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 Topoof (Signs of sorrow)



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Se'ed Ipu Tawos (i.s.)

Tragedy of Karpsa
 One of the most important books on the
(Signs of Sorrow)

Topoof

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world. On the opposite side, the enemies of the Agha Bakh and successive reaction in the long history of the Islamic honest crusade and clarity of his view. It had a tremendous The progressive experience of "Ashura," reveals the

[5]

nation of my grandfather, Muhammad (p.p.r.h.).

the power. It is rather an evolutionarily conduct in the the time of movement to Kufa: My movement is not a revolt, nor for seizing just and successful Islamic state. He expressed his intention at

nation. He was also looking for the establishment of a just considerations, problems, and difficulties of the Islamic The holy Imam Hussain had in minded the guaranteed the future survival of Islam.

Imam, his household, and his prominent companions, he Imam Hussain (p.p.r.h.). By that great sacrifice of the holy holy Prophet, and continued by the terrible martyrdom of of Islam. It began with the divine message brought by the about the beginning and continuation of the true religion own from Hussain!," This auspice tradition was a witness their holy Prophet who said, "Hussain is from me, and I The Muslims reminded of the meaningful word of communities more and more.

persons becomes more apparent to the generations and divine virtues and characteristics of the martyred innocent the calamity become apparent. And, at the same time, the never recover. By the passage of time, more dimensions of of the true human beings during the history, which will This terrible tragedy has always injured the souls caused the people to come nearer to each other.

the holy Muhammad, were directed toward them, and

all those who trusted in the message of their grandfather, divine messenger. The love and affection of the Muslims, of the sons and households of the holy Prophet and the hearts were drowning towards the place of martyrdom injured. The tears and mourning run through their faces; In that event the emotions and reasons of people were emotions of the Muslims to expand their social activities, souls and consciences of human beings, and raised the The tragedy of Ashura has been a shock to the

[1]

Household, the best and the purest creatures (p.p.r.h.).

salutations be upon His Prophet Muhammad and his

All praise belongs to God, and his greetings and

In the name of Allah, the Beneficent, the Merciful

Foreward

two other books. In his books *Yahval* and *Karshfal Makhallia* Seyyed Ibn Tavoos has reminded of this book, in his

[4]

- ﺭﻋﺪﺍ ﺁ.ﻫ.) who is the author of this book.
- Ali bin Moosa bin Ja'far, Ibn Tavoos' (died in A.H.), and
 - Exruqdim Abqul Razzad Jazari (died in 661 A.H.)
 - Ja'far bin Naji'ib bin Namsa Helli (died in 642 Mshimordq bin Moparask (died in 202 A.H.)
 - Ibn Shisfar Ashonb (died in 288 A.H.) (A.H.)
 - Mowaffaq Ibn Ahmasq Kharazmi (died in 208 460 A.H.)
 - Shaiikh Muhsammad bin Hasan Tonsi (died in Hussain (b.p.r.h.). They are:

In the next stage, some of the Shias and Sunni

- Muhsammad bin Zakariya bin Dinar Ghafarai.
- Ibn Wazeh Yasdrofi.
- Abqullsh Ibn Ahmasq Bin Api Douyas.
- Nasir Ibn Mozaheem Mendari.
- Muhsammad Ibn Mozanus Taimi.
- Muhsammad Ibn Umar Wadedqi.
- Isber Ibn Yazid Jo'sfi.
- Abqul Aziz Ibn Yahyas Jallondqi.

writers are:

Ismam Hussain and his beloved disciples. Some of those about the tragic event of Karshpals' and martyrdom of

other traditions and historians wrote and compiled books during the 2nd and 3rd centuries of hejrat, some (b.p.r.h.)."

(b.p.r.h.), and wrote the book "Mad'lat al-Hussain Yahyas Azqi, who was contemporarily to Ismam Saqid Yahyas Azqi, who was contemporarily to Ismam Saqid hejrat.

The second writer was Abu Mekhnaf Lut Ibn has been in the early years of the second century after companions of Amirul Momennin Ali (b.p.r.h.). His death Nopars. He was one of the close friends, and sincere about the events of Karshpals and Ashrus, was Apsad Ibn It seems that the first writer, who compiled a text

[3]

the historical texts and literatures.

parts of them have been narrated and transmitted through available, with their original texts. Only traces or some teachings). Although they could not achieve their target.

Altogether, there are very few ancient Mad'lat order to cause the communities to forget his name (and governments robbed, burnt, or destroyed those books, in from those books of Mad'lat. The oppressors and cruel named as "Madd'lat". There are just some names remained thoughts, and in different languages. They are generally by different persons, of different views or schools of "Karshpals", till now, many books have been written about it.

From the time of occurrence of the event of the disbelievers do not like it."

"But the Almighty God will survive His right, even through Karshpals, and take it away from the minds of the Mujahims, tried to change the true meaning of the message of (the infallible household of the holy Prophet) have always

participated in prebarration of this book. And, at last, may support and protect the translator and all those who cooperate with Naps cultural organization, and may He published work of that library.

I pray God to bless all those who work and holy Shrine of Imam Hussain (b.p.r.h.). It is the third of the works of the library and publishing house of the Lohooḥ in to English, and decided it to be published as one Recently, Naps cultural organization has translated and Seyyed Ahmads Fehri.

as Mirza Reza Goli Khan, Ahmads Najafi, M.E. Nawasp, the clergy translators have translated it in to Persian, such more than 50 times in Iran, Iran, and Lebanon. Some of Lohooḥ, in its Arabic language, has been published

[2]

"Lohooḥ",
"Maqbooḥ..." but in the old manuscripts it is called as clear that the original title of the book has been From the writings of the writer, Seyyed, it becomes over similar books."

new. Anyone who reads it will know about its preferences book "al-Maqbooḥ ala Qaḥḍal Lohooḥ" in an order which is mentioned in his book "al-Ejazar", "I have written the 107 P. 45) has stated that Seyyed Ibr Tavooḥ has

Muḥammad al-Hassan

readers!

the blessings and greetings of God be upon all you kind

kindness of God, Who guided me to write it."

organized in a wonderful order, which has been a about the martyrdom of Imam Hussain (b.p.r.h.), which is his said, "My book "al-Maqbooḥ ala QaḥḍalLohooḥ" is

and during the day of Ashura:

- 5- The events occurred in the evening before Ashura
 Ashura (10th of Moharram of 61 A.H.);
- 1- The events and happenings before the day of
 in to 3 bars.

Seved Ibn Tavoos has divined the book of Lohooof
 and his brutal enemies:

knowledge about the subject, the holy respected Imam,
 that innocent martyred Imam may get the necessary
 events thereafter; so that those who go on pilgrimages of
 Hussain (b.p.u.h.), the Ashura calamity, and the tragic
 it wise to write a small book about the biography of Imam
 the infallible Imams (b.p.u.h.). Then he thought and found
 the holy shrines of the prophet Muhammad (b.p.u.h.), and
 "Meepsh -u- Naer", with the subject of visiting (Niyarat)
 Seved Ibn Tavoos had prepared the book

B. The book

age.

his sons and daughters were among the scholars of their
 very polite, well educated, and learned children, so that all
 And it is interesting that with such occupations, he grew
 social leadership of Shia community at his chaotic period.

In addition to his scientific position, he had the
 800 years, most of them are reliable and undine.

preserved and available. Even after the long time of sport
 bibliography, biography, Shia thoughts. Half of them are
 Quran, history, justice, laws, astronomy, ethics,
 in many fields of Islamic studies, such as commentary of

traveled to different cities. He wrote more than 50 books
 During his 72 years old life, Ibn-e-Tavoos
 e-Tavoos:

"Encyclopedias of Tashayyoo", P. 330, and Vol: 1, title Ibn-
 more information about them, you may refer to
 written books, and have their names in the history. For
 at scholarship and knowledge fields. Some of them have
 The grand family of Ibn-e-Tavoos was interested
 non-Shia scholars.

his grand father Vartan bin Api Forts, and some Shia and
 different Islamic science from his father Sqdussain Nurs.
 He was born in Hell's city in South of Iraq. He learnt
 one of the greatest Shia scholars in the 13th A.D. century.
 e-Tavoos (280-664 A.H., equal to 1150-1552 A.D.) is
 Seved Razi – Uqdim Ali bin Nurs, known as Ibn –

A. About the Author

Preface

attention to every word of this noble book.

Lohooof is a favorite partner in a spiritual journey the darkness of the world.

"Light of Guidance", in order to depart from the safe shore. And we should walk through the "Ship of Rescue", in order

witnessed the nights of Muharram of the year 61 A.H. and hear them from the stars of the sky of Karbala, that We should read the words and teachings of Imam mind, and spirit.

This book should be read more than once! And we

enlighten the roads of lives of the people.

Now, let us read the book of Lohooof, which is the pistol.

narrations, which reveal the aspects of the 14 centuries old its right, just and authentic references and accurate efforts.

The importance of the books such as Lohooof lies in unknown references; we will not get a fair result from our the "Ships of Rescue"), if we refer to uncredited and prophet has called them as the "Lights of Guidance," and we are going to introduce our noble Imams (that the holy should be studied and considered. It is obvious that when Imams (b.p.n.h.) is like an open book of guidance that history of Imam Hussain (a.s.) just like other infallible At the same time, we should know that the life and credited and reliable.

learned scholars, through a correct and clear way, are which have been narrated and transmitted by the wise and Hussain, and the Ashura calamity. However, those words There are thousands of books written about Imam

C. The importance of the Book

(b.p.n.h.). of the enemies of the family of the prophet of Islam on the other hand, reveals the tyranny, cruelty, and crimes humanistic, and infallible view from Imam Hussain, and accurate narrations which from one side, show the clear. What we can see in these parts, are very exact and enemies:

Imam Hussain (b.p.n.h.), his family, and his 3- The events after the day of Ashura, with regards to

the martyrs of Taff (Karbala) to such an extent that they
 This is the lofty grandeur which raises the souls of
 and throws.

By giving away their life, and receiving wounds of swords
 worthy of meeting Him. On this way, they found pleasure
 discard their dress of worldly life and put on the apparel
 stay in this world keeps them away from His Grace, they
 obstacle in attaining their noble ambition, and that their
 As they realize that their (worldly) lives act as an
 reverence.

adorns them with a dress of dignity, grandeur and
 habbiness due to this Bounty and Perfection. Then Allah
 His bath until they taste and enjoy the pleasure and
 from

it for them to give up everything that takes them away
 area of His Majesty, is worthless in their eyes. How easy is
 Hence everything, which prevents them from the
 with His gifts and mercy.

proportionate to their acknowledgement, and rewards them
 remembrance. Allah bestows on them His Greetings
 to His secrets, and their souls enjoy the sweetness of His
 towards their Lord, and their ears are attentive for listening
 goals but by their God, their faces shine up by traveling
 Invariably, they have an increasing urge toward the
 their Lord.

the eternal life, and their sympathetic desire of meeting
 and Grace. You can observe their habbiness in reaching
 His light, and their ambitions got tied up with His Mercy
 ornaments of His Pleasure. So their hearts turned towards
 everyone except Allah, and their hearts got adorned by the

This was until all souls became dejected from

perfect deeds and actions.

Rather, He granted them the good sense of acquiring
 He did not like that they should tread the spand bath.
 worthy of Gracious Rewards and good morals. Therefore,
 to shelter them through nice baths, but He considered them
 granting them a higher status among His creation, nor is it
 This bliss to His friends is not by the way of
 raised them to the heights of shining habbiness.

from the filths of the house of deception (this world), and
 the Holy Quran and Sunnah, Who has lifted His friends
 removes the veils from His Intentions, through the logic of
 Magnificence through the horizon of wisdom; Who
 All praise belongs to Allah Who shows His

Merciful

In the Name of Allah, the Beneficent, the

Introduction

Holy Prophet, and arrows were pierced in the hearts of the
 These calamities dispersed the holy family of the
 were strewn on ground!

the holy bodies were stripped and when those holy bodies
 were disrobed before both the talking and the dumb, when
 misfortune of others' and those who (the holy women)
 people who were condemnable, and rejoiced at the
 the holy faces of his daughters were exposed to the eyes of
 on the soil by the swords of the deviated people, and when
 Husain a.s.) fell on sandy land, and his holy blood flowed
 flesh of the holy Prophet of Allah (i.e. the body of Imam
 Why should it not be so when, on that day, the
 Allah.

thirst; those atrocities that raised the wrath of Almighty
 of the best families; the trouble whereof reached even to
 heads of devotees; those catastrophes which took the lives
 noble Able Bayt (a.s.); those tragedies which rolled the
 earth and those hands which arrested and imprisoned the
 arrows which made the blood of the holy Prophet flow on
 wherein the fear of Allah was driven away and those
 rendered all other troubles insignificant; the events
 destruction, those troubles which were so terrible that
 which made hearts sick, brought so much hardship and
 For Allah's sake, how difficult were the calamities
 by his Ummah and by his enemies.

wills regarding his household and sons were thrown away
 were destroyed on the day of Ashura, and many of his
 The precious trusts of the compassionate Prophet
 who has lost her son.

continuously and also ask our hearts to cry like a mother
 bring tears in our eyes. We ask our eyes to go on weeping
 invariably and regularly but on the dress of mourning and

انصار: 26، آل-عراق 4528]
 ایدہ 5، 430، میزان فہرہ 5، 553، میزان میزان 4، 553، جامعہ
 430 A.H. [Rijazul Uloom 4، 14، Wajizul Ayun 3، 313، Al-Khann wal
 written books like Ash Shaf'i li Imamiqah...He expired in the year 433 or
 Baghdadi and Qazi Ibn Qudamah have narrated from him. He has
 Ali Bahawzi. People like Sallal and Abi Salih Hilli and Khatib
 Baghdadi. He has narrated from people like Shakh Murtad, Husain bin
 the leading writers and poets and orators. He was born and died in
 Ibrahim Ibn Imam Kāzim (a.s.) is a chief of the Isfahani and one of
 1 - Abu Qasim Ali bin Husain bin Musa bin Muhammad Musa bin

consent of Allah and the goal of His good servants, we
 And since in this mourning is concealed the
 persons; it was good to rejoice over such great plias.
 losses of ponies, and the martyrdom of such great
 and deviation of Umayyids, and to grieve over such
 guidance," and establishment of the rule of misguidance
 Tradition" over the vanishing of the "standards of
 dress of mourning, as ordered by the Book and the Islamic

Had it not been incumbent upon us to but on the
 who made them alive (immortal)
 And those who had killed them with swords were those
 them
 It is as if those who wanted to harm them have benefited
 vicinity of Allah
 Whereas their souls are enjoying the hospitality in the
 Their bodies lie in the sands of desert

(r.s.) praised of such noble men.¹
 How beautiful has Seyyed Murtaza Alasani Hud
 holy bodies turn into targets of arrows and swords.

combat with each other in sacrificing their lives, and their

injustice to us by the enemy, when that tears rolls down believer, who sheds a tear because of the oppression and him a permanent home in Paradise. And for every Hussein (a.s.) and rolls down his cheek, Allah will grant drops from the eyes of a believer. While mourning for that Imam Sainul Abedin (a.s.) said, "whenever a tear Verily, it has been narrated from Imam Bâdir (a.s.) tragedy you may proceed on the Day of Judgment.

Allah. Maybe by participating in the sorrow of this great of grief, and weep over the princes of Islam for the sake of follower of the son of Sâhir, mourn and recite the poems Mohammed! Do not join him in this weeping. O, Then, O loyal followers of the Prophet shared these tragedies.

him condolence over this calamity and prophets have slain, and his blood is polluting. Those angels are giving and he is claiming revenge. That his beloved has been Do not they know that the holy Prophet is injured people of Islam regarding this tragedy.

negligence of an Ummah and what is the excuse of the remembrance of these events. How strange is the O Allah! What a heart which does not melt by the weeping of the oppressed Islam is raised high.

destroyed all that the holy Prophet had established, and the answer of the Ummah in this regard. The Ummah of the holy Prophet regarding his family. What will be the How is the place and location of fulfilling the will precious son so disgracefully.

and the repository of his soul by shedding the blood of his grandfather. How did they devastate the fruits of his heart

How did they compensate all the favors of their

them

Therein is also the will, which Jibrael brought regarding gracefulness for the men of reason

The holy Book which is the most just witness to their. Then ask the holy Quran regarding their distinction

If you have any doubt about their superiority in grace Ummah (Islamic nation).

and their parents were granted superiority over the. They are the ones who were kissed by the holy Prophet, holy heart, and the light of the eyes of Sâhir-e-Batool. auspicious trusts of the holy Prophet, and the fruits of his

It is so because these precious lives are the opportunity of helping them.

dear ones, and sit in mourning for having lost the Accompany them by shedding tears on the blight of these them in solitude and in public for the sake of Allah, which fell on the holy household, and recite elegies for intelligent people, narrate to yourselves these calamities And you, O men of wisdom and reason, O them.

painful feeling, and there was none to help and protect their faces. They were crying and complaining with a Their hairs strewn and veils torn, they were stabbed on were grieved for having lost their relatives and dear ones. Prophet with their collars torn, had none to care them, wounded, chained, decapitated, the daughters of the holy blight of their daughters and sons, who were seized.

I wish Fâtima and her father had dared to see the whom masks the flames of sorrow and grief rise high.

guided ones. There were the troubled ladies the blight of

three bars; we seek help from the Merciful Lord.

Se'ed Ibn Tawus

Ma'yyud al-Qaṭa' Taḥūd to it, and have arranged it in the words with an appropriate spirit, given the title. It has been included for the faithful people, as we have infused and repetitions. Yet various chapters about Karpiā have Moreover I have tried to save his time by avoiding details not to carry and other book along with Wisṣayā Zay; Therefore, I wrote this book so that a visitor needs

that contains the Ziyārat of the Holy Imāms and their sons.

section is about formalities and preliminaries of the journey, and the ⁵ - Wisṣayā is the first work of the author, having 50 sections; the first

Ziyārat of Ṭāhira in Karpiā.

should not be required to carry Kitāb-e-Maqāḍ during the I also wished that a person visiting the holy shrine books to the holy tombs during the Ziyārat time. "

one who carries it does not need to take with him heavy aspects of Ziyārat have been collected therein and hence Zay wa Yamān Wisṣayā, I felt that various appropriate book, was that after the compilation of the book Wisṣayā which inspired me to adopt the manner and method of this Muḥammad Ibn Tawūs Husain says: "The noble imbrises

The author, Ali Ibn Musa Ibn Ja'far Ibn get Paradise: "

who weeps for us and makes his face sorrowful will also one person weep for us will also go to heaven; and the one be entitled to Paradise; one who weeps for us and causes who weeps for us and also causes ten men weep for us will twenty persons weep for us will go to Paradise; and one heaven will be his spode; one who weeps and causes weeps over us and causes fifty people weep over us, one hundred people weep, is entitled to Paradise; one who reported that he said: "One who weeps over us and causes even if they are equal to the pupils of the seas. And it is fly's wing rolls from his eyes, Allah will forgive his sins, anyone who remembers us, and tears, even as little as a Imām Ṣādiq (a.s.) is reported to have said that

saves him from Hell on the Day of Judgment. "

our enemy, Allah turns away the trouble from him and And when a faithful person suffers harm in our way, by his cheek, Allah grants him a high position in Paradise.

towards the desert. According to a narration the Holy Imam (a.s.)

^e - Kerpiya is the place of Hussain's martyrdom. It is near Karfa Elyam 3/ 262.]

A.H. 35. [Ziyarat Shuhada 1/503; Al-Maqbara: 63; Saifu Mozcel: 10; Al-Become blind in the last days of his life and expired in the year 35 Hajarim. He became a Muslim before Hijrat but kept it a secret. He

informed me of a land called Karpiya^e on the bank of return). When asked for the reason, he said, "Now Ijraeel wadkoon (Verily we belong to Allah and to Him we recited with tearful eyes, "Inna lil-lahie inna ilayhie (s.s.w.s.) went on a journey. He halted on the way and When Hussain was two years old, the holy Prophet not give him (the killer) success."

The holy Prophet (s.s.w.s.) said, "O Allah! Degrade him Hussain, a holy dust (dust of his grave)."

Hussain. They also told him about his reward, and gave (s.s.w.s.) and after salutation gave him condolence about All the angels in the heavens came to the holy Prophet will get the reward just as Osbeel had got as punishment. will get what Osbeel had got from Osbeel, and his killer "O Muhammad! Verily soon, your son Hussain Ibn Fatima tearful eyes. They opened their wings, and said, the holy Prophet (s.s.w.s.). They had sorrowful faces and Hussain (a.s.) was 1 year old, twelve angels came down to Narrators of traditions have narrated that when nursing." It happened as the holy Prophet had said.

"It is a true vision and a good dream. Verily soon Fatima I narrated the dream to the holy Prophet. He said, which fell in my lap."

dream that a piece of flesh of the holy Prophet was cut off,

briggins and was also a participant in the construction of Masjidul in high esteem due to his wisdom. He used to supply water to Hijli the advent of Islam. He did much good to his community and was held chiefs of Quraysh both during the period of ignorance and also after

² - Appas bin Abqul Mutalib bin Hajarim. Abul Fazl, was one of the Elyam 2/330]

1448; Saifu Mozcel: 84; Al-Yam Beina Riqiqas Zehiqim: 613; Al-she rest in her house. She expired in 30 A.H. [Al-Isqarab No: 945 and (a.s.). The Holy Prophet used to visit her regularly and he also used to she had seven children. She embraced Islam in Mecca after Khatibi name of Ummul Fazl, was the wife of Appas bin Abqul Mutalib and ⁴ - Turqibah, daughter of Hamid al-Hilaliyah, who is well known by the as-Shami informed us: Khatim bin Saad related from Ummul Fazl... its name. Ima Appas says in Topadq: Apqulish bin Bakr bin Habbep the Holy Prophet who became verily jahid, and gave the newborn child with a thousand angels to congratulate. Fatima (a.s.) took Hussain to ³ - In the coda of 'A, it is said: When Hussain was born Ijraeel came

Appas² (r.s.) said, "Before the birth of Hussain I saw in a other gates are given too. Ummul Fazl, ⁴ the wife of was born at the end of Rabiul Awwal in 3 A.H. some on the 3rd or 2th of Shaban, 4 A.H. It is also said that he The holy birth of Imam Hussain (a.s.) took place

EVENTS PRECEDING THE BATTLE

ashrafles I left (i.e. the Holy Qur'an) and the holy I will ask them: "What did you do with the two come."

Then the second flag bearers with a darker flag will driven to Hell extremely thirsty and black-faced.

I will turn away from them. And they would be we totally destroyed your progeny with enmity."

They will reply: "We left and wasted the Book and to the Book of God and to my progeny."

I will ask them: "What did you do after my death Umamah."

They will say: "O Ahmad: We are from your Ashraf and non-Ashraf."

I will say: "I am Ahmad, the Prophet for both the are Ashraf."

They will say: "We are believers in God and we just near me. I will ask them: Who are you?"

black flag, which will frighten the angels. Its bearers will banners will be offered to me from this Umamah. A dark

Be aware that on the Day of Judgment, three killing them."

reant of enmity against my household, harassing and those who will not see me at the Hour tomorrow, as a for my near and dear family). So beware, do not be of except what Allah has ordained, that is kindness and (love waiting for them, and I do not expect from you anything me at the Hour (in paradise) in the Last Day. I will be

[Wojudanni Parqan 4:240; Yalqinani Bayanun 2:941-942] the Holy Grave should be provided hospitality for three days and Dawud's and then donated it with a condition that the visitors to tonight the land for six hundred Dirhams from the people of Nisabur

my life. These two things will not separate, until they meet progeny, who are my origin, my essence, and the fruits of you, two ashraf things, i.e. the Book of Allah, and my with tearful eyes, and said: "O people! I am leaving among Then he returned and gave another (short) sermon weeb and not help him."

The holy Prophet (s.a.w.s.) said: "Would you just forsakers." Then the people cried.

leader of the martyrs, and do not bless his killers and his Make his martyrdom sanctified for him, make him the this son of mine will be killed and forsaken. O Allah! whom I am leaving in my place. Jibril informed me that kinsfolk and good progeny, and the founders of my family messenger, and these two youth are from my bion exclaimed: "O Lord! Muhammad is Your worshipper and Hussain (s.a.s.). He raised his head towards the sky and the head of Hussain (s.a.s.) and his left hand on the head of After concluding his speech he put his right hand on

Hussain (s.a.s.) were with him.

mood, climbed the pulpit and gave a speech while Then he returned from the journey in a very sorrowful burial."

am looking at the place of Hussain's martyrdom and will kill him." He replied, "A man named Yazid. As if I One of them asked, "O, Prophet of Allah! Who martyred there."

river Euphrates, that my son Hussain Ibn Fatima will be

Миротаркш. [Индияны Буйған 2/82] the east. Medina has many other names like Tshpe and Yshrip and gate trees. The Masjid is in the middle of the city and the holy grave in Mecca. It was situated in the hot sand with spring water and

¹⁰ Medina: which is also known as Yshrip. Its area was about half of

Alqam 1/140: Yashqan Qumaysh 133 & 433; Al-Aqam 8/151] in the year 64. He had befriended Hshj with people in 65. [Mushaym raised by Abdullshh bin Zayn in Mecca and died of plague in Medina resubmitted him as the governor of Medina. He confronted the revolt him in the year 60, recalled him and took advice from him and in 61 wrote to him to obtain allegiance from people in his favor. He relieved during the days of Musawsh. After the death of Musawsh, Yazeed Bani Umaysh. He became the governor of Medina in the year 21

⁹ Walid bin Uthay bin Abi Sulayn Umaysh is one of the chiefs of

Alqam 4/94; Jumayyati Yazq: 103; Al-Aqam 8/180] Tapan: Events of the year 64. Tshaykhal Khawir 2/300; Tshaykhal Ibn Prophet (s.w.s.) and Tshpein were killed. He died in 64 A.H. [Tshaykhal Shamegin and took place in Medina and many companions of Holy qas and forced people to declare that they were servants of Yazeed. devaluated, looted, dishonored and massacred for three consecutive Mushim bin Adshp to crush them and allowed Medina to be 63, people of Medina de-recognized him as a caliph. Yazeed sent indulgence in departure, fornication, and pleasure games. In the year headed by Hussain (s.s.) did not pay allegiance to him because of his in the year 60 A.H. took over caliphate after his father. The people ruler of Shis. He was born in Marouf, brought up in Damascus and

⁸ - Yazeed bin Musawsh bin Abi Sulayn was the second Umaysh

1/201-202]

Alqam 4/5 Tshaykhal Tapani 9/180; Al-Baqm Nat Tshaykhal 6/2; Al-Aqam taking under shamsiges through research and deceit. [Tshaykhal Ibn killed him, thus creating an excuse for war. Musawsh is notorious for revenge from the killers of Uthman and alleged that Ali (s.s.) had the qumaysh order rescinded him. Musawsh raised the poetry of taking he was at once removed from the governorship by Ali (s.s.). Before

refused, he should cut off his head and send it to Yazeed.

especially from Hussain Ibn Ali (s.s.) and if Hussain him to get allegiance from the people of Medina,¹⁰ to the governor of Medina. Walid Ibn Uthay,⁹ and ordered

under his rule. After killing of Uthman and during the rule of Ali (s.s.) seduced the governorship of Shis bringing all other administrators governorship of Damascus. During the caliphate of Uthman he Jordan in the time of Umar. Thereafter Umar gave him the prophet, he got the command of the army. He became the governor of Mecca. During the caliphate of Abu Bakr, under order of his He was born in Mecca and had converted to Islam after the conquest Shams Ibn Abd Manaf is the founder of the Umaysh rule in Shis.

⁷ - Musawsh bin Abi Sulayn Shkir bin Harb Ibn Umaysh Ibn Abd

Sotayn died, his son Yazeed,⁸ Ibn Musawsh, wrote a letter

In the year 60 A.H., when Musawsh, Ibn Abi

* * * *

enjoy there forever.

Kauthar, and then they will happily enter Paradise and described. "Then I will give them water from the Hanz of Mushamsq, your Prophet. You lived in the world as you

I would tell them: "Congratulations! I am and fought against their enemies."

the progeny of the holy Prophet. We willfully helped them mentioned as permissible or forbidden in it. We befriended respected the holy Book of God and obeyed whatever was (s.w.s.). We are the survivors of the rightful nation. We God and righteous. We are the followers of Oneness of

They will reply: "We are believers in Oneness of

I will ask: "Who are you?"

spinning fags and faces.

Then the third group will arrive with bright and driven to Hell with dark faces and thirsty too.

I will say: "Go away from me." And they would be

Book, and humiliated and destroyed the holy family."

progeny).⁷ (In response) they will say: "We opposed the

lajm. Verily! I have heard from my grandfather the holy leadership of men like Yazeed, it would mean an end to return." When the Ummah (society) falls into the Rajoon, indeed we belong to Allah, and to Him is our Hussain (a.s.) said: "(Thus Allah was thus justified your Heresies)."

Yazeed Amiri Mominen. It is better for your world and Marwan said: "I tell you to give allegiance to He said: Tell me, so that I may hear it.

an advice. Rather hear me and accept it."

Marwan said: "O Aps Abdillah! I want to give you to get news, and he came across Marwan.

Next morning Hussain (a.s.) came out of his house not be kind to him, and will punish him in Hell."

except that his balance (of deeds) is light, and Allah will one meets Allah with the sin of murdering Hussain (a.s.) shedding the blood of Hussain. By Allah! I don't think that Allah! I do not like to get the worldly kingdom by you wished to destroy my world and the Heresies. By

Walid said: "Woe unto you. Through your advice,

Walid: "You didn't act as I advised you,"
Then the Imam (p.b.u.h.) left there. Marwan said to worthy of being caliph."

morning I will study about this matter, and will see who is like me cannot give allegiance to him; however, tomorrow these factors have made him unworthy of caliphate. A man drunkard, a murderer, and has shed much holy blood. All us (the divine knowledge) Yazeed is a deceiver, a thoroughfare of angels. Allah insisted and concluded with are the mines of prophethood, and our horse is the

1/301
 غديره ٤٣٤: لوليت لونه اثير ٤٧٤: لوليت لونه اثير ٧٣٤: آل-علاء
 narration his wife, mother of Khalid bin Yazeed, killed him. (Ussayl
 went to Syria and died of plague in the year ٤٢. According to our
 during Murawid's reign. Ibn Surair drove him out of Medina. He
 was with Murawid's reign. He was appointed governor of Medina
 of Uthman he participated in the disempowerment in Basra with Yishar and
 him one of his closest confidants and also his scribe. After the murder
 born in Mecca, brought up in Sirf and lived in Medina. Uthman made
 Marwan (Umayyad) whose kingdom is known as Marwanian. He was
 Malik, is an Umayyad caliph and is at the head of the dynasty of A
 11 Marwan bin Hakam bin Aql As bin Abd Manaf. Apr Abdun

members of the Holy family of the prophetic mission. We
 turned towards Walid, and said: "O Amir! We are the
 a jar and you have, by Allah, shown meanness." Then he
 you, O son of prester! You order my peheding! You are
 Hussain (a.s.) became angry and said: "Woe unto
 and if he refuses, cut off his neck."

Marwan said, "O Amir! Do not accept his excuse
 too."

affair whenever you invite the people, you may call me
 He said, "O, Sir! Since allegiance is not a secret
 to give allegiance to Yazeed.

informed him about the death of Murawid, and asked him
 approached him with thirty members of his family. Walid
 Then he summoned Hussain (a.s.). Hussain
 to me and I had not existed!"

Walid said, "I wish my mother had not given birth
 head."

give allegiance, and if I were you, I would have cut off his
 regarding Hussain (a.s.). Marwan said, "Hussain will not

Walid called Marwan Ibn Hakam¹¹ for consultation

3\1\7: AI-AIqum 3\152\]

married by Yazeed bin Haseer. [AI-Yaqubh Bar 3420: Tayikhay Yaqum Kufis. He owned the state of Taymimayeen during Almuqbilayn and was by the side of Ali (s.s.) during Jamal and Siffeen. He was a resident of Mawdun sa-2-shu'ni al-Khuzayni was a Sha'ibi and a Shia leader. He was 18 - Abu Mu'tasib Sulayman bin Sa'ad bin Abi al-Jum Abdu'l Uzza because it is circular. [Waqi'atun Bayyana 4355]

of Babil (Babilayn). It is one of the cities of Iraq. It is called Kufa 18 - Kufa is the same city, which is well known and situated in the land Yamna 1528: AI-AIqum 4\108\]

qabur. [AI-Yaqubh 4852: Yaqubay Yum 2a'ay 4\102-138: Yaqubay qied in Mecca. The date and year of his death is unknown and under (companions of the Holy Prophet) to die in Mecca. He was poor and

died and is getting the recompense of his deeds. He has his speech said: "Oh Shira! You know that Mu'awiyah has Sulayman stood up, gave a sermon and at the end of Khosra'."¹⁸

people gathered in the house of Sulayman Ibn Sa'ad Mecca and his denial to give allegiance to Yazeed.¹⁷ Many news of the dignified survival of Imām Hussain (s.s.) in

The narrator says: "The people of Kufa heard the

* * * *

Rajmān! Fear Allah and do not refrain from assisting me." hard chastisement from the Almighty God. O Aps Abdu'l Thereafter, He chastised them severely, which was a very make paste in bruising them, but gave them respite. market, as if nothing had happened at all. Allah did not to surprise, during a day. Yet they went to their work in that the Jewish people killed seventy prophets, from dawn of the pastards of the children of Israel. Don't you know how that the holy head of Yahya Ibn Zakariya is sent to one you know that it is a dirty world which caused people so

Imām (s.s.) said: "O Aps Abdu'l Rajmān! Don't

become blind in the last days of his life and he is the last Sha'ibi

¹⁶ - Abdullāh Bin Umar Bin Khatib Agsari. Abu Abdu'l Rajmān, had 1510: Tayikhayn Khamis 5301: AI-AIqum 482\]

[Tayikhay Yum Aqir. 4\132: Tayikhay Yaqub 5505: Fawqay Maf'ayyay Iqub Sulayn in the year 33' A.H. He ruled as a Caliph for 9 years. Iqir. There was a fight between them which resulted in the killing of Mawdān Iqub Sulayn when Hāshimī was with his army in Hāshimī. Iqub Sulayn went to Mecca when Hāshimī was with his army in his center. He had encountered had events with Banu Mu'awiyah: Hāshimī Yamsur. Khosra' had and most of Sha'is and he made Meqius Caliph after the death of Yazeed in 64. He got control over Mawdān 12 - Abu Bakr Abdullāh bin Sulayn AI-Awān Qurayshī. Asadi became Yasadn Quraysh 56: AI-Waqi'atun: 88: AI-AIqum 482\]

[AI-Yaqubh Bar 4225: Sha'ayn Sha'ayn 1314' Hāshimī Amīyah 1314: of his life. He resided in Iqir and expired in the year 38 A.H. there parties of Jamal and Siffeen. He had become blind during the last days of prophet. He has narrated hadiths and he was with Ali (s.s.) during the the initial days of prophethood and became a servant of the Holy the Holy Prophet. He was born in Mecca and was brought up during Appās who was a chief of the Community and a great companion of ¹⁴ - Abdullāh bin Appās bin Abdu'l Mu'tasib Qurayshī Hāshimī. Abu'l Umme Rajmān. It is called Baiqullāshīn Hāshimī.

¹³ - Mecca has many other names like: Ummul Qurā' Amirasayn.

government to keep away from war and bloodshed.

Imām Hussain (b.p.u.h.) to ally with the deviated

Thereafter Abdullāh Ibn Umar,¹⁶ came and invited

Ibn Appās went out exclaiming: "Wa Hussain!"

to fulfill a task which I am carrying out."

He said: "Indeed the holy Prophet has ordered me

came to him and proposed him to reside in Mecca.

Abdullāh Ibn Appās,¹⁴ and Abdullāh Ibn Sulayn,¹²

Shaybān, Ramsayn, and Nāshidā in Mecca.¹³

A.H. Imām (s.s.) departed for Mecca. He stayed the rest of

The next morning, 3rd of the month of Shaybān, 60

Halp had narrated from him. [Ar-Riḥāʾ ʾil-Ṭāqim ʿUrooʿ 2/52]

is said he had narrated from Amīn al-Mominīn⁵⁸ and that Saḥmīsk bin Ḥajjar pronounced like .kaṣān, or .kaṣāb, bin Aḥjar was a Kufīan. It was said: *Woe unto you o cursed one! Did you not fear Allah and his*

extent that he died. [Ar-Riḥāʾ ʾil-Ṭāqim ʿUrooʿ 2/52] 3020; Ṭaṣṭīḥ Ṭaḥzīb 4/303; *grandfather, Then Ibrahim incised the flesh of his thigh to such an was told: Woe unto you o cursed one! Did you not fear Allah and his you do in Kufa!* He said: I hit the face of Imām with my sword. He It is said: *After his capture Ibrahim asked him: Tell the truth, what did got killed in the year 70.*

Uḥmān. Despite inviting Hussain he went to fight against Imām and he returned to Isfān. He asked for punishment for the killers of (s.w.s.). Thereafter he claimed prophethood along with Ḥajjar. Then and a Kufīan. In his days he had seen the period of the Holy Prophet

⁵² - Shāḥas Rāḥāe, Tamīmī Yarḥūr. *Abū Qurḥoos was a Misri chief Hussain: 124. Aḥḥāq al-Hussain 30 & 311*

⁵³ - *Maḥḥāḥ 4/103; Ar-Riḥāʾ 42/51. 52 & 70; Ṭaḥzīb min Ḥāqī min al-*

Aḥjar⁵⁸ Yazeed Ibn Harith⁵⁹ Yazeed Ibn Rāveem⁶⁰ Uṭayb⁶¹ They replied: Shāḥas Ibn Rāḥāe⁵² Ḥajjar Ibn this⁵³."

Hussain (s.s.) asked Ḥāni and Zaeed, "Whose letter is reqd. Salutation on you and your father in advance. come here so that you may lead the army which is branches and leaves. When your intention secures, do ground is full of grass and trees with sprouting. The gardens and field are green and full of fruits. The please hurry. Make haste, O, son of the holy Prophet. none other than you, in their mind, for leadership. So Now, all people are waiting for you, and they have **Mominīn (s.s.)**

(b.p.u.h.) from his Shias, and the Shias of Amir-ul-To Hussain son of Amir-ul-Mominīn Ali

In the name of Allah, the Beneficent, the Merciful

2/410; & 323; *Maḥḥāḥ al-Hussain Khawāṣṣī 1/102 & 520; Ar-epic singer. He was one of the confiers for the Imām. [Ṭaḥzīb Ṭaḥzīb*

⁵⁶ - Zaeed-Ṣā, and from Banī Harīthīn bin Mājleem... He was a powerful ⁵³]

Mominīn (s.s.) and Abū Ṭahāḥ from him. [Ṭaḥzīb Ṭaḥzīb 1/ 52- ⁵² - Ḥāni bin Ḥāni Ḥamaḥḥāḥ al-Kufī. He has narrated from Amīn al-Buḥḥāḥ 3/311; 312]

Māḥḥāḥ. Ṭaḥzīb being first of Amīn al-Buḥḥāḥ and Ṭaḥzīb... [Ṭaḥzīb include Halp, Māḥḥāḥ, Baḥḥāḥ, Ḥāḥ, Ḥamaḥḥāḥ, Baḥḥāḥ, Māḥḥāḥ and Ḍokūḥ towards Qīḥā to the territory of Baḥḥāḥ. Its major cities to Aḥḥāḥ is lower than the locality of Eḥḥāḥ. Its area from Eḥḥāḥ to the situation of villages close to one another. Its area from Eḥḥāḥ to Shāmīn. It is named so because of its dense population and due to ⁵⁴ - Shām having pronunciation with or without hamza is the plural of Ḥāḥḥāḥ [Ḥāḥḥāḥ 2/55; Ar-Riḥāʾ ʾil-Ṭāqim 8/30]

⁵⁴ - *Ḥāḥḥāḥ 2/55; Ar-Riḥāʾ ʾil-Ṭāqim 8/30; Ḥāḥḥāḥ 2/55.*

last letter from the people of Kufa:

Ḥanaḥ⁵⁶ who brought the following letter and it, was the Ḥāni Ibn Ḥāni as Ḥāḥḥāḥ⁵² and Zaeed Ibn Aḥḥāḥ al-exceeded to 15000 letters. The latest Kufīan confiers were once he got 600 letters. Letters came constantly, and delayed response and did not reply to those letters. Then redressed the arrival of the Imām to Kufa. The Imām signed by one, two, three, or four persons... all of them dispatched through another group 150 letters, which were

They sent this letter. After two days, the people High and the Great.

there is no strength and might except that of Allah, the may Allah have mercy on you and on your father, and greetings to you in advance, O son of the holy Prophet, and we shall drive him out to Ḥāni (Shām)⁵⁴. Blessings and If we come to know that you are coming towards us,

in Friday, pray and other ceremonies.

alone in the government palace, and we are not on his side

Elqam 2/111] *Hand of Mukhtār*. [At-Tarbiyat 2/152; At-Kawmil li Tawākh 4/21; At-Raḍ. 20 he summarized. Umar bin Sa'ad was killed by the bowmen Ibn Ziyād threatened him that he would take back the governorship and ordered him to fight against the Imam. He made an excuse. movement towards Iraq he wrote to Umar bin Sa'ad to return with his governor of Raḍ. Then when Ubaidullah knew about Hussain, s (a.s.) Dairam. He had with him the order appointing Umar bin Sa'ad as the gave him the command of 4000 men and sent him to the battle of ³² - Umar bin Sa'ad Abi Waddāḥ Saḥn Māḍanī, Ubaidullah bin Ziyād Kawmil li Tawākh 4/85-108; Tawākh Tarbaw 2/146; At-Elqam 2/132] *Year 61 A.H.* [At-Tarbiyah No: 8247; At-Fard Binaḥ Gard. 31-32; At-Hussain (a.s.) and got killed in the war with Mus, ap bin Zayd in the Hussain (a.s.). He captured Kutā and Mosul and killed the killers of Yazdeed died he went to Kutā and rebelled to avenge the blood of He was exiled to Isfīr by the recommendation of Ibn Umar. After began to reside in Basra, Ubaidullah bin Ziyād arrested him in Basra. Mukhtār, s sister Saḥāyah. He was with Ali (a.s.) in Iraq. Thereafter he had relations with Banī Hāshim. Abdullāh bin Umar married from Banī Umayyāh. He had marched to Medina with his father and from Isfīr was one of the outstanding avengers of the blood of Hussain ³⁴ - Mukhtār bin Abi Ubaidah bin Māsood Thasāḍī, Abu Ishāq, s man and rebuke him by someone else.

in Kutā. They advised him to dismiss Nomsū Ibn Basīr informing him about Moslem Ibn Adnī and the situation Waḥid, and Umar Ibn Sa'ad, ³² wrote a letter to Yazdeed, Abdullāh Ibn Moslem al-Bahilī, Ammār Ibn the Imam, s letter. 18000 persons baid allegiance to him. When the people gathered around Moslem, he read to come to that place.

Mukhtār Ibn Abi Ubaidah Thasāḍī, ³⁴ and the Shīas began Moslem. They invited Moslem to stay in the house of program, they were blessed with the arrival of Kutā. As the people knew about the Imam, s letter and his Moslem went with the Imam, s letter and rescued

Ziyād Aḥmad 13-50]

*Imād 533; Tarikhul Kutā. 20; At-Elqam 2/555; Anḡarūl Husayn. 154; Qatīl wa al-Hussain. 121; At-Kawmil li Tawākh 4/8-12; At-Aḡḡāmiy [Maddatūl Taḡḡībiyah. 80; At-Tarbiyatul Kutā 4/50; Tarbiyah min Shāwāḡ. He is the first man to be martyred for Hussain (a.s.) Mecca in the middle of Ramadān and rescued Kutā on the 6th of that he was take allegiance for him from the people over there. He left Umme Wasḥiq port by Adnī from Ḥāḡis. Imam sent him to Kutā so was a Ḥāḡi and a man of wisdom and courage. His mother was ³² - Murejūm bin Adnī bin Abi Ḥāḡib bin Abḡūl Muḥḥabī bin Hāshim Tarbiyatul Husayn 2/330; At-Elqam 6/310] *difficult*. He died around 82 A.H. [At-Maḡḡḡā. 124 338 & 330; other letters. He was one of the commanders in the army of Ali (a.s.) in Saḍ Dairam is a Kutā. His name is mentioned in stories of Ḥāḡijī and ³⁵ - Muḥḥammad bin Amīr bin Aḡarīq bin Ḥāḡib bin Zaynab al-Tamīmī ³¹ - What is mentioned at p. 38 in Yaḡyūq of Muḡīq is Ḥāḡijī Zaynabī. 2/323; Anḡarūl Yaḡyūq 3/128]*

³⁰ - Abḡarūḡūl the correct name is Uḡarīq bin Qais. [Tawākh Tarbawī Tarbiyah 8/103; Muḥḥararūl Anḡarū 302; At-Elqam 8/180-181] in Raḍ in 68 A.H. [At-Kawmil; 4/111; At-Tarbiyah No: 8308; Tarbiyah present in the battle of Yamūmah. He resided in Basra. He was killed and he must have connected to Isfīr by Amīrūl Mominīn. He was should have been a man by the name Yazdeed bin Ḥāḡib bin Raḡeem Yazdeed bin Raḡeem. But what appears to be correct is that there ³⁰ - In some manuscripts he is mentioned as Yaḡyūq bin Ḥāḡib or me your opinion and views. "

consin Moslem Ibn Adnī to you, so that he may convey to go to Kutā. The text of the letter was: "I am dispatching my Kutā through him, wherein he had mentioned his intention and dismissed him with the situation. He sent the reply to affairs from Allāh. Then he called Moslem Ibn Adnī, ³³ and played between Kutā and Māḡḡam, and wished good It is narrated that, at that time, Imam got up and

Ibn Aḡarīq. ³⁵ Ibn Qais, ³⁰ Umar Ibn Ḥāḡijī, ³¹ and Muḥḥammad Ibn Amīr.

المجاهدين يذهب: 220؛ آل-عراقين 1111؛ آل-عراق 1505]

in d.l.A.H. and died at the end of the same year. [آل-عراقون جزء 8330؛
 dismissed. Upretulish made him the governor of the borders of India

daughter of the Holy Prophet (s.s.w.s.), who enjoys
 And here is Hussain Ibn Ali, son of the dear

bolshazets. "

against Yazeed is more urgent than war against
 in knowledge and tolerance. I believe that war and fight
 does not know the bath of truth, because of his being weak
 ruler without their consent and approval. This is, while he
 claims to be the caliph of Muslims, and wants to be their
 Yazeed, the drunkard and he who heads every evil and sin.
 He called for advice and did not get support. Now his son
 Woe unto what he intended. He made an effort and failed.
 and imagined that he had established him firmly state.
 imposed the allegiance of his son on the people by force,
 and it was he who laid the foundation of tyranny. He
 was he who opened the floodgates of sin and oppression
 into disgrace and destruction, and has removed his mark. It
 He said: "Certainly Allah has dragged Muhammad
 express our view. Tell us, so that we may know."

They replied, "By Allah! We will do our best to
 opinion and assistance in my affairs."

He said, "I have called you for obtaining your
 forefront of eminence."

They said, "Well, very good! You are the pillar and
 nobility among you."

How do you find my character, condition, and family, and
 Hanzala, and Bani Sa'id and told them, "O Bani Tamim!

Yazeed Ibn Masood gathered Bani Tamim, Bani

Imam. When the Imam got news about his undecisive affairs he was
 was with Ali (s.s.) and was made the Governor of Iraqistan by the
³⁶ - Munzir Ibn Jarood was born in the time of the Holy Prophet and
 44332-340. Anwarul Fuzalan: 74; Sibyan Ahwain 30-40]

bersou. [الغاية لافان 2/322-328; Mafatih al-Kharajimi 1100; Bina-
 man named Sulaiman who was martyred in Kerpals was another
 say, he was martyred in Kerpals with Hussain (s.s.). Apparently, the
 over Sulaiman to Upretulish. Upretulish killed him. Some historians
 Imam. He was asked to meet one of the chiefs of Bats who handed
³⁸ - Sulaiman was a friend of Hussain (s.s.) who was sent to Bats by
 3/552-550]

Bats and Kufs jointly are known as Batsian. [الغاية لافان
 named as Bats in 18 A.H. as soft stone (Bats) was found there.

³⁷ - Bats is an Islamic city built during the caliphate of Umar. It was
 0/100 and 1/18 and 144; آل-عراق 1/103]

called Ibn Marjan and was notorious as a murderer. [الغاية لافان
 scattered and Ibrahim killed Upretulish at Khazar in Mosul. He was
 and there was a fight between him and Ibrahim Aghar. His army
 revolted against him. He secretly fled to S'aris. Then he went to find
 death of Yazeed, the people of Bats gave him allegiance and then
 event of Kerpals took place in his time and by his hand. After the
 Khurasan as Amir in 22 A.H. and Yazeed continued him in 60. The
 when his father died. He went to S'aris and Muhammad sent him to
³⁹ - Upretulish Ibn Sa'id Ibn A'iph was born in Bats. He was in last

Apdi.³⁹

Yazeed Ibn Masood Nshasi and Munzir Ibn Jarood
 responsibility to open the Imam. This group included
 and invited them to assist him. He reminded them of their
 and sent it through one of his friends, Sulaiman A'arzin,³⁸
 Hussain (s.s.) wrote a letter to the nobles of Bats,

Kufs.

arrested and killed. Upretulish prepared to move towards
 Moslem Ibn Adnii, a s'fian, and ordered that he should be
 Kufs (in addition to Bats). He informed him about
 Governor of Bats,³⁷ "We gave you the governorship of

Yazeed wrote to Upretulish Ibn Sa'id,³⁹ the

branches of the Prophetic Olive tree' which was planted by creation and His Trust on earth. Yes, you are the fruitful salvation. You are Allah's perfect sign for the entire without the one who does well and who guides towards your honor. The Almighty Allah never keeps the world from your obedience and become fortunate by helping summoned me, and have invited me that I should profit have come to know about its contents; wherein you have I have been honored by your graceful letter and I

Bismillāhīr-Rahmānīr-Rahīm

Imām (r.s.):
 a letter was written accordingly (unanimously) to the the sword. It will always remain in your hand. " Thereafter, command, then Allah will not deprive you from power and He said, "O Bann Sa'saq! If you will open the order whenever you wish. It is only up to you. "

respond, and give order to us so that we may open. Issue command of yours is right. So call us up so that we may and silent. If you march we shall not sit at home. Every If you become angry then we do not like to remain happy. Klajid! We are sons of your father, and your confederates.

Thereafter Bann Amer Ibn Tamim spoke, "O' Aps another so that we may convey to you the outcome. "

remained intact as before. Please permit us to consult one he has enjoined us, and our honor, and bride has opinion. If Sa'kir Ibn Qais has ordered us to give up war eyes, is to oppose you and to disobei your command and (father of) Klajid. The most inappropriate deed, in our The Bann Sa'saq got up to speak and said, "O Aps whatever you wish.

and will protect you at the cost of our lives. So rise up for

3/150: Al-Elām 1/210 & 211
 in Kufa. [Al-Tapadāt 700: Jamharatun Awāq: 500: Tamādhun alqām
 Prophet himself. He isolated himself from the battle of Jamal and died
 in Basra and had seen the time of the Holy Prophet, but not the Holy
 it was Sa'kir and according to some his name was Sa'ahak. He was born
 (innocence) in his leg. There is a dispute regarding his name. Some say
⁴⁰- He was known as Anas, because of a defect (crookedness and

we will be with you, and will help you with our swords
 be victorious and condoner. If you see difficulties, again
 family. If you come out for a fight along with us you will
 been the arrows of your bow, and the horsemen of your
 me a good response. Bann Hanzala said, We always have
 certainly meet death. May Allah have mercy on you. Give
 is not martyred will die, and the one who flees, will
 dress of war and have but on the armor. Now the one who
 And now behold! I am the one who has worn the
 humiliation and shortage for him and his family.
 who refuses from helping him, Allah has breasted
 the son of the holy Prophet (r.s.w.s.). By Allah anyone
 Jamal war. Today you may clean that plot by rising help to
 who brought on you the disgrace of not participating in
 not grobe in darkness of falsehood. It was Sa'kir Ibn Qais,⁴⁰

Do not run away from the Divine Resignce, and go
 bles incumbent and his sermon vely simple.

had become the Imam of the Ummah. Allah has made his
 nice it would be if beoble had a leader like him, and if he
 affectionate to the youngsters and kind to the elders. How
 packaround, and honorable kinship. He is vely
 brilliant record, an age full of experience, a glorious
 simple person for the host of caliphate. He enjoys a
 is an ocean of knowledge, which has no shore. He is the
 the spirituality of the pen to write, and the tongue to speak. He
 nobility, dignity, and wisdom. His distinction is beyond

Elqam 1/3021
 Mawlayat 1/11: Tayayyul Elqam 3/373: An Unhallowed Sacrifice 1/178: A-
 class personalities of Kufa. He died in 66 A.H. (June). [Tayayyul
 45 - Azma bin Khariz bin Haseen Farsani was a Tabei and one of the first
 Elqam 0/301]

Munzir bin Sulayr. He got killed in 67 A.H. [Al-1298qah No. 8204: Al-
 41 - Muhammad bin Ashraf bin Qais Kandji is one of the companions of

Hani said: Illness prevented me.

know that he is ill. I may go to see him."

Amir (Ibn Ziyad) He has remembered you saying. If I
 asked him: "What happened, why not you go to see the
 They went to Hani, stayed there with him and
 do not like that he should be charged with corruption."

him not to ignore our due right. Since he is a noble Arab, I
 is not well we may go to see him. Go to him and remind
 and that he sits at the door of his house. If we know that he

He said: "I have heard that he has now recovered
 ill."

They said, "We do not know. It is said that he is
 is the matter. Why is Hani not coming to meet me?"

Azma Ibn Khariz⁴⁵, and Amir bin Hafsij and asked, "What
 Hani's house, he summoned Muhammad Ibn Ashraf,⁴¹
 When Ibn Ziyad came to know that Moslem was in
 Ibn Ziyad blamed his spies over them.

welcome. Spies began to meet him at the house of Hani.
 the house of Hani bin Utaysh. Hani gave him a good
 identification. So got out of Mukhtar's house and went to
 When Moslem Ibn Adni got this news he feared
 rewards for obedience.

warned people against disobeying the ruler, and promised

morning he went to the mosque and through his speech
 to the Government House. He stayed there overnight. Next
 But on seeing Ibn Ziyad they dispersed. Ibn Ziyad went
 arrived. So they became happy and rushed to greet him.
 city at night. People imagined that Hussain (s.s.) had
 Spending that evening near Kufa, he entered the
 rushed to Kufa.

Uthman Ibn Ziyad in his office in Basra, and he himself
 The next morning Ubaidullah assigned his prophet
 troublesome news.

speech warning the people against revolting and naming
 Ubaidullah. Ubaidullah handed the messenger, and gave a
 Ubaidullah and Bahiya's daughter of Munzir, was wife of
 Ziyad because he feared that he could be a spy of
 Imam Hussain (s.s.) and the messenger to Ubaidullah Ibn
 Munzir. Ibn Jarood handed over the message of
 opportunity of helping the Imam, he got restless.

of Hazrat's martyrdom. As he could not get the
 move towards Imam Hussain (s.s.) when he got the news
 Ibn Masood Nshasli had just made preparations to
 and satisfy you on the Day of terrible thirst.

May Allah protect you on the Frightful day (Hereafter),
 After reading this letter Imam Hussain (s.s.) said:
 shines nicely before every eye to observe.

sway the internal dirt from their souls so thoroughly that it
 over to you the obedience of Bani Sa'ad and have washed
 you, just as a thirsty camel rushes towards water. I hand
 perfect followers. They are rushing to you for obeying
 Imam suppliant to you, and they are your total and
 graceful flying through your holy hand. I have made Bani
 the holy Prophet (s.s.w.s.). The mighty bird acquires its

Moslem told Hâni: "O Hâni, I administer oath of Ziyâd also heard it.

Ziyâd could see them. When their talk became loud Ibrê Hâni in privacy. Both went aside in such a way that Ibrê Amr Bahlî got up to say: If the Amir allows I may talk to Dislogne between them prolonged. Moslem Ibrê

Hâni: "I will never do so."

Ibrê Ziyâd: "By Allah, you must deliver him."

that you kill him."

shameless thing. I cannot hand over my guest to you so Hâni: "No, by Allah. I will never do such a here until you hand over Moslem to me."

Ibrê Ziyâd said: "No, by Allah. You cannot leave over."

may go wherever he likes and that my responsibility is matter let me go and relieve him from my house so that he gave him protection. Now since you have known this shelter. This sheltering made me responsible for him. I he took shelter in my house. I felt ashamed in refusing him to my house nor did I invite him to rise in revolt. But was Ibrê Ziyâd's spy said, "By God! Neither I had called When Hâni saw Ms,ddsl, he understood that he house. Ms,ddsl came and stood near Ibrê Ziyâd.

was a spy of Ibrê Ziyâd who knew many secret of Hâni's Ibrê Ziyâd: Call my servant, Ms,ddsl. This Ms,ddsl

Hâni said: I have done nothing.

are gathering fighters and arms for him there."

You brought Moslem Ibrê Adnî in your premises and you your house against Amir-ul-Momineen and the Muslims?

Ibrê Ziyâd said, "Shut up, O Hâni! What is going in

Lapadqâ 2/383; Kharizmahî Aqâb 1\452]

Abî Thaur. He died near Rey in 51 H. [At-Taqûqâ No. 2025; At-ð A.H. along with 10 persons and accepted Islâm. His Kunyah was

⁴⁴ - Amr bin Mâdi Karîb Zuhayrî (Farsî: Yemen). He came to Medina in At-Fitan 3\101]

[At-Taqûdâ 0/90-100; Ma'âqim Agha 1\224; Hifâyah Awhâ 4\135; even Hâjîjî. He resigned 17 A.H. and Hâjîjî accepted his resignation (Judge) of Kufa during the days of Umar. Uthman' Aîl' Mursawâsh and originally from Yemen. He died in the year 38 A.H. He was the Qâzi ⁴³ - Shureih bin Hânih bin Qais At-Kindî - Abî Umayyah - was

Hâni said: What has happened to the Amir?

This is because of the excuse of your friend.

I desired life for him and he wanted death for me.

following couplets of poet of Maqî Karîb Zuhayrî: ⁴⁴ sitting by his side, pointed towards Hâni and recited the proverb). Then he looked at Qâzi Shureih ⁴³ who was said: Dishonesty has dragged him to you (it is an Arabic slang with other companions. Seeing Hâni, Ubrîdullâh Ziyâd had sent him to Hâni). Hâni went to Ubrîdullâh know what was going on behind the curtain and why Ibrê sîsaid. I do not feel sorry about you." (Hassân did not man. What do you think?). He said: "O uncle! Do not be pin Asma Ibrê Khârijî: "O my nephew! By Allah, I fear this rescuing the balance. Hâni was fearful and said to Hassân Hâni but on his dress and rode on his animal. On

and come along with us to him."

your community. We ask under oath to get up, take a ride especially from someone like you. You are a nobleman of The ruler will not tolerate this drawback and disloyalty, and that you sit at the door of your house in the evening.

They said, "He has heard that you have recovered

of Ibn Ziyâd and the army of Moslem.

besieged in his palace. The battle began between the army surrounded the palace of Ibn Ziyâd. Ibn Ziyâd was along with his friends to fight against Ibn Ziyâd. They Moslem Ibn Adnûl got this news. So he stood up

Judge) did so, and the gathering became glad and returned. community about his being safe. Shureih (who was a liar (Judge) Shureih to call on Hânî, and to inform the the reason of the assembly of those people. He asked that our chief Hânî has been killed. Ibn Ziyâd understood want disintegration in the community. We have got news personsalties. We have not left obedience and we do not these are the warriors of Mizhsaj, and its leading tribe of Mizhsaj. He shouted: I am Amr Ibn Hâjjîj, and all Amr came to Government Palace along with the entire was killed. Ravih's daughter of Amr was Hânî's wife.

The narrator says: Amr bin Hâjjîj heard that Hânî

O Hânî! I offer you condolences.

He exclaimed: *Yawa illayn wa yawa ilayhi Râjeoun.*

him and jailed him in a corner of the palace.

are also from him. On his order, they beat him up, chained Ibn Ziyâd became angry at his words and said: You and tried to kill him. "

and disfigured his face, and colored his beard with blood to bring this man to you. Now when he arrived you broke said: "Deceptive indeed was today. O Amir! You asked us Amas Ibn Kharis or Hassân Ibn Amas rose up and ordered boasting of warriors to watch him.

the palace rooms, and closed its door. Ibn Ziyâd also grasped him and dragged and imprisoned him in one of

guard caught him. Ibn Ziyâd shouted: Hold him. They handle of the guard's sword to snatch it and to attack. The Hânî stretched out his hands and took hold of the was also broken.

off his face, and blood rolled over his clothes. The whip with his whip so much that his nose broke and flesh fell. Then he beat him up on his head, face, nose and cheeks heard his voice. Ibn Ziyâd said: Bring him close to me. me with your sword." Hânî thought that his tribesmen had

Ibn Ziyâd said: "Woe unto you. Do you threaten will fight up around your palace. "

Hânî replied: "Then light of the edges of swords Otherwise I will betray you. "

Ibn Ziyâd said: "By Allâh. I say, hand him over. to me. So he was brought near him. "

Ibn Ziyâd, who heard these words said, "Bring him emphatically.

Bahî administered him an oath. But Hânî declined sacrifice my life for him.

and without helpers. I would not hand him over until I are powerful and I have many friends. Even if I were stone the son of the holy Prophet to his enemy, spite my hands hand over my refugee, my guest, and the representative of

Hânî said: By Allâh, it is disgrace on my part if I since you will be handing him over to the ruler. "

as this deed will not cause any disgrace or loss to you, never be harmed or killed by them. Hand him over to them Moslem Ibn Adnûl is the cousin of Ibn Ziyâd. He will tribe in trouble. I am afraid you will be killed. This man Allâh to you. Do not kill yourself, and do not put your

Muhammad and his son Yazeed who broke the strength of Moslem: "O Ibn Ziyad! You have lied. It was of the Muslims and are now creating trouble."

Ibn Ziyad said: "O disobedient and mischief- have been impiped in your nature."

only expose your inner dirt and meanness, as such crimes than me. If you cut my body in the worst way, it would as there were people worst than you who killed men better

Moslem told him: "It is no wonder if you kill me killed."

Ibn Ziyad said: Salute me or not, you will be not my commander.

Moslem replied: You shut up. Woe unto you. He is salute him. The guard said: Salute the commander.

When they took him to Ibn Ziyad, Moslem did not captured.

from behind, whereby Moslem fell down and was due to freedom wounds. A man hit him with his spear enemy rushed to him collectively. He became very weak did not care. He continued his constant attacks. Then the They said: "Our words are not deceitful." Moslem

Now I am not afraid of harm and loss.

must once meet with hardship and trouble. I shall strike balatable drink with hot and bitter substance. Every man I dislike cheat and fraud or the mixture of cool and looks ugly.

I have vowed not to die but as a free man, even if death boom of Humran bin Maslik Khasami:

Then he renewed fighting and recited the lyric

lars, and misdoers does not have any asure."

Moslem replied: "The amnesty offered by you given amnesty."

Muhammad Ibn Asfarh cried: "O Moslem. You are Haider Karur Ali (b.p.r.h.).

people remembered the wielding of Nuffdar in the hand of enemies. The sword in his hand moved in such a way that Moslem, who was a brave man, killed a number of fight with the enemy.

but on the war dress, mounted a horse and proceeded to As Moslem heard the noise of the horse hooves, he

Ibn Asfarh and sent him with soldiers to arrest Moslem.

he informed Ibn Ziyad. Ibn Ziyad summoned Muhammad shelter which also she extended. Toos, a son knew this and He asked for water and she provided it. Then he sought and halted at the door of the house of a lady named Toos.

alone in the Bazar and streets of Kufa, until he reached When Moslem saw such a situation, he moved evening prayers. The last ten also dispersed.

remained with Moslem. He went to the mosque to offer Except ten persons from his friends no one themselves until Allah improves their affairs."

remain in our horses and leave these two parties to sedition that has come on us so rapidly? It is better to and talked to one another: "What can we do for this When night fell, the friends of Moslem left him condition continued till nightfall.

war and asked them to fear the Syrian army. This inside the palace, warned the friends of Moslem against

The companions of Ibn Ziyad who were with him

Hāni:

Ibn ʿIyāḍ, ʿs slave, Raṣḥid, hit at his neck and killed
own life and will not help you in assassinating me.

Hāni said: I am not generous in giving away my

The executors said: Raise your head.

tribesmen and relatives?

Mazḥafī, where are Mazḥafī? And where are our
They took him for execution while he was shouting: O

Then he ordered for killing of Hāni Ibn Uṭwāh.

Ibn ʿIyāḍ: "Perhaps you are frightened."

that ever before."

biting his nails – or biting his lips - I was not afraid like
and ugly faced man standing in front of me, who was

He said: "While killing him, I saw a black colored

Ibn ʿIyāḍ asked: "What is happening to you?"

deceitful him and came down fearful and trembling.

Allāh, ʿs rewards for the holy Prophet (s.a.w.s.). Then they
who engaged himself in words of blasphemy and seeking
of the palace and kill him. They took Moslem ʿs
murderers and the accursed one, to take Moslem to the top

Ibn ʿIyāḍ ordered Bukair Ibn Uṭmān, the
like."

worst of the people. O enemy of Allāh! Do whatever you

Moslem said: "It is you and your father who are the
began to curse Moslem, Aī, Hassan and Husain.

Ibn ʿIyāḍ (may God, ʿs curse overtake his soul)
(s.a.w.s.) this responsibility onto us."

Book of Allāh and, as swerved by the holy Prophet
good and prohibit evil, and make people to follow the

his mother. [ʿUṣṭān Rāḥim Ḥaqīq ʿ300]

the cursed in the first is the same ʿIyāḍ who is known by the name of
the killer of Husain (s.a.) cursed son of the cursed, and the father of
with Abu Saʿīd is known to all and their bastard son is Uṣaidīlāh,
whose mother is ʿUṣaidīlāh, notorious for adultery. Her attachment
⁴² - Saʿīdīlāh Khamī says: ʿIyāḍ bin Uṣaid... is the same ʿIyāḍ bin Aḥī

trying the people like those dictators. We came to order
dragged people against Allāh, ʿs commandments. You are
imposed yourself on people without their consent. You
that. But it is you who multiplied evils, ruined virtues, and
Moslem said: "I did not come to do anything like
disturbed their affairs?"

beneficial city and caused conflicts among its residents and

Ibn ʿIyāḍ: "Tell me, why did you come to this

Moslem replied: "No doubt, I am certain of it."

in caliphate?"

Ibn ʿIyāḍ said: "Do you think that you have a right

with Allāh, ʿs judgment between you and us."

Moslem replied: "Thanks to God! I am blessed

Ibn ʿIyāḍ: "Yazeed bin Muṣawīyah."

it?"

Moslem asked: "O son of Marjān! Who deserves

one.

Allāh withdrew it from you and granted it to the deserving

Ibn ʿIyāḍ said: You desired something which

most corrupt person!"

Allāh will grant me martyrdom through the hand of the
the real germ of every hypocrisy and mischief. I probe
father ʿIyāḍ, bondaman of Banī Allāḥ of Uṣaydīlāh⁴² who is
the murderers. With regards to trouble, it is you and your

3520: *Tawākh Bāghyāq* 13/400: *Al-Elqām* 8/1121

[*Al-qasā'id al-furūq* 1/385; *Al-furūq* *Amrīya* 8/308; *Muzannī Etefaq* died at Fez while returning from Hājj in the year 107-108. Hādiq and a Mughdīq of Fez in his time. He was born in Kufa and

²¹ - *Wasde* bin *Istāh* bin *Māleq* *Bawāq*. *Abū* *Sulaym* was a Hāfi of

Istāh and uncle from *Amr* in *Dāqīq* [Völzger].
 uncle. *Muḥammad* bin *Istāh* has narrated from him and from his
 bin *Furq* *Asḥab* has narrated from him and he from his father and his
 has not been mentioned by his name *Abū* *Muḥammad*. *Muḥammad*
²⁰ - In *Muḥāḍarāt* [we *Yūq* 402] it is mentioned: *Sulaym* bin *Wasde*
Istāh only in an incomplete form. [*Al-Nawā'iq* 8/344]

last days in his books in various contexts. But that copy rescued the
 drawing along with the author's name during his initial middle and
 complete manuscript of this book to which the *Sayid* had been
 were 1500 books in *Istāh* and from among all those books it was the
 this book... It may be remembered that in the year 402 A.H. there
Sulaym *Istāh* says: *Sayid* *Istāh* was the first person to drop from

⁴⁰ - *Dāqīq* *Al-Iwāḍiq* or *Dāqīq* *Yunūq* was compiled after 411 A.H.
Istāh (q. 400 A.H.) and he corroborates this matter....

Muḥammad bin *Istāh* *Istāh* *Kāfir*. He is a contemporary of *Sulaym*
 bin *Istāh* bin *Rasūm* *Istāh* *Amr* *Muḥammad* had come after
⁴⁶ - *Sulaym* *Istāh* in *Al-Nawā'iq* 8/344 says: *Abū* *Istāh* *Muḥammad*

Muḥammad *Sulaym* *Ibn* *Wasde*,²⁰ from his father *Wasde*,²¹
Istāh,⁴⁸ in his book *Dāqīq* *Al-Iwāḍiq*,⁴⁰ says: " *Abū*
Abū *Istāh* bin *Muḥammad* bin *Istāh* *Istāh*
muḥāḍarāt.

or 8th of *Sulaym* 60 A.H., that is, on the day of Moslem's
Istāh *Hussain* (a.s.) left Mecca on Tuesday, the 3rd
 and ambitious person.

towards Kufa, and ordered him to arrest, imprison and kill
 informed *Ubaydullah* about *Hussain*'s intention of moving
Yazid appreciated his job and thanked for it. He also
 to *Yazid* the news about *Moslem* and *Hān*. In response,

The narrator says: *Ubaydullah* *Ibn* *Sayid* conveyed

Yaqūb 3/103: *Al-Elqām* 8/331

of about 100 years. [*Muzannī* *Yaqūb* 1/102-108] *Muḥammad* *Asḥab*
ḥādīq were also among *ḥādīq*'s nephews. He died at the age
ḥādīq and a noble personality in his community. His father and

⁴⁷ - *Ḥāḍiq* *Hussain* bin *Ḥāḍiq*. *Abū* *Ḥāḍiq* was a noted poet, a
Ḥāḍiq bin *Muḥammad* bin *Amr* bin *Ḥāḍiq* *Asḥab*. [*Yaqūb* *Taj* 1/140]

⁴⁸ - *Ubaydullah* bin *Sulaym* bin *A. ḥāḍiq*. His name is *Ḥāḍiq* bin *Bāḥiq* bin

Then both music for a while with the parents.

If you have no guts to swing the plood of your prophets;

The one whom everyone was ready to open;

Now *Muḥammad* forgets him totally;

Is there anyone else who sits so comfortably on a horse's
 spearhead sword;

His bow is stronger than the bow of a people edged

higher than the mosque of a chaste young girl;

This is the young courageous man whose mosque is
 continues to grow from it;

You see a poof that depicts changed its color and plood that

let their names are on the tongues of everyone;

These two were crushed under the feet of obnoxious and
 and another one who was fell from the top of a wall;

That brave man whose face was disfigured with a sword

the son of *Adm* in the market field;

If you do not know what depicts is, then look at *Hān* and
 statement, *Ḥāḍiq*⁴⁷ recited thus:

Ubaydullah *Ibn* *Sulaym* *Asḥab*⁴⁸ (according to another

About the martyrdom of *Moslem* and *Hān*;

considering it probable that perhaps it was from the comments of the not appear in the copy of R.B. and we have mentioned in the footnote (s.s.) had left Mecca on that very day of Tarbiyah. This writing does Yaxeed had ordered him to fight and kill Hussain (s.s.) and Hussain Zilhsij) dawned. Umar bin Sa'ad arrived in Mecca with a huge army, written in Waddiqah Hussain that when the Day of Tarbiyah (8th of 26 - In the copy of 'A', it is mentioned: Muzammir bin Muzammir has victory. It was situated near the Hussaini Lands. [Luwahiyah Kaybaw: 10])

²² - *Nawawees* was a biblical tomb of Christians before the Islamic Allāh. ²⁶

March with us, as we are to move next morning. I was gratification of soul in meeting Allāh may get ready to wished to shed and sacrifice his life on our bath and feels become bright and His promise fulfilled. Whosoever it returns to him in Hazretat-ul-Quds, whereby his eyes ones. Part of the prophet gets separated from him but that His tears bitterly. He grants us the reward of the patient the hardships of Allāh as our hardships, and we perform state of destiny. We, the holy Apte Bayt have considered There is no escape from what has been inscribed on the blood) and how many leather pads stuffed with my stuff. How many stomachs shall be filled with me (my flesh and pieces of my body between Nawawees²² and Karbala. must reach. As if I see those wild wolves tearing about place for my killing has already been selected where I brother) is like the longing of Jacob to meet Joseph. A my predecessors (my grandfather, father, mother, and of a necklace on the neck of a maiden. My longing to meet abolition of death on the son of Adam is like the abolition brogenā), may Allāh shed His peace on him. The Allāh's mercy be upon His revered messenger (and his from Allāh (assistance too is only from Him); may will prevail; power and strength is not available except

[Waddiqah Bayqan 3:523: 403-82] *Hajwan*. Yet the known length of Ibad is less than the length of *Shawq*. *Hajida* in Mosul to Apsada and its breadth from Azeep in Qadisiya to covered with gate trees and other vegetation. Its length was from ²⁴ - Ibadin. Kufa and Basra. Ibad is known as *Shawq* due to its being had the honor of meeting Hussain (s.s.) three days before he revolted. his martyrdom and also of his friends. On that day he said: "He a *Mojibah* (miraculous vision) wherein the Hazrat informed him about and *Shawq* bin *Zayn* were two persons. Perhaps it was one who saw ²³ - *Waddiqah* [Ibn Kullayb 3:472 has considered that *Shawq* bin *Khalifa* 1:513 *Luwahiyah Bayqan* 8:3: 41-Elqam 3:132]

1300 people. He died in 148 A.H. [At-Taqwidi 8:338: At-Madhbiqah was brought up in Kufa where he died also. He transmitted around

²⁵ - *Amshah*, *Shawq* bin *Mehran* *Asadi* *Alshari*. I spoke from Rev. He

All praise is for the Almighty Allāh, and only His up and gave a sermon and said:

Hussain (p.p.n.h.) wanted to proceed towards Ibad, he stood It is mentioned in narrations that when Imam would be saved.

combustion is there, from where none, but my son Ali certainly, that the place of the martyrdom of me and my would fight them with these bows. But I know, with this world and had not the fixed time (death) arrived. I

Imam (s.s.) said: If it was not for the certainty in anyone except the Almighty Allāh, came down.

innumerable angels, whose number is not known to towards the sky. The gates of the sky opened and Imam Hussain (s.s.) pointed his blessed hand were with him, but their swords were against him. "

about the weakness of the Kuffars, and that their hearts prior to his movement towards Ibad. ²⁴ We informed him and *Shawq* bin *Khalifa*. ²³ We met Hussain (s.s.) three days from A, *masah* ²⁵ (his uncle), from Abu *Muhannad* *Wâdiqi*

helped His messenger through us and now He has sent us to help you for the creation after the grandfather and father and prophet. Allah had revealed on horses to Hussain (s.a.) and said: O Prophet (Hajjib) of Allah (Tasawat) armies of angels covered with armaments came riding and proceeded towards Medina (It should be Medina to Mecca – his teacher Imam Zaid (s.a.) saying: When Hussain (s.a.) left Mecca in his book *Ma'adun-Nabi wa Ma'adun A'-amaliya* Shakh Murtadha Was Salim success).

Those who join me shall attain martyrdom and who oppose not from Hussain bin Ali to Baqi Hajar:

Bismillah Rabbani Rabeen

While proceeding, Hussain (s.a.) called for a babar and wrote therein: arise before me in this assembly.

said: I shall narrate to you something which you should never again oppose of Muhammad Hansiyas' sport which Imam Zaid (s.a.) that: We have word regarding the uprising of the Imam (s.a.) and the Muh from Zaydan from Marwan bin Ja'afir from Aqi Abdullah (s.a.) Muhammad bin Yahya from Muhammad bin Husain from Adhar bin Muhammad bin Yazid Karisari in his book *al-Rasayil* says drooping departed the following words are found:

²⁰ - In the manuscript of 'A' after the phrase [said farewell and

farewell and departed." ²⁰

desires to see them in the sabbat of captives. Then he said

Hussain (s.a.): "The holy Prophet said: Allah

if it is so what is the use of taking the womenfolk with you?"

He exclaimed: "Uma lilqah uma iqapah ra'eeem. If

place. Allah certainly wills to see you again."

(s.a.w.s.) appeared to tell me "O Hussain! Leave this Imam said: When you left the holy Prophet

moving."

He submitted: "Then why are you so hurried for

He said: "Yes, I did."

[Tawhidun Vadaq 3\112: Ma'adun-Nabi wa Ma'adun A'-amaliya 2\81]

before Imam Zaid is well known. He expired in 80 or 81 A.H. acknowledgment of Imamate of Imam Zaid (s.a.) and his following debates on Imamate with Imam Zaid (s.a.) and conceding his was a very intelligent and learned man and also extremely strong. His Hansiyas is the Kunyah of his mother Karimah daughter of Ja'afir. He

²⁸ - Aqi Qasim Muhammad al-Vakari is a son of Ali (s.a.) and

excellent works of Murtadha from whom Hussain Bin Abdullah al-

Abul Hasan Qasim (d. 308) the author of *al-Vadaq* is one of the

²⁹ - Muhammad Bin Ahmad Bin Dawood Bin Ali Shakh al-Tajir

producing copies:

author on the work and thereafter he might have got into the text while

promise to think over my suggestion.

to Imam and held the rein of his camel saying: Did you move Muhammad Ibn Hansiyas got the news. He rushed

Next morning Hussain (s.a.) became ready to

He replied: "I consider your proposal."

than everyone, nobody will touch you."

or proceed towards the desert. As your dignity is higher

He said: "In view of it you may go towards Yemen

Sanctuary, thereby violating its sanctity."

Musawiyah may assassinate me in the limits of the holy

Imam replied: "My brother! I fear that Yazid Ibn

world be sabbat.

holy city- Mecca- your respect, honor, and magnanimity

will do to you what they had done earlier. If you stay in father and your brother is known to you. I am afraid they

my brother! The display of the people of Kufa to you Muhammad Ibn Hansiyas went to the Imam and said: O

of which Hussain (s.a.) decided to leave Mecca, Aqi Abdullah (s.a.) who said: During the night by the end

Muhammad Ibn Dawood Qasim ²⁷ narrates from

Da' Abdullāh bin Shamsik has narrated from him.

Hussain. He has some narrations⁶⁰ which I have dropped in Oqaywaq. He and his brother Baqir are the narrators of Dha A'raf of Imām the companions of Amīr al-Mu'minin and Hussain and 'Sillāq (a.s.). 'Sillāq⁶¹ in his Rā'iya' and Baqir⁶² have considered him amongst

Qasīp Asadi Kufi is one of the companions of Hussain and 'Sillāq⁶³. It is mentioned in *Waraqahayāt* Imam Rā'iya' ٣٣٣ that Baqir bin and 'Id is a mountain close to 'Sā-e-'Id. *[Wā'iqamū Bayqan ٤/١٥٧-١٥٨]* the ground raises high from Bai' al-Rams upto the heights of 'Sā-e-'Id on the road to Mecca and hence it is named 'Sā-e-'Id. *Yamnee* says: between the borders of Najd and Tāmasir. It is said: 'Id is a mountain of 'Sā-e-'Id is the place of Tāpheel (brazing God) for the Jads. It is Meccans for the purpose of Umrah. *[Wā'iqamū Bayqan ٣/٦٥]*

measures in the precincts of Masjid-e-Arafat. It is the Midat for the called Najm. A desert village is called Najm. In Tamm there are has a hill by the name *Najm*, on its left and also another mountain from Mecca – some say four Farsakh – It is called Tamm because it between Mecca and Sir' at a distance of about two Farsakh [١٧ km] ⁶⁰ - Tamm [on the scale of Tāreem] is a locality in Hill in Mecca. It is

and indined about the situation over there.

and saw Bahr Ibn Ghāf⁶⁴ who had arrived from 'Id Imām (a.s.) went on until he rescued 'Sā-e-'Id⁶⁵

retained from going so.

A group accompanied the Imām. The rest of them place.

(to accompany us) their fare will be paid [by us] upto this We will completely buy his fare. Those who do not want wishes may come to 'Id with us and enjoy our company. authority of Wā'ist and told the camelers: Whosoever gifts for Yazeed. Hussain (a.s.) took the gifts in the Resan Hamir, the governor of Yemen' who was carrying There he came across a caravan led by Baqeer Ibn

he rescued Tamm.⁶⁰

Thereafter Hussain (a.s.) continued his journey until

margin of his book and thereafter it was included in the text.)

setting forth here because briefly the author had brought it in the (This footnote is not found in the manuscript of R. & B. We are lives with arguments.

dead, he dies with clarity and knowledge and one who remains alive The Imām said: By Allah! we are stronger than you' but till one is before you could apprehend them.

gone drive opposite and would have annihilated all your enemies even not known that you disobeigence is not permissible we would have Allah' had we not considered your obedience combats and had we The Imam replied: O friend of Allah and the son of His friend! By *Musawirah*.

achieve martyrdom' and my head will be carried towards Yazeed bin Firdā – because by the end of that day, I and all of my friends will remain present in Karbala on Saturday – as per another narration' on besce for them in both this world and the Hereafter. All of you may accepted' they shall reside therein and which will be the spode of our Shias and friends: it is where their deeds and bawars will be already been selected. That place which will become the sanctuā of except we' will recline in the grave for which a bardicist ground has but here' then how will this inner creation be tested and who will have gone forth to the places where they would be slain'. „ If I say *horses' those for whom slaughter was ordained would certainly*. Book revealed to my Grandfather: „ *Sā: Had you remained in you*. The Imām wished them well and said: Have you not read in Allah's of your enemies even before you move from your place.

to do whatever you like. If you leave a community we shall destroy all and said: O our master! We are your Shias and your helpers. Order us Then patitions of faithful jinnas (Genies) turned up before the Imām The Imām replied: They cannot rescp me until I rescp my mansoqlm. case we are with you

resing and opening you. Do you feel fear from the enemy. In that O brood of Allah! Truly Allah has ordered us to remain in the sabge of Karbala. When I rescp there' you may come to me. They said: Imām (a.s.) said: My venue is in the land of my martyrdom and it is

⁶⁰ - Tamm [on the scale of Tāreem] is a locality in Hill in Mecca. It is

with which I shrouded him (Sopair). [Untranslated from Al-Imām al-told the Isqā about it. She said: Well done and gave me another shroud and leave Hussain (s.s.) shrouded.] So I shrouded Hussain (s.s.) and Hussain shrouded. So he asked himself: Shall I shroud my master Go and shroud your master. The slave went and found the body of ⁹² - This is the Isqā who told the slave of Sopair after his martyrdom: أوصاني Hussain: 88]

sunā. [أولادك لولاه: 230-30]; 947 and 455; رثاقتك شوكلك: 3; Theresafter he became the commander of the right wing of the Imām's battle, he delivered a speech against the sunā of Kufa (plabshemā). Though, initially, he was not inclined to this meeting before the joined Imām. In reciting, 'Nasrā', he has been honored exceptionally: was a distinct personality of Kufa. It seems he was done old when he ⁹⁴ - Sopair bin Gain Bājīr. Bājīr is a branch of Qhstamiyās. Saheer

"All praise is to Allah. How strange! The son of the Holy Sopair, a wife, Dajmā, daughter of Amr, ⁹² told him: You". All of us left the food and became motionless.

Then he told Sopair Ibn Gain, "Imām has called arrived and saluted us. we were eating lunch, the emissary of Imām Hussain (s.s.) we were also obliged to stay at the same spot. When we with a distance. Once Imām descended at a place where (s.s.). Whenever Imām intended to camp, we but our camp not blessed to see some women accompanying Imām Gain. ⁹⁴ We met Imām Hussain (s.s.) on the way and were were returning from the journey of Mecca with Sopair bin event, some people of Banī Fazarāsh and Bājīrāsh said, "We Then Imām (s.s.) marched forward. Narrating the rule over them."

them wear clothes of disgrace, and will make the sword group will definitely kill me, and Allah will surely make demanded my blood I fled. By Allah, this traitor and rebel they attacked my honor. I tolerated it. Now as they

Asad was the first person to camp there. [أولهم بركقان 278] Thāshā bin Amr had been there. It is said that Thāshā bin Dardān bin distance of one mile called 'Sawejās'. Thāshāshā is named so because at the 23rd distance (road). At a lower level was a water stream at a on the Meccas-Kufa road after Shurood but before Khuzemiyās. It was ⁹³ - Thāshāshā [with first Fāshā for pronunciation] is one of the stations

Umshāyides grabbed my property I remained patient. When Hussain (s.s.) said: "O Aps Hints! When the Sanctuary of Your Grandfather, the Prophet of Allah," did bring you out of the Sanctuary of Allah and the him. Then he said: "O son of the Prophet of Allah! What Kufān man, Abu Hints Asqā, came to Imām and saluted Imām passed that night there. Next morning a reward which He gives to every child from his father."

Hussain (s.s.): "Māy Allah gives you the best He replied: "Then we have no fear from death."

Whom all have to return, we are."

He replied: "Why not my son? By the One to the right bath?"

His son Ali said: "O dear father! But are we not on route and death will take you to Paradise."

I dreamt that a secret voice was telling me, "You are en-pledged head down, took a light sleep and got up and said: reached Thāshāshā" ⁹³ and it was noon time. Imām but his

The narrator says, "Imām continued to move till he what He intends."

right. Verily Allah does what He wants, and He commands The Imām (s.s.) said: O prophet Asad! You are you while their swords were serving Banī Umshāshā."

He said: "When I left them their hearts were with

Suraiman bin Surad, Mursayidap bin Najjar, Rafash bin

It is narrated that Hussain (a.s.) wrote a letter to which has to be left?

Then why man should be stingy in spending the wealth And if the treasured property has to be left behind;

Then how nice is it to be less greedy in searching it;

And if provision has already been destined;

Then martyrdom in the bath of Allah is higher and better;

And if bodies have been created for death;

valuable;

Then the reward from Allah is more precious and

If the world is considered a precious thing;

Thereafter he recited the following couplets:

He fulfilled his duty, and our responsibility still remains. "

He made his way towards Allah's pleasure and paradise (a.s.) when he said: "May Allah have mercy on Moslem.

Tears rolled from the holy eyes of Imam Hussain Your cousin?"

the Prophet! How do you trust the Kuffi people who killed Farzdaq! After saluting Imam Farzdaq asked: "O son of where Allah had summoned him and encountered Then Hussain (a.s.) moved towards the place outlookers.

of Moslem was shocking and tears rolled from the eyes of The narrator said that the news of the martyrdom remained with him.

those who were the faithful and wise companions.

3/1201

and a Jame Masjid for Bani Gazwan of Bani Asad. (Mojammi Buryan Zubala comes after Kufa and before Sheddod. It also has a city wall with a market situated between Wadasi and Thajshiyar. Sakooni says:

۶۶ - Zubala is a halt on Mecca-Kufa Road. It was a populous village 100. Elomuniza al-Mominat: 341]

Hussain from the book Al-Taraddat that was printed in Issue no. 10, p.

who were seeking money and were greedy left Imam, and him. When this news spread, the materialists and those Zubala^{۶۶} the news of the martyrdom of Moslem reached When Hussain (a.s.) reached the terminal of meeting. "

wants to be with us may do so. Otherwise, this is our last

Then he (Zohair) said to his friends, "Anyone (a.s.) in the Hereafter. "

remember me when you meet the grandfather of Hussain said, "Allah may grant good to you. I request you to While leaving her husband, the woman got up and

dispatched her to her family with one of her consins. "

and soul for him. Then he gave his property to her, and remain in the service of Imam, and to sacrifice my body life anything but welfare and comfort. I have decided to dear wife, because I do not want you to see in our common

Then Zohair told his wife: "You are divorced my Hussain (a.s.) with his luggage tent.

bulging down the tent and staple, and then joined Imam happy and bright face. Then he gave instructions for Zohair sbbroshed Imam and soon returned with a

What would happen, if you go and listen to Imam?"

Prophet (s.a.w.s.) summons you, and you do not respond?

tribes of Tamim and Hamaydan. He confronted Hussain (a.s.) at the commanders in the Umayyad army in Kufa. He was leading the ledger among the ropes of Tamim. He was also one of the Yathrib. He was one of distinguished personalities of Kufa and a

⁶⁹ - Hussain bin Yazeed bin Nafi' bin Sa'ad from Bani Rifa'ah bin

Ibn Yazeed⁶⁹ who was with one thousand riders. place two stations from Kufa when he confronted Hussain bin Yazeed. The narrator says: Hussain (a.s.) traveled upto a of Your mercy as You are mighty over everything."

companions and us and bring them and us under the cover. "O Lord! Provide help and honorable spoils for our Hussain (a.s.). Tears rolled from his plesed eyes. He said: The news of the martyrdom of Gais reached Imam was martyred. to be thrown away from the top of his balce wall. Thus he

This news reached Ibn Ziyad. He ordered that Gais Accept him and respond to his call (invitation)."

Thereafter he said: "O people! I am the messenger Umayyids upto the last of them.

Ziyad, his father and likewise all the stripped fellows of mercy of Allah on Ail and his sons and condemned Ibn salutations to the holy Prophet (s.a.w.s.), blessed for Then Gais went to bulbit, praised Allah, gave with regards to condemnation, I have no objections."

Gais replied, "I will never tell their names. But Otherwise I will cut you into pieces."

on the bulbit and curse Hussain and his father and prophet. not let you go until you give me their names, or stand up Ibn Ziyad became angry and said, "By Allah, I will

Arzaki 4321 and Al-Furqan 2302] Mowat in the year 68. He went to help in that war. [Al-Taqrib l'Ime right wing of Ibn Ziyad, a army during war with Ibrahim Asht near stoned Kufa with catapult and finally he was the commander of the colonels in the gaza of Bani Umayyad. He was from Hamir. He had

⁶⁸ - Haseen bin Asm'at Shooni was one of the cruel and stoneheaded Hussain: 153-154] Riqiqat Shadid 20; Tawarikh min Qatib ma of-Hussain: 125; Al-Asghar-14 the had invited him to come to Kufa. [Tawarikh Tabari 2304-302 was mentioned that people had bring allegiance to Imam (a.s.) and that Kufa with Muslim. He delivered Muslim's letter to Imam wherein it to bay allegiance to Yazeed and after seeing Imam, he returned to the Kufa to Hussain (a.s.). After getting the news of the Imam, a request belonged to the ropes of Bani Asad. He is also one of the corners of

⁶⁷ - Gais bin Moshar Asadi from Aqdan, is a young man of Kufa who whose names I do not know."

Gais: "From Hussain (a.s.) to a group of Kufa Ibn Ziyad: "Who had written it and to whom?"

written in it." Gais replied, "So that you may not know what was

Ibn Ziyad said, "Why did you tear the letter?"

Mominen and his son." Gais said, "I am one of the friends of Amirul are you?"

When he was taken to Ibn Ziyad he asked, "Who Ibn Ziyad.

the letter of Imam and destroyed it. Haseen sent him to Haseen bin Asm'at.⁶⁸ He began to indrine of him. Gais tore sbbroached Kufa he was stopped by Ibn Ziyad, a official through Gais bin Moshar Sa'idawi.⁶⁷ When Gais Shadid and some of the Shis of Kufa and sent it

situation."

iving in the world, we prefer to follow you in and your service. We heard your words. If we are to continue Allah keep us steadfast on the path of guidance and in Then Sohan Ibn Qain stood up and said, "May condemnation."

but prosperity, and living with the oppressors nothing but martyrdom in His path). It is so because I do not see death nice if a faithful world long to meet his God (through a truth has been deserted, and falsehood is practiced). How passers, just like rubbatsatple brassand. Don't you see that sip at the bottom of a glass. Life appears to be mean and back its goodness. Nothing has remained from it, but just a changed. It is showing its ugly face to us, and holding and said, "You can see the situation. The world has mentioned his grandfather and invoked blessings on him of his friends to give an address. After praising Allah, he

The narrator says: Hussain (s.s.) stood up in front command. " has appointed spies over me so that I should open his the Amir, which orders me to tighten the bath for you. He Hussain (s.s.) said: "Did you not demand a change in my route?"

Hussain (s.s.) said: "Did you not demand a change from proceeding further."

Hurr came in the way of Imām and prevented him inconvenience the Imām (s.s.).

Hussain (s.s.) and he was ordered to harass and

[Mojammi Baḥḥan 405]

from Qadisiyah is four miles. Something more is also said about it: stream between Qadisiyah and Maḥshariyah. The distance between them

²⁰ - Aḥcep al-Hajjani is near Aḥcep al-Qawraqs and it is a river or Anzariyah Hussain: 84-82 and Al-Elam 5/1172

Shahāq: 73; Al-Biqāḥa min Nihāya 8/1175; Al-Kāmil li Ṭabarī 4/10; and 400 and 452; Ṭabarīyah min Qarī wa al-Hussain: 123; Riḥlatih Imām and fought fiercely until he was martyred. [Ṭabarī Ṭabarī 2/452 the Imām and the army of plashpenny, he rebelled and joined the foot of Mr. Hussain. On Ashura, before the battle intensified, between

reached Hurr, reproking Hurr for his soft attitude towards It is said that at that place, the order of Ibn Ziyād he reached Azip-ul-Hajjani.²⁰

Imām (s.s.) continued his journey towards left till was different from us."

that I may say to Ibn Ziyād, as an excuse, that your way route, which would lead neither to Kufa nor to Medina, so prevented him. Hurr said: "O son of the Prophet! Take a Hurr and his army opposed this proposal and return to the place from where I have come."

acting different from your writings and messages, I would and at the end Imām Hussain (s.s.) said: "Now that you are There was a lengthy conversation between them but what is granted by the Almighty Allah.)"

Hussain (s.s.): "La Hawla wala Quwwata illa Allah." Hurr replied: "Rather, O Aps Applish, against you."

Hurr replied: "Rather, O Aps Applish, against against us."

Hussain (s.s.) said to Hurr: "Are you with us or

her mother Sayra (s.s.).

which gives information about the murder betrayals of Zainab and more details please refer to Zainab al-Kubra by Shafiq Isfar Nadi forspanning with a weaving heart. She was a high-class orator. For Karbala she went to Kufa and thence to Syria as a prisoner. She was Isfar. She was with her brother Hussain (s.s.) in Karbala. From (s.s.) a wise lady of Banu Hashim wife of her cousin Abdallah bin ¹³ - Zainab daughter of Ali (s.s.) sister of Hasan (s.s.) and Hussain

It is said that the women wept and beat their faces.

own death."

Zainab: "O, God! Hussain gives me news of his death!" Hussain said: "Yes, my sister."

These are the words of one who is certain about his (s.s.) heard those words and exclaimed, "O my brother! It is narrated that Zainab¹³ daughter of Fatima

Allah's Paradise!

How near is the promised time for moving towards was a bath before him;

Leads each affair is with the Lord and each living one But it is this world which does not show contentment;

How many of your seekers have been killed;
And how much was for you each night and each morn';
Now into you O world! What a bad friend you are;
said:

with his army. Hussain (s.s.) sat to sharpen his sword and All came down. Hur also descended aside along given this news to me."

womenfolk will be taken captives, and my grandfather has land of our spines. By Allah, this is the place where our

Byfar 42\12\1

Bani Umayyayn. [Tapani 2\421; Mojlan 3\388; Al-Nawadir 4\100 and pin 29, and from accepting the post of governor in the government of from Karbala. His native place was Kufa. He had tried to break Umar much respect in the eyes of the Hamaqians. He is a Hamaqian coming recite the Holy Quran in the same Masjid of Kufa. He was enjoying it ought to be Bursin bin Khuzaim as it is more probable. He used to ¹⁵ - In some sources he is mentioned as Badret bin Hafret. Obviously ¹⁶ Alfar 4\20; Al-Biqaya 4\184]

mentioned in books of Madfat. [Afaqan 4\m 88-88; Tapani 8\223; Ipar (s.s.). He had attended three parties including Karbala, which are honest reporter of history. He was a companion of Amirul Momineen was courageous and also a reciter of the Holy Quran as well as an 29, and al-Ashiq bin Masjiq, not Basji. He was a noble leader who ¹⁷ - Apparently he should be Nafie bin Hilal bin Nafie bin Ja'far bin

our camping, and for the flowing of our blood. This is the Imam said: "Get down because this is the place for

It was said: "Karbala."

name of this place?"

It was the 5th of Muharram. Then he asked: "What is the sometimes moving with him until Imam rescued Karbala. The army of Hur sometimes obstructing him and Theresfer Hussain (b.p.r.h.) rode and moved our be the intercessor for us in the Hereafter."

our bodies get torn into pieces, and your grandfather may He has favored us by keeping us in your company, so that admitted: "O son of the Holy Prophet (s.s.w.s.)! By Allah,

Then Bursin Ibn Haseen¹⁵ Khuzaim stood up and enemy."

We are friends of your friend, and enemies of your and we are always steadfast in our intentions and insight. "By Allah, we do not see meeting our God substitute,

Hilal bin Nafie Basji,¹⁷ rose from his place and said,

might have missed attaining lofty martyrdom.

likely that for taking care of his family and womenfolk, he prevented Hussain (s.a.) from jihad and martyrdom. It was had behaved very harshly with them. It could have spout it, and would had sent a group to arrest them, and other city. Yazeed (the cursed) would have come to know him, was that if Imam had left his family in Hijaz or in any (s.a.) to take his family members and womenfolk with

One of the prople motives which caused Hussain

٧٥: فَوَدَّكَ كِنَانًا ١٧٣٠١ وَأَقْرَبَ ١٧٣٠٢
 فَارْتَدَّتْ كِنَانًا ٨٧-١١: فَارْتَدَّتْ كِنَانًا ١٧٣٠٣
 (s.s.w.s) secretly. She expired three years before Hijrat. (Ar-
 Rajam and she is the first Muslim lady to pray with the Holy Prophet
 He married her before his prophethood. Then he invited her to accept
 Islam with the consent of Khatija and came back with good brot.
 service. When the Holy Prophet (s.s.w.s) was ٧٢ he went on a trade
 used to export goods to Syria and a number of men were in her
 than him in her. She was born in Mecca. She was very wealthy and
 the first wife of the Holy Prophet (s.s.w.s) who was ١٢ years elder
 ٧٥ - Khatija daughter of Khatir bin Asad Abdul Uzza' Quraishi.

Khatir bin Asad the first Muslim lady of the nation."

know that my grandmother is Khatir's daughter of

He said: "I administer oath of Allah to you. Do you

They replied: "By Allah, yes."

you know that my father is Ali Ibn Abi Talib?"

He said: "I administer the oath of Allah to you. Do

They said: "Yes."

of Muhammad."

you. Do you know that my mother Fatima is the daughter

He then asked: "I administer the oath of Allah to

They replied: "By Allah, yes."

do you know that the Prophet of Allah is my grandfather?"

Hussain: "I administer the oath of Allah. Tell me

Prophet."

They said: "Yes! You are the son of the Holy

you. Do you know me?

and proclaimed in a loud voice: I administer an oath on

Then Imam (s.s.) stood up, leaped on his sword

terrible thirst.

him, his families, and his companions. They all suffered a
 extremely difficult situation. He cut off water supply from
 29,000 surrounded Hussain (s.s.) bringing him in an
 thousands on the night of the 10th Muharram of 61 A.H. Ibn
 groups to support him till their number became twenty
 fighting against the Imam. Ibn Zayd sent many armed
 him 29,000 left Kufa with four thousand riding soldiers for
 command of the army, which he accepted blindly. Umar
 carried out his order. He offered Umar Ibn al-Khattab the
 accepted. Through he held them in a low esteem they
 companions for fighting against Hussain (s.s.) and they
 The narrator says that Ibn Zayd called his

EVENTS

THE BATTLE AND ITS RELATED

PART TWO

of Hussain bin Khashim bin Rāḥis bin Washiq Amiri. He is the son of

⁸¹ - *Appās pin Aii pin Aḥīl Tāḥīl*. His mother is *Umumūl Banīn* daughter

life⁸¹ how much waiting they would have in the future!

*Ali*⁸² towards them and said: "Make them drier. *Bā* my

and their voices arose:

they wept and wailed and lamented, stabbed their faces

When the women heard the speech of the Imam
not leave you until you taste death in thirst."

They replied: "We know all of this, and yet we will
Judgment!"

Hamd) will be in the hands of my father on the Day of
sway from water, and that the flag of Praise (Tawḥīd
give sway people from that Pool, as camels are pushed
father (a.s.) will be the master of Kaḥḥar Pool, who will
yourself to shed my blood when on the Last Day, my

Hussain (a.s.) then asked: "How do you allow
They replied: "Bā Allāh, Yes."

Muslim man and woman!"

than that of anyone else, and that he is the Master of every
everyone else, and his patience and tolerance was higher
accepted Iḥṣān, his knowledge was deeper than that of
to you. Do you know that *Ali* (a.s.) was the first man who
Hussain (a.s.) then said: "I administer oath of Allāh

They replied: "Bā Allāh, Yes it is."

of the holy Prophet (a.s.w.s.)!"

to you. Is this turban which is now on my head, the turban
Hussain then said: "I administer the oath of Allāh

They said: "Yes."

Ṭahzīb 3/88: Ṭarḥūl Ḥaḥḥarī 1/386 and Al-Ṭarḥarī 1/331

Al-Madāḥīn Ṭahzībīyah 6/18: Al-Biqāḥa waḥ Ḥaḥḥarī 4/522: Ṭahzībīyah
martyred. There were nearly 80 injuries of arrows and spears on him.
That hand was also cut; he held the flag against his chest until he was
sandy. When his right hand was cut off he held the flag in his left hand.
the flag on his shoulder he remained in the front row of the Muslim
Muslims wherein he had come down from his horse and fought. Holding
was Fāḥim bin Yazīd bin Ḥāshim. He was martyred in the battle of
third son of his father and *Ali* (a.s.) was younger to him. Their mother
martyrs among the seekers of Iḥṣān. After Tāḥīl and *Adnā*, he was
the courageous people named *Banī Ḥāshim*. He is one of the first
Zahḥī (companion of the Holy Prophet [a.s.w.s.]); Ḥāshimī was from
⁸⁰ - *Ja far Ibn Abī Tāḥīl, Kammūdhār, Abī Abduḥḥar, Abī Maḥḥar,*
Al-Ḥāshimī 2/528)

was buried in Medina. *Ṭarḥīḥīyah Ṭarḥīḥīyah 1/387: Ḥaḥḥarī 2/144 and*
the battle of Badr and also in other wars, was martyred in Uḥud and
to Medina with the Holy Prophet (a.s.w.s.) was present with him in
Iḥṣān time of ignorance and also in the days of Iḥṣān. He migrated
Prophet (a.s.w.s.) and a chief of the Quraysh both during the pre-
of martyrs sustained martyrdom in 3 A.H. He was the uncle of the Holy
⁸⁰ - *Ḥamza bin Abduḥḥar Muḥḥarī bin Ḥāshim Abī Ammārī, the leader*
(a.s.w.s.)!"

which is now in my hand, belong to the holy Prophet
to you. Did this sword, which I have unsheathed and
Hussain (a.s.) then said: "I administer oath of Allāh

They said: "Bā Allāh, Yes."

Paradise, is my uncle!"

to you. Do you know THAT *Ja far*⁸⁰, who can fly in
Hussain (a.s.) said: "I administer the oath of Allāh

They replied: "It is true."

my father!"

know that *Ḥamza*⁸⁰, Chief of the martyrs, is the uncle of
He said: "I administer oath of Allāh to you. Do you

They said: "Yes."

was called, Bahá'í tooq, (ocean of generosity). Poets have sung songs
 Muqim who had migrated to Abyssinia. He was a generous man and
 was born in Habsaha (Abyssinia). He was the first child of suq
⁸³ - Abdulláh bin Ja far bin Abi Talib' a Sahibi' (prophet's companion)

Ja far said in one voice: ⁸⁴ "Why should we do like that?
 His brother, sons and the sons of Abdulláh bin
 anyone except me!"

darkness' and leave this place because they do not want
 one of my family members and get dispersed in this
 So make it use. Each one of you may hold the hand of
 rewards. Now the darkness of the night has covered you.
 righteous than my family! Alláh may give you the best
 companions better than you, not my family more
 towards them and said: "Now, verily, I do not find
 gathered his companions. After praising Alláh he turned
 Then came the night of Ashura. Hussain (a.s.)
 make the enemy rejoice."

Hussain (a.s.) said: "Be quiet and calm. Do not
 screamed."

The narrator says: "Sa'ib stabbed her face and
 be with us tomorrow."

According to another narration they said: "You, I'll
 us very soon."

They said to me, "O, Hussain! You are coming to
 Fatima (a.s.) and my brother, Hasan (a.s.)."
 Muhammad (s.a.w.s.), my father, Ali (a.s.), my mother,
 sister! During this hour I saw in a dream my grandfather,
 sitting position fell asleep' and then woke up and said: "O

The narrator says: Hussain (a.s.) who was in a
 Thus, their demand was accepted.

Khawazim:
 name scribes in Yazari, Ishaq Tabari, Ishaqani Mas'udi and
 Tadreebi Ma'ad (Amaneebi): Ahsanul Fawa'id: 130] His pleased

been accepted."

were poor and low class people, their rednecks would have
 "They are the family members of Muhammad; even if they
 Sa, and kept quiet. Amir bin Hajjaj Tripedi said to Sa, and:

Appas but up his proposal before them. Umar bin
 holy Book."

that I am very fond of prayers (Salat) and of reciting His
 may offer prayers during this night for Alláh, as He knows
 could get a period, and delay the war, it will be nice. We
 eager to begin fighting he told his brother Appas: If you
 effect of his admonition was less, and the enemy was very

The narrator says: "When Hussain (a.s.) saw that the
 Spirit returned angrily to his army.

condemned by Alláh."

the command of the rejected, the cursed, and sons of those
 and master Hussain Ibn Fatima (a.s.), and to come under
 O, enemy of Alláh! Are you asking us to leave our prophet
 your hands be cut! May you offer of amnesty be cursed!

Appas Ibn Ali (a.s.) shouted in response: "May
 Muhammad, the Amirul Momineen!"

Hussain' and come to the service of Yazeed bin
 protection (amnesty). Do not get killed with your prophet.

Spirit said: "O, sons of my sister! You are under
 want."

The sons of Ummul Banin replied: "What do you

"Though he is a coward and evil-doer, give him a response."

Hussain (a.s.) said to the sons of Ummul Banin:

Khushkashu. was killed by Munqim bin Abqullish and Upardullish bin Api Munqim bin Awsajisqah Asadi is from Bami 29, and bin Lhalsips who Lashubiqh min Qari ma al-Husain: 25] wherein it is mentioned that 525: Al-Kamil li Tawikh: 458; Al-Elam 1/555; Ansari Husain: 108; Tarami 2/432 and 400; Al-Bihar: 42/80; Al-Akbariyah Tamr: 540; 520 mardiqom of Munqim bin Awsajish [Rahiqnah Shakh: 80; Tawikh beasunijah of Kufs. Shapsa bin Rapsae had expressed sorrow at the become done old during the event of Kerpah. He was a well-known Adni had stood up against Muzshaj and Asad (8th Sijshij). He had the people for Husain (s.a.). He was imprisoned when Munqim bin known the Holy Prophet (s.a.w.s.). In Kufs, he took refuge from first martyr on Ashura after the initial attack. He is a shajsi who had

⁸⁰ - Munqim bin Awsajish Asadi, a hero in the earlier days of Islam is the front of you. Why not? This is only one death and leave you until I see death and embrace martyrdom in would be repeated for seventy times, even then I will not give and my ashes were dispersed in the air, and if this that I were injured in your bath and then will be burnt messenger Muhammad regarding you. If I come to know have remembered and acted upon the will of His I will never leave you alone, unless Allah sees that we and said: "No, by Allah! O son of the Messenger of Allah! It is said that Saad Ibn Abqullish Hausi got up the cup of martyrdom by your side. " them and will not separate from your honor until I drink when I was named I will fight with them. I will stone hand, and I may crush the enemy under my feet. Even your enemy till the time only its hand may remain in my allow such situation until I bring my spear in the chest of enemy may surround you. No, by Allah! Allah may never said: "Shall we leave you alone, and return so that the

Thereafter, Moslem Ibn Awsajish⁸⁰ stood up and

Taraddat 458; Al-Taj 8/30; Al-Elam 4/545] Munajish. [Al-Taraddat: 2030; Al-Bihar ma Taphaan 1/14; Al- in his last days and died during the captivity of Yazdeed or perhaps by two years. He migrated to Medina in the 8th year. He became blind gentlemans. He is the brother of Ali and is, for who was elder to them held good orator, a companion of the Prophet (s.a.) and a drinkwater Yazdeed. He is the wisest Omayyah of a noble Ashab descent. He was a

⁸² - Adni bin Api Lajip bin Abqul Munshij Hahim, Omayyah. Abu Tawzip Ibn Asakin 1/352; Al-Elam 4/101

been written about him. [Al-Taraddat 4285; Fawaid Maqalat 1/300; sum]. He expired in Medina in the year 80. Also more than this has of praise for him. In Sijfeer, he was one of the commanders of the wretched is the life after you!"

Your eyes. Whatever befalls you, will fall on us too. How Rather our lives will guard your life until we die before of the holy Prophet (s.a.w.s.), we would never leave you nor did our sword fall on the enemy. No, by Allah! O son an arrow along with him? Nor held a spear in our hands the son of the daughter of the Prophet, and did not throw the people? That we left our elder, chief, Seved, the Imam, What will people say about us, and what should we say to up unanimously: "O son of the holy Prophet (s.a.w.s.)! all the prophets and family members of Husain (s.a.) spoke According to another narration: "At that moment sufficient for you. All of you may leave. I permit you " of Adni⁸² and said: "The martyrdom of Moslem is The narrator says: Husain (s.a.) looked at the sons and others also spoke one after another.

day. " The first one to speak thus was Appas Ibn Ali (s.a.), To remain alive after you, May Allah never bring such a

42\1\1: *Amṣarāḥ Ḥusayn: 8\1*
 Ṭabarī 2\453: *Ṭawānīyah min Qaḥḥi wa al-Ḥusayn: 123: Bīḡarāḥ Amṣarāḥ*
 of Ḥusayn (a.s.): It seems he was an outstanding person. *Ṭawānīyah*
 He is one of the people of Kufa who had obtained allegiance in favor
 Amīn al-Muḥsinīn (a.s.) had trained him and taught him the Qurān.
⁸⁰ - *Abḡar Rāḡmān min Abḡe Rāḡḡīn-ṣp-ʿAḡsān* is from *Khaṣṣīḥ*.

messengers, and gave an impressive speech,
 blessings on Muḥammad (p.p.r.h.) and the angels, and the
 remembered His virtues and attributes, and invoked
 duet. They became silent. Then he praised Allāh and
 stood before the army of enemy and asked them to be
 Ḥusayn (a.s.) mounted his horse or camel, and
 was useless.

them so that he may admonish them. But his admonition
 mounted their horses. Ḥusayn (a.s.) sent Buraīr towards
 The narrator says that the soldiers of Ibn ʿAḡ
 community and their swords."

furies is not more than an hour of fighting against this
 Bā Allāh! The distance between us and the heavenly
 smiling is only because of this cause that we have chosen.
 my oqdaḡe I disliked false things and jokes. At present my
 Buraīr said, "My people know that in my youth and
 not for laughing and joking!"

Ḥaseen Ḥamḡamī: "Buraīr! Are you laughing! This time is
 Next morning, Abḡ-r-Ḥamḡamī⁸⁰ told to Buraīr Ibn
 ʿAḡ came and joined the camp of the Imām.

of a beehive. On that night 35 men from the army of Ibn
 The collective sound of their worship resembled the noises
 pnaḡ (in Rukn, ʿahūd, Qiyām, and Qnood) in worship.
 of ʿAḡmā, Ḥusayn (a.s.) and his companions remained

The narrator says that during that night, the night

ḡmāḡ.
 brother." Then he gave him something the valued 1000
 other son so that he may use it for freeing his captive
 The Imām (a.s.) then said: "Take this gift to your
 slave if I ever leave your company."

Muḥammad said: "May wild animals eat me up
 for freeing your son. So go and so on."
 you

Allāh have mercy on you. I take back my allegiance from
 Ḥusayn (a.s.) heard his words and said: "May
 lifetime."

from Allāh. I did not like to see him caught during my
 Muḥammad said: "I like to get its compensation
 of Rāḡ.

Baḡar Ḥaxṣamī that his son was captured in the territory
 In the meantime news came to Muḥammad Ibn
 have kept our words."

we would have fulfilled our promise of loyalty and would
 pā our entire beings, and if we get martyred in your baḡh.
 "May our lives be sacrificed for you. We shall protect you
 A group of companions also uttered such words:

from and damage."
 your prophets, and the young members of your family
 return to life so that, pā this deed, Allāh may protect you
 much do I like to be killed one thousand times and to
 said: "Bā Allāh! O son of the messenger of Allāh! How
 Thereafter Ṣoḡar min Qān Baḡīḡi stood up and
 of Allāh."

thereafter, I will gain the eternal and everlasting generosity

²⁵ - Surash Yunus 10:11
his last years he came to reside in Kufa and expired in 30 A.H.

had migrated to Mecca in 9th or 10th year and converted to Islam. In well-wisher of rulers during the days of (pre-Islamic) ignorance. He Muradi. Abu Amir was a Zayidi. He was an eminent Yemeni poet. ³¹ - Farash bin Masek or Masik bin Hanith bin Samsh Salmasi Ghairi

respite. "²⁵

you. Then have it executed against me and give me no your associates' and let not your affair remain dubious to my grandfather. So resolve upon your affair and (gather) passage of time. Yes, this is a promise from my father and except a short time before you will be blessed by the

Then he added: "By Allah! You will not be given As what has befallen us shall come to you also.

Tell the evil wishers to rest assured regarding us; been alike;

And were the good people immortal; we also would have forever;

Were the kings everlasting, we too would have lasted As was the case with the breeders;

Death of the brave hopes destroyed my community; Whenever death spares someone it does grab another one;

However, our death would precede the kingdom of others; Fear has no room in our souls;

And if we fail, we would never be actually defeated; If we win, we have been among the winners from the start;

Ibn Masik Muradi. ³¹

Then Imam added the following poem of Farash friends. "

"Now, verily, I am proceeding towards Allah and

mean people. "

most precious souls' prefer martyrdom to slavery by the poor bodies and souls' and the high personalities who are for us. Similarly His messenger, the faithful people, the How far is disgrace from us? Allah does not like dishonor death with honor' or accepting disgrace and contempt! has cornered me between two options' either battle or

"Behold! Verily the pastor' and the son of pastor' sees and the most noblest/ple case for the tyrant. "

indeed old. You shall be the worst sorrow for one who "By Allah! Your trickery and unjustness is so you turned away from us."

"Have you imagined that the enemy is strong and and destroyers of the traditions. "

changed the Word, you germs of sin and students of devil, those who have punished the Book, those who have

"Go away, you slaves of pondusids, the evil sects' locusts and gathered around them like moths!"

is spread and crazy. Yet you attended them like the forest the battle begins' and the storm of tyrannycould stop. This

"Behave! Woe unto you. You left us even before or and usefulness from them!"

you have befriended your foes without getting any justice us' should have engulfed our enemies and your foes. Now

not against us. This fire, which you have ignited to burn are now in your hands' should have swung in our favor.

you. We speedily rose to help you. These swords' which from us with extreme disgrace and called upon us to help remain constantly in sorrow and grief. You sought justice

"Be you destroyed O group of the people! Woe you

mentioned that: Muhajjir of Aws from Bshihah were martyrs. I do not
²⁴ In the book *Tawarikh min Qadi wa al-Husain* (p. 122) it is

action is very strange. If it were asked that who is the
 Muhajir Ibn Aws²⁴ told him: "By Allah! Your
 He began to tremble like a cane stick.

Then Hurr went and stood between his fellowmen.
 hands."

Umar Ibn Sa'ad replied: "Yes. By Allah! The
 against this man."

towards Umar bin Sa'ad and said: "Do you want to fight
 At that moment Hurr Ibn Yazeed Ridhahi turned
 anyone prepared to defend the Prophet's (s.a.) family?"

there anyone to help us for the sake of Allah? Is there
 It is said that at that time Hussain (s.a.) shouted, "Is
 for meeting Allah."

victorious over his enemies' or to meet his God. He opted
 moment Hussain was provided two options: To be
 shade over the blessed head of Hussain (s.a.). At that
 and the battle began, Allah sent down His Help. He caused
 "When Imam Hussain (s.a.) encountered Umar Ibn Sa'ad
 Imam Sa'ad (s.a.) heard from his father that
 meet my God when I get parched in my blood."

"No, by Allah! I will never submit to them until I
 the son of the daughter of His Messenger."

became harsh on my community when they united to kill
 worshipped the sun and the moon. The wrath of Allah
 God to be a trinity; and on Christians when they
 a son to Allah; and on the Christians when they considered
 anger became severe against the Jews when they attributed

²⁵ - *Shah Muntashirah* 20:4

(s.a.) placed his hand on his holy beard and said: "Allah's
 companions martyred. At that moment holy Imam Hussain
 head collective war, which rendered a number of
 On the day of Ashura' for some hours, there was a
 war continues for you."

there is no escape, because these arrows are the enemy's
 Mercy on you. Get ready for death, the death from which
 Imam (s.a.) told his companions: "My Allah have
 person to shoot!". Then arrows began to fall like raindrops.
 said: "Best witness before the Amir that I was the first
 and threw an arrow towards the army of Hussain (s.a.) and
 The narrator says: Umar Ibn Sa'ad rushed forward
 persons on foot. Other things have also been reported.
 number of Imam's army was 42 horsemen and 100

It is reported from Imam Badi' (s.a.) that the total
 the cattle.

named Murtajaz. He rode it and prepared his friends for
 Then Imam came down and called for the horse
 and to you is the eventual coming."²⁵

O, God! On you do we rely, and to you do we turn,
 have repented me, and they have left me without friends.

of disgrace, indignity, injustice, and oppression as they
 Yusuf. O them so that he may make them taste all kinds
 Joseph. O Lord! Impose the child of Ibrahim (Hajji) Ibn
 and make them suffer a famine like that of the time of
 "O Allah! Prevent the clouds from raining on them
 control. Justly, my Lord is on the right path."

Lord and your Lord. There is no living thing out of His
 "Rightfully, I have relied on the One Who is My

subscribed a number of times:

(referring) to *Yaqub*, and other books about *Muhammad* his name has *Kalshai* was born of a woman named *Qasim*. While writing ²² - It is mentioned in *Siyar* *Qaima* on p. 52: *Wahsh* bin *Abdullah*

are martyred before *Husain* (a.s.)."

His mother said: "No. I will be blessed when you performance)."

"O mother! Are you blessed (with my and mother were with him. He returned to them and asked: exploited nice firmness: waged a perfect jihad. His wife *Wahsh* bin *Habbab* *Kalshai*²² rushed out and with *Burair*.

fighting till he attained martyrdom. *Muhammad* be blessed fighting and *Burair* sent *Yazeed* to hell and continued confronted by *Yazeed* bin *Mu'dal*. They both engaged in was a lions and worshipper went to the battlefield and was

The narrator says: *Burair* *Ibn* *Haseen* *Kunzair* who *Heresfer*."

named you. You are free both in this world and in the exclaimed: "You are indeed *Hurr* (free) as your mother brought to the *Imam* (a.s.) who cleaned his face and enemy before getting himself martyred. His bare body was and waged a good war. He killed many warriors of the *Imam* allowed him. So *Hurr* went forward to fight earlier.

as her narrations; a few persons had already been martyred by the first martyr' was to be the first after that moment'. The compiler of the book says: What *Hurr* meant the holy Prophet (s.a.w.s.)." *Hurr* said:

may be one of those who will warmly shake hands with

Imam.

and afterwards joined the *Imam*'s camp and got martyred along with only one who' in the beginning' was in the army camp of *Ibn* *Sa*, and know whether two Muslims from *Aws* were present there or there was

your honor. Perhaps, tomorrow, on the Day of Justice, I kindly permit me to be the first martyr to be killed before "Now that it is I who had revolted against you, desired by me, is martyrdom."

You better mounted than on feet. My last coming down, as He submitted: "In my humble opinion, I can serve please get down."

Husain (a.s.) replied: "Yes. *Allah* will pardon you. think that my repentance will be accepted."

like this with you. I am repenting before *Allah*. Do you *Allah*! I never imagined that these people would behave returning to *Medina* and made things difficult for you. By for you. I am the same man who prevented you from

He redressed *Husain* (a.s.): "Muhammad I be sacrificed Prophet (s.a.w.s.)."

anxiety to Your friends and to the children of the holy my repentance because I am guilty of causing unrest and turned towards You' and I have repented. Kindly accept while placing his hands on his head said: "O *Allah*! I have Then he drove his horse towards *Husain* (a.s.) and were cut into pieces and then burnt."

By *Allah*! I will opt for nothing but Paradise; even if I myself in the position of opting for either Heaven or Hell. *Hurr* replied: "By *Allah*. I am at present, finding what condition am I observing you?"

praise man in *Kufa*. I could not have ignored you. But in

soon. *Masy Allah* bless him. "

and inform that I am coming after you. He got martyred prior to me! Give my regards to the holy Prophet (p.p.r.h.).

Ismam replied, "Yes! You will be in the Paradise. Have I fulfilled my promise;

at Hussain (a.s.) and asked: O son of the Prophet of Allah! made him fall down, bleeding profusely. Then he looked resented Hussain (a.s.). Then the ever-increasing wounds wholeheartedly. Until Amr was on his feet, no harm similarly he bore every hit of the enemies, sword every arrow, which was shot at Hussain (a.s.) on his self. *Ibn-e Niyah*. His battle was excellent. He took and turned continued courageous fighting, killed many soldiers of latter. He waged a war like the war of the lovers. He permission of Hussain (a.s.), which was granted by the. Thereafter Amr bin Qarzaam Awsari sought be with him.

At that moment he expired. *Masy Allah*, a pleasure

Hapip said: "I accept you will wholeheartedly. " up. "

Jihad in the service of this master until death takes you. Pointing to Hussain (a.s.), he (Moslem) said: "Wage to bear every wish from you so that I may carry it out. "

said: "Though I am also following you in this bath, I like voice: "Masy Allah also give you good rewards. " Hapip to you for Paradise!". Moslem rebounded in a very weak This condition appears unpleasant to me. Congratulations

Hapip went close to him and said: "O Moslem!

changed in the least." (33: 35)

responsibility, while others awaiting and they have not "Then some of them (believers) carried out their. Then Ismam recited a Quranic verse:

"O, Moslem! *Masy Allah* have mercy on you. " said:

towards him alongwith Hapip *Ibn Mozahir*. Hussain (a.s.) fell. He was still breathing when Hussain (a.s.) went remained steadfast during the calamities of battle until he too, expiited perfect *jihad* against the enemy and. Thereafter Moslem *Ibn Awsai*sh went to war. He until he was killed. *Masy Allah* be blessed with this martyr.

Kalabi went to battlefield as before and fought have mercy on you. " Then she returned to the womenfolk.

to your family. Please return to the womenfolk. *Masy Allah* Hussain (a.s.) said: "*Masy Allah* give good rewards killed along with you. "

her husband and said: "I will never return until I also get wife so that she may return. The lady held the clothes of the family of the Prophet of Allah. " *Wahab* looked at his parents be sacrificed for you! Continue battling to protect the mace and rushed to her husband and said: "*Masy my* constantly until both his hands were cut. His wife held up *Wahab* went back to the battlefield, fought the Day of Judgement. "

so that you may win the intercession of his grandfather on the battle by the side of the son of the Prophet's daughter. His mother said: "End this talk here. Go and wage do not give me your bereavement. "

His wife said: "I give you an oath of Allah. Please

Huzsain: 96^e, 88^o, 90 and 110-111^l
 120: Qamran, Kijiq 4318; Moqam Kijiqul Hoqih 6300-301; Anzqari
 Moqal 5/54; Tqriql Tapani 2/443; Tcamihq min Qatli ma q-Huzsain:
 fellow. This also is a qistam hropsihliq. [Kijiqulsh Zhvqqr: 33; Af-
 doubted that he and Hanzys pin Umar Zhpsani is one and the same
 whereas Hanzys Zhpsipi is from south Arpis. Some others have
 mentioned 29^o and said that he is Tamim from northern Arpis
 different from Hanzys because others (other than Zshir Yshp) have
 name Hanzys which is common. Preferred opinion is that 29^o and is
 same person. They argue that Ipu Zshir Yshp has not mentioned the
 scholars doubt that he and Hanzys pin Asq as-Zhpsipi is one and the
 Knufan. His name appears differently in different sources. Some
⁹⁸ - Zhpsani: Zhpsam Baisin from Hamadqan Qshisunish. He was a

torment for himself."

Verily whoever makes false accusations would cause more
 otherwise you will be caught by the chastisement of Allah.
 helper or refuge. O people! Do not kill Huzsain (s.a.)
 of Resurrection' when you will run away and will find no
 people! I am afraid of what will happen to you on the Day
 you too. Allah never desires to oppress His servants. O
 communities of Nuh, Asq, Thammud, and others may befall
 People! I fear that what chastisement had befallen on the
 and speaks. He shouted to the army of the enemy: "O
 with his chest, face and neck against the arrows' swords'
 came and stood in front of Huzsain (s.a.) to protect him
 The narrator says: Hanzys Ipu 29^o and Zhpsani⁹⁸
 with him.
 forward, fought and got martyred. May Allah be blessed
 following you to meet you within hours." So he went

Huzsain (s.a.) said: "Go ahead because we are
 alone your family and being killed."
 do not consider it proper to go against them and to see

53: Anzqari Huzsain: 1051
 Huzsain: 122; Tqriql Tapani 2/440; Af-Moqal 5/54; Bihqar 42/125 and
 through the other opinion also exists. [Tcamihq min Qatli ma q-
 However the preferable opinion is that the two persons are different.
 Amir pin Kshiqd Yazqi arguing that it is a mispronunciation of Asqri.
 Aqununish. Some scholars say he is the same fellow who is known as
 due to error (misread of Kshiqd) and Bani Saids is from Asq from
 and in Yshpishsh as Amir pin Kshiqd. Probsiply it has been misread
⁹⁷ - He is mentioned as Amir pin Kshiqd Saidsai in most of the sources
 Tapani 2/450; Bihqari Yawar 42/85 and Anzqari Huzsain: 551
 Zhvqqr: 33; Af-Moqalshp 4/103; Af-Moqal 1/532 and 5/10; Tqriql
 haveen Ipu Maslik. [Tcamihq min Qatli ma q-Huzsain: 122; Kijiqulsh
 He was the son of Haws. In some sources his name is mentioned as
⁹⁸ - Jam is one of the Masais (slaves). He was qanqqimmed and aged.

sacrificed for you. My intention is to join my friends and I
 got up for fighting and said: "O Aps Apqillq! May I be
 The narrator says: Then Amir pin Kshiqd Saidsai⁹⁷
 blessed with him.
 fought fearlessly and became a martyr. May Allah be
 until my black blood mixes with yours." Thereafter, he
 bare face and a white face. By Allah, I will not leave you
 following the bath to Paradise I may attain blessed odor,
 low, and my skin is black. Do oblige me so that by
 undergoing. By Allah, my body's odor is bad, my race is
 you. Now I will bear the difficulties' which you are
 my life of ease and comfort I was extremely indebted to

He submitted: "O son of the Prophet of Allah! In
 us' and you need not fall in the troubles of our bath."
 permitted to take a bath to safety. As you were restless with
 Huzsain (s.a.) said: "You are at liberty and
 sought permission for battle.
 Thereafter Jam⁹⁸ the black slave of Abu Sar

mentioned as *ḡuraid bin Amir bin Muta: Anṣar al-Husain 91-92*)

52:54: *Taswira min Qadi wa al-Husain: 124* wherein the name is wherein the name is mentioned as *Amir bin Abi Muta Ju'f: Bihār Aṣṣaḥīḥ is from ḡayṣanīyah. [Rijāl wa Shuḡḡh: 74: Al-Mawāḍiḥ 4:105]* *ḡal murtāḍī* whom *Hānī bin Thābit* killed. *Khaṣṣ-ṣun bin Ammar bin*

cut off your generation just as you cut off my kinsfolk. "

Then he yelled and said: "O Ibn Sa'ad, may Allah Messenger, I would to look at him. "

and manners. Whenever I longed to look at You, similar person to your messenger in appearance, nature, surely a youth has rushed to battlefield who is the most with lowered eyes and then said: "O Allah! Be witness.

Imām ḡobeḡḡly had a glance at his son and wept from his father. Imām bermitted him.

bions from the viewpoint of morals, sought permission was more handsome than all the companions, and most except his household remained, Ali Ibn Husain (a.s.) who When all his companions were martyred and none

their lives:

And they are combatting with one another in giving away. They have covered their armor, by their chests,

Ought to be mounted on marked horses and in rows,

A ḡaḡwā' which is called out for carrying the calamity,

patle in front of him. They were as described by a poet:

It is said: The companions of Husain (a.s.) went to martyrdom. May Allah be blessed with him.

latest energy and tried to fight the enemy, till he gained ones till he heard that Husain was killed. He collected his until he became unable to move. He fell between the killed the cage. He bore numerous hits with perfect patience, worship, rushed forward and dashed like a lion freed from

who attained martyrdom after his (Imām, s) martyrdom. Thus he is the worshipper. He is one who had remained with the Imām till last and appeared in many sources. He was gentleman and a constant

⁹⁹ - The name of *ḡuraid bin Amir bin Abi Muta Khaṣṣ-ṣun* has

Muta' ⁹⁹ who was a man of God and always pray in found in his body.

wounds inflicted by sword and spears thirteen arrows were martyrdom. May Allah be blessed with him. In addition to progeny of Your messenger. " Then he attained wounds inflicted on us. I seek my reward in helping the Your messenger and let him know, how we are bearing the of Yaḡ and Thānūḡ. My God! Convey my salutation to Allah! Curse be on these people, as You cursed the people step back until he fell down on the ground and said: "O continuously defended the life of the Imām, and did not was defended by Sa'eed Ibn Abḡullāḡh on himself, and he Every arrow which was thrown at Husain (a.s.)

may perform the "Prayer of insecure time. "

to stand in front of them so that the remaining companions ordered to *Sohānī Ibn Qānī* and *Sa'eed bin Abḡullāḡh Hanafī* Then it was the time for noon prayer. Husain (a.s.)

martyrdom. May Allah be blessed with him.

like the great fighters, tolerated all troubles, and attained Then he rushed forward and fought a severe fight,

towards the kingdom where there is no doom. "

you than the world and whatever is in it. Do proceed Husain (a.s.) said: "Go towards what is better for friends? "

"Should I not proceed towards my God and join my Then he turned towards Husain (a.s.) and said:

٤٩١٥٧١٣: ٢٥١

He is his prophet who was martyred prior to him. [٧٧٥٩١١٣
100 - He was Qasim bin Hasan bin Ali prophet of Abu Bakr al-Hasan

(b.p.r.p.):

place of the martyrs of the household of the Prophet
Then he embraced the youth and carried him to the
site of the martyrs' and his friends few."

without any benefit for you. By Allah, today his enemies
help and he does not respond. Or that he responds but
"It is unhelpful for you uncle to hear you cry for
of judgement."

those with whom you grandfather will disagree on the Day
"Far from the Mercy of Allah are those who killed you;
and he was hitting the ground with his feet. Imam said:
saw that Hussain (a.s.) had stood by the head of the youth
The narrator says: Once the storm of war settled, I
handsome youth and thus he was martyred.

The horses crushed the blessed body of that
Hearing his yell his army rushed to save him.
by the Imam's sword. Ibn Fuzail gave out a loud yell.

took the blow on his hand, which got cut off from elbow
and a lion and stricken Ibn Fuzail with his sword. He
Hussain (a.s.) rushed like a prey eagle or an
and yelled: "O my uncle!"
inflicted a wound on his holy head. He fell down on earth
youth came out and went to war. Ibn Fuzail Azraqi

The narrator says: A moonlike radiant face¹⁰⁰
this day, you will never be dishonored or humiliated."

Imam cried: "O my cousins! O my family

honor of martyrdom.

household of Imam rushed to the battlefield and won the
Thereafter, one after the other from the holy
womenfolk.

Hussain (a.s.) came and asked her to return to the
came out of the tent and threw herself on his body.

The narrator said: Zainab, daughter of Ali (a.s.),
Prophet's life after you is but a spit."

enough to go against Allah and violate the honor of His
those people who killed you. What made them bold
son' placed his cheek on his face and said: "May Allah kill
Hussain (a.s.) came and stood by the body of his

Then a jerk ended his worldly life.
who sends greetings to you" and says: Hurry up to us."
(farewell) May Allah protect you. Here is my grandfather
made Ali fall down. He cried: "O father! Accept my Saif
fight. Mandaz Ibn Marash Abdi threw an arrow, which
Ali went back to battlefield and gave the greatest
which you will never feel thirsty."

Muhammad (a.s.w.s.) who will give you a drink, after
resistance. Very soon you will meet your grandfather
Wherefrom can I bring water? But up some more
Hussain (a.s.) wept and replied: "O my dear son!
has sabbled my strength. Is any water available?"

Thirst has almost killed me" and the weight of the armor.
Then he returned to his father and said: "O dear father!
furious war and sent a number of unbelievers to the hell!

Then Ali rushed to the battlefield and waged a

prophet, & death. The boat bottomsö it like this:

sanctified. Hussain (a.s.) wept very much over his (a.s.)' encircled him' and killed him – Wö his soul be
 Then the enemy separated Appös from Hussain son of the daughter of Your Prophet."

God! I complain to You about what is happening to the filled with blood he flung it upwards and exclaimed: "My hands below the wound' and when his both hands got Hussain (a.s.)' which cut below his chin. Imam bled his way. A man from Bani Darum threw an arrow towards before him. The army of Umar bin Sa'ad blocked their Euphrates river. This was so when his prophet Appös stood thirsty. He rode a horse and intended to reach the neck. The narrator said: Hussain (a.s.) became extremely the enemy army threw an arrow' which pierced the infant's

While Imam was uttering those words' a man from for quenching his thirst."

remained which is waiting for water. Give him some water friends' and my household. And now only this infant has exclaimed: "O people! You killed my companions."

Imam (a.s.) took the child in his arms and water for quenching his thirst."

Yours has not had water for the last three days. Please ask Imam' brought the baby to him and said: "This child of for the child. It is said that at that moment 'Ainsp' sister of Imam' was so busy in the battle' who should not had called more reasonable' it was not a normal situation and the According to another tradition' which appears

that blood fell back on the ground."

Imam Badir (a.s.) has said: "Not even a drop of

and yelled until his neck was cut off.

bled on the neck of Hussain until his neck began to boil. He yelled rod until it turned red and then white. Then that punning rod was Hussain's hand and feet be cut off' then lit a fire. Then but up an iron who gave me control over you. Then he called Jössö and ordered that Mukhtar saw Hussain's he said: O enemy of Allah! Praise be to Allah Mukhtar, & order he was killed by arrows. As for another report when know that he was one of the sons of the prophets, then as he killed even his little spine-in-stone! O enemy of Allah! Did you not wept and said: Woe unto you! Was all this felony not enough that you when Hussain was caught and when Mukhtar saw him he (the latter)

¹⁰⁵ - Hussain bin Khalil was an ignoble fellow and a mean minded man. *(Wöda'iqat al-Qöföhöw: 80-80)*

killer was Hussain and according to some he was Adös bin Bashör. difference of opinion about the name of his killer. Some think his was Röföf's daughter of Amr al-Qöis bin Aöf bin Anö. There is a

¹⁰¹ - He was Abdullöh bin Hussain bin Ali bin Aöf al-Qöföf. His mother

me in the Path and Presence of the Almighty Allah!"

saying: "How easy are these afflictions that have befallen child's blood in his palms and threw it towards the sky' Imam asked 'Ainsp: "Hold him." Then he collected the threw an arrow' which pierced the neck of the little infant. Goodbye." Imam took him up to kiss him. Hussain's

sister 'Ainsp! Bring my little son ¹⁰¹ so that I may bid him

The Imam came to the entrance of the tent said: "O my

At that time' a weeping arose from the womenfolk.

seeking the Allah's Rewards?"

Allöh's mercy. Is there any helper who would help us' our rights. Is there any helper to help us for the sake of, there anybody who knows Allah and fears Him regarding anyone to defend the family of the Prophet of Allah. Is ready for fighting with the enemy. He cried: "Is there slain bodies of his companions he personally became

The narrator said that when Hussain (a.s.) saw the

Which hit the forehead of Allah's command.

¹⁰³ - The sphere threw a stone through the enemy's hand

depriving Imam from his patting strength. Every person blood gushed through the wound like a draught. Then he fetched out the arrow from his back, and messenger on the surface of the earth."¹⁰³

man who is the only son of the daughter of Your said: "O Allah! You know that these people are killing a Imam raised his blessed head towards the sky and Allah (s.s.w.s.) "

and according to the religion of the Messenger of chest. Imam (s.s.) said: "In the name of Allah, and by head. Then a poisoned trident arrow pierced his blessed trucked up his spirit to prevent the flow of blood from his when a stone thrown by the enemy hit his forehead. Imam Then Imam (s.s.) halted for a moment to take rest injuries.

could not get it until he suffered seventy-two wounds and continued fighting. In the meanwhile, he sought water but Then the enemies began to attack on him, and he

Shemr said: "It is your right, O son of Fatima. " not disturb my family. "

alive, these rebels, renegades and unwise people should fighting me. And it is no fault of the women. So until I am Hussain (s.s.): "I say I am fighting you and you are saying."

Shemr yelled: "O son of Fatima! What are you race (in good behavior). "

in your world, and if you are Arabs, then return to your Hereafter and Resurrection, then at least be free and noble

Shufyan. If you have no religion and do not fear the them: "Woe unto you, o followers of the family of Abu womenfolk and separated them. The Imam shouted at till the time the enemy came between him and the The narrator said: The Imam fought continuously except from the Almighty Allah).

pillahi a'lyah s'zeem (There is no strength nor power, to his main place and said: La hawla wa la quwwata illa enemy, and scattered them. Then the Imam would return Sometimes he attacked the crowded army of they fled from him, like a flock of goats flee from a wolf."

him. He rebuffed all of them as a consequence of which The enemy continuously launched collective attacks on showing so much courage and prayed on the battle-field. companions, and bearing the sorrow of all calamities, yet seen a man who had lost his family members and One of the narrators says: "By Allah, I have never

humiliation is better than burning in (Hell) fire. "

"Martyrdom is better than acceptance disgrace, and said:

(s.s.) hand. It continued until he killed many of them. He came forward to confront him was sent to hell by Hussain, the enemy to come and fight with him. Then whoever

The narrator said: Then Hussain (s.s.) challenged To such an extent that he was his banner even in his third. The one who did fellowship; with Hussain

Abul Fazl who, became red-faced with the blood. His brother and the son of his father, Ali, His martyrdom brought Hussain to tears over; brother weeps;

The worthiest of all the youths is one over whose death his

Hasan I shown even by Shuqqad the oppressor.
 Kill him not by the side of his uncle as such a coward,
 O cursed one! Even if you are bent upon killing him
 O oppressor! He is Abdullāh, not Qasim the bridegroom.
 With whose blood are you coloring your hands?
 What you are striking is Bāb, 2 hand, not a sword of iron
 What a strength with which you swing your sword?
 Such a killer is in fact a dentist, not a hunter.
 Killing of a motherless gazelle is not a laudable deed
¹⁰² - Here are some couplets about the martyrdom of Abdullāh -

his martyrdom, and that cloth looted too,
 and wore it beneath his dress. But they stripped him after
 Then he took an old cloth, made some tears in it,
 this is a disgraceful dress."

A tight shirt was brought. He said: "Not this, because
 they may do not uncover my body."

Then Hussain (a.s.) asked his family: "Give me an
 returned ashamedly.

Then came Shapth whom Imām admonished. So he
 fire."

demanding fire to burn my family? May Allāh burn you in
 Hussain (a.s.) said: "O son of Ziljinhshu! You are
 down these tents with all the inmates."

Thereafter Shimir Ibn Ziljinhshu attacked the tents
 martyred him by the side of his uncle.¹⁰²

Harmsla bin Kahlil threw an arrow at Abdullāh and
 lions forefathers."

consider it good, because Allāh will make you meet your
 my brother! Bear patiently what you have suffered, and

^{135]}
^{120:} *Ma'daqilun Laylīyahim: 80; Rijā'atun Shudkū: 76; Ansharūn Husain:*
Rafiq ganghīr of Amr al-Qais: (L'asā'irā min Qatī wa al-Husain:
was 11 at the time of martyrdom. It is also said that his mother was
Abdullāh, brother of Abdullāh bin Jurān Bshīrī or Umme Wasīq. He
¹⁰⁴ - Abdullāh bin Hasan. His mother was the daughter of Sa'īd bin

nephew and drew him to his chest saying: "O, the son of
 Abdullāh cried: "O uncle!" Hussain (a.s.) took hold of his
 sword whereby his hand was cut and began to gangle.

The teenager shielded Imām from the stroke of a
 my uncle?"

into you, the offspring of malicious man! Are you killing
 towards Imām with a sword in hand. Abdullāh said: "Woe

Bahr Ibn Ka'p or Harmsla Ibn Kahlil – advanced
 not leave my uncle."

forcefully refused to turn back and said: "By Allāh, I will
 daughter of Ali (a.s.) went to him to stop him. Abdullāh
 of the women and rushed towards the Imām. Sa'īd,
 Ali, who was about twelve years old, came from the camp

and encircled him. At that time Abdullāh,¹⁰⁴ Ibn Hasan Ibn
 After a short bance the enemies returned to Imām
 fastened his turban over it.

and bound his head with it. He put a mire on his head and
 The narrator says: Hussain (a.s.) called for a rope
 with the holy blood.

of the helmet rescuing the skull. The helmet overflowed
 hit the Imām's blessed head with his sword. It cut the top
 curse him) came and uttered bad words to the Imām, and
 a man from Kandah, named Malik bin Nisar (May Allāh's
 meet Allāh as a partner criminal in killing the Imām. Then
 (to kill him) turned back fearing that he would have to
 from the enemy camp who sbprosched the wounded Imām

qagger. When he died he was slaughtered and his corpse was burnt.

to eat it. Whenever he he refused to eat he was forced to do so with a of flesh he cut from Sina's thigh. It was roasted and Sina was made bismas of Hussain (a.s.)! Ibrahim wept and then ordered that a piece Kerbala, He replied: Nothing except that I caught a piece of the sweat of Sina's. Ibrahim told him: tell me the truth. What did you do in bawastge. It is mentioned in the story of Mukhtar, p. 42. After the Ibra Niyad told him: You have killed the best man from the aspect of

¹⁰⁸ - Sina bin Anas Nakhar, the killer of Hussain (a.s.). It is said that viewpoint of parents. Then he cut off the holy head. "

the son of Allah, a Prophet, and the best offspring from the Allah. I am cutting your neck despite knowing that you are down and struck his sword on the holy throat saying: "By Sina bin Anas (may he be cursed by Allah) came the head of Hussain but began to tremble!

Khalil Ibn Yazeed Aspahi went forward to cut off right: "Woe unto you. Come down and relieve Hussain. "

Umar Ibn Sa'ad told to a man who was on his hair dye: while my rights have been violated. "

were filled with his holy blood. He colored his head and the lower part of his neck with both of his palms, which the arrow from his blessed neck. But thereafter he caught Imam's neck. He fell again and then sat up and bulled out Thereafter, Sina shot an arrow, which pierced the (a.s.) bharayux and then pierced his spear in the chest.

inflicted a wound with his spear on the cavity of Imam's Sina bin Anas Nakhar,¹⁰⁸ (curse of God be on him)

again fell on the earth and rose up and walked. headlong. After this he sat up with much difficulty, and Imam, which caused Hussain (a.s.) to fall down on earth Another fellow stricked his sword on the back of

Rasoolillah and then stood on his feet.

¹⁰⁹ - And Imam exclaimed: Bismillah was als millate due to numerous wounds.

¹⁰⁶ - This was because Imam's holy body had become like boturbine also gave him a blow killing him. inflicted a wound on the left shoulder of Imam. The Imam

side. Nal, at Ibn Shurayk (curse of Allah be on him), waiting for, " Thereafter, they attacked Imam from every

mountains had come down to the plains, scattered. " Spirit cried out to his soldiers, "What are you and yelled: "O my prophet! O my leader! O my household!

The narrator said: Sainp (a.s.) came out of the tent on his feet. fall on the right side from his horse,¹⁰⁷ and then he stood

forceful hit on the flank of Imam which made Hussain (a.s.) Ibn Washp al Maszi (may Allah curse him) inflicted a boturbine,¹⁰⁶ a mean-minded cursed fellow called Saleh body of Hussain (a.s.) and his body became like a

When many wounds were inflicted on the holy blood and brass oozed therefrom till Allah killed him.

During summer his hands used to become swollen with because dry, like a couple of dry sticks during winter.

After Ashura day, both hands of Bahr Ibn Ka'sp Bahr Ibn Ka'sp stole it, and left Hussain (a.s.) bare bodied. body, and wore it. Yet after his martyrdom, a man called and made holes therein so that they may not rot it from his

Thereafter Imam (a.s.) called for "Hebari" trousers

the Imām had been brutalized. He was also born of squinted.

Imām (a.s.) by driving their horses over it until the chest and back of
 110 - He is one of those ten who had crushed the holy body of the holy
 the Holy Imām (a.s.) along with nine other fellows.

100 - He was an illegitimate born who had driven horses on the body of

(I.s.).

Imām's shoes were looted by Ya'wad Ibn Khashiq
 also had become a musicic thereafter.

pin Alqamsh Haxrami,¹¹⁰ or Jafir bin Yazeed Oodi. He
 His turban was snatched by Akhmas bin Murtadh
 his legs were brutalized.

tradition that he too had become bedridden after both of
 Ka, ap Teemi (curse of Allah on him). It is mentioned in a
 Imām's (a.s.) byjams was looted by Bahr Ibn
 body of Hussain (a.s.)."

wounds of spears' and thirty-four of swords on the plesed
 Imām Sa'qid (a.s.) said, "There were thirty-three
 hundred and ten marks of arrows and spears in it.

It is mentioned in traditions that there were one
 leprosy' and his hair also grabbed off.

shirt and wore it himself. Afterwards he suffered from
 curse of Allah be upon him) bulled up the holy Imām's
 they came forward. Ispād bin Hanbahl,¹⁰⁹ Haxrami (Mā'ā the
 Then, with a view to steal the holy Imām's cloth,
 said, "By Allah I will never join you in any matter."

extreme wonder at this, stone heartedness and cruelty, I
 was talking with them they persecuted him. Experiencing
 not but any kindness in their hearts." When Imām (a.s.)

He said: "They became very angry, as if Allah had

will complain to him about your atrocities. "

Powerful Mousruch (Allah), and will drink pure water and
 in his spode' on the platform of Truth, near the All
 grandfather, the Messenger of Allah, and will take refuge

Hussain (a.s.) said: "No! Rather I will sbbroach my
 taste water until you drink the boiling water in hell. "

heard that someone telling him, "By Allah, You will not
 "In that condition Hussain asked for water. Hijal
 doubtful about his death. "

face brighter than his. The brightness of his face made me
 seen a blood-covered body more beautiful than he, nor any
 holiness was on the verge of death. By Allah, I have never
 soldiers and stood by the side of Hussain (a.s.). His
 Hijal said, "I separated from the two rows of
 until the storm passed away.

the Divine Wrath had descended. So they banned for hours
 colors making everything invisible, and people feared that
 (a.s.)' a severe storm blew and the sky was covered by red
 The narrator said: After the martyrdom of Imām
 of Hussain by his hands. "

Qaem-e-Ale Muhammada and said, "I will take the revenge
 angels, the Almighty Allah raised the holy shadow of the
 Messenger, s daughter. " In response to these words of the
 "O Lord! This is Your Hussain, the chosen son of Your
 "After Hussain, s martyrdom, angels arrived wept and said,
 book Ma' alimwadi' quotes from Imām Sa'qid (a.s.) that

Apru Tahir Muhammada Ibn Hussain Bura', in the
 On the day when Zaynab cut off his plesed head
 Which calamity is harder than that of Hussain? "

The poet says about this:

Ḥasira' and to Hamza Ṣayyid-e-Shuhada'."

Muḥammad-el-Murtaḥa' to Ali-el-Murtaḥa' to Fāṭima-ḡ-ḡawḡa. I conveyed my complaints to Allāh, to organs. Woe unto this calamity. Your daughters are ḡour. Husain laid bare-bodied with pleading qismempered Muḥammad! May the blessings of God be on ḡour. This is and wailed in an extremely sorrowful voice: "O ḡow Ḥasira' daughter of Ali (a.s.)' wept over Husain (a.s.)

A narrator has said, "By Allāh! I can never forget cried and stabbed their faces.

The ladies said: "For Allāh's sake, take us to the place of slaughter." When the ladies saw the martyrs, they arrested them and put their tents to fire.

The narrator reports: Thereafter, they drove out the honorably ladies from their tents bareheaded and barefoot and sent her back to her place."

kingdom belongs only to Allāh! Her husband caught her daughters of the holy Prophet (s.a.w.s.)? Command and cried: O Aḡe Bakr bin Aḡ, eil! Are ḡour blundering the she took a sword in her hand and rushed to those tents and how they had attacked and invaded the tents of the ladies' husband in the army of Umar bin Ṣa, aq. When she saw belonging to Bani Bakr bin Aḡ, eil' who was with her Hamid Ibn Moaleem says: "There was a woman defenders and dear ones."

scraming and wailing due to their separation from their shoulders. The Prophet's (s.a.w.s.) daughters rushed out to such extremes that they bulled off and cover from their household and the dear ones of Fatemah (a.s.). They went looting the tents and property of Hazrat Muḥammad's said, "The enemies took precedence over one another in

Ḥawḡḡer: 521¹

traced. Hapib is one of the narrators of traditions of Wafāyat. (A-

¹¹² - Details about the daughter of Hapib bin Baḡeel could not be men of the companions of the Imām in Bazar. Deshp: 3ḡ8 A.H.

¹¹¹ - Muḥammad bin Ṣakarāya bin Dinar al-Ghāḡibi is from the notable

and veiled womenfolk stood up, cried and wailed." It is ladies and the womenfolk while screaming," the chaste The girl said: "I rushed towards the respected master has achieved martyrdom."

A man told her: "O the slave girl of Allāh. Your the direction of the holy Imām's tent.

A narrator has said that a slave girl came out from testified what we have mentioned.

which have been divinely protected. Narrators have Ḥulfdār is one of the relics of Prophethood and Imām, and this plundered sword is other than Ḥulfdār. Because later on, reached to the daughter of Hapib Ibn Baḡeel,¹¹² Muḥammad bin Ṣakarāya¹¹¹ added that the sword

Nahshali.

sword of holy Imām had been plundered by Falsafas In the narration of (the historian) Ibn Ṣa, aq the named as Aḡwad Ibn Hanzala killed him.

Khalid Ooqi. It is also said that a man from Bani Tamim The sword of Imām was seized by ḡumeeh bin curse him).

cost of mail was snatched by Umar bin Ṣa, aq (May God plundered by Oais Ibn Aḡḡath (the cursed one) and his The rope of the Imām, which was made of fur, was Kāḡibi cut off his finger.

For robbing the Imām of his ring, Baḡdal Ibn Ṣalim

word – Allāsh knows best.

not allow them to do so. There are many narrations substantiating this intended to bound the pack and chest of the holy body but Allāsh did

¹¹⁴ - Mas'ūd of our scholars are of the opinion that they (the enemies) 544: Waq'aynuh 'Aḥḡān 1521: 41-El'āw 3,1001

have expired in 113 A.H. [Al-Tarikh 8:348: 'Aq Durrah 'Mawṣūq: nople Isqā'. The chief of the woman of her time. She is supposed to ¹¹³ - 'Sakūn' daughter of Husain bin 'Alī bin 'Abī Tālib, a great and

Ibn 'Iyāḡd asked: "Who are you?"

driving strong and jumping horses on his body. "

"We crushed the chest and pack of Husain by

Mālik' said:

'Iyāḡd (mas' Allāsh curse him) and one of them' 'Usaid Ibn A'urrator said that those ten fellows went to Ibn

(s.s.) ¹¹⁴

crushed the pack and front of the body of the holy Imam body of Husain (s.s.) under the hooves of their horses and Allāsh curse them all). These ten fellows trampled the holy 'Ghāṣm' Hānī Ibn 'Ishāq' and 'Usaid Ibn Mālik' (mas' Khāṣṣam 10, f' 'Sāleḡ Ibn Waḡḡ 12, f' Waḡḡ Ibn Ibn 'Sāḡīn 'Sāḡāvi' Rāḡ Ibn Māḡḡ 'Aḡḡī' 'Sāḡīn Ibn 'Sāḡīn' 'Akḡḡ Ibn Māḡḡ' Hāḡīm Ibn Tuḡāḡ 'Sāḡī' 'U'urrator reported: 'a, ḡād Ibn Hāḡḡḡ who ḡād toppled Husain's stambede horses on the body of Husain'. Ten persons 's, 'ad cried out to his army, "Who are volunteers to

The narrator has reported that thereafter Umar Ibn father:

father to her 'āḡ. Some 'Arāḡ separated her from her Thereafter 'Sakūn ¹¹³ drew the holy body of his friends and foes weeb through her sorrowful qite. "

The reporter says: "By Allāsh 'Sāḡḡḡ cursed both

whom the sun returned so that he mas' offer his prayer. "

of the Ladies' mas' my father be sacrificed for the one' "Mas' my father be sacrificed for 'Sāḡīn' the Chief grandson of the holy Prophet (s.s.w.s.). "

Allāsh. Mas' my father be sacrificed for the one who is the honorable one' whose grandfather was the messenger of from his beard. Mas' my father be sacrificed for the sacrificed for the esteemed one his own blood drained thirst' one who died with ḡāḡ lips. Mas' my father be sacrificed for the grieved one' who has been martyred, a my life is also ready to be sacrificed. Mas' my father be cured. Mas' my father be sacrificed for the one' for whom returning. Not is he slinging in such a way that it can be who did not go on a journey from where there is a robe of destroyed. Mas' my father be sacrificed for the dear one' whose army got routed on Monday, and his tent was "Mas' my father be sacrificed for the dear one or cloak. "

has been cut off from the nabe of his neck, without tripod desert wind is spreading sands. Here is Husain whose head your progeny assassinated, on the bodies of which the " O Muḡḡḡḡḡ! Your daughters are captives' and slaves. "

progeny of Muḡḡḡḡḡ, who are being carried like "O companions of Muḡḡḡḡḡ! These are the this world only today. "

It is as if my grandfather, the Messenger of Allāsh, has left hardships and calamities meted out to you 'Abī 'Aḡḡḡḡ! We seek safety from all this grief and sorrow and all these pastards in this desert, where wind covers him with sands.

"O Muḡḡḡḡḡ! Here is Husain killed by the

killers of Husain pin Aii pin Apii Tship (s.s.).

me to bargain all from first to last. I will forgive them all except the kindly forgive him. Came the Revelation: O Musa! If you appeal to (s.s.w.s.): Musa pin Iran said: O Lord! My brother Harun has died. His reported with documents: from Tshis that the Holy Prophet Najjar (in the events of Fatima's daughter of Apii Abbas Azqi) that he in the footnote of Shshkhal Mupshdqthine Bshiqsq Mupshmsq pin it is mentioned in manuscript (A) that: In the 30th volume, I have seen 3/124: A-Elsun 8/274!

Brshqshl Elama 2/118: A-Kuma wqy Vldqy 1/215: Tashqhal Vwdqy poqs. His book lshel V.wqy is buplished with 2wmsqsh V.wqy Rej where he expired in 381 A.H. and buried there. He wrote many known as Shshksh sqdood. He is a great Mupshdqth. He had stayed in ¹¹⁷ - Mupshmsq pin Aii pin Husain pin Musa pin Bshpmsqsh Qummi is

like those who do not know."

There comes a reply: "Those who know are not we being burnt even before the idol-worshippers!"

The killers of Husain (s.s.) will cry out: "Why are and the shrieks of the burning ones fill up the atmosphere and their collective shrieks also are heard. The roar of fire reach the middle of that fire a distressing shriek comes out Husain (s.s.). "That fire sucks in all of them and as they Then comes a command: "Take in the killers of within it, nor can grief go out of it. thousand years turning it into black. Comfort can never be named "Hshshp", a fire that had been fanned for one moment. Allah will become angry. He will order a fire cry: "O my son! O fruit of my soul!" It is said that, at the

According to another tradition Fatima (s.s.) would the angels too: "

out a cry. I also cry out for her complaint, and will cry all world see that he is standing headless. Fatima (s.s.) gives resurrected people. "Her eyes would fall on Husain and She will hear: "Just look in the midst of the been done to my sons after my death. "

She will say: "I will not enter till I know what has An order will be issued: "Enter Paradise. " on the Day of Judgment.

Fatima (s.s.) will arrive in the midst of a group of women It is reported that the holy Prophet (s.s.w.s.) said:

in the book lshqshl Amqf. ¹¹⁷

Ipne Bshpmsqsh has recorded these two traditions

soldiers of Zuhayr bin Zuhayr.

an Imam and a companion of Imam Sajjad (a.s.) and among the most brave men among the friends of Umar bin Sa'ad. The second is carried the holy head of Imam Hussain (a.s.) to Ibn Zayd and hence

3. Bani Tamim = Seventeen heads

= Twelve heads

5. Hawsan tribe – Headed by Shimr Ibn Zaynashan

Thirteen heads

1. Kandeh tribe – Headed by Qais Ibn Asfarth = (may Allah's curse be upon them). The distribution was:

winning favors of Ibn Zayd and Yazeed bin Muawiyah was seventy eight, which were distributed by the tribes for the desecrated heads of the companions of Hussain (a.s.)

It is mentioned in a narration that the number of against his household!

salutations on the holy Prophet (s.a.w.s.); but fighting

How strange and wonderful that they were offering

How nice it is said:

chained slaves:

all these sorrows and griefs, they were driven just as veils were removed in front of the enemies. In the midst of Messengers of Allah) to sit on bare camels, while their holy family (who were the trust of the best of the Husain (a.s.) from Karbala. He made the members of the with the remaining persons of the holy family of Imam the next day till noon time in Karbala. Then he moved Umar bin Sa'ad remained the rest of 'Ashras' and

moved with the said holy heads and rescued Kufs.

Zaynashan, Qais bin Asfarth and Amir Ibn Hajar. So they heads of other holy martyrs be sent by Shimr bin

some of the events of Karbala and who also was with those who bin Muqim. One in the sun of Umar bin Sa'ad who had narrated I say: it looks like that there were two persons by the name of Hamza against the Syrians for saving the blood of Hussain (a.s.).

stood on the side of Mukhtar in the event of Amir Warqah in the fight that he was in Karbala and he was among the soldiers of Zuhayr bin (a.s.) and it is learnt from the transcripts of the news about Karbala Muqim Kufi is among the unidentified companions of Imam Sajjad It is mentioned in *Wasa'iq* Imam Rifa'i 3:580: Hamza bin identified.

of Imam Sajjad (a.s.) who is abbasa' is a Imam, though not perfectly him except that Rifa'i-as-Shaykh has included him in the companions ¹¹⁸ - It is mentioned in *Tawdih* Wedd 1380: I know not more about

Azdi ¹¹⁸ (curse of God be on them), and ordered that the through Kufi bin Yazeed Asfari and Hamid Ibn Muslim head of Imam Hussain (a.s.) to Ubaidullah bin Zayd him), in the afternoon of the Day of 'Ashras' sent the holy

It is said that Umar Ibn Sa'ad (curse of God be on

HUSSAIN (A.S.)

VELLER THE MARTYRDOM OF

PART THREE

Muhsammad. He was a devout and wise man.

to Damascus with Ali bin Husain. He had only one son by the name ¹⁵¹ - Amr bin Hasan came to Iraq with his uncle Husain and then went *Maqbar*: Bilqa. 40.350)

١٣٣٥: Rijqunah Shafiqah and Ishaq and Al-Umida of *Shafiqah* nor did the other Shias consider him an Imam. [Majma Rijqun Haqiqi Karbala]. He died in the year 150 A.H. Neither did he claim Imamat. Other historians have written that he did not accompany his uncle to was a trustee over the trusts of the Messenger of Allah (s.w.s.). Imam Sajjad (s.s.). He was a brave and a respectable personality. He ¹⁵⁰ - Said bin Hasan' April Hasan Hāshimī was from the companions of recovered and then sent him to Medina.

Asna bin Kharidāh brought him to Kufa and nursed him until he became. He also suffered eighteen wounds and had fallen. His nurse had, in Asnūn's' while fighting along with his uncle, killed seventeen. The author of *Al-Maqadhih* has written: Hasan bin Hasan al-Muhsannas 5.187; Majma Rijqun Haqiqi 4.301]

min Qurān wa al-Furqan: 127; Tahziib Ima Asqān. 4.105; Al-Elwan

the noble people of his family."

Allāh. Salutation be upon my grandfather, Muhsammad and She said, "All praise and abundance fits only to become almost preachers.

towards the people and said, "Silence please." People was, as if being delivered by Ali (s.s.)." She pointed not seen and modest and chaste lady with such oratory. It heard the speech of *Sainas*' daughter of Ali (s.s.). I have Bashir Ibn Kharzām Asadi said, "On that day I weeping for us. But then who killed us?"

Ḥain-ul-Ābedin (s.s.) said, "Are you mourning and and wept.

Hasan ¹⁵¹ were with them too. The Kuffians recited an elegy uncle and Imam. Said Ibn-el-Hasan ¹⁵⁰ and Amr bin al- received serious wounds of the spear in support of his

be an Imam as was the case with his son Hasan Moallāh. [Ḥawāshih A.H. Neither did he claim to be Imam nor did anybody believe him to was Kharidāh's daughter of Manzoor Farazi. He expired in Medina in 80 Karbala. had fought and got wounded. Allah healed him. His mother daughter of Husain (s.s.). He was with his uncle in the event of changes of Amīn al-Mominen (s.s.). He married his cousin Fāṭima' honorable' learned and brave. In his time, he was the trustee of the known as Muhsannas and his son as Hasan Moallāh. He was ¹¹⁰ - Hasan bin Hasan bin Amīn al-Mominen Ali bin Abi Tālib. He was

illness. Hasan Ibn Hasan Muhsannas ¹¹⁰ who had patiently Ali Ibn Husain (s.s.) who had become very lean due to It is said that along with the ladies were a few men. nb themselves.

and veils to the female prisoners' so that they might cover She came out from her home and offered dresses the holy Prophet Muhsammad (s.s.w.s.)."

They said: "We prisoners belong to the family of are you?"

window of her home, "Where are you coming from? Who A Kufi lady asked the noble prisoners from the the scene.

reached Kufa along with the prisoners' people came to see bodies buried then as they are now. When Ima Sa, and Asad arrived and after funeral ceremonies for the holy moved away from Karbala, a group of people from Bani The narrator has said that: As Umar bin Sa, and heads.

6. The rest of tribes and other people = Thirteen

2. Muzhaji tribe = Seven heads

4. Bani Asad = Sixteen heads

Apna girā. He expired around 520 A.H.

Alawi Tāhīrī, an avenger of Hussain, 2 (a.s.) blood, had defected with

¹⁵³ - Said pin Muzā pin 1ā, far pin Muḥammad pin Alī pin Hussain

¹⁵³ - Qurāsh F.šlr. 80:14

Him and I give witness that there is none worthy of earth to sky. I praise Him and I believe in Him, and I trust and as weightily as the weight of all that extends from "Praise for Allāh, as many times as there are grains of Hussain(a.s.)) had said after returning from Karbalā, grandfather that Fatima Zuhra (Daughter of Imam Said Ibn Muzā ¹⁵³ has reported from his father and never be disgraced. None can ednal you. "

are the best women, and your race is the best race that will best elders, your youths are the best youth, your women "Māy mā parents be sacrificed for you. Your elders are the mā side, and his beard quenched in tears. He was saying, I saw an old man who was weeping, standing by their hands over their mouths. "

weeping like the bewildered ones, and who that they held The narrator said, "Bā Allāh, I could see people arrives. Most surely your Lord is watching." ¹⁵⁵

revenge, and that He completes the task when its time you have got. Because Allāh does not make haste in taking will never be helped. Do not be happy at the respite that chastisement of the Hereafter is more disgraceful, and you you wonder that the sky rain blood? Know that the large-scale foolish and ugly acts you have committed? Did It is mentioned in a narrative that she asked "What and troubles?"

much fuel have you added to the fire of dark calamities How did you violate his honor and respect? Verily, how

unveiled? What blood of the holy Prophet have you shed? of lions ladies of the Messenger, a household have you have injured the heart of the Prophet of Allāh? What kind "Woe unto you Kuffars! Do you know that you dishonor is now fixed on your forehead forever. "

reverted to the wrath of Allāh, and the plot of disgrace and and māy your merchandise causes loss to you. You have with you! Māy your efforts be fruitless, your hands beirah, "What a serious crime you have committed! Damn follower of usquions?"

people, the symbol of divine reasoning for you, and the shelter of the righteous, and the rescuer of the deprived messengership, the leader of the youth of Paradise, the offsprings of the seal of prophethood, and the mine of you. How will you respond the guilt of the blood of the and not even a fragment of which will ever be washed by Verily, you have carried all shame and disgrace with you, hearts? Yes! Bā Allāh, you will cry more and smile less.

"Are you weeping and crying out from your punishment forever?"

His wrath against you and you will receive divine evil thing you have forwarded to Allāh, which has caused ares, or a bot of silver, picked in your graves? What an enemies? Do you have a grazing land as large as a ruined flatterer of slave girls, and the grief and sorrow of desqlly contamination, vengeance and flattery like the make money. Do you have anything except rebulsiive had woven. You always make your oaths a medium to like the affair of that woman who unwashed whatever she flowing, and your mourning māy not end. Your affair is disloyalty! Are you weeping? Your tears māy never stop

"Now, people of Kuffs! People of deceit and

Your soul, ears, and eyes have been sealed. Satan made war with us. By Allah, your hearts have become dark, and fight against us. How could your legs rush on us, seeking you, tribes who our bodies? How did your hearts incline to

"Woe unto you: Do you know those people you're

you beware that the curse of Allah is on the oppressors." chastisement as a result of the atrocities inflicted on us by some others, and you will remain in a permanent surround you. Some of you shall be treated harshly by continuously from the sky, and (Allah's) wrath will chastisement, which will visit you. Calamities will rain

"May you be destroyed! Await curse and

Allah does not like the proud and the positing people." not become joyous on account of what you gained, and Allah. So you may not grieve over what you lost, and do before we confronted them. This is easy in the Path of have fallen on us were in the Book (of destiny) even blood, and blundering our property! Whatever calamities

"Test you rejoice your deeds of shedding our which you planned; while Allah is the best of planners." is your slumber against Allah and the conspired planning, frightened and your hearts are overlaid. Strange indeed committing all these felonious crimes your eyes have these are due to your old enmity (against us). After blood of our youth is quibbling from your gaggles. All of Muslims. Yesterday you killed my grandfather (Ali). The right to rob and appropriate our property as if we were non-considered it correct to fight us. You thought it was all

"Then you tried to deny and refute us, and manifest manner."

Muhammad (s.s.w.s.) over many of His servants in a

has granted grace and superiority to His Messenger, His nation. He has honored us with His generosity, and metaphysics. We see His guiding signs on the earth, for are the containers of His knowledge, wisdom, and test. He granted us His knowledge and wisdom. Hence we examined us with you, and you with us, and it was a fair folk! Indeed we see the members of Able Bait. God has

"Now, O Kufans! The chests' disloyal, and proud loved, selected, and guided to the right path."

Hereafter, and tried in Your path. He was Ali, whom You the world, but he was always inclined towards the was a devout apartment in the world. Who said no heed to (s.s.w.s.) until you took his soul. The soul of the one who and concerned of Your religion, and of Your Messenger character when he grew up. He was a constant well-wisher. You guided him in his childhood to Islam. You praised his him from his soul, or the blame of any ridiculer. My Lord! known. O Lord! No reproach of any tanner ever deterred whose talent was famous, and whose guidance was well him up to You. He who had a praiseworthy character, prevent oppressing him through his life, until You took Muslims. May they be destroyed! Those who did not (Mosdres), in the presence of a number of so called martyrdom of Ali occurred in one of the houses of Allah (in the same manner his son was martyred yesterday). The Ali Ibn Abi Talib; that they was killed without any fault what You have said regarding the leadership (Imamat) of saying and murmur about You and anything other than

"O Allah! I seek Your refuge from the sin of vindictive, nor did they claim or demand any land (state)."

the bank of river Euphrates, though they were neither and Messenger. And that his progeny were slaughtered by worship except Him. And that Muhammad is His servant

became loud. Women tore their hair; threw dust on their
The narrators said that the weeping of the audience
will never dry.

With the tears rolling relentlessly on the cheeks, which
Prophet:

Over the one who was better than all after the Holy
I will weep over my martyred prophet throughout my life;
tomorrow on the Day of Judgment;

Beware to you for drowning in the depths of Hell
had disallowed to be shed;

You shed the blood which Allah, Qur'an, and Muhammad
The heat whereof gets inflamed;

Yes, soon you will be dragged into fire;
Woe unto your mothers!

You caught my prophet and killed him;
left your hearts. "

best people after the holy Prophet (s.a.w.s.). Kindness has
and how much property did you destroy? You killed the
(arrested)? How many types of apparel did you plunder,
you shed? How many respected women you insulted
out? How many sins did you commit? How much blood
"Woe unto you. How many crimes you carried
them? Man Allah kills you. "

women from his household and hebed calamities on
destroyed and snatched his properties; and imprisoned the
to you that you left Hussain (s.s.)? You killed him and
while crying: "O Kufans! Woe unto you! What happened
spoke from behind the cover of saddle of the camel-titter."
On the same day Ummu Kulthum, daughter of Ali,
silent.

have burnt our necks and burnt our souls. " She became
being! It is now enough. Our hearts have been burnt! You

while the Kufans were saying: "Oh daughter of the holy
It is narrated that the noise of crying became loud,
there will be no light. "

graces. The one whom Allah does not grant light, for him
whoever He wishes, and Allah is the Lord of the greatest
"This is a divine excellence, which will be given to
looking; while your rival has no grace! "

What is our fault if the ocean of our grace is
granted us?

"Woe unto you! Do you envy for what Allah has
everyone is whatever he has earned and sent ahead. "

your droppings like a dog, as was your father. Verily for
you take pride in this? Take care of yourself and sit on
Allah and imbrity has been removed from them? How do
you have killed the people who have been purified by

"O Poet! Why you suffocate? Are you proud that
What a war we fought with them! "

Muslim slaves;
and we imprisoned their women like the non-
with Indian swords and the spears;

"We killed Ali and his sons;

Prophet, that the poster poem from you said so wrongly:
two sons (Hasan and Husain) the noble progeny of the
prophet Ali bin Abi Talib (s.s.) my grandfather, and his
vengeance you exhibited so much enmity towards his
holy Prophet (s.a.w.s.) did you possess? Or for which

"Be destroyed O Kufans! What impudence of the
your eyes. So you will never be guided rightly. "
these crimes beautiful for you, and threw dark curtain on

* * * *

neither for us nor against us. "

I consider this enough from you that you are
The punishment for those who killed him is the hellfire,
slaughtered near the river:

Wah, wah life be sacrificed for the one who had been
Husain; as this calamity was more terrible;

Do not be joyous O Kuffians! over what happened to
and greater than him (and he was also martyred)

No wonder that Husain is martyred; His father was better
chest.

bitterness is choking me. His sorrow is adreessing my
father and his children. Its pain is in my mouth, and its
holy Prophet (s.s.w.s.) and the calamity of losing my
martyred. I am unable to forget the calamity of missing the
when my father, along with his household (s.s.), were
these wounds have not yet healed. It was only yesterday
did with my father earlier? No, ya Allah, no! Because
and your bassions? Do you want to do with me what you
conspirers! Is there any excuse, which is not between you
Then Imām replied: "Alas! alas. O displayal
our disconnection from your enemy and our enemy!"

whatever you plan. We will arrest Yazeed. And we declare
will fight against your enemy, and we are with you in
give command to us. May Allah's mercy be on you. We
commands. We will not turn our face from you. Please
responsibility. We are prepared to carry out your
us listen to you and obey you. We are guardians of your

All rebounded: "O son of the holy Prophet! All of
his household, since he is the good bitterer for us."

who accepts my admonitions and remembers my advice
Imām continued: "May Allah have mercy on him
not knowing."

while they were telling one another, "You destroyed while
The narrator said that voices rose from all sides,
are not from his nation."

killed his household, and you insulted his family; and you
look at the Messenger of Allah when he will say that you
Upon what you have garrished. With which eyes will you
him! Be you destroyed because of what you sent forth
to him. Then you left him and prepared yourselves to kill
him? You gave your word to him and extended allegiance
know that you wrote a letter to my father and then cheated
"O people! I administer you oath of Allah. Do you
enough for me to be proud of."

the son of one who was caught and killed and this is
been blundered; whose children have been arrested. I am
have been disrespected; whose wealth and property has
am the son of the one whose honorable ladies and family,
killed and innocent person, nor he seized and heritage. I
been slaughtered by river. Ephraates, though he never
son of Ahi Tâlib (s.s.). I am the son of the one who has
introducing myself. I am Ali, son of Husain, son of Ali,
known. As for those who did not recognize me I am
and then said: "O people! One, who knows me, has
pleasings on the holy Prophet (s.s.w.s.) in the best manner
All became quiet. Imām got up and praised Allah. He sent
Then Saïnu'l Âbedin (s.s.) asked them to be silent.

people like them in the past.
tearing at their beards. Never were seen such a crying
wailed in a very sad voice. Men also wept profusely
heads; scratched their faces, slabbbed their cheeks, and

¹³² - 2urush 2urush 30:45
 Elqam 2\30\

Uppidullish. He died in 82 A.H. [2eer 4lamm 4upla 3\41\7-418]. At the governorship of Kufa from Ziyad Ibn Abihr and his son

said: "O Ibn Ziyad, you have not spared anyone of us. If Sainsp heard the words of that filthy fellow and decribrate him.

Ibn Ziyad: You dare to answer me? Bring him and so! ¹³²

Imam Sajjad: At the time of death, Allah takes the

Ibn Ziyad: But Allah killed him!

of Ali Ibn-ai-Husain. People killed him.

Sainul A'bedin (s.s.): I had a brother by the name Husain³."

Ibn Ziyad: "But did not Allah kill Ali Ibn-ai-

He was told: "He is Ali Ibn-ai-Husain (s.s.)."

Husain and asked: "Who is he?"

Thereafter Ibn Ziyad turned towards Ali Ibn-ai- with thaktum and boem³.

Sainsp: O Ibn Ziyad! What has a woman to do ife³ your father was also a boer.

Ibn Ziyad: This woman talks like a boer. By my heaing then you have attained your sim.

branches, and destroyed my foundation! If this was your Sainsp: You killed my leader, uprooted my

killing you rebel prother and the criminal "family"! "

Ibn Ziyad: "Truly, Allah has cursed my parent by

others. His horse was the pace of the enemies of Ayle Bakt. He got from his sons Is'far and Hasan Amr and Wufiqis Ibn S'poc, and Makhzoomi. He has doted from Ahr Bakr and Ibrc Masood and ¹³⁴ Amr Ibn Harees Ibn Amr Ibn Uthman Ibn Abdullish ai- and a laq³ cannot be punished for her words! "

Amr Ibn Harees¹³⁴ said, "O chief! She is a laq³, if decided to kill her.

The narrator said that Ibn Ziyad became furious, as your mother mourn over you, O son of Marjans!¹ "

be interrogated harshly. Then you will see who wins. My³ Verily soon Allah will gather you and them. Then you will martyrdom. They rushed towards their place of slaughter.

friends, were a group for whom Allah has destined Sainsp: "Nothing but good! They, Husain and his

your family³."

Ibn Ziyad: "What did Allah do to your prother and and they are other than us. "

becomes disgraced and the depanctee who gets refuted, Sainsp (s.s.): "Verily, it is the libertine who

Who disgraced you and failed you in your efforts. "

Ibn Ziyad looked at her and said: "Praise to Allah It was said: "Sainsp, the daughter of Ali. "

Ibn Ziyad asked, "Who is this laq³?"
 unknown and unrecognized.

Sainsp, the respected daughter of Ali (s.s.) sat arrived.

(s.s.) was biased before him. His women and children also balce and gave audice to all. The holy head of Husain

The narrator says: Thereafter Ibn Ziyad sat in his

protect Abdullāh.

tribe of Axd. They united with the tribes of Yemen to
A pattajion went out and the news reached to the
whom Allāh has blinded and bring him to me.

Ibn Sīyāq: Catch the blind – the blind man of Axd,
mosque and sent him to his horse.

clutches of the government servants, took him out of the
Axd and his cousins also stood up and freed him from the
from all sides to capture him. The noblemen of his tribe,
"Bring him to me." The executioners and guards rushed
such extent that the veins of his neck swelled and he said:

This doubled the wrath of the fifth Iḥne Sīyāq to
the holy Prophet. "

curse (Yaʿzeed and Muḥawīsh) who were so described by
you. Come up and take revenge from this cursed son of

"Help! Help! O sons of the Pioneers! Where are
think that you are following the religion of Iḥām?

Are you killing the bions progeny of the holy Prophet and
Abdullāh: O enemy of Allāh! I am addressing you.
speaking such words."

Ibn Sīyāq became angry and asked: "Who is
words from the bulbit of Muḥawīsh!"

You are killing the sons of the Prophet and uttering such
(Yaʿzeed) and his father (Muḥawīsh)! Oh enemy of Allāh!
of a jar, and also the one who gave you Government

He said, "Oh, son of Muḥawīsh! You are the jar, son
and worship therein all the day.

diffen war. He used to attend the Grand Mosque of Kufa,

lost his left eye in the battle of Jamsal, and the right one in
Azzad got up. He was a righteous and bion Shīr, who had
He had not yet ended that Abdullāh Ibn Aʿfēf
gave them victory, and killed the jar, son of the jar!"

and helped Amirul Momineen (Yaʿzeed) and his followers,
part of his speech: "Praise to Allāh Who revealed the truth
the bulbit, uttered words of praise of Allāh, and said in a
The narrator has said that then Ibn Sīyāq climbed
every ear, which heard wails:

terrible condition blinded eyes and the calamity destined
and one sympathize with the victims of the tragedy. The
see and hear. But none could deny the situation, nor could
his heir goes up on a spear for the onlookers. Muḥawīsh do

The head of Muḥawīsh's (s.w.s.) grandson and
localities of Kufa.

Hussain (a.s.) should be taken in rounds in the streets and

Then Ibn Sīyāq ordered that the holy head of
Only slave girls may come.

ʿAīshā (a.s.): No Arab woman should come to us.
family be lodged in a house near the main mosque.

Then Ibn Sīyāq ordered that Aī pin Hussain and his
greatness."

Don't you know that martyrdom is our habit and
"Are you trying to frighten me with threats of death?"

Then Iḥām turned towards Ibn Sīyāq and said,
down so that I may tell him something!"

Sajād (a.s.) told his son: "O son, please calm
him!"

you have decided to kill him, then kill me along with

brppllcly in Kruis.

The devil Ipu Niyâq: kill him and hang him
 achieved this good luck and my brvdr has been answered.
 now, praise be to Allîsh, after disabpointment I have
 becoming blind, I had lost my hope for martyrdom. But
 and the most evil fellow among His creation. After
 that my martyrdom be carried out by the hand of the worst
 had asked for martyrdom from Allîsh and redrested Him
 of the world. Even before your mother delivered you I
 Apqullîsh Ipu Afeef: All praise to Allîsh, the Lord
 andying till you taste death little by little!

Ipu Niyâq: No, by Allîsh! I will not ask you
 and your father, and about Yazeed and his father,
 beoble and Uthmân. You should just ask about yourself,
 guard over His servants. He will decide justly between
 psq, improved the affairs or spread corruption. Allîsh is the
 him). What have you to do with Uthmân? He did good or

Apqullîsh: O slave! O son of Marjân! (He cursed
 Affân.)
 Ipu Niyâq: What is your opinion about Uthmân bin
 world have undorpretdly but you to trouble.
 he disgrace me? Had I been sble to see with my eyes, I

Apqullîsh Ipu Afeef: O enemy of Allîsh! How did
 disgrace you."
 Seeing him Ipu Niyâq said, "Praise to Allîsh Who
 was, at last, arrested and taken to Ipu Niyâq.

The narrator said that the surrounded Apqullîsh
 expanded you."

I been sble to see; then my movements would have
 Wierding his sword Apqullîsh said: "By Allîsh, had

father has been surrounded and there is none to help him."
 His daughter said: "Msh Allîsh avoid disgrace. My
 closely.

gniding her blind father, until finally he was encircled
 Nobody was sble to dominate him. The daughter was
 and he continued to defend himself single-handed.

The enemy surrounded Apqullîsh from every side
 "holy family,"!

community, who killed the honoroble members of the
 were a man to fight with you against this destructive

His daughter said continuously: "Alas, I wish I
 death;

**many of your armored heroes have I qbashtched to
 father is Afeef and my mother is Ummu Yamer. How
 I am the son of Afeef, I sher, the honoroble; my**

chasing:

He grasped his sword and began to defend himself
 sword.

Apqullîsh: You will not be in a loss. Give me my
 come!"

His daughter said: "Those you feared from have
 Apqullîsh bin Afeef, poked it open and attacked him.

The men of Ipu Niyâq went to the house of
 in which a group of Araps were killed.

The narrator has reported that there was a fierce fight
 Apsrh and ordered for a war.

Mazzar in association with the beoble of Muhammad Ipu
 Ipu Niyâq heard this. He also gathered the tribes of

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 lot for gaining knowledge. He died in 174 A.H. [Al-Mawla wa'l Qurat:
 among the writers and compilers of hadith and one who had traveled a
 Abu Abdur Rahman was a Muhaddith of Egypt and a judge. He was
 128 - Ibn Laseen: Abdullāh Ibn Laseen Ibn Marthūn al-Hazimi Misr

fell on us and lightning began I saw that the gates of the
 were drunk. But I did not drink. As the curtain of darkness
 engaged in wine drinking nearby. That night my friends
 Every night we put the head in the midst of a coffin and
 fifty men who carried the holy head of Husain to Sham.
 You my story. " I went close to him. He said, "We were
 He told me, "Come close to me so that I may tell

All- forgiving and the Most Merciful. "
 bry Allāh for pardon, Allāh will forgive you. He is the
 more than drops of rain' or leaves of all trees' and you
 Allāh! Fear Allāh and do not say so! Even if you sins are
 I do not see to be forgiven. " I told him, "O servant of
 he met a man who was weeping. "O Allāh, forgive me' but
 He has said that he was praying round Ka'ba when
 drooping the redlined bars as follow:

Ibn Laseen¹²⁸ has narrated, from which we are
 savagely towards Zayn.

The evil-hearted Mshaffar drove the slaves
 over the heads and the slaves to him.

Ibn Ziyād called Mshaffar Ibn Tharāp and handed
 Imām be sent to him.

marriage, the women and family members, and pages of
 a reply and ordered that the heads of Husain (s.a.) and the
 Mura'iyah, and he got acquainted with the story, he wrote
 When the letter of Ibn Ziyād reached Yazeed Ibn

* * * *

bin Mshaf Abu Bakhrān Qān.
 children for him. She was among slave girls and the mother of Mshaf
 Yazeed from Bani Muttalib bin Abde Māshū who brought forth
 127 - In Fawā'id al-Fayā'id, p. 227, it is mentioned: Zaynab was with Aī bin
 Al-Fayā'id 4/181

him until he caught and killed him in 30 A.H. [Al-Yaqūbī Fawā'id 0820;
 remove Amr from governorship and Amr fled. Abdull Mshik was after
 governorship to him. During his caliphate Abdull Mshik intended to
 for getting the caliphate. After Mshwan' Abdull Mshik, gave ambassador
 Mura'iyah and Yazeed. He went to Zayn' co-operated with Mshwan
 126 - Amr Ibn Sa'eed was the governor of Mecca and Medina under

tongues of Solomon, Moses, and Jesus. "

**You are the cursed ones who have been cursed by the
 messenger and every martyr (witness) webt over him.
 Everyone who is in the heaven and every prophet and
 oppression, takes news of a painful chastisement.
 You did. O you, who killed Husain under utmost
 household, you would not have done worse than what
 own blood. Had I willed you to misbehave with my
 them were imprisoned and some were drowned in their
 you do to my progeny after my debarment.," Some of
 (s.a.w.s.) asks you, "Being the last Ummah what did
 "What will you reply when the Holy Prophet**

Abi Lā'il¹²⁷ recited a qirge and said:

they surrounded mourning. Zaynab, daughter of Adnā bin
 beople. Bani Hāshem became veid and pā this news and
 blpbit and within a speech conveyed the news to the

Amr Ibn Sa'eed, after getting the news, went up the
 Sa'eed Ibn Aas,¹²⁶ who was the governor of Medina.

(may the curse of Allāh be upon him) and to Amr Ibn
 the martyrdom of Husain (s.a.) to Yazeed bin Mura'iyah
 of Allāh be upon him) conveyed the story of Karbala and

It is said that U'psidullāh Ibn Ziyād (may the curse

Takbeer (Ta'qīqha ilā Allah).

Killing you they have killed Takbeer (Allāhō Akbar) and
 while killing you they said Allāhō Akbar. Nayhā pā
 bay' attention to the Quran and its interpretation:

They killed you keeping you thirsty, and did not
 have openly and intentionally killed the Prophet;

Thus! O son of the daughter of Muhammad! They
 brought your head quenched in your blood;

O son of the daughter of Muhammad! They
 brose:

see what happen to us?," Then he recited the following
 saw him they asked the reason. He replied: "Did you not
 from the people for one month. Thereafter when people
 Muslim saw the holy head of Hussain (s.a.), he hid himself.
 It is mentioned in a tradition that when an elderly
 the detention duster:

the gate of the Grand Mosque. Then they were confined to
 thus barred upto the gate of Damascus and thenceforth to
 but in the midst of camel-litters, and the prisoners were
 order! The heads were placed on the top of the spears, and
 Shimir, due to his natural malice, gave an opposite
 have been much disgraced in the eyes of the people. "
 camel-litters, and to keep them away from us. Because we
 issue order to take the heads of the martyrs out of the
 city, rather us from a gate where there are less people and

She replied, "When you intend to make us enter the
 He asked, "What do you need?"
 and said, "I have a request. "
 came near Damascus", "Umme Kulthum sbbroshed Shimir

The narrator says, "When the caravan of the slaves

this they left the head and ran away.

his granddaughter on the day of accounting, When the people heard
rumour that killed Hussain have and probe for the intercession of
 sbbroshed and it wrote with a ben of iron on the wall: **Does the**
 drinking wine. One of them brought the head when suddenly a hand
 broote: As they carried the holy head of Hussain (s.a.) they sat for
 Near Shapurki I saw an acquisition that he wrote in this haqiqh with
 Najjar Shapurki Muhammadine Bafiqah in the description of VII. In
 after this story it is mentioned: In the footnotes of Muhammad Ibn
 of my fellow travelers were finished on ground. In manuscript 'A,
 said: Go away. Allāh will not pardon you. Next morning I saw that all
 them thought of hitting me. I said: O Prophet of Allāh! Al-sam. He
 your duty. They inflicted blows pā weapons on those fifty. One of
 ordered us to kill these fifty fellows. The Prophet replied: Carry out
 the holy head. Then a group of angels came and said: Allāh has
¹³⁰ - In the manuscript 'B, it is mentioned: Then he offered prayer on

them."¹³⁰

Because I have made an endowment with Allāh sport
 The holy Prophet (s.a.w.s.) replied: "No, Gibrāel!
 to the nation of Lut."

shake the earth severely, and make it toby-turky, as I did
 nation that I should do as you like. If you order, I may
 Allāh, the Almighty, has commanded me regarding you.
 Gibrāel submitted the proposal, "O Muhammad!
 the blessed head, and the other messengers consoled him. "
 likewise. The holy Prophet (s.a.w.s.) webt pā the side of
 head from it, embraced and kissed it. All the prophets did
 "Gibrāel sbbroshed the coffin, took out the holy

Gibrāel (Gābrīel- Shmir) and a group of angels."

and Prophet Muhammad (s.a.w.s.) came down along with
 sky opened and Aqām' Nosh' Aprisham' Is, hād' Tamseil

us in this condition," Yazeed ordered to open their hands. What do you think about the holy Prophet, if he would see condition. Ali Ibn Hussain (a.s.) said to Yazeed, "By God! pound in robes. They stood before Yazeed in that and womenfolk of Hussain (a.s.) were brought to Yazeed. The narrators have said that thereafter the family ordered for his execution, and he was killed.

The story of that old man rescued Yazeed. He

The old man said: "I repent."

accept your repentance, and you will be with us."

The Imam replied: "Yes. If you repent, Allah will repentance for me,"

human beings. Then he asked, "Is there any scope of hate the enemies of the Āle Muḥammad, either jinn or Then he raised his head towards sky and said: "O, God! I The old man wept, threw his turban on the ground.

people."

our grandfather that, without any doubt, we are the same Ṣajjād (a.s.): "By Allah, we are those. I swear by

"Tell me, by Allah, are you those persons?"

He felt ashamed for what he had said. Then he asked: The narrator has added: The old man kept dried verse."

whom the Almighty Allah has identified through this

The Imam: "O Shāykh! We are the Āle Bāṭ

The old man: "I have read it!"

best purification?"¹³³ (Qur'an 33:33)

impurity from you Āle Bāṭ, and to purify you, in the

you read this verse, "Indeed Allah intended to remove

The Imam: We are the ḍurra, O Shāykh! Have

The old man: "Yes."

and Prophet, and Ḍurra?"¹³⁵ (Qur'an 8:41)

from everything, then truly one-fifth of it is for Allah, read this verse, "And know that whatever you may earn

Imam (a.s.): "We are the "Ḍurra"! Have you

The old man: I have read it!

Ḍurra (the close relatives)"¹³¹ (Qur'an 17:30)

Baḥr al-Ḥayāt chapter this verse: Observe the rights of relatives of the Prophet. O old man! Have you read in

Ali Ibn Hussain said: "We are Ḍurra, (the close

He replied: "I have read this verse!"

friendship with my close relatives?"(Qur'an 45:43)¹³⁰ **anything as wage (for my Prophetood) except**

"(O, Prophet) Say: I do not expect from you

meaning of this verse that

Ali Ibn Hussain (a.s.): Did you understand the

you recited Qur'an?" He replied: "Yes."

Ali Ibn Hussain (a.s.) told him, "O old man! Have you?"

imposed the order of Amirul Momineen (Yazeed) on destroyed you, and relieved the cities from your men, and place. Then he said, "Praise to Allah Who killed and household of Hussain (a.s.) when they all were in the same

An old man approached the womenfolk and

12 A.H. [Al-Eqam 482]

Muhammad and he fled to Najran when Mecca was liberated. He died in boat of Quraysh in the days of ignorance. He was a bitter enemy of the

¹³² - *Abdu'llah bin Sa'ad bin Qais Sa'idi Qurayshi*. *Abri Sa'*, sq was a

members of his family. Allāh told the truth that, "**The end** would! And blessings on Muhammad and on all the (s.s.) got up and said, "Praise to Allāh, the Lord of the Narrators have said that, Sa'ids', daughter of Ali they died."

I do not take the revenge from the sons of Ahmad, for what I do not be considered as a barison of my tribe if (qur'anic) news nor any retaliation had come to them!

Hazimites blessed with the kingdom! Neither revenge of Baqā;

We killed their heads and chiefs and took the With your hand not be barabazad;

So now you rise up and glance and say: O Yazeed! abear wound;

who had heard the weeping of Kharid', due to the pain of Also for my forefathers who were killed in Baqā;

the poems of the anti-Islam poet Ibn Sa'ad:

A narrator has said, "Then Yazeed began to sing

to be dragged out harshly:

The dirty-hearted Yazeed frowned and ordered him hell for their killers. What a sad end!"

their killers, and will curse the killers, and He has prepared were the leaders of the youths of Paradise. Allāh will kill Husain and his prophet Husain (s.s.) and said that they two

10440: Al-Yaqub (Iqam) Part 8218: Al-Eqam 833]

(s.s.) in Najran. He died in Khosran in 62 A.H. (Lawsirah Tawziq companion) a resident of Medina and later of Basra. He was with Ali diversity of opinion about his name. He was a Sa'idi (Prophet's and his nickname is more famous than his proper name. There is a

¹³⁴ - The name of Abu Barzakh is Faysalīh bin Ubaid bin Harīth Aslamī

seen the holy Prophet (s.s.w.s.) kissed the lips and teeth of Husain, son of Fatima (s.s.). I bear witness that I have "Woe unto you Yazeed! Do you whip the lips and teeth of Abu Barzakh Aslamī,"¹³⁴ looked at Yazeed and said, front teeth of Husain (s.s.)

Then Yazeed asked a whipper, and whipped the All wept loudly.

killed by the pastards!"

women and orphan children! O the one who has been Muhammad, O robe and shelter of the guardlessness Hapī, Ya Sa'ad, Ya Sa'ad, Aple Bad', Ya Ibn of Yazeed began to mourn and said: "Ya Husain, Ya

A woman of Bani Hashim who was in the place audience wept, and Yazeed remained silent."

The narrator said, "By Allāh, everyone in the of the daughter of Mustafa!"

of Fatima Sa'ad, the lady of the women of Paradise! O son the Prophet of Allāh! O son of Mecca and Medina! O son human hearts. Then she said, "O Husain! O the beloved of her collar and cried in a sorrowful voice that influenced

When Sa'ids' saw the head of her prophet she tore looked at the head and grief overtook him.

they may not see the face of Yazeed. Sa'idi Abedin in his front, and asked the womenfolk to behind so that Then Yazeed placed the holy head of Husain (s.s.)

Muslims' will soon know that how bad has been his who deceived you and imposed you as the head of saviour of blood with Gibrail as his supporter. The one Judge and Muhammad (s.w.s.) is your enemy and

"O Yazeed! It is sufficient for you that Allah is the

They are alive, getting provision near their Lord."¹³⁸
those who are killed in the bath of Allah are dead. anxieties and restore their rights. **Do not consider that** place when Allah will gather them and remove their of the honor of their progeny and that will be the time and having shed the blood of his progeny, and tore the curtain will be brought before the Prophet of Allah (s.w.s.) was yourself and have cut only your own flesh. No doubt, you

"(O Yazeed!) By Allah, you have skinned none but who shed our blood and killed our submitters."

those who oppressed us, and send Your wrath on those

"O Allah! Restore our rights and take revenge from should not had done what I did. "

barbarized and would not have uttered what I uttered and that day, you will wish (and say): Alas, I wish, I had been

"O Yazeed! Very soon you will join them and on and, in your imagination, calling them!"

extremities and now you are remembering your ancestors the shining stars of the earth, you have driven his family to blood of the progeny of Muhammad (s.w.s.), who were

"Why should you not say so. By speeding the whereas you whip on the teeth of Api Apdullah (s.s.)!"

and tell you: O Yazeed! May your hand not be barbarized you utter such sinful words: (Your elders) rise and dance

harshness can one display? And then, without realizing,

"Due to enmity towards us, Able Bakt, how much nonished by the blood of martyrs?"

chewed the liver of lions persons, and whose flesh was

"What can one expect from the son of the one who them" "

them, while their guardians and helpers were not with degraded them in public view. You made people look at drove them from town to town like enemies! You captives? You tore their veils, revealed their faces, and the daughters of the Prophet of Allah being remained as wives and slave girls remain covered from the public, and

"Is this just, o son of the liberated slaves that you

[because of their sins]."¹³⁷
sinfulness; and for them there is a Degrading Torment **banishment only for that they may increase their** **[and they will enjoy life through it]. We postpone the** **postponement of their banishment] is good for them** **let the disbelievers think that our respite. [The** **forgotten the Word of Allah Who has said, "And do not** **now in your favor! Take respite for a while. But you have** **proberly for you and that the kingdom and the country is** **yourself]. You imagine that everything has been arranged** **make you rejoice as you have prepared the world for** **slave maids, and that it is a disgrace to us? Does all this** **for you that you captured us, and made us to move like**

"O Yazeed! Do you think that it is a matter of pride

the verses of Allah and mocked them."¹³⁶
of those who did bad deeds is bad, because they denied

disbelieving prisoners of war!"

their offspring. By Allah, I had thought that they are
are killing the progeny of the Prophet and imprisoning

The Syrian: "May Allah curse you! O Yazeed! You

Yazeed: "Yes!"

Abi Talib:

The Syrian: Hussein, the son of Fatima and Ali bin

Sainap, daughter of Ali."

"She is Fatima's daughter of Hussein and this one is also
Yazeed (may the curse of Allah be upon him):

The Syrian: "Who is this girl?"

this Jew fellow!"

Sainap (a.s.) said: "No! Such greatness is not for

a slave girl!"

Fatima told her aunt: "I became an orphan and now

Husain' and said: "O Aunt! Give this girl to me!"

A Syrian man looked at Fatima's daughter of
Prophet behaved with them."

Noman Ibn Bashir: "Do with them as the holy
dogs."

curse of Allah be upon them) said: "Deal with them like
regarding the affairs of Abla Bakt. The Syrians (may the
insignificant if they die."

Wailing of the wailing women is nice, and how
"Yazeed (may the curse of Allah be upon him)!

Allah is sufficient for us. He is the best of the executors!"
quely bless the caliphate to us, as He is Kind and Merciful."

rewards, and multiply curses (of such rewards), and may
"We appeal to Allah so that He may complete their
and mercy for the last among us."

"So, all bribes are for Allah Who destined
proclaimed: Now, the curse is upon the unjust people!"
scatter. Yes, it will be soon the day when it will be
your days (time) are limited and your group shall soon
from you. It is just your own viewpoint and it is wrong;
perceive our time. This shameful plot will not be removed
our name and fade out our revelation as you did not
in your mind! By Allah, you will never be able to erase

"Cure whatever fraud or betrayal and effort is
before Allah."

God is not cruel to His servants, and all complaints are
not get anything except what your hands sent forth, your
prove to be a fine instead of booty. On that day, you will
If you have caught us as war booty, then very soon it will
ravenous wolves. And the planets leave no trace of them.
Those holy and lions bodies are facing the attacks of
dirty hands. Your nuclear mouths are devouring our flesh.
birds of Damn Satan. Our blood is gribbing from your
the members of the party of Allah by the members of the
"I Wonder, I wonder! (It has been the) Killing of

But, the eyes are tearful and the hearts are punning now. "
caused a great tragedy, and you should be always planned.
calumnies from you, I consider you spineless! You have
"O Yazeed! Though I have suffered many
worse and weaker!"

selection of succession! And whose place and position is

Part 021]

exited among three hundred thirty A.H. [See: A Yammun Yawla 0\120' group of people like Habbash Ibn Shurayb and... have drooled him. He Imam Sufiyah and An-Nu'man Ibn A'ayyash and some more besides. A had narrated Kiyab Mada'ani to Urwah Ibn Zubair. He has drooled from al-A'warq Ibn Nafi'al al-Qurashi al-Asadi. He was living in Egypt and

¹⁴⁰ - He is Abu A'warq Muhammad bin Abiqr Rabi'ah Ibn Nafi'al Ibn

(may the curse of Allah be upon him), he surrounded several "When they brought the head of Husain (a.s.) to Yazeed Zayn-ul-Âbidin (a.s.) is reported to have said, his sons,"

distance is not more than one generation, and you killed by respect to me. Between you and your Prophet the generation from Dawood (a.s.). Yet the Jews honor and Jaloot, the chief of Jews. He said, "I am in the seventieth Muhammad Ibn Abiqr Rabi'ah¹⁴⁰ that he met Ra's-ul-Ibn Ishaq has narrated from A'bi A'warq me until I meet Allah."

story has torn my heart, and wounded my liver. This is the She said: "O Sakinah! Keep quiet my dear! Your Allah, they killed my father."

the violation of our honor, permissible. O mother! By and scattered our community. O mother! They considered "O my mother! By Allah, they denied our rights her, wept and said,

what had happened to us. So I rushed to meet her, stood by Muhammad." I said that I should go to her and tell her her. It was said, "She was Fatima daughter of Jitter. She had placed her hand on her head." I asked about she has seen in a dream, "There was a lady in the camel

Sakina has said that on the fourth day of their stay,

Mada'ani 1233. An Nu'manun Sahibah 2\001]

He was poisoned to death in 400 A.H. [Al-Faym 4\125', Fawqani Halabi. He was a poet and learnt literature from A'bi Uta and others.

¹³⁰ - Abdullah bin Muhammad bin Zayn Abi Muhammad Kharaji

Damascus.

dorming on Husain (a.s.) during their staying in that their holy faces were cracked. Yet they went on day and night. They were kept therein for such duration place where they were not sheltered from heat and cold of Then Yazeed ordered to settle the Apple Bayt in a that he would accept three rednecks from him.

Allah be upon him) gave a promise to A'li bin Husain (a.s.)

It was on that day that Yazeed (may the curse of A'li (a.s.)!"

Though this pulbit has been raised by the sword of (a.s.), Are you abusing A'li from top of the Pulbit?

booms in the praise of Amirul Momineen and his son "How true has Ibn Zayn Kharaji¹³⁰ said in his Hellfire."

wrath of the Creator. Verily your spode will be in

have purchased pleasure of the created, by causing the A'li Ibn Husain (a.s.) cried out: "O speaker! You

praised Muhammad and Yazeed extensively. Amirul Momineen and the martyr Husain (a.s.) and

The speaker went up the pulbit and condemned implicate Husain and his father (b.p.r.t.).

Then Yazeed called a speaker and ordered him to Then he ordered and the Syrian was killed.

Yazeed: "By Allah, I will add you with them."

and Muhsimmud is the Messenger of Allah.

Now I witness that there is no God except Allah,
word.

are a man of Paradise." I became very surprised by his
Prophet in my dream and he told me, "O Christian! Your

The Christian: Know that last night I saw your

Yazeed: Yes!

asked, "Do you intend to kill me?"

When the Christian perceived his intention, he
may not disgrace us in his country!"

The hostile Yazeed: "Kill this Christian so that he
please either you or your religion.

the son of the daughter of your Prophet. Allah will not
on which their Prophet used to ride. And you are killing
according to them, is the mark of the hoof of the donkey
the donkey of Jesus (s.s.) and it is for a place, where
of their needs. This honor and tradition is for the hoof of
standing near it, pray to Almighty Allah for the fulfillment
large number of Christians visit it, go round it, kiss it, and
decorated it in a golden frame and proceed. Every year, a
of the donkey that Jesus (s.s.) had rode. They have
golden box having a hoof mark. It is said that it is the hoof,
biggest one the Church of Hafir. On its altar is a small
Christian too. There are many churches in it, and the
under the control of Christians, and their king is a
than that. Cambhor and urba are exported from there. It is
eighty in width. No city on the surface of earth is greater
see, which has an area of eighty farsakh in length and
habitation therein except for an island in the midst of the
China. It takes six months to cross it. There is no

The smpassador: There is a sea between Oman and

Yazeed: "Tell me."

Church of Hafir."

Then he asked, "Have you heard the story of the
a religion do you follow?

him and your Prophet is only of one mother. What kind of
daughter of your Prophet; whereas, the distance between
descendant of David. But you are killing the son of the
footsteps, as an ambitious gift, only because I am a
Christians respect me and pick up dust from beneath of my
lengthy time span between them and me. Yet the
descendants of David and from his race, and there is a
My faith is better than yours since my father is from the
The smpassador: Damn with you and your faith!

Allah!"

Yazeed: "Fatima, daughter of the Prophet of

The smpassador: "And who is his mother?"

Abi Talib."

Yazeed: "This is the head of Hussain, son of Ali Ibn
your joy!"

narrate the story of this head, so that he may also share
the king will inquire about everything. I would like to

The smpassador: "When I return to my country,

Yazeed: "It has nothing to do with you."

Yazeed, "O king of Arspis, whose head is this?"

oples of Rome, who was present in the ceremony told
Once, the Roman smpassador, who was from the
drink ".

drinking parties, placed the poly head near him, and

replied on *To'pook*:

not the record of his name. Those who have written about him have
¹⁴² - Basfir Ibn Khatim or Jasim. But we could not find his life story.

their faces and stabbed their cheeks. They wept loudly in
out with unveiled faces and bare heads, and they scolded

It is said that all the ladies and veiled women came
sisters. I am his messenger informing you of their arrival."

who has come to you near Medina with his suits and

Thereafter I said: "Here is Ali Ibn Husain (a.s.)

became:

And his holy head was moved from place to place on a

His bleeding body was left in Karbala;

Husain has been killed making me weep all the time;

O people of Medina! Medina is no more your place;

raised my weeping voice and recited:

Medina. When I reached the mosque of the Holy Prophet, I

Basfir says: I rode a horse, and rushed to enter

madness of Aps Abdullāh (a.s.): "

Imām (a.s.) said: "Go to Medina, and announce the

boet!"

I said: "Yes, O son of the Holy Prophet! I am a

was a boet. Are you also able to recite boetiyā?"

"O Basfir! Your father (may Allāh have mercy on him)
said:

stobbed the carsavan near Medina and ejected the tents and
Basfir bin Jasim ¹⁴² has said, "Ali Ibn Husain (a.s.)

Then the Ahle Bayt left Karbala for Medina.

Grandfather:

Our ayah; and his grandfather was the best

His parents were from the high class of the

has narrated from him. [Al-Fawa'id 2/134]

and Shohri and Abi Ishaq Zayid and... And Abdur Rahman Marashqi

¹⁴⁴ - Yahya Ibn Abi Da'ud al-Kalbi Kufi has narrated from his father
Egham 1/213, Al-Istisqa' 1/213, Tahzibul Fawa'id 1/145]

Prophet and people used to learn from him. [Rit'atun Nahdha: 25, Al-
was. In his last days he used to lecture in the mosque of the Holy

(a.s.w.s.). A group of Sahabis have doubted him. He fought in nineteen
Prophet. He has narrated many hadiths from the Holy Prophet
Salman. He died in 28 A.H. and was a companion of the Holy

¹⁴³ - Ispir Ibn Abdullāh Ibn Amr Ibn Husain al-Kharaji al-Ausai as-

forehead; verily his face was radiant;

The holy messenger butts his hand on his

might they heard the mourning of jinnas who were reciting:

where Imām Husain (a.s.) was slaughtered and during the
blasphemers narrated to him that they used to go to the place

It is narrated from Abi Jansab Kalabi ¹⁴⁴ that

area also joined them. They stayed there for a few days.

together in an extremely sorrowful manner. Women of that

grave... All of them began to recite the mourning poems

Bani Hāshim men were also there in order to visit the holy

Husain (a.s.), Ispir Ibn Abdullāh Ausai ¹⁴³ and a group of

When the holy family reached the grave of Imām

Karbala.

reached and they asked the carsavan guide to lead them via

members of Husain (a.s.) returned from Syria and

It is said that when the women and family

have decided to write this book in brief.

mentioned here. However, we overlook them, because we

There are other narrations besides to the one we

his body. The Shia people act according to this narration.

(a.s.) was sent back to Karbala where it was buried with

It is narrated that the holy head of Imām Husain

this blow on Iblis?"

towards him and which ear has not deafened after hearing
shooked by his martyrdom, and which soul has not inclined
"O people! Which heart is so hard that has not been
of Allah and all in the heavens became fearful."

branches, the fish in the depths of seas, and all the angels
their billars, the earth with its tracts, the trees with their
martyrdom, the oceans through their waves, skies with
"Truly the seven heavens wept over his
the eye and who will be stingy in weeping?"

joyful after this? Or who is able to stop tears rolling from
"O People! Now who among you can ever be
place, and so this is a calamity unparalleled."

They have carried his holy head on a spear from place to
companion. They imprisoned his wives and daughters,
martyred Abu Abdillah (a.s.), his household, and
affected by great hardship and a split in Islam. They have
"O people! Praise is for Allah, we have been
hardships!"

bitterness of scoldings, and over crushing difficulties and
great affairs, and over tragedies of time, and over
rummaging bee is not insensible to Him. We praise Him over
skies, and He is also so near that even the noise of
One Who is so far that His Height surpasses the highest
the Day of Judgment. He is the Creator of all creatures, the
Merciful and the Most Beneficent. Allah is the Master of
praise is for Allah, the Lord of the worlds. The Most
them stopped weeping. Then Imam Sajjad (a.s.) said: "All
Imam signalled with his hand for silence. All of
land.

seemed that piece of earth had turned into a mourning

Everyone from every side was consoling the Imam. It is
weeping of men and women rent the whole atmosphere.
prevent tears rolling from his holy eyes. The voice of
chair on ground and Imam sat on it. He was not able to
servant holding a chair was also behind him. He placed the
out with a handkerchief in hand, wiping his tears with it. A
tent. Imam Sajjad (a.s.) was still in the tent. Then he came
dismounted and went on foot to reach the entrance of the
that people had jammed the road and surroundings. So I
Medina. I drove my horse after them to reach them. I saw

People left me alone and rushed to the outskirts of
his family members." I said:

Husain has sent me, and he is at such and such place with
"I am Basbir Ibn Maslam. My master Ali bin
you?"

not yet healed. May Allah have mercy on you, who are
Abdillah (a.s.). You put salt on our wounds, which were
have renewed our grief by the news of martyrdom of Ali

Then she told me: "O the messenger of doom! You
his heir; even though he was very far from us."
Go on weeping for the son of the messenger, and the son of
damaged.

Now the honor and greatness of religion has been badly
thruve temple;

This mourning is for the dear one, whose brother made the
O my eyes! Pour out all your tears incessantly;

was so beautiful that it made me sick;

The messenger of doom gave of death of my leader, that
mourning on Husain (a.s.) reciting:

women in the muslim society. I saw a girl who was
was not seen so much weeping and mourning of men and
mourning. After the death of the holy Prophet (s.w.s.) it

dignity.

So for God sake, respect his blood, which has been shed in those battles, and as a result of which, respect his have fallen down.

fallen down. With the dissection of their organs merits With the disbearance of their radiant faces heights have the fingers of those dear ones, virtues have been discarded. when they came among them like aliens. With cutting off. Those dear ones have been hit by the arrows of enmity.

"Hence destiny targeted me and time envied me. overtaken by joy and happiness!

service' while I used to take bride over mansions How many nights, which I wholly passed in their events.

they implant for me, and safeguarded my place from awful snubiousness. How many saplings of good character did nature' and removed my misfortune by their beautified my house by their gatherings, made fragrant my How nice were the days when they enlivened and sublimations, which enriched me with their secrets.

nights my ears used to hear their soul-stirring strong the foundation for my honor. How often in the horror from me, and how often their generosity made How often (their honour) disbelled the clouds of environment. They are my bride, strength and success.

mind day and night. They are lights in my dark their high moral virtues. They continue to come to my and weeping, were such that my heart and mind look for these terrible calamities. Because, those people for whom I

O people! Assist me in mourning and help me in

Footnote

piograhies and whoever has said anything about him has relied on But we did not find anything about his son Sa'iban in reliable considered him among the companions of Aminul Momineen (a.s.)¹⁴⁶ His father is Sa'asa, bin Sa'iban. Most of the historians have child, and cried in grief.

helpers. They weeded just like a woman who has lost her grief over the loss of their men and sympathizers and their feelings, and hence were mourning and expressing people. He realized that even the buildings could not hide with his household, and looked at the homes of his own thereafter. Imam Sajjad (a.s.) marched towards Medina Musa Ibn Ja'far Ibn Muhammad Ibn Tawus say that I, the editor and compiler of this book, Ail Ibn intention, and prayed for his father.

accepted his excuse, and thanked him for his good Imam for his insipidity of being present at Karbala. Imam who was bedridden and paralyzed, apologized before It is said that Sa'iban Ibn Sa'aseh Ibn Sa'iban¹⁴⁶ to take revenge."

troublesome, so cruel... Verily He is Mighty and powerful complain to Allah, in over such a terrible calamity, so now. Imam Jilshah wa imam Jilshah rajeoon. We forward our world not have been worse than what we have faced till war against us (instead of recommendation), our state "By Allah, even if the holy Prophet had declared predecessor histories."

our part. We have not heard such a thing in the us without any fault or mistake, or any harm to Iqbal on and villages, as if we were slaves. And all this happened to were expelled, scattered, and driven off away from cities

"O People! We spent in such a condition that we

service of Bani Hâshim.

Tecm Ibn Marraḥ. He died in Damascus in 126 A.H. He was in the
¹⁴³ - He is Sulaymān bin Qattāḥ al-Aḡaḡi Tecmī belonging to Bani

Imām Saīnuḥ Ḃpedīn (a.s.) wept over his father forty
 It is narrated from Imām Zāhid (a.s.) that truly
 very much and complained very much.

who is the master of forbearance' wept on this calamity
 It is narrated that our master Saīnuḥ Ḃpedīn (a.s.)
 of the holders of the holy book in this calamity.

And now, you, the one who hear! Follow the path
 And the cities are trembling for death of Husain.

Did not you see that the sun has become sick?

Great:

But now they are in trouble' and the trouble is very
 Those chiefs were sheltering others;
 Were themselves disgraced;

from the progeny of Hâshim:

Certainly, those who killed the warriors of Karbala
 Though they are now vacant against my wish;
 impatience far off;

Woh! Allah not keep these houses and their
 And did not find them like other houses;

I beseech by the dwelling places of Aḡe Muḥammad;
 blessed by the said holy place (Karbala):

How nice is the poem of Ibn Qattāḥ¹⁴³ when he
 Resurrection."

Hence my robes remained only on the promised Day of

improvement, despite all my patience and forbearance.
 leaders has grieved me so much. I do not see any
 worded all these things. The absence of my beloved
 In my eagerness to attain the said aspirations I have
 insights to illuminate the darkness of my soul and spirit.

enthusiastically. I would embrace them and their spiritual
 servant would continue to serve them wholeheartedly and
 protect them from any awful events, and like a loyal
 fulfill my duties towards them. With my strength, I would
 safety. I would fulfill the old promise of loyalty. I would
 personalities. I would utilize all my talents to ensure their
 If I were with those brave and powerful
 calamities.

characters and remembrances of those dear ones from
 cooperation. I should be capable of preserving the
 Now that I have missed the opportunity of
 awarded off the arrows of the enemies from them.

between them and the wicked ones and would have
 the sword's spears and arrows. I wish I would had stood
 wish, I were a man who could have protected them from
 the inns where they lodged and made them their land. I
 Alas! how earnestly they chose their spodes and
 So care you and shortcoming in this matter.

over them. Indeed its hearing will cause you full of grief.
 mourning for them' and how many permits are weeping
 So if you could hear that how the bystanders are
 sorrow.

And their grief and sorrow will be like my own grief and
 luck in the forgotten traditions. So they may weep like me,
 and if the unwise people have left me, then I do have good.
 If I have missed the assistance of the wise people,

Sahihul Amir (may God accelerate His sabbearance).

Praise to Allah for this success that under the blessings be upon Muhammad and his purified Progeny.

Praise be to Allah, the Lord of the worlds, and peace and its priefness, has distinction over other similar books, arrangement and structure will find that this book, despite desired to write. Everyone who becomes aware of its This was the conclusion of everything that I their presence.

Once our nights were illuminated like days, due to Those whose absence has made our days dark;

Now their rebaration causes us to weep; smile;

There was a time when their nearness made us to While it never turns old;

Sorrow;

They ask us to discard the dress of grief and I cite the following prose while referring to them:

* * * *

how can I stop to cry?"

martyred. Then how will the grief in my heart end, and

prophets' and seventeen members of my family were However, I saw, with my own eyes, that my father, because of constant weeping, though his son was alive, sorrow. His back also curved, and he became blind of his sight. His hair became white due to grief and twelve sons. The Almighty Allah kept one of his sons out a messenger, the grandson of a messenger, and father of

Isaac Ibn Arafsham was a messenger, as well as, the son of

He replied, "What has happened to you, Jacob Ibn yet come that you end your grief and tears?"

I redrested him, "O, my master! Has not the time face and beard had become wet with tears.

Then he raised his head from the ground, while his Tazgedas).

apbrudan was riddan; la isasna illallahin imsanun wa (La isasna illallahin haddan hadda; la isasna illallahin ta-repeated these words in his prostration one thousand times heard the noise of his weeping and counted that he and had but his head on a hard rock. I stood near him and of the city. I followed him. I found that he was prostrating.

One of his servants has said, "Once, Imam went out This was the state of Imam till the end of his life."

went on weeping till his food became wet with his tears, was thirsty. He continued to repeat this complaint and was hungry; they killed the son of the messenger, when he

"They killed the son of the holy Prophet when he to eat, Imam (a.s.) would have said,

water for the presking of his fast, and would redrest him during the nights. When the servant brought food and years. He used to fast during the days and stand to worship

towards the sky and not a drop of it fell back on the earth.

5. Imam Hussain (a.s.) threw his holy blood

P.152; Eyded-ul-Had 11/425-423

P.27; Iqbal, Raghayeen: P.218; Minal Aghar:

Khadimat Kibar 5/157; Al-Kawakib Durriya:

Miftahun Na'ish fi Mawadhib Ale A'raf: P.142; Al-

boint of a lance.

Quran and supplications while it was held aloft on the

1. The severed head of Imam Hussain (a.s.) recited

abbarat after the martyrdom of Imam Hussain (a.s.).

proofs mentioned in different Islamic sources that became

Here we mention some of the signs and clear

of the holy blood of Imam Hussain (a.s.).

Muhammad (a.s.) when he would finally take the revenge

continue following him till the uprising of Qaem Ale

freedom-loving people have followed him and shall

and remembrance will remain alive forever, and all those

esteemed position near Allah. For this reason their name

prove the veracity of Imam Hussain (a.s.) and his high and

Almighty Allah showed many signs and miracles that

After the martyrdom of Imam Hussain (a.s.) the

shall dwell in the Hell forever, an unfortunate destiny!

truth have become famous in this world and their enemies

alive and bore the injustice patiently for defending the

Those who endeavored to keep the name of Allah

way of exalting the truth.

defend the truth and those who have to face injustice in the

hereafter. The Almighty Allah always helps those who

although their chastisement would be much more in the

made them taste the bitterness of different calamities.

of his family. Allah punished them in different ways and

Hussain (a.s.). They martyred him and insulted the ladies

same rule applies to those who did injustice to Imam

chastisement on them in this world and the Hereafter. The

the sinners. He punishes them and sends different types of

Allah, the Almighty, always lies in wait for the tyrants and

Allah the most High is All-Powerful against them. Thus,

matter how long their rule lasts, it is of no use because

No matter how powerful the tyrants are and no

enemies.

pleased descendants, and curse be upon all their

Warner, the Trustworthy and upon his Progeny, the

pleasings be upon the Messenger, the Prophet, the

Praise be to Allah the Lord of the worlds and

(A.2.)

**MARTYRDOM OF IMAM HUSSAIN
BECAME APPREHENDED AFTER THE
SIGNS AND INCIDENTS THAT**

(a.s.): The camel that was looted from them was the weeping of the sky upon the tragedy of Imām Hussain horizons of the sky became deep red, and this redness was

9. After the martyrdom of Imām Hussain (a.s.) the
11/400, 402

Muhimmā 170; Akhbarīnāq Dūr: 100; Ahdādīl Hadd
3/301; Al-Biqāʿa waṅ Mīhāʿa 8/171; Al-Farsoolī
Laqkeratīl Khawāz: 584; Al-Kāwīl fī Tārīkh
smeared in blood from sunrise to sunset.

two or three months, people saw that, as if the walls were
8. After the martyrdom of Imām Hussain (a.s.) for
400

Iqfūr Rāghabeyn: 521; Ehdād- ul- Had 11/402;
Tārīkhīl Khulafā: 80; Az-Zawāʿidīl Mofredā: 105;
Tārīkhīl Isqām 3/485; Zeyr Alqāmīl Nūpā 3/510;
Al-Mojāwīl Kābīr: 140; Moqīmāz Zamāʿīd 0/07;
crawling against each other.

red clothes and veils, and they used to see that stars are
they used to see the walls red, due to the deep redness like
Hussain (a.s.) when people saw the sun after Ash bīshāʿa
7. For seven days after the martyrdom of Imām

Al-Khazāʿīl Kābīrā 5/157; Ehdād- ul- Had 11/404
Al-Mojāwīl Kābīr: 142; Moqīmāz Zamāʿīd 0/100;
become sick.

seemed that it was smeared with blood and as if it had
(a.s.) the sky became deep red, and for several days it
0. At the time of the martyrdom of Imām Hussain

Ehdād- ul- Had 11/403

Mawāʿīnīl Waqf: 107; Yawqīnīl Mawāʿīdīl: 355;

from the same) 4/330; Az-Zawāʿidīl Mofredā 105;
Zakhrāʿīl Uḍḥā: 144; Tārīkh Dāmīzād (Selections
seen flowing from the walls of the palace.

reached Dūrīl Imārah (the royal palace) blood could be
2. When the severed head of Imām Hussain (a.s.)

Had 11/505, 581, 583
(Manuscript): Tafzīr Iḥs Kābīr. 0/105; Ehdād- ul-
110 & 105; Mīfḥīnīl Waḍīʿh fī Mawāʿīdīl Mofredā
15; Iqfūr Rāghabeyn: 512; Az-Zawāʿidīl Mofredā
Kīfāʿīnīl Taḥīp: 502; Al-Itḥaf fī ḥurūpīl Ashrafī:
550; Mawāʿīdīl: 350, 320; Tārīkhīl Isqām 5/340;
Laqkeratīl Khawāz: 584; Nazm Dīwānīz Zīmānī:

underneath it.

(a.s.) whenever a stone was lifted gnashed out blood
4. On the day of the martyrdom of Imām Hussain

Zīmānī: 550; Ehdād- ul- Had 11/428, 405
5/340; Laqkeratīl Khawāz: 584; Nazm Dīwānīz
Al-Itḥaf fī ḥurūpīl Ashrafī: 15; Tārīkhīl Isqām
Yawqīnīl Mawāʿīdīl: 350, 320; Yūnīl Aḥsā: 153;
Khazāʿīl Kābīrā: 150; Mawāʿīnīl Waqf: 107;
4/330; Az-Zawāʿidīl Mofredā b.110 & 105; Al-
120; Tārīkh Dāmīzād (Selections from the same)
Madīqāle Hussain 5/80; Zakhrāʿīl Uḍḥā b.144, 142;
seen before.

redness on the sky was such that anything like it was never
remained on the clothes till they became old and this
had was smeared with blood and the effect of the blood
(a.s.) blood rained from the sky and whatever the people
3. On the day of the martyrdom of Imām Hussain

Kīfāʿīnīl Taḥīp 584; Ehdād- ul- Had 424

Alqumay Mu'ajjah: 147; Nazm Durar-us-Simtain: 217;
Azharun Rijal 2\14; Zeeb Alqumay Yuhya 3\214;
the translators:

you were not metamorphosed and Allah gives respite to
It is a wonder that the killers of the Messenger,²
more than the she-camel of Zaynab (a.s.).

The respect for the Prophet's Progeny is much
camel and their hebbiness turned into grief.

The Thammud were destroyed as they killed the she-
they all would abide in the Fire forever.

They killed you o' son of the Messenger and now
grandfather, the best of grandfathers.

His parents were from Quraysh and his
and it became shining bright.

The Holy Prophet (s.a.w.s.) caressed his forehead
His head and soul burnt due to severe thirst.

Hussain (a.s.) was martyred alone in an open land
fears.

is beneficent. Allah knows that I have not uttered anything
Hussain (a.s.) is a glowing lamp and his luminosity

from their necks like the lambs that brighten the darkness:
And the young men circled him with blood oozing

Kar-paṭa

Hussain (a.s.) ruffling his forehead on the dust at
B) Allah! I did not come near you until I saw

* * * * *

and they weep in sorrow and stab their beautiful faces:

The best of the female jinn are dressed in black

of Dawood; (Zuhayr) and Musa and Isa (a.s.).

You certainly are cursed by the tongue of the son
the tribes shall curse you.

All the creatures of the heavens, the prophets and
characterism.

ignorance. You are informed about a terrible
O those who killed Imam Hussain (a.s.) out of

towards a strange land, a kingdom of the people.

On a group with whom death walks hand in hand
will weep upon the martyrs after me?

O the eyes! Weep as much as you can, and who
with regards to Imam (a.s.):

people heard the following lamentation recited by a Jinn

19. When Imam Hussain (a.s.) was martyred, many
Wad'iqah Hussain 2\92; Esh'ad-ul-Had 11\492-493

Hussain (a.s.) in Medina.

on the high wall of the house of Fatima, the daughter of
crow threw itself in his blood, soaked itself in it, and sat

18. When Imam Hussain (a.s.) was martyred a
Esh'ad-ul-Had 11\491

Wad'iqah Hussain 2\101; Al-Kawmil fi Tarikh 3\296;
circling it.

and shot up to the heavens. The white birds were seen
containing the holy severed head of Imam Hussain (a.s.)

17. A beam of light emerged from the furnace
Wad'iqah Hussain 2\91; Esh'ad-ul-Had 11\490

16. On the day of Ashura the fowls refused to eat.

116; Al-Khazajirul Kurba 1/53; Melimaru Fawaid Biqḍa man Miḥḍa 8/500; Az-Zamḡidul Mofrad: Iḡrikul Iḡam 3/13; Melimaru Zamḡid 9/100; Al-Kiḡḡaru Iḡip: 501; Iḡrik Damirshd 4/345; Madḡul Hussin 5/93; Miḥḡiratuḡ Aḡra: 5/160; Al-Mojamul Kabir: 147; Saḡḡirul Uḡra: 144; accounting;

for the intercession of his grandfather on the day of Does the Ummah that killed Hussin have any hope came out of the wall and wrote with an iron pen in blood:

down at the first stage of the journey to drink. A hand after he was beheaded, the carriers of his severed head sat

After the martyrdom of Imām Hussin (a.s.) and

Iḡrikul Khawir 5/500; Eḡḡad- ul- Had 11/207 accounting;

for the intercession of his grandfather on the day of Does the Ummah that killed Hussin have any hope the following was inscribed in blood:

53. A wall cracked revealing a balsam on which Miḡḡimul Naḡḡ: 132; Eḡḡad- ul- Had 11/208 accounting;

for the intercession of his grandfather on the day of Does the Ummah that killed Hussin have any hope found a gold baste on which the following was inscribed:

55. A man from Najran dug into the ground and Iḡip: 500; Eḡḡad- ul- Had 11/207-208
Hobḡul Hamḡan 1/60; Miḡḡul Aḡra: 155; Kiḡḡaru of Youl Prophet.

written here five hundred years before the advent

who had composed it. He said: This couplet was They asked the monk regarding this couplet as to accounting;

for the intercession of his grandfather on the day of Does the Ummah that killed Hussin have any hope monsterly:

51. The following was written on the wall of a Yungḡul Mawḡḡḡ: 331; Eḡḡad- ul- Had 11/280 Al-Iḡḡarḡ: 584; Nazm Durawir Zimḡar: 510; enemies in Qiyamat when the trumpet is blown.

More be to those whose intercessors are their her dress is smeared with Hussin's (a.s.) blood. It is a mist that Equina will come in Qiyamat while following inscription was found on a stone:

50. After the martyrdom of Imām Hussin (a.s.) the Had 11/270-280
Madḡarḡ: 503; Iḡim Urooz 3/100; Eḡḡad- ul- Dal: 100; Miḡḡul Oḡar al-Miḡḡarḡat Miḡḡul Iḡzir 5/323; Al-Baqḡ wal Iḡrik 9/10; Akḡḡarḡ Miḡḡḡ 4/327; Kḡmḡ ḡ Iḡrik 3/301; Iḡzirḡ 157; Miḥḡiratuḡ Aḡra: 5/160; Iḡrik Ummam wal Iḡre Azḡḡir: 341/4 Al-Khazajirul Kurba 5/150 and Madḡul 5/92; Al-Iḡḡarḡ: 570 & 580; Iḡrikḡ Mofarḡ: 68; Kiḡḡaru Iḡip 504 and 502; Al-Yungḡul Mawḡḡḡ: 350 353 321 325; Azḡḡḡul 104; Madḡarḡul Mḡḡ 107; Miḡḡimul Naḡḡ: 144; 500; Iḡrikul Kḡḡḡḡ: 80; Az-Zamḡidul Mofrad: 9/100; Al-Biqḡa man Miḥḡa 5316 8/107 and 553 & 554; Al-Iḡḡarḡ 1/334; Melimaru Zamḡid

you news of the hell. Imām (a.s.) cursed him and said: O

50. When a man said to Imām Hussain (a.s.): I give

Eyahad- ul- Had 11\214-212

Zawā'idul Mohredat: 102; Muḥajjiriq Dawā: 38;

Maḍaliḥul Husain 5\01; Saḥābiḥul Uḍḥa: 144; Az-
purat like that of a camel.

the back. He began to bleed and scream till his stomach
afflicted with the heat of the stomach and the coldness of
words: O Allah! keep him absolutely thirsty! The man was
get water was cursed by Imām (a.s.) in the following

58. A man who prevented Imām Hussain (a.s.) to

Eyahad- ul- Had 11\213

Rāghshereen: 105; Yaḥḥibiḥul Mawāddiqh: 355;

Al-Taqkerat: 500; Yūnūl Aprā: 153; Iḥḥim
in a short time.

degraded, lost their power and kingdom and were arrested
Either they were murdered or they became blind, or were
where they were; they all were punished in this world.

57. The killers of Imām Hussain (a.s.) no matter

Māq: 107; Eyahad- ul- Had 11\247-220

Zāq: 63; Yaḥḥibiḥul Mawāddiqh: 550; Mawā'idul

Zimān: 550; Muḥḥimul Māq: 121; Riḥḥimul

Māq 5\113; Iḥḥimul Iḥḥim 5\348; Naḥm Durāris

Māq: 55; Iḥḥimul Iḥḥim 5\323; Zee. Alqumū

Māq: 55; Iḥḥimul Iḥḥim 5\323; Zee. Alqumū

Māq: 55; Iḥḥimul Iḥḥim 5\323; Zee. Alqumū

Māq: 55; Iḥḥimul Iḥḥim 5\323; Zee. Alqumū

Māq: 55; Iḥḥimul Iḥḥim 5\323; Zee. Alqumū

and he became blind.

but an obstacle between the black and white of his eyes
him. He secretly meant Hussain Ibn Ali (a.s.). And Allah

transgressor, the son of transgressor. How did Allah kill

Hajim) came to Kufa and said: Did you not see this

Be'st (a.s.). A man from Bani Hajim (neighbor of Bil

50. Abu Rajs, said: Do not spurn Ali and the Ahle

Yaḥḥibiḥul Mawāddiqh: 330; Eyahad- ul- Had 11\225

Maḍaliḥul Husain 5\104; Riḥḥimul Zāq: 501;

104; Iḥḥim. Rāghshereen: 105; Al-Taqkerat: 501;

Yūnūl Aprā: 153; Az-Zawā'idul Mohredat: 117 and
blind.

blind.

with the blood of Hussain (a.s.) and the soldier became

Prophet (s.w.s.) in the dream who drew across his eyes

52. One of the soldiers of Ibn Ziyād saw the Holy

200

Iḥḥimul Qurān: 104; Eyahad- ul- Had 11\227-

117; Yaḥḥibiḥul Mawāddiqh: 331; Muḥḥimul

5\01; Mā Azā'ilul Ahḥadā 7\ Muḥḥimul Kḥḥim:

4\345; Al-Taqkerat: 583; Naḥm Durāris Zimān:

8\500; Muḥḥimul Zawā'id 8\100; Iḥḥimul Damishd

Kḥḥimul Iḥḥim: 500; Al-Biqā'a waḥ Muḥḥimul

Al-Mojā'mul Kābir: 147; Maḍaliḥul Husain 5\03;

accounting;

for the intercession of his grandfather on the day of

Does the Ummah that killed Hussain have any hope

according to an inscription in a church in Rome):

Prophethood) (Or it is written 600 years before Be'st

thousand years before Be'st (Proclamation of

54. On the stone is the inscription dating one

11\201\202

530-321; Yaḥḥimul Qurān: 108; Eyahad- ul- Had

100; Iḥḥim. Rāghshereen: 517; Yaḥḥibiḥul Mawāddiqh:

5\517; Mawā'idul Māq: 107; Al-Aḥḥimul Māq:

echoed in the atmosphere:

then their waiting on Husain, his sons and his followers
 "Ubsidullāh Ibn Ziyād and his companions are losers",
 month and it kept on repeating this; and people said,
 nostril. Then it entered the nostril and came out of the
 heads, entered the mouth of Ibn Ziyād and came out of his
 emerged among the heads and while passing over the
 and his friends were presented to Mukhtār, a snake
37. When the severed heads of the evil Ibn Ziyād

11/246

Ḡhuraym Khawāzīm Wāzghar: 2\6; Eḥḍad- w- Ḥad
 accounting;

for the intercession of his grandfather on the day of
 Does the Ummah that killed Husain have any hope
 came out from the wall and wrote:

(a.s.) was brought to Yazzeed and kept before him, a hand

36. When the holy severed head of Imām Husain

Wadīqih Husain 2\37; Eḥḍad- w- Ḥad 11/256

Divine punishment had descended on them.

which nothing could be seen till the people thought that
 dust storm, which was dark, arose with a red storm in
 one who had robbed the chain armor became insane. A
 the turban of Imām Husain (a.s.) became a leber, and the
 Husain (a.s.) became paralyzed; the one who had taken
32. The man who looted the trousers of Imām

w- Ḥad 11/255, 257, 258 & 230

Kifāyatuh Taqīb: 587; Wasīlatuh Maq: 196; Eḥḍad-
 Al-Mojammiḥ Kapir: 146; Saḥḥatuh Uḍḥa: 144;
 Taḥrikh Damīzhd 4/340; Al-Kāmil fī Taḥrikh 3/583;
 Mawāziqih: 348; Wadīqih Husain 2\34, 94, 103;
 Al-Biqāḥ waḥ Vāḥḥa 8/174; Yaḥḍih

his sense and became dumb.

34. One who said: "I am the killer of Husain", lost
 elbow. He fell into poverty and misfortune till he died.

turban of Imām Husain (a.s.) was severed from the
33. The hand of the person who had looted the
 (a.s.) in a dream and she had cursed him.

dismembered. This occurred after he had seen Eḥtīmā
 Imām's trousers, turned blind and his hands and legs were

35. A man who wanted to snatch the string of
 Imām (a.s.).

water was himself (a.s.) killed by thirst by the curse of
31. A man who deprived Imām Husain (a.s.) of
 11/250

As-ḡawāqih Wāḥḍar: 192; Eḥḍad- w- Ḥad
 was not quenched and finally he died.

The man drank as much water as he could but his thirst
 of thirst. Imām (a.s.) said: O Allāh! Kill him due to thirst.
 the sky and you cannot even taste a drop of it until you die
 water a man said: Look at the water, it is like the heart of

30. When they deprived Imām Husain (a.s.) of

Mawāziqih: 345; Eḥḍad- w- Ḥad: 11/216-219

Taqīb: 587; Wasīlatuh Maq: 197; Yaḥḍih
 Uḍḥa: 144; Al-Kāmil fī Taḥrikh 2/803; Kifāyatuh
 Kapir: 146; Wadīqih Husain 2/94; Saḥḥatuh
 Taḥrikih Umam waḥ Wāḥḥk 4/357; Al-Mojammiḥ

he finally died.

of the wretched man crashed against trees and stones till
 in the stirrup and the horse began to gallop while the head
 move and crashed into a ditch and the man's leg got caught
 Allāh, throw him into fire. The horse of this man began to

blood rained from the sky and dewdrops turned to blood

22. After the martyrdom of Imām Hussain (a.s.) lamentation.

deed led at the time of sunrise and sunset and that was its forty days the people said they witnessed the sun to be

24. After the martyrdom of Imām Hussain (a.s.) for they nearly joined in the middle of the sky.

request arose from the east and another from the west till
23. After the martyrdom of Imām Hussain (a.s.) a named Mansoor.

of Qasim- (a.r.f.s.) and shall weep. The chief of them is in dust and disheveled till the day of Qiyaam- the advent four thousand angels descended. They would be smeared
25. After the martyrdom of Imām Hussain (a.s.) the sky.

smeared with blood, and for three days blood rained from rock, they saw blood underneath. The walls were red as if when people in Basra Madras kicked a stone, a clod or a
21. After the martyrdom of Imām Hussain (a.s.) red dust rained from the sky.

20. After the martyrdom of Imām Hussain (a.s.) sky rained blood and dust.

19. After the martyrdom of Imām Hussain (a.s.) the melodious pigeons used to curse his killers.

18. After the martyrdom of Imām Hussain (a.s.) the drinks then returned to their nests.

people ate they used to fly out and share the food and (a.s.) the owls lived in deserted houses and balconies. When (a.s.). Though before the martyrdom of Imām Hussain They fasted during the day and lamented on Imām Hussain

impisped places; and make them in trims and lonely spots.

17. After the martyrdom of Imām Hussain (a.s.) the few of them here.

martyrdom of Imām Hussain (a.s.). We shall mention a more signs and broods that became apparent after the of Aple Sunnat. As for the Shia sources there are many only a part of whatever is recorded in the numerous books
Whatever we have mentioned so far in the book is

Epheed- w- Had 11\211

Al-Idqul Fareed 2\250; U'loom Akhyar 11\215;

Imām Hussain (a.s.) was afflicted with leprosy.

16. A woman that used the perfume looted from

11\205

Wazm Duraris Zimran: 550; Epheed- w- Had

turned into blood.

Hussain (a.s.) the food in the pots and water in the vessels

15. The next morning after the martyrdom of Imām

11\408-205

Yandipul Wawarqayn: 352; Epheed- w- Had

Zawqidul Mohred: 118; Rishtanal Zayn: 184;

Al-Taqkerah: 573; Madqayul Husain: 5\105; Ar-

the sky and due to it the monk converted to Islam.

the blessed head of Imām (a.s.) was kept and it spread upto

14. At mid-night a light arose from the place where

2aqbayul Uqbar: 148; Epheed- w- Had 11\240

very moment his face turned black.

Who has killed him? A man arose and said: "I." At that blessed severed head was brought to Ibn Ziyad. He asked:

13. After the martyrdom of Imām Hussain (a.s.) his

the Hashemite ladies recite mournful elegies.

The female jinn weep with a deep sorrow and like mourners:

He was martyred in Karbala and we are his
of the martyrs:

O eyes do not stop weeping and weep on the chief
and their sharp edges fell on you.

It is surprising of the swords that arose in the dust
best of Uncles' Ja'far at-Tayyar' Who was also a martyr.

O son of the martyrs: O the martyr who had the
pleasings:

Muhammad upon whom Allah and Jibreel send
Their as if they killed you, Grandfather.

Greatest).

(There is no Allah except Allah) and Tarkheer (Allah is the
And by killing you, they have killed the Tarkheer
actually) were aimed at the Qur'an.

Indeed the arrows shot towards Hussain (a.s.)
(a.s.) the jinn recited the following Ya'niya (Commentation):

13. At the time of the martyrdom of Imam Hussain
15. Estima (a.s.) lamented upon Hussain (a.s.):

him.
the near future and the sky and the earth will weep upon
him. Amīr al Mominen (a.s.) said: Hussain will be slain in
them' nor were they respited.¹⁴⁸ Hussain (a.s.) came near

verse: **20 the heaven and the earth did not weep for**
him. When Amīr al Mominen (a.s.) recited the
atmosphere also weiled.

lamentation the angels of the sky, the earth and the
beside the blessed grave weiled and due to their
split and spread and the seas were stormy and the angels
and birch dark and the sun was crimson and the mountains
four mornings the sky was blood red, the earth was black

20. After the martyrdom of Imam Hussain (a.s.) for
the morning and with lowered heads lamented for him.

wild animals surrounded his holy grave since nightfall till
best of the Arish (throne).
the heavens and the earth and Rizwan and Malik and the
believers among the men and the jinn and all the angels of
the moon and the stars and the sky and the earth and the
the fishes of the seas and the birds of the sky, the sun and
everything wept for him. Even the beasts of the forests and

28. After the martyrdom of Imam Hussain (a.s.)
nuseen wept upon him.
them and the Gardens and the Hells and the seen and the
seven heavens and the seven earths with whatever is in

27. After the martyrdom of Imam Hussain (a.s.) the
seemed as if flood of fire was smothered on it.
was such that wherever it came in contact with a cloth it

Ibn Sa'ad (a.s.) and Imam Hussain (a.s.). It's weeping
26. The sky did not weep for anyone except Yahya
in the watering places.
found

and when camels were taken to drink water, blood was

present in large numbers:

Amra. 42/501-541 and other sources which are
 52; Iqbal Shara 1/517; Amra of Mirza; Bihari
 Kamra Shara: 72; Amra of Zaqood; Mirza no.
 „At-Mawadip„ of Ibn Sha. Yshur 191. b.4/24

beautiful faces in great:

neged) that struck Imam Hussain (a.s.) and they said their

Dressed in black they recite elegies for the great

did not meet him (Ali).

companion of Amirul Momineen (s.s.) and that he himself (s.s.). But what is correct is that his father was a companion of Amirul Momineen, Hasan and Hussain

In the opinion of Kishi he is among the Apru ja far (s.s.)' sbbears to be true.

Muhammad (s.s.) and his statement, that he naritates from knowledgeable men of Kufa. He dates ja far pin He is a known personality and one of the chiefs of

Maknusa pin Zalām Asadi Gharniqi

(2) Apru Maknusa Lut pin Yshas pin Saeed pin

2838

Al-Fahrawi: 37-38 2w 108' Az-Zamakh: 55\53-54' 2w knows best.

must be the first to write a book on this topic – Allāsh

He has written Madkale Hussain and sbbarently he after Ali (s.s.) and expired after 100 A.H.

the Shuratu'l Kharwas (secretly) who lived for a long time companions of Amirul Momineen (s.s.). He is also one of

He is from the close friends (Kharwas) and

Hanusji

(1) Apru Qâim Asbagh pin Nurâta Majâshai Tamimi

Madai book, written about the martyrdom in Karbala.

time of Sa'id ibn Tawūs or the time of writing this been listed who have since the event of Karbala upto the

In this chapter the names of those persons have less about it.

writings is very little or history has mentioned very obbression. What has reached us from the old

encourage liberty-loving people to fight that Hussain (s.s.) and his uprising may not destroyed. This has been done with the intention names and titles. They have been burnt, stolen, or of Madai have not remained except their very Unfortunately most of the old books on the subject

this subject in various manners and in different languages. event many persons have written a number of books on boldtheists do not like it. Yet right from the time of the Lord decided to complete His Resurgence, though the the events of Karbala, or to after and erase them. But the companions of Hussain (s.s.) and they tried to cover up after Yazeed were against those who had affection for the fought with Hussain (s.s.). The rulers who came to power Yazeed and his men were not the only persons who

TIME OF SEYED IBN TAWUS (R.A.) WRITERS OF MADAI TIL THE

Wasfite Şayıqıus al-Husaini.

Classified in collection 3\272 and titled: Hasdith the University of Garsen in the city of Eass. A copy of this book is available in the library of

Husaini (a.s.).

He is the author of *Medtal Api Apdullâh Al-*

(9) Ahmasq bin Apdullâh Bakri

2822

Rijal Wejîqeyi: 303, Şh 857; Aʒ-Şarîqih 55\50, Şh

He has written *Medtalihul Husain Bin Ahi* (a.s.).

(8) Abu Saïd Ahmasîrîsh bin Saïd Khasiwânî Hamsaqânî

Al-Fehrist: 92, Şh 392; Al-Ma, qim: 75, Şh 480

Husain or Şirah Dar. *Medtalihul Husaini*.

Good. He expired in 554 A.H. He has written *Medtalihul*

He belongs to the Sunni faith. His books are

(7) Abu Husain Ali bin Muhammad al-Masqâni

2847

354; Al-Ma, qim: 27, Şh 378; Aʒ-Şarîqih 55\52, Şh

Rijal Wejîqeyi: 187, Şh 498; Al-Fehrist: 79, Şh

He has written *Medtalihul Husain* (a.s.).

al-Azquridsani

(6) Abu Fazl Şahmîsh bin al-Khattîsh al-Barsawsatani

Alqumûs Nampîa 13/403

Al-Fehrist: 104-438; Al-Ma, qim: 70, Şh 200; Şeer.

He has written *Medtalihul Husain* (a.s.).

He was a Sunni who expired in the year 581 A.H.

Dunîyas

(2) Apdullâh İbne Ahmasq Muhammad bin Apeed

2840

Rijal Wejîqeyi: 158, Şh. 335; Aʒ-Şarîqih 55\54, Şh

written *Medtalul Api Apdullâh Al-Husain* (a.s.).

Is, far and Abu Apdillâh (a.s.) and expired in 152. He has

He was an Arap. He was a contemporary of Abu

İn, fi

(4) Abu Apdullâh Abu Muhammad İbrîr Bin Yasced

Şh 2821

Rijal Wejîqeyi: 540-544, Şh 040; Aʒ-Şarîqih 55\52

Medtalul Api Apdullâh Al-Husain (a.s.).

tescher of Is, far bin Qutubşah. He is the author of *Kitâb*

He is from the companions of Abu Is, far (a.s.) the

İsa Al-İsludi

(3) Abu Ahmasq Apdul Aziz Bin Yşiyas Bin Ahmasq Bin

273; Al-Muqallim: 93-94; Aʒ-Şarîqih 55\57, Şh 2829

Rijal Wejîqeyi: Parâ 350, 872; Al-Fehrist: 159, Parâ

İtberî.

hand except whatever has come down in *İtberîh* –e-

About *Medtalul Api Maklûmâ* we do not have anything at

Maklûmâ and made some additions and omissions in it.

Şeyed İbne Tâwûs and that he took it from *Medtalul Api*

the later writers raise a doubt that this work might be of

his book but rather belongs to the later writers. Some of

recently in the name of Api Maklûmâ is, doubtlessly, not

The book *Medtalihul Husain* that was printed

(a.s.).

He has written *Medtalul Husain - Qahtul Husain*

Gummi**(18) Abu Is'afar Muhammad bin Yahya al-Tayyar**

Yaqeen: 151

Rijal Najjizhi: 340-347, 2h 903, Fehrist Ithi Yaqeen:

508 A.H. and has written *Ma'diqul Husain* (a.s.)

person who knew our companions in Basra. He expired in

He was the Marja of Bani Ghalls. He is a known

Danzar al-Ghalsfi**(17) Abu Abdullāh Muhammad bin Zakariya bin**

2808

Rijal Najjizhi: 382 2h 1046, Az-Zawrah 55/58, 2h

Madqale Abi Abdullāh Al-Husain (a.s.).

and author of very good books. He wrote the book

of Sa'ood (a.r.). He is religious, noble, having true beliefs

He is the teacher of Ibn Ghassān, and is in the level

Saknu**(16) Muhammad bin Ali bin Fazl bin Tammam bin**

2h 704, Az-Zawrah 55/58, 2h 2807

Al-Fehrist: 120-127, 2h 002, Al-Ma'qim: 111-115

He is the author of *Ma'diqul Husain* (a.s.).

Musa bin Baprawāsh Gummi**(15) Abu Is'afar Muhammad bin Ali bin Husain bin**

111, Al-Ma'qim Bil Ma'diqul Husain 4/538

Az-Zawrah: 55/58, 2h 2800, Fehrist Ithi Yaqeen:

him.

A.H. *Madqale Abi Abdullāh Al-Husain* (a.s.) is written by

He is the author of *Al-Aqab*. He expired in 507

Mas'uni Baghdâqi**(14) Abu Abdullāh Muhammad bin Umar Wâdiqi**

55/50, 2h 2874, Fehrist Ithi Yaqeen: 100

125, 2h 721, Al-Ma'qim: 150, 2h 821; Az-Zawrah

Rijal Najjizhi: 457-458, 2h 1148, Al-Fehrist: 171-

A.H. He has written *Ma'diqul Husain*.

He is from Kufa and was a Shia. He expired in 515

Attar**(13) Abu Muraqbal Nasr bin Muzahim Munsadri**

Rijal Najjizhi: 434-435, 2h 1100

written *Ma'diqul Husain*.

knowledge and grace especially about our faith. He has

He is a well-known scholar famous for his

bin Sa'id**(12) Hisham bin Muhammad bin Sa-Sa'eb bin Bashar**

Az-Zawrah 55/58, 2h 2873

510 A.H. He wrote *Ma'diqul Abi Abdullāh Al-Husain*.

Sa'id, Tāwūs has dropted from him. He expired in

Tammim**(11) Abu Ubaidah Muhammad bin al-Muthanna al-**

2h 2801

Rijal Najjizhi: 348-349, 2h 030, Az-Zawrah 55/57

Abdullāh Al-Husain.

He has written the book entitled *Ma'diqale Abi*

Gummi, known as Dabbate Shapcep

Umar bin Abdullāh bin Sa'id bin Mâlik Asfarî

(10) Abu Is'afar Muhammad bin Ahmad bin Yahya bin

Mojammiq Muqallifcew 7/585

(a.s.).

He expired in 330 A.H. He wrote *Muqadraqul Husain*

(58) Umar bin Hasan bin Ali bin Mâlik Shairâni

Kazshuz Zamoon 5/1204

Muqadraqul Husain (a.s.).

He expired in 317 A.H. He was the author of

(57) Abduqullîsh bin Muhammad bin Abdu Aviz Baghsavi

At-Tahpseel Saqahpi 1/182

He expired in 554 A.H.

(56) Abu Ubaid al-Qâsim bin Saif al-Haravi

Az-Zawraq 10/340' 2h 1220-55/55

Ma' Mmsee. Zimruqal Ashiqin is written by him.

He expired in 642 A.H. The book *Muqasalatul Ashiqin*

(55) Nasimudqin Ja'far bin Nasimudqin Muhammad bin

2h 200' Az-Zawraq: 55/55 2h 2803

At-Fehrist: 120-101' 2h 000' At-Ma'qim: 114-114

He is the author of *Muqadraqul Husain* (a.s.).

(54) Muhammad bin Hasan bin Ali Tusi

Az-Zawraq 55/55' 2h 2852

Zhu'ûn. He has written *Kitâb al-Muqadraq*.

Abu Ja'far al-Husaini denotes him in *Sharh*

(53) Ibnu Shair. Ashrop

2852

Az-Zawraq 55/51-55' 2h

Abdoon. He has written *Kitâb Alqatal*.

him through his teacher *Abmasq bin Abdu Wasid bin*

He was an expert in hadith. *Nasijâshî* has denoted

(55) Abul Husain Sha'fi

Nasijâshî: 10-17' 2h 10' Az-Zawraq 55/53' 2h 2832

At-Fehrist: 4-2' 2h 7' At-Ma'qim: 3' 2h 1' Rijâlul

Husain.

Abhari and expired in 583 A.H. He has written *Muqadraqul*

belonged to the *Sa'idi* sect. Thereafter he became an *Ithna*

He was born in *Kufa* and brought up in *Istisfân*. He

Masood Thasadhi

(51) Ibrahim bin Muhammad bin Sa'eed bin Hilâl bin

Nasijâshî: 10' 2h 51' Az-Zawraq 55/53' 2h 2832

At-Fehrist: 7' 2h 0' At-Ma'qim: 7' 2h 57' Rijâlul

also written *Muqadraqul Husain* (a.s.).

He expired in 500 A.H. He has

hadite balanced. *Qâsim bin Muhammad bin Hamzaqani* had

He was a man of deep research and his books are

(50) Abu Ishâd Ibrahim bin Ishâd Ahmarî Napsavandi

Az-Zawraq 55/53' 2h 2833

after *Abi Maqhnaf*. He wrote *Muqadraqul Husain* (a.s.).

Râshidî. He expired after 505 or in the year 584. He came

He was a renowned narrator, author of *Tarîkh*

(10) Ibnu Wasel al-Yâdubi Ahmad bin Ishâd

Rijâlul Nasijâshî: 323' 2h 040

(a.s.) is also his work.

reignable man who wrote many hadiths. *Muqadraqul Husain*

He was a chief of our companions of his time. A

ar-zheeu Jee Qaŋ al-Hwazzain (a.r.).

Qaŋi al-Iqfoof is his work. He has also written *Al-maara*
He expired in 664 A.H. This book *Waqfhoof Ala*

(33) Ali bin Musa bin Ja'far bin Ishaq

book mentioned *Wadfaŋu Hwazin* in the name of *Tibrāni*.
biography of *Tibrāni* and on p. 305 No. 39 of the same
included an important part of the translation of the
Ibn Manzhar has in *Yihŋat al-Mojamū Kabir*.

Hwazzain (a.r.).

He expired in 360 A.H. He has authored *Wadfaŋu*

(32) Sulaimān bin Aḥmad Tibrāni

Zhuqneq al-Hwazzain (a.r.).

He expired in 661 A.H. He wrote *Wadfaŋ as-*

(31) Izzuŋqin Aḥmad Raḥḥād Saḥiri

Fazŋu al-Maḥmūd 5/240

Hwazzain (a.r.).

He expired in 205 A.H. He wrote *Wadfaŋu*

(30) Aḥmad Qāsim Maḥmūd bin Muḥammad Waḥidi

Hwazzain (a.r.) in two volumes.

He expired in 268 A.H. He has written *Wadfaŋu*

Khaḥḥim

(29) Ziyāŋqin Aḥmad Maḥmūd al-Muḥammad bin Aḥmad

Muhammad bin Mahmood Raji

This through their narrations. Among such teachers are: permission (testimonial) and explained the gracefulness of

Ibn Tawûs learned from non-Qhis teachers and got

Muhammad bin Abdullâh bin Ali bin Saïus al-Hilali

Husain bin Abdul Karim al-Gharvi

Ali bin al-Husain bin Ahmad al-Jawâni

Jibrâel bin Ahmad as-Sawâvi

Saïim bin Mehfooz bin Azizat al-Hilli

Haidar bin Muhammad bin Saïd al-Husaini

Fakhr bin Muhammad al-Musavi

Muhammad bin Ma, q al-Musavi

Muhammad as-Sawâvi

Hasan bin Alîand Darîpi

Muhammad bin Ja, far bin Hibbatullâh

Asad bin Abdul Qâdir

Husain bin Ahmad Sawâvi

Hilli

Abul Hasan Ali bin Yahya al-Khizât al-Hansî Sawâvi

had taught him the best of righteousness and courtesy.

given special attention to his education and training and himself says, his father and his grandfather, Wazim had

His grandfathers Wazim bin Abi Faris Nakhsee. As he

His father Sa, sdundiqin Mus bin Mus.

from others who included:

where he was taught by many teachers and got certificates

preliminary training there. He was in Hills upto year 602

Ibn Tawûs grew up in Hills and acquired the

The report that he was born in Rajab of 287 is weak.

He was born in the middle of Muhammad 289 in Hills.

same title:

called him Tawûs, and thereafter his progeny too got the was a handsome man with ngly legs. Therefore, they

successors Abu Abdullâh Muhammad bin Ishâd bin Hasan

He is known as Tawûs (beccock) because one of his

Hoosain.

from his mother, a side and hence he is also called Sul (a.s.) from his father, a side and upto Imam Husain (a.s.)

His holy successrs reachs to Imam Hasan al-Munjids

Ibn Ahmad Ibn Muhammad Ibn Tawûs.

Sa, sdundiqin Abi Ibrahim Mus Ibn Ja, far Ibn Muhammad

He is Seyed Raziyandiqin Abul Qâsim Ali Ibn

BIOGRAPHY OF SEYED IBN TAWUS

obtain.

Information about his last days is difficult to for being buried in Najaf was fulfilled.

2nd of Nijaf 664 A.H. in Baghdad, and his long time wish The Seyyed expired on the morning of Sunday, the agree.

it would result in his death and thus he was combelled to Shuykh Nasseeruddin Tusi told him that non-acceptance of In the beginning, Seyyed refused the leadership. But that of all the Tâlibiyân.

626 he was given the leadership of Baghdad and in 661 the Alawya to Seyyed during 626-661, and it appears that in It is mentioned that Holakû gave the leadership of his residence.

On 14th Rabiul Awwal 628 he was in Baghdad in On 9th Muharram 628 he was in Najaf in his house. left for Hills.

Khan called Seyyed and gave him protection and the Seyyed Baghdad if he had not replied so.

knows that any Muslim would have remained alive in protect the lives of the people of the city. Only Allah It is obvious that the reply of Seyyed saved and ruler is better. All the ulama followed the Seyyed's reply!

a reply to this duery but the Seyyed said: A Kâfir Judicious faint Muslim ruler or a Kâfir Judicious ruler, None gave asked the Ulama (scholars) this duery: Who is better, a

When Holakû Khan arrived in Mustansiriya he

that city.

stayed there and when Baghdad fell to Mongols he was in journey to Sâmarrash in 625 and on rescuing Baghdad he had gone to Kerbala in 649 and had proceeded on a Hills in 641 and had gone to Najaf in 642 wherefrom he and translated works is that the Sayyid had returned to What we come to know from books of piogratpba

Muharram 647 in Najaf.

Muharram 643 in Hills and the second on the 8th of The first son of the Seyyed was born on the 9th of emissary to the Mongol ruler, which was not accepted.

Mustansir also tried to send the Seyyed as an leadership but the Sayyid emphatically rejected this.

in political affairs and to place all the Tâlibiyân under his The caliph had tried to involve Seyyed Ibn Tâwûs eastern part of Baghdad.

Appar so that the caliph built a house for the Seyyed in the He also had good relations with Caliph Mustansir brothers' and his son.

diplomats like Vaxir Aldami Muhammad bin Ahmad, his The Seyyed had good relations with the ruling known by the names of their mothers.

child for the Shuykh. The Seyyed's famous children were persons. We do not know whether or not she bore any world. We do not have enough information about the said that matrimony because it involved tendency towards the This Vaxir of Nâsir bin Saïd. He was not pleased with Ibn Tâwûs married Saïra Khâtoon, daughter of the

Musiyaqndiqin Muhammad bin Muhammad Qummi.

muwafiq

Al-berzakhni bi darail hajar ala yaqil qimnath barqal
Zumarati al-mahjath fee muhimmawil awlaq
Azar. az-salqi wa fawqanid qawqal
Al-azar al-munawwadqah fee sa'atil laili man naqar.
Al-fawqar al-baharath fee mutsar al-furattil lqharath
Amwar Akhbar. qbi Umar az Zuhid
Al-qanun min akhar al-Ashar wa' zumar
useful books. Some of them are as follow:

Se'ed Ibn Law'as has written many and various
actual understanding of religion (in practice).

Knowledge about the original sources of religion was the
Prophet (s.w.s.) and the Able Bayt (s.s.). Because such
regularity and encouraged others to learn about the holy

He always maintained righteousness and
libraries in his study.

of its books was prepared. It is one of the important
Se'ed Ibn Law'as owned a large library and a list

Allah.

people results in getting distanced from the Almighty
as far as possible because (excessive) involvement with
(tasks) to be apartment and to remain away from people
children and the Shias (friends) were urged to fear Allah
Se'ed had willed many things whereby his
them.

at 9. Se'ed had willed two copies of the Holy Quran for
Shari'ah Ashraf had learnt it at the age of 12, and Fátima
bride' because they had learnt the holy Quran by heart.
Se'ed always remembered his daughters with
Shari'ah Ashraf and Fátima are found in books.

Ibn Law'as had four daughters; the names of two:

Ghas'asunqin Abdul Karim
Ismailunqin Abdul Fazzil Ahmad, father of
Izzunqin Hassan

Shari'unqin Abdul Fazl Muhammad

Ibn Law'as had three prophets:

but was not permitted to teach it to his children.

Muntazar (s.t.f.s.) and also that he was given Jame Azam
said that he had direct contact with Hujjatullah al-
and some have been written by his prophets. It is also
Miscles) some of which have been mentioned in his notes

It is famous that Se'ed had Karámat (Divine
memorials.

heritage. He invested his property and orchards as charity
Mominen (s.s.) he did not leave gold and silver as his
traditions of the holy Prophet (s.w.s.) and Amirul
reminded his children in his will that, "following the

Se'ed, s economic condition was good and he

Allah (K.s.ps).

A.H. for a reason other than the Niyarat of the House of

We have no information that he left Iraq in 624

(Doctrinal authority certificate) to some of his students.

In Ismailunqin Awwal 664 A.H. he gave Iraq

Najaf and during his stay in Hills.

12th Muharram 663 while leaving Baghdad for Niyarat in

He wrote the first part of his book Al-Mawqim on
leadership or he and his prophet were martyred.

that in the last days of his life he was dismissed from

Some say that he died as the chief, and some state

later translated into Persian.

library and the life of the *Seyed* in English, which were *Tawûs*. Other writings are from Eton Krihpuk about the *Yasin* and most important of them are the writings of *Âle* of the *Seyed*, which we have compiled from numerous

This was a brief story of the great and fruitful life
Zohur, *rapes*, *ÿes* *aqd'at* *azgbes*,

Nominen

*At-ÿadecen ÿes ikhtisâsi manâana Ali (a.s.) bi imratil
 amrîya wa ittattihil atair*

Imâcanim minâqampai waq Manâdîp ÿes shairî ÿariyâqil

At-tawâsed lil wañai pa q'a tafsedî q'arîl ÿana

At-tashîreel bi tarêl wadîit takleel

At-tashîreel bil minâni ÿi tarêfe bil ÿitani

At-ta ÿeel lil moolligîs shareel

At-tarâjîm ÿes wa nazkarunhur amîl haqim

At-tarâjî ÿes wa ÿiftâi mazzahîp tarwâjî

Tadîsep az zâjîk îta khîqmarîl Wâjîk

Aftannam il mañam shair ÿiyâm

At-tehseel min arârî wa za q'a min Akhpârî Kiriqbîl ÿadecen

At-tehseel minat taz ÿeel

ÿhiñta ul udool min q'ail ÿuzool ÿes ilmil uzool

Za, arñis zurood lin miñboz

As-zâqâat bil îbaqatallâi tanz taha awdân minâñîmâi

Kooh ul arâr wa rooh ul arârî.

Zuhaimân

Kaunz zamman min marâñîl Mîhannamad bin A'pâñlîñh bin

Karbin alpbâp

At-darâs al-wadîih min Kiriqbîl ÿales az-zâñh

At-munwâza waq munzâda

At-munâdda ÿil canzi wa riddâ

Mîkhtâcar Kiriqbe ipne Harîp

At-Muññana minâq qu'a il Muññaba

Mîzbeñi minçhâñîq

At-munñimâi ÿes iqñhîl minâa arpbâq wa tañimâat il

Mîhazîpâriim Wâñs

Mañhîñq q'awâi wa mañhâñîl inçâi

Mîzbeñuz zar wa ÿançhîl Mîzçhîr

ar-zadi wa itqâdî a ÿadi

At-mîzîmâ. îs zîpâd waq îhâd bi zanmi shahîr îtqâdîl

Zâjîkîl mañhâi îta mañçâikîl hañl

At-mancamâi was Zâqîdat

At-maqlhoof q'a dâñîl miñboof

ÿiqqbîl minçârâñh min Kiriqbe ipne A'bi Qurrahî

Karçhîl mañhâih il zamâratîl mañhâih

At-karâamâi

ÿamâq ul uspoo, ÿil amâqîl mazzâroo,

At-izâñta ÿes Akhpârîl manûook waq khîñçâ

At-Idpbîl bil amâñîl passanâp

At-ijâzat il karçhîl minâdîl mañçâat

Ighçâñîñq q'âe wa ÿana az-zâee

At-îpçâñh ÿes wa ÿiftâil çama kaunîpîl khazçânâh

Çhobâñîl zâñçânîl wañâ il zâñçânîs zârâ

ÿarñîl ÿawçb al-pâñîr ÿes khâq'dîl kâñîr.

izîkharâñh wa wa ÿeeha min mañooñîs zawçb

ÿarñîl arwâçb bauna zâñl alpbâp wa rapbîl ar-pâp ÿil

ÿar-hâriim hâzîr wa pahîñîl khawçhîr.

Uloom miñoom

ÿarñîl mañmoom ÿes wa arñçâil hañçîl waq haççîm min

ÿarçb az-zâñl wa Wâñçh al-mazçâil ÿes amâqîl zawn waq tañl

Aq q'aroo al-wadîçâ minâq arkhîr.

- 20՝ 20՝ 151՝ 540՝ 504՝ 305՝ 418 ևս 3/111՝ 113՝ 120՝ 303՝
 31՝ Գր-Ընդարձիկ 1/28՝ 152՝ 555՝ 300՝ 300 ևս 5/50՝ 42՝ 40՝
 30՝ Մուշեղ Մոսթգլ: 301
 (Երբ-տալ Կազմարտի շինի): 102-110 ևս 104
 32՝ Վի-Լորանյան: Վի-Վարանյան Չգր-գրի Ֆի Միջանչ Չգրքերի
 380
 34՝ Վի-Բաղդադի: Կառավարիչ: 43՝ 100՝ 100՝ 315՝ 334՝ 338՝
 33՝ Չգրիչարիկ Բիշն: 5/00
 Վերջ: 70
 35՝ Վի-Օրսունի: Վի-Կունի աղ Վրձը: 1/352՝ Կազմարտի
 31՝ Մոսթգլ: Եսուկիս Մոսթգլ: 5/310
 405՝ 402՝ 000՝ 083՝ ևս 231
 248՝ 4/10՝ 85՝ 83՝ 121՝ 128՝ 100՝ 180՝ 300՝ 412՝ 430՝ 430՝
 Լեզուի Մոսթգլ 3/20 ևս 22՝ 00՝ 110՝ 505՝ 340՝ 302՝ 471՝
 30՝ Վի-Բաղդադի: Կազմարտի Վրձը 2/110
 50՝ Վի-Մուսու: Մուշաղաբակի Մոսթգլ 3/402-425
 58՝ Վի-Դիլիլի: Մոսթգլի Վարտ: 15 ևս 10
 52՝ Վի-Մոսիզ գլ-Բաղդադի: Վի-Լոսթեր: 530
 Վարտի: Բիլգլ: 552 ևս 322
 50՝ Վրի Վի Մարտունազ բն Մարտի: Մարտիսիկ Մոսթգլ իս
 52՝ Վի-Վրձիլի: Դարտ: Բարտ: 1-003
 54՝ Չիրքես: Մոյճարտի Մոսթգլ 1/142
 Իս Լոսթերիկ Մարտունազ: 300
 53՝ Մարտունազ Վարտի Կազմ: Կիզմարտի Մարտունազիսես
 55՝ Վի-Լոսթիլի: Մոսթգլ: Բիլգլ: 544
 Վի-Կազմարտ 1/300-302՝ 5/100
 532
 51՝ Վրի-Չիրձիկի Կարտի գլ-Բաղդադի: Լոսթերիկ Բարտի:
 Բիլգլ: 145
 Դարտի Մոսթգլ Բարտ Կարտիկ բի Վարտիկ Կարտիկ աղ
 50՝ Վի-Լոսթիլի: Մոսթգլի Բարտի 4/83 Լոսթ
 100-101
 10՝ Իս Լոսթ: Լոսթարտի Լոսթի իս Վարտի Վի Վի Լոսթի:

- ի) Բն գլ-Լոսթ) Լոսթիս Մոսթգլ-ի Վրձը 2/480 ևս 242
 320 (In this it is to be considered that this book is written
 լուսի աղ Լոսթիլիկ Մոսթգլ իս միջանչ Չգրքեր: 340 ևս
 18՝ Կարտիկիսի Վրձը: Կազմ բն գլ-Լոսթի: Վի-Կարտիկի
 12՝ Կարտի գլ-Կիլիլի: Բրձը Կիլիլի Վարտի: 0-41
 12-34
 10՝ Մարտունազ գլ-Կազմարտ: Բրձը Կազմարտի Մարտիլի
 Բարտ ևս Բարտիլի ևս 221 Բարտի)
 Լոսթի (Written in English in 1413 AH and translated into
 12՝ Երոս Կարտիկ: Կիլիլի Կարտ-0-Վրձիկ-0-Վարտի Իս
 Կարտիլի: 15-51
 14՝ Վրիլի Վրձիլի: Մարտունազ Կիլիլի Կարտ-ի Մոսթգլի
 13՝ Վի-Կարտի գլ-Վարտի: Վարտի Վարտ 5/502
 15՝ Կարտիկ Չիրձիլի: Բրձը Կարտի գլ-Վարտի: 4-8
 գլ-Վրձի իս Մոսթգլ 1/80-85
 11՝ Մարտունազ Կարտի գլ-Վարտի՝ Մոյճարտի Բիլգլ գլ-Լոսթի աղ
 10՝ Վրձիկ Կարտի գլ-Վարտի: Վի-Կարտիկ 4/182
 0՝ Մարտի գլ-Մոսթգլիսի Կարտի: 4/510
 8՝ Կարտիկի Կարտիկի Սոցիալ Պրձի: 15/105
 7՝ Կարտի Կարտիկ: 5/032
 0՝ Մարտիկիսի Կարտի իս Կարտի Կարտի: Կարտի no. 28
 2՝ Իս գլ-Լոսթի: Կարտիկի Կարտի: 13
 508
 4՝ Վի-Մոսթգլի: Բիլգլի Վարտի 1/15-13՝ 102/34՝ 32-42՝ 03՝
 3՝ Կարտիկի: Կարտիկի Կարտի 4/352-330
 5՝ Վի բն Վարտի բն գլ-Չիրձի: Կարտի Իս գլ-Չիրձի
 1՝ Մարտի Կարտիկի: Կարտիկի Կարտի 4/101
Scholars who have dnoted from Seyyed Ibru Lāmāns:

**WRITINGS OF THE SCHOLARS
 SEYED IBN LAWANZ (R.A.) IN THE**

we may have a complete book in his biography.

thing about his life; that if all those material is collected other books and in most of them he has written many

Apart from this, the respected Seyyed has written

15. Farjiniy Maqnuoom: 1' 140', 150-152 and 182
 11. Farjiniy Apruqib: 553' 532' 504 and 358
 10. Al-Maqshim wa'l Fitan: 81' 85 and 05
 - 0' 20' aqma 20' maq: 3' 52-52' 535-533
 - 504' 500' 520
 8. Farqihis Zaql: 5' 2' 0' 14-12' 08' 20' 25' 24' 104' 540'
 2. Al-Yadeen: 2' 42' 20-81' 128-101
 - 152 and 152' 130' 135' 134' 130' 132' 138' 121 and 103
 - 0' Kasbiy Mubtaliq: 4' 80' 100' 115-114' 112' 118' 155'
 2. Maqshiq Dawaq: 515' 520' 500 and 345
 4. Jomqiniy Uzpoo: 5' 53' 100' 120 and 125
 - Biyaq. of Allamaqah Muqbilai bars are dinotiq from the same.
 3. Al-Hazra fi Kasbiy Juraidiy Maqfazat' in No' 102\327-42
 5. Al-Aman: 102' 110' 143
 1. Al-Ishraq: 334' 252' 282' 280' 288 and 258
- here.
- many places in his writings out of which we mention some lot about his life as he has left many biographical details in
- The study of books by Seyyed Ibrue Lawds tell us a with this much.
- There are many other sources but we have sufficed
20. Name Dawiqmaqar: 1\101-108

22. Brockleman: Unger 1\011-013
- 122' 525' 520' 500 and 502
24. Azh-Zhahedeq an-Ishaq: Haddadiy Fimqar: 120' 120'
23. Ibrue Dawooq: Al-Rijal: 550-558
- Dawazara: 58'408
25. Journal of the Arabic Educational Society of
21. Aftam: Dawiqniy Ma' 2\3500
20. Az-Zaql: Tarazara Zhiq: 330
40. Maqshar: Muqallifien Kurupre Chabi 4\413-412
48. Al-Muqdarra: Karibqanaliy Aqar 8\10-20
- 554
42. Muqshimiq Hazan Zamoozi: Al-Rijalziy Jomqiniy 1\510-
40. Al-Amsar: Parfara Kitabiyl Yadeen: 23-84
42. Hqil Karibqan: Kasbiy Zamoozi: 100' 225' 1008' 1011
44. Yqdir: Al-Baqilijiq 1\04-00
- Mudabqil Aqurq 1\102-110
43. Aqar. Razaqd Kamunra: Muqarqiniy Itehqiq Jee
- Kharazara Kurup bage 28
45. Aqe Yasin: Az-Zahidiy Ali Aqe Iqwaq Hadaq' Muqallifara
41. Karibqar: Muqamaliy Muqallifien 2\548
40. Az-Zarqiniy Aqam 2\50
30. Al-Khozi: Muqam Rijalziy Hadaqih 15\188
38. Al-Amsar: Aqurqan Zhiq 8\328
- 52\8' 102' 554' 520 and 50\510' 540 and 520'
- 555' 525' 522' 582' 500 and 54\03' 128' 122' 520 and
- 132 and 55\180' 553' 552' 558' 520' 338 and 53\8' 101'
- 183' 500' 310' 350' 330' 380 and 51\15' 50' 53' 102' 118'
- 350' 380 and 10\3 and 50\1' 08' 115' 151' 155' 102' 120'
- 303' 402 and 12\30' 580 and 18\28' 00' 20' 02' 524' 581'
- 502 and 12\124' 101' 545 and 10\23' 103' 108' 113' 305'
- 10\2 and 11\100' 505 and 15\23' 101' 110 and 14\140'
- 2\150' 120' 530 and 0\500 and 2\100 and 8\140' 100 and
- 300' 308 and 4\112' 130' 180' 102' 512' 424' 200 and

Se'ed compiled and expanded.

On this ground, the printed *Ma'daq*, which has been attributed to Abi Ma'khus, is the same book, which the title of *Al-Mu'araa Sheen*.

and has made additions to it, arranged it and gave it the Se'ed Ibrue Tawns had relied on *Ma'daq* of Abi Ma'khus. Eton Kulbruk believes that it is possible that existed at a time.

Ma'khus and says that it is possible that both might have *sheen* and *Ma'daq*, which has been attributed to Abi He enumerates doubts and compares *Al-Mu'araa* *libra* under registration No. 105.

its handwritten manuscript is available in the Leiden mentioned at any place and the only proof thereof is that *Al-Mu'araa Sheen* has dated Hussain and this has not been Kulbruk describes: One of the books of Se'ed is unknown narrators, which began to be read in *Ashrus*.

happening. He has brought many narrations from related to the tragedy of Karbala and antecedent The book *Tawoq* contains distortions of the original events several times and also translated into Persian. He says: *Tawns*, works". He says: This book has been printed of Se'ed Ibrue Tawns. "*Al-Mu'awwoq* is the best of Se'ed Eton Kulbruk, in his writing, says that this book is a work of the Se'ed.

Brooklyn under 1915 Sh 12, have said that this book is Tehran, in *Savich* 18/380, No. 270, 55/553 and knows that it is distinct from similar ones. *Shaykh* who is aware of the preface and conciseness of this book The author, at the end of this book, says: *Avdore*

Se'ed can understand that this book is his work. everyone who is acquainted with the type of writing of mentioned in the Preface of the same book. Moreover, the Se'ed, is that the name of the writer of the book is Among the proofs of the relation of this book with can understand these words:

has adopted and whoever has knowledge about this book *Tawoq* in such a manner which, as far as I know, nobody he says: I have compiled the book *Al-Mu'awwoq* *ala dafiq* In his book *Yazal*, as mentioned in *Bihar*. 45/107, of Allah that enabled me to write it.

in its arrangement and composition, and it was the Grace the martyrdom of Hussain (a.s.) contains wonderful things *Wawwoq* *ala dafiq* *Tawoq* which has been written about He says in *Karshil* *Wawwoq*: The book *Al-* work in *libra*; and *Karshil* *Wawwoq*.

Se'ed Ibrue Tawns has considered this book as his

Relation of this Book to Se'ed Ibrue Tawns

ABOUT THE BOOK

of writing: 1091 A.H.

6. Library of Imam Reza (a.s.), Mashhad, No. 6115. Date 11th century.

7. Library of Masjid, Majma No. 4826, Date of writing: writing: 1101 A.H.

4. Library of Masjid, Tehran, Majma No. 38120. Date of 1025.

3. Library of Masjid, Tehran Sh 6069, Date of writing Kutubkhana 19\357.

Masandaran. Date of writing: 1119 A.H. Fehrist the handwriting of Muhammad Tâlib Samandaran

5. The same library under Majma No. 7250, Risala III in A.H. Fehrist Kutubkhana 19\117.

Tadi bin Âds Muhammad Saleh, date of writing: 1303

under No. 6068, Risala III, writer (scribe) Muhammad

1. The Great Public Library of Âstunlîsh Marashi (r.s.)

world. Some of them are:

needed it. We see many copies of it in the libraries of the elegant style, attracted many pupils because scholars

This book, due to its importance and texture with

Publication of the book

in other books.

title is seen in Kashful Mahejjat: 194 and Jazare Bijva, and tafod on the basis of the teleptic copy "R" as the same

We have chosen the name Al-Malhoof ala dafal Malhoof ala dafal tafod as "the most famous".

Shaykh Tehranî, in Zavayâ 55\553, considers Al-

in three styles:

that, Ibnu Tâwûs says in the preface: and I have prepared it mentioned on the title page of the copy "R," on the ground

6. Al-Masqiyâ fi Madqul Hawasin (a.s.), as it is

2. Al-Malhoof ala shîit tafod

4. Al-Tophoof fee dafli at-tafod

3. Al-Malhoof ala dafist tafod

5. Al-Malhoof ala dafli Tafod

1. Al-Tophoof ala dafist tafod

mentioned in scripts and in sources, are like this:

name with variances. The names of such books, which are because the compiler has chosen various names or one them with the difference in prints return to the compiler.

This book is known by several names and all of

Name of the book

similarity between them.

took from Madqul of Âpi Makhsuf. Through there is Sejed, and that it is other than Al-Masaa, Sheev, which he

Andhwa, undoubtedly, Malhoof is written by Nafis.

saying that it has been published several times in Iran and from Ibnu Tâwûs, attributes this book to Sejed Tâwûs

Shaykh Muhammad bin Âle Yasîn, in his writing

Ibn Tâwûs 76-78.

According to writing, Eton has referred to Sejed similarity between the two.

books. Through there are instances to show that there is

It is said: Al-Masaa Sheev and Tophoof are two

News translated this book into Persian under title *Farz wa*
Muhammad Ibrahim bin Muhammad Mashdi
Al-Zawahir 50/501
 translated it into Persian.

Also, *Shaykh Ahmad bin Salamsh Nisajfi* has
Al-Zawahir 18/500

Persian and named it *Tajjirah Alam wa tajjirah unam*.

Mirza Reza Quli Khan translated the book into

Translations of the book

18. Tahrir, Litho edition.

(Shamsi) with *Qissa Mulkhar*.

17. Oum, Manushorate Shareefe Razi, Year 1304 Solar
 Mulkhar.

16. Nisajfi, 1382 A.H. Kutubkhana Haideriya with *Hikayat*
 by Muhammad Sohafi.

15. Oum, Pocket Edition, with Preface and Marginal Notes

14. Nisajfi, 1300 H. Rudi.

13. Nisajfi, Rudi, along with *Dastawe Mulkhar*.

12. Nisajfi, Rudi.

Makhruf and Mathiri Alizam

11. Bompay, year 1320, Litho, Raddi, with *Madhal Afi*

10. Beirut, Rudi.

9. Saids, year 1350 H.

margins by *Sayyid M. Sohafi*.

8. Tehran Al-Maktaba Islamiya, Pocket Edition, with

7. Tehran, 1302 Litho, Pocket.

6. Tehran, 1322, Litho, Rudi.

Afi Makhruf.

5. Tehran, 1272 with book *Muhawwiz Alizam and Madhal*
Mudarris.

4. Tehran year 1317, Litho, Rudi, corrected by *Mahmood*

3. Tehran year 1287, Litho.

Ainayeh Sayyid Humairi.

2. Tehran, 1271 A.H. with *Risala Ahl-e-sar* and *Qasada*
 volume of *Bihar*.

1. Tehran, Litho edition, Repli with cover, with 10th
 editions are mentioned below:

This book has been printed many times. Some

Printings (Editions) of the book

12. Library of Berlin, No: 912, Date of writing: 1020 A.H.
 1117 A.H.

Handwriting of *Abul Hasan Isfahani*, Date of writing:

11. Also *Razzaviyah Kutubkhana Mashhad* No. 12317
 without date.

10. Also *Razzaviyah Kutubkhana Mashhad* No. 8824,
 without date.

9. Also *Razzaviyah Kutubkhana Mashhad*, No. 8874,
 of writing: 1233 A.H.

8. Also *Razzaviyah Kutubkhana Mashhad*, No: 2132, Date
 writing: 1202 A.H. or 1220 A.H.

7. *Razzaviyah Kutubkhana Mashhad*, No: 13071, Date of

Faris al-Hassoon (Tajirixian)
 Birqas of Imam Hussain (a.s.)
 3rd Shapshun-141 A.H.
 The holy city of Qum

And Praise is for Allah the Lord of the Worlds.

Ketbas' from Geographic viewpoint too.

aware' from the beginning to the end of the event of
 have been furnished so that the reader can also be fully
 Short notes of information about cities and streets
 books in our text.

We have also devoted brief translations from other
 Ayam an Yumla and some other books also.

relied on Kirqan Elyam ya Kshairuqin Sarkani and Haraqina
 of Ketbas. In case of some of the translations we have
 studying it may get the maximum awareness of the event

which we have brought in the margin so that the reader by
 true authoritative books and corrected them a brief note of
 altered and changed. Thus we have verified them with the
 the statements in the said reliable copies also have been
 historical sources' we have come across this difficulty that
 verifying these statements with the authoritative and
 directing of the statements found in this book. While
 The second stage of our research has been the
 explanatory notes in the margin.
 but most of the differences have appeared in the
 We have followed the original wordings and texts
 sparingly.

Na'af in 1300 A.H. indicated by sign 'A'. We have used it
 C: The printed copy printed at Haideris Press
 book in Birkat, we have marked it 'B'.

Waqwoof and he has brought most of the content of the
 B: Whatever Na'afisi has mentioned in Birkat from
 which we have indicated this by the 'R' sign.

copy inscribed by Abu Hassan Tafshani in the year 1117
 12317 along with the book Ad-qumwa's Zameen and the
 A: The copy in Kazvavi's library in Masqhad, No:
 mentioned copies:

attaining this aim our reliance has been on the below
 present the original text without any errors and for
 Our aim behind the research on this book is to

Our Style in this book

the title Aye zooran bar mazare shahsroqan.

Also Sayyid Ahmad Fehri translated it into Persian under
 qumwa' which has been printed in Tehran in 1580 A.H.

- Լճանը՝ Խոշորագի Չիբալի Բագի՝ Օրսու
55. Կիթոնյան Առիթունը. չեք օգրեք օր-կիտ. -Չժժիյի Լիսե
 Դճարի Լիսե Լիսեյանը՝ Երևան
51. Մարտերանի Լիսե-Մարտերանը բնի Կազան բնի Դարեզի
 Դճարանի Արաբի՝ Միշանիյանի Կրթիչի Լիսե
50. Կիթոնյան Լիսե-Մարտերանը բնի Ալի բնի Կիթոնյանի
 Լիսե
19. Կաթիկի Լիսե, Չիբոկի Կիթոնյանի Լիսե
18. Կիթոնյանի Արաբի՝ Մարտերանի Լիսե
- Կիթոնյանի Մարտերանի, Լիսե Որ 5
- Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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17. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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16. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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15. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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14. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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13. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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12. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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11. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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10. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
 Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
9. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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- Մարտերանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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7. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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6. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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5. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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2. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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1. Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի Կիթոնյանի
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(PRIMARY SOURCES)

LIST OF THE BOOKS REFERRED

- Beqar, Qum
49. Al-Kurani wal Aqlab -Shaykh Ayyas Qummi, Intesharai Tablagaht-e-Istami, Qum
48. Kasbiul Muhajja -Zayyid Ibrae Tawuz, Dalfars Kulburk, Puplic Tibran, of Azatullagh Marasbi, Qum
47. Kitab Khama Ibrae Tawuz-o-Ahwal-o-Afhar-e-o, Etou Manasiz Intesharai Istami, Qum
46. Oamooz ar-Rijal -Shaykh Muhammad Tadi Shuzharai, Pasa
42. Fehrizi Kitaphai-e-Arabi -Khan Baba Masfar, Offset Munasarai, Tshran
44. Fehrizi Nam-o-afhar, Damizhamdane Shia -
43. Fehrizi Shaykh Tuzi, Intesharai Shari, Raqi, Qum
- Hunar Publications, Tshran
45. Catalogue of Manuscripts at Mulk Tibran, (Tshran), Husain Haeri, Majlis Tibran, Publications, Tshran
41. Catalogue of Manuscripts at Majlis Tibran, -Ayyal Marasbi, Zayyid Ahmad Husaini, Qum
40. Catalogue of Manuscripts -Puplic Tibran, of Azatullagh Intesharai Azatane Quds Raqani, Qum
- Tibran, of Azatane Quds Raqani -Muhammad Azif, Fikrat
39. Fehrizi al-Farbi Catalogue of Manuscripts at the Kurubul Istamizyah, Tshran
38. Al-Ghadar -Shaykh Ayyal Husain Amin, Dairul Qum
37. Al-Taraj -Zayyid bin Tawuz, Khayyatin Printing Press,

- Buzurg Tshran, Dairul Kitab al-Arbi, Beirut
36. Tabadai Alqamuzh Shia -4th Century, Shaykh Ayda Press, Maszharad
- Muhammad Husain Budaai Zayzawari, Iran Printing
32. Zayyid Ahsan Fes Tafkerah Ashghul Husain -Istamare, Beirut, 1990 AD
34. Az-Ziyah -Ismail bin Hamad Jaruhari, Dairul Ilm Kurubul Ar, Ziyah
33. Sharih Nahjul Balaghah -Ibrae Ayyal Haqiq, Dairul Ayyal Uthman Shaykh, Manasiz, Rizqah, Beirut
35. Zee, Alqamul Vahala -Muhammad bin Ahmad bin Intesharai Farhan
31. Zafmanul Bihar -Shaykh Ayyas Qummi, Manasiz Foundation, Qum
30. Zainab Kurba -Shaykh Ja'far Nadadi, Imsan Husain Tibran, of Azatullagh Marasbi, Qum
59. Rizqul Ulama -Shaykh Ayyalagh Ayand, Puplic Uthman Press, Haderabadi, 1401 Lumar.
58. Ar-Rijal fee Tajul Urooz -Majlis Dairatul Ma'rif
57. Ar-Rijal -Majlis, Juz. Maszhar Istami, Qum
56. Ar-Rijal -Shaykh Tuzi, Intesharai Shari, Raqi, Qum
- Shari, Raqi, Qum
52. Ar-Rijal -Ibrae Dawood Husain bin Ayyal, Intesharai Tshran, Dairul Ayyal, Beirut
54. Ad-Dharia ila tazamefa Ash-Shia -Shaykh Ayda Buzurg Shari, Raqi, Qum
53. Khulqatun Adwal -Ar-Rijal -Allamah Hilli, Intesharai

- Իթգամի՝ Օսում
- ԹԸ՝ Մազման Լիֆ -Լուս բյոն Կախյա Վրոն Մազկումա՛, Խմեշխարգի
- Թ2՝ Մառագճիր -Իրու Չխար. Կճիոթ, Խմեշխարգի Մուստաֆանու
- Մուրախու՛, Դգնուլ Կիթրոնուլ Իթգամի՛, Երևանի՛, 1300 Լուսա.
- Թ4՝ Մազմանուլ Խուսուն -Չոճնիզ Գրքուլ Բազզոճ Մուսունու
- Խմեշխարգի Կիթրոքխունա Մուլիֆո՛, Օսում
- Թ3՝ Մազմանուլ Խուսուն -Մառիֆոճ բյոն Վիսուաճ Կիտունուլունու՛,
- Բազի՛, Օսում
- Կերթաթա -Լուս բյոն Կախյա Վրոն Մազկումա՛, Խմեշխարգի Չխարի՛,
- Թ5՝ Մազմանուլ Խուսուն առ Մառառա՛, զիսե բարիքի Վշիթթեխի խեզ

- Շիթրոքխունա-ե-Լիւրիճնոքի՛ Օսում
- Թ1՝ Մազմանուլ Խուսուն -Լուս Իրու Կախյա Վրոն Մազկումա՛,
- Մառիֆո՛, Երևան
- Թ0՝ Մազմանուլ Խմեշխարգի -Վրոն Բարձի Իթգանու՛, Դգնուլ
- Էգիտուր՛, Երևան, 1400 Լուսա.
- 20՝ Մոլոյան Բիլգիուլ Խազիլի -Չոճնիզ Վրոն Օգնու Քիթուր՛, Կիլի
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