truth. By God! Jihad with him in the way of religion stands higher than jihad with polytheists. This is Husayn Ibn Ali, descendant of the Prophet, who is noble, genuine and is so opinionated and virtuous that words fail to delineate him and his knowledge is endless and nobody deserves being caliph more than him because he has brilliant record, remarkable challenges and relationship with the Prophet (s). His affection and honorability is widely known among people. He has made an ultimatum to you by writing a letter. Do not turn back on the light of truth because you are troubled by darkness and sunken in absurd whirlpool. You separated from each other in war of Ahnaf Ibn Qays and chose a wrong way (many people of Basra joined army of Talha, Zubayr and Ayesha in Jamal war and stood against Ali (‘a) and chose a wrong way). Wash away that bloodstain today by defending, assisting and supporting descendant of the Prophet(s). I swear to God that each one of you who refuses to help him and falls short of helping him, God leaves you inheritance of humiliation in your children and shortcoming in your tribe. Now, I wear garment of war and become prepared to defend him. Do know that we will die at last although we are not killed today. Do not escape battlefield because death chases you; come to  
!sense of yourselves and respond in goodness; may God bless you all

:They cried out

O' Aba Khaled! We are spears of your projectile and we are regarded as your tribe horsemen. We aid you with  
.our swords; we are at your discretion and whenever you decide, call upon us for departure



:When Yazid Ibn Mas'ud learned about support of a number of Basra tribes, he wrote a letter to you

O' Husayn Ibn Ali! I received your letter and I was informed about what you summoned me for and I find my salvation in helping you; and obeying God lies in obeying you. Verily, God never leaves the earth without a leader who calls people on way of goodness and a guide showing people way of salvation. You are proof of God for creatures and Trustee of Him on earth. You are as branches of evergreen tree of mission. O' descendant of the Prophet (s)! You are most welcome and join us because Bani Tamim tribe is ready to obey you and your commands, paying a tribute to you. Bani Sa'ad too gave positive response to your call and I .dawn-rained mist of grievances from hearts and lit darkness of their ignorance thanks to your flash of favor

:Once Yazid Ibn Mas'ud's letter reached you, you prayed for him and said

May God keep you secure of fear and keep you exalted and satiated on days when palates burn out of

!(incandescent thirst (Resurrection Day

Yazid Ibn Mas'ud intended to depart to join you and your companions in Karbala, but on his way, he was told about your martyrdom and martyrdom of your loyal companions. There was such a flurry of wistfulness in his heart and his tribesmen's hearts that they were in grips of repentance until the end of their life because .they had lost the great happiness of being martyred along with you

!And O' son of Zahra! May hearts burn for you, the oppressed

At noon of Ashura when you saw the brave youth of Hashemites and your loyal compatriots soaked in blood,  
.you found nobody to help you whatever look you took at your left or right sides

!Whatever cries you made

هل من ذاب يذب عن حرم رسول الله

?(Is there anyone who defends Ahl-e Bayt of the Prophet (s

But on that vast plateau, you heard nothing save howls of enemies, wails, moans of children and women of  
.your haram

:Then you made a call

O' Moslem Ibn 'Aqil!, O'Hani!, O'Habib!, O' Moslem Ibn Uwsajah!, O' gallants of Safa!, O' brave men of  
.battlefronts! Rise up to defend haram of God's Messenger (s) in the face of inferior tyrants

Your holy body was filled with spears and you were panting down. You in strongest potency attacked those  
infidel troops and sent a large number of them to hell although your body had suffered serious wounds and  
.your blood vessels spared lots of bleeding

But when you had fallen down on the ground and enemies stormed at you with their spears and swords, the  
last devotee of yours joined the battle with his small steps! He was 'Abdullah, son of your brother, Hassan  
..(a

When 'Abdullah—an eleven-year-old child—saw enemies over your head, he became so much distressed that  
.he quickly ran to reach you

!You told your sister, Zeynab: O' my sister! Stop him coming to me

Your sister approached 'Abdullah and held his hands, but 'Abdullah tried to rid himself of your sister's hands  
:and rushed to you. At this time, enemy pulled sword and hit you; 'Abdullah reached you, yelling

?Woe betides you, the ignoble–birth wicked man! You want to kill my uncle

The enemy landed his sword, but 'Abdullah on defending you stretched his hand to shield you! The sword cut  
:off hand of your brother's orphan in such a way that it hung by its skin and he cried out

!O' Father! O' Uncle

:You hugged your brother's orphan and pressed him onto your chest, saying

.O' The endeared son of my brother! Keep patience until God lets you join your fathers

At the same time, the cursed Harmala who had slit your six–month–old baby on your arms an hour ago, he  
.targeted throat of 'Abdullah with a three–pronged spear and soaked him in blood on your arms

You raised supplication before God with tearful eyes and cursed them: O' God! Stop granting your blessings  
.to these people and let them be deprived of the earthly blessings

Your sister, Zeynab–observing her brother's son soaked in blood on

:your arms–cried what an affliction happened to us! And addressed 'Abdullah in her heart–rending voice

O' The endeared son of my brother! O' Apple of my eye! I wish I had died and had not seen such scene! At this  
!time, 'Abdullah's mother came out of tent and cried: O' my son! O' my dear

!True

You devoted your life by embracing all disasters in the way of God with no weakness and hesitation. With  
your holy blood–that is God's Blood–you engraved motto of freedom and esteem on the threshold of the  
earth, time and the heavens. This red blood boils forever and disseminates single sparks of love and  
.knowledge across the universe

!True

You were victorious on that plateau dipped in blood and they were degradedly defeated although your holy  
.heads were cut off and your pure bodies were galloped by their horses

Your Karbala is now the highest spot of paradise. Faces of millions of your fervent zealots are now down the  
ground and your holy name always heals hearts of the devout people. Invoking by you triggers fulfillment of  
.supplication, blessing of sins, ample precipitations and cure of sick people on behalf of God of both Worlds

!True

Invoking by you brings salvation and those wrongdoers who say: Invoking by is polytheistic act! They are  
sunken in polytheism themselves because they have not realized rank of the Divine Saints that these great  
.people are able to intervene and control the universe if God permits

P: 176

!True

.You are Seyyed Al-Shuhada and God says martyrs are alive

And you are eternally alive; you are lord of all martyrs; you heal illnesses if God permits; you guide people; you remove grief and sorrow; you liberate people from slavery and give a helping hand and you let all people  
.fly in eternality

:God advises and says you and your pure family are to be invoked

يا ايها الذين امنوا اتقوا الله وابتغوا إليه الوسيله....

O' you who believe! Fear from the disobedience of Allah's Commands and seek the means of getting near to  
. (Him (Ma'idah: 35

And you, the pure family (‘a) are the highest approach to God; you are alive and you dominate the universe at  
.His consent and one who is cherished by a pure mother confesses to such fact

### Notes on Chapter Five

#### Point

Blessings of Karbala Torbat; God views pilgrims of pure grave of Imam Husayn (‘a) before He views hajjis on Arafat day; legitimate invocation by Ahl-e Bayt (a); abolition of Wahhabi thoughts and various other  
issues

What is said in this chapter about invocation of divine prophets by sacred being of Seyyed Al-Shuhada (‘a) •  
is taken from various authentic hadiths cited in Shi'a sources and the author has extracted the above hadiths  
.from the invaluable book, "Al-Khasa'es Al-Husayniyya" compiled by the late Sheikh Ja'afar Shushtari

Various hadiths read that Torbat of holy grave of Hazrat Seyyed Al- Shuhada (‘a) heals illnesses; several •  
:hadiths are now quoted here from "Kamel Al-Ziyarat" because of its high authenticity

عن أبي يعفور قال: قات لأبي عبد الله ال : يأخذ الانسان من طين قبر الحسين الله فينتفع به ويأخذ به . غيره فلا ينتفع به؟ قال: لا والله الذي  
لا اله الا هو ما يأخذه وهو يري أن الله ينفعه به إلا نفعه الله

Somebody called Abi Y'afur says: I told Imam Sadiq (‘a): Is it true that when one receives Torbat of grave of Imam Husayn (‘a), he is benefited from it, but when Torbat of others is received, it is not beneficial? Imam stated: No. This is not true that once you get Torbat, it benefits you; by the Only God! One never receives Torbat of grave of Imam Husayn unless he believes that God benefits him from it and he is definitely .benefited

The author says what is implied from this hadith is that Torbat takes effect when the person believes in it; .otherwise, it is ineffective if it is only received without belief

•Imam Sadiq (‘a) said •

في طين قبر الحسين ال الشفاء من كل داء وهو الدواء الاكبر (1)

.Torbat of grave of Imam Husayn (‘a) cures every pain and that is great medicine

• Imam Sadiq (‘a) said: 4 •

P: 178

لوأن مريضاً من المؤمنين يعرف حق أبي عبدالله وحرمة وولايته أخذ من طين قبره مثل رأس أنمله كان له دواء

In case a devout patient is conscious about the right of Abi 'Abdullah ('a) and is familiar with his respect and guardianship, his take of only one knuckle-joint of Imam's Torbat suffices to be his medicine

•:Mohammad Ibn Issa quoted someone saying

بعث إلى ابو الحسن الرضا (ع) من خراسان ثياب رزم وكان بين ذلك طحين ، فقلت للرسول: ما هذا؟ قال طحن قبر الحسين (ع) ، ما كان يوجه شئى من الثياب ولا غيره إلا ويجعل فيه الطين وكان يقول : هو أمان يأذن الله (1)

Hazrat Imam Reza ('a) sent me a bundle package in which was Torbat. I told the carrier of bundle what this Torbat was. He replied: It is Torbat of grave of Imam Husayn ('a). Whenever Hazrat Abulhassan Al-Reza ('a) sends garment or something somewhere, he encloses it with Torbat of Seyyed Al-Shuhada ('a) and says: .If God permits; this Torbat secures and safeguards property

•:Imam Sadiq ('a) said

إن عند رأس الحسين (ع) لترىه حمراء فيها شفاء من كل داء إلا السام. (2)

.There exists a red Torbat close to the holy head of Husayn ('a) in which any pain is healed except death

Hadith continues: 8

P: 179

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Kamel Al-Ziyarat, p. 844 -1

Kamel Ziyarat, p. 848 -2

Yunis Ibn Rabi'a says: After I heard the hadith, I went up to Imam's grave and dug the grave close to Imam's head at one cubit; from top of the grave, small pebbles being washed by water came onto us. They were red-colored and as small as one dirham. We brought them to Kufa, mixed them and hid them; afterwards, we gave .people gradual parts of them so that they might cure their illnesses

●Imam Baqir (‘a) said

إذا أخذت طين قبر الحسين فقل: اللهم بحق هذه التربة وبحق الملك الموكل بها والملك الذي كربها وبحق الوصى الذى هو فيها، صل على محمد وآل محمد واجعل هذا الطحين شفاء من كل داء وأمانا من كل خوف. فإن فعل ذلك كان حتما شفاء { له } من كل داء وأمانا من كل خوف.

Whenever you embraced Torbat of Husayn's grave, say: O' God! Send Thy Peace onto Mohammad and his Progeny for the right of this Torbat, for the right of the Angel appointed for it, for the right of the Angel who dug it and for the right of the legatee who is within and keep the Torbat a heal for any pain and security for .any fear

:Hazrat then added

.In case a person does as such, the Torbat heals his pain and secures his fear

●Abi Bekar is being quoted as saying that

أخذت من التربة التي عند رأس قبر الحسين بن على عليهما السلام، فإنها طعنه حمراء، فدخلت على الرضا (ع) فعرضتها عليه فأخذها فى كفه، ثم بكى حتى جرت دموعه، ثم قال تربة جدى (1)

From the Torbat above Imam's grave, I took some; it was red in color and I went to see Imam Reza (‘a) and gave it to Hazrat. Imam Reza (‘a) put Torbat on his hand and smelled it; then Hazrat wept so much that his 9

P: 180



.tears rolled down. Hazrat continued to say that: This is my ancestor's Torbat

:Sa'ad Ibn Sa'ad says •

سألت أبا الحسن عن الطين قال: أكل الطين حرام مثل الميتة والدم ولحم الخنزير الا طين قبر الحسين ال فإن فيه شفاء من كل داء وأمنا من كل خوف. (1)

I asked Hazrat about eating of Torbat? Hazrat replied: It is unlawful to eat Torbat as it is unlawful to eat blood, bacon and dead corpse unless Torbat of Imam Husayn ('a) because it possesses healing of pain and securing of fear

:The author says

As cited in hadith, pure Torbat of Hazrat Seyyed Al-Shuhada ('a) cures illness if God permits; therefore, that holy Torbat possesses such property by Favor of God. As holy Torbat cures illness with permission of God, it is in fact God who heals sickness

This is also the case with the Immaculate Imams ('a); these great people also heal sickness and remove sorrow and grief with consent of God and if God never permits, they cannot do anything. Therefore, since they are intermediaries of God and can interfere and control the affairs, their call stands for God's call and their heal stands for God's healing and this is the very monotheism. However, Wahhabism not having achieved such sublime education says invocation by Imams ('a) is polytheism

!True

It is polytheistic act if Shi'a considers the Immaculate Imams ('a) independent of the effect, but Shi'a fails to regard them independent of 2

P: 181

the effect and the Saint Imams (‘a) can heal illness with permission of God. This chapter ends with a more  
.detailed and comprehensive discussion

The story of heavenly clothes of Imam Hassan and Imam Husayn (a)–discussed in the text–is being quoted •  
from Amaali of the late Sheikh Mufid. Also, the story of Imam Husayn's saying Allahu Akbar has been cited  
.in "Montahi Al–Amaal", Sheikh 'Abbas Qomi quoting from Sheikh Tusi

Maqtal Al–Husayn" of 'Abdulrazzaq Moqarram reads that: When Imam Husayn (‘a) departed to Mecca," •  
Yazid was informed about his departure. The cursed Yazid dispatched a division led by Omar Ibn Sa'id Ibn  
Aas to Mecca and appointed him as Amir Al–Haaj. He had told him to immediately martyr Husayn (‘a)  
wherever he is found.(1) On the other hand, Yazid dispatched thirty of his mercenaries to Mecca to  
(assassinate Imam Husayn (‘a)).(2)

After staying four months and five days in honorable Mecca, Imam Husayn (‘a) headed for Iraq from Mecca  
(on Tuesday 8th of Dhu al–Hijjah coincident with Day of Troyah–to maintain respect to House of God. (2

Of course, Seyyed Ibn Tavous has said that Imam Husayn (‘a) started his journey from Mecca to Iraq on  
(Tuesday 3rd of Dhu al–Hijjah.(3

And Siyuti cited departure of Imam from Mecca to Iraq happening on Dhu al–Hijjah 10th, without specifying  
the day.(4)7

P: 182

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Al–Moqarram, 'Abdulrazzaq, Maqtal Al–Husayn, p. 165 –1

Razi Qazvini, Tazallum Al–Azhra, p. 153 –2

Seyyed Ibn Tavous, Al–Mahluf, p. 25 –3

Siyuti, Tarikh Al–Kholafa, p. 207 –4

Abdullah Ibn Zubayr—who was ambitious and outwardly good person—arrived in Mecca and had resided there a short while before Imam Husayn arrived in there in 60 A.H. during Imam's stay in Mecca, he was overshadowed and uninterested by people. After martyrdom of Imam Husayn (\*a), the arena of activity opened for him and he opposed Yazid and called himself caliph. He was the most hard-nosed foe of Commander of the Faithful ('a) and did not pledge allegiance to him. He played a leading role in staging sedition of Jamal. When people of Hejaz did not swear allegiance to him after martyrdom of Imam Husayn (a), he dropped saying greetings to the Prophet (s) at the beginning of oration during his rule in Mecca and Hejaz. When he was asked why he did so, he replied: The Messenger (s) has bad relatives who raise their  
(necks when his name is pronounced! (1

No doubt, 'Abdullah Ibn Zubayr did not pursue divine aim when combating the rule of the Umayyad; rather,  
.he thought of reign of power

Abdullah Ibn Omar revealed this fact when his wife insisted on making allegiance to Ibn Zubayr and talked'  
:to him about Zubayr's piety and obedience; in responding to her wife, he said

Didn't you see the horses Mu'awiyya rode in the course of the hajj? [All were pretentiously done] I believe that Ibn Zubayr has no goal but attaining that splendor and glory and he has taken advantage of worship and  
(obedience of God in this way. (2

Finally, in 73 A.H, he was harshly defeated in military expedition of Hajjaj Ibn Yusuf, the sanguinary  
commander of 'Abdulmalek Marwan's division and was gone to gallows by him. 0

P: 183

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Tarikh-e Ya'aqubi, vol. 3, p. 8 -1

Al-Qurashi, Baqir Sharif, Hayat Al-Imam Husayn ('a), vol. 3, p. 310 -2

The written letter text of Imam Husayn ('a) to people of Basra- translation of which is given-reads as •  
:follows

أَمَّا بَعْدُ: فَإِنَّ اللَّهَ اصْطَفَى مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى خَلْقِهِ، وَ أَكْرَمَهُ بِنُبُوتِهِ، وَ اخْتَارَهُ لِرِسَالَتِهِ، ثُمَّ قَبَضَهُ اللَّهُ إِلَيْهِ وَ قَدْ نَصَحَ لِعِبَادِهِ وَ بَلَغَ مَا أُرْسِلَ بِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كُنَّا أَهْلَهُ وَ قَدْ أَوْلِيَاءَهُ وَ أَوْصِيَاءَهُ وَ وَرَثَتَهُ وَ أَحَقَّ النَّاسَ بِمَقَامِهِ فِي النَّاسِ، فَاسْتَأْثَرَ عَلَيْنَا قَوْمُنَا بِذَلِكَ، فَرَضِينَا وَ كَرِهْنَا الْفُرْقَةَ وَ أَحْبَبْنَا الْعَافِيَةَ، وَ نَحْنُ نَعْلَمُ أَنَا أَحَقُّ بِذَلِكَ الْحَقِّ الْمُسَدِّحِ عَلَيْنَا مِمَّنْ تَوَلَّاهُ... وَ قَدْ بَعَثْتُ رَسُولِي إِلَيْكُمْ بِهَذَا الْكِتَابِ، وَ أَنَا أَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، فَإِنَّ السُّنَّةَ قَدْ أُمِيتَتْ، وَ إِنَّ الْبِدْعَةَ قَدْ أُحْيِيَتْ، وَ إِنَّ تَسَمَّعُوا قَوْلِي وَ تَطِيعُوا أَمْرِي أَهْدِكُمْ سَبِيلَ الرَّشَادِ. (1)

:Ahnaf Ibn Qeys in response to Imam's letter wrote the following verse

فاصبران وعد الله حق ولا يستخفك الذين لا يوقنون

So you, O' Messenger! Be patient in this situation; surely Allah's Promise is true, so do not let those who have  
(not attained certainty of Allah, cause feeling of inferiority and infirmness in you(Rum: 60

Yazid Ibn Nabit (some people named him Yazid Ibn Thabit) was a well-known person who positively •  
responded to Imam's message and stopped by Mariyya, daughter of Sa'ad's house where Shi'a groups and  
(community of Imam's companions gathered.(2

Mariyya was a Shiite and a pious woman whose house was center for Shi'a communities and their talks.

Yazid Ibn Nabit who was from 1

P: 184

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Tarikh-e Tabari, vol. 6, p. 200; Al-Qurashi, Baqir Sharif, Hayat Al-Imam Al-Husayn, vol. 2, p. 322 -1

Ibn Athir, Kamel Al-Ziyarat, vol. 2, p. 21 -2

Abdulqays clan had ten gallant sons and he here in this house voiced to his children and companions that he had decided to join Imam Husayn (a). With two of his brave sons, 'Abdullah and Ubaydullah, left Basra immediately and joined Imam in Mecca before Imam left Mecca for Iraq. In Karbala, he and two sons were (martyred beside Imam(1

Various narrations from the Immaculate Imams (‘a) read that the Almighty God views pilgrims of Seyyed •  
Al-Shuhada (‘a) first before He views Hajjis on Arafat day at Arafat Sahara

:Now, several hadiths are worth being considered

:Imam Sadiq (‘a) stated •

إن الله تبارك وتعالى يبدأ بالنظر إلي زوار قبر الحسين ال عشيه، عرفه، قال: قلت : قبل نظره لأهل الموقف؟ قال: نعم.

God, the Exalted views pilgrims of pure grave of Imam Husayn (‘a) first on Arafat day. The narrator says: I (told Imam Sadiq (‘a): Before He views hajjis? Hazrat replied: Yes. (2

:And in another hadith, Imam Sadiq(‘a) said •

من فاتته عرفه بعرفات فأدركها بقبر الحسين الله لم يفته وإن الله تبارك وتعالى ليبدء بأهل قبر الحسين الأهل عرفات، ثم يخالطهم في نفسه.

Whoever failed to realize Arafat day at Arafat, but he felt it alongside pure grave of Imam, he shall have Arafat survived and the Almighty God 3

P: 185

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Qomi, Sheikh 'Abbas, Nafs Al-Mahmum, p. 92 quoted from Tabari –1

Kamel Al-Ziyarat, p. 563 –2

.first favors those beside the grave, next He pays attention to those of Arafat and remains familiar with them

• (Imam Sadiq (a):

إذا كان يوم عرفه اطلع الله تعالى علي زوار قبر أبي عبدالله الحسين ال فقال لهم: إستأنفوا فقد غفرت الله لكم، ثم يجعل إقامه علي اهل عرفات.

When Arafa day comes, the Almighty God favors those pilgrims of Abi 'Abdullah Al-Husayn (a), telling [\(them: Begin to perform first because I bless you; later, He becomes familiar with people of Arafat.\(1](#)

(Imam Sadiq (a):

من زار قبر الحسين الي يوم عرفه عارفا بحقه كتب الله له ثواب ألف حجه، وألف عمره وإلف غزوه مع نبي مرسل.

Whoever pays pilgrimage to pure grave of Imam Husayn (a) on Arafa day while he knows his right, God records rewards of thousand hajjes, thousand lesser hajjes and thousand wars where he has been joined by the (prophet.(2

!True

These are the infinite blessings of pilgrimage paid to pure grave of Imam Husayn (a) God has bestowed on .him to pay respect his status

Wahhabis consider invocation by the Prophet (s) and the Immaculate 0

P: 186

Imams as polytheism and irreligiousness; they hold that any invocation shall be rendered to God because it is polytheistic if God is ranked beside others! By inaccurate interpretation of religion, they say many Muslims are apostate and irreligious and kill them easily. Here, a comprehensive discussion is made for abolition of :Wahhabi ideas

Invoking by the Saints is the very monotheism because men can interfere with and control the objects as permitted by God and God put them as intermediary between His worshippers and Himself. To clarify this, :five things need attention

## Intermediaries .(1

### Point

It is undeniable to have intermediaries in the universe. God fulfills the affairs and strategizes the universe through intermediaries. God says in His Book, the Holy Quran about the Angels who run the affairs of the :universe

وَالنَّازِعَاتِ غَرْقًا، وَالتَّاشِطَاتِ نَشْطًا، وَالسَّابِحَاتِ سَبْحًا، فَالسَّابِقَاتِ سَبْقًا، فَالْمُدَبِّرَاتِ أَمْرًا

By the Angels who pull out the souls of the sinners violently; by the Angels who draw out the souls of the believers gently and with ease; by the Angels who fly swiftly in the space to do the Commands of their Creator; and who race one another in rendering services and the Angels who make plans and regulate the (affairs of the world (Al-Nazi'at: 1-5

:God protects people through Emissaries and says in His Book

لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ.....

For each person, there are Angels following one another, before him

(and behind him who guard him by Allah's Command.....(Al-Ra'd: 11

:God sends down shower of His Grace by means of sense cloud. He says in His Book

اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سُدَّ حَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ.

Allah is the One Who sends the winds to move the clouds, then He spreads the clouds in the sky the way He Decides; then piles up the clouds; then you see the rain coming forth from inside them; then when He Decides, (it falls upon those whom He Wills [of those who prayed for rain], then they do rejoice (Al-Rum: 48

:God takes lives of men by means of the Angels and He says

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلِيٍّ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ

When the Angels of death take away the souls of the disbelievers who have done wrong to themselves [due to disbelief and committing evil deeds], then they will show submission by saying: "We did not do any evil (purposely." And they will be replied [by the Angels:] "But indeed Allah Knows all that you did (Al-Nahl:28

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

The pious are:] those whom the Angels of death take away gently]



their souls which are pure and will say to them; "peace be upon you! Enter the Paradise as a reward of what (you used to do in the world!" (Al- Nahl: 32

And God gives birth to people through father and mother; He cures pains by means of medicines and other .countless cases

:Of course, two important points need attention

Although the Almighty God runs the affairs through intermediaries, He is in need of none of His . 1 intermediaries and if He Wills, He can control the affairs without intermediaries. True! If God Wills, He can heal illnesses without pills; He can create man without father and mother just as it was the case with Adam .and Eve

Intermediaries can put effect with permission of God; therefore, if God does not permit intermediaries, . 2 they have no effect and strategy in the universe. As intermediaries cannot do the affairs without permission .of God; therefore, it is God proper who heals diseases and showers rain and takes lives of men

God recommends Muslims, in His Book, to have the Prophet (s) as their intermediary for blessing of their :sins. He says

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

We did not send any Messenger, but to be obeyed by Allah's Leave. If they had come to you [O' Messenger] When they had wronged themselves and had begged Allah's Forgiveness [through you] and the Messenger

had begged forgiveness for them, indeed they would have found that Allah is the Merciful Repentance-  
(Acceptor (Al-Nesa': 64

And children of Hazrat Jacob (a) put their father as intermediary for blessing of their sins and he accepted the  
:intermediation God says in the Holy Quran

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

They said: O' our father! Ask for us forgiveness from Allah against our sins; verily, we have been sinful  
(Yusuf: 97

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Yaqub said: "I will soon ask my Creator and Nurturer's Forgiveness for you; verily, Allah is the Merciful  
(Forgiving."(Yusuf: 98

.Taking intermediation of the Saints of God is a Quranic issue and it is not polytheism

### **Wahhabism raises skepticism**

It is no problem if one takes live Saints as intermediaries, but the Prophet (s) and Imams ('a) are dead and the  
.dead should not be taken as intermediaries

Response: Ahl-e Bayt ('a) got martyred in the path of God and God says in the Holy Quran that martyrs are  
.alive; therefore, Ahl-e Bayt (a) are alive and they hear us and they are intermediaries on behalf of God

### **The Saints of God possess the universe with permission of God .(2**

The prophets and Imams are capable of extraordinary things with permission of God such as: Giving life to .....non-living beings, enlivening the dead, healing the incurable sick people and

God says about the Jesus (‘a) in the Holy Quran that he gives life to things, enlivens the dead and heals ill :people

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَابْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِ الْمَوْتِ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

And [also] appoints him a Messenger to the Children of Israil [and he will declare]: "I have come to you with" a sign from your Creator and Nurturer, I will create for you out of clay, the figure of a bird, then I will breathe into it and it becomes a bird by Allah's Leave; and I will heal those born blind and the lepers by Allah's Leave and will bring to life the dead by Allah's Leave and I will declare to you of what you eat and what you store up (in your houses. Surely, therein is a sign for you, if you indeed are believers (Al-e Imran: 49

The Saints of God can heal illness, remove grief and sorrow and if they are asked to do so, it is not polytheism .because they do this by permission of God

**Calling upon the Saints of God fails to stand for calling upon them at God's vicinity .(3**

**Point**

Wahhabis say: It is polytheism if someone calls upon others at the vicinity of God. They cite this holy verse :to prove what they say

P: 191

(He mosques are worshipping places for Allah, so do not worship others besides Allah at all (Al-Jinn: 18

And they come to conclusion that the Shiites invoke by Imams (‘a) and demand them something, so they are .polytheists because they have called upon others at the vicinity of God

### **Response to vulgar remarks of Wahhabis**

Considering the evidence available in the verse and similar verses, it is well evident that usual calling is .1 not intended; rather, calling as worshipping is intended. It means that God says: One who is being worshipped is God and no being is being worshipped at the vicinity of God. And the Shiites do not call upon Ahl-e Bayt (a) as being worshipped but they regard this as a polytheistic belief (meaning that someone who .(gives Ahl-e Bayt (a) status of God or typically they are worshipped, he shall be atheist and polytheist

If calling upon Ahl-e Bayt (‘a) is believed to be that they possess independent effect in the universe, this .2 means calling upon Ahl-e Bayt (‘a) at the vicinity of God, which is polytheism. Shi'a regards the Immaculate Imams (‘a) having no independence and they own impact in the universe by permission of God. Therefore, it .is not polytheistic to demand things from Ahl-e Bayt (a) because they can be effective if God permits

:One should say

Since Ahl-e Bayt (‘a) heals illness by will and permission of God and they have no will if God never wills, when Ahl-e Bayt (‘a) cure illness, it

is in fact God who heals illness and calling upon Ahl-e Bayt (‘a) in fact means calling God, which is the same .monotheism

:It is reiterated that

It is polytheistic and atheistic belief if someone gives Godly status to Ahl-e Bayt (a) or says they .independently affect things and no Shiite believes as such

**When such Quranic arguments are made on allowed invocation by the Saints of God and Wahhabis are .(4 :incapable of being responsive, they finally say**

### **Point**

It is no problem if the Saints of God are invoked, but Ahl-e Bayt (‘a) are dead and asking of the dead for !something at the vicinity of God, which is polytheism

### **Response**

They themselves have dead hearts and the pure Household (‘a) who has been martyred in the path of God is :alive. God says by underlining

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ، فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيسْتَبشرونَ بِالَّذِينَ لَمْ يُلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Do not consider those who are slain in the Way Allah to be dead; Nay! They are alive and receive their sustenance in the Presence of their Creator and Nurturer; the martyrs rejoice in what Allah has bestowed upon them of His Grace; also, they are glad for those who have not joined them yet. [And because of Allah's (Favor)]. No fear shall come on them, nor shall they grieve (Al-e Imran: 169-170

True! God underscores that martyrs are alive and earn sustenance from God. Therefore, Imams ('a)-who are martyred in the path of God- are alive and they can have power of controlling the universe. If they are placed as intermediaries, the dead are not placed as intermediaries because those great people act by permission of .God and their invocation is not polytheism; rather, it is the very monotheism and knowledge

### Wahhabis respond

!Martyrs are alive before God rather than us, by whom we cannot invoke

### Response

Martyrs are always alive in the universe and this is Word of God. They are given sustenance by God. stands bound to sustenance rather than to survival; meaning that "ربهم عند", Therefore, in the above verse martyrs earn sustenance from God rather than being alive before God. The decisively clear reason for this lies .in another verse where God has said that martyrs are alive with no limitation

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

And do not say of those who are martyred in the Path of Allah that they are "dead"; nay, they are living but, you  
(do not perceive (Al- Baqara:154

!True

!Martyrs are alive and those who have no common sense say: Martyrs are dead

**God says that we keep close to Him by some means In the Holy Quran, God says about choosing some . (5  
:means for approaching Him**

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

O' you who believe! Fear from the disobedience of Allah's Commands and seek the means of getting near to  
(Him and strive hard in His Way so that you may attain salvation (Al-Ma'idah: 35

According to this holy verse, Muslims are ordered to choose some means to keep close to God. Now, the  
"question posed here is "What is means of approaching Him

Any legitimate thing nearing man to God and solidifying his faith in God can be a means of approach. Daily  
prayer service, fasting, remembering God and the Quran are tools of keeping close to God; the Prophet (s) and  
.his pure progeny (a) are also among the means concerned

!True

The pure and Infallible progeny (a)–thoroughly filled with monotheism and knowledge–is one of the means  
that keeps man close to God; the Prophet (s) in his last and holy sermon said: O' Muslims! I leave two  
valuable things with you: Book of God and my Progeny. As long as you resort to these two things, you will  
never be misled and these two things are always joined until they appear to me at the Pond of Abundance on  
.the Day

P: 195

!True

The pure Progeny is the most superior means and intermediary for approaching God and calling them is not polytheistic as it is God's order and they can affect things with permission of God

Wahhabis having deviant interpretation of Islam and the Holy Quran charge their opponents particularly the Shiites of Ahl-e Bayt ('a) with blasphemy. Their muftis easily order innocent Muslims to be killed and members of this movement easily mutilate and decapitate Muslims who say prayer and approve of "there is no God but God". They also set fire on them; cut them in half by electric saw and embark on so ruthless acts in the name of Islam that barbaric tribes have never done as such

.They do not feel pity on children as well and behead them at ease

.Their muftis release fatwas on rape of women of the Shiites and their opponents

All Muslims should know; all non-Muslims should know and all people of the universe should know that Islam is religion of kindness and Wahhabis have nothing to do with Islam. In fact, they seriously stand at odds with Islam. They uproot Islam in the name of Islam and they join the sworn enemies of Islam

!True

Islam stands as religion of justice, affection, humanity and salvation and Wahhabis only carries label of Islam and never uses Islam as it really is

P: 196



!Divine peace betides you, O' blood of God, O' Path of God and O' endless tumultuous sea

You endlessly taught lessons with your epic; your lessons are never outdated and mankind is always in need  
.of them for salvation

At noon of Ashura day–when you were in grips of war and blood–you stood up to say prayer under barrage of  
enemy spears in order to make man understand that Salat bases faith, pillars of certainty and rid of shackles of  
.slavery

You made this call that one must release himself from slavery to fly up in the heavens and upholding spirit of  
.Salat is release from slavery

!True

!It is the upholding spirit of Salat

Yazidis also said prayer but theirs was totally void of content and spirit of being a worshipper and it was only  
.a pretense because they were subjected to passions and lust which ruin spirit of Salat

Whenever religion and worship are void in the community and pretention takes its place, the community is  
.off the divine Straight Path, moving towards the highway of abyss which ends up the hell

God says in His Words the reason behind fall of ummah of the prophets lies in rendering Salat futile and in  
:pursuing lusts and insatiable carnal desires

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غَيًّا

But after them succeeded a posterity who gave up prayers and followed their lust. So they will face their  
(recompense as the consequences of their astray (Maryam: 59

!True

After demise of your ancestor, the Prophet (s), divine caliphate diverted from its correct course by hypocrite  
dissidents and the status of your honorable father, Commander of the Faithful ('a) was usurped. This led to  
deviations and spirit of Salat was targeted more than before with attacks of the Satan and the related  
.mercenaries

The plight of Islamic community went so far that the Umayyad dynasty—that stood at odds with your  
ancestor's religion—ceded to the throne of caliphate in the name of your ancestor's religion! At noon of Ashura  
day, Yazidis numbered 300000 stood to say congregational prayers to martyr you who were spirit of Salat  
after they finish saying

P: 198

When you stood to say your prayer, some of your compatriots shielded you but those atheist prayer performers showered you, the spirit of Salat, with spears

!True

Those atheists said in their final Salam as their Salat was devoid of content and *أَشَدَّ هَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ*; but was nothing except pretense, they beheaded you who were dead thirsty, descendant of the Prophet (s) and foundation of Salat after they finished Salam of their prayer service

!True! True

You are spirit of Salat that finds meaning with you and in essence, you, the pure Infallibles (a) are foundation of religion, cylinders of certainty, Takbir, rising and sitting of Salat. Your son, Imam Baqir ('a) said

We are treasuries of science, dragoman of revelation and crystal clear proofs of Him over whoever is underneath the heavens and on earth

:And your son, Imam Sadiq ('a) said

Heirs of the Prophet (s) channel attention to God, the Honored. God is known to people thanks to them and . God makes proof to people through them

P: 199

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1- . *أَشَدَّ هَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشَدَّ هَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ . السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.*

Your epic of Ashura teaches us a lesson that if religion turns out as pretense and its spirit and foundation are released, swords and weapons on which slogan of aY is engraved are unsheathed by believers of !to kill Proof  
At noon of Ashura day, you stood for prayer service and exposed your holy body to atheist لا إله إلا الله of God  
performers of Salat to teach us that: Genuine Salat, genuine Salat! Rather than falsified Salat, not falsified  
!Salat

!True

Your way is Path of God; your religion is religion of God and submission to you stands for submission and  
.humility to God

You help people, cast chains off their necks and feet, fly them up with yourself and take them safe to the  
.doors of heaven to put their hands into hands of heavenly Angels

You are Proof of God; you are the third lasting and guiding Imam of the universe; you are the one whose face,  
:eyes, lips, throat and chest were kissed by the Prophet (s). He said

.Husayn is from me and I am from Husayn

And whereto are those not confessing to your Imamate and are linked to the deviants going? If they do not  
know, they should know

:that

You are Light of God; you split apart darkness and ignorance; you are ark of rescue; you witness the creatures;  
.your invocation rescues people and stepping on your way brings prosperity

P: 200

:And if they deny again, they should know that God says about the arrogant people

.... فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

(and evil is this abode for the arrogant! (Al-Zumar: 72.....

.In this way, the status of the arrogant people is a bad one

The people in the universe should carpet your way with their faces; keep you endeared and prostrate soil of  
.your Karbala

Why do people deny you? Nobody denies you unless he is vicious; the same man who has emptied his heart of  
.your light and has covered his whole being with darkness

Have you not sacrificed your whole things for God? Have you not sacrificed your neonate and brave young  
?man for the Truth

!Are you not the one about whom the Prophet (s) said: Husayn is ark of salvation and sun of guidance

Why does sincerely conscientious man resort to others; the very others who are deprived of even bits of status  
!!of footed soil of your thralls; rather, they are entirely away from divine Straight Path

!True

!Nobody denies your status unless he is of blunted conscience and vicious person

P: 201

:Let me retell another part of story of your Karbala

After people of Kufa were informed about death of Mu'awiyya and your de-allegiance to Yazid, they disobeyed him, the ignobly born, ape-fancier and bastard man; a group of your Shiites and followers assembled in the house of Suleyman Ibn Surad Khuzaie and after deliberations, they decided to write a letter to you to invite you to come to Kufa. Two of your supporters were missioned to immediately depart to Mecca to hand the letters to you. Ten days passed the august month of Ramadan when the two messengers of Kufa arrived in Mecca and submitted letters of Kufians to you

Only two days passed the letters sent to you when Kufians sent you various letters of Kufians by some other messengers and there were other letters sent to you. After several days, letters sent numbered twelve thousand ones

From among the well-known Kufians who sent you letters and invited you to come to Kufa, there were: Habib Ibn Mazaher, Moslem Ibn Uwsajah, Suleyman Ibn Surad, Refa'at Ibn Shaddad, Musayyib Ibn Najbah, Shabath Ibn Reb'aie, Hajjar Ibn Abjar, Yazid Ibn Harith, Urwat Ibn Qeys, Amru Ibn Hajjaj and others

Of course, some of these people such as Habib Ibn Mazaher and Moslem Ibn Uwsajah fought for you to their last drop of blood in Karbala and were martyred. Some others like Suleyman Ibn Surad stayed at home out of fear of life and failed to help you; some others like Shabath Ibn Reb'aie, the hypocrite dissident, joined army of Ubaydullah Ibn Ziyad, the cursed to kill you

:Some of the letters sent to you read that

Next, praise belongs to God who broke backbone of your tyrant enemy; the enemy who took holds of the affairs of this ummah deceitfully; usurped their assets and ruled over them without their satisfaction. It killed the good people of the ummah; gave clemency to the shrewd people and distributed public treasury among the !wealthy and tyrants. May God keeps blessings away from it as He did to Thamud tribe

Verily, we have no Imam and leader, so come to us; be it that God guides us on the Straight Path by you. Nu'aman Ibn Bashir (ruler of Yazid in Kufa) is being settled in Kufa palace and we do not take part in Friday prayers and festivity prayers led by him. If we are assured of your departure to Kufa, we will let him out of .town to move to Damascus; God Willing

The great men of Kufa sent this letter to you by 'Abdullah Ibn Musma' Hamdani and 'Abdullah Ibn Wal, ordering them to rush to you. They did so until they reached you in Mecca on the august month of Ramadan .10th

The last letter that reached you in Mecca was the letter of Hani Ibn Abi Hani and Sa'id Ibn 'Abdullah Khath' :ami in which they had written

In the name of Allah, the Compassionate, the Merciful. This is the letter of Husayn Ibn Ali's faithful followers. Next, rush to Iraq because people hesitantly expect to meet you; they have no leader but you, so .rush! Rush! That's all

!True

Letters of Kufians one after another repeatedly reached you in such a

way that six hundred letters reached you on one day; in a short while, over twelve thousand letters signed and sealed by people came to you

:In response to letters of Kufians, you wrote one letter only, saying

In the name of Allah, the Compassionate, the Merciful. From Husayn Ibn Ali (‘a) to a group of Muslims and faithful people; next, verily, I received your letters by Hani and Sa’id (the last messengers of Kufians) and they were the last envoys from you. I was informed about what you had said that

."We have no Imam and leader; rush to us be it that God guides us by you"

I have dispatched to you my brother and cousin–Moslem Ibn ‘Aqil– who is my confidante. If he writes me that people of wisdom and excellence in Kufa approve of your letters and remarks of your messengers, I will depart to meet you soon; God Willing

!True

Although you knew that many Kufians turn their back on you when their lives are at risk but you dispatched your gallant and dear cousin– Moslem Ibn ‘Aqil–to Kufa to make ultimatum and to send you a report of them

Then you went up to Masjid Al–Haram and said a two rek'at prayer between Pillar and Station asking God for benison. Later, you summoned your cousin to tell him of invitation of Kufians and their remarks, adding to this brave man

I dispatch you to Kufa and God will do whatever He Wishes and decides for you. I hope you and I am ranked as martyrs; so with the



assistance of God, depart to Kufa and once you reached there, reside in the house of the most reliable people  
.of Kufa

You embraced him, kissed him and he did so. He took your letter to Kufians from your holy hand and rode his  
.horse to Kufa while having a love-laden heart

You saw him off with your dear looks and gloomy heart because you knew that Moslem travels somewhere  
!with no return; he goes on a trip while his body and head will be separated

In middays of Ramadan month, Moslem left Mecca and arrived in Kufa on Shawwal 5th and settled in the  
.house of Mokhtar Ibn Abi Ubaydah Thaqafi

A noble, magnanimous, and cordial man of the pure infallible progeny ('a) and one of your Shiite followers,  
Mokhtar enthusiastically received your cousin, telling the doyen of Kufa that ambassador of Husayn Ibn Ali  
.( 'a) stays in his house

When your Shiite followers and supporters were told about arrival of your envoy in Kufa, they stopped by  
Mokhtar's house to meet him. Your cousin read your letter to them and Kufians having been strongly  
impressed by your illuminated message and while weeping met Moslem in groups and swore allegiance to  
.him

:At the same time, Abes Ibn Abi Shabib (who was martyred in Karbala) stood up and said

I am not talking on behalf of Kufians; I don't know what goes in their hearts and I am not intending to betray  
you. But I swear to God that what

I say to you is something engraved in my mind and I believe it; and it is that I find myself ready to fight with the enemy with my sword beside you whenever you need my assistance and I think of nothing but pleasure of .God and divine reward as long as I rush to meet God

:After him, Habib Ibn Mazaher (who is also a great martyr of Karbala) sat up and said

O' Abes! May God bless you that whatever you had in mind, you briefed it! By God! I am determined and .steadfast to aid Husayn ('a) too

!True

People in groups came up to Mokhtar's house every day and pledged allegiance to your envoy, Moslem Ibn . 'Aqil at a number of eighteen thousand people; some historians said they numbered thirty thousand and more

When your cousin observed this mass of people, he found himself assured of the uprising and wrote you a :letter that read

O' Husayn! Kufians pledged allegiance to me to stand by you and they showed their resentment from the .Umayyad; so depart to Kufa because people want you

.Your cousin's letter was carried to you by Qeys Ibn Musahhar Seydawi and Abes Ibn Abi Shabib

Though knowing what the finality will be, you became prepared to hoist the banner of uprising and to travel .to Iraq because you found ultimatum finished for yourself

:Ruler of Kufa—learning about allegiance of Kufians to Moslem—sat up the pulpit and told Kufians

O' worshippers of God! Seek divine piety and stop moving towards sedition and disunity because this leads to bloodshed and plunder of properties. I am not at odds with someone who defies me and do not provoke you to battle each other but if you raise vengeance to me and oppose Yazid, I swear to God that I will fight you although none of you helps me. I hope people who know the right number more than those who are inclined to  
!accept the wrong

After Nu'aman Ibn Bashir's speech—ruler of Kufa—one of the co- allegiants of the Umayyad, named  
:'Abdullah Ibn Moslem Hazrami stood up and said to him

You will not succeed in what way you keep going and this sedition never stops unless it is stifled. O'  
.Nu'aman! Your idea is that of the weak and impotent people

Abdullah Ibn Moslem and a number of others—who were serviles of rule of the Umayyad—wrote a letter to' bastard, ape-fancier Yazid reporting about allegiance of Kufians to Moslem: Nu'aman Ibn Bashir is a weak and disabled man and if you need Kufa, you should dispatch a tough and determined man for suppressing the  
.revolt

When Yazid received the letter, he immediately deposed Nu'aman Ibn Bashir and Ubaydullah Ibn Ziyad, then ruler of Basra, the cursed was positioned as emir of Kufa and he wrote a letter to his peer, the ignoble- birth  
:and wicked man, saying

People once praised suffer curse and disgrace the other day. And the

!unpleasant things turn into pleasant things and you are ranked as you deserve having

As Arab poet said, you climbed up and outpaced the clouds over which you are ranked high; you deserve  
.having status of sun but nothing

.Rush to Kufa and kill Moslem Ibn 'Aqil after his detention or banish him

After Ubaydullah Ibn Ziyad, the cursed beheaded Suleyman Ibn Razin, your ambassador to Basra, he joined  
.by a group of people hastily moved to Kufa

In Kufa, he detained a number of your loyal companions like Mokhtar by agents of Yazid. He beheaded a  
number of others like Hani Ibn Urwah and set a military and garrison-like atmosphere in town to create  
horror and intimidation in such a way that many of those who had pledged allegiance to your cousin and said  
!prayers behind him took refuge in home fearing their lives

Mercenaries of Yazid rule spread rumor all around the town that a huge army from Damascus is on its way to  
.Kufa to suppress the rebels; they will never feel mercy on anyone and kill everyone

Mothers and women of Kufa were so horrified from the rumor that they took shelter in home with their  
children and husbands. When night came, only thirty people of the mass crowd had remained loyal to your  
courageous cousin, Moslem Ibn 'Aqil; the remaining people were either terrified and had gone home or were  
arrested or were betrayed with money given to them by Ubaydullah Ibn Ziyad and had

!joined his army to fight with Moslem

Your cousin performed evening prayers and moved towards a region

where a tribe called Kandah settled; he was almost close to there when only ten people accompanied him and on his way back, he was lonely by himself, walking across Kufa alleys in complete strangeness. He did not .know which door to knock

Finally, he reached house of an old woman who was named "Taw'ah". She identified Moslem and took him home and fed him; but when her son came home and found Moslem hidden in the house, he let Ibn Ziyad .know his hiding place in order to get prize that the cursed had assigned for his arrest

A short time later, seventy people of troops besieged house of Taw'ah. Moslem heard horses clopping and .outcry of raiders. He came out of his hiding and moved them out of house

Ubaydullah's forces surrounded Moslem and attacked him with swords and spears; your brave cousin whose blood vessels carried blood of your father, Commander of the Faithful (a) combatted so powerfully that a .large number of raiders were slain

:Your brave and loyal cousin recited the following epic poems when soldiers attacked him

Now this is death coming, do whatever you can as you will drink goblet of death, surely and slowly. But seek .patience in front of divine providence because God's verdict runs among the creatures

Some raiders went up the rooftop wherefrom they poured stones and

.fires on Moslem's face and head. Your cousin were still roaring stormily and killing them with his sword

From among them, there was a man named Bakr Ibn Hamran Ahmari who hit his mouth with sword; his lips tore apart and his chisel-teeth erupted out of his mouth. Moslem counterattacked him and hit him on the head and shoulder. At this time, a man of Kufians hit him from behind and Moslem fell down on the ground. The .soldiers stormed and seized him

Moslem badly wounded and soaked in blood was taken to Ubaydullah Ibn Ziyad. Once seen him, Ubaydullah :insulted, you and your father and Moslem responded

.You and your father deserve being more disrespected

:Ubaydullah told him

.You've come to Kufa to spur division and corruption

:Moslem bravely replied

You tell a lie because Mu'awiyya and his son, Yazid ruined unity of Muslims and triggered sedition and .corruption in the community

:Ubaydullah said

!You rebelled against caliph of Muslims and you deserve being murdered

:Moslem replied to the cursed

The Almighty God knows that you are not telling the truth; Yazid drinks liquor and he has his hands behind killing Muslims and kills the innocent people. He orders them to be killed as he thinks right. He has done .every evil he could do

:He angrily shouted at Moslem

!I kill you hard

:Your gallant cousin replied calmly and cold-bloodedly

.I fear not death and I hope God grants me martyrdom in the hands of the worst people like you

Then he ordered Moslem to be taken on rooftop of the palace; he is to be first beheaded and second to be dropped down. With his hands tied, he was taken on rooftop of the palace; he constantly remembered God and recited In the last moments, they saw Moslem crying and he *انا الله وانا اليه راجعون* incessantly with his torn lips  
:was told

!?'O' Moslem! Do you cry out of fear

:That brave-heart man responded

I swear to God that I do not weep for my own condition and I do not fear death; I cry for Husayn (a) who  
!trusted you and he is coming over here

!True

Those executioners decapitated your loyal cousin and dropped his pure body down the palace. As ordered by the wicked Ibn Ziyad, Moslem and Hani Ibn Urwah, supporter of Moslem who was beheaded by Ubaydullah, were tied in rope and were stretched across bazaars of Kufa. They were hanged upside down in Kenasa district of Kufa. Later, Ibn Ziyad sent heads of both to Yazid in Damascus and Yazid hanged the two holy  
.heads up one of the gates in Damascus

And you were on your way to Iraq when your cousin was killed and

when you heard of his martyrdom, you had stepped into Iraq. When you were told of Moslem's martyrdom, down your face and you repeatedly said Then you: *انا الله وانا اليه راجعون*: your holy eyes rolled droplets of tears :turned to your companions and said about Moslem

رَحِمَ اللَّهُ مُسْلِمًا فَلَقَدْ صَارَ إِلَى رُوحِ اللَّهِ وَرِيحَانِهِ وَجَنَّتِهِ وَرِضْوَانِهِ، أَلَا إِنَّهُ قَدْ قَضَى مَا عَلَيْهِ وَبَقِيَ مَا عَلَيْنَا

May God bless Moslem who rushed to divine blessing and paradise of God! He performed his responsibility .well but our responsibility still persists

He then looked at Moslem's children and hugged them, asking: Now that your father has been killed, what do ?you think of staying or leaving

.They responded: By God! We never return unless we take revenge of them or we are martyred like him

:You turned to your companions and said

.There is no good news about life in this world and surviving is of a value no longer

:Some of your companions told you

.By God! Your situation differs from that of Moslem in Kufa; if you go to Kufa, people will rush to you more

And you, in response, kept silent and said nothing. Among the other things, a group of your entourage who had joined you for caprice of property or position, made lame excuses, said goodbye and returned



!when they found that their life is at risk

.You, your family and some of your loyal companions departed to Kufa

!True

You knew that what painful destiny waited for you, your children and companions; but you stepped in the way of God for sacrificing your whole being and belongings; you did it to sacrifice your head, your six-month-old baby, your young boy and your faithful comrades

You knew that those atheists hold your honorable family captive and torture them but you still accepted all .for satisfaction of God

You noticed that religion is exposed to destruction through the Umayyad dynasty and you also knew that they never feel mercy on your dear body after you are martyred; the holy body—that was once kissed by the Prophet .(s)—is placed under clopping horses

And you knew that those bastard people fail to suffice to do as such and hang your head on spear and move it .around cities and towns

But you embraced it all for pleasure of God because you knew that as long as your pure blood is not spilled, .the nasty dynasty of the Umayyad is not faced with scandal

And your holy blood was shed on land of Karbala and destined the land to be heavenly forever and that holy .blood scandalized the Umayyad and those associated with the mean dynasty until the Day comes

P: 213

:Let me tell a little of night of your Ashura

Thirty thousand troops of enemy beleaguered you so that Ashura might come and martyr you all. You told your loyal companions that they will be martyred the next day; they as loving butterflies were turning around you and counted down to join God. Drunken brawl and laughter of enemy troops filled the hearts of children  
.and women of haram with horror

At midnight when your loyal companions were busy saying prayer and supplication, you came out of camp looking around other tents and hills. Nafe'a Ibn Helal—one of your devotees—had come out of his camp too and  
!followed you. You asked him why he was following you

Nafe'a said: O' son of the Prophet (s)! I saw you were going towards enemy troops, I feared your life might be in danger. You said: I check around to make sure wherefrom enemy will launch attacks. Then you grasped  
:hand of your loyal companion and said

I swear to God this is a promise with no wrongs; O' Nafe'a! Do you see this way between two mountains?  
!Now in the dark night, you can leave me and save your life

:Nafe'a threw himself onto your steps, saying

.May my mother weep for my mourning if I do so; God obliged me to be martyred beside you

You then entered camp of your dear and honorable sister, Hazrat Zeynab Kobra ('a). Nafe'a waited for you  
.outside the camp

Your sister said: Are you aware of the decision of your companions? Do they not leave you alone or escape  
!when they see multitude of enemy troops tomorrow

:You said to her

!Just as a child is interested in her mother's breast, so they are interested in martyrdom

Nafe'a heard your sister's worried and went to see Habib Ibn Mazaher; he told him about it. Habib Ibn Mazaher—the old brave man of Karbala plateau—said to Nafe' a: If I had not waited for order of Imam, I would .have attacked the enemy now

Nafe'a told Habib Ibn Mazaher: Imam is now in camp of his sister, Zeynab; is it possible that companions get ?together and they say something to relieve women

Your brave companion, Habib called your companions. They all gathered and cried out at the camp of your :sister that

O' Progeny of the Prophet ('a)! These are our swords; we have taken an oath to have them unsheathed and fight .with your enemies to the last drop of our blood

:When women heard what your companions said, they came out of their tents, saying

O' you, the chivalrous men of noble extraction! Support Ahl-e Bayt (a) and children of Commander of the .(Faithful ('a

.And all companions began to weep

!True

Those companions were the most loyal ones and God had assigned the purest and most cordial people on the .earth as your companions

P: 215

Although these manly people were less than one hundred in number, they never feared death and defended  
.you to the last drop of their blood

You had a short sleep at dawn and as you were awake, you said: O' my companions! Do you know what I  
?dreamed now

?They said: O' son of the Messenger (s)! What did you dream

:He stated

I dreamed dogs that attacked to devour me; among them, I saw a bicolored dog that showed more savagery  
and blood-sucking behavior to me than other dogs! I guess the one who kills me is a leprous man! Following  
my dream, I dreamed my ancestor, the Prophet (s) whose a number of companions accompanied him and he  
said to me: My son! You are martyr of progeny of Mohammad and people of the heavens rejoice in your  
ascension with good tidings and you come to us tonight; rush and fail to delay coming! O' my companions!  
.This dream speaks of the fact that death is imminent and no doubt, it is time to depart from this mortal world

In the afternoon of Ashura, you had lost all of your companions and their holy headless bodies had remained  
:on hot land of Karbala. You looked at the sky and made supplication to God in this way

O' God! I seek patience over Thy Rule and Predestination; there is no one to be worshipped but Thee, O' the  
One Who Comes to rescue the intercessory petitioners! There is no God for me but thee and I worship no one  
save Thee; I am patient over Thy Command; O' the One Who Comes to rescue the one who has no one to  
rescue him; O' Thou Who art Eternal and Bring life to the dead; O' Thou Who art Aware and Observe all  
.deeds of Thy creatures! Thou Rule between us because Thou art the Best One Who Rule

Then you lonely said Takbir and attacked enemy troops. After an hour of chivalrous battle—where many of the  
atheists were sent to hell by your sword—you fell down your horse due to lots of wounds you suffered and the  
.leprous, vicious and bastard man with darkened heart and an unsheathed daggers moved towards you

Your holy lips only whispered divine supplication in the very last moments. The cursed Shimr appeared up  
your head and stared at you with his wicked eyes. His filthy lips began to venture you and you only  
.remembered God while gasping

The eternally cursed man burst into anger when he saw your dignity. He sat on your holy chest and grasped  
:your beard to behead you. You smiled and told him

?Do you want to kill me? Do you know who I am

The bastard man said: Yes; I know you well. Your mother is Fatima Zahra, your father is Ali Mortaza and  
.your forefather is Mohammad Mostafa; I kill you and I am not afraid!! Later, he decapitated you

You stared at his face when the cursed man placed the daggers on your throat and opened at peace your dear  
.lips dried of thirst and smiled

.True! You smiled; the smile which means the whole universe

!You told Yazid and Yazidis with smile—at all ages—that you are the actual winners of this battle

!True

You told them that you are winners because the world with all its

P: 217

decorations ceased to deceive you and you never received even a moment of sordid life and tyranny. You told them that they are defeated and degraded in such a way that they have kneeled in the face of despotism and its .perpetrators

And this pure salvaging point you made to mankind till the Day that O' mankind! If you are in pursuit of everlasting prosperity; if you want to live in freedom and exaltation; if you aspire to leave this earthly world for departing to a flight in divine Grace and Spirit in the world hereafter, come join me to be illuminated with .my light and embark on my ark which is rescue ark of mankind

Although those maliciously wicked people killed you; beheaded you and crushed your pure bodies underneath .clopping horses, you are victorious

Omar Ibn Sa'ad, the cursed yelled after your martyrdom: Who is willing to gallop horses over body of son of ?Fatima

At this time, ten people of atheists announced their readiness to let horses tread over your and your .companions' bodies

And they were the same ten people who came up to Ubaydullah Ibn Ziyad, the cursed and asked for more prize, saying: We are the ten people who are equestrians; we crushed body of Husayn underneath clopping !horses and smoothed his chest bones

!True

Although they murdered you, they could not put out your universe- shining light and they themselves were destroyed. You shine for keeps and you illuminate the universe with your light which is glow of Light of .God

Your path is that of God's; your path brings with it perennial happiness and your path casts shackles of .captivity off mankind's neck and feet

!May Peace of God befall upon you, O' the universe-illuminating sun of mankind till the Day

### Notes on Chapter Six

Uprising of Tawwabin, the penitents; Uprising of Mukhtar; Mukhtar in the eyes of Imams ('a), trickery of Ubaydullah Ibn Ziyad in Kufa; Moslem Ibn 'Aqil in Kufa and other various issues

At noon of Ashura when praying time came, a man of companions named Abu Thumama Seydawi (in • Tarikh-e Tabari and other sources, he is recorded as Abu Thumama Sa'idi) told Imam Husayn ('a): O' Aba 'Abdullah! May I be sacrificed to you! This group has neared us and I swear to God that I must be killed before !you and I like performing prayer beside you because I meet God

.Imam looked up the sky and said: You mentioned prayer service; may God place you as prayer performers

Then Imam told Zahir Ibn Qeyn and Sa'id Ibn 'Abdullah to stand in front of him so that he could say prayers; (he joined by his remaining companions performed prayer of fear.(1

Suleyman Ibn Surad Khuza'ie was among those who wrote a letter to Imam Husayn ('a) and invited him to • Kufa. Imam came to Karbala. He and his followers gave up helping Imam fearing their life and they did

P: 219

.not show up until Imam was martyred

Suleyman Ibn Surad and his co-thinkers seriously felt remorseful and blameworthy after tragedy of Karbala occurred. They found out that what a great sin they have committed because they invited Imam and after that, they gave up helping him. Imam had come to Iraq as to their calls. Imam has been martyred nearby their town  
!but they did not even turn a hair

Suleyman Ibn Surad and his fellows felt that this disgrace will not be removed from their names unless they  
.take revenge of Husayn's killers or they should be killed in this way

This group naming themselves the penitents began to spur hidden propaganda after Imam was martyred and they continued to prepare logistics of war and secretly called people on taking revenge of killers of Imam  
.Husayn ('a). The Shiites and non-Shiites in groups joined them

The penitents were engaged in preparations of uprising when Yazid passed away. After Yazid died, the penitents sent a number of people to suburban areas to invite people for cooperation. At this time, they set aside caution and hiding and openly began to furnish tools and equipment of war. There were not only Shiites who joined revolution of the penitents, but also all those who wanted a change in conditions and break of  
.yoke of cruelty of the Umayyad dynasty through bloody movement joined the penitents

Sixteen thousand people registered their names in office of Suleyman Ibn Surad, out of whom only five  
.thousand people appeared

On Friday night, Rabi'a Ath-thani 5th, 65 A.H, uprising began to flare



up. On that night, the penitents departed to pure Torbat of Imam Husayn (a) and the very moment they reached at his grave, they lost their control and cried out, making these words while weeping

O' God! Thy peace befalls upon Husayn; martyr, son of martyr; the guided, son of the guided; the acknowledged, son of the acknowledged. O' God! We take Thee as testimony that we follow religion and way of these martyrs and friends of their enthusiasts and enemies of their killers. O' God! We stopped helping son of the Prophet's daughter. Forgive us because of our past wrongs; accept our repentance and bestow Thy Blessing onto Husayn and his companions as they are true martyrs. O' God! We take Thee as our witness that .we follow their religion and will of their martyrdom and if Thou fail to bless us, we will be the losers

They left graves of martyrs for Damascus—center of the Umayyad rule and were faced with troops of Sham, numbered thirty thousands, led by Ubaydullah Ibn Ziyad on a land called Ayn Al-Warda. After three days of hard fight, they were defeated and Suleyman Ibn Surad and other leaders of revolution except Refa'ah had been martyred. The remaining forces led by Rafa'ah Ibn Shaddad came back to Kufa and joined followers of [\(Mukhtar who were active in Kufa.\)](#)<sup>(1)</sup>

Once 'Abdulmalek Ibn Marwan (incumbent caliph of the Umayyad) was informed of murder of Suleyman Ibn Surad and his followers, he sat up pulpit and said: Heads of Iraq are killed. The leaders, Suleyman Ibn Surad and Musayyib Ibn Najbah as well as two other leaders, 'Abdullah Ibn Sa'ad and 'Abdullah Ibn Wal has been killed and after now, there is 6

P: 221

Although uprising of the penitents faced early defeat, it left deep effect on Kufians and paved the way for public opinions to battle the Umayyad rule

After Kufians were notified about death of Mu'awiyya and knew that Imam had departed from Medina to Mecca to oppose Yazid, they came together in the house of Suleyman Ibn Surad and after negotiations and deliberations; they decided to write a letter to Imam Husayn (‘a) to invite him to come to Kufa

They sent twelve thousand letters to Imam in several days and in all these letters, public resentment from the Umayyad rule, de-allegiance of Kufians to Yazid and invitation from Imam for coming to Kufa have been (emphasized.(2

• Imam's letter to Kufians—fully explained before—ends up in this way •

فلعمري ما الامام الا الحاكم بالكتاب، القائم بالقسط، و الدائن بدين الله الحابس نفسه على ذات و السلام الله،

I swear to my life that Imam is no one unless the one who rules by the Book of God, establishes justice and equity, embraces religion of the Truth and dedicates himself for satisfaction of God.(3

• After Moslem's entry into Kufa, Mukhtar Ibn Abi Ubayd Thaqafi 8 •

P: 222

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Ibn Athir, Kamel Al-Ziyarat, vol. 4, p. 186 -1

Seyyed Ibn Tavous, Al-Mahluf, p. 15 -2

Tarikh-e Tabari, vol. 6, p. 198; Ershad Sheikh Mufid, vol. 2, p. 38 -3

cooperated with him, but he was detained by soldiers and put in jail when Ubaydullah Ibn Ziyad came to Kufa  
.from Basra

After tragedy of Ashura occurred, he was released from jail mediated by 'Abdullah Ibn Omar, his sister's husband and because 'Abdullah Ibn Zubayr had risen up and introduced himself as caliph of Muslims in those days, Mukhtar headed for Mecca to cooperate with him to oppose the Umayyad rule

In 64 A.H, five months after death of Yazid, as Mukhtar heard of readiness of Iraqis for uprising and revolution against the rule of the Umayyad and of their unwillingness before rule of 'Abdullah Ibn Zubayr, he  
(moved to Kufa and began his operations.(1

In those days, the penitents were busy recruiting forces in Kufa but Mukhtar used to say: Suleyman Ibn Surad  
.is not necessarily informed about military issues and he will soon be defeated

Mukhtar revolted in Iraq in 66 A.H to take revenge of killers of Husayn (a). Thousands of people pledged allegiance to him and he started his uprising from Kufa. He liberated Kufa from control of Zubaris and Kufians made allegiance to Mukhtar as emir of Kufa. He introduced his call linked to Mohammad Hanafiyya, son of Ali (a) and once assuming power, he seriously chased killers of Imam Husayn (a), most of  
.whom resided in Kufa and he seized and killed many of them

He arrested and humiliatingly executed Omar Ibn Sa'ad, Shimr Ibn Thul-Jawshan, Senan Ibn Anas, Khuli and hundreds of others of Karbala murderers, beheaded them and burned bodies of some of them. In one 2

P: 223

day, he killed two hundred and eighty of them and demolished houses of a number of heads of criminals who  
(had succeeded to escape.(1

After killing a large number of real murderers of Karbala, he departed to Damascus to battle rule of the Umayyad and killing of Ubaydullah Ibn Ziyad who had run off to Damascus. Ibrahim Ibn Malek Ashtar commandeered troops of Mukhtar. In 66 A.H, the late days of month of Zulhijjah, Ibrahim Ibn Malek Ashtar ,left Kufa for Damascus to fight with Ubaydullah Ibn Ziyad

He rushed to face Ibn Ziyad before Ziyad could enter Iraq. Ubaydullah Ibn Ziyad moved in Mosul with a huge army from Damascus. Ibrahim came along and left behind Iraq until he reached Mosul and as he neared Sham .army, he equipped his companions

Ubaydullah Ibn Ziyad marshaled his troops and two divisions were poised for battle. Sham army numbered eighty thousand people and Mukhtar's army numbered thirty thousand people. Many of Mukhtar's troops .(came from Iran who had joined Mukhtar to avenge for blood of Seyyed Al-Shuhada (‘a

:Before outset of war, Ibrahim Ibn Malek Ashtar spoke to his companions this way

O' Ansar of religion, followers of the Truth and army of God! This is Ubaydullah Ibn Marjanah killer of Husayn Ibn Ali, son of Fatima, daughter of our Messenger (s). It was Ubaydullah who barred Husayn (a) and children and women from access to water of the Euphrates and stopped making compromise. He never let Imam go to his place or somewhere else and he killed Imam and his family. At present, 4

P: 224

Ubaydullah is facing you and I hoped that we could meet each other one day so that he might be shed in his  
(blood by you and your hearts could heal wounds.(1

At that time, troops launched attacks all of a sudden and there happened a hard fight; companions recklessly  
raided army of enemy, slaughtering them insofar as Sham army began to face debacle. Sham troops  
outnumbered Mukhtar's army; however, they ran away; Ibrahim and his soldiers chased them. Sham troops  
found refuge in the river out of fear and escape and many of them were drowned. The drowned outnumbered  
(those killed in war and Mukhtar's troops recovered lots of booties.(2

When Sham army was faced with debacle and defeat, Ibrahim Ibn Malek Ashtar said: I killed a man whom  
you can find him alone under a banner alongside the Khabur River; I smelled his musk and I cut him in half;  
his hands fell on the east and his feet on the west. They went after him and found him to be Ubaydullah Ibn  
(Ziyad who cut in half by sword of Ibrahim.(3

".Ibrahim ordered him to be beheaded and his body to be burned later

Ibrahim sent his head to Mukhtar together with heads of other (4)commanders of Sham army. Once his head  
was placed at the palace of Kufa, a small snake appeared and crawled inside other heads until it slipped into  
mouth of Ibn Ziyad; then it came out of his nose and this was done recurrently. (5)5

P: 225

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Mesqawiyya Razi, Tajarob Al-Umam, vol. 2, p. 162 -1

Ibn Athir, Kamel Al-Ziyarat, vol. 4, p. 264 -2

Mesqawiyya, Razi, Tajarob Al-Umam, vol. 2, p. 163 -3

Ibn Athir, Kamel Al-Ziyarat, vol. 4, p. 264 -4

Sheikh Saduq, Thawab Al-'Amal va Eqab Al-'Amal, p. 260; Ibn Athir, Kamel Al-Ziyarat, vol. 4, p. 265 -5

One of the guards of Ibn Ziyad had said: When Husayn ('a) was killed; I joined him into the palace. All of a sudden, face of Ubaydullah Ibn Ziyad was subjected to a flame of fire but he protected his face with his  
(sleeves and told me: stop telling anybody of what happened.(1

Mukhtar sent his head to Mohammad Hanafiyya and wrote this letter: Verily, a group of your companions and Shiites were dispatched to take revenge of your enemy, Ubaydullah Ibn Ziyad for blood of your brother, Husayn ('a). Showing anger, regret of a lot for you, the oppressed, they left their hometown and confronted them nearby Nasibin. God defeated them and killed that God's enemy and I praise God who avenged him for your blood. God destroyed the tyrants in deserts, plains and on sea, hereby healed painful hearts of the  
(faithful and decreased their anger. (2

Mohammad Ibn Hanafiyya went on prostration by seeing head of Ubaydullah and thanked God; he prayed for Mukhtar. After that, head of the cursed was sent to Hazrat Sajjad ('a) and Imam was busy eating food when it  
:was brought to him. He performed prostration of thanks and said

I praise God who took my revenge of him; may God grant good reward. I was taken to Ubaydullah Ibn Ziyad while he was eating food and my father's head stood in front of him. I asked God for not letting me die until I  
(witness his head beside my food spread.(3

Ya'qubi says in his history: Mukhtar sent head of Ubaydullah Ibn Ziyad to Ali Ibn Al-Husayn ('a) in Medina  
by one of his kinsmen, telling him: 5

P: 226

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Ibn Athir, Kamel Al-Ziyarat, vol. 4, p. 265 -1

Bihar Al-Anwar, vol. 45, p. 336 -2

Bihar Al-Anwar, vol. 45, p. 385 -3

You stop by house of Ali Ibn Al-Husayn ('a) and as you see people enter into the house, it is the very time  
.that food is ready for Imam Sajjad ('a) and you enter the house

The ambassador came and stopped by Imam's house. As the doors opened and people entered for food; he  
approached and cried out: O' Ahl-e Bayt of the Prophetic mission and mine of prophethood! I am envoy of  
.Mukhtar carrying head of Ubaydullah Ibn Ziyad's head

Every woman in the houses of the Hashemites cried out and the envoy stepped in; he took out the head and  
when Ali Ibn Al-Husayn ('a) saw the head, he said: May God keep His Blessings away from him and take  
.him to fire

And it is being narrated that: From the time Imam Husayn ('a) was martyred, no one had seen smiling face of  
Imam Sajjad ('a) unless the day he was brought head of Ubaydullah Ibn Ziyad. And from the day when Imam  
Husayn ('a) was martyred, Progeny of the Prophet ('a) had not combed their hair and not dyed henna on beard  
(and hands).(1

It has been narrated that Mukhtar killed eighteen thousands of those who had a hand in murdering Imam  
(Husayn (a) during his leadership that lasted eighteen months).(2

!True

This was the way God took revenge of murderers of descendants of the Prophet (s) by Mukhtar and they will  
!face burning hellfire forever and this is the penalty for wrongdoers

Tarikh-e Ya'qubi, vol. 2, p. 259(1)

Bihar Al-Anwar, vol. 45, p. 386(2)

P: 227

After Ubaydullah Ibn Ziyad was killed, Mukhtar's army was divided in two groups; some of them with Ibrahim Ibn Malek Ashtar departed to Mosul and some others stayed with Mukhtar in Kufa. Brother of 'Abdullah Ibn Zubayr, Mus'ab Ibn Zubayr while backed by a large number of troops invaded Kufa and began to combat Mukhtar and his companions. In this battle, Mukhtar's troops were defeated because of treason committed by aristocrats of Kufa and their support of Mus'ab Ibn Zubayr's army. Mukhtar was martyred in [\(the wake of a chivalrously hard fight. \(1](#)

Of course, several years later, troops of 'Abdulmalek Ibn Marwan led by Hajjaj Ibn Yusuf invaded Iraq and Hejaz and killed Mus'ab Ibn Zubayr and 'Abdullah Ibn Zubayr; he annexed Iraq and Hejaz to jurisdiction of the Umayyad. Finally, rule of the Umayyad was overwhelmed by the Abbasid in 132 A.H; they exhumed [\(graves of the Umayyad and set ablaze their bodies and bones. \(2](#)

### **(Mukhtar in the Eyes of Imams ('a**

As heads of Ubaydullah Ibn Ziyad and Omar Ibn Sa'ad were brought to Hazrat Sajjad ('a), Imam Sajjad ('a) :went on prostration and said: I praise God who took revenge of my enemies and prayed for Mukhtar, saying

May God Grant Mukhtar good reward!3

Sudayr quoted Imam Baqir ('a) as saying that: Stop abusing Mukhtar because he killed our killers and took •  
revenge of our killers; he

P: 228

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Ibn Athir, Kamel Al-Ziyarat, vol. 4, p. 70; Mesqawiyya, Razi, Tajarob Al-Umam, vol. 2, p. 171; Tarikh--1  
e Ya'qubi, vol. 2, p. 293

Ibn Abi Al-Hadid, Sharh-e Nahj Al-Balagha, vol. 7, p. 130; Mas'udi, Muravvij Al-Zahab, vol. 3, p. 275 -2



[\(arranged marriage of the unmarried ones and sent us money whenever necessary. \(1](#)

•:Munzar Ibn Jarud quoted Imam Sadiq ('a) as saying that

No woman of the Hashemites combed and dyed her hair until Mukhtar sent us heads of the slayers of Imam  
(Husayn ('a

Asbagh Ibn Nabateh (from special people to Commander of the Faithful (a)) is being quoted as saying that: I •  
:saw Mukhtar (when he was a child) sitting on knees of Ali ('a) who patted his head and said

[\(O' Clever, O' Clever! \(2](#)

This statement of Ali ('a) that Medina opens chapter of knowledge of the Prophet (s) knowing the future is a sign of what has become apparent by Mukhtar after Imam Husayn ('a) was martyred; he penalized killers of Imam. Considering the fact that Mukhtar himself had tingled in his ears what Ali ('a) had said, he naturally had a sense of extraordinary mission in relation to Islam and Ahl-e Bayt ('a) as long as he felt that this [\(mission lied within revenge of enemies of Ahl-e Bayt \(a\), killers of Imam Husayn \(a\) and his loved ones. \(3](#)

When Ubaydullah Ibn Ziyad came to Kufa from Basra, he ordered Kufians to assemble at congregation mosque, addressing them: Yazid has entrusted rule of your town to me for protection of public property and support the oppressed and the underprivileged. I kindly treat those who obey orders like a father and I  
unsheathe my sword on those who are 9

P: 229

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Ardebili, Jame'a Al-Rawa', vol. 2, p. 220 -1

Bihar Al-Anwar, vol. 45, p. 334 -2

Moqarram, Al-Shahid Moslem Ibn 'Aqil, p. 99 -3

(disobedient; fear from my anger and know that I am a man of action and not words sufficiently).(1

Upon arrival in Kufa and his cession to throne, Ibn Ziyad ordered the well-known people of Kufa to be arrested and to be killed in order to sap the revolutionary morale of people and force them not to think of the uprising. On his second day of arrival in Kufa, he commanded people to come together at mosque of town and with a totally different figure usually appearing among people, he went up to the pulpit and threateningly addressed that: I feel this problem will only be solved through severity and know that I punish the innocent

(instead of the sinful and the present people in place of the absent ones and set you back!(2

Ubaydullah Ibn Ziyad found the alternative of launching psychological war in order to disperse people from • around Moslem Ibn 'Aqil. He deputed a group of the noteworthy people of Kufa to talk to People and let them fear from the finality of helping Moslem Ibn 'Aqil. These people were: Kathir Ibn Shahab Harithi, Qa'qa' Ibn .Shurzahli, Shabath Ibn Reba;ie Tamimi, Hajjar Ibn Abjar, Shimr Ibn Dhi al- Jawshan

This group of five people closely communicated with supporters of Moslem and speciously protracted them from continuing to cooperate with Moslem. While introducing themselves as compassionate, they told a lie that Yazid troops of Sham are on their way and they are in no doubt of suppressing you, so stop endangering

(your life, honor and property).(3

Trickery of Ubaydullah took effect and Kufians finding their life in 3

P: 230

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Tabarsi, A'lām Al-Warī, p. 222 -1

Ibn A'tham, Al-Futuh, vol. 5, p. 67 -2

Al-Qarashi, Baqir Sharif, Hayat Al-Imam Al-Husayn, vol. 2, p. 383 -3

danger gave up aiding Moslem Ibn 'Aqil with the words of these hypocrite dissidents, telling: We must not welcome danger and before it is late, we had better return to our homes to wait for exigently divine  
(providence.(1

Ubaydullah affected people so much with his trickery of dispersing them from around Moslem that mother would come by her son or brother and hold their hands telling that Yazid troops arrive in Kufa from Sham  
!tomorrow and burn everybody with flame of their anger, go back home

And everybody took anyone known out of crowd and in their own fancy, telling that they are saving people from definite danger. It was almost dark night of Kufa when the massive crowd was divided and left Moslem  
(Ibn 'Aqil alone.(2

After coming of Ubaydullah Ibn Ziyad to Kufa, Moslem Ibn 'Aqil moved out of Mukhtar's house where he had sojourned and went to house of Hani Ibn Urwah; followers of Imam clandestinely met him in Hani's house and recommended that everyone keep this dark from others. When Ubaydullah Ibn Ziyad discovered Moslem's stay in Hani's house, Moslem left Hani's house and Ubaydullah arrested and jailed him. After  
.martyrdom of Moslem, he martyred him too

Hani Ibn Urwah was regarded as especially upper noble companion of Commander of the Faithful (a) and accompanied him in wars of Jamal, Siffin and Nahrawan and had understood the appearance of the Prophet (s). He was included among his Companions and he was only ninety years old when he was martyred by  
Ubaydullah Ibn Ziyad.(3)1

P: 231

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Ibn A'tham, Al-Futuh, vol. 5, p. 87 -1

Bihar Al-Anwar, vol. 44, p. 350 -2

Moqarram, Maqtal Al-Husayn, p. 151 -3

When all people left Moslem Ibn 'Aqil alone, he took shelter in Taw'ah's house and Taw'ah hid him somewhere in the house. Moslem spent that night in Taw'ah's house and prayed and supplicated God until late night. When he went asleep, he dreamed his honorable uncle, Ali ('a), telling him: You soon join us.

(When he was awake, he knew that he would become martyred.(1

As the day broke, Taw'ah brought him water for ablution and told Moslem: My lord! I did not see you sleep at .all

He replied: I did. I slept for some moments and I dreamed my uncle, Ali ('a) who told me: Hurry! Hurry! I (think I am spending my last years of life.(2

Moslem Ibn 'Aqil, badly wounded, was detained and taken to governorate of Ubaydullah Ibn Ziyad. Up on door of the palace, he saw a water pot, he asked for a sip of water but he was prevented from having it. A man close to Ubaydullah Ibn Ziyad named Moslem Ibn Amru Baheli who beat Ubaydullah in evil-doing told

!Moslem: I swear to God you never sip this cold water until you are satiated by fire of hell

?Moslem asked: Who are you

He replied: I am the very man who found the truth when you abandoned it! And I wished well for my Imam while you wished bad for him; I obeyed him when you rebelled against him. I am Moslem Ibn Amru Baheli.

In response, Moslem said: May your mother see your death! How bad-tempered, stone-hearted and senseless you are, O' son of Bahela! You 9

P: 232

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Al-Qarashi, Baqir Sharif, Hayat Al-Imam Al-Husayn, vol. 2, p. 388 -1

Qomi, Sheikh Abbas, Nafs Al-Mahmum, p. 109 -2

deserve having fire of hell and eternity of fire more.(1) At this time, Amru Ibn Hurayth (one supporter of Ubaydullah) ordered his male slave to fetch a bowl of water for Moslem. Moslem took the bowl and wanted to drink water but the bowl was crimsoned with blood of head and mouth and failed to drink it. The bowl was filled with water three times; on the third time, Moslem's chisel-teeth dropped onto the bowl and said: I (praise God that I had drunk this water if it would have been my divided share.(2

After martyrdom of Moslem Ibn 'Aqil on Zul hijjah 8th of 60 A.H (the very day when Imam Husayn ('a)• departed to Iraq from Mecca), Ibn Ziyad ordered his body to be hanged and sent his head to Damascus. Moslem is the first martyr of the Hashemites, whose body was hanged and the first one whose head was (carried to Damascus. (3

Supplication of Imam Husayn (a) in the morning of Ashura, translation of which was given in the book • :reads as

اللَّهُمَّ أَنْتَ تَقْتِي فِي كُلِّ كَرْبٍ وَرَجَائِي فِي كُلِّ شِدَّةٍ وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ فِي ثِقَّةٍ وَعَدَّةٍ كَمْ مِنْ هَمٍّ يَصَدُّعُ مِنْهُ الْفُؤَادَ وَيَقِلُّ فِيهِ الْحَيْلُ وَيَخْذَلُ فِيهِ الصَّدِيقُ وَيَسْمُتُ فِيهِ الْعَدُوُّ أَنْزَلْتَهُ بِكَ وَشَكَوْتُهُ إِلَيْكَ رَعْبَةً مِّنِّي إِلَيْكَ عَمَّنْ سِوَاكَ فَفَرَّجْتَهُ وَكَشَفْتَهُ وَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَصَاحِبُ كُلِّ حَسَنَةٍ وَمُنْتَهَى كُلِّ رَعْبَةٍ. (4)

P: 233

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Ibn Athir, Kamel Al-Ziyarat, vol. 4, pp. 33 and 34 -1

Ershad-e Sheikh Mufid, vol. 2, p. 60 -2

Mas'udi, Muravvij Al-Zahab, vol. 3, p. 60 -3

Bihar Al-Anwar, vol. 45, p. 4 -4



## Chapter Seven 'Abbas of Husayn ('a) and His Epic

### Point

Peace of God befalls upon you, O' lord, O' Husayn. O' Eternal Light of God; O' immortal universe–luminous star; O' eternally sailing rescue ark of mankind; O' mine of divine gift and generosity; O' the most unique and  
!wonderful Sign of God in the universe

.In this chapter, I want to speak of the whole love, loyalty and self– devotion

!True

I want to tell about your brave 'Abbas in holy name of whom words of love, loyalty and self–devotion are interpreted; the very honorable brother of yours who carried blood of the God's Lion in his blood vessels; his  
.fully solemn and attractive countenance was reminiscent of that of your father

Abulfazl ('a) was erect mountain, tumultuous sea, shelter of the

P: 235

.oppressed, chivalrous warrior and a valiant and magnanimous man like lion

Before the Almighty God, he is an honorable martyr by invocation of whom problems are solved and ill  
.people are cured

!True

Abulfazl Al-'Abbas, your brother ('a) removes problems because his sacred being glows Lights of Blood of  
!God

Abbas, the epitome of valor and manliness and mine of generosity was only fourteen years old whose dear  
father, our lord Amir Al- Mu'amenin ('a) was martyred. After martyrdom of Ali ('a), while staying beside  
you, he unequivocally defended and obeyed Imam Hassan ('a), your brother for ten years. After martyrdom  
of Imam Hassan ('a), divine Imamate was shifted to you and 'Abbas stood by you, defended you and  
.unequivocally obeyed you

When Amir Mu'amenan ('a) wanted to marry again after Fatima Zahra (a), your mother was martyred told his  
:brother, 'Aqil who was a strong expert in genealogy

.Among Arab tribes, woo a woman for me and propose to her who can give birth to a brave son

Ultimately, Fatima Umm-e Al-Banin, from Bani Kilah clan, who was popularly chaste and chivalrous in her  
(.tribe found the luck to marry your honorable father, Ali ('a

Although his mother was Umm-e Al-Banin, you were so much interested in him that it looked as though you  
.both are from the same mother



!True

You loved your brave brother at your utmost ability because you always observed sturdiness and solemnity of your father in his countenance. Of course, the good-looking and lovely face of Abulfazl ('a) had appealed  
. (everyone in such a way that everybody called him Qamar-e Bani Hashim (moon of the Hashimites

On plateau of Karbala, he showed so much bravery and chivalry that all people of the universe are  
.overwhelmed with his bravery

He has a very high status on the Day and he intercedes many of the wrongdoers; God relieves many people  
.from hellfire thanks to his respect

!True

After you and the Immaculate Imams ('a), he is lord of martyrs and billions of hands with tearful eyes are  
.stretched towards him on the hard Day to show favor, give them a hand and rid them from hellfire

Your son, Imam Sajjad ('a) says about status of his uncle, 'Abbas ('a): Verily, 'Abbas has such a status and  
.magnitude before God on the Day that all martyrs feel envious of him

:In a different speech, the great Imam says

God bless my uncle, Hazrat Abbas who sacrificed his precious life; instead of his hands cut off, God grants  
him two wings to fly with the Angels in the heaven just as He bestowed two wings to Ja'afar Ibn  
.[Abitaleb[whose hands were mutilated in war of Mubah

P: 237

:Let me go back to eternal epic of Karbala

From the second day of month of Muharram when you and your companions entered in Karbala and enemies blocked your way of entry into Kufa, till Muharram 9th, troops of Ubaydullah Ibn Ziyad in groups continued to appear in Karbala from Kufa and its suburbs to combat you and your compatriots. On 9th of Muharram, enemy troops numbered thirty thousand but your troops numbered ultimate one hundred people

Shimr Ibn Dh'il Jawshan and 'Abdullah Ibn Abi Al-Mahal (whose aunt was Umme Al-Banin) went to Ubaydullah Ibn Ziyad and told him: O' Amir! Our nephews (children of Umme Al-Banin) stay with Husayn (a); if you find it right, write a letter of clemency for them! Ubaydullah Ibn Ziyad accepted their suggestion and ordered his inscriber to write them a letter of clemency

Abdullah Ibn Abi Al-Mahal sent the letter to Karbala by his male slave. After reaching there, he read out the letter to children of Umme Al-Banin

.This is a letter of clemency that has been sent to you by 'Abdullah Ibn Abi Al-Mahal who is your kinsman

:They replied

.We are needless of your letter of clemency, clemency of God is better than that of Ubaydullah's

And Abbas, your brother gave a crushing response to the cursed Shimr; when Shimr neared your camp, he cried loud Abbas and his brothers. They came out of the tent and Shimr told them: O' children of Umme Al-Banin! I have taken letter of clemency for you from Ubaydullah! At this time, Abbas (a) told Shimr with his loud voice

May God curse you and your letter of clemency! Should we be safe and clemented and children of the  
!Messenger (s) should not

.And angry outcry of Abbas ('a) drew back Shimr

!True

Abulfazl, your brother gladdened your heart with his crushing shouts at enemies. After rejection of clemency  
letter, Omar Ibn Sa'ad yelled that O' troops of God! Ride your horses and rejoice that you are going to  
.paradise!! Enemy's cavalry troops moved to battle after noon prayers

You had sitten in front of your camp leaning on your sword with your head on your knees. Zeynab, your sister  
wailingly came up to you, saying: O' brother! Don't you hear this uproar nearing us instantly?! It looks as if  
!enemy plans to attack us

:You looked up and said

.O' my sister! I dreamed the Prophet (s) now; he told me: O' Husayn (a)! You soon come to us

Your sister having heard what Husayn (a) said lost control so unendurably that she hit her face repeatedly and  
!relentlessly

:You said

.O' my sister! There is no room for wailing and moaning; keep quiet; God has bestowed you His Mercy

Meantime, your loyal and valiant brother came up to you, saying: O' brother! This is the enemy's army that  
!has kept close to our camps

While rising up, you stared at beautiful eyes of your brother and

:kindly and tenderly told him

.....إرْكَبْ بِنَفْسِي أَلْت

O' my brother! May my life be sacrificed to you! Ride your horse and ask them what has happened and why  
!they have come here

!True

!Abbas was so much lovely and sublimated in status that you told him: May my life be sacrificed to you'

!(And may lives of all of us be devoted to your brother, Abbas ('a

Accompanied by Zahir Ibn Qayn and Habib Ibn Mazaher with twenty people of troops appeared before  
?enemy troops and cried loud: What do you want

They said: Amir has ordered to tell you that you either accept the verdict or swear allegiance to Yazid or  
!become ready for battle

Your brother told them: stay here to take your message to Abi 'Abdullah. Your brother came up to you by  
himself and told you the story. This was while twenty people of your brother's companions began to advise  
troops of Omar Ibn Sa'ad and bewared them of fighting with you; they also stopped them advancing the  
.camps

:You told your endeared brother

If you can, try to convince them to postpone war until tomorrow so that we might be given respite to  
supplicate with our God tonight and pray before Him. God knows that I love salat and recitation of the Holy  
.Quran

P: 240

He went back to enemy troops and asked them for a respite of Ashura night for supplication, salat and worship. Omar Ibn Sa'ad was dubious about approving of this request and asked his troops that: What must be done

Amru Ibn Hajjaj said: Praise belongs to God! If People of Daylam (ironic of aliens) and atheists demanded you such a thing, you had better accept it

Qeys Ibn Ash'ath said: Fulfill their demand; I swear to my life that they will fight with you tomorrow morning

Ibn Sa'ad said: By God! If I know they will do as such, I will not accept their demand

:And at last, messenger of Omar Ibn Sa'ad came up to your brother, 'Abbas (a), saying

We give you a respite until tomorrow; if you surrender, you will be taken to Ubaydullah Ibn Ziyad and if not, we will fight with you

That night you and your loyal compatriots were engaged in saying prayers, reciting the Holy Quran and supplication to God; your divine supplication was loudly heard up in the heavens and the Angels coming down to your camps invigorated themselves and flied back to the heavens. This was while drunken laughter heard from camps of tyhose atheists had aroused a sense of horror and intimidation in the hearts of women and children

At noon of Ashura—during the battle in disparity— after all your loyal compatriots were martyred, your brother, 'Abbas (a) asked for a

.permission to go to the battlefield

Once you heard of his request, you began to weep, saying: O' Abbas! You are standard-bearer of my army; if  
.you go, I have no one beside myself

But your brother still insisted on taking your permission for appearing at the battlefield to sacrifice his life to  
.you like others did

:You stared at his dear eyes and said to him

O' brother! Now that you want to go to the battlefield, approach the Euphrates and fetch water for children  
.and thirsty people of haram

.Your brother accepted and went to thirsty children promising them that he will bring them water

Abbas, your brother ( ' a ) immediately mounted his horse and while holding spear in hand and pitcher on his'  
.shoulder, he moved towards the Euphrates and you saw him off with your painful eyes

When he reached the Euphrates, some hundred people had surrounded the river; but ' Abbas launched a quick  
strike and broke the siege while making lion-breaking uproar and with his unique valor and neared the  
.Euphrates

Greatly affected by thirst and hunger, the very moment he touched underneath water and he decided to sip  
.....water

فذكر عطش الحسين واهل بيته

He remembered your thirst and thirst of children and poured water back onto water and did not drink! That  
:loyal man of God said this

والله لا أذوق الماء وسيدي الحسين عطشاننا

.I swear to God I do not drink water while my lord, Husayn is thirsty

He quickly filled pitcher with water and rode his horse and hastily moved towards camps. A large of enemy  
troops holding spears and unsheathed swords appeared to fight with 'Abbas to block his way to carry water to  
.camps of haram

Your gllant brother, holding spear in one hand and pitcher in another, chivalrously fought with a good number  
of them and killed them. He speedily rode towards camps and whoever came on his way, he was split in his  
.body

Several men hiding behind trees stealthed out when your brother was passing by there; they attacked him and  
.cut his right hand off with sword

He immediately grasped pitcher with his left hand and hurried to the camps; they gang-attacked him and  
chopped his left hand too. While blood was rolling down his holy hand, he toothed the pitcher and potently  
.rode towards the camps

At the same time, his water pitcher was piecrced with javelin and torn apart; water poured down and he was  
deadly hopeless. All of a sudden, one of the bastards hit his chest with a spear. He lost his ability and fell  
.down his horse because he had no hands to shield his face

:Having been soaked in blood, that man of God cried you loudly

ادركني يا أخي.

!O' my brother! Help me

as you heard your brother crying, you hurried to reach 'Abbas's handlessly injured body while you watched  
:both sides of camps of haram and battlefield; you embraced his head and you weepingly said

الآن إنكسر ظهري وقلّت حيلتي

Now my backbone broke and my power decreased 'Abbas still had his breath; he opened his dear eyes and  
:similingly looked at your tearful eyes. He smiled and said

.O' brother! 'Abbas too left you to be guest of the Prophet (s) beside your son, Aliakbar

:While weeping, you said to him

?O' brother! After you, who will defend women and children of haram

:Abbas began to cry while being in your arms and made his will'

O' brother! Do not take me to the camp for two reasons! One reason is because I promised Sakina, your  
daughter to fetch water but I failed to keep my promise. Another reason is that since I was standard-bearer of  
your army, people of haram will be relentlessly intolerant and be lessened in their power and health if they  
.see my body

.He ceased to speak and died in your arms



You trying to clean tears of your eyes with your sleeve, you deserted holy body of your brother and rushed to  
,towards the camps alone. Sakina

your daughter hurried to you and said: O' father! Did you hear from my uncle? He had gone to fetch us water;  
?what's happened to him

:You burst into tears and stormily wept, telling her

يا ابتاء إن عمك العباس قتل

.O' my daughter! 'Abbas, your uncle is killed

Sakina shouted and wept loudly. Zeynab, your sister and other women of haram came out of their camps and  
:they beating their faces and heads cried out

وأخاه، وإعبا ساه وإقاه، ناصراء، واضيعةاء من بعدك

!Woe brother! Woe 'Abbas! Woe we have few helpers; woe distasters that happen to us after

You had lost other companions of yours and now lonely, by yourself and with no helper, you remained among  
:thousands of savage enemy troops and whatsoever cry you made

?Is there anyone to help me

?(Is there anyone to defend Progeny of the Prophet (s

?Is there any chivalrous man to defend women and children

In response, those atheists raised their increasingly ruthless roars and induced more intimidation and terror in  
.the hearts of women and children

Abbas, your brother was no longer beside you, who can quieten them with his lion-like clamours and crush'  
.head of whoever wishes to keep close to your haram with his sword

!True

Your dear 'Abbas lost both of his hands in your sublime path, in return, he was granted two wings and flew to  
.the heavens of eternity accompanied by divine Angels

Loyalty to his beloved heart—who were you—kept him so high that this loyalty and self-devotion shine forever  
.and your ancestor and your father remain proud of you for good

.In his loyalty to you, this historical statement speakably proves that even enemy recalls and praises it

:When Yazid observes banner of Abulfazl ('a) nothing undamaged of it remained but handle, he says

هكذا يكون وفاء الاخ ل اخيه

.This is loyalty of a brother to his brother

Abbas (a) is Light of God; your brother solves problems; your brother meets the needs. On the Day, millions'  
stretch hands towards that hand-mutilated martyr. From now, our trembling hands stretch towards  
.affectionate bother of yours, 'Abbas ('a) who takes our hands with his Godly hands

Umme Al-Banin, mother of 'Abbas ('a) accompanied you her dear

P: 246

four young boys to sacrifice their lives to you. 'Abbas (a) first sent his brothers to the battlefield to have his  
.reward augmented in his patience for disaster of brothers

After your martyrdom, in those days when women and family of your haram were released from captivity and returned to medina from Damascus, Umme Al-Banin met Zeynab, your sister (a) beside grave of your ancestor. She asked: what news do you have from my sons? Your sister said: Your children have been killed. Umme Al-Banin said: All of them may be sacrificed to Husayn ('a). She then told your sister: Tell me what they have done to my Husayn? Your sister said: They have killed Husayn too. Umme Al-Banin cried loudly  
!and hit herself on the face and head, saying: O' Husayn ('a), O' Husayn

Umme Al-Banin loved you very much and when she heard of martyrdom of her four children, she told people  
!of Medina: May all of my children and whatever under the blue sky be sacrificed to Husayn

On the days, she paid visitation to Baqi'a graveyard and shed tears for her four children; friends and foes cried for her state of mood. When women of Medina told her condolences that: O' Umme Al-Banin! May God give  
:you patience and reward; she said

O' Women of Medina! No longer do you call me Umme Al-Banin (mother of boys) because you remind me  
of my brave lion-like sons. I

.was called Umme Al-Banin because of my sons but I do not have sons any more now

She had heard that his son's hands had been cut off in Karbala; he was hit with spear on his chest; he was  
.crushed by iron mace on the head and his head was split apart

:Umme Al-Banin elegized for mourning of her son in this way

!O' Abbas! O' Apple of my eye! O' My valorous son

!I heard you were hit on head with iron mace in Karbala

.O' My valorous son! No enemy could reach you as long as you held sword in your hand

Divine peace befalls onto 'Abbas, your brother who divided self- devotion and faithfulness at his best in the  
.universe

And may peace of God betide upon you, O' my lord, Husayn! Who showed how mankind could achieve  
.prosperity and flight forever

The enemy killed you and they whimsically imagined they would extinguish your light but you lit the  
heavens and the earth with glow of your light, which will shine till the end and illuminates the talented hearts  
.with Light of God

When the bastard atheists hanged your head and 'Abbas's head on spears and moved them around the cities,  
.they in fact put Sun and Moon on spears

They alleyed around your holy head in Kufa as ordered by Ibn Ziyad, the cursed; some observed that your dear  
:head hanging on spear recites the Holy Quran

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

O'Messenger!]Do you think the Dwellers of the Cave and of the Inscription were highly wondrous among]

(Our Miracles?(Al-Kahaf: 9

On the way from Kufa to Damascus, in several spots, your head recited the Holy Quran and the bastards  
!threw stones on your holy head

!True

You are spirit of the Holy Quran; like your honorable father, Ali (‘a), you are verse by verse, word by word  
.and letter by letter of the Holy Quran

The atheist clan hanged spirit of the Holy Quran on spear and when you recited the Holy Quran on spear and  
.you were targeted on your head, they in fact stonified identity and reality of the Holy Quran

.Let me tell you of blessings of your holy head that shined like sun hanging on spear

When your family held captive by Ibn Ziyad's troops was on the way from Kufa to Damascus and reached the  
monks convent, your holy head was placed in a box. They sat all around the place and were engaged in  
:drinking liquor; they suddenly saw a hand come out of wall holding an ironic pen that wrote in blood

أترجو أمة قتلت حسيناً، شفاعته جده يوم الحساب

!How do people who spilled blood of Husayn (a) hope intercession of his ancestor on the Day

Having seen such scene, fear overcame them and they wanted to catch the hand and the pen but they were  
.gone invisible. This scene was repeated three times

P: 249

:That night those infidels went asleep in fear and dismay. Monks of the convent say

At midnight, I heard a voice say praise and sanctification: O' the Sanctified, O'the Sanctified! I came out of the convent seeing that a great light shining upward in the sky from a box close to convent and the Angels in groups land at the box, saying

السلام عليك يا ابن رسول الله ، السلام عليك يا ابا عبد الله ، صلوات الله وسلامه عليك

The monk having seen such scene began to show anxiety and fear; at dawn, he came up to troops asking who their Amir was. He was told: He is Khuli. He went to see Khuli and asked him what was in the box. He told him: inside box there is head of a rebellious man who was killed by Ibn Ziyad in Iraqi land. He asked his name; he said: Husayn Ibn Ali. He asked: What is his mother's name? He said: Fatima, daughter of the Prophet Mohammad. The monk told him: May God destroy you because of what you have done. Our great men and ulemma said it right that whenever this man is killed, the sky weeps in blood and this lies within the .Prophet and his heir

Later, the monk who was a sensefully tender and sophisticated person told them: I want you to let me be beside this head for some hour

.They said: We take this head to Yazid in Damascus to receive our prize

.The monk said: I give you whatever you want

.They accepted; the monk gave them lots of money and received the head for some hour

The monk took your holy head to convent and washed it with musk and rose extracted water; he fragranted the head and placed it on prayer carpet. He then wept, wailed and talked to the head

O' Aba Abdullah! I swear to God! It is hard for me why I was not in Karbala to sacrifice my life to you. O' descendant of the Prophet (s)! When you met your ancestor, you testify that I have embraced Islam and I am a Muslim, saying

أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله وأشهد أن عليا ولي الله

He then turned his head back and stayed in the convent no longer; he moved to deserts and mountains for a while; prayed and supplicated God until he passed away

!True

A monk has turned to Islam thanks to your holy head but those pseudo-Muslims who claimed to be devout and faithful martyred you while being oppressed and put eternal disgrace over their names

:As for another story that your holy head triggered rescue of a Christian

The late Seyyed Ibn Tavous quotes your son, Zeyn Al-Abedin (‘a) saying that: One day, your head was brought at the drinking party of Yazid, the ape-fancier. Ambassadors of other countries were present at the ceremony. Ambassador of Rome Sultan who was an aristocrat asked Yazid: Whose head is this

?Yazid, the cursed said: What do you want to know by this question

That Roman aristocrat said: Because when I am back, I am questioned of what I have seen; I must know it so  
.that I can tell Sultan of Rome and I'd like to share your joys

.Yazid said: This head belongs to Husayn Ibn Ali

?He asked: Who is his mother

.(He said: Fatima, daughter of the God's Prophet (s

The Christian man said to Yazid: Fie, you and your religion! My religion is better than yours. I am from  
descendants of Hazrat David and we are far from his extended generation, but people pay tribute to me  
because of this and take soil of my under-feet as a blessing. You kill son of daughter of your Prophet, who has  
!only one mother distant generation? What kind of religion do you have

!Becoming so angry, Yazid ordered the Christian man to be killed

The Christian man said: Do you want to kill me? Last night I dreamed your Prophet who gave good tidings of  
.Paradise and I am amazed that this reality is revealed to me now

While saying Shahadatyn, the Christian man took up your holy head on his chest, kissed your head and wept  
!until he was killed

Divine Peace befalls upon you who guide man and who are ark of rescue; at all times, purely born people find  
.their way with your light and they are salvaged



Rejection of clemency letter by Hazrat 'Abbas ('a); valor and faithfulness of Hazrat 'Abbas ('a); blessings of Imam Husayn ('a)'s holy head and various other issues

Abdullah Ibn Abi Al-Mahal (whose aunt was Umme Al-Banin) told Ubaydullah Ibn Ziyad in Kufa: O' •  
;Amir! Our nephews are with Husayn

if you find it right, write a letter of clemency for them! Ubaydullah accepted their suggestion and ordered his inscriber to write a letter of clemency for them. 'Abdullah Ibn Abi Al-Mahal sent the letter by his male slave to Karbala. Upon his arrival in Karbala, he read out the letter to children of Umme Al-Banin, saying: This is letter of clemency sent by 'Abdullah Ibn Abi Al-Mahal who is your relative. The valorous sons

(said: We are not in need of the clemency letter; clemency of God is better than that of Ubaydullah's. (1

Shimr Ibn Dhi al-Jawshan neared camps of Imam and called sons of Umme Al-Banin ('Abbas, 'Abdullah, •  
!Ja'afar and Suleyman); when they came out, Shimr told them: I got clemency of your life from Ubaydullah

And they together said: God's curse befalls you and your clemency letter! We receive clemency and  
(descendant of the Prophet (s) not?! (2

'After rejection of clemency letter, in the afternoon of Tasu'a, Omar Ibn Sa'ad cried: O •

Division of God! Ride your horses and rejoice in departing to Paradise!! And the

P: 253

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Ibn Athir, Kamel Al-Ziyarat, vol. 4, p. 56 -1

Belazari, Ensab Al-Ashraf, vol. 3, p. 184 -2

.cavalry moved to fight with Husayn after the prayers

At this time, you had sitten in front of your camp leaning on your sword with your head on your knees.  
Zeynab, your sister wailingly came up to you, saying: O' brother! Don't you hear this uproar nearing us  
!instantly?! It looks as if enemy plans to attack us

:You looked up and said

.O' my sister! I dreamed the Prophet (s) now; he told me: O' Husayn (a)! You soon come to us

Your sister having heard what Husayn (a) said lost control so unendurably that she hit her face repeatedly and  
!relentlessly

:You said

.O' my sister! There is no room for wailing and moaning; keep quiet; God has bestowed you His Mercy

Meantime, your loyal and valiant brother came up to you, saying: O' brother! This is the enemy's army that  
!has kept close to our camps

:While rising up, he told him

O' my brother! May my life be sacrificed to you! Ride your horse and ask them what has happened and why  
!they have come here

Accompanied by Zahir Ibn Qayn and Habib Ibn Mazaher with twenty people of troops appeared before  
!enemy troops and cried loud: What do you want? What has happened

They said: Amir has ordered to tell you that you either accept the verdict or swear allegiance to Yazid or  
!become ready for battle

Abbas (a) said: Stop moving and do not rush until I go to Abi 'Abdullah to transfer your message. They' accepted and 'Abbas Ibn Ali (a) went to see Imam alone and told him the story. This was whilst twenty people who were with him began to advise troops of Omar Sa'ad and protracted them from warring with  
(Imam Husayn (a) and stopped them advancing towards camps.(1

Habib Ibn Mazaher said to Zahir: one of us, either you or I should talk to this group. Zahir said: You begin to  
.advise them

Habib Ibn Mazaher turned to enemy troops and said: Do know that you are bad people; the very people who appear before God on the Day while they have killed descendants of the Prophet, Progeny and his Ahl-e  
.Bayt

!Azrat Ibn Qeys said: O' Habib! You can boast as much as you want'

Zahir said: O' Azra! God, the Exalted kept away Ahl-e Bayt from any evils and has purified them; fear God because I am your well-wisher; by God! Detach from that group who aid the astray and kill pure people  
.because of satisfaction of them

!Azra said: O'Zahir! You are not of Shiites of this progeny; rather, you are from Uthmanis'

Zahir said: [True, I was Uthmani but now I have become a Shiite Muslim]. My being here doesn't tell you that I am a follower of this progeny?! I swear to God that I haven't written him a letter and haven't sent him a messenger and haven't promised to help him; rather, I saw 9

P: 255

him on the way. When I saw him, I remembered the Prophet (s) and status of Imam Husayn (‘a) before him and since I learned that enemy would not feel him pity, I decided to stand by him to sacrifice my life for him,  
(be it that I might have protected Rights of God and His Messenger you have disregarded.(1

Imam Husayn told 'Abbas: If you can, try to convince them to postpone war until tomorrow so that we might be given respite to supplicate with our God tonight and pray before Him. God knows that I love salat and  
(recitation of the Holy Quran.(2

:Imam Sadiq (‘a) said •

Tasu'a is the day when Imam Husayn (‘a) and his companions were besieged by troops of Sham and Kufa. Ibn Marjana and Omar Ibn Sa'ad expressed joy for multiplicity of their troops; on this day, they found Imam  
.Husayn (‘a) alone and knew that nobody from Iraq or any helper will help him out

:He then said

(My father may be sacrificed to him who is left alone and tried to be weakened.(3

At night of Ashura, Imam Husayn (‘a) commanded his compatriots to dig out a trench behind the camps to • stop enemy's ambush; he also ordered them to fill the trench with wood and reed which can be set ablaze to cut off their link to the camps once they launch attacks and they can only have one way of attack where  
Imam's compatriots were 3

P: 256

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Belazari, Ensab Al-Ashraf, vol. 3, p. 184 -1

A'lām Al-Wari, p. 234; Al-Mahluf, p. 38 -2

Safinat Al-Bihar, vol. 2, p. 123 -3

(positioned. This was a useful strategy of war adopted by Imam. (1

Abbas Ibn Ali (‘a) was born in 26 A.H and his honorable mother was Hazrat Umme Al-Banin Fatima, •  
.daughter of Hazam Ibn Khaled

Amir Al-Mu‘amenin (‘a) had told ‘Aqil, his brother who was knowledgeable in genealogy and Arab •  
information: Woo me a woman for me who can give birth to a brave son. ‘Aqil introduced Fatima, daughter of  
Hazam and said: in Arab world, I know nobody braver than his fathers. Imam Ali (‘a) married her and ‘Abbas  
(‘a) was the first child born from her. Because of his beautiful countenance, he was entitled as Qamar-e Bani  
Hashim and nicknamed as Abulfazl. After him, three sons of ‘Abdullah, Ja‘afar and Uthman were born from  
Umme Al-Banin. ‘Abbas lived with his father fourteen years and the remaining years of his life were spent  
with two brothers. He was thirty four years old when he was martyred. His audacity was unparalleled and  
,when he rode his horse

.his holy feet touched the ground

It is being quoted that one day Imam Sajjad (‘a) stared at son of ‘Abbas (‘a) named ‘Abdullah and began to  
weep, saying: No day did it seem harder than the day war of Ohud where Hamza, uncle of the Prophet (s) was  
martyred and after it, harder than war of Mutah where Ja‘afar Ibn Abitaleb became martyred; and no day was  
like day of Husayn (a) when thirty thousand people gathered around him, finding themselves as people of this  
ummah! They approached God with blood of Husayn (‘a)! And Husayn (‘a) preached them a lot, but they did  
not accept his words until they martyred him. 7

P: 257

:Imam Sajjad (‘a) said

May God Bless ‘Abbas, my uncle! He devoted himself to Husayn, his brother with his two hands mutilated and like Ja‘afar Ibn Abitaleb, known as Ja‘afar Al–Tayyar, God granted him two wings so that he might fly  
.with the Angels in Paradise

:And he said

(Before God, ‘Abbas owns such a rank and status that all martyrs feel envious of it on the Day. [1](#))

:Some historians have put it

When ‘Abbas found Imam Husayn (‘a) alone, he came to him and said: Do you permit me to go to the  
?battlefield

.Imam Husayn (‘a) severely wept and said: O’ brother! You are my standard–bearer

Abbas said: O’ brother! I am heavy–hearted and tired of life and I want to take revenge of these hypocrite’  
.dissidents

.Imam Husayn (‘a) said: Fetch some water for these children

Abbas appeared at the battlefield and preached troops of Kufa; he warned them of fear of divine wrath but it’  
was ineffective. He returned and told his brother about it; at that time, he heard children say they are thirsty.  
He rode his horse with his spear and pitcher galloping towards the Euphrates. Four thousand people of enemy  
troops positioned to guard the Euphrates beleaguered him. He dispersed them killing eighty of them and  
entered the Euphrates. He was apt to drink some water but thirst of 5

P: 258

Imam, Ahl-e Bayt and children deterred him from doing so. He poured back water and said: O' Soul! Post-Husayn life means humiliation and degradation and you should not survive to witness this humiliation; this is  
!Husayn (a) who drinks sherbet of death and you drink clean fresh water

Later, he filled pitcher with water and speedily rode his horse towards the camps while he was  
:rodomontading

I fear not death as he cries out until I knock them down in countering the brave; I have my soul protect and  
(safeguard descendant of the Prophet(s); I am Abbas and I fear no death when meeting God.(1

The enemy unanimously attacked him until Nawfel Arzaq cut his right hand off; he put pitcher on his left  
:shoulder and held the banner and loudly recited this rodomontade

By God! Although you cut my right hand off but I always support my religion and an Imam who is  
.trustworthy in his faith and a descendant of the pure and trustworthy Prophet

The same cursed man chopped his left hand off wrist; and it is being quoted that Hakim Ibn Tufayl laid in  
ambush behind a date tree cut his left hand off with sword. Holding banner onto his chest, he recited this  
:rodomontade

O' My soul! Stop fearing the infidels and rejoice in divine Blessing and with the Prophet who is His selected  
master. O' God! Burn them in the hellfire. 8

P: 259

.He toothed the pitcher; they pierced it with spear and its water poured down

On him spears showered high sharp

Over him shed tears pitcher eyes warp

So much for him shedding tears eyes burned

As such pitcher eyes shows empty tears turned

And another spear hit his chest; some say spear hit his eyes; some others an iron mace hit his head and he fell  
.down his horse

Imam Husayn ('a) speedily reached himself to him and attacked the enemy; they ran away from him. Imam

(stood up his head and said: (1

الان إنكسر ظهري وقلت حيلتي" (2)

.My backbone broke now and I have no alternative any more

Imam sat and placed head of 'Abbas ('a) on his knees; cleaned his eyes of blood and saw him crying and said:

What do you weep four, brother? Abulfazl ('a) replied: O' Brother and Apple of my eye! Why shouldn't I  
!?!weep

:And Imam observed him when he cried out and joined God. Husayn ('a) shouted

اوااخاه و اعباساه(3)4

P: 260

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Bihar Al-Anwar, vol. 45, p. 42 -1

Bihar Al-Anwar, vol. 45, p. 42 -2

Musavi, Wasilat Al-Darin, p. 274 -3



After heart-rending scene of Ashura comes to an end, the holy head of Imam Husayn ('a) was handed to the • cursed Khuli to carry it to governorate of Ubaydullah Ibn Ziyad as soon as possible. Khuli hurriedly tried to reach Kufa, but since it was dark night, he had no ground for meeting Ibn Ziyad. He took the pure head of Imam to his house

:Nawwar, wife of Khuli says

Khuli brought Husayn's head to our house and placed it under some dish. He came in to sleep. I asked him .what he had brought

.He said: I brought something that prospers us the whole life; I brought head of Husayn

I said: Woe betides you! People bring silver and gold back from trips but you are gone and brought head of Husayn, descendant of the Prophet(s)!!By God! I will not sleep beside you. I said this and immediately left bedroom; I went up to the dish under which the holy head of dear son of Zahra ('a) rested. I sat beside it; I swear to God I saw the head emitted vertical glow up to the sky; there were also white gulls flying around the (head; the situation kept on going until dawn. At dawn, Khuli took the head to Ubaydullah Ibn Ziyad.(1

Omar Ibn Sa'ad ordered to have other Imam's companions beheaded; wash them off blood and sent these • (seventy two heads to Kufa by Shimr Ibn Dhi al-Jawshan, Qeys Ibn Ash'ath and Amru Ibn Hajjaj.(2

Omar Ibn Sa'ad (May God damn him) stayed in Karbala on Ashura and another day until sunset; recovered his casualties; prayed over their 3

P: 261

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Tarikh-e Tabari, vol. 5, p. 445 -1

Ershad-e Sheikh Mufid, vol. 2, p. 113 -2

dead bodies and buried them! He left alone the holy body of Husayn ('a) and his companions! (After three days, Bani Assad clan buried them) He then ordered Hamid Ibn Bakir Ahmari to shout among the troops to  
(move towards Kufa.(1

:Kamel Al-Ziyarat reads

Omar Ibn Sa'ad stayed over in Karbala for two more days after martyrdom of Imam Husayn (a). He then moved to Kufa taking daughters, sisters and children of Imam to Kufa while Imam Sajjad ('a) was still  
(sick.(2

:Ibn A'tham Kufi quotes •

Omar Ibn Sa'ad let Progeny of the Prophet (s) ride on unsaddled camels and brought them to Kufa like captives. When they reached Kufa, Ubaydullah ordered the head of Imam to be taken out of the town and to be brought in again with the captives! His head and other heads were hanged on spears and Imam's head  
(entered the city before other heads. These heads were moved around in bazaars and alleys.(3

The late Sheikh 'Abbas Qomi says in "Montahi Al-Amal": Majority of Shiite and Sunni historians and •  
hadith writers have quoted in their books with a little discrepancy; the bottomline of all this is that when  
troops of Ibn Ziyad, the cursed sojourned alongside the convent, they put Imam's head in a box; according to  
Qotb Rawandi, they had hanged the head on spear and sat around to safeguard it; they were engaged in  
drinking liquor and rejoice until late night. When they began to eat food, they suddenly saw a hand come out  
of wall of convent and set 2

P: 262

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Nafs Al-Mahmum, p. 385 -1

Ibn Athir, Kamel Al-Ziyarat, vol. 4, p. 81 -2

Nazari Monfared, Ali, Tragic Saga of Karbala, p. 422 -3

:poetic graffiti in blood on the wall with an iron pen

أترجوا أمه قتلت حسيناً \*\*\* شفاعه جده يوم الحساب

.Do the ummah, who killed Husayn ('a) hope that they will be given intercession of his ancestor on the day

Those people were harshly terrified and some rose up to catch the hand and the pen, but they disappeared;  
:when they were busy doing their things, the hand and the pen appeared again engraving on the wall this poem

فلا والله ليس لهم شفيع \*\*\* وهم يوم القيامة في العذاب

.By God! Intercession will not belong to killers of Husayn ('a); rather, they are doomed to agony on the Day

They wanted to catch the hand, it still disappeared. When they were back to their business, the hand appeared  
:and engraved on the wall this piece of poetry

وخالف حكمهم حكم الكتاب \*\*\* وقد قتلوا الحسين بحكم جور

How should the Prophet (s) be intercessor while they martyred his descendant, Husayn ('a) with rule of  
?cruelty which opposes Rule of Book of God

Guards of the pure head of Imam happened not to enjoy their food that night and they slept in fear. At  
midnight, the convent monk heard a

voice say praise and sanctification of God. He stood up and looked out of convent window. He saw a great light coming out of the box placed beside the wall and the heavenly Angels in crowds come down, saying

السلام عليك يا بن رسول الله، السلام عليك يا ابا عبدالله صلوات الله وسلامه عليك

Observing this state of mood, the monk was amazed and a serious fear and intimidation overcame him. This continued until dusk went by and dawn came by. He came out of the convent towards the troops, asking: Who is the leader of troops? They said: Khuli. He went to see Khuli, the cursed and asked him what was inside the box. He said: There is head of a rebellious man (God Forbids) who rebelled in Iraqi land and Ubaydullah Ibn Ziyad killed him. He said: what is his name? He said

Husayn Ibn Ali Ibn Abitaleb ('a). He said: What is his mother's name? They said: Fatima Zahra ('a), daughter of Mohammad Mustafa (s). The monk said: May God destroy you for what you have done. Verily, our ulema and reports said it rightly that: Whenever this man is being killed, the sky will rain blood and this is nothing but murder of the Prophet and his heir; I want you now please leave this head to me for some hour. He said: We do not take it out unless we are at the presence of Yazid Ibn Mu'awiyya (May God's curse befalls him) for a prize. The monk said: What is your prize? He said: A bag of ten thousand dirhams. The monk said: I'll give it to you. He said: Make it ready. The monk brought a bag full of ten thousand dirhams. Khuli got the money; exchanged it, put it into two bags, sealed them and gave them to his treasurer. He handed the pure head of Imam to the monk for an hour. The monk took the head to the convent; fragmented it with extracted rose water, musk and camphor and placed it on his prayer carpet. He wept, wailed and moaned and told the illuminated head: O' Aba Abdullah! It is heavy for me that I could

not be In Karbala to sacrifice my life to you; O' Aba Abdullah! When you met your forefather, you testify that  
:I recited Shahadatyn and embraced Islam at your service. Later, he said

أشهد أن لا اله الا الله وحده لا شريك له وأشهد أن محمدا رسول الله، عليا ولي الله

:Sebt Ibn Jawzi quoted in his Tazkrat Al-Khawwas that the monk said

أشهد أن لا اله الا الله وأن جدك محمدا رسول الله الله وأشهد أنني مولانا وعبدك

The monk passed on the holy head to them. Afterwards, he left the convent for living in the mountains and spent a life of worship and piety until he passed away. The troops moved from there to reach nearby Damascus; they feared that Yazid might seize the money from them, so they came together to divide the money. Khuli asked them to fetch the two bags and once he unsealed them, he found them crocks on each of  
:which it was written

لا تحسبن الله غافلا عما يعمل الظالمون

:And on another side of the crocks, it was written

وسيعلم الذين ظلموا أي منقلب ينقلبون

:Khuli said: Keep this as secret and he himself said

إنا لله وإنا إليه راجعون خسر الدنيا والاخره

I am a loser in this world and the other world

And they poured the potteries into the stream of Damascus.[\(1\)](#)0

P: 266

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Qomi, Sheikh 'Abbas, the late, Montahi Al-Amal, pp. 449-500 -1

## Chapter Eight Companions of Husayn (a) and their Chivalry

Point

Point

Divine Peace befalls upon you, O' Husayn (a)! O' Origin of generosity and manliness, O' the everlastingly unparalleled personality of the universe

Divine Peace befalls upon you and your pure martyred children and upon your honorable and loyal companions

In this chapter, I intend to talk about your high-standing and endeared companions; the very honorable and magnanimous companions who fought with the enemies beside you to their last drop of blood and in order to defend you; they never feared death even a bit, sacrificed the mortal world to the immortal world and drank sherbet of martyrdom and joined the eternal world

!True

!I want to tell of them

P: 267

!Those pure people

!Those valorous people

!Those audacious people

!Those God-feared people

!Those cordial people

!Those life-sacrificers

!Those patient people

!Those zealots

!Those people reluctant to the world

!True

!Those people who were zealots to join God and reluctant to accept the world and its deceiving manifestations

.They were the most cordial, chaste and decent people of your time

.They were those who never spoiled morning salat and they always read Words of God and thought of them

And they were those who never opened their eyes on treachery against those with whom close relationships

.are forbidden and their hearts constantly listened to call of God and His Acceptance

The apple-of-the-eye people were those who got up at nights till dawn to tearfully pray and supplicate God

.and said prayers

!True

They remembered God; they thought of providing source for the world hereafter; they provided lawful and crucial sustenance; they had a religion of rushing to say yes to call of God for His Proof and you yourself

describing those purely chivalrous men said that you have never



.known any companions more qualified and better than your companions

Like loving butterflies, they circled around your sun of being; on Ashura day, they never let your family go to  
.the battlefield as long as they survived

Some of those loyal companions accompanied you from Mecca and some others joined on the way; others  
.from Kufa joined your troops when you entered Karbala, the sacred land

On 2nd of Muharram, you reached Karbala; the very moment you entered Karbala, your horse stopped and  
.you asked: What is this land called? They replied: Ghadheriyya

.You asked: Does it have any other name? They said: Yes, it is also called Naynawa

.You asked again: Is there any other name for it? They replied: It is also called the River of Euphrates

.You asked once more: What is its other name? They said: Karbala

:Once you heard name of Karbala, you looked up and whispered

اللهم إني أعوذ بك من الكرب والبلاء

.O' God! I invoke by you from troubles and disasters of this land

:And you then said

.O' My companions! Stop here and ride off your hoses

.This place is where we are killed, our bloods are shed and where we are buried

At this time, Umme Kulthum, your respectable sister came up to you and said: O' My dear brother! This  
:desert is very dangerous and I am filled with a strange fear. You told her

My sister! When my father and I were going to Siffin battlefront, it was the same place where my father  
settled and laid his head on my brother's knee and slept for some moment. When he woke up, he was crying.  
My brother asked: O' My father! Why are you crying? He said: I dreamed this desert looked as if it was a sea  
of blood and Husayn cried out while he was sunken in this sea of blood, asking for help, but nobody came to  
.help him out. My father turned to me and said: What would you do when this happens? I said: I keep patient

:Later, you asked for paper and ink and wrote to a number of great men of Kufa

In the name of Allah, the Compassionate, the Merciful, from Husayn Ibn Ali to Suleyman Ibn Surad,  
Musayyeb Ibn Najmah, Refa'at Ibn Shaddad, 'Abdullah Ibn Wal and the faithful; next, you know that when  
the Prophet (s) was alive, he said: Whoever sees a tyrant Sultan who makes Unlawful of God Lawful;  
breaches his pledge and opposes my Sumna; behaves worshippers of God cruelly and fails to object to such  
things, in words and in action, he shall deserve having ordained agony of God just as that tyrant Sultan is  
being ordained to have. And you know this group (the Umayyad) who follows Satan, disobeys God, makes

corruption apparent and stops divine restrictions, has monopolized booties, has made Unlawful of God  
.Lawful and Lawful of God Unlawful

I received your letters and your envoys who told me you have sworn allegiance to me and never leave me alone in the battlefield, nor do you surrender me to the enemy. Now, if you still abide by your allegiance, which is the right act, I stay with you and my family will stay with your family and I will remain as your leader. If you do not do so and break your allegiance to me, I swear to my life that I am not surprised because I have seen how you behaved my father, my brother and Moslem, my cousin. Whoever breaches his promise; he shall observe the loss and God will soon make me needless of you; Divine Peace, Mercy and Blessing  
.befall you all

You closed and sealed the letter, gave it to Qeys Ibn Musahhar Seydawi to depart to Kufa and notify people of your coming to Kufa. But Kufians did not support him and Ibn Ziyad arrested that loyal companion of yours  
.and martyred him

!True

By sending your last letter to Kufa, you made ultimatum to them and they knew that you are in Karbala but only few people rushed to help you there; they stayed home out of fear so that your enemies could martyr you  
.while being oppressed

:You said

People are servants of the world and they talk of religion bombastically and as long as religion secures their  
.interests, they support it; but when they are tested in the face of disaster, few people turn to religion

P: 271

Later, you spoke to your companions about divine piety and disloyal world, adding that under these dark .circumstances, death in honor is much preferred than life in degradation

:After your speech, Zahir Ibn Qeyn stood up and said

O' Son of the God's Messenger! We heard your speech; if our world was permanent and we were eternal .beings in it, we would prioritize survival in this world over uprising with you and being killed beside you

:Another cordial companion of yours stood up and said

O' Son of God's Messenger! God favored us by means of you to jihad beside you; our bodies are mutilated and .your honorable forefather, the Messenger of God (s) will be our intercessors on the Day

:Then Nafe'a Ibn Helal sat up and said

Move with us to wherever you wish to go, the east or the west; by God! We do not fear divine predestination and find meeting of God pleasant. We love those who make friendships with you out of will and insight and .see those as enemies of yours who are at odds with you

.And other loyal companions of yours stood up and renewed their allegiance to you for your sublimated ideals

:Having been informed of your arrival in Karbala, Ubaydullah Ibn Ziyad wrote you this letter

I heard of your arrival in Karbala and Yazid, Amir Al-Mu'amenin wrote me that I do not sleep or eat food in full until I let you join the Kind and Omniscient God! Or you redeem under my rule or Yazid Ibn Mu'awiyya!

.That's all

The ignoble-birth, ill-natured and malicious man threatened you to death; the cursed man did not know that martyrdom is the greatest pride for you, the pure and infallible progeny ('a); he did not know that you welcomed death consciously and in open arms so that you with your martyrdom scandalized dissidents like him and the ape-fancying Yazid and teach mankind lesson of freedom, manliness, valor and God-centredness

After reading the letter of that bastard, you threw it away and said: The group who sold wrath of God to pleasure of the creature is not salvaged

?Messenger of Ubaydullah told you: O' Aba 'Abdullah! What about response to letter

:You told him

.There is no response to this letter because Divine Agony is deemed necessary and unchanged for Ubaydullah

:You then turned to your companions and said

Verily, the ignoble-birth son of the ignoble-birth man put me on the horns of a dilemma and has said there is no third way out! He put me between death and degradation

:And you uttered your everlasting sentence

!And we are far away from being degraded

وهيهات منا الذله

.You labeled allegiance to Yazid as degradation and said: Degradation is kept far from us, the pure progeny

!True

You were son of God's lion who never accepted life of humiliation and set your holy body target of spears and swords so that you could teach people of the world that death in honor is far better than life in humiliation. And others kept silent in front of ignoble-birth dynasty of the Umayyad to enjoy having two days of inferior .life of the world and stayed home fearing their life; they lived in stinks and died in humiliation

But thanks to your audacity and great self-devotion, you achieved highly pompous status before God that .your holy countenance shines light forever and illuminates the universe

Once messenger returned to Ubaydullah and told him about your reply, the cursed man became upset and !ordered Omar Ibn Sa'ad to deploy four thousand troops in Karbala and block your way of back and forth

From the 3rd of Muharram onwards, more people constantly joined troops of Omar Ibn Sa'ad until over thirty .thousand troops had besieged you on Tasu'a day

You admonished troops of Omar Ibn Sa'ad in several situations but they did not lend an ear to you and .incessantly turned to drunken brawl

You met with Omar Ibn Sa'ad for giving him an ultimatum, warned him and advised him, yet he was so infatuated with falsified promises of Ubaydullah Ibn Ziyad for emirateship of Rey and Gorgan that your

.preaches ceased to affect his darkened heart

On 7th day of Muharram, Ubaydullah wrote a letter to Omar Ibn Sa'ad and ordered him to distance you and your companions from access to water of the Euphrates by troops and you and your companions were not .allowed to drink even a drop of water. Omar Ibn Sa'ad put his order into effect immediately

!True

Those atheists stopped you, your children and companions accessing to water in order to show their .maximum shrewdness and meanness to the universe

:Ashura day came and you summoned all of your companions and told them

This enemy crowd is thirsty for my blood and they want to deal with me. Up to now, you have helped me; I allow you and lift up my allegiance from you and you can use dark night; each of you can join one of my .family members and scatter around the villages and towns to wait for relief from God

At this time, companions, relatives, brothers and children of brother rose up one after another and re-pledged their allegiance to him. The first man who stood up and voiced his solidarity and re-allegiance to you was .Hazrat 'Abbas ('a), your gallant brother

!True

:That brave hero, 'Abbas soil under feet of whom God favors us to be rose up and said

O' Brother! Life means nothing to us after you and we never leave you

P: 275

.alone; we will defend you to our last drop of blood

.You affectionately gazed at beautiful eyes of Qamar-e Bani Hashim and overwhelmed him with all love

:Then you turned to children of Moslem Ibn 'Aqil and told those brave young men

O' Children of Aqil! You showed your loyalty after martyrdom of Moslem; it is enough and I allow you to  
.return home

:But those cordial men told you

What would people tell us later? They say we left alone our lord and uncle! By God! We never do such thing  
until we sacrifice our life, property and children; we will fight beside you until we are graciously martyred;  
.God may turn life evil and ignominious after you

In the wake of what children of Moslem said, all companions stood up and declared themselves as your self-  
.devotees in full enthusiasm

?One of them said: How should we endure hardships of life after you

(Another one said: How should we leave alone son of Fatima (a

!among enemies and in the face of swords and spears

.Another man said: We will never give up fighting until we pierce our spears into chest of enemy

.One of them said: By God! If we had no arm, we would defend you with stones



Another person uttered: If we are killed and brought to life seventy times and we are killed again; burned and  
.our ashes are aired, we never leave you alone

:Zahir Ibn Qeyn said

I swear to God! I like being killed beside you; if I am re-lived and killed again as much as one thousand times,  
!I fight beside you and never stop helping you

When you noticed loyalty of your companions, you prayed for them and said to them that they are the best  
.companions

You opened between two fingers of your holy hand and told them to look between them; they did so and  
.observed their status in eternal paradise of God and were overwhelmed with joy

!True

You showed their status in paradise by Divine Miracle and having seen their status in paradise, they spared  
pains of strikes of spears and swords and prayed and supplicated God until morning of Ashura; they overtook  
.each other to realize gracious martyrdom

:Presently, O' my lord! I mention some of your companions to make hearts of your lovers thump more

**Zahir Ibn Qeyn •**

Before reaching land of Karbala, you met Zahir Ibn Qeyn in a region called "Zarud". Zahir Ibn Qeyn and his  
comrades returning from the hajj to Kufa had set up camp in the region of Zarud nearby your resting place to  
.take a short rest and go back to Kufa from there

Zahir Ibn Qeyn was not a Shiite; rather, he was among followers of

You told one of your companions to go and bring him to you. The envoy went up to Zahir and his comrades  
.while they were eating food

He said hello to them and said: O' Zahir Ibn Qeyn! I have come from Aba 'Abdullah Al-Husayn ('a) to tell  
you to meet him; get up and go to him because he waits for you. Zahir and his comrades while being amazed  
!stopped eating and said nothing

:Zahir's wife witnessing the situation loudly told Zahir

O' Zahir! Haven't you heard that the God's Messenger (s) has called on you and has something to tell you?  
?Why aren't moving? What happens if you go and listen to him

Zahir reluctantly got up and rode his horse moving towards your camp. You were expecting him outside  
.camp. When he came, you welcomed him and hosted him alone at your camp

Your private meeting with Zahir lasted less than an hour and when he came out of your camp, he was  
!completely changed

.Having no faith in the Imamate, he had turned the most knowledgeable Shiite after meeting with you

History has no recorded writing that what had happened between you and Zahir in that hour; what issues have  
been exchanged between you and him; but whatever they were, Zahir had become changed. He had turned a  
.relentless lover of yours, wishing to devote his life to you one thousand times

!True

!God knows what light of your leadership did to Zahir who was shifted from the earth to the high heavens

!True

;You are the universe-illuminating sun that shines over talented hearts

.they are in fact enlivened and are turned to be heavenly

!True! True

.Zahir was guided by light of your leadership and took with himself perennial prosperity

Zahir while shining on face came out of your camp and hastily rode his horse towards his camp, entering his  
!camp in haste. His wife and his friends all were amazed at what had occurred

Zahir collected his stuff, armor and sword and told his wife: O' My wife! I divorced you; you can go wherever  
!you wish to go now! His wife said to him: What has happened and where are you rushing to

Zahir said: I go on a trip with no return. I am going to sacrifice myself to son of the Prophet (s) and become  
martyred beside him. His wife told him: Let me come with you. Zahir replied: I can't do it and I have  
.divorced you now; go back to your family

Zahir rode his horse and said goodbye. Zahir's knowledgeable wife said: I say goodbye to you; remember me  
.when you are mustered with Husayn's forefather on the Day

!True

Zahir accepted your call and departed to land of Karbala with you. On

P: 279

.Ashura, he showed so strong a courage that the enemy was compelled to gang-attack and martyr him

.Divine Peace befalls upon your chivalrous and cordial companion

And there were also those whom you personally met and called on them to join you; but those disqualified people rejected your call and lost luck of jihad and martyrdom beside you. One of these people was a man named Ubaydullah Ibn Horr Ja'afi. On 1 day of Muharram, you met with him in a place called Qasr-e Bani Maqtal before entering Karbala and told him to join you to become prosperous but he rejected

:The story went as

When you entered into the place, you noticed a camp beside of which a horse stood. You asked: Whose camp is this

.They said: It belongs to Ubaydullah Ibn Horr Ja'afi

You sent one of your companions to him. He went into camp of Ubaydullah Ibn Horr and Ubaydullah told him: What do you want? And what message do you have for me

The emissary said: It is a gift and respect if you accept it! This is Husayn ('a) who called on you to help him; rush to help him and if you help him, you will be rewarded and if you are killed, you will achieve gracious martyrdom

Ubaydullah Ibn Horr said: By God! When I left Kufa, I saw a large number of people coming out of Kufa to fight with Husayn and I knew that he would be killed. Since I have no power of helping him, I am not willing to be seen by him, nor is he seen by me

.The envoy came to you and brought response of Ubaydullah Ibn Horr to you

.You said: If doesn't come to us, we go to see him now, asking him to join with us

Later, you rose up and went towards camp of Ubaydullah Ibn Horr while accompanied by a number of Ahl-e  
.Bayt and your companions

When he saw you, he prepared upper side of sitting place for your respect. You sat on the ground and he sat facing you. He looked at your holy beard black dyed and said: O' Aba 'Abdullah! Is this your own black beard  
?or black dyed

:You told him

.O' Son of Horr! I've become old sooner; this is black dye

:After praising God, you told him

O' Son of Horr! Citizens of your town wrote me a letter for helping me all together. They asked me to come up to them; but what they had promised was untrue; you have committed lots of sins. Don't you want to  
?remove the ill deeds by repentance

!He told you: O' Son of the Prophet (s)! How is it possible for to compensate those sins

.(You told him: Help son of your Prophet (s

Ubaydullah Ibn Horr said: By God! I know that whoever who follows you, he shall be prosperous on the Day,  
;but my assistance fails to make needless when you fight wuth the enemy and you have no helper in Kufa

I cannot keep along with you because my soul is not pleased to die (I like being alive). I give you my horse  
!because nobody could take over me since I have had it; take my horse and it belongs to you

:You told the incompetent man

Now that you yourself do not help us, we are not in need of you and your horse and we do not seek help from  
the astray. But I give you advice; if you can, you can go somewhere not to hear our cry and you do not observe  
pur battle. I swear to God that if whoever hears my cry and does not help us; he shall be thrown into fire by  
.God

!True

The incompetent man did not give you positive response while you showed honorability of going to see him.  
You needed nobody and you wanted to make him prosperous but Satan betrayed him and deprived him of  
.happiness

**Horr Ibn Yazid Riyahi •**

Although Horr Ibn Yazid Riyahi was one of the commanders of Ubaydullah's army and he was the first who  
blocked your way to Karbala, his heart became brightened by light of your leadership before noon of Ashura  
.in the very last moments. He repented, joined your army and was martyred beside you

On Sunday of Dhu-Al-Hijjah 27th, you and your compatriots reached area of Zuhossam (near Karbala). You  
.ordered them to set up camps for rest

At noon, you saw that one thousand soldiers are coming to you. They came and stopped in front of you. You  
.told your companions to let them and their horses have water in full. They did so

P: 282

?You asked: Who are you

.They replied: We are companions of Amir Ubaydullah Ibn Ziyad

?You told them: Who is your commander

.They replied: Horr Ibn Yazid Riyahi

?Horr came in front and you told him whether he had come to help you or combat you

.Horr said: We've come to counter with you and stop you going to Kufa

:You responded him this way

لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

.In the Name of Allah Whose Blessings are abundant and His Mercifulness is everlasting

When noon prayer time came, you ordered one of your companions named Hajjaj Ibn Masruq Ja'afi to say azan. He said azan and everybody stood for prayer; you wearing a cloak on your shoulders came out of the camp and told Horr and his troops after divine praise and supplication

O' People! I did not come to you until your letters and your envoys reached me asking me to come up to you because you said you did not have an Imam. Be it that God might guide you by means of me. If you still keep your promise, I travel to your city and if you find my presence unpleasant, I can come back

Those people were involved in meaningful silence. You told azan sayer to perform Iqamah. You told Horr if  
.he would say prayers with his men

.Horr replied to you: No! We stand behind you in prayers

Horr and his troops stood behind you and said prayers. You returned to your camp after prayers and Horr  
.entered in the camp they had set up for him

On that burning sunshine, every horseman settled in a shadow of that land with his horse. It was the late  
afternoon when you commanded everybody to say prayers and you did so. You then turned to people and told  
:them while voicing supplication

O' People! If you seek piety and recognize the truth for those who understand it, you please God. We, Ahl-e  
Bayt, are more qualified to be leader (Velayat) than those who allegedly say they possess the right; they fail  
to behave you in justice and render cruelty against your right. If you do not reserve this right for us; you are  
.unwilling to obey us and your letters are different from what you say and do, I will go back from here

!Horr Ibn Yazid said to you: I am not informed of the letters you are talking about

You told one of your companions to fetch you two saddlebags of letters. He brought two saddlebags full of  
.letters and gave them to Horr

Horr said: We were not among those who wrote letters to you and we are given a mandate to stop you once  
.you reach Kufa

You told your companions: Get up and ride your horses. They did so



!and you said to them: Ride back

When you wanted to go back, Horr and his fellows stopped you. You told Horr: O' Horr! May your mother  
mourn for your death! What do you

?want

:Horr pulled his head down and said

If anyone else but you had said such thing to me calling my mother's name, I would have never left him safe!  
But I swear to God I cannot help calling your mother's name but in goodness because she is daughter of  
. (Mohammad, the Prophet (s

Although Horr could react harshly to you but he observed respect and understood your divine situation; no  
doubt, one of the things which guided him and brought him salvation lied within the same respect and esteem  
.he paid to you

?After his response, you told him: What do you want? Why don't you leave us by ourselves

!Horr said: I am mandated to escort you to Ubaydullah Ibn Ziyad

.You said to him: By God! I will not come with you

Horr replied: I am not missioned to fight you but I have the duty to stay with you until I take you to Kufa. So  
if you refuse to come with me, you can choose a way not leading to K ufa and not ending up Medina until I  
write a letter to Ubaydullah to aske him of his decision. You later chose a route leading to Karbala; Horr and  
.his men followed in close distance from you

,Horr came along with you in continuity and when he found a chance

he told you: By God! Take care of yourself because I am confident if you come in grips with these people,  
:they will kill you. You replied

?I fear no death; do you think that if they kill me, no longer will you be involved with death

.O' Horr! For us, death in honor is far respectable than life in humiliation

Having heard what Imam said, Horr said nothing and went a different route from that of yours and your  
'companions

You along with your compatriots moved ahead until you reached territory of Karbala (Naynawa) on  
Wednesday, 1st of Muharram. A horseman suddenly appeared from distant far; he was armed and came from  
Kufa. All stood watching him. When he reached you, he greeted Horr and his men but not you and your  
:companions. He handed a letter to Horr; he opened and read the letter and turned to you, saying

.Ubaydullah Ibn Ziyad has ordered me to stop you and treat you hard once his letter is received by me

.You told him: Let us stop somewhere else

!Horr said: It is impossible because Ubaydullah has put carrier of this letter as a spy on me

.You replied: So let us stop a little farther

Horr accepted and you and your companions went farther until you reached territory of Karbala. You told  
:them

.O' My Companions! Set up the camps here because this place is our shambles

In the meantime, Horr wrote a letter to Ubaydullah Ibn Ziyad, in which he told him about your arrival in  
.Karbala

.From the third day on, enemy troops in groups reached Karbala to battle you

!True

Horr Ibn Yazid Riyahi was the first person who blocked your way to Medina. He had committed a great sin  
!but he was guided in the very last moments; he escaped perdition and achieved prosperity

!True

You are that universe-illuminous sun that guides people and rescue the big wrogdoers from the abyss of the  
.hell

:The rescue story of Horr Ibn Yazid Riyahi goes this way

Before noon of Ashura, you stood between the armies to make the ultimatum and advised the wicked clan in  
:loud voice, saying

I call you on the Straight Path; whoever obeys, he shall be on true path and whoever disobeys, he shall face  
.perdition

O' People! May perdition and sorrow befall you because you called us to help you out! We hurried to help you  
...but you pulled sword on us

True! You are accustomed to breaking promises and disloyalty and your origin is intermeshed with deceit and  
.....disloyalty

Fear God and avoid killing me because my murder and disrespect is not permissible; I am son of your  
Prophet's daughter and my ancestress is Khadijah, wife of your Prophet. You may have heard what the  
Prophet

.s) had said about me and my brother: Hassan and Husayn are two Seyyeds of Paradise youth)

But whatever you said and advised, they were not affected in their dark hearts; they responded to you in  
:uproar and fracas. Later, you told them

You disobey all my orders and fail to listen to me as your stomachs are filled with unlawful things and your  
.hearts are earmarked with atrocity

.Horr Ibn Yazid Riyahi showing much anxiety heard what you said and was in deep contemplation

When you finished talking to those infidels and Omar Ibn Sa'ad's troops were preparing for attack, Horr went  
!to see Omar and said to him: Do you really want to fight with Husayn

The cursed responded: True! I swear to God there will be a war waged in which the least casualties are heads  
!!and hands mutilated

!Horr told him: What Husayn said was not enough for you

!!Omar said: If I were in charge of the case, I would accept it but your Amir, Ubaydullah rejects it

While being so much distressed, Horr joined the troops. When one of the troops observed relentlessness of  
:Horr, he said to Horr

?O' Horr! I see you as the bravest man of Kufa, why are you so anxious and worried

:Horr replied

By God! I see myself between hell and heaven and I choose none but heaven although I am torn apart and  
.burned in fire

He then dived his horse and left out of enemy troops and rode towards you. He reached your camp. He rode off his horse while holding his hand on his head and asked God's forgiveness. With tearful eyes, he came up to you and put his head down, saying: O' son of the Prophet! I am disgraced that I blocked your way and led you to this fully disastrous land. I could never believe this clan would treat you that way; otherwise, I would have never done as such and I am now filled with remorse. I apologize for doing such thing; do you accept my  
?excuse and do you find my repentance accepted before God

:With kind words, you told Horr

.True! Your repentance is accepted and God has bestowed mercy upon you

He asked your permission for apologizing women of haram and girls of Ahl-e Bayt; you permitted him and  
:he came behind the camps of haram, apologized and said

.Forgive me because I shook your hearts; I fear lest you might complain of me to Hazrat Zahra ('a) on the Day

Words of Horr made people of haram so moanful that he was strongly impressed and rode off his horse; he  
:hurt his face and poured dust on his head, saying

I wish my hand had been mutilated and I had become dumb that I would have never treated as such towards  
(children of Fatima ('a

.But some people of haram condoled with him

Horr came back to you and said: I never ride off my horse and I'd like to fight beside you. Horr separated from  
:your camp and rode his horse towards the battlefield standing in the face of Kufa army and said

O' Citizens of Kufa! May your mother mourn over your death! You called on this righteous worshipper of  
God and said to him you would sacrifice your life to him, but now you have unsheathed your swords on him  
and surrounded him all around. You do not let him go wherever he wishes in this wide expanse of land; he  
looks like a captive in your hands; you barred him, women and his girls from drinking water of the Euphrates  
while Christians and Jews drink it and even Baha'is are allowed to swim in it but these people are starving to  
.thirst! You disrespected the Prophet for his progeny; may God keep you thirsty on the Day

After this, he attacked the enemy troops and killed many of them inducing fear and intimidation in their  
hearts. Since Omar's troops knew that they cannot combat him alone, they gang-attacked him. He continued  
to bravely fight with them until he fell down due to lots of wounds. You immediately reached his body,  
:telling him

بخ بیخ لك یا حرّ انت حر كما سمتك امك

!Ole, greeting and bravo to you, O' Horr! You are free as your mother put your name "Horr" which means "free

.Horr looked at your eyes instantly and died while he was smiling

!True

Horr Ibn Yazid Riyahi was guided thanks to your blessed light of your Imamate and was martyred beside you;  
.he flew to the heavens and joined the eternal world

.Horr thought and stepped towards you; he released himself from captivity of soul and became salvated

!True! True

.Thinking and moving towards guardianship is the only way of salvation

.Peace of God befalls upon Horr Ibn Yazid Riyahi

**Habib Ibn Mazaher •**

This loyal companion of yours was one of the companions of your ancestor, the Prophet (s) as well as one of  
.your father's followers and he took part in all wars with him

,After becoming informed of Aqil's martyrdo on the way to Karbala

:you wrote a letter to Habib and said

O' Habib! You are aware of our link to the Prophet (s) and know us better than others; you are a free man and  
.try to help us and get killed on our way because the Prophet (s) will reward you on the Day

Your letter reached him in camera, but he was looking for a fellow- traveller, co-thinker and his peer when  
he saw Moslem Ibn Awsajah who was buying henna in bazaar. Habib told him the story that if he knows  
.Imam has come to Karbala and that they had to rush to help him. Both abandoned Kufa nightly to join you

P: 291

When Habib reached Karbala; you with your companions welcomed him. The loyal companion saw you  
.while he was weeping; he showed courtesy and respect and you embraced him

Zeynab Kobra (a), your sister said: Where are my brother and companions going and who is this man who is  
?come to help us

.She was responded: This man is Habib Ibn Mazaher who has come from Kufa

Zeynab (a): Say to him my greetings; the very moment Habib received greetings of her, he wept and poured  
!dust of Karbala on his head, saying: Woe unto me! Who am I to receive Zeynab's greetings

It was noon of Ashura when Abu Thumama Seydawi told you: O' Aba 'Abdullah! It is time to say our prayer;  
.I'd like to join you for noon prayers and then I get pride of being martyred

When you asked army of Kufa for a respite to perform noon prayers, Hasin Ibn Tamim said: Your prayers  
!will never be accepted

Habib Ibn Mazaher responded him: Your prayers will be accepted and prayer of the Prophet's son is not  
!accepted

They, your honorable loyal companion and that cursed man began to enter a dispute in such a way that Hasin  
Ibn Tamim was rescued from under blows of Habib. But after killing a number of enemy troops, that brave old  
man suddenly hit on the head by sword of a cruel man and on the chest by spear of another man fell on the  
.ground and died in blood and dust



When dust and haze of battle came down, you reached Habib and hugged his head while having tearful eyes  
:and said

O' Habib! What a selected man you were that God granted you luck of completing the recitation of the Holy  
.Quran every night

Peace of God may befall upon you, O' Habib Ibn Mazaher, the honorable loyal companion of your ancestor,  
.brave heart man of your father's army and your old servant

### **Moslem Ibn Awsajah Assadi •**

He was a noble and pious man and he was regarded as one of your ancestor's companions; he was very well-  
.known after his valor in wars and Islamic conquests

Amru Ibn Hajjaj who had been in the left wing of Omar's troops attacked the right wing of your army led by  
Zahir Ibn Qeyn; the battle took place on the Euphrates region and lasted for an hour; Moslem Ibn Awsajah fell  
down on the ground and was martyred. This honorable martyr was counselor of your cousin, Moslem Ibn  
. 'Aqil in Kufa and in charge of collecting properties, procuring arms and taking allegiance from people

:On Ashura day, while exercising a praiseworthy combat, he recited this rodomontade

If I am questioned, I say I am a courageous man of Bani Assad great men; whoever exerts cruelty against me,  
.he shall be separated from way of prosperity and he shall be atheist of religion of Needless and Tyrant God

Those present in the battlefield say that once haze of war subsided, they observed that Moslem Ibn Awsajah has fallen on the ground and he was spending his last moments of life when you appeared beside him and :said: My God bless you, O' Moslem Ibn Awsajah! And you recited this verse of the Holy Quran

فَمِنْهُمْ مَّنْ قَصَىٰ نَجْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

And there are some who are waiting to join their brothers in Paradise and they have not in the least changed (their mind about their covenant (Al-Ahzab: 23

His friend was Habib Ibn Mazaher (who was martyred after Moslem Ibn Awsajah) neared and said: O' .Moslem Ibn Awsajah! Your martyrdom was unedurable to me and I give you good tidings of Paradise

!Moslem Ibn Awsajah replied: May God Give you good tidings too

In that state, your loyal companion said to Habib: Do help Husayn and sacrifice your life to him as much as .you can fight

.Habib said: I swear to God of Ka'aba I will do so

That loyal companion of yours died and achieved everlasting prosperity. Troops of Amru Ibn Hajjaj shouted !that: We killed Moslem Ibn Awsajah

Shabath Ibn Reba'ie—who was in enemy's army—said: May your mothers mourn over your death! You killed yourself by yourself and made yourself be contemptuous; you become happy that you have killed

Moslem Ibn Awsajah?!! By God! I saw him highly respected among Muslims; I saw him in the plateau of Azerbaijan who had killed six infidels before coming of all horsemen. You rejoice in murder of such person

.Peace of God may betide Moslem Ibn Awsajah, the loyal companion of yours

**Wahab Ibn Hebab •**

He is one of your faithful companions and brave young man of Karbala. He had come to Karbala with his mother and wife and his mother encouraged him so much for defending you that he had been prepared for combat

Ashura was the 17th day passed his marriage. He wore garment of combat to defend you, went to the battlefield and rodomontaded. After telling them who he is, he presented so much valor and braveness of an epic that he killed a number of them. He then came back to the camp where his mother and wife were and said: O' Mother! Are you pleased with me

His mother said: I will not be pleased with you until I find you killed in helping son of the Prophet (s). His wife began to show impatience and impeded him from going again; but his mother insisted on his going and said: O' My son! Go. If you want intercession of his ancestor, you have to achieve martyrdom on his path

Wahab went back to the battlefield and bravely fought until he killed a number of others. At this time, his hands suddenly were mutilated as a matter of gang-attack. His mother witnessing the scene pulled camp mace and attacked them, crying: O' My son! Fight and defend haram of the

Prophet. Wahab tried much to make his mother go back, but she said: I do not go back until I am sunken in  
.blood and you told somebody to have that brave mother return to the camps

The enemy captivated Wahab who was almost in failing health and took him to Omar Ibn Sa'ad. Observing  
:sturdiness and manliness of Wahab, he said in wonder

ما أشد صولتك

!How violent and brave you are

He then ordered him to be beheaded and threw his head towards the troops. But mother ran and took head of  
his son while cleaning blood off his face, she said: O' My son! I praise God that you brought good name for us  
!by your martyrdom

The brave lion-like and cordial woman threw her son's cu-off head into the field and troops and said: We do  
.not take back whatever we have given in the way of God

:Wahab's wife ran beside her husband's blood-soaked body and while she cleaned blood off his body, she said

هنئيا لك الجنة

Paradise may fit your being

When Omar Ibn Sa'ad saw Wahab's mourning wife beside her husband, he ordered her to be hit by iron mace  
.on the head and killed her

.Peace of God may befall upon your sincerely brave and hero companion of yours, Wahab Ibn Hebab Kalbi

**Abu Thumama Sa'edi •**

The apple-of-the-eye brave man called Amru Ibn 'Abdullah Ibn Ka'ab was one of the Followers; he was regarded as a gallant man and one of the cordial Shiites of your father, Amir Al-Mu'amenin (‘a). He stayed with your father in wars and he was one of the companions of Imam Hassan Mojtaba (‘a) after Imam Ali (‘a) and he stayed in Kufa. As Mu'awiyya died, he wrote a letter to you and invited you; he was one of the commanders of Moslem Ibn 'Aqil who besieged Ubaydullah Ibn Ziyad with his forces in his palace. When people were scattered from around Moslem, Abu Thumama lived secretly and Ibn Ziyad searched for him night and day! He with Nafe'a Ibn Helal joined you on the way and during Ashura, he performed prayers with you and told you: O' Aba 'Abdullah! I have decided to join my fellows and I am not happy if I am alive and I  
.find you killed

You permitted him and said: We join you too after some hours. He went to the battlefield and strongly combated the atheist troops until he was critically wounded; in this state of condition, a man called Qeys Ibn 'Abdullah Sa'edi, his cousin and his old enemy, martyred him. His martyrdom happened after martyrdom of  
.Horr Ibn Yazid Riyahi

.Peace of God may befall upon your sincere and loyal companion, Abu Thumama Sa'edi

**Nafe'a Ibn Helal •**

He was an endeared, honorable and brave man and one of your

father's companions. He was also the Holy Quran reciter as well as hadith writer. He stayed with your father  
.in wars of Jamal and Nahrawan

.When you moved towards Iraq, he joined you with his three fellows on the way

:On Ashura day, by your permission he appeared at the battlefield while he was reciting this rodomontade

I tell you who I am if you do not know me; I am from clan of Jamali and my religion is religion of Husayn Ibn  
.Ali

!A man called Mazahem Ibn Hurayth replied him: I am from the religion of the so and so

Nafe'a Ibn Helal said: You have religion of Satan; he attacked him and Mazahem wanted to go back but Nafe'  
.a's strike stopped him and he was killed

!Amru Ibn Hajjaj cried: Do you know with whom you are fighting?! Avoid going to battle alone

The brave and chivalrous compatriot had written his name on his spears and poisoned them; he threw them  
killing twelve people of Omar's troops and wounded dozens of others. When he had no more spears, he  
:unsheathed his sword and attacked, saying

.(I am a lion-like man of Jamali clan; I am a follower of religion of Ali ('a

Enemy troops found no way but gang-attacking him, so they surrounded him and targeted him with their  
,spears and stones; as a result

.his arms were broken and he was seized. Shimr and a group of others took him to Omar Ibn Sa'ad

!The cursed told him: O' Nafe'a! Woe betides you! Why did you do such thing to yourself

He answered: My God knows what I intended to do. He was told while his beard was bleeding: Don't you see

!why you have done this to yourself

That brave man said: I have killed twelve of you and I do not blame myself; if I had my arms, you could

.hardly captivate me

!Shimr told Omar Ibn Sa'ad: Kill him

!Omar said: You brought him here; if you want, you can kill him

:Shimr unsheathed his sword and when he wanted to martyr Nafe'a, Nafe'a said

By God! If you were a Muslim, it was difficult for you to meet God and you had a grave responsibility for our

!blood; I praise God that our death happened to be in the hands of the worst creatures of God

.Shimr martyred him and Nafe'a Ibn Helal flew from threshold of your Karbala to eternity

.Peace of God may befall upon Nafe'a Ibn Helal, your chivalrously brave companion

He was from "Nawbah" and your father, Imam Ali ('a) had bought him at one hundred and fifty dinars and had given him to Abuzar Ghaffari. But when Abuzar was sent on exile in Rebdhah as ordered by Uthman, he joined him in there. In 32 A.H when Abuzar passed away, he returned to Medina and stayed with your father and after him with Imam Hassan ('a), your brother. Later, he came to Mecca from Medina and from there he .came to Karbala

The endeared and apple-of-the-eye man was a black-faced servant who came up to you on Ashura and asked your permission for battling the enemy; you told him: You are permitted on our behalf and you joined us for !good health, avoid suffering and trouble

:John said

I live in comfort and leave you alone in hardship?! By God! Although I smell bad in my body and my lineage is not high in rank, but an honorable Imam like you makes me smell good, my body pure and my face white and you give good tidings of paradise to me; I swear to God! I do not separate from you until my blood !intermingles with your blood

he later began to rodomontade and courageously fought with the enemy and murdered twenty five of them .until he was martyred

:You reached his side and said

O' God! Grant him white face and good scent; muster him with the good people and let him be familiar with !Mohammad and his progeny

People took away their dead and buried them, but John had nobody to take him out of the field. For the same .reason, his mutilated body was seen after ten days while it smelled musk



.Peace of God may befall upon John Ibn Abi Malek

.Peace of God may befall upon Abu Al-Hatuf Ibn Harith, the brave man

Peace of God may betide upon Ammar Ibn Salama, one of the Companions of the Prophet (s) and Amir Al-  
.(Mu'amenin ('a

.Peace of God may be upon Qassem Ibn Habib Al-Azdi who was a pure chivalrous man

.Peace of God may be upon 'Abdulrahman Ibn Mas'ud who was one of the bravest men

.Peace of God may befall upon 'Abdullah Ibn Bashir who was unparalleled in manliness

.Peace of God may betide upon A'ez Ibn Mojamma' who defended Ahl-e Bayt (a) to his last drop of blood

Peace of God may be upon Harith Ibn Amri'a Al-Qeys who accepted call of his Imam of the Age and  
.valorously fought until he became martyred

.Peace of God may be upon Hanzalat Ibn As'ad Shabami who was widely known after his honorability

.Peace of God may be upon Jenadat Ibn Harith who was martyred with his brave son in Karbala

.Peace of God may befall upon Kenanat Ibn 'Atiq who was a brave champion

And Peace of God may befall upon all of your pure, courageous and manly companions who were martyred  
.beside you and flew into the heavenly kingdom

!Peace of God may be upon them all, peace of God may be upon all those brave men

-And peace of God may be upon your apple-of-the-eye and fruit-of

the-heart son, Hazrat Aliakbar ('a)! The same endeared son who carried smell of the Prophet (s) and who was  
.the most identical man to your ancestor, the Messenger of God (s

?Your son, Imam Sadiq ('a) was asked: What is Uf

He said: When a father brings up a son up to puberty; the son comes and goes before eyes of the father and the  
.father enjoys watching his stature and posture

He was asked: What is the hardest disaster of all? He said: the same young son is being killed in front of the  
.father

All youth of the universe may be sacrificed to your brave young boy, Aliakbar ('a) whom the enemies  
!mutilated, your apple-of-the-eye son in front of your eyes

It was very hard for to endure martyrdom of your brave son but you seek patience to please God and you were  
.never weakened in the sublimated goal you pursued

You devoted your endeared young boy to keep religion of God and people can illuminate themselves under  
.the glow of the Holy Quran and move towards the real prosperity

From among the Bani Hashim people, Aliakbar, your son was the first to appear at the battlefield. The very  
;moment Aliakbar ('a) asked your permission to combat the enemy, you abruptly allowed him to do so

.your brave son went to the battlefield while you with desperate look saw him off

When your son was on his way to battle, you lifted up your beard to the sky and talked to your God in this way

اللهم اشهد إنه قد برز اليهم غلام اشبه الناس خلقا و خلقا و منطقا برسولك محمد صلى الله عليه وسلم وكنا اذا اشتقنا الي نبيك نظرنا اليه

O' God! I take Thee as Witness that I have sent to the battlefield the best and most identical to Thy Messenger (s) in terms of creation, ethics and logic; I looked at this young boy whenever I wanted to see the Prophet

!On cursing Omar Ibn Sa'ad, you said: O' Omar Sa'ad! May God break off your ties of relationship

Your brave son who carried blood of our lord, Ali (a) in his blood vessels showed so much an epic and self-devotedness that he killed the assailant enemy from every side and he killed so many of them that they wailed and moaned loudly

But burning sun, fever of war and strong thirst irritated your son, so he came back to the camps to quench his thirst and loudly said

يا أبت العطش قد قتلني وثقل الحديد قد أجهدني

?O' Father! Thirst killed me and heavy arms brought me to knees; do you have water for me to drink

:You began to weep and told him

My son! Go back to battlefield and continue battling; it is hoped that you quench your thirst through your ancestor soon; you quench your

[\(thirst so much that you will never feel thirsty.\(1](#)

;Your son returned to the battlefield and killed lots of enemy troops

Morrat Ibn Manqaz 'Abdi suddenly said: I take responsibility of sins of all Arabs if I do not let father of this  
.young boy mourn over his death

He came out of ambush and hit sword on the dear head of Aliakbar ('a) so strongly that his head split apart.  
The very instance that the enemy troops found your son enfeebled, they attacked him with incessant strikes of  
sword on his body and badly injured him; he inevitably held neck of his horse whose eyes were soaked with  
blood of your son; the horse galloped through enemy troops instead of the camps. At this time, everyone  
.could strike his body repeatedly so harshly that his body was finally mutilated

:And as spirit reached his throat, he cried

يا أبتاه، هذا جدي رسول الله قد سقاني بكاسه الاوفي

.O' father! This is my forefather, the Messenger of God who quenched my thirst

You reached his mutilated body of your son and threw himself on him; you let your face touch his while  
:strongly weeping and said

قتل الله قوما قتلوك .

P: 304

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As quoted, Imam Husayn ('a) said to his son: Take out your tongue and Hazrat put it into his mouth and – 1  
sucked it; he gave his ring to his son, saying: put it into your mouth and go to battle the enemy; I hope you  
.quench your thirst by your ancestor before night in such a way that you never feel thirsty

!May God kill those who killed you

You had put your face on the face of Aliakbar (‘a) in such a way that everybody thought you died over his  
:mutilated body; in later moments, you lifted your head up, addressing your dead son

على الدنيا بعدك العفا

!O' My dear Ali! Woe betides the world and life of the world after you

You decided to take your son's dead body to the camp but his body was so much mutilated that you could  
.hardly do it and shouted: O' Youth of the Bani Hashim! Help me to move Ali back to the camp

Zeynab (‘a), your sister rushed out of the camp and moanfully ran to reach blood-bathed body of your son; she  
threw herself onto his body and burst into tears. You separated her from your son's body; you commiserated  
.her and escorted her back to the camp

!True

You sacrificed your son-whose holy face was reminiscent of the Prophet's face-for God to teach all people  
until the Day that: One must sacrifice all of his dearest things and not fear death because death in honor is  
.honorable and living with the oppressors is disgraceful and humiliatory

And hearts shall burn on afternoon of Ashura when no-rider horse returned to the camps and weltered hearts  
!of children and women about blood

P: 305

When Zuljanah found you soaked in blood, it dyed head and topknot with your noble blood and returned to  
.camps of haram while neighing

When your inconsolable daughters heard horse neigh, they came out of camp and saw ownerless horse of  
father bathed in blood; here they found that you are martyred and cried out ah, Husayn; ah, Imam! All of  
women and children slapped their face and surrounded Zuljanah. One said: Why did you take Husayn and not  
bring him; another one said: You left us alone with enemy; Sakinah, your daughter said: O' Zuljanah! Did they  
?let him drink water or martyred him thirsty

:As soon as Umme Kulthum heard as such, she put her hand on the head and while moaning, she shouted

وامحمدا، واجداه، وانبياه

.She wept and wailed until she had a fit

And this is the disaster your son, Mahdi (may God hasten his emergence) referred to when paying visitation  
:to sacred abode and can never be forgotten

and your horse galloped fast towards the camps, neighing and weeping; when women of haram saw your.....  
horse in this condition with saddle upside down, they came out of the camps. They slapped their faces while  
they disheveled their tresses and they were shouting. After a life of honor, they are in trouble of humiliation  
and hurried towards your shambles; they all of a sudden observed that Shimr had sitten on your chest with his  
dagger placed under throat; he grasped your beard and cut off your head with his sharp dagger. At that time,  
your senses stopped

and your breaths were discontinued; your head was lifted up on spear; your family people were captivated and  
(were in the shackles like slaves.....(1

Peace of God may befall you, O' descendant of the Prophet (s); O' everlasting sun of souls and O' Highway of  
!guidance

We swear you to Aliakbar, your son that you stay on our behalf on the

.Day and rescue us from fear of that hard Day

الله عليك يا ابا عبدالله الحسين و علي الارواح التي حلت بفنائك صلي

### Notes on Chapter Eight

Martyrdom Story of Qeys Ibn Musahhar; Blocking the access of Husayn ('a) to the Euphrates; Meeting of  
Imam Husayn ('a) with Omar Ibn Sa'ad, the cursed; speech of Imam Husayn ('a) on Ashura Day; Age of  
Hazrat Aliakbar ('a) and other various issues The late Allameh Majlisi writes that when Imam Husayn ('a)  
arrived in Karbala, he wrote a letter to Kufians; he closed and sealed it and handed it to Qeys Ibn Musahhar  
Seydawi to be taken to Kufa. As Imam was informed of murder of Qeys, he burst into tears and tears rolled  
:down his cheek and said

O' God! Settle us and our Shiites at a high base before Thee and

P: 307

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1- اسرع فرسك شارداً الي خيامك قاصداً مهمهما باكياً فلما رأين النساء جوادك مخزياً و نظرن سرجك عليه ملوياً برزن منالغ دور ناشرات  
الشعور علي الخدود لاطمات و عن الوجوه سافرات و بالعويل داعيات و بعد العزّ مُدَلَّلَاتِ والي صرعك مبادرات و الشمر جالس علي  
صدرك مولع سيفه علي نَحْرِك قابض علي شَيْبَتِك بيده ذابح لك بمهنده قد سكنت حواسك و خفيت انفاسك و رفع علي القناه رأسك و سبى  
أهلك كالعبد و صفدوا في الحديد.....

[\(bestow us Thy Blessings and Mercy because Thou are All-Omnipotent.](#)[1](#)

Of course, this has to be said that there is a disagreement among historians over the fact that from where Imam has dispatched Qeys Ibn Musahhar to Kufa. There are more narrations that he has sent Qeys Ibn Musahhar from a region called "Batn Al-Rumma" on his way to Iraq to Kufa on Zilhajjah 15th

### **As for the martyrdom story of Qeys Ibn Musahhar**

Qeys took Imam's letter and hastily rode off to Kufa. A group of Ibn Ziyad's mercenaries blocked his way to inspect him; he inevitably tore off Imam's letter not to let them know about the content of his letter. The mercenaries escorted Qeys Ibn Musahhar to Ubaydullah Ibn Ziyad

?Ubaydullah asked him: Who are you

.(He replied: I am a man of Shiites of Amir Al-Mu'amenin Husayn Ibn Ali (a

?Ubaydullah said: Why did you tear off the letter you carried

!!Qeys replied: I did not to let you know the content of letter

?Ubaydullah said: Who had sent the letter and to whom did you take it

.Qeys said: The letter was from Husayn (a) to a group of Kufians whose names I don't know

Ubaydullah became fretted and shouted: By God! I never release you unless you disclose the names of those to whom Husayn had sent the letter or you sit up the pulpit and vilify Husayn and his fathers; I let you

P: 308



!go by yourself in this way; otherwise, I raze you

!Qeys responded: As I don't know the group, I fulfill your second offer

Ubaydullah imagining that he fears death accepted and ordered Kufians to assemble at great mosque of the .city to listen to Imam's envoy praising the Umayyad

At this time, Qeys took the pulpit and dedicated much blessing to Ali and his children after divine supplication and peace upon the Prophet; he then cursed Ubaydullah Ibn Ziyad, his father and major and :minor leaders of the governorate, crying loud

O' People! Husayn Ibn Ali is the best creature of God and son of Fatima, daughter of the Messenger of God and I am his envoy to you; I separated from him in one of the places on the way and reached you to give you .his message; accept his call

Agents of Ibn Ziyad who witnessed the event told Ubaydullah about it and he whose plan had failed and who was completely filled with anger yelled that: Take him up on the rooftop of the palace and drop him down.

(1)The agents did so and martyred Qeys and broke apart his bones.

• Having arrived in Karbala, Imam Husayn (‘a) told his companions

الناس عبيد الدنيا و الدين لعق على السنتهم، يحوطونه مادرت معايشهم فاذا محصوا بالبلاء قلّ الديانون(2)

People are servants of the world and think of religion as something 1

P: 309

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Ibn A'tham, Al-Futuh, vol. 5, p. 147 -1

Bihar Al-Anwar, vol. 44, p. 383 quoted from Tuhf Al-Uqul -2

tasty and flavorful and they safeguard it as long as it satisfies their interests, but when it is a matter of trial, they come down in number

Upon arrival of Imam in Karbala, Ubaydullah Ibn Ziyad (may God curse him) wrote him a letter, saying: • You have two ways out; you must either swear allegiance to me or get killed! Imam Husayn told his companions, addressing the ignoble-birth man

أَلَا وَإِنَّ الدَّعِيَّ ابْنَ الدَّعِيِّ قَدْ رَكَزَ بَيْنَ اثْنَتَيْنِ: بَيْنَ السَّلَةِ وَاللَّهِ؛ وَهَيْهَاتَ مِنَّا الذَّلَّةُ (1)

This ignoble-birth man, son of the ignoble-birth has put me two ways between death and humiliation and humiliation is far away from us

One day after arrival of Husayn ('a) in Karbala that is Muharram 3rd, Omar Ibn Sa'ad reached Karbala with • (four thousand troops of Kufians. (2)

From the events of Muharram 3rd, we understand that Imam Husayn ('a) purchased part of Karbala land where his haram settled from people of Naynawa and Ghadhiriya worth of sixty thousand dirhams; he set conditions to them to guide pilgrims of his tombstone and host his pilgrims for three days. (3)

On Sunday 27th of Zilhajjah, Imam entered a region called Zuhussam nearby Karbala and ordered the • camps to be set up there

Horr Ibn Yazid Riyahi reached there with one thousand troops at noon and faced Imam and his men. Imam turned to his companions and said: Give water to them and to their horses in full. His companions took the 1

P: 310

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Seyyed Ibn Tavous, Malhuf, p. 59 -1

Ershad-e Sheikh Mufid, vol. 2, p. 84 -2

Al-Tarihi, Majma' Al-Bahrain, vol. 5, p. 461 -3

.order and they did so

Ali Ibn Ta'an said: I was one of Horr's men and joined him in the last moments. Imam observing me and my horse thirsty said: jl zi We refer to Rawiyya as pitcher of water and I could not understand his sense. He then  
(said: Help the camel come down.(1

I helped the pitcher-carrying camel come down. Imam said: Drink water and when I wanted to drink water, water poured down opening mouth of the pitcher and I could hardly drink it. Imam said: Narrow the pitcher mouth but I failed to do so. Imam quickly got up and narrowed the pitcher mouth to let me and my horse drink  
(water. (2

,According to Ubaydullah Ibn Horr Ja'afi •

I have never seen someone like Husayn in my life. When Husayn was approaching my camp, he had such a fascinating perspective and stature that nothing was attractive like him; such a pity overwhelmed me that had never shown it to anyone else, especially when I saw Imam walking and the youth and children moved around him like butterfly. I looked at his beard that looked as black as crow; I told him: Is this black of your hair or of  
(dye? He said: O' Son of Horr! I've grown old so early; I knew that he had dyed it.(3

On Muharram 7th, Ubaydullah sent a letter to Omar Ibn Sa'ad and ordered him to distance him, his •  
companions and the Euphrates through 9

P: 311

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By Rawiyya, Imam meant a camel which carried water pitcher; as people of Hejaz call camel by name of -1

.Rawayya, Ali Ibn Ta'an could not understand Imam; he was from Iraq and Iraqis call camel as Rawiyya

Khwarazmi, Maqtal Al-Husayn, vol. 1, p. 230 -2

Khwarazmi, Maqtal Al-Husayn, vol. 1, p. 247; Moqarram, Maqtal Al-Husayn, p. 189 -3

his troops and prevent them from drinking even a little water just as Uthman Ibn Affan was stopped drinking  
!!it

Omar Ibn Sa'ad abruptly deployed five hundred horsemen commandeered by Amru Ibn Hajjaj at the Euphrates and blocked Imam and his companions having access to water; this inhuman behavior was adopted only three days before Imam's martyrdom. At this time, a man named 'Abdullah Ibn Hasin Azdi of Bojaylah clan shouted that O' Husayn! You will never see this water! By God! You do not drink a drop of the water until  
!you die of thirst

!Imam said: O' God! Let him die of thirst and exclude him from Thy Blessings

Hamid Ibn Moslem: I swear to God that I went to see him after this talk while he was sick; I swear to God, the Only One, I saw 'Abdullah Ibn Hasin drink so much water that his stomach bulged and vomited the water! And he shouted: I am thirsty! He drank water again and again and his stomach became full, but he was not  
(quenched of thirst! He did as such until he died.(1

As Imam and his companions were annoyingly thirsty, on Muharram 8th, he used a spade and dug out the • ground as far as tnineteen steps towards Qiblah behind the camps; there erupted fresh and clean water; .everybody drank it and they filled the pitchers. The water disappeared with no sign of it

Ubaydullah heard of this marevelous and wonderful action through his spies. He sent a messenger to Omar Ibn Sa'ad, saying: I have heard that 6

P: 312

Husayn digs a well; gains water and he and his companions drink it! As soon as the letter reached you, try to  
!!be careful more not to let them access to water. Treat them hard and behave them as they did to Uthman  
Omar Ibn Sa'ad was hard on Imam and his companions more than before not to let them reach water, as  
(ordered by Ubaydullah.(1

Imam Husayn ('a) sent a man named Amru Ibn Qardiya Ansari to Omar Ibn Sa'ad asking him they meet •  
each other in a distance between two armies at night; Omar accepted. At night, Imam with twenty people of  
.his companions and Omar with twenty people of his troops appeared at the promised place

Imam ordered his men to go back and Hazrat Abbas ('a) and 'Aliakbar ('a), his son stayed with him. Omar  
.did so and let his son, Hafs and his male slave stay there

Imam began to speak first and said: O' Son of Sa'ad! Do you fight with me and do you not fear God to whom  
you return? You know better whose son I am! Do you not leave this group to stay with me because this brings  
?you near God

!Omar Ibn Sa'ad said: If I am separated from this group, I am afraid they demolish my house

.Imam replied: I make your house

Omar Ibn Sa'ad said: I am afraid they seize my properties! 4

P: 313

Imam said: I give you better than that, the ones I possess in Hejaz. And another saying of Imam is that: I will give you Bughaybaghah. It was a large farm land with multiple of palm trees and enormous farming; .Mu'awiyya was ready to purchase it at the price of one million dinars but Imam did not sell it to him

Omar Ibn Sa'ad said: I fear life of my family members is at risk in Kufa because of Ibn Ziyad's anger; I am .afraid that they might be killed by him

Imam observing that Omar does not make up his mind got up and said: What is the matter with you?! God may take your life in bed soon and may not bless you. I swear to God I know you eat little of wheat of Iraq, if  
!any

(Omar satirically said: Oat is enough for me!(1

And some have written that Imam told him: You kill me and you imagine that Ubaydullah Ibn Ziyad will entrust guardianship of Rey and Gorgan?! By God! You will not enjoy it; this is a pledge made to me and you never reach such long-simmering desire of yours! So you can do whatever you like because after me, you will never see joyfulness in this world and the world hereafter; I see that your head is hanged on reed and moved  
(around in Kufa! And children target your head with stones.(2

On Ashura day before launch of battle, Imam stood between the two armies and began to advise Omar Ibn • Sa'ad to make an ultimatum to troops; Imam delivered oration three times and part of it is mentioned here: 0

P: 314

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Bihar Al-Anwar, vol. 44, p. 388 -1

Safinat Al-Bihar, vol. 2, p. 270 -2

As Omar Ibn Sa'ad readied his army for fighting with Husayn ('a), put banners in their places and regulated right and left wings of army, he told people in the heart of the army: Stand still wherever you are and surround  
!Husayn all around until you have him like a finger ring

In the midst of this, Imam stood in front of army and asked them to keep quiet but they did not become silent!!  
:Imam told them

ويلكم ما عليكم ان تنصتوا الي فتسمعوا قولي وانما ادعوكم الي سبيل الرشاد فمن اطاعني كان من المرشدين و من عصاني كان من المهلكين و كلكم عاص لا مري غير مستمع قولي فقد ملئت بطونكم من الحرام و طبع علي قلوبكم ويلكم الا تنصتون! الا تسمعون؟

Woe unto you! What do you lose if you hear me?! I call you on the straight path; whoever obeys me, he shall be rewarded and whoever disobeys me, he shall be dead; you disobey my orders and you do not lend me an ear because your stomachs are filled with unlawful things and your hearts are replete with vice; woe betides upon  
!you! Do you not keep quiet and do you not listen to me

!!After this, Omar's men blamed each other and said: Listen

:After enemy troops became quiet, Imam said

O' People! You may face perdition and sorrow because you enthusiastically called on us to help you and we rushed to help you out but you unsheathed the sword on us we had given you; you fueled the fire on us that we  
...inflamed it for your enemy and ours

Woe unto you! Why did you not leave us when your swords were sheathed and your hearts were relieved?  
And you jumped towards

sedition like a fly and attacked each other like butterflies; you may face perdition, O' Slave servants! And survivors of parties! And ridders of Book of God! Distorters of Words of God! And forgetters of Sunna of the ....!Messenger! And killers of descendants of the Prophets and progeny of heirs of the Prophets

By God! Disloyalty and perfidy is your habit; your origin is intermingled with ruse and unfaithfulness and .....you are originally cherished like that. You are the most malicious fruits

Now, the ignoble-birth man, son of the ignoble-birth man (Ubaydullah Ibn Ziyad) has put me on the horns of a dilemma: Unsheathed sword or degradation! And ho! We never yield to humiliation; God and His Messenger and the faithful will not be pleased with our ignominy; those chaste people who bred us and the enthusiastically zealous men who never preferred to obey the ignobles but being murderd chivalrously; I war  
(with you together with these few people although my comrades have left me alone....! [\(1](#)

For complete information about companions of Seyyed Al-Shuhada (a), their personal staus and epic, see • the valuable book titled "Farsan Al-Hayja' fi Tarahem Ashab Seyyed Al-Shuhada (a)". The book is compiled by Zabihullah Mahallati who raises an inclusive issue about companions of Seyyed Al-Shuhada('a) by doing .an extensive research on Sunni and Shiite narrative and historical writings

:(There is a disagreement among historians over age of Hazrat 'Aliakbar ('a •

Ibn Shahr Ashub in his book of Manaqib and Tabarsi in A'lam Al- 6----

P: 316



.Wari introduce his age to be eighteen years old

.Sheikh Mufid in Ershad said he was nineteen years old-----

Shahid Awwal in Darrous and many other historians say his age was twenty five; according to this-----  
(saying, he had been two years older than Imam Zayn Al-Abedin ('a

And some researchers on Maqatil say the same age is correct because some people know him as 'Aliakbar ('a  
.and Hazrat Zayn Al-Abedin ('a) as 'Aliasghar

:(Historical books read that Imam Sajjad ('a) spoke in Yazid's assembly (God may curse him

قد كان لي أخ أكبر مني يسمي عليا فقتلتموه (1)

.I had a brother named Ali who was older than me and he was killed

Some believe that Hazrat 'Aliakbar ('a) was married; as Abu Hamza Thumali quoted Imam Sadiq ('a) saying  
:that: When you pay pilgrimage to Ali Ibn Al-Husayn ('a) who was killed in Karbala, say

صلي الله عليك و علي عترك و اهل بيتك و آبائك و أبنائك (2)

Although there is a disagreement over the fact that 'Aliakbar ('a) is the first or the last martyr of Bani Hashim;  
:The evidence presented strongly shows that he is the first martyr

Many of the great ulema like Sheikh Mufid, Seyyed Ibn Tavous, 4 .1

P: 317

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Maqatil Al-Talebiin, p. 121 -1

Bihar Al-Anwar, vol. 45, p. 334 -2

.Tabari, Ibn Athir and Abulfaraj Isfahani say he is the first martyr

:When pilgrimage is paid to the holy shrine, Hazrat is addressed .2

السلام عليك يا اول قتيل من نسل خير سليل من سلاسه ابراهيم الخليل

As narrated by Sheikh Mufid in Ershad, Imam Husayn (‘a) told Bani Hashim youth after 'Aliakbar (a) was .3

martyred :احملوا خاكم

It becomes obvious that when Imam told that they take their brother to the camp, Bani Hashim youths had not .been martyred

Imam of the Age (may God hasten his emergence) raises pilgrimage to the holy shrine encumbered upon • pilgrimage and tragedy of Imam Husayn (‘a). The late Allameh Majlisi says in final part of ziyarat in Bihar Al-Anwar, vol. 101 quoting from several greatest Shiite Islamic jurisprudents like Seyyed Morteza and :Sheikh Mufid

.(It became evident that this ziyarat has a narrative documentation quoted from the Immaculate Imam (‘a

Peace of God may be upon you, O' Aba 'Abdullah Al-Husayn, O' The opening of Divine Blessings to  
!mankind and O' universe-illuminous countenance

Peace of God may be upon you and Zeynab Kobra ("a), your high- standing and generous sister and upon  
.Imam Zayn Al-Abedin (a), your son who is the fourth shining and guiding star of mankind

In this chapter, I want to tell about Zeynab (a), the same great heroine of history, the same respectably high-  
profile and unparalleled lady who conveyed the message of Ashura to the world while she was beside your  
.dear son, Imam Sajjad (‘a) and perennially scandalized Yazid and Yazidis by safeguarding your holy blood

!True

Your sister, Zeynab Kobra (‘a) elucidated at best the message of your

bloody revolution for the community, discerned public opinions about your uprising and brought your holy  
.blood-shed in sacred land of Karbala-to become fruitful

She was daughter of God's Lion, Assadullah Al-Ghaleb Ali Ibn Abitaleb ('a) and carried blood of your  
,honorable father in her blood vessels; she had been reared and nurtured by your chaste mother

Seddiqah Kobra ('a). Although she had suffered disasters and tragedy more than weight of the seven heavens,  
she resisted the infidels stronger than mountain, failed to bend back even a little and ruined dynasty of Yazid  
.and Yazidis forever

!True

The high-standing lady-whose female slaves we respect highly-was heartbroken for the loss of you in  
,Karbala, for loss of her brother

Abbas, for loss of your dear children, for loss of her two brave sons and loss of Bani Hashim youths, each of  
whose loss could bring any woman to her knees. Yet, that honorable lion-like lady stood against the atheists  
of the Umayyad and their followers with strength and a heart full of slits and revealed their ignoble faces in  
.humiliation

Zeynb ('a) means strength, Zeynab means valor, Zeynab means the whole self-sacrifice and devotion and  
!Zeynab means the entire knowledge and servitude

!True

She was wholly full of knowledge and servitude because she never forgot God and she only feared God and  
.her holy heart was constant abode of God

P: 320

The chivalrously sincere lady never gave up saying her midnight prayer; she even said her midnight prayer on  
!11th night of Muharram when she heavily carried all burdens of the seven heavens and she said it in sitting

What I, insincere, shall say and how I shall say and write! That it is worth having pens broken against  
!magnitude of your sister, Zeynab (‘a) and tongues stop speaking

When, after your martyrdom, your children and women of haram were captivated and were taken from  
Karbala to Kufa and from there to Sham, the honorable lady who was the only custodian of children and  
.women of haram shielded herself to protect the children to stop your children being lashed by those infidels

;The brave heroine saved life of your son, Imam Sajjad (‘a) two times

the first time was when the infidel clan made captives ride on unsaddled horses and camels and passed them  
through your murdered ones; when your son, Imam Sajjad (‘a) saw headless and mutilated bodies of you and  
Bani Hashim youths, he was almost to die; your sister, Zeynab (‘a) consoled him and relieved heart of your  
.son

And the second time was when captives were forced to step in the palace of the cursed Ubaydullah Ibn Ziyad  
who, the vicious one, ordered him to be killed as he saw him but your sister stood protectively and did not let  
.the infidels kill your son

And the courageous lady disreputed that ignoble-birth man in front of the public in his palace by delivering a  
vehement speech. She also made a fiery and enthusiastic speech in his palace of Yazid in Sham where he had  
gathered ambassadors of foreign countries to condescend himself

with his victory!! And she brought his ignoble face into degradation. The vicious dynasty of the Umayyad spent over twenty years to raise propaganda against your honorable father, our lord Amir Al-Mu'amenin ('a) across various parts of the Islamic community, particularly in the Levant. By spreading vengeantly poisonous propaganda, Mu'awiyya and his malicious family spurred resentment on the part of your father's family in the  
!(public and in contrast, they regarded the corrupt family of the Umayyad as relatives of the Messenger (s

After your martyrdom, all governorate systems tried to distort the nature of Ashura uprising which campaigned against tyranny and resuscitated the truth and respect of mankind, introducing you and your  
.companions as rebels and insurgents

And this sister of yours, Zeynab ('a) and your son, Imam Sajjad ('a) were those who hampered those vicious  
.ones from attaining their goals by making self-devoted and fiery speeches and they were finally scandalized

Ubaydullah Ibn Ziyad, after your martyrdom, brought people together at the great mosque of Kufa to notify  
:them about the story. For distorting the facts, he disguised himself in religious figure and said

الحمد لله الذي اظهر الحق ونصر اميرالمومنين وأشياعه وقتل الكذاب بن الكذاب

I praise God who brought the truth to victory; assisted Amir Al- Mu'amenin (Yazid) and his supporters and  
!!the liar killed son of the liar

With this ploy, he wanted to consider the apparent victory of Yazid, the cursed as God's will in order to  
deceive people and to change the

.reality of your bloody uprising

.But the bastard did not know that the wrong appearing in any clothes is destructive

In that situation, one of your Shiites who was a blind and weak old man named 'Abdullah Ibn 'Afif Azdi rose  
:up and told him, the cursed with his utmost bravery

O' Son of Marjanah! Liar son of liar is you, your father and the one who assigned you and your father this post;  
!?'O' Enemy of God! You kill descendants of the prophets and speak so recklessly on the pulpit of the faithful

!?'Ibn Ziyad hearing such objection was infuriated and said: Who was he

The blind old man shouted: O' Enemy of God! It was me; you kill a pure family from whom God kept away  
any evil and you think you are a Muslim?! Help me out! Where are sons of the Emigrants and the Helpers?

?Why don't they take revenge of this cursed rebel son of the cursed whom the Prophet (s) himself cursed him

!?'Ibn Ziyad became inflammably infuriated and his neck vessels were swollen, saying: Bring him to me

At last, the agents caught the cordial Shiite of yours and brought him to Ubaydullah; he ordered the blind old  
.man to be beheaded

Women and children of your haram were taken to palace of Ubaydullah Ibn Ziyad. The cursed man had  
arranged a public visit at his

palace and had ordered your holy head to be placed in front of him. Then he ordered that the women and  
.children be taken in the palace

Zeynab ('a), your generous sister entered the palace unknown and sat somewhere unattentively while she  
.wore less valuable dress of hers and was surrounded by women and female slaves

Ubaydullah saw her and asked: Who is this woman who has sitten aside and who is surrounded by other  
?women

Your sister did not reply: The cursed man repeated his question. One of the female slaves said: She is Zeynab,  
(daughter of Fatima, daughter of the Prophet Mohammad (s

:The bastard turned to your sister and said

Praise belongs to God who sacandalized and killed you and your family and revealed that what you had said  
!!was only a lie

:Your brave sister loudly replied him, the atheist man

Praise befalls upon God who honored us because of our Prophet and purified us of evils. Nobody is  
scandalized but the corrupt and wrongdoer tells a lie; we are not wrongdoers but others and praise belongs to  
.the Only God

!?!The cursed man said: Did you see what God did to your family

:Your sister responded

I witnessed nothing but beauty; they were those whom God ordained to be murdered; they obeyed God and  
departed to their grave. Very soon, God brings them and you to come face to face (on the Day) and they will



complain to God of you. Now wait and see who will be winner; O' Son of Marjanah! Your mother may sit in  
!mourning after your death

Son of Ziyad became extremely angry because of your sister's harsh and explicit words and for addressing  
him after his evil-doer grandmother, Marjanah; he wanted to kill your sister but one of the attendants there  
.said: O' Amir! She is a woman and nobody upbraids a woman for her words

:The cursed man said to your sister once again

.God healed my heart by killing your disobedient brother and your rebellious family

:The heroine replied him

I swear to my soul that you killed my elder; you chopped my sapling and took off my roots; if this heals you, I  
!tell you that you are healed but know that divine revenge will come along

:The God-dammit man while being frustrated said in anger and ridicule

.She looks like her father in lecturing; I swear to my soul your father was also a poet and talked rhythmically

:Your sister talked back

(?What a woman has to do with rhythmic speech?! (It is not high time to talk in rhythm

The ignoble-birth man wanted to pretend that someone who apparently is defeated in military fronts, he is  
.being scandalized because if he were the rightful, he would become winner in military front

Your sister well knew that of what viewpoint Ibn Ziyad speaks; she crushed his base of thought and she declared, with her words, that the measure of "honor and excellence" stands for pursuit of truth and demand of .truth rather than apparent power

!True

She pronounced that whoever is martyred in the way of God, he shall not face fiasco; whoever renders cruelty .and deviates from truth, he shall be scandalized

Ubaydullah Ibn Ziyad expected your heartbroken sister kneels down with sarcasm; sheds tears and moans!  
.But the heroine crushed his words on his mouth and pounded his arrogance

!He then looked at your son, Imam Sajjad (a) and said: Who is this man

.He was told: He is Ali Ibn Al-Husayn

!The cursed man said: Didn't God Kill Ali Ibn Al-Husayn

Your son, Zeyn Al-Abedin (a) while being seriously ill and having severe fever bravely said to the vicious :man

!!I had a brother who was also called Ali Ibn Al-Husayn and people killed him

!!Ubaydullah said: But God killed him

:Your courageous son said

!God takes lives in time of death

P: 326

Ubaydullah Ibn Ziyad was outraged and said: You venturously talk to me when you are replying me?! Take him and behead him. When Zeynab, your sister observed such a condition, she hugged Imam Sajjad and said: O' Son of Ziyad! Enough is enough; whatever blood of us you shed; by God! I never separate from him. If you  
!want to kill him, you must kill me first

Ibn Ziyad instantly stared at your sister and son and said: What a marvelous kinship!! I swear to God that this  
!woman likes being killed with her nephew; I guess this young man might die of the same illness

!Your son, Imam Sajjad ('a) turned to your sister and said: O' My aunt

:Let me talk to him; he then turned to Ibn Ziyad and said

ابالقتل تهددني يا بن زياد؟ اما علمت ان القتل لنا عادة وكرامتنا الشهادة

O' Ibn Ziyad! Do you frighten me of death! Don't you know that we are used to being killed and martyrdom in  
!the way of God is honor for us

Ubaydullah having been fully humiliated and scandalized ordered all captives to be placed in a house next to the mosque of Kufa. Fearing uprising of Kufians and after imprisonment of Ahl-e Bayt, he ordered all of the  
.captives with the heads of martyrs to be sent to Sham following the order of Yazid

Zeynab, your sister created a great epic in the gathering of Kufa women with her words before she entered palace of Ubaydullah Ibn Ziyad. When captives arrived in Kufa, women of Kufa once observing conditions and status of caravan people began to moan and tore their collars and Kufian men also joined them in  
.weeping

Your sister shouted at people and said: Keep quiet! All people became silent and the high-standing lady  
:(addressed them while praising God and greeting the Messenger (s

O' Kufians! O' People of ruse and treason! You may never stop shedding tears! You may continue to wail much! You look like a woman who unspinned right away whatever she spinned; neither your treaty is worth nor your oath is credible! What do you have except brag and self- pride, except flattering like female slaves in the public and compromising with the enemy in camera? You resemble freshly green plants which are grown on a mass of dung and look like treasure that is covered with graves. What a bad source you have prepared for the other world: Wrath of God and agony of hell! You weep? True! Do weep because you deserve weeping! Weep more and smile less! Why do you not weep with this disgrace you brought for yourselves; the disgrace that cannot be washed away by any water? What disgrace is there worse than murder of son of the Prophet and lord of paradise youths; a man who was light of your path and belief of your dark days?! Die! Move your heads down because of shame! You lost your past at once and you gained nothing for your future!!From now on, you must live in degradation and disgracefulness because you brought wrath of God to yourselves! You  
.did something that caused the heavens to be fallen and split apart the earth and mountains fall down

Do you know what blood you spilled? Do you know who these girls and women, unveiled, are whom you have brought to the alleys and bazaar? Do you know you have torn apart liver of the God's Prophet (s)? What an evil and stupid thing you have done; something evil of which spread across the world?! Do not be surprised  
because drops of blood from the sky drip on the ground? But do know that agony and pain of the

Day will catch you harder. If God fails to catch you now for the sin you have committed, do not be relieved because God ceases to penalize you soon but He never overlooks punishment of the sinners for shedding the blood of the oppressed; God takes notice of everything in the Day of Reckoning

Such eloquent speech of your sister coming out of her bloody heart and in eloquence as well as being emanated from tumultuous sea of faith and certainty in God and the Day startled everybody so much that all were beating their faces and strongly weeping

Yazid, the cursed commanded the prisoners and heads of martyrs to be sent to Sham. Caravan of prisoners moved towards Sham. The agents of Ibn Ziyad behaved harshly and violently. Court of Sham counted minutes to expect arrival of caravan that was considered a conquest and victory. Caravan of your Ahl-e Bayt-while your holy head and heads of your companions hanged on spears moved ahead-entered the city through gate of Sa'at before the eyes of thousands of spectators. That day, city of Damascus filled with joy and jubilation had celebrated victory of Yazid

The shackled and tortured caravan being offended by people passed through alleys and streets and masses of people to reach palace of Yazid

Here, I want to speak of unique epic of your brave sister. Zeynab ('a), the great heroine of history of mankind scandalized Yazid with her fiery speech in front of heads of clans and a number of foreign deputies in such a way that the evil-doer man pounded on his head to save his face, saying: God may kill son of Marjanah! I was not pleased with murder of Husayn; rather, I had told him to force allegiance to him

!True

In that gathering, the ominous face of the ape-financier bastard was pulled down to the ground by Zeynab ('a)  
.and he faced scandal

:The story goes as

The captives were given entry into palace of Yazid and were seated on the corner planned. As the cursed saw  
.captives of your family standing in front of him, he ordered your holy head to be placed into a basin

:Moments later, he touched your holy teeth with a stick in his hand and recited a poem like this

I wish the doyen of mine who were in battle of Badr and were killed by father of this man were here now; they  
!!could rejoice and say: O' Yazid! Bravo! You took our revenge of family of Ali

If the meeting had ended at this point, Yazid would have won; but your brave sister stopped it ending this  
way. What he, the cursed, thought as element of joy and pride, she made it be distasteful to him. She showed  
to the participants that these people who are in fetters as captives in front of them are girls of the same  
.Prophet under name of whom Yazid rules over people of Sham

!True

Your sister, Zeynab ('a) began to speak and told the ignobly born man while she maintained her utmost power  
:and courage

God and His Messenger told the truth that: those who were wrongdoers ended up falsifying the Signs of God  
.and vilifying them

Yazid! You reckon that we are degraded and you are upgraded only because you imposed restrictions on our  
earth and heaven and you

P: 330

ordered us to be transported like captives from this city to the other? You guess you are highly appreciated as you are proud of yourself, showing arrogance to different people? You are overwhelmed with joy when you find means of your power and kingdom is ready; don't you know that you are given the chance to reveal your ?temperament as it is. Have you forgotten what God has said

The atheists envision that the chance given to them is good for them?! We have given them this chance to .commit more sins and then they attain an agony that brings them scandal and humiliation

(O' Son of the liberated!(1

Is this justice that your female slaves, girls and women live in honor and you detain and dishonor daughters of the Messenger of God (s); nip their voices in throat and let stranger men move them around the cities on camels?! Neither are they given shelter, nor are they taken care of and nor are they accompanied by any !?guardian of their men? People of different places come together to watch them

But how can one expect someone whose chest is full of rancor other than this? You say you wished your fathers killed in battle of Badr were here and you bother teeth of Son of the Prophet with a stick while saying this? You do not fancy at all that you have done wrong and committed sins! It's surprising if you don't do . that?! By shedding blood of descendants of the Prophet (s) and family of 'Abdulmotalleb who were

P: 331

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When the Prophet (s) conquered Mecca, since the white hair of the Qurash dynasty led by Abu Sufiyan, - 1 ancestor of Yazid feared that the Prophet might punish them, they apparently expressed their remorse not to be punished by the Messenger (s). The Prophet (s) told them: You are liberated; you can go. Hazrat Zeynab .(a) by saying this refers to great pardon given by her ancestor to Yazid's

stars on the earth, you renewed enmity of both families. Stop rejoicing as you will take you not long to appear before God; it is the time you wished you would be blind and dumb and you would never see such a day. I wish you would not say: If my fathers were in this meeting, they would be overwhelmed with joy! O' God!

!Seize our right Thyself and take revenge of someone who exerted cruelty against us

O' Yazid! I swear to God you devoured your skin and peeled off your flesh. On the day when the Messenger (s), his progeny and his loved ones are embraced in the shadow of Thy Favor and Mercy, you will stand before him in further humiliation. That day is the day when God keeps His Promise and brings together these cruelty-stricken people each of whom slumbered in their blood somewhere; He says: Those killed in the path .of God think they are dead, nay! They are alive and are granted Blessings of God

But the one who was unrightly put on control of Muslims (meaning Mu'awiyya), on the day when litigant, Mohammad, public prosecutor of God and your feet and hands are proofs of your crimes in that court, will know that which one of you is more wretched and shelterless. O' Yazid, enemy of God! And son of enemy of God! By God! You are not worth being blamed in my eyes and you are too inferior to be downgraded but what I shall do when my tears roll down my cheeks and sigh flames my chest. After Husayn was killed and we are brought by party of Satan from Kufa to hall of party of unwise people so that they might be rewarded from public treasury of Muslims by disrespecting progeny of the Prophet; after these executioners had a hand in shedding our blood and filled their mouths with our body flesh cuts; after wild wolves prance around the pure !?bodies, what consequence there comes out of your blame and punishment



If you think you have gained something by killing us, you will see soon that your gain is nothing but loss. That day you will gain nothing but what you have done; that day you call on son of Ziyad and he calls on your help! You have gathered to be measured by justice of God; that day you will know that the best source furnished for you by Mu'awiyya was that you killed descendants of the Messenger of God (s). By God! I fear nobody but God and I complain to no one but Him. You can do whatever you wish to do! You can choose any trick you want to use! You can show any enmity you have! I swear to God this black mark being imposed on  
.you will never be cleansed

I praise God that lords of paradise youths ended up prosperity and made paradise obligatory for them. I ask  
.God to upgrade them and increase Blessing of God because He is Potent Helper and Custodian

A deadly silence swept across palace of Yazid with such heart-breaking speech of your sister who delivered with the entire certainty of Promises of the Almighty God. The cursed man found himself defeated and  
:sacandalized and he broke silence to save face and to keep his position, saying

God may kill son of Marjanah; I was not pleased with killing of Husayn; rather, I had asked to force him to  
.swear allegiance to us

!True

.Yazid was sacandalized in that gathering and the audience there cursed him

But I want to tell you about your son, Imam Sajjad (‘a) elaborating an epic in Sham; by making a unique speech in the congregation mosque of Sham addressing thousands of participants, he scandalized Yazid in

such a way that people of Sham—whose thoughts were effected by mis propaganda of the Umayyad against  
.the pure Progeny ('a)—vilified and cursed Yazid in any gathering

On Friday, Yazid ordered the captives to be taken to congregation mosque to show his victory to people  
!!better

The captives were brought and seated on some corner of the mosque. The cursed man commanded the orator  
to catch the pulpit to scold you and praise the Ummayad dynasty. The hired orator took the pulpit and spoke a  
lot about scolding of your father, Ali ('a) and you after praising and greeting God; later, he eulogized and  
.lauded Mu'awiyya and Yazid and talked good of them

:Your brave son, Imam Sajjad ('a) yelled at the hired orator

Woe bitdes you, O' orator! You exchanged pleasure of people at the cost of Divine Wrath and predestined  
.your status in hellfire

:And your high—standing brave son loudly told Yazid

O' Yazid! Let me climb up these woods and tell something in which rests pleasure of God and reward for the  
?audience

.Yazid did not let him do so

?People told him: O' Amir! Let him take the pulpit to speak and we listen to him

.He did not allow him

!?People again insisted and told him: Let him do that. What does he want to say that you stop him

!Yazid said: If he takes the pulpit, he never leaves it unless he scandalizes me and Abu Sufiyan dynasty

In the meantime, Yazid's son said to his father in the name of Mu'awiyya: O' Amir! What does this prisoner  
!?!know and what can he say

.Yazid said: He is from a progeny that has sucked knowledge in milk and it is intermingled with their blood

.People repeated what Yazid's son said and they persisted so much that he inevitably had to allow him

Then your son, Imam Sajjad (a) took the pulpit and first praised God; after that, he made an oration that hearts  
.were shaken and tears rolled down faces

!True

:He talked in this way

:O' People! God bestowed on us six advantages and excelled us with seven virtues

Six advantages are: Knowledge, patience, forgiveness and honorability, eloquence and bravery and our love within the hearts of the faithful. The seven virtues are: The Messenger of God is from us, the Trustworthy (Ali Ibn Abitaleb ('a)) is from us, Ja'afar Tayyar is from us, Lion of God and Lion of the Messenger (Hamza) are from us, two descendants of the ummah (Imam Hassan and Imam Husayn (a)) are from us and Zahray-e-  
.Batul (a) is from us

O' People! Whoever knew me, he knew me and whoever not, I shall

introduce myself to him: I am son of Mecca and Mena; I am son of Zamzam and Safa; I am descendant of the honorable man who took "the Black Stone" with corner of cloak(1); I am son of the best man who were clothed in pilgrim's garb of the hajj and ceremonially circumambulated Ka'aba; I am son of the best men; I am son of the man who was taken from Masjid Al-Haram to Masjid Al-Aqsa on the night of Ascension; I am son of the man who reached to the Lote-Tree of Boundary through heavenly journey; I am son of the man who so much neared to the Truth in the heavenly journey that he departed to the Two Bows Length (signifying nearness to God); I am son of the man who performed prayers with the heavenly Angels; I am son of the man who was revealed by God; I am son of Mohammad Mostafa (s); I am son of Ali Mortaza ('a); I am son of the man who fought so much with the polytheists that they uttered "there is no God but God"; I am son of the man who jihaded with his two swords and two spears beside the Prophet (s) (that is Imam Ali ('a)); migrated two times and pledged allegiance to the Prophet (s) two times; he bravely fought with the enemy in war of Hanayn and never thought of polytheism; I am son of the man who was the righteous faithful, heir of the prophets, destroyer of the atheists, leader of Muslims, light of the warriors for the cause of religion, jewel of worshippers, pride of weepers (from Divine Fear); the most patient of the patient and the best upriser on behalf of Yasin-Messenger of God. My ancestor is the man whose supporter is Gabriel, whose helper is Michael and who himself is supporter and safeguarder of honor of Muslims. He campaigned against the apostates, the renegarders (meaning those who breached treaty like Talha, Zubayr and Ayesha) and the .deviators (meaning Mu'awiyya and his fellows) and also jihaded with vengeant foes of God

P: 336

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This refers to story of installation of the Black Stone by the Prophet of Islam ('a) when he was thirty five - 1 .years old and differences of people of Mecca had been removed through such strategy

I am son of the most superior man of Quraysh who tended towards the Prophet (s) more than others and stood as precursor of all Muslims. He was adversary to the obstreperous, destroyer of the polytheists, divine spear to destruction of the hypocrite dissidents, tongue of theosophy of worshippers, helper of God's religion, Vice-roy of God, garden of divine theosophy and center for knowledge and science

:He then added

...I am son of Fatima Zahra ('a); I am son of superior woman

And your son, Imam Sajjad ('a) spoke so much of introducing himself and in fact introducing genealogy of Imamate and prophetic mission that people burst into crying and wailing

Yazid, the cursed feared of emerging rebellion, so he ordered Muezzin to say azan. Muezzin stood up and began to say azan

الله اكبر الله اكبر

:Your son said: True, nothing is greater than God and as Muezzin said

أشهد أن لا إله إلا الله

.Your son said: True, my hair, skin, flesh and blood testify Oneness of God

At the very moment Muezzin said up on pulpit turned to Yazid and cried: your son from محمد رسول الله :out

P: 337

O' Yazid! Is this honorable Messenger your ancestor or mine? If you say he was yours, all the people of the world know that you tell a lie and if you say he was mine, why did you kill my father, plunder his property  
?and hold captive his haram

:Imam Sajjad ( `a) said this, tore his shirt apart and cried

By God! If there is someone in the world ancestor of whom is the Messenger, it is me; O' People! Why did this  
?man kill my father in mercilessness and carry us as captives of Rome are carried

O' Yazid! You did such thing and now you say Mohammad is the Messenger of God and you stand in front of  
!Qiblah? Woe unto you! On the Day, my ancestor and my father are your adversaries

At this time, people began to make noise and Yazid, the cursed called Muezzin to say azan; people started to  
.make uproar; some said prayers and some others not and they were dispersed

!True

Awakenings of your sister and your son scandalized Yazid so much that people cursed and abused him in  
.every gathering

Although the maliciously ignoble-birth man was very proud and happy at the outset of his victory, he became  
!frustrated and accused Ubaydullah Ibn Ziyad of your murder under the pressure of public opinions

Although he firstly treated children, women and survivors violently and arrogantly and ordered them to be  
placed in a ruined house, he tried to be flexible and kind under the pressure of public opinions in a short  
.distance and changed their domicile

For pretending to show himself innocent of your murder, he let sit Imam Sajjad (a) beside himself when  
.eating food, respected him and allowed women and children to mourn for you

Finally, he allowed your family to return to Medina after several days of stay in Sham; the heartbroken  
survivors passed through Karbala on their way to medina on the fortieth day of your martyrdom. They paid  
visitation to you with a painfully bloody heart and returned to their birthplace in Medina while being really  
.triumphant

!True! True

.You were really victorious and the atheists were humiliatingly defeated

.But the world people have a burned heart towards tragedy of your Ashura

After all of your loyal companions were martyred, you came to lastly bid farewell to women and children of  
:haram and your sister showed very much impatience but you told her

.O' My sister! Leave your weepings for future because you have very hard tribulations ahead

.But she was still relentless; you placed your hand of guardianship on her chest and she eased up

:You stepped towards the battlefield and Zeynab ('a) followed you and told you with her sorrowful voice

مهلا يا أخي توقف حتي أتزود منك وأودعك وداع مفارق لاتلاقى بعده

O' My brother! Wait because I want to see you in my full heart and I want to say goodbye to you in such a way  
.that I might not see you any longer

.You waited for a while and she reached you; she hugged you again and kissed you under your throat

And God knows what went into her heart when you were taking your last breath in shambles pit while your  
body was mutilated, particularly when Shimr, the cursed had pulled dagger, coming to you agrily; your sister  
:saw the scene and yelled at Omar Ibn Sa'ad

ويحك يا عمر! أيقتل أبو عبد الله وأنت تنظر إليه

?Woe unto you, Omar Ibn Sa'ad! They are killing my Husayn but you are gaping

.The cursed man said nothing in response, but he turned his face while tears were rolling down his face

.I want to tell you about another disaster that heavily hurt the hearts of women and children

One day after the heart-rending event, the captives were forced to ride on unsaddled camels and they were  
ordered to pass through the murdered ones because they intended to make their hearts bloodier by watching  
.bodies of their loved ones

!Ah! What did they see



They saw headless body of their loved ones who were weltered in blood and left alone in burning soil of Karbala with no ritual ablution and burial shroud; nobody had decided to bury them. Your son, Imam Sajjad (‘a) watching the scene was so much irritated that he was almost to die

:Once seeing him wrought-up, your sister said

.O' Memorial of my father, brother, uncle and cousins! I see you dying

:Your son responded

O' My aunt! How should I not be impatient while I see body of father, brother, companions and Bani Hashim youths weltered in blood in this desert and nobody buries them; it looks as if these people do not regard us as Muslims

:Your sister having her liver torn apart told your son, Imam Sajjad (‘a) in order to relieve him

Don't be upset about what you see now because nothing remains as it is; these bloody bodies will be finally buried. Up on these graves, banner of oppressedness of your father, Husayn is hoisted and the relics will never become outdated and will never fade away as a matter of time

They passed women and children of your haram through the killed ones and when they looked at the pure bodies, they all began to weepingly scream, groan and wail

:And when your sister saw your blood-sunken body, she moanfully cried

Peace of God may befall upon you, O' Messenger of God! This is your Husayn whose body is fallen on the soil with his whole body being

covered with dust; this is your Husayn whose head is cut off nape and his turban and cloak have been taken  
.....away

And when she reached your mutilated body, she bent to embrace your body, touching your cut-off gullet with  
.her lips and kissed it

Peace of God may be upon you, O' Husayn! O' Guiding sun of mankind; peace of God may be upon you, your  
.sister, Zeynab (‘a) and your children

### Notes on Chapter Nine

Valor of 'Abdullah Ibn 'Afif Azdi, oration of Imam Sajjad (‘a) in Kufa; burial of pure bodies of martyrs of Karbala; arrival of captives in Sham; hatred of Sham people against Yazid after awakenings of Hazrat Zeynab (a) as well as Imam Sajjad (‘a); falsified remorse of Yazid for martyring Imam Husayn (‘a); fortieth day of Imam's martyrdom and various other issues

When 'Abdullah Ibn 'Afif Azdi sacandalized Ibn Ziyad in mosque of Kufa, Ibn Ziyad told the agents: Bring • him to me! The agents attacked him from all sides to catch him. The great men of Azd clan who were his cousins got up to free him from the agents of Ubaydullah Ibn Ziyad and took him out of Kufa mosque. Ibn !Ziyad ordered his men that: Bring this blind man of Azd clan whose heart God blinded like his eyes

Once Azud clan was informed about this incidence, they got together and tribes of Yemen also joined them to defend 'Abdullah Ibn 'Afif. When Ibn Ziyad heard of this, he called on Muzar tribes to help Mohammad Ibn .Ash'ath and ordered them to fight with them to death

A fierce fighting broke out between the two sides; a number of them

were killed and finally Ubaydullah Ibn Ziyad broke door of 'Abdullah Ibn 'Afif's house, breaking into house. Daughter of 'Abdullah alarmed her father by shouting and 'Abdullah told her: Do not be frightened, give me the sword! He defended himself with his sword and said: I am son of 'Afif and hold excellence and I am pure-natured; I knocked down many of you who wore armored garment, and were bareheaded and plunderer hero

Daughter of 'Abdullah Ibn 'Afif told her father: I wish I were a man who could fight, neck and neck with you .with these wrongdoing killers of pure progeny of the Prophet

Troops of Ibn Ziyad surrounded 'Abdullah Ibn 'Afif and attacked him; he was blind but he fought with ,guidance of his daughter and defended himself. From everywhere, they attacked him, his daughter shouted

:showing him their direction until they neared him. His daughter yelled

.Alas! My father is besieged and there is nobody to assist him

Abdullah Ibn 'Afif rotated his sword and said: I swear to God that if I were not blind, I would narrow your' .frequenting way

And they finally detained and took him to Ubaydullah Ibn Ziyad; as Ubaydullah saw him, he said: I praise !God who scandalized you

Abdullah Ibn 'Afif said: O' Enemy of God! How did God bring fiasco to me?! By God! If I had eyes, I would' .make way of life hard for you

!?!Ibn Ziyad asked: What do you say about Uthman

He said: O' Servant of Bani Alaaj! And O' Son of Marjanah! And he insulted him that: What do you have to do with Uthman?!? If he did good

or bad or if he improved things or raised sedition; God is Guardian of people and will arbitrate in justice  
!among them; you must ask me about your father, yourself, Yazid and father of Yazid

!Ibn Ziyad said: I swear to God that I will not ask you anything until you experience taste death

Abdullah Ibn 'Afif said: Praise belongs to God, Lord of the two Worlds; I sought martyrdom from God before your mother had given birth to you; I had asked God to let me martyr by the most hated being of God who regards him as an enemy more than others. As I became blind, I lost hope of being martyred; now I thank God who granted me martyrdom after my despair and who showed me that my previous pray has been .accepted

Ibn Ziyad ordered him to be decapitated; the executioners beheaded him and hanged his body at Sebkhah in  
(Kufa.(1

The venturous and brave action of this open-minded old man led to results at very outset of Ubaydullah's  
:speech

Assembly of Kufians was disrupted and Ubaydullah failed in achieving his desireable aims he intended . 1  
.from the assembly

After martyrdom of Imam Husayn ('a), 'Abdullah Ibn 'Afif's objection resulted in restoration of morale of .2  
.treating the tyranny and tyrant which had not been prevalent among people

Order of arresting a righteous and known man by Ubaydullah and his martyrdom spurred public anger and .3  
resentment and it paved the 7

P: 344

(ground for an uprising and movement which were subsequently formed as movement of the penitents. (1

:Hazrat Imam Sajjad ('a) addressing people in Kufa said after praise of God •

O' People! Those who know me, it is fine they know me. Those who do not know me, I introduce myself to them: I am Ali, son of Husayn, son of Ali, son of Abitaleb. I am son of the man who was disrespected; was robbed of his property.....and captivated his relatives. I am son of the man who was beheaded at the Euphrates while he was not cruel and deceitful to anyone. I am son of the man who was beheaded from his nape and I am greatly proud of my father's martyrdom. O' People! Did you not write to my father a letter?

?And did you not pledge allegiance to him and made a treaty with him? And did you not show treason to him

And did you not fight with him? What an ugly thing you have done! And what a bad idea and deed you have rendered

If the Prophet (s) tells you: You killed my children; disrespected me and you are not my ummah! In what face ?you turn to him

This brief speech of Imam Sajjad ('a) impressed Kufians fully in that choking atmosphere, leading to their .wailing from all sides. People told each other: You are destroyed and you do not know

They then told Imam Sajjad (a): O' Son of the Prophet (s)! We listen to you; we obey you; we are loyal to you and we never abandon you; we fight with everyone you say and reconcile with anyone you wish! We detain Yazid and express our resentment from the tyrants! 3

P: 345

:Imam Sajjad ('a) said

Alas! O' Deceitful betrayers! O' those who are in the fetters of lust and caprice! Do you want to treat me as you did to my fathers? No, By God! You imposed a wound on us, which sheds bloody tears and I am strongly heartbroken of loss of father and brothers. Bitterness of the sorrow has lumped in my throat and grief is [\(inconsolable and I want you to neither be with us nor against us!\)\(1\)\(2\)](#)

On Ashura day, Imam Husayn ('a) set up a camp and ordered body of each of Ahl-e Bayt and companion • who is martyred to be transferred to that camp and the only body not taken to this camp was the pure body of .(Qamar-e Bani Hashim, Hazrat Abbas ('a

:A man of Bani Assad clan says

After Karbala caravan left, I came to the battlefield; there was a strange scene. The pure bodies of Ahl-e Bayt of the Prophet (s) and companions of Imam ('a) weltered in blood had been deserted on the ground and covered with dust. I saw a sorrowful scene; their pure bodies reflected light up on the sky and emitted breeze of fragrance. At this time, I saw a lion coming beside the pure body of Imam Husayn ('a) and soaked itself with holy blood of Imam ('a); the lion groaned so much that I had not heard as such. What added to my surprise was that when I looked at scene of battle at night, I saw a light beside each body 6

P: 346

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It is likely that this speech has been made in Kufa when Ahl-e Bayt was returning from Sham because on -1 one hand, the oration is lengthened and they were not free to make speech when departing to Sham, nor did they have time to do this and on the other hand, Tabarsi says when beginning the address (ع) على اهل كوفه حين خرج من الفسطاط وتوبيخه اياهم على غدرهم ونكثهم... And we know that. Ihtijaj, vol 2, p. 166 !there was no camp for Imam to come out when they were going to Sham

Seyyed Ibn Tavous, Malhuf, p. 66 -2

glittering like candle and I heard moan and weep from those loved ones! Then, body of Seyyed of paradise youths was seen in such a way that even a stone-hearted person would lop off, but divine lights were shun (from the pure body and one could smell perfumed scent from the holy body.(1

:Concerning burial of pure bodies of martyrs, narrative and historical sources read

A number of people from Bani Assad clan appeared to bury the pure body of Imam ('a) and companions. But bodies had no heads and even they were robbed of their garments and most of the bodies were mutilated by strikes of swords in such a way that they were not known; Bani Assad people were amazed. At this time, the fourth Imam ('a) appeared there and showed bodies to Assad people and he himself buried the pure and :sacred body of his honorable father; while strongly weeping, he said

Bravo to the ground that has embraced your pure body; after you, the world is dark and the other world is brightened with your light. I no longer sleep at nights and my sorrows are endless until God links your family to you and places into your abode. Peace of God may be upon you, O' Son of the Prophet (s) and God may .bless you

:He then engraved on the pure grave

هذا قبر الحسين بن علي بن ابي طالب الذي قتلوه عطشانا غريبا

Bahrani, Seyyed Hashim, *Medinat Al-Majiz*, vol. 4, p. 70; Moqarram, *Maqatal Al-Husayn*, p. 318 1

Later, the holy body of Ali Ibn Al-Husayn (Aliakbar (‘a) was buried downside Imam's grave; afterwards, as  
,(ordered by Imam Sajjad (‘a

Ahl-e Bayt (‘a) martyrs were buried in one place nearby grave of Imam Husayn (‘a). Then, Bani Assad  
people joined by Imam Sajjad (‘a) moved towards 'Alqamah creek to bury Hazrat 'Abbas (‘a) and buried him  
:exactly where he had been martyred. This time, Imam Sajjad (‘a) while seriously crying said

After you-O' Moon of Bani Hashim-dust may fall upon the world; I send peace to you and seek blessing of  
[\(God for you.\(1](#)

After that, Bani Assad people buried the companions in one place and buried Habib Ibn Mazaher where he  
rests now (nearby above head of Imam (‘a)) for the status he owned in his clan because he was of Bani Assad  
[\(clan and their chief.\(2](#)

A number of writers of Maqatil have put down that burial process of the pure bodies of martyrs happened on  
:the 13th night; it seems that this saying is more correct because of two reasons

Because of having no security on the part of Ibn Ziyad's troops who might harm them, Bani Assad people .1  
could not bury the bodies during daylinght; therefore, they buried the bodies in dark night as they were less  
.threatened by enemy troops

At night when agents stopped to rest and sleep, Imam Sajjad (‘a) folded up the earth miraculously and .2  
buried the pure bodies of martyrs, aided by Bani Assad clan. 5

P: 348

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Al-Qurashi, Baqir Sharif, Hayat Al-Imam Al-Husayn (‘a), vol. 3, p. 324 -1

Al-Imam Al-Husayn (‘a) and Ashabah, p. 375 -2



I should make the point that burying and shrouding of every Imam shall be undertaken by the Imam after him  
.and there are narrations in Kafi and other hadith books in this regard

Imam Baqir (‘a) is quoted as saying that Imam Sajjad (‘a) hiddenly appeared and said prayer for dead body of  
(his honorable father and buried him.(1

And the point is implied from statements made by the 8th Shi'a Imam (a); when Ali Ibn Hamza told Imam:  
.We have narrated from your fathers that An Imam's affairs shall be undertaken by the Imam after him

?Hazrat Imam Reza (a) told him: Tell me whether Husayn Ibn Ali (‘a) was Imam or not

.Ali Ibn Hamza said: That Hazrat was Imam

?Imam Reza (‘a) said: Who was in charge of his affairs and buried him

.(Ali Ibn Hamza said: Hazrat Ali Ibn Al-Husayn (‘a

Hazrat Imam Reza (‘a) said: Where was Ali Ibn Al-Husayn (‘a) at that time? Was he not detained by  
!Ubaydullah Ibn Ziyad

Ali Ibn Hamza said: Imam Sajjad (‘a) appeared there without being seen by enemy troops and he buried the  
.pure body of Imam Husayn (‘a) and went back

Imam Reza (‘a) said: The very One who empowered Imam Sajjad (‘a) to come to Karbala and bury the pure  
body of his father, He has granted 6

P: 349

him the power (the incumbent Imam) to come to Baghdad and take charge of Imam and his father's affairs  
(and then go back with the difference that he, like Ali Ibn Al-Husayn ('a), was not imprisoned by enemy. (1

Oratory address of Hazrat Zeynab ('a) at the palace of Ubaydullah Ibn Ziyad has been cited in various books •  
.including Mahluf of Seyyed Ibn Tavous, p. 69 and Ershad-e Sheikh Mufid, p. 244

Oratory speech of Hazrat Zeynab ('a) at the palace of Yazid in Sham has been included in various books •  
.including Ihtijaj of Tabarsi, p. 122 and Bihar Al-Anwar, vol. 45, p. 133

Oratory address of Imam Sajjad (a) at congregation mosque of Sham has been cited in various books •  
.including Ihtijaj of Tabarsi, vol. 2, p. 132, Bihar Al-Anwar, vol. 45, p. 137 and Nafs Al-Mahmum, p. 451

Kamel-e Bahaie of Emadeddin Tabari and Abu Reyhan Biruni in Al- Athar Al-Baqiyya and Kaf' ami in •  
Mesbah have referred to arrival date of Ahl-e Bayt in Sham on Safar 1st (2) Seyyed Ibn Tavous quotes  
Umme Kulthum as saying that: When we neared Sham, we told Shimr that we want him not to let us enter  
Sham from the gate for having people watch us not much; to tell them to move heads of martyrs through  
mamelon to keep people busy watching the heads, so we are less watched. Unlike her demand, Shimr ordered  
heads to be hanged on spears; move them through haram of Ahl-e Bayt and let them enter into Sham through  
Sa'at gate which was the most crowded trafficking gate. 8

P: 350

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Bihar Al-Anwar, vol. 48, p. 270 -1  
Moqarram, Maqtal Al-Husayn, p. 348 -2

Sahl Ibn Sa'ad Al-Sa'edi is quoted as saying that: I traveled to Sham and I found people there happy and the city decorated with lamps; I also saw women who were beating drums!! I said to myself that: Is there any festivity of Sham people I may not know?!

!I told them: Is there a festivity for Sham people I may not know

!They said: O' Old man! You look as if you are a nomadic Arab

.(I said: I am Sahl Ibn Sa'ad who has seen Mohammad (s

They said: O' Sahl! Are you not surprised why the sky is not showering blood and the earth is not engulfing its

!residents

!I said: What has happened

!They said: This is head of Husayn, descendant of Mohammad they have brought from Iraq

I said: What a surprise! They have brought head of Husayn and people are rejoicing? From which gate are

."they brought in?! They pointed to the gate called "Sa'at

When I was talking to those people, I saw banners one after another are showing; I saw an illuminating and nice head on spear, smiling and it was head of Hazrat 'Abbas ('a). After that, I noticed a horseman holding a spear on which the holy head of Imam Husayn ('a) was placed; in terms of face, the head mostly resembled the Prophet (s) and he had a splendor and magnificence shining light; his beard indicated his oldness but it was dyed; he had wide-open eyes and narrowly joined brows; nose of Hazrat had bulging column between nostrils and while he had smile on his holy

lips, he fixated his eyes towards the east; wind moved his beard to left and right side as though he was Amir Al-Mu'amenin ('a). A man called Amru Ibn Monzar held that spear and was coming forward. I saw Umme Kulthum wearing a very old Chador tightly unseen. She greeted Imam Zeyn Al-Abedin ('a) and his household and introduced herself. I said: I am one of companions of your ancestor, I can be of help to you if you need me; Sakina said to me: Tell this wretched man who is carrying the holy head of my father's to pass through mamelon and move a little farther to have people watch his head; this makes people not stare at us .and haram of the Prophet (s) is not so much disrespected

Sahl Ibn Sa'ad says: I gave the man some money to please him to carry the holy head of Imam a little farther.

(He did so. This went on until the heads were taken to Yazid.(1

He says again: The holy head of Imam was taken to court of Yazid while being placed into a dish! I accompanied them. Yazid had sitten on a throne with a crown on his head ornamented with ruby and pearl and he was surrounded by a large number of the old men of Quraysh! When the man carrying the holy head of :Imam entered Yazid's court, he said

Fill my camel with gold because I have killed a splendid monarch; I killed the man who is the best of all in .terms of parents and his race is higher than anyone

Yazid angrily asked him: if you knew he is the best man, then why did you kill him?! 6

P: 352

!The man said: I killed him with a hope to grab the prize from you

(Yazid ordered his decapitation.)<sup>(1)</sup>

Menhal Ibn Amru says: I swear to God I saw the holy head of Imam Husayn (‘a) hanging on spear in Sham,  
:who recited

أَمْ حَسِبْتُمْ أَنْ أَصْحَابَ الْكَهْفِ وَ الرِّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

O' Messenger! Do you think that the dwellers of the Cave and of the Inscription were highly wondrous among  
(our Miracles? (Kahf: 9

Suddenly, I saw the holy head of Imam who eloquently spoke as empowered by God: True, my case is more  
;wondrous than the Dwellers of the Cave

:I saw an old man from Sham citizens neared the captives and said

Praise belongs to God who killed you and released cities from you and dominated Yazid over you! When he  
?finished his tongue-lashing, Imam Sajjad (‘a) told him: O' Old man! Have you read the Quran  
.He said: Yes

?Imam Sajjad (‘a) said: Have you read this verse

..... قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.....

Say O' Messenger! "No wage I ask you for my Mission, [Messenger's reward is with Allah] but all I expect...  
is the affection to my dear kin" ..... (Shura: 23) 4

P: 353

.The old man said: Yes

.Hazrat said: Those are us towards whom God put affection as a reward for Messenger's mission

:Hazrat said again

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ.....

(O' Man! Give to the relatives their due right.....)(Issra: 26

.He said: Yes

.Hazrat said: It is meant us whom God said shall be given our due right

?He said again: Have you read this verse

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ حُمْسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ

And know that whatever of the war-spoils that you, O' Muslims, may gain, one fifth of it is assigned to  
(Allah's Way and to the Messenger and to the near relatives of the Messenger.....)(Anfal: 41

.He said: I have read it

.Hazrat said: By this verse, it is meant us who are the nearest relatives to the Messenger

?At last, Hazrat said: Have you read this verse too

..... انما يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيرا

Verily, Allah's Will is to remove away impurity from you, the people of the Messenger's Household and to  
(purify you thoroughly (Ahzab: 33

.He said: Yes

.Hazrat said: We are the Ahl-e Bayt whom God has testified to our purity

The old man having heard such words expressed his remorse weepingly; took off his turban and dropped it on  
?the ground; he asked God for repentance and told Imam Sajjad (a): Is my repentance accepted

[\(Hazrat said: Yes. And he repented, but Yazid killed him when he heard of the story.\(1](#)

People of Sham became informed of intemperate cruelty of Yazid towards Progeny of the Messenger (s) •  
thanks to enlightenments of Hazrat Zeynab (‘a) and Imam Sajjad (‘a) and they showed resentment against  
him while slandering behind him! As Yazid found the situation as such, (for maintaining his status) changed  
his behavior towards Ahl-e Bayt; Tabari says in this respect: Yazid would not sit to eat unless Ali Ibn Al-

[\(Husayn \(a\) was asked to share him when eating!!\(2](#)

:Ibn Athir writes

When the holy head of Imam Husayn (‘a) was taken to Yazid, Ibn 3

P: 355

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Seyyed Ibn Tavous, Mahluf, p. 68 -1

Tarikh-e Tabari, vol. 5, p. 233 -2

Ziyad was upgraded before Yazid and he became happy and gave him a prize, but it was not long since he was told that people raised anger against him and abused him. Hence, he felt in remorse (pretentiously) because of killing Husayn ('a). He said: I wish I could suffer a lot and would have brought Husayn to my house and would have given him the authority, in order to respect the Messenger (s) and observe his proximity to the Prophet (s) although I might have become weakened in governance!! God may curse son of Marjanah (Ibn Ziyad)! He compelled Husayn to war with us. This was while Husayn had asked him to allow him to move towards one of the border regions but Ibn Marjanah had rejected Imam's request and killed him; by so doing, he made me be loathed by Muslims and implanted seeds of belligerence in their hearts. At present, anybody, good or bad, has spurred enmity towards me. What is this treatment Ibn Marjanah imposed upon me? May

(God Bestow His Wrath and Curse upon him!!)(1

Yazid, the cursed had put down an order to Ubaydullah Ibn Ziyad for killing Imam (a) at the outset of his governance, but he exonerated himself when he was faced with public opposition and introduced Ibn Ziyad

!!being in charge of Imam's martyrdom

When the holy head of Imam was placed on a dish in front of him, the wicked man, drunken, hit the holy lips and teeth of Imam with bamboo and sang his blasphemous poems; but a short time later, he felt hatred and anger of people against his ill-deed and found that people abuse him; besides, his dynasty is in jeopardy, he tried to show remorse of what he had done and attributed the big crime of Ashura to Ubaydullah Ibn Ziyad!! 7

P: 356



Of course, this has a precedence in history that when Amirs, monarchs and governors acted as such that people were outraged, they tried to attribute the malicious action they took to others in order to restore their authority and acquit themselves! In this direction, in the wake of orations made by Hazrat Zeynab (‘a) and Imam Sajjad (‘a) and objection of some people like a number of the companions, his wife, Hend, daughter of ‘Abdullah Ibn Amer and others, Yazid suddenly changed his political policy and ascribed murder of Imam to Ubaydullah Ibn Ziyad, saying: May God Curse Ibn Marjanah! This happened when, after Ashura affair, Ubaydullah Ibn Ziyad arrived in Sham, he granted him precious gifts and property, seated him beside himself (and took him to his haramsara for drinking liquor and celebration. (1

Some Sunni naïve men of authorities thought of Yazid's remorse for murdering Imam Husayn (‘a) as being • indicative of his repentance and some others like Imam Mohammad Ghazali claimed beyond, saying that !!Yazid should not be cursed because his repentance might have been accepted by God

### Response

Considering evidence available—particularly the blasphemous poems—it becomes well obvious that he by .1 !no means believed in God and the Day to make him be penitent and show repentance for his sins

He showed remorse in order to deceive people and maintain his position and the reason behind such claim .2 is that he, after Ahl-e Bayt returned to Medina, immediately invited Ubaydullah Ibn Ziyad and Omar Ibn !Sa'ad, hosted them in his haramsara and let them have valuable gifts

P: 357

:History says

:Yazid wrote a letter to Ubaydullah Ibn Ziyad saying

But the next point: Verily, You are heightened! You peaked where you still have! As the poet said: You went up in the sky passing through clouds and stood beyond them and you deserve nowhere but eminent place of  
!sun

.As you received my letter, come up to Sham to see me for receiving your reward

Ibn Ziyad with his governance members travelled to Damascus; when he reached there, all the Umayyad people went outside the town to welcome him. As they entered palace of Yazid, Yazid stood up and embraced Ubaydullah Ibn Ziyad and kissed his forehead; he seated him on his throne and told his singer: Sing  
:a song! And told the cupbearer

Drink me with a sherbet that satiates me and drink the same to son of Ziyad too. He is my confidante and in  
(charge of my war-spoils and jihad.(1

Ubaydullah Ibn Ziyad stayed over Sham one month and he was guest of Yazid; Yazid gave him a prize of one million! He also gave Omar Ibn Sa'ad the same! He transferred tribute of one year of Iraq to Ubaydullah Ibn  
(Ziyad!(2

And he thanked and gratified Ibn Ziyad because he had killed the greatest enemy of his corrupt and illegitimate government, that is Seyyed Al-Shuhada ('a) and as he wrongly imagined, he had consolidated  
pillars of his royalty. 3

P: 358

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Mas'udi, Muravvij Al-Zahab, vol. 3, p. 67 -1

Al-Qurashi, Baqir Sharif, Hayat Al-Imam Al-Husayn ('a), vol. 3, p. 393 -2

(Yazid, the cursed, falsely expressed remorse for killing Husayn (‘a

Someone who repents, he gives up committing crimes, but Yazid not only continued to commit crimes, but .3  
also he stifled uprising of people of Medina most atrociously during his sccond term of governance and killed  
lthousands of innocent people; he deemed permissible women of Muslims for his bloodsucking troops

And on third term of his office, he invaded Mecca and burned Ka'aba by derrick to full demolition; on fourth  
(term of his power, he passed away!1

Therefore, Yazid had been engaged in commission of crimes up to his last ominous years of life and he never  
.showed repentance

As regards to subject-matters of various narrations from the pure and infallible progeny (‘a) and what the .4  
great scholars of Shia have said, repentance of killers of the prophets and the immaculate Imams (‘a) is never  
.accepted

Therefore, if it is assumed that Yazid had repented, it is said again that he, the cursed, is placed into deep hell  
(because God rejects repentance of killers of the prophets and Imams (a

:The Messenger of God (s) said

ألا ولعن الله قتلة الحسين عليه السلام ومحبيهم وناصريهم، والساكنين عن لعنهم من غير تقية تسكتهم

May Curse of God befall upon killers of Husayn, upon friends and s

P: 359

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Bilazari, Ensab Al-Ashraf, p. 30; Ibn Athir, Al-Kamel, vol. 4, p. 202 onwards; Mas'udi, Muravvij Al- - 1  
Zahab, vol. 3, p. 68 onwards

fellows of those killers as well as upon those who keep quiet and do not curse them without precautionary  
(dissimulation)(1

:Imam Sadiq ('a) said

اللهم العن جوابيت هذه الـمه والعن طواغيتها والعن فراعنتها والعن قتله أمير المؤمنين والعن قتله العالمين من الحسين وعذبهم عذابا  
لا تعذب به أحدا

O' God! Curse the oppressors and tyrants and Pharaohs; Thy curse befalls upon the one who killed Amir Al-Mu'amenin ('a); Thy Curse befalls upon the one who killed Husayn ('a) and put them in so much agony that no  
(one in the world has ever been given agony as such before Imam Reza ('a) said:(2

يا بن شيبب! إن سرك أن تسكن الغرف المبينته في الجنة مع النبي وأله-صلوات الله عليهم أجمعين فالعن قتله الحسين

O' Son of Shubayb! If you like being in paradise chambers beside the Prophet (s) and Ahl-e Bayt (a), curse  
(killer of Husayn ('a)!(3

These hadiths and other various hadiths speak of the point that: killers of the Immaculate Imams ('a) are never forgiven because someone who is forgiven, he no longer deserves being cursed. Hence, we observe that the  
Immaculate Imams ('a) have cursed them in various hadiths. 7

P: 360

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Tafsir Al-Imam Al-Hassan Al-'Askari ('a), p. 369; Al-Borhan fi Tafsir Al-Quran, vol. 1, p. 268; Riyadh -1  
Al-Abrar fi Manaqib Al-A'emat Al-Abrar ('a), vol. 1, p. 195  
Al-Kafi, vol. 4, p. 573; Bihar Al-Anwar, vol. 95, p. 158 -2  
Sheikh Saduq, Amali, Session 27, p. 130; Ayun Al-Akhbar Al-Reza ('a), vol. 1, 300; Horr Ameli, - 3  
Sheikh, Vasa'el Al-Shi'a, vol. 14, p. 417

:The late Sheikh Saduq says in this regard

اعتقادنا في قتله الانبياء وقتله الأئمة لأنهم كفار مشركون مخلدون في أسفل درك من النار

Our belief [ulema of Ahl-e Bayt (a)] about killers of prophets and the Immaculate Imams ('a) is that they are (polytheistic atheists and they are placed into abyss of the hell where they remain forever).(1

:The late Allameh Majlisi says

أنا لا نجوز صدور التوبه والايمان عن قتله الانبياء والأئمة صلوات الله عليهم

(I do not find it permissible to release and accept repentance of killers of the prophets and Imams ('a).(2

When Imam Sajjad ('a) made that articulate speech at mosque of Sham, one of the Jewish ulema present at •

?gathering of Yazid asked Yazid: Who is this young man

?He asked: Who is Husayn

.Yazid said: He is son of Ali Ibn Abitaleb

?He asked again: Who is his mother

.Yazid said: Daughter of Mohammad

The Jewish man said: Praise Belongs to Allah! This is son of daughter of your Prophet and you have killed him! What bad successors you have been for children of the Prophet (s)!! By God! If our Prophet, Moses had 1 Eteqadat Al-Imamiyya, p. 106; Bihar Al-Anwar, vol. 27, p. 241 2. Mer'at Al-Uqul fi Sharh-e Akhbar Al-e

Rasul, vol. 11, p. 214

left a child among us, we imagined we would have respected as much as worshipping him. Your Prophet has  
!passed way yesterday and you have rebelled against his descendant today, striking him with your sword

!!Woe unto you, ummah

Yazid became angry and orderd him to be thrashed; the great Jewish scholar stood up and said: If you wan to  
!kill me, I am not afraid

learned in the Torah that whoever kills descendant of the Prophet (s), he shall remain eternally cursed and he  
(shall rest in the hellfire.(1

.Afterwards, the cursed man ordered the holy head of Imam Husayn (a) to be hanged from door of his palace

When Hend–daughter of ‘Abdullah Ibn Amer–wife of Yazid heard that Yazid has hanged the head of Imam  
,Husayn (‘a) from door of his house

she tore the curtain separating Yazid from his haramsara and ran towards Yazid while unveiled. Yazid was in  
a public gathering and Hend told him: O' Yazid! The head of son of Fatima, daughter of the Messenger (s)  
should be hanged from doortop of my house?! Yazid got up and covered her, saying: Yes, wail for Husayn!  
And cry for son of daughter of the Prophet because all people of Quraysh clan weep for him! Ubaydulah Ibn  
(Ziyad hastily killed him and God may kill him!!(2

Hend says: I was asleep and I dreamed a door is opened in the sky and the Angels, in groups, had come down  
:and gathered around the holy head of Ima Husayn (‘a) and murmured

السلام عليك يا ابا عبدالله! السلام عليك يا بن رسول الله! 2

P: 362

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Hayat Al-Imam Al-Husayn (a), vol. 3, p. 395 –1

Bihar Al-Anwar, vol. 45, p. 142 –2

This was while I saw a small cloud on which a good deal of men rode come down the sky; among them, there was a man, I saw, who looked bright in light and whose face was very handsome threw himself on the head of Imam (a) and kissed Imam's lips and teeth, saying: O' My son! They killed you and stopped you drinking water?! O' My son! I am your ancestor, the Messenger of God (s); this is your father, Ali Morteza; this is your brother, Hassan; this is your uncle, Ja'afar; this is 'Aqil and these are Hamza and 'Abbas; names of other Ahl-e Bayt were called one after another

Hend says: I woke up but horrified and saw the holy head of Husayn ('a); I saw an aura of light surround the head. I went to see Yazid; he had gone to a dark room and had his turned to the wall and said: What did I have !?to do with Husayn

As I looke at his face, I clearly noticed grievance on his face; I told him of my dream and he tried to listen to (me while his head looked the ground!(1

Kamel of Sheikh Bahaie reads that Umme Kulthum [and according to some narrations, Zeynab ('a)] sent • somebody to ask Yazid to allow Ahl-e Bayt to mourn on martyrdom of Husayn ('a); Yazid agreed and ordered Ahl-e Bayt to be led to Dar Al-Hajjareh where they can hold mourning rites! Ahl-e Bayt mourned .there for seven days and a large number of people came together for mourning everyday

Marwan met Yazid and told him about gathewring of people over there, saying: People of Sham have changed their mood and overstay of 6

P: 363

Ahl-e Bayt in Damascus is disadvantageous to your kingdom! You must have them prepared for travelling to  
[\(1](#) Medina and if they stay here, your governance perishes away.

When Yazid decided to lead Ahl-e Bayt back to Medina, he told Imam Sajjad (‘a) to ask him three demands •  
!to be fulfilled by him

:Imam Sajjad (‘a) said

First, I want to see my father's holy face. Second, tell them to give back to us whatever of our property they  
have looted. Third, if you have decided to kill me, find a trustworthy person to join women of haram to haram  
.of their ancestor

Yazid said: Your first demand will never be met, but your second demand is met so much; your third demand  
.is met by you and nobody else

Imam said: We do not want your givings which can be all yours and what we are robbed of should be given  
[\(2](#) back to us because there are spindle, veil, necklace and shirt of Fatima (‘a) among them.

Yazid gave Ahl-e Bayt (‘a) a large number of goods and properties when their caravan began to move to  
:Medina and told Umme Kulthum

!These things are in return for hardships you have suffered

Umme kulthum cried: How shameful you are! You kill my brother, Husayn and his Ahl-e Bayt and in  
exchange, you give us property?! We never accept these things.[\(3\)7](#)

P: 364

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Qamqam Zakhkhar, p. 579 -1

Seyyed Ibn Tavous, Al-Mahluf, p. 82 -2

Bihar Al-Anwar, vol. 47, p. 197 -3



At any rate, after several days of Ahl-e Bayt's stay in Sham, Nu'aman Ibn Bashir as ordered by Yazid made everything ready for their journey and they were led by some agents to move to Medina

:Tabari says

At the time of departure, Yazid called upon Imam Sajjad ('a) to bid farewell to him!!, saying: God may curse Ibn Marjanah! If I had met your father, Husayn, I would have accepted his demand!! I would have kept him away from being killed in any way although some of children would have been killed! But as you witnessed, he was ordained to be martyred! When you reached your hometown and you are settled, keep in touch with me (regularly and let me know of your needs!)(1

If Tabari's narration is true, one must say that—as earlier said—Yazid feeling relieved of the greatest enemy of his illegitimate government meaning Hazrat Imam Husayn ('a) attributed martyrdom of Imam Husayn ('a) to Ibn Ziyad in order to maintain his position; but as said, he, the cursed, wrote a letter to Ubaydullah Ibn Ziyad to invite him to Sham for being given the prize immediately following departure of Ahl-e Bayt's caravan to Medina.

History says: Yazid Ibn Mu'awiyya—after insistence of Imam Zeyn Al-Abedin ('a)—delivered the holy • heads of [some of] the martyrs to Ali Ibn Al-Husayn ('a) and the honorable Imam ('a) joined the heads to (their pure bodies on Safar 20th and departed to pure Medina.(2

:Abu Reyhan Biruni in Athar Al-Baqiyya has said •

On Safar 20th, (61 A.H), the pure body of Imam Husayn ('a) received 6

P: 365

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Tarikh-e Tabari, vol. 5, p. 233 -1

Qomi, Sheikh 'Abbas, Nafs Al-Mahmum, p. 466 -2

his holy head and was buried. This took place when Ahl-e Bayt of Imam Husayn ('a) had come to pay  
(visitation to him on the 40th day of his martyrdom after returning from Sham. (1

Ahl-e Bayt (a) continued their trip until they reached to parting of the ways to Iraq and Medina; as they •  
.reached the place, they asked amir of caravan to take them to Karbala and he moved them towards Karbala

The late Seyyed Ibn Tavous quotes that when they reached near Torbat of Seyyed Al-Shuhada, they met Jaber  
Ibn 'Abdullah Ansari and a number of Bani Hashim people who had come to visitation of Imam; they began  
.to eulogize, elegize and wailing and weeping

Atiyya, one of the Shiites of Ahl-e Bayt ('a) says: We together with Jaber Ibn 'Abdullah entered Karbala to  
pay pilgrimage to grave of Imam Husayn ('a); Jaber got to the Euphrates quickly; he first performed ablution  
in it and put on his new clothes. He moved towards the pure grave; he remembered God in every step he took  
until he reached near the grave and said: Atiyya! Take my hand and put it on the grave; the very moment he  
.touched the grave, he went unconscious and fainted

:When he came on, he uttered three times: O' Husayn, O' Husayn, O' Husayn! After that, he said

حيب لا يجيب حيبه

?Does a friend not respond to a friend

He then answers to himself that how Husayn ('a) can answer you when his blood vessels are cut off and there  
is a separation between his head and body; I give testimony that you are descendant of the Best of all 1

P: 366

.Prophets and son of Lord of the Sent Ones

.He greeted martyrs with these sentences

السلام عليك أيتها الأرواح التي حلت بفناء الحسين وأناخت برحله أشهد أنكم أقمتم الصلوة واتيتم الزكاة وأمرتم بالمعروف ونهيتم عن المنكر وجاهدتم الملحدين وعبدتم الله حتي أتاكم اليقين.

Greetings may be upon you, O' spirits that have come down and rest! I testify that you performed salat and paid zakat; you forbade the bad and enjoined the good; you campaigned and jihaded with the apostates and .atheists and worshipped God until death

:And he further said

.I swear to God who appointed the Prophet truthfully; we share what you, the martyrs did

.Atiyya says: I told Jaber: We didn't do anything! These people have become martyred

:Jaber said: O' Atiyya! I heard my beloved, the Messenger of God (s) say

من أحب قوما حشر معهم ومن أحب عمل قوم اشرك في عملهم

Whoever loves a group of people, he shall be mustered with them; and whoever likes action of a community, .he shall have a part in it

:And another quotation about the 40th day of martyrdom of Imam Husayn ( ' a) reads

Atiyya says: On 40th day of Imam's martyrdom when I brought Jaber next to the grave of Seyyed Al-Shuhada ('a), the moment he touched Imam's grave, he wept so much that he went unconscious and as he came on, he uttered three times: O' Husayn, O' Husayn, O' Husayn

;I suddenly saw a black image and phantom come from the other side

I told Jaber about it. Jaber said: Go towards this black image and search for it; if you there are agents from Omar Ibn Sa'ad's army; let me know so that I might go in hiding

He went there and brought the news of Ahl-e Bayt ('a) to Jaber. At this time, Jaber welcomed them; when Imam Sajjad ('a) and Jaber were faced together, hardships and tribulations were associated in mind and they felt freshly heartbroken. Imam Sajjad ('a) moanfully told Jaber

يا جابر! هيهننا والله قتلت رجالنا وذبحت اطفالنا وسبيت نساتنا وحرقت خيامنا.

O' Jaber! By God! It was the same place where our men were killed; our children and youths were slaughtered; our women were captivated and our camps were set ablaze

After three days of mourning beside the graves of martyrs, Imam Sajjad (a) noticed that women and ladies wail and weep a lot; Imam ordered preparation of all necessary means for travelling to Medina from Karbala in order to stop any new troubles happening to ladies and children. At this time, Sakina ran to bid farewell to her father's grave while she had embraced her father's grave and women circled around her, she said

O' Karbala! Know that I bid farewell to you in connection with a body that is buried here without ablution and shroud; O' Karbala! Know that this is my valediction to you about Husayn who was spirit and soul of the  
[\(Messenger of God \(s\) and Ali \('a\)\).\(1](#)

[\(Yazid Ibn Mu'awiyya \(may God curse him\) faced perdition in the middle of Rabi'a Al-Awwal, 64 A.H\).\(2 •](#)

When he died, he was thirty eight and thirty nine years old and his caliphate lasted three years and six months  
[\(or three years and eight months\).\(3](#)

After Yazid passed away, people of Hejaz pledged allegiance to 'Abdullah Ibn Zubayr there in 64 A.H and  
.people of Sham swore allegiance to Marwan Ibn Hakam too

Ubaydullah Ibn Ziyad, the cursed man, who returned to Basra following Karbala event. After death of Yazid,  
people of Basra tended towards 'Abdullah Ibn Zubayr and Ibn Ziyad fearing troops of Ibn Zubayr fled to  
Sham and he finally faced perdition by troops of Mukhtar in 67 A.H. 5

P: 369

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Ma'ali Al-Sebtayn, vol. 3, p. 198; Al-Dama't Al-Sakiyya, vol. 5, p. 163 -1

Siyuti, Tarikh Al-Khulafa', p. 209 -2

Ibn Athir, Kamel, vol. 4, p. 125 -3



## Chapter Ten Good-deed Life in Light of Husayn (‘a) and His Epic

### Point

Peace of God may betide upon you, O' lord, O' Husayn, O' Eternal Light of God, O' Endless divine Gift to the universe

Peace of God may be upon you with whom good-deed life, flight and eternity become possible by turning to you because you are of sacredly the whole faith and of the wholly righteous action, and God says in His :Book of Revelation

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever leads a righteous life whether be male or female, while he or she is a true believer, to whom We surely bestow a pure and good life in this world; and We will pay them surely a reward in proportion to the (best of what they used to do (Nahl: 97

You accelerated towards Remission and Blessing of God and outpaced others in such a way that God bestowed upon your whole sacred being—like your honorable ancestor, the Messenger (s) remission and .blessing for the universe

God in His Book encourages everybody to move fast towards His Remission and His Everlasting Paradise :and outpace each other

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

And hasten yourselves for obtaining forgiveness from Your Creator and Nurturer and for the Paradise which (is as vast as the heavens and the earth altogether, prepared for the pious (Al-e Imran: 133

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O' Men! Compete with one another in attaining forgiveness from your Creator and Nurturer and the Garden of Paradise whose width is equal to the vastness of the heavens and the earth altogether, and is prepared for those who believe in Allah and His Messengers. That is the Grace of Allah which He bestows on whom He (Wills; and Allah is the Owner of the Great Grace (Hadid: 21

:God has assigned your honorable ancestor for the universe, who says in His Book

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ



(And O' Messenger! We did send you as a Grace to the human society for their guidance (Anbiya: 107

:And the Messenger (s) introduced you as part of himself as he spoke and told people

حسين مني وأنا منه أحب الله من أحب حسيناً

Again, I quote this nice narration that hearts of your lovers thumped more: Your ancestor, the Prophet (s) was going to a ceremony with a group of people and he was ahead of them; on his way, he saw you and he wanted to hug you but you were moving from side to side. The Messenger (s) observing such scene smiled and followed you until he embraced you; he put one hand on back of your head and his another hand under your chin and his holy lips touched your small lips with kisses, saying: Husayn is from me and I am from him; God .loves the one who loves him

!True

Your whole sacred being stands as a grace for the universe because you are part of of the Messenger (s) as a .grace for human society

The universe is not beautiful without you; the universe is winter without you; you warm hearts of lovers of !God and you are freshness and limpidity of eternal Paradise

:How nicely proportionate you and revelations of God are

The Quran is eternal revelation of God and you too are eternal in hearts of gnostics; the Quran guides people and splits darkness; your

P: 373

.guidance and light of guardianship split darkness as well and shows the way

The Quran has brought prosperity of eternity for human kind; your path too leads mankind towards  
.prosperity of eternity

The Quran enlivens hearts and makes souls fresh; universe-illuminous countenance makes souls fresh and  
.resuscitates hearts too

The Quran summons all people for thinking and seeking ways; your everlasting epic calls everybody of all  
.ages on thinking to be honored and freed from chains of slavery

The Quran shakes pure hearts and makes people weep and your eternal epic makes hearts pulse and eyes shed  
.tears

The Quran gives advice and admonition to the world people, so does your epic. And I say at best of my ability  
:and belief

.I swear to God you are spirit of the Quran and the Quran is interpreted through you and your eternal epic

!True! True

You are the light; you are the blessing; you are the grace and mankind plunged into watersheds in modern  
!times must cling to you not to be buried within wallows

:I want to describe your ethoes a bit

One day, you were riding a horse across a place in Medina; you observed a number of poor people and paupers  
who had sitten on the ground; they had spread crackers for eating. When they saw you, they

invited you to eat their food. You immediately rode off your horse and greeted them, sitting beside the spread  
.of crackers and said: God hates the selfish people and you sincerely joined the paupers with their crackers  
You later told them: Since I accepted your invitation, you accept my invitation too and let me treat you as my  
guests. The poor joyfully accepted your invitation and you took them to your house; there, you laid a big  
spread of varieties of delicious food and entertained them. When they decided to leave you, you gave them  
.valuable gifts and they delightfully left your house

!True

!Good-deed life happens with you; good-deed life happens with you

:And I repeat it again: to make hearts of pure men beat more

?A needy man arrived in Medina, asking: Who is the most generous person of the city

.(He was told: Husayn Ibn Ali (a

?The man said: Where can I find him

.(They said: He is at mosque of the Prophet (s

The needy Arab entered into the mosque and observed that you are engaged in saying prayers; he recited a  
number of poetic lines on your praise and generosity. As you finished your prayer service, you told one of  
,your companions: Is there anything left of Hejaz assets? He said: Yes

P: 375

.four thousand dinars have still remained. You told him: Go home sooner and prepare the coins

You got up and went to your house with that needy man; you took off your cloak and wrapped golden coins with your cloak; in order for man not to feel shy, you stood behind the door and moved your hand through !half-opened door. You gave him the coins without being seen by the man and expressed your apologies

The man took the coins and began to cry stormily. You told him: O' Arab! It looks as if the coins are not many ?because you are crying

!He said while weeping: I cry because how such purely generous hand goes under soil

:When I read this enjoyable story, I said to myself

If the man had known that such affectionate and nice hands are stricken by sword and spear to be mutilated in Karbala some day and the holy and dear finger of the hand is cut off for the ring to be stolen away, the man !!surely would have hit his head to wall or ground so hard that he would die out of strong grief

By God! Mankind having been submerged within negligence; having been barred from the other world and flight to eternity by falsified luxuries of the world and having seen everything in the world is salvaged only .by turning to you

.You teach men in the nicest way of how to live to keep both their life and death being good

You teach them to live in such a way that they die in flight up in the

.heavenly kingdoms

!How is the situation of mankind now

!Has mankind maintained his God-given grace

!Has mankind who has been created by God as "superior creature" safeguarded his status

Has mankind who—in modern era—done his best to achieve facilities and materials and the first say to him is

!pleasure attained a relative relief in this world

Is mankind who has pulled God out of his life, weakened his belief in the Day and commits sins recklessly

!pleased with his life

!In essence, has mankind understood the sense of being free, of being released and flying up to the eternity

!I am confident that any man who has ever kept part of his conscience merely says "no" in response

O' lord! O' Husayn! O' the endeared son of Zahra ('a), O' reliever of heart of the Messenger (s)! O' the eternal martyr! You are the light and breaker of darkness; you are savior and helper from the fatalities and you are

!liberator of slavery and stinks

!True

Mankind must scrape his face through the holy soil of Karbala turn tutty of his eyes dust of the land to be

.destined to prosper in both Worlds

P: 377

To end this writing, I cite some part of your pleasant and man-making statement to keep pure hearts more  
:cleaned; you said

I call you on pursuit of divine piety and frighten you of His agonies; I hoist His banners in front of you (I make divine ultimatum to you); it will not last long you suffer deadly death and those things you dislike, distaste and find poisonous, so take care of your hearts; rush to act in this short span of life and healthy body as though death and its hardships have laid ambush and you are suddenly attacked and engulfed within; you are dragged from height to downfall, from kindness to horror, from relief and light to darkness and from opening to closing; you are gone forth to where you neither meet yourself nor pay a visit to the sick, nor is a crier responded. God may help you and us for the terrible horrors of that day, save us from the penalty and  
.bestow upon us and you [the faithful] good rewards

:You also talked about remembrance of post-death world and day of reckoning

O' Worshippers of God! If you are finally destined to depart to the other world, it is very death and its hardships; for man of business, he is sufficient to be preoccupied with all his sorrows and be negligent of the world and to suffer a lot to spare himself from those hardships; much less, [this is the beginning of the road and the first stop and] he pledges himself to deed and detention for reckoning; he has no helper to stop his agony, nor does he have a supporter to defend him. On that day, if no prior believer or one in the process of being a believer has saved good deed [and he has no righteous action], he cannot benefit from belief; tell them  
.to wait for the Grace of Allah and We surely wait for them too

Elsewhere, you made another invaluable statement about outcome of

:piety

I recommend you to seek piety because the Almighty God guarantees that He turns someone's unhappiness to happiness if he acts out of piety and as he never imagines God gives him sustenance, so he shall avoid being among those who are afraid of their lives for their sins and are relieved of mind for punishment of their sins because one cannot get Paradise from God by deceitfulness but he shall attain divine reward only through .obedience and worship; God Willing

:You said about identity of the world

Verily, the sun has shined on all of what from the east and the west including seas, lands, plains and mountains and that is shadow of the wall (which fades away soon) in the eyes of one of the friends of God, .men of knowledge and theists

:You further said

?Is there anyone found to leave the remnant of the world to the secularist

Your soul is worth nothing but paradise; sell it only to paradise; verily, if whoever is pleased with God .because of having the world, he shall be pleased with something trivial and unworthy

O' lord! How this statement of yours looks great and valuable: Your soul is worth nothing but paradise; sell it .only to paradise

!True

The Almighty God has created man to fly him to a well-purified eternity—that is paradise and those remaining negligent of God in this world and are happy with some short days of trivial life of the world lose .the well-purified eternity

P: 379

!True! I swear to God

Mankind should cling to you to learn about value of his existence and not to exchange this existence with the  
.world in cheap price

:And how beautifully sonorous poems you preached to mankind

If good deeds bring evolution for doers of good deeds some day, so good-naturedness is nicer and more •  
.complete

If all people are ordained in their sustenance; therefore, less caprice of mankind for earning riches is more •  
.beautiful

And if the world is regarded as something valuable (in the eyes of some people), do know that house of the •  
.other world (paradise) is more respectable and worthier

And bodies have emerged to die, do know that struggle of man in the way of God (and his martyrdom) is •  
.more superior

?If accumulation of assets is to be left behind, why is man jealous of the things left behind •

!True

All of us will die and our bodies will perish away in soil; the one who is prosperous, he shall die with your  
!knowledge and love

!True

The one who dies while loving you, he neither fears pressure of grave nor is afraid of the Day and its heavy  
.conditions because you help him out

In the end, I want to finish my words with an elegy that tears apart heart of every pue-natured man; the very  
.elegy of attacking your camps- after your martyrdom-looting and setting ablaze them

P: 380



After your martyrdom, enemy troops surpassed each other to plunder camps and as they reached the camps,  
.they looted away whatever of clothes and jewels

Nobody felt pity over them with all wail and moan of children unless one one woman of Bekr Ibn Wa'el clan  
.who came to Karbala with her husband to join enemy troops

When she saw that girls and children of yours are so mercilessly raided by enemy, she felt mercy on children  
;and women of your haram

:she grabbed for a sword and intended to move towards the camps while she was crying

O' Clan of Bekr Ibn Wa'el! Is this fervor and manliness that you witness plundering of properties and clothes  
!of the Prophet's Ahl-e Bayt ('a); they are plundered and you witness

The enemy disregarded and expelled women and children of your haram out of the camps and set fire on  
.them

:Hamid Ibn Moslem—one of the enemy troops—says

I was with Shimr and I was passing by the camp of Zeyn Al-Abedin ('a) who had been bedridden in extreme  
sickness and fever; a number of troops who were with Shimr decided to kill Imam Sajjad ('a). I said: Praise  
belongs to Allah! Enough is enough; how ruthless people you are, who do not feel mercy on this sick young  
man; the same illness suffices to kill him. At last, they stretched away what he had slept on and threw him  
.down on his face

:Your honorable daughter, Fatima (‘a) says

I was standing by the camp and watching mutilated bodies galloped by horses; I thought to myself that what the enemy would do to us, finally. I suddenly saw a horseman who attacked the camps of women, hit them with spear, unveiled them and looted their stuffs while they were crying: O' ancestor, O' my father, O' Ali, O' Hassan, O' Husayn. I trembled on seeing such scene and I took refuge in my aunt, Umme Kulthum. All of a sudden, I saw a cruel man coming towards me. I escaped with the intent that I may be saved, but he still chased me and hit me on my shoulder with bottom of spear so strongly that I faced down on the ground. He caught me by my earring and pulled it so hard that my ear was splintered and this was when blood rolled down my head and face; I went unconscious. When I opened my eyes, I found my aunt beside me who weepingly said: Get going to camp of your brother, Zeyn Al- Abedin and see what they have done to him!

!told: Is there something with which I can veil my head

:Zeynab (‘a) said

عمتك مثلک

I came to camp of my brother, Zeyn Al-Abedin (‘a) and I observed they had stretched away bed from him so severely that he was dropped down on his face. He was intolerable to sit; he cried for us and so did we for .him

As narrated, when the enemy set ablaze the camps, your sister, Zeynab (‘a) met your son, Imam Sajjad (‘a) saying: The camps were looted by enemy and they are now setting fire on them, what shall we, children and ?women, do

:Your son, Imam Sajjad (‘a) said

عليکن بالفرار

P: 382

.All of you shall run away and get dispersed

At this time, all heartbroken women and children had been fleeing, but Zeynab ('a) moved around a camp; she  
.entered that camp and moved out and in repeatedly

:One of the enemy troops says

.I saw a woman beside a camp moving in and out and clapped her hands out of serious anguish

?I amazingly told her: O' woman! Why don't you escape as others do; don't you see the fire might burn you

!Zeynab ('a) said: I have a patient in this tent, who cannot sit; how can I leave the tent

!She could lead your son, Imam Sajjad ('a) out of the tent to keep him not being burned by fire

O' lord, O' Seyyed Al-Shuhada ('a)! The book is completed and I feel ashamed I could hardly tell account of  
your everlasting epic as you deserve, but I hope, with the Grace of Allah, this piece of writing can be  
.beneficial to readers and it can make their hearts thump away more for you

Though being a humble servant, I hope I can be bestowed by only one moment look of yours because you are  
.esteemed and honorable progeny

.And all I need to be saved is to be endowed by your honorable look

I wrap up the book by citing heart-rending and grief-bearing greetings of Hazrat Mahdi, the Promised (may  
Allah hasten his emergence) in the

:pilgrimage to the holy site

السلام علي من اطاع الله في سره وعلانيه

.Peace may befall upon on the one who obeyed God openly and hiddenly

• السلام علي من جعل الله الشفاء في تربته

.Peace may befall on the one whose holy Torbat God included as the healing

• السلام علي من الإجابة تحت قبته

.Peace may be upon the one under shrine dome of whom supplication is fulfilled

• السلام علي من الأئمه من ذريته

.Peace may be upon the one whose generation Imams come from

السلام علي ابن خاتم الأنبياء السلام علي ابن سيدالأوصياء

.Peace may befall on the son of the Seal of the Prophets; peace may be on the son of lord of legates

• السلام علي المرمل بالدماء

.Peace may be upon the one whose body weltered in blood

السلام علي من بكتته ملائكة السماء

.Peace may befall upon the one for whom the Angels cried

.Peace may be upon lips dried of thirst

• السلام علي الشفاه الذابلات

• السلام على الأجساد العاريات

.Peace may be upon naked bodies remained on the ground

.Peace may be upon mutilated limbs

• السلام على الأعضاء المقطعات

• السلام علي الرووس المشالات

.Peace may be upon the heads hanged over spear

.Peace may befall upon the little neonate infant

• السلام علي الرضيع الصغير

السلام علي المدفونين بلا أكفان

.Peace may be upon those buried while unshrouded

• السلام على الرووس المفرقه عن الأبدان

.Peace may be upon the heads separated from bodies

• السلام علي من هتك حرمة

.Peace may be upon the one who is disrespected

• السلام علي المغسل بدم الجراح

.Peace may befall upon the one who was ablated with bleeding of wounds

• السلام على الشيب الخضيب

.Peace may be upon the beard dyed in blood

• السلام علي الخدالتريب

.Peace may be upon the cheeks tainted with dust

• السلام على البدن السليب

.Peace of God may be upon the naked body

• السلام علي الثغر المقروع بالقضيب

.Peace may be upon the tooth played with bamboo

.Peace may befall upon the head hanged over spear

And peace of God may be upon patience and resistance, upon your three-year-old daughter who lost her life while being oppressed in Sham; peace of God may be upon your sincere Shiites and upon their hearts and  
.tears mourning over your loss

I swear to God! That you really triumphed and they were humiliatingly defeated when throat of your six-year-old baby was torn apart by arrow on your arms

I swear to God! That you really triumphed and they were humiliatingly defeated when your young brave boy  
.was mutilated before your eyes

I swear to God! That you really triumphed and they were degraded when your dear body was galloped by  
.horses

I swear to God! That you really won and they humiliatingly lost to you when your endeared head was hanged  
.over spear and was danced around with cheers

I swear to God! You were really victorious and they were losers in degradation when the ignobly born man  
.touched your holy tooth and lips with bamboo

.And you are the one whose universe-illuminating countenance glows light forever and breaks the darkness

الحمد لله الذي جعلنا المتمسكين بولايه أمير المؤمنين

والإئمه المعصمين (سلام عليهم أجمعين)

وصلي الله علي محمد وآله الطاهرين

The 3rd Shrine of Ahl-e Bayt (‘a) in Iran, Fars Province, Shiraz Ramadan 6th, 1435 A.H

Tir 13th, 1393

July 4th, 2014

### Notes on Chapter Ten

The story of Imam Husayn's three-year-old girl martyrdom in Sham; challenges of Imam Husayn (‘a) against Mu'awiyya; Yazid's commission of crimes in Herra event and other various issues

The two stories recounted in this chapter about Imam (‘a) have been quoted from Montahi Al-Amal, vol. 1, •  
.pp. 342-343

The hadiths of this chapter come from Tuhf Al-Uqul. The book is compiled by divine scholar and high- •  
standing hadith writer, Abu Mohammad Hassan Ibn Ali Ibn Husayn Ibn Shu'aba Harrani who has been one of  
.the eminent scholars of 4th century and co-lived with Sheikh Sadduq and Sheikh Mufid

This book is regarded as one of the most important and famous books of Shia hadith, which has been favored  
.by salient scholars for years

The valuable and illuminating hadiths have been quoted from the holy Prophet of Islam (s) and the Saint  
(Imams (‘a) as well as from the two divine great prophets like Hazrat Moses (a) and Hazrat Jesus (a



● (Yahya Ibn Salim known after Bokka' quoted Imam Ali ('a) saying from the Prophet (s

ستفترق أمتي علي ثلاث وسبعين فرقه منها فرقه ناحيه والباقون هالكون والناجون الذين يتمسكون بولايتكم ويقتبسون من علمكم ولا يعلمون برأيهم . فأولئك ما عليهم من سبيل.

My ummah will be divided into seventy three sects soon. Among them, one sect appears to belong to salvation and the others are inclined towards perdition; and those who are people of salvation turn to your guardianship take advantage of your knowledge and fail to act on their own decision. So, such people are not .to blame

● The late Sheikh 'Abbas Qomi says in the section of life of Imam Husayn (\*a) in "Anwar Al-Bahiyya": The divine scholar Seyyed Alikhan quotes from "Khulaq Al-Ensan" written by Fadil Neisabouri that Imam Husayn (a), in many respects, recited the following poems. The narrators believe that the poems have been :composed by Imam ('a) himself and spoken by him. The poems are as follows

لئن كانت الأفعال يوما لأهلها \*\*\* كمالا وحسن الخلق ابهي واكمل  
وان كانت الأرزاق رزقا مقدرًا \*\*\* فقله جهد المرء في السب اجمل  
وان كانت الدنيا تعد نفيسه \*\*\* فدار ثواب الله اعلي وانبل  
وان كانت الأيدان للموت أنشأت \*\*\* فقتل امرء بالسيف في افضل الله  
وان كانت الاموال للترك جمعها \*\*\* فما بال متروك به المرء يبخل

.Translation has been included in the text

•Some historians and writers of Maqatil wrote

Yazid provided Ahl-e Bayt with a ruin-like residence while women of the Prophet's Progeny and Ahl-e Bayt of the Saint Imams concealed from children the martyrdom of Imam Husayn (a), his family and Companions. They told children that their fathers had gone on trips and this continued until Yazid brought them to his residence.

Imam Husayn (a) had a three-year-old or four-year-old daughter; some historians named the child Fatima Soghra and some others called her Ruqiyya.

One night, she jumped off her sleep while she looked so much distressed, asking for her father: Where is my father whom I dreamed now! As the women of haram heard this, they began to weep and other children began to moan and wail too. As they cried stormily, Yazid woke up and asked: Where is this weeping I hear

After a look into the case, Yazid was told of the story. He said: Bring her father's head to her! They placed the holy head but lidded in front of her

?The child asked: What is this

.They said: It is head of your father, Husayn

Imam Husayn's daughter lidded it off and once she looked at her father's holy head, she strongly burst into cry and grew bored and impatient, saying

O' father! Who colored you with blood?! Who cut off your blood vessels?! O' father! Who made me be orphan in childhood?! O' father

To whom shall I give a heart after you?! And who will bring up your orphan?! Who is friend of these women and captives?! I wish I had sacrificed my life to you! I wish I had become blind! I wish I had laid down on soil  
!and I could never see your beard dyed in blood

Then, she touched his father's lips with hers and began to weep stormily and had a fit! She never came on after  
.every effort was made and this endeared girl of Imam Husayn ('a) was martyred in Sham

The eminent scientist, Allameh Seyyed Ja'far Mortaza Ameli cited documents of such event in the book,  
."Ruqiyyah and Zeynab" and gave more details in this regard

:In the end, two historical movements are discussed

Campaigns of Imam Husayn (a) against Mu'awiyya after martyrdom of Imam Hassan ('a), divine Imamate .1  
was shifted to Imam Husayn (a) and about ten years of Imamate happened during governance of Mu'awiyya.  
At that time, although Imam Husayn (a) ceased to find circumstances favorable for armed uprising against  
the despotic governance of Mu'awiyya. He stood against the cursed ruler in political scene within ten years  
and unfolded hypocritical nature of Mu'awiyya by taking hard positions and revelatory speeches. Imam  
.Husayn ('a) harshly lashed at Mu'awiyya following his crime and anti-Islamic measures taken by him

One of the most important cases was Yazid's heir apparentship. In the wake of his extended activities for  
stabilization of heir apparentship of Yazid, Mu'awiyya traveled to Medina to ask for an allegiance of people  
1. M'ali Al-Sebtin, vol. 2, pp. 170-171; Bahrani, Mohaddes, Al-Awalim, p. 515; Nafs Al-Mahmum, p.  
456, Al-Dam' at Al-Sakiyya, vol. 5, p. 141; Riyahin Al-Shari'ah, vol. 2, p. 309

of Medina, particularly the outstanding personalities of the city headed by Hazrat Imam Husayn (‘a). Upon his arrival in the city, he met with Imam Husayn (‘a) and 'Abdullah Ibn 'Abbas and raised issue of Yazid's heir apparentship; he tried to draw their agreement to the issue. Imam (a), in response to his speech, said by  
:beginning an introduction

you find yourself superior and virtuous, which led you to making mistakes and going on extremes; and you.... have committed cruelty through seizure of public properties. You refused to give back their properties and you went beyond extremes freely. As you failed to administer rights of them, you have become instigated by the Satan on a complete exploitation. Whatever you mentioned about qualifications and merits of Yazid for running the affairs of the Islamic ummah came to be my understanding. You described Yazid as though you want to introduce a man whose life is already an open book to people or you speak of an absent man who is not seen by people! And you think you know about this! No. Yazid has so much revealed his inwardly character. Introduce him as he is! Yazid is a young man who plays with dogs and pigeons; not to mention, a lecherous man and he has spent his whole life in revelry and music. Introduce him this way and set aside these fruitless efforts! It is enough of sins you committed on this ummah; avoid doing such things to lessen your sins when meet God. You kept on doing such absurd and tyrannical manners and committing cruelty through unwise ways that people have become intolerant. Now, there is only a blink of eye between death and  
(you and know that God keeps records of your acts and you must be responsive on the Day.....!(1

In those days, Marwan Hakam—who was ruler of Medina one year— wrote to Mu'awiyya: Amru Ibn Uthman  
has reported that: A group of 4

P: 392

people of authority and figures of Iraq and Hejaz regularly meet Husayn Ibn Ali and he has said that he is sure  
.of Husayn's uprising

Marwan added in his letter that: I have looked into the case; according to information available, he has no intention of uprising and opposition, but I am not confident if he might not do as such; let me know about this  
.now

Upon receipt of report, Mu'awiyya wrote a letter to Imam ('a) besides his response to Marwan's letter,  
:saying

There are reports of your actions; if they are true, I strongly claim that you do not deserve doing such things. I swear to God whoever makes a promise (the same peace treaty of Imam Hassan (a) which was violated by Mu'awiyya after a few days), he shall be faithful to it!! If such report is wrong, you mostly deserve being a man for the situation. Now, be careful and keep your words. If you oppose me, I oppose you and if you do  
(wrongs, I do wrongs and avoid raising dispute among ummah!!(1

:Imam Husayn ('a) wrote back to him

Next, I received your letter. You wrote that you have reports of actions which as you guess do not fit me! I must say it is only God who guides man to good deeds and leads him to succeeding in good deeds. But what you've heard about me is a bunch of unfounded words made up by flatterers and liars. These deviant irreligious people have lied to you; I have no intent of preparations for waging war against you, nor have I my decision of rebelling against you. But I fear God because I have not risen up to stand up to you and your irreligious and tyrant friends who are party of tyrants and brothers of Satan. Did you not kill Hojr Ibn Uday 8

P: 393

and his companions? You killed those who were worshippers and prayer performers of God; those who dismissed innovations as unrightly or fought hard with them and forbade bad deeds and enjoined good ones. You gave them clemency and strictly swore not to persecute them for what had happened in the past. You cruelly murdered them against your oath of clemency; you insulted God by so doing and shrugged off His  
.Promise

Are you not killer of Amru Ibn Hameq, the pious Muslim whose body and face had become worn-out and pinched because of much worship; you had given him clemency and a pledge to him and if you had given to  
!deers of desert, they would have come down the mountains

Were you not the man who called son of Sumayya, Ziyad as your step- brother and named him son of Abu  
.Sufiyan; while the Prophet (s) has said: The baby joins with father and adulterer must be stonified

I wish the story would end up here, but it was not true; rather, you had son of Sumayya [born of adultery] rule over Muslims after calling him step-brother and he, relying upon your authority, killed Muslims, mutilated their hands and legs and hanged them over branches of palm tree. O' My'awiyya! You brought Muslims to  
!such a predicament as if you are not from this ummah and they are not from you

Are you not killer of Hadrami whose crime was that you were told by the same Ziyad that he is a follower of Ali's religion; this is while my father's religion is that of his uncle's son, the Prophet (s). It is in the name of the very religion that you are now (hypocritically) in throne of power; if it was not because of the religion, you and your followers were still in your ignorance times; and your greatest honor and virtue was to

suffer winter and summer trips to Yemen and Sham. But God salvaged you from such baneful life in light of  
.leadership of our progeny

O' Mu'awiyya! One point of your speech was that I do not create discord among people. I find no sedition greater than your governance over this ummah! Another point you made was that I should protect my religion and behavior and ummah of Mohammad (s). I find no duty greater than fighting with you and this fight will mean jihad in the way of God and if I (for a few excuses) refuse to stand against you, I ask God's Mercy and  
.ask Him to guide me to what pleases Him

O' Mu'awiyya! Somewhere else, you said that if I do wrong to you, you'll do wrong to me and if I raise enmity against you, you'll do the same. I must say: In this world, good people and the righteous ones have been faced with enmity of wrongdoers and I hope your belligerence ceases to harm me and your ill-thoughts harm you  
!more and ruin your actions; so render enmity as much as you can

O' Mu'awiyya! Fear God and know that your small and great sins all are recorded in God's file. Also, know that God will never forget your crimes committed by killing people only for your suspicion and once they are  
.charged, you detained them and you have positioned a dog-fancier and liquor drinker as a ruler

By so doing, you brought perdition to you, ruined your religion and trampled rights of people; that's all and  
[\(nothing else.\)\(1](#)

One or two years before death of Mu'awiyya from governance of whom there had been heightened pressure  
and cruelty on the Shiites, 2

P: 395

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Ibn Qatiba, Al-Imamate va Al-Siyasah, vol. 1, p. 180; Ehtijaj Tabarsi, vol. 2, p. 161; Rejal Kashshi, p. -1  
48; Bihar Al-Anwar, vol. 44, p. 212

Imam Husayn (‘a) departed to the hajj while being accompanied by ‘Abdullah Ibn ‘Abbas and ‘Abdullah Ibn Ja‘afar, he asked the Companions, the Followers and the great people of then Islamic community, who were known after fame and expediency as well as all Hashimites to gather at his camp in Mena. About seven hundred people of the Followers and two hundred people of the Companions assembled at the camp

:Then, Imam Husayn (‘a) stood up and made a speech

You clearly observed that what this bullish and tyrant man did to us and to our Shiites? Here, I put forth points to you; if they were true, acknowledge them and otherwise, deny them. Listen to me and write my words; when you went back to your towns and clans, let them know of what I said and call on them to take our leadership because I am afraid leadership of Ahl-e Bayt (a) for ummah would be forgotten and truth might be overcome

Imam (‘a), later, enumerated virtues and brilliant record of his father, Amir Mu‘amenan (a) and Progeny of Imamate (a) and explicated innovations, crimes and anti-Islamic acts of Mu‘awiyya;[\(1\)](#) in this way, he created a propagandistically enormous movement against malicious governance of Mu‘awiyya and paved the ground for an uprising

Hassan Ibn Ali Ibn Shu‘aba, in the valuable book of Tuhf Al-Uqul, quoted an oratory speech from Imam (a) whose place and date of delivery is not clear but evidence shows that this is the same oration presented by Imam (‘a) in Mena.[\(2\)](#)<sup>8</sup>

P: 396

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Ehtijaj Tabarsi, p. 161; Al-Ghadir, vol. 1, p. 198 -1

Allameh Amini, Al-Ghadir, vol. 1, p. 198 -2



:Now, pay attention to some parts of this oratory speech

O' powerful men of authority! You are a group of people famous after knowledge, goodness and..... benevolence; you found magnitude and respect in public hearts in light of God's religion. The honorable people are afraid of you and the enfeebled hold respect of you; and those of the same rank with you and no .....right of favor they extend to you give you priority over themselves

I am afraid you, obliging God because of your faith and record, become engaged in agony and trouble by God because you hold a position others lack and surpass others; you refuse to respect the virtuous people whereas .you are respected among people for the sake of God

You see that they break and oppose divine laws but you do not fear of anything. You fear breach of your father's promise, but you play down pledges of the Prophet (s) which are disobeyed or broken. The blind, the dumb and bedridden people have been left unprotected in the Islamic nation and they are not pitied at all. You do not do anything as to your position and dignity and you refuse to help anyone who is dutiful in this respect. And you feel relieved by reconciling and cooperating with oppressors and neglecting them. God has ordered prohibition of wrong deeds and prevention of people from doing them, but you are negligent of them. You, scholars of ummah, are faced with greater trouble because status and dignity of religious scholars have been !trespassed and I wish you knew it

Those who are aware of God's ordinances and trustee of His Lawful and Unlawful must hold control of affairs. You were in such position but you are robbed of it; when you were taken away of the position, you left

the truth and raised differences despite having clear-cut reasons behind (existing live Imam) Sunna of the Prophet (s). In case, you had shown patience over persecutions and pressures and had endured problems for the sake of God, you could take hold of affairs, but you made oppressors rule over your ordainments and entrusted them administration of divine affairs so that they could intermingle lawful and unlawful and plunge into passions and debaucheries. You escaped death and attachment to a short-day life leading them to taking such position. By your negligent performance of obligation, you let the enfeebled come under influence of them to enslave and overcome a group of people, to make another group miserable for a life coupled with failures, to govern willfully by following the shrewd people and by behaving recklessly before the Almighty .God, they can lend their hearts to scandal and lechery

They set a hired speaker on the pulpit in every town and they held control of all Islamic nations. They have free hands everywhere by enslaving people. The innocent people cannot defend themselves although they are exerted tyranny. A group of them are tyrant and dissident who put pressure over any impotent people and a .group of others are governors who never believe in God who is Life-giver and Life-taker

It's small wonder of such status! And why I shall not be amazed while the earth is captured and governed by an oppressive, deceitful and wicked racketeering man who never feels mercy on the faithful people! God rules .between us for our struggle and He arbitrates between us

O' God! This movement of ours is neither for competition over government and power nor for gaining worldly riches, but it is because we intend to show signs of Thy Religion for people and put reforms into

effect in the Islamic nation so that Thy oppressed servants might feel secure from the yoke of repressors and  
.Thy obligatories, rulings and traditions could be implemented

Now, [you, the great men of ummah] if you do not help me, the oppressors will hold domination over you and  
.....(will try to turn off light of your Prophet (s

In those days, a caravan from Yemen carrying some part of public property was due to depart to Damascus  
via Medina. Imam Husayn ('a), having been informed of this, seized and distributed it among the destitute  
:people of the Hashimites and others and wrote a letter to Mu'awiyya, saying

I needed and seized a caravan from Yemen passing here; it carried goods, cloths and perfumes for you and for  
treasury of Damascus; you would grant these things to your relatives whose stomachs and pockets are full of  
.public property. That's all

[\(Mu'awiyya became angry because of Imam's action and wrote a harshly-toned letter to Imam \(a\). \(1](#)

As earlier said, one of Yazid's crimes during the second term of his governance was his attack on Medina, .2  
;slaughter of people and assault on Muslim women by his troops

:This crime of his and his troops is detailed here

People of Medina rebelled in 62 A.H and their rebellion was known 1

P: 399

This event originated when, after martyrdom of Imam Husayn ('a), an anti-Yazid's governance anger and resentment surged up in the Islamic regions. In Medina where the Prophet's relatives, Companions and Followers centered, people were also enraged. Ruler of Medina (Uthman Ibn Mohammad Ibn Abi Sufiyan) who equaled Yazid in terms of arrogance dispatched a group of doyen of the city, as Yazid had asked, to represent people of Medina in Damascus. They were intended to closely meet the young caliph and enjoy his blessings and back to Medina, they could encourage people of Medina to obey him and his governance

In the wake of the plan, Uthman sent a body comprised of Manzar Ibn Zubayr Ibn Awwam, Ubaydullah Ibn Abi Amru Makhzumi, 'Abdullah Ibn Hanzalah Ghasil Al-Mala'eka and several others of great figures of Medina to Damascus to meet with Yazid. Since Yazid who neither enjoyed Islamic etiquette nor had advisors to advise him to at least have a well-conceived treatment at the presence of delegates, nor had strategy of his father to know that someone acting as a ruler of Muslims in the name of Islam should at least save the Islamic appearances for betraying people, embarked on drinking liquor, playing with dogs and monkeys, arranging parties of sin and iniquity, but he magnificently entertained them in his palace, highly respected them and donated gifts and precious garments worth of fifty thousand and one hundred thousand dinars to them. He thought they would praise and admire him when they are back to Medina after being paid money and majestic reception at the green palace of Damascus. Yet, this meeting not only failed to benefit him, but

P: 400

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Harra is said of a rocky land whose surface is covered with volcanic stones and as the suburban Medina - 1 has such characteristic and Sham troops infiltrated into Medina through Harra Waqim, the war is called .Harra

.also it reflected a completely reversed result

All representatives except Manzar Ibn Zubayr who went to Basra returned to Medina and assembled at a gathering of people of the city: we have come back from a man who is of no religion, drinks liquor, plays chord and tambour, plays with dogs, has well-sung singers and minstrels wile in his party and he rubs shoulders with a bunch of thieves, vandals in the evening parties. Now, we take you as witnesses that he has .been abdicated from caliphate

Hanzalah's son said: I came back from a man with whom I will fight with the help of my few sons even though nobody would help me. He endowed me with gifts and respected me, but I rejected his gifts unless I .use them in war with him

Following this story, people of Medina pledged allegiance to 'Abdullah, son of Hanzalah and expelled ruler .of Medina and all the Umayyad from the city

When Yazid heard of the report, Moslem Ibn Uqbah, an old man and of the puppets of the Umayyad court, was dispatched to Medina with a massive army to suppress the movement and he told him: Give them three days of respite; if they resisted, fight with them and when you triumphed, loot for three days of whatever they .possess of women, properties, beasts, armaments, foodstuffs and give them to troops

Sham army

attacked Medina and there erupted a bloody war between the two sides; finally, rebels were defeated and heads of movement were killed. Moslem Ibn Uqbah ordered troops to rape of women and girls, massacre of people and plunder the city for three days. Sham troops have committed crimes which penning is ashamed of .putting them down

.Moslem Ibn Uqbah has been called tyrant for commission of these crimes

After pillage, murder and rape of women and girls, Moslem forced people as slaves to pledge allegiance to  
(Yazid.(1

Since Imam Zeyn Al-Abedin ('a) knew that the movement is faced with defeat and it is of no consequence, he refused to cooperate with the rebels in order to save his life and that of his Shiite followers; of course, people of Medina stopped Imam (a) being engaged in their actions; rather, they put 'Abdullah Ibn Hanzalah as their  
!leader and swore allegiance to him

When people of Medina expelled the Umayyad from the city, Marwan pleasingly asked Imam to keep his  
(wife and family secure in haram of Imam ('a

Imam honorably accepted his request. Hence, during three days when Medina was exposed to plundering and murdering, Imam Sajjad's house remained as a safe haven for refugees and a number of four hundred women with their families sought refuge in Imam's house and Imam kept entertaining them as long as the fracas  
lasted.(2)3

P: 402

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Belazari, Ensab Al-Ashraf, pp. 30-46; Ibn Athir, Al-Kamel fi Al-Tarikh, vol. 4, p. 102 onwards; - 1  
Mas'udi, Muravvij Al-Zahab, vol. 3, pp. 68-71  
Kashf Al-Ghammah, p. 319; Ayan Al-Shi'a, vol. 1, pp. 630-633 -2

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P: 406

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?Are those who know equal to those who do not know

al-Zumar: 9

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