

# HISTORY

## YEAR 15

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### Abbreviations: -

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

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat-o-Wass Salam

**ajfj:** - Aja! Allah farjak (May Allah azwj Hasten the reappearance of the 12<sup>th</sup> Imam<sup>ajfj</sup>)

**ra:** - Razi Allah<sup>azwj</sup>

**la:** - Laan Allah<sup>azwj</sup>

## Appointment of Imam Hassan<sup>asws</sup>

Following the death of Usman (3<sup>rd</sup> Caliph), the muslims asked Imam Ali<sup>asws</sup> to lead them. Imam Hassan<sup>asws</sup> supported his father, Ali<sup>asws</sup> ibn Abi Talib<sup>asws</sup> during this brief duration of three years and nine months.

Throughout this time Muawiyah<sup>la</sup> not only refused to accept Imam Ali<sup>asws</sup>'s unanimous nomination, but also tried his best to bring about troubles and destabilise Imam Ali<sup>asws</sup>'s rule. Such that Amir-ul-Momineen<sup>asws</sup>, in response had to transfer the capital of the Muslim state from Medina to Kufa in order to keep a closer eye on the borders of Muawiyah<sup>la</sup>'s territories.

Imam Ali<sup>asws</sup> left this world on the 21<sup>st</sup> of Ramadhan, three days earlier as the Imam lead the morning prayer he was struck by 'Kharaji' Ibn-e-Muljim's poison-fused sword on the 19th of Ramadhan.

Later on, Imam Hassan<sup>asws</sup> was unanimously elected as the Caliph of Muslims in the 40th year of Hijra. At first the people of Kufa and Basra accepted him<sup>asws</sup>, followed by those residing in the cities of Madinah and Makkah. However, Muawiyah<sup>la</sup>, the governor of Syria, refused to accept Imam Hassan<sup>asws</sup> as the Caliph of the Muslim nation.

Muawiyah<sup>la</sup> paid large sums to his agents in Kufa, who actively started to create unrest and turn public opinion into Muawiyah<sup>la</sup>'s favour, with the intention of destabilising the Imam<sup>asws</sup>'s newly established government. After being informed of success by his agents, Muawiyah<sup>la</sup> came out from Shaam with a huge army to fight against Imam Hassan<sup>asws</sup>. In response to his advances, Imam Hassan<sup>asws</sup> gave an eloquent sermon in the Mosque of Kufa - but Muawiyah<sup>la</sup>'s agents had already won people's opinion in favour Muawiyah<sup>la</sup>, through bribery and lucrative promises. As a result, with the exception of a few devout followers, no one came forward to support Imam Hassan<sup>asws</sup>'s appeal to join his army against Muawiyah<sup>la</sup>.

The army Imam Hassan<sup>asws</sup> did manage to form lacked loyalty and were more interested in the worldly gains which Muawiyah<sup>la</sup> was promising them-'Dinars' and a share in his new government. Consequently, several ranks of Imam Hassan<sup>asws</sup>'s soldiers and commanders defected him<sup>asws</sup> and joined Muawiyah<sup>la</sup>'s camp.

After introducing weakness in Imam Hassan<sup>asws</sup>'s army, Muawiyah<sup>la</sup> proposed a treaty, which Imam Hassan<sup>asws</sup> accepted by putting forward some conditions, with the intention of avoiding unnecessary bloodshed of his<sup>asws</sup> few but devout followers that remained. The conditions of the treaty, very briefly, were:

1. Muawiyah<sup>la</sup> will rule according to the Holy Qur'an and Sunnah;
2. He will stop harassing and torturing the people of Kufa (and those elsewhere) who were the followers of Imam Ali<sup>asws</sup>;

3. He will stop the cursing of Imam Ali<sup>asws</sup> from the Pulpits;
4. He will not have the right to appoint a successor after him; the matter will be left to the Muslim community.

Muawiyah<sup>la</sup>, however, very soon after signing the treaty, violated its conditions.

### **The Reasons Behind the Treaty:**

Imam Hassan<sup>asws</sup> replied on various occasions when asked about the reasons for agreeing to the truce offered by Muawiyah<sup>la</sup> when the Imam<sup>asws</sup> had undeniable proofs of his corruption and treachery.

We will only present two extracts from Imam Hassan<sup>asws</sup>'s replies:

(1) 'The doctrine behind my truce is the same as Prophet Muhammad<sup>saww</sup> had adopted when signing the treaty of 'Hudebiya' with Bani Zammer and Bani Ashajja and people of Mecca, when they offered their conditions of peace. Although, those people were deniers of the 'Wahi' (Inspiration) as well as the Book, however, Muawiyah<sup>la</sup> and his associates are only deniers of its (Book) interpretation'.

(2) 'By Allah<sup>azwj</sup>, I had opted for a truce with Muawiyah<sup>la</sup>, on the conditions that he would not spill our blood, and give immunity to our relatives and associates, it is certainly better than him assassinating us and completely destroying our<sup>asws</sup> lineage. It turned out to be in our favour that I did not respond to his antagonising assaults and a series of aggressive measures, otherwise my<sup>asws</sup> own people (who were bribed by him) would have grabbed me from my<sup>asws</sup> neck and handed me<sup>asws</sup> over to Muawiyah<sup>la</sup>. By Allah<sup>azwj</sup>, it is far better for me to secure a truce with him (on my<sup>asws</sup> dictated conditions) than being presented to him as a prisoner of war, for he may have then either killed me<sup>asws</sup> or alternatively, spared my life as favour, hence Bani Hashim would have been eternally buried under his favour and his decedents would have kept on teasing us by mentioning his goodwill to our present and past generations. Shortly afterwards, Imam Hassan<sup>asws</sup>, left for Medina and resided there, facing and enduring Bani Ummayyad<sup>la</sup>'s antagonising propaganda and fabricated lies against Ahul Bait<sup>asws</sup> in order to cause damage to their<sup>asws</sup> Divinely Higher status. Imam Hassan<sup>asws</sup> mostly stayed at home and submitted to the Will of Lord<sup>azwj</sup>, until Muawiyah<sup>la</sup> had completed the ten years of his tyrannical rule.

## Shahadat of Imam Hassan<sup>asws</sup>:

Muawiyahla, after satisfying his evil desires and achieving his worldly goals through deceit and perjury, turned his attention to nominating his alcoholic, uncouth and wicked son, Yazid<sup>la</sup>, so that the empire built by him would be passed on to his descendants. He, however, knew it quite well that he will not achieve this as long as Imam Hassan<sup>asws</sup> was alive, so he pondered on various schemes for a long time and then finally decided to assassinate Imam Hassan<sup>asws</sup> by having him<sup>asws</sup> poisoned.

He made several attempts to poison Imam<sup>asws</sup>, but did not succeed as Imam Hassan<sup>asws</sup> would recover from the attacks of his various assassins. It is reported in history that Imam Hassan<sup>asws</sup> was poisoned more than 11 times but recovered after spending a few months in illness. Finally, Muawiyahla acquired a deadly poison from the Emperor of Rome after making a special request.<sup>1</sup> Muawiyahla then conspired through Jadah<sup>la</sup>, one of the wives of Imam Hassan<sup>asws</sup>, whose father (Al-Ashath) was his old and trusted ally. Concerning her, Imam Jafar-e-Sadiq<sup>asws</sup> says: 'Surely, Al-Ashath took part in shedding the blood of Imam Ali<sup>asws</sup>, his daughter Jadah<sup>la</sup> poisoned al-Hassan<sup>asws</sup> and his son<sup>la</sup> took part in shedding the blood of al-Hussain<sup>asws</sup>.'<sup>2</sup>

Muawiyah<sup>la</sup>'s sister (Ummul Hakam<sup>la</sup>) along with Marwan<sup>la</sup> convinced Jadah<sup>la</sup> to poison Imam Hassan<sup>asws</sup>, after giving her one thousand Dirhams with a promise, to later, remarry her to Yazid<sup>la</sup>. When Imam Hassan<sup>asws</sup> came home to open his fast, at the end of a hot day, she mixed poison into yogurt. Imam Hassan<sup>asws</sup> took a mouthful of it and suddenly felt the effect of excruciating pain, which started tearing and cutting apart Imam<sup>asws</sup>'s stomach and liver. Upon feeling the bitter pain, Imam<sup>asws</sup> said: 'To Allah<sup>azwj</sup> we belong and to Him<sup>azwj</sup> is our return! Praise belongs to Allah<sup>azwj</sup>, (soon I shall be) embracing His Messenger<sup>saww</sup>, the chiefs of Prophets<sup>saww</sup>, my father<sup>asws</sup>, the master of the Guardians<sup>asws</sup>, my mother<sup>asws</sup>, the chief of the women of all worlds<sup>asws</sup>, my uncle, Jafar al-Tayyar<sup>asws</sup>, and Hamza<sup>asws</sup>, the Master of Martyrs'. Then Imam<sup>asws</sup> turned to Jadah<sup>la</sup> and said to her: 'O enemy of Allah<sup>azwj</sup>, you have killed me! May Allah<sup>azwj</sup> destroy you! By Allah<sup>azwj</sup>, you will not get a guardian after me. He (Muawiyahla) has deceived and ridiculed you. May Allah<sup>azwj</sup> disgrace you<sup>la</sup> and him<sup>la</sup>.'<sup>3</sup>

Certainly, Allah<sup>azwj</sup> disgraced her, although, Muawiyahla reluctantly received her in Shaam but later told her that he would not marry his son to someone who had poisoned her kind husband! Various historians have recorded that when the news of Imam Hassan<sup>asws</sup>'s assassination arrived in Damascus, Muawiyahla exclaimed with joy: 'Allah-u-Akbar' very loudly and rejoiced by dancing and waving his hands.

At that time, Imam Hassan<sup>asws</sup> was forty-eight years of age. His<sup>asws</sup> succession (to the Imamate) had been for slightly over ten years. His<sup>asws</sup> brother and trustee (wasi), al-Hussain<sup>asws</sup>, undertook the washing and shrouding of his<sup>asws</sup> body and started making

<sup>1</sup> Bihar al-Anwar, vol. 10, pp 173.

<sup>2</sup> A'Yan al-Shia, vol. 4, pp. 78.

<sup>3</sup> Tuhaf al Uqool, pp. 391.

arrangements for his<sup>asws</sup> burial, as per his<sup>asws</sup> brother<sup>asws</sup>'s will to bury him next to his<sup>asws</sup> grandmother, Syeda Fatima binte Asad<sup>asws</sup>'s grave.

When the funeral procession was on its way to the Baq'ee cemetery where Syeda had been buried, Imam Hussain<sup>asws</sup> stopped the coffin procession at the Prophet<sup>saww</sup>'s shrine, as per the will of Imam Hassan<sup>asws</sup> to say goodbye to his beloved grandfather<sup>saww</sup>. A'isha, a surviving wife of the Prophet<sup>saww</sup>, who had been following the procession with hidden animosity against the family of Prophet<sup>saww</sup> came out and shouted stop. She immediately intervened by saying that she would not allow Hassan<sup>asws</sup>'s body to touch the grave of Prophet<sup>saww</sup>.

Suddenly, several of her supporters also turned up under the command of Marwan<sup>la</sup>. There were words exchanged between her supporters and Muhammad Hanafiyya<sup>ra</sup>, another son of Imam Ali<sup>asws</sup>. In the meantime, A'isha came out riding a donkey, as she did in the battle of Camel and gave a signal of 'attack' to Marwan<sup>la</sup>, who in turn asked his archers to shoot arrows at the procession. Numerous arrows were lodged in Imam Hassan<sup>asws</sup>'s coffin and the colour of the white shroud turned red. At this stage, Imam Hussain<sup>asws</sup> quickly intervened, and took the coffin back to the house of Ahlul Bait<sup>asws</sup>, and there arrows were taken out by Imam Hassan's sisters, under sobs and cries, and a new shroud was prepared for burial and the coffin was then taken straight to Baq'ee. However, Bani Umayyad<sup>la</sup>'s raging fire of animosity against Ahlul Bait<sup>asws</sup> was not extinguished here; they continued. Their next major onslaught was a few years later, this time in Karbala, when the army of Yazid<sup>la</sup> surrounded Bani Hashim<sup>asws</sup> in 61 Hijri.

When Imam Hassan<sup>asws</sup>'s little son, Al-Qasim<sup>asws</sup>, came out in defence of his uncle Imam al-Hussain<sup>asws</sup>, they surrounded him<sup>asws</sup> from all directions and, after bringing him<sup>asws</sup> down, they started cutting and stampeding his body under the feet of their horses, thereby dividing little Qasim<sup>asws</sup> into several hundred pieces. Imam Hussain<sup>asws</sup> collected parts of Qasim<sup>asws</sup>, one by one, while remembering those red and blue pearls of his<sup>asws</sup> brother's liver which he gathered when Qasim<sup>asws</sup>'s father was poisoned by the Umayyad<sup>la</sup>.

## The Time of Imam Hussain<sup>asws</sup>:

After the Shahadat of Imam Hassan<sup>asws</sup>, through, Jadah<sup>la</sup>, Imam Hussain<sup>asws</sup> took the responsibility of Imamate for nearly 10 years. Imam Hussain remained patient during all this time while persecution and assassinations of his<sup>asws</sup> Shias by Muawiyah<sup>la</sup> continued. The Imam<sup>asws</sup> got on with the facilitation and communication of Divine Commands until the son of Muawiyah<sup>la</sup>, Yazid<sup>la</sup>, took his place in the middle of 60 A.H. Yazid<sup>la</sup>, soon after coming into power, asked for an oath of allegiance from Imam Hussain<sup>asws</sup>. A similar attempt had already been made earlier, by Abu Bakr when he tried to force Imam Ali<sup>asws</sup>, without success, into accepting what he wanted when he legitimatised himself as the successor of Prophet<sup>saww</sup>.

No one dared to try it again not even Muawiyah<sup>la</sup>. But Yazid<sup>la</sup>, out of his arrogance and faithlessness tried to repeat the mistake of Abu Bakr by sending soldiers in plain clothes to Medina. Imam Hussain<sup>asws</sup>, with the view of safeguarding the great sanctuary of Medina and Mecca, left both of these holy places and travelled towards Kufa. It was also in response to a cry for help from the inhabitants of Kufa, who had written hundreds of letters to Imam Hussain<sup>asws</sup> pledging loyalty to him<sup>asws</sup> and asking for guidance and deliverance. Imam Hussain<sup>asws</sup> knew it very well that most of them were hypocrites and only wanted to reinstate their lost scholarships which Muawiyah<sup>la</sup> used to give them, as his informers and allies against Imam Ali<sup>asws</sup>, but Yazid<sup>la</sup> had stopped. But as an Apostolic Imam, Imam Hussain<sup>asws</sup> had to fulfil the Divine mission of removing the masks of hypocrites and reveal their devious schemes and seeds of contention which were planted at 'Saqifa'-where the first Muslim caliph was elected.

Imam Hussain<sup>asws</sup> reached Karbala on the 3rd of Moharram, a place which is approximately seventy kilometres from Kufa, a desert near the banks of river Euphrates. Yazid<sup>la</sup>'s army under the command of Ibne Saad<sup>la</sup> encircled Imam Hussain<sup>asws</sup> and his companions from all sides and stopped their water supply from the river. Imam Hussain<sup>asws</sup> exhausted all means to avert the war, even at the expense of living under intolerable thirst and famished conditions. The sufferers were as young as Hazrat Ali Asghar<sup>asws</sup> who was only six months of age. On the eve of 10th of Moharram, the army of Yazid<sup>la</sup> tried to attack Imam Hussain<sup>asws</sup> but Imam Hussain<sup>asws</sup> gave them another opportunity to rethink their stance and tried to stop them from killing the grandson of Prophet<sup>saww</sup>, the last surviving among the 'people of Kisa'.

There was indeed an effect, as that night saved Hurr bin Riyahi, his slave and son from plunging deep into the hottest zone of Hell, as they deserted Yazid<sup>la</sup>'s army by recognising the just and Divine position of Imam Hussain<sup>asws</sup>. On the tenth day of Muharram of the year 61/680, the impatient army of Yazid<sup>la</sup>, which was lured into getting worldly gains, attacked Imam Hussain<sup>asws</sup>'s camps.

One by one all Hashmiad<sup>asws</sup> and companions of Imam Hussain<sup>asws</sup> were martyred. They were just 72 or 110 in number but had killed thousands of Yazid's<sup>la</sup> soldiers, who

were desperate to live to get their worldly rewards and thus ran away from the battle. Imam Hussain<sup>asws</sup> kept on bringing back the bodies of his dear ones as afternoon approached. Imam Hussain<sup>asws</sup>'s final sacrifice was his 6-month-old child, Master Ali Asghar<sup>asws</sup>, who was martyred with a three-headed arrow while held in the arms of Imam Hussain<sup>asws</sup>.

Yazid<sup>la</sup>'s army then attacked Imam Hussain<sup>asws</sup> from all directions and started shooting arrows, throwing stones and spears but Imam Hussain<sup>asws</sup> responded with fierce courage and strength, while being injured from head to toe, killing thousands of cowards until Allah<sup>azwj</sup> asked Imam Hussain<sup>asws</sup> to stop and announced (89:27-30): O content soul, return back to Me, I am pleased with you and You are pleased with me. Upon hearing this Imam Hussain<sup>asws</sup> went into prostrations. Shimr<sup>la</sup>, a general of Yazid<sup>la</sup>'s army leapt forward to seize the opportunity and started striking, with his dagger, the back of Imam Hussain<sup>asws</sup>'s throat. At this point, the skies turned red and windstorms started blustering.

A call came from skies; the Muslims have martyred the grandson of the Prophet<sup>saww</sup>, and now will never get to observe a single day of blessings. The army of Yazid<sup>la</sup>, after ending the war, plundered the 'haram' of the Imam<sup>asws</sup> and burned the Imam<sup>asws</sup>'s tents. They decapitated the bodies of the martyrs, started running horses over the bodies, and left the bodies without burying them. Then they moved the honourable Ahlul Bait<sup>asws</sup>, and took them as prisoners and took them along with the heads of the martyrs to Kufa and Shaam to collect their rewards from Yazid<sup>la</sup>.

The narrator of the Hadith says that Abu Abd Allah<sup>asws</sup> (6th Imam<sup>asws</sup>) said: 'after Jibraeel<sup>as</sup> came down to the Rasool Allah<sup>saww</sup> with the (news of the future) killing of Imam Hussain<sup>asws</sup>; the Rasool Allah<sup>saww</sup> held the hand of Imam Ali<sup>asws</sup> and spoke to him<sup>asws</sup> privately for most of that day until they were both overcome with tears. While they were still together, Jibraeel<sup>as</sup> from the Lord<sup>azwj</sup> of the Worlds - came down to them<sup>asws</sup> and said, "Your Lord<sup>azwj</sup> Conveys His Salam to both of you and says, 'It is My<sup>azwj</sup> Will that you should remain patient.'"

Abu Abd Allah<sup>asws</sup> (6th Imam<sup>asws</sup>) said that once, Syeda Binte Rasool Allah<sup>asws</sup> came to Rasool Allah<sup>saww</sup> and saw that his<sup>saww</sup> eyes were filled with tears. Syeda<sup>asws</sup> asked him<sup>saww</sup>, "What is upsetting you<sup>saww</sup>?" Rasool Allah<sup>saww</sup> replied, "Jibraeel<sup>as</sup> informed me that my nation will kill Hussain<sup>asws</sup>." When Syeda<sup>asws</sup> heard this, she<sup>asws</sup> became extremely grieved and restless. So the Prophet<sup>saww</sup> informed her<sup>asws</sup> of the Imams<sup>asws</sup> from her<sup>asws</sup> children.<sup>4</sup> This pleased and relieved her<sup>asws</sup>.<sup>5</sup>

Amir-ul-Momineen<sup>asws</sup> said: 'The Rasool Allah<sup>saww</sup>, came to visit us (one day). Um Ayman had given us some milk, butter, and dates, so we offered it to Rasool Allah<sup>saww</sup>. After he<sup>saww</sup> ate, he<sup>saww</sup> went to a corner of the house and started praying. However, at the end of his<sup>saww</sup> last Sujud (prostration), Rasool Allah<sup>saww</sup> began to cry profusely.

<sup>4</sup> Referring to the 12<sup>th</sup> Imam<sup>asws</sup>.

<sup>5</sup> Kamil Al-Ziyarat, Ch. 16, H. 5.

Because of our respect and reverence for him<sup>saww</sup>, we did not ask him<sup>saww</sup> why he<sup>saww</sup> was crying. However, Al-Hussain<sup>asws</sup> went and sat on his<sup>asws</sup> lap and said, "O Father! When you entered our house (today), we felt a happiness that we had never felt before. But then you started to cry and your crying has grieved us<sup>asws</sup>. What made you cry?"

The Prophet<sup>saww</sup> replied, "O my son! Jibraeel<sup>as</sup> came to me<sup>saww</sup> just now and informed me<sup>saww</sup> that you will all be killed and the places of your martyrdom will be far from one another."

Hussain<sup>asws</sup> asked, "O Father! What is the reward for those who come to the Ziyarah of our<sup>asws</sup> graves although they are far from one another?"

The Prophet<sup>saww</sup> replied: "O my son! Verily, there will be some groups from my nation who will come to your<sup>asws</sup> Ziyarah seeking blessings. By doing so, they will deserve to be visited by me<sup>saww</sup> on the Day of Judgment. I will save them from the terrors of the Hour (Day of Judgement) and from their sins. Verily, Allah<sup>azwj</sup> will Make them dwell in Paradise."<sup>6</sup>

### The Dust of Karbala:

Abu Abd Allah<sup>asws</sup> said that once, when Imam Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup> was with the Messenger of Allah<sup>saww</sup>, Jibraeel<sup>as</sup> came to him<sup>saww</sup> and told the Prophet that his nation will kill the Imam<sup>asws</sup>, so Rasool Allah<sup>saww</sup> was extremely grieved. Jibraeel<sup>as</sup> then gave some dust from Karbala to Rasool Allah<sup>saww</sup>. Rasool Allah<sup>saww</sup> (while holding the dust of Karbala in his<sup>saww</sup> hand) said to it, 'O dust! You are blissful, and blissful is he<sup>asws</sup> who will be killed on you!'<sup>7</sup>

The narrator of the Hadith says: 'Rasool Allah<sup>saww</sup> used to say, "Our Allah<sup>azwj</sup>! Abandon those who abandon Hussain<sup>asws</sup>, kill those who kill him<sup>asws</sup>, slaughter those who slaughter him<sup>asws</sup>, and do not fulfil their requests."<sup>8</sup>

The narrator said that the cursed Yazid<sup>la</sup> was soon taken (by Allah<sup>azwj</sup> for punishment) and he did not enjoy any pleasure after killing Hussain<sup>asws</sup>. He died suddenly with a crisis. He spent the night while he was drunk and he was found dead and deformed in the morning as if he was coated with tar. Anyone who followed the order of Yazid<sup>la</sup> in killing Hussain<sup>asws</sup> or anyone who participated in fighting Hussain<sup>asws</sup> became insane or was afflicted with leprosy which became a hereditary disease in their progeny. May Allah<sup>azwj</sup>'s curse be upon all of them.<sup>8</sup>

The narrator of the Hadith says: 'I heard Imam Baqir<sup>asws</sup> explain the verse, "**Permission (to fight) is given to those against whom war is made, because they have been**

<sup>6</sup> Kamil Al-Ziyarat, Ch. 16, H. 6.

<sup>7</sup> Kamil Al-Ziyarat, Ch. 17, H. 5.

<sup>8</sup> Kamil Al-Ziyarat, Ch. 17, H. 8.

**oppressed, and verily Allah is Mighty to help them" (22:39)"** (The Imam<sup>asws</sup> said), "This verse was revealed about 'Ali<sup>asws</sup>, Hassan<sup>asws</sup>, and Hussain<sup>asws</sup>."<sup>9</sup>

The narrator of the Hadith says: 'I asked Abu Abd Allah<sup>asws</sup> (6th Imam<sup>asws</sup>) about the verse, **"And whosoever is killed unjustly, then We have indeed given his heir an authority, but let him not exceed the limits in killing. verily he is helped"** (17:33) the Imam<sup>asws</sup> replied: "This is about the Qa'im<sup>ajfi</sup> of the family of Muhammad<sup>saww</sup>. When he<sup>ajfi</sup> rises, he<sup>ajfi</sup> will kill (many people), avenging the blood of Hussain<sup>asws</sup>. Even if he<sup>ajfi</sup> kills everyone on earth, he<sup>ajfi</sup> will not have exceeded the limits in killing. "But let him not exceed the limits in killing" (17:33) means that he<sup>ajfi</sup> will not act unconscionably. I swear to Allah<sup>azwj</sup> that he<sup>ajfi</sup> will kill the descendants of the killers of Hussain<sup>asws</sup> for the deeds of their fathers."<sup>10</sup>

## The Story of Angel Futrus:

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (6th Imam<sup>asws</sup>) said that when Imam Ali<sup>asws</sup> was blessed with Al-Hussain<sup>asws</sup>, Allah<sup>azwj</sup> Ordered Jibraeel<sup>as</sup> to descend (to the earth) with one thousand angels to congratulate Rasool Allah<sup>saww</sup>. On his way to the Prophet<sup>saww</sup> Jibraeel<sup>as</sup> descended on an island in the sea where an angel named Futrus lived. Futrus was one of the carriers (of the Throne). At one point, Futrus had delayed in carrying out Allah<sup>azwj</sup>'s Command. Therefore, his wings were broken and he was thrown onto this island. He continued worshipping Allah<sup>azwj</sup> on that island for six hundred years, after which the Zahoor of Imam Hussain<sup>asws</sup> took place. Upon seeing Jibraeel<sup>as</sup> and his group of angels Futrus asked Jibraeel<sup>as</sup>, 'Where are you going?' Jibraeel<sup>as</sup> answered: 'Allah<sup>azwj</sup> has blessed Prophet Muhammad with a (child), and I have been sent to congratulate him on behalf of Allah<sup>azwj</sup> and myself<sup>as</sup>.' Futrus (requested), 'O Jibraeel<sup>as</sup>! Take me with you. Perhaps Rasool Allah<sup>saww</sup> would pray for my forgiveness.' So Jibraeel<sup>as</sup> carried Futrus. When they arrived, Jibraeel<sup>as</sup> congratulated the Rasool Allah<sup>saww</sup> on behalf of Allah<sup>azwj</sup> and himself<sup>as</sup>, and then informed him<sup>saww</sup> of Futrus.

Rasool Allah<sup>saww</sup> told Jibraeel<sup>as</sup> to bring Futrus inside. After Futrus was brought inside, he informed the Prophet<sup>saww</sup> of his situation. The Prophet<sup>saww</sup> prayed for him and said to him, 'Rub (your wings) on the (cloths/cradle) of Hussain<sup>asws</sup> and (you will) return to your (original) position (health).' Futrus rubbed his wings on Hussain<sup>asws</sup> and started ascending (to the Heavens). As he was ascending, he said, 'O Messenger of Allah<sup>saww</sup>! Verily your nation will kill him<sup>asws</sup>. Verily, as my repayment to him<sup>asws</sup>, no one will come to his Ziyarah, say Salam to him, or send blessings on him without me informing him of it.' Then Futrus ascended (to the heavens).<sup>11</sup>

<sup>9</sup> Kamil Al-Ziyarat, Ch. 18, H. 4.

<sup>10</sup> Kamil Al-Ziyarat, Ch. 18, H. 5.

<sup>11</sup> Kamil Al-Ziyarat, Ch. 20, H. 1.

## The Curse of Allah<sup>azwj</sup> and the Prophets<sup>as</sup> on the killers of Imam Hussain<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> (6th Imam<sup>asws</sup>) said: 'One day the Messenger of Allah was in the house of Syeda Binte Rasool<sup>asws</sup> and Hussain<sup>asws</sup> was sitting on his<sup>saww</sup> lap. Suddenly, the Rasool Allah<sup>saww</sup> started to cry and fell in Sajdah (prostration). After raising his head, Rasool Allah<sup>saww</sup> told his daughter that Allah<sup>azwj</sup> the Most High, the Most Exalted just Appeared to him<sup>saww</sup> in the most beautiful form and appearance and asked, "O Muhammad<sup>saww</sup>! Do you love Hussain<sup>asws</sup>?" he<sup>saww</sup> replied, "Yes, Hussain<sup>asws</sup> is the light of my<sup>saww</sup> eyes, the fruit of my<sup>saww</sup> heart, my flower (in this life), and the skin between my two eyes."

'Allah<sup>azwj</sup> Placed His<sup>azwj</sup> Hand on the head of Hussain<sup>asws</sup> and Said: "Blessed is this newcomer baby<sup>asws</sup> upon whom I<sup>azwj</sup> have Sent My Prosperity, Blessings, Mercy, and Pleasure. My<sup>azwj</sup> Curse, Wrath, Chastisement, Disgrace, and Punishment are upon those who hurt him<sup>asws</sup>, fight him<sup>asws</sup>, incite (the people) against him<sup>asws</sup>, and kill him<sup>asws</sup>. Verily he<sup>asws</sup> is the Master of Martyrs from the first to the last, in this life and in the Hereafter."<sup>12</sup>

The narrator of the Hadith says: 'The first person, to curse the killers of Imam Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup>, was Hazrat Ibrahim<sup>as</sup>, the Friend of Allah<sup>azwj</sup>. He ordered his children to curse them and took a covenant from his children (in this regard). After him<sup>as</sup>, Hazrat Musa<sup>as</sup> Ibn 'Imran<sup>as</sup> cursed the killers of Imam Hussain<sup>asws</sup> and he<sup>as</sup> ordered his<sup>as</sup> nation to do so. Hazrat Dawud<sup>as</sup> also cursed them and ordered the Bani Israel to do this. Then Hazrat 'Isa<sup>as</sup> cursed them and he<sup>as</sup> used to repeatedly say, "O Bani Israel! Curse the killers of Hussain<sup>asws</sup>, and if (any of) you meet Hussain<sup>asws</sup>, then support him<sup>asws</sup>. Those who are martyred with Hussain<sup>asws</sup> are like those who have been martyred with all of the prophets<sup>as</sup> who faced (their enemies) and did not run away (from them)."<sup>13</sup>

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (6th Imam<sup>asws</sup>) said: 'Syeda<sup>asws</sup> was carrying Imam Hussain one day when Rasool Allah<sup>saww</sup> took him<sup>asws</sup> from her<sup>asws</sup>. Rasool Allah<sup>saww</sup> said to Imam Hussain<sup>asws</sup>, "Allah<sup>azwj</sup>'s Curse be upon those who (will) kill you. Allah<sup>azwj</sup>'s Curse be upon those who (will) loot you. May Allah<sup>azwj</sup> Destroy those who (will) help one another against you<sup>asws</sup>. May Allah<sup>azwj</sup> Judge between me and those who (will) support others against you<sup>asws</sup>." Syeda<sup>asws</sup> asked, "O father<sup>saww</sup>! What are you<sup>saww</sup> saying?"

'The Prophet<sup>saww</sup> replied: "O My<sup>saww</sup> daughter<sup>asws</sup>! I<sup>saww</sup> remembered the tragedies that will befall him<sup>asws</sup> after me<sup>saww</sup> and you<sup>asws</sup>, and how he<sup>asws</sup> will be hurt, oppressed,

<sup>12</sup> Kamil Al-Ziyarat, Ch. 21, H. 1.

<sup>13</sup> Kamil Al-Ziyarat, Ch. 21, H. 2.

betrayed, and violated. When this happens, he<sup>asws</sup> will be accompanied by a group (of people) who are like the stars of the sky, and (they) will be led toward death. It is as if I can see their camp, the place where they will dismount from their sumpters, and the dust (of Karbala)." Syeda Fatima<sup>asws</sup> asked, "O father<sup>saww</sup>! Where is this place you<sup>saww</sup> are describing?"

'The Prophet<sup>saww</sup> replied: "It is a land called Karbala. It is the land of 'KARB' (agony) and 'BALA' (affliction) for us<sup>asws</sup> and for the nation. The most evil ones from my nation will rise against them<sup>asws</sup> (Hussain and his companions). Even if all of the inhabitants of the Heavens and the earths intercede for one of those who rise against Hussain<sup>asws</sup>, their intercession will not be accepted, and they will abide in Hell eternally." Syeda<sup>asws</sup> asked, "O father<sup>saww</sup>! So he (Hussain<sup>asws</sup>) will be killed?" The Prophet<sup>saww</sup> replied: "Yes, O my daughter<sup>asws</sup>. (Verily) a group of people who love us<sup>asws</sup> will go to him<sup>asws</sup> (his Ziyarah). (Verily) no one is more committed to our<sup>asws</sup> rights than they are. (Verily) no one on earth other than them will pay attention to Hussain<sup>asws</sup>. (Verily) they are those who will join me<sup>saww</sup> by my Pool tomorrow (on the Day of Judgement). I<sup>saww</sup> will recognise them by their marks when I see them (on the Day of Judgement). (On that day) the followers of every religion will look for their leaders and they (those who go to the Ziyarah of Hussain<sup>asws</sup>) will look for no one other than us<sup>asws</sup>".<sup>14</sup>

Abu Ja'far (Imam Baqir<sup>asws</sup>) said: 'The Rasool Allah<sup>saww</sup> would draw Hussain<sup>asws</sup> to himself<sup>saww</sup> whenever Imam Hussain<sup>asws</sup> would enter and would cry. So (once) Hussain<sup>asws</sup> asked, "O father<sup>saww</sup>! Why are you<sup>saww</sup> crying?" Rasool Allah<sup>saww</sup> replied: "I am kissing parts of your<sup>asws</sup> body which will be struck with swords,"

"O father<sup>saww</sup>! Will I<sup>asws</sup> be killed?" Imam Hussain<sup>asws</sup> asked. "Yes. I swear to Allah<sup>azwj</sup> that you<sup>asws</sup>, your<sup>asws</sup> father<sup>asws</sup>, and your<sup>asws</sup> brother<sup>asws</sup> will be killed," the Prophet<sup>saww</sup> replied. "Will the places of our<sup>asws</sup> martyrdom be far from each other?" Imam Hussain<sup>asws</sup> asked. "Yes. O my<sup>saww</sup> son<sup>asws</sup>," the Prophet<sup>saww</sup> replied. "So, who from your<sup>saww</sup> nation will come to our<sup>asws</sup> Ziyarah?" Imam Hussain<sup>asws</sup> asked. "No one but the truthful ones from my<sup>saww</sup> nation will come to my<sup>saww</sup> Ziyarah, to the Ziyarah of your<sup>asws</sup> father<sup>asws</sup>, to the Ziyarah of your<sup>asws</sup> brother<sup>asws</sup>, and to your<sup>asws</sup> Ziyarah," the Prophet<sup>saww</sup> replied.

Abu Abd Allah<sup>asws</sup> (6th Imam<sup>asws</sup>) said: 'Imam Ali<sup>asws</sup> (Amir-ul-Momineen<sup>asws</sup>), said to Imam Hussain<sup>asws</sup>, "O Aba Abd Allah<sup>asws</sup>. You<sup>asws</sup> have the knowledge of which others do not. O my<sup>asws</sup> son<sup>asws</sup>! Listen and envision this before it happens to you<sup>asws</sup>. I<sup>asws</sup> say it by the One<sup>azwj</sup> who has my<sup>asws</sup> life in His<sup>asws</sup> Hand, that the Bani Umayyah will spill your blood but they will not be able to deviate you<sup>asws</sup> from your<sup>asws</sup> religion nor will they be able to make you<sup>asws</sup> forget Praising your Lord<sup>azwj</sup>." Imam Hussain<sup>asws</sup> replied, "I say it by the One<sup>azwj</sup> who has my<sup>asws</sup> life in His<sup>azwj</sup> Hand that this is sufficient for me<sup>asws</sup>. I<sup>asws</sup> submit to that which Allah<sup>azwj</sup> has Revealed, I<sup>asws</sup> believe the words of the Rasool Allah<sup>saww</sup> and I<sup>asws</sup> do not contradict the words of my father<sup>asws</sup>".<sup>15</sup>

The narrator of the Hadith says:

<sup>14</sup> Kamil Al-Ziyarat, Ch. 22, H. 3.

<sup>15</sup> Kamil Al-Ziyarat, Ch. 23, H. 2.

Abu Abd Allah<sup>asws</sup> (6th Imam<sup>asws</sup>) said: 'Abdullah ibn Zubayr told Imam Hussain<sup>asws</sup> to come to Makkah and (seek refuge) in, the Haram but Hussain<sup>asws</sup> said, "We will not breach its sanctity (by remaining in the Haram) and we will not allow its sanctity to be breached (by) being killed in it. Verily, I prefer to be killed on a mound with red dust than being killed in the Haram."<sup>16</sup>

Abu Ja'far (Imam Baqir<sup>asws</sup>) said: '(Imam) Hussain<sup>asws</sup> left Makkah one day. 'Abdullah Ibn Zubayr accompanied him<sup>asws</sup> and said, "O Abi 'Abd Allah<sup>asws</sup>! The season of Hajj has come and you are leaving Makkah to go to Iraq?" (Imam) Hussain<sup>asws</sup> replied, "O son of Zubayr! Verily, I<sup>asws</sup> prefer to be buried by the shore of the Euphrates (River) than to be buried inside the Ka'bah."<sup>17</sup>

### **The Words of Abu Dharr<sup>ra</sup> Ghafari on the Shahadat of Imam Hussain<sup>asws</sup>:**

The narrator of the Hadith says:

On the day when 'Uthman expelled Abu Dharr<sup>ra</sup> to Rabadhah, people said to him, "O Aba Dharr<sup>ra</sup>! Rejoice, for verily this (suffering) is little in the way of Allah<sup>azwj</sup>, the Exalted."

Abu Dharr<sup>ra</sup> replied:

How insignificant this (suffering) is (in the way of Allah<sup>azwj</sup>)! But how will you feel when Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup> is slaughtered - in such a terrible way?!

I swear to Allah<sup>azwj</sup> that no killing will be greater than the killing of Hussain<sup>asws</sup> in (the history of) Islam. Verily, Allah<sup>azwj</sup> will Unsheathe His<sup>azwj</sup> sword against this nation and Allah<sup>azwj</sup> will never sheathe it again. Verily, Allah<sup>azwj</sup> will Send an avenger from the progeny of Hussain<sup>asws</sup> who will

seek revenge against the people.

I swear to Allah<sup>azwj</sup> that If you knew about (the grief) which will overcome the inhabitants of the seas, the mountains, the hills, the trees, and the heavens as a result of the killing of Hussain<sup>asws</sup> you would cry so (intensely) that your soul would leave (your bodies).

Seventy thousand angels will be alarmed in every sky through which the soul of Hussain<sup>asws</sup> will pass (after he<sup>asws</sup> will be martyred). They will all stand up (for him<sup>asws</sup>) while their joints will be shaking (in awe of Hussain<sup>asws</sup>) until the Day of Judgement.

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<sup>16</sup> Kamil Al-Ziyarat, Ch. 23, H. 5.

<sup>17</sup> Kamil Al-Ziyarat, Ch. 23, H. 6.

Every cloud that passes, each (roar of) thunder, and every (strike of) lightning curses the killers of Hussain<sup>asws</sup>.

Every day the soul of Hussain<sup>asws</sup> is presented to the Messenger of Allah<sup>saww</sup> and they meet one another.<sup>18</sup>

### **Imam Ali<sup>asws</sup> Named of the Killers of Hussain<sup>asws</sup> Before Time:**

The narrator of the Hadith says:

(One day) while Amir-ul-Momineen<sup>asws</sup> was delivering a sermon to the people he said, "Ask me before you lose me! I swear to Allah<sup>azwj</sup> that I will answer (your questions about) anything you might ask that has happened in the past or will happen in the future.

So Sa'd ibn Abi waqqas" got up and asked, "O Amir-ul-Momineen<sup>asws</sup>! Tell me about the number of hairs that I have on my head and in my beard?"

Amir-ul-Momineen<sup>asws</sup> replied, "I say it by Allah<sup>azwj</sup> that my<sup>asws</sup> dear, the Rasool Allah<sup>saww</sup>, informed me<sup>asws</sup> that you would be asking me this question. There is a Shaytan rooted in every strand of hair on your head and in your beard and there is a baby sheep in your house who will kill my son, Hussain<sup>asws</sup>."

('Abd Al-Samin/Asbagh added), "'Umar ibn Sa'd (the killer of Imam Hussain<sup>asws</sup>) was a child then and he was playing in front of his father (Sa'd ibn Abi Waqqas).<sup>19</sup>

The narrator of the Hadith says:

Hussain<sup>asws</sup> Ibn Ali<sup>asws</sup> said:

I<sup>asws</sup> say it by the One<sup>azwj</sup> who has the life of Hussain<sup>asws</sup> in His<sup>azwj</sup> Hand, that the Bani Umayyah will kill me and they will not be satisfied with their government until they kill me<sup>asws</sup>. Verily, if they kill me<sup>asws</sup>, the people will never be able to pray in congregation nor will they ever be able to spend ZAKAT (charity) in the way of Allah again."

Verily, my<sup>asws</sup> family and I<sup>asws</sup> are the first ones killed by this nation. I say by the One who has the life of Hussain<sup>asws</sup> in His<sup>azwj</sup> Hand that the Day of Judgement will not come as long as there is even one man from the Bani Hashim who is enjoying his life.<sup>20, 21</sup>

<sup>18</sup> Kamil Al-Ziyarat, Ch. 23, H. 11.

<sup>19</sup> Kamil Al-Ziyarat, Ch. 23, H. 12.

<sup>20</sup> This statement refers to the afflictions which will befall the progeny of the Rasool Allah<sup>asws</sup> before the reappearance of the Qaim<sup>ajfi</sup>. (as commented by Al-Majlisi)

<sup>21</sup> Kamil Al-Ziyarat, Ch. 23, H. 13.

## **The Shirt of Imam Hussain<sup>asws</sup> when He was Martyred:**

Imam Abu Jafar<sup>asws</sup> (our 5<sup>th</sup> Imam<sup>asws</sup>) has said that when Al-Hussain was martyred, he wore a dark coloured Jubbah (long shirt). They found thirty-three torn spots in it because of being hit with sword, spears or shooting arrows.<sup>22</sup>

## **The Letters of Imam Hussain<sup>asws</sup>:**

The narrator of the Hadith says:

Abu Ja'far (Imam Baqir<sup>asws</sup>) said:

Hussain Ibn 'Ali<sup>asws</sup> wrote a letter in Makkah to Muhammad read:

In the name of Allah<sup>azwj</sup>, Most Gracious, Most Merciful

From Hussain ibn 'Ali<sup>asws</sup> to Muhammad ibn 'Ali<sup>asws</sup> and to those with him from among the Bani Hashim:

Verily those who join me will be martyred and those who stay behind will not achieve victory.

Wassalam.<sup>23</sup>

The narrator of the Hadith says:

Abu Ja'far (Imam Baqir<sup>asws</sup>) said:

Imam Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup> wrote a letter from Karbala to Muhammad Ibn 'Ali<sup>asws</sup> which read:

In the name of Allah<sup>azwj</sup>, Most Gracious, Most Merciful

From Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup> to Muhammad Ibn 'Ali<sup>asws</sup> and to those with him from among the Bani Hashim:

It is as if this life never existed and the Hereafter has always existed.

Wassalam.<sup>24</sup>

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<sup>22</sup> Al-Kafi, Vol. 6, H. 12159

<sup>23</sup> Kamil Al-Ziyarat, Ch. 23, H. 15.

## Signs of the Killing of Hussain<sup>asws</sup> Ibn Ali<sup>asws</sup> in Different Places:

Abu 'Abdillah (Imam Baqir<sup>asws</sup>) said:

Hisham ibn 'Abd Malik<sup>25</sup> sent (some of his soldiers) to take my father (Imam Baqir<sup>asws</sup>) to Shaam.

When my father<sup>asws</sup> entered (the palace), Hisham said, "O Aba Ja'far<sup>asws</sup>! I have brought you<sup>asws</sup> here to ask you<sup>asws</sup> a question that should not be asked by anyone other than me. I do not think that it is possible for anyone to know of this matter nor do I think that anyone is even capable of knowing of this matter except for one man."

My<sup>asws</sup> father<sup>asws</sup> said, "The commander of the believers<sup>26</sup>, can ask me whatever he wishes. If I<sup>asws</sup> know the answer, I<sup>asws</sup> will answer it. And if I<sup>asws</sup> do not, I<sup>asws</sup> will say that I do not know, for truth is more worthy of being told."

Hisham asked:

Tell me about the night on which 'Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup> was killed. How did those who were absent from the city in which he was killed learn of his<sup>asws</sup> killing? And what was the sign of his<sup>asws</sup> death (that appeared) for the people? If you know the answer, then tell me if that sign ever reappeared at the death of anyone other than 'Ali<sup>asws</sup>.

My father<sup>asws</sup> said:

On the night on which the Amir-ul-Momineen<sup>asws</sup> was killed, no rock was moved (anywhere) on earth without fresh blood being seen under it until the break of dawn. The same thing happened on the night on which Harunas, brother of Musa<sup>as</sup>, was killed. The same thing happened on the night on which Yusha' ibn Nun<sup>as</sup> was killed. The same thing happened on the night on which 'Isa<sup>as</sup> ibn Maryam<sup>as</sup> was raised to the sky. The same thing happened on the night on which Sharm'un ibn Hammun Al-Safa<sup>as</sup> was killed. The same thing happened on the night on which 'Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup> was killed. The same thing happened on the night on which Hussain Ibn 'Ali<sup>asws</sup> was killed.

Imam Sadiq<sup>asws</sup> continued:

Hisham's face and colour changed out of anger (when he heard this) and he was about to attack my<sup>asws</sup> father<sup>asws</sup>. But (in the end) Hisham said, "You may return to your family if you so choose."<sup>27</sup>

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<sup>24</sup> Kamil Al-Ziyarat, Ch. 23, H. 16.

<sup>25</sup> Hisham ibn Abd Malik ibn Marwan, Bani Umayyad caliph

<sup>26</sup> Those days the ruler was called the commander of the believers

<sup>27</sup> Kamil Al-Ziyarat, Ch. 24, H. 1.

The narrator of the Hadith says:

A man from Bayt Al-Maqdis said, " I Swear to Allah<sup>azwj</sup> that we, the people of Bayt Al-Maqdis and its suburbs, learned of the killing of Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup> on the eve of the day on which he<sup>asws</sup> was killed."

(Abu Nasr) asked, "How did they learn of it?"

He replied: We did not move any rock, stone, or mud without seeing fresh, boiling blood under it. And all of the walls became red like blood. The skies rained fresh blood for three days and at night we heard a caller crying out the following poem:

Does the nation that killed Hussain<sup>asws</sup> hope to receive the intercession of his<sup>asws</sup> grandfather on the Day of Judgement!?

Verily, Allah forbids you to receive the intercession of Ahmad<sup>asws</sup> and Abi Turab<sup>asws</sup>.

You have killed the best of all those who ever rode (a sumpter). You have killed the best of everyone from among the youth to the elderly.

There was a solar eclipse that lasted three days, after which the sky became filled with so many stars (that they were almost colliding with one another).

On the next day, we were grief-stricken about the killing of Hussain<sup>asws</sup>. Shortly thereafter, we learned the disastrous news of the killing of Hussain<sup>asws</sup>.<sup>28</sup>

### **The Killer of a Masoom<sup>asws</sup> is always an Illegitimate:**

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (6<sup>th</sup> Imam<sup>asws</sup>) said:

The killer of Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup> was conceived illegitimately and the killer of Yabya ibn Zakariyya<sup>asws</sup> was (also) conceived illegitimately.<sup>29</sup>

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (6<sup>th</sup> Imam<sup>asws</sup>) was asked, "Who stopped Fir'awn from killing Musa<sup>as</sup> which is referred to in this verse, 'Fir'awn said, **'Let me kill Musa' (40:26)?'**

<sup>28</sup> Kamil Al-Ziyarat, Ch. 24, H. 1.

<sup>29</sup> Kamil Al-Ziyarat, Ch. 25, H. 6.

Imam<sup>asws</sup> replied, (Fir'awn could not kill Musaas) because he was conceived legitimately. Verily, the Prophets and the Decisive Proofs are only killed by those who are conceived illegitimately and by the children of adulteresses.<sup>30</sup>

Those who did not Cry on the Martyrdom of Imam Hussain<sup>asws</sup>:

The narrator of the Hadith says:

We heard Abu Abd Allah<sup>asws</sup> (6<sup>th</sup> Imam<sup>asws</sup>) say:

When Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup> died, everything Allah<sup>azwj</sup> has Created cried over him<sup>asws</sup> except three things (places): Basra, Damascus, and the family of 'Uthman.<sup>31</sup>

### **Crying of Heavens on Imam Hussain<sup>asws</sup>:**

The narrator of the Hadith says:

Abu Ja'far (Imam Baqir<sup>asws</sup>) said:

O Zurarah! The Heavens cried for forty days with blood (weeping) over Hussain<sup>asws</sup>; the earth cried for forty days by being covered with darkness; the sun cried for forty days by being in eclipse and by turning red; the mountains were torn apart and dispersed; the seas gushed out and the angels cried for forty days over him<sup>asws</sup>.

(After Hussain<sup>asws</sup> was killed) all of our<sup>asws</sup> women stopped dying their hair, using kohl, applying oil, and styling their hair until the head of 'Ubaydallah ibn Ziyad<sup>la</sup> was sent to us<sup>asws</sup>; and even after that we (all) continued to weep over him<sup>asws</sup>.

Whenever my grandfather (Imam Sajjad<sup>asws</sup>) would remember Hussain<sup>asws</sup>; he<sup>asws</sup> would cry so much that his<sup>asws</sup> tears would moisten his beard and everyone around him<sup>asws</sup> would start crying, sympathising with his<sup>asws</sup> tears over Hussain<sup>asws</sup>.

Verily, the angels (who are posted) by the grave of Hussain<sup>asws</sup> cry over him<sup>asws</sup> (so much) that every angel in the sky and in the Heavens cries because of their tears.

When the soul of Hussain<sup>asws</sup> left (his<sup>asws</sup> body), Hell sighed in such an intense way that the earth almost split apart. When the souls of 'Ubaydallah ibn Ziyad<sup>la</sup> and Yazid<sup>la</sup> ibn Muawiya - may Allah<sup>azwj</sup>'s Curse be upon them - left their bodies, Hell whooped so intensely that if it was not for Allah<sup>azwj</sup> Containing it, using its dedicated keepers, it would have burnt everyone on earth with its outburst.

<sup>30</sup> Kamil Al-Ziyarat, Ch. 25, H. 7.

<sup>31</sup> Kamil Al-Ziyarat, Ch. 26, H. 4.

If permission was given to Hell, it would not have left anything without swallowing it. However, it is restrained by shackles and controlled by orders. Verily, Hell became violent - beyond the control of its keepers-more than once, until Jibraeel<sup>as</sup> went to it and hit it with his wings, after which it was pacified. Verily Hell cries and laments over Hussain<sup>asws</sup> and its fire blazes on the killers of Hussain<sup>asws</sup>.

If it was not for the Decisive Proofs of Allah<sup>azwj</sup> who are on earth, Hell would have destroyed the earth and overturned everything on it. However, the number of earthquakes will increase only when the Hour draws near.

There are no eyes and (there is) not a tear loved more by Allah<sup>azwj</sup> than the eyes of those who cry and shed tears over Hussain<sup>asws</sup>. Verily, anyone who cries over him<sup>asws</sup> connects with Syeda Fatima<sup>asws</sup>, supports her<sup>asws</sup> (in her<sup>asws</sup> lamentation), connects with the Messenger of Allah<sup>saww</sup>, and fulfils our<sup>asws</sup> rights.

On the Day of Judgement, everyone will be resurrected while crying except those who have cried over my<sup>asws</sup> grandfather - Hussain<sup>asws</sup>. Verily, those who have cried over him<sup>asws</sup> will receive glad tidings when they are resurrected. They will be delighted and happiness will radiate from their faces. They will feel safe while everyone else will be (extremely) frightened.

(The bad deeds of) the people will be published while those who have cried on Hussain<sup>asws</sup> will be sitting with him<sup>asws</sup> under the shade of the Throne. They will be conversing with Hussain<sup>asws</sup> without any fear of the trials of the Day of Judgement. They will be told to enter Paradise but they will refuse, choosing to sit with Hussain<sup>asws</sup> and listen to him speak (instead).

Then the houris (of Paradise) will send after them (from Paradise) and say, ***-Verily, we and the 'youths of never-ending bloom' (56:17)*** are waiting for you." However, they will not (even) turn their faces toward the houris because of the extent of the happiness and honour that they feel in their gathering with Hussain<sup>asws</sup>.

Verily (on that day), some of their enemies will be pulled by their foreheads toward Hell while others will cry out, ***"Now we have no intercessors, nor any loving friend" (26:100-101)***. Verily the enemies will see their position (of those who had cried on Hussain<sup>asws</sup>) but they will not be able to reach them or (even) come near them.

The angels will bring messages (from Paradise for those who have cried over Hussain<sup>asws</sup>) sent by their spouses and their servants, informing them of the blessings that have been prepared for them (in Paradise).

However, they will reply, "We shall come to you In-ShaAllah."

The angels will inform their spouses of their response. When their spouses learn of the way in which they are being honoured and of their closeness to Hussain<sup>asws</sup>, they will yearn for them even more.

They (those who have cried on Hussain<sup>asws</sup>) will (continuously) say, "Praise be to Allah<sup>azwj</sup> who protected us from the great terror and the trials of the Day of Judgement and saved us from that which we feared."

Then some precious saddled conveyances will be brought for them which they will ride to their places (in Paradise) while praising and glorifying Allah<sup>azwj</sup> and sending blessings on Muhammad<sup>saww</sup> and his family<sup>asws</sup>.<sup>32</sup>

The narrator of the hadith says:

I was speaking with Abi 'Abdillah (Imam Sadiq<sup>asws</sup>) when his son came. The Imam<sup>asws</sup> welcomed him, and then hugged and kissed him.

Then Imam<sup>asws</sup> said:

May Allah<sup>azwj</sup> Degrade those who degraded you (referring to the children of Imam Hussain<sup>asws</sup>). May Allah<sup>azwj</sup> Avenge those who oppressed you<sup>asws</sup>. May Allah<sup>azwj</sup> Disappoint those who abandoned you<sup>asws</sup>. May Allah<sup>azwj</sup> Curse those who killed you<sup>asws</sup>. May Allah<sup>azwj</sup> Be your friend, protector, and supporter. Verily, the Prophets<sup>as</sup>, the truthful ones, the martyrs, the angels of the Heavens, and our women have been weeping for long.

Then the Imam<sup>asws</sup> started to cry and said:

O Aba Basir! When I<sup>asws</sup> look at the children of Hussain<sup>asws</sup>, grief overcomes me when I remember what was done to them and to their father<sup>asws</sup>.

O Aba Basir! Verily, Syeda Fatima<sup>asws</sup> cries and sobs over Hussain<sup>asws</sup>. (When Hell hears her<sup>asws</sup> voice) it sighs in such an intense way, that if the keepers of Hell -who also hear her<sup>asws</sup> voice - did not prepare themselves to restrain it, Hell would burn all of the inhabitants of the earth with its blazing fires and its sparking fumes. They (the keepers) contain and restrain it and hold its doors tightly closed for as long as Syeda Fatima<sup>asws</sup> cries. They do this because of their fear for the inhabitants of the earth. However, Hell is not calmed until the voice of Syeda Fatima<sup>asws</sup> subsides.

Verily, the seas almost split apart and then collide (when they hear the weeping of Syeda<sup>asws</sup>). There is a dedicated angel responsible for every drop of water. When these angels hear the voice of Syeda Fatima<sup>asws</sup>, they prevent every drop of water from boiling with their wings; they keep the water together because of their fear for (this) world and everything in it,

(specifically) the people of the earth.

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<sup>32</sup> Kamil Al-Ziyarat, Ch. 26, H. 6

The angels remain in fear (for the people when they hear the voice of Syeda<sup>asws</sup>) and cry for her<sup>asws</sup> crying. And then they pray to Allah<sup>azwj</sup> and beg Him<sup>azwj</sup>, after which the inhabitants of the Throne and those who are around it request Allah<sup>azwj</sup>. Then the voices of the angels are raised in glorification of Allah<sup>azwj</sup>, all because of their fear for the people of the earth.

Even if one of their voices reached the earth, all of the inhabitants of the earth would faint, the mountains would crumble, and the earth would shake (under) its inhabitants.

I (Abu Basir) said, "May I sacrifice myself for you<sup>asws</sup>! This is such a great matter."

Imam<sup>asws</sup> replied, "That which you have not heard is even greater than this. O Abu Basir! Do you not want to be among those who support Syeda Fatima<sup>asws</sup>?!"

When I heard this, I cried so much that I could not speak any longer nor could the Imam<sup>asws</sup> speak because (of how intensely) he<sup>asws</sup> was crying. Then he<sup>asws</sup> (the Imam<sup>asws</sup>) moved toward his prayer mat and started to supplicate to

Allah<sup>azwj</sup>, and I left him<sup>asws</sup> in that state.

I could not eat nor sleep that night. The next morning, I was fasting and I was in extreme fear when I went to the Imam<sup>asws</sup>. When I saw that he<sup>asws</sup> had calmed down, I also calmed down and praised Allah<sup>azwj</sup> because no chastisement had befallen me.<sup>33</sup>

### **Crying of Angels on Imam Hussain<sup>asws</sup>:**

The narrator of the Hadith says:

I heard Abu Abd Allah (Imam Sadiq<sup>asws</sup>) say:

Go to the Ziyarah of Hussain<sup>asws</sup> (as much as you can) even if it is only once a year. Verily, those who go to his<sup>asws</sup> Ziyarah, believing in his<sup>asws</sup> rights and not denying (his<sup>asws</sup> status), will have no recompense but Paradise. They will be sustained with great wealth and Allah<sup>azwj</sup> will Bring immediate relief to them.

Verily, Allah<sup>azwj</sup> has dedicated four thousand angels to the grave of Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup> who cry over him<sup>asws</sup>. They accompany everyone who goes to the Ziyarah of Hussain<sup>asws</sup> back to their families. If they (the Zuwwar) become ill, these angels will visit them. When they die, these angels will attend their funerals, seeking forgiveness for them and asking Allah<sup>azwj</sup> to have Mercy on them.<sup>34</sup>

<sup>33</sup> Kamil Al-Ziyarat, Ch. 26, H. 7

<sup>34</sup> Kamil Al-Ziyarat, Ch. 27, H. 13

The narrator of the Hadith says:

Abu Abd Allah (Imam Sadiq<sup>asws</sup>) said:

When you go to the Ziyarah of Abu Abd Allah (Imam Hussain<sup>asws</sup>), maintain silence except when (you are) saying that which is good.

Verily, the angels of the night and of the day from among the Keepers go to the angels who are in Ha'ir. and shake hands with them. However, the angels of Hair do not speak to them because they are crying so intensely.

Therefore, the angels (among the Keepers) wait for them until midday or until sunrise and then they speak to them and ask them about some of the affairs of the Heavens. The angels of Hair abstain from speaking between these times (sunrise and midday) and their crying and supplicating does not diminish.

Verily, the Keepers do not distract the angels of Ha'ir<sup>40</sup> between these two times. However, the angels of Ha'ir become distracted when you (those who go to the Ziyarah of Hussain<sup>asws</sup>) speak.

I asked, "May I sacrifice myself for you<sup>asws</sup>! What do the angels<sup>as</sup> ask each other and which group asks the other? Is it the Keepers who ask (the angels of Ha'ir) or is it the angels of Ha'ir who ask (the Keepers)?"

Imam<sup>asws</sup> replied, "The angels of Ha'ir ask the Keepers because the angels of Ha'ir do not move from their place. However, the Keepers descend from the Heavens and ascend back to them."

I asked, "What do the angels of Ha'ir ask the Keepers?"

Imam<sup>asws</sup> replied:

The Keepers pass by Isma'il, the Angel of Air, in their ascent (to the Heavens) and sometimes they reach him at the same time when the Prophet<sup>saww</sup>, Syed Fatima<sup>asws</sup>, Hassan<sup>asws</sup> and Hussain<sup>asws</sup>, and the (other) Imams<sup>asws</sup>, who have passed away, are there (with Isma'il). They (the Ahlul Bayt<sup>asws</sup>) ask the Keepers about some matters and about those of you (Zuwwar) who are present in Ha'ir.

They (the Ahlul Bayt<sup>asws</sup>) say to the Keepers, "Give them (those who have gone to the Ziyarah of Hussain<sup>asws</sup>) glad tidings with your prayers."

The Keepers ask, "How should we give them glad tidings when they cannot hear us?"

The Ahlul Bayt<sup>asws</sup> will reply, "Congratulate them and pray for them on our<sup>asws</sup> behalf. Verily, these are our<sup>asws</sup> glad tidings to them. When they want to leave, surround them

and rub your wings on them so that they can feel your presence. Verily, we entrust them to He<sup>azwj</sup> whose Trust will never be lost."

Imam<sup>asws</sup> continued:

If the Zuwwar of Hussain<sup>asws</sup> and the people knew the blessings of the Ziyarah of Hussain<sup>asws</sup>, they would have fought one another with swords and they would have sold their belongings to go to his<sup>asws</sup> Ziyarah .

Verily, when Syeda Fatima<sup>asws</sup> who is accompanied by one thousand Prophets, one thousand Siddiq (truthful), one thousand martyrs, and one million from among the KARUBIYYIN<sup>41</sup> who all support her<sup>asws</sup> by joining her<sup>asws</sup> in crying (over Hussain<sup>asws</sup>) - looks at those who go to the Ziyarah of Hussain<sup>asws</sup>, Syeda<sup>asws</sup> cries out in such a way that no angel remains in the Heavens who does not cry, sympathising with her cry.

However, Syeda<sup>asws</sup> is not calmed until the Prophet<sup>saww</sup> goes to her<sup>asws</sup> and says, "O my<sup>saww</sup> daughter<sup>asws</sup>! (please note) the inhabitants of the Heavens are crying and have been distracted from glorifying and sanctifying (Allah<sup>azwj</sup>). Please stop crying so that they can glorify (Allah). **'Verily Allah Accomplishes His purpose' (65:3).**"

Verily, Syeda Fatima<sup>asws</sup> looks at those of you who are present at the grave of Hussain<sup>asws</sup> and she<sup>asws</sup> asks Allah<sup>azwj</sup> to Shower you with all of the blessings.

Imam<sup>asws</sup> continued, "Do not abstain from the Ziyarah of Hussain<sup>asws</sup>, Verily the blessings of going to his<sup>asws</sup> Ziyarah are much greater than that which can be counted."  
35

## Why the Life-Span of Masoom<sup>asws</sup> was Made Short?

The narrator of the Hadith says:

I said to Abu Abd Allah (Imam Sadiq<sup>asws</sup>), "May I sacrifice myself for you<sup>asws</sup>! How short are your lives, O Ahlul Bayt! And how close are your deaths to one another while the entire creation needs you?!"

Imam<sup>asws</sup> replied:

There is a sheet for each one of us (the Imams<sup>asws</sup>) which contains everything that we need to do during our<sup>asws</sup> time. Once, every order on that sheet has been carried out, we know that our<sup>asws</sup> death is imminent. Rasool Allah<sup>saww</sup> comes to us<sup>asws</sup> and informs us<sup>asws</sup> that our<sup>asws</sup> death has come and he<sup>saww</sup> informs us<sup>asws</sup> of the rewards that Allah<sup>azwj</sup> has Prepared for us<sup>asws</sup>.

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<sup>35</sup> Kamil Al-Ziyarat, Ch. 27, H. 16

Verily, Hussain<sup>asws</sup> read the sheet that was entrusted to him<sup>asws</sup>, and that which would happen and that which was yet to come were explained to him<sup>asws</sup>. There were a few things left on Hussain<sup>asws</sup>'s sheet which had not been fulfilled when he rose to fight. Those matters were that the angels asked Allah<sup>azwj</sup> for permission to help Hussain<sup>asws</sup> (in fighting) and Allah<sup>azwj</sup> Granted it to them. While they were preparing themselves for battle, Hussain<sup>asws</sup> was killed. When the angels descended (to earth), they found that Hussain<sup>asws</sup>'s time had passed and he<sup>asws</sup> had been killed.

Therefore, they said (to Allah<sup>azwj</sup>), "O Lord<sup>azwj</sup>! You<sup>azwj</sup> Gave us permission to descend to earth to support Hussain<sup>asws</sup> but when we arrived, You had already Taken him<sup>asws</sup> back (to Yourself<sup>azwj</sup>)!"

Allah<sup>azwj</sup> - the Most Exalted - Revealed to them, "Stay by his<sup>asws</sup> grave until (the day) when you see him<sup>asws</sup> rise (again) and then support him<sup>asws</sup>. Cry over him<sup>asws</sup> and over losing the opportunity to support him<sup>asws</sup>. Verily, you have been chosen to support him<sup>asws</sup> as well as to cry over him<sup>asws</sup>.

The angels were grieved and they cried and mourned over losing the opportunity to support Hussain<sup>asws</sup>. However, when he<sup>asws</sup> rises, they will be (among) his<sup>asws</sup> supporters.<sup>36</sup>

## The Crying of the Heavens over Imam Hussain<sup>asws</sup>:

The narrator of the Hadith says:

I heard Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) say:

**"We have not given that name to anyone before (him)" (19:7).** Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup>'s name was not given to anyone before him<sup>asws</sup> and Yahiya<sup>as</sup> ibn Zakariyya<sup>as</sup>'s name was also not given to anyone before him<sup>as</sup>. And the Heavens have never wept over anyone for forty days except for the two of them.

I asked, "How did the Heavens weep?"

Imam<sup>asws</sup> replied, "The heavens became red at the time of sunrise sunset."<sup>37</sup>

The narrator of the Hadith says:

(One day) while we were sitting with the Amir-ul-Momineen<sup>asws</sup> in Rubbah, Hussain<sup>asws</sup> entered.

<sup>36</sup> Kamil Al-Ziyarat, Ch. 27, H. 17

<sup>37</sup> Kamil Al-Ziyarat, Ch. 28, H. 8

(When Amir-ul-Momineen<sup>asws</sup> saw him<sup>asws</sup>), he<sup>asws</sup> smiled in a way that one could see his<sup>asws</sup> teeth.

Then he (Amir-ul-Momineen<sup>asws</sup>) said:

Allah<sup>azwj</sup> has mentioned some people in the Qur'an by saying, **"Neither did the heavens weep over them, nor the earth, nor were they granted respite" (44:29).** I<sup>asws</sup> say by the One<sup>azwj</sup>, who Split the grain and created the living beings, that he<sup>asws</sup> (Hussain<sup>asws</sup>) will be killed and the Heavens and the earth will weep over him<sup>asws</sup>.<sup>38</sup>

### **The Lamentation of Jinn on Imam Hussain<sup>asws</sup>:**

The narrator of the Hadith says:

A jinn cried over Hussain<sup>asws</sup> Ibn Ali<sup>asws</sup> and recited the following verses:

How will you respond to the Prophet<sup>saww</sup> if he<sup>saww</sup> asks you:

(O people!) You were the last of the nations. What did you do to my<sup>saww</sup> family<sup>asws</sup>, my<sup>saww</sup> brothers, and those whom I<sup>saww</sup> honoured?

Why are they either caught as captives or killed, covered in blood?<sup>39</sup>

The narrator of the Hadith says:

Abul Hassan<sup>asws</sup> (Imam Ali Reza<sup>asws</sup>) said:

As Imam Hussain<sup>asws</sup> was travelling toward Iraq, he<sup>asws</sup> heard a man recite the (following) verses in middle of the night:

O my camel! Do not be frightened by my scolding and break out before the rising of dawn.

(Carry me to) the best of riders on the best of journeys until you arrive at the most honourable place.

(Carry me to Hussain<sup>asws</sup>) whose grandfather<sup>saww</sup> is the most glorious grandfather and Hussain<sup>asws</sup> is the most noble one<sup>asws</sup>. Verily, Allah<sup>azwj</sup> has Chosen him<sup>asws</sup> for the best of affairs.

May he<sup>asws</sup> remain until the end of time!

<sup>38</sup> Kamil Al-Ziyarat, Ch. 28, H. 16

<sup>39</sup> Kamil Al-Ziyarat, Chap. 29, H. 6.

Imam Hussain<sup>asws</sup> replied by reciting the following verses:

I<sup>asws</sup> shall go toward death and there is no shame for a man in death as long as his<sup>asws</sup> intentions are based on the truth and he<sup>asws</sup> fights (for Allah<sup>azwj</sup>) as a Muslim.

(There is no shame in death for men) as long as they support the righteous ones<sup>asws</sup>, fight the criminals, and abandon the sinners.

(I<sup>asws</sup> shall fight) and if I<sup>asws</sup> live, I<sup>asws</sup> shall not have any regrets. And if I<sup>asws</sup> am killed, I will not be blamed. Nothing is more humiliating than living under the humiliation of the oppressors.<sup>40</sup>

The narrator of the Hadith says:

Muhammad<sup>asws</sup> Ibn 'Ali (Imam Baqir<sup>asws</sup>) said:

When Hussain<sup>asws</sup> was about to leave Medina, the women of Bani Abdul Muttalib<sup>asws</sup> gathered around him<sup>asws</sup> and started mourning.

Imam Hussain<sup>asws</sup> (stood up) and started walking among them and said, "I<sup>asws</sup> ask You by Allah<sup>azwj</sup> not to Disobey Allah<sup>asws</sup> and His Messenger<sup>saww</sup> by revealing this matter (publicly)." The women replied: Then who should we cry and mourn over if we do not mourn today, for today is like the day when the Rasool Allah<sup>saww</sup>, Ali<sup>asws</sup>, Syeda Fatima<sup>asws</sup>, ...died.

O the most loved one<sup>asws</sup> from among (our loved ones) who have passed away! We ask you<sup>asws</sup> by Allah<sup>azwj</sup> (to allow us) to be your<sup>asws</sup> ransom to keep death away from you<sup>asws</sup>.

Then one of his<sup>asws</sup> aunts came forth crying and said:

O Hussain<sup>asws</sup>! I testify that I heard the jinn lament over you<sup>asws</sup> and recite the following verses:

Verily, the slain one from the family of Hashim<sup>asws</sup> lowered the necks of the Quraysh and disgraced them.

He<sup>asws</sup> was the love of Rasool Allah<sup>saww</sup> and he<sup>asws</sup> was not an immoderate person.

(O Hussain<sup>asws</sup>) Your tragedy is the greatest tragedy and it has grieved everyone.

Imam Baqir<sup>asws</sup> added:

The Jinn also recited the following poem:

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<sup>40</sup> Kamil Al-Ziyarat, Ch. 29, H. 7

Weep over Hussain<sup>asws</sup>, the master, the one whose death turned the hairs white.

You have been afflicted with earthquakes and the moon has eclipsed because of his<sup>asws</sup> killing.

And the horizons turn red (everyday) at sunrise and sunset.

And the sun has been covered with dust and the earths have been covered with darkness.

He<sup>asws</sup> is the son of Syeda Fatima<sup>asws</sup> and the entire creation has been afflicted by his<sup>asws</sup> tragedy.

(After the killing of Hussain<sup>asws</sup>) we have lost our glory and we have inherited humiliation.<sup>41</sup>

### **Cursing of the Pigeons on the Killers of Hussain<sup>asws</sup>**

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) said:

Choose pigeons as birds in your houses, for verily they curse the killers of Hussain<sup>asws</sup>.<sup>42</sup>

The narrator of the Hadith says:

I was sitting in the house of Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>): and I saw a pigeon who was cooing for a long time.

Then Abu Abd Allah<sup>asws</sup> looked at me and asked, "O Dawud! Do you know what this bird is saying?"

I replied, "May I sacrifice myself for you<sup>asws</sup>! No, I do not."

Imam<sup>asws</sup> said, "It is cursing the killers of Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup>. Therefore, choose pigeons as birds in your houses."<sup>43</sup>

<sup>49</sup> Kamil Al-Ziyarat, Chap. 29, H. 8.

<sup>42</sup> Kamil Al-Ziyarat, Chap. 30, H. 1.

<sup>43</sup> Kamil Al-Ziyarat, Chap. 30, H. 2.

## The Lamentation of the Owl on Hussain<sup>asws</sup>

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>): asked, "Have you ever seen an owl during the day?"

(People) replied, "No, it never appears during the day. It only appears at night."

Imam<sup>asws</sup> said:

The owls used to take only developed structures as abodes but when Hussain<sup>asws</sup> was killed, they refused to stay in developed structures and refused to take anything but wreckages as abodes.

Verily, the owls always fast during the day and they are grieved until nightfall. At night they chant in grief over Hussain<sup>asws</sup> until morning.<sup>44</sup>

The narrator of the Hadith says:

I went to (Imam) Ali Reza<sup>asws</sup> and he<sup>asws</sup> asked me, "What do people say about owls?"

I replied, "May I sacrifice myself for you! We have come here to ask you (about this)."

Imam<sup>asws</sup> . said:

At the time of my grandfather<sup>saww</sup>, the Rasool Allah<sup>saww</sup>, owls used to live in palaces, houses, and developed structures. When people used to eat, owls would fly and sit next to them and people would throw (their) food to them and give them water, after which they would return to their nests.

However, when Hussain<sup>asws</sup> was killed, the owls abandoned the developed structures for wreckages, mountains, and deserts and they said, "What an evil nation you are! You have killed the son<sup>asws</sup> of your Prophet<sup>saww</sup>'s daughter<sup>asws</sup>. We will never feel safe with you again."<sup>45</sup>

## The Reward for Those Who Cry Over Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup>

The narrator of the Hadith says

'Ali<sup>asws</sup> Ibn Hussain<sup>asws</sup> (Imam Sajjad<sup>asws</sup>) used to say:

<sup>44</sup> Kamil Al-Ziyarat, Chap. 31, H. 1.

<sup>45</sup> Kamil Al-Ziyarat, Chap. 31, H. 2.

Any believer who cries over Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup> with (even) one tear running down his cheek will be rewarded by Allah<sup>azwj</sup> for that tear; he will be made to dwell in rooms in Paradise where he will stay forever.

Any believer, who cries over us<sup>asws</sup> with (even) one tear running down his cheek because of his grief over the way in which our enemies hurt us<sup>asws</sup> in this life, will be rewarded by Allah<sup>asws</sup> for that tear; he will be made to dwell in good settlements in Paradise.<sup>46</sup>

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) said to me, "O Misma! You are from Iraq. Do you not go to the grave of Hussain<sup>asws</sup>?"

I replied: No. I am well-known among the people of Basra and we have some people there who are the followers of the Caliph. We (also) have lots of enemies from among the tribes, Nussab<sup>47</sup> and others. I do not feel safe, for they might report me to the son of Sulayman (the governor of Kufa) and they will torture me to act as a deterrent for others.

Imam<sup>asws</sup> asked, 'Do you not remember what was done to him<sup>asws</sup> (Hussain<sup>asws</sup>)?'

I replied, "Yes."

Imam<sup>asws</sup> asked, "Do you grieve impatiently (over Hussain<sup>asws</sup>'s tragedy)?"

I replied, "Yes! I swear to Allah<sup>azwj</sup> (that I do)! I cry over (that which was done to him<sup>asws</sup>) so much that my family sees the effect (of my grief) over me. And I abstain from eating and its effects (also) appear on my face."

Imam<sup>asws</sup> said:

May Allah<sup>azwj</sup>'s Mercy be upon your tears! Verily, you are counted among those who grieve impatiently for us<sup>asws</sup>, those who are happy for our happiness and grieve over our grief, and those who are afraid when we are afraid, and feel safe when we feel safe. Verily, when you die, my forefathers<sup>asws</sup> will be there for you and they will be giving recommendations to the Angel of Death about you. Verily, the glad tidings that they (my forefathers<sup>asws</sup>) will give you will be a greater reward than this. Verily, the Angel of Death will be more kind and merciful to you than a compassionate mother is to her son.

Then the Imam<sup>asws</sup> started to cry and I cried with him<sup>asws</sup>.

Then he<sup>asws</sup> said:

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<sup>46</sup> Kamil Al-Ziyarat, Chap. 32, H. 1.

<sup>47</sup> Plural for Nasibi, someone who hates the Ahlul Bayt<sup>asws</sup> or incites hatred toward them

Praise be to Allah<sup>azwj</sup>, who by (His<sup>azwj</sup>) Mercy, Gave preference to us<sup>asws</sup> and favoured us<sup>asws</sup>, the Ahlul Bayt<sup>asws</sup>, above (the rest of) His<sup>azwj</sup> creation. O Misma'! Verily, the earth and the Heavens continuously cry for us<sup>asws</sup>, sympathising with us<sup>asws</sup> since the day Amir-ul-Momineen<sup>asws</sup> was killed. And the number of angels who cry over us<sup>asws</sup> is even greater than this.'?" The tears of the angels have never stopped since (the day) our<sup>asws</sup> killing began.

Allah will have mercy on whoever cries, sympathizing with that which was done to us<sup>asws</sup>, even before his tears fall from his eyes. (Verily) if one of the tears which runs on his cheeks were to fall over Hell, it would extinguish the (burning) heat of it in such a way that no heat would remain in it (at all).

Verily those whose hearts ache for us<sup>asws</sup> will be pleased by seeing us<sup>asws</sup> at the time of their death in such a way that this pleasure will stay in their hearts until they meet us<sup>asws</sup> by the Pool (on the Day of Judgement).

Verily, (the Pool of) Kawthar will be delighted when one of our devotees comes to it and will serve him with various kinds of food to such an extent that he (the lover of the Ahlul Bayt<sup>asws</sup>) will not ever wish to leave (the Pool).

O Misma'! Those who drink (even) one sip from the Pool will never feel thirsty again and they will never ask for (another) drink again. It is as cold as camphor, as fragrant as musk, and as tasty as ginger. It is sweeter than honey, softer than butter, more pure than a tear, and more aromatic than ambergris.<sup>48</sup> It emerges from Tasnim<sup>49</sup> and it passes through the rivers of Paradise and flows over a riverbed made of pearl and corundum. The number of jugs in it is greater than the number of stars in the sky; they are made of gold, Silver, and various kinds of gems.

Its fragrance (the Pool of Kawthar) can be smelled from a distance of one thousand years and such great fragrances emanate from it onto the face of whoever drinks from it, that he will say, "I wish if I could have been left right here. I do not need anything other than this and I do not wish to be moved from here."

O son of Kirdin! Verily, you will be among those whose thirst will be quenched by it, and everyone whose eyes cried on us<sup>asws</sup> will be blessed by looking at Kawthar and will be given a drink from it.

Verily, the desires of those who love us<sup>asws</sup> more will be satisfied in a greater way, and they will feel more pleasure, and they will find the water from the Pool of Kawthar more tasty than those who love us less.

Verily, the Amir-ul-Momineen<sup>asws</sup> will be standing by the (Pool of) Kawthar and he<sup>asws</sup> will have a stick made of boxthorn<sup>50</sup> in his<sup>asws</sup> hand with which he<sup>asws</sup> will smash our

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<sup>48</sup> Perfume

<sup>49</sup> A spring from Paradise

<sup>50</sup> A boxthorn is a hard sharp-pointed plant (firm and light)

enemies (in such a way) that one of our enemies will say, I testify that there is no god but Allah<sup>azwj</sup> and Muhammad<sup>saww</sup> is the Messenger of Allah<sup>azwj</sup>!"

"Amir-ul-Momineen<sup>asws</sup> will reply, "Go to your leader, so-and-so, and ask him to intercede for you."

The man will say, "My leader, whom you mentioned, dissociates himself from me."

Amir-ul-Momineen<sup>asws</sup> will reply, "Go back and ask the one whom you used to love, follow, and whom you preferred above the rest of creation to intercede for you since he was the best of creation in your eyes, for verily (only) the best of creation can intercede."

The man will say, "I am dying of thirst!"

Amir-ul-Momineen<sup>asws</sup> will reply, "May Allah<sup>azwj</sup> Increase your thirst and your need for water!"

I (Misma') asked, "May I sacrifice myself for you! How can he (this enemy) even come close to the Pool when others cannot?"

Imam<sup>asws</sup> replied:

He stayed away from hideous acts and abstained from insulting us<sup>asws</sup> - the Ahlul Bayt<sup>asws</sup> - when we had been mentioned in his presence and he avoided some other (hideous) acts which others had dared to commit.

However, none of this (abstaining from these evil deeds) was based on following us<sup>asws</sup> or loving us<sup>asws</sup>. Rather, it was based on his diligence in worship and in religious acts and based on being preoccupied with himself rather than talking about others.

However, the heart (of such a person) is filled with hypocrisy and his religion is based on hating us<sup>asws</sup>, following those who incite hatred toward us<sup>asws</sup>, believing in the authority of those two people<sup>51</sup> of the past, and preference to them over everyone else.<sup>52</sup>

## **Reward for Those Who Recite a Verses about Hussain<sup>asws</sup>, Cry, and Make Others Cry**

The narrator of the Hadith says:

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<sup>51</sup> The "two people" refer to the first two usurpers of the caliphate after the death of the Prophet<sup>saww</sup>

<sup>52</sup> Kamil Al-Ziyarat, Chap. 32, H. 6.

Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) said to me, "O Aba Harun! Recite a poem for me<sup>asws</sup> about Hussain<sup>asws</sup>."

The Imam<sup>asws</sup> said, "Recite it in the same way that you (usually) recite - a grief-stricken tone."

Then I recited (the poem which starts with) the following verse:

"Pass by the grave of Hussain<sup>asws</sup> and say to his purified bones ... "

Imam<sup>asws</sup> cried and asked me to recite more Verses for him<sup>asws</sup>. I recited another for him<sup>asws</sup>. The Imam<sup>asws</sup> cried (again) and I also heard (women) crying behind the curtain.

After I finished, the Imam<sup>asws</sup> said to me:

O Aba Harun! If one recites a poem about Hussain<sup>asws</sup> and cries and makes then people cry, Paradise will be registered for him and for them. If one recites a Verse about Hussain<sup>asws</sup> and cries and makes five people cry, Paradise will be registered for him and for them. If one recites a poem about Hussain<sup>asws</sup> and cries and makes one person cry, Paradise will be registered for him and for he who cries.

Those who shed tears when Hussain<sup>asws</sup> is mentioned in front of them will rewarded by Allah<sup>azwj</sup> Himself, even if their tears are as small as the wing of fly. And Allah<sup>azwj</sup> will not be Pleased with any reward for them less than Paradise.<sup>53</sup>

## **The Reward for Remembering Hussain<sup>asws</sup> and Cursing His<sup>asws</sup> Killers when Drinking Water,**

The narrator of the Hadith says:

(One day) when I was with Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>), he<sup>asws</sup> asked for some water. After he<sup>asws</sup> drank it, his eyes were filled with tears and the Imam<sup>asws</sup> started to cry.

Then he<sup>asws</sup> said to me:

O Dawud! May Allah<sup>azwj</sup>'s curse be Upon the killers of Hussain<sup>asws</sup>. Verily, if a slave (of Allah<sup>azwj</sup>) drinks water, remembering Hussain<sup>asws</sup> and cursing his<sup>asws</sup> killers, Allah<sup>azwj</sup> will Register one hundred thousand good deeds for him. Allah<sup>azwj</sup> will Wipe one hundred thousand bad deeds from his (book of) deeds and will add one hundred thousand ranks to his status; and it will be as if he has freed one hundred thousand slaves.

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<sup>53</sup> Kamil Al-Ziyarat, Chap. 33, H. 1.

On the Day of Judgement, Allah<sup>azwj</sup> will Resurrect him with his heart filled with peace.<sup>54</sup>

## Crying of Imam 'Ali<sup>asws</sup> Ibn Hussain<sup>asws</sup> on (His Father) Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup>

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) said:

Ali<sup>asws</sup> Ibn Hussain<sup>asws</sup> (Imam Sajjad<sup>asws</sup>) cried over his<sup>asws</sup> father<sup>asws</sup>, Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup>, for twenty years - or forty years<sup>55</sup> - and whenever food was brought to him<sup>asws</sup>, he<sup>asws</sup> would cry over Hussain<sup>asws</sup>

One day his<sup>asws</sup> servant said to him<sup>asws</sup>, "May I sacrifice myself for you<sup>asws</sup>, O son of Rasool Allah<sup>saww</sup>! I am afraid that you<sup>asws</sup> will die (from grief)."

Imam Sajjad<sup>asws</sup> replied, ***I only complain of my distress and grief to Allah, and I know from Allah what you do not know' (12:86)***. Verily, whenever I remember the killing of the children of Syeda Fatima<sup>asws</sup>, I<sup>asws</sup> am choked with tears over them.<sup>56</sup>

The narrator of the Hadith says:

One day, a servant of Ali<sup>asws</sup> Ibn Hussain<sup>asws</sup> (Imam Sajjad<sup>asws</sup>) saw him in chamber, crying in prostration.

He said, "O my master! Is it not time for your grief to end?"

Imam<sup>asws</sup> raised his head toward him and said:

Woe unto you! - Or may your mother weep on you!<sup>57</sup> - , I say it by Allah<sup>azwj</sup> that Ya'qub<sup>as</sup> complained to his Lord<sup>azwj</sup> of a matter much less (painful) than that which I have seen and he said, "***Alas (my grief) for Yusuf!***" (12:84). He<sup>as</sup> had only lost one son but I saw my<sup>asws</sup> father<sup>asws</sup> and a group of my<sup>asws</sup> family<sup>asws</sup> slaughtered around me<sup>asws</sup>.

The narrator added:

'Ali<sup>asws</sup> Ibn Hussain<sup>asws</sup> used to sympathise with the children of 'Aqil

<sup>54</sup> Kamil Al-Ziyarat, Chap. 34, H. 1.

<sup>55</sup> The doubt is from narrator

<sup>56</sup> Kamil Al-Ziyarat, Chap. 35, H. 1.

<sup>57</sup> The difference lies within the narration

Therefore, some people asked him<sup>asws</sup>, "Why do you have more sympathy for the children of 'Aqil than (you have for) the children of Ja'far?<sup>58</sup>"

Imam Ali Ibn Hussain<sup>asws</sup> replied, "I remember their day with Aba Abd Allah<sup>asws</sup> Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup>, and I<sup>asws</sup> sympathize with them."<sup>59</sup>

The narrator of the Hadith says:

Whenever Hussain<sup>asws</sup> was mentioned in front of Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) during the day, he<sup>asws</sup> would not be seen smiling until nightfall.

Imam<sup>asws</sup> used to say, "Hussain<sup>asws</sup>, is the tear of every believer!"<sup>60</sup>

### **No Believer would remember Imam Hussain<sup>asws</sup> without Crying:**

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) said:

(Imam) Hussain<sup>asws</sup> Ibn Ali<sup>asws</sup> said, "I am the Martyr of Tears. No believer remembers me without crying."<sup>61</sup>

The narrator of the Hadith says:

I went to Abu Abd Allah (Imam Sadiq<sup>asws</sup>). While I was with him, (my) servant came to me and said, "I brought the sumpter (ride) for you."

Imam<sup>asws</sup> asked me, "O Um Sa'id! What is the sumpter for and where do you intend to go?"

I replied, "I want to go to the Ziyarah of the graves of the martyrs<sup>asws</sup> (of Uhud)."

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<sup>58</sup> 'Aqil<sup>asws</sup> ibn Abi Talib<sup>asws</sup> and Ja'far<sup>asws</sup> ibn Abi Talib<sup>asws</sup> were both brothers of Amir-ul-Momineen<sup>asws</sup>, 'Ali<sup>asws</sup> ibn Abi Talib<sup>asws</sup>. The following are the seven children or grandchildren of 'Aqil<sup>asws</sup> ibn Abi Talib<sup>asws</sup> who were martyred with Imam Hussain<sup>asws</sup> on or before the Day of 'Ashura: Muslim<sup>asws</sup> ibn 'Aqil<sup>asws</sup>, 'Abdul Rahman<sup>asws</sup> ibn 'Aqil<sup>asws</sup>, Ja'far<sup>asws</sup> ibn 'Aqil<sup>asws</sup>, 'Abdullah<sup>asws</sup> ibn 'Aqil<sup>asws</sup>, Muhammad<sup>asws</sup> ibn Muslim<sup>asws</sup> ibn 'Aqil<sup>asws</sup>, 'Abdullah<sup>asws</sup> ibn Muslim<sup>asws</sup> ibn 'Aqil<sup>asws</sup>, and Muhammad<sup>asws</sup> ibn Abi Sa'id Al-Aswal ibn 'Aqil. The following are the three grandchildren of Ja'far<sup>asws</sup> ibn Abi Talib<sup>asws</sup> who were martyred with Imam Hussain<sup>asws</sup> on the Day of 'Ashura: 'Awn ibn 'Abdillah ibn Ja'far, Muhammad<sup>asws</sup> ibn 'Abdillah<sup>asws</sup> ibn Ja'far<sup>asws</sup>, and 'Ubaydullah<sup>asws</sup> ibn 'Abdillah<sup>asws</sup> ibn Ja'far<sup>asws</sup>,

<sup>59</sup> Kamil Al-Ziyarat, Chap. 35, H. 2.

<sup>60</sup> Kamil Al-Ziyarat, Chap. 36, H. 2.

<sup>61</sup> Kamil Al-Ziyarat, Chap. 36, H. 3.

Imam<sup>asws</sup> said, "Postpone it for today. How strange are you people of Iraq!! You come to the Ziyarah of the martyrs (of Uhud) from a long distance but you neglect going to the Ziyarah of the Master of the Martyrs<sup>asws!</sup>"

I asked, "Who is the Master of the Martyrs?"

Imam<sup>asws</sup> replied, "Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup>."

I said, "(I do not go to his Ziyarah because) I am a woman."

Imam<sup>asws</sup> replied, "There is nothing wrong with women like you going to Ziyarah."

I asked, "What is the reward for going to his Ziyarah?"

Imam<sup>asws</sup> replied, "The reward of one Hajj and one 'Umrah, I'tikaf<sup>62</sup> for months in Masjid Al-Haram while fasting, and this much reward." Um Sa added that the Imam<sup>asws</sup> extended his<sup>asws</sup> arms out and then closed them three times (to explain 'this much reward').<sup>63</sup>

## **The Ziyarah of Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup> by the Prophets<sup>as</sup>**

The narrator of the Hadith says:

I heard Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) say:

There is no Prophet in the heavens or on earth who does not ask Allah<sup>azwj</sup> for permission to go to the Ziyarah of Hussain<sup>asws</sup>. (There is always) a crowd (of prophets<sup>as</sup>) descending (to go to the Ziyarah of Hussain<sup>asws</sup>) and a crowd ascending (back to the Heavens).

The narrator of the Hadith says:

I went to the Ziyarah of Hussain<sup>asws</sup> toward the end of the reign of Bani Marwan<sup>64</sup> and I was trying to hide from the people of Sham. When I arrived in Karbala, I hid in the suburbs of the village until midnight, after which started approaching the grave (of Imam Hussain<sup>asws</sup>).

When I arrived near the grave, someone came toward me and said, "Go back! You have been rewarded! You will not be able to go to him<sup>asws</sup> now."

<sup>62</sup> The act of isolating oneself in the Masjid and remaining in seclusion for worship.

<sup>63</sup> Kamil Al-Ziyarat, Chap. 37, H. 4.

<sup>64</sup> The rule of Bani Marwan started shortly after the death of Yazid Ibn Muawiya<sup>la</sup>. And ended with the rule of Bani Abbasids<sup>la</sup>.

I left in fear. I waited until it was close to dawn and then I went back toward the grave.

When I arrived near the grave, the same person came toward me again and said, "O man! You still cannot go to him<sup>asws</sup>."

So, I said, "May Allah<sup>azwj</sup> Keep you well! Why can I not go to him<sup>asws</sup>? I have come from Kufa for his<sup>asws</sup> Ziyarah, Therefore, do not prevent me - may Allah<sup>azwj</sup> Keep you well! I am afraid that the sun will rise and if the people of Sham find me here, they will kill me."

He replied:

Wait for a while because Musa Ibn 'Imran<sup>as</sup> asked Allah<sup>azwj</sup> to Give him permission to come to the Ziyarah of the grave of Hussain<sup>asws</sup> and Allah<sup>asws</sup> has Granted him<sup>as</sup> permission. Musa<sup>as</sup> has descended from Heavens with seventy thousand angels and they have been here since the beginning of the night and they are waiting for dawn, after which they will ascend to the Heavens.

I asked, "May Allah<sup>azwj</sup> Keep you well! Who are you?"

He replied, "I am one of the angels who is ordered to protect the grave Hussain<sup>asws</sup> and to seek forgiveness for those who come to his<sup>asws</sup> Ziyarah."

So I left, having almost lost my mind from hearing what I had heard.

At dawn, I went back toward the grave. However, this time no one stop me. I went to the grave and said Salam to Hussain<sup>asws</sup>, cursed his killers. Prayed the Fajr Salat, and returned quickly because of my fear of the people of Sham.<sup>65</sup>

## **The Ziyarah of Hussain<sup>asws</sup> Ibn 'Ali<sup>asws</sup> by the Angels**

The narrator of the Hadith says:

I heard Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) said:

There is no angel in the Heavens or on earth who does not ask Allah<sup>azwj</sup> for permission to go to the Ziyarah of the grave of Hussain<sup>asws</sup>. (There is always) a crowd descending (to go to the Ziyarah of Hussain<sup>asws</sup>) and a crowd ascending (back to the Heavens).<sup>66</sup>

The narrator of the Hadith says:

I said to Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) said:

<sup>65</sup> Kamil Al-Ziyarat, Chap. 38, H. 2.

<sup>66</sup> Kamil Al-Ziyarat, Chap. 39, H. 1.

On the night of 'Arafah, I was in Ha'ir praying. I saw close to fifty thousand handsome men who smelled beautiful and who were praying Salat all night. It was after dawn that I prostrated and when I raised my head, I could not see any of them.

Abu Abd Allah<sup>asws</sup> said to me:

Fifty thousand angels passed by Hussain<sup>asws</sup> while he<sup>asws</sup> was being killed so they ascended to the Heavens.

Allah<sup>azwj</sup>, the Exalted, revealed to them, "You passed by the son of My love and he was being killed but you did not help him<sup>asws</sup>. Descend to the earth and dwell near his<sup>asws</sup> grave while you are dishevelled and covered with dust until the rising of the Hour."<sup>67</sup>

### **The Messenger of Allah<sup>saww</sup>, 'Ali<sup>asws</sup>, Fatima<sup>asws</sup>, and the Imams<sup>asws</sup> Pray for Those Who Go to the Ziyarah of Hussain<sup>asws</sup> Ibn Ali<sup>asws</sup>**

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) said to me:

O Muawiya! Do not neglect going to the Ziyarah of the grave of Hussain<sup>asws</sup> because of fear. Verily, he who abandons the Ziyarah of Hussain<sup>asws</sup> (for any reason) will regret it so much that he will wish that his grave was next to him<sup>asws</sup>. Do you not like Allah<sup>azwj</sup> to See you among those for whom Rasool Allah<sup>saww</sup>, 'Ali<sup>asws</sup>, Syeda Fatima<sup>asws</sup>, and the Imams<sup>asws</sup> pray?!<sup>68</sup>

The narrator of the Hadith says:

I asked permission to enter and see Aba 'Abdillah (Imam Sadiq<sup>asws</sup>). Once permission was granted to me, I entered and found him on his musallah (praying mat) in his house (establishing prayers). I waited until he finished his pray and then I heard him recite the following supplication:

Our Allah<sup>azwj</sup>! O the One<sup>azwj</sup> who has Chosen us<sup>asws</sup> for honour, promised us the Power of intercession, Chosen us<sup>asws</sup> as the successors, Given us<sup>asws</sup> the knowledge of that which has passed and that which remains, and made the hearts of some of the people to desire for us<sup>asws</sup>!

(Our Allah<sup>azwj</sup>) Forgive those who go to the Ziyarah of my father, Hussain<sup>asws</sup>, and those who spend their wealth to travel, seeking to please us<sup>asws</sup> and hoping for (the reward) which You<sup>azwj</sup> have Prepared for connecting with us<sup>asws</sup>. They go (to the Ziyarah of

<sup>67</sup> Kamil Al-Ziyarat, Chap. 39, H. 6.

<sup>68</sup> Kamil Al-Ziyarat, Chap. 40, H. 1.

Hussain<sup>asws</sup>) to make Your Prophet<sup>saww</sup> happy, to obey our<sup>asws</sup> commands, and that is disliked by our<sup>asws</sup> enemies. By doing this, they want to please You<sup>azwj</sup>. Therefore, Reward them on our behalf by Ridwan<sup>69</sup>, Protect them day and night, Compensate their families and their children whom they left behind in the best way and Befriend them, Keep them away from the harm of every cruel tyrant and every weak or strong one from Your<sup>azwj</sup> creation, Keep them away from the evil of every devil from among the men and the Jinn, Grant them the best of that which they have requested from You<sup>azwj</sup> while they are away from their homes for having chosen us<sup>asws</sup> over their families, their children, and their relatives.

Our Allah<sup>azwj</sup>! Our enemies have criticised them for going (to our Ziyarah) but that did not stop them from coming to us<sup>asws</sup> and they went against those who are against us<sup>asws</sup>. So have mercy on those faces which have been changed by the sun. Have mercy on those cheeks which have rolled over the grave of Abu Abd Allah Al-Hussain<sup>asws</sup>. Have Mercy on those eyes which have shed tears on us<sup>asws</sup> with sympathy. Have Mercy on those hearts which have become restless and anguished for us<sup>asws</sup> and have Mercy on their screams for us<sup>asws</sup>.

Our Allah<sup>azwj</sup>! I entrust those bodies and souls to You<sup>azwj</sup> until the day of the great thirst when You<sup>azwj</sup> will Quench their thirst with the Pool (of Kawthar).

Muawiya ibn Wahab continued:

Imam<sup>asws</sup> kept repeating this supplication in prostration.

When he<sup>asws</sup> finished, I said, "May I sacrifice myself for you<sup>asws</sup>! I think that if this supplication applies to even the people who do not know Allah<sup>azwj</sup>, the Great and Almighty, the fire (of Hell) will never touch them!!! I swear to Allah<sup>azwj</sup> that (now) I wish I had gone to his Ziyarah instead of going to Hajj."

Imam<sup>asws</sup> said, "You live so close to him<sup>asws</sup>. What prevents you from going to his<sup>asws</sup> Ziyarah? O Muawiya! Why do you neglect it?"

I replied, "May I sacrifice myself for you<sup>asws</sup>! I did not think that it was this important."

Imam<sup>asws</sup> said, "O Muawiya! The number of those in the Heavens who pray for those who go to the Ziyarah of Hussain<sup>asws</sup> is greater than those who pray for them on earth."<sup>70</sup>

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) said to me:

O Muawiya! Do not neglect going to the Ziyarah of Hussain<sup>asws</sup> because of fear. Verily, he who abandons the Ziyarah of Hussain<sup>asws</sup> (for any reason) will regret it so much that

<sup>69</sup> An angel which Allah Sends with bounties

<sup>70</sup> Kamil Al-Ziyarat, Chap. 40, H. 2.

he will wish that his grave was next to him<sup>asws</sup>. Do you not like Allah<sup>azwj</sup> to See you among those for whom the Rasool Allah<sup>saww</sup>, Ali<sup>asws</sup>, Syeda Fatima<sup>asws</sup>, and the Imams<sup>asws</sup> pray?

Do you not like to be among those who return with forgiveness for their past sins and (do you not like) to return from his<sup>asws</sup> Ziyarah with seventy years of sins forgiven for you?! Do you not like to be among those who will not have any sins about which they will be questioned when they leave this life? Do you not like to be among those whose hands the Rasool Allah<sup>azwj</sup> will shake tomorrow (on the Day of Judgement)?!<sup>71</sup>

## **The Angels' Pray for Those Who Go to the Ziyarah of Hussain<sup>asws</sup>**

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) said:

There are four thousand angels by the grave of Hussain<sup>asws</sup> who are dishevelled and covered with dust. They cry over him<sup>asws</sup> (and will continue to do so) until the Day of Judgment. Their chief is an angel named Mansur<sup>72</sup>.

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) said:

It is as if I can see the Qa'im<sup>ajfi</sup> in Najaf (next to) Kufa wearing the armour of Rasool Allah<sup>asws</sup>.

He<sup>ajfi</sup> will shake the armour (first) and then it will wrap itself around him<sup>ajfi</sup>, after which he<sup>ajfi</sup> will cover it with a robe made of brocade.

He<sup>ajfi</sup> will be riding a pitch-black horse which has a raceme<sup>73</sup> on its forehead. He<sup>ajfi</sup> will jump (with) the horse in such a way that people in every country will see him as if he<sup>ajfi</sup> is with them in their (own) country.

Then he<sup>ajfi</sup> will unfold the flag of the Messenger of Allah<sup>saww</sup>. The flag-pole is from the pillars of the Throne while the rest (of the flag) is from Allah Victory! If he<sup>ajfi</sup> points this flag to anything, Allah<sup>azwj</sup> will Destroy it. When shakes the flag, the heart of every believer will become like a strong piece of iron and each believer will be given the strength of forty men.

<sup>71</sup> Kamil Al-Ziyarat, Chap. 40, H. 3.

<sup>72</sup> Kamil Al-Ziyarat, Chap. 41, H. 1.

<sup>73</sup> Flower cluster

Every believer who has died will feel the happiness (of the rising of Qa'im<sup>ajfi</sup>) in his grave. They (the dead believers) will start visiting one another in their graves and will give glad tidings to one another about the rising of the Qa'im<sup>ajfi</sup> . ,

Then thirteen thousand three hundred and thirteen angels will join the Qa'im<sup>ajfi</sup>.

I (Aban ibn Taghlib) asked, "This many angels will join him<sup>ajfi</sup>?"

The Imam<sup>asws</sup> replied:

Yes. (These are) the angels who were with Nuh in the ark<sup>74</sup> with Ibrahim<sup>as</sup> when he<sup>as</sup> was cast in the fire, with Musa<sup>as</sup> when he<sup>as</sup> split the sea for the Bani Israel, and who were with 'Isa<sup>as</sup> when Allah<sup>azwj</sup> Ascended him<sup>as</sup> to Himself<sup>azwj</sup>.

Among these angels are also those who came to fight for Imam Hussain<sup>asws</sup> but were not permitted to (fight).

They (these four thousand angels) remain by the grave of Hussain<sup>asws</sup>, immersed in grief and covered with dust. They cry over him<sup>asws</sup> (and will continue to do so) until the Day of Judgement. Their chief is an angel named Mansur.

These angels receive everyone who comes to the Ziyarah of Hussain<sup>asws</sup> Ibn Ali<sup>asws</sup> and they accompany them when they bid farewell to Hussain<sup>asws</sup>. They visit them if they become ill, establish prayers on them at their funerals when they die, and seek forgiveness for them after their death.

All of these angels are on earth waiting for the rising of the Qa'im<sup>ajfi</sup>.<sup>75</sup>

## **How to Offer Salat next to the Grave of Imam Hussain<sup>asws</sup>?**

The narrator of the Hadith says:

A man came to Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) and asked, "O son of Rasool Allah<sup>saww</sup>! Should one go to the Ziyarah of your father (Hussain<sup>asws</sup>)?"

Imam<sup>asws</sup> replied, "Yes and establish Salat (prayers) next to his<sup>asws</sup> grave. But one should not establish Salat in front of the grave, but rather, one should stand behind it when establishing Salat."

The man asked, "What is the reward for those who go to his<sup>asws</sup> Ziyarah?"

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<sup>74</sup> The Ship of Prophet Nuh<sup>as</sup>

<sup>75</sup> Kamil Al-Ziyarat, Chap. 41, H. 5.

Imam<sup>asws</sup> replied, "Paradise, (but only) if they believe in his<sup>asws</sup> Imamate."

The man asked, "What about those who neglect his<sup>asws</sup> Ziyarah intentionally?"

Imam<sup>asws</sup> replied, "(They will) regret (it) on the Day of Regret (Judgement)."

The man asked, "What about those who stay (a few days) by his<sup>asws</sup> grave?"

Imam<sup>asws</sup> replied, "Every day will be equal to one thousand months (of worship)."

The man asked, "What about those who spend money while travelling to his<sup>asws</sup> Ziyarah and who give charity near his<sup>asws</sup> grave?"

Imam<sup>asws</sup> replied, "Every Dirham is equal to one thousand Dirhams."

The man asked, "What about those who die on their way to him<sup>asws</sup>?"

Imam<sup>asws</sup> replied:

The angels will bring embalment and shrouds for them from Paradise and accompany them in their funerals. After they are shrouded (by the people), the angels will establish prayers on them and shroud them (again with another shroud) over their (existing) shrouds.

Then they will spread flowers under their bodies (in their graves) and will push the walls of their graves three miles from every direction.

Then a door from the doors of Paradise will be opened to their graves and its soothing fragrance will fill their graves until the rising of the Hour.

The man asked, "What about those who establish prayers next to him<sup>asws</sup>?"

Imam<sup>asws</sup> replied, "Those who establish two Rak'ah of prayers next to him<sup>asws</sup> will not ask anything from Allah<sup>azwj</sup>, the Exalted, without Allah<sup>azwj</sup> Granting it."

The man asked, "What about those who perform Ghusl with the water of the Euphrates (River) and then go to him<sup>asws</sup>?"

Imam<sup>asws</sup> replied, "If they perform Ghusl with the water of the Euphrates (River) with the intention of going to him<sup>asws</sup>, their sins will fall off of them (and they will become sinless) like the day their mothers gave birth to them."

The man asked, "What about those who make arrangements for others to go but they do not go themselves because of fear of affliction?"

Imam<sup>asws</sup> replied, "Allah<sup>azwj</sup> will Recompense them for every Dirham that they have spent (making the arrangement for others) with rewards as great as the mountain of Uhud and will sustain them with multiple amounts. Furthermore, the afflictions which had been destined for them will be pushed away and their wealth will be protected."

The man asked, "What about those who are killed next to Hussain<sup>asws</sup> - those who are captured by a dominating power and killed?"

Imam<sup>asws</sup> replied:

All of their sins will be forgiven with the first drop of their blood which is spilled.

Then the angels will cleanse the clay from which they were created. The impurities which were mixed with their clay - (originally) from the material used in the clay of the disbelievers - will be removed from their clay until it becomes as pure as the clay of the devoted Prophets. Then their heart will be cleansed and their chest will be expanded and filled with Eman. Therefore, they will meet Allah<sup>azwj</sup> while they are pure from every impurity which might be mixed with the heart or the body.

They will be granted the power of intercession for their family members and for one thousand of their brothers (in Eman).

Jibraeel<sup>as</sup> and the Angel of Death, along with (the rest of) the angels, will undertake establishing the prayers on them. Furthermore, their shroud and embalment will be brought for them from Paradise. Their graves will also be expanded. Lamps will be placed in them and a door will be opened from Paradise to their graves, after which the angels will bring exquisite gifts from Paradise to them.

Eighteen days later, they will be moved to the Sacred Sanctuary<sup>76</sup> and they will stay there in the company of Allah<sup>azwj</sup>'s Divine Authorities until the Trumpet, which will leave nothing alive, is sounded.

When the Trumpet is sounded for the second time and they are resurrected from their graves, the first among those who will shake hands with them will be the Rasool Allah<sup>saww</sup>, Amir-ul-Momineen<sup>asws</sup>, and the successors<sup>asws</sup>. They will give glad tidings to them and tell them to hold on to them and to follow them to the Pool where they will be allowed to drink and give water to whomever they wish.

The man asked, "What about those who are imprisoned during the Ziyarah?"

Imam<sup>asws</sup> replied:

They will receive one kind of pleasure for every day they were grieved and imprisoned until the Day of Judgement. And if they were also beaten while they were imprisoned in

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<sup>76</sup> The most sacred place in the Heavens

their Ziyarah, they will be rewarded with one hour for every time they were beaten. Every time they feel pain in their bodies, one million good deeds will be added to their deeds and one million bad deeds will be removed from their deeds and one million ranks will be added to their status.

(On the Day of Judgement), they will be speaking with the Rasool Allah<sup>saww</sup> while (others are) going through the judgement process. The carriers of the Throne will shake hands with them and they will be told to ask (Allah<sup>azwj</sup>) for whatever they wish.

Those who had beaten them when they were imprisoned will be brought forth for judgement. However, they will not be questioned about anything.

Rather, they will be held by their two upper arms and taken to an angel who will give them a drink from Hamim and a drink from Ghishlin<sup>77</sup> after which they will be placed over frying pans in Hell and told, "Taste that which your hands brought forth by beating this man who was the guest of Allah<sup>azwj</sup> and the guest of His<sup>azwj</sup> Messenger<sup>saww</sup>."

And then those who were beaten will be brought to the door of Hell and will be told, "Look at those who beat you and look at what is happening to them. Are you satisfied with how you are avenged?"

So those who were beaten will say, "Praise be to Allah<sup>azwj</sup> who achieved victory for us and for the son of His Messenger<sup>saww</sup>."<sup>78</sup>

## **The Ziyarah of Imam Hussain<sup>asws</sup> Under Difficult Circumstances:**

The narrator of the Hadith says:

I asked Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>), "May I sacrifice myself for you<sup>asws</sup>! How should one perform the Ziyarah of the grave of Hussain<sup>asws</sup> in circumstances which involve Taqiyyah (dissimulation)?"

Imam<sup>asws</sup> replied:

Perform a Ghusl in the Euphrates (River) and then wear your (most) purified clothes,

Then pass by the grave and say:

May Allah<sup>azwj</sup>'s blessings be upon you, O Aba 'Abd Allah<sup>asws</sup> May Allah<sup>azwj</sup>'s Blessings be upon you<sup>asws</sup>, O Aba 'Abd Allah<sup>asws</sup> May Allah<sup>azwj</sup>'s Blessings be upon you, O Aba 'Abd Allah<sup>asws</sup>

<sup>77</sup> Hamim and Ghishlin are the two drinks from hell (boiling, revolting and bitter...)

<sup>78</sup> Kamil Al-Ziyarat, Ch. 44, H. 2

Imam<sup>asws</sup> added, "And (by doing this), your Ziyarah is complete."<sup>79</sup>

### **Eat Bread with Milk When Visiting Imam Hussain<sup>asws</sup>:**

The narrator of the Hadith says:

Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) asked me, 'Do you go to (the Ziyarah of) the grave of Abu Abd Allah (Imam Hussain<sup>asws</sup>)?'

I replied, Yes,

Imam<sup>asws</sup> asked: Do you take different kinds of food with you?

I replied: 'yes'!

Imam<sup>asws</sup> said: Verily if you were going to the graves of your own fathers and mothers, you would not have done this.

I asked, Then What should we eat?

Imam<sup>asws</sup> replied: Bread with milk.

The narrator says, I asked about some people who go to the Ziyarah of the grave of Hussain and have tasty foods there.

Imam<sup>asws</sup> said: Verily, if they were going to the graves of their own fathers and mothers, they would not have done this.<sup>80</sup>

In another Hadith Imam<sup>asws</sup> said: When you go to him (Imam Hussain<sup>asws</sup>) you carry different kinds of food with you. No, (It is better not to go to him<sup>asws</sup>) unless you go dishevelled (immerse in grief) and covered with dust.<sup>81</sup>

### **The Time Spent in the Ziyarah is not deducted from one life span:**

In a Hadith Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) said:

The days spent by those who go to the Ziyarah of Hussain are not counted as part of their lives, they do not reduce from their time (to death).<sup>82</sup>

<sup>79</sup> Kamil Al-Ziyarat, Ch. 45, H. 4

<sup>80</sup> Kamil Al-Ziyarat, Ch. 47, H. 2

<sup>81</sup> Kamil Al-Ziyarat, Ch. 47, H. 4

## **The Ziyarah of Imam Hussain<sup>asws</sup> is the Best of Deeds:**

I asked Abu Abd Allah<sup>asws</sup> (Imam Sadiq<sup>asws</sup>) about the Ziyarah of the grave of Imam Hussain<sup>asws</sup>?

The Imam replied: 'قال إنه أفضل ما يكون من الأعمال'

Verily, it is the best of deeds.'<sup>83</sup>

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<sup>82</sup> Kamil Al-Ziyarat, Ch. 51, H. 1

<sup>83</sup> Kamil Al-Ziyarat, Ch. 58, H. 1