

HISTORY

YEAR 10

TABLE OF CONTENTS

History 10.1: Syeda Al-Zahra', Fatimah^{asws} the Only Daughter of the Rasool Allah^{saww}	3
The Marriage of Syeda ^{asws} With Imam Ali ^{asws} :	3
The Shahadat of Syeda ^{asws} :	4
Defense of Ali ^{asws} for the descendant of the Prophet-hood	6
Syeda ^{asws} Did not Pray for Allah ^{azwj} 's Wrath on the Nation of Rasool Allah ^{saww} :	6
The Holy Grave of Syeda ^{asws} :	8
History 10.2: Imam Al-Hassan^{asws} Ibn Ali^{asws}:	9
Shahadat of Imam Hassan ^{asws} :	10
History 10.3: Imam Al-Hussain^{asws} Ibn Ali^{asws}:	11
Appendix: References for Teachers	13
Zahoor of Syeda ^{asws} :	13
Shahadat day of Syeda ^{asws} :	13
Zahoor and Shahadat of Imam Hassan ^{asws} :	13
Zahoor and Shahadat of Imam Hussain ^{asws} :	14

Abbreviations: -

azwj: - Az Za Wa Jalla

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

asws: - Allay hay Salawat Wass Salam

as: - Allahey Salam

History 10.1: Syeda Al-Zahra', Fatimah^{asws} the Only Daughter of the Rasool Allah^{saww}

(Our 5th Imam^{asws}) Imam Mohammed Baqir^{asws} said: 'Syeda Fatimah^{asws}, the only daughter of the Holy Prophet^{saww}'s 'Nazool' (coming to the earth) took place five years after Rasool Allah^{saww} was asked to announce his 'Risalat' (Prophethood) by Allah^{azwj}. The Nazool of the Syeda^{asws} was on the 20th of Jamadiul Thani. The Syeda^{asws} met Shahadat (martyrdom) when the Syeda^{asws} was eighteen and lived for seventy-five days after the shahadat of her father^{saww}.¹

(Our 6th Imam) says that the Syeda^{asws}'s (the daughter of Rasool Allah^{saww}) zahoor took place on the 20th of Jamadi'ul Thani.²

Imam Mohammed Baqir^{asws} said: 'Once, the Rasool Allah^{saww} said to Syeda^{asws}, 'Rise and bring that tray.' The Syeda^{asws} went and took out the tray with fresh bread and steaming meat on it. The Holy Prophet^{saww}, Ali^{asws}, Syeda Fatimah^{asws}, Al-Hassan^{asws} and Al-Hussain^{asws} continued to have their meals from it for thirteen days.

Then 'Umm Ayman saw Al-Hussain^{asws} with certain things (from the Heavenly Food) with him^{asws}. She asked, 'Where did you^{asws} get it from?' Imam Hussain^{asws} replied, 'We have been having this for our meal for the past thirteen days.'

Umm Ayman came to the Syeda^{asws} and said, 'Ya Syeda^{asws}, if 'Umm Ayrnan finds anything it is all for you^{asws} and your^{asws} sons but is there anything in it for 'Umm Ayman.' Syeda^{asws} then took out food for her from the tray and 'Umm Ayman ate but the food from the tray vanished.

The Holy Prophet^{saww} said: 'If she had not eaten it (being a non-Masoom - fallible) from it (out of the Heavenly Food), you^{asws} and your^{asws} descendents could have found food in it up to the Day of Judgement.'³

(Our 5th Imam) Imam Mohammed Baqir^{asws} then said, 'The tray is with us^{asws} and our Al-Qa'im^{ajfj} (the 12th Imam^{asws}) will take it out at his^{asws} time (of appearance).'⁴

The Marriage of Syeda^{asws} With Imam Ali^{asws}:

(Our First Imam^{asws}) Amir-ul-Momineen^{asws} said, 'Once, when the Rasool Allah^{saww} was sitting an angel^{as} who had twenty four-faces came to him^{saww} and said Allah^{azwj} has Sent me to join in marriage the 'Al-Noor' with 'Al-Noor' (The Light with the Light).' The Rasool Allah^{saww} then asked, 'Who with whom?' The angel^{as} said, 'Syeda Fatimah^{asws} and Ali^{asws}.

The Imam^{asws} said: When the angel^{as} turned around on his shoulder it was written, '**Mohammed the Rasool Allah^{saww}, and Ali^{asws} Wasī**' (the executor of his^{saww} will).' The

¹ See appendix for reference

² See appendix for reference

³ Al-Kafi, Vol. 1. Chapter on Masomeen^{asws}, h 6.

⁴ Ibid, h 7.

Rasool Allah^{saww} asked, 'Since when has this been written on your shoulder?' The angel^{asws} replied, 'It was there twenty two thousand years before Allah^{azwj} created Adam^{as}'.⁵

The narrator says, I heard Imam Jafar e Sadiq^{asws} say, 'If Allah^{azwj} had not Created Amir-ul-Momineen^{asws} Ali^{asws}, no match could be found for Syeda^{asws} on the earth from the (time of) Adam^{as} until the end (the time of Qiyamat – the Hereafter).⁶

It is narrated that Imam Musa Kazim^{asws} (our 7th Imam) would treat a 'fever' (a strange one which lasts for months and affects certain body parts at a time and moves from lower body to upper body) by using two clothes, one in cold water and one on him, exchange them, and say, 'يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ' (Ya Fatimah^{asws}, daughter of Muhammad^{saww}).⁷

(Our sixth Imam) Imam Jafar-e-Sadiq^{asws} said that Amir-ul-Momineen^{asws} Ali^{asws}, was most similar to the Rasool Allah^{saww} in consumption of food and in behaviour. He^{asws} ate bread with oil and fed people bread and meat.' The Imam^{asws} said, '(Imam) Ali^{asws} would bring water and firewood. The Syeda^{asws} would prepare flour, dough, bread and do the stitching. The Syeda^{asws}'s face was the best of faces among people (Divine Light would emerge from her^{asws} face), 'Salawat' 'Ya Allah^{azwj} Grant compensation to her^{asws}, to her father^{asws}, her husband^{asws} and her children the purified ones^{asws}'.⁸

The Shahadat of Syeda^{asws}:

(After the Shahadat of Rasool Allah^{saww}, some Muslims decided to make Abu Bakr as the successor of Rasool Allah^{saww} but Imam Ali^{asws} and his^{asws} true followers declined to accept Abu Bakr as the successor (Caliph) after Rasool Allah^{saww} and told them that Rasool Allah^{saww}, during his life-time, had already appointed Ali^{asws} (as his^{saww} successor).

(After some time), Umar said to Abu Bakr, 'Send a message to Ali^{asws} to do his 'Bayt'⁹ (pay allegiance), for there is nothing in this (Caliphate) until he^{asws} does 'Bayt', and if he^{asws} were to do so, it will be secure'. Abu Bakr sent a message to him^{asws}, 'Answer to the caliph of the Rasool Allah^{saww}'. The messenger came and said that to him^{asws}. Imam Ali^{asws} replied to him: 'Glory be to Allah^{azwj}, with what haste you have forged a lie to the Rasool Allah^{saww}, he knows and those that surround him know that the Allah^{azwj} and His^{azwj} Messenger^{saww} did not appoint a Caliph other than myself^{asws}'. The messenger went and informed him (Abu Bakr) of what he^{asws} had said to him.

Abu Bakr sent his messenger again and insisted that Ali^{asws} must do 'Bayt' of 'Amir-ul-Momineen'. Ali^{asws} said to him (the messenger should tell to Abu Bakr): 'Glory be to Allah^{azwj}, by Allah^{azwj} it has not been long and he (Abu Bakr) has forgotten it. By Allah^{azwj}, he knows that this is a name (Amir-ul-Momineen), which is not correct except for myself^{asws}, and Rasool Allah^{saww} has ordered it, and he himself was the seventh one who had saluted me^{asws} as Amir-ul-Momineen (the chief of the faithfuls). He (Abu Bakr) and his companion Umar were among

⁵ Ibid, h 8.

⁶ Ibid, h 10.

⁷ Ibid, Vol. 8, h 87.

⁸ Ibid, Vol. 8, h 176.

⁹ Bayt those days was to accept one as his leader by forwarding one's right hand as a gesture of one's support.

those seven (people) who inquired by saying, 'Is this truth from Allah^{azwj} and His^{azwj} Prophet^{saww}?'

The messenger returned and informed him of what he^{asws} had said. He kept quiet from him on that day.

When Imam Ali^{asws} saw the Abandonment of the people, their avoidance of supporting him^{asws}, and their gathering around Abu Bakr and their obedience to Abu Bakr, Mola Ali^{asws} decided to stay at his^{asws} house.

(After a few days) Umar said to Abu Bakr, 'What is preventing you to send someone to Ali^{asws} for the 'Bayt', for there is no one remaining except that he has done Bayt apart from him^{asws} and those four (Mola Ali^{asws}'s supporters)'. And Abu Bakr was softer of the two men, and more thoughtful of the two, and the more peaceful of the two, and had more foresight of the two, and the other one was more short-tempered of the two, and hard-hearted of the two, and more oppressive of the two. Abu Bakr said: 'Who shall we sent to him^{asws}?' Umar said, 'We should send to him^{asws} Qunfuz, and he was a man who was rude, muscular, short-tempered from one of the freed slaves.'¹⁰

He sent him, and sent some 'Al-Ansar' along with him, and they gather at house of Imam Ali^{asws}. They sought permission from Imam Ali^{asws} to enter the house. He^{asws} did not permit them. The companions of Qunfuz returned to Abu Bakr and Umar – and they were both seated in the Masjid, and the people were around them. They said, 'He^{asws} is not permitting us'. Umar said, 'Go, if he^{asws} gives you permission, and if not, enter without permission.' They rushed across. They sought permission. The Syeda^{asws} said, 'Get out of here all of you that you cannot entered into my^{asws} house without my^{asws} permission!' They returned, and Qunfuz the accursed, remained there. They said (to Abu Bakr and Umar), 'The Syeda^{asws} said such and such. She^{asws} told us to get out of her^{asws} house, for we (cannot) enter without permission'. Umar got angry and said, 'What have we to do with the women (being very disrespectful - nouzo billah)?'

Then he ordered the people around him to carry firewood. They all carried firewood, and Umar carried it with them. They went around the home of Imam Ali^{asws} and the Syeda^{asws}, and their^{asws} two sons^{asws}. Then Umar called out until Imam Ali^{asws} and the Syeda^{asws} heard, 'By Allah^{azwj}, Come out to us, O Ali^{asws}, and do 'Bayt' to the caliph of Rasool Allah^{saww}, or else we will burn down your^{asws} house upon you^{asws}'. The Syeda^{asws} said: 'O Umar, what have you to do with us^{asws}?' He said, 'Open the door or else we will burn down your^{asws} house upon you^{asws}'.

She^{asws} said: 'O Umar, do you not fear Allah^{azwj} that you want to enter into my^{asws} house?' He refused to leave. And Umar called for the fire. He set fire to the door, then pushed it and entered. Syeda Fatima^{asws} confronted him and shouted: 'O my^{asws} father^{saww}, O Rasool Allah^{saww}! Umar raised his sword, and it was in its sheath, and hit the Syeda^{asws} with it on her^{asws} side. The Syeda^{asws} screamed: 'O my^{asws} father!' He raised the whip. He struck her^{asws} with it on her^{asws} arm. She^{asws} called out: 'O Rasool Allah^{saww}! Evil it is what Abu Bakr and Umar have done after you^{saww}!'

¹⁰ He was freed by the Messenger of Allah^{saww} after the conquest of Mecca.

Defense of Ali^{asws} for the descendant of the Prophet-hood

(When Umar moved forward) Ali^{asws} leapt up and grabbed Umar by the collar and pushed him away. He fell and injured his neck and nose. Mola Ali^{asws} was about to kill him but he^{asws} remembered the statement of the Rasool Allah^{saww}: "O Ali^{asws}! you must not fight with them (unless there are 40 supporters with you^{asws})". So, Mola Ali^{asws} said: 'By the One Who^{azwj} has Honoured Mohammed^{saww} with Prophet-hood – O son of Sahhaak – had the Book of Allah^{azwj} not been in front of me^{asws}, and the promise - my^{asws} promise to Rasool Allah^{saww}, you would have never been able to enter my^{asws} house'!

Umar yelled out for help. The people came over until they entered the house, and Imam Ali^{asws} reached for his^{asws} sword. Qunfuz returned to Abu Bakr and he feared that Imam Ali^{asws} would come out to him with his^{asws} sword, having known of his^{asws} bravery and determination. Abu Bakr said to Qunfuz, 'Return, and see if he^{asws} comes out, or else break down his^{asws} house, and if he^{asws} still refuses, burn down his^{asws} house upon him^{asws}'. Qunfuz - the accursed - returned.

He and his companions entered without permission, and Imam Ali^{asws} reached for his^{asws} sword. They got to him^{asws} first, and they surrounded him^{asws}, and there were many of them. Some of them took their swords out, grabbed him^{asws} and seized him^{asws}. They put a rope around his^{asws} neck. The Syeda^{asws} came in between him^{asws} and them near the door of the house.

And Qunfuz then hit Syeda Fatima^{asws} with the whip when she^{asws} came between them and her^{asws} husband^{asws}, and Umar had instructed him, 'If the Syeda^{asws} comes between you and him^{asws}, hit her^{asws}'. Qunfuz, may Allah^{azwj} Curse him, forced her^{asws} to take refuge behind the door of her^{asws} house, and he pushed it. The ribs on her^{asws} side broke, and as a result of which (Mohsin^{asws}) was martyred. The Syeda^{asws} did not cease being injured as a result, until she^{asws} met Allah^{azwj}, as a martyr'.¹¹

Syeda^{asws} Did not Pray for Allah^{azwj}'s Wrath on the Nation of Rasool Allah^{saww}:

It is narrated from the 6th Imam^{asws} that Imam Ali^{asws} was taken out of his home (by force by the orders of Abu Bakr) and at that time the Syeda^{asws} also came out in the defence of Mola Ali^{asws}. The Syeda^{asws} had placed the shirt of the Rasool Allah^{saww} on her head, while holding the hands of her^{asws} two sons^{asws} and said, 'What have I done to you, O Abu Bakr, that you want to make my sons orphans and myself a widow. By Allah^{azwj}, had it not been a harsh and harmful thing, I would have spread my headgear and cried before my Allah^{azwj} for help.' A man among the people then, pleaded for mercy and Syeda^{asws} then stop (praying against them) by brings her hands down.¹²

The narrator says I once heard Imam Jafar e Sadiq^{asws} say that Syeda Fatimah^{asws} (after the Shahadat of Holy Prophet^{saww}) came to one of the pillars in the Masjid (of Holy Prophet^{saww}) and addressing the Holy Prophet^{saww} said, 'After you^{saww} great differences have taken place. If

¹¹ Kitab Sulaym Ibn Qais Hilali, H. 3

¹² Ibid, h 320.

you had been present the issue would not increase this much. We have missed you^{saww} just as the land loses its share of rain. Your^{saww} nation is in disorder; you^{saww} must bear witness and do not remain absent.¹³

Imam Jafar e Sadiq^{asws} said: The Syeda^{asws} lived for seventy-five (75) days after the Shahadat of the Rasool Allah^{saww}. The Syeda^{asws} had become extremely sad after the Shahadat of her father^{asws}. Angel Jibril^{as} would visit her^{asws} with condolences because of the Shahadat of her^{asws} father^{saww} with Allah^{azwj}'s Blessings. Jibril^{as} would inform the Syeda^{asws} about where her^{asws} father^{saww} was and about what might happen after her^{asws} Shahdat to her^{asws} descendents and Ali^{asws} would write down such information (Just as the Holy Quran was Revealed to the Holy Prophet Mohemmed^{saww}).¹⁴

Amir-ul-Momineen^{asws} (Our first Imam^{asws} also known as Abul Hassan^{asws}) has said: 'The Syeda^{asws} is truthful and a martyr. The 'Rijs' (uncleanness) never come close to the daughters^{asws} of the Prophets.¹⁵

(Our 3rd Imam^{asws}) Imam Hussain^{asws} ibn Ali^{asws} has said: After burying the Syeda^{asws}, Amir-ul-Momineen^{asws} said the following while turning towards the holy grave of Prophet^{saww}, in the state of immense grief and with a torn heart: 'Ya Rasool Allah^{saww}! Salam be upon you^{saww} from me^{asws} and from your daughter^{asws} who has come to visit and reside besides you^{saww}. And will rest under dust near you^{saww}. Allah^{azwj} has Joined her^{asws} with you^{saww} so soon.

'Ya Rasool Allah^{saww}! It was already too hard for me^{asws} to come to terms with your^{saww} separation but the departure of your^{saww} beloved daughter^{asws} has left me^{asws} restless. I^{asws} have adopted patience from the time I^{asws} laid you^{saww} to rest. Your^{saww} soul departed from your^{saww} holy body when your^{saww} body was resting between my neck and chest. The Holy words of Book are sufficient from me: 'Inna lillah hay wa Inna lilla hay Rajaon'.

'You^{saww} have taken your^{saww} precious gift back from me^{asws}, after leaving part of your^{saww} heart and soul with me^{asws} for a very short while. Heavens and earth have become pitch-dark for me^{asws} and I^{asws} have plummeted into an eternal grief. And I^{asws} will neither find any sleep nor any relief until Allah^{azwj} also Brings me^{asws} there where you^{saww} are.

'My^{asws} heart is wounded and wounds have gone soar and my^{asws} grief is on the boil. (O Syeda^{asws}) How soon we have been separated. I have sent forward my case (lament) to Allah^{azwj}.

'(Ya Rasool Allah^{saww}) Your daughter^{asws} will inform you how your^{saww} nation got together in forcibly taking away the rights of your daughter^{asws}. When you ask her^{asws}, your daughter^{asws} will tell you^{saww}, her^{asws} soul was filled with the immense grief, but the Syeda^{asws} was denied to take it off her^{asws} chest but she is eager to share with you her^{asws} heartache. Indeed, Allah^{azwj} is the best Judge. I^{asws} send Salam on both of you^{asws}, the Salam which one sends when departing. I^{asws} will never be able to leave you^{asws}, even if I^{asws} try hard, as I am so wounded but I^{asws} will also be unable to stay here because I^{asws} firmly believe in Allah^{azwj}'s Promise to those who remain patient.

¹³ Ibid, h 564.

¹⁴ Al-Kafi, Vol. 1, Chapters on History, Syeda Fatimah^{asws}, h 1.

¹⁵ Ibid, h 2.

'Alas! But patience is better, if cruel and unkind people were not in the power, I^{asws} would have stayed besides your^{asws} graves and would cry and cry hard (Matam) as one would do when a loved one departs. Thus, your^{saww} daughter^{asws}, by Allah^{azwj}, has been buried very secretly. Her^{asws} rights were forcefully taken away, her^{asws} inheritance was usurped and it occurred so soon that memories of your^{saww} presence have not even faded.

'Ya Rasool Allah^{saww}! Our complaints are on their way to Allah^{azwj}, I^{asws} will not find anyone better than you^{saww} to share my^{asws} grief and offer condolence on your^{saww} daughter's Shahadat.'¹⁶

The narrator says once I asked our 6th Imam (Imam Jafar e Sadiq^{asws}) 'Who washed Syeda Fatimah^{asws} (for burial)?' The Imam^{asws} replied: 'Amir-ul-Momineen^{asws} Ali^{asws} did.' My reaction to his^{asws} words seemed to be slightly unusual. The Imam^{asws} said, 'You seem to be unsatisfied by what I^{asws} said.'

I (the narrator) replied, 'Yes, may I be sacrificed for your^{asws}, it is so.' The Imam^{asws} then said, 'Do not be uncomfortable (with what I^{asws} have told you). The Syeda^{asws} was the most truthful person and no one has the authority to wash an all-truthful person (Masoom^{asws}) but another all-truthful person (Masoom^{asws}). Did you not know that no one could wash Mary^{as} (for burial) except for the Jesus^{as}?'¹⁷

The Holy Grave of Syeda^{asws}:

The narrator says I asked Imam Ali Al-Reza^{asws} (our 8th Imam^{asws}) about the grave of Syeda Fatimah^{asws}. Imam Ali Reza^{asws} replied that the Syeda^{asws} was buried in her own house. When the Amawids enlarged the Masjid (Mosque) it became part of the Masjid.¹⁸

¹⁶ Ibid, h 3, Ayan al-Shia, Vol., 2, Nahjul Israr, vol. 2, Pg. 219

¹⁷ Ibid, h 4.

¹⁸ Ibid, h 9.

History 10.2: Imam Al-Hassan^{asws} Ibn Ali^{asws}:

It is narrated that Imam Al-Hassan^{asws} ibn Ali^{asws}'s 'Nazool' (coming to the earth) took place in the month of Ramadan (15th) in the year that the battle of Badr took place, the second year after Hijra (A.H.) (migration of the Holy Rasool Allah^{saww} from Makkah to Medina). Imam Hassan^{asws} was martyred (through poison) in the end of the month of Safar (28th Safar) in the year forty-nine (A.H.). Imam Hassan^{asws} lived for forty-seven years and a few months. His^{asws} mother was Syeda Fatimah^{asws}, daughter of the Rasool Allah.¹⁹

Imam Jafar e Sadiq^{asws} said: 'Al-Hassan^{asws} ibn Ali^{asws} passed away at the age of forty-seven in the year fifty A.H. He^{asws} lived forty years after the Shahadat of the Rasool Allah^{saw} (total life 47 years and few months)²⁰

Imam Jafar e Sadiq^{asws} said: 'Once, Imam Al-Hassan^{asws} ibn Ali^{asws} went outside the town with a man from the children of al-Zubayr who believed Imam Al-Hassan^{asws} to be the Imam. They stopped for rest on one of the oases under a palm tree that had dried up due to lack of water. A furnishing was spread for Imam al-Hassan^{asws} under that tree and for al-Zubayri the furnishings were arranged under a tree just next to it. The narrator has said that al-Zubayri looked up the tree and said, 'I wish this tree had fruits so we could eat from them.' Imam Al-Hassan^{asws} asked, 'Do you wish to have dates?' He said, 'Yes, I do wish to have dates.' Imam Hassan^{asws} raised his hands to the sky and spoke certain words that I did not understand. The tree turned green. It returned to its normal condition, its leaves grew and it became loaded with dates. The man from whom they had hired camels begun to say, 'It by Allah^{azwj}, is magic.' Imam Al-Hassan^{asws} said, 'Woe is upon you, it is not magic. It is a prayer of the grandson of a Rasool of Allah^{saww} that is answered.' They climbed the tree to pick the dates that were there and it provided enough for their needs.²¹

(Our 6th Imam^{asws}) Imam Jafar e Sadiq^{asws} said: 'Imam Al-Hassan^{asws} has said, 'Allah^{azwj} has two (hidden) cities. One is in the East and the other is in the West. They have a boundary around them that is made of iron and each one has a million doors. Seven thousand different languages exist therein and I know all those languages and all that is in and between the two cities. No one is an Imam (possesses Leadership with Divine Authority) over them except me^{asws} and my brother Al-Hussain^{asws}.²²

Imam Jafar e Sadiq^{asws} has said, 'One year Imam Al-Hassan^{asws} ibn Ali^{asws} left for Makkah on foot. On the journey Imam^{asws}'s feet swelled and the Imam^{asws}'s servants said, 'If you^{asws} travel riding, the swelling will go away.' The Imam^{asws} replied, 'I will not ride up to the coming place for rest where you will see a black person who has oil with him. Buy from him oil without trying to reduce the price.' The servant said, 'May Allah^{azwj} Keep my soul and the souls of my parents in service for your^{asws} cause, we had never been up to a place of rest where anyone sold such medicine.'

'The Imam^{asws} said to him, 'Yes, there are such people right ahead of you before reaching the place for rest.' They walked for a mile and they met the black person. Imam Al-Hassan^{asws} said to his servant, 'There is the man. Take the oil from him and pay him.' The black man asked the

¹⁹ Al-Kafi, Vol. 1, Chapters on History, Imam Hassan^{asws}

²⁰ Ibid, h 2.

²¹ Ibid, h 4.

²² Ibid, h 5.

servant, 'For whom do you want this oil?' He replied, 'I want it for Imam Al-Hassan^{asws} ibn Ali^{asws}. He said, 'Take me to him^{asws}.' They came to Imam Al-Hassan^{asws} and the man said, 'May Allah^{azwj} Keep my soul and the souls of my parents in service for your^{asws} cause; I did not know that you^{asws} need this. If you^{asws} want to have it you^{asws} can have it as a gift. I am only one of your^{asws} servants. Just pray for me to Allah^{azwj} to grant me a healthy son who would love you^{asws}, the Ahl al-Bayt^{asws}. When I left, my wife was about to give birth.' The Imam^{asws} said, 'Go to your place. Allah^{azwj} has gifted you with a healthy son who is of our Shi'a (followers).'²³

Shahadat of Imam Hassan^{asws}:

It is narrated by some companions of the Holy Imam^{asws} that 'Ju'ada' daughter of 'Ash'th ibn Qays al-Kindi poisoned Imam Al-Hassan^{asws} ibn Ali^{asws} and a female servant of the Imam^{asws}. The female servant, however, vomited the poison but in case of Imam Hassan^{asws}, the poison remained in his^{asws} digestive system and caused swelling that became the cause of the Imam^{asws}'s Shahadat.²⁴

²³ Ibid, h 6.

²⁴ Ibid, h 3

History 10.3: Imam Al-Hussain^{asws} Ibn Ali^{asws}:

It is narrated that Imam Al-Hussain^{asws} ibn Ali^{asws}'s 'Nazool' took place in the third year A.H. (after Hijrah, migration of the Holy Prophet) on the 3rd of Shaban. Imam Hussain^{asws} was martyred in the month of Muharram in the year sixty-one (61) A.H. Imam Hussain^{asws} lived for fifty-seven (57) years and few months. Ubayd Allah ibn Ziyad (may he fall in condemnation of Allah^{azwj}) murdered him^{asws} during the Caliphate of Yazid ibn Mu'awiya (may he fall in condemnation of Allah^{azwj}). He was the governor of Kufa. The horsemen who murdered him were led by 'Umar ibn Sa'd (may he fall in condemnation of Allah^{azwj}) in the plane of Karbala. It took place on Monday the tenth of the month of Muharram. His^{asws} mother was Syeda Fatima^{asws} the daughter of the Rasool Allah^{saww}.²⁵

Imam Abu 'Abd Allah^{asws} (Imam Jafar e Sadiq^{asws}) has said, 'Imam Al-Hussain^{asws} passed away a martyr on the day of 'Ashura' (tenth of the month of Muharram) and he was fifty seven (57) years old.²⁶

Our 6th Imam^{asws} has said also: Imam Al-Hussain^{asws} would not have any feed from his mother Fatimah^{asws}, or anyone else. They would bring him^{asws} to the Holy Prophet^{saww} to place his thumb in the child^{asws}'s mouth. The child would receive food therefrom and it sufficed him for three days. The flesh of Al-Hussain^{asws} grew from that of the Rasool Allah^{saww} and his^{asws} blood from the Rasool Allah^{saww}'s blood.

In another Hadith from Imam Abu Al-Hassan Al-Reza^{asws}, it is said that they (people of the family) would bring Imam Al-Hussain to the Rasool Allah^{saww} and he^{saww} would place his^{saww} tongue in his^{asws} mouth. This sufficed him (for food) and he would not require any other feed.²⁷

I heard **Imam Jafar e Sadiq^{asws} (6th Imam^{asws})** who has said: "About the Words of Allah^{azwj}, **then he (Abraham) contemplated when looking at the stars (37:88)** and said, **"I am sick." (37:89)**

Abu 'Abd Allah^{asws} has said, 'Prophet Abraham^{as} calculated and found what had happened to Imam Al-Hussain^{asws} then he^{as} said, "I am sick because of what will happen to al-Hussain^{asws}."²⁸

Imam Abu 'Abd Allah^{asws} has said, 'When all that happened to Imam Al-Hussain^{asws} had happened, the angels^{as} wept and cried before Allah^{azwj} and said, "How could such a thing happen to Imam Al-Hussain^{asws} Your^{azwj} Chosen one^{asws} and the grandson of Your Prophet^{saww}? The Imam^{asws} has said that Allah^{azwj}, then Showed them the shadow of 'Al-Qa'im' (the one who will rise with Divine Authority and Power) and said, 'Through him^{ajfj} I^{azwj} will Bring the perpetrators to My Justice.'²⁹

Imam Mohammed Baqir^{asws} (5th Imam^{asws}) has said, When (Divine) support came to Imam Al-Hussain^{asws} ibn Ali^{asws} it filled from earth to the Heavens and then he^{asws} was given the choice to have victory or to meet Allah^{azwj}, but he^{asws} chose the latter (to meet Allah^{azwj}).³⁰

²⁵ Al-Kafi, Vol. 1, Chapters on History, Imam Al-Hussain^{asws}.

²⁶ Ibid, h 1.

²⁷ Ibid, h 4.

²⁸ Ibid, h 5.

²⁹ Ibid, h 6.

³⁰ Ibid, h 7.

It has been narrated through a chain of trustworthy followers of Ahl Al-Bayt^{asws} that 'When Imam Al-Hussain^{asws} was murdered people wanted to run horses over his (Imam al-Hussain^{asws}'s) body. Fizza^{ra} (the elderly servant of Syeda^{asws} the daughter of the Holy Prophet^{saww}) then said to the elder sister of Imam Hussain^{asws}, 'My lady^{asws}, there was a shipwreck and Safina came out on an Island face to face with a lion. He (Safina) said to the lion, "O Abu Al-Harith, I am a slave of the Rasool Allah^{saww}." The lion murmured in front of him and showed him the way. There lives a lion in this area. Allow me to go and inform him of what the people intend to do to Al-Hussain^{asws} tomorrow.' The narrator has said that she (Fizza^{ra}) went to the lion and said, 'O Abu Al-Harith, and the lion raised his head. She asked, "Do you know what these people intend to do to (the body) of Imam Hussain^{asws}? They intend to run horses over his^{asws} body.'

The narrator has said that the lion walked (all the way) and placed both of his hands over the body of Al-Hussain^{asws}. When the horsemen came they found the lion in that, position and Umar ibn Sa'd (may he fall in condemnation of Allah^{azwj}) told them, 'It is mischief Do not bother and turn back. They turned back (on that day).'³¹

(The narrator says) I heard Imam Jafar-e-Sadiq^{asws} say, 'After Imam Al-Hussain^{asws} was martyred his^{asws} wife, who was from the tribe of al-Kalb, began to organize a mourning gathering. Syeda^{asws} wept and the ladies and servants wept until their tears dried up. There was one female servant (slave) who wept and her tears would not stop. She called her and asked, 'How is it that our tears have dried up and your tears have not?' She said, 'When I sutler I drink Sawiq (a kind of soup made of wheat and or barley).' She^{asws} then ordered to prepare Sawiq and food. She^{asws} would drink and eat and give others to drink and eat and say, 'We need to find energy to weep for Imam Al-Hussain^{asws}.'

Our 4th Imam^{asws} has said, once, a certain kind of (roasted) birds were given to Al-Kalbia lady^{asws} (the widow of Imam Hussain^{asws}) to help her^{asws} in her mourning for Imam Al-Hussain^{asws}. When she saw them she asked: What are these for? They told her that they were a gift from so and so to help you^{asws} in mourning for Imam Al-Hussain^{asws}. She^{asws} said: 'We are not in a wedding. What do we do with them?' and Syeda^{asws} told her^{asws} servants to take them out of the house. When they were taken out of the house they just disappeared as if they did not exist or flew between the Heavens and earth and afterwards no trace of them was found anywhere.³²

Our sixth Imam^{asws} says: Imam Hussain^{asws} Ibn Ali^{asws} said: I^{asws} am the Martyr of Tears. No Momin (believer) remembers me^{asws} without crying.³³

³¹ Ibid, h 8.

³² Ibid, h 9.

³³ 109: كامل الزيارات، النص، ص: 3، chapter 36, H. 3

Appendix: References for Teachers

Zahoor of Syeda^{asws}:

وَرَوَى الشَّيْخُ الْجَلِيلُ مُحَمَّدُ بْنُ جَرِيرِ الطَّبْرِيِّ فِي كِتَابِ «دَلَائِلِ الْإِمَامَةِ» بِسَنَدٍ مُعْتَبَرٍ عَنِ الْإِمَامِ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّ وِلَادَةَ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ كَانَتْ فِي الْعِشْرِينَ مِنْ جُمَادَى الثَّانِيَةِ،³⁴.

As per narrated by Sheikh Mohammed bin Galilee Jarir al-Tabari in the book «signs of Imamate» quoting a reliable tradition from Imam Sadiq^{asws} that the 'Zahoor' of Syeda Fatima Zahra^{asws}, was on the 20th of Jamadi'ul Thani.

Shahadat day of Syeda^{asws}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِعٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلَ أَبَا عَبْدِ اللَّهِ عَ بَعْضُ أَصْحَابِنَا عَنِ الْجَعْرِ فَقَالَ هُوَ جِلْدٌ تَوْرٍ مَمْلُوءٌ عِلْمًا قَالَ لَهُ فَالْجَامِعَةُ قَالَ تِلْكَ صَحِيفَةٌ طَوَّلَهَا سَبْعُونَ ذِرَاعًا فِي عَرْضِ الْأَدِيمِ مِثْلُ فَخِذِ الْفَالِجِ فِيهَا كُلُّ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ قَضِيَّةٍ إِلَّا وَ هِيَ فِيهَا حَتَّى أَرِشَ الْخُدْشِ قَالَ فَمُصْحَفُ فَاطِمَةَ عَ قَالَ فَسَكَتَ طَوِيلًا ثُمَّ قَالَ إِنَّكُمْ لَتَنْبَحْتُونَ عَمَّا تُرِيدُونَ وَ عَمَّا لَا تُرِيدُونَ إِنَّ فَاطِمَةَ مَكْنُتٌ بَعْدَ رَسُولِ اللَّهِ صَ خَمْسَةَ وَ سَبْعِينَ يَوْمًا وَ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرَيْلُ عَ يَأْتِيهَا فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخْبِرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَ كَانَ عَلِيُّ عَ يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ عَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Riab from abu Ubayda who has said the following:

'People from our group asked Abu Abd Allah^{asws} about **Jafr** and the Imam^{asws} said: 'It is the skin of a bull which is full of knowledge. They then asked the Imam^{asws} about al-Jamiah. The Imam^{asws} replied: 'It is a parchment that is seventy yards long with the width of a hide like that of the leg of a huge camel'. It contains all that people may need. There is no case for which there is not a rule in it. In it there is the law even to settle the compensation for a scratch caused to a person. 'I (the narrator) then asked the Imam^{asws}: What is the Mushaf of Fatimah^{asws}? The Imam^{asws} waited for quite a while. Then he^{asws} said: 'You ask about what you really mean and what you do not mean. Fatimah^{asws} lived after the Rasool Allah^{saww} for **seventy-five days**. She^{asws} was severely grieved because of the Shahadat of her^{asws} father.

Jibri^{as} would come to provide her solace and condolence due to the Shahadat of her^{asws} father. Jibri^{as} would comfort her^{asws} soul, inform her^{asws} about her father^{asws}, his place, of the future events and about what would happen to her children. At the same time Ali^{asws} would write all of them down and thus has come to be known as the Mushaf of Fatimah^{asws}.³⁵

Zahoor and Shahadat of Imam Hassan^{asws}:

الإرشاد: ولد أبو محمد الحسن عليه السلام بالمدينة ليلة النصف من شهر رمضان سنة ثلاث من الهجرة، و جاءت به أمه فاطمة (صلوات الله عليها) الى النبي صلى الله عليه و آله و سلم يوم السابع من مولده في سرقة من حرير الجنة كان جبرئيل نزل بها الى النبي صلى الله عليه و آله و سلم، فسماه حسنا و عق عنه كبشا،

³⁴ (1) دلائل الإمامة للطبري: ص 13 ط الأعلمي بيروت.

³⁵ Al-Kafi, Vol. 1, H. 633 (Arabic)

(It is written) in Al-Irshad, that the Zahoor of Abu Muhammad al-Hasan^{asws} took place in the Al-Medina on the night of the fifteenth of the month of Ramadan in the year three of immigration, and his mother Fatima^{asws} brought him^{asws} to the Prophet^{saww} and Gabriel^{as} descended to the prophet on the seventh day of the Zahoor and brought from Paradise outfit and a ram for Aqiqa.³⁶

Also in Bihar, it is narrated that the Shahadat of Imam Hassan took place on the 28th of Safar in 49/50th of Hijra.³⁷

كأ، الكافي وُلِدَ ع فِي شَهْرِ رَمَضَانَ فِي سَنَةِ بَدْرٍ سَنَةَ ائْتَيْنِ بَعْدَ الْهَجْرَةِ وَ رُوي أَنَّهُ وُلِدَ فِي سَنَةِ ثَلَاثٍ وَ مَضَى ع فِي شَهْرِ صَفَرٍ فِي آخِرِهِ مِنْ سَنَةِ تِسْعٍ وَ أَرْبَعِينَ وَ مَضَى وَ هُوَ ابْنُ سَبْعٍ وَ أَرْبَعِينَ سَنَةً وَ أَشْهُرٍ .³⁸

In Al-Kafi, it is narrated that Imam Hassan's Shahadat was towards the end of the month of Safar.³⁹

Zahoor and Shahadat of Imam Hussain^{asws}:

قَالَ ابْنُ عِيَّاشٍ سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ بْنِ سُفْيَانَ الْبَزْزُفَرِيِّ يَقُولُ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَدْعُو بِهِ فِي هَذَا الْيَوْمِ وَ قَالَ هُوَ مِنْ أَدْعِيَةِ الْيَوْمِ الثَّلَاثِ مِنْ شَعْبَانَ وَ هُوَ مَوْلِدُ الْحُسَيْنِ ع.

(It has been narrated) that Ibn al-Ayyash heard from Hussein bin Ali bin Sufyan Albzovra say:

I heard Abu Abdullah^{asws} called (some of his companions) and he^{asws} said that the Zahoor of Imam Hussain was on the 3rd of Shaban.⁴⁰

سَعْدٌ وَ أَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَّارَ عَنْ أَحِبِّهِ عَلِيِّ بْنِ مَهْزِيَّارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُبِضَ الْحُسَيْنُ بْنُ عَلِيٍّ ع - يَوْمَ عَاشُورَاءَ وَ هُوَ ابْنُ سَبْعٍ وَ خَمْسِينَ سَنَةً.

Sad and Ahmad ibn Mohammad both have narrated from Ibrahim ibn Mahziyar from his brother, Ali ibn Mahziyar from al-Hussain ibn Said from Mohammad ibn Sinan from ibn Muskan from Abu Basir from Abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: Al-Hussain^{asws} had passed away a martyre (and he^{asws} was martyred) on the day of 'Ashura' (10th of the day of Muharram) and he^{asws} was fifty-seven years old.⁴¹

³⁶ مستدرک الوسائل و مستنبط المسائل ج 15 ص 148 - باب أنه يجوز أن يعق عن المولود غير الأب بل يستحب ص : 148

³⁷ بحار الأنوار (ط - بيروت)، ج 44، ص: 135

³⁸ (1) الكافي ج 1 ص 461، و هو من كلام الكليني قدس سره.

³⁹ Al-Kafi, Vol. 1, Chapters on History, H.1

⁴⁰ بحار الأنوار (ط - بيروت) ج 44 ص 201 باب 26 مكارم أخلاقه و جمل أحواله و تاريخه و أحوال أصحابه صلوات الله عليه ص : 189

⁴¹ H. 1، الكافي (ط - الإسلامية)، ج 1، ص: 464