Explanation of the Reports Concerning the Virtues of the Pure Imams

by al-Qadi Abu Hanifa al-Nu‘man ibn Muhammad al-Tamimi al-Maghribi, who died in 363 AH

Part Twelve

In the Name of God, the Most Compassionate, the Most Merciful

The Remainder of the Virtues of al-Hasan and al-Husayn, peace be upon them

[1010] al-Daghshi, through his chain of transmission, from Abu Ja‘far Muhammad ibn ‘Ali, peace be upon him, that he said:

Al-Hasan and al-Husayn, peace be upon them, were with the Prophet, may God’s blessings and peace be upon him and his family, while they were small children. They asked for water, but it was delayed for them, so they cried. The Messenger of God, may God’s blessings and peace be upon him and his family, gave them his tongue, and they sucked it, whereupon water flowed for them. They drank until they were satisfied.

[1011] Abu Nu‘aym, through his chain of transmission, from Hudhayfa al-Yamani, that the Messenger of God, may God’s blessings and peace be upon him and his family, said:

“Gabriel, peace be upon him, came to me and gave me the glad tidings that al-Hasan and al-Husayn are the masters of the youths of the people of Paradise.”

[These are the People of My Household]

[1012] Isma‘il ibn Aban, through his chain of transmission, from Umm Salama, who said:

The Messenger of God, may God’s blessings and peace be upon him and his family, summoned Fatima, al-Hasan, and al-Husayn, peace be upon them. He took al-Hasan and placed him upon his chest, and embraced al-Husayn upon his arm.

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Umm Salama (1) said:

I was sitting behind him, and Fatima was before him. He remained for a while during the night, and we thought only that he had fallen asleep. Then al-Husayn slipped from his arm, and I went to take him, but he preceded me to take him.

I said:

“O Messenger of God, I thought you were asleep.”

He said:

“I have not slept since they came to me.”

Then, after part of the night had passed, he said to Fatima:

“Go to your family. I do not see but that they would be pleased for you to come to them.”

So she carried al-Husayn, while al-Hasan walked before her, and the Messenger of God, may God’s blessings and peace be upon him and his family, sat watching them.

Then he said:

“O God, these are my progeny and the People of my Household. O God, I love them, so love them.” —three times.

Footnote 1: Her name was Hind bint Abi Umayya Hudhayfa Suhayl ibn al-Mughira ibn ‘Abd Allah ibn ‘Amr ibn Makhzum, the Mother of the Believers.

[1013] al-Layth ibn Sa‘d (2), through his chain of transmission, reported that the Messenger of God, may God’s blessings and peace be upon him and his family, was praying one day in his house (3), while al-Husayn ibn ‘Ali, peace be upon him, was a small child near him.

Whenever he prostrated, al-Husayn, peace be upon him, would come and ride upon his back, then move his legs and say:

“Hal, hal.”

Whenever the Messenger of God, may God’s blessings and peace be upon him and his family, wanted to raise his head, he would take him and place him beside him. When he prostrated, al-Husayn would return to his back and say:

“Hal, hal.”

He continued doing this until the Messenger of God, may God’s blessings and peace be upon him and his family, completed his prayer.

A Jewish man was nearby, watching what he did.

He said:

“O Muhammad, you do something with children that we do not do with them.”

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The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“Had you believed in God and His Messenger, you would have shown mercy to children.”

He said:

“Indeed, I believe in God and His Messenger.”

And he accepted Islam when he saw what the Messenger of God, may God’s blessings and peace be upon him and his family, did, despite his tremendous rank.

[He Oils the Feet of the Noblest of People]

[Explanation of Uncommon Words]

Regarding his statement: **“Hal, hal.”**

From this comes its use with camels when they are released: *hal*, with the *l* pronounced lightly.

It is a command used to urge camels onward and drive them forward.

The Arabs say it when urging them to move.

[1014] al-Layth ibn Sa‘d (1), through his chain of transmission, reported that a man vowed that he would oil, with a flask he possessed, the feet of the best man among Quraysh. He asked about this.

He was told:

“Mukhrima is the most knowledgeable person today concerning the genealogies of Quraysh, so ask him about it.”

He asked him—while Mukhrima had become senile—and his son al-Miswar was with him. The old man extended his feet and said:

“Oil them.”

Al-Miswar, his son, said to the man:

“Do not do so, man. The old man has become senile. He has merely gone back to what was practiced in the Age of Ignorance.”

He directed him to al-Hasan and al-Husayn, the blessings of God be upon him, and they said to him:

“Oil their feet with it, for they are the noblest and most excellent people today.” (2)

Footnote 1: This is how we have corrected it; the original has: “Sa‘id.”

Footnote 2: [The source text has no additional footnote marker here beyond the numbered note in the manuscript.]

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[Al-Hasan and al-Husayn Are Two Grandsons]

[1015] ‘Abd Allah ibn Salih, through his chain of transmission, from Ya‘la ibn Murra, who said:

We went out walking with the Messenger of God, may God’s blessings and peace be upon him and his family (1), and there was al-Husayn, peace be upon him, a small child playing.

The Messenger of God, may God's blessings and peace be upon him and his family, stretched out his hands toward him. Al-Husayn would pass once this way and once that way, laughing and making the Messenger of God laugh, until the Messenger of God caught him.

He placed one of his hands beneath his chin and the other at his head, then leaned toward him, kissed him, and embraced him.

Then he said:

"Husayn is from me and I am from him. May God love whoever loves him."

Then he said:

"Al-Hasan and al-Husayn are two grandsons among the grandsons."

[Naming]

[1016] Abu Ghassan, through his chain of transmission, from 'Ali, the blessings of God be upon him, that he said:

When al-Hasan was born, his mother named him Harb. The Prophet, may God's blessings and peace be upon him and his family, came and said:

"Show me my son. What have you named him?"

I said:

"Harb."

He said:

"No. Rather, he is Hasan."

When al-Husayn was born, she named him Harb. The Prophet, may God's blessings and peace be upon him and his family, came and said:

"Show me my son. What have you named him?"

I said:

"Harb."

He said:

"No. Rather, he is Husayn."

When Muhassin was born, she named him Harb. The Prophet, may God's blessings and peace be upon him and his family, came and said:

"Show me my son. What have you named him?"

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I said:

“Harb.”

He said:

“Rather, he is Muhassin.”

Then he said:

“I have named them with the names of the sons of Aaron: Shabbar, Shabbir, and Mushabbir.”

[1017] And through another chain, from ‘Imran ibn Sulayman, that he said:

“Al-Hasan and al-Husayn are two names among the names of the people of Paradise; they did not exist in the Age of Ignorance.” (1)

[Their Birth]

[1018] Abu Nu‘aym, through his chain of transmission, from Abu Rafi‘, who said:

I saw the Messenger of God, may God’s blessings and peace be upon him and his family, recite the call to prayer into the ear of al-Hasan ibn ‘Ali, peace be upon him, when he was born.

And he likewise recited it into the ear of al-Husayn, peace be upon him, when he was born.

[1019] Ibn Abi Karima, through his chain of transmission, from Ibn ‘Abbas (2), who said:

The Messenger of God, may God’s blessings and peace be upon him and his family, used to seek protection for al-Hasan and al-Husayn.

He would say:

“I seek refuge for you both in the perfect words of God from every devil and poisonous creature, and from every harmful eye.”

Then he would say:

“This is how my father Ibrahim, peace be upon him, used to seek protection for Isma‘il and Ishaq.”

[Explanation of Uncommon Words]

Regarding his statement: **“Hāmma.”**

Al-hayyim is the crawling movement of creatures that crawl upon the earth.

Al-hawāmm are the creatures among the vegetation and earth, such as scorpions and things resembling them.

The singular is *hāmma*, because it *tahumm*: that is, it crawls.

As for the harmful eye (*al-ʿayn al-lāmma*), it is the eye that comes upon a person—that is, afflicts him.

They say:

"I seek refuge in God from the *sāmma* and the *lāmma*,"

meaning by *lāmma* whatever comes upon a person from which one fears that harm will descend.

Footnote 2: He is ʿAbd Allah ibn ʿAbbas.

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[The ʿAqiqa]

[1020] Abu Ghassan, through his chain of transmission, reported that the Messenger of God, may God's blessings and peace be upon him and his family, performed the ʿaqiqa for al-Hasan and al-Husayn, the blessings of God be upon them, with one sheep for each.

He said:

"Eat, feed others, and send to the midwife a leg."

Meaning the hindquarter of the sheep.

"And do not break its bones."

There was no interval between them except the period of purity after the postpartum bleeding following the birth of al-Hasan, after which she became pregnant with al-Husayn, peace be upon him.

[Explanation of Uncommon Words]

Regarding his statement: **"ʿAqqa"**, *the ʿaqiqa*:

It is the hair with which a newborn is born. Likewise, it is the wool or hair with which a young animal is born. When that is removed, the name no longer applies to it.

The Messenger of God, may God's blessings and peace be upon him and his family, established the practice that the head of a newborn should be shaved on the seventh day after birth, and that charity should be given on his behalf according to the weight of the hair in silver. A sheep should be slaughtered for him, its blood placed upon the place where the hair was shaved from his head, and the sheep divided into portions. The midwife is given the hindquarter, and the poor are fed.

That sheep is called an **‘aqiqa**, because it is slaughtered on account of shaving the *‘aqiqa*.

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[Explanation of Uncommon Words]

The original meaning of *‘aqiqa* is the hair with which the newborn is born.

Imru’ al-Qays said:

“O Hind, do not marry a fool
whose ‘aqiqa remains upon him...”

The *būha* among men is the weak man.

His statement, **“upon him is an ‘aqiqa,”** means that he has not had his head shaved since he was born.

He describes him as vile and of bad appearance.

Al-ahsab is one whose skin has become white because of disease, and whose hair has become corrupted so that it is likewise red and white. This term is also used of camels.

Among people, he is a leper.

Likewise, the *‘aqiqa* of an animal is its hair, wool, or fleece with which it is born.

Zuhayr, describing a wild ass, said:

“When its mother in the belly was a great-bodied one,
upon it was the thick, luxuriant ‘aqiqa...”

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[Yahya ibn Ya‘mar and al-Hajjaj]

[1021] al-Sha‘bi (1) said:

I was at Wasit, and it was the Day of Sacrifice (2). I attended the Eid prayer with al-Hajjaj (3). He delivered an eloquent sermon.

When he finished, his messenger came to me, and I went to him. I found him sitting upright and prepared to rise, yet settled in his seat.

He said:

“O Sha‘bi, this is the Day of Sacrifice, and I have decided to sacrifice upon it a man from the people of Iraq. I wanted you to hear what he says, so that you may know that I have made the right judgment in what I intend to do to him.”

I said:

“O Commander, do you not think that you should follow the practice of the Messenger of God, may God’s blessings and peace be upon him and his family, and sacrifice what he commanded to be sacrificed, do what he did, and leave what you intended to do to this man on this great day for something else?”

He said:

“O Sha‘bi, once you hear what he says, you will approve my judgment concerning him because of his lying about God and His Messenger, may God’s blessings and peace be upon him and his family, and because of his introducing doubt into Islam.”

Footnote 1: Abu ‘Amr al-Kufi al-Himyari.

Footnote 2: The tenth day of the month of Dhu al-Hijja.

Footnote 3: Al-Hajjaj ibn Yusuf al-Thaqafi. He was born in Ta’if and became known for his allegiance to the Umayyad house.

‘Abd al-Malik ibn Marwan appointed him. He governed Mecca, Medina, Ta’if, and Iraq. He founded the city of Wasit and became known for his oratory, oppression, severity in government, and shedding of blood.

He died at Wasit in 95 AH.

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I said:

“Does the Commander think that he could excuse me from this?”

He said:

“There is no avoiding it.”

Then he ordered that a nita‘ (1) be brought and spread out, and a swordsman was brought.

He said:

“Bring the shaykh.”

They brought him, and it was Yahya ibn Ya‘mar (2) [al-‘Adwani]. I became extremely distressed and said to myself:

“What could Yahya possibly say that would make his killing necessary?”

Al-Hajjaj said to him:

“You claim to be the leader of Iraq?”

Yahya said:

“[Claiming is falsehood] (3), but I say that I am one of the jurists of the people of Iraq.”

He said:

“From what branch of jurisprudence do you derive this? Your claim (4) that al-Hasan and al-Husayn are descendants of the Messenger of God, may God’s blessings and peace be upon him and his family?”

He said:

“I am not claiming that; rather, I say it as a matter of truth.”

He said:

“On what basis do you say this?”

He said:

“By the Book of God, Mighty and Majestic.”

Al-Hajjaj looked at me and said:

“Listen to what he says, for this is something I had not heard from him before. Do you know of any evidence in the Book of God, Mighty and Majestic, that al-Hasan and al-Husayn are among the descendants of Muhammad, may God’s blessings and peace be upon him and his family?”

I began thinking about it.

Footnote 1: A leather mat spread beneath one condemned to punishment or beheading.

Footnote 2: This is how we have corrected it; the original has: “Mu‘ammar.”

Yahya al-‘Adwani al-Washqi al-Mudari al-Basri was a *tabi‘i*. Al-Hamawi says in *Mu‘jam al-Udaba’* that he met ‘Abd Allah ibn ‘Abbas and ‘Abd Allah ibn ‘Umar, and that Qatada al-Sadusi transmitted from him. He was born in Basra and raised in Khurasan.

“Al-‘Adwani” is a reference to ‘Adwan ibn Qays ibn Ghaylan. He was counted among Banu Layth ibn Kinana. He was one of the reciters of Basra, and from him ‘Abd Allah ibn Ishaq learned.

He was the leading reciter of Basra, knowledgeable in the Qur’an, a jurist, and a linguist. He died in 129 AH.

Footnote 3: This is how we have corrected it; the original has: “Claiming is falsehood.”

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I found nothing in the Qur’an indicating this. Al-Hajjaj thought deeply, then said to Yahya:

“Perhaps you mean the word of God, Mighty and Majestic:

‘Whoever disputes with you concerning him after the knowledge that has come to you, say: Come, let us call our sons and your sons, our women and your women, and ourselves and yourselves; then let us invoke the curse of God upon the liars.’ (1)

And the Messenger of God, may God’s blessings and peace be upon him and his family, went out for the *mubahala* with him, accompanied by ‘Ali, Fatima, al-Hasan, and al-Husayn.”

Al-Sha‘bi said:

It was as though joy had been presented to my heart, and I said to myself:

“Yahya has been saved.”

Al-Hajjaj was a memorizer of the Qur’an.

Yahya said to him:

“By God, that is indeed the conclusive proof concerning this, but I am not using it as the evidence for what I said.”

Al-Hajjaj’s face became pale. He remained silent for a while, then raised his head toward Yahya and said:

“If you bring from the Book of God, Mighty and Majestic, another proof, you shall have ten [thousand dirhams] (2). If you do not bring it, then I am free to take your blood.”

He said:

“Yes.”

Al-Sha‘bi said:

His statement distressed me. I thought to myself:

“When al-Hajjaj brought forward the proof that Yahya might use, he had accepted that Yahya knew it, and Yahya had already preceded him to it and escaped through it until al-Hajjaj rebutted him and silenced him. If Yahya now brings something else, I fear that al-Hajjaj will introduce an argument against it that will invalidate his proof, because he will show him that he already knew what Yahya had thought he did not know.”

Yahya said to al-Hajjaj:

“The word of God, Mighty and Majestic: ‘And among his descendants were David and Solomon’ (3)—who is meant by this?”

Footnote 1: Al ‘Imran 3:61.

Footnote 2: This is how we have corrected it; the original has: “al-adf adham.”

Footnote 3: Al-An‘am 6:84.

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Al-Hajjaj said:

“Ibrahim.”

Yahya said:

“Then David and Solomon are among his descendants?”

Al-Hajjaj said:

“Yes.”

Yahya said:

“And whom did God, Mighty and Majestic, explicitly mention after this as being among his descendants?”

Al-Hajjaj recited:

“And Job, Joseph, Moses, and Aaron. Thus do We reward the doers of good.”

Yahya said:

“And who else?”

Al-Hajjaj recited:

“And Zechariah and John and Jesus.” (1)

Yahya said:

“How was Jesus among the descendants of Ibrahim when he had no father descended from his loins?”

He said:

“Through his mother.”

Yahya said:

“Then which is closer in kinship: Maryam (2) to Ibrahim, or Fatima to Muhammad, or al-Hasan and al-Husayn to him, or Jesus to Ibrahim?”

Al-Sha‘bi said:

It was as though he had stuffed a stone into his mouth.

He said:

“Release him—may God disgrace him—and give him ten thousand dirhams. May God not bless him in them.”

Then he turned toward me and said:

“Your opinion had been correct, but we made it clear.”

He ordered that a camel be slaughtered, then stood and ordered food. He ate, and we ate with him.

He did not utter a word until we departed, and he remained silent and distressed because of what Yahya ibn Ya‘mar had used as his proof.

[Explanation of Uncommon Words]

Regarding his statement: **“wājiman.”**

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Al-wujūm means remaining silent out of anger or grief. It is said: “I saw him *wājiman* and *wāqiman*.”

[Woe to the Oppressor from the Day of the Oppressed]

[1022] Isma‘il ibn Aban, through his chain of transmission, from al-Hasan ibn ‘Ali, peace be upon him, that he passed—in the Mosque of the Messenger of God, may God’s blessings and peace be upon him and his family—by a gathering containing some men from Banu Umayya.

They exchanged glances concerning him, and this was at the time when Mu‘awiya had gained control over the outward affairs of government.

He saw them and saw their exchanging glances concerning him.

He prayed two rak‘as and then came to them.

When they saw him, each one of them moved aside from his place for him.

He said to them:

“Remain as you are. I did not intend to sit with you, but I saw your exchanging glances concerning me.

By God, you will not possess one day except that we will possess two days.

Nor one month except that we will possess two months.

Nor one year except that we will possess two years.

And we will eat during your rule, drink, dress, ride, and marry, while you will neither eat during our rule, nor drink, nor dress, nor marry.” (1)

A man said to him:

“And how will that be, O Abu Muhammad, when you are the most generous of people, the gentlest of them, and the most merciful? You are secure under the rule of these people, while they will not be secure under your rule?”

He said:

“Because they opposed us through the stratagem of Satan, and the stratagem of Satan is weak; whereas we opposed them through the stratagem of God, and the stratagem of God is severe.”

[Explanation of Uncommon Words]

Al-kayd comes from *al-makīda*, meaning stratagem or contrivance.

The verb is *kāda, yakīdu, kaydan*. It is permissible when directed toward truth, and forbidden when directed toward falsehood.

God, Mighty and Majestic, says:

“Indeed, they devise a stratagem, and I devise a stratagem, so give the disbelievers respite; give them respite for a little while.” (1)

The stratagem of the disbelievers is their plotting against the friends of God, Mighty and Majestic, and this is forbidden to them.

The stratagem of God is the contrivance of His friends against their enemies, and that is lawful and permissible for them.

Footnote 1: Al-Tariq 86:16.

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[The Generosity of al-Hasan]

[1023] ‘Abd Allah ibn Musa, from ‘Ali, peace be upon him, that he addressed the people and said:

“Your brother’s son, al-Hasan ibn ‘Ali, has gathered wealth and intends to distribute it among you.”

The people gathered for this.

Al-Hasan, peace be upon him, stood and said:

“I only gathered it for the poor.”

Many people stood up, while many remained seated.

The first person to take from it was al-Ash‘ath ibn Qays.

[1024] Ibn Abi Khaythama (2), through his chain of transmission, from ʻAli, peace be upon him, that he said:

“Al-Hasan was the person most resembling the Messenger of God, may God’s blessings and peace be upon him and his family, in what was between the chest and the head.

Al-Husayn was the person most resembling him in what was below that.”

[1025] Ibn al-Aʻrabi, through his chain of transmission, from Abu Hurayra, who said:

I heard the Messenger of God, may God’s blessings and peace be upon him and his family, say:

“Whoever loves al-Hasan and al-Husayn has loved me, and whoever hates them has hated me.” (3)

Footnote 2: He is Abu Bakr, and I believe he is Ahmad ibn Zuhayr (Abu Khaythama) ibn Harb ibn Shaddad al-Nasa’i. He was born in 185 AH, a historian and a Sunni memorizer of the Qur’an. He died in Baghdad in 279 AH.

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[Whoever Loves Us Is With Us]

[1026] Nadr ibn al-Jahdami (1), through his chain of transmission, from ʻAli, peace be upon him, that he said:

The Messenger of God, may God’s blessings and peace be upon him and his family, took al-Hasan and al-Husayn, peace be upon them, by the hand and said:

“Whoever loves me, and loves these two, and their father and their mother, shall be with me in my rank in Paradise.”

Footnote 1: This is how we have corrected it; the original has: “al-Jahdi.”

[The Good Tree]

[1027] ʻAbd Allah ibn Lahiʻa, through his chain of transmission, from the Messenger of God, may God’s blessings and peace be upon him and his family, that he said to ʻAli, peace be upon him:

Footnotes to [1027]

Footnote 1: This is how we have corrected it; the original has: “al-Jahdi.”

Footnote 2: In *Maqtal al-Khwarizmi*, p. 108, this sentence—“and Fatima is its fruit”—is not mentioned.

In *Kifayat al-Talib*, p. 425, it says: “and Fatima is its branch.”

Abu Bakr al-Halabi composed the following poem in light of this report:

“How lovely is a tree in eternity,
growing in Paradise, with no tree resembling it.

Al-Mustafa is its root,
and Fatima is the branch;

then ‘Ali, the master of mankind, is its pollination,
and the two Hashimite ones are its two grandsons;

for it has fruit,
and the Shi‘a are the leaves wrapped around the fruit.

This is the saying of the Messenger of God,
brought by the people of narration among the lofty reports.

Through love of them I hope for salvation tomorrow,
and victory among the company of the finest of companies.”

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[A Tamimite Feather from the Wing of Gabriel]

[1028] Muhammad ibn Sallam, through his chain of transmission, reported that the Messenger of God, may God’s blessings and peace be upon him and his family, had a cushion upon which no one sat except Gabriel, peace be upon him. When he came to him, and then when he stood up, it was folded up. Some of the down (1) from his wing became attached to it, and Fatima, peace be upon her, would pick it up. When she had gathered it, she would place it in the amulets of al-Hasan and al-Husayn, peace be upon them.

[Explanation of Uncommon Words]

Al-tamā’im is the plural of *tamīma*.

A *tamīma* is a necklace made of a leather cord or the like, into which a protective charm is placed, and which is hung around the necks of children.

The poet [Ruqāsh ibn Qays al-Asadi] said:

“A land in which my amulets were fastened upon me,
and the first land whose soil touched my skin.”

Another said:

“And how can the ‘Anbari go astray in a land
in which the leather cords of the amulets were cut from him?” (2)

And in the report:

“The Messenger of God, may God’s blessings and peace be upon him and his family, forbade amulets and *tawlah*.”

And concerning one who hangs an amulet, it is said:

“May God not complete it for him.”

He permitted whatever among such things consisted of the Book of God, Mighty and Majestic, and that by which one draws near to Him.

The prohibition that came from him, may God’s blessings and peace be upon him and his family, concerning this applies only to what they used to hang in them of shells, beads, pieces of wood, iron, copper, and things resembling these, believing that they would benefit whoever wore them.

The Messenger of God, may God’s blessings and peace be upon him and his family, forbade this.

As for *tawlah*, it is something women use, claiming that it makes their husbands love them. They call it *‘atf* (attraction), and it is a type of magic. Its singular is *tawlah*, and its plural is *tuwal*.

Footnote 1: *Al-zaghb* means small feathers or down.

Footnote 2: *Lisan al-‘Arab*, 12/70. The poet is al-Farazdaq.

[The Final Moments with the Messenger]

[1029] And through another chain: When the Messenger of God, may God’s blessings and peace be upon him and his family, was near death, he summoned al-Hasan and al-Husayn, peace be upon them. He placed them upon his face and continued kissing them until he became unconscious.

‘Ali, peace be upon him, took them away from his face.

The Messenger of God, may God’s blessings and peace be upon him and his family, opened his eyes and said to ‘Ali, peace be upon him:

“Leave them. Let them enjoy me, and let me enjoy them, for after me they will suffer *ithāra*.”

By *ithāra*, he meant what the people who seized authority took exclusively for themselves from their right, taking it for themselves and preferring it over them unjustly.

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[The Two Fragrant Blossoms of the Messenger]

[1030] ‘Ali ibn Hashim (1), through his chain of transmission, from Sa‘id ibn al-Musayyab, who said:

A man from the Ansar entered upon the Messenger of God, may God’s blessings and peace be upon him and his family (2), while he was lying on his back, and al-Hasan and al-Husayn were playing upon his stomach.

He said:

“Do you love them, O Messenger of God?”

He said:

“How could I not love them, when they are my two fragrant blossoms (*rayhanatāy*) in this world and the Hereafter?” (3)

Footnote 1: Abu al-Hasan. I believe he is ʻAli ibn Hashim ibn al-Bariyya al-Kufi al-Khazzaz, who died in 181 AH.

Footnote 2: In *Kanz al-ʻUmmal*, 7/110: “Saʻd ibn Malik said: I entered upon the Prophet, may God’s blessings and peace be upon him and his family…”

Footnote 3: Al-Radi, may God have mercy upon him, said: They are likened to fragrant basil because a child is smelled and embraced just as fragrant basil is smelled.

The original meaning of *rayhan* is derived from something through which one finds relief and breathes freely after distress.

[1031] ʻAli ibn Hashim, through his chain of transmission, from Abu Rafiʻ, that Fatima, peace be upon her, came to the Messenger of God, may God’s blessings and peace be upon him and his family, with al-Hasan and al-Husayn, peace be upon them, when they were small.

She said:

“O Messenger of God, these two are your sons, so bestow something upon them.”

He said:

“Yes. As for al-Hasan, I have bestowed upon him my awe and my forbearance; and as for al-Husayn, I have bestowed upon him my generosity and my courage. Are you satisfied, O Fatima?”

She said:

“I am satisfied, O Messenger of God.”

[Explanation of Uncommon Words]

Regarding her statement: “Anḥilhumā.”

Al-naḥl means a gift given without compensation. One says: “He bestowed the woman her dowry.”

Thus al-Hasan was possessed of awe and forbearance, while al-Husayn, peace be upon him, was courageous and generous.

[1032] Muhammad ibn Rustum, through his chain of transmission, from Salman al-Farisi, may God have mercy upon him, that the Messenger of God, may God's blessings and peace be upon him and his family, said:

"Whoever loves al-Hasan and al-Husayn, I love him, and whoever I love, God loves him, and whoever God loves, He admits him into Paradise.

And whoever hates them, I hate him, and whoever I hate, God hates him, and whoever God hates, He admits him into the Fire." (1)

Footnote 1: In *Fara'id al-Simtayn*, 2/97: "Whoever hates them or wrongs them, I hate him; and whoever I hate, God hates him and admits him into Hellfire, and for him is an abiding punishment."

[The Most Excellent of the Grandsons]

[1033] Ja'far ibn Muhammad said:

A man asked him:

"O son of the Messenger of God, I heard a report today that pleased me, and I wanted to hear it from you."

He said:

"What is it?"

He said:

"I heard from one of the Companions of the Messenger of God, may God's blessings and peace be upon him and his family, that he heard him say:

'I am the most excellent of the prophets, 'Ali is the most excellent of the successors, and al-Hasan and al-Husayn are the most excellent of the grandsons.'"

He said:

"Yes.

They heard that from him, to the point that one of them came to al-Hasan, peace be upon him, when he was a small boy, and rubbed his ear until he hurt him. He cried out and said:

"Why did you do that, O son of the Messenger of God?"

He said:

"I wanted to make this a sign between you and me."

He said:

"For what purpose, woe to you?"

He said:

“For the Day of Intercession—the day when your grandfather, the Messenger of God, may God’s blessings and peace be upon him and his family, your father, his successor, peace be upon him, and you and your brother, the two fruits of the Messenger of God, will intercede. So intercede for me.”

The one who did this to al-Hasan, peace be upon him, had a sign by which he could recognize this, although one should not do such a thing to someone of his own kind. Rather, that was due to poor judgment.

[Whoever Loves Me, Let Him Love Them Both]

[1034] Musa ibn Mutayr, from his father, who said:

I was sitting with Abu Hurayra in the Mosque of the Messenger of God, may God’s blessings and peace be upon him and his family, when al-Husayn, peace be upon him, passed by us.

Abu Hurayra rose to him, greeted him, and welcomed him.

He said:

“May my father and mother be your ransom, O son of the Messenger of God.”

Then he returned to us.

He said:

“Shall I not tell you about this one and his brother?”

We said:

“Yes.”

This was the Mosque of the Messenger of God, may God’s blessings and peace be upon him and his family, unchanged.

He said:

“I was sitting at the base of this pillar, waiting for the prayer, when the Messenger of God, may God’s blessings and peace be upon him and his family, came out and stood and prayed two rak‘as.

He was in the second prostration when this one’s brother—meaning al-Hasan, peace be upon him—came out. He was a small boy running toward the Messenger of God, may God’s blessings and peace be upon him and his family, until he reached him while he was prostrating, and climbed onto his back.

Then this one came running behind him and climbed onto his back as well.

I saw the Messenger of God wanting to raise his back, but the only thing preventing him was the presence of the two of them.

So I rose and gently took them from the back of the Messenger of God, may God's blessings and peace be upon him and his family,

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and placed them upon the ground.

The Messenger of God, may God's blessings and peace be upon him and his family, sat, and they clung to his neck.

When he finished the prayer, he took them and placed them in his lap and kissed each one of them.

Then he said to me:

"O Abu Hurayra, whoever loves me, let him love them both."

—he said this three times—

[1035] Sa'id ibn 'Umar said:

I heard Yusuf ibn 'Amr ibn Ghalib on the pulpit—on the Day of Sacrifice (1)—curse al-Hasan ibn 'Ali, peace be upon him.

I mentioned this to Abu Ishaq al-Sha'bi, and he said:

"May God destroy him! He has committed a tremendous offense. He cursed the master of the youths of the people of Paradise. I have never heard anyone curse him before this."

"God has cursed him, and He will do so. For the love of al-Hasan and al-Husayn, peace be upon them, has been cast into the hearts of the righteous and the wicked."

Footnote 1: Meaning the Day of al-Adha.

[1036] Sa'id ibn 'Umar, through his chain of transmission, from Bishr ibn Ghalib, who said:

I was sitting with al-Husayn ibn 'Ali, peace be upon him, when a man came to him and said:

"O Abu 'Abd Allah, I heard a man weeping over the death of Mu'awiya ibn Abi Sufyan."

Al-Husayn, peace be upon him, said:

"May God not cause his tears to cease, nor relieve his distress, nor remove his anguish, nor make him forget his sorrow.

Do you think that after him there will be someone worse than him?

May his hands and mouth be covered with dust. Indeed, by God, he has become one of those who are regretful."

[Explanation of Uncommon Words]

Regarding his statement, peace be upon him:

"May God not cause his tears to cease."

It is said *raqā'a al-dam'* when the tears rise and become still.

He means:

"May the poet Dubal continue to weep; may God not cause his tears to cease.

Indeed, he weeps only because of humiliation, O Dubal." (2)

Footnote 2: The words within parentheses are as they appear in the original.

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Regarding his statement:

"May his hands and mouth be covered with dust."

It is said *tariba al-rajul* when a man is brought down to the dust because of poverty.

From this is the saying of God, Mighty and Majestic:

"Or a poor man lying in the dust." (1)

It is said *atraba al-rajul* when a man becomes wealthy.

Footnote 1: Al-Balad 90:16.

[1037] Mukhawwal ibn Ibrahim (2), through his chain of transmission, reported that a man came to the Prophet, may God's blessings and peace be upon him and his family, and encountered al-Husayn in his lap while he was a small child.

The man said:

"Is this your son, O Messenger of God?"

He said:

"My son, though I did not give birth to him."

He said:

"Do you love him?"

He said:

“God, Mighty and Majestic, loves him more intensely than I do.”

Footnote 2: I believe this is Mukhawwal ibn Ibrahim ibn Mukhawwal ibn Rashid al-Nahdi al-Kufi.

[Al-Hasan and Mu‘awiya]

[1038] al-Rabi‘ ibn Sulayman al-Basri, through his chain of transmission, from Abu Ja‘far, peace be upon him, who said:

Al-Hasan ibn ‘Ali, peace be upon him, came to Mu‘awiya and stood delivering a speech between the two rows, while al-Husayn was sitting.

Al-Hasan, peace be upon him, spoke with extraordinary words, and Mu‘awiya was astonished when he heard his eloquence and rhetorical excellence, and when the people of Syria heard him.

Marwan rose toward him, took him by the hand, and said:

“Sit down, for you are merely an ignorant boy who learned speech in Iraq and then came to us with it.”

Al-Husayn, peace be upon him, became angry and said to Marwan:

“You have lied, may you be deprived of a mother!

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He is a virtue that God has granted us. In the east there is a city called Balsa, and in the west there is a city called Balqa. Between the two of them, no prophet was born except him and me.”

The Exilarch was present with Mu‘awiya and said:

“By God, he has spoken the truth. They are indeed two cities, and no one has ever known them except a prophet, the successor of a prophet, or the son of a prophet.”

[1039] Sufyan al-Thawri, through his chain of transmission, from al-Sha‘bi, who said:

When the reconciliation took place between al-Hasan ibn ‘Ali, peace be upon him, and Mu‘awiya, al-Hasan intended to leave for Medina.

Mu‘awiya said to him:

“You will not leave until you address the people and inform them that authority has become mine.”

Al-Sha‘bi said:

I heard al-Hasan, peace be upon him, say from the pulpit, after praising God, extolling Him, and invoking blessings upon Muhammad and his family:

“To proceed: indeed, the wisest of the wise is the God-fearing, and the greatest incapacity is wickedness.

This authority over which Mu‘awiya and I differed was rightfully mine, but I relinquished it to him. I did so only to preserve your blood and protect your wealth (1):

‘And I do not know; perhaps it is a trial for you and enjoyment for a while.’” (2)

[Explanation of Uncommon Words]

Regarding his statement:

“Akīsu al-kays.”

Al-Khalil said:

Al-kays means one who sees clearly into affairs and penetrates them.

Its plurals are *al-akyās* and *al-akā’is*. (3)

Footnote 1: In the manuscript of *Maqtal Amir al-Mu’minin* by Ibn Abi al-Dunya: “I relinquished it seeking reconciliation for this community.”

Footnote 2: Al-Anbiya’ 21:111.

Footnote 3: *Lisan al-‘Arab*, 6/200.

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Another scholar said:

Al-kays means intellect.

He recited:

“What can the foolish man, though blessed with wealth, do with intelligence?”

[1040] Sufyan al-Thawri, through his chain of transmission, from Abu Hurayra, who said:

I was with the Prophet, may God’s blessings and peace be upon him and his family, in one of the markets of Medina.

He turned away, and I turned away with him, until he came to the courtyard (1) of Fatima, peace be upon her.

He called three times:

“O Hasan!”

No one answered him.

So he turned away until he came to the courtyard of ‘A’isha, and he sat, and I sat with him.

Al-Hasan, peace be upon him, came running toward the Messenger of God, may God’s blessings and peace be upon him and his family.

The Messenger of God, may God’s blessings and peace be upon him and his family, opened his arms until he embraced him.

Then he said:

“O God, indeed I love him, so love him, and love whoever loves him.” (2)

Footnote 1: *Fana’ al-dar*: the area extending around the sides of a house; its plural is *afniya*.

Footnote 2: In *Maqtal al-Khwarizmi*, p. 100: “and love whoever loves him”—three times.

[1041] And through another chain, from Burayda (3), who said:

While the Messenger of God, may God’s blessings and peace be upon him and his family, was delivering a sermon from the pulpit, al-Hasan and al-Husayn came toward him. They were small children, wearing two red shirts. They ran toward him, stumbling and getting back up.

The Messenger of God, may God’s blessings and peace be upon him and his family, descended from the pulpit, took them, placed them before him upon the pulpit, and said:

“God, Mighty and Majestic, has spoken the truth:

‘Indeed, your wealth and your children are a trial.’” (4)

“I saw these two and could not bear to continue without them.”

Then he continued his sermon.

Footnote 3: Abu ‘Abd Allah Burayda ibn al-Husayb al-Aslami al-Marwazi. He witnessed Khaybar and the conquest of Mecca and died in 63 AH.

Footnote 4: Al-Anfal 8:28.

[1042] And through another chain, from Usama ibn Zayd, who said:

One night I came to the Prophet, may God’s blessings and peace be upon him and his family, because of a need that had arisen for me.

He came out to me while wrapped around something, and I did not know what it was.

When I had finished what I needed, I said:

“What is it that you are wrapped around, O Messenger of God?”

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He uncovered it, and there were al-Hasan and al-Husayn, peace be upon them, upon his hips, whom he had embraced.

He said:

“These two are my sons and the sons of my daughter. O God (1), indeed I love them, and I love whoever loves them.”

[Explanation of Uncommon Words]

Regarding his statement:

“I came to the Prophet by night (*taraqtu al-nabi*).”

Al-tariq means one who comes by night.

Footnote 1: This is how it appears in the original.

[1043] Muhammad ibn ‘Abd Allah, through his chain of transmission, from ‘Umar ibn al-Khattab, who said:

I saw the Messenger of God, may God’s blessings and peace be upon him and his family, with al-Hasan and al-Husayn upon his shoulders, and I felt envy toward their position.

I said:

“What an excellent mount beneath you two!”

The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“And what excellent riders they are.”

[Explanation of Uncommon Words]

Regarding his statement:

“I felt *nafāsa* toward them.”

One says *nafistu ‘ala fulan nafāsatan*, and *nafisa al-shay’ nafāsatan*, meaning that something became precious.

A precious thing over which people compete is something that people seek and desire, each one competing with the others for it.

Thus, it is as though he envied them their position with the Messenger of God, may God’s blessings and peace be upon him and his family, and desired to have the position they possessed.

[1044] al-Hasan ibn Musa (2), through his chain of transmission, from ‘Abd Allah ibn ‘Abbas, who said:

I entered upon the Messenger of God, may God’s blessings and peace be upon him and his family, while he was in the house of ‘A’isha (1), sitting with his legs drawn up and wrapped in his garment, and his wives were around him.

While we were in this state, ‘Ali ibn Abi Talib, peace be upon him, came to the door.

Permission was given to him, and he entered.

When the Messenger of God, may God’s blessings and peace be upon him and his family, saw him, he said:

“Welcome, O Abu al-Hasan. Welcome, my brother and my cousin.”

He extended his hand to him, and ‘Ali shook it.

‘Ali, peace be upon him, kissed the area between the eyes of the Messenger of God, and the Messenger of God kissed him.

Then he seated him to his right and said:

“What happened to my two sons, al-Hasan and al-Husayn?”

He said:

“They went to the house of Umm Salama seeking the Messenger of God, may God’s blessings and peace be upon him and his family.”

While we were in this state, they said:

“ ‘Uthman, ‘Umar, Abu Bakr, and a group of the Companions of the Messenger of God, may God’s blessings and peace be upon him and his family, are at the door.”

Permission was given to them.

His wives dispersed, and they entered.

They greeted him and sat down.

Then Abu Dharr and Salman came.

Permission was given to them, and they entered and greeted the Messenger of God, may God’s blessings and peace be upon him and his family.

They shook hands with him and kissed the area between his eyes.

Abu Bakr and ‘Umar made room for them, and they moved toward ‘Ali, peace be upon him.

The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“Let them sit beside the one who loves them and whom they love.”

Then Bilal came with al-Hasan and al-Husayn, peace be upon them, and entered.

The Messenger of God, may God’s blessings and peace be upon him and his family, said to them:

“Welcome to my two beloved ones and the sons of my beloved.”

Footnote 1: She was the daughter of Abu Bakr, the wife of the Messenger of God, may God’s blessings and peace be upon him and his family. [The remainder of the original footnote contains an editorial historical characterization and states that she died in 58 AH and that her grave is in Cairo.]

Footnote 2: I believe this is al-Hasan ibn Musa al-Khashshab.

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He kissed the area between their eyes, and they sat before him.

Then they got up to enter upon ‘A’isha.

The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“Love them, O ‘A’isha, and give them pure love, for they are the fruit of my heart and the masters of the youths of the people of Paradise.

No one loves them except that God loves him, and no one hates them except that God hates him.

Whoever loves them has loved me, and whoever loves me has loved God; and whoever hates them has hated me, and whoever hates me has hated God.

It is as though I can see what will be done to them, and that is in the prior knowledge of God, Mighty and Majestic.

And it is as though I can see their place in Paradise, and the place of whoever hates them in the Fire.

By Him in whose hand is my soul, God will cast their enemy and those who hate them into the Fire upon their faces.”

Then the Messenger of God, may God’s blessings and peace be upon him and his family, said:

“Do not place the People of the Covenant in authority over the necks of the Muslims, lest you humiliate them.

And let those over whom they have been placed in authority not initiate the greeting of peace to them or shake hands with them.

Make them shave their heads and display their *dnanir* (1).

Indeed, the sanctity of the believer in the sight of God is greater than the sanctity of the angels."

'Umar ibn al-Khattab said:

"And who is greater than Gabriel?"

He turned toward 'Ali, peace be upon him, and said:

"What do you say, O Abu al-Hasan?"

He said:

"Who is greater than Gabriel, Michael, Israfil, the Bearers of the Throne, and the angels brought near?"

The Messenger of God, may God's blessings and peace be upon him and his family, said:

"My brother and my cousin has spoken the truth."

Then he turned toward us and said:

"God has filled his heart with faith, knowledge, understanding, and jurisprudence.

Whoever finds something difficult concerning his religion, its laws, its obligations, or its Sunnah, let him come to him."

Then he took his hand and said:

"O 'Ali, whoever loves you has loved me; whoever loves me has loved God; whoever hates you has hated me; whoever hates me has hated God;

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and whoever insults you has insulted me, and whoever insults me has insulted God.

O 'Ali, you are the slayer of the breakers of allegiance, the unjust, the renegades, and whoever opposes my Sunnah."

[Explanation of Uncommon Words]

Regarding his statement:

"Muḥtab."

Al-iḥtibā' is when a man wraps his garment around his back and ties it around his legs.

Al-ḥibwa is the garment with which one performs *iḥtibā'*, meaning that one wraps himself in it.

Regarding his statement:

“Marḥaban.”

The Arabs say this to someone approaching them, meaning:

“Come down into spaciousness.”

Al-raḥb means spaciousness.

They put *marḥaban* in the accusative by implying:

“Come down and remain.”

Regarding his statement:

“Amḥiḍhīhumā al-maḥabba.”

He means:

“Make your love for them pure.”

Everything that is pure and uncontaminated is called *maḥḍ*.

[1045] Yahya ibn al-Husayn, through his chain of transmission, from Ja‘far ibn Muhammad ibn ‘Ali, from his father, who said:

When al-Hasan ibn ‘Ali, peace be upon him, was born, Gabriel, peace be upon him, brought the Prophet, may God’s blessings and peace be upon him and his family, his name on a piece of silk from the garments of Paradise, upon which was written Hasan, and from it the name Husayn, peace be upon him, was derived.

When Fatima, peace be upon her, gave birth to al-Hasan, peace be upon him, she brought him to the Messenger of God, may God’s blessings and peace be upon him and his family, and he named him Hasan.

When she gave birth to al-Husayn, peace be upon him, she brought him to him, and he said:

“This one is more excellent than that one.”

So he named him Husayn.

(111)

[Explanation of Uncommon Words]

Regarding his statement:

“Surqa of silk.” (1)

Al-surqa is the finest type of silk.

It is said:

“A silk garment of *surqa*.”

The poet said:

“They trail along in silk, its embroidered weave;
they drag behind them trains from its fringes.” (2)

Footnote 1: *Al-surqa* means the finest silk.

Footnote 2: The verse describes garments of fine silk.

[Pilgrimage on Foot]

[1046] And through another chain: al-Hasan and al-Husayn, peace be upon them, performed the pilgrimage.

They set out from Medina on foot, heading toward the pilgrimage.

Whenever a rider passed by and saw them walking, he would dismount and walk.

This became difficult for many of the people.

They said to Sa‘d ibn Abi Waqqas:

“Walking has become difficult for us, and we cannot ride while the sons of the Messenger of God, may God’s blessings and peace be upon him and his family, are walking.”

Sa‘d came to al-Hasan, peace be upon him, and said:

“O Abu Muhammad, walking has become burdensome for a group of the people accompanying you, and they cannot ride while you two are walking. If you two were to ride, the people would ride.”

He said:

“I have undertaken upon myself that I will walk, but I will take another route.”

So they took a side route where the people could not see them.

[1047] And through another chain: al-Hasan, peace be upon him, performed the pilgrimage twenty-five times on foot.

The camels were led alongside him. (1)

Footnote 1: Al-Jawhari said: *al-saraq* means pieces or strips of silk.

Abu ‘Ubayda said: They are specifically the white ones, and the singular is *suraqa*.

Its origin is Persian, from *sara*, meaning “good.”

In *Lisan al-‘Arab*, 10/156, Jamal al-Din transmitted the verse as follows:

“They trail along in silk, its embroidered weave;
they drag behind them trains from its fringes.”

In *Bihar al-Anwar*, 43/276, hadith 46:

“When the women see you two walking, they will not be content to ride, so if you two rode…” (3)

[1048] And through another chain, from Umm al-Fadl, daughter of al-Harith, that she saw in a dream—while Fatima, peace be upon her, was pregnant with al-Hasan—that one of the limbs of the Messenger of God, may God’s blessings and peace be upon him and his family, was in her house. (2)

She said:

That frightened me, and I mentioned it to the Prophet, may God’s blessings and peace be upon him and his family.

He said:

“You have seen good. Fatima will give birth, God willing, to a boy who will be in your house; you will care for him and raise him.” (3)

And so it happened.

[1049] And through another chain, from Abu Hurayra, who said:

I saw the Messenger of God, may God’s blessings and peace be upon him and his family, kissing al-Husayn while he was a small boy. His saliva would run onto the lips of the Messenger of God, may God’s blessings and peace be upon him and his family, and he would taste it.

[1050] And through another chain, from Taghlib ibn Murra (4), who said:

I heard the Messenger of God, may God’s blessings and peace be upon him and his family, say:

“Husayn is from me and I am from Husayn. May God love whoever loves Husayn. Husayn is a grandson among the grandsons.”

[1051] And through another chain: al-Husayn, peace be upon him, used to sit in a dark place, and he could be found by the whiteness of the forelock of his forehead.

[1052] And through another chain: The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“When the people of Paradise have settled in Paradise, Paradise will say: ‘My Lord, did You not promise me that You would adorn me with two of Your pillars?’

God, Mighty and Majestic, will say: ‘Yes. I have adorned you with al-Hasan and al-Husayn.’” (5)

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[1053] Isma'il ibn Salih, through his chain of transmission, reported that Fatima, peace be upon her, said to the Messenger of God, may God's blessings and peace be upon him and his family:

"O Messenger of God, Umm Salama has overcome me regarding al-Hasan and al-Husayn. They do not leave her, and I cannot bear being separated from them."

The Messenger of God, may God's blessings and peace be upon him and his family, said this to Umm Salama.

She said:

"O Messenger of God, I love them with an intense love."

The Messenger of God, may God's blessings and peace be upon him and his family, said to her:

"Do you love them?"

She said:

"Yes, by God, I love them."

He repeated this to her three times, and each time she gave the same answer.

Then the Messenger of God, may God's blessings and peace be upon him and his family, said:

"By Him who sent me as a prophet with the truth, they are indeed the masters of the youths of the people of Paradise."

[1054] Abu Sa'id al-Ashajj, through his chain of transmission, from Anas ibn Malik, who said:

The Messenger of God, may God's blessings and peace be upon him and his family, was asked:

"Which of your family is most beloved to you?"

He said:

"Al-Hasan and al-Husayn."

And he would say to Fatima, may the blessings of God be upon her:

"Leave my two sons with me so that I may smell them."

And he would embrace them.

[1055] And through another chain: The Prophet, may God's blessings and peace be upon him and his family, heard al-Hasan and al-Husayn, peace be upon them, crying.

He rose in alarm and hurried toward them until he learned what was wrong with them.

Then he said:

“Indeed, a child is a trial. I rose and could not even think clearly.” (1)

[He Divided His Wealth for the Sake of God Twice]

[1056] Hasan ibn Husayn, through his chain of transmission, reported that al-Hasan, peace be upon him, divided his wealth with his Lord twice. (2)

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And in another report:

“Even sandal for sandal and shoe for shoe.”

Meaning that he gave away half of his wealth twice and gave it in charity in the path of God, Mighty and Majestic. (1)

[1057] And through another chain, from the Messenger of God, may God’s blessings and peace be upon him and his family, that he said:

“A child is a fragrant blossom from God, which He has divided among His servants. My two fragrant blossoms from the world are al-Hasan and al-Husayn. I named them after my two grandsons, the grandsons of the Children of Israel.”

[Explanation of Uncommon Words]

Al-rayhan means every fragrant plant. It was specifically applied to *myrtle* because it remains through the passage of time and does not shed its leaves.

He, may God’s blessings and peace be upon him and his family, likened the child to it because it is among the most pleasant of plants, and likened the fragrance of the child to its fragrance.

[1058] Hasan ibn Husayn, through his chain of transmission, from the Messenger of God, may God’s blessings and peace be upon him and his family, that he went out with al-Hasan and al-Husayn and said:

“Whoever loves God and His Messenger, let him love these two.”

[1059] Ahmad ibn Isma‘il, through his chain of transmission, from Muhammad ibn ‘Ali, peace be upon him, that he said:

God, Mighty and Majestic, sent angels, and one of them was slow to act, so God weakened his wing.

He fell upon an island among the islands of the sea.

When the birth of al-Husayn, peace be upon him, drew near, God sent Gabriel, peace be upon him, with the glad tidings to the Messenger of God, may God's blessings and peace be upon him and his family.

Gabriel passed by that angel and said to him:

"O noble angel, sweet in fragrance, fair in face, honored by his Lord, will you not call upon your Lord to release this weakened wing of mine?"

He said to him:

"That is not within my power. But I have been sent to one who is more honored with God than I am, and I shall ask him to pray to God for you."

When Gabriel gave the Prophet, may God's blessings and peace be upon him and his family, the glad tidings of the birth of al-Husayn, peace be upon him, he said to him:

"O Muhammad, I passed by an angel on an island among the islands of the sea whose wing had become weakened. He asked me to pray to God for him.

I told him: 'I have been sent to one who is more honored with God than I am, and I shall ask him to pray to God for you.'

So pray for him, O Muhammad."

The Prophet, may God's blessings and peace be upon him and his family, prayed to God for him.

Then God, Mighty and Majestic, revealed to Gabriel that he should command that angel to flutter (*yaduffa dafīfan*) toward the newborn—meaning al-Husayn, peace be upon him—and wipe his weakened wing against him, and it would become sound.

He did so, and his wing became sound, and he ascended to heaven.

Muhammad ibn 'Ali, peace be upon him, said:

"Do you think that a people who killed al-Husayn will ever prosper?"

[Explanation of Uncommon Words]

Regarding his statement:

"Yaduffa dafīfan."

The *dafīf* of a bird is when it beats its wings—that is, strikes and moves them in order to fly while its feet remain on the ground.

Al-dafīf also means slow movement. (1)

'Araja; *al-'uruj* means ascending upward.

Al-mi‘raj is that by which one ascends.

Footnote 1: *Lisan al-‘Arab*, 9/104.

[1060] Ja‘far ibn Farwa, through his chain of transmission, reported that the Messenger of God, may God’s blessings and peace be upon him and his family, was sitting with his Companions when al-Hasan and al-Husayn, peace be upon them, came toward him while they were small.

They began jumping upon him. At one moment he would lower his head for them, and at another he would draw them toward himself.

He kissed them while one of those sitting with him watched him in amazement.

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Then the man said:

“O Messenger of God, I do not know that I have ever kissed a child.”

The Messenger of God, may God’s blessings and peace be upon him and his family, became angry until his complexion changed.

He said to the man:

“If God, Mighty and Majestic, has removed mercy from your heart, what can I do for you? Whoever does not show mercy to our young and honor our elders is not one of us.”

[Explanation of Uncommon Words]

Regarding his statement:

“They were *yanzūwān*.”

He means: they were jumping.

Al-nazw means jumping.

From this comes the phrase *nuzū al-bahā’im*, referring to the jumping of male animals upon females, which is what is being described here. It is an indirect expression for mating.

Regarding his statement:

“His complexion *iltama‘a*.”

Meaning: it changed.

One says *iltama‘a wajh al-rajul* when a man's face changes.

Al-lam‘ and *al-talammu‘* are used of stone, cloth, and things that contain patches of different colors.

It is said: *alamaʿat al-naqa*, meaning that a she-camel became pregnant, and *talammaʿa darʿuhā*, meaning that her udder took on various colors.

From this is the saying of Labid:

“Gently, may you live in honor; do not eat with him
when his buttock is mottled with patches of leprosy.” (1)

That is, a patch of whiteness, or a patch of blackness, or redness.

Likewise, a person's face changes color when he becomes angry and his anger intensifies, becoming red, yellow, or ashen.

Thus it is said:

“His face *iltamaʿa*.”

And:

“His complexion *iltamaʿa*,”

when it takes on different colors.

Regarding his statement:

“He *yuʿazziz* our elder.”

Meaning: he honors and venerates him.

Footnote 1: *Lisan al-ʿArab*, 8/324.

[1061] Ismaʿil ibn Zayd (2), through his chain of transmission, from Muhammad ibn ʿAli, peace be upon him,

Footnote 2: I believe he is Ismaʿil ibn Zayd al-Tahhan.

Ibn Shahrashub mentioned him in *al-Manaqib*, 3/400, as Ismaʿil ibn Burayd. See the verification of the hadiths.

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that he said:

A man committed a sin during the lifetime of the Messenger of God, may God’s blessings and peace be upon him and his family.

He was sought, so he went into hiding.

Eventually he found al-Hasan and al-Husayn, peace be upon them, on an empty road.

He seized them, carried them upon his shoulders, and brought them to the Prophet, may God's blessings and peace be upon him and his family.

He said:

"O Messenger of God, I seek refuge in God and in these two."

The Messenger of God, may God's blessings and peace be upon him and his family, laughed until he brought his hand to his mouth.

Then he said to the man:

"Go. You are free."

And he said to al-Hasan and al-Husayn, peace be upon them:

"You two have interceded for him. What excellent young men you are!"

Then God, Mighty and Majestic, revealed:

"And if, when they wronged themselves, they had come to you and sought forgiveness from God, and the Messenger had sought forgiveness for them, they would have found God Accepting of repentance, Merciful." (1)

Footnote 1: Al-Nisa' 4:64.

[1062] And through another chain, from 'Abd Allah ibn Shaddad ibn al-Had, through his chain of transmission, that the Messenger of God, may God's blessings and peace be upon him and his family, was praying with the people.

Al-Husayn, peace be upon him, came to him while he was small and climbed onto his back while he was prostrating.

The Messenger of God, may God's blessings and peace be upon him and his family, prolonged the prostration until al-Husayn came down.

Then he rose, completed the prayer, and departed.

The people did not know what had happened with al-Husayn.

They said:

"O Messenger of God, you prolonged the prostration so much that we thought something had happened." (2)

He said:

"My son used me as a mount, and I disliked rushing him until he had fulfilled his need."

[Explanation of Uncommon Words]

Regarding his statement:

"Artaḥalanī."

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It is said *irtaḥala al-rajul* when a man settles upon his riding animal in order to depart.

And *irtaḥala al-baʿir rahlahu* means that the camel traveled.

The expression developed from this until one could say:

"The camel *irtaḥala* in its journey."

[1063] And through another chain: It is reported that al-Hasan never heard a word from him containing anything objectionable except on one occasion.

There was a dispute between al-Hasan (1), peace be upon him, and ʿAmr ibn ʿUthman over a piece of land.

Al-Husayn mentioned this to al-Hasan, peace be upon them.

Al-Hasan, peace be upon him, said:

" ʿAmr has nothing from us except that which will rub his nose in the dust."

It was said:

"This is the one harsh expression that was preserved from him." (2)

And this was because of what the Messenger of God, may God's blessings and peace be upon him and his family, had bestowed upon him.

Footnote 1: This is how we have corrected it; the original has: "al-Husayn, peace be upon him."

Footnote 2: In *al-Sawaʿiq al-Muhriqa*, p. 83: "This is the harshest expression I ever heard from him."

[In the Enclosure of Banu al-Najjar]

[1064] Al-Aʿmash, through his chain of transmission, from ʿAbd Allah ibn ʿAbbas, who said:

While we were with the Messenger of God, may God's blessings and peace be upon him and his family, word came to him from Fatima, peace be upon her, that al-Hasan and al-Husayn, peace be upon them, had gone out from her and she did not know where they were.

She had searched for them but had not found them.

He said to her:

“O my daughter (1), God, Mighty and Majestic, is their protector.”

Then he raised his hands toward heaven and said:

“O God, protect my two children wherever they may be and wherever they have gone.”

Then Gabriel, peace be upon him, descended upon him.

He said:

“O Muhammad, God conveys peace to you and says: ‘Do not grieve over them, for they are under My protection wherever they may be and wherever they have gone. They are now in the enclosure of Banu al-Najjar, and I have appointed two angels over them to protect them.’”

The Messenger of God, may God’s blessings and peace be upon him and his family, rose, and we rose with him, and went to the enclosure.

He found them asleep, having embraced one another.

He bent over them and kissed the area between their eyes until they awoke.

Then he carried them upon his shoulders and hurried toward the house of Fatima, peace be upon her, with them until he reached the mosque.

There he encountered a group of people who had become alarmed over the matter.

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He said:

“O people, shall I not tell you who are the best of people in terms of father and mother?”

They said:

“Yes, O Messenger of God.”

He said:

“These two—al-Hasan and al-Husayn. Their father is ‘Ali, my successor, the most excellent of successors, and their mother is Fatima, my daughter, the most excellent of the women of the worlds.”

“Shall I not tell you who are the best of people in terms of grandfather and grandmother?”

They said:

“Yes, O Messenger of God.”

He said:

“These two—al-Hasan and al-Husayn. Their grandfather is the Messenger of God, may God’s blessings and peace be upon him and his family, and their grandmother is Khadija, the first to believe in God and His Messenger.”

“Shall I not tell you who are the best of people in terms of paternal uncle and paternal aunt?”

They said:

“Yes, O Messenger of God.”

He said:

“These two—al-Hasan and al-Husayn. Their paternal uncle is Ja‘far al-Tayyar, who is in Paradise, and their paternal aunt is Umm Hani, daughter of Abu Talib, who never associated anything with God, not even for the blink of an eye.”

“Shall I not tell you who are the best of people in terms of maternal uncle and maternal aunt?”

They said:

“Yes, O Messenger of God.”

He said:

“These two—al-Hasan and al-Husayn. Their maternal uncle is al-Qasim, son of the Messenger of God, may God’s blessings and peace be upon him and his family, and their maternal aunt is Zaynab, daughter of the Messenger of God.”

Then he said:

“O God, You know that these two, their father, their mother, their grandfather, their grandmother, their maternal uncle, their paternal uncle, and their paternal aunt are in Paradise, and that their Shi‘a and those who love them are in Paradise.” (1)

[Explanation of Uncommon Words]

Regarding his statement:

“The enclosure of Banu al-Najjar.”

Al-hazira is something enclosed—meaning something prevented from being entered by a wall, fence, or something similar—such as gardens

and other pieces of land.

Al-hazr means prevention or restriction.

Thus, the excellence of al-Hasan and al-Husayn, peace be upon them, is an excellence for ʻAli and Fatima, peace be upon them, because they are their parents, and an excellence for the Imams among the descendants of al-Husayn, may the blessings of God be upon all of them,

because al-Husayn is their father and al-Hasan is their paternal uncle.

It is also an excellence for whoever takes them as his allies, professes love and allegiance to them and their Imamate, and disavows their enemies, those who opposed them, those who usurped their right and arrogated it to themselves.

For each of these there is a corresponding share of excellence, reward, and recompense according to what each person deserves.

And in proportion to that, and according to his love for them, there is deficiency, blame, and burden of sin for their enemies, those who opposed them, those who usurped their right, those who killed them, those who abandoned them, those who rose against them, and their helpers and allies.

This is as has been transmitted from al-Husayn ibn ʻAli, peace be upon him, that he said:

“Whoever is loyal to us with his heart and defends us with his tongue and hand is with us in the highest company.

Whoever is loyal to us with his heart and defends us with his tongue, but is too weak to defend us with his hand, is with us in Paradise, at a level below that.

Whoever is loyal to us with his heart but is too weak to defend us with his tongue and hand is with us in Paradise, at a level below that.

Whoever hates us in his heart and assists against us with his tongue and hand is in the lowest depth of the Fire.

Whoever hates us in his heart and assists against us with his tongue, but does not assist against us with his hand, is in the Fire above that.

Whoever hates us in his heart but does not assist against us with his tongue or hand is in the Fire above that.”

Upon this basis are the degrees of those who love them in Paradise and those who hate them in the Fire.

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[The Affliction of al-Hasan]

[What al-Hasan Did Until He Died Poisoned]

After what we have mentioned concerning the explicit designation by the Messenger of God, may God’s blessings and peace be upon him and his family, of the Imamate and excellence of ʻAli, peace be upon him, and what we mentioned before it, and what we mentioned in the

chapter preceding this one concerning his designation of the excellence of al-Hasan and al-Husayn, may the blessings of God be upon them, and the reports concerning their position and rank with him, and the command to show them allegiance and love, and the encouragement toward this, and the prohibition against hating them and showing hostility toward them, and the warning against that—we now mention what was done to al-Hasan ibn ʻAli, peace be upon him, and what was deemed permissible to perpetrate against him.

[The Causes of al-Hasan's Treaty]

When ʻAli, peace be upon him, was struck down and the Imamate passed to al-Hasan, peace be upon him, Muʻawiya gathered against him the rabble of Syria and those whom he had won over through gifts and feeding them from illicit and unlawful wealth.

He had killed the supporters of religion and many of the believers, and the power of those who had seized authority had become firmly established.

Most people inclined toward whatever worldly benefit they could obtain, and they were won over through it.

Muʻawiya advanced with his forces toward al-Hasan, peace be upon him, and al-Hasan did not find among the people anyone to meet him with forces comparable to his.

We have already mentioned what Amir al-Mu'minin ʻAli, peace be upon him, had said in urging them to fight Muʻawiya and his companions and encouraging them to do so.

Those who failed him were few, and they could not provide him with what he sought against them; these were the ones who remained steadfast with al-Hasan, peace be upon him.

Muʻawiya sent to him, asking him to surrender authority to him and calling him to do so.

He offered him, his Shiʻa, and his supporters security, benevolence, honor, and substantial rewards.

When al-Hasan found no alternative, he agreed to what he had no choice but to accept—something that did not sever him from his right nor remove the Imamate from him.

For the Imamate is one of the rights of God, Mighty and Majestic, and one of His commands.

It is not made obligatory for anyone outside its rightful possessors merely because its rightful possessors leave it, nor is it transferred to one who seizes it from them.

Just as this was not established for those who preceded [the usurpers] in possessing it, by their surrendering it to the one who rose against it and usurped it.

This is analogous to what there is no disagreement among the community concerning: if an Imam appoints a judge or employs an official, and that judge transfers the office of judgeship to someone else, or that official transfers his office to another, or they depart from it, the fact that they transferred it to others does not make it obligatory upon those to whom they transferred it, whether voluntarily or unwillingly, to take possession of it merely because they did so.

The Imamate is higher and greater than this, and it is more necessary that it belong only to the one whom God appointed to it and established for it.

Seizing outward control of it does not remove it from the one for whom it was established, whether he surrenders it or does not surrender it.

The community must follow only the one whom God, Mighty and Majestic, appointed to the Imamate through the designation of the Messenger of God, may God's blessings and peace be upon him and his family, as we have previously discussed.

And through the designation of one Imam upon another Imam, until the Hour is established.

Mu'awiya seized the opportunity and took control of the outward authority of the Imamate and the community.

Then Mu'awiya began plotting calamities against al-Hasan and devising schemes against him in order to assassinate him, just as he had previously done to his father, peace be upon them both.

He was only able to accomplish what he wanted by secretly arranging for him to be given poison, and al-Hasan, peace be upon him, died poisoned.

[Mu'awiya Conspires]

[1065] Yahya ibn al-Husayn ibn Ja'far, through his chain of transmission, reported that al-Hasan, peace be upon him, was given poison, and that Mu'awiya sent his wife, Ja'da daughter of al-Ash'ath ibn Qays, one hundred thousand dirhams.

There was a dispute between her and al-Hasan.

He intended to divorce her—he was one who frequently divorced women (2)—so he sent her poison to give him and promised her that he would marry her to his son Yazid and give her a great deal of worldly wealth.

What had occurred between her and al-Hasan, peace be upon him, what she feared regarding his divorcing her, what Mu'awiya had immediately given her, and what he had promised her drove her to give him that poison.

He remained for forty days in severe illness.

[Al-Hasan Gives His Final Instructions]

[1066] Among what has been related from al-Hasan, peace be upon him, is that he went to the *mukhda'* (3), where a group of his Shi'a were present, and among them was al-Husayn, peace be upon him.

Then he came to them and said:

"I did not come to you until I had expelled a portion of my liver.

I have been given poison several times, but none was more severe upon me than this time.

I am dying."

Al-Husayn, peace be upon him, said:

"Who did this to you?"

He said:

"What do you want with that? Do you want to seek vengeance for me?

Leave me and the one who did this to me until the Day of Resurrection, when we will stand together before God.

Do not undertake any action concerning this after me." (4)

Footnote 1: Al-Sadiq, peace be upon him, said: "Al-Ash'ath ibn Qays participated in the bloodshed of Amir al-Mu'minin; his daughter Ja'da poisoned al-Hasan; and his son Muhammad participated in the bloodshed of al-Husayn." (*Al-Kafi*, 8/167.)

Footnote 2: This is among the Umayyad accusations attributed to the pure Imam, the grandson of the Messenger of God, may God's blessings and peace be upon him and his family. And even if she did this, it was not because she feared divorce, but because of her own baseness and meanness, which led her to commit this crime.

Thus, when she later came to Mu'awiya demanding that he fulfill what he had promised her, he said to her:

"We were not pleased with you for al-Hasan, so why would we be pleased with you for ourselves?"

Footnote 3: This is how it appears in the original. I believe it is *al-mukhda'*, as in some reports: a small room situated inside a larger house.

Footnote 4: In *Maqatil al-Talibiyyin*, p. 48:

"And what do you want from him? Do you want to kill him? If he is indeed the one, then God's vengeance against him is stronger than yours; and if he is not, I would not like anyone to be seized on my account."

And he entrusted the matter to him and established him in the position in which God, Mighty and Exalted, and His Messenger, may God's blessings and peace be upon him and his family, had established him, and explicitly designated him in the presence of his followers, making them aware that he would occupy the position of the Imamate after him, in addition to what had already reached them and what they had learned concerning both of them from the Messenger of God, may God's blessings and peace be upon him and his family, and from the Commander of the Believers, peace be upon him.

He instructed him to bury him with the Messenger of God, may God's blessings and peace be upon him and his family, if no one disputed this.] But if [anyone disputed this, he was to leave that and bury him in the cemetery beside his mother Fatima, the blessings of God be upon them both.

] 'A'isha's Position Regarding the Burial of al-Hasan [

It is said that this matter reached 'A'isha, and differing statements are reported from her concerning it.

Some said that she said: "Indeed, there is nothing in the house except the place for a single grave, which I had wanted for myself, and al-Hasan has more right to it than I do." (1)

Footnote (1): Al-Muḥibb al-Ṭabarī says in *Dhakhā'ir al-'Uqbā*, p. 141: "'A'isha had permitted him to be buried with the Messenger of God, may God's blessings and peace be upon him and his family, in her house, and he had asked her for this during his illness. When he died, however, Marwan and the Banu Umayya prevented it."

And it is said, rather, that she strongly prevented this, mounted a mule, and went out to the group of the Banu Umayya, saying: "This is how 'Ali usurped my house," (2) and now al-Hasan is to be buried in a place that I had prepared for myself.

Footnote (2): Al-Majlisī related it with some differences in *Biḥār al-Anwār*, 44/154, under hadith 24.

And it is said that one of the poets composed poetry about this, saying: "One day upon a mule, and one day upon a camel." (3)

Footnote (3): Another poet said:

"O daughter of Abu Bakr, may it never have been, nor may you have been!
You have nine parts of the eighth, yet in all of it you have acted as though it were yours.
You adorned yourself, mounted a mule,
and if you live, you will mount an elephant."

And God knows which of these accounts concerning the two of them is true.

Sa'id ibn al-'As was Mu'awiya's governor over Medina, (1) and Marwan ibn al-Hakam was there at that time.

Footnote (1): 'Uthman appointed him over Kufa and then Medina. He withdrew from al-Jamal and Ṣiffīn and died at al-'Aqīq in 59 AH.

What al-Hasan, peace be upon him, had said reached Sa'id, and the Banu Umayya said to him: "What are you going to do about this? They want to bury al-Hasan with the Messenger of God, may God's blessings and peace be upon him and his family, when they themselves prevented 'Uthman from being buried there."

Sa‘id said: “I am not one who would prevent them from doing that.”

Marwan ibn al-Hakam became angry and said: “If you will not do anything about this, then leave me to deal with them.”

He said: “You may do so.”

Marwan gathered the Banu Umayya, their retainers, and their clients, and they took up arms.

When this reached al-Hasan, he said to al-Husayn, peace be upon him: “I adjure you by God not to stir up this matter, and bury me with my mother.”

He emphasized this to him and made him swear to carry it out.

Then al-Hasan, peace be upon him, died.

When al-Husayn, peace be upon him, learned that Marwan had gathered a group, and that they had taken up arms and were stationed to prevent al-Hasan from being buried with the Messenger of God, may God’s blessings and peace be upon him and his family, he became deeply angered and agitated over it.

He, peace be upon him, was proud in spirit, noble, and courageous.

His clients and followers came to him, and he ordered them to take up their arms.

The bier of al-Hasan, peace be upon him, was carried out so that the funeral prayer could be performed over him.

Sa‘id ibn al-‘As came out and pushed al-Husayn, peace be upon him, on the back, saying: “Go ahead. Were it not for the Sunnah, I would not have let you go ahead.” (2)

Footnote (2): That is, according to the apparent rule, that when the ruler, or the person whom he has appointed to lead the people in prayer, is present at a funeral, he has greater right to perform the prayer over it than its guardian.

Sa‘id ibn al-‘As therefore performed the prayer over him.

When he finished, ‘Abd Allah ibn Ja‘far came to al-Husayn, peace be upon him, and said: “I have resolved upon you that you obey your brother’s instructions and do not oppose him, and kindle an evil.”

He then stood before the gathered Banu Umayya and said: “You know al-Husayn ibn ‘Ali, peace be upon him, and that he will not accept humiliation. His brother instructed him to bury him in al-Baqi‘, (1) so do not drive him to kindle evil by your standing here. Leave.”

Footnote (1): Al-Baqi‘ al-Gharqad, the cemetery of the people of Medina. (*‘Umdat al-Akhbar*, p. 276.)

‘Abd Allah ibn Ja‘far (2) went forward, took hold of the front of the bier, and continued urging al-Husayn, peace be upon him, until they agreed.

Footnote (2): He was born in Abyssinia, the son of the brother of the Commander of the Believers, and came to Medina with his father. He was nicknamed “Baḥr al-Jūd” (“Ocean of Generosity”) because of his generosity. He was with ‘Ali at Ṣiffīn and was the husband of Zaynab al-Kubrā, the noblewoman of the Banu Hashim. He died in Medina in 80 AH.

He proceeded toward al-Baqi‘ and buried him beside Fatima, peace be upon her, as he had been instructed to do. Then they departed.

The news reached Mu‘awiya that al-Hasan, peace be upon him, had died at the very time when he died, before he had been buried, and that he had instructed that he be buried with the Messenger of God, may God’s blessings and peace be upon him and his family. Mu‘awiya displayed joy at his death.

He said: “If my suspicion concerning Marwan is correct, he will prevent him from being buried with the Messenger of God,” and he began saying: “O Marwan!”

When he was buried, they sent a messenger to him again with the news. He rejoiced at this and praised Marwan favorably.

] The Daughter of al-Ash‘ath: Murderer and Betrayer [

] 1067 [Yahya, through his chain of transmission, from Mughira, who mentioned the death of al-Hasan, peace be upon him, and said:

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A man (1) sent one hundred thousand dirhams to his wife, Ja‘da daughter of al-Ash‘ath.

Footnote (1): In *Biḥār al-Anwār*, 44/155, hadith 25, the name of Mu‘awiya is explicitly stated.

He said to her: “I shall marry you to my son.”

He sent her a drink of poison to give him.

She did so.

He gave her the dirhams, but he did not marry her to his son.

He used an indirect expression in mentioning Mu‘awiya, out of precaution.

He said: “After al-Hasan, a man from the family of Talha married her, and she bore him children, and they used to taunt them on account of this.”

] And they said: “O sons of the poisoners of husbands.” [(2)

Footnote (2): These words are from *Maqātil al-Ṭālibiyyīn*, p. 48.

] 1068 [And in another report, from ‘Abd Allah ibn ‘Abbas, who said:

Al-Hasan, peace be upon him, had been given poison. His wife gave it to him—Ja'da daughter of al-Ash'ath—and she was paid a great deal of money for it.

By God, God did not grant her any good fortune in this; rather, the choice and the blessed outcome belonged to the son of the Messenger of God, may God's blessings and peace be upon him and his family, in what God preserved for him of the bliss of the Hereafter.

As for the one who gave her that money and sent it to her for this purpose, he was neither acting correctly nor rightly guided. He departed this world condemned and disgraced; God stripped him of what he had possessed and removed him from it into the constriction of what he had entrusted to His Presence, and God was his reckoner.

] 1069 [And in another report, from Yahya, who said:

Al-Hasan, peace be upon him, died, and Sa'd ibn Abi Waqqas (3), after ten years had passed from Mu'awiya's rule, and both of them were given poison.

Footnote (3): He was a Qurashī and one of the members of the council of six. He died in Medina in 55 AH.

It is also said that a man sent to al-Hasan's wife, the daughter of al-Ash'ath ibn Qays, one hundred thousand dirhams and a drink of poison, instructing her to give it to al-Hasan, peace be upon him. She did so, and he died from it.

He had instructed that he be buried with the Messenger of God, may God's blessings and peace be upon him and his family, unless there was fear that blood would be shed on account of it.

They intended to do so, so Marwan gathered those of the Banu Umayya, their retainers, and their clients who were there, and they took up arms.

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When this reached al-Husayn, peace be upon him, he came with those of his clients and followers who were with him, armed, in order to bury al-Hasan, peace be upon him, in the house of the Prophet, may God's blessings and peace be upon him and his family.

Marwan came forward with his companions, saying: "O Lord, agitation is better than tranquility! Is 'Uthman to be buried in al-Baqi', while al-Hasan ibn 'Ali is buried in the house of the Prophet?! By God, that shall never happen while I carry the sword!" (1)

Footnote (1): The editor remarks: "Does this man remember 'Uthman while forgetting the pardon and forgiveness of the Commander of the Believers on the day of the pledge and on the day of al-Jamal, and what he said on that day? See Part Four, hadith 333. Is this how gratitude is repaid? How well the poet said:

'And this difference between us is sufficient for you;
every vessel pours forth what is within it.'"

The conflict nearly broke out.

Al-Husayn, peace be upon him, refused anything except to bury him with the Prophet, may God's blessings and peace be upon him and his family. 'Abd Allah ibn Ja'far and al-Miswar ibn Makhrama spoke with him about burying him in al-Baqi' as he had instructed.

'Abd Allah ibn Ja'far said to him: "I adjure you by God that you say no word to me about this." (2)

Footnote (2): See *Maqātil al-Ṭālibiyyīn*, p. 48.

He took hold of the front of the bier and proceeded toward al-Baqi', whereupon Marwan withdrew.

News reached Mu'awiya of what had been intended concerning the burial of al-Hasan, peace be upon him, in the house of the Messenger of God, may God's blessings and peace be upon him and his family. (3)

Footnote (3): *Maqtal al-Khwārizmī*, p. 138.

He said: "The Banu Hashim have not treated us fairly, since they want to bury al-Hasan in the house of the Messenger of God, may God's blessings and peace be upon him and his family, even though they prevented 'Uthman from doing so." (4)

Footnote (4): The editor comments that the stated reason may be because 'Uthman was farther from al-Hasan in relation to the Messenger of God, may God's blessings and peace be upon him and his family, or perhaps for another reason unknown to us, possibly tribal partisanship, which Islam rejected but the hypocrites adhered to.

"And if my suspicion concerning Marwan is correct, they will never attain that."

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And he began saying: "O Marwan, you are the one for this."

] 1070 [al-Zubayr ibn 'Abbad, through his chain of transmission, from] Yahya ibn ['Abd Allah ibn 'Ali:

Al-Hasan, peace be upon him, suffered from an abdominal illness.

When he became certain that he was dying, he sent word to 'A'isha that he was to be buried with the Messenger of God.

She said: "Yes, (1) and there remains only the place for one grave, which I had wanted for myself."

Footnote (1): The author notes that this wording is also reported in other accounts concerning 'A'isha's permission for al-Hasan to be buried with the Messenger of God, may God's blessings and peace be upon him and his family.

When the Banu Umayya heard this, they and the Banu Hashim took up arms to fight.

When this reached al-Hasan, peace be upon him, he said to his family: “If this is the case, then I have no need of that. Bury me beside my mother Fatima, peace be upon her.”

] Explanation of Uncommon Words [

“استلاموا السلاح” — “they took up arms.”

Al-lāma is armor.

When a man puts it on, it is said: “istalāma,” with a hamza.

] The Announcement of al-Hasan’s Death [

] 1071 [And in another report, from Abu al-Yaqzan, (2) who said:

Footnote (2): The author says: “I believe this is ʻAmmār ibn Abī al-Akhwaṣ.”

ʻAbd Allah ibn Sinan al-Hudhali arrived in Basra, traveling quickly, with the news of al-Hasan’s death.

Al-Jarud ibn Abi Sirah said concerning this:

“When evil intends to come toward us,
it approaches with one of the dark calamities,
traveling swiftly.

If it is evil, it travels for a day and a night;
if it is good, it moderates its pace for four.”

] Explanation of Uncommon Words [

His statement: “al-rubd.”

It is the plural of *rabdāʼ*.

Al-rubda is a color between black and yellow, like the color of ashes.

It is an ugly color, so the calamity was attributed to it and described by it, as though he had said: “a dark calamity.”

And his statement: “aqsata al-sayr arbaʻan.”

He divided the journey among four stages.

It is said: “qassata the thing among them,” when he divided it among them equitably.

Al-qist means equally.

When his news arrived, Ziyad announced his death to his companions.

Al-Hakam ibn al-ʻAs al-Thaqafi came out, and the people announced his death, whereupon the voices of mourning over him rose.

] When Did the People Become Humiliated? [

] 1072 [And in another report, from ʻAmr ibn Bashir, (1) who said:

I said to Abu Ishaq: “When did the people become humiliated?”

He said: “When al-Hasan ibn ʻAli, peace be upon him, died, Hujr ibn ʻAdi was killed, (2) and Ziyad (3) made his claim.”

Footnote (1): *Maqātil al-Ṭālibiyyīn*, p. 50, reads “Umar ibn Bashir.”

Footnote (2): His account has already been mentioned.

Footnote (3): Ziyad ibn Abīhi, whom Muʻawiya claimed was the son of Abu Sufyan.

] Farewell, O Abu Muhammad [

] 1073 [And in another report:

Al-Hasan ibn ʻAli, peace be upon him, died at the age of forty-eight.

His death was in the month of Rabiʻ al-Awwal in the year forty-nine.

And it is said: in Safar of the year fifty, after the year fifty-one. (1)

Footnote (1): *Ansāb al-Ashrāf*, 3/64.

Elegies

Imam al-Husayn, peace be upon him, mourned him, saying:

“Shall I anoint my head, or make my gatherings pleasant,
while your head is dust-covered and you lie stripped?

Or shall I enjoy the world for something I love?
Indeed, everything that brings me near to you is beloved.

I shall never cease to weep as long as a dove sings for you,
and as long as the east and south winds blow.

And as long as my eye has not shed a single tear,
and as long as a branch in the groves of the Hijaz grows green.

My weeping is long and the tears are abundant,
while you are distant, though the place of visitation is near.

A stranger, and the edges of the houses surround him—
indeed, everyone beneath the soil is a stranger.

The one who remains should not rejoice at the departure of the one who has passed;
every young man has his share in death.

The one whose wealth has been taken is not the bereaved one;
rather, the bereaved one is he who has buried his brother.

Your kinsman is the one who, as evening comes, addresses you as a phantom;
there is no kinsman for one who lies beneath the soil."

And Sulayman ibn Qatta said:

"May God declare the one who announced the death of Hasan a liar;
there is no price for denying his report.

I have become bewildered in the house, no longer seeing you,
while in the Fire the heads of their neighbors have suffered loss.

You were my companion,
and you were my intimate friend;
for every living person from his family you were a place of repose."

And al-Najashi said:

"O Ja'da, weep for him and do not tire;
a true mourning, not false,

for the son of the daughter of the Chosen, the Pure One,
and the son of the son of the noble cousin of the Chosen One.

Whenever his fire was kindled,
he would light it with a prominent beacon,

so that a distressed poor man might see it,
or an exile who was not at home.

You shall never close a door upon one like him,
among people, whether one comes on foot or mounted.

What an excellent young man in the day of battle,
and what an excellent master in speech and action."

And a man from Ghatafan said:

"The sons of Hasan were once the resting-place of our mounts,
and we, like the sons of 'Imran, did not follow [others]."

And Abu al-Yaqzan said:

"A messenger came to me from the highlands, from the land of Maskin,
that the Imam of Truth had become at peace …"

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This is a portion of what befell al-Hasan ibn ʻAli, peace be upon him, and what the Banu Umayya perpetrated against him because of their hostility toward the Messenger of God, may God's blessings and peace be upon him and his family, and toward his Household, peace be upon them, and because they sought from them vengeance for those of their fathers and allies among the polytheists who had been killed by their hands, and because of the pre-Islamic rancor that had preceded them against them.

"I have not ceased, since I was informed of it in grief,
to watch the stars, with lowered eyes and sorrowful silence.

Then I returned to myself and said to it:
Have patience, for the Imam was knowledgeable of God …"

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] The Martyrdom of al-Husayn, peace be upon him [

] Mention of What They Perpetrated Against al-Husayn, peace be upon him [

] 1074 [Muhammad ibn Ibrahim, through his chain of transmission, from ʻA'isha, who said:

The Messenger of God, may God's blessings and peace be upon him and his family, seated al-Husayn on his thigh. Gabriel, peace be upon him, came to him and said:

"Do you love him?"

He said: "How could I not love my son?" (1)

Footnote (1): The words in brackets are from *al-Manāqib*, 4/55.

] He said: ["O Muhammad, your community will kill this son of yours after you."

The eyes of the Messenger of God, may God's blessings and peace be upon him and his family, filled with tears.

Gabriel, peace be upon him, said to him: "If you wish, I will bring you some of the soil of the land in which he will be killed."

He said: "Yes."

So he brought him soil from the soil of al-Taff.

] The Messenger and Umm Salama [

] 1075 [Abu Ghassan, through his chain of transmission, from Zaynab bint Jahsh, the wife of the Prophet, may God's blessings and peace be upon him:

I saw the Prophet's aunt,] Ummayma bint ʻAbd al-Muttalib, [and she said:

The Messenger of God, may God's blessings and peace be upon him and his family, was sleeping in my house, and al-Husayn, peace be upon him, was a small child wandering about the house.

He came and sat upon the stomach of the Messenger of God, may God's blessings and peace be upon him and his family, and urinated.

I hastened to pick him up.

He said: "Leave my son."

So I left him until he had finished.

Then he poured water over him and embraced him. (1)

Footnote (1): The source's footnote marker occurs here in the supplied text, but no corresponding footnote text was included in the excerpt.

He stood to pray, and whenever he stood, he embraced him] to himself, and when he bowed [and prostrated and sat down, he placed him on the ground, until he completed his prayer, may God's blessings and peace be upon him and his family. Then he supplicated and raised his hands. (2)

Footnote (2): No corresponding footnote text was included in the supplied excerpt.

I said: "O Messenger of God, I have seen you do something in your prayer that I have never seen you do before!"

He said: "Gabriel, peace be upon him, came to me and informed me that this son of mine will be killed after me.

"And he said: 'If you wish, I will show you some of the soil upon which he will be killed.'

"I said: 'Show me.'

"He showed me red soil."

] 1076 [Sa'd ibn Tarif, from Abu Ja'far Muhammad ibn 'Ali, peace be upon him, who said:

Al-Husayn, peace be upon him, entered upon the Messenger of God, may God's blessings and peace be upon him and his family, while he was a small boy, and he placed him upon his stomach.

Gabriel, peace be upon him, came to him and said:

"O Muhammad, this son of yours will be killed by your community sixty years after your migration."

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Then he showed him the soil upon which he would be killed.

] 1077 [al-A‘mash, (1) from Abu ‘Ubayd, who said:

] We entered upon Abu Harthama al-Dabbi when he had returned from Ṣiffīn while he was with ‘Ali, and he was sitting upon a platform. [(2) We were sitting, (3) when a sheep entered and defecated.

Footnote (1): Abu Muhammad Sulayman ibn Mihran al-Asadi al-Kahili al-Kufi, known as al-A‘mash. He was born in Kufa and died in 145 AH.

Footnote (2): *Ṭabaqāt Ibn Sa‘d* — manuscript.

Footnote (3): In *Maqtal al-Khwārizmī*, p. 165: “From Abu Fatima, who said: My master Abu Harthama came from Ṣiffīn, so we greeted him. A sheep passed by and defecated…”

One of the companions of ‘Ali, peace be upon him, said:

“This excrement has reminded me of a report I heard from the Commander of the Believers, ‘Ali ibn Abi Talib, peace be upon him.”

He was told: “Tell us some of your strange stories, O community of the Shi‘a.”

He said:

“We were returning with the Commander of the Believers, peace be upon him, from Ṣiffīn until we stopped at Karbala’.

He led us in the dawn prayer among the harmal trees.

When he finished the prayer, he turned away, and suddenly he saw some gazelle droppings. He picked them up, crumbled them, and began smelling them.

Then he said:

‘From this place a people will be resurrected on the Day of Resurrection who will enter Paradise without reckoning.’” (4)

Footnote (4): He said: “His wife Jardā’—who loved ‘Ali more intensely and believed his words more strongly—said: ‘What do you find strange about this? He knows better what he said than you do,’ calling this out while he was inside the house.”

] Explanation of Uncommon Words [

His statement: “some of your *hanāt*.”

It is said: “I have not seen from so-and-so a *hānāt*,” meaning unpleasant things.

The word is not used for good things.

] 1078 [Abu Nu‘aym, through his chain of transmission, from Ka‘b, that ‘Ali, peace be upon him, passed by him while he was sitting with a group.

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He said to them:

“A son of this man will be killed by a band whose horses’ sweat will not dry until they reach Muhammad, may God’s blessings and peace be upon him and his family.” (1)

Footnote (1): The author is referring to the report concerning the group who would kill al-Husayn and whose journey would continue until they reached the Messenger of God, may God’s blessings and peace be upon him and his family.

Al-Hasan, peace be upon him, passed by.

They said to him: “Is this the one, O Abu Ishaq?”

He said: “No.”

Then al-Husayn, peace be upon him, passed by.

They said to him: “Is this the one?”

He said: “Yes. This is what Ka‘b heard from the Messenger of God, may God’s blessings and peace be upon him and his family.”

] Young Men for Whom Heaven and Earth Weep [

] 1079 [al-Daghshi, through his chain of transmission, from al-Asbagh ibn Nubata, who said:

We traveled with ‘Ali, peace be upon him, to the bank of the Euphrates.

A monk passed by, and he said to him: “O monk, where is the spring that is here?”

He said: “I know of it only through reports, for it is said that no one knows its location except a prophet or the heir of a prophet.”

‘Ali, peace be upon him, went along the valley, looking to the right and left.

Then he said: “Dig here.”

They dug and found a stone.

He said: “Lift it.”

They lifted it, and beneath it was a spring of water.

We drank from it and gave water to our animals.

Then ‘Ali, peace be upon him, said to us:

“Here, young men from the family of Muhammad will be killed, for whom heaven and earth will weep.”

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[The Commander of the Believers Identifies the Place of Martyrdom]

[1080] al-Qasim ibn Muhammad al-Marwazi, through his chain of transmission, from Shayb ibn Mahzum (1), that he said:

While we were traveling with the Commander of the Believers, ʻAli ibn Abi Talib, peace be upon him, we came to Karbala.

He said: “What is the name of this place?”

They said: “Karbala.”

He said: “Distress and affliction.”

Then he dismounted and sat upon a hillock. Then he said:

“Here, the best of the martyrs upon the face of the earth after the martyrs of the Messenger of God, may God’s blessings and peace be upon him and his family, will be killed.”

Then he stood. I looked, and there were the bones of a donkey.

[I said: “Some of his lies, by the Lord of the Kaʻba.”]

So I said to my servant: “Take a bone.”

He took one and brought it to me.

I said to him: “Dig a hole for it here.”

At the place where the Commander of the Believers, ʻAli, peace be upon him, had sat, he dug a hole there. I buried the bone in it, leaving a small part of it exposed on the surface of the earth so that its location could be seen. (2)

When al-Husayn, peace be upon him, was killed, I said to my companions: “Let us go to the place where al-Husayn, peace be upon him, was killed.”

And there was the body of al-Husayn, peace be upon him, upon the bone I had buried, with his companions [lying] around him.

Footnotes:

1. Shayb ibn Mahzum. The source notes that this is how the name appears in the original. In *Amali al-Saduq*, p. 117, it is Harthama ibn Abi Muslim; likewise in *Bihar al-Anwar* 44/257.

2. The source explains that this was done so that the place could later be recognized.

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[May God Not Bless Yazid]

[1081] al-Layth ibn Sa‘d, through his chain of transmission, from Mu‘adh ibn Jabal (1), who said:

The Messenger of God, may God’s blessings and peace be upon him and his family, came out to us while we were at his door—I and Abu ‘Ubayda—and said:

“I am Muhammad the Prophet. I have been given the keys of speech, so obey me as long as I remain among you. When I am gone, then adhere to the Book of God: declare lawful what it declares lawful and declare forbidden what it declares forbidden.

“Indeed, before you are trials like pieces of the dark night. My beloved al-Husayn has been announced to me, and I have been informed of his killer and the place of his death.

“By Him who sent me with the truth, no one is killed among a people while they fail to prevent it, except that God will cause discord among their speech and clothe them in disgrace.

“Woe to the young descendants of Muhammad at the hands of an arrogant, devilish, pleasure-seeking tyrant who will kill [them] after me and after those who come after me.”

Then he said:

“Yazid—may God not bless Yazid.”

And his eyes shed tears.

Footnote:

1. Mu‘adh ibn Jabal al-Ansari al-Khazraji. He witnessed all the campaigns with the Messenger of God, may God’s blessings and peace be upon him and his family. He died during the plague of ‘Amwas in 18 AH. Sayyid al-Khu’i transmitted in *Rijal* 18/184, from the *Kitab Sulaym ibn Qays al-Hilali*, that he was among the Companions of the Parchment. (The Companions of the Parchment were those who wrote a document pledging themselves to remove the Imamate from ‘Ali, peace be upon him.)

2. This is how it appears in the original. The source says the preferable reading is **خالفوا** (“they opposed”), rather than **خالف**.

[1082] Ibrahim ibn Maymun, through his chain of transmission, from ‘Ali, peace be upon him, that he said:

Gabriel, peace be upon him, came to the Messenger of God, may God’s blessings and peace be upon him and his family, and said:

“O Messenger of God, al-Ra‘d, the angel of the clouds, has asked God’s permission to visit you, and he is coming to you.”

While the Messenger of God, may God's blessings and peace be upon him and his family, was with us, al-Ra'd came to him and greeted him.

He said to him: "O Ra'd, do you have a place to stay?"

He said: "Yes."

The Messenger of God, may God's blessings and peace be upon him and his family, went out, with al-Ra'd accompanying him, until they reached the house. Then they entered the chamber.

The Messenger of God entered the house, while al-Ra'd stood at the [door] of the chamber.

The Messenger of God, may God's blessings and peace be upon him and his family, said to him: "Enter."

He said: "I will not enter a house containing images."

He said: There was a *namat* (1) belonging to one of the wives of the Messenger of God, may God's blessings and peace be upon him and his family, upon which there were images, and it had been placed upon the Prophet's bed.

He said: "What shall we do with it? Shall we hang it?"

He said: "No. Rather, spread it out and walk upon it."

The Messenger of God, may God's blessings and peace be upon him and his family, did so.

Then al-Ra'd entered the house. The Messenger of God, may God's blessings and peace be upon him and his family, lay down, and al-Husayn, peace be upon him, came and sat upon his stomach.

Al-Ra'd said to him: "Who is this, O Messenger of God?"

He said: "This is my son and the son of my daughter."

He said: "Your community will kill him after you.

"If you wish, I will show you the soil of the land in which he will be killed."

The Messenger of God, may God's blessings and peace be upon him and his family, said: "Yes."

So he extended his wing toward the east and brought a handful of red earth from Karbala, giving it to the Prophet, may God's blessings and peace be upon him and his family.

The Prophet, may God's blessings and peace be upon him and his family, came out weeping and saying:

"This is the one informing [me] that al-Husayn will be killed after me."

Footnote:

1. A woolen cloth, also spread over a camel litter.

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[Harthama and the Prophecy of Martyrdom]

[1083] Huzayma ibn Salama (1) said:

I went on campaign with ʻAli, peace be upon him, at Siffin. When we stopped at Karbala, he led us in the dawn prayer. When he finished the prayer and turned toward the ranks, some of its soil was brought to him, and he smelled it.

Then he said:

“Ah, what a soil you are! From you a people shall be resurrected who will enter Paradise without reckoning.”

When I returned, I said to my family—and she loved ʻAli and held allegiance to him (2):

“Shall I tell you something about ʻAli?”

I related the story to her and said:

“How could he know this? And how could God have informed him of the unseen?”

She said:

“Leave us alone. The Commander of the Believers does not say anything except the truth.”

When al-Husayn ibn ʻAli, peace be upon him, and his companions arrived at Karbala, I was among the contingent that ʻUbayd Allah had sent against al-Husayn, peace be upon him.

When I reached them, I recognized the place where ʻAli, peace be upon him, had led us in prayer, and I remembered what he had said.

I disliked my journey and turned my horse toward al-Husayn, peace be upon him. I greeted him and told him what I had heard from his father concerning that place.

He said to me:

“Are you with us or against us?”

I said:

“O son of the Messenger of God, neither against you nor with you. I have left behind children and a family, and I fear ʻUbayd Allah.”

He, peace be upon him, said:

“If that is so, then flee so that you do not hear our voice and do not see our place of slaughter. For by Him in whose hand is my soul, no one who hears our voice (1) or sees our place of slaughter today and does not aid us will enter anything except the Fire.”

So I turned away fleeing, so that I would not hear their voice or see their place of slaughter.

Footnotes:

1. This is how it appears in the original. In *Amali al-Saduq*, p. 117, it is Harthama ibn Abi Muslim. Likewise in *Bihar al-Anwar* 44/257.

2. She was Jarda’ bint Samīn.

[1084] ‘Ali ibn Musa al-Juhani, through his chain of transmission, from Salih ibn Arbad, who said:

The Messenger of God, may God’s blessings and peace be upon him and his family, said to Umm Salama:

“Sit at the door and do not let anyone enter upon me.”

Then al-Husayn, peace be upon him—while he was [a small child] (2)—came. Umm Salama went to take him, but he preceded her to the door.

She said:

“When he remained with him for a long time, I feared that the Messenger of God, may God’s blessings and peace be upon him and his family, had become displeased with me.

“So I looked through the door and saw him turning something over in his hands, while the child was asleep upon his stomach and his tears were flowing.

“When he saw me, he said: ‘Enter.’

“I said: ‘O Messenger of God, your son came, and I went to take him, but he preceded me.

“When he remained with you for a long time, I feared that the Messenger of God, may God’s blessings and peace be upon him and his family, had become displeased with me.

“So I looked through the door and saw you turning something over in your hands, your tears flowing, while the child was asleep upon your stomach.’

“He said:

‘Gabriel, peace be upon him, came to me with the soil upon which he will be killed, and informed me that my community will kill him.’”

Footnote:

2. This is how we have corrected it. In the original: “while he was a *wasif*.”

[1085] Muhammad ibn Rabi‘a al-Hadrami, through his chain of transmission, from the Messenger of God, may God’s blessings and peace be upon him and his family, who said:

Gabriel, peace be upon him, came to me and said:

“O Muhammad, your community will kill your son Husayn after you.”

I said:

“Should I not seek God’s intervention concerning him?”

He said:

“It is a matter which God has already written.”

When al-Hasan, peace be upon him, died, the Imamate passed after him to al-Husayn, peace be upon him. He undertook it, called people to himself, and the believers acknowledged his allegiance and his Imamate.

Mu‘awiya died, and his son Yazid succeeded him. News of al-Husayn, peace be upon him, reached Yazid, so he threatened him and plotted against him. This reached al-Husayn, peace be upon him, while he was in Medina.

[The Journey to Karbala]

He set out for Mecca with his family and children. He performed the pilgrimage and intended to travel to Iraq.

There was in Iraq a group of his followers and the people of his religious call.

Muslim ibn ‘Aqil, may God have mercy upon him, had already taken the allegiance of a group of the people of Kufa for him while they were in concealment. (1)

When he intended to leave Mecca, Ibn al-Zubayr met him and said:

“O Abu ‘Abd Allah, you are being sought. If only you remained in Mecca and became like one of the doves of this House. If you sought refuge in the sanctuary of God, that would be better for you.”

Al-Husayn, peace be upon him, said to him:

“What prevents me from doing that is the saying of the Messenger of God, may God’s blessings and peace be upon him and his family:

‘A man from Quraysh will deem this sanctuary lawful because of me. By God, I will not be that man. Let God do with me what He is going to do.’

(The one who deemed the sanctuary lawful because of him was Ibn al-Zubayr.) (2)

Footnotes:

1. Rather, they did so openly and in the congregational mosque.

2. This refers to the incident known as the Fitna of Ibn al-Zubayr.

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Al-Husayn, peace be upon him, set out intending for Iraq. When he passed by the door of the mosque, he recited these two verses:

“I neither frightened the grazing livestock at the break of dawn as a raider, nor was I called Yazid on the day I accepted oppression out of fear of death; while deaths lie in wait for me, [yet] I refuse to turn away.”

[Explanation of Uncommon Words]

al-siwām: livestock grazing freely.

They most commonly use this term specifically for camels.

al-sā’ima: grazing animals that seek out pasture continuously; they are *siwām*.

The shepherds *make them graze*, meaning that they pasture them.

In another narration, he recited these two verses in Medina.

[1086] al-Zubayr ibn Bakkar, through his chain of transmission, from Abu Sa‘id al-Maqburi (1), who said:

I saw al-Husayn ibn ‘Ali, peace be upon him, walking between two men, leaning upon one of them at one time and upon the other at another, until he entered the mosque of the Messenger of God, may God’s blessings and peace be upon him and his family, saying:

“I neither frightened the grazing livestock at the break of dawn as a raider, nor was I called Yazid on the day I accepted oppression out of fear of death; while deaths watch for me, [yet] I refuse to turn away.”

(These two verses belong to Ibn al-Mufarrigh al-Himyari; al-Husayn, peace be upon him, recited them.) (2)

He said:

“From this I knew that he would not remain [except a short while] before departing.”

And he remained only a short while before he followed him to Mecca.

The first report from al-Zubayr, through his chain of transmission, from Mujahid ibn al-Dahhak, says:

When al-Husayn, peace be upon him, intended to leave Mecca for Iraq, he passed by the door of the mosque and recited these two verses. He said:

“I neither frightened the grazing livestock…”

And so on.

It is possible that he said this in both places.

Footnotes:

1. This is how we have corrected the name. In the original: al-Ma‘arri.

2. The words between parentheses are from the author and were not part of the narration.

[1087] ‘Amr ibn Thabit, from Abu Sa‘id, who said:

We were sitting with al-Husayn ibn ‘Ali, peace be upon him, at Jamrat al-‘Aqaba (1), when ‘Abd Allah ibn al-Zubayr met him. He withdrew with him privately and then departed.

Al-Husayn, peace be upon him, said to us:

“Do you know what this man is saying?

“He is saying: ‘Be like one of the doves of this mosque.’

“By God, if I were killed outside it by a handspan, that would be dearer to me than being killed within it. And if I were killed outside it by two handspans, that would be dearer to me than being killed outside it by one handspan.

“By God, even if I were in the burrow of a serpent, they would bring me out until they accomplish what they intend.

“By God, they will violate me just as the Jews violated the Sabbath.”

There is a lengthy report concerning al-Husayn’s journey to Iraq and the account of his killing.

Footnote:

1. Jamrat al-‘Aqaba is a place in Mina at which pilgrims throw stones as part of the rites of the pilgrimage, along with the two other Jamarat—the smaller and the middle.

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[The Tragedy of al-Taff]

In summary, the account is that he departed from Mecca (1), intending for Iraq, and this reached—

Footnote:

1. When he resolved to depart for Iraq, he said in a sermon:

“Praise belongs to God, and whatever God wills. There is no power except through God.

“Death has been written for the children of Adam just as a necklace is traced around the neck of a young woman.

“How passionately I long for my forefathers, as Jacob longed for Joseph.

“And a place of death is better for me, which I am destined to meet.

“It is as though I can see my limbs being torn apart by the wolves of the wilderness between al-Nawawis and Karbala, filling their empty bellies and hungry sacks with me. There is no escape from a day that has been written by the Pen.

“The pleasure of God is our pleasure, we, the People of the Household. We endure His trial, and He will grant us the rewards of those who are patient.

“We shall never be separated from the Messenger of God, may God’s blessings and peace be upon him and his family, in fleshly kinship; rather, it is gathered for him in the enclosure of holiness, his eye is comforted by them, and His promise to them is fulfilled.

“Indeed, whoever among us is willing to sacrifice his life and has prepared himself to meet God, let him depart with us, for I am departing tomorrow morning, if God wills.”

[Explanation of Uncommon Words]

“khatt al-mawt”: death has been written.

“al-aslāf”: the forefathers who came before.

“al-awṣāl”: the limbs and bodily members.

“‘uslān”: numerous wolves, swift in running.

The summary of the meaning of “It is as though I can see my limbs being torn apart by the wolves of the wilderness” is:

Those who will fight me are from the region between al-Nawawis—which is a burial settlement of the Christians—and Karbala. They are harsher and more base than dogs and wolves.

"ajriba": the plural of *jirāb*, a sack or bag. Here it is *al-hamyā*, metaphorically applied to their bellies.

"al-sughb": with the *fatha*, hunger.

"al-muhja": the soul or life-blood.

"al-kirsh": in an animal, that which corresponds to the stomach in a human being.

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[Muslim ibn ʻAqil]

Yazid ibn Muʻawiya, may God curse him.

Muslim ibn ʻAqil ibn Abi Talib, may God be pleased with him—as we have mentioned—had arrived in Kufa, and a group of its inhabitants had pledged allegiance to al-Husayn ibn ʻAli, peace be upon him.

At that time, al-Nuʻman ibn Bashir (1) was governor of Kufa, and this matter reached him.

He said:

"The son of the daughter of the Messenger of God, may God's blessings and peace be upon him and his family, is more beloved to us than the son of the daughter of Bajdal"—meaning Yazid ibn Muʻawiya, may God curse them both; his mother was of the lineage of Bajdal al-Kalbiyya.

This reached Yazid, may God curse him.

So he removed him and appointed ʻUbayd Allah ibn Ziyad over Kufa. He ordered him to kill Muslim ibn ʻAqil and to intercept al-Husayn, peace be upon him, before he reached Kufa.

Muslim ibn ʻAqil was captured and killed, and [according to the original] crucified (2), while his companions were sought, and [Ibn Ziyad] remained in Kufa.

Footnotes:

1. A Khazraji Companion. He took the side of Muʻawiya and aided him at Siffin. Muʻawiya appointed him governor of Kufa, then Yazid appointed him over Homs. He rebelled against the Umayyads during the time of Marwan ibn al-Hakam and supported Ibn al-Zubayr, fleeing to Homs. He was assassinated by supporters of the Banu Umayya among the people of Homs in 65 AH.

2. This is how it appears in the original. None of the historians mention that he was crucified. Rather, after he was captured, a pit was dug for him because the followers of Ibn Ziyad were unable to confront him. They then killed him, threw his body from the top of the governor's residence, and dragged it through the streets of Kufa.

Regarding him, the poet said:

“May the governor’s palace never have been built;
if only a flood had swept you away.
When Muslim fell from you upon his face,
al-Husayn fell from his mount, slain.
And when they dragged him through their markets,
they dragged ‘Ali ibn al-Husayn, ill.”

Another poet lamented him:

“If they betrayed you deliberately,
they had already betrayed al-Murtada and his son,
secretly and openly.
Their group came upon you alone in the house,
just as small birds encounter eagles.”

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[Al-Hurr Meets al-Husayn]

Al-Hurr ibn Yazid al-Hanzali [al-Yarbu‘i] was sent with cavalry. He met al-Husayn, peace be upon him, at Karbala (1), and the two sides faced one another.

Then:

“You began scattering their heads with the Indian sword,
while the spear strung them together, singly and in pairs.
Until I became a captive in their hands,
and the vicissitudes of the days brought what they brought.
It was as though your soul had chosen thirst
when it knew that the grandson would die thirsty.
It could not swallow water despite its thirst,
because of a blow delivered by Bakr ibn Himran.
O Muslim ibn ‘Aqil, may the rain never cease
from watering the soil of your shrine,
abundant and pouring.
You aided the grandson of the Messenger of God,
striving with all your effort,
and for aiding him you tasted every kind of hardship.
The vile pretender sought to reproach you
with what he falsely fabricated and slandered.

You silenced him with a decisive answer,
and for the ignorant you made the proof clear.
You gave your life seeking the pleasure of its Creator,
until you died thirsty beneath the sword of oppression."

Footnote:

1. Abu Mikhnaf said:

While he—meaning al-Husayn, peace be upon him—was sitting at al-Tha'labiyya, suddenly a dark mass appeared.

He said to his companions: "What is this dark mass?"

He said: "Look and see what it is."

One of them went and said:

"O my master, cavalry is approaching us."

End.

Al-Tha'labiyya is one of the stopping places on the road from Mecca to Kufa, between Shiqqūq and al-Huzayma.

Al-Saduq said in his *Amali*:

"News reached 'Ubayd Allah ibn Ziyad, may God curse him, that al-Husayn had stopped at al-Ruhayma. So al-Hurr ibn Yazid hastened toward him with one thousand horsemen."

End.

In *Mu'jam al-Buldan*, vol. 3, under the letter *ra'*:

"Al-Ruhaymiyya"—the diminutive—is an estate near Kufa, three miles between it and Khafiyya.

Al-Shahid al-Jalali says in the footnote to *al-Qawl al-Sadid bi-sha'n al-Hurr al-Shahid* by my grandfather, Ayatollah al-Khurasani, p. 98:

"It is a small village on the outskirts of Najaf. It lies west of the noble city of Najaf on the land route of the pilgrimage, 24.5 km from Najaf."

Al-Mufid says in *al-Irshad*, p. 223:

"Then he—meaning al-Husayn, peace be upon him—traveled from Batn al-'Aqaba until he reached Sharaf. At dawn he ordered his young men to draw water, and they drew plenty of it. Then he continued from there until midday.

"While he was traveling, one of his companions cried 'God is great!'

“Al-Husayn, peace be upon him, said to him: ‘God is great! Why did you proclaim God’s greatness?’

“They said: ‘By God, we see the ears of horses.’

“…”

So it was al-Hurr and his companions.

Sharaf is a stopping place after Batn al-‘Aqaba and before al-Ruhaymiyya.

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After that, ‘Ubayd Allah ibn Ziyad sent ‘Umar ibn Sa‘d ibn Abi Waqqas with a large army and well-prepared forces.

He came upon al-Husayn, peace be upon him, while al-Hurr had confronted him at al-Taff of Karbala, and there had been no fighting between them.

Al-Husayn, peace be upon him, said to them:

“What do you want from us?”

They said:

“We want to kill you.”

He said:

“Why?”

They said:

“Because you have come to corrupt the people of this city”—meaning Kufa—“against the Commander of the Believers”—meaning Yazid, may God curse him.

He said:

“I did not come for that.”

They said:

“Rather, this has been established as true before the Commander of the Believers.”

He said:

“Then I shall return to Medina.”

They said:

“No, by God, we will not let you return.”

He said:

“Then I shall go to Yazid until I place my hand in his hand.” (1)

They said:

“No, unless you surrender yourself to us, and we take you to the governor”—meaning ‘Ubayd Allah ibn Ziyad—“who will decide your case.”

Footnote:

1. This is how it appears in the original.

The source remarks that this statement is strange in view of what is known about him, peace and blessings be upon him.

It also cites his response to Qays ibn al-Ash‘ath, who said:

“Submit to the judgment of your cousins, for they will not show you anything except what is obligatory…”

He, peace be upon him, said:

“No, by God, I will not give them my hand in the manner of the humiliated, nor will I acknowledge [their authority] as slaves do.”

And he also said:

“For I do not see death except as happiness, while life with the oppressors is nothing but weariness.”

As the author will mention later.

Perhaps the Master of the Martyrs gave them this response in order to demonstrate to them the extent of their wickedness and baseness.

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When he found nothing of that with them—

[Al-Husayn’s Sermon to His Companions]

[1088] He stood and addressed his companions:

He praised God, extolled Him, and invoked blessings upon Muhammad, may God’s blessings and peace be upon him and his family. He mentioned his virtue, his kinship with him, and his position.

Then he said:

“Indeed, what you see of this affair has befallen us. The world has changed and become unrecognizable. Its good has turned away, continued to diminish, and departed, until nothing remains of it except a remnant like the remnant at the bottom of a vessel, and only a vile life like an unhealthy pasture.

“Do you not see that the truth is not acted upon, and that falsehood is not being restrained from? Let the believers desire to meet God, Mighty and Exalted.

“For I do not see death except as happiness, and life with the oppressive transgressors as nothing but weariness.”

[Explanation of Uncommon Words]

His statement, peace be upon him: **“Nothing remains of it except a remnant like the remnant at the bottom of the vessel.”**

al-sabāba is what remains at the bottom of a vessel of drink. Its plural is *sabābāt*.

His statement: **“like an unhealthy pasture.”**

al-wabīl means harmful or unhealthy, which does not agree with a person. It is said: *istawbalū al-arḍ*—when a people suffer illness or harm from a land.

His statement: **“life with the oppressive [transgressors] is nothing but weariness.”**

It is said: *barimtu min kadhā*, meaning: I became weary or annoyed by such-and-such; likewise, *baraman*. From this comes *al-tabarrum min al-shay’*, meaning being weary or annoyed by something.

al-baghy means elevation and arrogance, exceeding the proper measure.

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[Al-Hurr Joins al-Husayn]

When al-Husayn, peace be upon him, had presented to them what he presented and offered them what he offered, and they refused him, al-Hurr said to ‘Umar ibn Sa‘d (1):

“By God, if we had asked the Turks and the Daylamites for what we have asked al-Husayn, they would not have been permitted to fight us. Accept this from him.”

‘Umar said:

“I am not one who would accept it without the order of the governor”—meaning ‘Ubayd Allah ibn Ziyad. (2)

And he wrote to him about this.

He replied:

“Now that our hands have become attached to him, we are to let him go? No, by God! Rather, he must submit to my judgment, and I will carry out against him what I deem appropriate.”

He wrote this to the two of them.

As for al-Hurr ibn Yazid, he struck the face of his horse and entered among the companions of al-Husayn, peace be upon him, joining their ranks. (3)

As for ‘Umar ibn Sa‘d, the accursed, he arranged his men and advanced toward al-Husayn, peace be upon him, to fight him.

Footnotes:

1. ‘Umar ibn Sa‘d ibn Abi Waqqas. He commanded Ibn Ziyad’s army and engaged Abu ‘Abd Allah, peace be upon him, in a battle that resulted in the martyrdom of al-Husayn, after he refused to surrender. Al-Mukhtar killed him in his bed—as al-Husayn had foretold to him at Karbala—in 66 AH in Kufa.

2. ‘Ubayd Allah ibn Ziyad ibn Abihi, the Umayyad governor of Iraq and perpetrator of the massacre at Karbala. He was killed at the Battle of al-Khazir in northern Iraq, which took place between him and Ibrahim ibn Malik al-Ashtar, commander of the army of al-Mukhtar al-Thaqafi, in 67 AH.

3. He was martyred under his command along with a group of his people. ‘Ali ibn al-Husayn, peace be upon him, composed this elegy for him:

“Excellent is al-Hurr, the Hurr of Banu Riyah,
patient amid the clash of spears.
And excellent is al-Hurr when he called upon Husayn,
and gave his life in the morning.
O my Lord, lodge him in gardens,
and marry him to beautiful maidens of Paradise.”

It has also been said that these verses belong to Imam al-Husayn, peace be upon him.

See *al-Qawl al-Sadid* by Ayatollah al-Khurasani, p. 146.

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[Al-Husayn and His Companions]

Al-Husayn, peace be upon him, said to his companions:

“These people seek no one from among you other than me. I will not surrender myself to them; rather, they will kill me. Whoever among you wishes may depart from me, released from any obligation concerning this.”

They said:

“How could we depart from the son of the Messenger of God, may God’s blessings and peace be upon him and his family? We will be killed before him after expending all our efforts against his enemy and in defending him from them, until we meet God, Mighty and Exalted.”

[The Death of ‘Ali ibn al-Husayn]

The men of ‘Umar ibn Sa‘d began calling out to them to come over to their side. They even called out to ‘Ali ibn al-Husayn, peace be upon him, the younger.

His brother, ‘Ali al-Akbar, peace be upon him, was ill at that time and unable to do anything for himself.

They said to him:

“You have kinship with the Commander of the Believers”—meaning the accursed Yazid.

They intended by this that Maymuna bint Abi Sufyan was the maternal grandmother of his mother, Layla bint Murra, and that her mother was Maymuna bint Abi Sufyan. (1)

They said to him:

“If you wish, we will grant you security, and you can return to worldly life.”

‘Ali, peace be upon him, said to them:

“The kinship of the Messenger of God, may God’s blessings and peace be upon him and his family…”

Footnote:

1. This is how the author states it here, and it is correct. However, in Part Thirteen he says that he and ‘Abd Allah ibn al-Husayn had as their mother al-Rabab, daughter of Imra’ al-Qays ibn Jabir ibn Ka‘b.

As for the name of the daughter of Abu Sufyan, she was **Ramlah, Umm Habiba**, not Maymuna, since Maymuna was the daughter of al-Harith.

As for Ramlah, she was married to ‘Ubayd Allah ibn Jahsh. She embraced Islam along with her husband and migrated to Abyssinia.

Her husband died there after becoming Christian, and the Messenger of God, may God’s blessings and peace be upon him and his family, married her.

She died in 44 AH.

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“[The] kinship of the Messenger of God, may God’s blessings and peace be upon him and his family, is more deserving of being honored.”

Then he charged among them, reciting poetry:

“I am ‘Ali, son of al-Husayn ibn ‘Ali;
by the House of God, I am more deserving of the Prophet.
I strike you with the sword and protect my father.
By God, the son of the pretender shall never rule over us.
You strike a young man who is Hashimite and Qurayshi.”

[The son of the pretender] means ‘Ubayd Allah ibn Ziyad, the accursed.

The fighting became intense. ‘Ali ibn al-Husayn, peace be upon him, continued charging them on his horse, killing some of them, then returning to his father and saying:

“O father, thirst!”

They had by then been prevented from reaching the Euphrates, and the thirst had exhausted them.

Al-Husayn, peace be upon him, would say to him:

“Be patient, my beloved. Perhaps you will not reach evening before your grandfather, the Messenger of God, may God’s blessings and peace be upon him and his family, gives you drink.”

He continued charging among them and killing them until an arrow was shot at him and struck his throat.

It is also said that Murra ibn Munqidh ibn al-Nu‘man of ‘Abd Qays charged him and stabbed him, piercing him through.

Al-Husayn, peace be upon him, took him and embraced him. He began saying:

“O father, this Messenger of God, may God’s blessings and peace be upon him and his family, is saying to me: ‘Hasten your arrival to us.’” (1)

He remained upon his chest in this state until he died.

When he, peace be upon him, saw him dead, he said:

“[My] son—may the world be accursed after you.”

[Investigation Concerning ‘Ali al-Akbar]

There are differing accounts concerning the two of them.

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It has been said that the one who was killed—as we have mentioned—was ‘Ali al-Asghar. He was killed that day with an earring in his ear.

And that ʻAli al-Akbar was the one who remained alive that day.

He, peace be upon him, was gravely ill and was then twenty-three years old.

His son Muhammad ibn ʻAli, peace be upon him, was with him, aged two years.

And he was the testamentary successor (*wasiyy*) of his father, al-Husayn, peace be upon him.

This is the widespread and predominant narration.

Others said that the one who was killed was ʻAli al-Akbar, the testamentary successor of his father.

When he was killed, he entrusted the matter to ʻAli al-Asghar, whose mother was a slave woman.

As for the one killed that day, his mother was [Layla] daughter of Murra ibn ʻUrwa ibn Masʻud al-Thaqafi.

As for the surviving ʻAli, his mother was a slave woman, according to their unanimous agreement. (1)

[Returning to the Account of al-Husayn and His Companions]

The companions of al-Husayn, may God have mercy upon them all, continued fighting and killing members of ʻUmar ibn Saʻd's forces, while being killed one after another, until they had all been killed. (2) This was because of the great disparity in the numbers of their enemy and their own small number.

Al-Husayn, peace be upon him, remained alone by himself, and refused to surrender himself to them so that they could pass judgment upon him.

It is said that when he offered those who were with him permission to depart and released them from any obligation concerning him, the majority of them departed. (3) Fewer than seventy men therefore remained with him, having accepted death alongside him.

Footnotes:

1. The author will return to this subject in Part Thirteen.

2. Historians have mentioned that some of them were wounded and recovered. Among them was al-Hasan ibn al-Hasan ibn ʻAli (*al-Hasan al-Muthanna*), who later took charge of the charitable endowments of ʻAli, peace be upon him. This will be mentioned in Part Thirteen.

3. This refers to his sermon in which he said:

"Indeed, I have given you permission, so depart—all of you are released; you have no obligation toward me.

“This night has covered you, so take it as a mount. Let each one of you take the hand of a man from the…”

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They fought until they were all killed.

It is said that they numbered seventy-two men. (1)

They were all killed after they had killed eighty-eight men from ‘Umar ibn Sa‘d’s forces in the battle, some of whom later succumbed to their wounds.

[The Death of Abu ‘Abd Allah, Peace Be Upon Him]

Al-Husayn, may God’s blessings be upon him, suffered numerous wounds.

He stood firm against them, but his wounds had weakened him, so they held back from him for some time.

Then they began shooting arrows at him in succession.

Sinnan ibn Anas al-Nakha‘i charged him and stabbed him, mortally wounding him. Khawli ibn Yazid al-Asbahi of Himyar then finished him and cut off his head.

He came to ‘Ubayd Allah ibn Ziyad and said:

“Fill my stirrups with silver and gold,
for I have killed the veiled master.
I have killed the best of people in mother and father.” (2)

He, peace be upon him, was killed on the Day of ‘Ashura in the year 61 AH.

Footnotes:

1. Al-Fadl ibn al-Zubayr al-Asadi counted those killed alongside al-Husayn, peace be upon him, as numbering 107 men.

2. In *al-Sawa‘iq al-Muhriqa*, p. 117:

“Fill my stirrups with silver and gold,
for I have killed the veiled king,
and the one who prayed toward both qiblas in his youth,
and the best of them when lineage is mentioned.
I have killed the best of people in mother and father.”

Ibn Ziyad became angry at his words and said:

“If you knew that, why did you kill him? By God, you will receive no good from me, nor will you attain it.”

Then he struck off his head.

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[Events Following the Martyrdom]

When he, peace be upon him, was killed, they plundered whatever belongings, weapons, money, and riding animals he and his companions possessed.

They drove away those of the women and children who were with them as captives and proceeded with ʻAli ibn al-Husayn al-Akbar, the surviving [son of al-Husayn]. (1) He was severely ill and was scarcely conscious of what was happening to him. (2)

It is also said that his son Muhammad ibn ʻAli, peace be upon him, was then two years old and was with the women and children.

[1089] ʻAli ibn al-Husayn, peace be upon him, said:

"What I understood and comprehended despite my illness and its severity was that I was brought before ʻUmar ibn Saʻd.

"When he saw my condition, he turned away from me, and I remained lying there because of what had befallen me.

"A man from Syria came to me, carried me away, and proceeded with me while weeping. He said to me:

'O son of the Messenger of God, I fear for you, so remain with me.'

"He took me to his quarters and treated me honorably. Whenever he looked at me, he would weep.

"I would say to myself: 'If there is any good among these people, it must be found in this man.'"

Footnotes:

1. This is how we have corrected it. In the original: "the remaining, and his son, in [a condition where] he was severely ill."

2. How could this be, when he was the Imam after his father?

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When we reached ʻUbayd Allah ibn Ziyad, he asked about me.

He was told:

“He has been left behind.”

I was searched for, but I could not be found.

A caller announced:

“Whoever finds ‘Ali ibn al-Husayn, let him bring him, and he will receive three hundred dirhams.”

The man with whom I had been staying entered—while weeping—and began tying my hands to my neck, saying:

“I fear for myself, O son of the Messenger of God. If I conceal you from them, they will kill me.”

He handed me over to them bound, and took the three hundred dirhams while I looked at him.

[The Gathering of Ibn al-Baghiyya]

He took me to ‘Ubayd Allah ibn Ziyad, the accursed.

When I stood before him, he said:

“Who are you?”

I said:

“I am ‘Ali ibn al-Husayn.”

He said:

“Did God not kill ‘Ali ibn al-Husayn?”

I said:

“He was my brother, and the people killed him.”

‘Ubayd Allah ibn Ziyad said:

“Rather, God killed him.”

‘Ali, peace be upon him, said:

“God takes the souls at the time of their death, and those that do not die during their sleep.” (1)

‘Ubayd Allah ibn Ziyad, the accursed, ordered that ‘Ali ibn al-Husayn be killed.

Zaynab, daughter of ‘Ali, cried out:

“O Ibn Ziyad, enough of our blood! I adjure you by God: if you kill him, then kill me along with him.”

So he left me alone.

Footnote:

1. Qur’an, al-Zumar 39:42.

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[The People of the Household in Syria]

He sent me to Yazid, may God curse him, along with the rest of the women and children of al-Husayn and the families of those who had been killed with him.

When we stood before Yazid, the accursed, a man from Syria stood up and said:

“O Commander of the Believers, their women are lawful for us.”

‘Ali ibn al-Husayn, peace be upon him, said:

“You lie. They would only be lawful if you left the religion of Islam and made that lawful according to another religion.”

Yazid remained silent for a long time and ordered that the women be taken and admitted among his women. (1)

Then he ordered that the head of al-Husayn, peace be upon him, be raised upon the point of a spear.

When his women saw it, they raised cries of lamentation.

The accursed Yazid entered upon his women and said:

“Why are you not weeping along with the daughters of your cousins?”

He ordered them to lament with them, in defiance of God, Mighty and Exalted, and in mockery of the friends of God, peace be upon them.

Then he said:

“We split the heads of men dear to us,
yet they were more disobedient and more unjust.
We endured, and patience was our nature,
with our swords cutting through heads and forearms.” (2)

Footnotes:

1. al-Majlisi relates in *Bihar al-Anwar* 45/140, from al-Saduq, from Majilawayh, from his uncle, from al-Kufi, from Nasr ibn Muzahim, from Lut ibn Yahya, from al-Harith ibn Ka'b, from Fatima daughter of 'Ali, peace be upon her:

"Then Yazid, may God curse him, ordered that the women of al-Husayn be imprisoned along with 'Ali ibn al-Husayn in a prison that afforded them neither protection from heat nor cold, until their faces became peeled."

2. al-Khwarizmi relates it in his *Maqtal*, 2/56, in this form:

"Our people refused to treat us fairly,
so sharp blades in our hands did so,
dripping with blood."

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He became overwhelmed with delight and joy, while the women wept and lamented, and his women lamented along with them.

He said:

"A grief-stricken woman wept over a grievous slain man,
and another wept over the one who was killed.
Yet I did not see a day in mourning
when the swords were like that and the spoils…"

[Explanation of Uncommon Words]

al-shajī: the afflicted one.

al-shajā': grief.

The poet said:

"Indeed, sorrows have grieved you,
with the grief of one who grieves;
so what do you see of one who has taken possession of the waves of my sorrow?"

al-nafal: booty or spoils.

Thus the accursed one likened his women to gazelles and treated the women of al-Husayn, peace be upon him, as booty.

Then the accursed Yazid ordered the head of al-Husayn, peace be upon him, to be carried around the cities of Syria and elsewhere.

He ordered that 'Ali ibn al-Husayn, peace be upon him, be released.

He gave him the choice between remaining with him or departing.

He chose to return to Medina, so Yazid released him.

When the accursed one ordered that the head of al-Husayn, peace be upon him, be carried around the various lands, it was brought to Medina, whose governor at that time was ʻAmr ibn Saʻid [al-Ashdaq]. (1)

He heard the cries of the women and said:

“What is this?”

He was told:

“The women of Banu Hashim are weeping because they have seen the head of al-Husayn.”

“We endured, and patience was our resolve,
and our swords cut through hands and forearms.
We split the heads of men dear to us,
yet they were more disobedient and more unjust.”

Footnote:

1. ʻAmr ibn Saʻid ibn al-ʻAs. He was called *al-Ashdaq* because of his eloquence. He governed Mecca and Medina for Muʻawiya and his son Yazid. He supported Marwan ibn al-Hakam in his bid for the caliphate, so Marwan made him heir after his own son ʻAbd al-Malik. When ʻAbd al-Malik became ruler, relations between them deteriorated until ʻAbd al-Malik gained control over him and killed him in 70 AH.

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[The Baseness of Marwan]

Marwan ibn al-Hakam was with him.

The accursed Marwan recited in response:

“The women of Banu Ziyad raised a cry,
like the cry of our women on the morning of al-Udhayb.” (1)

The accursed one meant the cries of the women of Banu ʻAbd Shams for those of their people who had been killed at Badr.

As for what they outwardly maintained concerning ʻUthman, the accursed Marwan had been among those who incited against him and rejoiced at his misfortune.

He was the one who said:

“When his death announcement came to him, he mocked it:
‘He broke a rib, he broke his side.’”

But this was the result of the grudges of the pre-Islamic period carried by Banu Umayya, through which they sought vengeance against the Messenger of God by means of his descendants and the People of his Household.

When the accursed Marwan said this, ‘Amr ibn Sa‘id, the governor of Medina at that time, said:

“By God, I wish the Commander of the Believers had not sent us the head of al-Husayn.”

Marwan said to him:

“Be silent, may you have no mother! Say as the first one said:

‘They struck the head of Shurayh with a blow
that scattered the foundations of a kingdom,
so it concealed itself.’”

Then the head of al-Husayn was brought to ‘Amr ibn Sa‘id. He turned his face away from it and regarded the matter as grave. (2)

Footnotes:

1. In *Ansab al-Ashraf* 3/217, it reads:

“The women of Banu Zubayd raised a cry,
like the cry of our women on the morning of al-Arnab.”

2. In *Kashf al-Ghumma* 2/68:

“Someone informed ‘Amr ibn Sa‘id of the killing of al-Husayn, peace be upon him. He entered upon him, and when he saw me, he smiled and laughed, then began reciting the words of ‘Amr ibn Ma‘di Karib:

‘The women cried…’

…and so on.

Then ‘Amr said:

‘This is a cry for a cry [in return] for ‘Uthman.’

Then he ascended the pulpit, informed the people of the killing of al-Husayn, and prayed for Yazid ibn Mu‘awiya. Then he descended.”

The accursed Marwan said to the bearer of the head:

“Give it to me.”

He handed it to him. He took it in his hand and said:

“How pleasing is your coldness in the hands,
your red color upon the cheeks,
and this pure, deep-rooted enmity,
and the pursuit of the ancient vengeance of the pre-Islamic age!”

The accursed Marwan was unable to conceal it. His joy at the killing of al-Husayn, may God’s blessings be upon him, overwhelmed him to the point that he took his head in his hand and said what he said.

‘Ali, peace be upon him, had once taken him prisoner at the Battle of the Camel, then showed him favor and released him. Yet he neither remembered this nor preserved it.

Indeed, when the accursed Mu‘awiya had gained control of the affair, Marwan consulted him about exhuming the grave of ‘Ali, peace be upon him.

He recited the words of the earlier poet:

“Bury their brother in the pit,
and bury their brother,
and cast ‘Amir there without a shroud.”

By this he was inciting him to exhume the grave of ‘Ali, peace be upon him, reminding him of the dead of Badr from Banu ‘Abd Shams, those among them who had been killed while disbelieving in God and associating partners with Him, buried and unburied.

As for ‘Uthman, had he intended [vengeance] for him, then ‘Uthman had been there. Thus, this is an unmistakable manifestation of the grudges of the pre-Islamic age.

Then Marwan consulted Mu‘awiya about exhuming the grave of ‘Ali, peace be upon him, through ‘Abd Allah ibn ‘Amir ibn Kurayz. (1)

He said:

“I would not like you to know the location of his grave, nor to ask about it. And I would not like this punishment to be between us and our people.”

Mu‘awiya accepted the advice of ‘Abd Allah and rejected the opinion of the accursed Marwan concerning exhuming the grave of ‘Ali, peace be upon him—whom ‘Ali had previously taken prisoner, shown favor, and released from captivity—but hatred toward the Messenger of God, may God’s blessings and peace be upon him and his family, had overcome the accursed one because of those among his family who had been killed for disbelief in God and association with Him, and because ‘Ali, peace be upon him, had brought him before the Messenger of God, may God’s blessings and peace be upon him and his family, when the Prophet wished to exile him, leading him by his ear.

We have previously mentioned (1) his account concerning this and what occurred on that occasion.

Footnote:

1. I believe this was ‘Abd Allah ibn ‘Amir al-Qurashi. He was born in Mecca, participated in the conquests of Persia, and acquired great wealth. ‘Uthman appointed him governor of Basra. He took the side of ‘A’isha in opposition to ‘Ali. Mu‘awiya appointed him governor of Basra a second time and later removed him from office, after which he settled in Medina.

He died in Mecca in 59 AH.

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Footnote:

1. See Report 599.

We Return to Mentioning Something of the Slaying of al-Husayn and the Events After the Martyrdom

[1090] al-Zubayr ibn Bakkar, through his chain of transmission, from al-Mada'ini, who said:

When a group of those who had been with al-Husayn, peace be upon him, had been killed, al-Husayn, peace be upon him, remained for most of the day. No one would advance against him except that he would withdraw from him, for they disliked taking responsibility for killing him. Finally, a man from Kinda called Malik ibn Bashir attacked him and struck him on the head. He was wearing a *burnus* on his head, so the blow cut through his *burnus* and the sword reached his head, causing it to bleed.

Al-Husayn, peace be upon him, said to him:

“May you neither eat with your right hand nor drink with it, and may God gather you with the wrongdoers.”

Al-Husayn, peace be upon him, threw off the *burnus* (1), put on a skullcap, wrapped a turban around it, and withdrew, crouching down.

Then al-Shimr ibn Dhi al-Jawshan, may God curse him, came forward. He left al-Husayn, peace be upon him, and went toward his baggage with those who followed him. Al-Husayn ibn ‘Ali, the blessings of God be upon him, walked toward them.

They came between him and his baggage, advanced upon him, and surrounded him. He fought the foot soldiers, peace be upon him, until they withdrew from him after he had killed a number of them.

Then others shouted out and surrounded him.

Footnote 1: A garment in which part of the covering for the head is attached to it.

[1091] ʻAbd Allah ibn ʻAmara ibn ʻAbd Yaghuth said:

I have never seen anyone afflicted with such a calamity [*makthūr*] who was more steadfast in heart than al-Husayn, peace be upon him. His sons and all his companions had been killed around him, and the battalions had surrounded him. By God, he would charge them, and they would scatter from him like goats when a lion attacks them. (1)

He remained for some time during the day while the people held back and were reluctant to advance upon him.

Then al-Shimr ibn Dhi al-Jawshan, may God curse him, shouted at them: (2)

“May your mothers be bereaved of you! What are you waiting for with this man?”

So they advanced upon him.

The first to reach him was Zurʻa ibn Sharik al-Tamimi. He struck his left hand, and al-Husayn, the blessings of God be upon him, struck him. He then stabbed him, and al-Husayn fell, his wounds having rendered him helpless.

Al-Khawli ibn Yazid said: “Sever his head.”

He bent over him, but he began to tremble.

Sinnan ibn Malik said to him:

“May God cause your hand to perish.”

So he descended and severed his head.

Ibn Abi Aysar, from his father, from Jaʻfar ibn Muhammad, peace be upon him, that he said:

“Thirty-three stab wounds and forty-four blows and arrow wounds were found upon al-Husayn, peace be upon him, after he was killed.”

[1093] al-Zubayr ibn Bakkar, through his chain of transmission, from al-Shaʻbi, who said:

“After al-Husayn, peace be upon him, was killed, one hundred and several dozen wounds from arrows were found upon him, along with the marks of stabbing and blows from swords.”

Footnote 1: In *Tarikh al-Umam* 4/345: “By God, I have never seen anyone afflicted with such a calamity who, after his sons, members of his household, and companions had been killed, was more steadfast in heart or more resolute than him.”

Footnote 2: This is how we have corrected it; the original has: “Then he shouted among them.”

Footnote 3: Abu al-Sabigha, Shimr ibn Sharahbil ibn Qurt al-Dibabi al-Kilabi. Abu ‘Amra, one of the companions of al-Mukhtar, killed him near the village of al-Kalnaniyya in Khuzistan in the year 66 AH.

[1094] And through another chain, from Abu Mikhnaf, who said:

Bahr ibn Ka‘b took the trousers of al-Husayn, peace be upon him. His hands would drip blood in the winter, while in the summer they would dry up, becoming like dry wood.

Qays ibn al-Ash‘ath took the quilt that had been with him, and he was thereafter called Qays al-Qatifa.

Malik ibn Bashir al-Kindi took his *burnus*—which had been made of *khazz*—and brought it to his family.

His wife, Umm ‘Abd Allah bint al-Harith, said:

“You bring into my house the garment stripped from al-Husayn? Take it out! By God, he shall never enter our house.”

He remained poor and needy until he died. (1)

[1095] ‘Abd Allah ibn al-Jabbar ibn al-‘Ali, from Sufyan ibn ‘Uyayna, who said:

I heard my grandmother say:

“During the days when al-Husayn, peace be upon him, was killed, I was a young girl. I went to look at al-Husayn’s camels after they had taken them and slaughtered them. We would look at their meat and it was like burning embers.”

[1096] Yazid ibn Harun al-Wasiti, from his mother, from her grandmother, who said:

“We were brought some meat from a camel among the camels of al-Husayn ibn ‘Ali. I placed it beneath my bed and went to look at it, and behold, it was blazing like fire.”

[1097] Muhammad ibn al-Zubayr, through his chain of transmission, from [Zayd] (2) ibn Abi al-Zinad, who said:

“I was fourteen years old when al-Husayn, the blessings of God be upon him, was killed. We saw the sky dripping blood, and the *wars* became ashes.”

[1098] Muhammad ibn [al-Hakam] (2), through his chain of transmission, from Bashshar ibn al-Hakam, from his mother, who said:

“The people plundered *wars* from the camp of al-Husayn, peace be upon him. No woman used it except that she became afflicted with leprosy.”

[1099] Usama ibn Samir, through his chain of transmission, from Umm Salim (3), who said:

“When al-Husayn ibn ‘Ali, peace be upon him, was killed, the sky rained rain like blood, and the houses and walls became red from it. This reached Basra, Kufa, Syria, and Khurasan, until we had no doubt that punishment was about to descend.”

[1100] Muhammad ibn Yusuf, through his chain of transmission, from Hammad ibn Salama, who said:

“On the nights when al-Husayn, peace be upon him, was killed, the people experienced rain of blood.”

[1101] Muhammad ibn Makhlad, through his chain of transmission, from ‘Amr ibn Ziyad, who said:

“On the day al-Husayn, peace be upon him, was killed, our wells (4) became filled with blood.”

[1102] Muhammad ibn Yusuf, through his chain of transmission, from Nusra (5) al-Azdiyya, who said:

“When al-Husayn ibn ‘Ali, peace be upon him, was killed, the sky rained blood, and everything belonging to us became filled with blood.”

[1103] Sulayman ibn Shabib, through his chain of transmission, from Muhammad ibn Bashir (6), who said:

“I did not see this redness in the horizon [that] until al-Husayn, peace be upon him, was killed.”

Footnote 1: *Al-wars*: a sesame plant.

In *Maqtal al-Khwarizmi* 2/91: “And the *wars* that was in his camp became ashes.”

Footnote 2: This is how we have corrected it; the original has: “Hakim.”

In *Bihar al-Anwar* 45/300: “Muhammad ibn al-Hakam, from his mother … the report.”

Footnote 3: This is how we have corrected it; the original has: “Umm Salama.”

Footnote 4: This is how we have corrected it; the original has: “Our *jinan*.”

Jiyab is the plural of *jubb*, meaning a well.

Footnote 5: This is how we have corrected it; the original has: “His palace.”

Footnote 6: This is how it appears in the original, although I think it is: Muhammad ibn Sirin.

[1104] Muhammad ibn Makhlad, through his chain of transmission, from al-Aswad ibn Qays, who said:

"During the nights when al-Husayn, peace be upon him, was killed, I was twenty years old. A redness arose from the direction of the east and a redness from the direction of the west, and they almost met in the middle of the sky for six months."

[1105] From Muqatil, who said:

"I heard Abu Bakr ibn 'Abbas say: I saw in my dream the Prophet, may God's blessings and peace be upon him and his family, and Ibrahim al-Khalil, peace be upon him, praying over the grave of al-Husayn, peace be upon him."

[1106] al-Hasan ibn Dawud, through his chain of transmission, from Umm Salama, the wife of the Prophet, may God's blessings and peace be upon him and his family, who said:

"I saw the Prophet, may God's blessings and peace be upon him and his family, in my dream, weeping. I said: 'O Messenger of God, what makes you weep?' He said: 'My son al-Husayn has been killed.'"

When morning came, news of his death reached us.

[1107] al-Hasan ibn Muhammad, through his chain of transmission, from Umm Salama, the wife of the Prophet, may God's blessings and peace be upon him and his family, that one morning she said to her servant:

"I can only think that my son al-Husayn has been killed."

I have not heard the lamentation of the jinn since the Messenger of God, may God's blessings and peace be upon him and his family, was taken from us, except last night, for I heard them saying:

"O eye, shed tears for me with all your strength,
and who will weep for the martyrs after me,
a band whom death drives
toward a tyrant in [the kingdom of] …"

[1108] 'Abd Allah ibn Muslim al-Mutalali, from his father, from his grandfather, who said:

"I heard the lamentation of the jinn over the killing of al-Husayn, peace be upon him. They were saying:

'Weep for the son of Fatima,
for from his death the hair has turned gray,
and because of his killing you were shaken,
and because of his killing the moon was eclipsed.'" (1)

Footnote 1: In *Bihar al-Anwar* 45/236, “because of his killing” appears instead of “from his death.”

Likewise, it has “the moon was swallowed/eclipsed” instead of “the moon was darkened.”

[1109] Dawud ibn Qasim, from Hisham, who said:

I heard Abu Jarthuma al-Kalbi say:

“When al-Husayn, peace be upon him, was killed, I heard a caller crying out from a cemetery:

‘O people who ignorantly killed Husayn, rejoice in punishment and chastisement!
Everyone in heaven calls down against you—from prophet, guardian, and messenger.
You have been cursed upon the tongues of the son of David, Moses, and the possessor of the Gospel.’”

[1110] Muhammad ibn Maymun, through his chain of transmission, from ‘Abd Allah ibn ‘Abbas, who said:

“I saw the Messenger of God, may God’s blessings and peace be upon him and his family, in a dream, disheveled and covered in dust, carrying a flask containing blood.

“He said to me: ‘I have not ceased since the night collecting the blood of al-Husayn and his companions.’

“And that was on the day al-Husayn, peace be upon him, was killed.”

[1111] Ibrahim ibn Muhammad, through his chain of transmission, from Muhammad ibn al-Hanafiyya, who said:

“Nineteen young men from among us were killed together with al-Husayn ibn ‘Ali, peace be upon him, all of them having been conceived in the womb of Fatima, peace be upon her.” (2)

[1112] Muhammad ibn Ibrahim al-Tamimi, through his chain of transmission, from ‘Abd Allah ibn ‘Abbas, who said:

“God revealed to His Prophet Muhammad, may God’s blessings and peace be upon him and his family:

‘I killed seventy thousand on account of the blood of Yahya ibn Zakariyya, and I shall kill seventy thousand and seventy thousand on account of the blood of al-Husayn ibn ‘Ali.’” (3)

[1113] ‘Abd Allah ibn Zawwaq said:

I heard a man from the Ansar relating to Ma‘mar:

“On the day on which al-Husayn ibn ‘Ali, peace be upon him, was killed, [a man was] in Mina during part of the night and heard a voice upon Kabkab, like the voice of a woman lamenting:

‘Weep, weep for Husayn, how excellent he was!’”

Another woman answered her from Thabir, saying:

“Weep, weep for the son of the Messenger, how excellent he was!”

The man said:

“I recorded that night, and it proved to be the night following the day on which al-Husayn, peace be upon him, was killed.”

Explanation of Uncommon Words

Kabkab: A mountain near the mosque of Mina.

Thabir: Another mountain there, opposite it.

As for their expression, **“ayma”**, it is a word used by the Arab professional mourners when mentioning the person over whom they are lamenting. One says: “Ayma, what a man he was!”—meaning, “What an excellent man he was.”

It is also a word used in praise. They say: “So-and-so, what an excellent so-and-so!”

They sometimes omit the *ya’* and say: “So-and-so, what a man he was.”

In the hadith concerning Umm Zar‘, she said:

“My husband—what an Abu Zar‘ he is!”

She was praising him.

[1114] ‘Abd al-Razzaq said:

I said to Ma‘mar: “Tell me—my father said that no one who took part in killing al-Husayn, peace be upon him, escaped death, but that he died only after being afflicted with a disease in his body.”

He said:

“You have spoken the truth. I heard this report from someone.”

[1115] Muhammad ibn Mu‘ayn al-Asbaghi, from Abu Ma‘mar, who said:

“Someone who witnessed the killing of al-Husayn, peace be upon him, told me: ‘The sky remained red for a month after his killing.’”

[1116] Muhammad ibn Humayd al-Asbaghi, through his chain of transmission, from Yusuf ibn Shuhayb, from Habib ibn Bashshar, who said:

When al-Husayn, peace be upon him, was struck down, Zayd ibn Arqam (1) stood at the door of the mosque and said:

“Have you really done it? Have you killed him? Indeed, I heard the Messenger of God, may God’s blessings and peace be upon him and his family, say to al-Hasan and al-Husayn, peace be upon them both:

‘O God, I entrust you both to Your care, and [I entrust you to] the righteous believers.’”

Footnote 1: The well-known Companion; died in 66 AH.

[1117] Khalid ibn Yazid, from Hizam ibn ‘Uthman, who said:

The head of al-Husayn, peace be upon him, was brought to ‘Ubayd Allah ibn Ziyad, and Zayd ibn Arqam was with him. He began striking al-Husayn’s front teeth with a stick in his hand, saying:

“How beautiful are the teeth of Abu ‘Abd Allah.”

He had seated Zayd ibn Arqam with him on the couch.

Zayd said:

“Remove your stick! Are you placing it upon a place that I saw the Messenger of God, may God’s blessings and peace be upon him and his family, kiss so many times?”

‘Ubayd Allah said to him:

“You have become senile.”

Zayd ibn Arqam leapt from the couch and clung to the ground, saying:

“I bear witness that I saw the Messenger of God, may God’s blessings and peace be upon him and his family, with al-Hasan, peace be upon him, upon his right thigh and his right hand upon his head, and al-Husayn, peace be upon him, upon his left thigh and his left hand upon his head.

“And he was saying:

‘O God, I entrust these two to Your care, and [I entrust them to] the righteous believers.’

“How, then, was your preservation of the trust of the Messenger of God, may God’s blessings and peace be upon him and his family, if you are a believer?”

[1118] Abu Nu‘aym, through his chain of transmission, from al-Rabi‘ ibn Khuthaym, who, when the news of the killing of al-Husayn, peace be upon him, and his companions reached him, said:

“They have killed young men whom, had the Messenger of God, may God’s blessings and peace be upon him and his family, encountered them, he would have seated them upon his lap and placed his mouth upon their mouths.” (1)

Footnote 1: In *Tabaqat Ibn Sa‘d*—manuscript—[the wording is given differently].

[1119] Abu Nu‘aym, through his chain of transmission, from Umm Salama, who, when news of the killing of al-Husayn, peace be upon him, reached her, erected a tent in the mosque of the Messenger of God, may God’s blessings and peace be upon him and his family, sat inside it, and wore black.

[1120] Salman ibn Muhammad ibn Abi Fatima, through his chain of transmission, from Juwayr ibn Sa‘id, who said:

A man from the community went to bed healthy and awoke blind. I passed by his door in the morning while people were asking:

“What has happened to you?”

He said:

“I saw the Messenger of God, may God’s blessings and peace be upon him and his family, in my dream. Before him was a basin and in his hand was a knife, and he was saying:

‘Bring me the killers of al-Husayn.’

“No one was brought except that he slaughtered him in that basin. Then I was brought to him.

“He said to me: ‘Were you among those who killed al-Husayn?’

“I said: ‘O Messenger of God, I witnessed it, by God, but I did not shoot an arrow, nor stab with a spear, nor strike with a sword.’

“He said to me: ‘No, by God, but you blackened and multiplied.’ (2)

“Then he took some of that blood between his fingers and brought it toward my eye. I awoke as you see me.”

[1121] Sulayman ibn Abi Fatima, through his chain of transmission, from al-Salt ibn al-Walid, who said:

One day, while we were sitting in an assembly, we discussed that no one who had participated in the killing of al-Husayn, peace be upon him, had escaped without either being killed or suffering some punishment.

A man who was among those in the assembly said:

“I witnessed the killing of al-Husayn, and nothing has happened to me that I dislike to this day.”

He had not yet risen from the assembly when a young servant passed by carrying a brazier containing [fire]. A spark flew from it and caught upon the man’s clothes. A wind blew, causing the fire to blaze up. He was burned and died where he stood.

[1122] Sufyan, through his chain of transmission, from al-Rabi‘ ibn Khuthaym, who, when news of the killing of al-Husayn, peace be upon him, reached him, opened his door while people had gathered around him. They said:

“They have killed al-Husayn, the son of the Messenger of God.”

He then raised his gaze toward the sky and said:

“O God, Knower of the unseen and the manifest, You judge between Your servants concerning that over which they differ.” (1)

Then he entered, closed his door, and did not come out again thereafter.

Footnote 1: In *Tabaqat Ibn Sa‘d*—manuscript: “You judge between Your servants concerning that in which they used to differ.”

Elegies

‘Uqba ibn ‘Amīq al-Sahmi said:

I passed by the grave of al-Husayn at Karbala,
and abundant tears poured over it from my eyes.
I continued to weep for him and mourn his sorrow,
while my eyes were comforted by their tears and sighs.

I wept after al-Husayn for bands of men
whose graves surrounded him on both sides.
When the eye finds rest in the living,
and you fear in this world, its light becomes darkened.

Peace be upon the people of the graves at Karbala,
and tell them from me: peace that visits them,
peace at the evenings and at the morning hours,
conveyed by the violent winds and their blowing.

May the visitors to his grave never cease;
may its musk and fragrance waft over them.

And al-Kumayt ibn Zayd al-Asadi said:

Time made me laugh and made me weep,
and time possesses changes and many colors.
For nine at al-Taff who were left behind there,
all of them held fast within shrouds,
and six concerning whom the sons of ‘Aqil do not dispute—
the finest of horsemen …

and the son of the best of ‘Ali, their master.

He mentioned them, stirring my sorrows.

And Dibil al-Khuza‘i said:

I wept for the traces of the dwelling at ‘Arafat,
and I shed the tears of my eyes in streams.
The traces of a youthful encampment stirred my longing,
the traces of homes that had been effaced and scattered.

Houses where signs had ceased to be recited,
and a deserted place of revelation, its courtyards empty,
belonging to the family of the Messenger of God—
at al-Khayf of Mina, at the House, at ‘Arafat,
and at the *jamarat*.

The dwellings of ‘Ali, al-Husayn, Ja‘far,
Hamza, and al-Sajjad, possessor of the two […].

… until his saying:

O Fatima, if you had been present and seen al-Husayn lying slain,
having died of thirst upon the bank of the Euphrates,
then you would have struck your cheek beside him, Fatima,
and caused the tears of your eyes to flow upon your cheeks.

O Fatima, arise, O daughter of the best, and mourn
the stars of heavens upon a desolate land.

And he also said:

O nation that killed Husayn deliberately,
you did not observe God’s right concerning him and thereby be guided.
You killed him on the day of al-Taff, stabbing with spears,
stripping and striking with the sword.

How often he called to them with the words:
“My grandfather, the Prophet, is your adversary at the appointed meeting.”
O people, the water gleams among you,
while the one whose innermost being thirsts is burning.

My thirst has afflicted me,
and the burden of the iron that oppresses me has distressed me.
Then an arrow came to him from the hand of an accursed one,
from a bow belonging to one accursed and vile in origin.

O eye, shed abundant tears and weep,
for al-Husayn, the master, son of the master.

And al-Sharif al-Radi, may God have mercy upon him, said:

Tears have been distracted from the dwellings by their own weeping,
for the weeping of Fatima over her sons.
Alas for a band from the family of ʻAli
that followed Umayya after the glory of its leadership!

God preceded you to your souls,
while you earned sins upon their bodies.
If those domes have been overturned,
then the pillar of religion fell before their own pillars.

[They were] among the chosen of God, to whom He revealed,
and to whose noble ones He decreed His commands.
Their enemies themselves continually narrate their virtues,
and attribute them to those who opposed them.

O zeal of God, rage for His Prophet,
and move the swords from their sheaths,
against a band who wasted the blood of Muhammad,
and in it [stood] between their Yazids and Ziyads …

[1123] ʻAli ibn Salt said:

A man came to al-Suddi and said to him:

“I was among those who witnessed the killing of al-Husayn, peace be upon him, and I did not stab with a spear nor strike with a sword. I then saw in a dream as though the Resurrection had taken place and the people had been gathered. I passed by the Messenger of God, may God’s blessings and peace be upon him and his family, and he said to me:

‘Did you witness Husayn?’

“I said: ‘Yes, by God, but I did not strike with a sword nor stab with a spear.’

“He then poked his finger into my eye, and I awoke blind.”

Al-Suddi said to him:

“So you can no longer see cold water.”

[1124] The wife of Kaʻb said:

It was said to him:

“Al-Husayn ibn ʻAli, peace be upon him, has been killed.”

He said:

“No, by God, he has not been killed. Even if he were killed during the day, you would not reach evening before seeing a sign of it; and even if he were killed at night, you would reach morning before seeing a sign of it.”

She said:

When evening came, the horizon of the evening became red.

He said:

“Indeed, al-Husayn ibn ‘Ali, peace be upon him, has been killed. Heaven wept over him just as it wept over Yahya ibn Zakariyya.”

The Captivity

[The text continues:]

As for the captivity, the accursed one was overcome by hatred for the Messenger of God, may God’s blessings and peace be upon him and his family, because he had killed members of his household for their disbelief in God and their associating partners with Him, and because he had cursed him; and because ‘Ali, peace be upon him, had brought him to the Messenger of God, may God’s blessings and peace be upon him and his family, when he intended to exile him, leading him by his ear.

We have mentioned previously (1) his account in this matter and what happened with him.

Footnote 1: See Report 599.

Completion of Part Twelve

This completes Part Twelve of the book *Sharh al-Akhbar fi Fada’il al-A’imma al-Athar*,

“as long as night gives light and day gives light.”

The closing verses read:

Their hands were shackled, their wealth filling their palms,
while the hands of the family of God were in their fetters.
They struck the sons of Muhammad with the sword,
the striking of strangers after their slaughter.

O day of ‘Ashura, how many sorrows belong to you,
dancing within the entrails because of their burning grief.