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Part 5: Relating to the number of children and wives of Imam Husayn (a.s.), the merit of visiting his blessed grave, and the oppression of the Caliphs upon his grave

The children of Imam Husayn (a.s.) and some of his wives

Shaikh Mufeed says, that Imam Husayn (a.s.) had six children:

- (Imam) Ali al Akbar (the elder Ali) (Zainul Abedeen), whose agnomen was Abul Hasan and his mother was Shahezzanan, the daughter of Khusroe Yazdjurd.
- Ali al Asghar (the younger Ali) (popularly referred to as Ali al Akbar), who was martyred at Karbala along with his father and regarding whom we have discussed earlier. His mother was Layla, the daughter of Abi Murrah bin Urwah bin Mas'ood Saqafi.
- Ja'far, he did not have any progeny and his mother was from the tribe of Bani Quza'ah. He died during the lifetime of Imam Husayn (a.s.).
- Abdullah (popularly referred to as Ali al Asghar), who was martyred in his infancy along with his father. He lay in his father's lap when an arrow came and pierced his neck and he was martyred, while we have quoted regarding him earlier.

- Sakinah, whose mother was Rabab, the daughter of Imru' al Qays bin Adi Kalbi. She was also the mother of Abdullah bin Husayn.
- Fatemah, whose mother was Umm Ishaq, the daughter of Talha bin Ubaydullah.

Ali bin Isa Irbili quotes in Kashful Ghummah, and it is quoted in Kamaluddin also, that Imam Husayn (a.s.) had ten children, six sons and four daughters. He mentions the names of his three sons to be Ali (as narrated above), and Muhammad, Abdullah and Ja'far. Ali Akbar fought alongside his father and was martyred, while Ali Asghar, the infant, was martyred by the arrow, and Abdullah too was martyred along with his father.

While the names of his daughters are Zainab, Sakinah and Fatemah (he does not name the fourth one and probably she should be Ruqayyah, whose grave is a renowned place of pilgrimage in Damascus – author). This is quite renowned, and it is also said that he had four sons and two daughters, while the former quote is quite renowned. But his eternal remembrance and his lawful progeny is through Ali the median (al Awsat) Zainul Abedeen (a.s.), and not through any other sons.

We say, that it is quoted regarding some of his children, while others are not discussed.

Ibn Khashshab says, that he had six sons and three daughters, whose names are similar to the ones quoted by Irbili above.

Hafiz bin Abdul Aziz bin Akhzar Janabazi relates, that Imam Husayn (a.s.) had six children, four sons and two daughters. As regards the names of his daughters he is in agreement with Shaikh Mufeed. But he names the one martyred at Karbala to be Ali Akbar, and says that the progeny of Husayn (a.s.) ensued from Ali Asghar, whose mother was a slave-girl and he was the best in his age.

Zuhri says that I have not seen any Hashimite more excellent than him.

We (the author) say, that Hafiz has not quoted the name of Zainul Abedeen, but he quotes the names of Ali Akbar and Ali Asghar. While the correct one is that he had three sons by the name of Ali, as is narrated in Kamaluddin that Zainul Abedeen (a.s.) was the median, while there is difference of four between the narrations of Kamaluddin and Hafiz with regards to the number of children.

We (the author) say, that there is difference of opinion among the traditionists and historians regarding the name of the mother of Imam Zainul Abedeen (a.s.).

Sibt Ibn Jawzee says that his mother was a slave-girl, while Ibn Qutaybah is of the opinion that she was Salamah a native of Sindh, it is also said that her name was Ghazalah. It is quoted in Kamil of Mubarrad, that the name of the mother of Ali bin Husayn was Salamah and she was from among the children of Yazdjurd and was from among the best women.

It is also stated that her name was Khawlah, or Salafah, or Barrah.

It is related in Irshad, that her name was Shahezanan, the daughter of Yazdjurd bin Shahriyar bin Kisra. It is said, that her name was Shaharbanu. The Commander of the faithful Imam Ali (a.s.) appointed Hurays bin Jabir as the governor of the eastern provinces. He dispatched the two daughters of Yazdjurd bin Shahriyar bin Kisra to the Imam (a.s.)'s presence. He married Shahezanan to his son Imam Husayn (a.s.), who bore him Zainul Abedeen (a.s.). He married the other one to Muhammad bin Abu Bakr, who bore him Qasim bin Muhammad bin Abu Bakr, while both of them were maternal cousins.

We (the author) say, that we strongly perceive that her real name was Salafah, which was erroneously changed to Salamah or vice versa. Her title was Shahezanan, while Imam Ali (a.s.) chose the name of Shahrbanuwiyah for her. As has been narrated, that the Commander of the faithful Imam Ali (a.s.) asked her,

“What is your name?”

She replied, “Shahezanan, the daughter of Kisra”. Imam Ali (a.s.) said,

“There should be no Shahezanan (Mistress of the women in Persian) upon the nation of Muhammad (S) but should be Sayyidatun Nisa (Mistress of the women in Arabic). You are Shahrbanuwiyah, while your sister is Marwarid, the daughter of Kisra”, and she agreed to it.

While Ghazalah or Barrah was the name of another maid of Imam Husayn (a.s.), who reared him (Imam Zainul Abedeen). Imam addressed her as his mother, and it is narrated that his mother (Shahrbanu) died during childbirth, while another maid of his father brought him up. When he grew up he knew no other mother except her, later he realized that she was his maid, and people said that she was his mother thus he presumed similarly.

As regards Sakinah, daughter of Imam Husayn (a.s.)

Her name was Amenah, and it is said that her mother was Rabab, the daughter of Imru al Qays bin Adi, who was the chief of (the clan of) Bakr bin Wael.

On the day of the battle of Malh, in the days of ignorance, he was a Christian, he accepted Islam during the Caliphate of Umar bin al-Khattab. He had not yet recited the Namaz, when Umar made him the governor of a province, and he had not yet witnessed night when Imam Ali (a.s.) sent a proposal for the marriage of his daughter Rabab to Imam Husayn (a.s.). She was married to him and she bore him Abdullah (Ali Asghar) and Sakinah. Regarding Sakinah and her mother, Imam Husayn (a.s.) had said,

“By your life! I cherish the house in which there are Sakinah and Rabab, I endear them both and spend most of my wealth upon them, and there is no reason for censure in that, I shall not let them be neglected all throughout my life, until I am buried beneath the earth”.

It is related that the Commander of the faithful Imam Ali (a.s.) took his sons Imam Hasan (a.s.) and

Imam Husayn (a.s.) to Imru al Qays and said,

“O uncle! I am Ali bin Abi Talib, the cousin and son in law of the Prophet of Allah (S), while these two are the sons of his daughter. And we desire to enter into a relationship with you through wedlock”.

He answered, “O Ali! I wed my daughter Mahyah to you, and O Hasan! I wed my other daughter Salama to you, while O Husayn! I wed my daughter Rabab to you”.

Hisham (bin Muhammad Kalbi) says, that Rabab was from among the best and most learned women, and after the martyrdom of Imam Husayn (a.s.) people sent her proposals of marriage. She answered, *“I do not desire to have anyone as my father in law after the Prophet of Allah (S)”.*

It is related that Rabab recited the following elegy for Imam Husayn (a.s.): *“The illuminated one who was a source of light, lies unburied martyred in Karbala, O son of the Prophet! May Allah reward you favorably with regards to ourselves, and may Allah save you from the deficiency in the scales (on the day of Qiyamah), you treated us with mercy and (according to the) religion, now who remains for the orphans and destitutes, who makes every deprived affluence and gives refuge to them, by Allah! I shall not establish relation with anyone else other than you, until I am hidden beneath the earth”.*

In the Section relating to the entry of the Household of Imam Husayn (a.s.) into the presence of Ubaydullah bin Ziyad, we have related that Rabab, the daughter of Imru al Qays and wife of Imam Husayn (a.s.), lifted the blessed head, and placing it in her lap kissed it and said, *“O Husayn! I shall never ever forget Husayn, those lances proceeded towards him who had no lineage or father (present) at Karbala and threw him upon the ground, may Allah never water both the directions of Karbala”.*

Jazari relates, that Imam Husayn (a.s.) was accompanied by his wife Rabab, the daughter of Imru al Qays and who was the mother of Sakinah. They took her along with the other womenfolk to Syria and then returned back to Madinah. The noblemen of Quraysh sent her proposals of marriage, but she replied, *“I do not desire to have anyone as my father in law after the Prophet of Allah (S)”.* She remained alive for one year after Imam (a.s.) and never sat under (the shade of) the roof of the house until she turned frail and died of anger.

It is also said, that she remained at the head of the grave of Imam Husayn (a.s.) for one year and then returned back to Madinah where she died of grief.

Abul Faraj Isfahani relates that Sakinah was along with the daughter of Caliph Usman (bin Affan) in a mourning gathering. The daughter of Usman said, “I am the daughter of the martyr”. Sakinah remained silent until the Caller for the Prayers said, “I bear witness that verily Muhammad (S) is the Apostle of Allah”. Sakinah then told her, “Is he my father (referring to the Prophet) or yours?” The daughter of Usman replied, “I shall never ever pride upon you”.

Damiri relates from Faeq, that Sakinah, the daughter of Imam Husayn (a.s.), came weeping to her

mother Rabab, while she was an infant. Her mother asked her as to what happened, and she replied, “An infant honey-bee pricked me with her tiny sting”.

Sibt Ibn Jawzee relates from Sufyan Sawree, that (Imam) Ali bin Husayn (a.s.) resolved to go for the Hajj or Umrah. His sister Sakinah (a.s.) arranged provisions for the journey for him worth one thousand Dirham and dispatched it for him. When Imam reached Hirrah (near Madinah) he distributed all the wealth among the destitutes.

Sakinah (a.s.) died on Thursday, the fifth day of Rabi’ ul Awwal, one hundred and seventy Hijra,¹ while her sister Fatemah (a.s.) died the same year. Her (Fatemah’s) mother was Umm Ishaq, the daughter of Talhah bin Ubaydullah. She was formerly married to Imam Hasan (a.s.) and bore him a son named Talhah, who died in his infancy. After the martyrdom of Imam Hasan (a.s.), Imam Husayn (a.s.) married her and she bore him Fatemah.

Abul Faraj (Isfahani) says, that the mother of Umm Ishaq was Jarba’, the daughter of Qusamah bin Tayy. She was given the title of Jarba’ due to her immense beauty, for all the beautiful ladies seemed ugly as compared to her beauty. Formerly Umm Ishaq was married to Imam Hasan (a.s.), and when his end drew near, he told his brother Imam Husayn (a.s.) that,

*“I am pleased with this woman, when I am dead you may take her to your house. Then you may marry her after the completion of her Iddah”.*²

When Imam Hasan (a.s.) died, Imam Husayn (a.s.) married her (after the completion of her Iddah). She bore Imam Hasan (a.s.) a son named Talhah, who died issueless.

It is narrated in Taqreeb of Ibn Hajar, that Fatemah, the daughter of Imam Husayn (a.s.), was a trustworthy women (with regard to narration of traditions). She is included in the fourth category of traditionists, and she died in her prime-age after one hundred Hijra.

Shaikh Mufeed says, that Hasan bin (Imam) Hasan requested his uncle Imam Husayn (a.s.) to marry him to any one of his two daughters. Imam replied,

“I marry my daughter Fatemah, who resembles my mother Fatemah (a.s.), the daughter of the Prophet of Allah (S), to you”.

1. Refer Note No. 146 regarding Sayyidah Sakinah (a.s.)

2. A period of abstinence from remarriage for women who have been divorced or widowed.

Merit of visiting the grave of Imam Husayn (a.s.)

Visiting the grave of Imam Husayn (a.s.) is recommended, while emphasis upon visiting his grave is among the necessities of the Religion. It is related that the visitation to his grave is essential upon every believer and is obligatory upon every man and woman. While one who abandons it, in fact has abandoned the rights of Allah and His Prophet, while abandoning it is ungratefulness with the Prophet of Allah (S) and is a result of a defect in his belief and Religion. And the one who deliberately avoids it, he shall be among the dwellers of hell.

Imam Muhammad al Baqir (a.s.) told Muhammad bin Muslim that, *“Direct our Shi’ah to visit the grave of Husayn bin Ali (a.s.), for it has been made obligatory by Allah, the Mighty, the Sublime, upon every believer who considers Husayn (a.s.) to be his Imam”*.

Imam Ja’far as Sadiq (a.s.) says that,

“Whenever anyone amongst you go for the Hajj and then do not go for the pilgrimage of Imam Husayn (a.s.) has abandoned the right from among the rights of the Prophet of Allah (S). For the right of Husayn (a.s.) is made obligatory upon every Muslim by Allah”.

He says that, *“The one who dies without going to the head of the grave of Husayn (a.s.), while he still considers himself to be our Shi’ah, is in fact not our Shi’ah, and even if he goes to Paradise, he will remain as a guest of the inhabitants of Paradise”*.

He (Imam Sadiq) asked Aban bin Taghlib,

“O Aban! When did you go for the pilgrimage to the grave of Imam Husayn (a.s.)?”

Aban replied, “By Allah, O son of the Prophet of Allah! A lengthy time has passed since I did not renew the pledge”. Imam (a.s.) replied,

“Glory be to my Lord, the Sublime, and praise to Him! In spite of being a nobleman among the Shi’ah you have abandoned the visitation to the grave of Husayn (a.s.)? The one who visits the grave of Imam Husayn (a.s.), Allah writes down good deeds for him at every step, and forgives his sins at each step. Then He forgives all of his past and future sins”.

It is related in numerous traditions that,

“Do not avoid visiting the grave of Imam Husayn (a.s.) even during the days of prohibition. And one who visits him (his grave) in fear (of the enemies), Allah will give him refuge from the great fear of Qiyamah and he will gain reward proportionate to the fear. And the one who fears due to their fear, Allah will bestow him a refuge under the shade of His empyrean while he shall remain

along with Imam Husayn (a.s.) and shall be protected from the fear of the day of Qiyamah”.

It is related in traditions from Imam Ja’far as Sadiq (a.s.) that,

“The wealthy should visit the grave of Imam Husayn (a.s.) twice every year, while the indigent should visit once every year”.

He (a.s.) said,

“Those who live near should visit at least once every month, while those who live far away, once every three years”.

It is also related from him that,

“It is not fair to avoid it for more than four years”.

It is related from Imam Abul Hasan (a.s.) that,

“Whoever visits the grave of Imam Husayn (a.s.) thrice a year shall remain safe from indigence. It is emphasized that one should visit his grave with sincerity and eagerness. Then the one who goes to his grave with eagerness, he is among the favored slaves (of Allah) and will remain under the standard of Husayn bin Ali (a.s.). And the one who visits him for the sake of Allah, Allah will forgive his sins similar to a newly born, and the Angels will accompany him in his journey”.

It is related in another tradition that,

“Jibra’eel, Mika’eel and Israfeel accompany him until he returns back to his home”.

It is related from Humran (bin A’ayan), that I went to visit the grave of Imam Husayn (a.s.). When I returned back to my home, Imam Muhammad al Baqir (a.s.), accompanied by Umar bin Ali bin Abdullah bin Ali, came to visit me. Imam Baqir (a.s.) said,

“O Humran! Accept glad tidings that the one who visits the graves of the martyrs of the Prophet’s family, intending Allah’s proximity and solidarity to His Prophet, he shall be freed from sins similar to the day his mother gave birth to him”.

Imam Ja’far as Sadiq (a.s.) said, that when the day of Qiyamah approaches, an announcer will call out, “Where are the pilgrims of Husayn (a.s.)?” A large multitude will arise, computing whose numbers would not be possible by anyone except Allah, the Mighty, the Sublime. Allah will ask them,

“Why did you visit the grave of Husayn?”

They will reply, “O Lord! We did that due to the friendship with the Prophet of Allah (a.s.) and for the

sake of Ali (a.s.) and Fatemah (a.s.), and due to the sorrow that befell him". It will be said to them,

"Here are Muhammad (S), Ali (a.s.), Fatemah (a.s.), Hasan (a.s.) and Husayn (a.s.). Go and unite with them, you shall remain along with them in their status. Unite under the standard of the Prophet of Allah (S) and remain under its shade, that is in the hands of Ali (a.s.) until all of you enter Paradise".

Then they shall come to the standard from behind, the right and the left.

It is related in numerous traditions, that the visitation of Imam Husayn (a.s.)'s grave shall result in forgiveness of sins, be a means of entering Paradise, and grant liberty from hell. It shall also result in the negation of evils, elevation of rank and fulfillment of desires. The one who goes to visit the grave of Imam Husayn (a.s.), while being cognizant of his right, Allah will forgive all of his past and future sins.

In another tradition it is related that,

"His intercession will be accepted for seventy sinful people. And there is no desire that is asked at the head of his grave, except that Allah fulfils it".

Imam Ja'far as Sadiq (a.s.) asked Abdullah bin Najjar that,

"Do you go for the pilgrimage to the grave of Imam Husayn (a.s.) while sailing in the boats?"

He replied in the affirmative. Imam (a.s.) continued,

"Do you not know that when your boat capsizes, it is said to you: O you who have been cleansed, while Paradise is pleased with you?"

Qa'ed Hannat told Imam (a.s.), "People come to the grave of Imam Husayn (a.s.) with women who recite elegies and bring food along with them". Imam (a.s.) said,

"Yes, I have heard it".

Then he (a.s.) continued,

"O Qa'ed! The one who comes to the head of the grave of Imam Husayn (a.s.), being cognizant of his rights, all his past and future sins shall be forgiven".

It is related that,

"The pilgrims of the grave of Imam Husayn (a.s.) will enter Paradise forty years before others, who will be engaged in accountability and abeyance. While his pilgrim will turn his sins into a bridge upon the door of his house, and will pass upon it as you pass upon the bridge while leaving it behind".

It is related, that it will be said to the pilgrims of Imam Husayn (a.s.) on the day of Qiyamah that, "Catch

hold of the hands of anyone whom you befriend and enter them into Paradise". Then each man will catch hold of the hand of another until a man will say to another, "Do you not recognize me? I am the one who had risen for you on such and such day?" He shall enter him into Paradise without any hindrance or restraint.

Sulayman bin Khalid inquired from Imam Ja'far as Sadiq (a.s.) that, "I have heard that you have said, that Allah beholds the earth every day and night for a hundred thousand times. Then He forgives anyone whom He pleases and He chastises anyone whom He pleases? And that He shall forgive the pilgrim of the grave of Imam Husayn (a.s.) and his family and anyone whom he intercedes for on the day of Qiyamah, whoever he be? Then shall the one, who is worthy of hell-fire, also be forgiven?" Imam (a.s.) replied,

"Yes, even the one worthy of hell-fire, provided that he is not an enemy of the Ahlul Bayt (a.s.)."

It is related in numerous traditions, that visiting his grave is equal to Hajj and Umrah, and striving in the way of Allah (Jihad), and emancipation of slaves, rather it is equal to twenty Hajj, and better than twenty Hajj, rather Allah will write down eighty Hajj in his account.

While his pilgrimage is equal to the Hajj performed along with the Prophet of Allah (S), rather the one who goes for his pilgrimage, being cognizant of his rights, will be equal to the one who has performed Hajj hundred times accompanying the Prophet of Allah (S). While the one who goes for his pilgrimage barefoot, with each step that he takes forward and backwards, he will get reward of emancipating slaves from among the progeny of (Prophet) Isma'eel (a.s.).

Imam Ja'far as Sadiq (a.s.) says that,

"If I relate to you the merit of visiting his grave, you shall abandon the Hajj, while a group from among you would not go for the Hajj. Woe be to you! Do you not know that Allah preferred Karbala to be the Sanctuary of His peace and affluence before He chose Makkah to be His Sanctuary?"

Imam (a.s.) continued, "

One day Imam Husayn (a.s.) was seated in the lap of his grandfather, while he was caressing him and smiling."

Seeing this Ayesha said, "O Prophet of Allah! How much do you love this child?" He (S) replied,

"Woe be to you! How should I not cherish him and not be pleased with him? He is the fruit of my heart and the light of my eyes. Beware! Verily my nation will kill him, then whoever visits him (his grave) after his death, Allah will write down one of my Hajj in his account".

Ayesha asked, "One of your Hajj?" He (S) replied, "Yes, rather two of my Hajj". Ayesha asked, "Two of your Hajj?" and he replied, "Yes". And as much as Ayesha started inquiring, he started increasing the

amount of reward (of Hajj) until he reached ninety Hajj along with his Umrah.

Qaddah says, that I asked Imam Ja'far as Sadiq (a.s.) that, "The one who goes for the pilgrimage to the grave of Imam Husayn (a.s.), while being cognizant of his rights, and is neither an arrogant nor a denier, what has he earned?" Imam (a.s.) replied, "

One thousand accepted Hajj will be written down in his record, as also one thousand pious Umrah. And if he is a damned one, he shall be noted down as a felicitous one, and shall remain saturated eternally in the blessings of Allah".

It is related in numerous traditions that going for his (Imam Husayn's) pilgrimage results in the increase of age, safeguard of self and wealth, abundance of sustenance, relief from severity, and the fulfillment of desires. While the least reward of his pilgrimage is that Allah Himself guarantees the protection of his life and wealth until he returns back to his family, while on the day of Qiyamah too Allah will safeguard him fairly.

It is related, that when the news of Imam Husayn (a.s.)'s martyrdom reached the cities, a hundred thousand infertile women came to the head of his grave and later all of them conceived. While the Arabs would tell their women, "If you do not go to the grave of this magnanimous personality, you shall not conceive a son".

Imam Muhammad al Baqir (a.s.) says that,

"Imam Husayn (a.s.) of Karbala was killed as the one subjected to oppression and severity, thirsty and devoid of any helpers, while Allah, the Mighty, the Sublime, took an oath upon Himself that there is none among the distressed, the ones subjected to severity, the sinful, sorrowful, thirsty and ailing, who come to the head of his grave and ask for desires, while intending proximity to Husayn (a.s.), except that Allah, the Mighty, the Sublime, will relieve him of his severity, fulfill his desires, forgive his sins, increase his age and multiply his sustenance. 'Therefore get warned O ye who have eyes.' (Surah al-Hashr, 59:2)"

Ibn Abi Ya'foor relates, that I asked Imam Ja'far as Sadiq (a.s.) that, "My eagerness to have a glimpse of you forced me to come to you and relate to you what I face". Imam Sadiq (a.s.) replied,

"Do not complain to your Lord. It would have been fair if you would have gone to the one who holds a greater right upon you than myself".

While his concluding sentence was more severe upon me than the former one, thus I asked, "Whose right is more greater upon me than you?" Imam (a.s.) replied,

"Husayn (a.s.), it would have been better if you went to (the grave of) Husayn (a.s.) and requested and asked your desires from Allah near him".

It is related from Imam Ja'far as Sadiq (a.s.) that he said,

“The one who does not go to visit the grave of Imam Husayn (a.s.), he shall remain very remote from numerous abundance, while one year from his age will lessen”.

It is related in numerous traditions that,

“Visiting his grave is a meritorious deed and for every dirham spent upon it is worth a thousand dirhams”.

Imam Ja'far as Sadiq (a.s.) told Ibn Sinan that,

“For every dirham spent, ten lac dirhams shall be taken into account. The Prophets, Messengers, Imams and Angels come to visit his grave. While the inhabitants of the heavens pray abundantly for his pilgrims and they give them glad tidings”.

And there are numerous other traditions quoted regarding the merit of visiting his grave, while we state some more traditions as a gift.

Shaikh Abul Qasim Ja'far bin Muhammad bin Qawlawayh Qummi relates through his chain of authorities from Mu'awiyah bin Wahab that he says, that I solicited permission from Imam Ja'far as Sadiq (a.s.) to visit him and he consented. I entered therein and saw him seated in his house upon his Prayer mat. I sat down and he completed his Prayers, then I heard him eulogizing the Almighty saying,

“O Lord! You have preferred us for eminence and have bestowed intercession through our medium us, and conferred Vicegerency as a specialty for us, while You have bestowed us with the knowledge of the past and future, and have entered our love into the hearts of people. Thus forgive me and my brothers, as also the pilgrims of the grave of Imam Husayn (a.s.), who have spent their wealth and presented their bodies to severity, in their inclination to favor us, intending reward near You due to bonding with us, and in order to appease the heart of Your Prophet (S), and to fulfill our command, and to enter rage into the hearts of our enemies. And by this act they desire Your pleasure due to us. Thus reward them through Paradise and safeguard them every day and night, then make their progeny as good successors. Then befriend them and guard them from the mischief of every obstinate tyrant, as also that of every able and disable among your creatures, and the mischief of the Satans among the genie and men. Then fulfill their greatest desire that they wish from You, remaining far away from their home-town, as also those (of their desires) that they have desired for their children, relatives and family. O Allah! Our enemies desisted their journey while they did not stop so as to challenge our opponents. Have mercy upon the faces whose colors have turned pale due to the sun, and have mercy upon the heads that circumambulate the grave of Abu Abdullah Husayn (a.s.). Have mercy upon the eyes that shed tears upon our sorrows, and upon the hearts that are disturbed and pained for us, and also upon the wailing for us. O Allah! I offer these souls and bodies to Your refuge until You reach them to the head of the fountain of Kauthar on the day of thirst (Qiyamah)”.

He repeated this invocation in prostration several times, and then when he completed it, I asked, "May I be your ransom! If this invocation would have been for the one who had never recognized Allah, by Allah, the fire (of hell) could never devour him. By Allah! I wish I had been for the pilgrimage to his grave and would have not been for the Hajj". Imam Sadiq (a.s.) replied,

"You are quite close to him (his grave), then what desisted you from going for his pilgrimage?"

Then he (a.s.) said,

"O Mu'awiyah! The inhabitants of the heavens, who pray for his pilgrims, are certainly more than those who pray for them upon the earth".

It is quoted in Biharul Anwar from the author of Mazare Kabir, who quotes with his chain of transmitters from A'amash, who says, that I took residence in Kufa and had a neighbor with whom I often sat. It was the night preceding Friday and I asked him, "What do you have to say regarding the pilgrimage of Husayn (a.s.)?" He said, "It is an innovation, while every innovation is misguidance, and every misguidance is destined for hell".

Hearing this I arose from near him filled with rage, and told myself that, "In the morning I shall go to him and relate to him the traditions proving the excellence of the Commander of the faithful Ali (a.s.), perhaps Allah might enlighten his eyes". I went to him in the morning and knocked at his door. Someone answered from behind the door saying, "He has left for the pilgrimage in the beginning of the night".

Immediately I followed him until I reached the Shrine of Imam Husayn (a.s.) and saw him prostrating, while he was not tiring due to excessive prostrations and genuflections. I asked, "Yesterday you told me that his pilgrimage is an innovation, and every innovation is misguidance, and every misguidance is destined for hell, while today you come for his pilgrimage?" He replied, "O Sulayman! Do not reprimand me. I was not a believer in the Imamate of Ahlul Bayt (a.s.) until tonight when I saw a dream which left me horrified".

I asked, "O Shaikh! What did you dreamt?" He replied, "I saw a man in a dream, who was neither too short nor too long, but was handsome while I am unable to describe his features. He was accompanied by men who had surrounded him and held him in their midst. While facing him was a man mounted upon a horse with a bushy tail and he had worn a crown with four pillars. All the four pillars were studded with gems that had illuminated the distance of the road equal to three days. I inquired as to who he was and was told that he was the Vicegerent of the Prophet (S), Ali bin Abi Talib (a.s.).

I lifted my eyes further and saw an illuminated Camel with a litter of light, flying between the heavens and the earth. I asked as to whose mount was that and was told that it was of Sayyidah Khadijah (a.s.), the daughter of Khuwaylid, and Sayyidah Fatemah (a.s.), the daughter of Muhammad (S).

Then I asked as to who was the youth and was told that he was Hasan bin Ali (a.s.). I asked as to where

were they going, and was told that all of them were going for the pilgrimage of the oppressed martyr Husayn bin Ali (a.s.), the martyr of Karbala. I went towards the litter, when I saw some notes falling down from the heavens, on which was written: The immunity of Allah, may His remembrance be sublime, is for the pilgrims of the grave of Husayn (a.s.) on the night preceding Friday. Then a caller announced to me saying: Beware! We as well as our Shi'ah are in the exalted stations of Paradise. By Allah O Sulayman! I shall not leave this place until my soul abandons my body."

Shaikh Abul Qasim Ja'far bin Muhammad bin Qawlawyh relates from his father, who relates from Ibn Mahboob, who relates from Husayn, the grandson of Abu Hamza Sumali, that during the last days of the caliphate of Bani Marwan, I left for the pilgrimage to the grave of Imam Husayn (a.s.) hiding from the Syrians. I reached Karbala 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 back, 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? Do not desist me, for I fear lest it dawns and the Syrians find me here and kill me".

He replied, "Wait for a moment, for (Prophet) Moosa bin Imran (a.s.) has solicited permission from Allah to visit the grave of Imam Husayn (a.s.), 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 awaiting dawn so as to return back to the heavens". I asked him, "May Allah pardon you! Who are you?" And he replied, "I am one of the Angels appointed to guard the grave of Imam Husayn (a.s.) and invoke forgiveness for his pilgrims".

I returned back 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 desist me now. I offered salutations and cursed his murderers, and then I offered the morning Prayers and hastened back in fear of the Syrians.

He (Ibn Qawlawyh) relates through his chain of authorities from Ishaq bin Ammar, that I asked Imam Ja'far as Sadiq (a.s.) that, "May I be your ransom, O son of the Prophet of Allah! On the night of Arafah I was in the Shrine of Imam Husayn (a.s.) and I witnessed three thousand men with glowing countenance, emitting fragrance and adorning white clothes praying there until the morning. And as much as I tried to reach near the grave and recite invocations, I could not do so due to the immense crowd of men. When it dawned, I fell into prostration, and when I lifted my head, not a single one of them was visible". Imam Sadiq (a.s.) replied,

"Do you know who they were?"

and I replied in the negative. Imam (a.s.) continued,

“My father has related to me from his father, that when Imam Husayn (a.s.) was being martyred, four thousand angels passed by and flew upon the heavens. Allah revealed to them: ‘O group of Angels! You passed by the son of my friend and beloved Muhammad (S) while they killed him when he was in severity and you did not assist him?’ Then return back to the earth and reside at the head of his grave, and weep with disheveled hair and smeared in sand until the day of Qiyamah. Thus they remain at his grave until the arrival of the time”.

He (Ibn Qawlawayh) relates through his chain of authorities from Mufazzal bin Umar, who says, that Imam Jafar as Sadiq (a.s.) told me,

“By Allah! It is as if I see the Angels obstructing the believers near the grave of Imam Husayn (a.s.)”.

I asked, “Are they seen there?” He (a.s.) replied,

“Far be it! Far be it! By Allah! They serve the believers, to the extent that they rub their hands upon their faces. Allah sends down the dishes of Paradise every morning and evening for the pilgrims of Imam Husayn (a.s.) while the Angels serve them. And no man desires anything from his desires of this world or the hereafter, except that it is fulfilled”.

I said, “By Allah! This is excellent”! Imam Sadiq (a.s.) asked,

“O Mufazzal! Should I narrate to you something more?”

I replied, “Verily yes, O my master”! And he (a.s.) continued,

“It is as if I see an illuminated plank on which is kept a dome of red rubies studded with gems. Imam Husayn (a.s.) is seated upon it, while ninety thousand green domes are around him. It is as if the believers visit him and offer salutations, while Allah, the Mighty, the Sublime, tells them: ‘O my friends! Ask of Me, for it is quite a long period that you have borne severity and been humiliated and persecuted, while this is the day that whatever of your desires, whether of this world or the hereafter, that you wish from Me, shall be fulfilled.’ And their food and drink is from Paradise. While by Allah, this is the excellence which is unparalleled”.

Allamah Majlisi says that the descending of food and drink upon them is meant in Barzakh,² while the erection of the domes will be during the days of the Raj’at (of Aimmah), for it is said, “Desires of this world as well as the hereafter”.

He (Ibn Qawlawayh) relates through his chain of authorities from Abdullah bin Imad Basari, that Imam Ja’far as Sadiq (a.s.) told me that,

“There exists an excellence close to you, the similitude of which has not been bestowed upon anyone else, and I presume that you are unaware of it’s essence. You do not defend it genuinely nor do you arise for it, and there are ones specialized for it who have been chosen for it, and that has not been

bestowed upon them due to their own might and power, except whatever Allah had bestowed upon them. While this felicity has been bestowed upon them by Allah through His Grace and Benevolence”.

I asked, “May I be your ransom! What is that, the attributes of which you have narrated? And why have you not named it?”

He (a.s.) replied, *“It is none other than the pilgrimage (to the grave) of my grandfather Husayn (a.s.), who is far away from his home-town and upon an alien land. Then the one who visits him and weeps upon him, as also the one who does not visit him but remains grief-stricken for him. And the one who was not available for him and his heart burns for him, he sends blessings upon him. The one who beholds the grave of his son (buried) at his feet upon the barren earth, where he had no relatives and family and was deprived of his rights. The apostates united until they killed him and wasted him and exposed him to the wild beasts, and they blocked access to the water of Euphrates, which was available for the dogs. They dishonored the right of the Prophet of Allah (S) and did not consider his testimony regarding himself and his Progeny (a.s.). Then he lay in his grave in a persecuted state and he fell upon the earth along with his family and Shi’ah, and he entered the earth of an alien and dreadful desert, upon the land where none goes to him except those whose hearts have been tested with belief by Allah”.*

I said, “May I be your ransom! I would go for his pilgrimage until I got involved in the matters of the sovereign and was handed over the charge to safeguard their wealth. I have become quite renowned among them and have therefore abandoned the pilgrimage due to dissimulation (Taqiyyah), but am aware of the virtue involved”. Imam (a.s.) said,

“Do you know what are the merits of those who visit his grave and what abundant fairness do they possess near us?”

I replied in the negative, and Imam (a.s.) continued,

“Their merit is that the heavenly Angels glorify them, while the goodness near us is that every morning and evening we pray for blessings to be descended upon them. And my father has related to me, that from the time he (Imam Husayn) was martyred, his grave has never been vacant of those offering Prayers, be it from the Angels, genie or men and beasts. There is none who does not envy his pilgrims or touches them, and everything looks at him with hope of virtue, for he has beheld his grave”.

Imam Sadiq (a.s.) then retorted,

“I have been informed, that in the middle of the month of Sha’ban, a group of one of the districts of Kufa and other men, accompanied by the wailing women visit his grave. One of them recites the Qu’ran and the other narrates the events, while still another weeps and the other recites elegies”.

I replied, “Verily yes, may I be your ransom! I have seen them as you describe”. He replied,

“Praise be to Allah, that He has placed among men those who come to us and glorify us, recite elegies

for us, and also placed among men our enemies who reproach them (our friends) for it, be it from our own relatives or others, so as to misguide them, and they consider this act of theirs to be ugly”.

It is related in Basharatul Mustafa from A'amash, who relates from Atiyyah Kufi, that he says, that I accompanied Jabir bin Abdullah Ansari for the pilgrimage to the grave of Imam Husayn (a.s.). When we entered Karbala, Jabir went towards the river Euphrates and performed bath. Then he wore his pants and placed a robe upon his shoulders, and then he opened a purse of Sa'ad (a perfume) and applied it upon his body.

He then started glorifying Allah at each step until he reached the grave, then he told me, “Bond me to the grave”. I joined him to the grave and he fell down unconscious upon it. I sprinkled water upon him and he regained consciousness while repeating thrice “O Husayn”!

Then he said, “Why does the friend not reply to his friend? How could he reply when the blood of his neck lies smeared upon his throat, while there is separation between his head and body? I bear witness that you are the son of the best of women. And why would it not be so, when you have been fed by the hands of the Master of the Prophets, and brought up in the laps of the pious, and have consumed milk from the breasts of faith and you weaned along with Islam. You died in chastity as you lived in chastity, while the hearts of the believers are aggrieved due to your separation and there is no doubt in your fruitful end. Thus peace of Allah and His Paradise upon you! I bear witness that you have treaded the path similar to your brother (Prophet) Yahya bin Zakariyyah”.

Then he turned his eyes upon the grave and said, “Peace be upon the souls that descended near the grave of Husayn (a.s.) and sat their camels thereat! I bear witness that you established the Prayers and you gave the Zakat, and you invited towards virtue and forbade against evil, and you fought against the pagans and worshipped Allah until death approached you. By Him Who sent Muhammad (S) rightly as a Prophet, we are associated with you in the struggle of yours”.

Atiyyah says that hearing this I asked, “How are we associated with them? When we did not alight at any valley or mountain, nor did we raise the swords. While these martyrs gave away their heads and bodies and are now separated from their children, while their women have been widowed?”

Jabir replied, “O Atiyyah! I have heard my friend, the Prophet of Allah (S) say, that those who love some men, they shall arise along with them, while those who are pleased at the task of the nation, remains associated with them in their task. By Him Who sent Muhammad (S) rightly as a Prophet! My intention and those of my companions are similar to that of Husayn (a.s.). Now take me to the houses of Kufa”.

When we had paved a short distance, he said, “O Atiyyah! I recommend to you, and I do not perceive that I shall meet you again after this journey, befriend the friends of the Progeny of the Prophet (S), and how I befriend them! And bear enmity with the enemies of the Progeny of the Prophet who bear enmity with them, although they be one of those who fast and remain awake at night (in worship). Then be merciful towards the friends of the Progeny of Muhammad (S), for if one of their feet slips due to access

sins, the other one will remain steadfast due to their affection. Their friends shall return back to Paradise and their enemies to hell”.

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1. A'amash's real name was Sulayman bin Mehran al Asadi and he was popularly known as A'amash i.e. a dim sighted one.
 2. The intermediate period between death and Qiyamah, wherein a person enjoys riches and happiness if he is a good-doer, or suffers torment if he is an evil-doer. Ref. Qur'anic Verse: 'And after them shall be a barrier (barzakh) until the day they shall be raised again.' (Surah al Mu'menoon, 23: 100).

Oppression of the Caliphs upon the blessed grave of Imam Husayn (a.s.)

Ibn Aseer in his Kamil, in context of the events of the year 236 A.H. states, that in this year Mutawakkil ordered the grave of Imam Husayn (a.s.) to be demolished, as also the houses and buildings surrounding it. He ordered that seeds should be sown there and water to be run upon it, and that the people should be refrained from visiting his grave. In that district it was announced that, “If we find anyone around his grave after three days, we shall throw him into an underground dungeon”.

People dispersed and avoided the pilgrimage, and then it was destroyed and ploughed. Mutawakkil bore intense enmity with Imam Ali bin Abi Talib (a.s.) and his family, then whoever reached him, who was from among the friends of Ali (a.s.) and that of his family, he would confiscate his wealth and kill him. One of his attendants named Ubadah, the eunuch (al Mukhannas), would tie a pillow upon his stomach below his clothes and bare his bald pate and come to Mutawakkil and dance, while the callers would say “Here is the pot-bellied one, the caliph of the Muslims”.

(They meant imitating Imam Ali, Allah's refuge) while Mutawakkil would be consuming wine and laughing. One day this play was repeated in the presence of Muntasir (the son of Mutawakkil), who reprimanded Ubadah who then became silent fearing him. Mutawakkil asked him as to what happened; Ubadah arose and informed him about the threat of Muntasir.

Hearing this Muntasir said, “O Commander! The one whom this dog imitates and people laugh upon, is none other than your cousin and a nobleman of your family, while your honor is due to him. If you wish you yourself consume his flesh (malign him), but at least do not hand him over as prey to this dog and the similitudes of him”.

Hearing this Mutawakkil turned towards his announcer and said, “All of you say: The youth is aroused

due to his cousin, when still the youth is in his mother's.....” It was for this reason that Muntasir deemed lawful to shed the blood of Mutawakkil.

Abul Faraj in his Maqatilat Talibeeyeen says, that Mutawakkil was very severe upon the family of Abi Talib (a.s.) and would spy upon their tasks and would be infuriated and envious towards them, he would be cynical towards them and malign them.

His vizier Ubaydullah bin Yahya imitated him in his hatred and would vilify them near him. And he dealt (such severely) with them as none of the caliphs of Bani Abbas had done before, one of them being plowing the grave of Imam Husayn (a.s.) and destroying its mark. He appointed guards upon all the roads so as to spy upon those who came to visit his grave. Then they should be arrested and brought to him, and then he would kill the pilgrims or persecute them severely.

Ahmad bin Ja'ad Washa' related to me, while he himself was a witness to it, that the reason for plowing the grave of Imam Husayn (a.s.) was that a female singer dispatched her maid to Mutawakkil, before he assumed the seat of Caliphate, she would sing for him while he would drink wine. One day he summoned her but was told that she was on a journey, while actually she had been to visit the grave of Imam Husayn (a.s.).

She received the message of Mutawakkil and hastened back and dispatched one of her maids to him, whom he adored. Mutawakkil asked her, “Where have you been?” She replied, “My mistress had been for the Hajj Pilgrimage and she had taken us along with her”. It was the month of Sha'ban and Mutawakkil asked, “Where had you been for Hajj pilgrimage in the month of Sha'ban?” She replied, “To the grave of Husayn”. Hearing this he was infuriated and ordered that her mistress should be brought to him. She was imprisoned and all her wealth confiscated.

Then he called for one of his companions named Deezaj, who was a Jew, and ordered him to go to the grave of Imam Husayn (a.s.) and plough it and efface it, as also to ruin it's surroundings. He went and destroyed all the structures surrounding it, as also the shrine. He ruined around twenty acres adjoining it and when he reached the grave none would take lead. Some Jews were then called who ploughed it and ran water around it. He appointed guards surrounding it with a distance of one mile between them, and then there was none who visited his grave, except that he would be arrested and taken to him.

Muhammad bin Husayn Ashnani related to me (Abul Faraj), that a long time passed since I did not go for the pilgrimage to the grave of Imam Husayn (a.s.) due to fear. One day I made up my mind, that although I have to risk my life, I would go for the pilgrimage. A man, who was a perfume-seller, accompanied me and we entered therein. We hid during the days and traveled at night until we reached the district of Ghaziriyyah. We came out at night and passed by from in between the two guards who were fast asleep until we reached his grave.

We could not trace it but we reached it by careful search and insight. The case (of the grave) had been cracked and burnt; water had been run around it, while the structure of bricks had fallen in similar to a

trench. We beheld it and fell upon it and such a pleasant fragrance emanated from it, the similitude of which we had never ever smelt in our lives. I asked the perfume-seller, who was along with me, that, "What is this fragrance?" He replied, "By Allah! I have never ever smelt a perfume similar to this". Then we parted from there after placing a mark around the grave. Then when Mutawakkil died, we, accompanied by a group of the Shi'ah, went to the grave and searched the marks and found it intact.

Mutawakkil appointed Umar bin Faraj Rajhee upon Makkah and Madinah, who prevented the Progeny of Abi Talib (a.s.) from asking succor from others and desisted people from being kind to them. And if news reached him that anyone had favored them, even if it be less, he would be severely chastised and penalized thoroughly.

Until a time came upon the Alawite women, that they did not have more than one dress, which they would wear periodically to offer Prayers and then remove it and sit bare-back upon the spinning-wheel until Mutawakkil was killed. Then Muntasir turned towards them and favored them while sending wealth for them that was distributed among them, and he aspired by all means to oppose his father, and he did opposite of his tasks while ridiculing him and expressing dislike for his ugly deeds.

Shaikh Al-Tusi in his Amali relates through his chain of authorities from Muhammad bin Abdul Hameed, that I lived adjoining the house of Ibraheem al Deezaj (the dumb ass) and went to meet him during his illness to which he later succumbed. I found him in a wretched state, he was unconscious and a doctor was at his bedside. I inquired of him due to the relation and friendship that I had shared with him and I was his confidante.

He concealed it and signaled towards the doctor's presence. The doctor perceived his gesture and did not know as to what medicine to prescribe, therefore he arose and left. When we were alone, I again inquired regarding his health. He said, "I shall relate to you and seek pardon from Allah. Mutawakkil ordered me to go to Nainawah and remain guard upon the head of the grave of Husayn. We had orders to plough upon it and destroy the mark of the grave.

At night we went there accompanied by the workers and supervisors, who carried shovels and pick-axes. I commanded my slaves and companions to start the task of destroying the grave and plowing, while I lay down for I was tired of the journey and sleep overtook me. Suddenly a hue and cry arose and my slaves woke me up. I asked, "What has happened to you?" They answered, "Something extraordinary has approached". I asked as to what it was, and they replied, "A group of men have obstructed us from the grave and are shooting arrows at us". I arose so as to investigate the matter, and I saw similarly what they had described, while it was the first night of the Layali al Beez.¹ I said, "You too shoot arrows at them".

They shot arrows but they returned back towards the one who shot it and killed him. Seeing this I was horrified and uneasy, while fever and shivering gripped me. Then I hastened away from near the grave at that very moment, while I was constantly thinking that if I did not perform the orders regarding the

grave, Mutawakkil would certainly kill me”.

Abu Burayrah (Muhammad bin Abdul Hameed) says, that I told him, “Do not fear, for yesterday night Mutawakkil has been killed by the help of Muntasir”. He replied, “I too have heard it, but am afflicted with a disease in my body, regarding which I believe that I shall not survive it”. Abu Burayrah says, that it was the first part of the day (when I met him), while Deezej did not see the night and died.

(Mu’allah) Ibn Khunays relates from Mufazzal, that Muntasir heard that his father Mutawakkil abuses Sayyidah Fatemah (a.s.) (Allah’s refuge). He inquired from someone who opined that, “His slaughter is incumbent, but for every son who kills his father, his age is shortened”. Muntasir replied, “I do not mind if my life is reduced after having killed him in Allah’s obedience”. He remained alive for seven months after the death of his father.

It is stated in the same book from Qasim bin Ahmad Asadi, that when news reached Mutawakkil (Ja’far bin Mo’tasim) that people from the villages gather at Naynawah for the pilgrimage to the grave of Imam Husayn (a.s.), while a large multitude gathers at his grave, he dispatched one of the commanders of his army with a huge cavalry to plough upon the grave of Imam Husayn (a.s.) and desist people from gathering for the pilgrimage.

The commander came to Karbala and executed his orders, while it was the year 237 A.H. The wise men revolted and surrounded them and said, “If until tomorrow you kill all of us, then too you shall not desist those left from amongst us to perform the pilgrimage”. And they saw such wonders that they wrote to Mutawakkil who answered back saying that they should lift their hands off them and go to Kufa and pretend as if they were reconciliating the task of people and return back to the kingdom. This situation prevailed until the year 247 A.H. and again news reached Mutawakkil that the wise men and the Kufans go to Karbala for the pilgrimage to the grave of Husayn (a.s.). They gather in large numbers and have prepared a huge market place.

Mutawakkil dispatched another commander with a huge contingent and ordered them to announce that, “Any one who visits the grave of Husayn, his blood and wealth is wasted”. He ordered the grave to be dug and the earth to be ploughed. People refrained from going to the pilgrimage, while the progeny of Abu Talib (a.s.) were pursued and killed, but whatever he had desired, could not be fulfilled.

It is related in the same book from Ubaydullah bin Rabiya, that in the year 247 A.H. I went for the Hajj pilgrimage, and while returning back I went to Iraq, while fearing the sovereign. I visited the grave of the Commander of the faithful Imam Ali (a.s.) and then went to visit the grave of Imam Husayn (a.s.). I saw that they had ploughed the earth (of the grave) and ran water upon it while bulls were made to work there. I saw with my own eyes that the bulls were driven until they reached the structure of the grave, while they would turn towards the right and left from there. They were being hit severely but it did not prove beneficial and by no means were they placing their feet upon the grave.

Hence I could not visit his grave and returned back to Baghdad saying, “By Allah! If the Bani Umayyah

have killed the grandson of the Prophet then his cousins (Bani Abbas) too have oppressed him, by your life, his grave has been desecrated, while they regret for not having sided with them in your murder, then when he died they pursued him”.

When I reached Baghdad I heard a hue and cry and inquired as to what was the news. It was said to me, “The birds have come and have brought the news of the murder of Ja’far Mutawakkil”. (May Allah’s eternal curse be upon him). I was astonished and said, “O Lord! This night in lieu of that night”.

In the same book it is narrated, that Yahya bin Mugheerah Razi says, that I was with Jareer bin Abdul Hameed. An Iraqi man came to him and Jareer inquired from him regarding the people of Iraq. He replied, “Rasheed (Haroon) destroyed the grave of Imam Husayn (a.s.) and ordered the lote-tree (near it) to be cut down”. Jareer lifted up both of his hands and said, “Allah is Great! A tradition has reached us from the Prophet of Allah (S) regarding this, who said thrice:

“May Allah’s curse be upon the one who fells the lote-tree.”

Until now we were unaware of its interpretation, felling it would mean ruining the grave of Imam Husayn (a.s.) so that people would loose its track.

It is related in the same book from Umar bin Faraj Rajahee, that Mutawakkil dispatched me to desecrate the grave of Husayn (a.s.). I reached the area and commanded that the bulls be left to run upon the grave. When they reached the grave, they would not run upon it, while I beat them with my staff until it broke in my hands. By Allah! They would not step upon the grave nor lay their feet upon it.

It is related in Manaqib, that Mustarshid looted the wealth of the shrine and the city of Karbala, saying, “A Grave is in no need of wealth”. He distributed it among his troops and when he left from there, he was killed along with his son Rashid.²

1. Layali al Beez refers to the 13th, 14th and 15th of every lunar month.

2. Coincidentally, as I reach the (edition of the) translation of this book until here, an important turn of events has taken place at Iraq. The despotic Bathist regime (of my time), under the dictatorial rule of Saddam Husayn al Tikriti, finally came to an end after many years. Saddam ruled with an iron fist imitating the example of Yazid and Mutawakkil, while none could oppose his barbaric acts. The worst affected ones being the Shi’ah whom he persecuted in the worst possible manner, which is difficult to be expressed in words.

Hundreds of Maraje’, Ulama and general public were put to death by his blood thirsty family members and troops loyal to him. One cannot also forget the brutal murder of Ayatullah al Uzma Sayyid Muhammad Baqir al Sadr and his Erudite sister Sayyidah Bintul Huda, Ayatullah al Uzma Shaikh Murtaḥa Burujerdi, Ayatullah al Uzma Mirza Ali Gharawi, Ayatullah al Uzma Sayyid Muhammad Sadr, Ayatullah al Uzma Sayyid Husayn Bahrul Uloom, Hujjatul Islam Sayyid Muhammad Taqi al Khoei and scores of other Ulema.

During the uprising of 1991 when the Shi’ah of the twin Holy Cities of Najaf and Karbala arose against his despotic regime, they were suppressed in the most horrible manner, while even the Holy Mausoleums of Imam Ali (a.s.), Imam Husayn (a.s.) and Hazrat Abbas (a.s.) had to face the brunt of his aggression. The Shrines were desecrated and thousands of Shi’ah and

Ulema were killed inside the Courtyard while the great Marja' of the Shi'ah world Ayatullah al Uzma Sayyid Abul Qasim al Khoei was persecuted and later died under suspicious circumstances. Then came the Moharram of 1424 Hijra (2003 A.D.) and Iraq was attacked by the US and her coalition forces under the pretext of possessing weapons of mass destruction, thus putting an end to Saddam's barbaric regime.

Finally after many years, the Arba'een (fortieth day of the martyrdom) of Imam Husayn (a.s.) was observed with complete reverence with no prohibitions. Consequently this Yazid and Mutawakkil of our age had to face the consequences similar to his predecessors whose acts he shamelessly imitated, verifying the words of Prophet Muhammad (S) who had said, "They shall bury them and shall erect a symbol for the grave of the Master of Martyrs (Imam Husayn) in that expanse desert, which will act as a guide for the righteous and a means of affluence for the believers. And the followers of misguidance and infidelity will try to erase it, but its mark would not but increase evidently".

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