





Miracles of Ahlulbayt (a.s.) – (Vol. 2)

By: Ayatullah Sayyid Hashim Bahrani (r)

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Sayyid Athar Husain S.H. Rizvi

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City of Miracles

A million thanks to Almighty Allah through whose help and good sense we were successful in presenting the second volume of *Miracles of Ahlulbayt (a.s.)* to the readers. We thank our dear readers from the depths of our hearts who granted acceptance to this extraordinary book and we received letters and calls from all over the country in which they have extolled and praised the book and given us further impetus to take this project to completion, even though values are becoming rare in our society and noble souls are found with difficulty. Social, communal, religious perceptions are absolutely exhausted. Every person is involved in his own self. In spite of that you can find some people with a taste for religious literature who encourage you.

In any case, we are thankful to our associates, who cooperated with us in the propagation of the sciences of Aale Muhammad (a) and who peruse our books with interest and zeal.

The book in your hand is the second volume of selections from the *Miracles of Ahlulbayt (a.s.)*, which has been laboriously translated by the Hujjatul Islam Maulana Muhammad Hasan Ja'fari in a very easy and flowing language. He is a very gifted translator who has not only observed accuracy by also rendered into everyday Urdu language most difficult themes of the Islamic world. He has made easy the most difficult concepts so that the lay reader is also able to grasp the actual import of the expressions.

All of us are very grateful to him for having performed that monumental task and that too in a very limited time frame as we intended to publish the book at the earliest. For this gigantic task we cannot but thank him from the depths of our hearts and we

pray for his well being. Such people are invaluable capital for the Shia society who must be accorded the value they deserve.

As we all know the original author of this book, Allamah Sayyid Hashim Bahrani (q) was that singular personality whose writings garnered fame all over the Shia world. His writings are such that they cannot be restricted to a particular period of time or a fixed geographic area. Since many years students of Islamic knowledge are gaining from his works and will continue to do so forever. We are also in the process of preparing the magnum opus of Allamah, *Tafsir Burhan* in Urdu, and we hope it would soon be available for Urdu knowing people. May Almighty Allah grant a lofty station to Allamah Sayyid Hashim Bahrani and bestow us the courage and zeal to continue his mission of disseminating knowledge of authentic Islam.

May Almighty Allah grant us the good sense through the right of Muhammad and Aale Muhammad (a) to bring out more and more books of the sciences of the Holy Progeny (a).

Amen, O Lord of the worlds,

And peace be on you,

Seeker of Dua,

Riyaz Husain Ja'fari

Pressident Idara Minhaajus Saaliheen, Lahore.

Chapter Two: Imam Hasan Mujtaba (a)

Allah created the Tablet (*Lauh*) and the Pen (*Qalam*) and the Sun and Moon through the effulgence of Imam Hasan Mujtaba (a)

The honorable Sayyid Razi, in his book of *Al-Manaqibul Faakhira fil Itratit Taahira*, has narrated through his chains of narrators from Abdullah Ibne Masud that he said: One day I went to meet Messenger of Allah (s) and said:

O Messenger of Allah (s), please show the truth to me so that I may follow it.

His Eminence said: Go into that dark store room and you would see the truth over there.

Ibne Masud says: When I went into that dark store room I saw Imam Ali (a) engrossed in prayers and after the prayers he supplicated Almighty Allah in the following words:

O God, I adjure You by Your servant and messenger, Muhammad Mustafa (s) to forgive my sinful Shia.

Ibne Masud says: After that when I went to Messenger of Allah (s) to inform him about this, I found him in prayers and after the prayers he supplicated Almighty Allah in the following words:

O God, I adjure You by Your servant, Ali (a) to forgive the disobedient people of my nation.

I was extremely moved to see that and I swooned. Messenger of Allah (s) looked up and said: Ibne Masud, do you want to choose disbelief after faith?

I replied: God's refuge! (How can I?). But the point is that I saw Ali (a) adjuring Almighty Allah through you in order to beseech God to forgive his sinful Shia and then I observed you adjuring God through Ali for the forgiveness of the sinful from your nation. Now I am confused which of you commands more respect in the court of Allah?

Messenger of Allah (s) replied: Ibne Masud, Almighty Allah created me, Ali, Hasan and Husain two thousand years before the creation of other creatures through the effulgence of His greatness and when we were born, there was no existence of divine praise and glorification. Allah split my effulgence and through it created the heavens and the earth; that is why I am superior to the heavens and the earth.

Allah split the effulgence of Ali (a) and through it created the Arsh and the Kursi; therefore Ali is superior to the Arsh and the Kursi.

Allah split the effulgence of Hasan (a) and through it created the Tablet and the Pen; therefore Hasan is superior to the Tablet and the Pen.

Allah split the effulgence of Husain (a) and through it created the Paradise and the Hourul Ein; therefore Husain is superior to Paradise and the Hourul Ein.

Then Almighty Allah imposed darkness over the easts and the wests. The angels complained to God regarding the darkness, saying:

O God, we adjure You through these effulgent bodies that You have created; please remove this darkness from us.

Almighty Allah created a spirit and joined it to another spirit. From them He created a light. Then He added effulgence to that spirit and from that created Lady Zahra (s). Due to this sparkle and light she was named Zahra. Thus the easts and the wests lit up due to her light.

Ibne Masud, on Judgment Day, Almighty Allah would say to me and Ali (a):

You (two) may send to Paradise whoever you like and to Hell whoever you want, as is the command of Almighty Allah:

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

“You two cast into hell every ungrateful, rebellious one.”¹

‘Kaffaar’ is one that denies my prophethood and ‘Aneed’ is one who is inimical to Ali, his Ahle Bayt and his Shia.²

2- In *Misbahul Anwaar*, Shaykh Abu Ja’far Tusi has narrated from Malik bin Anas that he said: One day, after the Morning Prayer, when the Messenger of Allah (s) looked at us, I asked:

O Messenger of Allah (s), please explain to us the following verse:

فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ ۖ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

“...these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!”³

His Eminence said:

I am the most excellent of the prophets; Ali is the most excellent of the Truthful; my uncle, Hamza is the most excellent

¹ Surah Qaf 50:24.

² *Kitabul Fadhail*, Ibne Shazaan, Pg. 128-129.

³ Surah Nisa 4:69.

of the martyrs; the most excellent of the ‘good’ are my daughter, Fatima and her sons: Hasan and Husain.

At that time Abbas, the uncle of the Prophet was also present there. He asked the Prophet:

Are you, I, Ali, Hasan, Husain and Fatima not members of the same clan? And it is odd that I am not included anywhere, while Ali, Fatima, Hasan and Husain are mentioned everywhere?

Messenger of Allah (s) smiled at the objection of Abbas and said:

Dear uncle, as far as a clan is concerned, you are absolutely right; but the point is that Almighty Allah created me, Ali, Fatima, Hasan and Husain before the creation of Adam and He created us when there was neither the canopy of the sky nor the carpet of the earth; there was neither darkness nor light; neither Hell nor Paradise, neither Sun was created nor the Moon.

Abbas said: O Messenger of Allah (s), what was process of your creation?

He replied: Uncle, when Almighty Allah intended to create us, He mentioned a word from which a light was created. Then He mentioned another word through which He created the soul. Then He joined the soul to the effulgence. Then He created me, my brother, Ali, Fatima, Hasan and Husain. We were reciting His praise when there was no existence of divine praise and we glorified Him when there was no trace of any glorification before.

After that when Almighty Allah intended to create this universe, He split my effulgence. From it He created the Arsh; the effulgence of the Arsh is a part of my effulgence and my effulgence is superior to the effulgence of the Arsh.

Then He split the effulgence of my brother, Ali Ibne Abi Talib (a) and from it created the light of the angels. The light of

the angels is a part of the light of Ali. The light of Ali is superior to the angels.

Then He split the light of my daughter, Fatima and through it created the heavens and the earth. The light of my daughter, Fatima is superior to the light of the heavens and the earth.

Then He split the light of my son, Hasan and from it created the Sun and the Moon. The light of my son, Hasan is superior to the light of the Sun and the Moon.

Then He split the light of my son, Husain and from it created the Paradise and Hourul Ein. The light of my son, Husain is superior to the light of Paradise and Hourul Ein.

Then Almighty Allah commanded the darkness to envelop the heavens. Thus, when the darkness dominated the heavens the angels were also covered with darkness. They increased their praise and glorification and said:

O our Lord, since You created us You introduced these effulgent bodies to us and since then we did not encounter any problem or hardship. We adjure You in the name of those effulgent bodies to remove this darkness.

After that Almighty Allah created some lanterns through the effulgence of my daughter, which He suspended in the center of the Arsh. Due to the light of these lanterns, the heavens and the earth became illuminated brightly. Due to this light my daughter, Fatima got the title of Zahra.

The angels asked: O God, to whom does this bright light belongs, which has illuminated the heavens and the earth?

Almighty Allah revealed to them: It is effulgence that I created by My greatness through the light of Fatima, daughter of my beloved, wife of the brother of My Prophet and father of My Divine Proofs.

O Angels, bear witness that I deem the rewards of your glorifications to be for this lady and her followers (Shia) and their devotees to be born till the Judgment Day.

When Abbas heard this from Messenger of Allah (s), he arose, kissed Ali's forehead and said:

By God, you are the 'The Conclusive Argument of God'!¹

Physical matter of Hasan and Husain's bodies arrived from Paradise

In his book of *Tawilul Aayaatul Baahira*, Sharafuddin Najafi has narrated from Salman Farsi that he said:

Once, I went to the house of Lady Fatima Zahra (s) and found Imam Hasan and Husain (a) playing while their mother was extremely pleased to watch them. After sometime Messenger of Allah (s) also arrived. I said:

O Messenger of Allah (s), please inform me about their excellence so that there may be increase in my love for them.

His Eminence said:

Salman, when I was taken up to the heavens and Jibraeel took me on a tour of Paradise, I saw the localities and gardens of Paradise where I perceived a peculiar fragrance that had spread throughout the place and all the fragrances of Paradise seemed to be nothing as compared to this. I asked Jibraeel: What fragrance is this? It is dominating all the other fragrances of Paradise.

Jibraeel, the trustworthy angel, replied: It is the fragrance of an apple, which Almighty Allah created through the power of His hand three hundred thousand years ago and we don't know for what exigency He created it? Jibraeel was explaining this to me when some angels arrived with that same apple and said: "The Lord conveys His greetings to you and sends you this gift."

I accepted the apple and placed it under the wing of Jibraeel and consumed it when Jibraeel brought me back to the Earth. Almighty Allah collected its water in my loins and I established

¹ *Misbahul Anwaar*, Pg. 69; *Tawilul Ayaat*, Vol. 1, Pg. 137.

intimacy with Khadija binte Khuwailad and Fatima was conceived. Almighty Allah revealed to me: I am creating in your house a Hourie in form of a human being.

Then He said: When she grows up, you marry the light to (another) light. That is: Marry Fatima to Ali (a). So I (God) have also married her to Ali in Paradise itself and deemed the Khums of the Earth as her dower.

Through Ali and Fatima would I create a purified progeny; these two: Hasan and Husain are the lamps of Paradise. Imams would be created from the progeny of Husain, who would be martyred and they would be abandoned without any helpers and friends. There is destruction for those who leave them without any helper and friend.¹

His holy birth

In *Uyunul Mojizaat*, Sayyid Murtadha writes that Imam Hasan Mujtaba (a) was born fifteen years and some months after the declaration of prophethood (Besat). When he was born, the age of Lady Fatima Zahra (s) was eleven years. Imam Hasan (a) was also born pure and circumcised like his maternal grandfather and father. As soon as he was born, he recited divine praise and glorification and also intoned verse of the Holy Quran. Tradition scholars have narrated from Messenger of Allah (s) that Jibraeel used to sing lullabies to them in his cradle. Imam Hasan and Husain (a) were born through the left thigh of Lady Zahra (s).

It is mentioned in traditional reports that Prophet Isa (a) was born through the right thigh of Lady Maryam (s). Sayyid Murtadha writes: In addition to *Kitabul Anwaar*, the traditional report of this story is mentioned in many other books as well.²

¹ *Tawilul Ayaat*, Vol. 1, Pg. 236; *Biharul Anwar*, Vol. 36, Pg. 361.

² *Uyunul Mojizaat*, Pg. 59.

Names of Hasan and Husain were chosen by God

1- Abul Hasan Muhammad bin Ahmad bin Shazan has narrated through his chains of narrators from Hazrat Jabir bin Abdullah Ansari that Messenger of Allah (s) said:

Hasan was named as Hasan because the heavens and the Earth are established due to the favor (*Ahsaan*) of God. And Hasan is derived from *Ahsaan*. And both Ali and Hasan are derived from the names of God, while Husain is diminutive form of Hasan.¹

2- Abu Ja'far Hasan bin Jarir Tabari Imami in his book of *Dalailul Imamah*, has narrated from Imam Ali Reza (a) that he said:

Abu Muhammad Hasan bin Ali (a) was born in the third year of the Hijra and the Battle of Badr occurred that same year. Imam Husain (a) was conceived by Fatima (s) fifty days after the birth of Imam Hasan (a). Messenger of Allah (s) slaughtered a sheep in his Aqiqah ceremony and had his head shaved. Then he gave in charity silver equal in weight of his hair.

When Imam Hasan (a) was born, Jibraeel Amin brought from Paradise a silk cloth on which the name of Imam Hasan (a) was written. The name of Husain is derived from Hasan. Imam Hasan (a) resembled the Prophet from his head unto his chest.

It is mentioned in a traditional report that when Imam Hasan (a) was born, Lady Zahra (s) brought him to Messenger of Allah (s) and said: How beautiful (*Haseen*) he is!

When Messenger of Allah (s) heard these words, he named his grandson, Hasan. And when Imam Husain (a) was born, Zahra (s) brought him to Messenger of Allah (s) and remarked:

Father, he is more beautiful than Hasan!

¹ *Dalailul Imamah*, Pg. 60.

The Holy Prophet (s) named him Husain.¹

They are connected to the pillars of effulgence bestowed to the loins of Prophet

In his book, Abu Ja'far Muhammad bin Jarir Tabari has narrated from Anas bin Malik that he said: I heard from Maaz bin Jabal that he said: Messenger of Allah (s) said:

Almighty Allah created me, Ali, Fatima, Hasan and Husain (a) seven thousand years before the creation of the world.

I (Maaz bin Jabal) asked: O Messenger of Allah (s), where did you remain?

His Eminence replied: We were in front of the Arsh engrossed in glorifying and praising God.

I asked: In what form did you exist at that time?

He replied: We were ethereal bodies; and when Almighty Allah intended to create our forms, He granted us the form of a pillar of light. Then He placed us in the loins of Adam. Then He continued to transfer us through the loins of fathers and the wombs of mothers. He kept us pure from the impurity of polytheism and disbelief in order to deem through us a group of the fortunate and a group of the unfortunate. When we reached the loins of Abdul Muttalib, Allah divided this light into two parts. Half was transferred to the loins of Abdullah and the other to the loins of Abu Talib. The part in the loins of Abdullah was made to rest in the womb of Amina binte Wahab and the part with Abu Talib was made to rest in the womb of Fatima binte Asad. Thus Amina gave birth to me and Fatima gave birth to Ali.

Then Almighty Allah transferred that pillar of light to me and Fatima was born to me and she became the wife of Ali. Hasan and Husain were born from Fatima and Ali. They were

¹ *Dalailul Imamah*, Pg. 60.

born through the communion of those two parts. The light of Ali was transferred to the progeny of Hasan and my light was transferred to the progeny of Husain. And that same light would continue in the form of Imams till the Judgment Day.¹

A date says Labbaik to the Hazrat

Ibne Jarir Tabari has narrated through his authorities from Muhammad bin Ishaq that he said: Hasan and Husain (a) were playing during childhood when Hasan called out to a date palm. The date palm harkened to his call and ran towards him like a child hastens after his father.²

Honey from a rock

Ibne Jarir Tabari has narrated through his authorities from Kathir bin Salma that he said: I saw Imam Hasan (a) during the holy life of Messenger of Allah (s) producing honey from a rock. I was amazed and I went to Messenger of Allah (s) to inform him about it.

His Eminence said: Why are you astounded about this son of mine? My son is a chief, he is son of a chief. Through him would Almighty Allah create peace between two groups. The folks of the heavens obey him in the heavens and the folks of the earth obey him in the earth.³

A bird shades him and replies to him

Abu Ja'far Ibne Jarir Tabari has narrated through his authorities from Abu Saeed Khudri that he said:

¹ *Dalailul Imamah*, Pg. 59.

² *Dalailul Imamah*, Pg. 63.

³ *Dalailul Imamah*, Pg. 64.

I saw Imam Hasan Mujtaba (a) as a child, when he was walking; while a bird was shading him from above; and whenever he called out to that bird it responded to him.¹

The Hazrat soars in the atmosphere and disappears in the sky

Abu Ja'far Ibne Jarir Tabari has narrated through his authorities from Jabir that he said:

Once, I saw Imam Hasan (a) soar up into the atmosphere and disappear in the sky and remain there for three hours continuously. Then he descended from there calmly and in dignity. I said: May my parents be sacrificed on you, you achieved whatever you wanted.²

It rains, snows and showers pearls in response to his command

Abu Ja'far Ibne Jarir Tabari has narrated through his authorities from Mansur that he said: Once when there was a terrible drought, people gathered for the prayer for rain. Meanwhile Imam Hasan (a) arrived there and said:

“People, would you like rain or snow; or you want a rain of pearls?”

They replied: We would welcome whatever you choose.

He said: All three kinds of rain would fall, but you must not pick up the pearls. So he supplicated and first there was rain and then snowfall and finally pearls rained.

¹ *Dalailul Imamah*, Pg. 64.

² *Dalailul Imamah*, Pg. 64.

On that occasion we saw that he had stretched out his hands and he was plucking stars from the heavens and when he left them they flew up like bird and returned to their places.¹

Descent of food

Abu Ja'far Ibne Jarir Tabari has narrated through his authorities from Qabisa bin Ayaas that he said:

I was present in the caravan of Imam Hasan (a) and we were travelling to Shaam. The Imam was fasting at that time. When the Sun set and he prayed the Maghrib Prayer we were anxious as to how he would end the fast as all the provisions were exhausted. But as soon as he concluded his prayer we saw the doors of heavens open up and lanterns were lit. A dinner table was laid before him containing various kinds of fruits. All of us ate with him and there was no decrease in it. Seventy individuals in the caravan ate to satiation. After we had eaten the table was taken away.²

The deer say Labbaik to him

Abu Ja'far Ibne Jarir Tabari has narrated through his authorities from Muhammad bin Hijara that he said:

When we travelled out of Medina in the company of Imam Hasan Mujtaba (a) we saw a herd of deer pass before us. When Imam Hasan (a) called out to them, they responded: Here we are! They came and stood before him with their heads bowed down.

We said: Master, these are wild animals. Please show us some heavenly sign. When he gestured towards the sky, the doors of the heavens opened and effulgence emanated from them

¹ *Dalailul Imamah*, Pg. 64; *Ithbatul Huda*, Vol. 2, Pg. 561.

² *Dalailul Imamah*, Pg. 65; *Ithbatul Huda*, Vol. 2.

which surrounded the whole city of Medina and the house of Medina began to shake till we feared that they would collapse.

Then we said: Master, please return this effulgence. So he gestured and it went away. Then he said:

Only we are the last and we are the first. Only we are the owners of the command and the effulgence, who illuminate the spirits through divine light and comfort the spirits through divine consolation. The mine and source of divine light is in us alone. Our last one is known just like the first one; and our first is as honorable as the last.¹

Showing seas and ships

Abu Ja'far Ibne Jarir Tabari has narrated through his authorities from Jabir that he said: We were present in the Prophet's Masjid in the company of Imam Hasan (a) when we requested him to show us a miracle which we can describe to others.

The Holy Imam (a) kicked at the earth and we saw it split exposing oceans in which ships were sailing. Then he stretched out his hand and caught a fish and gave it to me.

I handed it to my son, Muhammad and told him to take it home. My son took it home and we cooked it and continued to eat from it for three full days.²

Water, milk and honey seeps out from the Masjid pillar

Abu Ja'far Ibne Jarir Tabari has narrated through his authorities from Ibrahim bin Kathir that he said: Once, when Imam Hasan (a) was in the Prophet's Masjid, he asked for water.

¹ *Dalailul Imamah*, Pg. 65.

² *Dalailul Imamah*, Pg. 65-66; *Ithbatul Huda*, Vol. 2, Pg. 562.

When the servant delayed in getting the water, he gestured to a pillar from where water came out, which was consumed by him and his companions.

Then he said: If I want I can extract milk and honey from it as well and serve it to you.

We said: Maula, we also wish you'd serve milk and honey to us.

He gestured again and milk and honey flowed out of the pillar and we consumed it all to satiation.¹

Predicting the color and shape of the unborn calf

Abu Ja'far Ibne Jarir Tabari has narrated through his authorities from Abdullah bin Abbas that he said: We were in the company of Imam Hasan (a) when a butcher passed by with a cow.

Imam (a) said: This cow is pregnant with a female calf having a white spot on its forehead and a white tail.

So we followed the butcher. When he slaughtered the cow the same calf was found inside her as the Imam had foretold.

We said to the Imam: It is the dignity of Almighty Allah to be aware of what is present in the wombs; but how did you gain this knowledge?

Imam Hasan (a) replied: We are aware of this hidden and concealed knowledge which none is aware of except our Prophet and his progeny; not even messenger prophets and proximate angels.²

¹ *Dalailul Imamah*, Pg. 66; *Ithbatul Huda*, Vol. 2, Pg. 563.

² *Dalailul Imamah*, Pg. 67; *Farajul Mahmoom*, Pg. 223.

Predicting color and shape of the unborn deer kids

Abu Ja'far Ibne Jarir Tabari has narrated through his authorities from Muhammad bin Naufal Abdi that he said: A hunter had snared a doe and he was carrying her away when Imam Hasan (a) saw this animal and remarked:

She is pregnant with two female kids one of which has a defective eye.

When the hunter heard this, in order to test the veracity of the Imam, he slaughtered the female deer to find that she was indeed carrying two female kids: and one had a defective eye.¹

Reviving a dead body

Abu Ja'far Ibne Jarir Tabari has narrated through his authorities from Jabir that he said: Imam Muhammad Baqir (a) said:

Some people came to Imam Hasan (a) and said: Your respected father used to display miracles to us. Please, you also show some miracle.

Imam (a) said: Would you bring faith if I showed a miracle?

Yes, we would indeed, said the people.

So the Imam brought to life a dead body through the permission of Allah.

Those people said: Without any doubt, we testify that you are the son of Amirul Momineen (a) and the heir of his miracles. Your father also showed us such miracles.²

¹ *Dalailul Imamah*, Pg. 67; *Ithbatul Huda*, Vol. 2, Pg. 563.

² *Dalailul Imamah*, Pg. 67.

Prediction of the oil seller and his child

Husain Ibne Muhammad has narrated from Mualla Ibne Muhammad from Ahmad Ibne Muhammad from Muhammad Ibne Ali Ibne Noman from Sandal from Abu Usama from Abu Abdullah (a) who has said the following.

“One year Hasan Ibne Ali left for Mecca on foot. On the journey his feet got swollen and his servants said, “If you would ride the swelling will go away.”

He said, “I will not do so up to the coming place for rest where you will meet a black person who has oil with him buy from oil without trying to reduce the price.”

The servant said, “May Allah take my soul and the souls of my parents in service for your cause, we have never come up to a place of rest where anyone would sell such medicine.”

Imam (a) said to him, “Yes, there are such people right in front of you before reaching the place for rest.”

They walked for a mile and they met the black person. Hasan (a) said to his servant, “There is the man. Take the oil from him and pay him.”

The black man asked the servant, “For who do you want this oil?”

He replied, “I want it for Hasan Ibne Ali (a).”

He said, “Take me to him.”

They came to Imam Hasan (a) and the man said:

“May Allah take my soul and the souls of my parents in service for your cause. I did not know that you need this. If you would like to have it, you take it free. I am only one your servants. Just pray for to Allah to grant me a healthy son who would love you, Ahle Bayt. When I left, my wife was about to give birth.”

Imam (a) said, “Go to your place. Allah has gifted you with a healthy son, who is of our Shia (followers).”¹

Imprint of finger ring on the stone

Ali Ibne Muhammad has narrated from one of our people whose name he mentioned. He said that Muhammad Ibne Ibrahim narrated to us, that Musa Ibne Muhammad Ibne Ismail Ibne Ubaidullah Ibne Abbas Ibne Ali Ibne Abu Talib narrated to us from Ja’far Ibne Zaid Ibne Musa from his father, from his forefathers the following:

“One day Umme Aslam came to the Holy Prophet (s) when he was in the house of Umme Salma. She asked about the Messenger of Allah. Umme Salma replied that he just went out for something and that he would return soon. She then waited with Umme Salma until he (the Messenger of Allah) came. Umme Aslam then said,

“May Allah take my soul and the souls of my parents in service for your cause, Messenger of Allah, I have read the books and have learned about all the prophets and the executors of their will. Musa had an executor for his will even in his lifetime and an executor of the will after he died. So also was Jesus. Who then is the executor of your will, O the Messenger of Allah?”

He said, “O Umme Aslam, the executor of my will in my lifetime and after I pass away is the same person.”

Then he said, “O Umme Aslam, “Whoever would be able to do what I intend to do just now he is and will be the executor of my will.”

He then picked up a pebble from the floor and crushed it with his fingers into something like flour. He then turned it into a piece of clay and then printed his seal on it and said, “Whoever

¹ *Al-Kafi*, Vol. 1, Pg. 463; *Al-Kharaij*, Vol. 1, Pg. 239.

would be able to do what I just did will be the executor of my will in my lifetime and after I will die.”

She then left him. She has said that she went to Amirul Momineen Ali (a) and said, “May Allah take my soul and the souls of my parents in service for your cause, are you the executor of the will of the Messenger of Allah?”

He said, “Yes, I am, O Umme Aslam.”

He then picked up a pebble, crushed it into powder like flour, turned it into clay and printed his seal on it. He then said, “O Umme Aslam, whoever would be able to do what I just did he will be the executor of my will.”

I then went to Hasan (a) while he was a young boy. I asked him, “My master, are you the executor of the will of your father?”

He said, “Yes, I am, O Umme Aslam.”

He picked up a pebble and did exactly what his father had done. I left him and went to Husain (a) and considered him very little because of his young age. I asked him, “Are you the executor of the will of your brother?”

He said, “Yes, I am, O Umme Aslam bring me a pebble.”

He then did exactly what they had done. She says that she lived until she met Ali Ibne Husain (a) after the martyrdom of his father, on his return from Iraq. I asked him,

“Are you the executor of the will of your father?”

He said, “Yes, I am.”

He then also did exactly what they (a) had done.¹

¹ *Al-Kafi*, Vol. 1, Pg. 355.

Consuming fresh dates from dry dates

Muhammad Ibne Yahya and Ahmad Ibne Muhammad have narrated from Muhammad Ibne Hasan from Qasim Nahdi from Ismail Ibne Mihran from Kunasi from Abu Abdullah (a) who said:

Once Hasan (a) went outside the town with a man from the children of Zubair who believed Hasan to be the Imam. They stopped for rest on one of the oasis under a palm tree that had dried up because of lack of water. A furnishing was spread for Imam Hasan (a) under that tree and for Zubairi the furnishings were arranged under a tree just next to it.

The narrator says that Zubairi looked up the tree and said, “It had fruits so we could eat from them.”

Hasan (a) asked, “Do you wish to have dates?”

He said, “Yes, I do wish to have dates.”

He (Hasan (a) raised his hands to the sky and spoke certain words that I did not understand. The tree turned green and then it returned to its normal condition and its leaves grew and it became loaded with dates.

The man from whom they had hired camels begun to say, “It by Allah, is magic.”

Hasan (a) said, Woe unto you. It is not magic; it is a prayer of the son of a prophet that is answered.”

They climbed the tree and picked the dates and it provided enough for their needs.”¹

Curse for change of sex

The author of *Thaqibul Manaqib* writes: I read in the book of one of my trustworthy friends that a Syrian came with his

¹ *Al-Kafi*, Vol. 1, Pg. 462; *Basairud Darajaat*, Pg. 356.

wife to Imam and said: O Son of Abu Turab. Then he heaped insults on the Holy Imam (a) which I cannot quote. And he challenged: If you are right, make me a woman and turn my wife into a male.

The Imam was extremely angry at the insults and he glared at that man with furious eyes. Then he moved his lips in a prayer, which we could not understand. Then he looked at that man intently.

When that Syrian groped himself, he was very much ashamed and he glanced down due to it. When he passed his hand over his face his facial hair was missing. He turned to go away. Just then his wife said: I have become a man!

They arose and went away from there and lived with each other together in the same condition. They also gave birth to a child. Then they came once more to the Holy Imam (a) and sought forgiveness crying incessantly; and beseeched him to restore their conditions.

Imam (a) raised his hands in the court of Almighty Allah and prayed:

O God, if these two are truthful, please accept their repentance and restore their original condition.

Afterwards they returned to their previous conditions.¹

Jibraeel gave berry, quince and pomegranate to Hasan and Husain

In the book of *Thaqibul Manaqib*, it is narrated from Imam Ja'far Sadiq (a) from his ancestors from Imam Husain (a) that he said:

Whenever Dahiya Kalbi, companion of our grandfather, returned from his business trip of Syria, he invariably came to

¹ *Ath-Thaqib fil Manaqib*, Pg. 311.

meet Messenger of Allah (s). He also brought for my brother and me berries, figs, quince and pomegranates. One day Jibraeel came to meet the Prophet in the form of Dahiya Kalbi. We inserted our hands into his pockets to find the fruits. Jibraeel asked Messenger of Allah (s): What do these children want?

Messenger of Allah (s) replied:

They imagine that you are Dahiya Kalbi. since it was his routine to bring fruits for the princes they are trying to find something in your pockets.

Jibraeel stretched out his hand to the high garden of Paradise and plucked berries, figs, quince and pomegranates from there and handed them to us and we came out of there happily. On the way, we met our father and when he saw fruits in our little bags he asked: These fruits don't seem to belong to this world. Who gave you? He took from us a piece from each fruit and while eating them went to the Holy Prophet (s) and said:

O Messenger of Allah (s), these fruits are not from this world. From where did Dahiya get them?

Messenger of Allah (s) said: Actually Jibraeel had arrived in the form of Dahiya Kalbi and Hasan and Husain imagined him to be Dahiya and began to feel in his pockets. So Jibraeel stretched out his hand, plucked the fruits of Paradise and gave them to Hasan and Husain.¹

In his book of *Fadhailul Batool*, Abu Musa has written that once Jibraeel Amin brought two pieces each of pomegranate, quince and apple for Ahle Bayt (a). When Lady Fatima Zahra (s) passed away the pomegranates perished while the quince and apples remained. When Imam Hasan Mujtaba (a) was martyred, the quince also went bad and the apples remained. Whichever of our Shia performs the Ziyarat of the grave of Imam Husain (a) in the morning would perceive the fragrance of apples.²

¹ *Ath-Thaqib fil Manaqib*, Pg. 312.

² *Ath-Thaqib fil Manaqib*, Pg. 55.

Descent of food tray from the sky

In the book of *Thaqibul Manaqib*, is narrated a traditional report, whose gist is as follows: Once when Messenger of Allah (s) came to the house of Lady Fatima Zahra (s), she said:

Father dear, my Hasan and Husain have gone to sleep hungry; please get something for them to eat.

Messenger of Allah (s) said: Go and bring the tray from your house.

Lady Fatima (s) said: Father, I don't have any tray in the house.

His Eminence said: Get up my dear daughter and bring the tray from inside the house.

Lady Sayyida arose and went inside. She saw a tray covered with a cloth. She picked it up and placed it before Messenger of Allah (s). When he removed the cover, there were cakes like the cakes of Shaam, dried grapes (*Munaqqa*) like those from Taif and dates called Raye resembling Ajwa dates.

Then His Eminence said: Wake up Hasan and Husain and call Ali. So, all the members of Ahle Bayt (a) gathered and together they ate the heavenly food.¹

Heavenly pomegranate

It is mentioned in the book of *Thaqibul Manaqib* that once rain fell in the holy Medina and when it stopped and the clouds dispersed, His Eminence left Medina accompanied by some Muhajireen and Ansar. Ali (a) did not accompany His Eminence. So on leaving the city, His Eminence waited for Ali (a), who shortly joined the Prophet.

¹ *Ath-Thaqib fil Manaqib*, Pg. 55.

Messenger of Allah (s) stepped forward and embraced him and removed the dust from his face. Then he said: I am the warner and you are the guide. Therefore Almighty Allah revealed the following verse:

إِنَّمَا أَنْتَ مُنذِرٌ ۚ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

“You are only a warner and (there is) a guide for every people.”¹

After sometime, he saw a hand come down from the sky to the earth, which was whiter than snow and in its fist was a pomegranate greener than an emerald and it came and fell into the bag of Messenger of Allah (s) and some calls also emanated from it.

Messenger of Allah (s) consumed some seeds from this pomegranate and handed the rest of it to Ali and said:

You also eat from it and give some to my daughter and my children, Hasan and Husain. Then he told his companions:

People, Almighty Allah sent this pomegranate as a gift for me, Ali, Fatima, Hasan and Husain and were I permitted to share it with you, I would definitely have done so. So please excuse me.

Salman Farsi said: O Messenger of Allah (s) what was that sound at the time the pomegranate came down?

His Eminence replied: It was glorifying Almighty Allah.

Salman Farsi asked: O Messenger of Allah (s), what was it saying?

“Glory be to the one whom the green trees glorify and my Lord is magnificent, pure. Glory be to the one, Who created blazing fire from green shoots. Glory be to my generous Lord.”

¹ Surah Raad 13:7.

His Eminence said: This is the glorification (*Tasbih*) of Lady Maryam (s).¹

A line of light appears for Hasan and Husain

It is narrated in *Manaqib Fakhira* from Imam Zainul Aabideen (a) that he said:

“One night Hasan (a) and Husain (a) were playing near the Prophet (s) and most of the night passed in this way. Then he told them to go to their mother. All of a sudden there was a light and the darkness of the night vanished along their way until they reached (the Blessed Lady) Fatima (s) - Hasan and Husain’s mother. The Prophet (s) said, “Praise be to God, Who honored the members of our Household.”²

The snake guards Hasan and Husain

Shaykh Saduq in his *Amali* has narrated an incident whose gist is as follows:

Once Messenger of Allah (s) fell ill and Lady Sayyida (s), along with Hasan and Husain, came to visit him at Ayesha’s chamber.

After being there for sometime Lady Fatima Zahra (s) said to her sons: Since your grandfather has gone to sleep; let us go home now.

The princes said: Mummy dear, let us remain here with him for the time being. Then Imam Hasan (a) went to sleep on the right side the Prophet and Husain to the left. Fatima did not regard it expedient to waken them so she returned home. After sometime Hasan and Husain awoke and they asked Ayesha where their mother was. She replied: She went home while you were asleep.

¹ *Ath-Thaqib fil Manaqib*, Pg. 56.

² *Uyunul Akhbaar*, Vol. 2, Pg. 139.

Messenger of Allah (s) was still asleep. The brothers arose and headed home. The night was dark and clouds sailed in the sky. There was possibility of rain. On the way the brothers said: Lest we lose our way, let us remain in this orchard till the morning.

Hence the two brothers went to sleep in the orchard of Bani Najjar. After the departure of Hasan and Husain, the Prophet woke up and inquired: Where are my princes?

He was informed that they have departed towards their home. When His Eminence sent message to the house of Fatima it was learnt that they did not reach home. Messenger of Allah (s) left his bed and he got up to search for his dear grandsons. He recited a supplication saying:

“O God, O my Lord and my master; these two are my dear princes and they left here hungry and anxious. Only You are their helper and caretaker.”

When the Prophet came out, a light shone from his blessed forehead and he walked in this light to the orchard of Bani Najjar. When he entered, he saw the two brothers asleep with the hands of one around the other, whereas it was also raining at that time, but not a drop fell at the place they were asleep.

His Eminence also witnessed another amazing scene. There was a huge serpent with two wings and it was also covered with hair; it had spread out its wings on the boys. The Holy Prophet (s) entered the orchard and coughed a little. As soon as the snake heard him, it left the children and slithered away a little saying in pure Arabic:

“O God, please be a witness and the angels of my Lord; you also be witness that I guarded the princes of Your Prophet and I entrusted them to Your Messenger, safe and sound.”

“Who are you?” asked the Holy Prophet (s).

He replied: O Messenger of Allah (s) I am a Jinn.

His Eminence asked: Where is your hometown and why have you come here?

He replied: O Messenger of Allah (s) I am from the Naseen Jinns and our tribe is Bani Malih. We had forgotten a verse from the Book of Allah. So my people sent me as a messenger to you; but when I reached here I heard a caller saying:

These are the princes of Messenger of Allah (s). You have to guard them all night. So I stopped here and guarded the children. Now I entrust them to you. Then he inquired about the holy verse and the Prophet informed him. Finally he saluted the Prophet and departed.

The Prophet lifted both his princes; placed one of them on his right shoulder and the other to his left and started walking. Meanwhile some companions also arrived there.

One of them said: O Messenger of Allah (s), let me share the load; let me carry one of them.

The Prophet replied: Almighty Allah has heard your offer and is also aware of your position.

Then another companion made the same offer and the Prophet replied to him with the same words.

After that Imam Ali (a) arrived there and he said:

O Messenger of Allah (s), may my parents be sacrificed on you, let me carry one of them; so that your load is lightened.

Messenger of Allah (s) asked Imam Hasan (a): Hasan, do you want to go to your father?

Imam Hasan (a) said: Grandfather, I like your shoulder more than the shoulder of my father.

Then His Eminence asked Imam Husain (a): Husain, would you like to go to your father?

Imam Husain (a) said: Grandfather, I say what my brother has already said.

Thus, Messenger of Allah (s) came to the house of Hazrat Sayyida (s) carrying the two princes. The lady kissed her dear sons and gave them dates to eat. The children were extremely pleased to consume the dates.¹

Mansur Dawaniqi praises Ahle Bayt (a)

In his *Amali*, Shaykh Saduq has narrated through his chains of narrators from Mandal bin Ali Izzi Amash that he said:

Once I was asleep in my house when a servant of Mansur, the Abbaside Caliph knocked my door and told me that the Caliph wanted to see me immediately.

I was terrified to receive this message and I feared that the Caliph has summoned me in the middle of the night only to inquire from me regarding traditions on the excellence of Imam Ali (a); and if I mentioned any tradition on the excellence of the Imam, he would have me executed.

Thinking this I prepared my will and wore a funeral shroud, applied camphor and went to the Caliph remembering God. When I reached there he called me near him. He said: Come nearer. I hesitated in fear. He said: Closer still. So now I went so close that my knees touched his. He perceived the smell of camphor from me and asked: Answer me correctly or I would have your crucified.

I said: O Muslim Caliph, ask me whatever you like.

Mansur asked: Why have you applied the camphor?

I said: When your servant ordered me to attend your court in the middle of the night I thought you would question me about traditions in excellence of Ali (a) and I also made a firm intention not to deny the traditions in excellence of Ali (a) and I feared that when I admit the excellence of Ali you would

¹ *Amali*, Saduq, Pg. 360.

execute me. So before coming here I wrote my will, wore the shroud and applied camphor.

At that time Mansur was reclining on his pillow; when he heard my reply he sat up straight and said:

Salman, tell me how many traditions on the excellence of Ali do you have?

I replied: I have only a few traditions on his excellence.

Mansur asked: How many exactly?

I said: A little more than ten thousand.

Mansur said: Today I would mention to you such a story on the excellence of Ali which you must never have heard before; and I hope you would forget all the traditions when you hear that.

I said: Then please tell me about it.

Mansur said: It was at a time when I was trying to save my skin from the oppression and tyranny of Bani Umayyah and hiding here and there in various places. I used to mention the excellence of Ali (a) among people and they used to feed me and also provide some money. During this journey, I travelled to the kingdom of Shaam. I was in tattered garments and had nothing else to wear. One day when I was extremely hungry, I heard the sound of Iqamah and went into the Masjid for prayers intending to ask people for food after the prayers.

When the Imam concluded the prayer two children entered the Masjid. The Imam kissed them and said: Welcome to you and also welcome to those after whom you are named.

When I heard this strange statement, I asked a young man seated near me what relation that elderly man had to those children?

He replied: They are his maternal grandsons and in this place other than him no one is devoted to Ali (a). He has named his grandsons as Hasan and Husain.

I was highly elated to hear this; so I went to the Imam and said:

I wish to narrate such a tradition to you that would please you very much and you would like to hear such a tradition.

He said: If you able to please me I would also please you.

I said: My father mentioned this tradition to me who narrated it from his grandfather, and he said: We were in the company of Messenger of Allah (s) when Lady Fatima Zahra (s) arrived there weeping. When the Holy Prophet (s) asked her the reason she said: Father dear, Hasan and Husain have gone out somewhere and I don't know where.

Messenger of Allah (s) said: Fatima, don't worry; the God who has created them is more merciful upon them than you. Then His Eminence raised his hands to the sky and said:

“O God, wherever Hasan and Husain are, on land or at sea, please protect them.”

At that moment Jibraeel Amin descended from the sky and he said: O Messenger of Allah (s) Almighty Allah conveys greetings to you and after that asks you not to be aggrieved. Both your princes are owners of excellence in the world and the hereafter; and their father is superior them. Right now the children are asleep in the place where Bani Najjar dry their date fruits. Allah has appointed an angel to guard over them.

The Prophet was pleased to know that. He arose and his companions also accompanied him to the orchards of Bani Najjar. They saw the two brothers asleep, and each one had his hands around the other in embrace. The angel deputed by God had spread one of his wings below them and with the other he shaded them.

The Holy Prophet (s) stepped forward and kissed the two princes. The brothers woke up at the touch of the Prophet's face. Then Messenger of Allah (s) lifted Hasan Mujtaba (a) and Jibraeel lifted Imam Husain (a) and they came out of the

orchard. At the time of exiting the orchard, the Holy Prophet (s) said: By God, I would honor you just as Almighty Allah has honored.

Abu Bakr asked: Messenger of Allah (s), let me carry one of them.

The Holy Prophet (s) said: Abu Bakr those who carry them are also superior. And their father is superior to them. Then His Eminence asked Bilal to publicly summon people to the Masjid. Bilal made the announcement; and when the people gathered, he asked:

Shall I introduce to you those, who are superior to all with regard to their maternal grandfather and grandmother?

Yes, O Messenger of Allah (s), said the people.

He said: They are Hasan and Husain whose maternal grandfather is Muhammad (s) and whose maternal grandmother is Khadija binte Khuwailad.

People, shall I introduce to you those, who are superior to all with regard to their father and mother?

Yes, O Messenger of Allah (s), said the people.

He said: They are Hasan and Husain whose father is Ali Murtadha (a) and whose mother is Fatima Zahra (s).

Then he said: People, shall I introduce to you those, who are superior to all with regard to their paternal uncle and paternal aunt?

Yes, O Messenger of Allah (s), said the people.

He said: They are Hasan and Husain whose paternal uncle is Ja'far who glides with the angels in Paradise and whose paternal aunt is Umme Hani binte Abu Talib.

Then he said: People, shall I introduce to you those, who are superior to all with regard to their maternal uncle and maternal aunt?

Yes, O Messenger of Allah (s), said the people.

He said: They are Hasan and Husain, whose maternal uncle is Qasim, son of Messenger of Allah and whose maternal aunt is Zainab, daughter of Messenger of Allah (s).

Then His Eminence gestured and said: Almighty Allah would raise us like this. Then he said:

“O God, You know that Hasan would be in Paradise and Husain would be in Paradise and their maternal grandfather is a resident of Paradise and their maternal grandmother is a resident of Paradise. Their father is a resident of Paradise and their mother is a resident of Paradise. Their paternal uncle is a resident of Paradise and their paternal aunt is a resident of Paradise. Their maternal uncle is a resident of Paradise and their maternal aunt is a resident of Paradise. O God, You know that whoever loves them would reside in Paradise and those inimical to them shall be inmates of Hell.”

When I (Mansur Dawaniqi) narrated this tradition to the elderly gentleman, he said: Who are you my young man?

I replied: I am a native of Kufa.

He asked: Are you an Arab or non-Arab?

I said: I am an Arab.

He asked: How a person who narrates such a tradition can be dressed in such tattered clothes?

Then he gave me a dress and also provided me with his mule to ride on, which I later on sold for a hundred gold coins.

Then the old Shaykh said: You have pleased me highly and I would also make you elated in return. I will guide you to a youth meeting whom would please you no end.

I said: Then please guide me to this young man.

The Shaykh said: I have two brothers: one of them is the prayer leader in the Masjid and the other is the reciter of the call for prayer (*Muezzin*). The Imam of the Masjid is imbued in his

whole existence with love for Ali (a) and the *Muezzin* is imbued in his whole existence with hatred for Ali (a).

Then the Shaykh held my hand and brought me to the door of the Imam of the Masjid and went away from there. When I knocked a person emerged and glanced at me; then he said: I know these garments and this mount; and I also know that my brother has not given you these things just like that. It shows that you are much devoted to God and His Messenger. I request you to narrate to me as well a tradition of the excellence of Ali (a).

I told him that this was narrated to me by my father and he narrated it from his grandfather. He said: We were in the company of Messenger of Allah (s) when Lady Fatima Zahra (s) arrived there weeping.

When the Holy Prophet (s) asked her the reason she said: Father dear, the ridicule of the women of Quraish has made me cry. They say: Your father has married you to a pauper, who does not have anything in the world.

The Holy Prophet (s) said: Don't be aggrieved; by God, I did not marry you to Ali till Almighty Allah did not marry you to him on His Arsh; and Allah made Jibraeel and Mikaeel witness your marriage. Almighty Allah glanced at the entire Earth and chose your father and sent him as a prophet.

Allah then glanced again at the Earth and He chose Ali from all creatures and married you to him and made him my successor. Ali is the most valiant of all the people; he is the most generous of all; he is the most forbearing and the foremost in Islam. As far as knowledge is concerned, he is the most knowledgeable. Hasan and Husain are his sons and they are the chiefs of the youth of Paradise and they are named as Shabbar and Shabbir in Taurat. They are highly honorable in the sight of God.

Don't cry Fatima, on the Judgment Day your father would be clothed in two robes and Ali would also be adorned with two

robes and Almighty Allah would grant me the Standard of Praise (*Liwa-Hamd*) and I would hand it over to Ali.

Don't grieve, O Fatima, when I would be summoned in the court of the Lord of the Worlds, Ali would be at my side. And when Almighty Allah grants me the permission to intercede, Ali would also be granted the permission to intercede.

O Fatima, Ali would assist me with the keys of Paradise and tomorrow on Judgment Day his Shia would be successful.

When I concluded this tradition that elderly Shaykh said: Son, what is your native place?

Kufa, said I.

He asked: Are you Arab or from the non-Arab slaves?

I said: I am an Arab.

He gifted me thirty garments and also ten thousand silver coins in cash.

Then he said: Young man, you have pleased me highly and I would also make you elated in return. I also have a need from you.

I said: If Allah wills I would fulfill it.

He said: Tomorrow, you pray the Morning Prayer in the Masjid of so and so tribe and witness what Almighty Allah does to my brother, who is inimical to Ali (a).

I spent that night in a restless manner and at dawn set out for the Masjid he had indicated. I recited the prayer there in the very first row and a youth also prayed there with me. During the prayer, the turban of that man fell down and when I glanced at his head and realized that it looked like the head of a pig and his face also became distorted into that of a swine. By God, after that I don't remember what I recited in the prayer. When the Imam concluded the prayer, I said to this man:

Woe be on you; what am I seeing?

He started crying and asked me to accompany him home where he would explain the whole matter. So I went to his place and when I was seated, he narrated his story as follows: I was the Muezzin of so and so family and it was my usual routine that every day I recited a thousand curses on Ali between the Adhaan and the Iqamah (God forbid!). Then on Friday I recited 4000 curses on Ali (a).

One day, I left the Masjid to go home and on reaching there I rested on a platform opposite my place. Then I became drowsy and fell asleep. I saw in dream that Messenger of Allah (s) was present in Paradise and along with him was Ali (a) in a healthy and pleasing condition. Hasan was seated to his right and Husain to the left. They were holding a cup. Messenger of Allah (s) said to Hasan:

Hasan, give me water. Imam Hasan (a) gave water to him. Then Messenger of Allah (s) said:

Serve water to all the people seated over here. Imam Hasan (a) served water to all the people there. Then Messenger of Allah (s) said: Give water to that man as well, who is resting on the platform.

Imam Hasan (a) said: Grandfather, shall I give water to him while he curses my father a thousand times daily? And today he cursed him 4000 times.

The Holy Prophet (s) arose and came to me and said: Curse of God be on you; why do you curse Ali (a) while Ali (a) is from me?

Then His Eminence spat at my face and kicked me saying: Get up, may Allah change your blessings. I woke up to find that my face had become like that of a pig's.

After narrating this incident, Abbaside Caliph, Mansur Dawaniqi said: Do you also have this traditional report?

No, I said.

Then Mansur said: Salman, love for Ali is faith and hatred from him is hypocrisy. None can love Ali except the believer; and none can hate him except the hypocrite.

I said: O chief of believers, if you guarantee my life, I wish to say something.

You are granted, said Mansur.

What is your opinion regarding the killers of Imam Husain (a)?

They are in Hell, said Mansur.

I said: Just as the killers of Husain are in Hell in the same way whoever kills a descendant of the Prophet is also in Hell.

Mansur said: Salman, rulership is barren! Go and narrate whatever you have heard.¹

The snake protect Hasan and Husain

In *Tarikh Balazari*, it is mentioned on the authority of Kamil Mubarrad that one day Messenger of Allah (s) came to the house of Lady Fatima Zahra (s) where he saw her standing behind the door looking anxious.

His Eminence asked: What is the matter, my dear daughter?

Fatima Zahra (s) replied: Father dear, your two sons have gone out since the morning and now I don't know where they are at this hour; hence I am worried.

His Eminence himself went out to search for Hasan and Husain (a). He followed their footprints till he reached the mouth of a cave in the mountain. There he found the princes asleep and also a snake was coiled near their heads. When the Prophet cast a pebble towards it, it bent down and said:

¹ *Amali*, Saduq, Pg. 353; *Basharatul Mustafa*, Pg. 170.

“O Messenger of Allah (s), salutations upon you; I was here to protect Hasan and Husain.”

Messenger of Allah (s) invoked blessings for the serpent then heaved Hasan on his right shoulder and Husain on the left and headed home. He had taken only a few steps when Jibraeel descended and lifted Imam Husain (a) and in this way the two princes reached home. After this incident, when the brothers used to boast with each other, Imam Hasan (a) used to say: I was carried by one, who is the chief of the folks of the earth.

Imam Husain (a) used to reply: I was carried by one, who is the chief of the folks of the skies.

Hassan bin Thabit has also composed a poem on this incident, one of its couplets being as follows:

“The Prophet came and both the children mounted his shoulders. The mount was the best as were the riders.”¹

A chastised angel guarded Hasan and Husain

Fakhri says that Salman Farsi narrated that once Messenger of Allah (s) received a gift of grapes when it was not the season of grapes. The Holy Prophet (s) told me:

Salman, go and bring my princes: Hasan and Husain so that they may enjoy the grapes with me.

Salman says: I went to the house of Sayyida, but Hasan and Husain (a) were not present there. So I inquired about them in the houses of their relatives, but they were not present there as well. So I gave up and returned to the Holy Prophet (s) and informed him that right now his two princes were missing.

The Prophet got up anxiously and said: Ah, my sons, Ah the coolness of my eyes! I guarantee Paradise to whoever would inform me of their whereabouts.

¹ *Mathirul Ahzaan*, Pg. 21; *Biharul Anwar*, Vol. 43, Pg. 316.

Just them Jibraeel Amin descended from the heavens and asked: Why are you so worried?

Hazrat said: My princes: Hasan and Husain are missing right now and I fear the Jews may cause harm to them.

Jibraeel Amin said: O Messenger of Allah (s), instead of the fearing the deceit of the Jews, you should be worried of the deceit of the hypocrites of your own Ummah. Their deceit is more severe than that of Jews. At that time the two princes were asleep in the orchard of Abil Ahada Ansari.

So the Prophet left for that place and we also accompanied him. When we reached there, we saw the two brothers asleep with their hands around each other and a python holding a branch in its fangs stood coiled nearby. It was fanning the children. On seeing the Prophet, the serpent said:

O Messenger of Allah (s), greetings to you. I am not a python. I am a member of the Karroobeen Angels. Once, I had become heedless in remembrance of God for a split second. So Almighty Allah was angry and He turned me into a python and threw me to the Earth. I was in search of a noble since a number of years, who may intercede on my behalf in the court of God so that He may have mercy on me and grant me my previous rank. He is powerful over everything.

The Holy Prophet (s) bent over his princes and kissed them. The innocent children opened their eyes and sat upon the knees of the Prophet, who said: Just look at this destitute.

They said: Grandfather, he is extremely ugly and his ugliness is terrifying us. Who is it after all?

His Eminence said: He is one of the Karroobeen Angels. He committed some error in divine remembrance due to which Almighty Allah transformed him and threw him down to the Earth. Now intercede for him in the court of God through your mediation.

So the princes arose, performed ablution and prayed two units of prayers. Then they raised their hands in supplication and said:

O God, we adjure you through our grandfather, Muhammad Mustafa (s), our father, Ali Murtadha and mother, Lady Fatima Zahra (s) to restore this one to his original condition.

Supplication of the princes concluded and Jibraeel Amin descended with a group of angels and conveyed the good news to this chastised angel; that Almighty Allah is satisfied with him and has restored him to his previous form. After that the python did not remain in the form of a python. He assumed his angelic form and reciting divine glorifications ascended to the heavens along with other angels.

After some days Jibraeel Amin came smiling to the Prophet and said:

O Messenger of Allah (s), that angel is boasting to the angels of the seven heavens, saying:

Who from you is like me? I gained the intercession of the chief of the grandsons: Hasan and Husain (a).¹

Salih the Jew embraced Islam

Fakhri writes that once Messenger of Allah (s) went out in connection with some battle and Hazrat Ali (a) also accompanied him. Since Hasan and Husain (a) were very young they stayed back at home. One day Imam Husain (a) left his house and went to roam through the streets of Medina; and from there he wandered to the date orchards on the outskirts of Medina. There was a house belonging to a Jew named Salih bin Zama. When Salih noticed the three-year-old child he picked him up and carried him home and didn't even convey any

¹ *Muntakhab Tarihi*, Pg. 261-262.

message to Lady Sayyida (s), who waited all day but till the time of Asr, she did not get any information about her dear son.

She was extremely worried at her missing child and she even left her house and went to the Masjid of the Prophet, but could not find anyone. At last she said to Imam Hasan (a): “Sweetheart, you go out and search for your brother.”

Imam Hasan (a) left the house and started searching for his brother in the streets of Medina but could find Husain nowhere. At last he reached the date orchards and called out:

Husain bin Ali, O brother, where are you? Call out and inform me. O beloved of the Prophet reply.

When Imam Hasan (a) was calling he saw a doe. Allah inspired him to inquire from her the whereabouts of his brother. So he asked: Do you know where my brother is?

Through the auspiciousness of Messenger of Allah (s) Almighty Allah granted the female deer the capacity to speak and she said:

O beloved one of Mustafa, and the favorite of Murtadha, O dear one of Fatima, Salih, the Jew has apprehended your brother and hidden him in his house.

So Imam Hasan (a) came to the door of Salih and called him. When he emerged from his place, Imam Hasan (a) said:

Hand over my brother to me, otherwise I would tell my mother and she would imprecate you at dawn and remember that if my mother imprecates not a single Jew would survive on the face of the Earth.

Moreover, I would also complain to my respected father and he would take up the sword and attack you; and dispatch all of you to Hell.

I would also complain to my grandfather who would curse you and all of you would be destroyed.

The Jew was perplexed to hear all this from Imam Hasan (a); and he asked: Who is your mother?

He replied: My mother is Lady Zahra (s), daughter of Muhammad Mustafa (s). My mother is a bouquet of noble persons; she is a rare gem from the pearls of infallibility; she is the ornament of the beauty of knowledge and wisdom; a center of excellence and merits; she is the light of the praised relics and heritages; whose holy being was created through an apple of Paradise. In her *Sahifa*, Almighty Allah has mentioned freedom for sinful one of the community. My mother is the mother of chosen leaders, mistress of the worlds, chaste and pure, Fatima Zahra (s).

The Jew said: I heard the introduction to your mother, now tell me about your father.

Imam Hasan (a) said: My father is the victorious lion of God Ali Ibne Abi Talib (a). My father is the one to perform Jihad with two swords and two spears. My father is the one to pray facing two prayer directions (*Qibla*). My father is one who is prepared to sacrifice his life for the Prophet. My father is the respected father of Hasan and Husain.

The Jew said: You are right. I heard the introduction to your father. Now you introduce your grandfather.

Imam Hasan (a) said: My grandfather is the rarest of the pearls and a fruit of the tree of Ibrahim and an illuminated star; brilliant light of the lamp of greatness; chief of both the spheres and the Messenger to the humans as well as the Jinns; he is the capital of the systems of the two worlds; a treasure of pride; Imam of the two easts and the two wests; and the grandfather of Sibtain: that is: me and my brother, Husain.

When Imam Hasan (a) introduced his clan, the rust of infidelity was wiped off from the heart of the Jew and tears flowed from his eyes and he continued to listen to his discourse in bewilderment.

Then he said: O fruit of the heart of Mustafa (s); O light of the eyes of Murtadha; O precious child of Lady Fatima Zahra (s); I would hand over your brother to you but before that make me recite the formula (*Kalima*) of Islam.

After that Imam Hasan (a) made him recite the *Kalima* and also taught him the laws of religion and the lawful and the prohibited in Islam. Then he handed over Imam Husain (a) to Imam Hasan (a) and distributed as their Sadaqah coins of gold and silver to the poor.

Imam Hasan (a) held the hand of his brother and returned happily to their mother, who was extremely elated to see her children.

The following day Salih the (former) Jew came to the house of Fatima along with seventy persons of his community and said:

O Lady, through the auspiciousness of your son all of us have embraced Islam and I come here seeking forgiveness of my crime. I committed error and caused discomfort to your son and I am regretful of my deeds. You also please forgive me.

Lady Sayyida (s) said: Only I am not having a right on Husain; his father and grandfather also have rights on him. I forgive to you my right and overlook your mistake. For complete forgiveness you would have to ask Ali Murtadha (a) and Muhammad Mustafa (s).

After some days Messenger of Allah (s) returned from the battle and along with him Ali (a) also arrived. Salih sought forgiveness from them both and they also forgave.

Messenger of Allah (s) said:

Salih, we forgive you, but for complete forgiveness you should perform complete repentance because you caused distress to the beloved one of Messenger and the dear son of Lady Fatima (s).

Salih came away from there to his house and continued to repent and seek divine forgiveness day and night till Almighty Allah had pity on him and He sent Jibraeel Amin who brought message to Messenger of Allah (s) that Almighty Allah says: I have forgiven the sins of Salih, because he embraced Islam at the Imam son of an Imam.¹

The pearl divided into two

Fakhruddin Najafi writes that when the severed head of Imam Husain (a) was presented to the accursed Yazid, a Christian was present over there; he had arrived as an envoy of the Caesar of Rome. When he saw the severed head of the holy Imam, he began to wail aloud and cried so much that his beard was wet due to his tears. He said:

Yazid, listen, during the lifetime of the Holy Prophet (s) when I was a trader, once I went to Medina in connection with my profession, where I developed a desire to present a nice gift to the Prophet. I inquired from his companions what their Prophet like best?

They told me that he liked perfumes very much. So I picked a quantity of musk and ambergris and presented it to the Prophet. That day he was staying at the house of Ummul Momineen Hazrat Umme Salma (r). When I looked at his holy face his love came to reside in my heart automatically. When I presented the gift, he asked: “What is this?”

I said, “This is a lowly gift from my side.”

“What is your name,” he inquired.

“Abde Shams,” I replied.

He said: “It is a polytheistic name. I now name you as Abdul Wahab. I would accept your gift only if you embrace Islam.”

¹ *Muntakhab Tarihi*, Pg. 169.

At time my heart witnessed that he is the same prophet about whom Prophet Isa (a) had prophesied. So I embraced Islam and after that I returned to my native country of Rome. Till date I have concealed my faith from my countrymen, however my five sons and four daughters are Muslims.

The day I met His Eminence and was seated with him, Husain was a young child; and while I was there Husain came and when the Prophet saw him, he said:

My dear Husain, welcome to you. Then he lifted Husain and took him in his lap and said:

“Curse of God be on your killer and also upon whoever that helps you.”

Saying this he started crying bitterly.

The following day I was seated with the Prophet in the Prophet’s Masjid when Hasan and Husain, both arrived there. Husain said to his grandfather:

Dear grandpa, we two had a wrestling contest but no one could defeat the other. Now you judge, which of us is stronger.

The Holy Prophet (s) said: Wrestling does not behoove you; go and write on slates; whoever had better writing would be stronger.

So they went away and both of them wrote a line each on their slates; then brought the slates to the Prophet to see. He continued to look at the slates for some time and then said:

My sweethearts, you know that I am unlettered, and I don’t know how to read. You go to your father, Ali Murtadha and he would adjudge your writing.

They went to their father. Meanwhile I had become acquainted with Salman Farsi during my stay in Medina. So I asked him what was the decision regarding the slates of the princes?

Salman informed me that Messenger of Allah (s) did not intend to disappoint his grandsons therefore he did not decide in favor of anyone. When the children went to their father and said: Grandfather has not judged us, but sent us to you; now you decide whose writing is better?

Imam Ali (a) realized that Messenger of Allah (s) has not liked to disappoint one of them; so if he judged in favor of one the other would be disappointed. So he said:

My dear sons; go to your mother and she would decide which of you has the better hand.

So Hasan and Husain came to their honorable mother and showed her their slates, saying: We went to grandfather; he sent us to our father; but father has sent us to you.

Lady Sayyida (s) understood that Messenger of Allah (s) and Ali Murtadha did not want to disappoint the kids; so how she must adjudge the matter?

Then she said:

My dear sons, I have a necklace with seven pearls; I am breaking it; you boys pick up its pearls; whoever manages to pick more would be having better handwriting.

So saying Lady Fatima (s) broke the necklace string and scattered the pearls. Hasan picked up three pearls and Husain three. Now one pearl remained. Both the boys stepped forward to pick that as well. At that time Almighty Allah ordered Jibraeel to descend to the earth and to hit that pearl with his wing breaking it into two equal halves.

Consequently Imam Hasan (a) picked one half and Imam Husain (a) the other.

Yazid, now think upon this: Messenger of Allah (s) didn't prefer to disappoint Hasan and Husain, Amirul Momineen (a) didn't like disappointing them, Lady Fatima Zahra (s) couldn't bring herself to sadden them. Even Almighty Allah did not intend to cause any sort of grief to them. So He sent Jibraeel and

had the pearl split into two. Woe be on you, what have you done? It seems that your physical eyes are all right but your inner perception is completely blind.

Then the Roman envoy came forward and took the severed head of Imam Husain (a) in his lap and kissed it, saying:

O Husain, testify before your grandfather and your parents that I am your devotee.¹

Descent of the cup from Paradise

In *Amali*, Shaykh Tusi has narrated from Ibne Abbas through his chains of narrators that he said: We were present in the assembly of Messenger of Allah (s) when Jibraeel Amin descended holding a cup of red crystal brimming with musk and ambergris. At that time besides the Prophet were Imam Ali, Hasan and Husain (a).

Jibraeel saluted His Eminence and said, “Almighty Allah sends greeting to you and has sent this gift for you and asked you to give it to Ali and his sons.”

Ibne Abbas says that when that cup came in the hand of Messenger of Allah (s) it said thrice in clear Arabic: There is no god, except Allah and thrice: Allah is the greatest. Then it recited the following verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ طه ﴿١﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ
لَتَشْقَى ﴿٢﴾

“In the name of Allah, the Beneficent, the Merciful. Ta Ha. We have not revealed the Quran to you that you may be unsuccessful.”¹

¹ *Muntakhab Tarihi*, Pg. 64-66.

Messenger of Allah (s) inhaled from it and then passed it to Ali (a). When it reached the hands of Imam Ali (a) it recited the following verse of Quran:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ
آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

“In the name of Allah, the Beneficent, the Merciful. Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”²

Imam Ali (a) smelled it and then gave it to Imam Hasan (a). When it came into the hands of Imam Hasan (a), it recited:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ
الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

In the name of Allah, the Beneficent, the Merciful. Of what do they ask one another? About the great event, about which they differ?”³

Imam Hasan (a) smelled it and then gave it to Imam Husain (a). Now when it came into the hands of Imam Hasan (a), it recited the following verse:

¹ Surah Taha 20:1-2.

² Surah Maidah 5:55.

³ Surah Naba 78:1-3.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ
فِي الْقُرْبَىٰ ۖ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۖ إِنَّ
اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

“In the name of Allah, the Beneficent, the Merciful. That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.”¹

Imam Husain (a) smelled it and then returned it to Messenger of Allah (s). At that time the cup recited:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

“In the name of Allah, the Beneficent, the Merciful. Allah is the light of the heavens and the earth...”²

Ibne Abbas says that after this suddenly the cup vanished from our sight and we did not know whether it rose up to the sky or went inside the Earth.³

The quince came down for Hasan and Husain

In his *Manaqib Miyah*, Ibne Shazan writes that Salman Farsi said: Once when I went to see Messenger of Allah (s), I first saluted him, then went to the abode of Ahle Bayt (a) and

¹ Surah Shura 42:23.

² Surah Nur 24:35.

³ *Amali*, Tusi, Vol. 1, Pg. 123; *Biharul Anwar*, Vol. 37, Pg. 100.

greeted Lady Fatima Zahra (s). After responding to the Salaam, she said:

“O Abu Abdullah, Hasan and Husain are extremely famished and due to that they are crying, please hold their hands and take them to their grandfather.”

So I brought them to His Eminence (s) and when he noticed their distress, he asked, “My dear children, why are you so distressed?”

Hasan and Husain replied, “Grandfather, we are very hungry.”

The Holy Prophet (s) requested Almighty Allah thrice, “O God, please satiate them through food.”

Salman says, “Then I saw that there was a big quince in the blessed hand of Messenger of Allah (s) and it seemed delicious and juicy.

Messenger of Allah (s) divided it into two and gave one to each of the boys.

I saw the princes enjoying it and the Prophet glanced at me and asked, “Salman, do you also want to taste it?”

“Yes,” I replied, “O Messenger of Allah (s).”

His Eminence (s) said:

“Salman, it is the food of Paradise; no one can eat it till his accounting is complete, though you are a traveler on the path of salvation.”¹

Garments of Paradise for Hasan and Husain

Abu Abdullah Mufeed Nishapuri writes in *Amali* that Imam Ali Reza (a) said:

¹ *Meta Manqaba*, Pg. 161, Manaqabat 87.

Once when Eid was approaching the clothes of Imam Hasan (a) and Imam Husain (a) were frayed; so they came to their honorable mother and said:

“Mother dear, Eid is approaching soon and the children of Medina would be dressed in new garments but we don’t have new clothes, whereas our dresses are worn out completely.”

Hazrat Sayyida (s) said:

“My dear sons, your new garments are with the tailor; when he stitches them he would bring them to us and I would dress you up in Eid.”

Through these words Hazrat Sayyida (s) desired to console the children and when the eve of Eid arrived, the children said:

“Mummy dear, this is the eve of Eid.”

Hazrat Sayyida (s) wept and said, “Don’t lose hope; as soon as the tailor arrives, I would dress you up in new garments.”

Only a part of the night had passed when there was a knock at the door.

“Who’s there?” asked Hazrat Sayyida (s).

“O daughter of the Prophet, please open the door; I am the tailor and I have brought the dresses of Imam Hasan and Husain (a),” came the reply.

Hazrat Sayyida (s) opened the door to find a dignified gentleman there exuding powerful fragrance, who gave her a bundle of clothes and went away.

When Hazrat Sayyida (s) opened the bundle she found two shirts, two pairs of trousers, two sheets, two turbans and two pairs of socks.

She was highly pleased and in the morning when Hasan and Husain awoke she dressed them up in those same garments. When Messenger of Allah (s) came to greet his children on Eid he saw them dressed in those garments. His Eminence wished

them a happy Eid; then he picked them up and perched them on his shoulders and said to Hazrat Sayyida (s):

“Did you recognize the tailor who brought the garments?”

Hazrat Sayyida (s) said, “No father, I don’t know him; and the interesting thing is that I never asked any tailor to prepare dresses for my children. Only God and His Messenger know the heart of this matter.”

His Eminence (s) said:

“Fatima, he was not a tailor; he was Rizwan, treasurer of Paradise, who brought garments from Paradise for Hasan and Husain and the Lord of the worlds informed me about it through Jibraeel.”¹

Jibraeel brought garments for Hasan and Husain

Shaykh Fakhruddin Najafi writes that it is narrated from certain trustworthy narrators of traditions that once on the day of Eid, Imam Hasan and Husain (a) went to the chamber of their grandfather and said:

“Dear grandfather; today is the day of Eid and all the children of the Arabs are dressed in garments of various hues, while we are still dressed in old garments. We don’t have new clothes. We are here to receive our Eid gift from you and we want new garments as our Eid gifts.”

Messenger of Allah (s) looked at his princes intently and wept on their condition. At that moment there were no clothes in the house worthy of the princes and he also didn’t want to disappoint the young boys. So he prayed in the court of Almighty:

¹ *Manaqib Ibne Shahr Ashob*, Vol. 3, Pg. 391; *Al-Awalim*, Vol. 16, Pg. 19; *Muntakhab Tarihi*, Pg. 136.

“O God, please don’t let the heart of these boys and their mother break.”

As soon as the supplication was complete, Jibraeel Amin descended from the heavens carrying white garments of Paradise.

Messenger of Allah (s) saw the dresses and exclaimed in delight:

“O chiefs of the youths of Paradise, here are your garments prepared by the tailor of God according to your measurements.”

When Hasan and Husain saw the garments, they said:

“Grandfather, these garments are white, whereas today the children are wearing colorful clothes and we also want colored suits.”

Messenger of Allah (s) remained silent for some time; then Jibraeel said:

“Be confident that whoever sent the garments for the children, will also change their color according to their preferences. Please call for a pail and a pot of water.”

So His Eminence called for a pail and a pot of water. Jibraeel Amin said, “O Messenger of Allah (s), I will pour water, you scrub the clothes.”

Then the Holy Prophet (s) asked to Imam Hasan (a), “My dear, what color do you prefer?”

“Green,” Imam Hasan (a) replied.

The Holy Prophet (s) placed the dress of Imam Hasan (a) in the pail, Jibraeel poured water while the Prophet scrubbed and it became emerald green through divine power. So he handed it to Imam Hasan (a).

Then he asked Imam Husain (a) what color he wanted.

“Red, grandfather,” he replied.

He placed the dress of Imam Husain (a) and Jibraeel poured the water, while the Prophet scrubbed and soon the dress became red. It was handed over to Imam Husain (a).

The children put on their new garments and returned happily to their mother. The Prophet was also pleased to see them happy, but Jibraeel started weeping.

When the Prophet noticed this, he asked:

“Brother Jibraeel, today my children are happy and I am also pleased to see them happy; but why are you crying?”

Jibraeel said, “O Messenger of Allah (s), the colors chosen by your children would become apparent at the end of their lives. Hasan chose green, and people would poison him due to which his complexion would turn green. Husain has chosen red. People would slaughter him and his body would be dyed in his blood.”

Messenger of Allah (s) also started crying at this prediction.¹

Two trees in Paradise named Hasan and Husain

Fakhruddin Najafi writes that Urwatul Bariqi said: One year I went for Hajj and then visited the Masjid of the Prophet. There I saw two innocent children with His Eminence. Once the Prophet was kissing the mouth of the elder child and next that of the younger child. Whenever he kissed the children, the people fell silent, but they had no idea how much the Prophet loved them.

I asked: O Messenger of Allah (s), are these your children?

He replied, “They are children of my daughter and the children of my cousin, who is most dear to me. They are sons of

¹ *Muntakhab Tarihi*, Pg. 125.

he who is like my ears and eyes. They are sons of one whose grief aggrieves me and who is aggrieved of my grief.”

I said, “O Messenger of Allah (s), I am amazed to see your love.”

Messenger of Allah (s) said, “O man, listen carefully; when I was taken up to heavens during ascension and I visited the Paradise, I saw an extremely beautiful tree there, whose fragrance bewildered me.”

Jibraeel Amin said, “O Muhammad, don’t be amazed at this tree, its fruit is more fragrant than it.”

Jibraeel then gifted me the fruits of this tree which I consumed as much as I wanted and the fruit were such that I did not feel sad. Then I saw another tree in Paradise similar to the first. Its fragrance and fruit were also like that of the previous one. Jibraeel gave me its fruits as well. I said, “Brother Jibraeel, I never saw a more beautiful tree in the whole Garden of Eden. What are their names?”

Jibraeel replied, “The name of the first tree is Hasan and that of the second is Husain. When you return to the earth, you establish relations with your wife, Khadija and Almighty Allah would transfer the fragrance of these fruits into her womb through which Fatima, your daughter would be born. Then you marry Fatima to Ali from whom two sons would be born. Name the first as Hasan and the next Husain.”

Thus, when I returned to the Earth, I acted according to divine commands through which Fatima was born and according to divine commands I married her to Ali from which these my two grandsons were born. According to divine command I named the elder grandson Hasan and the younger Husain.

After the birth of these grandsons of mine once I said to Jibraeel Amin that I was extremely eager to smell the fragrance of Paradise.

Jibraeel replied, “Whenever you desire smelling the fragrance of Paradise, you should smell your grandsons.” So after that whenever I desire to smell the fragrance of Paradise, I smell my grandsons and kiss them. They are fruits of my life and the blossoms of my garden.¹

Palaces of Hasan and Husain in Paradise

It is mentioned in traditional reports that when the time of the passing away of Imam Hasan (a) was near and the poison spread to his whole body, even the complexion of his face turned almost green. Imam Husain (a) asked his brother, “Why is the color of your face so greenish?”

Imam Hasan (a) replied, “Brother, the prophecy of grandfather regarding you and me is being fulfilled.” Then the brothers embraced each other and continued to cry for a long time. Imam Husain (a) said:

“Brother dear, what did you hear the grandfather say?”

Imam Hasan (a) replied, “Our grandfather, Messenger of Allah (s) said:

When I passed through Paradise on the night of Ascension, I saw the palaces of the believers over there, of which two palaces were more magnificent than the rest and both were close to each other. One was constructed of green emerald and the other of red rubies. I liked both the palaces very much. I asked Jibraeel,

“Brother Jibraeel, to whom do these palaces belong?”

Jibraeel replied, “One belongs to your son, Hasan and the other to your second son, Husain.”

I asked, “Then why their colors are not same?”

Jibraeel fell silent and did not say anything.

¹ *Muntakhab Tarihi*, Pg. 359-360.

I said, “Why have you fallen silent, brother? Why don’t you reply?”

Jibraeel Amin said, “O Messenger of Allah (s), I feel ashamed to reply in your presence.”

I said, “I adjure you by God.”

Jibraeel Amin said, “Hasan’s palace is green because he would be martyred through poison, due to which his face would also turn green; and the palace of Husain is red because he would be slain and his beard and his whole body would be dyed with his blood.”¹

Inscription of the gate of Paradise

It is narrated from Ibne Abbas that Messenger of Allah (s) said:

On the night of Ascension, when I reached the gate of Paradise, I saw the following words inscribed over it:

“There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the beloved of Allah. Hasan and Husain are the elite of Allah; Fatima is the maidservant of Allah. Now, whoever hates them is cursed by Allah.”²

Inscription on the chins of the Houries

In *Jamiul Akhbaar*, it is narrated from Messenger of Allah (s) that he said:

For whoever that recites ‘In the name of Allah, the Beneficent, the Merciful’, Almighty Allah would prepare in Paradise seventy thousand palaces of red rubies, each containing seventy thousand chambers of pearls and each chamber would contain seventy thousand beds of green emerald and on each bed

¹ *Muntakhab Tarihi*, Pg. 180.

² *Kashful Ghumma*, Vol. 1, Pg. 94.

there would be seventy thousand mattresses of heavenly silk and brocade on which would be seated Hourul Ein wife. She would be having seventy thousand braids that would be braided with pearls and rubies. On her right cheek would be inscribed: Muhammad is the Messenger of Allah. And on her left it would say: Ali is the Wali of Allah. On her forehead would be written Hasan and on her chin Husain. On her lips would be mentioned: In the name of Allah, the Beneficent, the Merciful.

I (narrator) asked, “O Messenger of Allah (s), who would be fortunate to receive this honor?”

He replied, “Whoever that recites Bismillah with respect and honor.”¹

Followers of Imam Hasan (a)

It is narrated from Huzaifah bin Usaid Ghiffari who said:

When Hasan bin Ali bade farewell to Muawiyah and left for Medina, I accompanied him in his journey, and there was a loaded camel in front of him, not separating from him wherever he headed.

One day I said to him, ‘May I be sacrificed for you, O Abu Muhammad! This luggage, you do not separate from it wherever you are headed.’ He said: ‘O Huzaifah! Do you know what it is?’ I said, ‘No.’ He said: ‘This is the register.’ I said, ‘A register of what?’ He said: ‘Register of our Shias wherein are their names.’ I said, ‘May I be sacrificed for you! Show me my name.’ He said: ‘Come in the morning.’

He said: ‘I went to him in the morning and with me was a nephew of mine, and he was literate and I could not read. He said: ‘What have you come for in the morning?’ I said, ‘The need which you promised me.’ He said: ‘Who is that youth with

¹ *Jamiul Akhbaar*, Pg. 42.

you?’ I said, ‘A nephew of mine, and he is literate, and I am not.’

He (the narrator) said, ‘He said to me: ‘Be seated!’ So, I sat down. He said: ‘Get me the middle register.’ I came with it.’ The youth looked and there were names listed. While he was reading, he said, ‘O uncle! Here is my name!’ I said, ‘May your mother be bereft of you! Look where my name is.’ He turned a page, then said, ‘There is your name.’ So, we cheered, and the youth was martyred with Husain bin Ali”¹

Queries of Khizr (a)

A number of our people have narrated from Ahmad Ibne Muhammad Barqi from Abu Hashim Dawud Ibne Qasim Ja’fari from Abu Ja’far Thani, who has said:

“Once Amirul Momineen Ali (a) came with Hasan and Husain and he was holding the hand of Salman for support. He entered the sacred Masjid in Mecca and sat down. Then a good looking and well dressed man came. He offered the greeting of peace to Amirul Momineen Ali (a) who answered his greetings likewise and he sat down.

He then said, “I will ask you three questions. If you answer them I will acknowledge that the people who have acted against you in the matters of leadership after the Holy Prophet (s) have acted against their own selves. Their actions have taken away peace from them in this world as well in the next life. If it would be otherwise, (you can answer) then you and those people will be the same.”

Amirul Momineen Ali (a) said, “Ask whatever you like.” He said, “Tell me about the man who sleeps. Where does his spirit go?” Tell me about the man, how he remembers and forgets? Tell me about the man how his children resemble the aunts and uncles?”

¹ *Basairud Darajaat*, Pg. 172, Tr. 6.

Amirul Momineen Ali (a) turned to Hasan and said, “O Abu Muhammad, answer him.” The narrator has said that Hasan answered his questions. The man then said, “I testify that there is no lord besides Allah and I continue to testify to this fact. I testify that Muhammad is Messenger of Allah and I continue to testify to this fact; I testify that you are the executor of the will of the Messenger of Allah and that you are the in charge of this task (Imamate) with His authorization.”

He pointed to Amirul Momineen (a) and then said, “I continue to testify to this fact. I testify that you are the executor of his (Ali’s) will and in charge of this task (Imamate) by His authorization after him (Ali).” He pointed to Hasan (a).

Then He said, “I continue to testify to this fact.” “I testify that Husain Ibne Ali (a) will be the executor of the will of his brother and in charge of this task (Imamate) with His authorization after him. “I testify in support of Ali Ibne Husain (a) that he will be in charge of the task of Husain after him.

“I testify that Muhammad Ibne Ali will be the in charge of the task of Ali Ibne Husain (a) after him. “I testify that Ja’far Ibne Muhammad (a) will be in charge of the task of Muhammad Ibne Ali (a).

“I testify that Musa will be in charge of the task of Ja’far Ibne Muhammad after him. “I testify that Ali Ibne Musa will be in charge of the task of Musa Ibne Ja’far (a).

“I testify that Muhammad Ibne Ali (a) will be in charge of the task of Ali Ibne Musa (a) after him. “I testify that Ali Ibne Muhammad will be in charge of the task of Muhammad Ibne Ali (a) after him.

“I testify that Hasan Ibne Ali (a) will be in charge of the task of Ali Ibne Muhammad (a) after him.

“I testify in support of a man from the children of Hasan who will not be mentioned by his agnomen (father or son of so and so) or his name until he will rise with Divine authority to fill the earth with justice after being filled with injustice. “I offer

you my greeting of peace, O Amirul Momineen (a) and pray to Allah to grant you blessings and holiness.”

He then stood up and left. Amirul Momineen (a) said, “O Abu Muhammad follow him and see where went.”

Hasan Ibne Ali (a) went out to find out (and came back) and said, “As soon as he stepped out of the Masjid I could not figure out in which direction of the earth of Allah did he disappear.” So he returned to Amirul Momineen (a) and informed him.

He said, “O Abu Muhammad, do you know him?” I said, Allah, the Messenger of Allah and Amirul Momineen (a) know best.”

He said, “He was Khizr (a)”¹

Images of prophets in the court of Caesar

Imam Ja’far Sadiq (a) said: The report of battle between Muawiyah and Amirul Momineen (a) reached the Roman Emperor and they told him: There is a great confrontation between two claimants of Caliphate of Muslims.

He asked: Where are these two adversaries located?

They said: One of them is in Syria and the other is camping in Kufa.

He inquired: Who is in control of Muslim affairs at present?

They said: Ali (a).

The Emperor ordered his minister to begin investigation and activate spies if anyone from Syria or Iraq was at present staying in the Roman territories. Inquiries showed that there were two traders: one from Syria and another from Iraq; and they were brought to the ruler.

¹ Selections from *Dalailul Imamah*, *Al-Kafi* and *Tafsir Qummi*.

The Emperor made inquiries from both and they described the characteristics of Amirul Momineen (a) and Muawiyah. After that he ordered them to bring statutes from the royal treasures and after contemplating on them for some time, the Emperor said: The Syrians are misguided and invalid and the Kufians are guided and on the truth.

Then he wrote a letter to Muawiyah to send the wisest person of family to him. And he also wrote to Ali (a) that he was having a difficult problem, and would it be possible for Ali (a) to send to him the wisest person from his family and Ahle Bayt to reply to some complex questions; so that he may compare the replies with the statements of Taurat and decide accordingly.

Muawiyah sent Yazid and Ali (a) sent Imam Hasan (a) to the Roman country. When Yazid entered the court of the Roman Emperor, he kissed the hands of the king of Rome and also kissed his head.

But when Imam Hasan (a) entered the royal gathering, he said aloud: Thanks be to the Almighty that He did not make me a Jew, Christian or Majus, or worshipper of sun and moon, or a polytheist, or a cow worshipper; on the contrary, He guided me to the effulgence of the guidance of Islam and made me a pure Muslim. All praise and glorification is for Almighty Allah, the owner of the great throne.

After that he sat down without looking around himself and kept his head lowered. The Emperor ordered them to take away Imam Hasan (a) from there and he kept Yazid before him. Then he asked them to bring three hundred and thirteen caskets containing the images of prophets and successors and showed each to Yazid and asked him to name them. Yazid did not recognize any of them. Then he asked Yazid how Almighty Allah supplies sustenance to the creatures and where the souls of the deceased believers and disbelievers gather after death? Yazid said he did not know.

The Emperor then summoned Imam Hasan (a) and said: Before you, I asked Yazid what I wanted from the emissary of

Muawiyah so it is automatically proved that he does not know anything. You know what he did not know just as his father does not know what your father knows. When I heard the characteristics of your and his father I referred to Injeel and other books that I have in my possession that Muhammad is Messenger of God and your father, Ali is the minister, successor and legatee of Muhammad (s).

Imam Hasan (a) said: O Emperor, ask me whatever you want, whether from the statements of Taurat or Injeel or the Quran, the heavenly Book in our possession; and by the permission of God, you would get a desirable answer.

The Emperor took out the images of prophets and successors; first was the picture of Prophet Adam, the father of humanity and then image of Hawwa, mother of humanity. Imam Hasan (a) recognized them and mentioned each of their names. After that he showed the image of Sheeth, son of Adam (a) and then Prophet Nuh and Imam Hasan (a) said: This is Sheeth who was aged 1040 years and this is the image of Prophet Nuh (a), the owner of the Ark, his age was 2400 years and the period of his prophethood was 950 years.

The Emperor showed other images. Imam Hasan (a) said: This is Prophet Ibrahim, the friend of the beneficent God, who had a broad chest and a wide forehead. Then he showed another image and he said: This is the image of Musa Ibne Imran, who lived to the age of 240 years and the gap between and Prophet Ibrahim (a) was 500 years.

Then he showed another image and was told that it was Israel Allah, Prophet Yaqub (a); then images of Ismail and Yusuf (a) were brought, then images of Dawud of the prayer niche and Shuaib, Zakariya, Yahya and His Eminence, recognized each of them.

Then an image was shown and Imam Hasan (a) said that it was Isa bin Maryam (a), spirit of Allah and word of Allah, who lived in the world for 33 years and Almighty Allah carried him to the heavens due to divine exigency and in the last period of

time, he would come down to the city of Damascus and slay the Antichrist (Dajjal).

Similarly, the Emperor showed one image after another and Imam Hasan (a) mentioned the name of the person with the name of his successor and minister. The Emperor ordered them to bring other images from the royal treasure and show them. His Eminence, said: These images are not related to the prophets, successors and saints and their names are not named in Zabur, Taurat and Injeel; so they would definitely be the images of the past rulers and kings.

The Emperor said: I testify that you, the family of Muhammad (s) and the heirs of the knowledge of that prophet are worthy of honor and Almighty Allah has bestowed to you the knowledge of the former and the latter and you know Zabur, Taurat, Injeel better than the prophets of those religions.

Then the Roman Emperor called for another image and showed it. When Imam Hasan (a) saw the image he began to weep and in reply to the query of the Emperor said: This is the image of my holy grandfather, Prophet Muhammad (s). How elegant and handsome he was in appearance and how nice was his speech and how eloquent was his tongue; he was always fragrant. His age was 63 years. He did not refrain from any sacrifice to promote the religion of God and he continued to enjoin good and forbid evil; when he passed away from this world, he did not leave behind any property, except a finger ring, on which was inscribed the holy Kalima: There is no god, except Allah; Muhammad is the Messenger of Allah, and he wore it on his right hand, and his sword called Zulfiqar, a cloak and a robe.

The Roman emperor said: What I concluded from the verses of Injeel is that this Prophet would gift his property to his only daughter during his lifetime; is that correct?

Imam Hasan (a) said: Yes, it is true.

The Emperor asked: Did that property come to you in inheritance?

No, said Imam Hasan (a).

The Emperor asked: What I have concluded is that the first mischief that occurred in Islam and in the nation of your grandfather was this very same that two fellows named Abu Bakr and Umar oppressed your father and usurped the property that the Prophet had gifted to you and they put your father under house arrest and also seized the Caliphate of the community while the right of leadership of the nation after your grandfather was with the folks of his family. As the one, who rises with truth and who enjoins good and forbids evil is from your family.

Imam Ja'far Sadiq (a) said: After that the Emperor asked His Eminence: which creatures were born without parents and without union of male and female?

Imam Hasan (a) replied: (1) Prophet Adam

(2) Lady Hawwa

(3) Ram of that Jibraeel brought to be slaughtered in place of Ismail

(4) She-camel of Prophet Salih

(5) Shaitan

(6) Python of Prophet Musa

(7) The crow, which taught the method of burial to Qabeel.

Then the Roman emperor inquired about the sustenance of the creatures.

Imam Hasan (a) said: Sustenance of the creatures is in the fourth heaven, which comes down in the estimation and quantity that Almighty Allah has fixed and it is distributed among the human beings.

The Emperor asked: Where do the souls of the believers gather after their death?

He replied: The souls of the believers gather in the rock of Baitul Muqaddas every night as it is the small Arsh of Almighty

Allah; it is where Almighty Allah spread out the earth and the souls of the believers would be gathered from there and our Lord turned the Baitul Muqaddas towards the right sky.

After that the Emperor inquired about the souls of the disbelievers; that where do they conglomerate?

His Eminence, said: However, the souls of the disbelievers are in valley of Hadramaut, which is centered behind Yemen. After that Almighty Allah would send a fire with the worst stench to the west and the east. So the people from the rock of Baitul Muqaddas would be gathered and believers from the right of the rock of Baitul Muqaddas would proceed to Paradise and the infidels from the left would depart for Hell and this is the meaning of the holy verse:

فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾

“...a party shall be in the garden and (another) party in the burning fire.”¹

When the conversation between the Roman emperor and Imam Hasan (a) concluded, he turned to Yazid and said: Did you understand that you don't know, but what this person has said can only be known to a prophet or his successor and minister as Almighty Allah has honored him and has dressed him with the robe of Caliphate and Successorship and made him the pride of the prophet? Whoever stages a revolt against him and confronts him in battle, has in fact given precedence to the world over the hereafter and has been overcome by selfish desires and he would be the recipient of divine fury in the world and the hereafter and deserving of divine chastisement and he is from the unjust.

Imam Ja'far Sadiq (a) said: Yazid remained silent and came out extremely ashamed, while the Emperor honored Imam Hasan (a) and bestowed him with presents and gifts. He asked His

¹ Surah Shura 42:7.

Eminence to supplicate in his favor so that he may join the folds of Islam, because love for the world and position of rulership is a hurdle to open acceptance of Islam.

Yazid returned to Muawiyah. Roman Emperor wrote a letter to Muawiyah, in which he explained that after Prophet of Islam (s) whoever can rule according to contents of Zabur, Taurat and is aware of the knowledge of the heavenly scrolls, Injeel and Quran has the right to Caliphate and Wilayat and leadership of Muslims.

In another letter that he wrote to Amirul Momineen (a), he testified that Caliphate and Wilayat of the affairs of Muslims is your right and after the Prophet of Islam (s) you are the family of messengership and the heirs of that Last Prophet and you must fight against anyone, who confronts you and we have concluded this from the writings of the past that Almighty Allah would chastise whoever that confronts you and his companions and lodge them in Hellfire forever and they would be cursed by the Lord, His angels and all the folks of the earth and sky till Judgment Day.¹

Queries of Ibne Asfar

In *Ihtijaj*, Tabarsi writes that Muhammad bin Qays has narrated from Imam Muhammad Baqir (a) that he said:

Once Amirul Momineen (a) was in Rahba, Kufa and he was surrounded by people. Some were inquiring about religious issues and some had gathered to clear their doubts. Suddenly a person stood up and saluted the Imam. The Imam replied to his Salaam and asked, "Who are you?"

He said that he was one of his subjects and he resided in a town that fell within the dominions of Imam Ali (a).

¹ *Tafsir Qummi*, Vol. 2, Pg. 267-268.

He said, “Neither you are my subject nor from a place under my control. If you had only saluted me once before, you would not have remained concealed from me.”

He said, “O Amirul Momineen (a), I plead you security for my life.”

Imam (a) asked, “Have you committed some crime in my dominions?”

“Yes,” he said.

Imam (a) said, “When the battle is over there is no problem in entering and leaving the borders.”

He said, “O Amirul Momineen (a), I am a supporter of Muawiyah bin Abu Sufyan. The matter is that Ibne Asfar (Roman Caesar) has written a letter to Muawiyah in which he posed some questions to him and mentioned, ‘If you reply to these questions correctly, I would know that you are the true successor of Prophet Muhammad (s). Then I would assist you and send you funds.’

But Muawiyah didn’t have replies to those queries. Therefore he sent me to you to pretend being one of your subjects and ask you the solution to those problems; then convey them to Muawiyah who would dispatch them Roman Caesar as his own.”

Amirul Momineen (a) said, “May God destroys the son of the liver-eating woman. He is ignorant and blind of the divine laws; inspite of that he is disputing with me and is not prepared to accept my rightfulness. Then he said, “Bring Hasan, Husain and Muhammad Hanafiyya here.”

All three boys appeared in a short while. Imam (a) said to the Syrian,

“O Syrian, these two are sons of Messenger of Allah (s), whereas Muhammad Hanafiyya is mine. You can pose questions to anyone of them.”

“I want to ask the one with long hair [Imam Hasan (a)].”

“Ask me whatever you want,” said Imam Hasan (a).

Syrian: What is the distance between truth and falsehood? What is the distance between the Earth and the sky? What is the distance between the East and the West? What is a rainbow? Where do the souls of the polytheists and the believers go after death? What are those ten things each of which is dominant over others?

Imam Hasan (a): There is a distance of four fingers between truth and falsehood, the distance between the eyes and the ears is this much. Whatever you see with your eyes is truth and many things that you hear are false.

Syrian: Correct!

Imam Hasan (a): There is a distance of a single sigh of an oppressed between the Earth and the sky and a distance of what an eye can see; and if someone mentions more than that, you falsify him.

Syrian: You are right!

Imam Hasan (a): The distance between the East and the West is the journey of the Sun in one day, because it rises in the East and sets in the West.

Syrian: You are right, O son of Messenger of Allah.

Imam Hasan (a): Don't call it Arc of Qaza because Qaza is a name of Iblis. This arc does not belong to Iblis. It is Allah's and it is a sign of freshness and a message of the security of the creatures of the Earth from destruction. The souls of the polytheists are collected in the Wadi Barhoot and the spirits of the believers are housed near the spring of Wadi Salaam.

Syrian: You are correct, O son of Messenger of Allah. Should we regard eunuch as male or female?

Imam Hasan (a): One, regarding whom it is not known whether it is a male or a female, you must wait till the age of his maturity. If he becomes a male he would discharge semen and if female she will commence menstrual discharge and her nipples

would protrude. If none of these signs appear he should be told to urinate on a wall opposite. If it is a male his urine would fall upon the wall and if female the urine would flow on her thighs like that of a she-camel.

The ten things, each of which is dominant over others are as follows:

1- The rock is very hard. 2- But iron is stronger and it shatters the rock into pieces. 3- Fire is stronger and it can even melt the iron. 4- Water is dominant on fire and it can extinguish the flames. 5- The cloud is stronger than water as it carries tons of water and roams in the skies. 6- The wind is stronger than the clouds and it carries them from one place to another. 7- The angel of wind is stronger than the wind and he controls the wind. 8- The Angel of death is stronger than the angel of wind and he can even bring the latter's death. 9- Death is dominant over the Angel of death as well and it kills him too. 10- God's command is stronger than even death and it can even eliminate death.

Syrian: I bear witness that you are really the son of Messenger of Allah (s) and your respected father is more deserving for rulership and Caliphate than Muawiyah.

The Syrian noted the replies of Imam Hasan (a) and delivered them to Muawiyah.

Muawiyah dispatched the same answers to the Caesar of Rome. The Caesar responded as follows:

Muawiyah, you are speaking to me in the tongue of someone else and you sent me replies of some other person. I swear by Jesus Christ you are not capable to reply these questions. From the style of the responses themselves I understood that such answers must have originated from the mine of prophethood and the abode of Messengership; and if you want some cash from me; let me tell you that I wouldn't give you even a single penny.¹

¹ *Al-Ihtijaaj*, Pg. 267-269.

Ibrahim (a) saw lights of Holy Infallibles (a)

Abdullah Ibne Abi Aufa has narrated from Messenger of Allah (s) that he said:

When Almighty Allah created Prophet Ibrahim (a) He removed the veils from before his eyes. He saw a light on one side of the Arsh. He asked, “My Lord, what light is that?”

Almighty Allah replied, “This is the light of My chosen one, Muhammad (s)”

Prophet Ibrahim (a): O God, I can see another light besides it; whose light is that?

Almighty Allah: O Ibrahim, it is the light of Ali, helper of My religion.

Prophet Ibrahim (a): My Lord, I can see a third light besides them?

Almighty Allah: It is the light of Fatima, who is connected to the light of her father and her husband. Her followers are guaranteed security from the fire of Hell.

Prophet Ibrahim (a): My God, along with these three lights, I can see two more lights?

Almighty Allah: They are Hasan and Husain, who are with their grandfather, father and mother.

Prophet Ibrahim (a): O God, I can see another nine lights, which surround these five.

Almighty Allah: They are Imams from their progeny.

Prophet Ibrahim (a): Please God, tell me their names.

Almighty Allah: First of them is Ali Ibne Husain, second: Muhammad Ibne Ali, third: Ja'far Ibne Muhammad, fourth: Musa Ibne Ja'far, fifth: Ali Ibne Musa, sixth: Muhammad Ibne Ali, seventh: Ali Ibne Muhammad, eighth: Hasan Ibne Ali and ninth: Muhammad Ibne Hasan Qaim, Mahdi.

Prophet Ibrahim (a): O God, innumerable lights can be seen around these lights. Where are they?

Almighty Allah: Ibrahim, they are their Shia and followers.

Prophet Ibrahim (a): My God, how can we recognize their Shia and followers?

Almighty Allah: 1- They recite 51 units of prayers every 24 hours. 2- They recite ‘Bismillah’ aloud. 3- They recite the Qunoot before Ruku. 4- They perform Sajdah Shukr. 5- They wear a finger ring in the right hand.

Prophet Ibrahim (a): O God, please make me one of their Shia and devotees.

Almighty Allah: I make you their Shia.

Almighty Allah also mentioned this in the following verse:

وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ ﴿٨٣﴾

“And most surely Ibrahim followed his way (Shia).”¹

Mufaddal bin Umar said: At the time of his death, Ibrahim mentioned this and then he placed his head in prostration and passed away in that same position.²

Hidden knowledge

It is narrated that Imam Hasan (a), his brother and Abdullah Ibne Abbas were at the dinner-spread, eating, when a swarm of locusts fell on the food. Abdullah Ibne Abbas asked Imam Hasan (a),

“Maula, what is inscribed on their wings?”

¹ Surah Saffat 37:83.

² *Rauza Shazan*, Pg. 33; *Al-Fadhail*, Pg. 158; *Kitabul Ghaibah*, *Mustadrakul Wasail*, Vol. 3, Pg. 287.

Imam (a) replied, “It is mentioned: There is no deity other than Me. I send the swarm of locusts as food for some hungry persons, who consume them and for some I send them as chastisement whose food and sustenance they devour.”

Abdullah Ibne Abbas arose and kissed the Imam’s head and said,

“It is that hidden knowledge, which Almighty Allah has bestowed to you.”¹

Amulet for Qasim for the Battle of Kerbala

Fakhri says that when on the day of Ashura the battle began between truth and falsehood and many of Imam’s companions were martyred, Qasim Ibne Hasan (a) came to Imam Husain (a) and sought permission to proceed to the battlefield.

Imam Husain (a) said,

“Nephew, since you are the memento of my brother, I want you to remain alive so that I have consolation.”

Qasim began to cry. Imam Husain (a) first sent his brothers to perform the Jihad. Qasim looked down in disappointment and continued to watch the scene anxiously. Then he recalled that his father, Imam Hasan (a) had tied an amulet to his arm; and told him that whenever he is in a terrible hardship he should open the amulet and act on Imam Hasan’s instructions.

Qasim thought, “No other hardship can be greater than this!” So he untied and opened the amulet and read the message of Imam Hasan (a):

‘Qasim, my son; when you see your uncle, Husain surrounded by the enemies at Kerbala, it is my advice that you sacrifice your life on your uncle, and fight the enemies of God and the Prophet. If Husain does not allow you to proceed to the

¹ *Sahifa Reza*, Pg. 259.

battlefield you must ask him again and again so that you may achieve salvation.'

When Qasim read this epistle, he hastened to Imam Husain (a) and placed before him the message of his father. On reading his brother's letter, Imam Husain (a) continued to sigh and weep for some time; then he said,

"Nephew, your father made this bequest and he also made a bequest to me regarding you, to fulfill it is also necessary."

Then Imam Husain (a) held the arm of Hazrat Qasim and brought him into the tent. Then he summoned Aun and Abbas then asked Qasim's mother, "Does Qasim have any new garments?"

"No," she replied.

Then Imam (a) asked his sister, Lady Zainab to get his trunk, which she duly brought. Imam Husain (a) opened it and took out the robe of Imam Hasan (a) and dressed Qasim with it. Then he tied Imam Hasan's turban to Qasim's head. Then he brought forward his daughter who was betrothed to Qasim and recited their marriage formula. He then placed them in a separate tent or went to another tent himself.

Hazrat Qasim began to cry on looking at his cousin. Meanwhile he heard the challenges thrown by the adversaries to come out and fight. So he left his bride and decided to leave the tent, but the bride caught his skirt and asked, "What do you intend?"

Hazrat Qasim replied, "I want to confront the enemies as they are challenging." The bride clung firmly to his skirt. Qasim said, "Leave me! Let us postpone our wedding for the hereafter."

The new bride said, shedding tears, "Qasim, you said: Postpone the wedding for the hereafter; but how would I recognize you on Judgment Day and where would I find you?"

Hazrat Qasim held her hand and tore the skirt of his shirt, saying,

“Identify me on Judgment Day through this torn shirt.” So saying Qasim left the tent. When they saw the new bridegroom heading to his death, all the ladies began to wail.

The narrator says that when Imam Husain (a) noticed that Qasim was bent on heading to the battlefield, he asked,

“Son, do you wish to walk towards your death willingly?”

Hazrat Qasim said, “Uncle dear, how I should not head to the battlefield, while I can see that you are alone and surrounded by the foes; and you have no helper? I would sacrifice my soul on your soul and my body on your body.”

Imam Husain (a) tore the dress of Hazrat Qasim and split his turban into two. Then he tied that same turban on his head and dressed him in a dress like a funeral shroud. Then he attached a sword to the waist of Qasim and sent him into the battlefield.

Hazrat Qasim arrived into the battlefield and addressing Umar Saad said,

“O Umar, are you not afraid of God? Are you not ashamed of Messenger of Allah (s)?”

Umar bin Saad said,

“Why don’t you people pledge allegiance to Yazid?”

Hazrat Qasim said, “May Allah never give you a good reward! You claim to be a Muslim and the family of Prophet of Islam (s) is extremely thirsty. Due to extreme thirst their sights have darkened.”

Qasim continued to stand there for some time and no one came to duel with him. Then he returned to the camp and when he saw his bride weeping, he said, “I have come to you.” She stood up and said, “Thanks be to God, who showed me your face before death.”

Qasim entered the tent and said, “Cousin, I cannot sit with you because the enemy forces are shouting challenges.” Then he

bid farewell to the bride and came out of the tent. Mounting his horse he galloped into the battlefield and called out a challenge.

A seasoned fighter, who alone fought a thousand men, stepped forward to confront Qasim and the latter cut off his head. In the same contest, Hazrat Qasim also cut down the four sons of this stalwart. After that the combined battalions attacked Qasim, who warding them off for some time, but after that he was on the point of exhaustion. So he decided to return to the camp. Arzaq Shami intercepted him, but Qasim slashed his head killing him.

Qasim then came to his oppressed uncle and said, “Uncle, I am extremely thirsty. Please give me a gulp of water.”

Imam Husain (a) advised him patience and gave him a finger ring saying, “Put this in your mouth and suck it.”

Hazrat Qasim says, “When I placed the ring of my uncle into my mouth, I felt as if I had reached a spring of water and my thirst was fully quenched. So I returned to the battlefield.”

Hazrat Qasim then decided to attack the standard bearer of Yazid’s forces and slay him. As soon as he leaped towards the standard bearer, arrows began to rain upon him from all sides. Qasim could not stay in the saddle for long and he fell down ultimately. Shaiba bin Saad Shami lanced him on his back and the weapon came out of his chest. Qasim was bathed in his blood and he called out, “Uncle, please help me.”

Imam Husain (a) reached at the head of his nephew and eliminated the man who had attacked Qasim. Then he lifted the wounded nephew and brought him to the camp. In the camp, when Qasim opened his eyes, he saw that Imam Husain (a) had laid him in his lap; and he was weeping and saying, “Dear son, may God curse your killers. How tough it is for your uncle that you should call him but he does not reach you? O my son, those infidels have slain you as if they did not know who you were, and who your father and grandfather was.”

Hazrat Imam Husain (a) wept uncontrollably on the body of Qasim and the new bride also continued to cry. All the ladies in the camp also wailed on the tragic martyrdom of Qasim.¹

Identified poisoned food

In *Uyunul Mojizaat*, Sayyid Razi says that it is mentioned in reliable traditional reports regarding the martyrdom of Imam Hasan (a) that Muawiyah connived with the wife of Imam Hasan (a) to poison the Imam by paying her ten thousand gold coins and landed properties in Kufa. Muawiyah sent her the poison to assassinate the Imam.

Due to the instigation of Muawiyah that accursed female mixed the poison in the Imam's food one day and placed that food before him. Imam (a) recited the verse of: 'To Allah we belong and to Him we shall return' and then said,

"Praise be to that being who gave me a chance to meet a grandfather like chief of the messengers, a father like the chief of the successors, a mother like the chief of the ladies of Paradise, an uncle like Ja'far, and a martyr like Hamza."

Imam Husain (a) arrived and asked, "How are you feeling?"

He replied, "Today, I am spending the last day of my life and the first day of the hereafter is to begin for me, though I am aggrieved at your and other brothers' separation. But I am extremely eager to meet grandfather, father, mother, Uncle Ja'far and Hamza."

Imam Hasan (a) named Imam Husain (a) as his successor and taught him the great name of God (*Isme Aazam*); he also entrusted him with the heirloom of the prophets. Then he said, "When I depart from the world, you give me the funeral bath and shroud, take my bier to the tomb of grandfather and bury me there. But if people disallow that, I adjure you by the rights of

¹ *Muntakhab Tarihi*, Pg. 372-375.

my grandfather, father and mother, don't dispute with anyone; take my bier to the Baqi cemetery and bury me next to my mother."

Imam Husain (a) gave him the funeral bath and shroud and according to the bequest, took his bier to bury him in the tomb of the Prophet. Marwan bin Hakam mounted a mule, went to Ayesha and said,

"O mother of believers, today Husain wants to bury his brother, Hasan near Messenger of Allah (s); if Hasan is buried near Messenger of Allah (s) the pride of your father and his companion would be nullified till Judgment Day."

Ayesha asked, "So what should I do?"

"Come out and stop him," replied Marwan.

"How can I go there?"

"Go on mounted on this mule," offered Marwan. So, Ayesha mounted the mule and along with the gang of Marwan bin Umayyah set out to confront Imam Husain (a).

She said, "I will not allow Hasan to be buried over here."

Bani Hashim youth tried to wield the swords and to fight those stopping them, but Imam Husain (a) said, "I adjure you by Allah, don't trespass on the last will of my brother and let us take the bier to Baqi. My brother made bequest to me that if people disallow his burial next to grandfather, we must not fight; but take his body for burial to the Baqi cemetery and bury him next to his mother. So you all take the coffin of my brother to Baqi."

At that time Ibne Abbas said to Ayesha, "This is not the first instance when you came to confront us: people still remember the Battle of Jamal (where you came mounted on camel); and now you come mounted on the mule. Don't you realize that you are breaking the promise made to the Prophet of staying at home? You want to put out the light of God whereas God would surely perfect His light."

Ayesha said, “Get out from here! Woe be on you and your people seventy times.”¹

Not divulging the identity of his killer

In the first volume of his book of *Hilyatul Awliya*, Hafiz Abu Naeem has narrated from Umar Ibne Ishaq the following traditional report that he said: I and a friend of mine went to see Imam Hasan (a) when he was ill.

Imam Hasan (a) mentioned the name of a person and said, “You can ask me.”

That man said, “I will not ask you anything till you regain health.”

Then the Imam went to the washroom and on returning said,

“Ask me whatever you want, lest you are unable to ask later.”

That man said, “May God grant you good health. After that I would ask you.”

Imam Hasan (a) said, “My man, just now a piece of my liver has detached and fallen out. I have been poisoned before as well, but this time it is very severe and I won’t be able to survive.”

The narrator says that he again visited the Imam the following day when the Imam was in his last moments. Imam Husain (a) was at the bedside asking him, “Brother, whom do you suspect?”

Imam Hasan (a) said, “Why do you ask? Do you want to execute that person?”

“Yes,” replied Imam Husain (a).

¹ *Uyunul Mojizaat*, Pg. 65.

Imam Hasan (a) said, “If the one I suspect is in fact the killer, then Almighty Allah would take my revenge and He is one who takes a severe revenge. And if that one is sinless, I don’t want anyone executed merely on suspicion.” After that he passed away.¹

Holy Prophet (s) and Jibraeel’s affection for Hasan and Husain

Asbagh bin Nubatah says that one day he went to see Amirul Momineen (a). Imam Hasan (a) and Imam Husain (a) were before him and he was glancing at them very affectionately.

When I witness this scene, I said, “May God bless the two princes and grant them the opportunity to fulfill their wishes. I can see that you are glancing at your sons with great affection.”

Amirul Momineen (a) said, “Yes Asbagh, on seeing them I recalled an incident of the time of Messenger of Allah (s).”

“Maula, tell me also about it,” said I.

Amirul Momineen (a) said, “Once I had gone to my land near Medina and was busy over there till the afternoon. In the late afternoon I returned home and said to the daughter of Prophet, ‘I am hungry, give me something to eat.’”

She said, “You rest for some time, I will prepare your dinner.” So she started making the dinner. Meanwhile these sons came home and after greeting sat in the lap of their mother. She said, “Sweethearts, why did you return so late today?”

My sons said, “Mummy dear, grandfather and Jibraeel Amin kept us there and when they permitted we came home immediately.”

¹ *Hilyatul Awliya*, Vol. 2, Pg. 38; *Kashful Ghumma*, Vol. 1, Pg. 584.

Lady Fatima Zahra (s) asked, “How did your grandfather and Jibraeel kept you there?”

They said, “When we went to our grandfather, Jibraeel Amin was already present there. So I (Hasan) sat in the lap of grandfather and Husain in the lap of Jibraeel. Sometimes I left the lap of the grandfather and went into the lap of Jibraeel and Husain came into the lap of grandfather leaving the arms of Jibraeel. We continued this till it was early noon, when Jibraeel said to grandfather, ‘O Messenger of Allah (s), it is the beginning time for prayer.’ So grandfather arose for prayer and Jibraeel ascended to the heavens. After that we came home.

The narrator says that he asked Amirul Momineen (a), “In what form did Hasan and Husain see Jibraeel?”

Amirul Momineen (a) replied, “They saw him in the form in which he usually appeared to the Prophet.”

Amirul Momineen (a) said, “Thus I ate the dinner, but soon it was time for prayer. So I went to the Masjid and recited the prayer in the lead of Messenger of Allah (s). When Messenger of Allah (s) concluded the prayer I reported them the conversation of Hasan and Husain. He said:

‘Yes, my children said the truth. From morning till this time I and Jibraeel were engrossed in pampering to them.’”¹

Jibraeel gave apple, quince and pomegranate to Hasan and Husain

In *Rauzatul Waizeen*, Ibne Farsi writes that one day Messenger of Allah (s) was present in the chamber of the mother of believers, Umme Salma when Jibraeel Amin descended. The Prophet was engrossed in speaking to Jibraeel when there was knocking at the door. Ummul Momineen opened the door to find Hasan and Husain there, who had arrived to meet their

¹ *Mukhtasarul Basair*, Pg. 68.

grandfather. On seeing them Jibraeel assumed the form of Dahiya Kalbi. Hasan and Husain were already familiar with Dahiya Kalbi. So they came to him and began to search his pockets.

“O Messenger of Allah (s), see what they are doing?” said Jibraeel Amin.

His Eminence said, “Jibraeel, you assumed the form of Dahiya Kalbi, but when he comes here he brings gifts for my princes. That is why they are checking your pockets.”

Jibraeel Amin raised his hand and when he brought it down he was holding an apple, a quince and a pomegranate, which he gave to Hasan and Husain.

The children were elated to receive the fruits and they presented them to their grandfather. Messenger of Allah (s) said,

“Take them home; but I think your father should be the first to start eating.”

Thus, Hasan and Husain brought the fruits home and placed them before their parents. But Ali and Lady Fatima Zahra (s) said, “We will not eat till Messenger of Allah (s) comes here.”

Messenger of Allah (s) came to the house of Fatima and he informed that Jibraeel plucked them from Paradise for Hasan and Husain. You may all eat them.

So, all of them enjoyed the fruits together, but by divine power there was no decrease in them and they remained as they were. The fruits remained during the lifetime of the Prophet and also as long as Lady Fatima Zahra (s) was alive. After the passing away of Fatima, the pomegranate disappeared. After the martyrdom of Imam Ali (a) the quince also disappeared, but the apple of Paradise remained.

Imam Zainul Aabideen (a) says:

“That apple was with us even in Kerbala in our camp. When our water supply was cut off and we were extremely thirsty, my father used to smell it. And when he came to the

camp for the last farewell, he consumed that apple. After his martyrdom that apple disappeared from us and the fragrance of this apple could be perceived from the battlefield of my father. When I went to the body of my father one could smell the same fragrance and if a sincere visitor of my father's tomb wants to smell that fragrance, he can do so early in the morning. But it is necessary for him to be sincere.”¹

Informing Imam Husain (a) about the incidents of Kerbala

In *Amali*, Shaykh Saduq writes that Imam Ja'far Sadiq (a) has reported through the chains of Imam Zainul Aabideen (a) that Imam Husain (a) came to Imam Hasan (a) and began cry after he observed his condition.

Imam Hasan (a) said, “Abu Abdullah, why are you crying?”

“On the way this Ummah is conducting with you,” replied Imam Husain (a).

Imam Hasan Mujtaba (a) said, “I know I would be poisoned, and would be martyred, but a great calamity would befall you. Thirty thousand unfortunate men would gather to slay you; all claiming to be followers of our grandfather; and all claiming to be Muslims. They would shed your blood and not respect your sanctity. After slaying you, they would plunder your camp and take your modest ladies as prisoners of war. At that time divine curse would befall Bani Umayyah and blood and ash would rain down from the sky. Everything would be crying upon your victimization, even the beasts of the wilderness and the fishes in the oceans.”²

¹ *Rauzatul Waizeen*, Pg. 159.

² *Amali*, Saduq, Pg. 101, Tr. 3.

Reply to the query of the Bedouin

It is mentioned in *Hidayatul Hazini* that a Bedouin set out to perform the Hajj and put on the Ihram dress at the point of *Miqaat*. On the way he noticed eggs of ostrich which he consumed after roasting and after that he was informed that he had committed a wrong in Ihram and it was unlawful for him to do that; so now he would have to pay the penalty (*Kaffara*). But no one told him in Mecca what he was supposed to pay as fine. Thus, after concluding the Hajj he went to Medina and there he said, “O people; tell me where is the Caliph of Messenger of Allah (s)?”

They informed him that Abu Bakr was his successor and that he can be consulted in the Masjid of the Prophet.

So the Bedouin came to the Masjid of the Prophet. At that time in addition to Abu Bakr, Uthman, Umar, Talha, Zubair, Saad, Saeed, Abdur Rahman bin Auf, Abu Ubaidah bin Jarrah, Khalid bin Walid and Mughira bin Shoba were also present there.

“Which of you is the successor of Messenger of Allah (s)?” asked the Bedouin.

All gestured towards Abu Bakr.

“I have come to seek a verdict from you,” said the Bedouin.

“Ask,” said Abu Bakr.

“I broke the eggs of ostrich in Ihram and ate them after roasting, while I didn’t know it was unlawful in those circumstances. Now tell what fine do I have to pay?”

Abu Bakr said, “O companions of the Prophet reply to this query.”

All the people present there expressed their inability to solve the problem.

When the Bedouin observed the ignorance of the companions, he said, “O God, people, tell me what its legal verdict is; or the religion of Muhammad is also gone with his passing away?”

Zubair said, “O Bedouin, we are also unaware of the problem about which you don’t know.”

“Then tell me what I should do?” asked the Bedouin.

“Though another personality is present in Medina, he is not here presently. Regarding him I can say with certainty that only he can solve the problem,” replied Zubair.

“Then take me to his place,” asked the Bedouin.

Umar said, “Come, we would all accompany you there to learn the right answer.”

So that Bedouin followed the companions to the house of Amirul Momineen (a) and knocked. Ali (a) emerged and the Bedouin posed his query.

Amirul Momineen (a) said to Imam Hasan (a), “My son, reply to this query.”

That Bedouin screamed, “How can a young boy solve a problem which senior companions are unable to?”

Ali (a) said, “Don’t say that O Bedouin, Hasan can really answer your question.”

Imam Hasan (a) said, “O Bedouin, you would have to pay penalty for this error and it is that you must mate as many pairs of camels as the number of eggs that you broke. And then take all the camels born through this to Kaaba and sacrifice them.”

“But some would not get pregnant despite mating?”

“Similarly some eggs do not hatch.”

When the Bedouin heard this, he was amazed and he exclaimed, “Indeed, you are the inheritor of divine knowledge. I feel like calling you the true successor of the Prophet.”

Imam Hasan (a) said, “O Bedouin, I am the grandson of the Prophet, whereas my father is Caliph of Messenger of Allah (s).”

“Then what is Abu Bakr?” asked the Bedouin.

“Don’t ask me that; ask the people.”

All those present there called out: Live! Live! Ali (a) said,

“Praise be to Allah for granting to my son knowledge like that of Sulaiman bin Dawud.”¹

Altering the sex of the Nasibi

Rawandi says that when once Imam Hasan Mujtaba (a) travelled to Shaam, Amr bin Aas said to Muawiyah, “Hasan does not know oratory. If he is placed on the pulpit and asked to speak, he would be ashamed.”

So Muawiyah said to Imam Hasan (a), “Abu Muhammad, please take the pulpit and deliver some moral advices.”

Imam Hasan (a) went to the pulpit and first praised and extolled God Almighty. Then he invoked divine blessings on the Prophet, after which he said,

“People; those who know me, know me and those who don’t, should know that I am Hasan Ibne Ali Ibne Abi Talib (a). I am the son of the daughter of Messenger of Allah (s). I am the son of Messenger of Allah (s). I am the son of the Messenger of Allah. I am the son of the luminous lamp. I am the son of the giver of glad tidings and the warner. I am the son of that one, who was sent as the mercy for the worlds. I am the son of that one, who was sent for all the humans and Jinns. I am the son of that one who is the most superior after Messenger of Allah (s). I am the son of the owner of excellence. I am the son of the owner of miracles and proofs. I am the son of Amirul Momineen (a). I am the one, who was deprived of his rights. I am one of the two

¹ *Hidayatul Hazini*, Pg. 38-39.

chiefs of Paradise. I am the son of *Rukn* and *Maqam*. I am the son of Mecca and Mina. I am the son of Sha-aar and Arafat.”

Muawiyah was perplexed and distressed at this eloquent sermon of Imam Hasan (a). In order to change the topic, Muawiyah asked the Imam to speak about date fruits.

Imam Hasan (a) said, “The wind makes it thick and the heat ripens it and its sweetness develops in the cold of the nights.” So saying he came back to his original speech.

“I am the son of the effective intercessor. I am the son of a fighter, who was supported by the angels. I am the son of that one before whom the heads of Quraish bowed. I am the son of the Imam of the creatures. I am the son of Muhammad Messenger of Allah (s).”

Muawiyah feared that if this sermon continued people would be peeled away from him; so he said, “Enough!”

Imam Hasan (a) stopped and came down from the pulpit. Muawiyah asked,

“Do you want to become the Caliph, when you are not fit for that post?”

Imam Hasan (a) said, “A Caliph can be only one who acts according to the Book of Allah and the Sunnah of Messenger of Allah (s). Such a one is not worthy to be called as Caliph, who tyrannizes people and deviates from the Sunnah. Who regards this world as his final abode, whereas the worldly rulership is only for a few days. After that its pleasure would end and the accounting would be long.”

An Umayyad scoundrel was present in that gathering; he stood up and started abusing the Imam. Imam Hasan (a) supplicated against him saying, “O God, make him a female so that others may take a lesson from this.”

As soon as the Imam said this, that Umayyad perceived change in his physical appearance, his whiskers fell and he immediately became a woman.

Imam Hasan (a) said, “Get out from here. This is a male gathering and not for ladies.” So saying, he decided to get up, but Amr bin Aas said, “I want to ask you about some issues.”

“Ask whatever you want,” said the Imam.

“What is nobility (*Karam*), what is manliness and what is valor?”

“To give before being asked is nobility; manliness is guarding the chastity of one’s ladies and remaining steadfast in times of hardships; valor is observing the rights of others and to propagate Islam.”

Saying this, the Imam arose and went out from the court.

Muawiyah said to Amr bin Aas, “You gave me wrong advice leading to loss of public support.”

Amr bin Aas said, “You must not worry at all about the support of people in Shaam, because they don’t support you as a center of faith; they are materialists and the material world is in your control. They would continue to support you as long as you benefit them financially.”

The wife of the man whom the Imam has cursed came to the Imam weeping, apologizing for the inordinance of her husband; and beseeched him to restore his sex. The Imam had mercy on her and prayed for her husband, who was soon normal again.¹

¹ *Al-Kharaij*, Pg. 236-237.

Chapter Three: Imam Husain (a)

Paradise and Houries created from the effulgence of Imam Husain (a)

Sayyid Razi, in his book of *Al-Manaqibul Faakhira fil Itratit Taahira*, has narrated through his chains of narrators from Abdullah Ibne Masud that he said: One day I went to meet Messenger of Allah (s) and said:

O Messenger of Allah (s), please show me the truth so that I may follow it.

His Eminence said: Go into that dark store room and you would see the truth over there.

Ibne Masud says: When I went into that dark store room, I saw Imam Ali (a) engrossed in prayers and after the prayers he supplicated Almighty Allah in the following words:

O God, I adjure You by Your servant and messenger, Muhammad Mustafa (s) to forgive my sinful Shia.

Ibne Masud says: After that when I went to Messenger of Allah (s) to inform him about this, I found him in prayers and after the prayers he supplicated Almighty Allah in the following words:

O God, I adjure You by Your servant, Ali (a) to forgive the disobedient people of my nation.

I was extremely moved to see that and I swooned. Messenger of Allah (s) looked up and said: Ibne Masud, do you want to choose disbelief after faith?

I replied: God's refuge! (How can I?) But the point is that I saw Ali (a) adjuring Almighty Allah through you in order to beseech God to forgive his sinful Shia and then saw you adjuring God through Ali for the forgiveness of the sinful from your nation. Now I am confused which of you commands more respect in the court of Allah?

Messenger of Allah (s) replied: Ibne Masud, Almighty Allah created me, Ali, Hasan and Husain two thousand years before the creation of other creatures through the effulgence of His greatness and when we were born there was no existence of divine praise and glorification. Allah split my effulgence and through it created the heavens and the earth; that is why I am superior to the heavens and the earth.

Allah split the effulgence of Ali (a) and through it created the Arsh and the Kursi; therefore Ali is superior to the Arsh and the Kursi.

Allah split the effulgence of Hasan (a) and through it created the Tablet and the Pen; therefore Hasan is superior to the Tablet and the Pen.

Allah split the effulgence of Husain (a) and through it created Paradise and the Hourul Ein; therefore Husain is superior to Paradise and the Hourul Ein.

Then Almighty Allah imposed darkness over the easts and the wests. The angels complained to God regarding the darkness, saying:

O God, we adjure you through these effulgent bodies whom You have created, please remove this darkness from us.

Almighty Allah created a spirit and joined it to another spirit. From them He created a light. Then He added effulgence to that spirit and from that created Lady Zahra (s). Due to this sparkle and light she was named Zahra. Thus the easts and the wests lit up due to her light.

Ibne Masud, on Judgment Day Almighty Allah would say to me and Ali (a):

You (two) may send to Paradise whoever you like and to Hell whoever you want, as is the command of Almighty Allah:

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

“You two cast into hell every ungrateful, rebellious one.”¹

‘Kaffaar’ is one that denies my prophethood and ‘Aneed’ is one, who is inimical to Ali, his Ahle Bayt and his Shia.²

Miracles of the Imam’s birth

It is narrated from Ibne Abbas that when Almighty Allah decided to make Lady Fatima Zahra (s) bear Imam Husain (a) the latter was born on the 12th of Rajab³. When the time of his birth approached, Almighty Allah revealed to Laiya to go and help in the delivery of the Prophet’s daughter. Laiya is the most beautiful Hourie of Paradise and Allah has housed her in the loftiest and the grandest palace of Paradise. When she looks out of her balcony, she can see the complete Paradise and when she looks out the light of her face illuminates the whole Paradise.

Apart from Laiya, Allah also revealed to Rizwan, treasurer of Paradise to decorate Paradise properly as a valuable child was to take birth that day. Then Almighty Allah ordered Jibraeel, Mikaeel and Israfeel to take along groups of angels and descend to the Earth.

¹ Surah Qaf 50:24.

² This tradition was previously mentioned in the chapter of the miracles of Imam Hasan (a) as well.

³ It is generally believed that Imam Husain (a) was born on the 3rd of Shaban.

So as per the divine command the three proximate angels descended to the Earth along with many groups of angels and each group has a thousand angels.

The entourage of the angels was descending from the heavens when they saw on the fourth sky an angel, Sarsaeel who was lying there suffering divine chastisement for dereliction of some duty. God had bestowed 70 thousand wings to this angel and his wings spanned from the East to the West. Once he thought to himself whether God was aware of the creatures that move through the oceans and that crawl on dark nights? As soon as this thought struck him Almighty Allah revealed to him that he must stop praying immediately as Allah was depriving him of his bounty because he had entertained such a thought.

Thus, Laiya came to Lady Fatima Zahra (s), greeted her and inquired how she was feeling.

“I am all right by the grace of Almighty,” replied Lady Fatima Zahra (s).

Lady Fatima Zahra (s) was wondering where to make this Hourie sit as there was no proper carpet in the house. Almighty Allah sent another Hourie with a luxurious carpet of Paradise, who spread a carpet for Laiya.

Imam Husain (a) was born at dawn and Laiya rendered all the services of a midwife; she distended the umbilical cord and wiped her with a napkin from Paradise. She also kissed the child's forehead and remarked,

“O perfect newborn, may God send His blessings on you and your parents.”

As soon as Imam Husain (a) stepped into the world the angels congratulated Jibraeel and the latter congratulated Messenger of Allah (s). Jibraeel continued to congratulate Messenger of Allah (s) for a whole week. After a week was over Jibraeel said, “Messenger of Allah, please bring your infant here for us to see.”

Messenger of Allah (s) came to the house of Lady Fatima (s) and took Imam Husain (a) from the arms of Lady Sayyida (s). Imam Husain (a) was wrapped in a yellow cloth. Messenger of Allah (s) brought him to Jibraeel. Jibraeel unwrapped the infant, kissed his forehead and said,

“O the slain one of Kerbala, may God bless you and your parents.”

Then Jibraeel began to look at Husain and began to weep, and on seeing him weep, Messenger of Allah (s) also started crying; when the other angels observed that the Prophet was crying they also started weeping.

Jibraeel Amin said, “O Messenger of Allah (s), please convey my greetings to your daughter and ask her to name this child Husain as Almighty Allah has named him as such.”

We should know that he was named Husain because at that time there was no one as elegant as him.

Messenger of Allah (s) said, “Jibraeel, it is odd that on one hand you are congratulating me and on the other you are grieving?”

“May God reward you on his martyrdom,” replied Jibraeel.

Messenger of Allah (s) said,

“My dear Jibraeel, at least tell me who would martyr this child of mine?”

Jibraeel Amin said, “Some people from your nations would slay him and at the same time they would be hopeful of your intercession, but God will not allow them your intercession.”

Then Jibraeel Amin said, “Such fellows would be away from divine mercy and would be eligible for divine chastisement.”

Messenger of Allah (s) came to his daughter and told her that Jibraeel sends his greetings to her and requests her to name this child Husain.

Lady Fatima (s) said, "Also convey my greetings to Jibraeel." Then the Prophet congratulated her for the birth of her son and then he started crying.

Lady Sayyida (s) asked, "Father dear, it is odd that you are congratulating me and at the same crying?"

Messenger of Allah (s) said, "My daughter, may God bestow patience to you at the martyrdom of this son."

When she heard this, she screamed and then began to weep incessantly. Laiya and her companions consoled her.

Then Lady Fatima (s) said, "Father, who would martyr the apple of my eyes?"

"Some people from my nation would martyr him and after such a deadly crime also would hope for my intercession, but God would not allow it to them," said the Messenger of Allah (s).

"Such people would be remote from divine mercy and would be eligible for divine chastisement," added Laiya.

Lady Fatima (s) said, "Father dear, please convey my Salaam to Jibraeel and ask him where my son would be slain?"

Jibraeel said, "He would be slaughtered at a place called Kerbala and before the martyrdom, he would seek help, but no one would offer him any support. And those who after hearing his call for help fail to help him would be cursed by God, the angels and all human beings. As recompense of his martyrdom Almighty Allah would appoint nine Imams from his descendants."

Jibraeel then mentioned them all by their names and added, "The last of them would one, behind whom Prophet Isa (a) would pray. The Imams from Husain's generations would be the lamps of the Beneficent God and the strong rope of Islam; love for him would go to Paradise and hatred for him would take one to Hell."

After that Jibraeel and the angels, who had descended with him, went up to the heavens and after their departure, Laiya also went to Paradise. When Jibraeel Amin was flying from the Earth and heading to the heavens on the way he met Sarsaeel. He said, “Has the Judgment Day arrived for the folks of the Earth?”

“No,” replied Jibraeel, “Husain is born and we had gone to congratulate Muhammad Mustafa (s) for his birth.”

Sarsaeel said, “Please go back and request Muhammad Mustafa (s) to pray for me that Almighty Allah becomes satisfied with me and forgives my mistake. I am sure that if Muhammad Mustafa (s) supplicates for me, Almighty Allah would overlook my error, because Allah has made Muhammad the owner of intercession.”

Jibraeel again descended and beseeched to the Holy Prophet (s) to pray for Sarsaeel. The Holy Prophet (s) lifted Imam Husain (a) in his hands and prayed in the court of the Almighty:

“O God, I adjure by this newborn child, please forgive that angel.” As soon as the Prophet said this, a call arose from the divine throne (*Arsh*).

“Muhammad, I have forgiven him because you have lofty rank in My court.”

Ibne Abbas said, “By that rightful being, Who sent Muhammad Mustafa (s) as the Messenger, Sarsaeel boasts in the rows of angels saying that he is the freed slave of Husain and Laiya boasts over all the Houries of Paradise for having served as the midwife for Imam Husain (a).”¹

¹ *Muntakhab Tarihi*, Pg. 151.

One thousand angels arrive at the birth of the Imam and the mistake of Dardaeel

In his book of *Nusus Ala Aimmatul Ithna Ashar*, Shaykh Saduq (r) has narrated through his chains from Ibne Abbas that he said: I heard the Messenger of Allah (s) say:

“There is an angel of Allah named Dardaeel. He is having sixteen thousand wings and the distance between each wing is equal to that of the distance between the earth and the sky. One day a thought came to the mind of this angel that was there anything greater than Almighty Allah? Almighty Allah gave him the same number of wings again and now he had thirty-two thousand wings. Then Almighty Allah ordered him to fly. So he continued to fly for fifty years but could not reach any end of the heavens. When he was tired, Almighty Allah told him: O angel, come back to your original place, Our greatness is effective on all great things and there is no one greater than Me, nor can I be related to a particular place. Then Almighty Allah confiscated his wings and expelled him from the rows of angels.

When Imam Husain (a) was born on a Thursday night Almighty Allah commanded the caretaker angel of Hell to extinguish the fire as a mark of celebrating the birth of the son of the Prophet and told the caretaker of Paradise to decorate Paradise. Allah, the Mighty and Sublime also asked the Houries of Paradise to embellish themselves for the occasion. He instructed the angels to stand in organized rows as a mark of respect and recite glorifications and divine praises.

Archangel Jibraeel was directed that a thousand delegations of angels, each consisting of a thousand angels mounted on horses having black and white marks and decorated with rubies and jewels, must go and congratulate the Prophet.

They must also be accompanied by angels, known as Ruhanis, holding trays of effulgence. Jibraeel was also told to inform the Prophet that the newborn should be named ‘Husain.’ He was also to tell the Prophet:

O Muhammad, the evil people of your community mounted on the worst vehicles would slay Husain. Thus woe be to the killer, woe be to one, who supports him and woe be to the one, who shows the path of evil. I am aloof from the killer of Husain and he is away from My mercy because no crime would be as dreadful as the killing of Husain till the Judgment Day.

On the Judgment Day Husain's killer will enter Hell along with the polytheists. The Hell is eager to have the killer of Husain like the Paradise is desirous of righteous people.

Thus Jibraeel set out towards the earth but when he passed by Dardaeel he asked: O Jibraeel what matters have been decided with regard to the earth, tonight in the heavens? Is the doomsday near?

Jibraeel said: No, a child is born in the house of Muhammad and Almighty Allah has sent me to congratulate Muhammad on this occasion.

Dardaeel said: O Jibraeel when you go to Muhammad tell him to request the Almighty to forgive me for the sake of this newborn, restore my wings and allow me to rejoin the ranks of the angels.

Jibraeel came to the Messenger of Allah (s) and congratulated him as Almighty Allah had commanded. The Messenger of Allah (s) asked: would my people kill my son?

‘Yes,’ said Jibraeel.

‘They would not be from my community. I am immune from them. And Almighty Allah is aloof from them.

Jibraeel said: O Muhammad, I am also aloof from them.

After that the Holy Prophet (s) came to Lady Fatima and congratulated her and also informed her about the killing of Husain, she began to cry and said: Alas, if this child had not been born. May Allah send the killer of Husain to Hell.

The Prophet (s) said: O Fatima, I guarantee Hell for the killer of Husain. But your son will not be martyred till he does

not father a son who would be an Imam from whose progeny would descend the rest of the guiding Imams.

Then he said: From the Imams is Ali the guide, then Hasan the guiding one, then Husain the helper, then Ali bin Husain, the helped one, then Muhammad bin Ali, the intercessor, then Ja'far bin Muhammad, the befitter, then Musa bin Ja'far, the trustworthy, then Ali bin Musa Reza, then Muhammad bin Ali, the doer, then Ali bin Muhammad, the giver of peace, then Hasan bin Ali, the scholar and then the Qaim, behind whom Isa (a) would pray.

On hearing this Lady Fatima stopped her lamentation. Then Jibraeel informed the Holy Prophet (s) about that angel and conveyed his request.

Ibne Abbas says that the Messenger of Allah (s) took up Imam Husain (a), who was wrapped in a cloth. Then gesturing to the heavens said: O Allah, for the sake of this newborn, rather for the sake of the right You have on his grandfather, Muhammad, and Ibrahim and Ismail and Ishaq and Yaqub, if there is any status of Husain bin Ali and Fatima in Your view, please forgive Dardaeel, restore his wings and admit him to the ranks of the angels once more.

Allah, the Mighty and Sublime accepted the request of the Holy Prophet (s) and forgave the mistake of this angel. Thus the distinguishing feature of this angel in Paradise is that he is the slave of Husain bin Ali (a) and Fatima, daughter of the Messenger of Allah (s)."

Fitrus is cured

Muhammad bin Hasan Saffar has narrated through his authorities from Imam Ja'far Sadiq (a) that he said: When Almighty Allah presented the Wilayah of Amirul Momineen. The angels accepted it and an angel called Fitrus refused it, so Allah broke his wings. When Husain bin Ali was born, Allah

sent Jibraeel among seventy thousand angels to Muhammad to congratulate him of his birth. (On his way) he passed by Fitrus.

Fitrus said, 'O Jibraeel! Where are you going?' He said: 'Allah has sent me to Muhammad to congratulate them (him) of the birth of a son during this night.'

Fitrus said, 'Carry me with you and ask Muhammad to supplicate for me.' Jibraeel said to him: 'Ride on my wing.' He rode his wing and came to Muhammad. He entered to see him and congratulated him and said: 'O Messenger of Allah (s), there is brotherhood between me and Fitrus, and he asked me to ask you to supplicate to Allah for him to restore his wings.'

Messenger of Allah (s) said: 'Will you do it?' He said, 'Yes.' Messenger of Allah (s) presented to him the Wilayah of Amirul Momineen (a), and he accepted it. Messenger of Allah (s) said: 'Your concern is with the cradle (of Husain). Wipe with it and wallow in it.'

He said: 'Fitrus went to the cradle of Husain bin Ali and Messenger of Allah supplicated for him.'

He said: 'Messenger of Allah said: 'I looked at his feather and it emerged and the blood flowed from it, and it prolonged until it adhered to his other wing, and he ascended along with Jibraeel to the sky and came to his place.'"¹

The angel called out at the time of his birth

Sharjeel bin Abi Aun says that when Imam Husain (a) was born, an angel descended from the High Firdos to the Great Sea and he called out towards the earth and the sky:

O people, put on the dress of mourning and express grief because the son of Muhammad is born, who would be slain oppressively.

¹ *Basairud Darajaat*, Pg. 68, Tr. 7.

Then the angel came to the Holy Prophet (s) and said: O beloved of God, some members of your Ahle Bayt (a) would be slain on this earth by the rebellious and tyrannical people of your nation. They would slay your son Husain bin Fatima Zahra (s) in the land of Kerbala and this dust of Kerbala is present with me.

Then he gave a handful of the dust of Kerbala to the Prophet and said:

Keep this dust with you in a safe place and the day when it turns blood red you should know that your son is slain.

Then the angel dropped some of that dust on his wings. All the angels of the heavens smelled this dust and sought auspiciousness from it.

The narrator says that when that dust came on the palm of Messenger of Allah (s), he smelled it and began to weep; then he said:

O Husain! May God kill your killer and cast him into the fire of Hell. O God, keep the killer of Husain deprived of blessings and cast him into the fire of Hell, which is the most terrible abode.

After that the Prophet kept that dust in the custody of his wife, Umme Salma (r) and also informed her about the martyrdom of Imam Husain (a):

Keep this dust safe with you but keep watching it after my passing away. When it turns into blood, you should conclude that Husain is martyred in the desert of Kerbala.

One year after the birth of Imam Husain (a) twelve thousand angels visited Messenger of Allah (s). Their faces were red and they were weeping. Spreading out their wings, they said:

O Messenger of Allah (s), what befell Habil, son of Adam would befall your son, Husain as well.

Then every angel of the heavens came to the Prophet and offered him condolence for Imam Husain (a). They informed the Prophet how much Almighty Allah would bestow him His

proximity, reward and recompense after the martyrdom; and what reward God would give to the visitors of his grave and those who cry in his grief.

The Holy Prophet (s) used to hear these reports from the angels and weep and say while crying:

O God, abandon without any helpers one, who abandons Husain without any helpers; and slay whoever slays and destroy his material desires and in the end cast him into Hell.¹

An angel conveys sad news to His Eminence

It is narrated in some traditional reports that an angel of the lofty ranks aspired to meet Messenger of Allah (s). He sought permission from Almighty Allah to let him descend to the earth that he may meet the Prophet face to face as before that he had never descended to the earth.

Almighty Allah accorded permission and when he decided to come down to the earth, Almighty Allah revealed to him: Convey to My beloved, Muhammad the message that a man from his nation would be called Yazid and he would slay the son of your Maryam-like daughter.

The angel asked: O Lord, I was elated to visit your beloved on the earth; how I would convey this tragic news? I am ashamed to convey it and make him aggrieved. It would be better if I did not descend to the earth at all.

The angel heard the call of God: Carry out what you are commanded.

So that angel came to Messenger of Allah (s), spread out his wings and said:

O Messenger of Allah (s), I was extremely eager to visit you, so I sought God's permission for the same. But alas, if my

¹ *Muntakhab Tarihi*, Pg. 62-63; *Maqatal Khwarizmi*, Vol. 1, Pg. 162-163.

wings had burnt down and I wouldn't have had to come to convey this news to you; but I am bound by the command of God. You should know that there would be a fellow named Yazid in your nation. May God curse him in excess in the world and chastise him with the worst chastisement in the hereafter. He would slay the son of your Maryam-like daughter. He would enjoy the material world only for a short time; and God would apprehend him very soon due to his evil deeds and he would remain in Hell forever.

After receiving this news, Messenger of Allah (s) cried much and said:

O angel, would those achieve salvation who slay my son and the son of my daughter?

Definitely not! O Muhammad, said the angel. Almighty Allah would create discord on their tongues and in their hearts and there would be a terrible chastisement for them in the hereafter.¹

The names of the holy five are derived from the names of God

Shaykh Saduq has, through his chains of narrators, reported from Ibne Abbas that he said: Messenger of Allah (s) said:

When Almighty Allah created Adam (a), blew his soul into him, the angels prostrated before him, Allah married him to Hazrat Hawwa (s) and settled them in His Garden. Adam (a) raised his eyes and glanced at the Arsh. He saw five lines inscribed there.

Adam said: O Lord, what is written here?

Almighty Allah replied: These are names through whose mediation if My creatures invoke Me, I would definitely accept the request.

¹ *Muntakhab Tarihi*, Pg. 55.

Adam (a) said: O God, I adjure you by their rank and position, please tell me their names.

Almighty Allah said: Firstly, I am Mahmud (Praised) and he is Muhammad. Secondly I am Aala (Lofty) and this is Ali. Thirdly I am Fatir (Originator) and this is Fatima. Fourthly I am Mohsin and this is Hasan. Fifthly I am the doer of favor and this is Husain.¹

No one was named Husain before Imam Husain (a)

In *Kamiluz Ziyaraat*, Ibne Quluwayh has narrated through his chains from Imam Ja'far Sadiq (a) that he said:

Husain Ibne Ali's name was not given to anyone before him and Yahya Ibne Zakariya's name was also not given to anyone before him.

And the heavens did not weep over anyone for forty days except for the two of them.²

Imam Husain (a) sucked the thumb of the Prophet for nourishment

Kulaini has narrated through his chains of narrators from Imam Ja'far Sadiq (a) that he said:

“Husain (a) did not have any milk from Fatima (a) nor from other females. They would bring him to the Holy Prophet (s) and he would place his thumb in his mouth and he would suck from it as much as would suffice him for three days. The flesh of Husain (a) grew from that of the Holy Prophet (s) and his blood from his blood. No one has ever been born after six months of pregnancy, except Jesus, son of Mary and Husain Ibne Ali (a).”

¹ *Maniul Akhbaar*, Pg. 56.

² *Kamiluz Ziyaraat*, Pg. 90; *Al-Burhan*, Vol. 3, Pg. 4, Tr. 2.

It is mentioned in another traditional report from Imam Ali Reza (a) that the Holy Prophet (s) used to make Husain suck his tongue, which satiated him; and he did not suckle any lady.¹

Descent of angels and predicting the end

Abu Ja'far Muhammad bin Jurair bin Rustam Tabari Imami has narrated through his chains of narrators from Muhammad Waqidi and Zurarah bin Khalaj that: We met Imam Husain (a) three nights before his journey to Iraq and we pleaded with him not to place any trust on the people of Kufa. Their hearts are with you, but their swords are against you (so you don't travel to Kufa).

Imam Husain (a) gestured upwards and the doors of the heavens opened and innumerable angels descended. Imam Husain (a) said:

If I there had been no risk of losing the recompense, I would have fought them with the support of the angels. But I am very well aware that my companions and I would be slain there. No one, except my son, Ali Zainul Aabideen (a) would survive.²

His prediction about the carrier of his severed head

Tabari Imami has reported through the chains of his authorities that Ibrahim bin Saeed said: I was in the company of Zuhair bin Qayn when he joined the entourage of Imam Husain (a). When he entered Kerbala, Imam Husain (a) said to Zuhair:

I would be slain over here and Zahar bin Qays would mount my severed head on the point of a spear and take it to Yazid in greed of reward, but Yazid would not give him anything.³

¹ *Al-Kafi*, Vol. 1, Pg. 465, Tr. 4.

² *Dalailul Imamah*, Pg. 74.

³ *Dalailul Imamah*, Pg. 74.

Conversation with a lion

Tabari Imami has also reported through the chains of his authorities that Rashid bin Mazeed said:

I was in the company of Imam Husain (a) when he left Mecca. On the way a lion appeared. The Imam approached the beast fearlessly and asked:

What is the condition of the people of Kufa?

The lion said: Their hearts are with you, but their swords are opposed to you.

He said: Who is the governor of Kufa?

At this moment Ibne Ziyad is the governor of Kufa and Muslim Ibne Aquil has been martyred, replied the lion.

The Holy Imam (a) asked: Where are you headed?

To Adn.

Then he asked: Do you know anything about the water of Kufa?

It said: We are the ones who glean from your knowledge. After that he recited the verse of:

وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤٦﴾

“...and your Lord is not in the least unjust to the servants.”¹

...and saluting the Imam, went away from there.²

¹ Surah Fussilat 41:46.

² *Dalailul Imamah*, Pg. 75.

Grapes from the Masjid pillar

Tabari Imami has also reported through the chains of his authorities that Kathir bin Shazan said: I was with Imam Husain (a) in the Masjid of the Prophet when his son, Akbar asked for seasonal grapes. Imam Husain (a) tapped at the pillar of the Masjid and grapes and bananas came out.

He gave both the fruits to his son and remarked: Allah has better things for His devotees.¹

Prediction regarding Umar bin Saad

Tabari Imami has also reported through the chains of his authorities that Huzaifah said: I heard from Imam Husain (a) during the lifetime of the Prophet:

By God, the tyrants of Bani Umayyah would unite upon my slaying and Umar Ibne Saad would command their forces.

I asked: Has Messenger of Allah (s) informed you about this?

No, said Imam Husain (a).

So I went to Messenger of Allah (s) and reported to him the statements of his grandson.

Messenger of Allah (s) said:

Why it should not be so? His knowledge is my knowledge and he is aware of the events before their occurrence.²

¹ *Dalailul Imamah*, Pg. 75.

² *Dalailul Imamah*, Pg. 75.

Identifying the killers of his slaves

Tabari Imami has also reported through the chains of his authorities that Imam Ja'far Sadiq (a) said: Once Imam Husain (a) said to his slaves:

You don't begin your journey on so and so day. Instead begin it on Thursday. If you ignore my order, you would be attacked by robbers who would decamp with all your belongings. And they would not be content with that; they would also kill you all.

The slaves paid no heed to his instructions and set out on the prohibited day. On the way they were waylaid by robbers, who killed them and plundered all their goods. When the governor of Medina received the news of the killing of his slaves, he came to the Imam to present his condolences and said: May God bestow on you a goodly patience.

Imam Husain (a) said: Let me tell you about the killers. It is your duty to apprehend them and punish them for the crime.

The governor asked: Then, do you know who they were?

Yes, he replied, I know them as well as I know *you*. And this man, who has accompanied you here, is one of them.

The fellow in the company of the governor of Medina was shocked and he said: On what basis do you claimed this?

Imam (a) said: Would you confess if I mentioned the details of the incident?

Yes, he replied.

Imam (a) said: You and so and so person had set out to commit the dacoity and you also had four slaves with you; while the rest of them were from Medina. Then you attacked my slaves and slain them and seized all their goods.

The governor said to this man: Confess the truth or I would skin you alive.

That man said: Imam Husain (a) has said the truth and he narrated the incidents as if he were an eye witness.

So the governor of Medina gathered all those men and they confessed to the crime. The governor executed them all.¹

Curing Hababa Waliba of leprosy

Salih bin Mitham Asadi says that Abaya bin Rabi took me to the locality of Bani Waliba to meet with a very aged lady. There was a deep mark on her forehead due to excess of prostration. Introducing me, he said to her:

Hababa, this is your nephew.

Whose son? Asked Hababa.

He is Salih bin Mitham, said Abaya bin Rabi.

He is indeed my nephew, said Hababa. Shall I narrate an incident, nephew?

By all means, I said.

Hababa said: It was my habit that every other day or every fourth day I went to view the holy face of Imam Husain (a). But subsequently it so happened that white spots of leprosy spread on my forehead, due to which I did not remain worthy of visiting anyone. And I did not even go to visit my lord and master (the Imam). After some days Imam Husain (a) said: It is many days since Hababa visited us?

His companions said: Poor lady, she is ill with leprosy; therefore she has stopped going out.

Imam (a) said: Come, let us go to visit her. So he came along with some of his companions to the Masjid of my house. At that time I was also present there and engrossed in worship.

¹ *Dalailul Imamah*, Pg. 76; *Al-Kharaij*, Vol. 1, Pg. 246; *Ath-Thaqib fil Manaqib*, Pg. 342.

When the Imam asked me the reason for not having visited for long, I said:

Maula, the marks of leprosy have become prominent on my forehead, so I stopped going out.

Imam Husain (a) applied his saliva on those stains and said:

Hababa, give thanks to Allah; I have removed your malady. I performed the prostration of thanks. When I looked in the mirror I saw that no trace of leprosy remained. Imam Husain (a) said:

Hababa, we and our Shia are firm on the true nature whereas others are aloof from it.¹

His prediction that any Hashimite who not help him would not be successful

In *Dalailul Imamah*, it is narrated from Hamza bin Humran that once I mentioned in front of Imam Muhammad Baqir (a) about the uprising of Imam Husain (a) and the fact that Muhammad Ibne Hanafiyya remained behind. He said:

Hamza, I will tell you something after which you would never have any doubt. When Imam Husain (a) left Medina he called for paper and pen and wrote as follows:

In the name of Allah, the Beneficent, the Merciful.

From Husain bin Ali to Bani Hashim,

So to say, whoever joins me would be martyred and whoever lags behind, would never achieve victory. And peace.²

¹ *Dalailul Imamah*, Pg. 77.

² *Dalailul Imamah*, Pg. 77.

Abul Harith the lion guards his body

Muhammad Ibne Yaqub Kulaini has narrated from Husain Ibne Muhammad that Abu Kurayb and Abu Saeed Ashja narrated to him that Abdullah Ibne Idris narrated to them from his father, Idris Ibne Abdullah Awdi who has said the following:

“When Husain (a) was slain, the enemies wanted to trample his body with horses.

Hazrat Fizza said to Zainab, “My lady, Safina the slave of Messenger of Allah (s) was travelling in the sea when he had a shipwreck. He somehow landed on an Island and came face to face with a lioness, to which he said:

“O Abul Harith, I am the slave of the Messenger of Allah.”

The lioness murmured in front of him and showed him the way saying: “There lives a lion in this area allow me to go and inform him of what the people intend to do to Husain (a) tomorrow.”

The narrator says that Fizza went to the lion and said, “O Abu al-Harith, and the lion raised his head and she said, “Do you know what these people intend to do to Abu Abdullah (a)? They intend to make the horses run over his body...

Abul Harith emerged from his den and entered the battlefield and crouched near the body of Husain (a) covering it with his front paws. When the horsemen came they found the lion in that condition and Umar Ibne Saad told them, “This is a mischief. Do not bother and turn back,” and they turned back (and his body escaped trampling).¹

Rains due to his prayers

In *Uyunul Mojizaat*, Sayyid Razi has narrated from Imam Ja'far Sadiq (a) that he said: Once, there was no rain for a

¹ *Al-Kafi*, Vol. 1, Pg. 465.

prolonged period of time and the signs of famine started to appear. The people of Kufa came to Imam Ali (a) and petitioned to supplicate for rains; so that Almighty Allah removes the draught and sends down blessings.

Imam Ali (a) said to Imam Husain (a): Son, get up and pray for rain.

Imam Husain (a) arose and recited the praise of Almighty Allah and sought blessings on the Holy Prophet (s). Then he recited:

O Allah, the bestower of good and the senders of blessings. Send down the rains upon us and quench us with copious, thick, widespread, inundating clouds that sweep the foothills, relieve weakness from Your servants and enliven through it the dead from your cities. Amen O Lord of the worlds.

As soon as his prayer concluded clouds gathered in the sky and heavy rain began to fall. After sometime, when a Bedouin arrived there from the outskirts, he reported: At this time all the valleys are overflowing.¹

His curse on Ibne Juwairiya

Ata bin Saib says: My brother told me that he was present in Kerbala when a person from Bani Tamim went to Imam Husain (a) and called him.

What do you want? asked Imam Husain (a).

That accursed man said: May you have the tidings of Hell. (Allah forbid!)

Imam Husain (a) said: That is not at all possible. I would proceed to the presence of forgiving, affectionate Lord. I am righteous and my end shall also be good. (But) who are you?

I am Ibne Juwairiya, he replied.

¹ *Uyunul Mojizaat*, Pg. 64.

Imam Husain (a) raised his hands till the whiteness of his underarms was exposed.

Then he said: O God, cast him into Hell.

That accursed fellow was enraged and he tried to attack the Imam when suddenly his horse reared and threw him down while one of his feet was stuck in the stirrup. The beast bolted dragging him behind, while his head struck rocks and he was yanked over the earth till his skull split and his brain fell out while his body would still attached to the horse. At that time that accursed one entered Hell.¹

His curse for Tamim bin Husain

Imam Ja'far Sadiq (a) said:

On Ashura day, Tamim bin Husain said to Imam Husain (a), "Husain look at the water of the Euphrates, how it is swelling and gushing and you won't get a drop from it till you die."

"Who is this fellow?" asked Imam Husain (a).

He was told that this was Tamim bin Husain.

Imam Husain (a) said,

"Both he and his father are inmates of Hell. O God, kill this fellow through thirst today only."

This curse was soon fulfilled when this man was overcome by a sudden pang of thirst due to which he fell down from his mount and immediately he was trampled by the other horses of the army.²

¹ *Uyunul Mojizaat*, Pg. 65.

² *Amali*, Saduq, Pg. 134.

His curse for Muhammad bin Ashath

Shaykh Saduq (r) has narrated from Imam Ja'far Sadiq (a) through his chains of narrators that the Imam while relating the incidents of fight, said:

A man known as Muhammad bin Ashath bin Qays Kindi emerged from the battalions of Umar Ibne Saad and said to Imam Husain (a),

“What unique relationship do you have with Messenger of Allah (s) which no one else has?”

Imam Husain (a) recited the following verse of Quran:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing.”¹

Then he said, “Muhammad Mustafa is from the progeny of Ibrahim and the guiding progeny is the progeny of Muhammad (s).”

Then he asked, “Who is this man?”

“Muhammad bin Ashath bin Qays Kindi,” informed the people.

Imam Husain (a) raised his head up the sky and said,

“O God, Muhammad bin Ashath tried to humiliate me. You degrade him such that he never gains respect.”

¹ Surah Aale Imran 3:33-34.

Just then Ibne Ashath wanted to answer nature's call and he left the battlefield to retire into a corner, but he was stung in his genitals by a scorpion and he died in that naked condition.¹

His curse for a man from Bani Aban bin Daram

Asbagh bin Nubatah says that a man, who had participated in the Battle of Kerbala told me that on the day of Ashura when the companions of Imam Husain (a) were overpowered by thirst, the Imam mounted a she-camel and went towards Euphrates. A man from Bani Aban bin Daram said, "Don't allow Husain to reach the river." Then he shot an arrow at the Imam's throat.

Imam Husain (a) cursed that man saying,

"O God, impose thirst on this fellow, impose thirst on this fellow."

When the supplication of Imam Husain (a) was complete, this man was struck with a terrible thirst. Qasim bin Asbagh says: By God, I saw him with my own eyes that he was writhing in thirst and was screaming:

'Thirst is killing me. Give me some water! Give me some water!' They gave him water, but he continued to scream all the same: 'Give me some water! Give me some water! Thirst is killing me.'

He was made to drink skins full of water but to no avail. On the contrary his thirst increased and after some moments his stomach burst due to excess of water and his intestines fell out and in a few moments he entered Hell.²

¹ *Amali*, Saduq, Pg. 134.

² *Ath-Thaqib fil Manaqib*, Pg. 341.

His curse on two individuals

Ibne Shahr Ashob says that in Kerbala, an accursed fellow from Bani Kalb shot an arrow at Imam Husain (a).

“May God never quench your thirst,” said Imam Husain (a).

So this fellow was soon struck with pangs of thirst and he drank a lot of water, but this thirst continued to increase and finally he jumped into the Euphrates and died drinking the water.

Tabari has mentioned regarding another accursed fellow that Malik bin Yaseer Kindi approached Imam Husain (a) when the latter was exhausted due to the excess of his injuries. With his sword, Malik slashed the head of Imam Husain (a) wounding him and cutting through his cap.

Imam Husain (a) cursed him saying, “You won’t be able to eat or drink anything and God will raise you with the oppressors.”

Then Imam Husain (a) removed his blood smeared cap and threw it away. This man picked it up and brought it home.

His wife asked, “Whose blood-stained cap is this?” and when he told her about it, she said, “You accursed fellow, you looted Husain’s belonging and brought it to my place? Get out from here and don’t dare to enter this house again.”

That fellow spent the rest of his life in extreme deprivation.¹

Curse on Umar bin Saad

When Imam Husain (a) was surrounded from all sides in Kerbala, he sent message to Umar bin Saad that he desired to meet him in private.

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 57.

Umar Saad left his camp mounted and Imam Husain (a) also emerged from his tents and the two of them met at some distance from the armies and talked for a long time.

Imam Husain (a) said, “Ibne Saad, woe be on you a hundred times; are not afraid of God when you are persecuting us? Do you not realize that you would have to stand before God? You want to eliminate me when you aware who my grandfather and father are. I advise you to leave Yazid’s forces and join me; and you would gain divine proximity.”

Umar bin Saad said, “If I join you, my house in Kufa would be demolished and all my property would be confiscated.”

Imam Husain (a) said, “I would give you a better house.”

“I fear my property in Iraq would be lost.”

“In its place I would give you my property in Baghibagha. Muawiyah tried to buy my property for 10 million gold coins, but I refused.”

But Umar bin Saad did not accept any of the Imam’s proposals.

Angered much, Imam Husain (a) left him saying, “Ibne Saad, may God slaughter you in your bed soon and on the Judgment Day your sins may not be forgiven. By God, I hope you don’t get to consume much wheat in Iraq (live long).”

The accursed Umar bin Saad said by way of jest, “I will live on barley instead!”

Very soon the curse of Imam Husain (a) became effective: he was divested of his governorship of Rayy and then Amir Mukhtar killed him.¹

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 55.

His lamentation on the Prophet's tomb on departure from Medina

When Imam Husain (a) decided to leave Medina, he came to the tomb of the Prophet at night and recited a number of units of prayers after which he recited the following supplication:

“O Allah, this is the tomb of Your Prophet and I am the grandson of Your Prophet and You know well what circumstances have befallen me. O God, I want to enjoin good and forbid evil. I adjure You by the owner of this tomb and beg You to select such circumstances for me in which lies Your pleasure and Your Prophet's satisfaction.”

Thus, the Imam continued to pray and beseech till dawn through the name of his grandfather. When it was dawn, he dozed a little and in dream he saw Messenger of Allah (s) arrive with a group of angels and hug him to his chest; then he kissed the Imam's forehead and said:

“My dear Husain, as if I can see you soon awashed in your blood and your beard being dyed in your blood; you sit alone in the land of Kerbala amidst a group from my nation asking for help, but no one helps you. You are also thirsty, but no one gives you any water.

Those tyrants have caused disrespect to you and also slaughtered your suckling baby. In spite of that they are hopeful of my intercession, but God would never allow my intercession for them.

My dear Husain, your father, mother and brother have reached me and all are eager to meet you. There is a great rank for you in Paradise, which you cannot achieve without martyrdom. Make haste to gain your rank.”

In the dream Imam Husain (a) said crying to his grandfather,

“Grandfather dear, please take me inside your tomb; I don’t see any need of returning to the world.”

“You have to return to the world in order to achieve the rank of martyrdom and in this manner get the success mentioned in your destiny. I, your father, mother and brother all expect your early arrival and all of us would be raised together.”

After this dream the Imam woke up and informed his family members about it who cried as much as they had never cried before.

Imam Husain (a) said to Ibne Abbas,

“What would you say regarding those, who exiled the son of their Prophet from his hometown and from the tomb of his grandfather? And they expelled him from home while he is in fear; neither he can stay anywhere nor get refuge. They are after his blood whereas he never committed polytheism or any unlawful deed.”

Ibne Abbas said, “Maula, may I be sacrificed on you, if you have to travel to Kufa at any cost; at least don’t take your ladies and children along.”

“Cousin, I saw Messenger of Allah (s) in dream. I cannot act against what he has ordered. His Eminence commanded me to take them along,” said Imam Husain (a).

It is mentioned in another traditional report that he said:

“Cousin, these are the trusts of the Messenger of Allah (s) and I cannot rely on anyone else to guard them; and they also prefer to accompany me.”

At that moment Ibne Abbas heard wailing from the ladies section and one of them was heard saying,

“Ibne Abbas, are you advising our lord and master to leave and proceed alone? It can never happen. By God, we would live only with him and also die with him. Other than him what else has the world left for us?”

Ibne Abbas began to cry aloud at these statements and said, "Cousin, separation from you is very hard on me."

Then he advised the Imam to move to Mecca and establish a treaty of peace with Bani Umayyah.

Imam Husain (a) said,

"Ibne Abbas, it is impossible. God forbid, even if I am compelled to make peace they would still not leave me alive. Even if I enter the lair of some animal, they would drag me out and put me to death. They would commit the same excess on me that Bani Israel committed on Saturday. I will indeed act on the command of my grandfather, Messenger of Allah (s). To Allah we belong and to Him we shall return."¹

His vision of the Holy Prophet (s) after removal of curtains

It is mentioned in *Thaqibul Manaqib* that when Imam Husain (a) decided to move to Iraq, Jabir Ibne Abdullah Ansari approached him and said,

"You are the son of Messenger of Allah (s) and the grandson of Prophet; it is my advice to you to sign armistice like your brother. Your brother was helped by God and given a good sense by him."

Imam Husain (a) said,

"Whatever my brother did was according to the instructions of Messenger of Allah (s) and whatever I also do would also be according to the commands of Prophet. If you want, I can show you my grandfather, father and brother in order to assure of the validity of my conduct."

Jabir says that when he looked at the sky under the direction of the Imam, the door of the sky opened and the Messenger of

¹ *Amali*, Saduq, Pg. 130-131.

Allah (s), Imam Ali (a), Hasan and Zaid emerged; they descended to the Earth and sat down. “I was bewildered to see that,” says Jabir.

Messenger of Allah (s) said, “Jabir, before Husain’s issue, I had told you at the time of Hasan’s treaty that you cannot become a believer till you submit to the commands of your Imams and refrain from objections. So, do you want me to show you the place of Muawiyah and Yazid and also the place of Husain?”

“Yes,” I said, “O Messenger of Allah (s).”

The Holy Prophet (s) kicked at the earth and a fissure was created and an ocean became visible. Then that also split and land appeared. It also split. In this manner seven oceans and seven lands split and below them all was nothing but fire and in the blazing pit of fire was Walid bin Mughira, Abu Jahl, Muawiyah, Yazid and other guilty satans tied up in a single chain; and they were involved in the worst kind of chastisement.

Then Messenger of Allah (s) said, “Look up now.”

When I looked up doors of the sky opened and I could see Paradise. I saw Messenger of Allah (s) and his companions head for the heavens. When they reached the atmosphere they called out to Imam Husain (a),

“You also join us, dear.”

Jabir said: Imam Husain (a) joined them. Then Messenger of Allah (s) held the arm of Imam Husain (a) and said to me:

“Jabir, my son would stay here with me. You must accept his command and don’t doubt it at all, lest you no longer remain a believer.”

Jabir says: May God blind me if I have resorted to falsehood in whatever I have narrated.¹

¹ *Ath-Thaqib fil Manaqib*, Pg. 322.

Showing Umme Salma place of his martyrdom

In the book of *Thaqibul Manaqib*, it is narrated from Imam Muhammad Baqir (a) that he said:

When Imam Husain (a) decided to leave Medina, Lady Umme Salma (r) sent him a message not to leave till she arrives there.

Lady Umme Salma (r) had in fact brought up Imam Husain (a) since his childhood and she was very much fond of him. She also had in her possession that dust of Kerbala which Jibraeel Amin had given to Messenger of Allah (s).

Anyway, Umme Salma (r) arrived in due course and she asked where he wanted to go.

“Mother dear, I am going to Iraq,” Imam Husain (a) told her.

She said, “I adjure you by God, don’t go to Iraq.”

Imam Husain (a) asked, “But why mother?”

Umme Salma (r) said, “I heard from Messenger of Allah (s): My son, Husain, would be slain in Iraq. I also have the dust of Kerbala, which Messenger of Allah (s) gave.”

Imam Husain (a) asked, “I have to attain martyrdom in any case. How can I escape the final destiny?”

“So are you migrating from here to be slain?” asked Umme Salma (r).

He replied: “Mother dear, if I don’t go today, I will have to go tomorrow; if not tomorrow then the day after. Mother, no one can escape death. I am also aware of the day of my slaying and I also know the place where I would be martyred. I know well the grave where I would be buried. I know all those things just like I know you all; and I can see those things like I am seeing you.”

Hazrat Umme Salma (r) asked, “You can see Kerbala?”

“If you like I can show to you as well the place of my slaughter and the place of the killings of my companions,” said Imam Husain (a).

“Then show me,” said Umme Salma (r).

Imam Husain (a) recited ‘In the name of Allah.’ According to another traditional report he recited: ‘In the name of Allah, the Beneficent, the Merciful,’ and the land sunk below and he showed her the place of his and his companions’ martyrdom. Then he picked a handful of dust and gave it to her, saying, “Mix this with the sand you are having. I would be martyred on Ashura day.”

The day he was martyred Lady Umme Salma (r) saw Messenger of Allah (s) at night in her dream and he was disheveled and there was dust in his beard and head.

Umme Salma (r) says: I said, “O Messenger of Allah (s), why are you crying; and why is there dust on your hair and beard?”

Messenger of Allah (s) replied, “I am coming from Kerbala. My son, Husain and his companions have been martyred.”

Umme Salma (r) began to wail and lament, saying, “O my son. Ladies of Medina gathered around her asking why she was crying.”

“Husain is martyred,” she told them.

“How do you know that?” asked the ladies of Medina.

Umme Salma (r) replied, “I just saw Messenger of Allah (s) in dream. There was dust on his hair and beard and he was crying. When I asked he told me that his son, Husain and his companions were slain at Kerbala.”

The ladies said, “You don’t worry lady, you just had a nightmare.”

“Wait, I have in possession the dust from the place of martyrdom of Husain. Let me check it.”

Then she lifted the bottle in which she had stored the Kerbala dust and saw that it had changed into fresh blood.¹

Quenching the thirst of Qasim by his ring

It is mentioned in traditional reports that Hazrat Qasim launched a powerful attack on the army of the foes and then came to Imam Husain (a) and said,

“Uncle, I am terribly thirsty, please can you get me a gulp of water?”

Imam Husain (a) advised him patience and also handed to him his finger ring with the instruction to keep it in his mouth and suck it.

Hazrat Qasim says: “When I placed that ring in my mouth and began to suck it, I felt a spring of water burst forth in my mouth. My thirst was quenched and I returned to the battlefield.

Informing Marwan about the sign of his anger

In *Ihtijaj*, Tabarsi has narrated through Muhammad bin Saib that he said: One day Marwan bin Hakam asked Imam Husain (a),

“If you did not have the support of the excellence of your mother, Fatima, on what basis would you have boasted to us?”

Imam Husain (a) was infuriated at his audacity. He arose and taking his turban tied it around his neck and tightened it so much that he was almost strangled to death and he fell down unconscious. After that Imam (a) glanced at the people of Quraish and said,

¹ *Ath-Thaqib fil Manaqib*, Pg. 330.

“I adjure you by God, if I am right, please testify in my support. Tell me did the Messenger of Allah (s) love anyone more than my brother and me?”

All said, “You and your brother were the most beloved of the Prophet.”

He asked, “Now, tell me whether the Prophet hated anyone more than Marwan and his father?”

“These two were the most hated fellows in view of the Prophet,” replied the people.

Then he said, “The sign of my veracity is that when he gets up after being infuriated, his wrap would fall off from his shoulder.”

In a few moments Marwan arose in furious mood; and just as he does so, the sheet on his shoulder dropped.¹

Curing the fever by his presence

Imam Ja’far Sadiq (a) said, “That person was running a high temperature when Imam Husain (a) paid him a visit. As soon as the Imam stepped into his house, his temperature normalized.”

He said: “Almighty Allah has bestowed a great many blessings on you. The fever disappears at your arrival.”

Imam Husain (a) said, “Almighty Allah has commanded everything He has created to obey us.”

The narrator says though we could not see the speaker, but we could hear his voice and he was saying: “Indeed, you are right!”

Imam Husain (a) said, “Did Amirul Momineen (a) not forbid you to approach anyone other than our enemies or our

¹ *Al-Ihtijaaj*, Tabarsi, Pg. 299.

sinful followers to have their sins forgiven? What is the fault of this poor man, why are you harassing him?”

The narrator says that the ailing man in this case was Abdullah bin Shaddad bin Hadi Laishi.¹

Not everyone can bear the miracles of Ahle Bayt (a)

Abdul Aziz bin Kathir says that some people approached Imam Husain (a) and asked him to narrate his excellent traits.

“You will not be able to bear them,” said the Imam.

But those people insisted, so he said, “One of you stay with me and I will tell him about my merits; if he is able to bear those things, I would divulge them to the others also.”

A man came to the Imam; the latter took him away a little distance and mentioned to him a few facts about his lofty position of effulgence. That man could not bear it; he lost his sanity and began to scream.²

Chastising Ibne Zubair

Bashir bin Asim narrates that when Imam Husain (a) decided to move from Mecca to Kufa, Ibne Zubair approached him and advised him not to leave the holy sanctuary; and that the people of Kufa would not remain loyal, while he was secure in Mecca.

Imam Husain (a) said,

“I would prefer being killed at least a hand span away from the holy sanctuary. I don’t want the sanctity of the Kaaba to be destroyed because of me. I heard from my father that there is a

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 51.

² *Manaqib Aale Abi Talib*, Vol. 4, Pg. 51.

sheep due to whom the sanctity of the Kaaba would be destroyed and I don't like to be that sheep.”¹

His hand was held by Jibraeel

Ibne Abbas said: During the time Imam Husain (a) was camping in Mecca, I saw him at the door of the Kaaba holding the hand of Jibraeel while the latter was calling out: “People, come and pay allegiance to Allah.”²

Allah chose the martyrs of Kerbala from before

It is narrated that someone criticized Ibne Abbas for not having assisted Imam Husain (a) in Kerbala and not being martyred with him.

In response Ibne Abbas said:

“Neither any decrease was possible in the companions of Husain, nor any increase. We knew them by their names before the incident of Kerbala.”

Muhammad Hanafiyya says, “We had the names of the martyrs of Kerbala along with the names of their fathers much before the actual incident.”³

His companions did not feel the pain of the sword or spear

Jabir has narrated from Imam Muhammad Baqir (a) that he said:

Before the commencement of the battle, Imam Husain (a) addressed his companions as follows:

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 52.

² *Manaqib Aale Abi Talib*, Vol. 4, Pg. 52.

³ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 53.

Messenger of Allah (s) said to me: ‘Son, you would have to travel to Iraq and it is that land in which prophets and successors had to suffer calamities and it is that land called Amura. You and your companions would be martyred over there. You would be accompanied by companions who won’t feel the wounds of iron.’

Then Messenger of Allah (s) recited the verse:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

“We said: O fire! be a comfort and peace to Ibrahim.”

After that he said, ‘In the same way, that fight would bring peace to you and your companions.’

Now even if these people kill us we don’t care, because we would return to our Prophet.²

Imam Husain (a) speaks to Zuljana

Ibne Shahr Ashob has mentioned on the authority of Abi Mikhnaf and he in turn has quoted from Jaludi, who said: Awar Salmi and Amr bin Hajjaj Zubaidi embargoed the bank of Euphrates with a four-thousand-strong force. On the day of Ashura, when Imam Husain (a) was the sole survivor, he mounted his steed and attacked the guards of the Euphrates pushing them away from there. Then he took his horse into the water and said: I will not drink till you do so first. The horse did not drink the water as if he understood what the Imam said.

The Imam said: Drink it, I am also drinking it. And he took a handful. He had yet to bring it to his mouth when a man from the opponents said:

¹ Surah Anbiya 21:69.

² *Al-Kharaij*, Vol. 2, Pg. 848.

“Husain, you are drinking water here and soldiers have entered your camp.”

Imam Husain (a) threw down the water and attacked the enemies to drive them away from the camp, but when he reached there he saw that the camp was safe.¹

Loyalty of Zuljana

Abi Mikhnaf has narrated from Jaludi that he said:

When Imam Husain (a) fell down from the saddle, his horse began to circle him. If any rider tried to approach the Imam, he was thrown down by the Imam’s horse and trampled upon. So much so: the horse of Imam Husain (a) killed forty opponents in this manner. Then it smeared its forehead with the blood of the Imam and turned to the tents. When he reached the camp he neighed loudly and beat the hooves on the ground as if he was informing the Imam’s people about the latter’s martyrdom.²

Separating the hand of a man from the arm of a woman

In *Tahdhib*, Shaykh Tusi has narrated through his authorities from Imam Ja’far Sadiq (a) that once a woman was performing the circumambulations of the Kaaba and behind her was a man, who was also circling the House. When her garment moved from her arm the man behind touched the exposed part. By divine power his hand became stuck to her and no matter how much he tried, he couldn’t disengage it.

So the people caught them and brought them to the Governor of Mecca. When he inquired from the Islamic jurists

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 58.

² *Manaqib Aale Abi Talib*, Vol. 4, Pg. 58 quoted from *Maqtal Abi Mikhnaf*.

they suggested cutting off the man's hand as he committed a deadly sin in the Holy Sanctuary.

The Governor of Mecca inquired from the people present there: "Is there anyone from the descendants of the Prophet right now in Mecca?"

People said, "Yes, Imam Husain (a) was here last night."

So the Governor invited the Imam to his place and he arrived there. He showed him that man and woman stuck to each other. Imam (a) faced the Qibla and continued to supplicate for a long time. Then he came to them and holding the man's hand pulled it away. It separated from the woman.

"Should this man be punished?" asked Governor of Mecca.

"No," said the Imam.¹

Reviving the dead

Yahya bin Umme Tawil says: We were present in the assembly of Imam Husain (a) when a youth arrived there crying. When asked he explained that his mother has just passed away. She was having a lot of money which she had concealed in some secret place and did not leave any clue as to its whereabouts. She had commanded me that I must not initiate her last rites till I have informed you.

Imam Husain (a) said, "Let us go there."

So we accompanied the Imam to the house of that man and on reaching there saw that her body was placed on the ground.

Imam (a) prayed, "O God, please revive her so that she may make her bequest."

As soon as the Imam prayed that woman sat up alive! When she noticed the Imam, she welcomed him.

¹ *Tahzeebul Ahkaam*, Vol. 5, Pg. 470.

Imam (a) said, “O slave maid of God, state your bequest.”

She said, “O son of Messenger of Allah, I possess this much property which is kept at such and such place. One third is for you, which you may distribute among your followers. Two-thirds is for this son of mine, but with the condition that you be certain he is your follower. Otherwise don’t give him a dime, because I cannot bear to see any of your opponents getting a share in my inheritance. Lastly, it is my bequest that you perform my funeral prayer.” After that she passed away.¹

Enabling some people to see his father

Qutub Rawandi has narrated through his authorities from Imam Zainul Aabideen (a) that he said: After the passing away of Imam Hasan Mujtaba (a) some people approached my father, Imam Husain (a) and said:

“O son of Messenger of Allah, your father used to display strange phenomena; you also show something.”

“Do you people know who my father is?”

“Yes,” said they, “We know him well.”

After that he lifted the curtain and said, “Look who’s inside?”

They saw Amirul Momineen (a) inside, and after that all of them automatically exclaimed, “We bear witness that you are the true Caliph of God!”²

Informing about the ill omen of a woman

One of the followers of the Imam came and said, “Maula, I want to marry so and so woman and I come to seek your advice regarding that.”

¹ *Al-Kharaij*, Vol. 2, Pg. 254.

² *Al-Kharaij*, Vol. 2, Pg. 811.

Imam (a) said, “I don’t like you to marry this woman, as she is ill-omened.”

Since the man who had approached the Imam was deeply infatuated with that female and he also had no lack of wealth, he paid no heed to the Imam’s advice and married that woman in the due course. Just a few months after the marriage his wealth was exhausted and he became indebted. His father and brother also died. After bearing such losses he came to the Imam once more and complained to him about the hard times.

Imam (a) said, “I advised you but you paid no heed and married that female. Now if you listen to my advice, you would divorce her and in its lieu God would bestow you an auspicious spouse.”

This man followed the advice of the Imam and divorced his wife.

Imam Husain (a) told him to marry so and so woman and he did as he was advised, due to which his conditions improved and within a few months he became wealthy again. He also had children from this second wife.¹

Curing a blind

A freed slave of Amirul Momineen (a) says: In a battle, I was observing Amirul Momineen (a) shooting arrows and I noticed that whenever Imam (a) shot and injured someone, angels plucked out the arrow and brought it back to the Imam. But as soon I witnessed this scene I lost my eyesight.

So I complained to Imam Hasan (a) regarding by blindness.

He said, “It seems that you saw angels through these eyes?”

“Yes,” I replied.

¹ *Hidayatul Hazini*, Pg. 43; *Al-Kharaij*, Vol. 1, Pg. 248.

The Imam passed his hand over my eyes and I regained my sight immediately.¹

Hasan and Husain knew a hundred thousand languages

Saffar has mentioned in *Basairud Darajaat* and Shaykh Mufeed in *Ikhtisaas* that:

Imam Hasan bin Ali said:

‘For Allah there is a city in the east and a city in the west. Upon each one is an iron bridge; in each bridge are seventy thousand shutters. Seventy thousand languages enter from each shutter, there isn’t any language from it except it is different from the other, and there is no language in it except that we know it. And there is no son of a Prophet in these two (cities) and between them, apart from me and my brother, and I am the Divine Authority of Allah.’²

A doe brings her kid

The author of *Rauza* says that a Bedouin trapped a deer kid, brought it to the Messenger of Allah (s) and said,

“O Messenger of Allah (s), I hunted a young one of a deer and I want to gift it to you for your princes: Hasan and Husain.”

Messenger of Allah (s) accepted the present and supplicated in his favor.

At that time Imam Hasan (a) was besides his grandfather. He said, “Grandfather, please let me have this gift.”

So Messenger of Allah (s) handed it to Imam Hasan (a). After some time Imam Husain (a) arrived and saw his brother

¹ *Ath-Thaqib fil Manaqib*, Pg. 344, Tr. 1.

² *Al-Ikhtisaas*, Pg. 291; *Basairud Darajaat*, Pg. 339.

playing with the kid of deer and he inquired from where he got it?

“Grandfather gave it to me,” said Imam Hasan (a).

Imam Husain (a) ran to Messenger of Allah (s) and said,

“Grandfather, you gave a kid of deer to my brother but none to me.”

Messenger of Allah (s) comforted and pacified Husain kissing him now and then. But the insistence of Imam Husain (a) continued till he was on the verge of crying. Suddenly uproar was heard at the entrance of the Masjid. When people looked they saw a doe with her kid at the gate and behind her was a wolf with its jaws exposed.

Almighty Allah granted the power of speech to the doe and she said in untainted Arabic:

O Messenger of Allah (s), Almighty Allah bestowed two kids to me, one of which was trapped by the hunter and one remained with me. I was suckling it in satisfaction when I heard someone say:

“O female of deer, take this kid and immediately proceed to Muhammad Mustafa (s) because at this moment Husain is demanding a kid from his grandfather and he is about to cry, while all My angels have lifted their heads from prostration watching anxiously. If tears were to flow from the eyes of Husain, My angels would also start crying. So before Husain cries, you take this kid to Messenger of Allah (s). If you delay, this wolf would attack you.”

When I heard this and I looked here and there I found this wolf before me. Thus, I hastened to you with my kid and with this wolf in pursuit. I thank Almighty Allah that I reached before Imam Husain (a) started shedding tears.

When the companions heard this in the words of the female deer they recited aloud: God is the greatest. The doe left her kid and scampered from there. Messenger of Allah (s) gave that kid

to Imam Husain (a) and he brought it to his respected mother. When Lady Sayyida (s) heard the details of the incident, she was extremely pleased.¹

The snake guarded Hasan and Husain

It is mentioned in *Tarikh Balazari* that one day Messenger of Allah (s) came to the house of Lady Fatima Zahra (s) and when he reached her place, he saw his princess standing behind the door.

“Daughter, is everything all right? Why do you stand at the door?”

“Father dear, Hasan and Husain are out since the morning. I am waiting for them,” she replied.

The Holy Prophet (s) became worried at this information and started searching for his grandsons, and found them at last in the cave of the mountains. He saw them asleep in the cave while a snake stood at their heads with its head spread out flat.

When the Prophet cast a pebble towards it, it bent down and said, “O Messenger of Allah (s), salutations upon you; I was here to protect Hasan and Husain.”

Messenger of Allah (s) invoked blessings for the serpent then heaved Hasan on his right shoulder and Husain on the left and headed home. He had taken only a few steps when Jibraeel descended and lifted Imam Husain (a) and in this way the two princes reached home.

After this incident, when the brothers used to boast with each other, Imam Hasan (a) used to say: I was carried by one, who is the chief of the folks of the earth.

Imam Husain (a) used to reply: I was carried by one, who is the chief of the folks of the skies.

¹ *Biharul Anwar*, quoting from *Rauzatul Kafi*.

Hassan bin Thabit also composed a poem on this incident, one of its couplets being as follows:

“The Prophet came and both the children mounted his shoulders. The mount was the best as were the riders.”¹

Inscription on Paradise gate

Ibne Abbas says that Messenger of Allah (s) said: When I was taken up to the heavens I found inscribed on the gate of Paradise:

“There is no god, except Allah and Muhammad is the Messenger of Allah. Ali is the beloved of Allah. Hasan and Husain are the elite of Allah; Fatima is the maidservant of Allah. Now whoever hates them is cursed by Allah.”²

In *Manqibul Miyah*, Ibne Shazan writes that Imam Musa Kazim (a) has narrated through his ancestors from Imam Husain (a) that he said that Messenger of Allah (s) said:

When I entered Paradise, I saw the following inscription on the gate:

“There is no god, except Allah and Muhammad is the Messenger of Allah. Ali Ibne Abi Talib (a) is the beloved of Allah. Fatima is the maidservant of Allah; Hasan and Husain are the elite of Allah; now whoever loves them is loved by Allah and whoever hates them is hated by Allah.”³

Chiefs of the youths of Paradise

Shaykh Mufeed has narrated from Huzaifah who said:

The Prophet (s) (once) said to me:

¹ *Mathirul Ahzaan*, Pg. 20-21 quoting from *Tarikh Balazari*.

² *Kashful Ghumma*, Vol. 1, Pg. 94, Tr. 526.

³ *Meta Manqaba*, Pg. 87, Manaqabat 54.

“Did you see the person who presented himself to me?”

I said: “Yes, O messenger of Allah.”

He said: “He was an angel who had never descended before this. He sought permission from Allah, Most High, to greet Ali; he was granted permission and then greeted him. And he gave me glad news that Hasan and Husain are the masters of the youths of Paradise, and Fatimah is the leading lady of all the women in Paradise.”¹

The believers see the holy Five at the time of death

Imam Ja’far Sadiq (a) said:

When the soul of a believer reaches the chest, he achieves great pleasure. He is told to look to his right. When the believer glances to his right, he beholds Messenger of Allah (s), Imam Ali (a), Lady Fatima Zahra (s), Imam Hasan (a) and Imam Husain (a) and they tell him: Come to us in the Paradise.

And when the soul of our enemy reaches his chest he is told: Look to your left. So, when he glances to his left, he sees Munkir and Nakeer, who threaten him with chastisement.²

Mikaeel rocked the cradle of Imam Husain (a)

It is mentioned in the book of *Thaqibul Manaqib* on the authority of Umme Aiman that:

One day, I set out from my place to visit my honorable lady, Lady Fatima Zahra (s). It was a terribly hot. When I reached the door of my infallible lady, I found the door closed. When I peeped through a crack I saw Lady Fatima Zahra (s) asleep near the hand mill and the machine rotating on its own to

¹ *Amali*, Mufeed, Pg. 22, Tr. 4.

² *Muntakhab Tarihi*, Pg. 159.

grind the wheat, but I could not see anyone operating it. Along with that the cradle was also rocking. At that time Imam Husain (a) was asleep in the cradle. But no one was seen rocking the cradle. Along with the hand of Lady Fatima Zahra (s) I saw another hand counting the beads of the rosary (*Tasbih*).

I was highly astonished at this scene. I went to my lord and master, Messenger of Allah (s), saluted him and said:

O Messenger of Allah (s), today I witnessed an amazing scene and before that I never saw anything as amazing.

What did you see? asked the Messenger of Allah (s).

When I went to visit Lady Fatima Zahra (s) the door of the house was closed and Lady Fatima (s) was asleep near the hand mill, while the mill was rotating on its own. And your grandson was asleep in the cradle and it was also rocking on its own, while no was seen performing these two tasks. Also, the most amazing thing is that along with the fingers of Lady Fatima (s) I saw another set of fingers counting the beads of the rosary (*Tasbih*). What is all this?

Messenger of Allah (s) said:

Umme Aiman, you should know that my daughter is fasting and she was completely exhausted, while the weather is extremely hot. Almighty Allah imposed slumber upon her. And it is only the being of God who never sleeps or slumbers. Almighty Allah sent an angel with the orders to operate the hand mill for the children of Sayyida. Another angel was appointed to rock the cradle of her son, Husain. One more angel was dispatched to sit near Fatima and recite the divine glorifications and its reward may be recorded in the scroll of Fatima. Its reason is that Fatima is always engrossed in divine recitations and when she is sleepy, Almighty Allah appoints an angel on her behalf to recite the glorifications.

I (Umme Aiman) asked:

O Messenger of Allah (s), please tell me who was the one operating the hand mill, who was rocking the cradle and who was turning the beads?

Messenger of Allah (s) smiled and said:

Jibraeel was grinding the mill, Mikaeel was rocking the cradle and Israfeel was counting the beads.¹

The Prophet sacrificed his son, Ibrahim on Imam Husain (a)

It is mentioned in traditional reports that one day the Messenger of Allah (s) had placed Imam Husain (a) on his right thigh and his son, Ibrahim on his left. Sometimes he gave Husain a kiss and sometimes Ibrahim. Meanwhile Jibraeel descended from the heavens and said: Almighty Allah is saying that I would not gather for you the joy of these two sons of yours. You choose anyone of them you want and hand over to us the other.

Messenger of Allah (s) said:

Brother Jibraeel, if Husain dies, Ali, Fatima and I; all of us would together mourn. But if Ibrahim dies only I would be aggrieved. Tell your Lord to capture the soul of my son, Ibrahim but allow my son, Husain to live.

Ibrahim expired three days after this incident. That is why whenever Messenger of Allah (s) saw his grandson, he used to remark:

Welcome to this son of mine on whom I sacrificed my son, Ibrahim.²

¹ *Muntakhab Tarihi*, quoting from *Thaqib al-Manaqib*, Pg. 245-246.

² *Muntakhab Tarihi*, Pg. 51.

It is written on the Arsh that Husain is the lamp of guidance

It is narrated from Imam Husain (a) that he said:

“One day I was in the presence of my respected grandfather, the Holy Prophet (s). One of his (s) famous companions, Ubayy bin Kaab (r) was already conversing with him.

As soon as I entered, the Holy Prophet (s) exclaimed, ‘Welcome, O ornament of the skies and the earth!’

Ubayy (r) was amazed at this lavish praise and asked the Holy Prophet (s), ‘O Prophet of Allah, how is it possible that someone other than you can be the ornament of the skies and the earth?’

The Holy Prophet (s) replied, ‘O Ubayy, I swear by the Allah, the Almighty, Who sent me as a Prophet among His creatures, Husain’s prominence in the skies is greater than it is on the earth. It is inscribed on the right side of the Throne: ‘Husain is the beacon of guidance and the ark of deliverance for the nation.’

Then he said:

This is Husain, whose grandfather and grandmother are in Paradise. Whose mother and father are in Paradise. His uncle and aunt are in Paradise. He himself and his brother will also be in Paradise.¹

Husain is the most beloved of the earthly folks

It is mentioned in some traditional reports that once when Imam Husain (a) passed by Abdullah bin Amr bin Aas, the latter said to the people seated there:

¹ *Muntakhab Tarihi*, Pg. 203.

Those who want to see one, who being a creature of the earth is loved most by the folks of the heavens, should glance at this one, who is passing by [Imam Husain (a)] and I have not spoken to him after the Battle of Siffeen.

Imam Husain (a) addressed Abdullah, saying:

When you know that I am the earthly creature loved most by the folks of the heavens, why did you fight with my father and me and why did you come to fight in the Battle of Siffeen?

Abdullah regretfully said:

O Husain, the reason is that your holy grandfather had ordered the children to obey their parents and I attended the Battle of Siffeen because my father had ordered me to. How could I have disobeyed his command?

Imam Husain (a) said: Have you not read the following verse of Quran?

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

“And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them.”¹

In spite of that why did you oppose God and obeyed your father and fight against my father? Whereas it is the command of Messenger of Allah (s) that the parents must be obeyed in righteous acts and not in evil deeds. And obeying the creatures is unlawful where obeying them leads to disobedience of God.

Abdullah bin Amr bin Aas fell silent at this and did not reply.²

¹ Surah Luqman 31:15.

² *Muntakhab Tarihi*, Pg. 203-204.

Food from Paradise

In the book of *Thaqibul Manaqib*, it is mentioned on the authority of Lady Zainab (s) that she said:

Messenger of Allah (s) led the Morning congregational prayer; then turned to Ali (a) and asked:

Do you have something to eat?

O Messenger of Allah (s), said Hazrat Ali (a), I have myself not eaten since the last three days and there is nothing to eat at our home.

Messenger of Allah (s) said:

“Take me to your wife, Fatima.”

So both of them came to Lady Sayyida (s) and found her and her sons on the verge of death due to hunger.

Messenger of Allah (s) said:

“Fatima, may your father be sacrificed on you, do you have anything to eat?”

Fatima (s) felt ashamed to reply in the negative. Yes father, she said.

The Prophet said: Then bring us the food.

Lady Sayyida (s) arose and went into her prayer room and began to recite the prayer. Meanwhile she perceived the smell of food. After the prayer when she turned around she found a tray of food there containing soup (*thareed*) and meat. The lady lifted that tray and placed it before her father. His Eminence seated Ali, Fatima, Hasan and Husain around the food.

Ali (a) stared at Lady Fatima Zahra (s) in astonishment and said:

“O Messenger of Allah (s), when I left home there was nothing to eat there. But I am amazed from where all this has arrived.”

Messenger of Allah (s) asked Lady Fatima (s):

“Dear daughter, from where did you receive this food?”

On that occasion she gave the same reply that Lady Maryam (s) had given to the same question of Prophet Zakariya (a). She said:

هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

“It is from Allah. Surely Allah gives to whom He pleases without measure.”¹

Messenger of Allah (s) said smiling:

“Without any doubt, God sent you the food like He sent to Lady Maryam (s).”

The holy five were eating together when a beggar arrived at the door and called out:

“O Ahle Bayt (a), share your food with me as well.”

Messenger of Allah (s) said: “Go away!” And he repeated this thrice.

Hazrat Ali (a) said: O Messenger of Allah (s), you always advised us not to send away any beggar from our door empty-handed? Why did you drive him away?

His Eminence said:

“O Ali, you should know that this was the accursed Iblis and he also wanted to have a share in the food of Paradise. But Almighty Allah has deemed unlawful the food of Paradise for him.”

When the Holy Five (a) were fully satiated that tray also vanished.²

¹ Surah Aale Imran 3:37.

² *Ath-Thaqib fil Manaqib*, Pg. 295, Tr. 1.

Jibraeel requested to Allah to appoint him as a servant of the Holy Five

Shaykh Saduq (r) has narrated through his chains of narrators from Hazrat Abu Zar that he said: I heard Messenger of Allah (s) say; Once Hazrat Israfeel (a) boasted to Hazrat Jibraeel, “I am better than you.”

“How you can be superior to me?” asked Jibraeel Amin (a).

Israfeel said, “I am the chief of the bearer angels of the throne (*Arsh*) and I only have to blow the trumpet. And I am the most proximate angel of God.”

Jibraeel said, “I am superior to you.”

“What is the proof of your superiority?” asked Israfeel.

“I carry divine revelation to prophets and messengers and so far whichever nation Allah has destroyed, it was through me alone.”

Both requested Almighty Allah to judge between them, Who commanded them to be silent. “By My might and power, I have created those sacred being, who are superior to you both.”

“O Lord, who are superior to us, whereas You created us through divine effulgence?” they wanted to know.

So Almighty Allah commanded the removal of the curtains of power from the Arsh and both the angels saw the following writing on the great throne:

“There is no god, except Allah; Muhammad is the Messenger of Allah and Ali, Fatima, Hasan and Husain are the best of the creatures of Allah.”

Jibraeel Amin said, “O Lord, I adjure You through their rights please appoint me as their servant.”

“I have approved your request,” said Allah.

After that Imam (a) said, “Jibraeel is from us, Ahle Bayt (a) and he is our servant.”¹

Husain is a bright star

It is mentioned in traditional reports that Hind, the liver-eater, mother of Muawiyah came to the house of the Prophet one morning, sat near Ayesha and said:

“O Abu Bakr’s daughter, I saw a strange dream last night which I am telling you so that you may ask the Prophet its interpretation.”

This occurred at the time, when Muawiyah had not embraced Islam.

“All right, tell me about your dream and I will ask Messenger of Allah (s) about its interpretation,” said Ayesha.

“I had a dream of a bright Sun that illuminated the whole world. Then I saw a moon taking birth from the Sun. The light of the Moon spread all over the world. Then I saw two stars emerge from this moon whose light illuminated the East and the West. Then suddenly the scene changed. I saw a black cloud resembling a dark night. This cloud usurped one star. Then I saw a poisonous snake emerge from this cloud. It devoured the second star. I saw people crying at this scene and lamenting the setting of those stars.”

Ayesha mentioned Hind’s dream to Messenger of Allah (s). When he heard this terrifying nightmare his complexion changed and he started crying fervently. He said:

“Ayesha, the interpretation of this dream is that I am the shining Sun and my daughter, Fatima is the Moon, while Hasan and Husain are the stars. The dark cloud is Muawiyah and the poisonous serpent that is to be born from her womb is Yazid.”²

¹ *Tawilul Ayaat*, Vol. 2, Pg. 834, Tr. 8.

² *Muntakhab Tarihi*, Pg. 226.

The Jinns arrived to help in Kerbala

It is narrated that when Imam Husain (a) was surrounded by the enemies in the Battle of Kerbala, a number of battalions of flying Jinns approached him and said,

“O son of Messenger of Allah, we come to help you. Please allow us to fight so that we may destroy all your enemies.”

Imam Husain (a) supplicated for their well being and said, “I cannot disobey the commands of my grandfather, because he has asked me to join him soon. A little while ago I had dozed and saw a dream, in which I saw Messenger of Allah (s). He embraced me, kissed my forehead and said:

‘Husain, it is the exigency of Allah that you get martyred and your beard may be dyed with your blood. That you be slaughtered at your neck. And it is divine exigency that your ladies and children be taken captives and carried on saddle-less camels.’

So I would remain patient according to the command of my grandfather till Almighty Allah issues judgment between me and the tyrants and He is the best of the judges.”¹

His martyrdom is also mentioned in the previous scriptures

It is mentioned in traditional reports that the accursed Ibne Ziyad held a public gathering in Kufa to eliminate Imam Husain (a) in which he announced,

“Whichever of you volunteers to fight against Husain and slays him would be rewarded by governorship of any area he demands.”

¹ *Muntakhab Tarihi*, Pg. 463.

But no one from the crowd volunteered. So he summoned Umar Saad and when he arrived, Ibne Ziyad said,

“I want you to first put down then rebellion of Husain and then go and take over the governorship of Rayy.”

“Please excuse me from eliminating Husain,” said Umar Saad.

Ibne Ziyad said, “All right, don’t proceed to fight Husain, but give me back the letter of appointment that I gave you for the governorship of Rayy.”

“Allow me respite for the night that I may think over it,” said Umar Saad.

Ibne Ziyad told him that he had the night to reconsider his decision after which Umar Saad came home and summoned his relatives and family members and sought their counsel. All of them advised against killing Husain (a).

In this gathering was present a righteous man as well, named Kamil, a friend of Saad bin Abi Waqqas, father of Umar Saad. He was very religious and intelligent.

Umar Ibne Saad said, “Ibne Ziyad wants to impose on me the plot to kill Husain and I feel it is not difficult for me. It is as easy as eating a morsel of bread or swallowing a gulp of water. And after I eliminate Husain I would get the governorship of Rayy.”

Kamil said, “Umar Ibne Saad, woe be on you. Do you want to eliminate the grandson of the Messenger? Curse be on you and your thinking. Have you turned away from truth and abandoned the path of guidance? Do you know whom you are thinking of fighting? Verily we belong to Allah and to Him shall we return.

By God, even if I am given the land of Rayy for just killing an ordinary Muslim I wouldn’t accept. You want to martyr the son of the Prophet. Tomorrow when on Judgment Day you would be presented in the court of God what would you reply to

the Prophet and his daughter, Fatima? You should know that Husain is the chief of the youths of Paradise.

Today, Husain is the heir of his grandfather and obedience of Husain is as obligatory on us like obedience of his grandfather. Husain is the criterion of Paradise and Hell.

You do whatever you want but just remember that if you fought him, killed him or assisted anyone else in his murder, you would also not survive for long after that.”

Umar Ibne Saad said, “Are you trying to threaten me with death, whereas I would proceed to Kerbala at the head of a seventy thousand strong army and after this project I will take over the governorship of Rayy.”

Kamil said, “I want to narrate to you a truest story. If you can you should accept it. Once I travelled to Shaam along with your father, Saad bin Abi Waqqas. The mount I was riding was weak so I was lagging behind my companions during which I was struck with a terrible thirst. When I looked here and there I saw a monastery and went to the door to ask for water. When the monk peered from the top, he inquired what I wanted.”

I said, “I am very thirsty, can I get some water?”

The monk replied standing on the ledge of the monastery, “There is a man from the nation of your Prophet who would kill others in craze for power.”

I said I was from the nation of the mercified nation of Muhammad Mustafa (s).

The monk said, “You are the worst of the nations. Destruction awaits you on Judgment Day. You would besiege the progeny of your Prophet, slay them and drag them here and there. It is mentioned in our books that you would slay the maternal grandson of your Prophet, take his ladies and children prisoners and seize their belongings.”

“We would really do this?” I asked.

“Yes, when you do that the sky, the earth, sea, mountains and all the creatures of the oceans would curse the killers of Husain and his killer would not survive for long. Very soon after the martyrdom of Husain, God will give power to one, who would eliminate each and every man who had participated in the martyrdom of Husain.”

Then the monk said, “By God, I think you are not related to this killer in any way and if I remain till that time I would sacrifice my life on the son of the Messenger.”

I said: I seek refuge of God from becoming a member of the group of the killers of the son of the Prophet.

The monk said, “Though you are not from the killers of the son of the Prophet, I feel you have some connection to them and also remember that half the total chastisement of Hell would be reserved for the killer of the son of the Prophet and he would be punished more than Firon and Hamman.”

So saying he disappeared from my view without offering me water.

After that I mounted my horse and joined my caravan. Your father, Saad asked, “Kamil, why did you lag behind?” I informed him about the conversation of the monk and he said: “He is absolutely right.”

Then your father said: “Like you, once I also stopped at the monastery of this person, and he told me, ‘only you would slay the son of Messenger of Allah’, and I shuddered at that statement.”

After that Kamil said, “It seems that the prediction of the monk is being fulfilled through you. You refrain from the killing of Husain otherwise half the chastisement of Hell would be reserved for you.”

Umar Ibne Sad informed Ibne Ziyad about Kamil's conversation; he summoned Kamil and got his tongue cut off and the following day Kamil passed away.¹

Divine chastisement on the killers of Husain

It is mentioned in traditional reports that when all the companions and helpers of Imam Husain (a) were martyred in the path of God and no one survived, he prepared for martyrdom and entered the tent and said to his sister, Zainab Kubra (s),

“Sister, give me an old dress which no one may vie for, so that I may wear it beneath my garments in order to assure that my corpse would not remain exposed.”

There was a furor among the ladies when they heard these statements. Then Lady Zainab brought a dress, which the Imam tore at a number of spots and then wore it under his main garments. The Imam also possessed a new pair of trousers, which he also slashed into shreds so that the tyrants may leave it intact on his body.

However, after his martyrdom an unjust fellow removed this torn garment as well leaving the corpse unclothed; but just as that fellow did this Almighty Allah paralyzed his hands.²

Incident of the accursed Jamal

Yusuf bin Yahya has narrated from his father and he in turn has reported from his grandfather that he said: I saw a man in Mecca, whose face was charcoal black and he was calling out, “People, tell me if any member of Aale Muhammad (a) is present here.”

“Why are you inquiring about them?” asked the people.

¹ *Muntakhab Tarihi*, Pg. 280-282.

² *Muntakhab Tarihi*, Pg. 451.

He said, "I am so and so."

"You are lying," said the people. "The name you mention is that of someone we know well, and he is very handsome whereas you are the ugliest fellow on the Earth."

He said, "I swear by the right of Muhammad, I am that same one; but I committed a sin due to which I am reduced to this demeaning position."

People present over there expressed deep interest in his story. He said,

"I was a camel driver of the entourage of Imam Husain (a) and on one stage when Imam Husain (a) went answer Nature's call, I happened to see his expensive waist band which his brother in law, Yazdgird had gifted him when the Imam married his sister, Shah Zanan (Shahrbanu). I wanted to ask him for it but his awe prevented me and many a times I thought of stealing it, but I didn't get a chance.

When Imam Husain (a) entered Kerbala on the eve of Ashura, I went far away after leaving him there. Then a red storm blew on Ashura day I became certain that Imam Husain (a) was martyred. Shaitan instigated me to enter the battlefield and obtain the waist band.

Thus, I came to the fields of Kerbala and began to search the corpses. At last I found his body. He was bathed in blood at that time and has already been beheaded. Innumerable wounds of arrows, swords and spears were present all over his body.

When I tried to untie the waist band one hand of Imam Husain (a) rose up and caught my hand and so strong was his hold that I felt my hand would break. Imam Husain (a) snatched away the waist band from me. I tried to free my hand from him but in vain. I was carrying a knife with me with which I cut off his fingers; then tried to untie the waist band a second time. Suddenly I decried some riders approaching from the direction of the Euphrates from whom wafts of fragrance arose.

When I saw them, I thought they were soldiers of Ibne Ziyad, and that they were coming to check if some life remained in any of the bodies lying there.

I feared for my life and lay down pretending to be a corpse. A man was leading those riders and his face shone as bright as the Sun; he was calling: I am Messenger of Allah Muhammad Mustafa. After him another rider appeared and he called out: I am Hamza, lion of Allah. The third introduced himself: I am Ja'far Tayyar and the fourth said: I am Ali Murtadha. The fifth rider said: I am Hasan Mujtaba (a).

After them Lady Fatima Zahra (s) came wailing to the plains of Kerbala, saying:

My dear Husain, O the apple of my eyes! Tell your mother whether she should weep for your severed head, your amputated hands or your handsome body lying on the hot sands? Or should I cry on the captivity of your family?

Then the Holy Prophet (s) said, "Where is the head of my dearest and beloved?"

I saw that all of a sudden the head of Husain was on the palms of the Prophet joined it to the body of Husain. Husain sat up. Messenger of Allah (s) embraced him and weeping, said,

"My son, I can see that you are hungry and thirsty. Why did they keep you hungry and thirsty? May God keep them hungry and not quench their thirst on the day of thirst."

Then His Eminence said,

"I know who your killer is, but tell me who has cut off your fingers?"

Imam Husain (a) said, "Grandfather, this tyrant has hacked my fingers." Then some persons came to me and said, "Messenger of Allah (s) has called you."

They made me stand up and took me to the Prophet, who asked,

“Enemy of God; why did you cut off the fingers of my dearest Husain?”

I said, “O Messenger of Allah (s), I did not participate in his killing.”

The Holy Prophet (s) said, “Even one who cuts off a single finger is a partner in his killing.”

Then he said, “Enemy of God, get out from here. May God change your complexion.” After that when I arose, my face was black.

As soon as this accursed man concluded his story, every person cursed him and supplicated against him.

Incident of the bird awash in the blood of Husain

It is mentioned in the traditional reports of Ahle Bayt (a) that after the martyrdom of Imam Husain (a) a white bird landed near his body and soaked its wings in the Imam’s blood. Then it flew to a place where numerous birds had perched in the shade of the trees and were chirping and talking about food and water. This bird said,

“Woe be on you all; you are engrossed in discussing food and water, while Imam Husain (a), the beloved grandson of the Messenger of Allah (s) is martyred in Kerbala; his body lies on the burning sands of Kerbala and his blood is still fresh.”

When the birds heard this, they flew to the plains of Kerbala where they saw Imam Husain (a) already slaughtered and the accursed fellows had also beheaded him and taken away his severed head to Kufa with them. No one had performed his funeral bath or shrouding. Moreover the body had also been trampled under the horses’ hooves, while the hot sand of the desert was carried by the wind and gradually covering his body. The Jinns of the forests, mountains and deserts were arriving to pay homage to him.

When the birds saw his victimized condition they began to wail aloud. Then they smeared their wings with his blood, flew away in different directions and began to inform the public about this terrible disaster in their tongue-less language: People, Husain is martyred in Kerbala. Husain is slaughtered in Kerbala and Muslims have plundered the household of Husain in Kerbala.

Wherever these birds flew, other birds surrounded them and together they mourned the killing of Imam Husain (a). One of those birds came to Medina to the tomb of the Messenger of Allah (s) and for a long time continued to offer condolence to the Prophet for his oppressed grandson.

Other birds also joined him and chirped the sorrow of Imam Husain (a) for a long time. The people of Medina noticed the agitation of these birds, but did not fathom what the matter was. However they noted down the day of the lamentations of the birds and when after a period of time, news of Imam Husain's martyrdom reached Medina they realized that the Imam was martyred on that same day and that those birds were in fact offering condolence to Messenger of Allah (s).

Taking off from the tomb of the Prophet that bird flew to the orchard belonging to a Jew and it perched on a tree and continued to lament for Imam Husain (a) all night long. This Jew had a daughter who was physically handicapped and blind also. During the day he used to bring her to the orchard and take her home in the evening. That day the Jew was so busy in his chores that he could not take his daughter home and she had to spend the night under the trees.

She was under the same tree on which the bird from Kerbala had perched, when a drop of blood from its wings fell on the eye of that girl, through the auspiciousness of Imam Husain (a) her eye was cured immediately. Then another droplet fell on the other eye of the girl and that was also cured. Then some more blood dripped on her and she rubbed it on her body

which soon became completely normal through the auspiciousness of the blood of Imam Husain (a).

In the morning, when her father arrived, he saw a healthy girl walking about in the orchard and he asked her if she has seen a sick girl whom he left the day before?

That girl said, "Father, I guess you have not recognized me. I am that same diseased and cripple daughter of yours."

The Jew swooned on learning that and when he awoke, he asked the daughter how she gained health?

That daughter brought the Jew under that tree on which the bird had perched mourning for Imam Husain (a). She said, "Father, last night blood dripped from the feathers of this bird and fell on my body due to which I was cured."

The Jew asked the bird, "I adjure you by the One who created you, please speak in my tongue."

God bestowed to that bird power to speak like a human being, and it said:

I was sitting with others from my ilk when another bird joined us and said:

"Birds, you are engrossed in pecking grains and chatting while Husain is martyred on the hot sands; the tyrants have cut off his head as well and his family is wiped out."

So we all flew to the desert of Kerbala where we saw Husain (a) lying on the sands. Blood was seeping through his chopped neck. We applied his blood to our feathers and set off in different directions. I flew here to offer condolence to Messenger of Allah (s).

The Jew became certain that when the droplets of the blood of Husain had the cure for his daughter, his grandfather must have been a true prophet. So that Jew, along with his daughter and five members of his family embraced Islam.¹

¹ *Muntakhab Tarihi*, Pg. 107-109.

End of those who plundered Imam Husain (a)

Sayyid Ibne Tawus reports Hilal bin Nafe to have said:

Hilal bin Nafe says: I was with the army of Umar bin Saad when someone shouted: Congratulations, O Amir! Here is Shimr, who has killed Husain.

He says: I separated myself by two rows and stood by the side of Husain (a). His holiness was on the verge of death. By Allah, I have never seen a blood-covered body more beautiful than his nor any face brighter than his. The brightness of his face was making me doubtful about his death.

In this condition he asked for water. I heard someone telling him: By Allah. You will not taste water until you taste the boiling water in Hell.

Husain (a) said: No, rather I will approach my grandfather, the Messenger of Allah and take refuge in his abode, on the platform of Truth near the All Powerful Monarch and will drink unchanged water and will complain to him about your atrocities.

He says: All became very angry as if Allah did not put even an iota of mercy in the heart of anyone of them. When the Imam (a) was talking, they beheaded him. Experiencing extreme wonder at all this, stone heartedness and cruelty, I said: By Allah I will never join you in any matter.

Then, with a view to rob the holy Imam of his clothing, they came forward. Ishaq bin Haubah¹ Hazrami (curse of Allah be on him) pulled up the holy Imam's shirt and wore it himself. Afterwards he suffered from leprosy and his hair fell off.

It is mentioned in traditions that there were one hundred and two wounds of arrows and spears in it.

¹ He was an illegitimate born, who had driven horses on the body of the Holy Imam (a) along with nine other fellows.

Imam Sadiq (a) says: There were thirty-three wounds of spears and thirty-four of swords on the blessed body of Husain (a).

The pajama of the Imam (a) was looted by Bahr bin Kaab Teemi (curse of Allah on him). It is mentioned in a tradition that he too had become bedridden after both of his legs were paralyzed.

Imam Husain's turban was snatched by Akhnas bin Marthad bin Alqamah Hazrami¹ or Jabir bin Yazid Oodi, who also became a lunatic thereafter.

The shoes of the Imam were looted by Aswad bin Khalid (I).

For robbing the Imam of his ring, Bajdal bin Salim Kalabi cut off his finger. When Mukhtar arrested him, he cut both hands and feet of Bajdal and left him till he bled to death.

The robe of the Imam, which was made of fur, was plundered by Qays bin Ashath (the cursed one) and his small coat was snatched by Umar bin Saad (I). After the perdition of Umar bin Saad, Mukhtar handed him over to Abi Umrah, the killer of Ibne Saad.

The sword of the Imam was seized by Jumeeh bin Khalq Oodi. It is also said: A man from Bani Tamim by the name Aswad bin Hanzala (I) killed him.

In the narration of Ibne Saad: The sword of the Holy Imam was plundered by Falafas Nahshali, Qalafas.

Muhammad bin Zakariya² adds: That sword, later on, fell into the hands of the daughter of Habib bin Badeel¹ and this

¹ He is one of those ten, who had crushed the holy body of the holy Imam (a) by driving their horses over it until the chest and back of the Imam were pulverized. He was also born of adultery.

² Muhammad bin Zakariya bin Dinar al-Ghalabi is from the notable men of the companions of the Imam in Basra. Death: 398 A.H.

plundered sword is other than Zulfiqar, because Zulfiqar is one of the relics of Nabuwwat and Imamat which are divinely protected. Narrators have testified that they were eyewitness to what we have mentioned.

The narrator says: Jariyah and another slave girl came out from the direction of the holy Imam's tent.

A man told her: O slavegirl of Allah. Your master has achieved martyrdom.

The girl said: I am rushing to the respected ladies and the womenfolk screaming. The chaste and veiled womenfolk stood up, cried and wailed. Habib bin Muslim says: There was a woman belonging to Bani Bakr bin Vail who was with her husband in the army of Umar bin Saad.

When she saw how they had attacked and invaded the tents of the ladies devastating them, she took a sword in her hand and rushed to those tents and cried: O Aale Bakr bin Vail! Are you plundering the daughters of the Holy Prophet (s)? Command and kingdom belongs only to Allah. Beware, O blood seekers of the blood of the Messenger of Allah! Her husband caught her and sent her back.

The narrator reports: Thereafter, they drove out the honorable ladies from their tents bareheaded and barefoot, arrested them and put their tents to fire.²

End of Abhar bin Kaab

Abu Mikhnaf has narrated from Muhammad bin Abdur Rahman that Ahbar bin Kaab was among those who plundered the corpse of Imam Husain (a). Divine chastisement befell him,

¹ Details about the daughter of Habib bin Badeel could not be traced. Habib is one of the narrators of traditions of Wilayat. (*Al-Ghadeer*: 251).

² Selected from *Lohoof*, Pg. 95-159.

so during winters blood and water dripped from his fingers and during summers his hands dried up like sticks.¹

Divine chastisement on the killers of Husain

Sayyar bin Hakam says that the army of the opponents even plundered perfumes from the camp of Imam Husain (a) and later one whichever woman used that perfume became afflicted with leprosy.²

The accursed Ishaq Hadhrami plundered the shirt of Imam Husain (a) and when he wore it, he got leprosy.³

Sufyan bin Uyyana says that he heard from his grandfather that after the martyrdom of Imam Husain (a) people apprehended a camel loaded with perfumes. The tyrants slaughtered the camel and shared its meat. The meat was extremely bitter and the perfumed turned into ashes. Whichever stone we lifted; below that fresh blood was seen boiling.

After reporting this narration the author of *Ath-Thaqib fil Manaqib* writes: There is no contradiction between the above two traditional reports because the perfume had turned to ashes and some perfume had been used by the women, who contracted leprosy.⁴

Ibne Shahr Ashob says that a man had plundered perfume from the camp of Imam Husain (a), but through divine power it turned into blood and on the night of the 11th Mohurrum stars were visible to us as if they were burning flames.⁵

Abu Abdullah says: A man from our area participated in the Battle of Kerbala. When he returned from there he had in his

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 57; *Tabari*, Vol. 5, Pg. 51 quoting from Abi Mikhnaf.

² *Ath-Thaqib fil Manaqib*, Pg. 337.

³ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 56.

⁴ *Ath-Thaqib fil Manaqib*, Pg. 337.

⁵ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 55-56.

possession a camel and some saffron. When his wife applied the saffron to her hands she contracted leprosy. When he slaughtered the camel and cut pieces with a knife all the pieces turned into fire and fire erupted from the cooking pots as well.

Qasim bin Asbagh says: I inquired from a man from Bani Darim, "Why is your face so distorted?"

He replied, "I killed a companion of Imam Husain (a) at Kerbala. Whenever I sleep that same person visits me in dream, grabs me and casts me into Hell and I continue to burn in Hell till the morning."

A slave girl of this man says, "This fellow does not allow us to sleep all night. He continues to scream all night long."¹

Qurra bin Qays has narrated through the brother of his mother that he said, "I was in the company of Abi Rajaa Attari and he said to the people present over there to always speak about Ahle Bayt (a) and never to complain regarding them."

Just then a man arrived there who had participated in the Battle of Kerbala and he used to talk ill of Imam Husain (a). Suddenly two stars fell on him and he lost his eyesight.²

Someone asked Abdullah Ibne Rabah that previously he was healthy; how he deteriorated so fast?

He replied: I was present in the Battle of Kerbala in the army of Ibne Saad, but I did not take part in fighting. After the incident of Kerbala, I was sleeping one night, when I saw in dream a person saying that the Holy Prophet (s) was calling me.

I said that I am unable to come. That person dragged me by force to the Messenger of Allah (s) and I saw him in extreme grief and there was a pail in his hand and a skin was spread out before him. There was an angel in front of him holding a weapon of fire and he was beheading people. And as soon as he beheaded someone the body of that person used to catch fire and

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 58.

² *Manaqib Aale Abi Talib*, Vol. 4, Pg. 58.

scorch his whole being. After that he became alive again and the angel repeated the procedure.

I saluted Messenger of Allah (s) and said, “O Messenger of Allah (s), in Kerbala I neither hit anyone with sword nor spear; neither did I shoot an arrow.”

Messenger of Allah (s) said, “Did you not join them and increase their number?”

Then he seized me and dropped in my eyes a drop from the blood pail placed in front of him, due to which my eyeballs were scorched. When I woke up I was blind.¹

Abu Abdullah Damani writes in *Shauqul Uroos wa Anisan Nufoos* that it is the statement of a group of people that: We were sitting together and discussing that whoever participated in the martyrdom of Imam Husain (a) was punished by Almighty Allah. A person present in our gathering said, “I participated in the killing of Husain but nothing has happened to me.”

After some time the flame of the lamp started dying and that same man stepped forward to adjust the wick. As soon as he touched the contraption, his hand caught fire and he ran away screaming and jumped into the Euphrates. When he remained under the surface the fire continued to float on the surface and as soon as he emerged it enveloped his head. So finally he was burnt down in the river only²

Abu Rajaa Attari says that a man from Bani Jaham tribe was my neighbor. After the martyrdom of Imam Husain (a) he committed audacity towards him. Suddenly two stars crashed down and his eyes were immediately blinded.³

It is mentioned in *Bustanul Waizeen* in the words of Fadhl bin Zubair that: I was sitting in the company of Siddi when a

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 58-59.

² *Manaqib Aale Abi Talib*, Vol. 4, Pg. 59, quoting from *Shauqul Uroos wa Anisan Nufoos*.

³ *Ath-Thaqib fil Manaqib*, Pg. 336, Tr. 8.

man arrived there smelling of tar. Siddi inquired from him if he was a dealer of coal tar? But he replied in the negative.

Siddi asked, “Then why whiffs of foul odor are spreading from your body?”

He said, “I was present in the army of Ibne Saad and I used to sell iron pegs.

After the martyrdom of Imam Husain (a) I was asleep one night when I saw Messenger of Allah (s) in dream that Imam Ali (a) and Imam Husain (a) were with him and Messenger of Allah (s) was serving drinking water to companions of Imam Husain (a). I also felt terribly thirsty and asked the Prophet for water. He refused saying, ‘Are you not from those who fought against us?’

‘Yes,’ I said, ‘But I did not take part in the battle. I was only selling tent-pegs.’

Messenger of Allah (s) ordered Imam Ali (a) to make me drink tar coal and the latter forced me to drink a cup of it. After that I continued to get tar in my urine as well; then it stopped but its odor has permeated my being.”

Siddi said, “Only a few days remain for your life in the world. Eat and drink well and also drink Euphrates water. There is everlasting Hell for you after death. You neither have the fortune to see the Prophet nor get to view Paradise.”

Amir Mukhtar

In his *Tarikh*, Tabari has mentioned that when Amir Mukhtar came to power, he announced that the killers of Imam Husain (a) must be sought out wherever they might be. He said: “Till I purify the Earth from them, neither bread would give me pleasure nor water.”

Musa bin Aamir says that first of all, Amir Mukhtar arrested those fellows, who had trampled the corpse of Imam Husain (a) under the hooves. Mukhtar made them lie down had

tent pegs driven through their limbs. Then he ordered horsemen to trample them under the hooves.

After those accursed fellows were trampled, Mukhtar ordered their corpses to be burnt.

It is mentioned in traditional reports that all of them were illegitimate born.

Then Amir Mukhtar arrested two such fellows, who had participated in the martyrdom of Abdur Rahman bin Aqil bin Abu Talib and who had plundered his garments. Mukhtar executed them both and then cast their bodies into the fire.

After that Amir Mukhtar dispatched Abu Amr, who besieged the house of Khuli bin Yazid Asbahi and he was that accursed fellow who had brought the severed head of Imam Husain (a) to Ibne Ziyad.

Tabari writes that one of the wives of Khuli was named Nooraniya or Ayoof. When Abu Amr entered the Khuli's house and inquired about Khuli, she said, "I don't know where he is." But she gestured in one direction where Khuli was hiding.

Abu Amr arrested him executed him upon the orders of Amir Mukhtar and then also assigned his body the flames.

Amir Mukhtar ordered Abdullah bin Kamil to arrest Hakim bin Tufail Tai Sanbasi. This villain had looted the corpse of Hazrat Abbas (a) and had shot an arrow at Imam Husain (a). Mukhtar's officers arrested him and shot him dead through arrows before reporting to the court.

Amir Mukhtar dispatched a battalion to arrest the accursed Marrah bin Munqidh, killer of Ali Akbar (a), but that fellow was very daring. When Mukhtar's men besieged his house, he emerged astride a horse, carrying a lance. Abdullah bin Najiya Shami threw a spear at him, but it missed the target. Ibne Kamil attacked him with a sword but his horse reared and that criminal taking advantage of that fled from there and joined the forces of

Musab bin Zubair. After that Almighty Allah paralyzed his hands he was crippled for life.

Sinan bin Anas fled to Basra. Amir Mukhtar had his house razed and sent spies in his pursuit. After some days, from Basra he came to Qadisiyya, which was reported to Mukhtar, who dispatched a battalion that apprehended him between Azeeb and Qadisiyya and brought him to Mukhtar.

Amir Mukhtar ordered them to first cut off his fingers, then to amputate both his hands and finally both his legs.

Mukhtar's orders were carried out and that accursed one remained alive even after that. He was then dropped into boiling oil.

Some more incidents of divine chastisement

It is mentioned in traditional reports that a man from the Bani Kinda tribe had plundered the helmet of Imam Husain (a) and carried that blood-smeared helmet home. He told his wife, "This is the blood-smeared helmet of Imam Husain (a); clean it properly and keep it safe with you."

That lady said, "Woe be on you; you slain Imam Husain (a), plundered his helmet and brought it to me? By God, I would not remain in your house anymore."

That accursed one arose to beat up his wife and as he wanted to slap the lady she moved away and his hand fell on a nail protruding from the door wounding the palm of his hand, which festered in the due course; and finally he had to get his hand amputated from the elbow. Moreover, Allah imposed poverty and deprivation on him and he continued starving till his death; after which he was cast into Hell.¹

Sayyid Siddi says that a guest came to his place one night. He seated him and conversed with him into the night.

¹ *Muntakhab Tarihi*, Pg. 463-464.

Conversation turned to the martyrdom of Imam Husain (a) which had recently occurred.

Siddi says, “I inhaled deeply and started crying.” The guest asked, “What is the problem? Why are you so distressed?”

I said, “A terrible catastrophe has occurred in Kerbala and the killing of Husain has exceeded all the tragedies.”

“Were you present in Kerbala?” he inquired.

“Praise to God, I was not!” I replied.

“What is the point in praising God in this?”

“I thank God that I did not participate in the killing of Husain. Messenger of Allah (s) had said, ‘Those who would be asked to account for the blood of Imam Husain (a) would have scant good deeds in their account.’”

“Did Messenger of Allah (s) really issue this statement?” asked the guest.

“Yes,” I said, “Messenger of Allah (s) also said that his son would be martyred oppressed and victimized. The killer of Husain would be held captive in a casket of fire and half the chastisement of Hell would be reserved for him exclusively. His hands and feet would be tied up in Hell and such foul odor would be rising from his body that other folks of Hell would seek refuge from it. When the skin of the killers of Husain would be burnt, they would be given new skins so that it may taste the painful chastisement. They would be forced to drink the hot water of Hell and undergo the worst punishment.”

“Brother, don’t believe these things at all,” said that guest.

I said, “What is the reason of not believing them when Messenger of Allah (s) had declared, ‘I have never lied nor been lied to’?”

That man said, “How odd it is that people are claiming that the Prophet said, ‘The killer of my son, Husain will not live for

long', while you can see that I am ninety years old and in perfect health."

"Who are you?" I asked, "Tell me what role you played in Kerbala?"

He said, "My name is Akhnas bin Zaid and I was the commander of the group of riders who trampled the body of Imam Husain (a) after his martyrdom. I trampled the corpse of Husain and snatched the mattress from under Ali Ibne Husain [Imam Zainul Aabideen (a)], due to which he fell with his face down; I also snatched the earrings of Safiya binte Husain."

Siddi says: When I heard the story of that cruel fellow my heart burnt to ashes and I began to think how I should deal with that accursed one.

Suddenly the wick of the lamp was burnt out dimming the flame. I arose to adjust it, but he said, "Don't take the trouble; I will do that."

He arose and as soon as he brought his hand near the lamp his hand became inflamed. He slapped it on mud, but the fire increased. He screamed: Help me!

I arose unwillingly and poured water over him, but the fire flared up more. He screamed, "Tell me how to extinguish the fire?"

I said, "Jump into the river!" So he plunged into the water, but I noticed that whenever he took his head out he was enveloped by fire and continued to burn like dry fire wood. After some moments that accursed man was burnt to ashes and his body floated on the surface. Curse of God be on the unjust.¹

It is narrated regarding a blacksmith of Kufa that he said: I gathered a large quantity of iron on the occasion of the Battle of Kerbala. Then I collected my implements, joined the forces of Umar Ibne Saad and arrived in Qadisiyya. I pitched my tent near

¹ *Muntakhab Tarihi*, Pg. 180-181.

the army and started manufacturing tent-pegs, pegs for tying horses, and spears. Also I was repairing bent spears and swords and daggers as I was expert in all these crafts and I made a lot of money from this activity. After some days Imam Husain (a) arrived in Kerbala along with his entourage and we also reached there and pitched our tents near the banks of Qama River.

Access to the river was blocked from the seventh of Mohurrum and the battle took place on the tenth. In all I spent nineteen days in this journey and returned home after that. The plundered convoy of Ahle Bayt (a) was brought to Kufa, where they were kept in dungeons for a few days. Then Ibne Ziyad dispatched this poor group to Shaam.

After a few days, when I was asleep in my house, I saw in dream the establishment of Judgment Day and people gathered in the fields of Hashr like swarms of locusts. So terrible was the thirst that every person's tongue hung on his chest and I was thinking that I am the thirstiest of them all. I felt the ground like hot copper under my feet and the Sun was on its zenith; due to the heat my brain was melting. If in that condition someone offered me water in lieu of taking a piece of my flesh, I would have agreed.

Thus, I was involved in this painful chastisement when suddenly I decried an aged gentleman from whose face such light shone that the whole area was lit up. He was astride a horse and hundreds of thousands of prophets, successors, truthful and martyrs were in front of him. He was passing by like a gust of wind. After sometime another person with an illuminated face passed by on a white horse. His face shone like a full Moon. He was accompanied by thousands of angels. This rider gestured to an angel and in a split second the angel approached me and seized my arm. So strong was his hold that I forgot my previous affliction and I felt as if there were embers in my shoulder. I requested him to loosen my hold but he tightened it further. I said, "Who are you my good man?"

"An angel of the powerful God," he replied.

“Who is that senior gentleman?” I asked.

“Haider Karrar,” he replied.

“Who was the one who passed on before him?”

“Muhammad Mustafa (s).”

I asked, “What wrong have I done to Ali? Why he sent you to apprehend me?”

“You ask him only. Your other brethren are also there with him.”

When I went there, I saw Umar Ibne Saad. In addition to that many other fellows were also present, whom I did not recognize. I saw an iron chain around the neck of Umar Ibne Saad and flames protruding from his eyes and ears. Along with him the other prisoners were also tightly held in chains of fire and iron.

When I saw that I became certain of my ruin. Then we were presented before Messenger of Allah (s), who was seated on a high chair along with two other great gentlemen.

“Who are these two gentlemen?” I asked that angel.

“They are Prophet Nuh and Prophet Ibrahim (a),” said the angel.

Then Messenger of Allah (s) asked, “What have you done, Ali?”

He replied, “O Messenger of Allah (s), I have arrested and brought all the killers of Husain.”

When I heard these words I thanked the Almighty in my heart because I wasn’t one of the killers of Husain (a); thus I regained my posture.

“Bring them to me,” said Messenger of Allah (s).

Whenever some killer of Husain was brought to him, he asked, “What did you do?”

Every killer explained his crime. Someone said: I prevented water from reaching Husain. One said: I plundered Husain's camp. Some said: We trampled Husain's corpse. One said: I lashed the indisposed son of Husain.

Messenger of Allah (s) wept on hearing about the tyranny of each unjust one and said, "Oh my son! O lack of helpers! O Husain! O Ali! Such treatment was meted out to you after me! Father Adam, brother Ibrahim, brother Nuh, see how they conducted with my children?"

When the other prophets saw Messenger of Allah (s) cry they also began to weep and the fields of Gathering shook because of their lamentations. Then Messenger of Allah (s) then ordered the angels in charge of Hell and they dragged those people into Hell.

After that a Tarkhan man was presented to His Eminence, who asked, "What have you done?"

He replied, "I did not commit any excess, O Messenger of Allah (s)."

"Are you not Tarkhan," asked the Prophet.

"Yes, O Messenger of Allah (s)," he replied, "I didn't do anything. However the main pole of the tent of Husain bin Namir had broken down due to the wind; so I just mended it."

Messenger of Allah (s) wept on hearing that and said, "By joining the forces of the oppressors, you increased their number."

Then His Eminence said, "Throw him into Hell."

At that moment the angels called out aloud, "Only what God, His Prophet and his successor say would happen today."

The blacksmith says: When I saw the consequence of Tarkhan, I became certain of my fate as well. Then I was presented before His Eminence. He inquired what crime I had committed and I narrated my story to him. Messenger of Allah (s) told them to cast me into Hell.

After that I woke up and narrated my dream to everyone.

The narrator says that some days after that dream the tongue of the blacksmith dehydrated and half his body became paralyzed. All his friends started hating him and the rest of his life was spent in extreme deprivation.

﴿٢٢٧﴾ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٨﴾

“...and they who act unjustly shall know to what final place of turning they shall turn back.”^{(1) (2)}

Holy head of Imam Husain (a)

Hilal bin Muawiyah says that he saw a man who had kept the severed head of Imam Husain (a) in his horse-feeding bag and it was tied to the neck of the animal. He heard from the head of Husain:

“You have separated my head from my body. May God disjoin your bones from your flesh and make you an example for all the worlds.”

When that tyrant heard these statements from the head of Imam Husain (a), he picked up a whip and lashed the holy head till it fell silent.

After sometime when Mukhtar came to power this accursed fellow was apprehended and presented in his court. Mukhtar ordered them to cut his flesh and feed the dogs. When the flesh was being cut he was screaming and fainting. Mukhtar’s men splashed water on his face. When he regained conscience again they resumed cutting his flesh, till he was reduced to a skeleton. Then Mukhtar ordered them to separate his joints, which was duly carried out.

¹ Surah Shoara 26:227.

² *Muntakhab Tarihi*, Pg. 197-199.

The narrator says: When I heard about his end, I became certain that the curse of Imam Husain (a) was effective. So, I went to Amir Mukhtar and narrated to him the statements of the severed head of Imam Husain (a). When Mukhtar realized that the curse of Imam Husain (a) was fulfilled through him he performed prostration of thanks and praised God.

Some examples of divine chastisement

Abul Husain says: I saw a blind man and I asked him the reason of his affliction. He said: I am a native of Kufa and I was healthy before the incident of Kerbala. After the martyrdom of Husain, I was asleep in my house one night when I saw Messenger of Allah (s) in dream and a big tray was kept before him containing blood of Husain. People of Kufa were being presented to him one by one and Messenger of Allah (s) was sprinkling droplets of Husain's blood on them. At last, I was also presented to His Eminence. I said, "O Messenger of Allah (s), neither I slashed Husain with a sword nor shot an arrow at him. I did not even join the forces just to increase their number."

"You are right," said His Eminence, "but are you not a resident of Kufa?"

"Yes," I said.

His Eminence said, "Why didn't you help my son and why you didn't harken to his call for help? You were fond of the killers of Husain and were from the group of Ibne Ziyad."

After that Messenger of Allah (s) gestured to me with his finger as result of which I became blind. Today I regret my shortcoming that wish I had assisted Husain in Kerbala and achieved the lofty rank of martyrdom.¹

It is mentioned in traditional reports that when the tyrants were carrying the decapitated heads of the martyrs to Shaam

¹ *Muntakhab Tarihi*, Pg. 320.

they halted at the church of a monk in the evening. Ali Ibne Husain Zainul Aabideen (a) wept on the abject condition of his family and recited a few couplets.

When night fell, the caravan halted and the spear with the decapitated head of Imam Husain (a) was fixed near the church. The priest heard sounds of divine glorification from it. When he looked from the balcony, he saw a light shinning from the head and reaching up to the skies.

Then the monk noticed some illuminated lanterns hanging between the sky and the earth; and when he glanced up he saw that the doors of the heavens had opened and angels were descending in rows after rows, saying,

“Peace be on you, O Aba Abdullah; Peace be on you, O son of the Messenger of Allah (s).”

The monk also heard the sounds of recitation of the Holy Quran and divine glorifications of the Jinns.

He was terrified to see all that; he hid his face in his bed and began reciting the litany of: O light of light; O controller of matters.”

In the morning the caravan prepared to set out. The priest looked out from the balcony and said, “O people, who is your chief and leader of this group?”

They gestured to Khuli Ibne Yazid and the priest asked, “Are you their leader?”

“Yes,” he replied.

“I adjure you by your God and Prophet; please tell me from where you come and whose severed head are you carrying?”

“We are coming from Kufa and this is the head of a heretic (God forbid!), who staged an uprising against Yazid, the Caliph; so we executed him and now we are carrying his head and his family as captives to Yazid.”

“What was his name?”

“Husain.”

“Who was his father?”

Khuli didn’t respond. That monk said, “I adjure you in the name of your Caliph Yazid bin Muawiyah; tell me the truth! Who was his father?”

“This is the head of Husain Ibne Ali Ibne Abi Talib (a) and his mother is Lady Fatima Zahra (s),” replied Khuli at last.

“Tell me who his maternal grandfather was?”

“Muhammad Mustafa”

“Are you not ashamed to have slain the grandson of your Prophet? Curse of God upon you and may divine chastisement befall your Caliph.”

Then he went inside his chamber crying and fell unconscious over there. When he regained his senses, he remarked, “The scholars of our religion had mentioned the truth.”

“What did they say?” asked Khuli.

“That in the last period of time, a prophet or a son of a prophet would be slain and when he is martyred, blood would rain from the sky and fresh blood would be seen under whichever rock that is lifted.”

The monk continued while crying, “I am amazed at this nation that eliminated the grandson of its prophet while reciting the Holy Quran of their Prophet. Like the desires of Bani Israel differed in the same way your desires have also differed. Not much time has passed after the departure of your Prophet from the world. Islam is still fresh, but an illegitimate born has slain the son of the Prophet.”

Then the monk said to Khuli, “Please give me this head for sometime; then I will return it.”

Khuli said, “Never! I will present it to Yazid and obtain reward.”

“How much do you expect from Yazid?”

“Ten thousand dirhams.”

“I give that amount; allow me to have the head for some time.”

“But you have to return it after that,” said Khuli.

“Agreed,” said the monk. Then he gave a money bag to Khuli and took the head with him inside the cloister. Once inside, he passed his hand over the face of the martyred Imam and kissed his teeth.

Then he composed some couplets in which he cursed the Imam’s killers and said while crying:

May God curse those who oppressed you; may God curse those who martyred you. Alas! If only I had been there with you; I would have been the first to lay down my life for you. I beseech you that when you meet your grandfather, tell him that I have testified to divine monotheism and his prophethood.

Then he recited the formula of the Islamic faith and became a Muslim. Then he brought the head back to those nasty people and handed it to them, saying,

“Woe be on you; you always preferred the temporal world in lieu of everlasting hereafter and you have forgotten death and the accounting of deeds. The Satan has overpowered you. Woe be on you and people like you. You fast during the month of Ramadhan and pray the prayer that God and His Prophet has commanded; along with that you also slay the grandson of the Prophet? May you never have goodness! Woe be you on the day when no friend would profit another friend; and they would not be helped.”

But the villainous fellows paid no heed to the statements of the monk. Then the latter recited some couplets in which he cursed and condemned the enemies of Aale Muhammad (a).

On the next stage of the journey, when those vile creatures decided to distribute the monk’s money among themselves

through divine power the coins turned into black pebbles, on which was inscribed:

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

“...and they who act unjustly shall know to what final place of turning they shall turn back.”¹

When Khuli observed this miracle of divine power, he told his companions to conceal this matter otherwise it would prove to be a cause of their degradation till the end of the world.

Sahl says: We were travelling to Shaam with the severed head of Imam Husain (a), when we heard a voice from the unseen; someone was saying:

“Do those who martyred Husain have any hope for the intercession of his grandfather? They have infuriated the Prophet and were inimical to him; they didn’t fear the day of chastisement. May God curse the progeny of Ziyad and cast them into the chastisement of Hell.”

Yazid’s men were terrified on hearing these lines. They hastened to reach their destination and finally reached the gates of Damascus in the evening.

On reaching there the accursed Khuli dispatched a messenger to Yazid. When that man reached Yazid, he exclaimed, “God has bestowed joy to the Amir!”

“Through what?” inquired Yazid.

“The severed head of Husain and his family members arrived in your town.”

When Yazid read the letter, he began to chew his fingers, and said, “By the Lord of the Kaaba, this is a terrible calamity.” Whoever read the letter regarded it a terrible calamity. At last

¹ Surah Shoara 26:227.

Marwan bin Hakam saw the missive; and he was instead quite pleased to read it. He said: "Woe be on you! God does whatever He wants."

At that moment Yazid was absolutely divested from even the least part of faith. He arranged the forces and installed 120 standards in the battalions. He ordered them to welcome the decapitated head of Imam Husain (a). He said: "Husain's head should be brought from Babe Jiroon to Babe Tuma." When it was being brought, Yazid's forces were raising the slogans of 'God is the greatest'! Suddenly a caller called out from the unseen:

"O grandson of Muhammad! They have brought your head dyed in blood. They recited the slogan of *Takbir* after having slain you! But rather they have not slain you; they have in fact eliminated the *Takbir* and divine glorification. It was a really tragic day when Husain fell at the hands of death and was martyred!

O grandson of Muhammad! It seems as if those fellows have intentionally slain the Messenger of Allah. They killed him while he was thirsty and paid no heed to the revelation of Quran and its interpretation regarding Husain.

People, lament for the martyrs of Kerbala and those who have been insulted. That is: Mourn the family of generosity and excellence.

Those, who did not bear to see anyone cry; today they are themselves oppressed and their grief has prolonged."

Sahl says: I followed them in order to see from where they enter with the head. They arrived at Babe Tuma. The crowd thickened so they could not enter through this gate. Then they came with it to Babe Karadees and from there to Babe Sa-aat. This gate is known as Babe Sa-aat because here the villains stood with the severed head for three hours.

Standards of Yazid's army continued to arrive one after another. I saw a rider carrying a long spear at the tip of which

was a severed head and that face resembled the face of Messenger of Allah (s). The rays of his effulgence rose up to the sky and it shone like a full Moon. Behind the head were mounted on the camels, the captive ladies of Ahle Bayt (a); and there were no curtains upon the litters. Lady Umm Kulthum was riding in the first litter and she was calling out: O brother! O Sayyid! O Muhammad! O Ali!

I saw some more ladies and I was shattered to find them in those circumstances. A girl was mounted on an exposed camel litter and she was shouting: O brother! O uncle! O father! O grandfather! O grandmother! O Muhammad! O Ali! O Husain! O Abbas! The family of Muhammad is slain at the hands of Abu Sufyan and Utbah!

Sahl says I was engrossed in watching that girl when she screamed at me saying,

“O sir, do you not feel ashamed of staring at the daughters of Messenger of Allah (s)?”

“Princess, I am watching you with distressed eyes; I am a slave of you people!”

“Who are you?” she inquired.

“I am Sahl bin Saad. I have seen your grandfather, Messenger of Allah (s). Princess, who are you?”

She said, “I am Sakina binte Husain.”

When I examined the plundered entourage, I chanced to see Imam Zainul Aabideen (a). I began to cry on seeing him and I said,

“Master, I am one of your Shias and I wished to sacrifice myself first of all before your respected father. Do you want anything?”

“Do you have some money?” Imam Zainul Aabideen (a) asked.

“Yes,” I said, “I have a thousand gold and a thousand silver coins.”

Imam Zainul Aabideen (a) said, “Please give some money to the carrier of the severed head to take it ahead so that the ladies from the Prophet’s family can avoid the gaze of public. And tell them take us through the roads having less people. We are distressed by the gaze of public.”

Sahl says: I told those scoundrels to take the head ahead away, but they brought them amidst the litters.

When Imam Zainul Aabideen (a) saw the gathering of the people, he carried bitterly and recited the following verses:

“I am disgraced and taken around through the roads of Damascus as if I am a black slave, whose helper is none.

While my grandfather, Messenger of Allah (s) and my senior, Amirul Momineen (a), his deputy, command respect in all gatherings.

Alas, if I had not seen Damascus at last and Yazid had not taken me a prisoner.”

Sahl says: I saw five ladies seated on the higher storey of a house and among them was an aged woman with a hunch back aged around eighty years. When the head of Imam Husain (a) arrived in front of this balcony that hag threw a stone upon it.

I was shell shocked and I exclaimed,

“O Lord, destroy that vamp and her companions.”

My supplication was yet not complete when that balcony cracked and tumbled down along with its occupants who all perished along with some on whom it had crashed.¹

Shobi says: I saw a man holding the covering of the Kaaba and saying, “O God, forgive my sins; while I am sure You won’t!”

¹ *Muntakhab Tarihi*, Pg. 481-488.

I was shocked to hear this and I said, “O man, why are you so despaired of Almighty Allah?”

He said: I was among those fifty inauspicious men, who carried the severed head of Imam Husain (a) from Kufa to Yazid. One night we imbibed a lot of liquor and all my companions fell asleep in drunkenness. Since I have had it in less quantity, I was conscious. I saw a white illuminated cloud come down from the sky and some personalities emerged from it about whom I later on learnt that they were Prophets Adam, Nuh, Ibrahim, Musa and Isa.

After that another cloud descended and upon it were mounted Messenger of Allah (s), Jibraeel, Mikaeel and the Angel of Death. All of them approached the head of Imam Husain (a), kissed it and wept uncontrollably. Then the Angel of Death started capturing the souls of my companions. Thus, he caused 49 individuals to die and when he started towards me, I stood up and said to Messenger of Allah (s),

“O Messenger of Allah (s), I seek amnesty. By God, I took no part in the Battle of Kerbala and I also did not approve it.”

Messenger of Allah (s) said, “Woe be on you, have you seen all this?”

“Yes,” I replied.

Messenger of Allah (s) said, “O Angel of Death, don’t seize his soul. He has to die one day. So the Angel of Death spared me. Now I am here seeking forgiveness.”¹

Ibne Shahr Ashob writes that when the men of Yazid were carrying the head of Imam Husain (a) from Kerbala to Shaam, they halted near a Christian monastery near Qunsareen and fixed in the ground the spear carrying the holy head.

When the monk came out, he saw rays of light bursting forth from the holy head and shooting up to the sky. He asked

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 59 quoting from *Kanzul Muzakireen*.

them to let him take the head inside, but Khuli said he would only allow that in exchange of ten thousand dirhams.

The monk handed over the cash and carried the head into his church. He heard a voice from the unseen: Glad tidings to you and glad tidings also to one, who recognizes your sanctity.

The monk raised his head to the heavens and said,

“O Lord, I adjure You by the right of Hazrat Isa (a) allow this head to speak to me.”

As soon as he said this, a voice from the head asked, “What do you want, O monk?”

“Who are you?” asked the monk.

He replied, “I am the son of Muhammad Mustafa, Ali Murtadha and Fatima Zahra (s). I am the martyr of Kerbala. I am the unjustly oppressed one. I am that victim who was slain while thirsty.”

The monk placed his head on the mouth of the Imam and said while weeping all the time,

“Maula, I will not remove my face from your head till you don’t guarantee intercession for me.”

Voice came from the holy head, “If you want my intercession, accept the religion of my grandfather.”

The monk said, “I bear witness that there is no god, except Allah; and I bear witness that Muhammad is His servant and messenger.”

Voice arose from the head of Imam Husain (a), “Now, I will intercede for you.”

In the morning, the group of the evil men took the head from that monk and continued their journey. On the way when

they checked the silver coins, they found all of them changed to stones.¹

The severed head recites the Quran

Balazari and Tabari write that the Hadrhrami, wife of Khuli bin Yazid Asbahi has reported that Khuli placed the severed head of Imam Husain (a) in the oven. In the last part of the night when I awoke I saw that a ray of light was falling from the sky into the oven and some birds were agitating around the oven.²

Abu Mikhnaf writes that when the blessed head of Imam Husain (a) was suspended in the Kufa Bazar, coughing sound was heard from it. Then it recited the Surah Kahf.³

In the same way when the holy head of Imam Husain (a) was suspended from a tree, it recited the following verse of the Holy Quran:

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

“...and they who act unjustly shall know to what final place of turning they shall turn back.”^{(4) (5)}

In Damascus people heard the following statement from the blessed head:

“There is no might and power except with Allah.”⁶

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 60 quoting from *Khasais Natanzi*.

² *Tarikh*, Balazari, Vol. 3, Pg. 206; *Tarikh Tabari*, Vol. 4, Pg. 454.

³ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 61 quoting from *Maqatal Abi Mikhnaf*.

⁴ Surah Shoara 26:227.

⁵ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 61.

⁶ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 61.

Yazidi army was terrified

It is mentioned in traditional reports that after the martyrdom of Imam Husain (a) his killers were sitting together enjoying liquor when suddenly a pen of iron became visible and it wrote the following with the ink of blood on the wall:

“Can the nation which martyred Husain hope to get intercession of his grandfather on Judgment Day?”

When the killers of Imam Husain (a) saw this they ran away from there leaving the decapitated head. After a long time, when they regained their senses, they returned. Ibne Bata says that this couplet was inscribed on a cloister.¹

Divine chastisement on the guards of the head

It is narrated that a man was performing circumambulation of the holy Kaaba and repeating:

“O God, save me from wretchedness and forgive me please; though I am sure You wouldn’t.”

The narrator says: When I saw his despair, I comforted him, saying: My good man, it is a sin to despair of divine mercy. Even if your sins are as numerous as drops of rain, you should still not despair. Seek forgiveness from God and He would send down His mercy.

So this man said, “First listen to my story then judge whether I would attain salvation.”

“Tell me,” said I.

He said, “I was a close confidant of Ibne Ziyad and Yazid. When Imam Husain (a) was martyred and his holy head was brought to Shaam, as per the command of Yazid, the head was

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 61 quoting from *Dalailun Nubuwwah*.

exhibited throughout the town. After that it was placed in a pail in front of Yazid. This rogue fiddled with the cane and hit it on the teeth of the Imam, saying:

Your killing has brought me great satisfaction. Your father staged an uprising against my father. God gave victory to my father.

Then people of Iraq made promises to you and you, relying on their assurances, set out to Kufa. God granted me success over you and for that I recite the praise of God.

When I heard this nonsense, I was extremely angry on this scoundrel, but I was helpless to do anything.

After that Yazid placed the Imam's head in a trunk and appointed fifty guards over it and I was one of them.

We received food and wine from that accursed man and my companions ate to satiation and enjoyed the wine, while I didn't even touch the liquor.

Soon my friends went to sleep, but I lay awake due to regret.

At midnight, I heard a crack. When I looked at the sky I realized that the doors of the heavens had opened and a white cloud descended and came very close to us. Then I heard someone calling:

“Adam, get down from the cloud.”

An elderly gentleman surrounded by many rows of angels alighted from the cloud. After a few moments, I heard another voice and another cloud from the sky headed to us; then another voice called out:

“Nuh, get down from the cloud.”

In this manner clouds descended one after another bringing Ibrahim, Musa and Isa etc. and each of them was accompanied by rows of angels.

In the end alighted a cloud whose brightness exceeded all the previous ones and when it came near us, a voice called out,

“Muhammad, you also get down from the cloud.”

Thus, Muhammad Mustafa also alighted. Then all the great men entered the tent where my companions were asleep and in the center was the trunk containing the head of Imam Husain (a). Messenger of Allah (s) greeted all the prophets and all replied and then gave condolence to his family. The Holy Prophet (s) came to the trunk, opened it and placed the head of Imam Husain (a) before him and continued to cry looking at it for a long time. Then he said,

“O father Adam, father Nuh, father Ibrahim, brother Musa and brother Isa! Did you see how my nation conducted with my son after me? May God not allow them my intercession.”

After that many other angels came down from the sky and saluted the Prophet and said,

“O Messenger of Allah (s), the lofty and the high God Almighty conveys salutation to you and requests you to cry softly, because on seeing you weep, all the angels are also crying. And we have come to do what you may command us.”

“Who are you? Introduce yourself,” said the Prophet.

“I am the angel appointed on the Sun,” said one, “If you want, through the heat of the Sun, I can burn down this nation to ashes.”

Another one said, “O Messenger of Allah (s), I am appointed on the oceans. If you command I will drown all the killers of Husain.”

Third angel said, “O Messenger of Allah (s), I am appointed on the Earth; if you hint, I will cause all the people to just sink into the ground; I can also overturn the layers of the Earth and not leave any living thing alive.”

Messenger of Allah (s) said,

“Don’t say anything to them. I leave the judgment to God and on Judgment Day, He would judge with justice and equity.”

All the prophets and angels said, “O Messenger of Allah (s), may God give you a good reward from your Ummah. You are very affectionate on your followers.”

After that a group of angels descended and they said to His Eminence: Allah sends His salutation to you and says that He has commanded us to destroy those fifty fellows.

Messenger of Allah (s) said, “It is upto you and them.” After that the angels came forward carrying maces of fire and started killing my companions without any hesitation. When an angel moved towards me, I called out:

“O Messenger of Allah (s), I seek amnesty!”

He said, “Go, God will never forgive you.”

After that I sat up in a hurry and when I looked at my friends all of them had been burnt to ashes.

After relating this story he asked: “Now, tell me how a person to whom Messenger of Allah (s) said that can hope for divine forgiveness?”

Severed heads of the martyrs

It is mentioned in traditional reports that eighty-four persons were martyred with Imam Husain (a) from whom 23 heads were entrusted to the soldiers of Bani Kinda, whose commander was Qays bin Ashath.

Twenty heads were kept under the charge of Bani Hawazin men and the chief of those spear-men was Shimr bin Ziljaushan.

Seventeen heads of the martyrs of Kerbala were given over to the fighters of Bani Tamim and six heads to Bani Asad. Some heads were also handed over the men from Bani Midhaj and other tribesmen.

The head of Imam Husain (a) was given to Khuli bin Yazid Asbahi to carry on the lance while the accursed Umar Ibne Saad remained in Kerbala on the eleventh of Mohurrim. He gathered his slain men, recited their funeral prayer and buried them, while the corpses of Imam Husain (a) and his companions continued to lie on the plains without shroud and burial.

When the accursed Ibne Saad departed from Kerbala, Bani Asad people arrived; gathered the purified corpses of the martyrs of Kerbala, recited the funeral prayer and buried them in the manner that we can still see today.

The ladies of Imam Husain's family were given only a brief respite to cry over the martyrs of Kerbala. Afterwards they were made prisoners and mounted on the camels and were not given any opportunity to bury the martyrs. The heads of the martyrs were raised aloft on the points of spears. The head of the Imam was mounted on a very tall spear. Rays of effulgence emanated from his face and it seemed as if the whole entourage was travelling in his light.

Public display of the severed head

Sahl bin Habib Shahrzori says that in the year Imam Husain (a) was martyred I performed the duty of performing the Hajj of the House of God and on my return when I reached Kufa I saw that the markets were closed and the condition of the people was that they were sitting in circles, but aloof from each others. Some were in groups weeping softly and some were laughing blatantly.

I went to an old man and said, "O elderly sir, is everything well; what has happened to you people? Sitting in groups; is there some festival about which I am unaware?"

That man held my hand; took me at a distance and said, "There is no feast or anything," and so saying he started wailing aloud.

I said, “At least tell me the reason of your lamentations.”

He said, “I am crying because of two armies. One was routed and the other was victorious.”

“Who were those two armies?”

“One was led by Ibne Ziyad, and he was victorious and the other one belonged to Imam Husain (a), and it was routed. And listen, our misfortune is that the head of Husain is also being exhibited here.”

As the statement of that Kufian ended I heard the sound of drums and cymbals beating and along with them I saw military flags. When I looked intently it seemed to be a victorious army entering Kufa.

Then I saw the head of Imam Husain (a) mounted on a tall spear, his mustaches were gleaming and light was pouring out from his mouth and heading to the skies. I began to weep on watching this scene. After that I saw Umme Kulthum, the princess of Imam Ali (a) and she was calling out:

“O people of Kufa, we are the family of Husain; cast down your eyes. Are you not ashamed of God and His Messenger? You are glaring at the veil observing ladies of the daughters of Muhammad Mustafa. Have some shame. We are daughters and daughters-in-law of Muhammad Mustafa, Ali Murtadha and Fatima Zahra (s).”

When the lady said this, the upraised glances turned down. This train halted at the gates of Bani Khuzaima. At that point the head of Imam Husain (a) recited Surah Kahf and when he came to the following verse:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

“Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?”¹

Sahl says: I suddenly exclaimed:

“Husain, they were strange; but your tale is stranger than that of the folks of the cave.”

Then after crying for a long time, I swooned and when I regained sense, people told me that the Imam’s head had completed the recitation of Surah Kahf.

On that day some people narrated that just as the head was brought into the palace of Ibne Ziyad, suddenly fire flared up from there seeing which Ibne Ziyad was terrified and he ran and hid in another room. When the flames arose, the head of Imam Husain (a) was saying:

“O accursed man, how long will you try to escape from the fire? If you avoid it in this world, you will not escape it in the hereafter; and your abode would be in the fire of Hell.”

When the people present in the court heard these statements from the head of Imam Husain (a) some of them fell into prostration and some started beating their faces.

Thus, when the fire went out and Ibne Ziyad returned and occupied the throne the head of Imam Husain (a) was presented to him on a gold tray. That accursed fellow was holding a cane; he touched it to the teeth and lips of Imam Husain (a) and remarked,

“Abu Abdullah, you aged very soon!”

At that moment a man rose up and said,

“Remove your cane; Messenger of Allah (s) used to kiss the place where you placed your cane.”

Ibne Ziyad said, “Today, we have revenged the Battle of Badr.”¹

¹ Surah Kahf 18:9.

Head of Husain in Khuli's oven

It is mentioned in traditional reports that when the severed head of the oppressed Imam Husain (a) reached Ibne Ziyad, he entrusted the same to the accursed Khuli bin Yazid Asbahi and told him: Take it home and when I need, I would ask you to bring it back.

The accursed Khuli lifted the severed head and went home. He had two wives: one was Thalbiya from Bani Thalib. According to some traditional reports she was from Bani Taghlib. His second wife was Mafriya.

The accursed Khuli brought the severed head to Mafriya. She asked: "Whose head is this?"

He replied: It is the head of Husain bin Ali and I would receive a great reward for this.

She said: Ill tidings to you. Tomorrow, on Judgment Day, His Eminence Muhammad Mustafa (s) would be infuriated at you and from today neither you are my husband nor I am your wife. Then she lifted an iron rod and hit him on his head.

After that the accursed took the head to Thalaba. When she inquired about it and he told her: "It is the head of a Khariji, who rebelled against Ibne Ziyad."

She asked about the name of that person, but he didn't mention it; he placed that head in the oven.

Thalaba says: At night rays of effulgence emanated from that head and reached upto the sky and it was reciting the Holy Quran, till it concluded the recitation with the verse:

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

¹ *Muntakhab Tarihi*, Pg. 288-289.

“...and they who act unjustly shall know to what final place of turning they shall turn back.”¹

She says: On one hand that head was reciting the Quran and at the same time I could hear the sound of Tasbih from it; so I surmised that they were angels.

On witnessing that spectacle I came to my husband and told him that I saw rays of effulgence emerging from the head and that it was also reciting the Quran. Why don't you tell me whose head it is?

Again Khuli gave the same reply that it was (God forbid!) a Khariji, who staged an uprising against Ibne Ziyad. I would take this head to Yazid bin Muawiyah and earn a great reward.

Thalaba insisted that he tell her the name of that person. When he was compelled, he said:

“If you insist, it is the head of Husain Ibne Ali (a).”

As soon as she heard the name of Imam Husain (a), Thalaba screamed and became unconscious. When she regained consciousness, she said:

You are worse than Majus people. You martyred the progeny of Muhammad Mustafa (s) and caused distress to the Prophet. Have you no fear of the Creator of the earth and the heavens? And the limit of your shamelessness is such that you want to present the head of the son of Lady Fatima Zahra (s) to Yazid and accept reward for it.

Then Thalaba came out from there crying and lifting the holy head placed it in her lap, and kissing it, said:

“O Husain, may God curse your killers and Muhammad becomes the claimant against them.”

She continued to sit with the head in her lap till she fell asleep. She dreamt that the roof of her house was rent asunder and rays of effulgence were seeping inside it. Then a white cloud

¹ Surah Shoara 26:227.

entered and two respectable ladies emerged from it. They lifted the head of the oppressed Imam from the lap of Thalaba and after kissing it, began to cry.

Thalaba said: “I adjure you by God, who are you?”

The elder one said: I am Khadija binte Khuwailad and this is my daughter, Fatima Zahra (s). We have come to your house to visit our oppressed son and we thank you for according so much honor to it. Allah has accepted your deed and you would be in Paradise in our neighborhood.

After that dream Thalaba woke up and at that time the Imam’s head was in her lap. Khuli demanded the head from her. Thalaba refused to surrender it and said: May God destroy you; give me divorce. I cannot live in this house with you.

The accursed Khuli said: Give me that head and after that do what you like.

Thalaba refused to give the head. The accursed Khuli murdered the believer lady and took away the holy head.

Thus that believer lady reached Paradise, in the neighborhood of Lady Sayyida (s) soon.

Head of Imam Husain (a) in the Christian hermitage

Shaykh Fakhruddin Najafi writes that a group of trustworthy scholars have narrated from Abi Saeed Shami that he said:

I was among the group of people who had travelled to Damascus carrying the severed heads of the martyrs and accompanying the prisoners. When our entourage reached a Christian monastery we received information that Nasr Khuzai has formed a battalion and intended to attack and steal the severed heads and free the hostages in a midnight attack.

When Yazid's men received this report they were extremely distressed and they held a conference to discuss the situation and finally concluded that they must deem this monastery to be our front in order to be secure from the enemy.

Thus Shimr and his men stood at the gate of the monastery and called out. The senior-most priest of this place emerged and inquired: Who are you all and what do you want?

Shimr replied: We are soldiers of Ibne Ziyad and we are travelling from Iraq to Shaam.

Why are you travelling to Shaam? asked the priest.

The accursed Shimr said: A man staged an uprising against Yazid in Iraq and raised an army against the government. In order to suppress him, Yazid sent a huge army to confront him. The two armies contested at a place, where our enemy was slain. Now we are taking the severed heads of the vanquished enemy and prisoners to Shaam.

When the priest beheld the severed head of Imam Husain (a), he noticed rays of effulgence emanating and this moved him profoundly. Then he said:

Our monastery is very small in size and it is not possible to accommodate such a huge entourage over here. Just send the severed heads and the prisoners inside and you all camp outside. If the enemy attacked you, they wouldn't be able to seize the severed heads and the prisoners.

Yazid's forces liked the suggestion; so they kept the severed head of Imam Husain (a) in a box and sent it along with the prisoners inside the monastery.

The priest provided suitable quarters to Imam Zainul Aabideen (a) and the prisoners and kept the severed head of Imam Husain (a) in a locked room. After some moments when he peeped through a hole, he saw the whole room awashed in effulgence. Then it seemed as if the roof of that place was rent

asunder and a throne occupied by a lady descended from the heavens.

Then the priest heard a voice: Bow down, and lower the glance, as the Lady of Paradise, Ladies Hawwa, Hajra, Raheel, mother of Prophet Yusuf, mother of Prophet Musa, Asiya and Maryam have all arrived here.

Those ladies removed the holy head from the casket and every one of them kissed it till Lady Fatima Zahra (s) lifted the head of her son and bewailed:

“Salutation on you, O my murdered child. Salutation on you, O my martyred child. Salutation on you, O soul of his mother. Very soon Almighty Allah would avenge your killing.”

The priest swooned at the moving lamentations and when he came to he again peeped inside, but the whole scene had vanished. He unlocked the room and unlocked the casket as well. Then he took out the head, washed it with musk and ambergris and said weeping:

O chief of the human beings, O the greatest member of humanity, I think you are related to those whom God has praised in Taurat and Injeel. Your greatness is apparent from the fact that the prominent ladies of the universe arrive to mourn you. Please introduce yourself to me as well: who are you and from which family have you descended?

By the permission of God, a voice came out from the head:

“I am the oppressed one; I am a victim of murder; I am the one filled with sorrow; I am the aggrieved one; I was slaughtered by the sword of injustice and tyranny. Deviated fellows oppressed me too much.”

The priest said: O holy head, tell me more about yourself.

Voice from the head continued: If you desire to know my lineage and circumstances, you should know that I am the son of Muhammad Mustafa (s). I am the son of Ali Murtadha (a). I am the son of Lady Fatima Zahra (s). I am the son of Lady Khadija

Kubra (s). I am the son of the firm handle (*Urwatul Wuthqa*). I am the martyr of Kerbala. I am the oppressed one of Kerbala. I am the one slain at Kerbala. I am the thirsty one of Kerbala. I am the parched one of Kerbala.

When the priest heard this discourse from the severed head he gathered his students and disciples in the convent and informed them about the statements of that head.

The narrator says that at that time seventy people were present in the monastery. When they heard the story of the holy head, they removed and cast aside their turbans, tore up their collars and cried excessively on Imam Husain (a) and all of them together went to Imam Zainul Aabideen (a), broke away his fetters and embraced Islam at his hands. After becoming Muslims, they requested Imam Zainul Aabideen (a) to permit them to battle with the forces of Yazid and take revenge of their beloved master, Imam Husain (a).

Imam Zainul Aabideen (a) said: Don't. Very soon Almighty Allah would take harsh revenge and He is the best of the judges.

Report of Sahl bin Saad, companion of Prophet

Some reporters of traditional reports have mentioned that Sahl bin Saad said: Once I travelled for Ziyarat of Baitul Muqaddas and on the way when I reached Shaam I saw the city decorated and joy was visible everywhere. The people were extremely elated and the women played tambourine and drums.

I asked: Do you have some feast which we are unaware of?

No, they said: O man, you seem to be a Bedouin.

I said: I am Sahl bin Saad, companion of the Messenger of Allah (s).

They said: Our king has achieved victory, and we are celebrating.

What victory has Yazid achieved? I inquired.

The people of Shaam told me that a Khariji fellow (God forbid!) staged an uprising against our chief, and he was subsequently killed.

What is the name of that individual?

They said: Husain bin Ali Ibne Abi Talib (a).

I was shocked and I asked: Are you talking about Husain, the son of Fatima the daughter of Messenger of Allah (s)?

Yes, they replied.

I recited the verse of: We belong to Allah and to Him we shall return and said: So all this celebration and gaiety is for the murder of the grandson of the Prophet? Are you not ashamed of murdering the grandson of the Prophet and then accusing him of being Khariji?

A man said: Sir, please keep quiet or these tyrants would eliminate you.

At this moment he saw army standards emerging from the big gate accompanied by the beating of drums of victory. Behind them a severed head was aloft a spear point and celebrations erupted from wherever the head passed.

When I glanced at the holy head, I noticed rays of effulgence emanating. I slapped my face and tore my collar in grief. I lamented:

O regret on these bodies that lie in a strange land far away from their hometown. What a pity these martyrs did not even get burial shrouds. O tragic despair on this countenance, which is smeared in dust. Pity on the gray hair dyed in blood.

O Messenger of Allah (s), alas if you were present today in Damascus and had seen the severed head of your grandson being taken aloft spear through the city. Alas, if you had been present you'd have seen the ladies of your family with their heads exposed. Alas, if Ali Ibne Abi Talib (a) had been present and seen the condition his family was in.

When they saw me weeping, the Syrians also began to cry, while their majority continued to celebrate. I saw the ladies of Prophet's family mounted on camels; their heads were without chadors and each lady was lamenting:

O Muhammad, O Ali, O Hasan, O Husain! Come and see what all befell your veiled ladies.

O Messenger of Allah (s), your daughters are taken captives and are dealt with like Jews and Christians. Today your daughters are lamenting in the city roads and crying in the grief of your son, Husain, who was slaughtered from the neck and whose garments were plundered.

Sahl bin Saad says: I went to the camel that lady was mounted on and said:

"Peace be on you, O Ahle Bayt of Muhammad and mercy be on you."

The lady said: Servant of God, no one has saluted us from the day my brother was martyred and we became prisoners. Who are you?

I said: My lady, I am the native of Shaharzor. My name is Sahl bin Saad and I am a companion of your grandfather.

She said: Companion of my grandfather! See how the Ummah has conducted with us. Those oppressors destroyed our clan and martyred my brother, Husain (a). After his martyrdom they took us captives and dragged us from place to place, whereas we don't even have chadors on our heads.

I said: Indeed, this injustice is unbearable for your grandfather and your father.

Then she said: Go to the tyrant in possession of the severed head of my brother and tell him to take it away from us so that people may stop staring at us.

I went to that unjust fellow and pleaded to him too much, but he refused.

On this journey I had a Christian as a companion and he was present in the roads of Shaam as well. He was carrying a sword. Almighty Allah removed the veils from over his sight. He heard the holy head reciting the following verse of the Holy Quran:

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ

“And do not think Allah to be heedless of what the unjust do...”¹

When the Christian heard the holy head, he became certain that the head reciting the Quran even after it was severed must belong to someone whose grandfather was a genuine Prophet. So at that very moment, he recited the formula of faith and embraced Islam.

After accepting Islam, he unsheathed his sword and attacked the Syrians, calling out:

“O tyrants, for what crime did you murder Husain?”

Thus, he eliminated quite a number of people but was finally martyred. When screams and uproar was heard, Lady Umme Kulthum asked what the matter was?

When I narrated the incident of the Christian, she said:

“It is amazing that even a Christian cannot bear the tyranny on Husain, but those claiming to be Muslims are killing the children of the Prophet and taking his daughters captive.”

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

“...and they did not do Us any harm, but they made their own souls suffer the loss.”¹

¹ Surah Ibrahim 14:42.

Dream of Hind, wife of Yazid

It is related from Hind, wife of Yazid that she said: When I laid in my bed. Suddenly I saw (in a dream) the doors of the heavens open and angels descended one after another upon the head of Imam Husain (a) while saluting him. At that moment a cloud appeared, on which numerous men were seated, while one of them possessed an illuminating countenance. He ran towards the head of Imam Husain (a) and kissing his teeth, said,

“O my son! They killed you, and then do you presume that they did so without recognizing you? Then they blocked your access to water. O dear son! I am your grandfather, the Prophet of Allah (s), this is your father Ali Murtadha (a), this is your brother Hasan (a), these are your uncles Ja’far (a) and Aqil (a), while they are Hamza and Abbas (the Prophet’s uncles).”

So saying he named each one from his family.

Hind says: I woke up with awe and fear and saw light scattered around the head of Imam Husain (a). Then I got up to find Yazid in a dark room facing the wall and saying, “What did I have to do with Husain?”

It seemed as if he was surrounded by all the sorrows of the world. When I related the dream he bowed his head down (in shame).²

A Christian monk converted by the head of Imam Husain (a)

It is narrated from Sulaiman bin Mihran Amash that he said: One year while circling the Holy Kaaba, I saw a person supplicating: “O God, forgive my sins; though I am certain that You would not.”

¹ Surah Baqarah 2:57.

² *Muntakhab Tarihi*, Pg. 296-297.

I was shocked to hear this and I said:

O man, why are you so despaired of Almighty Allah in the sanctuary of God and Messenger of Allah (s) in such auspicious and great days?

He replied: My sin is very serious.

I said: Is it bigger than the Tahama Mountain?

Yes, he replied.

Tell me, said I.

Let us go out of the Kaaba.

When we came out from there he said: I was among those forty inauspicious men of the army of Umar Saad, who carried the severed head of Imam Husain (a) from Kufa to Yazid. We halted near a monastery on the road to Shaam while that severed head was with us mounted on a point of spear. We were sitting there and eating our lunch. Suddenly a hand emerged from the wall of the monastery and inscribed the following couplet:

“Can the people who martyred Husain hope to get intercession of his grandfather on Judgment Day?”

That villain says: We were extremely distressed and some of us arose to catch hold of that hand, but it disappeared. Then we resumed eating. But again that hand appeared and inscribed the following:

“Then by God, they have no intercessor and on Judgment Day they would be seized by chastisement.”

Again some people moved towards this hand, but it vanished again. Again we resumed eating our food. The hand emerged the third time and wrote:

“And Husain was martyred by an unjust command and their command was opposed to the Holy Book.”

So I stopped eating as I could bear it no longer. After that a priest looked out of the cloister and saw rays of effulgence rising

from the head of Imam Husain (a). He glanced at our entourage and inquired from the guards from where we were coming.

They said: From Iraq. We had gone to fight against Husain.

“Which Husain? Asked the monk, “Is it son of Fatima, grandson of your Prophet and son of the cousin of your Prophet?”

Yes, they all replied.

The monk said: Woe be on you; by God, if Isa had a son, we would have honored him excessively. Then he said: Listen to me; tell your commander: I have ten thousand dirhams, which I inherited from my ancestors. Tell him take the money and allow me to keep the head with me for some time. I would return it when you depart. Umar Saad agreed and said to his men: Hand it over to him.

They came to the priest and demanded the money. He placed before them two parcels of a thousand dirhams each. Umar Saad summoned the money-changer and had the coins validated and then placed them in the custody of the sentry and told them to give the head to the priest. The monk accepted the head and first of washed and purified it. Then he applied musk and camphor, wrapped it in muslin, placed it in a room and began mourning and lamentation. He continued this till our people demanded the head back. So he addressed the head: O head, by God, I possess nothing, except my life. Tomorrow on Judgment Day you testify before your grandfather, Messenger of Allah (s) that I have recited the formula of faith:

I bear witness that there is no god, except Allah; and I bear witness that Muhammad is His servant and messenger.

O Husain, I embrace Islam in your presence and I am your slave and he told them: I wish to tell your leaders something and hand over the head to him. So he went to Umar Saad and adjured him in the name of God not to carry that head in degrading manner and not to remove it from the casket.

At that time that accursed man agreed. So the monk surrendered the head to him and came down from the monastery and hid in the mountains, where he prayed and worshipped the Lord of the worlds; whereas Umar Saad set out from there carrying the head disrespectfully as before.

When he reached near Damascus, he said to his men: Halt over here. Then he asked for the money but when he was given, he found that the silver coins had turned into shards and on side of the coins it was inscribed:

And don't think that Allah is unaware of what the unjust people do.

And on the other side:

And they who act unjustly shall know to what final place of turning they shall turn back.

Umar Saad said:

“Surely we belong to Allah and to Him we shall return.

Both the world as well as the hereafter are destroyed.”

Then he told his servants: Throw them into the canal and don't inform anyone.

The holy head was brought to Yazid; when he saw it, he recited the following verses:

“If only my ancestors who died in Badr had been alive and seen how their opponents (Ahle Bayt of Prophet) were suppressed, they would have screamed in joy: O Yazid! May your hands never tire! We have killed their leader and in this way took revenge of Badr. And I won't be eligible to be called the descendant of the fighters of the Ditch (Khandaq) if I had failed to take revenge from Muhammad and his relatives. Banu Hashim (the Prophet and his family) has played a game to obtain temporal power. The fact is that neither an angel came to them nor any revelation descended.”

Sulaiman bin Amash says that he told this fellow:

“Begone from here lest divine chastisement descends on you and I am also caught in it.”¹

The earth and the heavens wept on Husain and Yahya

1- Ibne Quluwayh has mentioned in *Kamiluz Ziyaraat* through his chains of narrators that:

I heard Amirul Momineen (a) in Rahba reciting this verse:

﴿۲۹﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ

*“So the heaven and the earth did not weep for them, nor were they respited.”*²

...when Husain (a) entered from one of the doors of the Masjid.

Amirul Momineen (a) said, “Know that he [Husain], will soon be martyred and the heavens and the earth will weep over him.”³

2- Ibrahim Nakhai says that when Amirul Momineen (a) arrived in the Masjid, many people surrounded him. Just then Imam Husain (a) also entered and stood before him. Imam Ali (a) passed his hand over his head and remarked:

Almighty Allah has condemned the unjust people saying to Imam Husain (a):

﴿۲۹﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ

¹ *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 577.

² Surah Dukhan 44:29.

³ *Kamiluz Ziyaraat*, Pg. 88.

“So the heaven and the earth did not weep for them, nor were they respited.”¹

By God, after me you would be slain and then the earth and the sky would cry on you.²

3- I heard Imam Sadiq (a) say: The heavens wept over Husain bin Ali (a) and Yahya bin Zakariya (a) and they have never wept over anyone other than them.

I asked, “How was the weeping of the heavens?”

Imam (a) replied, “The heavens became red for forty days, like the sun at the time of sunrise and sunset.”

I asked, “Is that how the heavens weep?”

Imam (a) replied, “Yes.”³

4- Imam Sadiq (a) said: *“We have not given this name to anyone before.”* (19:7). Husain Ibne Ali’s name was not given to anyone before him and Yahya Ibne Zakariya’s name was also not given to anyone before him.

5- And the heavens did not weep over anyone for forty days except for two of them.

6- The narrator asked, “How did the heavens weep?”

Imam (a) replied, “The heavens became red at sunrise and sunset.”⁴

7- Imam Sadiq (a) was asked by Hannan, “What do you say about the reward of the Ziyarat of the grave of Imam Husain (a)? Some have informed us that it equals a Hajj and an Umrah.”

Imam (a) replied: Do not be surprised by all these statements. On the contrary, perform his Ziyarat and do not desert him, for indeed he is the Chief of the Martyrs and the

¹ Surah Dukhan 44:29.

² *Kamiluz Ziyaraat*, Pg. 89.

³ *Kamiluz Ziyaraat*, Pg. 89.

⁴ *Kamiluz Ziyaraat*, Pg. 90.

Leader of the youths of Paradise and similar to Yahya bin Zakariya (a); and the heavens and earth wept only on the two of them.¹

8- Imam Sadiq (a) says: The killer of Yahya bin Zakariya (a) was of illegitimate birth and the killer of Imam Husain (a) was also of illegitimate birth. The sky has never wept on anyone but them.

The narrator says: I asked: How did the sky weep?

He said: The Sun used to rise up deep red and again turn deep red at the time of setting.

9- It is narrated from Safwan bin Jammal that Imam Ja'far Sadiq (a) travelled from Medina to Mecca and I accompanied him. All the way the Holy Imam (a) was extremely sad. I asked: O son of Messenger of Allah; is everything okay, because I find you extremely forlorn?

Imam (a) said: Safwan, if you had also heard the voices that I can hear, you wouldn't have posed this question.

I said: My master, what do you hear?

He replied: I can hear the angels cursing the killers of Amirul Momineen (a) and Imam Husain (a). I can hear the dirges of the Jinns and I can hear the lamentations of the angels, who stay around the tomb of Imam Husain (a), due to which I don't like eating and drinking; and I cannot even fall asleep.²

10- Zuhri says that after the martyrdom of Imam Husain (a), blood fell down as rain.

11- After the martyrdom of Imam Husain (a) fresh blood was seen under whichever stone that was lifted at Baitul Muqaddas.³

¹ *Kamiluz Ziyaraat*, Pg. 91.

² *Kamiluz Ziyaraat*, Pg. 92.

³ *Kamiluz Ziyaraat*, Pg. 93.

12- Imam Muhammad Baqir (a) said: My father, Imam Zainul Aabideen (a) used to say:

Whichever believer gets tears in his eyes on recalling the martyrdom of Imam Husain (a) and those tears flow on his cheeks, Almighty Allah would grant him the best residence in Paradise.

If any believer suffers any discomfort through any of our enemies, due to which he weeps and the tears flow on his cheeks, Almighty Allah would grant him the best residence in Paradise.

If any believer suffers any discomfort because of us due to which he weeps and the tears flow on his cheeks, Almighty Allah would secure his face from torture and on Judgment Day save him from His anger and Hell.

13- Imam Ja'far Sadiq (a) said:

Whoever remembers us or if we are mentioned in his presence and his eyes get a tear as little as the wing of a gnat, Almighty Allah forgives his sins even though they might be in magnitude as the foam of the ocean.¹

14- Siddi narrated that when Imam Husain (a) was martyred, the heavens wept upon him and its weeping appeared in its redness.²

15- It is mentioned in *Tafsir Thalabi* that the heavens and the earth weep for forty days when a believer dies.³

16- Laila bin Marwa narrates that Messenger of Allah (s) said:

¹ *Kamiluz Ziyaraat*, Pg. 100; *Tafsir Qummi*, Pg. 292.

² *Umdah*, Ibne Batriq, Pg. 405; *Tafsir Tabari*, Part 25, Pg. 74.

³ *Umdah*, Ibne Batriq, Pg. 405 quoting from *Tafsir Thalabi*, under the exegesis of verse 29 of Surah Dukhan.

“Husain is from me, and I am from Husain. Allah loves whoever loves Husain. Husain is a *Sibt* among the tribes *Asbaat*.”^{(1) (2)}

Angels wept on the Imam

It is narrated from Fudhail bin Yasar in *Kamiluz Ziyaraat* that Imam Ja'far Sadiq (a) asked: What's wrong with you? Why don't you go to him (to the grave of Imam Husain)? Because four thousand angels are present at his grave and they cry on him until Judgment Day.³

Imam Ja'far Sadiq (a) said:

On Ashura day, four thousand angels came down to fight for Imam Husain (a) but he did not permit them. When they came down again to seek permission, Imam Husain (a) had already been martyred. So they remain at his grave, disheveled and covered with dust, crying over him until Judgment Day. Their leader is an angel called Mansur.⁴

Imam (a) said: Everything wept due to the martyrdom of Imam Husain (a); even the cities and countries. Four thousand disheveled angels, covered with dust cry over Imam Husain (a) until Judgment Day.

Allah has appointed four thousand disheveled angles, covered with dust at the grave of Imam Husain (a) to cry on him from sunrise to midday. At midday they are replaced with another four thousand, who cry over him till sunrise.⁵

¹ *Asbat*, plural of *Sibt*: A great tribe. Meaning Husain would have many offspring, such that they would become a great tribe and this has indeed occurred.

² *Masabihus Sunnah*, Vol. 4, Pg. 195; *Musnad*, Ahmad bin Hanbal, Vol. 4, Pg. 172; *Sunan Tirmidhi*, Vol. 5, Pg. 658, Tr. 3775; *Sunan Ibne Majah*, Vol. 1, Pg. 51, Tr. 144; *Mustadrak Hakim*, Vol. 3, Pg. 177.

³ *Kamiluz Ziyaraat*, Pg. 83.

⁴ *Kamiluz Ziyaraat*, Pg. 83 quoting from *Amali*, Saduq.

⁵ *Kamiluz Ziyaraat*, Pg. 85.

Muhammad bin Marwan has narrated from Imam Sadiq (a) that he said:

Go for the Ziyarat of Imam Husain (a) even if you have to do it every year. Whoever performs the Ziyarat of Imam Husain (a) being cognizant of his rights, gets as reward nothing lesser than Paradise. The visitor to the grave of Imam Husain (a) gets bountiful sustenance and Almighty Allah solves his problems soon. There are four thousand angels by the grave of Imam Husain (a), disheveled and covered with dust. They will cry over him until Judgment Day. These angels welcome all who come for the Ziyarat of Imam Husain (a) and accompany them when they bid farewell to Imam Husain (a), visit them if they become ill and pray for them at their funerals when they die and seek forgiveness for them after their death.¹

Imam Sadiq (a) said: Almighty Allah has appointed seventy thousand angels on the grave of Imam Husain (a), who are disheveled, distressed and covered with dust, who invoke blessings on him every day. They pray for his visitors saying: “Lord, these are visitors of Imam Husain (a)! Do such and such for them.”²

Abdul Malik bin Maqrun says: I heard Imam Ja’far Sadiq (a) say:

When you go for the Ziyarat of Imam Husain (a), maintain silence and except for good do not say anything, because angels of the night and day who are the guards and keepers, go to the angels who are in the holy shrine and shake hands with them. But the angels of the holy shrine do not speak to them, because they are crying so intensely. So they wait from them until noon or sunrise and then speak to them about certain affairs of the heavens. The angels of the holy shrine abstain from speaking between sunrise and noon and their crying and supplicating does

¹ *Kamiluz Ziyaraat*, Pg. 85.

² *Kamiluz Ziyaraat*, Pg. 86.

not subside. Indeed the Keepers do not distract the angels of the holy shrine between these two times.”

I asked, “May I be sacrificed on you? What do the angels ask each other and which group asks the other? Is it the keepers who ask (the angels of the holy shrine) or is it the angels of the holy shrine who ask (the Keepers)?”

Imam (a) replied. “The angels of the holy shrine ask the Keepers because the angels of the holy shrine do not move from their place. But the Keepers descend from the heavens and ascend back to them.”

I asked, “What do the angels of the holy shrine ask the keepers?”

Imam (a) replied: The Keepers pass by Ismail, the Angel of Air, in their ascent (to the heavens) and sometimes they reach him at the same time when the Prophet, Fatima, Hasan, Husain and the (other) Imams (a), who have passed away, are there (with Ismail). They (Ahle Bayt) ask the Keepers about some matters and about those of you (visitors) who are present in the holy shrine.

They (Ahle Bayt) say to the Keepers, “Give them (those who have gone to the Ziyarat of Imam Husain) glad tidings with your prayers.”

The Keepers ask, “How we can give them glad tidings when they cannot hear us?”

Ahle Bayt (a) will reply, “Congratulate them and pray for them on our behalf. Indeed these are our glad tidings to them. When they want to leave, surround them and rub your wings on them, so that they can feel your presence. Indeed we entrust them to He whose trust will never be lost.”

Imam (a) continued: If the visitor of Imam Husain (a) and the people knew the blessings of the Ziyarat of Imam Husain (a), they would have fought one another with swords and they would have sold their belongings to go to his Ziyarat.

When Lady Fatima (s), who is accompanied by one thousand prophets, a thousand truthful, a thousand martyrs and a million Karubiyyin who all support her in crying [over Husain (a)] looks at those who perform the Ziyarat of Imam Husain (a), she lets out a wail in such a way that no angel remains in the heavens who does not cry, sympathizing with her. But Fatima (s) is not pacified until the Prophet (s) goes to her and says:

“My daughter, you made the inhabitants of the heavens cry and you have distracted them from glorifying and sanctifying (Allah). So stop crying that they can glorify (Allah). *‘Indeed Allah accomplishes His purposes’* (65:3).”

Lady Fatima (s) looks at those of you who are present at the grave of Imam Husain (a) and she asks Allah to shower you with all of the blessings. Imam (a) continued, “Do not abstain from the Ziyarat of Imam Husain (a). Indeed the blessings of going to his Ziyarat are much greater than that which can be counted.”

It is narrated from Huraiz that he said: I asked Imam Sadiq (a), “May I be sacrificed on you! How short are your lives, O Ahle Bayt! And how close are your deaths to one another while the entire creation needs you?”

Imam (a) replied: There is a scroll for each of us which contains everything that we need to do during our time. Once every order on that scroll has been carried out, we know that our death is imminent. Allah’s Messenger (s) comes to us and informs us that our death has come and he informs us of the rewards Allah has prepared for us.

Indeed Imam Husain (a) read the sheet that was entrusted to him and that which would happen and that which was yet to come were explained to him. There were a few things left on Husain’s sheet, which had not been fulfilled when he rose to fight.

Those matters were that the angels asked Allah for permission to help Imam Husain (a) and Allah granted it to them. While the angels descended to the earth, they found that

Imam Husain's time had passed and he had been martyred. Hence they said (to Allah):

“O Lord! You gave us permission to descend to earth to support Husain but when we arrived, you had already captured his soul?”

Almighty Allah revealed to them, ‘Stay besides his grave until you see him rise again and then support him. Cry over him and over losing the opportunity to support him. Indeed you have been chosen to support him and to cry over him.’

The angels were aggrieved and they cried and lamented over losing the opportunity to support Husain (a). And when he rises, they will be among his supporters.¹

Everything in the universe wept on the tragedy of Imam Husain (a)

Ibne Quluwayh writes that Imam Muhammad Baqir (a) said: Humans, Jinns, birds and beasts; all shed tears on Husain bin Ali (a).²

Harith Awar narrates that Amirul Momineen (a) said:

May my parents be sacrificed on Husain; he would be slain on the outskirts of Kufa. By Allah, as if I can see different wild animals stretching their necks on his grave, crying and weeping over him throughout night till daybreak. When this happens, beware of oppressing him (by not visiting his grave).³

Husain bin Suwair bin Abi Fakhta Yunus bin Zabyan, Abi Salma Sarraj and Mufaddal bin Umar say: We heard Imam Ja'far Sadiq (a) say:

¹ *Kamiluz Ziyaraat*, Pg. 87.

² *Kamiluz Ziyaraat*, Pg. 79.

³ *Kamiluz Ziyaraat*, Pg. 79.

When Imam Husain (a) was martyred, the seven heavens, seven earths, everything within them, everything between them and all beings and creatures on them, Paradise, Hell and everything that our Lord created, that are visible and invisible, all wept over His Eminence (a) except three things.

“May I be sacrificed on you! What are those?”

Imam (a) replied, “Basra, Damascus and the progeny of Uthman bin Affan.”¹

Ibne Quluwayh has narrated from Zurarah that he said: Imam Ja’far Sadiq (a) said:

Zurarah, the sky rained blood for forty days and the earth became dark for forty days and the sun was eclipsed and turned red for forty days; the mountains were torn into pieces and dispersed and the seas gushed out and the angels wept for forty days over His Eminence (a). And none of our ladies of Ahle Bayt (a) dyed their hair, applied oil or Surma and combed their hair until the head of Ubaidullah bin Ziyad was sent to us; and even after that we continued to weep over him. Whenever my grandfather remembered Imam Husain (a), he would weep so much that his tears moistened his beard and everyone around him also began weeping. Angels near the grave of Imam Husain (a) cry over him so much that every angel in the sky and in heavens cries in sympathy. When the soul of Imam Husain (a) left his body, Hell protested in such a way that the earth almost split apart. When the filthy souls of Ubaidullah bin Ziyad and Yazid bin Muawiyah left their bodies, Hell roared so intensely that but for Allah containing it, using its dedicated keepers, it would have burnt everyone on earth with its outburst. And if hellfire were permitted, it would not have left anything without swallowing it. But it is restrained by shackles and controlled by orders. Hell became violent and uncontrollable more than once, until Jibraeel went to it and pacified it with his wings.

¹ *Kamiluz Ziyaraat*, Pg. 80.

The Hell cries and laments over Husain (a) and its fire blazes on his killers. If it was not for the presence of Divine Proofs of Allah on the earth, it would have destroyed the earth and overturned everything on it. But earthquakes will increase only when Qiyamat is near.

There are no eyes and tears loved more by Allah than the eyes of those who cry and shed tears over Imam Husain (a). And there is none who cries but that his crying reaches Lady Fatima (s) and he supports her in her lamentation, and his crying also reaches the Holy Prophet (s) and in this way he fulfills our rights.

On Judgment Day all will be raised crying except those who cried over my grandfather, Imam Husain (a). Those who have cried over him will receive glad tidings when they are resurrected. They will be delighted and happiness will be apparent from their faces. People will be fearful and restless but they will feel safe from grief and hardships. People will be separate and dispersed and worried but they will be sitting with Imam Husain (a) under the shade of the Arsh, conversing with him, fearless of the trials of Judgment Day. They will be told: Enter Paradise; but they will refuse, choosing to sit with Imam Husain (a) and listen to him. Then Houries will summon them saying, “Indeed we and the ‘...youths never altering in age,’ (56:17) are waiting for you.” But they will not even turn to the Houries due to the joy and honor they feel in their gathering.

Their enemies will be divided into two groups:

A: Some will be pulled by their forelocks to Hell and

B: Those who will cry out, “*So we have no intercessors, nor a true friend;*” (26:100-101).

Their enemies will see their position but will not be able to reach them or come near them.

Angels will bring messages sent by their spouses and servants, informing them of the blessings prepared for them in Paradise.

But they will reply, “We will join you, if Allah wills.”

Angels will inform their spouses of their reply. When their spouses learn how they are being honored and their closeness to Imam Husain (a), they will yearn for them even more. Those who cried on Imam Husain (a) will go on chanting:

“Praise be to Allah Who protected us from the great terror and trials of Judgment Day and saved us from that which we feared.”

Then some precious saddled mounts will be brought for them which they will ride to their abodes, praising and glorifying Allah and invoking blessings on Muhammad and Aale Muhammad (a).¹

Abu Basir says: I was speaking with Imam Sadiq (a) when one of his sons entered. Imam (a) said: May Allah bless you; and then embraced and kissed him. Then said:

May Allah degrade those who dishonored you. May Allah avenge those who oppressed you. May Allah disappoint those who deserted you. May Allah curse those who slain you. May Allah be your guardian, protector and helper. Prophets, truthful ones, martyrs, angels of the heavens and our ladies have been weeping on you. Then Imam (a) began to weep and said:

Abu Basir, when I look at the children of Imam Husain (a), grief overcomes me when I remember what was meted out to them and to their father.

Abu Basir, Fatima (s) weeps and laments over Husain (a) as a result of which Hell sighs so intensely, that if the keepers of Hell who also hear her voice did not prepare themselves to restrain it, it would burn all the inhabitants of the earth with its blazing fires and sparking fumes. So the keepers restrain it and hold its doors tightly closed as long as Fatima (s) laments. Because they fear for the inhabitants of the earth. But Hell is not pacified until Fatima’s lamentation ends.

¹ *Kamiluz Ziyaraat*, Pg. 81.

Abu Basir, the seas almost split apart and collide with each other. There is a dedicated angel for every drop of water and they prevent every drop from boiling with their wings; keeping it together because of their fear for this world and everything in it. The angels remain in fear and cry for her crying. And they pray to Allah and beseech Him, after which the inhabitants of the Arsh and those around it beg Allah.

Then their voices are raised in glorification of Allah, all because of their fear for the people of the earth.

Even if one of their voices reached the earth, all the inhabitants would swoon, mountains would crumble and the earth would shake with its inhabitants.

Abu Basir said, “May I be sacrificed on you! It is really a serious matter.”

Imam (a) said, “That which you have not heard is greater. Abu Basir! Don’t you want to be of those who support Lady Fatima (s)?”

When I heard this, I cried so much that I could not speak nor could the Imam (a) do, because he was crying so intensely. Then he went to his prayer room and began to recite a supplication.

So I left the Imam in that state. I could not eat or sleep that night. The following morning, I was fasting and was in extreme fear when I went to Imam (a). I heaved a sigh of relief when I saw that he had calmed down; and I praised and glorified Allah, because no chastisement or calamity had befallen me.¹

Nauha and Matam of the Jinns on the martyrdom of Imam Husain (a)

It is narrated from Habib bin Thabit that Lady Umme Salma, wife of the Prophet, said: I did not hear the lamentation

¹ *Kamiluz Ziyaraat*, Pg. 82.

of Jinns since the night Allah took the life of His Prophet (s) until tonight and did not see them till when I was afflicted by the killing of my son, Husain (a). Umme Salma says: I heard female Jinn recite the following:

These two eyes of mine shed abundant tears.

Because after me who will weep over the martyrs?

Weep upon over a group who are being led towards their death by a tyrant from the progeny of a slave.¹

Ibne Quluwayh says: Five persons from Kufa set out to go and help Imam Husain (a). On their journey, they passed by a village called Shahi where they met two men, one of whom was elderly and the other, a youth. They greeted the five men.

The old man said, "I am a Jinn and this is my nephew. We also want to help the oppressed one [Imam Husain (a)] and I have a idea."

"What is it?"

He replied, "I will fly swiftly and bring information about the situation so that you can go to him informed."

They said, "It is an excellent idea."

So he disappeared from their sight. After an entire day, they heard his voice reciting the following but could not see him:

By Allah, I did not return until I saw him in Taff with his cheeks covered with dust and he had been slaughtered.

He was surrounded by some youth whose throats were bleeding; they were shining lamps whose light had overcome darkness.

I spurred my mount so that I could meet them before they met the virgin Houries (in Paradise).

¹ Kamiluz Ziyaraat, Pg. 93.

Husain (a) was a light of guidance and Allah is my witness that I am not forging a lie.

He resides pleased in rooms in the neighborhood of Allah's Messenger (s), Batul (s) and Ja'far Tayyar.

The narrator says: One of the men replied by reciting the following:

Go back and stay at the grave through which rains of blessings fall until Judgment Day.

I follow the same path as yours and drink from a cup which filled with blessings.

And I also follow the path of those who freed themselves from everything for Allah's sake and abandoned their houses, wealth and loved ones.¹

Abu Ziyad Qandi says: When Imam Husain (a) was martyred, masons who worked in Jabbanah, heard the lamentation of Jinns at dawn. They heard them recite the following:

Allah's Messenger (s) rubbed his hands over Imam Husain's forehead, so his cheeks radiate with light.

His parents are from the nobles of Quraish and his grandfather is the best of the grandfathers.²

Abdullah Ibne Hasan Kinani said: The Jinn lamented on Imam Husain bin Ali (a) and recited the following:

How will you respond to the Prophet if he asks you:

You, who are the last of the nations. What did you do to my family, brothers and those I honored?

Why are they captured or slain, smeared in blood?³

¹ Kamiluz Ziyaraat, Pg. 93.

² Kamiluz Ziyaraat, Pg. 94.

³ Kamiluz Ziyaraat, Pg. 95.

Moammad bin Khallad has narrated that Imam Reza (a) said: Imam Husain (a) was traveling to Iraq, when he heard a man recite this poem in the middle of the night:

O camel, do not fear 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 honorable place.

Carry me to Husain, whose grandfather is the most glorious and Husain (a) is the most magnanimous. Indeed, Allah has chosen him for the best of affairs.

May he remain until the end of time!

Imam Husain (a) replied by the following:

I shall go towards death and there is no shame for a man in death as long as his intentions are based on truth and he fights Jihad as a Muslim.

There is no shame in death for the valiant as long as they support the righteous, fight the criminals and abandon the criminals.

Thus if I live, I shall not have any regrets and if I am slain, I will not be blamed. Nothing is more humiliating than living under humiliation of oppressors.¹

Amr bin Akrama says: On the morning after the martyrdom of Imam Husain (a), a servant told us in Medina that he heard an announcer the night before, recite the following:

O those who killed Husain (a) unjustly! Be ready for a severe chastisement and torture!

Indeed all the inhabitants of the heavens, all prophets and all angels curse you!

Indeed you are cursed by Ibne Dawud (a), Musa (a) and Isa bin Maryam who brought the Injeel!¹

¹ Kamiluz Ziyaraat, Pg. 95.

It is narrated from Dawud Riqqi that he said: When Imam Husain (a) was martyred the jinn lamented for him and recited the following:

O my eyes, shed abundant tears! Cry, for indeed the news was accurate!

Cry over the son of Fatima (s) who went to Euphrates but never returned!

Jinns wept on him in pain when they heard the news of Husain's and his companions' martyrdom. What terrible news!

I shall cry in agony over you morning and night and I shall cry for you as long as there is blood in my veins and as long as the trees bear fruits.²

Cursing of Pigeons on Killers of Imam Husain (a)

Ibne Quluwayh has, through his chains, narrated from Ismail bin Abi Ziyad Sakuni that he said: I heard Imam Ja'far Sadiq (a) say:

Keep Raayi pigeons in your houses, because they curse the killers of Imam Husain (a).

Dawud bin Farqad says: I was sitting in the house of Imam Sadiq (a) and I saw a pigeon cooing for a long time.

Imam Sadiq (a) looked at me and asked, "Dawud, do you know what they are saying?"

I replied, "No, may I be sacrificed on you."

Imam (a) said, "It is cursing the killers of Husain bin Ali (a); therefore, keep pigeons in your houses."³

¹ Kamiluz Ziyaraat, Pg. 97.

² Kamiluz Ziyaraat, Pg. 97.

³ Kamiluz Ziyaraat, Pg. 98.

Lamentation of the Owl on Imam Husain (a)

Husain bin Abi Ghabdar says: Imam Ja'far Sadiq (a) asked, "Has anyone of you ever seen it (the owl) in day time?"

It was said, "No, it never appears during the day. It only appears at night."

Imam (a) said: The owls previously dwelled in only developed structures but when Imam Husain (a) was martyred, they refused to stay in developed structures and refused to take anything but ruins as abodes. Indeed, the owls fast during the day and are aggrieved until nightfall. At night they lament on Imam Husain (a) till the morning.¹

Husain bin Ali bin Sa-ad Barbari, who was the caretaker of the tomb of Imam Ali Reza (a) said: My father mentioned to me: When I went into the presence of Imam Ali Reza (a), he asked: What do the people say?

I said: Maula, we came to inquire something from you.

Then Imam Ali Reza (a) said: Can you see these owls? During the period of my grandfather, the Messenger of Allah (s), they used to inhabit houses of people and their camps. And when the people sat down to have dinner, they landed near them and the people fed them crumbs and they lived on that. Then they drank water and returned to their nests.

After Imam Husain (a) was martyred the owl stopped living in houses and moved to ruins and mountains. They said:

"You are the worst of the nations, because you martyred the grandson of your Prophet; now we do not trust you."²

Husain bin Ali Mithami has narrated from Yaqub that he said: Imam Ja'far Sadiq (a) said:

Yaqub, have you ever seen an owl during the day?

¹ *Kamiluz Ziyaraat*, Pg. 98.

² *Kamiluz Ziyaraat*, Pg. 99.

No, I replied.

Do you know why it is so?

When I replied in the negative, Imam (a) said:

The owl observes fast during the whole day and at night it ends the fast with the sustenance sent by God. Then it continues to recite *Nauhas* on Imam Husain (a) till the morning.¹

How it was known that Imam Husain (a) is martyred?

Abu Basir says: Imam Sadiq (a) said: Hisham bin Abdul Malik sent someone to bring my father [Imam Baqir (a)] to Sham. When he arrived there, Hisham said, “Abu Ja’far! I invited you here to ask you a question that should not be asked by anyone other than me. And basically I didn’t find anyone knowledgeable about this matter nor do I think that anyone is capable of knowing of this matter except you.”

Father said, “Chief of believers can ask me whatever he wishes. If I know, I will answer and if I don’t, I will say that I don’t know, for truth is more worthy of being told.”

“Tell me about the night on which Ali Ibne Abi Talib (a) was assassinated. How did the people of other areas learn of his killing? And what was the sign of his death for people? If you know the answer, tell me if that sign ever reappeared at the death of anyone other than Ali Ibne Abi Talib (a).

Father said: O chief of believers, on the night on which Amirul Momineen (a) was martyred, no stone was lifted without fresh blood seen under it until dawn break. The same happened when Prophet Harun (a) was killed. The same happened when Yusha Ibne Nun (a) was killed. The same happened when Isa Ibne Maryam (a) was raised to the sky. The same happened

¹ *Kamiluz Ziyaraat*, Pg. 99.

when Shamun bin Hamum Safa (a) was killed. The same happened when Husain bin Ali (a) was martyred.

Imam Sadiq (a) says: Hisham was infuriated at this and was about to attack father (a).

But father (a) said, "O chief of believers, it is obligatory for people to obey their Imam and to be truthful to him. The only thing that led me to answer this question was my knowledge of the fact that I have to obey the chief of believers. So may the chief of believers judge me favorably!"

Hisham said, "You can return to your family, if you like."

As my father (a) was leaving, Hisham asked him to promise him not to narrate this tradition to anyone as long as Hisham was alive, to which my father (a) consented.¹

Abu Basir says:

A man from Baitul Muqaddas said, "By Allah, we, the people of Baitul Muqaddas and its suburbs, learnt of the martyrdom of Imam Husain (a) on the night he was martyred.

I (the narrator) asked, "How?"

He said: We did not displace any rock, stone, or mud clod without seeing fresh, boiling blood underneath. And all the walls became red like blood. The skies rained fresh blood for three days and nights and we heard a herald saying:

Does the Ummah that slew Husain (a) hope to receive the intercession of his grandfather on Judgment Day?

Allah indeed forbids you to receive the intercession of Ahmad (s) and Abu Turab (a).

You killed the best of all who ever rode a mount. You killed the best of all from youth to elderly.

The Sun appeared dull for three days, after which the sky was filled with a lot of stars. The following day, we were grief-

¹ Kamiluz Ziyaraat, Pg. 75.

stricken about the martyrdom of Imam Husain (a) when we received the news of his martyrdom.

Zuhri says that when Imam Husain (a) was martyred gushing blood was seen under whichever stone that was lifted in Baitul Muqaddas.¹

Shafei has said that on the day Imam Husain (a) was martyred, whenever any stone was lifted anywhere in the world, fresh blood was found beneath. That day the sky rained drops of blood whose sign was imprinted on vegetation that remained as long as the vegetation existed.

In *Maqtal Khwarizmi*, it is narrated from Hind binte Jaun that Messenger of Allah (s) visited the tent of Umme Mabad along with some of his companions and he milked her frail sheep with his hands and due to the auspiciousness of his hands she gave a lot of milk which all the companions drank.

After that he rested there for some time. It was an extremely hot day and when the heat came down a little bit, the Prophet arose, called for water, washed his hands and gargled. There was a thorny bush of Ausaj near the tent. The Prophet gargles thrice and dropped the water at the roots of this bush. After concluding the ablution, he said:

“Many strange things would be seen from this tree.”

After that his companions performed the ablution, while the Prophet prayed two units of prayer.

Hind says: I and the girls of my family were unaware of the method of prayers till that time that is why we were extremely amazed. When we rose up in the morning we saw that the Awsaj bush had grown into a tall huge tree. Its thorns fell off, it sprouted branches and it transformed into a majestic tree.

Later fruits also appeared which were big in size and nice color. They gave out a sweet smell like ambergris and were as

¹ *Kamiluz Ziyaraat*, Pg. 76.

sweet as honey. Whichever hungry person consumed that fruit became fully satiated, and if some thirsty fellow ate it, it quenched his thirst. Any destitute that ate it became wealthy and every ailing man gained health. If anyone had pending wishes and he ate the fruit, his wish was fulfilled at the soonest. Whichever animal was fed its leaves fattened up and gave lot of milk.

Thus, the day the Holy Prophet (s) came to our place there was increase in our sustenance and wealth and greenery spread all over the vicinity. We named that tree as *Mubarak* (blessed). People from far and near visited us and rested under the shade of this tree and they used to take its leaves as provision for their journey; and whenever in the wilderness they could not find anything to eat they used to subsist on those leaves.

Thus, many years passed in this manner. Suddenly one day we observed that the leaves began to fall and its shoots withered. We were distraught. After some days we learnt that the day the conditions of this tree deteriorated was the day of the passing away of Messenger of Allah (s). After that it began to produce fruit once more but they were smaller and less tasty. This continued for thirty years. Then one morning suddenly we saw that the tree had thorns all over and its leaves dropped. The shoots became devoid of freshness and greenery; all its fruits were lost.

After some days we came to know that it was the day of martyrdom of Amirul Momineen (a) when the tree's condition worsened. After the martyrdom of Amirul Momineen (a) the tree never put forth fruit, yet we used to benefit from it in other ways. We used its leaves for the sick to regain health.

This continued for some period and when we rose up one morning we saw a terrible scene: fresh blood was seeping out of its roots and flowing on the ground. Its leaves had also withered and blood was oozing from them.

Now we became certain that something terrible has occurred. All night we remained seriously aggrieved and in

anticipation of some important news. When it was night proper, wails arose from below the tree; as if a lady was lamenting:

“O son of the Prophet, O son of the Prophet’s successor; O the survivor of our noble chiefs!”

Apart from that other lamentations were also audible, which we could not understand. After sometime we received news of the martyrdom of Imam Husain (a).

After that the tree dried up completely and its branches disintegrated due to the Sun and rain and it finally vanished completely.

Abdullah bin Muhammad Ansari says that I met Dibil Khuzai in the holy Medina and when the story of this tree was mentioned before him, he said:

This is an authentic incident because my father has narrated from my grandfather and he from his mother Saeeda, daughter of Malik Khuzai that he saw this tree during the Imamate of Amirul Momineen (a) and also ate its fruit.

On the night of the martyrdom of Imam Husain (a) the Jinns had recited dirges below it, one whose verses is as follows:

“O son of the martyr and that martyr whose uncle is Ja’far Tayyar as well. I am astonished at the sword, how it wounded your face while it was smeared with dust at that time?”

Dibil says: I versified this couplet in my verses as well and they are as follows:

Perform the Ziyarat of the best tomb present in Iraq and oppose the fool who opposes this good deed.

O Husain, why I should not perform your Ziyarat. May all the people of my clan and the tribe of Nizar be sacrificed on you.

All the sensible people bear devotion to you and they bear malice towards your enemies.

*O son of the martyr and that personage whose uncle, Ja'far is also a martyr.*¹

Traditional report of Lady Umme Salma (r)

Ummul Momineen Lady Umme Salma (s) reports that one during one of the very hot days Messenger of Allah (s) came to my chambers and I spread out a mat for His Eminence. After a few moments Husain (a) arrived there. Messenger of Allah (s) called Husain (a) saying:

‘Son, come here,’ and he gestured to his bosom. So Husain (a) went on to mount the chest of the Prophet.

I peeped through a hole in the door and saw Husain (a) mounted on the chest of the Prophet and the latter was playing with him. When I witnessed this scene, I said to myself: God is the greatest, sometimes the bosom of the Prophet and sometimes dust! Indeed, this is absolutely amazing!

Then I became engrossed in domestic chores and when I returned after sometime I saw that the Prophet was anxious and aggrieved.

I said to myself that perhaps Husain has committed some childish act.

I went to the Prophet and found him holding something at which he was glancing and weeping.

I said: O Messenger of Allah (s), may my parents be sacrificed on you, why are you so aggrieved and distressed?

He replied: Umme Salma, Jibraeel visited me a short while ago and informed me that this son of mine would be martyred.

I (Umme Salma) asked: O Messenger of Allah (s), when and where would they martyr him?

¹ *Maqatal*, Khwarizmi, Vol. 2, Pg. 98.

His Eminence replied: He would be martyred at a time when neither of his parents would be alive; he would be martyred at Kerbala.

Then His Eminence said: Jibraeel informed me about that and then disappeared for some time. Then he brought this sand.

The Prophet gave me that handful of sand saying:

“Keep it in a bottle and continue to observe it. When it turns to blood, you should know that my son, Husain is martyred.”

Ummul Momineen says: I obeyed the instructions of Prophet and kept the bottle safe in a corner. When Imam Husain (a) set out from Medina and headed to Iraq, I went to bid him farewell.

Imam Husain (a) said: Granny, continue to observe that bottle after I have departed. So I used to glance at the bottle twice or thrice a day and when it was the tenth of Mohurram and it was noon, I fell asleep. I saw the Messenger of Allah (s) in dream with his hair in disarray and his head and face smeared with dust. I said: O Messenger of Allah (s), may my parents be sacrificed on you, why is there dust on your head and beard?

Messenger of Allah (s) replied: Umme Salma, I was busy digging the graves of my son, Husain and his companions and I have just returned from Kerbala, where they would all be martyred.

On seeing this dream I awoke with a start and hastened to the bottle of Kerbala dust. I saw fresh blood boiling and I became certain that Husain is martyred.

The lady used to say: By God, revelation was not false nor the Prophet conveyed wrong information to me.

Then she began to scream and then lamented:

“O my son, O the coolness of my eyes, O my dear one, O my Husain, after you we are destroyed!”

People gathered on hearing my lamentations and inquired what the matter was.

I informed them about my dream as well as the glass bottle. So all the people started wailing and lamenting and they made note of that date and time. After some days it was confirmed that Imam Husain (a) was martyred exactly on that day and at that hour.

The lady says that in the morning people of Medina heard the dirges of the Jinns. One female Jinn was reciting as follows:

“O eye, weep in excess because other than me who would lament for these martyrs? These are the people whom death has taken to a tyrant in the kingdom of a slave.”

In response another female Jinn recited:

“Messenger of Allah (s) has passed his hand over the forehead of Husain and effulgence shone from his cheeks.

The parents of Husain were the noblest people of Quraish and his grandfather was the best grandfather of the universe.

The most evil fellows attacked him with spears and martyred him unjustly. Death be upon them and may they remain in Hell forever.”

When the folks of Medina heard the dirges of the Jinns, they poured dust upon their heads and chanting: O Husain, O Husain went to the Prophet's tomb and continued to offer condolence to him for three days.

The lady says that after the martyrdom of Imam Husain (a), one night, I was lying in my bed devastated and unable to sleep. At that time I heard a caller reciting:

“The spears aimed at Husain were in fact shot at the Holy Quran.

These who shout ‘God is the greatest’ after killing you have in fact not eliminated you; they have killed the slogan of ‘God is the greatest.’

O grandson of Muhammad; they have not eliminated you; on the contrary they have intentionally murdered the Messenger of Allah (s)."

Prediction of the martyrdom of Imam Husain (a) in the words of Imam Ali (a)

In *Amali*, Shaykh Saduq has narrated through his chains of narrators from Ibne Abbas that when Amirul Momineen (a) set out for Siffeen and reached the land of Nainawa, which lies on the banks of the Euphrates, he called out to me:

Ibne Abbas, do you know what place this is?

No, Amirul Momineen (a), I said.

Hazrat said: Ibne Abbas, if like me you knew the reality of this place you would never have passed it without crying like me.

Ibne Abbas says: Amirul Momineen (a) mentioned this and began to cry excessively and his tears made his beard wet; then his tears fell upon his chest. When all of us saw him cry, we also began to wail. He said weeping:

"Ah! Ah! What did I do wrong with the progeny of Abu Sufyan and progeny of Harb who are from the army of Satan and leaders of infidelity..."

Then he said:

"Abu Abdullah, be patient, because even your father had to suffer tyranny at the hands of those tyrants, which you would have to bear."

Then the Imam called for water and after performing the ablution prayed for a long time. After the prayer again he spoke on the same lines and continued weeping during the conversation. Then he dozed off and when he became alert again, he called me and said:

Ibne Abbas, where are you?

I am here, master, said I.

He said: If you want I can inform you of my dream that I just saw.

I said: My master, I pray that your eyes always remain cool and I wish to God you saw a nice dream.

Imam Ali (a) said:

Just now I dreamt that many persons were descending from the sky into this desert holding white standards and armed with shining swords. Then they drew a line around this land.

Then I saw that all the branches of the trees present in this desert had stooped to the earth and fresh blood was boiling all around. And I saw my dearest Husain thrashing his limbs in this sea of blood and calling out for help, but no one was responding.

Then I saw some effulgent angels descend from the heavens and audibly say to Husain: O progeny of Muhammad, be patient. You are being martyred at the hands of the worst of the people. O Abu Abdullah, now Paradise is eager for you.

After that those luminous persons came to me and offering me condolence said: O Abul Hasan, congratulations to you that Almighty Allah will brighten your eyes on the Judgment Day due to the martyrdom of Husain when the people would be standing before the Lord of the worlds. After seeing this I woke up. O Ibne Abbas, I swear by One in whose hands is my life that the truthful Prophet Abul Qasim (s) informed me: You will pass through this land when you would be fighting the tyrants.

This land is Karb-o-bala. My Husain will be buried at this place. And with him would be buried 70 persons from my and Fatima's progeny. This land is famous in all the seven heavens and the folks of heavens talk about the land of Kerbala just as they speak of the Kaaba, Medina and Baitul Muqaddas. After that Ali (a) said: O Ibne Abbas, search for deer droppings in this

desert. By Allah, neither have I lied nor did the Messenger of Allah (s) lie to me.

The dropping shall be yellow like saffron. Ibne Abbas says: As per the orders of Amirul Momineen (a) I began to search for the droppings and at last found them in a heap. I called out aloud: O Amirul Momineen (a) I have found those same droppings that you told about. Amirul Momineen (a) said: Allah and the Messenger said the truth.

Then he came forward, picked up the droppings and smelt them. Then he said: These are the same droppings that the Messenger of Allah (s) has informed about. Then he said: Know that, O Ibne Abbas, these are the same droppings that Isa bin Maryam (a) had smelt. When Prophet Isa (a) passed through this desert with his disciples, he saw a herd of deer and they were weeping. Seeing this Prophet Isa (a) sat down and his disciples sat around him.

Isa (a) cried and his disciples also cried even though they did not know why he had sat down and why he was crying. They asked: O spirit of Allah and His word, why did you cry? He asked: Do you know this land? They said: No, we don't.

He said: It is the land where the son of Ahmad, the prophet of the last period of time and son of the Purified Batool (s) who is an image of my respected mother, Maryam, will be martyred and buried.

The dust of this land is purer than musk because it is the burial ground of this oppressed martyr. And the essence of the prophets and his progeny is such. These deer talk to me and they say that they graze on this land in devotion to the oppressed Imam as a result of which they feel secure over here. After that Isa (a) split their droppings and smelt them and said: They smell of grass that grows here. O Lord, preserve these droppings in this state so that the father of the martyr may smell them and obtain comfort.

After that Amirul Momineen (a) said: O Ibne Abbas, these droppings have remained till now and due to such a long time they have become yellow. This place is Karb-o-bala. Then he said in a raised voice: O Isa bin Maryam, may Allah not bless the killers of Husain, those who help his enemies and those who did not help Husain.

After saying this Amirul Momineen (a) wept much. I also began to weep. Finally the Imam fell down unconscious. On regaining consciousness he picked up some droppings and tied them in a corner of his shawl and told me also to pick up some. Then he said: O Ibne Abbas, when you see fresh blood flowing in them you should know that my son has been martyred in this land.

Ibne Abbas says: I used to take care of those dropping more than anything else and always carried them tied up in my sleeve. One day I was sleeping at home. When I awoke I saw that my sleeve was smeared with blood and it was oozing from the droppings. I got up and began to lament.

I said to myself: The son of Allah's Messenger has been martyred and my master, Ali (a) has not lied. He never informed me of something that never materialized because the Messenger of Allah (s) used to tell him many things which he did not tell others. When I emerged from the house, I saw a dust storm enveloping the whole of Medina and nothing was visible.

As if it was a solar eclipse. The walls of Medina turned red. It seemed as if blood is sprinkled upon them. So I sat down and began to cry. I said: By Allah, Husain is martyred. At that moment I heard a call from unseen saying:

“O progeny of the Messenger, be patient as the exhausted son of Batool, has been killed. And the trustworthy angel descended in lamentation of this oppressed martyr.”

Then I heard him cry and I became very sad. I remembered that day it was the month of Mohurrum and the day of Ashura.

When the news of the martyrdom of Imam Husain (a) reached Medina it was learnt that he had been martyred on that day only and those who were with him used to say: We also heard that same voice. But since we were in the battle we could not make out whose voice it was. We think it was Khizr.”¹

Angels visit the tomb of Imam Husain (a)

In *Amali*, Shaykh Tusi (r) has narrated through his chains of narrators from Muhammad bin Muslim that he said: Imam Ja’far Sadiq (a) said:

Among the creatures of God, the most numerous are the angels. Everyday seventy thousand angels come to perform the Ziyarat of Baitul Mamoor and they circle it.

After circling Baitul Mamoor they descend to the Earth and perform the Tawaf of the Holy Kaaba. After the Tawaf of the Holy Kaaba they arrive at the tomb of the Messenger of Allah (s) and salute him. Then they move to Najaf to perform the Ziyarat of Amirul Momineen (a) and present their salutations there as well.

Finally, all the angels head to the tomb of Imam Husain (a) and salute him. Then they ascend towards the heavens. Then another group of angels descends and this would continue till the Judgment Day.

Then Imam Ja’far Sadiq (a) said:

“Whoever visits Imam Husain (a) after having correct belief in the Imamate of Amirul Momineen (a) and provided he is not unjust or arrogant, for him Almighty Allah records the reward of a hundred thousand martyrs in the scroll of his deeds.

And whoever performs Ziyarat of Imam Husain (a) having correct belief in his Imamate; for him Almighty Allah records

¹ *Amali*, Saduq, Pg. 478, Tr. 5.

the reward of a thousand accepted Hajjs and a thousand accepted Umrahs and forgives all his past and present sins.”¹

Ibne Quluwayh has written in *Kamiluz Ziyaraat* that Imam Sadiq (a) said: There is no angel in the heavens or earth who does not beg Allah for permission to go to the Ziyarat of the grave of Imam Husain. There is always a multitude descending (at Kerbala) and a crowd ascending (back to heavens).²

Ishaq bin Ammar says that Imam Ja’far Sadiq (a) said:

From the tomb of Imam Husain (a) till the seventh heaven is the place of the alighting of the angels.³

Abdullah bin Sinan has narrated from Imam Sadiq (a) that he said: The boundaries of the grave of Imam Husain (a) are twenty ells by twenty ells and it is a garden from the gardens of Paradise. The ascent of the angels to the heavens begins from here. Every proximate angel and every Prophet, chosen as a messenger, asks Allah for permission to perform the Ziyarat of Imam Husain (a). There is always a crowd descending from heavens to perform the Ziyarat of Imam Husain (a) and a crowd ascending back.⁴

It is narrated from Ishaq bin Ammar that he said to Imam Ja’far Sadiq (a):

May I be sacrificed on you, O son of Allah’s Messenger! On Arafah eve, I was in Hira when I saw three to four thousand handsome men, who smelled nice, who were dressed in pure white and were praying all night. I intended to visit the grave of Imam Husain (a) and kiss it and pray there, but I could not reach it because it was crowded. At dawn, I prostrated and when I raised my head, I could not see any of them.

Imam Sadiq (a) asked me, “Do you know who they were?”

¹ *Amali*, Tusi, Vol. 1, Pg. 218.

² *Kamiluz Ziyaraat*, Pg. 114.

³ *Kamiluz Ziyaraat*, Pg. 114.

⁴ *Kamiluz Ziyaraat*, Pg. 114.

I replied, “No, may I be sacrificed on you.”

Imam (a) replied: My father (a) narrated to me from his father (a), who said: Four thousand angels passed by Imam Husain (a) while he was being martyred so they ascended to the heavens.

Almighty Allah revealed to them, “O group of angels! You passed by the son of My beloved and My chosen one from My creation, Muhammad and he was being killed and oppressed but you did not help him. Descend to earth and cry at his grave while you are disheveled and covered with dust until Judgment Day.”

Imam (a) continued, “So they shall remain at his grave till Judgment Day.”¹

It is mentioned in another traditional report of *Kamiluz Ziyaraat* that those angels number fifty thousand.

Prophets perform the Ziyarat of the tomb of Imam Husain (a)

Ishaq bin Ammar says: I heard Imam Ja’far Sadiq (a) say:

There is no prophet in the heavens or earth who does not ask Allah’s permission to perform the Ziyarat of Imam Husain (a). Thus a crowd descends to perform the Ziyarat of Imam Husain (a) and a crowd ascends back to the heavens.

Abu Hamza Thumali says: I went to the Ziyarat of the grave of Imam Husain (a) towards the end of the reign of Bani Marwan and was trying to hide from the people of Sham. I came out of Kufa and headed for Kerbala.

When I arrived in Kerbala, I hid in the suburbs until midnight, after which I approached the grave. When I arrived near it, someone came to me and said,

¹ *Kamiluz Ziyaraat*, Pg. 115.

“Go back, you have been rewarded! You will not be able to go to him.” I left in fear, waited until it was nearly dawn and then I went back to the grave.

When I arrived near the grave, the same person came and said, “O man! You still cannot go to him.”

I said, “May Allah keep you in health, why can’t I go to him? I have come from Kufa for his Ziyarat. So don’t prevent me. I am afraid that the sun will rise and if the Syrians find me here, they will slay me.”

He said: Wait for a while, because Musa Ibne Imran (a) asked Allah for permission to come to the Ziyarat of Imam Husain (a) and Allah granted it. Musa (a) has descended from the heavens with seventy thousand angels and they have been here since the beginning of the night waiting for dawn, after which they will ascend to the heavens.

I asked, “May Allah keep you in health, who are you?”

He replied, “I am one of the angels appointed to protect the grave of Imam Husain (a) and to seek forgiveness for his visitors.”

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

At dawn, I returned to the grave, but no one stopped me. I went to the grave and saluted Husain (a), cursed his killers, prayed the Morning Prayer and returned quickly because of my fear of Syrians.¹

Sayyid Ibne Tawus has narrated in the book of *Iqbalul Aamaal* through his chains of reporters on the authority of Abu Hamza Thumali that he said: I heard Imam Zainul Aabideen (a) say:

“One who wishes to shake hands with all the 124000 Prophets must visit (i.e. go on Ziyarat—pilgrimage) the grave of

¹ *Kamiluz Ziyaraat*, Pg. 111.

Imam Husain on the fifteenth night of the month of Shaban, because the souls of all the Prophets come to visit the grave of Imam Husain by the permission of Allah. Moreover, five of them are Ulil Azm Prophets: Nuh, Ibrahim, Musa, Isa and Muhammad.

The narrator asked the Imam the definition of ‘Ulil Azm.’

Imam said, “It denotes the Prophets who were sent for all men and jinn from the east to the west of the Earth.”¹

Fakhri has narrated from Ibne Mahboob, who relates from Husain, the grandson of Abu Hamza Thumali, that during the last days of the caliphate of Bani Marwan, I left for the pilgrimage to the grave of Imam Husain (a) hiding from the Syrians. I reached Kerbala and took shelter in a corner of the desert.

At midnight I went towards the grave, and when I reached further, a man came and stood facing me saying, “Your reward is with Allah! Return back, for you shall not reach the grave.”

I returned, and when it was early morning, I went towards the grave. When I reached there, the same man approached me and said, “O slave of Allah! You shall not reach the grave.”

I said, “May Allah pardon you! Why would I not reach it when I have come from Kufa for the pilgrimage? Don’t stop me, for I fear lest it dawns and the Syrians find me here and kill me.”

He replied, “Wait for a moment, for (Prophet) Musa bin Imran (a) has solicited permission from Allah to visit the grave of Imam Husain (a), he has received permission and has descended from the heavens accompanied by seventy thousand Angels. They are in his (Imam’s) presence since the beginning of the night and are waiting dawn so as to return back to the heavens.”

I asked him, “May Allah pardon you! Who are you?”

¹ *Iqbalul Amaal*, Pg. 710.

He replied, “I am one of the appointed to guard the grave of Imam Husain (a) and invoke forgiveness for his pilgrims.”

I returned and wondered whether my intellect would part away having heard his words. I again went to the head of the grave after dawn, while there was none to stop me now. I offered salutations and cursed his murderers, and then I offered the Morning Prayer and hastened back in fear of the Syrians.¹

Secret of the loyalty of the companions of Imam Husain (a)

In his *Ilalush Sharai*, Shaykh Saduq has narrated from Ammara that he heard his father say: I said to Imam Ja'far Sadiq (a), ‘Inform me about the companions of Husain, and their proceeding to the death.’

So he said: ‘The covering was removed from them to the extent that they saw their houses in the Paradise. So a man from among them used to proceed to death in order to hasten to the Houries and embracing them, and to gain his place in Paradise.’²

Informing his companions about his martyrdom

Abu Hamza Thumali says that Imam Zainul Aabideen (a) said:

On the eve of Ashura, my father gathered men from his family as well as his companions and said:

“O folks of my family and my followers (Shia), all of you should know that these people only want to eliminate me and they have no concern with you. Right now the darkness of the

¹ *Muntakhab Tarihi*, Pg. 228-229.

² *Ilalush Sharai*, Pg. 229.

night is a sort of veil. I lift my allegiance from you and permit you to go wherever you want.”

His relatives and supporters said in unison:

“O our lord and master, Abu Abdullah, we would never abandon you lest tomorrow people say that we deserted our leader, Husain when he was surrounded by the enemies. We would never leave you. If Allah wills we would all be martyred in front of you.”

Imam Husain (a) said:

“People, I would be slain tomorrow and all of you would also be slain; none of you would be saved.”

When the companions of Husain heard this, they said:

“We praise God, who bestowed us the honor to render assistance to you and granted us the nobility of martyrdom with you. O son of Messenger of Allah, would you not be pleased to find us in your grade?”

Imam Husain (a) said: “May Allah give you all a goodly reward.”

Prince Qasim was also present in this gathering; he arose and said:

“O uncle, would I also achieve martyrdom tomorrow?”

Imam Husain (a) was deeply moved and he inquired from him: “Son, how do you regard death?”

Qasim said: “Sweeter than honey.”

Imam Husain (a) said: “Son, not only you, even my infant son, Ali Asghar would be martyred.”

Qasim asked: “Uncle, an infant stays at home with his mother; would these tyrants enter our camp and slaughter your baby tomorrow?”

Imam Husain (a) said:

“Son, it is not as such. When I would come to the tents to bid the final farewell, I would take my thirsty infant in my arms and kiss him while a villain would shoot an arrow which would strike his neck and he would be martyred.”

At that time Zuhair bin Qayn and Habib Ibne Mazahir asked regarding me [Imam Zainul Aabideen (a)] as to what would happen to me.

My father said while crying:

“God will not remove my generations from the world. How can the tyrants reach him, while he is the progenitor of eight Imams?”¹

Imam Husain (a) prays for the visitors of his tomb and his mourners

In his *Amali*, Shaykh Tusi (r) has narrated through the chains of his authority from Muhammad bin Muslim that he said: I heard Imam Ja'far Sadiq (a) say:

Husain bin Ali is present in the court of Almighty Allah and all the time he continues to look at the place he was martyred and the place where his companions and Ahle Bayt were martyred; he also keeps an eye on those who perform his Ziyarat.

Imam Husain (a) very well recognizes the visitors of his tomb; he is also aware of the name of his visitors, their parentage and their status like we are aware about your children. He also continues to observe those who weep upon him. He seeks forgiveness on behalf of those who weep on him. He asks forgiveness on behalf of those who mourn for him and also requests his parents and grandfather to seek forgiveness on behalf of the visitors of his tomb and his mourners. And he says:

¹ Selected from *Hidayatul Kubra*, Pg. 43.

“If the visitors of my tomb knows about the divine rewards that he has earned, his joy would exceed his grief.”

The visitor of his tomb returns from Ziyarat totally purified of his sins.¹

Ibne Quluwayh has mentioned in a lengthy traditional report that Abdullah Ibne Bukair inquired from Imam Ja’far Sadiq (a):

“O son of Allah’s Messenger! Suppose the grave of Imam Husain (a) is disinterred, would anything be found in it?”

Imam (a) replied: Ibne Bukair! What a great questions you asked. Indeed, Imam Husain (a) along with his father, mother and his brother, are with Allah’s Messenger in his house and they are being rewarded and sustained, like the Prophet (s) is.

Imam Husain (a) clings to the right side of the Throne and says, “My lord, fulfill Your promise to me.”

Imam Husain (a) looks at his visitors and he knows them and knows their names, fathers’ names and what they carry along with them, better than they know their own sons. Also he looks at those who weep on him and seeks forgiveness for them and asks his father to seek forgiveness for them. And he says to them:

“O one who weeps on me, if you knew what Allah has prepared for you, you would be happier than you are aggrieved. Allah will indeed forgive every sin and mistake due to these tears.”²

¹ *Amali*, Tusi, Vol. 1, Pg. 54.

² *Kamiluz Ziyaraat*, Pg. 103.

Imprinting seal on the stone of Ghanim bin Ghanim

In *Manaqib*, Ibne Shahr Ashob has narrated a lengthy incident, and the gist of its one part is as follows:

Ghanim bin (Umme) Ghanim once asked Hazrat Ali (a) regarding the sign of the true Imam?

Amirul Momineen (a) pointed to the ground: Bring that stone lying over there. Ghanim picked up the stone and handed it to the Imam. The Imam was wearing a finger ring inscribed with some words. When he placed that ring on the stone the same inscription appeared on it. Then he said:

After me, the person who places the mark of his ring on this stone would be the true Imam.

Ghanim took that stone to Imam Hasan (a) and he placed the mark of his ring on the stone; then he took it to Imam Husain (a) and he also did the same.

When Imam Husain (a) was martyred, someone told Ghanim that a person in Bani Hashim, whose name is Ali, is the true Imam and only he can impress the seal on the stone.

So Ghanim set out from his place and also took along his mother with him to Medina. On reaching there he asked the public to guide him to Ali, the Hashimite.

People conveyed him to the place of Ali bin Abdullah Ibne Abbas, who first inquired about the purpose of his visit. He said: I have a stone on which Imam Ali, Hasan and Husain (a) have placed their seal. And I was also told that a person called Ali would be able to put a mark on this stone. That is why I have come to you.

Ali bin Abdullah Ibne Abbas became angry and he said:

“Enemy of God, you have attributed falsehood on Ali Ibne Abi Talib (a), Hasan and Husain.”

Then his men beat up the visitor much. They also confiscated that stone and drove him away.

When the night fell and Ghanim was asleep, he saw Imam Husain (a) in dream and he said:

“Ghanim, take this stone and go to my son, Ali Ibne Husain. Only he would place the mark of his ring upon it; and only he is the Imam of your time.”

Ghanim says: I woke up as soon as the dream ended and I was shocked to find that stone with seal marks in my hand.

In the morning, I took that stone to Imam Zainul Aabideen (a), who placed his seal on it and said:

“There is a moral in this matter of yours.”

After that episode, Ghanim also composed poetic verses in praise of Imam Zainul Aabideen (a).¹

The Imam is alive even after death

Abdur Rahman Khathami has narrated from Imam Muhammad Baqir (a) that he said:

Once I was going to one of my properties along with my father, Imam Zainul Aabideen (a) and as soon as we left the boundaries of Medina, we met an elderly gentleman. As soon as my father saw him, he dismounted, greeted him with utmost respect and sat down beside him. That elderly man continued to converse and my father was listening with rapt attention. At every statement he was saying: May I be sacrificed on you!

Then the elderly gentleman bid farewell and my father continued to watch his back for a long time. When he disappeared from our sight, I asked:

“Father dear; who was that?”

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 136.

My father said: He was your grandfather, Imam Husain (a).

Chapter Four: Imam Zainul Aabideen (a)

Miraculous birth of Imam Zainul Aabideen (a) and the Holy Imams (a)

Thiqatul Islam Kulaini has narrated through his chains that Ali Ibne Muhammad has narrated from Abdullah Ibne Ishaq Alawi from Muhammad Ibne Zaid Rizami from Muhammad Ibne Sulaiman Daylami from Ali Ibne Hamza from Abu Basir who has said the following:

“Once we went for Hajj with Abu Abdullah (a) in the year that his son, Musa (a) was born. When we arrived at Abwa, lunch was served. When he would serve food to his people, he would serve good and plentiful food.

At such time the messenger of Hamida, (his wife), came saying, “Hamida says, “I have almost lost myself and I have found what I was to find, I am about to give birth. You had commanded me not to do anything to this child without you.” Abu Abdullah (a) left with the messenger.

When he came back his companions congratulated him and said, “May Allah take our souls in service for your cause, what did you do to Hamida?”

He said, “Allah granted her good health and gifted me with a boy whom He has formed as the best in His creatures. Hamida informed me of a matter about him that she thought I did not know. I, however, knew it better than her.”

I asked: “May I be sacrificed on you, what was it that Hamida told you about the child?”

He said that she informed him about the baby's actions as soon as he fell on the ground. "The baby placed his hands on the ground and raised his head to the sky."

I explained to her that it was a sign like that of the Messenger of Allah and a sign of the executor of his will after him."

I then said, "May I be sacrificed on you, what sign is the sign of the Messenger of Allah and the sign of the executor of his will after him?"

He said, "In the night that the mother of my grandfather conceived him, someone came to my great grandfather with a drink finer than water, softer than butter, sweeter than honey, cooler than ice and whiter than milk. He was asked to drink it and then go to bed with his wife. He went to bed with his wife and she conceived the baby.

In the night that the mother of my father conceived him someone came to my grandfather with the same kind of drink as that brought to my great-grandfather. He was asked to drink it as my great-grandfather had done. He was commanded to do as my great grandfather had done. He then went to bed with his wife and she conceived my father.

In the night that my mother would conceive me someone came to my father with the same kind of drink as that brought for my great-grandfather and grandfather and made him to drink as they had done and commanded him as he had commanded them before him. He then went to bed with his wife and my mother conceived me.

In the night that my wife was to conceive my son someone came to me with the same kind of drink as that for my great grandfather, my grandfather and my father. He did to me as he done to them. I then went with the knowledge of Allah and with joy for what Allah had granted to me to bed with my wife and she conceived the baby that is just born.

The newborn is with you and he, by Allah, will be your companion after me. The seed of the Imam is from what I just explained to you. When the seed is accommodated in the womb for four months and the spirit is established therein Allah, the Most Holy, the Most High, then sends an angel. This angel is called Haywan (animal or living).

He then writes on his right shoulder:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ
السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

“And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.”¹

When he comes out of his mother’s womb, he places his hands on the floor and raises his head to the sky. Placing his hands on earth is an indication of his taking possession of all the knowledge of Allah that is sent from the heavens to earth. Raising his head to the sky is that because a caller from inside the Throne calls him from the high horizon with his name and the name of his father.

It is for (on behalf of) the Lord, the Most Majestic, the Most gracious, saying, “O so and so, son of so and so. Be firm so that you would be established. For the great purpose that I have created you, you are My chosen one in My creatures. You are the keeper of My secrets, the container of My knowledge, the trustee of My inspiration and My deputy and representative on earth. I have made it necessary for My blessings and mercy to reach you and those who would love you (and acknowledge your Divine Authority). I have gifted My Paradise and given a place near Myself to you and to them.

¹ Surah Anaam 6:115.

Also, by My Majesty and Grace, I will make your enemies to feel the heat of My punishment even though I may have given them expanded prosperity in My world such as prosperity in their livelihood.

When the call of caller ends, he responds to it by placing his hands on the ground and raising his head to the sky and says the following:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

“Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.”¹

Imam (a) said, “When he says this, Allah grants him the knowledge of the first and the knowledge of the last the qualification to be visited by the spirit in the nights of destiny.” I then said, may I be sacrificed on you, is the Spirit different from Jibraeel?”

He said, “The Spirit is a creature greater than Jibraeel. Jibraeel is of the angels. The Spirit is a creature greater than the angels.

Is it not true that Allah, the Most Holy, the Most High, has said:

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾

¹ Surah Aale Imran 3:18.

“The angels and the Spirit descend in it by the permission of their Lord for every affair.”^{(1) (2)}

Hasan bin Rashid said:

‘I heard Abu Abdullah say: ‘Allah, blessed and exalted, when He Loves to create the Imam, He commands an angel to take a drink from water beneath the Throne and administer it to him (father). So, from that, the Imam is created, and He remains forty days and night in the womb of his mother, nor hearing the voice. Then after that, He hears the speech.

When he is born, God sends that angel and he writes between his eyes:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

“And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.”³

When He passes away, the Imam who was from before him, a minaret of light is raised for this one. He looks by it at the deeds of the people. It is by this that Allah would be arguing with against His creatures.”⁴

Sulaiman bin Abdullah says:

Imam Ja’far Sadiq (a) said: ‘The seed of the Imam is from Paradise, and when He falls from the womb of his mother to the ground, he falls such that He places his hand to the ground, raises his head towards the sky.’

¹ Surah Qadr 97:4.

² *Al-Kafi*, Vol. 1, Pg. 385.

³ Surah Anaam 6:115.

⁴ *Basairud Darajaat*, Pg. 440.

I said, ‘May I be sacrificed for you! And why is that so?’

He said: ‘Because a caller calls out to him from the atmosphere of the sky from the interior of the Throne from the high horizons: “O so and so son of so and so! Be first, for you are My elite from My creatures, and container of My knowledge, and for you and for the one who loves you I shall obligate My mercy, and award of My gardens, and legalize My vicinity. Then, by My might and My majesty! I shall cause severe punishment to arrive to the one who is inimical to you, and even if I may expand upon them in My world from the capacity of My sustenance.”’

He said: ‘When the voice of the caller terminates, He answers Him: ‘Allah testifies that there is no god except Him, and (so testify) the angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise.’¹ When He has said it, Allah gives him the knowledge of the former ones and knowledge of the latter ones, and becomes deserving of the increment of the (Holy) Spirit during the Night of Pre-determination.”²

Husain Ibne Muhammad has narrated from Mualla Ibne Muhammad from Ahmad Ibne Muhammad Ibne Abdullah from Ibne Masud from Abdullah Ibne Ibrahim Ja’fari who has said the following.

“I heard Ishaq Ibne Ja’far say that he heard his father say as herein below.” When the mothers of the executors of the will conceive them she will go through a condition as if she has fainted for the rest of day if it would take place during the day or for the rest of the night if it would take place at night. She then would see in her dream a man congratulating her with the birth of a son, very knowledgeable and very forbearing. The condition then goes away and she wakes up and from her right side in the house she hears a voice.

¹ Surah Aale Imran 3:18.

² *Basairud Darajaat*, Pg. 223.

It says, “You have conceived with good, you are changing into good and you have come up with good. Congratulations to you for a son, who is very forbearing and very knowledgeable. She then would feel light and thereafter she would feel no discomfort from her sides or from her belly. After nine months she would hear (something) intensely in the house.

On the night of the birth of the child a light would appear to her in the house that only she and the father of the child can see. When the child would be born, he would be found in a sitting position. There would be enough opening for the child to come out with both thighs and legs folded.

The child would turn on the ground so as not to miss facing the direction of Mecca. He will sneeze three times and would point with his fingers for the words of blessings said upon sneezing. He would be born with his umbilical cord already cut off and circumcised. Both of his molar teeth from the upper and lower jaws, both his canine teeth and both of his bicuspsids would have already grown.

In front of him there would be a light that shines like flowing gold. For the next day and night a golden light would flow from his hands.

This is how the prophets are when they are born. Since their successors are also branch of the prophets they are also born in the same manner.”¹

Ali Ibne Muhammad has narrated from some of our people from Ibne Abu Umair from Huraiz from Zurarah from Abu Ja’far (a) who said:

“The Imam has ten signs. He is born clean and circumcised. When he falls on the earth his palms reach the ground first while he raises his head to the sky and loudly says the two testimonies. He does not experience wet dreams. His eyes sleep but not his heart. He does not yawn and stretch. He sees behind just as he

¹ *Al-Kafi*, Vol. 1, Pg. 387.

sees in front. His excretion would smell like musk. The earth is made to conceal and devour it. When he would dress up with the coat of mail of the Messenger of Allah it would fit him perfectly. However, when other people, taller or shorter would try, it would be bigger on them by a hand span. He is a Muhaddath (the one spoken to by angels) up to the time of his passing away.”¹

Abu Basir has reported that Imam Ja’far Sadiq (a) said:

On a night when an Imam takes birth no one other than believers are born; and supposing someone is even born in the lands of infidelity, he is also transferred to the effulgence of faith through the auspiciousness of the Imam.²

He would be called Zainul Aabideen on the Judgment Day

Muhammad bin Suhail Bahrani has narrated from some of our scholars and they have in turn reported from Imam Ja’far Sadiq (a) that he said:

‘A caller would call out on the Day of Judgment: ‘Where is Zainul Aabideen?’ So it is as if I am looking at Ali bin Husain stepping (forward) between the rows.’³

It is narrated from Imran bin Sulaym that:

‘When Zuhri narrated from Ali bin Husain, said, ‘Zainul Aabideen Ali bin Husain narrated to me.’ Sufyan bin Uyyana said to him, ‘And why are you saying ‘Zainul Aabideen’?’ He said, ‘I heard Saeed bin Musayyab narrating from Ibne Abbas, that Messenger of Allah said: ‘When it would be the Day of Judgment, a caller would call out: ‘Where is Zainul Aabideen?’

¹ *Al-Kafi*, Vol. 1, Pg. 388.

² *Amali*, Tusi, Vol. 2, Pg. 26.

³ *Ilalush Sharai*, Pg. 23, Tr. 2.

So it is as if I am looking at my son Ali bin Husain bin Ali bin Abu Talib stepping (forward) in between the rows.’¹

Imam Ja’far Sadiq (a) has narrated through his ancestors from Imam Ali (a) that he said: Messenger of Allah (s) said:

On Judgment Day a caller would call out: Where is Zainul Aabideen? As if I can see my son, Ali Ibne Husain bin Ali Ibne Abi Talib (a) stepping forward through the rows.²

Why he was called as ‘one with the corns’

Shaykh Saduq has narrated through his chains from Imam Muhammad Baqir (a) that he said:

‘There used to be for my father, in a place of his prostrations (forehead), effects of swelling, and he used to have it cut off twice during the year, in each time, five calluses. Thus, he was named as ‘*Zu Safanaat*’ due to that.’³

Extensive worship of Imam Sajjad (a)

It is narrated from Imam Muhammad Baqir (a) that he said:

When the daughter of Amirul Momineen (a) observed that the condition of her nephew Ali Ibne Husain (a) was dire due to his excessive worship, she felt that he was subjecting himself to extreme hardship. So she went over to the companion of the Prophet, Jabir Ibne Abdullah bin Amr bin Hizam Ansari and said:

“O companion of Prophet, we have some rights over you and one of them is when you see one of us endangering his life due to excess of worship, you must stop him and say: Have mercy on yourself.

¹ *Ilalush Sharai*, Pg. 229.

² *Amali*, Saduq, Pg. 272, Tr. 12.

³ *Ilalush Sharai*, Pg. 223.

I only want you to counsel my nephew Ali Ibne Husain (a) not to impose himself into such penance. Observing the excess has made me fear his demise, though he is the sole survivor of his father.”

So Jabir bin Abdullah came to Imam Zainul Aabideen (a) when Imam Muhammad Baqir (a) was present at the door of the Imam along with other Bani Hashim youth.

Who are you, my lad? Jabir asked.

He replied: I am Muhammad Ibne Ali Ibne Husain Ibne Ali Ibne Abi Talib (a).

Jabir started wailing and said: By God, only you are the disseminator of the sciences in the world, please come here.

When the fifth Imam went near him, he unhooked the lapel of his robe and placing his hand on his chest, kissed it and placing his head on the Imam’s chest said:

I convey to you the salutation of your holy grandfather, Messenger of Allah (s). His Eminence had informed: That time is near when you would meet this (grand) son of mine, whose name would be Muhammad and who would disseminate knowledge and wisdom. Convey my greetings to him when you meet him. His Eminence had told me: You would become blind and after that Almighty Allah would restore your sight.

After that Jabir said: Please seek from your father permission for me to meet him.

So Imam Muhammad Baqir (a) came to his father and said that an elderly gentleman was at our door who conducted with him in such and such manner.

Imam Zainul Aabideen (a) said: Did he do that in presence of others?

Yes, replied Imam Muhammad Baqir (a).

Imam Sajjad (a) exclaimed: Indeed we belong to Allah and to Him we shall return; my son, he didn't do that to cause harm. Though he exposed this secret and endangered your life.

Then he permitted Jabir to enter. When he arrived, he found him in the prayer niche. The Imam was extremely emaciated due to excess of worship.

Imam (a) asked about his well being and seated him besides him.

Jabir said: O son of Messenger of Allah, do you not know that Almighty Allah has created Paradise for you people and for your followers and made Hell for your enemies? Then why do you exert yourself so much?

Imam (a) replied: You are a companion of the Prophet and you know that our holy grandfather, His Eminence, Messenger of Allah (s) was infallible and in spite of his infallibility he worshipped in excess; such that his legs used to swell and people beseeched him to reduce it, he said:

Am I not a thankful servant of God?

When Jabir saw that his advice is not effective, he said:

Maula, at least have mercy on yourself, because you are related to that family of infallibility through whom supplications are accepted and calamities are warded off.

Imam Zainul Aabideen (a) said:

Jabir, I would always tread on the path of my ancestors till I join them.

After that Jabir addressed the attendants thus:

By God, I did not see anyone like Ali Ibne Husain among all the children of the Prophets, except Yusuf (a). But his progeny is superior to the progeny of Yusuf (a) and among this

progeny is also one, who would fill the earth with justice and equity like it would be filled with injustice and oppression.¹

Helping the deprived and the poor

Shaykh Saduq says that when Imam Zainul Aabideen (a) passed away and when he was placed on a plank for the funeral bath, people saw that there were camel-like calluses on his back due to the sacks of flour that he carried to the poor.²

It is narrated from Abu Hamza Thumali that:

‘I saw Ali bin Husain praying when his cloak fell off from one of his shoulder; he did not straighten it until he was free from his prayer. I asked him about that; he said: ‘Woe be unto you! Do you know in front of who I was? Nothing is acceptable from the prayer of a servant except for what he performs by his heart.’

Ali bin Husain used to go out in the darkness of the night, to carry bags of Dinar and Dirhams until he would come to a door after a door and knock on it. So the one who came out would take it. When Ali bin Husain passed away, that stopped and they came to know that it was Ali bin Husain who used to do that.’³

After the passing away of Imam Zainul Aabideen (a) it was learnt that he used to provide maintenance to four hundred poor families of Medina. During his lifetime they had no idea who their provider was.⁴

Ahle Sunnat scholar Abu Nuaim writes in his *Hilyatul Awliya* that after the passing away of Imam Zainul Aabideen (a) when he was being given the funeral bath a black mark was seen on his back. When people inquired the cause they learnt that he

¹ *Amali*, Tusi, Vol. 2, Pg. 249.

² *Ilalush Sharai*, Pg. 231.

³ *Ilalush Sharai*, Pg. 231.

⁴ *Ilalush Sharai*, Pg. 232.

used to carry sacks of flour to the poor of Medina in the dead of the night.¹

Abu Nuaim says in *Hilyatul Awliya* that majority of the destitute of Medina were receiving provisions but they didn't know who their mentor was. When Imam Zainul Aabideen (a) passed away and their assistance stopped they realized that it was Imam Zainul Aabideen (a) who had been providing them.²

Muhammad bin Zakariya says that he heard from Ibne Ayesha that the folks of Medina were saying that as long as Imam Zainul Aabideen (a) was alive we were not deprived of secretly-given alms.³

He paled too much during the prayers

Hafiz Abu Nuaim writes that when Imam Zainul Aabideen (a) concluded ablution for prayer his whole body trembled severely and when he was asked why it was so, he replied:

Pity on you, do you not know before whom I am going to stand and to whom am I supposed to supplicate?⁴

Ibne Abi Taghlib says that I asked Imam Ja'far Sadiq (a):

'I saw Ali bin Husain when he stood for the prayer, his complexion changed'; he said to me: 'By Allah, Ali bin Husain used to recognize the one in front of whom he was standing.'⁵

Shaykh Mufeed (r) says: When Ali bin Husain (a) performed ritual ablutions, his skin would turn yellow.

"What is it that has afflicted you?" his family asked him.

¹ *Hilyatul Awliya*, Vol. 3, Pg. 136.

² *Hilyatul Awliya*, Vol. 3, Pg. 136.

³ *Hilyatul Awliya*, Vol. 3, Pg. 136.

⁴ *Hilyatul Awliya*, Vol. 3, Pg. 133.

⁵ *Ilalush Sharai*, Pg. 231.

“Don’t you know who you are preparing to stand before?” he asked.¹

Imam Zainul Aabideen (a) was like Imam Ali (a) in worship

Shaykh Mufeed (r) says: Saeed bin Kulthum said: I was with Imam Ja’far Sadiq (a) when he mentioned Amirul Momineen Ali bin Abi Talib (a) and praised and extolled him with (praise) which he was worthy of.

Then he said: “O Allah, Ali bin Abi Talib (a) never ate anything forbidden in this world until he passed along his (final) road. Two alternatives were never presented to him, when Allah would be pleased with both, without him taking the more religious of them. No dispute occurred about the Messenger of Allah (s) without him being summoned as a reliable authority.

No one else of this community was able to do the work of the Messenger of Allah (s) for if he enjoined (such a) man (as Ali) to work, his position would be between Heaven and Hell, hoping for the reward of the former and fearing the punishment of the latter. He freed a thousand slaves with his own money in his desire to seek the face of Allah and to escape the fire of Hell, (money) which he had labored for with his own hands and for which his own brow had sweated, even though it had been to provide his family with oil, vinegar and dates. He did not have (many) clothes except white cotton fabrics since when there was any sleeve left over his arm, he called for scissors and cut it off. None of Ali’s children or his family was more like him and nearer to him in manner of dress and understanding than Ali bin Husain (a).

(One day) his son, Abu Ja’far, Muhammad Baqir (a) came to him. He had carried out in worship what no one had ever carried out. He saw that his color had gone yellow from weeping

¹ *Irshaad*, Mufeed, Pg. 256.

all night; his eyes had used up all their water from being awake all night; his forehead was bruised and his nose squashed from prostrating; and his legs and feet were swollen from standing in prayer.

Abu Ja'far (a) reported: "I could not control myself from weeping when I saw him in that state and I wept, may Allah have mercy on him. Behold, he was thinking and he turned to me a short time after I had come and said:

'My son, give me some of those parchments in which there is the (practice of) worship of Ali bin Abi Talib (a).''

"I gave them to him and he read something from them for a while. Then he let them go from his hand in exasperation and said:

'Who is strong enough to perform the worship of Ali bin Abi Talib (a)?'¹

¹ *Irshaad*, Mufeed, Pg. 255.

Miracles of Imam Zainul Aabideen (a)

The comet that fell on Iblis

In his *Dalailul Imamah*, Abu Ja'far Muhammad bin Jarir Tabari Imami has quoted on from *Kitabul Anwaar* and *Hidaya* of Hazini as follows:

Once Iblis pleaded: O God, I have seen all worshippers from the beginning of the world till the time of Ali Ibne Husain, but I did not see anyone so ardent in worship as him (Ali Ibne Husain); so allow me test him in order to gauge his patience.

Almighty Allah forbade him, but he did not listen. At last he came to the Imam in form of a huge ten-headed python having sharp fangs and piercing eyes; and opening its mouth wide, tried to terrify him, but the Imam continued his devotions and did not pay any heed. Then he lunged towards his feet and bit his toes and began to chew them, but the Imam was unaffected.

While Iblis was engrossed in his antics a scorching comet came from the heavens lunged upon him. When he saw the shooting star he screamed in fright and returned to his original form, saying:

Ali Ibne Husain, indeed, you are the chief of the universe; I am Iblis. And from the time of Adam till date I have seen the worship of all the prophets, but I didn't see a worshipper like you. I am certain that if you beseech God for my forgiveness, He would indeed forgive me.

Then Iblis despaired and departed from there and the Imam continued his prayer and did not pay any heed.¹

His son falls into a well

Abu Ja'far Tabari Imami writes that once Imam Zainul Aabideen (a) was engrossed in his prayer when his son, Imam Muhammad Baqir (a) fell down in the well situated in their house. When his mother saw this she became restless and she said to Imam (a):

O son of Messenger of Allah, your son has fallen into the well.

Imam Zainul Aabideen (a) continued his prayers though screams and wails of his wife were reaching him. When he paid no heed to her, she said:

O Ahle Bayt of the Messenger, you are extremely hard-hearted. At last when he concluded his prayer he came to the edge of the well, inserted his hand and brought out his child. When Imam Muhammad Baqir (a) emerged from the well not even his clothes were wet and the strange fact was that the well was so deep that it was impossible to draw water from it, except with a very long rope.

After taking out his son from the well he said to his wife:

O one lacking certainty, here is your son! Do you not know that I was present in the court of the powerful ruler? Had I turned away my face from Him and turned my attention to my son, He would also have disregarded me. Do you know of anyone more merciful than God?²

Abu Ja'far Tabari Imami writes that everyday Imam Zainul Aabideen (a) used to pray a thousand units of prayer in addition to his daily obligatory prayers.

¹ *Dalailul Imamah*, Pg. 83.

² *Dalailul Imamah*, Pg. 83.

Someone mentioned:

Your grandfather did not pray so much.

He replied: Be quiet, what am I to pray as much as him? I don't pray in a year the prayers he offered in a single night.¹

Mounting the cloud

At the time of the plunder of Medina (*Harra*) the army of Yazid completely ransacked Medina city and for three days the Syrian army continued the pillage. At that time he summoned a commander to have the Imam poisoned or slain. When Yazid's men arrived the Imam was in his house. They conveyed the message of their commander.

The Imam mounted a cloud which soared and came right above the head of the commander. The Imam called out from the cloud:

“Do you give up your intention or should I order the earth to swallow you?”

The commander of Yazid trembled at the awe of the Imam and he said: I sought you because I wanted to accord respect to you and I hope for goodness from you.

Then the Imam dismounted from the cloud. That man presented cups of water, milk and honey to the Imam. Imam (a) raised the cups of milk and honey and drank them. Then suddenly he vanished into thin air.²

A rock testified in favor of his Imamate

Abu Ishaq Ibrahim bin Mafdhah narrates that some goods arrived into Medina from Khorasan. Hazrat Muhammad bin Hanafiyya said:

¹ *Dalailul Imamah*, Pg. 84.

² *Dalailul Imamah*, Pg. 84.

This belongs to me and only I am its rightful owner.

Imam Zainul Aabideen (a) said: This rock would decide between us.

When Muhammad bin Hanafiyya spoke to the rock he did not receive any response. When Imam Zainul Aabideen (a) spoke to it, Almighty Allah bestowed it the ability to speak and it said:

The things belong to you, all this belongs to you; and you are the successor and son of a successor.

Muhammad bin Hanafiyya began to weep and he said:

“Nephew, I was unjust in trying to usurp your rights.”¹

Restoring the sight of a blind man

Ibrahim bin Aswad Yamani says that a blind child was brought to Imam Zainul Aabideen (a). When the Imam passed his hand over his eyes, his blindness was cured. In the same way, a person, who was dumb since birth, was brought to the Imam. When the Imam spoke to him, he started speaking. A cripple was brought and the Imam passed his hand over him and he got up and started walking and running.²

A dirham and a loaf of bread

Sulaiman bin Isa says that he went to see Imam Zainul Aabideen (a) and said:

O son of Messenger of Allah, I am a destitute; please help me.

¹ *Dalailul Imamah*, Pg. 84-85.

² *Dalailul Imamah*, Pg. 85.

Imam Zainul Aabideen (a) gave me a dirham and a loaf of bread. For forty years my family continued to eat from the loaf and spend from the dirham but none of them were exhausted.

Marking his seal on stone

Abu Numair Ali bin Yazid says that when Imam Zainul Aabideen (a) was released from Yazid's prison, I brought his plundered entourage to Medina. I used to keep my band at a good distance from the ladies of Ahle Bayt and I conveyed them to Medina with respect and honor. When Aale Muhammad (a) reached Medina, the ladies sent me some jewels as reward. I refused them and said that I served only seeking divine pleasure.

Imam Zainul Aabideen (a) lifted a black stone and placed the mark of his seal over it. Then he said:

You take this stone and you may ask it anything you need.

The narrator says: By the one, who sent Muhammad as a prophet, when I used to place that rock in a dark room it shone to illuminate the whole place. If I touched it to the lock, it opened automatically. When I carried it to royal courts, I was accorded respect over there and I did not face any untoward circumstance.¹

The doe (female deer) conversed with the Imam

Imam Muhammad Baqir (a) said that one day Imam Zainul Aabideen (a) was in the company of his friends, when a doe galloped from the desert and halted in front of him. She thrashed the ground and began to whine.

Someone asked: What is she saying?

He replied: So and so man of Quraish has taken away her young one a day ago and she has not fed him since then.

¹ *Dalailul Imamah*, Pg. 86.

When a person present over there heard the statement of the Imam, a doubt appeared in his heart.

The Imam summoned him and said:

This doe is complaining about you and she imagines that you seized the kid yesterday whom she has not fed since. Hence she is petitioning me to have her kid restored. So you give it back to her; she would feed it and return it to you.

That Quraishite said:

By that being, who sent Muhammad Mustafa (s) with prophethood, you are right.

And then he presented the little one of the deer to Imam (a). The female whined on seeing the kid and she began to nurse him.

Imam Zainul Aabideen (a) said to the Quraishite: I adjure you by my right, give this kid to me.

So he gave it to the Imam and sent it away with its mother and she galloped away taking long strides.

The people inquired from Imam (a): O son of Messenger of Allah, what was she saying?

He said: She was supplicating for you.¹

Speaking to the Jailer in Persian

Tabari Imami has narrated from Yahya bin Humran Halabi that he said: Imam Ja'far Sadiq (a) said:

When Imam Zainul Aabideen (a) reached the court of Yazid along with the ladies of the family of infallibility, Yazid had them interred in a dungeon and appointed some non-Arabs to guard them, who were absolutely ignorant of the Arabic language.

¹ *Dalailul Imamah*, Pg. 86.

When the ladies of infallibility saw the terrible condition of the prison, they said: That accursed one wants to make the roof collapse on us killing everyone.

Imam Zainul Aabideen (a) asked the guards whether they heard what the ladies were saying.

No, they replied in their Persian language. Tomorrow all of you would be taken out of the prison and executed.

Imam (a) said: Allah does not accept this. And then he continued to speak with them in Persian.¹

Language of the birds

It is narrated from Abu Hamza Thumali that Imam Zainul Aabideen (a) said that he was present in the Imam's house and there was a tree in that place on which birds were chirping. The Imam asked:

Do you know what they are saying?

I don't know master, I replied.

He said: They are glorifying the Lord and asking Him for their sustenance.²

Language of the Animals

Abu Basir has narrated from a person that he said: I travelled to Mecca in the company of Imam Zainul Aabideen (a). When we passed Abwa, Imam (a) was riding his mount while I was walking. We saw a female goat (doe) moving on the path ahead of us and its kid was left behind. The doe was bleating furiously and looking at her kid. Whenever the kid stopped, she started whining again.

¹ *Dalailul Imamah*, Pg. 88.

² *Ikhtisaas*, Mufeed, Pg. 292.

Imam Zainul Aabideen (a) asked:

Abdul Aziz, do you know what this doe is saying to the kid?

No, I replied.

He said: She is saying: Come fast and join the herd. Last year your sister also lagged and she was seized by a wolf.¹

Speaking to the fox

Imam Ja'far Sadiq (a) said: Imam Zainul Aabideen (a) was travelling from Hajj. On the way he halted for some time with his companions to eat and they sat down for the same. The Imam and his companions were eating when a fox passed from there.

He said to his men: Promise me, you will not attack this fox. I am calling her.

Everyone promised not to do anything.

As soon as the fox heard the Imam she scampered to him and began to howl. The Imam dropped a bone with flesh towards it, and turned away from her so that she may take without fear.

Just then a man jumped towards her and she scampered away.

Imam (a) said: Someone has frightened her. Who was it?

One of his companions said:

O son of Messenger of Allah, I committed this mistake. I scared her away. Now I seek forgiveness for my sin.

So the Imam didn't say anything.²

¹ *Basairud Darajaat*, Pg. 347.

² *Ikhtisaas*, Mufeed, Pg. 297.

His she camel cries at his grave

A number of our people have narrated from Ahmad Ibne Muhammad from Ibne Faddal from Ibne Bukayr from Zurarah who has said the following.

“I heard Abu Ja’far (a) say, Ali Ibne Husain (a) had a she-camel. He had taken it to Hajj twenty two times and had not used the whip against it not even once.

Imam (a) said: The camel came after he passed away and we were not aware but we noticed only when one of the servants or slaves came and said, “The she camel has gone out all the way to the grave of Ali Ibne Husain (a) and sat on the grave. She rubs her neck against the grave and moans. I then asked them to quickly get to her before they would know about her or see her.

Imam (a) said, “She had never seen the grave before.”¹

Testimony of the Black Stone

Muhammad Ibne Yahya has narrated from Ahmad Ibne Muhammad from Ibne Mahbub from Ali Ibne Riyab from Abu Ubaidah and Zurarah from Abu Ja’far (a) who has said the following:

“When Husain (a) was martyred, Muhammad Ibne Hanafiyya asked Ali Ibne Husain (a) for a private meeting.

In the meeting he said, “O son of my brother, you know that the Messenger of Allah (s) delivered the task of Wasiyya, (the executor-ship of the will) and Imamah, thereafter it was delivered to Hasan (a) and then to Husain (a). Your father, may Allah be pleased with him has been murdered, may Allah grant blessing up on his soul, and he did not make any will. I am your uncle and equal in status to your father and I am a son of Ali (a). Because of being older in age I am more deserving of the

¹ *Al-Kafi*, Vol. 1, Pg. 467.

position of Imamatus considering that you are younger than me. Therefore, you should not dispute with me about Wasiyya, the will and Imamatus, leadership and should argue with me about it.”

Ali Ibne Husain (a) said, “O uncle, be pious before Allah and do not claim what you have no right to. I advise you not to be of the ignorant people. In fact, my father (a) appointed me as the executor of his will before his leaving for Iraq. He made such covenant with me just an hour before his martyrdom. This is the armament of the Messenger of Allah with me. You then should not dislocate them. I am afraid for you of a shorter life and quandary of conditions. Allah, the Most Majestic, the Most gracious, has placed Wasiyya, and Imamatus in the descendants of Husain (a). If you would like to know it we can go near the Black Stone for judgment and ask it about the issue.”

Abu Ja'far (a) said that the issue came up between them in Mecca and they went near the Black Stone. Ali Ibne Husain (a) said to Muhammad Hanafiyya:

“You begin first and pray to Allah, the Most Majestic, the Most gracious, and ask Him to make the Black Stone speak to you and then ask your question.”

Muhammad pleaded and asked Allah and then asked the Black Stone about the disputed issue but there was no answer.

Ali Ibne Husain (a) said, “O uncle, had you been the Executor of the will and the Imam it would have answered your question.

Muhammad then said, “Now you pray to Allah, O son of my brother and ask your question.

Ali Ibne Husain (a) prayed to Allah for what he wanted addressing the Black Stone said, “I ask you for the sake of the One Who placed the covenant of the prophets in you, as well as the covenant of the executors of the will and the covenant of all the people. You must tell us who the Wasi and Imam after Husain (a) is?”

The narrator says that the Black Stone began to shake so much that it almost came out of its place. Allah, the Mighty, the Sublime then made it speak in clear Arabic language and said, “O Lord, Wasiyya and Imamat after Husain Ibne Ali is for Ali Ibne Husain Ibne Ali Ibne Abi Talib and Ibne Fatima (a) daughter of the Messenger of Allah.”

The narrator says that Muhammad Ali (a) returned and acknowledged Ali Ibne Husain (a) to be his Wali (Imam).”¹

Tabari Imami has narrated from Abu Basir that Imam Ja’far Sadiq (a) said: Muhammad bin Hanafiyya came to Imam Zainul Aabideen (a) and said:

Do you not testify for my Imamate?

Imam Zainul Aabideen (a) replied:

Uncle dear, if I had knowledge of your Imamate, I would not have opposed you. The fact is that I am the Imam of the Time and my obedience is obligatory on you as well as on all the creatures.

Uncle, are you unaware of the fact that I am the successor and son of the successor?

They continued to argue for some time. Then Imam Zainul Aabideen (a) said:

Uncle, whom would you like to appoint as a judge between us?

Muhammad bin Hanafiyya said: I accept whoever you choose to judge between us.

Imam (a) said:

Do you agree to accept the decision of the Black Stone (*Hajar Aswad*)?

¹ *Al-Kafi*, Vol. 1, Pg. 348.

Glory be to God! Said Ibne Hanafiyya, why don't you appoint some human being? You left the humans and appointed a stone which cannot speak.

Imam Zainul Aabideen (a) said:

It can speak. Do you not know that on Judgment Day this stone would arrive in the condition that it would be having a pair of eyes, a tongue and lips? They would testify in favor of whoever that would have fulfilled the covenant. Let us go to Hajar Aswad and pray to Allah to grant it the good sense to speak and that it should decide by the command of Allah which of us is the Divine Proof?

So both of them went to the Holy Kaaba and first prayed at the Place of Ibrahim then approached the Black Stone.

Muhammad bin Hanafiyya said: If the Black Stone testifies to your Imamate I would be from the unjust.

Imam Sajjad (a) said to Muhammad bin Hanafiyya:

Uncle, you are senior to me in age, so be the first one to try.

Muhammad Hanafiyya stepped forward and said: O Black Stone, I adjure you by God, Prophet and sanctity of every believer, and ask you to please tell me if you know that I am the Divine Proof over Ali bin Husain.

But Hajar Aswad did not utter any reply.

After that Muhammad bin Hanafiyya said to Imam Zainul Aabideen (a): Now you come forward and question Hajar Aswad.

He stepped forward and mentioned something which no one could understand. Then he said:

O Hajar Aswad, I adjure by Allah, His Messenger, Ali, Amirul Momineen (a), Hasan and Husain (a) and Lady Fatima Zahra (s) and ask you if you know that I am the Divine Proof from Allah over my uncle, mention it so that he may change his views.

At that moment Hajar Aswad said in pure Arabic:

“O Muhammad bin Ali, you listen to the orders of Ali Ibne Husain and obey him. He is the Divine Proof on Allah’s creatures.”

When Muhammad bin Hanafiyya heard the testimony of Hajar Aswad, he said:

I would accept the command of Imam Zainul Aabideen (a). I would obey him and submit to him.¹

Mubarrad writes in his book of *Kaamil*: Abu Khalid Kabuli asked Muhammad bin Hanafiyya:

Why do you address your nephew with so much respect while he does not?

Hazrat Muhammad Ibne Hanafiyya replied: He deemed Hajar Aswad to judge between him and me. A voice came from it: Your nephew is more deserving of Imamate and Successorship than you.

So Abu Khalid Kabuli also accepted Imam Zainul Aabideen (a) as the Imam.^{(2) (3)}

¹ *Dalailul Imamah*, Pg. 87-88.

² *Manaqib Aale Abi Talib*, Vol. 4, Pg. 147 quoting from *Kamil* of Mubarrad.

³ This incident is mentioned in different books with various variations, which proves that it is absolutely authentic. The fact is that Hazrat Muhammad bin Hanafiyyah did not have any doubt in the Imamate of Imam Zainul Aabideen (a) and neither did he have any dispute with him on the matter of Imamate. After the martyrdom of Imam Husain (a) some people began to regard him as the Imam. Therefore he thought that even if he refuted his Imamate in front of a few people, it won’t be as effective. That is why in order to clarify the truth, he spoke to Imam Zainul Aabideen (a) during the Hajj season in the presence of thousands. And he thought that when people learn about the declaration of the Imamate of Imam Zainul Aabideen (a) through Hajar Aswad, they would gain certainty about his Imamate and they would recant their wrong belief. Thus, this debate should also be regarded as the

Knowing the time of his demise

Thiqatul Islam Kulaini (r) has narrated through his chains of narrators from Abdullah bin Abi Ja'far that he said: My brother narrated from Imam Ja'far Sadiq (a) who narrated from his father that:

I was with him the night Imam Zainul Aabideen (a) passed away. I brought drinking water for him and asked him to drink.

He said: Son, tonight I would depart from the world and it is the night when Messenger of Allah (s) passed away.¹

The night Imam Zainul Aabideen (a) passed away, he said to his son, Imam Muhammad Baqir (a):

“Son, bring to me water for ablution.”

Imam Muhammad Baqir (a) went and brought the water.

He said: I don't want this water, something has fallen into it.

Imam Muhammad Baqir (a) again brought water to him. After the ablution Imam Zainul Aabideen (a) said:

Son, this night is promised to me. Then he made a bequest that his she-camel should be looked after properly; and passed away after sometime.

When he was buried, that she-camel escaped from the house and came to his grave. Then it rubbed its front part on the grave and began to bleat aloud while shedding tears.

debate of the two angels, who disputed in front of Prophet Dawud (a). In fact they did not have any dispute at all. They had arrived to make Dawud (a) realize the truth. In the same way, Imam Zainul Aabideen (a) and Muhammad Ibne Hanafiyyah did not have any dispute; through this, they only wanted to guide people with erroneous belief. (Translator)

¹ *Al-Kafi*, Vol. 1, Pg. 259.

Someone informed Imam Muhammad Baqir (a) that the she-camel was shedding tears at the grave of his father. He went there and said:

“Get up, may God bless you.”

She arose and returned to her place. Again after sometime it became restless and came to the grave of the Imam. Again she rested her chest on the grave and began to bleat.

Again Imam Muhammad Baqir (a) came there and took it back home. The she-camel returned to the grave the third time. Someone told Imam Muhammad Baqir (a): Maula, the she-camel is again at the grave of your father.

Imam (a) tried to make her get up from there, but she did not. He said:

Don't say anything, she has come to bid farewell. Within three day that she-camel also died.

Imam Zainul Aabideen (a) had performed forty Hajjs on this she-camel, and when he used to set out from Medina he placed the whip inside the packsaddle and never hit this animal.¹

Muhammad Ibne Ahmad has narrated from his uncle, Abdullah Ibne Salt from Hasan Ibne Ali Ibne binte Yahya's who has said. "I heard Abul Hasan (a) say, 'When Ali Ibne Husain (a) was about to pass away he lost consciousness then he opened his eyes and recited chapters 48 and 56 from the Holy Quran and said, "All praise belongs to Allah, Who has fulfilled His promise to us and made us to inherit the earth passed and chose from Paradise whatever we would like and thus, is the reward for those who work. Within the hour he passed away and did not say anything."²

¹ *Mukhtasarul Basair*, Pg. 7.

² *Al-Kafi*, Vol. 1, Pg. 468.

Abu Khalid Kabuli with Imam Zainul Aabideen (a)

Tabari Imami has narrated from Yunus bin Zabyan that Imam Ja'far Sadiq (a) said: Abu Khalid Kabuli gained the recognition of the Imam in such a way that once he came and knocked at the door of Imam Sajjad (a). The Imam's slave emerged and asked who he was.

Abu Khalid Kabuli, he replied.

'O Kankar, come, in,' called out Imam Sajjad (a) from inside.

Abu Khalid says that when Imam (a) addressed him as Kankar, he began to tremble, because his mother had given him that name and 'no one other than my mother and I knew about this. Anyways, so I entered and saluted the Imam.'

He said: Abu Khalid, I want to show Paradise to you, because it is my residence, and I can go there whenever I want.

Maula, show it to me, please.

When Imam (a) passed his hand over my eyes, I began to see Paradise. I saw the different areas and streams over there. After sometime those scenes disappeared and I was seated with Imam Zainul Aabideen (a).¹

Abu Khalid Kabuli says: In the beginning I used to regard Muhammad Ibne Hanafiyya as the Imam whereas Yahya bin Umme Tawil believed in the Imamate of Imam Zainul Aabideen (a). He told me that I should at least meet Imam Zainul Aabideen (a) once.

I don't need to meet him, I said.

My friend said: Why do you refuse to meet him once?

¹ *Dalailul Imamah*, Pg. 90-91.

At last I accepted his suggestion and came to Imam Sajjad (a) along with my friend. I saw him upon a carpet with intricate design and similar sheets of cloth adorned the walls. When I saw that scene I returned from there without taking any refreshments.

The following day my friend again implored me to come to meet Imam Sajjad (a).

I said: You took me to a person who was dressed in colorful garments and sitting on colored carpets. Now I have decided never to visit him again. But the insistence of my friend continued. At last I had to reconsider my stance and once more I came to the house of Imam Sajjad (a). When I arrived I saw that the door was open but no one was present there. I decided to turn back when someone from inside called out thrice: Come in.

I thought that someone else was being summoned inside. Again the voice from inside called out:

“O Kankar, I have asked you to enter.”

When I heard this name I became certain that Imam Sajjad (a) was the owner of miracles, because my mother had given me that name and no one other than my mother and I knew about it.

When I entered I saw that room plastered with mud and Imam Sajjad (a) was seated on an ordinary sheet wearing coarse garments.

He said: Abu Khalid, you had gone away on observing the decorations of the house. That fact is that I was recently married and the bride desired the decorations and I also didn't want to disappoint her.

Then Imam Zainul Aabideen (a) showed me numerous extraordinary things due to which I accepted him as my Imam. And I thank Almighty Allah for having granted me the recognition of the true Imam.¹

¹ *Dalailul Imamah*, Pg. 91.

Astrologer and the recognition of the Imam

Tabari Imami has quoted Abu Khalid Kabuli to have said: Imam Zainul Aabideen (a) was in the company of some friends when a person arrived and Imam (a) asked: Who are you?

He replied: I am so and so astrologer.

Imam (a) glanced at him and asked:

Shall I not tell you about someone who can tour the seven worlds in the time you took to reach here?

Please tell me, he said.

Imam (a) said: For the time being I don't want to inform you about him, though if you want I can tell you what you ate today and what you have stored in your house.

Then tell me, asked the astrologer.

He said: Today you ate date porridge and there are 20 gold coins in your house from which four are of full weight.

That man said: I bear witness that you are the most treasured Divine Proof and you are the incomparable word of piety among the people.

Imam (a) said:

I also testify to the genuineness of your testimony. God has examined your heart for faith.¹

Eating the fish that swallowed Prophet Yunus (a)

Tabari Imami has reported on the authority of Muhammad bin Thabit that once he was in the company of Imam Zainul

¹ *Dalailul Imamah*, Pg. 91.

Aabideen (a) when Abdullah bin Umar arrived and he said to the Imam:

I learnt that you say that Yunus bin Mata was presented with the Wilayat of your grandfather but he expressed hesitation due to which he had to remain imprisoned inside the whale?

What is amazing about that? asked the Imam.

He replied: I cannot believe that.

He said: Do you want to see that fish with your own eyes?

Yes, he replied.

He said: Then sit down. He sat down. Imam (a) told his servant to bring two strips of cloth. The servant brought the strips. Imam (a) said: Tie one strip on the eyes of Abdullah and one to your eyes.

The servant did that. Then the Imam mentioned some words. After sometime he said: Now you may remove your blindfolds.

When we untied the strips we found ourselves seated on a sheet besides the sea shore. Then the Imam mentioned some words due to which fishes appeared there among whom was a very huge whale.

Imam (a) asked: What is your name?

Nun, it replied, and I had swallowed Prophet Yunus (a).

Imam (a) asked: Why was Yunus interred in your belly?

It said: He was presented with the Wilayat of your grandfather but he expressed hesitation due to which he had to remain imprisoned inside me. When he confessed to the Wilayat of Ali being in my belly and he gained certainty of it, Allah commanded me to spit him out. And whoever is a denier of the Wilayat of Ahle Bayt (a) Almighty Allah would cast him into the fire of Hell where he would remain forever.

Imam Zainul Aabideen (a) looked at Abdullah Ibne Umar and said:

Did you hear its reply and see her with your own eyes?

He replied in the positive. Then Imam (a) said:

Now you blindfold yourself again. So we did that. Imam (a) uttered some words softly and after some moments asked us to untie the blindfolds.

Now when we untied the blindfolds we found ourselves seated on a sheet in the house of Imam Sajjad (a). Abdullah bid farewell and went home.

I said: Maula, you showed us something amazing today. I have become a firm believer in this. Do you think Abdullah Ibne Umar has also gained certainty?

Imam (a) said: If you are desirous of knowing that, get up and accompany him and ask him about what he saw.

So, I arose and started walking with him and I spoke to him about it and he said: You are unaware of the sorcery of the descendants of Abdul Muttalib. Were you aware of that you wouldn't have been amazed in the least.¹

Devotion of the Jinns

Through his chains of narrators Tabari Imami has reported from Jabir Jofi that he said: Imam Muhammad Baqir (a) said:

Imam Zainul Aabideen (a) once travelled to Medina along with a group of his friends. When they reached the Asfan station, his friends pitched the tent at one spot. When Imam (a) arrived there he told them: Remove my tent from here and pitch it at another spot, because a group of Jinns who are Shia and are loyal to us lives here; they would be distressed because of us. When we expressed ignorance about this matter and tried to

¹ *Dalailul Imamah*, Pg. 92.

uproot the tent a voice came from the unseen, which we could hear but not see the speaker:

O son of Messenger of Allah, please don't remove your tents from here; we are prepared to bear with you and also please accept this as a gift from us.

Then we saw a tray laden with plates of fruits, like: grapes, pomegranate and banana and many other different fruits. So the Imam summoned his companions and ate from those fruits.¹

Curing Hababa Walibiya of leprosy

Tabari Imami has narrated from Jabir Jofi through his chains of narrators that he said: Imam Muhammad Baqir (a) said:

One day Hababa Walibiya came to my father weeping, so my father asked her why she was distraught.

She said: Maula, people of Kufa are taunting me and saying that Ali Ibne Husain whom you regard as the rightful Imam; were he the true Imam he would have supplicated and cured the marks of leprosy from your face.

Imam Sajjad (a) said:

Hababa, come near me. When she came close he passed his hand over her face thrice while muttering a supplication.

Then he said: Hababa, go and see yourself in the mirror.

When Hababa looked in the mirror, no blemish was seen.²

Return of youth

Ali Ibne Muhammad has narrated from Abu Ali Muhammad Ibne Ismail Ibne Musa Ibne Ja'far from Ahmad Ibne

¹ *Dalailul Imamah*, Pg. 93.

² *Dalailul Imamah*, Pg. 93.

Qasim Ijli from Ahmad Ibne Yahya, also known as Kurd from Muhammad Ibne Khudahi from Abdullah Ibne Ayyub from Abdullah Ibne Hashim from Abdul Karim Ibne Amr Khathami from Hababa Walibiyyah, who has said the following:

“I saw Amirul Momineen (a) in the (market) place of the elite forces with a two pronged whip in his hand. With it he would scare the sellers of inedible fish such as eel, moray and angler etc., and say, “O sellers of metamorphosed Israelites and the army of the descendants of Marwan, do not sell (inedible fishes).”

At this time Furat Ibne Ahnaf came to him and said, “O Amirul Momineen (a), ‘What is the army of the descendants of Marwan?’ She said: Ali (a) said to him, “They are groups of people who shave their beards and crinkle their mustache and then they were metamorphosed.” I had not heard anyone speak better than him, I followed him without missing his traces until he sat down at an open space of the Masjid (of Kufa).

I asked, “O Amirul Momineen (a), what are the signs of Imamah may Allah grant you blessings?” She said: he said, “Bring to me that pebble.”

He pointed with his hand. I got the pebble for him and he set for me his seal on it. He then said, ‘O Hababa, if anyone would claim to be the Imam and can set his seal as you just saw then acknowledge that he is the Imam that must be obeyed. The Imam does not miss what he would want.”

She said, “I then left him until Amirul Momineen (a) was taken out of this world. Thereafter I went to Hasan (a) who was sitting in the place of Amirul Momineen (a) and people around would ask him questions.

He said, “O Hababa Walibiyya.” I said, “Yes, my master.” He said, “Give to me what is with you.” I gave it. He set on it (his seal) just as Amirul Momineen (a) had done.

She said, “Afterwards I went to Husain (a). He was in Masjid of the Messenger of Allah. He welcomed me warmly and

then said, “There is no doubt that in the proof (to support the true Imam) there is already enough proof for what you want. Do you want the proof to know the Imam?”

I said, “Yes, my master.” He said, “Bring to me what you have with you.” I gave him the pebble and he printed (his seal) on it. She said that afterwards I went to Ali Ibne Husain (a) but at that time I had become very old and my hands were shaky. I could count one hundred thirteen year of my lifetime. I found him in Ruku and Sajdah or busy in some form of worship. I became despaired about the proof. He pointed out with his forefinger and my youth returned.

She asked, “My master, how much of the world has passed and how much is left?” He said, “Of how much is passed, yes (I can tell) but not of how much is to come.” He then said, “Give me what is with you.” I gave him the pebble and he printed on it (his seal) for me.

Thereafter I went to Abu Ja’far (a) and he printed on it (his seal) for me. Then I went to Abu Abdullah (a). He printed on it (his seal) for me. Then I went to Abul Hasan Musa (a) and he printed (his seal) for me. Then I went to Imam Reza (a) and he printed for me.”

According to Abu Muhammad, Hababa lived thereafter another nine months.”¹

Imprinting the seal on the stone of Umme Aslam

Ali Ibne Muhammad has narrated from one of our people whose name he mentioned. He said that Muhammad Ibne Ibrahim narrated to us, that Musa Ibne Muhammad Ibne Ismail Ibne Ubaidullah Ibne Abbas Ibne Ali Ibne Abu Talib narrated to us from Ja’far Ibne Zaid Ibne Musa from his father, from his forefathers the following:

¹ *Al-Kafi*, Vol. 1, Pg. 346.

“One day Umme Aslam came to the Holy Prophet (s) when he was in the house of Umme Salma. She asked about the Messenger of Allah. Umme Salma replied that he had just gone out for something and that he would return soon. She then waited with Umme Salma until he (the Messenger of Allah) came.

Umme Aslam then said, “May Allah take my soul and the souls of my parents in service for your cause, Messenger of Allah, I have read the books and have learned about all the prophets and the executors of their will. Musa had an executor for his will even in his lifetime and an executor of the will after he died. So also was Jesus. Who then is the executor of your will, O the Messenger of Allah?”

He said, “O Umme Aslam, the executor of my will in my lifetime and after I will pass away is the same person.”

Then he said, “O Umme Aslam, “Whoever would be able to do what I intend to do just now he is and will be the executor of my will.”

He then picked up a pebble from the floor and crushed it with his fingers into something like flour. He then turned it into a piece of clay and then printed his seal on it and said, “Whoever would be able to do what I just did he will be the executor of my will in my lifetime and after I will die.”

She then left him. She has said that she went to Amirul Momineen (a) and said, “May Allah take my soul and the souls of my parents in service for your cause, are you the executor of the will of the Messenger of Allah?”

He said, “Yes, I am, O Umme Aslam.”

He then picked up a pebble, crushed it into powder like flour, turned it into clay and printed his seal on it. He then said, “O Umme Aslam, whoever would be able to do what I just did will be the executor of my will.”

I then went to Hasan (a) while he was a young boy. I asked, “My master, are you the executor of the will of your father?”

He said, “Yes, I am, O Umme Aslam.” He picked up a pebble and did exactly what his father had done. I left him and went to Husain (a) and considered him young for his age.

I asked, “Are you the executor of the will of your brother?” He said, “Yes, I am. O Umme Aslam; bring me a pebble.”

He then did exactly what they had done. She said that she lived until she met Ali Ibne Husain (a) after the martyrdom of his father, on his return from Iraq.

She says: I asked, “Are you the executor of the will of your father?”

He said, “Yes, I am. He then also did exactly what they (a) had done.”¹

Water changes into gems and jewels

Shaykh Fakhruddin Najafi says that a resident of Balkh used to perform the Hajj of Kaaba and after that the Prophet’s tomb in Medina. Then he also visited the Imam and bring with himself some presents for the Imam.

Once his wife said: You always take gifts for the Imam, but he does not give you anything in return.

By chance, when he met the Imam this time, he was having his dinner; he asked that man to join him.

After dinner, he offered to wash his hands, but he declined saying that on the contrary he would wash the Imam’s hands.

When he began to pour water on Imam’s hands, he continued to ask about the washing product and continued to say that it was water and he continued to change them into gems and ornaments; so much so that when the tub was full, the Imam

¹ *Al-Kafi*, Vol. 1, Pg. 348.

said: Take this and give it to your wife so that she has no more complains.

When he brought those valuable items to his wife, she was astonished how the Imam came to know what she had complained and the following year she accompanied the husband to visit the Imam; but on the way she passed away.

The husband informed the Imam about it and he prayed to the Almighty and she returned to life and came to the Imam and testified that he was the one who had asked the angel of death of return the soul he had previously captured.

It is said that as long as that woman lived, she remained with her husband in the neighborhood of Imam (a) till both expired.¹

Prayer for rain

Thabit Banani says: I went for the Hajj along with a group of pious people from Basra. Among those worshippers were present Ayyub Sajistani, Salih, Marwi, Utbah Allam, Habib Farsi and Malik bin Dinar. When we reached Mecca there was severe shortage of water over there and lack of rain was causing extreme hardships.

When the people of Mecca and other Hajj pilgrims noticed us they requested us to supplicate Almighty Allah for rain.

All of us came to the Holy Kaaba and performed the circumambulation (*Tawaf*) of the House of God. After that we supplicated to Almighty Allah for rain but not even a wisp of cloud appeared. We were yet engrossed in prayer when a youth arrived, who due to the fear of God, seemed to be a personification of grief and sorrow. He performed the circumambulation and then addressed us:

¹ *Muntakhab*, Tarihi, Pg. 349.

Malik bin Dinar, Thabit Binani, Ayyub Sajistani, Salih Marwi, Utbah Allam, Habib Farsi, Saad, Umar Salih Aami, Rabi, Saadana, Ja'far bin Sulaiman!

Here we are O young man, we all said.

He asked: Is there no one among you that the Beneficent Lord loves?

We replied: O young man, we are helpless. We can only supplicate and it depends on the will of God, whether to accept it or not.

All of you move out from the Kaaba. If anyone of you had been loved by God, your prayer would have been accepted.

When all of us moved out from the Kaaba that youth went there and prostrated and mentioned the following words in prostration:

“O my chief, I adjure by Your love that You have for me send down copious rain upon them.”

Before the supplication of that youth can end, clouds arrived and there was heavy rain. It seemed as if the mouths of water-filled skins have been opened.

I said to him: How did you know that God loves you?

Replied the youth: If He had no love for me He would not have called me to visit Him. Now, since He has summoned me here I am certain that He loves me and I also adjured Him by the love that He has for me and He has accepted my request.

Then he recited the following couplets and went away:

*Unfortunate is one, who achieved the recognition of God,
but it did not benefit him in any way.*

*The loss suffered in obedience of God is in fact not a loss.
One should remain attached to piety, because respect is only for
the pious.*

I asked the Meccans who that youth was.

They said: He is Ali Ibne Husain Ibne Ali Ibne Abi Talib (a).¹

Prediction regarding Ja'far Kazzab

Shaykh Saduq has narrated through his chains: Narrated to us Ali bin Abdullah Warraq; Narrated to us Muhammad bin Harun Sufi from Abdullah bin Musa from Abdul Azim bin Abdullah Hasani (r): Narrated to me Safwan Ibne Yahya from Ibrahim bin Abi Ziyad from Abi Hamza Thumali from Abi Khalid Kabuli that he said:

“I came to my master, Ali bin Husain Zainul Aabideen (a) and said: O son of Allah’s Messenger, tell me about those personalities whose obedience and love Allah has made incumbent on His servants and that after the Messenger of Allah (s) they should follow them. The Imam said: O Kankar, the ones whom Allah has made as Ulil Amr (vested with authority) are Amirul Momineen Ali Ibne Abi Talib (a) and after him, Imam Hasan (a), then Imam Husain (a), sons of Ali Ibne Abi Talib (a) till this position came to me. After that the Imam fell silent.

I said: My chief, it is narrated from Amirul Momineen (a) that the earth shall never be devoid of Proof of Allah, the Mighty and Sublime upon His creatures. So who is the Imam and Divine Proof after you? He replied: My son, Muhammad and in Taurat his name is Baqir (splitter) and he will expound knowledge. He will be the Divine Proof after me.

After him, his son, Ja'far who will be famous among the folks of the heavens as Sadiq. I said: My chief, why is he named Sadiq (truthful) while all of you are truthful? He replied: My father narrated to me from his father that the Messenger of Allah (s) said: When my great grandson, Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a) is born, name him Sadiq. One of his fifth descendants will be named Ja'far, who will

¹ *Al-Ihtijaaj*, Pg. 316-317.

falsely claim Imamate and attribute falsehood to Almighty Allah. He would be Ja'far Kazzab in the view of Allah. He will claim something he is not worthy of. He will oppose his father and be jealous of his brother. Taking undue advantage of the occultation of Divine Proof he will try to expose the secret of Allah. After that Imam Ali Ibne Husain (a) cried much and then said: "As if I can see Ja'far Kazzab helping the tyrant of the time to search for the *Wali* of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim, he will become the executor of his father's estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he usurps it wrongfully."

Abu Khalid says: I said: O son of Allah's Messenger, is it a prediction? He replied: No, rather by Allah, it is written in the book in our possession that mentions the calamities that shall befall us after the Messenger of Allah (s). Abu Khalid says: I asked: O son of Allah's Messenger, what will happen after that? He replied: After that there will be a long occultation of the *Wali* of Allah and the twelfth successor of the Messenger of Allah (s).

O Abu Khalid, during this period of occultation, those who believe in his Imamate and who await for his reappearance, they shall be better than the people of all times, because Allah, the Mighty and Sublime would bestow them intelligence, understanding and recognition and for them occultation would be same as presence. Their status shall be like that of the holy warriors, who fought under the command of the Messenger of Allah (s). It is they who are sincere and our true Shias. They shall call the people to the religion of Allah openly and secretly. And he said: Awaiting for the reappearance is the best worship act."¹

¹ *Kamaluddin*, Pg. 319-320.

Cursing Hurmula, killer of Ali Asghar

Shaykh Tusi writes that Minhal bin Amr says: During the Hajj when I met Imam Zainul Aabideen (a), he asked,

“Minhal, tell me what are the circumstances of Hurmula bin Kahil?”

“When I left Kufa he was still alive.” Imam (a) raised his hands and said,

“O Lord, make him taste iron and fire!”

Minhal says, “When I returned to Kufa, Mukhtar bin Abi Ubaid Thaqafi had already initiated his uprising and had occupied the seat of power. Mukhtar was my friend. So I rode to congratulate him. Mukhtar said in a manner of complaining, “Minhal, you are an old friend, but you didn’t come earlier to greet us for having come to power?”

I (Minhal) replied, “I had travelled for the Hajj and I have just returned.”

Mukhtar called for a horse and came out of the Governor’s House and I also accompanied him and in due course we reached the Kinasa locality of Kufa. Mukhtar halted over there as if waiting for someone. The fact was that he was searching for Hurmula bin Kahil Asadi.

Mukhtar had waited only for a short time when his guards brought Hurmula bin Kahil Asadi to him in chains. Mukhtar said, “I recite the praise of that God, Who gave me power over you.”

Then Mukhtar summoned a butcher and ordered him to cut off both his hands.

When this was done, Mukhtar told him to cut off both his legs as well; and after that ordered them to cast him into fire. So a stack of bamboos was brought there and Hurmula was kept amidst them and set afire, till that accursed one was reduced to ashes.

Minhal says, “When I observed the fate of this accursed fellow, I recalled the curse of Imam Sajjad (a) and I exclaimed: Glory be to God.”

When I recited ‘Glory be to God’ aloud Mukhtar glanced at me and asked why I did so?

I said that when I met Imam Zainul Aabideen (a) he inquired from me about Hurmula and I told him that the accursed one was still alive. So the Imam raised his hands in prayer and said,

‘O Lord, make him taste iron and fire!’

And now I witnessed with my own eyes the fulfillment of the Imam’s prayer; so I automatically exclaimed: ‘Glory be to God’”

Mukhtar said, “I adjure you by God, did you hear this from the Imam directly?”

“Yes,” I said “I heard it myself.”

So Mukhtar alighted from the mount and performed a prolonged ritual prayer. Then he prostrated for a long time. Then set out from there and when he passed by my house, I said, “Please come to my place and have something to eat.”

He said, “You just informed me about the supplication of the Imam and Allah fulfilled this supplication through me. In spite of that you are inviting me to eat? This is a day when I should fast in thanksgiving to God that the Lord fulfilled the Imam’s prayer through me.”

The accursed Hurmula was the killer of baby Ali Asghar and it was him that mounted the blessed head of Imam Husain (a) on the spear point.¹

¹ *Amali*, Tusi, Vol. 1, Pg. 245.

Cursing Ibne Ziyad

Shaykh Tusi (r) writes that Mukhtar Thaqafi initiated his uprising on Wednesday night of 16 Rabi II 66 A.H. and he took pledge of allegiance upon the Book of Allah, Sunnah of Prophet, revenge for the blood of Imam Husain (a) and defense of the weaker class of people.

Amir Mukhtar drove out from Kufa Abdullah bin Muti, the governor appointed by Abdullah bin Zubair and till the month of Mohurrum 67 A.H. he continued to consolidate his position and streamline his administration. After that he raised a force to confront Ibne Ziyad. At that time Ibne Ziyad was present in Jazira. Mukhtar appointed Abu Abdullah Jadali and Abu Ammara Kaysan commanders in parts of his army and appointed Ibrahim bin Malik Ashtar as the Commander-in-Chief.

Ibrahim set out from Kufa on the 7th Mohurrum 67 A.H. and in his army were present two thousand soldiers from the Midhaj and Asadi tribes and two thousand from Bani Tamim and Hamadan. One thousand five hundred men were from Medina and a similar number from Kinda and Rabia tribes. The force also included two thousand slaves.

Some historians have mentioned that the army of Ibrahim bin Malik Ashtar comprised of four thousand Arabs and eight thousand slaves.

In order to bid him farewell Amir Mukhtar accompanied Ibrahim on foot. Ibrahim said, "You are the Amir, so you must ride a mount."

But Amir Mukhtar said, "I want my feet to be smeared in dust in the assistance of Aale Muhammad (a) and I regard walking as an act of worship."

From Kufa Ibrahim moved to Madayan. After Madayan he set out in the direction of Mosul and reached the Kharaz River. When Ibrahim learnt about the arrival of Ibrahim he also set out at the lead of a huge army to confront him and he camped at a

distance of four Farsakh from Ibrahim. Then in the morning both the armies faced each other. Rows were arrayed and Ibrahim addressed his men as follows:

“O folks of truth and helpers of religion; Ibne Ziyad, the killer of Imam Husain (a) and Ahle Bayt (a) has arrived along with his satanic force to confront you all. So you fight him with a good intention and steadfastness; and I hope that Almighty Allah would slay him at your hands and grant cure to the people of faith.”

Then the two armies mangled into each other. People of Iraq raised the faith-increasing slogan of ‘Revenge for Husain!’ At the beginning of the battle the Iraqis were pushed back somewhat, so Ibrahim called out to his men: “Don’t worry, fight with persistence.”

Abdullah bin Bishar bin Abi Aqab Dauli said: My friend [Messenger of Allah (s)] had told me: “You would confront the Syrians besides a stream named Kharaz. Initially you would be pushed back and yelling in terror. Then you would return to attack them and slay their chief. Glad tidings to you; conduct with patience and you would emerge victorious.”

After that Ibrahim bin Malik launched a terrific assault and he penetrated inside the opposing battalions. The Iraqi people scattered the Syrian battalions and when the dust of the battle settled it was learnt that Ubaidullah Ibne Ziyad, Husain bin Namir, Sharjeel bin Zilkala, Ibne Haushab, Ghalib bin Hili, Abdullah bin Ayas Salmi and Abul Ashras, Governor of Khorasan and his companions were slain.

Ibrahim says: During the battle a person came to duel with me and his face resembled a mule’s head and whoever dueled with him was slain. When he came near me I attacked him with the sword by which his arm was hacked away and he fell at the bank of the river. His hands spread to the East and his legs to the West. Then I slaughtered him and while about it, I perceived the smell of musk from him. I think it was Ibne Ziyad. Go and look for his corpse among the slain.

[We should know that a drop of the blood of Imam Husain (a) had dripped on the thigh of Ibne Ziyad which caused a tumor to develop that gave out a terrible stink. So that accursed fellow used to apply musk on that lesion in order to mask the foul odor.]

So the fighters of Ibrahim started searching for him and when one man removed the shoes and helmet of a slain fellow he recognized them to be Ibne Ziyad's and he shouted: This is Ibne Ziyad. So he was beheaded and then his body was consigned to the flames.

When Mihran, a slave of Ibne Ziyad witnessed the scene of his burning he swore he would never eat roasted meat again.

In the morning the soldiers of Ibrahim gathered the war booty as well as the severed heads of the accursed foes and headed back. Ibrahim dispatched the heads of Ibne Ziyad and other enemies of Ahle Bayt (a) to Mukhtar.

Historians write that when the severed heads of the accursed fellows reached Mukhtar, he was taking his breakfast and the courier placed the heads before him.

Mukhtar said, "I recite the praise of the Lord of the worlds. When the head of Imam Husain (a) was brought to Ibne Ziyad he was taking breakfast and today I am doing the same when his head is presented to me."

Suddenly a white serpent appeared which slithered amidst the heads of the accursed fellows and reached the head of Ibne Ziyad. It entered his nose and emerged from the ear. Then it entered his ear and emerged from his nose.

When Amir Mukhtar finished his meal he trampled that head with his shoes, then removed his shoe and handed it to his slave and asked him to wash it as it has touched the mouth of a filthy infidel.

Amir Mukhtar sent the heads of the villains with Abdur Rahman bin Abi Umair Thaqaifi, Abdullah bin Shaddad Jathmi

and Saib bin Malik Ashari to Mecca, as Muhammad bin Hanafiyya and Imam Zainul Aabideen (a) were in Mecca at that time. Along with the heads Mukhtar also sent a covering letter in which he wrote:

“So to say: I sent your helpers and your Shias towards your enemies in order to take the revenge of your oppressed martyred brother. Your followers set out with complete enthusiasm and zeal and they fought the enemies at Nasibain and the Lord of the worlds routed your adversaries. Praise be to God Almighty that He took your revenge and humiliated your enemies and killed them at every place and drowned them in every sea and bestowed cure to the hearts of the folks of faith.”

Mukhtar’s men took this letter and the heads of the enemies to Muhammad Hanafiyya who sent the head to Imam Zainul Aabideen (a) and when it reached him, he was also taking his breakfast.

Imam Zainul Aabideen (a) said,

“When I was presented in the court of Ibne Ziyad, he was having his breakfast and the decapitated head of my father was placed before him. At that time I beseeched Almighty: Don’t let me die till You don’t show me the decapitated head of Ibne Ziyad to me and O God, send his decapitated head to me when I am having breakfast. Thanks be to Allah that He answered my prayer.”

Then he ordered them to throw that head out. A man took that head to Ibne Zubair, who commanded them to mount it upon a bamboo.

When Ibne Ziyad’s head was mounted on the bamboo, it was shaken up by a powerful gust of wind and the head toppled down. Then a snake crawled out from somewhere and started chewing his nose. The head of this accursed man was again mounted on the bamboo but again it toppled due to the wind. The process was repeated the third time as well.

Ibne Zubair ordered them to cast that filthy head into some ravine of Mecca and this was done.

Some persons of influential families sought from Mukhtar, the governor of Kufa amnesty for Umar Ibne Saad Ibne Abi Waqqas. Mukhtar said that he would be given amnesty on the condition that he would not leave Kufa and if he goes out of Kufa he would be liable to be killed.

The narrator says that a person approached Umar Ibne Saad and said, "Mukhtar has sworn that he would surely execute one man; and I think that it must be you."

So Umar Ibne Saad came out of his house at night and came to Haitham. Someone told him that his leaving Kufa would not remain concealed from Mukhtar. Therefore it would be better if he returned to the city.

So that man again returned to Kufa in the darkness of the night. In the morning Hafas, the son of Umar Saad came to Mukhtar and asked, "Are you still observing the amnesty given to my father?"

Mukhtar made him sit down, summoned Abu Amr and two other individuals and whispered something into their ears. After sometime Abu Amr returned to the court along with the severed head of Umar Saad.

Mukhtar asked the son of Umar Saad, "Do you recognize this head?"

"Yes" he replied, "It is my father, Umar Saad."

Mukhtar said to the executioner, "Now finish him off as well," and the executioner beheaded him.

Mukhtar said, "Umar Saad in retaliation of Imam Husain (a) and his son in lieu of Ali Akbar, but the killer and the killed are not equal."

After that Amir Mukhtar announced publicly that he would execute whoever had participated in the Battle of Kerbala. After

that announcement people used to search out the killers and bring them to Mukhtar and the latter had them executed.

Someone informed Mukhtar that the accursed Shimr had stolen a camel of Imam Husain (a) and brought it to Kufa, which he slaughtered and distributed its meat in various families.

Mukhtar ordered them to investigate in which families that flesh was distributed; then to eliminate all their males of that family and to demolish their houses.

Hence these orders were also obeyed. Numerous enemies of Imam Husain (a) were slain and their houses razed.

Abdullah bin Usaid Jehni, Malik bin Haitham Badani Kindi and Hamal bin Malik Maharbi were presented in the court of Mukhtar. He asked them,

“Why did you fight against Imam Husain (a)?”

“We were compelled to go there and fight,” they replied.

“Then did you provide drinking water to Husain?” asked Mukhtar. No he said.

Then he asked Badani, “Did you not plunder the cap of Imam Husain (a)?”

That man denied but Mukhtar countered, “Yes sir, I have information that you looted his cap.” Then he ordered them to cut off his hands and feet, which was done and then other enemies of God were also executed.

After that Qirar bin Malik, Amr bin Khalid, Abdur Rahman Bajali, Abdullah bin Qays Khaulani were also brought to Amir Mukhtar, who ordered them to be taken to the bazaar and executed.

The accursed Khuli was hiding in his house when the forces of Amir Mukhtar arrested him and as per his commands, he was executed at his doorstep, while his house was burnt down. Abu Amr arrested Shimr bin Ziljaushan after a violent contest and

presented him to Amir Mukhtar. He had him executed and threw his corpse into boiling oil.

Anyway, Amir Mukhtar eliminated numerous killers of Imam Husain (a) and had their houses demolished. He ordered the slaves to eliminate their owners in case they had participated in the battle against Imam Husain (a); then he freed the slaves who had killed their masters due to this.¹

Register of the Shias

It is narrated from a man from the clan of Hanifah who said:

‘I was with my uncle and he entered to see Ali bin Husain. He saw a parchment in front of him, He was looking into it. He said to him, ‘What is mentioned in this parchment? May I be sacrificed for you!’ He said: ‘This is a register of our Shias.’

He said, ‘Can you allow me to search my name in it?’ He said: ‘Yes.’ He said: ‘I am not literate and my nephew is with me at the door, so permit him to enter until he reads.’ He said: ‘Yes.’

My uncle let me enter until I looked into the book. The first thing I pounced upon was my name, so I said, ‘My name, by the Lord of the Kaaba!’ He said, ‘Woe be unto you! So, where am I?’ I crossed over five or six names, then found the name of my uncle.

Ali bin Husain said: ‘Allah took their Covenant with us upon our Wilayah. They will neither increase nor decrease. Allah created us from the High Illiyeen and created our Shias from our clay (from) lower than that, and created our enemies from Sijjeen, and created their friend from them, from lower than that.’²

¹ *Amali*, Tusi, Vol. 1, Pg. 245-250.

² *Basairud Darajaat*, Pg. 171.

Origin of honey

Fudhail bin Yasar says that Imam Ja'far Sadiq (a) said that honey was presented to Imam Zainul Aabideen (a), some of which he consumed and then remarked,

“By God, I know from where this honey has arrived and from which area. It is made from the nectar of the flowers from so and so place.”¹

Exemplary punishment to the thief

Shaykh Tusi writes that it is narrated from Yahya bin Abil Alaa that he said: I heard Imam Muhammad Baqir (a) say,

Once Imam Zainul Aabideen (a) was travelling to Mecca to perform the Hajj and when he reached a valley between Mecca and Medina, he was confronted by a robber, who told him to alight from his mount.

“Why,” he asked.

“I want to eliminate you first; then I will seize all your belongings.”

“I am making you a partner in my property so that it may become lawful for you,” said the Imam.

“No,” he said, “I want to take away all your property so that I may spend it with peace of mind.”

“That is impossible,” said the Imam. Then he said, “Where is your Lord?”

“He is asleep,” he replied.

The narrator says that suddenly two tigers appeared; one seized his head and the other his legs.

Imam (a) said, “You thought that your Lord was asleep!”¹

¹ *Mukhtasar Basair*, Pg. 57.

Letter of Abdul Malik Ibne Marwan

Shaykh Mufeed writes that Ali bin Abdul Aziz has narrated from his father that Imam Ja'far Sadiq (a) said,

“When Abdul Malik bin Marwan was established in the throne, he sent a letter to Hajjaj bin Yusuf, his governor, in which he said:

‘In the name of Allah, the Beneficent, the Merciful. From servant of God, Abdul Malik bin Marwan to Hajjaj bin Yusuf.

So to say: Keep my reign free of the blood of the family of Abdul Muttalib, because I have seen that when the progeny of Abu Sufyan shed the blood of the progeny of Abdul Muttalib, Almighty Allah took away their kingdom. And peace.’

Abdul Malik wrote this letter in complete secrecy and dispatched it to Hajjaj. But Almighty Allah informed Imam Zainul Aabideen (a) about the points mentioned in that and he was informed that Abdul Malik has decided not to shed the blood of Bani Hashim, hence his rule would be prolonged.

The Imam thanked Abdul Malik for this letter and also mentioned: Messenger of Allah (s) told me in dream that you have written a letter about this matter due to which God has prolonged you your life and strengthened your rule.²

Counsel for his assassination

Qutub Rawandi writes that Hajjaj bin Yusuf Thaqafi wrote to Abdul Malik bin Marwan: If you want to keep this rule established and strong, you must have Imam Ali Ibne Husain (a) killed.

Abdul Malik replied: Keep me away from the blood of Bani Hashim, and you also refrain from that. I have seen the progeny

¹ *Amali*, Tusi, Vol. 1, Pg. 285-286.

² *Ikhtisaas*, Mufeed, Pg. 314-315.

of Abu Sufyan that when they shed the blood of Bani Hashim Almighty Allah ended their rule very soon.

Abdul Malik sent this letter secretly. At that same moment Imam (a) wrote a letter to Abdul Malik as follows:

I know whatever you have mentioned in reply to the letter of Hajjaj. May God reward you for this good deed, may He strengthen your rule and prolong your lifespan.

Imam (a) sent through one of his slaves that letter to Abdul Malik, in which the Imam had also mentioned the date and time of letter that Abdul Malik had written to Hajjaj.

When the slave reached there and gave the letter to Abdul Malik he saw the date on the letter and realized that it was of the same date of his letter to Hajjaj; thus he became certain of the veracity of the Imam. So he sent a heavy money bag full of gold coins to the Imam and also requested him to inform him if he, his family or any of his friends required anything.

It was also mentioned in Imam's letter: I saw my holy grandfather Messenger of Allah (s) and he only informed me about all this; and His Eminence has also thanked you.¹

Freedom and captivity was same in his view

The author of *Manaqib* has quoted from *Hilyatul Awliya*, *Wasilatul Malaa* and *Fadhail Abil Sadaat* that Zuhri said,

On the day that Abdul Malik summoned Imam Zainul Aabideen (a) from Medina to Shaam, I was in the presence of the Imam. The Umayyad soldiers tied up the Imam in chains and handed him over to an armed group of guards. I pleaded with them to allow me to meet the Imam so that Imam may salute him and bid him farewell.

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 256.

Very reluctantly did the guards permit me. When I went to him I saw that there were chains on his feet and handcuffs on his hands.

I began to cry on this scene and I said, “Alas, if I were taken captive instead of you; and you were free?”

When Imam (a) heard this entreaty, he said,

“Zuhri, on seeing me in chains, do you think that I am helpless and in pain?

If I want I can free myself in no time.” So saying the Imam removed his hands and feet from the chains and said:

Zuhri, I would be free of the guards after two stages of the journey.”

Zuhri says that after only four days the guards returned to Medina searching for the Imam, but they could not find him.

I asked from the government officers what the matter was and they said: We saw a large number of people walking behind him and he walking in the front. We continued to remain awake around him and guard him through the night, but in the morning we only found nothing but chains and handcuffs in the litter.

The narrator says that after this incident when I went to meet Abdul Malik, he inquired from me regarding Imam Zainul Aabideen (a). I told him that he gave a slip to the guards and escaped somewhere.

Abdul Malik said, “He came here to me the day he had given the slip to the guards. And addressing in the most awe inspiring and dignified manner he asked what enmity existed between him and me and why I was in his pursuit?”

I said, “I want you to stay with me.”

The Imam refused and went away from there. By God, I was so awestruck by his demeanor that I trembled.

Zuhri says: I told Abdul Malik, “You don’t need to have any fear of Imam Zainul Aabideen (a), because he is engrossed in worship of God all the time.”

“How nice! What an excellent preoccupation!” exclaimed Abdul Malik.¹

Chants of ‘God is the greatest’ were heard from the sky and the Earth at the time of his funeral

Ibne Shahr Ashob has narrated through his chains of narrators from Ali Ibne Zaid that he said: I said to Saeed bin Musayyab that had he not told me that Ali Ibne Husain (a) was Nafse Zakiyya and there was no one his equal in the world?

Saeed bin Musayyab said, “That statement of mine is not fraudulent; there really was no one like Ali Ibne Husain.”

I (Ali bin Zaid) said, “If that is true it is against you because you did not attend the funeral of Ali Ibne Husain.”

Saeed bin Musayyab said, “The fact is that Imam Zainul Aabideen (a) had told me once that he heard from his father, who heard from his father, Ali Ibne Abi Talib (a), who in turn heard from Messenger of Allah (s) who said: Jibraeel told me from Almighty Allah that He said,

“Whichever slave of Mine who has faith in Me and who testifies for you (Muhammad Mustafa) and he comes to your Masjid when no one is present there and he prays two units of prayers, I would forgive all his past and future sins.”

I had faith in this tradition because I heard it directly from Imam Zainul Aabideen (a). Then I continued to wait all my life so that I may get to be alone in the Masjid of the Prophet but it was never devoid of the worshippers. Then Imam Zainul Aabideen (a) passed away and every person from Medina went to attend his funeral. So I came to the Masjid of the Prophet and

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 353.

I found a man a woman there, but after some time they also went away. I thought to myself that since the Masjid was empty I should recite the two units of prayer.

When I entered I heard the call of ‘God is the greatest’ from the sky and in response a similar call came from the Earth. Seven times the call was repeated from the sky and seven times it elicited response from the Earth. Meanwhile the funeral prayer of Imam Zainul Aabideen (a) was over and people returned to the Masjid. Hence neither was I able to pray the prayer nor attend the funeral of the Imam.

I (Ali bin Zaid) said, “Saeed, if I were in your place I would have preferred attending the funeral. You suffered a great loss.”

Saeed said crying, “Indeed, you right! Alas, if only I had attended his funeral, it would have been better for me.”¹

Auspiciousness of bread given by the Imam

Shaykh Saduq has narrated through his authorities from Zuhri who said: I was in the company of Imam Zainul Aabideen (a) when one of his believer followers approached and said,

“O son of Messenger of Allah, I am in debt of four hundred gold coins and unable to repay it; I also have many dependants. I can’t see any way out of this.”

As soon as he heard this, tears dripped from the Imam’s eyes.

I (Zuhri) asked, “O son of Messenger of Allah, why do you cry?”

He replied, “What else can one do, except weep on calamities and tragedies?”

All said, “Indeed, one can only weep in such condition.”

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 134.

After that he said, “What can be a greater calamity that I should see the distress of a believer brother and I am unable to remove it?”

The narrator says: After some time when those people arose and came out, one of the opponents of the Imam said by way of ridicule: Such odd characters they are! They claim to exercise power on the heavens and the Earth and also that their prayers are always effective, yet they are unable to assist a poor man who sought help!

That believer man could not bear to listen to this ridicule; he forgot his trouble, returned to the Imam and complained to him about that opponent.

Imam (a) said, “Don’t worry; your sustenance has been ordered by God (and along with this the opponent would receive a slap leaving him agape).” Then he ordered his maid to get his two loaves of bread each for his dawn meal and the fast-ending meal and she brought them. The Imam gave them to this man, saying:

“Brother, we don’t have anything else. Please take them. God would ease your condition through them and grant you increase in your sustenance.”

So that believer accepted the loaves of bread and headed home, but he was confused what he would do with them. He was senseless due to the conditions of his family and his debts on one hand and on the other the Shaitan started his machinations. He made evil suggestion: How can these two loaves of bread solve his problems. Along with that he thought of exchanging one loaf of bread for a fish.

So he went to the fishmonger who was having a rotten fish no one would buy; he gave one loaf of bread and took the fish.

The fishmonger gave him the fish and took the loaf of bread. After that the believer went to a salt trader who also did not have clean and clear salt. So he said: Would you exchange this dried loaf of bread with some salt?

“Yes,” he replied. So he gave the dried loaf of bread and took the salt and then he came home with the rotten fish and salt. When he cut the fish there were two pearls inside it. So he thanked the Almighty.

After some time the fishmonger and the salt vendor came to his door and they said,

“Please sir, take back your loaves of bread; they are so hard we cannot chew them. And since you are so poor keep that fish and salt also with you.”

The believer thanked the traders and they returned. After a moment there was another knock. When he went to the door he saw a servant of Imam Zainul Aabideen (a) who said: Imam (a) has conveyed that Almighty Allah has given you ease and removed your poverty. So please return his loaves of bread as no one other than him can eat them.

That man sold the pearls at a high price and repaid his loans and Almighty Allah improved his financial conditions.¹

Conversation with Yazid

Imam Ja'far Sadiq (a) said: When they brought the blessed severed head of Husain Ibne Ali (a) to Yazid bin Muawiyah (curse of Allah be on him) Ali Ibne Husain (a) and the daughters of Amirul Momineen (a) were also brought there; and their hands and wrists were in chains. Yazid looked at Ali Ibne Husain and remarked sarcastically: O Ali Ibne Husain thanks be to Allah, Who killed your father.

Imam Zainul Aabideen (a) replied: Curse of Allah be on one, who killed my father. Yazid was angered at the reply of Ali Ibne Husain and ordered them to strike off his neck. Ali Ibne Husain said: O Yazid, if you kill me, who would take these

¹ Condensed from the *Amali* of Saduq, Pg. 367.

daughters of the Messenger of Allah (s) home in Medina whereas they have no guardian, except me?

Yazid's anger receded and he said: O Ali Ibne Husain, no one other than you can take them home. Then he called for a file and cut the chains from the neck of Ali Ibne Husain. Then he said: O Ali Ibne Husain, do you know why I cut off your chains?

He replied: Yes, to do me a favor.

Yazid said; Yes, by God, you are right. Then he recited the following verse:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ

“And whatever affliction befalls you, it is on account of what your hands have wrought...”¹

Ali Ibne Husain said: O Yazid, this verse is not revealed about us; on the contrary, the following verses are revealed about us:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لَكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

“No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah: So that you may not grieve for what has escaped you, nor be exultant at what He has given you...”²

¹ Surah Shura 42:30.

² Surah Hadid 57:22-23.

And he said: Because we are such that if we lose something from this world, we are not aggrieved and also if we gain something nice, we are not elated and proud of it.¹

Renovation of Kaaba

Thiqatul Islam Kulaini (r) has narrated through his chains of narrators from Aban bin Taghlib that he said:

When Hajjaj bin Yusuf demolished the Holy Kaaba, people took away the debris regarding it as consecrated (*Tabarruk*) to their homes. After some days when Hajjaj decided to construct the Kaaba anew a terrifying serpent emerged and perched on the foundation. Such terror it created that no one dared to approach it. People fled in trepidation and Hajjaj was informed about this.

So Hajjaj was anxious at this phenomena and he announced from the pulpit:

“Whoever informs us how to discharge this duty would be eligible for divine mercy.”

An old man arose and said, “If there is anyone in the world, who had the knowledge of this issue, it is the one I have seen frequenting the Kaaba and he has also taken its measurements.”

“Mention his name openly,” said Hajjaj.

“Ali Ibne Husain (a),” said the man.

Hajjaj said, “He is the source of this; we must refer to him.”

So he sent someone to summon Imam Zainul Aabideen (a) and when he arrived, Hajjaj told him about the hurdle in restoration of the Kaaba, upon which the Imam said,

“You decided to demolish the foundation laid by Prophets Ibrahim and Ismail (a) and construct a path upon it. You regarded it as your property and acted according to your own

¹ *Tafsir Qummi*, Vol. 2, Pg. 352.

wish and will. Now you must have it announced that whoever has picked up anything belonging the House should return it.”

When Hajjaj had it announced people brought from their homes the debris of the Holy House and when all of it had collected Imam (a) arrived there and ordered them to dig.

When they started digging that snake disappeared and when the digging reached the foundation the Imam asked them to stop and ordered them to leave the place. When they dispersed, the Imam stepped forward, cast a cloth over it and wept. After that he himself dropped the soil on the foundation and concealed it. Then he ordered the masons to build upon it. When the wall was raised, he told them to insert the mud and in this manner the Kaaba was built and no one can enter it without a ladder.¹

Effect of his curse

Jabir bin Yazid Jofi has narrated that Imam Muhammad Baqir (a) said: One day, my father, Imam Zainul Aabideen (a) said:

“A sudden death for a believer is a cause of ease and comfort and for a disbeliever it is a cause of sorrow and grief.

A believer recognizes those who perform his funeral bath and carry his coffin and he tells the carriers of his coffin: ‘Make haste to bury me’, because he is eager for the great divine bounties and the infidel asks the carriers of his coffin: for the sake of God, have mercy on me and don’t make such haste to consign me to the grave.”

Zumra bin Samra was present in the gathering in which the Imam mentioned this and he remarked in a mocking tone:

“If this is a fact that corpse would have jumped from his bier.”

¹ *Al-Kafi*, Vol. 4, Pg. 222.

So saying he laughed and made others laugh too.

At that moment Imam Zainul Aabideen (a) prayed to God,

“O Allah, Zumra bin Samra is ridiculing the tradition of Your beloved Prophet; send down grief and sorrow upon him.”

Just forty days after the curse of Imam Zumra bin Samra died. After that his slave approached the Imam and said, “May God increase your capacities. Zumra remained alive for forty days after your curse and then died all of a sudden; and I swear by God that after his death I heard his voice which I recognized correctly and he was saying:

Alas, Samra is in a terrible condition. All the friends have spurned him and he has reached Hell where he has to abide forever.”

Imam Zainul Aabideen (a) remarked,

“God is the greatest! This is the requital for whoever that ridicules the statement of the Prophet.”¹

Assistance to Zuhri

Thiqatul Islam Kulaini (r) has narrated through his authorities from Ibne Bukair that he said: Once Imam Zainul Aabideen (a) was performing the Tawaf of the Holy House, when he noticed some people in the corner of Masjidul Haraam. He inquired who those people were.

People informed him that they are relatives of Ibne Shahab Zuhri and that the latter has lost his senses and stopped speaking. So they have brought him here that perhaps he may be cured.

Imam (a) completed his Tawaf and then he came to Zuhri and when the latter saw the Imam he recognized him.

“What is your problem?” asked the Imam.

¹ *Mukhtasar Basair*, Pg. 91.

“Maula, I was appointed as the Governor of so and so place and sent there. But a murder took place on my hands; and since then my condition is this only. I have completely lost my senses.”

Imam Zainul Aabideen (a) said, “Your despair from divine mercy is the cause of your malady. You should compensate for the relatives of the slain person blood money.”

Zuhri said, “Maula, I tried to compensate them, but they refused to accept.”

Imam (a) said, “Place the amount of the blood money in various bags and at the time of prayer drop those bags in their houses.”¹

Unseen caller in Baqi

Shaykh Mufeed writes: Abu Muhammad Hasan bin Muhammad informed me: my grandfather (Yahya bin Hasan) told us: Ammar bin Aban told us: Abdullah bin Bukayr told us on the authority of Zurarah bin Ayyin who said that:

He (Zurarah bin Ayyin) heard a voice calling in the middle of the night:

“Where are those who abstain with regard to this world out of desire for the next?”

A voice called out in answer from the region (of the cemetery) of Baqi - he heard its voice without seeing the person - “Such a man is Ali bin Husain (a).”²

¹ *Al-Kafi*, Vol. 7, Pg. 296, Tr. 3.

² *Irshaad*, Mufeed, Pg. 257.

Conversation with Hazrat Khizr

Ibne Shahr Ashob has mentioned on the authority of *Hilyatul Awliya* quoting from Abu Hamza Thumali and Mundhir Thawri that Imam Zainul Aabideen (a) said:

One day I came out of Medina and I was standing reclining on a wall, when an elderly man appeared dressed in two white garments. He looked intently at me and said:

“O Ali Ibne Husain, why are you anxious? If you worry about sustenance and income, Allah gives sustenance to every righteous and sinful person.”

Imam Zainul Aabideen (a) says: I said:

“I indeed am not worried about sustenance because Almighty Allah has guaranteed it.”

He said: “Are you anxious because of the hereafter? If it is as such, it is the promise of God and it is based on His just judgment. So why to be anxious for it?”

I said, “I am anxious because of the mischief of Ibne Zubair.”

That person smiled and said,

“Ali Ibne Husain, have you seen anyone placing his trust in Allah and that Allah did not help him?”

I said, “Allah has always assisted those who rely on Him.”

Then he asked, “Have you seen anyone who maintained fear of God and Allah did not solve his problems?”

I said, “Allah always saves those who fear Him.”

Then he asked, “Have you seen anyone asking from Allah and that he remained deprived?”

“Whoever asks from Allah always has his wishes fulfilled,” said I.

After that the said gentleman disappeared from my view and he was Hazrat Khizr (a).¹

Elegance affected me

Abu Muhammad Hasan bin Muhammad bin Yahya informed me: my grandfather (Yahya bin Hasan) told us: Idris bin Muhammad bin Yahya bin Abdullah Allah bin Hasan bin Hasan, Ahmad bin Abdullah bin Musa, and Ismail bin Yaqub, all told me: Abdullah bin Musa told us on the authority of his father (Musa bin Abdullah), on the authority of his grandfather (Abdullah bin Hasan), who said:

My mother, Fatima, daughter of Husain (a), used to tell me to sit with my maternal uncle, Ali bin Husain (a). I never sat with him without rising with some good, which I had derived from him, whether it was fear of Allah, which occurred in my heart when I realized (what) fear of Allah (was) or some traditional knowledge which I acquired from him.²

A proven effective supplication

Abu Muhammad Hasan bin Muhammad informed us on the authority of his grandfather (Yahya bin Hasan), on the authority of Salma bin Shabib, on the authority of Ubaidullah bin Muhammad Taymi, who said: I heard a Shaykh from (the tribe of) Abdul Qays say: Tawus said:

I (i.e. Tawus) went into the *Hijr* one night and there was Ali bin Husain (a). He had come in and was standing praying. He prayed as Allah had wished then he prostrated. I asked a righteous man from the family of goodness whether I might listen to his prayer. I heard him saying during his prostration:

Your little servant is at Your courtyard;

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 137.

² *Irshaad*, Mufeed, Pg. 255.

Your miserable one is at Your courtyard:

Your poor one is at Your courtyard;

Your beggar is at Your courtyard.

(Tawus added:) I have never prayed with these words at any tribulation without me being freed from it.¹

Supplication for security

Abu Muhammad Hasan bin Muhammad informed me: my grandfather (Yahya bin Hasan) said: Dawud bin Qasim told us: Husain bin Zaid told us on the authority of his uncle, Umar bin Ali, on the authority of his father Ali bin Husain (a):

(Ali bin Husain) used to say; “I have never seen similar preference (given to) a prayer (than this prayer). The worshipper will never pray without an answer coming to him on every occasion.”

It was one of the prayers learned from him (a) when it was learned that Musrif bin Uqbah was heading towards Medina.

My Lord, however much favor You have bestowed upon me, my thanks to You for it have been little. However much testing You have given me, my endurance in the face of it has been little. O He who receives little thanks from me for His favor, let Him not deprive me. O He Who receives little endurance from me when He tests me, let Him not desert me. O Possessor of unceasing kindness! O Possessor of incalculable favors, bless Muhammad and the family of Muhammad; ward off the evil (of man) from me so that I may find protection through You amid (man's) slaughter. I seek refuge with You from (man's) evil.

Musrif bin Uqbah came to Medina. It was said that he did not have any hostility towards Ali bin Husain (a). He greeted him, honored him, was generous to him and gave gifts to him.

¹ *Irshaad*, Mufeed, Pg. 256.

The account from another source is that when Musrif bin Uqbah came to Medina, he sent for Ali bin Husain (a). The latter went to him. When he came to him, he honored him and said: "The Commander of the faithful (i.e. Yazid) has enjoined me to show goodness and generosity towards you, to distinguish you from the others."

So he treated him very well. Then he said to those who were around him: "Saddle my mule for him." Then he said to him: "Go to your family. I see that we have filled them with fear when we made you come to us. If that with which we might increase your gift according to your right, were in our hands, we would give it to you."

"Do not apologize for the ruler to me," said Ali bin Husain (a) and rode away.

"That is the best of men," said Musrif to those who were sitting with him. "There is no evil in him because of his position and rank from the Messenger of Allah (s)."¹

Invisibility of the Hazrat

Ibne Shahr Ashob has mentioned that when Laith Khuzai inquired from Saeed bin Musayyab regarding the sack of Medina, the latter said:

Yazid's horsemen tied their horses to the pillars in the Masjid. Only animals including dogs entered the Masjid of Prophet (s) and urinated and defecated on the pulpit of the Prophet (s)! And I witnessed this through my own eyes that horses were tethered around the holy tomb and for three days at a stretch the Syrian mercenaries continued to plunder Medina. During that period I continued to visit the holy tomb in the company of Imam Zainul Aabideen (a). The Imam used to recite some words that I was unable to fathom and the effect of this

¹ *Irshaad*, Mufeed, Pg. 259.

supplication was that a curtain used to fall between us and them. We saw them but they were unable to see us.

I saw a man wearing green garments mounted on a white horse and carrying a spear standing with Ali Ibne Husain (a). When anyone stepped towards the Prophet's sanctuary with a bad intention he speared him killing that fellow in an instant. When the plunder of Syrians was over Imam Zainul Aabideen (a) told the ladies of his clan to deposit with him any jewellery that they possessed. So all the ladies handed over to him all their jewels and the Imam gave them to that rider.

That rider asked, "O son of Messenger of Allah, I am an angel and I am a Shia of you and your father. When the Syrians started plundering Medina I pleaded to God to help you all, so He permitted me to help you people. So I don't wish for recompense from you. I did it only to gain the pleasure of Messenger of Allah (s) and you all."¹

Prediction about the decline of Bani Umayyah

Ibne Shahr Ashob has narrated through his authorities from Jabir Jofi that Imam Ja'far Sadiq (a) recited the following verse of Quran:

هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

*"Do you see any one of them or hear a sound of them?"*²

Then he said:

"Jabir, this verse applies to Bani Umayyah. Very soon you would see that not one of them would remain in whom some hope can be reposed or from whom some danger can be expected."

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 143.

² Surah Maryam 19:98.

I (Jabir Jofi) asked, “Maula, would that come to pass?”

“It is to happen soon,” said the Imam, “I heard from Imam Zainul Aabideen (a) that he used to say: I have seen the causes of their downfall.”¹

Predicting the demise of his son, Zaid

Shaykh Saduq has through his authorities narrated from Moammad that he said: I was present in the assembly of Imam Ja’far Sadiq (a) when Zaid bin Ali Zainul Aabideen arrived there and stood with both his hands on the two sides of the door frame.

Imam Ja’far Sadiq (a) said, “Uncle, I seek Allah’s refuge from your being crucified at Kinasa in Kufa.”

When the mother of Zaid heard these words of the Imam, she told him, “By God, you said that due to jealousy to my son.”

Imam Ja’far Sadiq (a) said thrice, “Alas, if I had only mentioned that due to jealousy. My father narrated on the authority of my grandfather that:

A man from his descendants would be named Zaid. He would be slain in Kufa and his corpse would be taken from Kinasa and suspended on the cross. And when he would emerge from his grave the doors of the heavens would be opened for his soul and the folks of the heavens would be pleased with him and his soul would be placed in the gizzard of a green bird and it would easily soar to Paradise.”²

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 133.

² *Amali*, Saduq, Pg. 42.

Effects of his Tasbih

Ibne Farsi has mentioned in *Rauzatul Waizeen* that Saeed bin Musayyab said: People did not leave Mecca after Hajj till Imam Zainul Aabideen (a) didn't depart from there.

Once Imam Zainul Aabideen (a) set out from Mecca and I was accompanying him. The Imam halted at a place and recited two units of prayer and when he praised Almighty Allah in prostration sounds of divine glorifications were heard from all the trees and rocks.

I was terrified of this, but when he lifted his head he asked, "Were you afraid, Saeed?"

"Yes, O son of Messenger of Allah."

He said, "It is the greatest divine glorification (*Tasbih Azim*)."¹

Hajj during childhood

Ibne Shahr Ashob has narrated from Ibrahim bin Adham and Fath Mosuli that they said:

I was travelling in a group of travelers through a wilderness, when I had to split from the group in order to attend to some need. I found an innocent child in the vast landscape.

I was astounded and I exclaimed, "Glory be to God, an innocent child is travelling alone in the vast wilderness!"

So I went to him and greeted him and he responded to my greeting.

Then I asked, "O child, where are you heading?"

He replied, "O sir, have you not seen children younger than me being killed?"

¹ *Rijal*, Kishi, Pg. 108-110.

“Where is your provision and where is your mount?” I asked.

He said, “My provision is piety, vehicle is my legs and destination is my Lord.”

“I don’t see any eatable with you,” said I.

He said, “Sir, is it good manners that if someone invites you to a feast, you go to his place carrying your own food?”

“You are right!” said I.

Then he said, “One who has invited me also feeds me.”

I said, “Then make haste so that you may reach the Holy House.”

He said, “I only have to make efforts and it is His job to make me reach my destination. Have you not heard the words of God?”

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ
الْمُحْسِنِينَ ﴿٦٩﴾

“And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.”¹

We were discussing this when a youth dressed in pristine white garment appeared; he embraced that child and greeted him.

I went to this youth and said, “I adjure by that creator who endowed you with the best of existence. Who is this child?”

He replied, “Don’t you know him? He is Ali Ibne Husain Ibne Ali Ibne Abi Talib (a).”

¹ Surah Ankabut 29:69.

So I approached that child and said, “I adjure you by your holy ancestors; tell me who this youth is?”

He replied, “Do you not recognize him? He is my brother, Khizr and he greets us every day.”

I asked, “How do you cover these distances without any provisions?”

He replied, I have four things by way of provision:

1- I regard the whole world as the property of God.

2- I regard all the creatures as slaves of God.

3- I regard all means and sustenance to be in control of God.

4- I regard only His command to be effective in the whole universe.

I said, “Indeed, you carry the best provision and with this you can even cover the journey of the hereafter what can one say about this desert!”¹

Prediction about dissemination of sciences by Imam Muhammad Baqir (a)

Ibne Shahr Ashob has quoted from Kishi’s book in the words of Qasim bin Auf that Imam Zainul Aabideen (a) said,

“Don’t travel far in order to obtain knowledge, because its source is present over here.”

Seven years after my demise, Almighty Allah would send a youth from the descendants of Fatima, whose breast would be overflowing with knowledge and wisdom and through his intelligence and knowledge he would enliven the hearts like rain revives growth of crops.

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 137-138.

The narrator says, “We continued to wait eagerly. Seven years after the demise of Imam Zainul Aabideen (a) Imam Muhammad Baqir (a) released the streams of knowledge and wisdom.”¹

From Zubala to Mecca overnight

It is narrated from Hammad bin Habib Attar Kufi: Once we were on a journey and we had covered the distance of one night from the Zubala stage that a black storm surrounded us and I was separated from the group and was groping through the desert. At last I reached into a desolate valley. When the darkness of the night intensified, I sheltered under a tree. After sometime I saw a youth dressed in white who smelled of musk.

I said to myself that he seemed to be a religious gentleman and if he saw me possibly he would go somewhere else. So, as far as possible I hid myself.

That youth squatted nearby and performed ablution while reciting the following supplication:

يامن حاز كل شئ ملكوتا وقهر كل شئ جبروتا اوج قلبي فرح
الاقبال عليك والحقني بميدان المطيعين لك

O one, who absolutely controls everything and dominates everything by absolute discretion. Put into my heart the joy of Your acceptance and join me with the field of obedience to You.

Then he started praying and when I saw that the body of that youth was fully engrossed in worship oblivious of everything else I arose and went to the place where he had performed the ablution. I saw a spring of pristine clear water gushing forth over there. I also performed the ablution and

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 138.

silently went and stood behind him and during the prayer when I looked up, I saw a prayer niche in front as if it was freshly constructed.

And during the recitation when that youth recited some verse regarding divine promise or threat, he used to repeat it in a sorrowful tone. When a considerable part of the night passed in this manner, he concluded the prayer and recited the following supplication:

O the one who is sought by the seekers. So the guide has hurt him or his fearful Ummah. They found him preferring and the returnees came to him. They found a habitat until the comfort of someone else's body. And when is the joy of those who intend other than You by his intention. O my God. The darkness has spread and has not spent the rest of your pools of Your whispered supplication conversations in the chest. Bless Muhammad and his progeny, and vested with authority, O most merciful of the merciful ones.

I thought to myself that since he has completed his prayer I should not lose sight of him. So I stepped forward and pleaded:

“I adjure you by that being who removed the tiredness of the journey through you and bestowed to you the taste of your fear. Please have affection on me as well because I am a traveler who has lost his way.”

He said, “If you had true reliance on God you would never have lost your way. Now you follow my footsteps.”

So saying he set out from the tree in one direction and I felt as if the earth was slipping below my feet. When the whiteness of dawn appeared, he said,

“Congratulations, this is the land of Mecca. Then I started hearing voices of people and Hajj pilgrims became visible.”

I said, “I adjure you by that being from whom you hope for well being on the Judgment Day. Please tell who you are?”

He replied, “Since you have put me under oath, I am Ali Ibne Husain Ibne Ali Ibne Abi Talib (a).”¹

Repaying the debt of father

Ibne Shahr Ashob writes that at the time of his martyrdom, Imam Husain (a) was indebted for a little more than seventy thousand gold coins. When Imam Zainul Aabideen (a) came to Medina from his imprisonment in Shaam he was so concerned regarding the debts of his father that he gave up food and water.

Then he dreamt that someone was telling him: Don’t worry about the debts of your father, because Almighty Allah has liquidated the debt in exchange of the property at Bijees.

When he awoke he said, “By God, I don’t know of any of my father’s property at a place called Bijees.”

The following night also that same voice was heard. In the morning when he mentioned this dream at home an old lady told him that his father had owned a Roman slave named Bijees and he had dug a well and endowed it at a place called Zikhashab.

When the Imam inquired from the people regarding that they testified to it. After some days Walid bin Utbah bin Abu Sufyan sent a message to him, “I have been informed that your father has left some property at Zikhashab, known as Bijees. If you want to sell it I am prepared to purchase it.”

Imam Zainul Aabideen (a) replied, “I am prepared to sell it in lieu of the unpaid debts of my father.” And then he mentioned the details. He replied that he was ready to buy at that price.²

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 142.

² *Manaqib Aale Abi Talib*, Vol. 4, Pg. 143.

Glory in view of poverty

Rawandi says that Imam Muhammad Baqir (a) said: Once during the Hajj season Abdul Malik bin Marwan was performing the circumambulation of the Holy Kaaba and Imam Zainul Aabideen (a) was also engrossed in the Tawaf. The Imam didn't pay any heed to Abdul Malik and the latter did not know the Imam personally. He asked his companion who this man was that was doing Tawaf ahead of him and who is paying no heed to him.

He said, "It is Ali Ibne Husain Ibne Ali Ibne Abi Talib (a)."

After completing the rounds Abdul Malik asked them to summon that gentleman to him. Hence, when the Imam arrived he said with utter disrespect:

"Ali Ibne Husain, I am not the killer of your father so why do you avoid meeting me?"

Imam (a) replied,

"The killer of my father destroyed his world and my father destroyed his hereafter. You can also do that if you want."

Abdul Malik said, "No, I want you to come to us so that we may provide you with worldly wealth."

Imam Zainul Aabideen (a) sat down, spread out his sheet and prayed in the court of God,

"O God, show this one the value that You have of Your friends."

When Abdul Malik looked, he saw that sheet was filled up with pearls which were of the finest quality and extremely priceless.

Then the Imam said, "Abdul Malik, when one is having such a position with God, what he can expect from your world?"

Then he said, “O God, please take away these jewels as I have no need of them.”¹

A doe speaks

Rawandi has narrated from Imam Muhammad Baqir (a) that he said:

My father was in his orchard along with some of his companions. When they laid the dinner over there suddenly a female deer came scampering and approached my father in great agitation bleating frantically.

The friends of my father asked, “Maula, what is she saying?”

He replied, “She is complaining of hunger and she is saying that she had nothing to eat since the last three days. Don’t say anything! Let her come to me and eat bread.”

Then the Imam signaled to the doe and she came near. The Imam placed the bread before her and she began to devour it. But one of the companions passed his hand on her back and she ran away.

Imam (a) said, “Did I not tell you that you must not frighten her?”

A companion said, “O son of Messenger of Allah, I only touched its back; I had no intention to frighten her.”

Again my father called the doe telling her that no would touch her now. She returned and ate to satiation and then galloped off making some noise:

People asked the Imam what she was saying.

He replied, “She was praying for you.”²

¹ *Al-Kharaij*, Vol. 1, Pg. 255.

² *Al-Kharaij*, Vol. 1, Pg. 260.

Abu Khalid Kabuli got the power to remove distress

Qutub Rawandi says that Imam Muhammad Baqir (a) said: Abu Khalid attended the service of Imam Zainul Aabideen (a) for a long period of time. After that when he became nostalgic about his parents, he sought the Imam's permission to return home.

Imam (a) said, "I feel ashamed to allow you to return empty handed, so just wait, tomorrow a man from Syria would arrive with his invalid daughter searching for someone to cure his daughter.

So when he comes here tomorrow you go to him and tell him that you can cure his daughter for ten thousand silver coins."

The following day when that Syrian arrived with his daughter according to the instructions of the Imam, Abu Khalid Kabuli met him and said,

"I can cure your daughter if you agree to pay ten thousand silver coins. I can promise that she would be fully cured and will never again suffer from this condition."

The Syrian agreed. Abu Khalid Kabuli went to the Imam and informed about the assent of the Syrian.

He said, "He would cheat you."

Abu Khalid said, "Maula, I have taken a firm promise from him."

Imam (a) said, "All right, now you go and holding the left ear of that girl, say:

O despicable creature; Ali Ibne Husain is asking you not to harass this girl if you wish to maintain your well being, you leave her immediately and go somewhere else and never come back to her."

Thus, Abu Khalid held the left ear of that girl and mentioned the words taught to him and that girl was immediately cured. When Abu Khalid asked the father for his payment he started making excuses and didn't pay anything.

Abu Khalid Kabuli returned to the Imam and said,

“Maula, that Syrian has really gone back on his words.”

Imam (a) said,

“I told yesterday only that he would go back on his words. But you don't worry. Since he didn't fulfill his promise, I will also send the Jinn back to her. So when that man contacts you again you tell him that since he reneged on his words that Jinn has returned to haunt her. Now if you want her to be cured you must deposit the amount of our deal with Imam Zainul Aabideen (a). When he does that you hold the left ear of that girl and repeat what you said previously. If Allah wills she would be cured.”

The girl's malady returned with renewed force and she began to scream and shout. The wealthy father of that girl came running to Abu Khalid Kabuli and started to plead with him.

Abu Khalid said, “I don't trust you; I will cure the girl now only if you deposit the money with Imam Zainul Aabideen (a).”

So that Syrian deposited ten thousand silver coins with the Imam and Abu Khalid held the left ear of that girl and mentioned the words taught by the Imam.

The Jinn fled and the girl became healthy and Imam (a) gave that amount to Abu Khalid Kabuli and bid farewell to him, saying,

“Now you may return to your parents in your hometown.”¹

¹ *Al-Kharaij*, Vol. 1, Pg. 262.

Farazdaq's Qasida

*O inquirer about the address of generosity and nobility;
come I would tell you about the location of magnanimity and
nobility.*

*This is the son of Husain and the grandson of Fatima the
daughter of the Apostle through whom darkness is dispersed.*

*This is he whose ability the valley (of Mecca) recognizes,
He is known by the (Sacred) House and the Holy sanctuary and
the lands outside the sanctuary.*

This is the son of the best of God's servants.

*This is the pure pious man, the pure eminent man. When the
Quraish saw him, their spokesman said: Liberality terminates at
the outstanding qualities of this (man).*

*He belongs to the top of glory which the Arabs of Islam and
non-Arabs fall short of reaching.*

*When he comes to touch the wall of the Kaaba, it almost
grasps the palm of his hand.*

He takes care to be modest and is protected from his fears.

He only speaks when he smiles.

*There is a cane in his hand. Its smell is fragrant from the
hand of the most wonderful (of all the people), who is proud.*

The prophets yielded to his grandfather's favor.

The nations yielded to the favor of his community.

*The light of guidance emanates from the light of his
forehead*

He is like the sun whose shining disperses darkness.

His family tree belongs to the Apostle of God.

Its elements, its natures, and its qualities are good.

This is the son of Fatima if you do not recognize him.

His grandfather was the seal of Prophethood.

God honored and favored him from antiquity.

Your words 'who is this?' do not harm him.

All the Arabs and non-Arabs recognize him whom you deny.

He is that person who due to modesty lowers his gaze from whose awe the whole world keeps its gaze low. No one can speak due to his awe till he does not give a welcome.

Thus, Hisham regarded the praise of Imam Zainul Aabideen (a) to be his own condemnation and that of his clan and he became angry at Farazdaq. So he stopped his stipend and told Farazdaq:

Why did you not compose such verses in our praise?

Abdul Malik ordered him: You compose a poem in my praise also like you composed it for Ali Ibne Husain (r) and I would double your stipend from the public treasury.

Farazdaq immersed himself in love for Ahle Bayt and replied in a daring manner:

“Abdul Malik, first you bring a father like his father and a mother like his mother; then I would compose a poem in your honor like I did for him. Do you not feel ashamed of God in making such a demand? If you want you can remove my name from the stipend register.”

So, Abdul Malik removed his name from the register.

When Hazrat Ali Ibne Husain (r) learnt about this, he summoned Farazdaq and said: Abu Faras (agnomen of Farazdaq), take whatever I am having and the fact is that even after giving all this I have not fully recompensed you. Instead of accepting anything, Farazdaq said: O Son of Messenger of Allah, I did not compose this poem in greed of wealth. I don't want its recompense from you; on the contrary, I hope for its

reward from Allah; and whatever I get from Allah would be greater than the whole kingdom of Abdul Malik.

On this reply Imam Zainul Aabideen (r) asked: All right, how much stipend was he paying you previously? He replied: Twelve thousand dirhams annually. At that moment the Imam gave him stipend for four years; that is: forty eight thousand dirhams and insisted that he should accept, which he finally did.

It is mentioned in the traditional report of Abu Bakr Allaf that Hisham externed him to Basra.¹

Installation of Hajar Aswad

Rawandi says that during the battle with Ibne Zubair when the Holy House of Kaaba was bombed and completely damaged and after that when it was rebuilt, the only thing that remained was refixing the Black Stone. Thus, Hajjaj summoned the scholars, judges and religious personages of that time to perform this ritual. But whoever tried to fix it was unable to do though he tried his best. When they all failed, Imam Zainul Aabideen (a) arrived there and he recited the name of God and fixed the stone in its place. This time it was fixed without any problem.

As soon as the stone was fixed at his hands people raised the slogans of 'God is the greatest.'²

The slaughtered deer becomes alive

Qutub Rawandi has narrated from Abu Hamza Thumali that I said to Imam Zainul Aabideen (a), "I want to inquire a few things."

"Ask," said the Imam.

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 169-172; *Kifyatut Talib*, Pg. 451-452; *Al-Aghani*, Vol. 15, Pg. 327.

² *Al-Kharaij*, Vol. 1, Pg. 268.

So Abu Hamza first inquired about one issue, then he asked, “Maula, please tell me whether the Imams can bring the dead back to life, can they grant vision to the born blind, cure the lepers and can they walk on the surface of water?”

Imam Zainul Aabideen (a) said,

“Whatever powers Almighty Allah had given to any of the prophets, all of them are given to Aale Muhammad (a) as well. On the contrary, the fact is that whatever Allah has bestowed to Muhammad was never given to any previous prophet. And the Holy Prophet (s) transferred all the miracles that he had to Amirul Momineen (a). Then these miracles were transferred from one to another through the Holy Imams (a) and this would continue till Judgment Day. In addition to that every year during the Lailatul Qadr there is increase in their miracles every month and every year.

Once when the Messenger of Allah (s) spoke about mutton in his gathering, an Ansari man came home and said to his wife, “It seems that the Prophet is eager to eat mutton and we are having a goat; I would like to slaughter it and present its meat to him.”

“Then why the delay in a righteous act?” asked his wife.

So that Ansari man carried his goat to Messenger of Allah (s) and the latter ordered him to slaughter it. Ansari man slaughtered it and after roasting the meat presented it to the Prophet.

The Prophet gathered his family members and some of his companions and said,

“Eat this after reciting the name of God, but do not break any of its bones.” So all ate the meat to satiation and that Ansari man also ate it in the company of the Prophet. When he returned home, his same goat was there at his door.

Rawandi says that after narrating this incident, Imam Zainul Aabideen (a) gestured to a deer and that deer immediately came to the Imam, who ordered them to slaughter it.

His companions slaughtered it and roasted its meat and all of them ate it together. When all the people had eaten the Imam asked them to place its bones inside its skin. When this was done that deer became alive again and scampered away.¹

Assistance to the wolf

Rawandi writes that once Imam Zainul Aabideen (a) travelled to his property in the suburbs and on the way he was blocked by a wolf. When the Imam reached in front of it, it started howling.

Imam (a) said, “Go back! If God desires, I will do that.”

When that wolf heard the Imam’s command he went back and people asked what that wolf was saying?

Imam (a) said, “He was telling me that his wife was experiencing a difficult child birth and that I pray for her to have an easy delivery. He also promised me that he and his progeny would never cause harm to my Shia.”²

Informing Zuhri about his dream

It is mentioned in the book of *Thaqibul Manaqib* in the words of Zuhri that: I had a brother-in-faith whom I was extremely fond of, but he was killed in the battle with Romans. I was shattered at the news and wished he had remained alive and I had been killed in his stead.

One night I saw that same friend in dream and I asked him how God had conducted with him.

¹ *Al-Kharaij*, Vol. 2, Pg. 583.

² *Al-Kharaij*, Vol. 2, Pg. 587.

He replied that God had forgiven him due to his Jihad and due to his affection for Muhammad and Aale Muhammad (a) and through the intercession of Ali Ibne Husain He has rewarded him with a property admeasuring an area that one covers only in a thousand years.

I said, “My dear man, I envy you that God bestowed the rank of martyrdom and I also wished I had been given that position.”

My friend said, “Glad tidings to you; your rank is a thousand times greater than mine.”

“How is that?” I asked.

He replied, “It is so because you meet Ali Ibne Husain every Friday and greet him. And when you glance at his countenance you recite Salawat on Muhammad and Aale Muhammad (a). You also narrated traditions from him and while living in these times (reign of Bani Umayyah) you narrate about the excellence of Ahle Bayt (a).”

After that I woke up and I thought that they were only meaningless thoughts. I fell asleep once more and this time my friend said,

“Have you doubted? Beware! Don’t doubt! Doubt is disbelief and don’t tell anyone what all you have seen. Ali Ibne Husain would himself inform you about this dream of yours.”

After that I woke up, performed ablution and prayed the prayer of thanksgiving. Suddenly there was a knock at my door. When I went to see I found a messenger of Imam Zainul Aabideen (a), who told me that the Imam had called me.

I set out with him and when I met the Imam, he said,

“Zuhri, you had two dreams last night.” Then he informed me about the details of my dreams.¹

¹ *Ath-Thaqib fil Manaqib*, Pg. 362.

Earthquake with a thread

It is narrated from Jabir in *Uyunul Mojizaat* that when Bani Umayyah were firmly in power they started a general massacre of Aale Muhammad (a) and unleashed a propaganda of cursing Amirul Momineen (a) from the pulpits. They made life difficult for the Shias of Aale Muhammad (a) and the unscrupulous scholars due to greed of wealth cooperated with them and they posed cursing of Amirul Momineen (a) as an Islamic practice. Whoever refused to curse him was sentenced to death.

When the Shia of Aale Muhammad (a) were fed up of the this injustice and oppression they came to Imam Zainul Aabideen (a) and said,

“O son of Messenger of Allah, for how long can we bear these hardships. Those oppressors have exiled, executed and crucified us and they have promoted the practice of cursing Amirul Momineen (a). So much so curses on Imam Ali (a) are even recited in the Masjid of Prophet and the self of the Prophet is abused from the pulpit of the Prophet, but there is no one to restrain them and if one of us objects, he is labeled as Turabi and first imprisoned and then executed.”

When the Imam heard the travails of his Shia, he glanced at the heavens and prayed,

O Lord, glory be to You and lofty is Your position. You gave respite to Your servants till they began to regard themselves absolutely free. All this happened before Your eyes. No one can supersede Your destiny and no one can change what You destined and You can do what You want as You know more than us.

Then he called his son, Imam Muhammad Baqir (a) and said,

“Tomorrow morning you go to the Prophet’s Masjid and take with you the thread which Jibraeel Amin had brought to

your grandfather. And while there you move the thread a little. Don't move it fast, otherwise all would perish."

Jabir says: I was astounded at these directions of Imam (a) and I could not sleep all night as what would happen the following day. As soon as the morning broke, I went to the door of the Imam.

On seeing me, the Imam's servant said,

"Jabir, you never visited us so early in the morning, what is the matter today?"

I said that it was because yesterday I heard from Imam (a) regarding the thread.

Then Imam Zainul Aabideen (a) said to Imam Muhammad Baqir (a),

"My son, take the thread brought by Jibraeel and go to the Prophet's Masjid and shake it slightly, taking care not to move it fast lest all the people would perish."

Imam Muhammad Baqir (a) said,

"By God, if the time had not been ordained and if the destiny were not fixed I would have made these reverse intellect creatures sink into the Earth in a second. But what can we do? We are after all the honorable servants of God and we don't overreach His commands and we act according to His orders."

I said, "My Lord and master, why do you want to do that?"

He replied, "Did you not hear about the terrible conditions of our Shia? They had complained to my father about those accursed fellows."

I said, "Maula, I was also present there yesterday and I heard everything."

Imam Muhammad Baqir (a) said,

“My father ordered me to threaten them so that they may stop their persecution. I want a group of them to be killed and that the land of God Almighty is purified from their dirt.”

I (Jabir) asked, “Maula, how can you purify the Earth from their existence while their population is beyond computation?”

Imam Muhammad Baqir (a) said,

“You come with me to the Prophet’s Masjid; I would show you the miracle of divine power and make you aware of the power that Almighty Allah has given us.”

Jabir says that he went to the Prophet’s Masjid with the Imam. The Imam prayed two units of prayer over there then placed his cheek on the floor and mentioned some words. After that he raised his head and removed a thin thread from his sleeve, which smelt of musk. This thread was thinner than usual strings.

Then he said,

“Jabir, hold its one end and continue to walk, but take care that you don’t shake it.”

So I held one end of the thread and started moving slowly.

“Jabir, now stop here,” said the Imam after a few steps.

I stopped and the Imam moved the thread slightly and then asked him to hand over the end to him. I handed it to him and asked,

“My lord, what have you done with it?”

He replied, “Just go out and see what the condition of people is.”

Jabir says: I came out and saw that there was turmoil everywhere and shrieks were heard. A terrible earthquake had struck Medina and most of the buildings had crashed and more than thirsty thousand people were dead in addition to the children. People were screaming: Indeed we belong to Allah and

to Him we shall return. So and so's house is destroyed and his family is buried alive.

People were screaming and shouting and running towards the Masjid of the Prophet. Some were saying that it was an earthquake, some said it was sinking of the land and others said: This chastisement was bound to befall us since we have left the practice of enjoining of good and forbidding evil and sins, disobedience has become common and oppression is wrought on the progeny of the Prophet.

We expect to be struck by greater earthquakes and the only way to avoid that is to mend our ways.

Jabir says: I continued to observe the people in amazement and due to their screams and wails I also wanted to cry, while they were ignorant of the cause of that chastisement.

After observing this scene I went to Imam Muhammad Baqir (a) when people were surrounding him from all sides and entreating him,

“O son of Messenger of Allah, did you not see the calamity that befell us? Please pray for us.”

Imam (a) said, “You pray the ritual prayer, supplicate and give alms.”

Then he held me, brought me out of the Masjid and asked, “Did you see the conditions of the people?”

I said, “Maula, don't ask about the condition of the people; their buildings have crashed, people have died and I am moved by their destruction.”

He said, “May God not have mercy on them; I gave them concession because of you. But there is deficiency in you as well, otherwise you wouldn't have had mercy on our enemies and the enemies of our friends. Woe be on the unjust.

By God, if I had not honored the word of my respected father I would have shaken this thread hard and had destroyed all of them. I would have turned the earth upside down and not a

single building would have remained intact, but I am helpless before the command of my honorable father.”

Then he climbed to the minaret of the Masjid and I could see him ascend while others were not able to. He stretched out his hand and circled it around the minaret. This circling again created a slight tremor in Medina and some houses crashed.

Then he climbed down and recited the following verse:

ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ

“...this was a punishment We gave them on account of their rebellion...”¹

وَهَلْ نُجَازِي إِلَّا الْكُفُورَ ﴿١٧﴾

“...and We do not punish any but the ungrateful.”²

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا

“So when Our decree came to pass, We turned them upside down...”³

فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

¹ Surah Anaam 6:146.

² Surah Saba 34:17.

³ Surah Hud 11:82.

“...so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.”¹

Jabir says that when the earthquake struck the second time veil observing ladies came out of their houses crying and wailing and every person was so anxious due to the quake that no one cared to glance at them. When Imam Muhammad Baqir (a) saw this condition of the veil observing ladies he had mercy on them and he kept that thread into his sleeve and along with that stopped the tremors.

When we came out of the Masjid there was a crowd at the iron-monger and the iron-smith was saying:

“Did you not hear the call from underground when the Earth quaked?”

Some other people were saying, “We heard many sounds from the earth, but we couldn’t understand them.”

Jabir says: The Imam glanced at me and smiled, then said, “Jabir, it was all due to their sins and excesses.”

I said, “O son of Messenger of Allah, what is the miracle of this thread?”

He replied, “It is from the relics of Prophet Musa and the progeny of Harun, which the angels used to lift and with which Jibraeel descended on us.

Jabir, I command a great rank and a lofty position with God. If we did not exist, Almighty Allah would neither have created the sky nor the earth; there would have been neither Paradise nor Hell. And if it did not exist, neither would have existed the Sun and the Moon, nor the Jinns or the humans.

Jabir, no one can be compared to us. Almighty Allah has saved you from Hell because of us and through us He has bestowed grace on you. Only we have guided you to God. You

¹ Surah Nahl 16:26.

must stop at our command and prohibition and do not disregard our orders. You must praise God for those of our commands which you can understand and those which you cannot understand you must turn them back to us and say: Only our Imams are aware of the facts of this matter.”

Jabir says that after this catastrophe, the Bani Umayyah Governor said:

“O people, come out all of you and let us go to Ali Ibne Husain and through him seek proximity of God, and in his presence seek God’s forgiveness so that this chastisement may spare you.”

Jabir says that when the Governor noticed Imam Muhammad Baqir (a) he hastened to him and said, “O son of Messenger of Allah; did you not see what befell the Ummah of the Prophet? There is so much death and destruction!”

Then he asked, “Where is your father? We want to beseech him to take us to the Masjid and to supplicate God for mercy and grace so that he may remove this calamity from the Ummah.”

Imam Muhammad Baqir (a) said,

“He would do that if God wills. You people should reform yourself and repent for your deeds. You must stop doing what all you have continued to do, because only those who suffer the loss from Almighty Allah become fearless.”

Jabir says: After that people gathered and went to Imam Zainul Aabideen (a), but he was engrossed in his prayers at that time. When he concluded the prayer he said to his son softly:

“Muhammad, you were on the verge of annihilating all the people!”

I was also sitting close to the Imam and I remarked, “My master, he shook the thread so slightly that even I did not perceive that it had moved.”

He said, “Had he done it more, no living being would have survived.”

Then he asked, “What is the condition of the people?”

We narrated to him the destruction and upon that he remarked,

“They did not observe our sanctity and they trampled our honor.”

I said, “O son of Messenger of Allah, the Governor of Medina is at your doorstep and he has asked us to beseech you to come to the Masjid and pray for divine forgiveness and mercy for them all.”

Imam (a) smiled and then recited the following verse:

أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ ۖ قَالُوا بَلَىٰ ۖ قَالُوا
فَادْعُوا ۖ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

“Did not your apostles come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the unbelievers is only in error.”¹

I said, “Master, what has amazed me most is that they are unaware from where that calamity has befallen them.”

He said, “Yes, it is so.” Then he recited the following verse:

فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا
يَجْحَدُونَ ﴿٥١﴾

“So today We forsake them, as they neglected the meeting of this day of theirs and as they denied Our communications.”²

¹ Surah Ghafir 40:50.

² Surah Araaf 7:51.

Then he said, “Jabir, there are many signs of our veracity and this is one of them and it is like what Almighty Allah says in His Book:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۚ
وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾

“Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe.”¹

Then he said, “What is your opinion regarding those who eliminated our practice and who rendered our oath invalid; who befriended our enemies and trampled our sanctity; who usurped our rights and snatched our inheritance. Who helped the tyrants against us and preserved their practice. And they emulated the conduct of the sinful infidels in order to distort religion and put out the light of truth.”

Jabir said, “I praise that being Who graced me with your recognition and Who inspired to me obedience to you; and Who gave me the good sense to befriend your friends and be inimical to your enemies.”

Imam (a) said, “Jabir, do you know what (divine) recognition is?”

Jabir did not say anything. Then the Imam explained the reality of (divine) recognition in a lengthy tradition.

I (author of this book) has been content only to narrate the miracles as the subject of this book demands and other topics are beyond the scope of these volumes. In any case, every book cannot deal exhaustively with a topic.²

¹ Surah Anbiya 21:18.

² Uyunul Mojizaat, Pg. 78.

Predicting Bani Abbas regime

Rawandi states that Abu Basir is reported to have said that he was in the Masjid of the Prophet in the company of Imam Muhammad Baqir (a) after the passing away of Imam Zainul Aabideen (a) when Mansur Dawaniqui and Sulaiman bin Dawud also arrived there and at that time the Bani Abbas hadn't gained power. Only Sulaiman bin Dawud approached the Imam and sat down with him.

The Imam asked, "What is preventing Dawaniqui from coming here?"

Dawud said, "He is ignorant of good manners."

Imam Muhammad Baqir (a) said, "The days and night would not end till these people do not gain power and trample on the necks of people. He would rule from the East to the West and he would have a long life and he would accumulate so much wealth which no one before him would have gathered."

Dawud arose after listening to the prediction of the Holy Imam (a) and informed Mansur about this. As soon as he heard that Mansur came to the Imam and said: I did not approach you due to your majesty and awe. What did you mention to Dawud?

"That would definitely come to pass," reiterated Imam Muhammad Baqir (a).

Mansur asked, "Would our rule be established before your rule?"

"Yes," replied the Imam.

"Would there be a ruler from my progeny as well?" asked Mansur.

"Yes," replied the Imam.

"Would our rule be longer than that of Bani Umayyah of less?"

He replied, “Your rule would be much more prolonged and your sons would also rule and would play with power in such a way like children play with a ball. It is the pledge which my father has made to me.”

When Dawaniqi became the Caliph, he was astounded at the prediction of Imam Muhammad Baqir (a).¹

Language of birds

It is narrated from Abu Hamza Al Thumali who said:

‘I was with Ali bin Husain, and the sparrows scattered and made noise. He said: ‘O Abu Hamza! Do you know what these are saying: ‘I said, ‘No.’ He said: ‘Extolling the Holiness of their Lord and asking the livelihood of their day.’

He (the narrator) said, ‘Then he said: ‘O Abu Hamza! We are taught the speech of the birds and given from all things.’

It is narrated from Muhammad bin Khalaf, from one of his men that he said:

‘From Abu Abdullah having said: ‘A man recited this Verse in his presence: We have been taught the speech of the birds, and have been given from all things.’² Abu Abdullah said: ‘There isn’t ‘from’ in it. But rather it is as: ‘We have been given all things.’

It is narrated from Muhammad bin Muslim:

‘From Abu Ja’far, he (the narrator) said, ‘I heard him saying:

عَلَّمَنَا مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ

¹ *Al-Kharaij*, Vol. 1, Pg. 274.

² Surah Naml 27:16.

“We have been taught the language of birds, and we have been given all things.”^{(1) (2)}

Sign of believers and hypocrite

Imam Zainul Aabideen (a) said,

“When we look at a person we come to know whether he is a believers or a hypocrite. We have the names of our Shia and their father’s name written with us.”³

¹ Surah Naml 27:16.

² *Basairud Darajaat*, Pg. 343.

³ *Basairud Darajaat*, Pg. 288.

Chapter Five: Imam Muhammad Baqir (a)

Prediction of the Prophet regarding Imam Muhammad Baqir (a)

Shaykh Tusi (r) has narrated through his chains of narrators from Amr bin Abdullah bin Hind Jumali that he said:

Hazrat Jabir bin Abdullah Ansari came to the house of Imam Zainul Aabideen (a) and near the door saw Imam Muhammad Baqir (a) in the company of other children of Bani Hashim clan. Jabir observed his conduct closely and then remarked,

“This is the style of Messenger of Allah (s).”

Then he called Imam Muhammad Baqir (a) near and asked,

“What is your name, prince?”

“Muhammad bin Ali bin Husain,” he replied.

Jabir started crying on hearing the introduction and then said,

“By God, you are splitter of knowledge. But may my parents be sacrificed on you, please come here.”

When Imam Muhammad Baqir (a) came to Jabir, the latter moved his cloak and placed his hand on the chest of the boy and then kissed it. He also touched his cheeks and face to the chest and then said,

“I convey to you greetings from your holy grandfather, Messenger of Allah (s) and whatever I did was commanded to me by the Prophet and he also told me:

“You would live till you meet a child from my descendants, whose name would be Muhammad and he would split the knowledge.”

His Eminence had told me,

“You would live till you lose your eyesight and after that Almighty Allah would restore your sight.”

Please go to your father and seek from him permission for me to enter.

Imam Muhammad Baqir (a) went to his father and reported the whole conversation and said that a gentleman was at the door, who wanted to see him.

Imam Zainul Aabideen (a) said, “It is Jabir Ibne Abdullah Ansari.”

Then the Imam asked,

“Did Jabir say all that in the presence of other children?”

When Imam Muhammad Baqir (a) replied in the affirmative, Imam Zainul Aabideen (a) said,

“He didn’t have any ulterior motive but his acting in this manner in the presence of others has engendered your life.”¹

Tabari Imami has narrated through his authorities that Imam Zainul Aabideen (a) took Imam Muhammad Baqir (a) along with him to Jabir Ibne Abdullah Ansari and told his son, “Salute your uncle, Jabir.”

Jabir held Imam Muhammad Baqir (a) and kissed his forehead and clasped him to his chest; then said,

¹ *Amali*, Tusi, Vol. 2, Pg. 249.

“The Messenger of Allah (s) advised me to do this and he told me,

“A son would be born to Ali Ibne Husain Zainul Aabideen (a), whose name would be Muhammad and when you meet him, convey my salutation to him and after that you would live only for a short period of time.”

The narrator says: Jabir left this temporal world only a few days after his visit to Imam Muhammad Baqir (a).¹

Revealing the dinner spread

Tabari Imami has, through his authorities, narrated from Qays bin Rabi that he said:

Once I visited Imam Muhammad Baqir (a) and during that when it was time for the Isha Prayer the Imam prayed and along with him I also worshipped. After that he moved a brick fixed to the wall and pulled out a well laid dinner spread from it. All kinds of foods were present over it and he spread it out before me and said:

“Have it; it is a special sustenance that Almighty Allah had deemed for His friends.”

Thus, the Imam and I ate from that food. After I finished the Imam picked up the spread and inserted it back into the brick.

Doubts developed in mind on witnessing this miracle. After sometime when the Imam arose and went out for some errand, I got up and removed that brick and looked closely. It was a small brick and nothing resembling a dinner spread was present there.

After sometime the Imam returned to the guest room and he sensed my inner thoughts. Again he got up and moved the brick a little bit and from it removed bowls and a pot of water. He had

¹ *Dalailul Imamah*, Pg. 95.

it himself and gave it to me as well. After that he fixed that brick in its original place and said,

“You are also like those Jews, who used to witness miracles of Christ with their own eyes, but were still not satisfied.”

After that when he commanded the brick to speak, it spoke up by the permission of God.¹

Prediction about the regime of Mansur Dawaniqi and his brother

Tabari Imami has narrated through his chains of authorities from Amash that he said: Abu Ja'far Mansur Dawaniqi narrated to me: During the time we used to flee here and there to escape Bani Umayyah regime, my brother, Abul Abbas Saffah and I once went to the Prophet's Masjid, where we found Imam Muhammad Baqir (a). When he saw us, he told the person sitting with him:

“I can see that these brothers would get power and rule.”

Upon this the person arose and came to us; and mentioned the prediction. We brothers went to the Imam and asked,

“What were you saying, O son of Messenger of Allah?”

He replied, “You would gain power in the near future, but you would be cruel towards my descendants and soon perish as a result of that.”

Mansur Dawaniqi used to say that the prophecy of Imam Muhammad Baqir (a) was fulfilled to the letter and after just a short period of time my brother gained the throne and after him I ascended to the throne.²

¹ *Dalailul Imamah*, Pg. 95.

² *Dalailul Imamah*, Pg. 96.

A cane which conveyed news from various places

Tabari Imami has narrated through his chains of authorities from Alaa bin Muhriz that he said:

I saw Imam Muhammad Baqir (a) holding a thin walking stick and inquiring from it the circumstances in various countries and it was replying to him. It informed about floods in Egypt, shortage of water in Mosul and earthquake in Urmiya due to which two mountains: Harith and Juwair crashed into each other.

After that I (the narrator) witnessed a peculiar scene that the Imam broke up this stick into pieces and after a few moments the pieces joined together and became like it was before.¹

Flying elephant

Tabari Imami has narrated through his chains of authorities from Marrah bin Qubaisa bin Abdul Hamid that he said: Jabir bin Yazid Jofi said: I saw my lord and master, Imam Muhammad Baqir (a) make an elephant out of mud, which he mounted and it rose up into the air and took him to Mecca and then brought him back to Medina.

Marrah says: I did not accept this traditional report of Jabir bin Yazid Jofi and I said: It is an open lie! After some days I met Imam Muhammad Baqir (a) and told him that Jabir Jofi has mentioned that report about him. He said:

“What is astonishing about that?” Then he made an elephant of sand before me, mounted it and made me mount it as well. The elephant rose up in the air and took us to Mecca. After that we returned to Medina in that same way.²

¹ *Dalailul Imamah*, Pg. 96.

² *Dalailul Imamah*, Pg. 96.

Miracle of Prophet Musa

Tabari Imami has narrated through his chains of authorities from Hakam bin Saad that he said:

I met Imam Muhammad Baqir (a) during a journey. The Imam was holding a staff. When he hit that staff on a rock, water gushed out from it. I said,

“What is this, O son of Messenger of Allah?”

“People used to be amazed at the miracle of Musa’s staff as well and this stick is a part of that same staff.”¹

Wooden bowl that did not burn

Tabari Imami has narrated through his chains of authorities from Shahr bin Wael that he said:

I saw Imam Muhammad Baqir (a) holding a bowl of wood containing burning embers but that bowl was not getting burnt.

I uttered in amazement, “What is this, O son of Messenger of Allah?”

He replied, “This fire is taken from heat of the Earth. I dropped it into this bowl and you can see for yourself that it is not burning this bowl.”²

Miracle of the ring

Amash has narrated from Mansur that once he was about to travel by sea and he was telling Imam Muhammad Baqir (a) about it. The Imam gave him a finger ring and its miracle quality was that when he removed it from his finger and placed it in the ship it used to stop and when he put it on, the ship moved again.

¹ *Dalailul Imamah*, Pg. 96.

² *Dalailul Imamah*, Pg. 97.

Travelling by ship we entered the Euphrates and near Baghdad one of my brothers dropped a bag in the water. When I dropped the ring in the water that bag floated on the surface and the ring returned with it and we lifted them both from the water.¹

Apple from rocks

Jabir Jofi has narrated: I travelled to Hira in the company of Imam Muhammad Baqir (a) and when we reached Kerbala, the Imam said,

“Jabir this land is one of the gardens of Paradise for us and our Shia and one of the ditches of Hell for our enemies.”

Then he glanced at me and said,

“Jabir, would you like to eat something?”

“Yes, my lord,” I replied.

So the Imam inserted his hand into the rocks removed an apple and gave it to me. When I smelled that apple, I realized that I had never before perceived such a fragrance, and that told me that it was an apple of Paradise. Thus, after I had consumed that apple, I did not require food for the next forty days and neither did I need to visit the washroom.²

Miracle of Maryam (a)

Abdur Rahman bin Kathir has narrated from Imam Ja'far Sadiq (a) that he said:

During a journey my father (a) halted at a valley and pitched his tent over there. Then he went to a dry date palm and sitting under it, started to recite praise and glorification of God Almighty. After that he recited something that I had never heard before. Then he said,

¹ *Dalailul Imamah*, Pg. 97.

² *Dalailul Imamah*, Pg. 97.

“O date palm, give us to eat from what God has bestowed within you.”

As soon he said this, the date palm fructified and ripened red and yellow dates dropped from it. The Imam ate from them and also offered to Abu Umayyah Ansari and said,

“Abu Umayyah, this miracle of ours is like that of Lady Maryam (s). Fresh dates had dropped when she shook the date palm.”¹

Prediction of attack on Medina

Imam Ja'far Sadiq (a) said: My father (a) was present in a gathering and continued to look down for a long time then raised his head and said,

“O people, what would be your condition when a person would attack your town with a 4000-strong army, who would continue to ravage your place for three days at a stretch? He would slay your every fighting man and humiliate and degrade you, while you won't be able to defend yourself. So prepare for your defense from now only and know that what I told you would surely come to pass.”

The people of Medina paid no heed to his statements and said: It would never happen!

Except for Bani Hashim people and few other persons no one tried to find a place of refuge. Thus, some Bani Hashim people and few other persons who regarded his statement true left Medina. Then during those days Nafe bin Azraq attacked Medina suddenly; he killed the Medinans and raped their women.

After that the people of Medina said: Now we would never belie any statement of Imam Muhammad Baqir (a) and do what

¹ *Dalailul Imamah*, Pg. 97-98; *Manaqib Aale Abi Talib*, Vol. 4, Pg. 188.

he says, because he is the member of Ahle Bayt of prophethood and whatever he says is based on truth.¹

Language of the birds

Imam Ja'far Sadiq (a) said: My respected father was mounted on a camel litter and travelling to Mecca while besides him was Abu Umayyah Ansari in the saddle. Suddenly a pair of doves landed at the end of the saddle and Abu Umayyah tried to shoo them away.

The Imam said: Don't! They have approached me with complain against a snake who devours their chicks every year. So I prayed in their favor to Allah to keep their chicks secure and Almighty Allah has accepted my prayer.²

Assisting a wolf

Muhammad bin Muslim says: I travelled to Mecca in the company of Imam Muhammad Baqir (a). I was mounted on a donkey, while the Imam was riding a mule. Suddenly I decried a wolf rushing to us from the top of a hill.

When the Imam noticed that wolf, he stopped and it came to the Imam right away. It placed its paw on the saddle of the Imam's saddle and started communicating with the Imam.

Imam (a) bent down to hear him and then said,

"I have done that; you may go back now."

The wolf sped away from there. After that I asked,

"Maula, today I witnessed a great miracle of divine power!"

He said, "What did he convey?"

¹ *Dalailul Imamah*, Pg. 98; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 192.

² *Dalailul Imamah*, Pg. 98.

“God, Messenger and the son of Messenger know better,” said I.

He said, “He told me that his female was having a difficult child birth, so would I please pray to God for a safe delivery and also that God does not make any wolf attack my Shia. So I prayed as per his request.”¹

Making peace between doves

Muhammad Ibne Yahya has narrated from Muhammad Ibne Ahmad from Muhammad Ibne Husain from Muhammad Ibne Ali from Asim Ibne Hamid from Muhammad Ibne Muslim, who said:

“One day I was in the presence of Abu Ja’far (a) when a pair of turtledove came and sat on the wall and exchanged voices as they usually do.

Abu Ja’far (a) then also conversed with them for a while. They then flew away and on the other wall the male spoke to the female for a while and then both flew away.

I asked the Imam (a), “May I be sacrificed on you, “What were these birds?”

Imam (a) said, “O Ibne Muslim, all that Allah has created, such as birds, animals or other things that have life they obey us better than people. The male dove was suspicious about the female and she denied it on oath which the male did not accept. Then she asked if he would abide by the decision of Muhammad Ibne Ali? He agreed and told him that he had wronged his partner; then he believed her.”²

¹ *Dalailul Imamah*, Pg. 98; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 189.

² *Al-Kafi*, Vol. 1, Pg. 470; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 191.

Chastisement on human beings

Zurarah says that Imam Muhammad Baqir (a) said:

A man from Medina went to the spot where Qabil was punished through divine chastisement. He found Qabil tied in ropes and ten persons were placing him before the Sun and lighting fire around him. They punished him by the heat and during winter, poured cold water over him and when anyone from those ten died, the villagers appointed someone else in his place.

That person asked: O man, what is the matter regarding you? For what are you being punished like this?

Son of Adam said: It seems that either you are the most stupid or the wisest man of the world. You ask something that no one ever asked.

Zurarah says that I asked Imam Muhammad Baqir (a): Would he receive chastisement in the hereafter as well?

Imam (a) replied:

Almighty Allah would punish him in the world as well as the hereafter.¹

Sudair Sairafi says that Imam Muhammad Baqir (a) said:

I am acquainted with a native of Medina, who reached the rest of the people of congregation before rising and setting of the Sun, regarding whom Almighty Allah says:

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

“And of Musa’s people was a party who guided (people) with the truth, and thereby did they do justice.”²

¹ *Al-Ikhtisaas*, Shaykh Mufeed, Pg. 316; *Basairud Darajaat*, Pg. 398.

² Surah Araaf 7:159.

That Medinite had gone to them in order to adjudicate a dispute and he made peace between them. After that he came back and on the return journey did not sit anywhere. He passed by your clear water and drank from it and sounded the chain of your door; then returned to his home without waiting anywhere.¹

3- Sudair Sairafi says that Imam Muhammad Baqir (a) said:

I know a person from Medina who before the joining of the levels of the earth reached that group regarding which Almighty Allah says:

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

“And of Musa’s people was a party who guided (people) with the truth, and thereby did they do justice.”²

He had gone to them to adjudicate a matter among them and he made peace between two warring groups. After that he returned and when he passed by your clear water, he drank from it; and that was the water of Euphrates. Afterwards him Abul Fadhl, passed by you and he knocked at your door and after that went to that man who was covered with sack cloth and tied up in ropes. Ten persons were guarding him, who during the day, used to turn him towards the Sun and in order to punish him more they lighted fire around him. And when someone from the ten died they appointed someone else in his place and never allowed the number of guards to decrease.

Those persons were engrossed in punishing him when a man passed by from there, who asked: O man, what is the matter about you?

The one being punished said: If you are perceptive you must be aware about my issue.

¹ *Al-Ikhtisaas*, Pg. 317-318.

² Surah Araaf 7:159.

It is said that the person being punished was Qabil, son of Adam (a), who had slain his brother and by this started the practice of killing.

Muhammad bin Muslim says that the person from Medina implies Imam Muhammad Baqir (a).¹

The Holy Imams (a) control the universe

Aswad bin Saeed says that Imam Muhammad Baqir (a) said:

“O Aswad bin Saeed, there is a rope between us and every land, like a mason holds a cord. And whenever we receive any divine command regarding any part of the earth, we pull that rope and that land comes to us along with its wells, markets and houses till we apply whatever command we received from Almighty Allah.²

Jabir bin Yazid says that one day I went to meet Imam Muhammad Baqir (a) and complained to him about my poverty and neediness.

He said:

Jabir, we don't have any dirham.

After sometime Kumayt Asadi came to the Imam and said:

O son of Messenger of Allah, if you allow, I would like to recite a panegyric in your praise.

Imam (a) permitted him.

Hazrat Kumayt recited a panegyric. As soon as the panegyric ended Imam (a) said to his servant: Bring a money bag from the house and give it to Kumayt.

¹ *Al-Ikhtisaas*, Shaykh Mufeed, Pg. 318.

² *Al-Ikhtisaas*, Shaykh Mufeed, Pg. 323-324.

The servant went into the room that the Imam had indicated and found a bag kept over there. He brought it and gave it to Kumayt.

Again Kumayt said:

If you permit, I would like to recite another panegyric.

Definitely, said the Imam.

So Kumayt recited another poem.

Imam (a) said to the servant:

Go and bring Kumayt another bag of money.

The servant brought another bag and handed it to Kumayt.

Kumayt said:

Master, if you permit I want to recite another poem in your honor.

Imam (a) allowed him to recite and he recited another poem before the Imam.

Again he ordered the servant: Go and bring Kumayt another bag of money from that room.

The servant brought the third money bag and gave it to Kumayt.

Kumayt said:

Maula, I did not compose those poems for worldly gains. Through my recitations, I only want to endeavor to fulfill the right of my devotion to you. So please excuse me from accepting this reward.

When Imam (a) saw the insistence of Kumayt he told the servant to pick up the bags and put them back into the room.

Jabir says that I was mentally aggrieved on witnessing this and said that when I mentioned my need to him he said that he didn't have anything. But he gave thirty thousand gold coins to Kumayt.

As soon as I thought this Imam (a) called me:

“Jabir, get up and look into the room properly.”

I arose and went and looked in that same room, but did not see anything. Then Imam (a) said:

Jabir, what we have kept hidden from you is much more than what we have shown you.

Then he held my hand and took me inside the house. He kicked the ground and pure gold size of a camel head emerged from below. He said:

Look at this Jabir, and don't mention it to anyone, except your trustworthy brothers. God has granted us the power to do anything we like. And if we pull the cord of the earth and try to make it move, we can indeed move it.¹

Jinns are the servants of the Holy Imams (a)

Muhammad Ibne Yahya has narrated from Muhammad Ibne Husain from Ibrahim Ibne Abul Balad from Sudair Sairafi, who has said the following:

“Abu Ja'far (a) asked me to help him in a few things in Medina. I left and when I reached Fajj Rawha a man waved to me with his cloths.

The narrator has said that I turned to him and I thought he was thirsty. I offered the cup but he declined saying, “I do not need it.” He gave a letter with its ink still not dried up.

The narrator has said that when looked at it, it had the seal of Abu Ja'far (a) on it. I asked: When did you meet Abu Ja'far (a)?” He said, “Just now.” In the letter there were few things that he had commanded me to do. When I looked around there was no one with me.”

¹ *Dalailul Imamah*, Pg. 99.

The narrator said that then I went to meet Abu Ja'far (a) and said, may I be sacrificed on you, a man came to me with your letter the ink of which was not yet dried up."

He said, "O Sudair, we have servants from Jinns. When we need a thing to happen quickly we send them to do it."¹

The Jinn learn religion from Holy Imams (a)

Abu Hamza Thumali says that once I went to the door of Imam Muhammad Baqir (a) and asked permission to enter. The Imam's servant said that the Imam was meeting some people so please may I wait for some time?

After sometime a group of people emerged whom I had never seen before. After they went away Imam (a) called me inside. I went in and said:

Maula, may I be sacrificed on you, this is the reign of Bani Umayyah and they are very eager to slay Ahle Bayt (a).

Imam (a) said:

Abu Hamza, that was a group of Jinns and they are also our followers. They continue to visit us to inquire about the issues of religion.²

Feigned insanity of Jabir Jofi

Noman bin Bashir narrates: I was a companion of journey with Jabir Jofi, and he came to Medina and met Imam Muhammad Baqir (a) and after staying there for some days bid farewell to the Imam. He was extremely elated at that time and when we left Medina and reached a place called Akhirja which is the first station from Fayd to Medina, we recited our prayers there. When the camel was ready to continue the journey a very

¹ *Al-Kafi*, Vol. 1, Pg. 395, Tr. 4; *Basairud Darajaat*, Pg. 96.

² *Al-Kafi*, Vol. 1, Pg. 394, Tr. 1.

tall person appeared who gave a letter to Jabir Jofi. He kissed the letter and touched it with his eyes. When he opened it he found that it was from Imam Muhammad Baqir (a). Jabir unsealed it and began to read.

After reading the letter he asked the messenger: When did you leave the Imam after receiving the letter?

He said: I just left him.

Jabir asked: Before the prayer or after it?

He said: I prayed first then took the letter of the Imam and came to you.

So, the messenger departed. Jabir read the letter the second and the third time. After that the signs of joy disappeared from his face and we reached Kufa in that condition.

In the morning, I thought I should go and meet Jabir. When I went there, I saw him emerge in a strange condition. Pieces of backgammon were hanging from his neck and he was astride a stick pretending to ride a horse and saying:

“I find Mansur bin Jamhur a self appointed ruler.”

Then he glanced at me but did not say anything and neither did I thought it right to say anything to him. When I saw his madness I began to cry bitterly and returned home.

After that some children and people gathered around him. He was running around with the children. People said: Jabir has gone insane.

Some days after the insanity of Jabir, Hisham bin Abdul Malik's letter reached the governor of Kufa saying: Arrest Jabir Jofi, behead him and send the severed head to me.

When the governor read the letter he asked the courtiers: Who is Jabir Jofi?

They said: May God enhance your condition, he was a great tradition scholar and knowledgeable man and had gone for Hajj this year. But as soon as he returned, he lost his mind and

became insane. Now he rides a stick as a horse and plays with children on the roads.

The governor arose and went to personally see Jabir and found that Jabir has gone insane.

He said: Thanks to God who saved this mad man from being killed.

The narrator says: After some days Mansur bin Jamhur became the governor of Kufa and he did only what Jabir had predicted.¹

Intellectual level of Jabir Jofi

Jabir bin Yazid Jofi used to say that Imam Muhammad Baqir (a) narrated 70000 such traditions to me, which I haven't related to anyone and neither would I do so in future.

Once he said to Imam Muhammad Baqir (a):

May I be sacrificed on you, you have piled a great load on me, because you mentioned those 70000 traditions of your secret which I cannot relate to anyone. That is why a kind of tumult and excitement is created in my heart and I feel I have gone insane.

Imam Muhammad Baqir (a) said:

“When you perceive tumult in your heart, go to some abandoned place, dig a ditch and looking at your face in the water and say: Muhammad bin Baqir bin Zainul Aabideen (a) said to me this and this. It would lighten the burden of your heart.”²

¹ *Al-Kafi*, Vol. 2, Pg. 396.

² *Al-Ikhtisaas*, Shaykh Mufeed, Pg. 66-67; *Rijal*, Kishi, Pg. 194.

Restoring Abu Basir's vision

Abu Basir said: "Once I went to see Abu Ja'far (a) and asked, "Are you the heirs of the Messenger of Allah?"

He said, "Yes, we are his heirs."

I then asked, "Was the Messenger of Allah the heir of the prophets and knew all that they knew?"

He said, "Yes, it is true."

I then asked, "Do you have the power to bring the dead back to life and cure the lepers, and the blind?"

He said, "Yes, we do have such powers by the permission of Allah."

Then he said, "Come closer to me, O Abu Muhammad."

I went closer and he rubbed my face and eyes and I saw the sun, the skies, the earth, the houses and all things in the town.

Then he said, "Do you like to live this way and will have what others have and be responsible for whatever they will be held responsible on the Day of Judgment or like to live as before and will have Paradise purely?"

I said, "I would like to live as I lived before."

He rubbed my eyes and I found myself as before."

The narrator said that he told it to Ibne Abu Umair who said, "I testify that this is true just as the day is true."¹

Knowledge of the unseen

Muhammad bin Muslim bin Riyah Thaqafi says that he was in the company of Imam Muhammad Baqir (a) when an African entered.

¹ *Al-Kafi*, Vol. 1, Pg. 470; *Basairud Darajaat*, Pg. 262.

Imam (a) asked: How is Raashid?

He replied: He was in good health and he conveyed Salaam to you.

Imam (a) said: May God have mercy on him.

The African asked: Is Raashid dead? When did he die?

Imam (a) replied: He died two days after you left.

He said: But he was all right and in perfect health.

Imam (a) said: Numerous people die even without previous illness. Then he said: He was our well wisher and our follower. He continued:

Muhammad bin Muslim, you are mistaken if you imagine that we also possess eyes and ears like yours. No secret of yours is concealed from us. Therefore habituate your tongues with goodness, do good turns and gain fame in goodness.¹

Muhammad bin Muslim says that a Bedouin approached the gate of the Prophet's Masjid and began to gaze intently at the people there. When he noticed Imam Muhammad Baqir (a) he tethered his she-camel and entered and sat crouched on his knees. He was wearing a cap.

Imam (a) said: From where do you come, O Bedouin?

I come from far away, replied he.

Imam (a): The world is very vast; tell me exactly from where have you come?

I come from Ahqaaf.

Imam (a): Are you coming from Ahqaaf of Aad?

Yes, he replied.

Then Imam (a) asked: Then you must have also seen that berry tree under whose shade traders rest?

¹ *Dalailul Imamah*, Pg. 100-101.

He said: How did you learn about that tree?

Imam (a) said: We have a book with us, which contains all this. Then he said:

What else did you see on the way?

He replied: I saw a dark valley inhabited by owls and so deep was that ravine that its bottom was not visible from above.

Imam (a) said: Do you know what valley was that?

No, said the man. Imam (a) said:

It is Wadi Barhoot which houses the souls of infidels.

Then Imam (a) said: What other extraordinary things did you see?

He replied: I reached a defile, whose inhabitants who survived only on goat milk.

So the Imam looked at the sky and said:

O God, curse him!

People over there asked: Maula, who are you talking about?

He replied: Qabeel is present over there and is punished with the heat of the Sun and extreme cold.

Just then another person entered the Masjid and Imam (a) asked him:

Did you see Ja'far (Imam Sadiq)?

The Bedouin asked the people: Which Ja'far is the Imam talking about?

They informed him that Ja'far is the name of his son. He was inquiring about him.

The Bedouin said: Glory be to God, he told us about the heavens while himself being unaware where his son is?¹

¹ *Mukhtasar Basair*, Pg. 59; *Basairud Darajaat*, Pg. 508, Tr. 20.

Debate with Qatada

Abu Hamza Thumali says: One day I was present in the Masjid when a person arrived there and greeted me and asked who I was?

I told him that I was a native of Kufa.

Then I asked what the purpose of his visit was?

He replied: Do you know Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a)?

Yes sir, I replied, what do you want from him?

He said: I have brought forty questions of Islamic laws and I want him to solve them and if the replies are correct, I would accept him as the Imam and if they are wrong I would not.

Abu Hamza said: Do you know the difference between truth and falsehood, my good man?

Yes, he replied.

When you are aware of the difference between truth and falsehood, why do you come here?

He said: You people of Kufa have a habit of vain argumentation. I only request you to tell me when Muhammad Ibne Ali arrives.

Within moments Imam Muhammad Baqir (a) entered surrounded by people from Khorasan and other places who were asking him about issues regarding Hajj and other things.

When the Imam (a) reached his usual place to sit that man also went and sat down near him. After the Imam had replied to everyone else, he asked this man who he was.

He replied: I am Qatada bin Aama Basri.

Imam (a) asked: Are you not the jurist of the people of Basra?

Yes, he replied.

Imam Muhammad Baqir (a) said:

Fie on you Qatada; Almighty Allah has created such a group among His creatures whom He has appointed as His Divine Proof upon the people. And they are like tent-pegs for the earth of God. They are the ones who apply the divine laws. Almighty Allah chose them before He created them and they were present in the form of shadows under the shade of the throne of God.

The narrator says: Qatada remained silent for some time. Then he said: I have sat in the gatherings of jurists and also in the gatherings of Ibne Abbas, but I never had such palpitation as I have right now.

Imam (a) said: Woe on you; do you know where you are seated at this moment? You are seated before those regarding whom Almighty Allah says:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا
بِالْعُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ
ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ

“In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings. Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate...”¹

Know that Qatada; it is we people, who are mentioned in these verses.

¹ Surah Nur 24:37.

Qatada said: You are right, may I be sacrificed on you, by God. It does not imply house of mud and bricks.

After that Qatada inquired some issues connected with *Paneer* which the Imam replied satisfactorily. So he went away from there satisfied.¹

Dream about his passing away

Abu Basir says that Imam Ja'far Sadiq (a) said: A man who lived many miles away from Medina heard in his dream someone saying:

“Go and recite the funeral prayer of Abu Ja'far (a). The angels are giving him the funeral bath in Baqi.”

When that man came to Medina he learnt about the passing away of Imam Muhammad Baqir (a).²

Journey to Shaam and miracles of Imam (a)

Ammara bin Zaid Waqidi says that one year Hisham bin Abdul Malik bin Marwan arrived for Hajj and that same year Imam Muhammad Baqir (a) and his son Imam Ja'far Sadiq (a) had also arrived for Hajj. Once, Imam Ja'far Sadiq (a) delivered a sermon in the Holy Mecca and said, “We are the favorite and chosen servants of God, and His vicegerents on the face of the earth. One who obeys us is successful and one who opposes us would be evil and wretched.”

Someone conveyed these statements to Hisham, the ruler of Syria. He summoned Imam Ja'far Sadiq (a) and Imam Muhammad Baqir (a) to Damascus. When the two Holy Imams (a) reached the court of Syria, Hisham was practicing archery with his officials. He said to Imam Muhammad Baqir (a): You also try shooting the target. Imam (a) said, “I have become aged

¹ *Al-Kafi*, Vol. 6, Pg. 256.

² *Al-Kafi*, Vol. 8, Pg. 183.

and cannot perform archery.” Hisham said in a taunting manner, “You are the selected servant of God. You claim that you possess special expertise in every field; archery is easy for you.” Saying this he gestured his men to hand over to the Imam the bow and arrows. Imam (a) took hold of the bow, fixed an arrow and shot it at the eye of the target. It hit the target right at the center. The Imam fixed another arrow and shot it. It penetrated into the tail of the first arrow. He continued till he had shot altogether nine arrows one after the other. Seeing this unimaginable feat Hisham was embarrassed.

He did not utter a word for a long time. The two Holy Imams (a) also remained silent for some time. Then Imam Baqir (a) became infuriated. Hisham gauged his moods and he seated each of them beside himself and said, “It seems you have a lot of practice in archery. From where did you receive coaching in this skill and in how much time?”

He replied: You know well that this skill is common among the folks of Medina and I also used to participate in archery competitions in my childhood. After that I left it and today after a long time I had to practice it under your insistence.

Hisham said: I have not seen a better archer all my life. And I think that today there is no better archer than you in the whole world. So, does your son, Ja’far also practices archery?

My father, Imam Muhammad Baqir (a) said:

We are inheritors of all perfections and we possess all the skills needed for completion and dominance of the religion of Islam.

Hisham was enraged at these statements and he kept quiet for some moments.

Then he said: So what is the difference between us Bani Umayyah and you, Aale Muhammad, whereas both our ancestor is Abde Manaf?

Imam (a) replied:

It is a fact that we have this same ancestor, but Almighty Allah favored us. He bestowed us with confidential secrets and granted us special knowledge while others are deprived of it.

Hisham said: Almighty Allah granted prophethood to Muhammad Mustafa (s) in the progeny of Abde Manaf and made him the prophet over people of every color. The teachings of the Holy Prophet (s) were same for everyone, so why you have kept him related solely to yourself? How you can be the sole heirs of the knowledge of the Prophet?

While it is also a fact that His Eminence is the last Prophet and after him no Prophet would be sent; that is why you are also not a prophet; like other Muslims you are also ordinary members of the Islamic nation. Then what superiority do you have over other followers of Islam?

My father, Imam Muhammad Baqir (a) said:

Almighty Allah says to His Prophet in the Holy Quran:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

“Do not move your tongue with it to make haste with it.”¹

Therefore, the part of divine revelation that the Messenger of Allah (s) recited in public, all people are included in it and for which he did not move his tongue, for that Almighty Allah commanded him to impart that knowledge only to us and not share it with others. That is why His Eminence used to call Ali (a) in private and impart to him divine teachings while he did not include any companions in that whereas Almighty Allah has also approved it in the following words:

وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ﴿١٢﴾

¹ Surah Qiyamah 75:16.

“...and that the retaining ear might retain it.”¹

Messenger of Allah (s) once said among his companions: O Ali, I requested Allah to make you the retaining ear. That is why Imam Ali (a) said in Kufa:

“Messenger of Allah (s) taught me a thousand doors (chapters) of knowledge and each door opened another thousand doors.”

Messenger of Allah (s) reserved his special secrets and confidential matters only for Imam Ali (a) due to which he was most honorable and superior to all the human beings and then he transferred those confidential things to us (Imams).

Hisham said: Hazrat Ali used to claim having the knowledge of unseen while Allah has not informed anyone about his unseen; why did Ali make such a claim?

Imam Ja'far Sadiq (a) says: My respected father replied that Almighty Allah revealed the Book on his Prophet in which are mentioned all the past and the future events as mentioned in Quran:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ
لِّلْمُسْلِمِينَ ﴿٨٩﴾

“...and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.”²

Almighty Allah also says:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

¹ Surah Haqqah 69:12.

² Surah Nahl 16:89.

“...and We have recorded everything in a clear writing.”¹

Allah says in the third instance:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

“We have not neglected anything in the Book...”²

Also:

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ

“And there is nothing concealed in the heaven and the earth but it is in a clear book.”³

Almighty Allah revealed to His Messenger to inform Imam Ali (a) all his confidential matters and the Holy Prophet (s) made bequest to Ali (a) to compile the Holy Quran after him and to give him (the Prophet) funeral bath and shroud him with his own hands; and His Eminence said to his companions:

Except for my brother, Ali (a), no one from my companions or family members is allowed to view me without garments, because Ali is from me and I am from him and whatever is there for me is also there for Ali. He would repay my debts and fulfill my promises. Then he told his companions:

“Ali (a) would fight for the interpretation of the Holy Quran like I had fought for its revelation.”

That is why no one other than Imam Ali (a) had the knowledge of the interpretation of Quran and with this in view Messenger of Allah (s) said:

¹ Surah Yasin 36:12.

² Surah Anaam 6:38.

³ Surah Naml 27:75.

“Ali is the most judicious among you.”

Also that is why Umar bin Khattab said:

“If Ali weren’t there Umar would have perished.”

It is strange that Umar himself admitted this superiority of Ali while others continue to deny it.

Hisham looked down in surrender and then again raised his head and said:

“You may tell me if you need anything.”

My father said:

My family members would be worried about me, so please allow me to return.

Hisham said: Allah would remove their worries. You don’t remain here for long. You may depart today only.

After that he embraced him and supplicated for him. I [Imam Ja’far Sadiq (a)] also embraced him and supplicated for him. Then my father arose and I also rose up. When we came to the door, there was an open field near it in which people had gathered.

My father asked: What is this crowd for?

The courtiers said: These are Christian priests and monks and this is one of their scholars; he visits them only once a year and people gather to view him and make inquiries about some religious issues; he responds to their queries.

My father covered his face with his sheet lest someone recognizes him. I also concealed my face like my father and the two of us went and sat in their congregation.

When Hisham was also informed about this he sent his spies to keep us under surveillance. A number of Muslims also arrived and sat down around us. Meanwhile that Christian scholar arrived and all the priests and monks stood up to accord him respect. So elderly was that scholar that he had tied up his

eyelids with silk to keep them open. The Christians seated him in the center. Then he scanned the whole crowd and when his glance fell on my father, he addressed him saying:

Are you from us or from the mercified nation?

I am from the mercified nation, replied my father.

Christian scholar: Are you from the learned or the ignorant?

Imam Muhammad Baqir (a): I am not from the ignorant.

Christian scholar: Would you answer my questions?

Imam Muhammad Baqir (a): Ask whatever you want.

Christian scholar: It is the belief of you people that the folks of Paradise would eat and drink but won't have to urinate or pass stools. Can you show some example of this phenomenon in this world?

Imam Muhammad Baqir (a): The child in the womb is nourished but he does not pass excreta.

That Christians scholar was extremely perplexed at this reply and he said: Didn't you tell me you had no connection with scholars?

Imam Muhammad Baqir (a): You misunderstood me; I said: I am not from the ignorant.

Christian scholar: You people claim that the fruits of Paradise would forever remain fresh and would never decrease. Can you show some example of this?

Imam Muhammad Baqir (a): Yes, the Quran always remains fresh and its tastefulness never decreases.

Christian scholar: What time is it that is neither included in the night nor the day?

Imam Muhammad Baqir (a): It is the time between pre-dawn and sunrise in which the ailing ones find solace and even those who were awake the whole night fall asleep and those lying unconscious gain consciousnesses. God made this time

attractive for seekers of material wealth and a reminder for seekers of the hereafter and it is an obvious proof against the staunch deniers.

Christian scholar: Now I would ask you something which you would not be able to answer. Tell about those two brothers who were born the same day and died the same day, while at the time of their death the age of one was 150 years and the other was only 50 years old. Who were those two brothers?

Imam Muhammad Baqir (a): They were Uzair and Uzra. Both were born the same day and when they were 25 years of age Uzair mounted an ass and passed by a village of Antioch. That village was abandoned and in ruins and the house tops had fallen. At that time he said to God: O Allah, how would you revive them? This incident is mentioned in the Holy Quran.

So Almighty Allah made him die for a hundred years. Then He revived his donkey and him after a hundred years, while their food and water had not gone stale. When Uzair returned home, his brother, Uzra didn't recognize him and he said: Please remain as my guest. Hazrat Uzair used to remind his brother about the past moments. Uzra said: You are accurately informing about the issues of a hundred years ago; who are you after all?

Uzair said: I am your brother, Uzair. Almighty Allah made me die for a hundred years. Then He revived me so that my certainty on God may increase. After that the two brothers remained together for another 25 years and they passed away the same day. At the time of their demise the age of Uzair was fifty years and that of Uzra was 150 years.

When the Christian scholar heard this reply from my father he stood up and said: You brought someone who is more learned than me. You insulted me by bringing him here and I am also aware that such people are present among Muslims who possess all our sciences and they also have what we don't have. Now I would go into seclusion without speaking with anyone else.

After that the Christians dispersed and went their way.

Hisham was informed of this and also that all the people of Shaam had become fans of Imam Muhammad Baqir (a). So within a short time a messenger arrived from Hisham and gave an amount of cash to my father, saying:

This is a reward from Hisham. Please take it and proceed to Medina immediately.

So we mounted our steeds and departed for Medina. Hisham sent a message to the governor of Madyan through a fast courier saying: Two sons of Abu Turab, one named Muhammad bin Ali and the other named Ja'far Ibne Muhammad had come to meet me in Shaam. Both are sorcerers and liars (God forbid!), when I ordered them to leave for Medina they became inclined to Christian priests and monks and they embraced Christianity. I left them as they were near kindred of Messenger of Allah (s). When you receive my letter you have it announced in public that whoever deals with them or greets them or shakes their hand, I would have immunity from him. Both have deviated from Islam while my opinion that the two of them, their slaves and their animals, all should be eliminated in the worst manner.

Thus, when we reached near Madyan my father sent the slaves ahead in order to find a proper place of halting and procure feed for our animals and food for us.

When our slaves reached the gate of the city, the people closed it shut. They began to curse us and speak ill of Amirul Momineen (a). They said: You don't have any place to stay with us and we would not have any deal with you. You people (God forbid!) are infidels, apostates, liars and polytheists.

Our slaves halted at the gate till we also reached there. My respected father placated them in a kind voice and advised them to fear God and not to make false allegations. He said: Whatever you have been reported about us is absolutely false.

But the people did not give up their stance. My father said:

Supposing even if your claim is true, you should still open the gate and give us what we need at a cost, because in any case do you not sell your goods to the Jews, Christians and Magians?

The Madayani folks said in an insulting manner:

You people are worse than even Jews, Christians and Magians, because at least they pay the Jizya and you don't.

Father said:

O slaves of God, my good men; if you desire to collect Jizya, no problem; open the gate and collect it from us.

People of Madyan said: We will not open the gate for you. We want you all to starve to death mounted on your animals and your animals should also perish.

My father, in spite of their continuous humiliations, tried to convince them kindly, but they did not concede. When father despaired of them, he said: Son, you wait here. He then alighted from his horse and began to mount the hill which shaded the town.

The Madyan folks continued to watch him climb the hill. When he reached the peak, he turned to the town, placed his fingers in his ears and called the following verse of Quran aloud:

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

“And to Madyan (We sent) their brother Shuaib. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore

give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers.”¹

People, by God, we are remnant of Allah on His earth.

Almighty Allah sent a dark strong wind which carried the voice of my father to every young and old, and male and female of Madyan. Hearing this call everyone went up to their terraces and all of them saw my father standing on the mountain peak. An old man of Madyan also climbed the roof. When he saw father on the mountain peak, he called out to the people of Madyan:

O people of Madyan, listen: he stands at the place where Prophet Shuaib had stood and cursed the people of his time. Now, if you don't open the gate for him, a painful chastisement would descend on you from Almighty Allah.

The people were shocked and they opened the gates in haste and allowed us to stay there. We purchased our provision from there. The next day we departed from Madyan and headed to Medina.

Afterwards that old man, who had the gates opened for us, was arrested at the behest of Hisham.²

Knowing the time of his demise

Imam Ja'far Sadiq (a) said:

Once, my father was severely ill and when we began to suspect that he would pass away, but he said:

“This illness would cause me no harm.”

¹ Surah Araaf 7:85.

² *Dalailul Imamah*, Pg. 104-109.

So, after some days he recovered fully. Then once, when he was mildly unwell, he began to make bequests to us and remarked:

Son, summon some persons from the people of Medina, so that I may ask them to witness my will.

I said: Father, Almighty Allah would grant health to you.

He said: One, who informed me in my previous illness that I would recover, that same one has informed me that I will pass away in this illness.¹

Imam Ja'far Sadiq (a) said:

I was with my father the day he passed away. He made bequest to me regarding some issues like his funeral bath, shroud and burial.

Reason of funeral wash

Imam Ja'far Sadiq (a) that once Abdullah bin Qays Masir came to my father said: Please tell me why the deceased is also given the funeral bath?

My father replied: I will not tell you anything regarding that.

So Abdullah bin Qays went away from there and told some Shia: O Shia people, I am amazed at you all: that you are so much devoted to this man and obey him that even if he commanded you to perform some devotions even without divine sanction, you would obey him in that as well; while his condition is such that he failed to reply when I asked him about an issue.

Imam Ja'far Sadiq (a) said that after a period of time that man again approached my father and posed the same query.

He replied: I will not tell you the answer.

¹ *Mukhtasar Basair*, Pg. 7-8.

Abdullah despaired and went away and he told one of his followers: You join the Shia community and express your devotion to him and display malice for me and when the Imam prepares to travel for Hajj, you come to me and I will pay you the expenses for the journey of Hajj and you also accompany him on the Hajj in the company of Shia and then also travel to Medina with them. In Medina go to meet Imam Muhammad Baqir (a) and ask him why the dead body is given the Ghusl Mayyit?

So, one of his followers obeyed his instructions and he joined the Shia community, remained with them till the Hajj season and continued to understand the Shia beliefs and accept them. When the Hajj season approached he went to Abdullah bin Qays Masir and as per the promise obtained from him the provisions of the journey and performed the Hajj. When he came to Medina his companions said: You wait here while we visit the Imam.

He said: I also desire to meet Imam (a); please take me along as well.

His Shia companions said: We would mention about you to the Imam and request him to permit you to meet him.

When these people came to Imam Muhammad Baqir (a), he asked:

“Where is your companion? You have not done justice; you all came here but did not bring him?”

Then he sent one of them and summoned him. When he arrived, the Imam welcomed him and said:

“How to you find this day as compared to the past days?”

He replied: Previously I was nothing, while today I have achieved the right path.

Imam (a) said:

You are right! However there must have been one difference. Previously you regarded worship lightly. It is

because the truth is always profound and the accursed Satan is continuously trying to deviate our Shia while he is unconcerned regarding others.

Today, I would solve for you the issue that Qays Masir entrusted to you and if you want you convey my reply to him; or don't if you don't feel like it.

Almighty Allah appointed some angels on creation. When God intends to create someone, they pick up such soil about which Allah has mentioned in his Book as follows:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

“From it We created you and into it We shall send you back and from it will We raise you a second time.”¹

So, the seed is kneaded in this soil and then placed in the womb for forty days. After forty days the angels responsible for creation ask: O God, what would be his position?

Almighty Allah informs them what His Volition (*Mashiyat*) is: whether he should be a male or a female, fair or dark skinned. And when the soul leaves the body that seed leaves the body and in this regard there is no distinction between people. That is why the dead body is given the ritual funeral bath (*Ghusl Mayyit*).

When that person got this reply, he said:

By God, I will never mention this to Ibne Qays Masir.

Imam (a) said: It is up to you.²

¹ Surah Taha 20:55.

² *Al-Kafi*, Vol. 6, Pg. 161, Tr. 1.

Informing Zurarah about his feelings

Zurarah bin Ayyin says that I inquired from Imam Muhammad Baqir (a) regarding the inheritance of the paternal grandfather. He said:

Other than Amirul Momineen (a) whoever has issued a verdict regarding this, has done so on the basis of his personal opinion.

I asked: What has Amirul Momineen (a) said regarding this?

He said: Come again tomorrow and I would show you the 'Book of Ali.'

I said: Please you tell me about the verdict; what is the need to see that book?

He said: Listen carefully to what I tell you and come tomorrow; I will make you read that book.

Thus, I came to meet the Imam in the afternoon and it was a time when we met in confidence between the Zuhr and Asr prayer. I also desired to inquire about the issues in secret so that he would not have to resort to Taqayyah.

So, when I went to meet the Imam the following day he told his son, Imam Ja'far Sadiq (a): Show Zurarah the Book of Obligatory Duties. Saying this he went inside the house for a short afternoon nap. After he went in Imam Ja'far Sadiq (a) arose and brought out a scroll as thick as the thigh of a camel. Then he said: You may read it, but promise me that you will not mention its contents to anyone without my permission.

Hazrat Ja'far Sadiq (a) did not say: Till my father does not permit you.

I said: Why are you so strict with me whereas your father did not lay any such condition?

Imam Ja'far Sadiq (a) said: You cannot read this book till you accept my condition.

I said: All right, I accept. I was an expert in the science of obligatory duties and making of wills and I was aware of the subtle points regarding inheritance. Imam Ja'far Sadiq (a) gave that scroll to me. It was a bulky and ancient book and only seeing it one could know that it was ancient. When I studied it, I found differences in universally accepted issues like doing a good turn to the kindred (*Sile Rehmi*) and enjoining good (*Amr bil Maroof*). So I studied the book with much disgust and said to myself: It is all invalid.

After that I returned the book to Imam Ja'far Sadiq (a). When I met Imam Muhammad Baqir (a) the following day, he asked:

Did you read the scroll of obligatory acts?

I replied in the positive. Then he asked: How did you find it?

I replied: It is invalid. It contains nothing. It contradicts even the issues in which there is unanimity.

Imam Muhammad Baqir (a) said:

Whatever you saw is the exact truth. Whatever you saw was dictated directly by Messenger of Allah (s) and written down by Hazrat Ali (a) himself.

Iblis created doubt in my mind and I asked myself: How did he come to know that Messenger of Allah (s) had dictated it and Hazrat Ali (a) noted it down in his own hand? Thus, before I could say anything Imam Muhammad Baqir (a) said:

Zurarah don't doubt it. Right now Satan wants to create doubts in your mind. How I would not know that Messenger of Allah (s) dictated it and that Hazrat Ali (a) wrote it? My father narrated to me and his father mentioned to him and Amirul Momineen (a) himself told him that.

When I heard this I became deeply regretful. Alas, if I only knew about its authenticity I would not have missed a single word from it.¹

Prediction about Zaid

Muhammad Ibne Yahya has narrated from Ahmad Ibne Muhammad from Husain Ibne Saeed from Husain Ibne Jarud from Musa Ibne Bakr Ibne Dab from the one who narrated to him from Abu Ja'far (a) who said:

Once, Zaid Ibne Ali Ibne Husain went to see Abu Ja'far Muhammad Ibne Ali. He carried with him letters from the people of Kufa who invited him to their (city) and informed him of their coming together and asking him to rise.

Abu Ja'far (a) asked, "Are these letters their initiative or response to what you had written to them and ask them to do?" He said that it was their initiative because they acknowledge our rights and because of our being from the family of the Messenger of Allah. It is also because of what they read in the book of Allah, the Most Majestic, the Most gracious, about the obligation to love us and obey us. Also it is because of the suffering, impediments and afflictions that we had been through."

Abu Ja'far (a) said, "Obedience is an obligation from Allah, the Most Majestic, the Most gracious. It is a tradition that He had established in the people of the past and in the same way it will continue in the later generations of the people. Obedience is only for one of us and to love is for all of us. The command of Allah applies to His friends because of the rules already made available and because of the decision already made distinct, because of the finalized decision and of the measurement that has already taken place and because of the appointed time on a certain date. Do not be hasty because Allah does not become

¹ *Al-Kafi*, Vol. 7, Pg. 94, Tr. 3.

hasty because of hastiness in the people. Do not try to surpass Allah because in your doing so misfortune will defeat and destroy you.”

The narrator said that Zaid became angry and said, “The Imam from us is not the one who would sit in his home, draw the curtain around him and lag from struggle (Jihad). The Imam from us is the one who safeguards his dominion, fights for the cause of Allah a real fight, defends those who hold high regards for him and his rights.”

Abu Ja’far (a) said, “O brother, do you really find any of the things that you mentioned about yourself? If so, then can you show a supporting proof from the book of Allah or evidence from the Sunnah of the Messenger of Allah or give a similar example? Allah, the Most Majestic, the Most gracious, made things lawful and unlawful. He has sanctioned the obligations, provided examples and has set up traditions. He has not made the Imam who would rise with Divine authority on His command engulfed in doubts in the matters of the obligation to obedience to him. He has not made him as such that he would act up on an issue before its proper place, struggle for something before it is there yet. Allah, the Most Majestic, the Most gracious, has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ

“O you who believe! do not kill game while you are on pilgrimage.”¹

Is hunting an animal that has been made prohibited during Hajj more serious or the killing of a person that Allah has prohibited? Allah, the Most Majestic, the Most gracious, has assigned a place for everything:

¹ Surah Maidah 5:95.

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا

“...and when you are free from the obligations of the pilgrimage, then hunt.”¹

He has made the number of months well-known of which four are sacred ones. He has said:

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي
اللَّهِ ۚ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾

“So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers.”²

Then Allah, the Most Majestic, the Most gracious, has said:

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ
وَجَدْتُمُوهُمْ

“So when the sacred months have passed away, then slay the idolaters wherever you find them.”³

He has assigned a place for it. He has also said:

وَلَا تَعْرَمُوا عُقْدَةَ النَّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ

¹ Surah Maidah 5:2.

² Surah Taubah 9:2.

³ Surah Taubah 9:5.

“...and do not confirm the marriage tie until the writing is fulfilled.”¹

He has assigned a time for everything and for every period of time there is a rule. If you may have the necessary evidence from you Lord, certainty from yourself in your affairs and you know well about it then you may act accordingly. Otherwise, do not aim at an issue in which you have doubts and uncertainty.

Do not act to end a kingdom the sustenance of which is not yet exhausted, its tenure has not ended and its rule has not reached its time. When it's time comes, its sustenance would diminish and its rule reaches its time the gap will be removed and the system will follow and Allah will make the followers (of falsehood) and those followed to suffer humiliation.

O brother, do you want to revive the ways of a people who rejected the signs of Allah, disobeyed His Messenger, followed their desires, (those have followed their desires) without guidance from Allah, claimed the Caliphate (Imamate) without authority and evidence from Allah, or a covenant from the Messenger of Allah?

I ask Allah to grant you refuge, from being crucified tomorrow in Kinasa. Then his eyes became flooded with tears that flowed down and then said, “Allah is between us and the people who disregarded our honor, ignored our rights, made our secrets public and ascribed us to someone other than our grandfather. Those who have said about us what we ourselves do not say.”²

God had specified his duties

Imam Ja'far Sadiq (a) said:

¹ Surah Baqarah 2:235.

² *Al-Kafi*, Vol. 1, Pg. 356, Tr. 16.

“The will came from the heavens to Muhammad (s) in a book (written). Nothing came to Muhammad (s) from heavens in a written sealed document form, except the will.

Jibraeel (a) said, “O Muhammad (s) this is your will about your followers with your family.

The Messenger of Allah asked, “Which family of mine O Jibraeel.”

Jibraeel replied, “The noble of Allah among them (your family) and his descendents so they inherit your knowledge as Ibrahim left it (knowledge) as his legacy. This legacy of Ibrahim is for Ali (a) and your descendents from his lineage.”

Imam (a) said, “The document had several seals on it.”

Imam (a) further said, “Ali (a) opened the first seal and followed the instructions mentioned therein. Then Hasan (a) opened the second seal and followed the commandments and instructions mentioned. When Hasan (a) passed away Husain (a) opened the third seal and found the following instructions:

Prepare yourself for Jihad and eliminate the oppressors and get martyred. Come into the battlefield along with the martyrs, because without you it is impossible for them to achieve the rank of martyrdom.”

“Husain (a) followed the instructions (entirely) and when he left this world he delivered it to Ali Ibne Husain (a) just before his martyrdom. Ali Ibne Husain (a) opened the fourth seal and found in it instruction to remain silent and gaze in your front because of the concealment of knowledge. Just before his passing away he delivered it to Muhammad Ibne Ali (a).

He opened the fifth seal and found therein instructions to interpret the book of Allah, the Most High, affirm veracity of your father and leave it as your legacy for your son. Do good to the Ummah, stand up for right of Allah, the Most Holy, the Most

High, say the truth in fear and in peace and do not be afraid of anyone except Allah.¹

Money bag for purchasing lady Hamida

Husain Ibne Muhammad Ashari has narrated from Mualla Ibne Muhammad from Ali Ibne Sanadi Qummi who said: Narrated to us Isa Ibne Abdul Rahman from his father the following:

“Once Ibne Ukkasha Ibne Mohsin Asadi went to see Abu Ja’far and Abu Abdullah (a) was present with him. Grapes were offered to him.

Imam (a) said, “The old man and the small boy eat grapes one piece at a time and one who is anxious for filling himself up eats several pieces at a time but you should take two pieces at a time because it is recommended to do so.”

He then asked Abu Ja’far (a), “Why do you not arrange a marriage for Abu Abdullah (a) who has grown up already?” He has said that before Abu Ja’far (a) there was a bag filled with money and he said, “Very soon traders will come from Berber and find accommodation in the house of Maymun and with the money in this bag we will buy for him a slave girl.”

The narrator said that time went by and one day we went to see Abu Ja’far (a) and he said, “Do you want me to tell you about the trader of whom I spoke to you a few days ago? He has just arrived. Go and with the money in this bag buy a slave girl from him.”

The narrator said, “We went to the trader but he had sold all his slave girls except two who were ill and one of them was more beautiful than the other. We said that we would like to see them. We saw them and asked for how much he would sell the more beautiful one.”

¹ Selected from *Al-Kafi*, Vol. 1, Pg. 279.

He said, “Seventy Dinars is the price.”

We asked him to reduce the price but he said that he will not accept anything less than seventy Dinars. We said, “We will give all the money in the bag but we do not know how much is in it.”

There was a man with gray hair and beard who, said, “Open the bag and weigh it.” The trader said, “Do not open because if it would be less than seventy Dinars I will not accept.”

The old man said, “Come close and we went closer and opened the bag and weighed the Dinars in it and there were exactly seventy Dinars no more and no less. We brought the slave girl to Abu Ja’far (a) while Ja’far (a) was also there. We informed Abu Ja’far (a) of the whole story and he offered thanks to Allah and praised Him and then he asked the girl, “What is your name?”

She said, “My name is Humayda.”

He said, “You are Humayda in this world and a praised one in the next life. Tell me more, “Are you virgin or not virgin?”

She said, “I am virgin.”

He said, “How can that be true? The traders corrupt whatever may come in their hands.”

She said, “He would come to me and would sit next to me just as man and woman would do but Allah would make a man with gray hairs and beard appear who would slap him until he would go away from me. This happened several times on his part and on the part of the man with gray hairs and beard.”

Imam (a) said, “Ja’far, take her for yourself.” She then gave birth to the best person on earth who was Musa Ibne Ja’far (a).¹

¹ *Al-Kafi*, Vol. 1, Pg. 476.

Everyone cannot bear the great name of God

Umar bin Hanzala says that he went to see Imam Muhammad Baqir (a) and said: I think I have some worth in your view.

He said: Yes.

I said: I have a need.

He asked: What is it?

I said: Please teach me the great names of God (*Isme Aazam*).

Imam (a) asked: Do you have the strength to bear it?

Yes, I replied.

Imam (a) said:

All right, come inside the house.

Umar bin Hanzala says that he entered the house behind the Imam and when the Imam placed his hand on the floor, darkness enveloped the place. I was extremely frightened and I began to shiver.

He said: Shall I teach you the great names of God (*Isme Aazam*) in this condition?

No, I said.

Then he lifted his hand from the floor and there was light again.¹

Knowing condition of a believer

Abdullah bin Ata Makki says: Once when I became desirous to meet Imam Muhammad Baqir (a) I travelled to Medina to see him, but just before I reached Medina, I was

¹ *Basairud Darajaat*, Pg. 210, Tr. 1.

caught in a heavy downpour and my garments were completely drenched. Shivering in the cold I reached the Imam's door in the middle of the night, but decided against knocking at this time. I decided to spend the night at the door and meet the Imam in the morning.

I was thinking this when I heard the Imam call out to the maid: Ibne Ata has arrived from Mecca; open the door of the guest room as he is feeling cold right now. So, the maid opened the door and I entered where the Imam granted audience to me.¹

Hababa Walibiya's hair turns black

Ali bin Mabad says that when Hababa Walibiya came to Imam Muhammad Baqir (a), he said:

Why you came after such a long time, Hababa?

She replied:

Maula, my hair has grayed due to which I am worried.

He said:

Come here. When Hababa came near the Imam placed his affectionate hand on the parting of her hair. Then said: Show her the mirror.

When Hababa saw her face in the mirror her hair had become black again.²

Touring the different worlds

It is narrated from Jabir that he said: 'I asked Imam Abu Ja'far (a) about the Words of Allah Mighty and Majestic:

¹ *Basairud Darajaat*, Pg. 252.

² *Basairud Darajaat*, Pg. 404.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ
مِنَ الْمُوقِنِينَ ﴿٧٥﴾

“And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.”¹

I had lowered my head to the ground, so he raised his hand up and said: ‘Raise your head!’ I raised my head and looked at the roof which had cleft asunder until my sight ended at a shining light, my sight was dazzled by it.

Then he said: ‘Ibrahim saw the kingdoms of the skies and the earth like this.’

Then he said: ‘Lower your head!’ Then he said: ‘Raise your head!’ I raised my head and there, the ceiling was in its previous state.

Then He held my hand and stood and took me out from the room which I was in, and entered me into another room. He took off his robe which was upon him and put on another robe, then said: ‘Close your eyes.’ I closed my eyes, and he said: ‘Do not open your eyes.’ I waited for a while, then he said: ‘Do you know where you are?’ I said, ‘No, may I be sacrificed for you!’

He said: ‘You are in the darkness in which Zulqarnain travelled.’ I said, ‘May I be sacrificed for you! Do you allow me to open my eyes?’ He said: ‘Open, for you will not see anything.’ I opened my eyes and there I was in darkness, not seeing in it the place of my feet.’

Then he travelled a little and stopped. He said: ‘Do you know where you are?’ I said, ‘No.’ He said: ‘You have paused at the spring of life which Khizr had drunk from.’

¹ Surah Anaam 6:75.

And we came out from that world to another world and we travelled in it and we saw as if it is our world in its constructions and its dwelling and its people. Then we went out to a third world, as if it was like the first and the second, until we had passed into five worlds.

Then he said: 'These are the kingdoms of the earth, and Ibrahim did not see these, and rather he saw the kingdoms of the skies, and there are twelve worlds. Each world is like what you saw. Every time an Imam from us passes away, he settles into one of these worlds until the last of them happens to be Qaim in our world whose dwellers we are.'

Then he said: 'Close your eyes.' I closed my eyes. Then He grabbed my hand, and there we were in the room which we had come out from. He removed that robe, and wore the robe which used to be upon him, and we returned to our seats.

I said, 'May I be sacrificed for you! How much of the day has passed?' He said: 'Three hours'¹

Resuscitating a Syrian

Muhammad bin Sulaiman has narrated from his father that he said:

A Syrian had the practice of attending the gathering of Imam Muhammad Baqir (a) whenever he came to Medina; and he used to tell the Imam: I don't attend your gathering because of my devotion to you; on the contrary, I hate you and your whole family. In my opinion, obedience of God, His Messenger and the Muslim Caliph demands that I should hate you people. However, I attend your gathering only because you are an eloquent man and I like to benefit from your literary expertise.

Imam Muhammad Baqir (a) only used to remark: Almighty Allah sees everything. Once when that Syrian came to Medina,

¹ *Basairud Darajaat*, Pg. 404.

he fell ill and his illness intensified. So he asked one of his relatives: When I die, you cover me with a sheet and go to Muhammad bin Ali and ask him to pray my funeral prayer.

Thus, at midnight his body became cold and his friends covered him with a sheet. In the morning that friend approached Imam Muhammad Baqir (a) when he was in the Prophet's Masjid. He informed the Imam about the death of that Syrian and added that he had made a bequest that the Imam should recite his funeral prayer.

Imam (a) said:

He is not dead; he is in a coma, because the climate is cold in Shaam whereas Medina is a hot land and it is hotter over here. Go back and wait for me; and don't wash and shroud him before I come.

After that Imam (a) arose, performed a new ablution (*Wudhu*) and recited two units of prayer. Then he supplicated the Lord of the Worlds and continued to prostrate till sunrise. Then he arose and went to the place where that Syrian was staying. Imam (a) entered that house. When he called out his name, he said: Labbaik! (Here I am). Imam (a) helped him to get up and asked them to give him parched barley meal (*Sattu*) which was fed to him. The Imam told his people to keep his chest cool.

After sometime the Syrian recovered fully and the Imam arose and returned from there. Later that Syrian also came to the Imam's place and requested a private audience. When they were alone, he said:

I bear witness that you are the proof of God on His creatures and you are the channel to reach God. And whoever leaves you and inclines to another door, he would fail and be destroyed.

Imam Muhammad Baqir (a) said:

O man, how did you suddenly change your view?

He replied: Maula, I had tasted the taste of death and my soul had departed from my body when I heard the voice of a caller: Return his soul to his body. Muhammad bin Ali has asked from him.

Imam Muhammad Baqir (a) said:

Do you not know that Allah loves His servant but hates his deed? Sometimes He hates a person but likes his act.

After this incident that Syrian joined the circle of the Imam fully.¹

Knowledge of unseen

Jabir bin Yazid Jofi says that he passed by Abdullah bin Hasan, who bad mouthed me and Imam Muhammad Baqir (a) very much. After that Imam went to meet Imam Muhammad Baqir (a). He says: The Imam smiled when he saw me and said:

“When you passed by Abdullah Ibne Hasan, did he not abuse you and me?”

Yes, my master, I replied, and for that I cursed him.

Imam (a) said: Right now, he would be first to come here.

Only a few moments had passed that Abdullah Ibne Hasan arrived. Imam (a) asked:

“Why have you come here, Abdullah?”

He said: Only you go making these claims.

Imam Muhammad Baqir (a) said: Woe upon you, you have crossed all the limits and you talk too much.

Then he called me (Jabir) and said:

“Jabir; make a ditch inside the house, fill it with firewood and light it.”

¹ *Amali*, Tusi, Vol. 2, Pg. 24-25.

I did what the Imam bade me. When the fire was nicely lit Imam (a) said to Abdullah Ibne Hasan:

“If you are truthful, enter this fire.”

Abdullah said: First you enter.

Imam Muhammad Baqir (a) arose and went into the fire. Then he started trampling on the embers and soon the fire was extinguished and the burning coals changed into ashes. Then he emerged from it and at that time drops of sweat were rolling off his forehead. He said to Abdullah Ibne Hasan:

Get up, may God destroy you; very soon that same chastisement is to come on you that had befallen Marwan and his descendants.¹

Destruction of Hisham’s palace

Abdur Rahman’s slave, Abu Hazim says that Hisham constructed a magnificent palace in the locality of Ahjaaruz Zait in Medina. One day, he was going somewhere in the company of Imam Muhammad Baqir (a), when he glanced at this castle and said:

By God, this palace would be definitely demolished and the stones lying on the ground would become visible and this is very place of Nafse Zakiyya.

When I heard these statements of the Imam I was extremely astounded and I said to myself Hisham is the Caliph at this time and this palace was constructed by him. Who can dare to demolish the palace of the Caliph?

After some days Hisham died and Walid came to power. He sent a man to Medina with the instructions to demolish the palace of Hisham and even remove the bricks and stones from their place and throw them away.

¹ *Dalailul Imamah*, Pg. 109.

So, the man sent by Walid arrived and he razed Hisham's palace and did not leave even its bricks over there, till the foundation was exposed.¹

Curing Muhammad bin Muslim

Muhammad bin Muslim said: Once I went to Medina while I was ill and people informed Imam Baqir (a) about my illness.

Imam Baqir (a) sent a servant to me with a drink covered with a handkerchief.

The servant gave me the drink and said, "Drink it now as he has ordered me not to return until you do so."

So I drank it immediately. It smelled like musk and was cold and tasty.

After I finished, the servant said, "Your master has ordered you to go and meet him as soon as you finish the drink."

I thought about what he said and the fact that I couldn't even stand on my legs before it. But as soon as the drink entered my body, I was energized and my cramp was relieved. I went to the Imam (a) and sought permission to enter.

Imam (a) raised his voice and said, "Enter, O healthy one!"

I entered weeping; saluted him and kissed his hand and head.

Imam (a) asked, "O Muhammad! Why are you weeping?"

I replied, "May I be sacrificed on you! I cry for the loneliness of living so far from you and for not having the ability to live besides you, so that I can look at you."

Imam (a) said: As for the lack of ability, this is what Allah has willed for our friends and those who love us and afflictions befall them quickly in this life.

¹ *Dalailul Imamah*, Pg. 110.

As for loneliness, indeed believers are lonely in this life among this deviated creation until they leave it and go towards the Mercy of Allah.

As for living far from us, you should console yourself remembering Imam Husain (a) who is in a land besides the Euphrates, so far from us.

As for that which you mentioned about your love for being near us and looking at us but not being able to do so, indeed Allah knows what is in your heart and He will reward you accordingly.

Then the Imam (a) asked, “Do you visit the grave of Imam Husain (a)?”

I replied, “Yes, but in the state of fear and apprehension.”

Imam (a) said: The more dangerous it becomes, the greater the reward will be.

One who visits the grave of Imam Husain (a) in fear will return forgiven. The angels salute him, Allah’s Messenger will see them and see their actions and will pray for them and Allah will make them feel safe on the day when people will be raised for the Lord of the worlds.

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا
رِضْوَانَ اللَّهِ ۖ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

“So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah.”¹

Then the Imam (a) asked, “How did you find the drink?”

I replied: I bear witness that you are the family of mercy and the successor of successors. When the boy brought it, I

¹ Surah Aale Imran 3:174.

couldn't even stand up and I had lost all hope. After the drink, I felt I had never smelled anything like it and I had never tasted a colder and a tastier drink.

After I finished it, the servant told me, "The Imam ordered me to tell you to go and meet him as soon as you finish your drink."

I knew how serious my condition was, but I thought that I would come to you even if it causes death. But as soon as I started, I felt energized and my cramp was relieved. So praise be to Allah Who made you the mercy for your Shia and for me.

Imam (a) said: O Muhammad! The drink from which you drank contained some clay of Imam Husain's grave and it is the best cure. Hence don't replace it with anything else, for indeed we give this drink to our children and ladies and we find all blessings in it.

I asked, "May I be sacrificed on you! Should we take some of this clay as well and cure ourselves with it?"

Imam (a) replied: People often take this clay and bring it out of the tomb of Imam Husain (a) while it is visible. But when they pass by any jinn or animal, who is ill or pass by anything else which is diseased, it smells the clay, so its benefit disappears and others benefit from it. But the clay we use is not like this.

If it was not for that which I mentioned, everyone who touched the clay of Imam Husain's grave or drank from the water mixed with it would have been cured immediately. It is exactly like Hajar Aswad: the ill ones, the disbelievers and pagans kept touching it and being cured by it. It was as white as the whitest corundum but through passage of time it became black, as you now see.

I asked, "May I be sacrificed on you, what is wrong with the way I take it?"

Imam (a) replied, “You show it to others and do what others do. You dishonor it placing it in your saddlebag or in things which will tarnish it. So it will lose the effect that you seek from it.”

I said, “May I be sacrificed on you! You are right.”

Imam (a) said, “Everyone who takes from the clay of Imam Husain’s grave does not know how it should be taken. So it does not remain intact in the hands of the people.”

I asked, “May I be sacrificed on you, how can I take from it in the way you do?”

Imam (a) replied, “Do you want me to give you some of it?”

I said, “Yes.”

Imam (a) asked, “What will you do with it?”

I replied, “I will take it with me.”

Imam (a) asked, “Where will you place it?”

I replied, “In my clothes.”

Imam (a) said, “Then you are going back to what you used to do. Don’t do that, drink the water mixed with it and don’t carry it with you, because it will not remain intact with you.”

Then the Imam (a) gave me from the drink twice and I found no sign of that illness from which I was suffering and then I left.¹

Curing a patient

Ahmad bin Ishaq narrated from Abdullah bin Abdul Rahman bin Abu Najran from Abu Muhammad Thumali from Ishaq Jariri, who said: Imam Baqir (a) said:

¹ *Kamiluz Ziyaraat*, Pg. 275; *Manaqib Ibne Shahr Ashob*, Vol. 4, Pg. 181.

“O Jariri, I see you have become pale. Do you have hemorrhoids?”

I replied: “Yes, O son of the Messenger of Allah, and I ask Allah, the Mighty and Sublime not to deny me the reward.”

He said: “Shall I suggest a medication for you?”

I replied: “O son of the Messenger of Allah, by Allah, I have treated it with more than a thousand remedies, but have not benefited from any and my hemorrhoids are bleeding.”

He said; “Woe be to you, Jariri. I am the physician of physicians, the leader of the scholars and the sages, the treasure-house of the religious scholars, and the chief of the progeny of the Prophets on the earth.”

I said: “It is so, my lord and master.”

He said: “Your hemorrhoids are female (*inath*), they pour out blood.”

I said: “You are right, O son of the Messenger of Allah.”

He said: “You must take beeswax (*sham'*), the oil of jasmine (*duhn zanbaq*), storax (*lubna 'asal*), sumac, sar and flax. Put them together on a ladle over the fire. When they are mixed together, take a quantity equal to a chick-pea and smear it on your buttocks (*al-maq'ad*). You will be cured, Allah, the Exalted, willing”.

Jariri said: ‘By Allah, there is no god but Him, I did that only once and I was cured of what was in me I did not experience any bleeding or pain after that.’

Jariri said: ‘I met Imam Muhammad Baqir (a) the next time and he said: “Abu Ishaq, you are cured, praise be to Allah.”’¹

¹ *Tibbul Aimma*, Pg. 81.

Reviving a dead animal

Jabir Jofi says: We were travelling from Mecca to Medina in the company of Imam Muhammad Baqir (a). On the way we saw a person carrying his goods on the head and walking on foot.

“Where is your mount?” the Imam asked.

“Sir, my donkey died during the journey and its corpse is lying there.”

The Imam moved his lips and that donkey became alive again. That man loaded his things on it and started riding with us.¹

Enemy of Ahle Bayt (a) meets his son

Abu Hamza Thumali says: One year Imam Muhammad Baqir (a) had travelled for Hajj when by chance Hisham bin Abdul Malik had also come there for the pilgrimage. People were surrounding the Imam as they wanted to query him regarding issues of Islamic laws when Akrama a friend of Hisham asked, “Who is that person? He has become a centre of attention to the people who are posing religious queries to him.”

People informed him that he was Imam Muhammad Baqir (a).

Akrama said: “I would test him.” But when he came to the Imam, he was so awestruck that he started trembling and he swooned.

After sometime when he regained his senses, he asked,

“O son of Messenger of Allah, I have served many great scholars in my life; so much so that I have even attended the

¹ *Manaqib Ibne Shahr Ashob*, Vol. 4, Pg. 182.

gatherings of Ibne Abbas a number of times, but I was never so awestruck by anyone as I was today and I swooned before you.”

Imam (a) said,

“O slave of the people of Shaam, you have come before ones, the loftiness of whose houses is declared by the Holy Quran:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ

“In houses which Allah has permitted to be exalted and that His name may be remembered in them...”^{(1) (2)}

Resurrecting an enemy of Ahle Bayt (a)

Muhammad bin Muslim has narrated from Abu Utaiba that he said: A man came to Imam Muhammad Baqir (a) and said,

“O son of Messenger of Allah, I am a Syrian, but I have been devoted to you since birth and love your Shia as well, while my father was a deadly enemy of your family and instead devoted to the Bani Umayyah clan and he regarded them superior. Thus, due to difference of views we were always at loggerheads; he hated me no end and I hated him as well. He always deprived me from his wealth while being quite wealthy and I was his only issue. Due to my beliefs he had concealed all his wealth somewhere and then death came to him all of a sudden without informing me where he had kept it.

After his death I tried much to find the hidden treasure but could not find it; so I have come to you to inform me where it is and I am a poor needy person.”

Imam (a) said,

¹ Surah Nur 24:36.

² *Ath-Thaqib fil Manaqib*, Pg. 370, Tr. 3.

“I will write a letter for you which would bear my seal. You take it and go to Jannatul Baqi after Isha Prayer and there you call out the name of ‘Darjaan.’ A person wearing a turban would approach you. Give him my letter and tell him you have come from Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a) and tell him you want to meet your father and he would enable your meeting with your father. When you meet, you can directly ask him about the hidden wealth.”

Abu Utaiba says: The following day I again came to Imam (a) and after sometime that Syrian also arrived there and as soon as he arrived, he said: Allah knows best where to place His message.

Then he continued: Last night I reached Baqi as you had instructed and called out the name of Darjaan and a man appeared. I gave him your letter and said Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a) has sent me and I want to meet my father.

He told me to wait there and said he would bring my father. After a few moments he arrived with a dark and blackened fellow and said that it was my father.

I said he is not my father. My father was not black. He said: He is indeed your father. The flames and smoke of Hell have discolored him.

“Are you my father?” I asked.

“Yes, I am your father,” he replied.

“Why has your condition deteriorated?” I asked.

He replied: I used to be devoted to Bani Umayyah and after Messenger of Allah (s) I regarded them better than Aale Muhammad (a). That is why Almighty Allah subjected me to chastisement. And since you were devoted to Ahle Bayt (a) I bore enmity to you and also deprived you of my inheritance, hiding it from you. Today, I am ashamed of my deeds. You go my orchard and dig beneath an olive tree over there; you will

find a hundred thousand dirhams there. From that amount give half to your Imam Muhammad Baqir (a) and keep the rest.

Abu Utaiba says: After a period of time I inquired from Imam Muhammad Baqir (a) how that person fared.

His Eminence said: He transferred half the amount: that is: fifty thousand dirhams to me through which I repaid my debts, purchased a plot of land on the outskirts of Khyber and distributed a portion of those funds to the needy persons from my Ahle Bayt.¹

Arresting two thieves

Abu Hamza Thumali says: I and Sulaiman bin Khalid were travelling to an orchard of Medina in the company of Imam Muhammad Baqir (a) when the Imam said, “Just now two persons would appear; they are thieves and they have hidden stolen goods.”

Not much time passed when two persons arrived and the Imam ordered his slaves to apprehend them.

The slaves apprehended them and presented them before the Imam, who said,

“Have you committed theft?”

They said under an oath that they were innocent.

Imam (a) said, “If you don’t bring out the goods you have stolen I will inform about its location, have it exposed and also get you punished from the Governor of Medina.”

Despite the Imam’s warning they were adamant on their stance. Imam (a) told the servants to hold them securely; then told me:

Take some of my servants and go to the top of that mountain where you will find a cave; when you enter it you

¹ *Ath-Thaqib fil Manaqib*, Pg. 370, Tr. 3.

would find two bags; pick them up and ask the slaves to carry them; then you come back here.

So, I climbed that hill where I found the cave. When we entered the cave we found the two bags. I had the slaves hoist the sacks on their heads and we all returned to the Holy Imam (a).

Then the Imam came to Medina along with the thieves, locked them up in a room and said to me:

“Come, let us go the Governor of Medina and watch how many innocent persons are being sentenced.”

So we came to the Governor of Medina where the owner of the stolen goods had apprehended and brought a number of people to the Governor accusing them of theft.

The Governor was confused whether to punish them on the basis of suspicion or not.

Imam Muhammad Baqir (a) said to the Governor,

“All of them are innocent, leave them free. The actual thieves are in custody.”

So the Governor released them. Then Imam (a) asked the owner of the stolen goods which of his goods were stolen.

He said, “A bag containing so and so things is stolen.”

In fact he mentioned more than his stolen property.

Imam (a) said,

“You are lying; you are claiming more than what was stolen from you.”

He asked, “What do you know about my stolen property?”

When the Governor heard the sly tone of that fellow he decided to punish him, but the Imam refrained him.

Then he said to the servant to go and bring so and so colored bag, which he brought.

The Imam said to the Governor,

“If he claims more, he is a liar.”

Then he said,

“Hand this bag to him. In addition to that I am having another bag belonging to another man and it would remain with me as a trust and soon its true owner would approach you. He resides in the neighboring area; when he comes to you send him to me.”

Then he transferred the two thieves to the custody of the Governor and asked him to sentence them with the legal penalty.

The thieves asked the Governor, “How can you punish us when we have not confessed to the crime?”

He replied, “Such a personality has testified against you that even if all the people of Medina witness against him I would still regard him as truthful.”

When the Governor cut off their hands, one of them said,

“Abu Ja’far, you have applied the correct legal penalty to me and Almighty Allah has issued my repentance at your hands.”

The Imam had mercy on him and he said,

“You follow the good path and your end shall also be good.”

Then he told the public:

“The amputated hand of this man went to Paradise twenty years before the rest of his being.”

On witnessing this incident Sulaiman bin Khalid asked, “Have you seen a more astounding incident?”

Imam Muhammad Baqir (a) heard that and he said,

“Sulaiman, you would witness and more amazing incident after three days.”

Abu Hamza Thumali says: After three days a man from Berber area came to the Governor of Medina and reported the theft of his bag. The Governor sent that man to Imam Muhammad Baqir (a). When he arrived the Imam asked,

“Would you tell me about the contents of your bag or I should inform you about it?”

“If you tell correctly I would conclude that you are the rightly appointed Imam from Allah, whose obedience is obligatory.”

Imam said,

“It contains a thousand gold coins that belong to you and another thousand that belong to another man. It contains such and such garments as well.”

That man said, “You are right; but can you tell me the name of that other person who owns the gold coins?”

Imam (a) replied,

“His name is Muhammad bin Abdur Rahman and he is waiting outside.”

When that Berber got this response he automatically exclaimed, “I bear witness that Allah is one without a partner and Muhammad Mustafa (s) is the Messenger of Allah and you are a member of the Ahle Bayt of mercy from whom Almighty Allah has kept away every impurity and has purified them completely.”

Then the Imam asked them to bring that bag and handed it to that man. Then he said,

“You should thank Almighty Allah since you have found the right path.”

Sulaiman bin Khalid says: Ten years later, when I went to Mecca for the Hajj I saw that man with the amputated hand that he was among the companions of Imam Muhammad Baqir (a).¹

Predicting the downfall of Bani Umayyah

It is narrated from Imam Muhammad Baqir (a) that once Hisham bin Abdul Malik sought me and when I went to him he was surrounded by many individuals from Bani Umayyah and all were seated in chairs. When he saw me, he said:

“Turabi, come here.”

I said, “What doubt is there in it considering that we all are created from dust and we again have return to dust?”

Then he seated me near him and asked, “Are you that Abu Ja’far, who would kill so many Bani Umayyah people?”

“That is another one,” I replied.

“Who is it then?” he asked.

I said, “He is our cousin, Abu Hamza, Abul Abbas bin Muhammad bin Ali bin Abdullah bin Abbas.”

He said, “I cannot belie this prediction because before this we never heard any falsehood from you.”

Then he said, “All right; tell me when it would come to pass?”

I said, “It would occur within a few years and it would not be delayed much.”

Jabir Jofi says that Imam Muhammad Baqir (a) said,

“Bani Umayyah regime would not end till the walls of this our Masjid do not collapse.”

¹ *Ath-Thaqib fil Manaqib*, Pg. 384.

He implied Majid Jofa. Thus it exactly happened as the Imam had predicted.¹

The Imams know every believer and hypocrite

It is narrated from Ammar bin Marwan that he said:

‘From Abu Ja’far having said: ‘We tend to recognize the man when we see him, by the reality of faith and by the reality of the hypocrisy.’”

It is narrated from Jabir Jofi that he said:

It is narrated from Abu Ja’far: ‘Allah took the covenant of our Shias from the ribs of Adam. Thus, we recognize the love of the lover and even if he were to display opposite to that by his tongue, and we recognize hatred of the hating one and even if he were to display our love, People of the Household.’”²

Predicting the kingdom of Bani Abbas

Abu Basir says: I was with Imam Muhammad Baqir (a) in the Masjid when Mansur Dawaniqi, Dawud bin Ali and Sulaiman bin Khalid arrived there and retired into a corner. When they realized that Imam Muhammad Baqir (a) was also present in the Masjid, Dawud bin Ali and Sulaiman bin Khalid came to greet the Imam. Imam (a) asked,

“Though you two came to meet, why did your rebellious one did not?”

They apologized on his behalf.

Imam (a) said,

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 187.

² *Basairud Darajaat*, Pg. 288-289.

“Dawud, remember the days and night would not end till these people do not gain power and trample on the necks of people. He would rule from the East to the West.”

Dawud asked, “Would our clan rule for some time?”

“Yes,” replied the Imam. “And your children play with power in a way children play with a ball.”

They arose and went and informed about this prediction. Mansur then approached the Imam and asked,

“Did you make such a prediction?”

“Yes, that would definitely come to pass,” reiterated Imam Muhammad Baqir (a), “It has been destined.”

Within a few years the prediction of the Imam proved true by the letter.¹

News of the unseen

Muhammad bin Muslim asked Imam (a), “Maula, what is the sign of Imamate?”

He replied,

Once you were travelling from Rabadha when your companion of the journey had complained about our love and recognition.

Muhammad bin Muslim said, “Maula, you are absolutely right! Who informs you about those things?”

Imam (a) replied,

“Ibne Muslim, some of the Jinns are our Shia who are more obedient to us than you people (and they bring us such reports).”

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 199.

Abu Basir reports that when a man from Khorasan came to Imam Muhammad Baqir (a), the Imam asked, "How was your father?"

"He is in perfect health," he replied.

"After leaving your hometown when you reached Gurgan, your father died at that hour." Then the Imam inquired about his brother and he said that he was also in health.

Imam (a) said, "Salih, your neighbor murdered him on so and so day." That man recited the verse of 'Verily we belong to Allah and to Him we shall return' and then started crying.

Imam Muhammad Baqir (a) said,

"Don't grieve, Allah has bestowed them a place in Paradise and he is much better in Paradise than he was in the life of this world."

Then he said to the Imam,

"When I set out from my hometown my son was in a severe kind of pain. You did not ask anything about him?"

Imam (a) said,

"I didn't ask because he is now in health and after you left, his uncle gave his daughter in marriage to him and when you return home a son would be born to him, whom he would name Ali; and he would be our Shia. Whereas your own son is not our Shia; on the contrary he is inimical to us."¹

It is mentioned in the traditional report of Halabi that when some people came to Imam Muhammad Baqir (a) and asked him to inform them about the signs of Imamate, the Imam mentioned them one by one and then said,

You want to know the interpretation of the following verse:

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 191-192.

كشجرة طيبة أصلها ثابت وفرعها في السماء ﴿٢٤﴾

“...like a good tree, whose root is firm and whose branches are in heaven.”¹

“You are right,” they said, “we wanted to inquire from regarding this verse only.” The Imam said, “Only they are the ‘good tree’ and we want to bestow our sciences to our Shia.”²

Ali bin Abi Hamza and Abu Basir say: We had sought an appointment to meet Imam Muhammad Baqir (a). Thus, when we went there to meet the Imam we also had Abu Laila with us and after we seated ourselves, the Imam asked his maid to bring the lamp.

She brought it. Then he said, “Bring that Sanadi or Hindi basket.” When she brought the basket, the Imam broke the seal placed on it and removed a yellow scroll from it. Then he spread it out and studied it. When he reached to its one-third or one-fourth portion, he glanced at me. Because of his glance a shiver ran through my body. Then he passed his hand over my chest affectionately.

“Are you all right now?”

“Yes, may I be sacrificed on you,” said I.

Then he said, “Come near.”

When I went near, he said, “Read the scroll.”

When I glanced on it I saw in it my name along with the name of my father; children to be born to me in future well also mentioned.

Imam (a) said, “If you hadn’t a special position in my view, I would never have shown this scroll to you.”

¹ Surah Ibrahim 14:24.

² *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 193.

Ali bin Hamza says: Some of the children mentioned therein were born to me after a period of twenty years.¹

Grapes and garments descend for him

Laith bin Saad says: I was on the top of Mt. Abu Qubais and engrossed in supplicating when I happened to see a youth, who had raised his hands in prayers, and was saying,

“O God, I want grapes, please give me grapes.”

Then I observed a cloud which floated over him covering him and then it neared his head. This man stretched out his hand and removed a basket of grapes from it and placed it before himself.

Then he raised his hands once more and supplicated,

“O Lord, my garments have frayed; please bestow a new set of clothes.”

Again a cloud came above him and he extracted a bundle of clothes from it. After that he started eating the grapes. I went to him and picked up some grapes from the basket.

“What are you doing?” asked the youth.

I said, “I am also your partner in these grapes.”

“How is that?” he asked in amazement.

I said, “When you were praying, I was saying ‘Amen’ after you and the person who says Amen is a partner of one who supplicates.”

“All right, have the grapes with ease.”

After we finished the grapes the basket rose up automatically and disappeared. Then that youth said,

“Here are two garments; you take one.”

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 193.

“I don’t need the clothes,” I said.

So that youth retired in a corner and wore those garments and after that we descended from the mountain and moved to Mecca. When we reached Safa Mountain, a man saluted that youth. I asked him man who this youth is and he replied,

“He is the son of the Messenger of Allah, Abu Ja’far Muhammad Ibne Ali Ibne Husain Ibne Ali Ibne Abi Talib (a).”¹

Finger ring of the Holy Prophet (s)

Dawud bin Kathir Riqqi says: Once I was present in the company of Imam Muhammad Baqir (a) and during the period that Abdullah bin Ali bin Abdullah bin Hasan had claimed Imamate. A delegation of 72 people arrived from Khorasan carrying a large amount of monies. One of them asked the others: How do we find who the true Imam is?

They were discussing this when a slave of Abdullah bin Ali approached and said, “Your Imam is calling you.”

So they went to Abdullah bin Ali and demanded from him the proof of Imamate.

He said, “The proofs of Imamate are the turban, coat-of-mail, finger ring and staff.” Then he called the slave to bring out the trunk. So, two servants carried in the trunk, which Abdullah opened and removed the above items and Abdullah wore the coat of mail and put the turban on his head and reclining on the staff, delivered a sermon.

The people of Khorasan said, “If Allah wills, we would meet you tomorrow.”

Dawud Riqqi says: Imam Muhammad Baqir (a) told me:

“Go to a shop near the residence of Abdullah and you would see 72 persons from Khorasan leaving the residence of

¹ *Ath-Thaqib fil Manaqib*, Pg. 375, Tr. 1.

Abdullah and their names are such and such. Call each man with his name and the name of his father and bring them all to me.”

Dawud says, “I acted according to the instruction of Imam Muhammad Baqir (a) and when I called each man with his name and name of his father they were amazed no end. Then I brought all of them to Imam Muhammad Baqir (a).”

When they arrived the Imam said,

“O folks of Khorasan, where are you roaming? The successors of Muhammad are much above that their signs should be demanded from them.”

Then he said to his son, Imam Ja’far Sadiq (a),

“Son, bring my big finger ring.”

Imam Ja’far Sadiq (a) brought a finger ring on which a cornelian stone was mounted. The Imam placed that ring before himself and moved his lips. Then he picked it up and raised it. From it emerged the Prophet’s coat-of-mail, turban and staff. The Imam wore the coat-of-mail, placed the turban on his head and picked the staff.

Then he mentioned some words and all the three items receded into that ring and disappeared. Then he said,

“If the relics of Messenger of Allah (s) are present in the trunk of our cousin and we also had them in a trunk what precedence would we command?”

O folks of Khorasan, listen! Every Imam possesses the treasure of Qaroon. We are not needful of your monies. Though, if we accept from you, we do so as an expression of our love. And we take it in order to purify your wealth.”

When the people of Khorasan observed this miracle of the Imam all of them confessed to his Imamate and also gave him the monies they had brought.¹

¹ *Ath-Thaqib fil Manaqib*, Pg. 379, Tr. 2.

Knowledge of the unseen

Abu Basir says that he travelled to Medina after the death of Ali bin Zaraa and met Imam Muhammad Baqir (a). Imam (a) remarked,

“Ali bin Zaraa has passed away.”

“Yes,” I said, “May Allah have mercy on him.”

Then he said, “He had discussed such and such things with you.” In other words, he reported our complete discussion.

I was absolutely shocked because no one had witnessed our discussion and I hadn’t told anyone about it. After all how did Imam learn about it?

At that moment the Imam placed his hand on my thigh and remarked, “Now you have embraced Islam.”¹

A man from Bani Asad reported that Abdullah bin Muawiyah said: A man from the progeny of Marwan was the governor of Medina. One day he summoned me and said, “I was certain that you would come. I want to send a message to two persons and I am also sure you would convey it to them. When you meet your uncles, Muhammad bin Ali and Zaid bin Ali, tell them that the Governor of Medina has warned them to refrain from their actions about which he continues to receive information.”

I left him and went to Imam Muhammad Baqir (a) and the latter had emerged from his house and was headed to the Prophet’s Masjid. When I neared him, he smiled a bit and said,

“That evil man had summoned you and in private told you to convey to us to refrain from our activities.”

In other words, the Imam reported the conversation in verbatim and I felt as if the whole dialogue was held right before his eyes.¹

¹ *Ath-Thaqib fil Manaqib*, Pg. 383.

Zaid bin Hasan

Abu Basir has narrated from Imam Ja'far Sadiq (a) that he said:

Zaid bin Hasan had a dispute with my respected father about the inheritance of Messenger of Allah (s) and he said that he was a descendant of Imam Husain (a) and was more rightful for that inheritance than him; so the Imam should give him a share in the same.

My father refused and the dispute went to the court of law. One day Zaid bin Imam Zainul Aabideen (a) was also present in the court while this dispute was being discussed, during which Zaid bin Hasan said to him,

“Shut up, you son of a Sindhi woman!”

Zaid bin Imam Zainul Aabideen (a) remarked, “Woe be on the disputes in which mothers are mentioned. I will not speak to you as long as I am alive.”

After that he came to my father and said,

“Brother, I have taken an oath relying on you that I would never speak to Zaid bin Hasan again and neither would I volunteer to judge in his disputes. I hope you would not object and not disappoint me.” Then he reported the whole incident and the Imam absolved him of all faults.

When Zaid bin Hasan learnt about this he was infuriated and he said: Now, I will be openly inimical to Muhammad bin Ali, will defame him and would harass him. Then he came running to my father and said:

“Please come with me to the judge.”

Imam (a) said, “All right, we would come with you.” On the way he said by way of counsel:

¹ *Ath-Thaqib fil Manaqib*, Pg. 386.

“See, if the knife that you have concealed, if it tells you that I am more rightful than you; would you agree and give up your claims?”

“I don’t have any knife with me,” said Zaid.

When Imam (a) ordered the knife to speak up, it spoke with by command of God, saying:

“You are unjust, O Zaid; and Muhammad bin Ali is on the right. If you don’t refrain, I will kill you.”

When Zaid bin Hasan heard this testimony he fell down unconscious. My father held his hand and pulled him on his feet. After some time my father said,

“Would you believe if the stone on which you stand testifies in my favor?”

“Yes, I will,” agreed Zaid.

Thus, the stone on which Zaid stood, moved and was on the verge of splitting up, but the slab on which my father stood was stationary. Almighty Allah gave power of speech to that slab and it spoke out,

“Zaid, you are unjust whereas Muhammad bin Ali is on the right. Refrain from his enmity or I would eliminate you.”

Zaid swooned at this and Imam (a) held his hand, pulled him to his feet and said,

“Zaid, would you regard me truthful if that tree comes to me splitting the earth?”

“Yes, I will,” agreed Zaid.

The Imam called out to tree and split through the ground and came near him and stood shading him, saying,

“Zaid, you are unjust, whereas Muhammad bin Ali, heir of the Prophet is more rightful than you. Give up your claim or I would execute you.”

Zaid bin Hasan again swooned and my father helped him to arise once more. That tree receded to its spot. Zaid bin Hasan swore to my father that he would never again dispute with him in any matter.

My father came home while Zaid headed to Abdul Malik bin Marwan that same day and reported, "I met a sorcerer and a liar whose remaining free will not be in your interests." And he mentioned in detail what all he had witnessed.

Abdul Malik wrote to the Governor of Medina to arrest Muhammad bin Ali and dispatch him to the ruler. Then he said to Zaid bin Hasan, "Are you prepared to assassinate him if I order you?"

"Of course, I will," agreed Zaid.

Imam Ja'far Sadiq (a) says: When that letter reached the Governor of Medina, he replied, "My letter to you is not based on disobedience; on the contrary it is a sincere advice. The person you have ordered to be punished is a man of piety and he is an exemplar of devotion. When he recites the Holy Quran in the prayer niche, even the birds and beasts of wilderness gather to listen to him. Therefore, it is most unsuitable for the Caliph to confront him without reason. And God has never changed the conditions of any people till they did not change it themselves."

Abdul Malik was pleased at the reply as it carried an aspect of mutual amity between different groups. So he summoned Zaid bin Hasan and showed him the Governor's reply. He said, "It seems that he mesmerized the Governor as well."

Abdul Malik said, "Your first suggestion has failed; now think of some other trick."

Zaid said, "Yes, I have another idea; and it is that the Imam is having in his possession the weapons of Messenger of Allah (s) the sword and coat-of-mail of the Prophet. He also has the finger ring and staff. Ask the Medina Governor to demand those things from him and if he fails to surrender them, you would have the pretext to arrest him."

So Abdul Malik wrote to the Governor to send a hundred thousand silver coins to Imam Muhammad Baqir (a) and ask from him the relics of the Prophet.

Governor of Medina came to my father with the Caliph's letter and showed it to him.

In reply, my father said, "Give me a few days' time." Then he prepared similar relics and sent them to the Governor, who in turn dispatched them to Abdul Malik. Abdul Malik was elated when he saw the items and he summoned Zaid and showed them to him.

Zaid said, "By God, Muhammad bin Ali has not sent anything from the relics of the Prophet!"

Abdul Malik wrote to my father, "Though you accepted my gifts, you did not send me the true relics of the Prophet."

My father replied, "I have sent you whatever I had displayed. Now it is upto you: whether you believe it or not."

Abdul Malik believed the Imam and said to the people of Shaam, "These are the relics of Messenger of Allah (s)." Then he arrested Zaid and kept him in prison, saying, "Were I not averse to murder I would have had you killed."

Then he wrote to my father, "I am sending your cousin to you; you may punish him." So, when Zaid was presented to my father, he forgave him and also gifted him with a robe.

This favor was repaid by Zaid by purchasing a pack saddle, lacing it with poison and then presenting it to my father.

My father said,

"Woe be on you! You have intended a terrible act and what a serious thing is to occur at your hands. I am aware of the wood of this saddle from which tree it was taken. But the divine destiny is this only. Woe be to the one who commits this deed."

Thus, this saddle was placed on a horse and the Imam mounted on it; and when he alighted the poison had spread to his whole body.

He ordered them to prepare his shroud. There was a white sheet in it which he had used in Hajj dress. He said, "Include this in my shroud." After that he lived for three more days and then passed away. That saddle is still in possession of Aale Muhammad (a).

Some days after his martyrdom Zaid bin Hasan fell ill, lost his mind and uttered nonsense. Due to the illness he missed his prayers also and then finally died.¹

Saving a bird

Jabir Jofi says: I accompanied Imam Muhammad Baqir (a) in a journey of Hajj. During the journey a chukar partridge landed on the edge of the Imam's saddle and began to chirp. When I tried to catch him, the Imam said,

"Don't Jabir! He has sought refuge from us and then complained that a snake is eating up his chicks since the last three years. He begged me to pray to God so that serpent dies. So I prayed and Almighty Allah killed it."

We continued the journey all night. At dawn, Imam (a) said,

"Jabir, now come down from your mount." So I descended and held the reins of his camel and made him sit down. The Imam descended from the camel and went to the right side of the road to some distance where he moved the sand and said,

"O God, please give us water for ablution, washing and drinking." When he moved the sand a little, a white round stone became visible. He removed the stone and under it was a spring of water in which we performed the ablution and drank it to

¹ *Ath-Thaqib fil Manaqib*, Pg. 388; *Al-Kharaij*, Vol. 2, Pg. 600.

satiation. When we set out from there we found a date palm on our way. The Imam went under it and addressed it saying,

“O date palm, give us some of what God has produced within you.”

As soon as he mentioned that fruits appeared on the tree and it hung so low that we reached out with our hands and plucked the dates and ate to satiation.

A Bedouin was also present in our entourage. When he saw this miracle, he exclaimed, “I have not seen a magician like him.”

Imam Muhammad Baqir (a) said,

“O Bedouin, don’t try to falsify Ahle Bayt (a); we are not sorcerers or soothsayers. God has taught us the Beautiful Names. When we adjure God with these names, He accepts our request without fail.”¹

Knowing the hidden thoughts

Halabi has narrated from Imam Ja’far Sadiq (a) that he said:

Some people approached my father and asked, “What is the rank of the Imam?”

He replied, “It is a great position. When you approach him, you must accord honor and respect to him and have faith in whatever he tells you. And it is obligatory on the Imam to guide you. Yes, another sign of Imamate is that Allah has bestowed him with such awe that no one can look at him in his eyes. This quality was present in Messenger of Allah (s) as well.”

Those people said, “All right, please tell us if the Imam recognizes his Shia?”

“Yes,” Imam (a) replied, “Whenever he sees his Shia, he recognizes them.”

¹ *Al-Kharaij*, Vol. 2, Pg. 604; *Ath-Thaqib fil Manaqib*, Pg. 390.

They said, "Please show us his sign."

Imam (a) said, "I would inform you about each of your names, along with the names of your fathers and tribes." Then he mentioned each of their details.

Then he said, "You came here with the intention of inquiring from me the interpretation of the following verse of Quran:

كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

*"...like a good tree, whose root is firm and whose branches are in heaven."*¹

"You are right!" they exclaimed, "We indeed want to know the interpretation of this verse."

He said, "Listen, we are that tree, whose roots run deep and are strong and whose branch reach to the sky; and we give to our Shia as much fruits of our knowledge as we like."

Then he asked, "Are you satisfied?"

"Yes," they replied, "We are satisfied on less than this."²

Strange miracle

Abu Basir says: I entered the Masjid along with Imam Muhammad Baqir (a), when people were entering and leaving the place. Imam (a) asked,

"Ask these people, who are entering and leaving whether they can see me?"

Whichever person I asked whether he had seen Imam Muhammad Baqir (a), he replied in the negative although at that

¹ Surah Ibrahim 14:24.

² *Al-Kharaij*, Vol. 2, Pg. 594.

moment the Imam was standing before all. Just then a blind companion of the Imam, Abu Harun arrived there and the Imam told him to ask from him as well.

I asked Abu Harun if he had seen Imam Muhammad Baqir (a).

“He is standing right here,” he replied.

“How did you know?” I asked.

“He is a shining light; how can I not know where he is?”¹

Khawla Hanafiyya

Dibil Khuzai says: Imam Ali Reza (a) has narrated on the authority of his father from Imam Ja’far Sadiq (a) that he said: a group of our Shia that included Jabir Jofi approached my father and asked, “Had your ancestor Hazrat Ali (a) approved the Caliphate of Abu Bakr and Umar?”

My father replied, “No, he didn’t.”

Then they asked, “If Hazrat Ali (a) did not approve the Caliphate of Abu Bakr and Umar, how did he marry a lady, Khawla Hanafiyya, seized by them?”

Imam Muhammad Baqir (a) said,

“O Jabir bin Yazid Jofi, go to Jabir bin Abdullah Ansari and tell him that Muhammad bin Ali is calling him.”

Jabir Jofi says: When went to the place of Jabir bin Abdullah Ansari and knocked, he called from inside:

“I am coming, O Jabir bin Yazid.”

I said to myself that the Imams of Ahle Bayt (a) are extraordinary, but how Jabir bin Abdullah Ansari came to know that I am Jabir Jofi. I will ask him when he comes out.

¹ *Al-Kharaij*, Vol. 2, Pg. 595.

After sometime Hazrat Jabir bin Abdullah came out and I said: How did you know that the person who knocked your door is Jabir bin Yazid while you are blind and I was outside?

Hazrat Jabir said, “My lord and master, Imam Muhammad Baqir (a) informed me that Jabir Jofi would come along with some persons to ask him about the marriage of Khawla Hanafiyya and that he would direct them to my door and they would come and say that the Imam was calling me. So when you knocked I was sure that it is you.”

“You are right,” I said.

Jabir said, “Come, let us go to the Masjid.” Thus, when Jabir stepped into the Masjid, Imam Muhammad Baqir (a) said to the Shia people surrounding him: Arise to pay respect to the senior companion and ask him and he would speak only what he has directly seen and heard.”

They asked, “O Jabir, did your Imam Ali Ibne Abi Talib (a) approve the previous Caliphs?”

“No,” replied Jabir.

“If not, then why did he marry Khawla, a woman seized by them?”

Jabir bin Abdullah Ansari replied, “I was thinking that I would not be asked this question before I died. Since you have asked, you should listen to the complete reply and understand the point.

When the prisoners of Bani Hanafiyya were presented to the Caliphs, Khawla was present among them. When she glanced at the crowd of people, she turned to the tomb of the Prophet and she screamed, and then she started crying aloud. Then she said sobbing,

“O Messenger of Allah (s), peace be on you. May God bless you and your Ahle Bayt (a) after you. Your followers have seized us like the prisoners of Nubia and Daylam, while our only crime is that we loved your family. Thus, they considered our

righteousness as evil and their evils changed into good deeds and they took us prisoners.”

Then she glanced at the public and said in her address,

“O people, tell me for what crime you have seized us, while we recite the formula of: There is no god, except Allah and Muhammad is the Messenger of Allah?”

“You refused to pay the Zakat,” they said.

She said, “Supposing you are right, it was a crime of men, what is the fault of the ladies that you arrested them as well and brought them out of their houses?”

When she said this the people did not know what to say. Khalid bin Affan and Talha threw their garments on her in order to claim her to be their wife.

Khawla said, “Shame on you, I am not unclothed that you want me to dress up!”

Someone said, “These two wish to marry you; and now whichever of them pays more would get you.”

Khawla Hanafiyya said, “This is impossible, only that one can marry me who would tell me what I uttered when I was born.”

A pall of silence fell on the crowd when she threw that challenge and Khalid bin Affan and Talha also retracted their offers.

Abu Bakr said, “O people, she is the daughter of the leader of her tribe and she is not used to such circumstances. That is why she is anxious here and she mentioned those things in her anxiety.”

“I am not at all anxious,” said Khawla, “And whatever I said is based on facts.”

Someone informed Hazrat Ali (a) about these events and he came to the Masjid and said,

“She is absolutely right! When she was in the womb there was a famine in the country. Her mother said: What an inauspicious child I am carrying; since it was conceived there is famine in the country.”

When she was born, she told her mother: I am not inauspicious; I am an auspicious child. Now you would have prosperity in your land and there would be greenery all the time.

Her mother got their dialogue etched on a sheet of silver metal and that is still in her possession.

When Khawla Hanafiyya heard this she displayed to the public the plate on which both events were etched.

Abu Bakr said to Imam Ali (a),

“O Abul Hasan, you take her as your slave-maid; may Allah bestow auspiciousness to you.”

Salman arose and said, “It is not a favor on Ali; on the contrary it is his favor on all of us that he saved us all from shame.” Abu Zar, Miqdad and Ammar also issued such statements.

Hazrat Ali (a) sent Khawla Hanafiyya to Asma binte Umais and said, “Keep her as a guest and host her properly.”

Thus, Khawla Hanafiyya stayed with Asma binte Umais till her brother arrived and married her to Amirul Momineen (a).

Know this well: Hazrat Ali (a) had married her and not taken her as a slave-maid.

When the group of Shia heard this story directly from Jabir bin Abdullah Ansari, they remarked,

“Jabir bin Abdullah Ansari, may God keep you secure from the heat of the Hell just as you saved us from the heat of doubts.”¹

¹ *Al-Kharaij*, Vol. 2, Pg. 589; *Ithbatul Huda*, Vol. 3, Pg. 53.

Walking of the date palm

Ibad bin Kathir says: I asked Imam Muhammad Baqir (a), “What is the right of a believer on God?”

The Imam turned his face away when he heard this question. I asked him the same question thrice and the third time he said,

“The right of a believer on God is that if he says to the date palm, ‘Come here’, it would obey him.”

Ibad says, “By God, as soon as he mentioned this, the date palm started moving.” The Imam gestured to it and said,

“Stop! I did not ask you to move.”¹

Conversation with Hazrat Khizr

Imam Ja’far Sadiq (a) said: I was performing the Tawaf of the House of Allah in the company of my respected father when a healthy man wearing a turban approached and said to my father: ‘Peace be on you, O son of Messenger of Allah (s)’ and my father also replied.

Then he said, “I want to inquire about some issues from you. Today there are only one or two individuals who are aware of these issues.”

When my father completed the circles and recited the prayer of Tawaf, he came to the Hijr Ismail, sat down and told me,

“Ja’far, sit here.” Then he said to that man, “You seem to be a foreigner?”

“Yes,” he replied.

¹ *Al-Kharaij*, Vol. 1, Pg. 272; *Kashful Ghumma*, Vol. 2, Pg. 141.

Then he said, “Please tell me when the system of Tawaf started?”

Imam Muhammad Baqir (a) replied,

“When Almighty Allah announced the creation and Caliphate of Adam (a) in the gathering of angels they had said: Would You make such a one Your Caliph who would spread mischief in Your Earth and shed blood?” Almighty Allah was infuriated at the objection of the angels. Then the angels sought divine forgiveness and He ordered them to perform the Tawaf of Maqam Zirah, i.e. Baitul Mamoor. So the angels continued to perform Tawaf for seven years and during that time they also continued to seek divine forgiveness. Almighty Allah accepted their Taubah and became satisfied with them. Thus, the beginning of Tawaf was from this incident only. Then Almighty Allah created the Holy Kaaba exactly opposite of Maqam Zirah so that if the human beings commit an error they may circle this House and become free of sins.”

When the newly arrived man received this reply, he said: You are right!

Then he said, “Please tell me about the verse:

ن ۚ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

“Nun. I swear by the pen and what the angels write.”¹

Imam Muhammad Baqir (a) said,

“‘Nun’ is a stream in Paradise whose water is whiter than milk. Almighty Allah commanded the pen to write down whatever has occurred and whatever would come to pass. So the pen wrote down all that and the writing of the pen is present before God. He postpones whatever He likes from it and

¹ Surah Qalam 68:1.

advances whatever He likes. Whatever He likes occurs and whatever He does not like does not occur.”

“You are right!” said the questioner.

My father was surprised of the phrase ‘you are right!’

Then he asked, “Tell me, Almighty Allah has mentioned the signs of the folks of faith, one of them being:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ

“And those in whose wealth there is a fixed portion. For him who begs and for him who is denied (good).”¹

Please tell what is the meaning of ‘fixed portion’?”

Imam Muhammad Baqir (a) said,

“It does not imply obligatory taxes like Zakat; it implies general charity, which a person gives to his poor relatives or to remove someone’s distress.”

“You are right,” said the person who had posed those questions.

My father was again surprised at the style of that man when he testified. Then that man arose and went away from there.

As soon as he left my father said, “Go and see where he goes.”

I looked for him a great deal but he was not seen anywhere. I asked my father who that was.

“It was Khizr (a),” he replied.²

¹ Surah Maarij 70:24-25.

² *Tafsir Ayyashi*, Vol. 1, Pg. 30, Tr. 2.

Wall lizard and the end of Abdul Malik

Abdullah bin Talha says: When I inquired from Imam Ja'far Sadiq (a) regarding the wall lizard, he said:

It is filthy and a transmogrified creature. Perform the ritual bath after killing one of it. Once my father was sitting with another man and they noticed a lizard which had tucked out its tongue. My father asked his companion:

“Do you know what it is saying?”

“No,” replied that person.

So my father explained, “It is saying: If you condemn the three, I would also condemn Ali.”

Then my father said,

“Whichever member of Bani Umayyah dies is transmogrified into a lizard by Almighty Allah and when it was the time of the death of Abdul Malik bin Marwan Almighty Allah turned him into a lizard.

He had turned into a lizard before all his family members; and after that he was crawling about here and there. In order to avoid the shame his relatives carved a beam of his size and shape and dressed it in a coat-of-mail and made the people believe it was the body of Abdul Malik and they buried it. Only his family members and I am aware of this secret.¹

Awareness of inner thoughts

Hamza bin Tayyar has narrated from his father that he said: Once when I went to the house of Imam Muhammad Baqir (a) and sought permission to meet him, he did not accord the permission, while he permitted others. I was highly disappointed due to his conduct; so I returned home and lay down on bamboo

¹ *Al-Kafi*, Vol. 8, Pg. 232.

and jute bed and reflected on the beliefs of the Murjiya, Qadariyya, Hururiya and Zaidiya sects. While I was immersed in my thoughts someone knocked. I asked: Who is it?

“I am the messenger of Imam Muhammad Baqir (a),” came the reply, “and he has called you.”

I changed and then accompanied the messenger to Imam Muhammad Baqir (a). The Imam said,

“There is no need to go to the Murjiya, Qadariyya, Hururiya and Zaidiya. If you seek the truth come to us. I did not meet you due to some compulsions.”

When I heard this from the Holy Imam (a) I was relieved and I gained confidence. All the doubts were dispelled and I became certain of his Imamate.¹

Prediction regarding Muhammad bin Abdullah bin Hasan

It is narrated from Aslam, the slave of Muhammad bin Hanafiyya that Imam Muhammad Baqir (a) said to me:

“Muhammad bin Abdullah bin Hasan would stage an uprising and his blood would be wasted.”

Then he told me:

“Don’t inform anyone about this; hold it as a trust.”

Aslam says: I mentioned the conversation of the Imam to Maruf bin Kharbooz and told him: This is a secret. Beware! Don’t convey it to anyone.

But Maroof mentioned it to Imam Muhammad Baqir (a) and inquired if he had told that to Aslam.

Imam (a) glanced at Aslam and said, “Why did you spread this information?”

¹ *Rijal*, Kishi, Pg. 348.

He said, “Maula, I had taken a firm oath from Maroof that he would keep it secret!”

Imam (a) said, “If all the people had been our Shia three-fourth of them would have been haunted by doubts and one-fourth would have been foolish.”¹

Prediction regarding Imam Ali Reza (a)

Husain bin Zaid narrates that Imam Muhammad Baqir (a) said:

A son would be born to Musa, whose name would be Ali, same as the name of Amirul Momineen (a) and he would be buried on the land of Tus in the province of Khorasan. He would be assassinated through poison and buried there far away from his hometown and relatives. Whoever performs his Ziyarat while being cognizant of his rights, Almighty Allah would reward him with a reward equal to one, who spent in the way of God before the conquest of Mecca and who performed the Jihad.²

Prediction regarding Hisham

It is narrated from Jabir Jofi that when the rule of Bani Umayyah was mentioned before Imam Muhammad Baqir (a), he said:

Hisham would rule for twenty years and whoever revolts against him, would be put to death.

We were extremely sad to hear that. The Imam observed the sorrow on our faces and he said:

When Almighty Allah wants to end someone's rule He commands the angel to increase the speed of the sky and He does whatever He wants.

¹ *Rijal*, Kishi, Pg. 204.

² *Man Laa Yahzarahul Faqih*, Vol. 2, Pg. 583.

When we mentioned the Imam's conversation to Zaid, he said:

When I visited Hisham I noticed audacities committed to Messenger of Allah (s) in his presence, but he did not express any objection. By God, if today I had the support of only my son I would have staged an uprising against him.¹

Completed by the help of Allah and best of positive sense.

Completed and for Allah is the praise, the second volume of the book of Talkhis Madinatul Maajiz, which is to be followed by the third volume by the permission of Almighty and to Him is thanks first and last and I ask Allah Almighty that You make it a cause of my salvation and the salvation of my parents and deem it to be a provision for the day of my destitution and hunger as You are the praised guardian and our last prayer is that praise be to Allah the Lord of the worlds.

Humble servant

Muhammad Hasan Ja'fari

Month of Rabi I 1425 A.H.

¹ *Al-Kafi*, Vol. 8, Pg. 394.

Miracles

of Ahlulbayt (a.s.)
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