

Published on *Al-Islam.org* (https://www.al-islam.org)

Home > Nafasul Mahmum, Relating to the heart rending tragedy of Karbala' > Forty Traditions (Ahadith) regarding the merit of mourning over the afflictions of Imam Husayn (a.s.), the reward of invoking curse upon his murderers, and prophesies regarding his martyrdom > Tradition n. 40

Forty Traditions (Ahadith) regarding the merit of mourning over the afflictions of Imam Husayn (a.s.), the reward of invoking curse upon his murderers, and prophesies regarding his martyrdom

Tradition n. 1

The author of the book Shaikh Abbas Qummi says that: My teacher Haj Mirza Husayn Noori (May Allah enlighten his grave) has related traditions to me with complete general permission to narrate from him. Mirza Husayn Noori has got permission (to relate) from the Sign of Allah (Ayatullah) Haj Shaikh Murta and Ansari (May Allah sheath him with His Mercy), who has got it from the Honorable Master Haj Mulla Ahmad Naraqi.

From our Noble Master Sayyid Mahdi Bahrul Uloom, from the Chief of Chiefs, our Master Aqa Muhammad Baqir Behbahani renowned as "Waheed", from his father Mulla Muhammad Akmal, from the Divine Scholar Mulla Muhammad Baqir Majlisi Isfahani, from his father Mulla Muhammad Taqi Majlisi, from our Honorable Shaikh Muhammad Ameli renowned as Bahauddin (Shaikh Bahai), from his father Shaikh Husayn bin Abdas Samad Ameli Harisi, from Shaikh Zainuddin (Shaheed ath–Thani, the second Martyr).

From Shaikh Ali bin Abdul Ali Meesi, from Shaikh Muhammad bin Dawood Jazzini, from Ali bin Muhammad, from his father Muhammad bin Maki (Shaheed-al-Awwal, the first Martyr), from Muhammad bin Allamah Hilli, from his father Allamah Hilli, from Ja'far bin Sa'eed Hilli, from Fakhar bin Ma'eed Musawi, from Imaduddin Tabarsi, from Abu Ali (Mufeed ath-Thani, the second Mufeed), from his

father Shaikh Al-Tusi, from Shaikh Mufeed, from the Honorable Shaikh Saduq, from majeluya Qummi, from Ali bin Ibrahim Qummi, from his father Ibrahim bin Hashim Qummi, from Rayyan bin Shabeeb (the maternal uncle of Mo'tasim), who says that I went to meet Imam Ali ar Ridha' (a.s.) on the first day of the month of Muharram. Imam Ridha' (a.s.) asked me,

"O son of Shabeeb! Are you in the state of fasting today"?

I replied in the negative. Imam continued,

"This is the day when Prophet Zakariyyah (a.s.) prayed to his Lord thus:

"Lord grant me from unto Thee a good offspring, Verily Thou art the Hearer of Prayers" (Surah al-Ali Imran, 3:38).

Then Allah accepted his Prayers and commanded His Angels to go and give him glad tidings regarding the birth of his son Prophet Yahya (a.s.). The Angels came and called out to him while he was engaged in Prayers in the niche. Hence the one who fasts on this day and asks for his desires from Allah, his Prayer will be answered as was of Zakariyah."

Then Imam (a.s.) said,

"O son of Shabeeb! Muharram is such a month that the Arabs of the age of ignorance (pre-Islamic) too respected its sanctity and forbade oppression and blood-shed in it. But these people (the Umayyads) did not honor the sanctity of this month nor of their Prophet. In this month they killed the son of the Prophet and imprisoned the women-folk after looting and plundering their belongings, verily Allah will never ever forgive this crime of theirs."

"O son of Shabeeb! If you wish to mourn and lament over anyone, do so upon Husayn bin Ali bin Abi Talib (a.s.) for he was beheaded like a lamb. Eighteen persons from among his family, who were unparalleled in the earth, were also killed along with him. The heavens and the earth lamented the death of Husayn (a.s.). Four thousand Angels descended from the heavens to aid him, but when they reached there they saw that he had already been martyred. Thus, now they all remain near his blessed grave with disheveled hair covered with dust until the rising of the Qaem (Imam al Mahdi). Then they will all aid him and their slogan will be: Vengeance for the blood of Husayn."

"O son of Shabeeb! My father (Imam Moosa al Kazim) has related from his father (Imam Ja'far as Sadiq), who has related from his grandfather (Imam Ali Zainul Abedeen), that when my grandfather Imam Husayn (a.s.) was martyred, the sky rained blood and red sand."

"O son of Shabeeb! If you weep over the afflictions of Husayn (a.s.) such that tears flow from your eyes and fall upon your cheeks, Allah will forgive all your sins whether big or small and less or large in number."

"O son of Shabeeb! If you desire to meet Allah the Glorified in a state purified of all sins, then go for the pilgrimage to the grave of Imam Husayn (a.s.)."

"O son of Shabeeb! If you desire that you may abide in the palaces of Paradise in the company of the Holy Prophet (S) and his Progeny, then invoke Allah's curse upon the murderers of Imam Husayn (a.s.)."

"O son of Shabeeb! If you desire to earn the reward of those who were martyred along with Imam Husayn (a.s.), then whenever you remember him, say: I wish I had been with them, then I too would have attained the Great Triumph."

"O son of Shabeeb! If you desire to reside in the exalted status of Paradise along with us, then bemoan our sorrows and sufferings and rejoice in our happiness and remain attached to our love. For even if a person is attached to a stone in this world, Allah shall make him arise with it on the day of Qiyamah."

Tradition n. 2

Through successive chain of authorities, the Noble Shaikh Muhammad bin Nu'man al Mufeed (May Allah sanctify his spirit) relates from the Noble Shaikh Abul Qasim Ja'far bin Muhammad Qawlawayh Qummi (May Allah scent his grave), from Ibn Waleed, from Saffar, from Ibn Abul Khattab, from Muhammad bin Isma'il, from Saleh bin Aqbah, from Abu Haroon Makfoof, who says that once I went to the presence of Imam Ja'far as Sadiq (a.s.). Imam told me to recite some couplets to which I started reciting.

Then Imam (a.s.) said,

"Not like this, recite as you do so for him (Imam Husayn) among yourselves and (standing) on the head of his grave."

Then I recited, "While passing by the grave of Husayn tell his blessed bones..." Then Imam (a.s.) started weeping and hence I became silent. Imam Sadiq (a.s.) told me to continue and recite some more, thus I recited "O Farwa! Arise and weep and lament upon your Master Husayn, give an opportunity to weep over the corpse of Husayn." Abu Haroon continues that Imam Sadiq (a.s.) wept bitterly and the women of his household too wept. When they became silent, Imam said,

"O Abu Haroon! If a person recites couplets about Imam Husayn (a.s.) and makes ten people weep by it then Paradise is reserved for him at that very moment."

Then Imam started reducing the number of persons till he reached one and said,

"If a person recites couplets about Imam Husayn (a.s.) and makes a single person weep by it, then Paradise is reserved for him at that very moment."

Imam retorted,

"Anyone who remembers Imam Husayn (a.s.) and weeps over him, shall have Paradise (as his reward)."

The author (Shaikh Abbas Qummi) says that the couplets recited by Abu Haroon were the ones composed by Sayyid al Himyari and which has been explicitly quoted by Shaikh Ibn Nima.

Tradition n. 3

Through successive chain of authorities, Shaikh Saduq relates from his chain of authorities from Ibn Abbas that, Imam Ali (a.s.) asked the Holy Prophet (S), "Do you hold Aquel dear to yourself"? The Prophet (S) replied,

"Yes by Allah! I do hold him dear due to two reasons. The first being that I personally hold him dear, second being that Abu Talib loved him, and that his son (Muslim) will die befriending your son (Imam Husayn). And verily the eyes of the believers will weep (over his martyrdom) and the Angels close to Allah will send blessings upon him."

The Prophet started weeping and tears fell upon his chest, then he said,

"I complain to Allah regarding that (pain and sufferings) which my Progeny will have to bear after my death."

Tradition n. 4

Through successive chain of narrators, the Honorable Shaikh Abul Qasim Ja'far bin Qawlawayh relates from Musme' Kardeen who says that one day Imam Ja'far as Sadiq (a.s.) told me,

"O Musme'! Being a resident of Irag do you go for the pilgrimage to the grave of Imam Husayn (a.s.)"?

I replied, "No, for the people of Basra know me well and they are the adherents of the Caliph and there are numerous enemies from the nasibies (those who bear enmity towards the Prophet's Ahlul Bayt) of the clans and others around us. I fear lest they malign me in presence of the sons of Sulayman (bin Abdul Malik, the Abbaside Caliph), who would then torture and harass me." Then Imam said,

"Then do you remember the troubles which were inflicted on Imam Husayn (a.s.)"

and I replied in the affirmative. Imam again asked,

"Are you then disturbed by it"?

I replied, "Verily yes, by Allah! And this grief effects me such that the people of my family see this (it's effects) upon my face, and I even leave my meals while this sorrow becomes apparent on my cheeks." Imam Sadiq (a.s.) said,

"May Allah have mercy upon your tears! Verily you are of those people who are afflicted by our grief, those who rejoice at our prosperity and lament over our sorrows, and who are attached to us in our time of dread and peace. In fact when you die, you will find our Blessed Forefathers close to you and they will counsel the Angel of death regarding you, and glad tidings shall be given to you which will illuminate your eyes. Then he shall be more compassionate and merciful towards you than a mother is to her son."

Saying this Imam started weeping and I too could not control my tears. Then he continued,

"Praise be to Allah, Who with His Mercy, has exalted us over all creatures, and favored our Household (Ahlul-Bayt) with His blessings. O Musme'! Verily the heavens and the earth have been lamenting since the time the Commander of the faithful Ali (a.s.) was martyred. The Angels who weep over us are numerous, and their tears have never dried up from the time of our martyrdom, and there is none who does not lament over us. And no one weeps over us and our afflictions, accept that Allah sends His blessings upon him before his tears fall on his cheeks from his eyes. And if one tear, which have fallen from their eyes, is thrown in the pit of hell, it's heat would cool down as if no fire ever existed there. The one whose heart feels pain for us will rejoice on the day he sees us during his death and (his delight) will remain intact till he meets us at the fountain of Kauthar. Kauthar itself will be contented to see our friends, and such delicacies will be placed in his mouth, that he will not be ready to move away from there."

Tradition n. 5

Through successive chain of narrators, Shaikh Abul Qasim Ja'far bin Qawlawayh Qummi, through his chain of authorities, relates from Abdullah bin Bakr, who narrates in the contents of a lengthy tradition that, I performed the Hajj Pilgrimage along with Imam Ja'far as Sadiq (a.s.) and then said, "O Son of the Prophet of Allah! If the grave of Imam Husayn bin Ali (a.s.) is exhumed what will be found therein"? Imam replied,

"O son of Bakr! What a great question you have asked. Verily Imam Husayn bin Ali (a.s.), together with his father, mother and brother is in the presence of the Prophet of Allah (S). And he eats (of the bounties) with all of them, and is on the right side of the Empyrean (Arsh) and is bonded with them and says: O Allah, fulfill what You had promised me. Then he looks at the pilgrims who have come to his grave with their names and the names of their fathers, and he knows what they have brought in their luggage more better than they know their sons. And he looks at those who weeps over his afflictions and prays to Allah for their contentment and self-sufficiency. Then he says: O one who weeps over me! If you are informed about the rewards and bounties which Allah has reserved for you (because of your mourning), then you would be more delighted than the grief. Then he seeks pardon for all their sins and faults."

Through successive chain of authorities, the Noble Shaikh and the Chief of Traditionists Muhammad bin Ali bin Babawayh Qummi, through his authorities, quotes Imam Ali ar Ridha' (a.s.) saying that,

"Whoever remembers our sorrows, and weeps over the oppressions which have been inflicted upon us, then on the day of Qiyamah he shall be on our status along with us. And the one who remembers our sorrows and thereby weeps and makes others weep, then his eyes shall not weep on the day when all eyes will be weeping. And the one who sits in such a gathering wherein our matters are discussed, his heart will not die on the day when all hearts shall perish."

Tradition n. 7

Through my chain of transmitters reaching Shaikh ut Taifa Abu Ja'far Al–Tusi, who relates from Shaikh Mufeed, who relates from Ibn Qawlawayh, from his father, from Sa'ad, from Barqi, from Sulayman bin Muslim Kindi, from Ibn Ghazawan, from Isa bin Abi Mansoor, from Aban bin Taghlib, who relates from Imam Ja'far as Sadiq (a.s.) that he said,

"The sorrowful sigh over the oppression which have been inflicted upon us is glorification, and grief upon us is worship. And quarding our secrets carries the reward of struggle in the path of Allah."

Then he retorted.

"Verily it is necessary that this tradition be written in gold."

Tradition n. 8

Through his chain of transmitters, the Jurist Shaikh Abul Qasim Ja'far bin Qawlawayh relates from Ibn Kharejah that Imam Ja'far as Sadiq (a.s.) said that Imam Husayn (a.s.) says,

"I am the Martyr of grief and was martyred in captivity. And it is (incumbent) upon Allah to send the one who comes to visit my grave in sorrow, to reach contented back to his family."

Tradition n. 9

It has been related by Shaikhat Taifa Al-Tusi, through successive chain of narrators from Abu 'Amr Usman Daqqaq, from Ja'far bin Muhammad bin Malik, from Ahmad bin Yahya Azdi, from Makhool bin Ibraheem, from Rabi' bin Munzir, from his father who quotes Imam Husayn bin Ali (a.s.) as saying that,

"There is no slave of Allah who sheds tears and his eyes become wet, except that Allah will put him in Paradise for a (lengthy) period."

Ahmad bin Yahya Azdi says that one day I saw Imam Husayn (a.s.) in a dream and inquired from him regarding the validity of the tradition and the Imam replied that it was true.

Tradition n. 10

Through chain of transmitters, Shaikh Abul Qasim Ja'far bin Qawlawayh relates through his chain of transmitters from Abu Ammarah, the Nawha recitor, that one day the name of Imam Husayn (a.s.) was taken in the presence of Imam Ja'far as Sadiq (a.s.) and he did not even smile till the night, and he would always say, "Husayn is the means of weeping for all believers."

Tradition n. 11

Through my chain of transmitters connected to the Honorable Shaikh Ali bin Ibrahim Qummi who relates from his father, from Ibn Mahboob, from Ala', from Muhammad, from Imam Muhammad al Baqir (a.s.) who said that, Imam Ali bin Husayn Zainul Abedeen (a.s.) said,

"If a believer weeps over the martyrdom of Imam Husayn (a.s.) and tears flow from his eyes and fall on his cheeks, then Allah will make him reside in the palaces of Paradise where he shall abide for a lengthy period of time. And if tears flow from a believer's eyes (in sorrow) and falls upon his cheeks for the oppression and tyranny which has been inflicted upon us by our enemies, then Allah will present him a seat in Paradise. And the believer who undergoes sufferings on our behalf and tears flow on his cheeks, then Allah will remove sorrow from his face, and on the day of Qiyamah will keep him away from His wrath and safequard him against the fire (of hell)."

Tradition n. 12

Through chain of transmitters, Shaikh Saduq Muhammad bin Ali bin Babawayh Qummi relates from his father (Ibn Babawayh Awwal), from the Master of Qummis Abdullah bin Ja'far Humayri, from Ahmad bin Ishaq bin Sa'ad, from Bakr bin Muhammad Azdi that Imam Ja'far as Sadiq (a.s.) once told Fuzayl that,

"Do you discuss our traditions when you sit in each others company"?

Fuzayl replied, "Yes we certainly do so, may I be your ransom"! Imam said,

"Whoever remembers our traditions, or in whose presence we are discussed and tear equal to the size of a wing of a fly flow from his eyes, Allah will forgive all his sins although they be equal in number to the foam (of the water) of the river."

Tradition n. 13

Through my chain of transmitters (I relate) from the Noble Shaikh, the Master of Traditionists,

Muhammad bin Ali bin Babawayh Qummi (Shaikh Saduq) who relates from Abi Ammarah (the eulogizer, Nawha recitor) that he says that, Imam Ja'far as Sadiq (a.s.) told me, "Recite some couplets in praise of Imam Husayn (a.s.)."

I recited the couplets and Imam started weeping. Again I recited some more and he wept. I continued my recital and Imam wept each time until his entire Household started lamenting. Then Imam said,

"O Abu Ammarah! A person who recites couplets for Imam Husayn (a.s.) and makes fifty people weep, his reward is Paradise. And a person who recites couplets for Imam Husayn (a.s.) and makes thirty people weep, his reward is Paradise. And a person who recites couplets and makes twenty people weep, his reward is Paradise. And a person who recites couplets for Imam Husayn (a.s.) and makes ten people weep, his reward is Paradise. While a person who recites couplets for Imam Husayn (a.s.) and makes one person weep, his reward is Paradise. While a person who recites couplets for Imam Husayn (a.s.), and himself weeps, his reward is Paradise. And whoever recites a couplet for Imam and himself is aggrieved, his reward is Paradise."

Tradition n. 14

Through successive chain of transmitters reaching Ja'far bin Qawlawayh Qummi, who relates from Haroon bin Moosa Tal'ukbari, from Umar bin Abdul Aziz Kashshi, from Umar bin Sabah, from Ibn Isa, from Yahya bin Imran, from Muhammad bin Sinan, from Zayd bin Shiham, who says that, I was sitting in the presence of Imam Ja'far as Sadiq (a.s.) with a group of people from Kufah, when Ja'far bin Affan entered. Imam welcomed him, signaled him to sit closer to him and then said, "O Ja'far" he said, "Here I am (at your service), may I be your ransom"!

Imam said,

"I have heard that you recite elegies for Imam Husayn (a.s.), and that you recite it very well."

He replied, "Yes, may I be your ransom." He recited and the Imam started weeping, and all those who were present there too started weeping, until Imam's beard was soaked in tears.

Then he said.

"O Ja'far! By Allah! The Angels close to Allah have descended here and heard your couplets for Imam Husayn (a.s.) and wept like us and even more. The Almighty Allah has reserved Paradise for you at this very moment and has forgiven your sins. O Ja'far! Do you want to hear something more"?

Ja'far replied in the affirmative and Imam continued,

"There is none who recites elegies in the praise of Imam Husayn (a.s.) and himself weeps besides making others weep, except that Allah will make Paradise obligatory for him and forgive him."

Through successive chain of transmitters, Shaikh Saduq relates from Ibn Masroor, from Ibn Amir, from his uncle, from Ibrahim bin Abi Mahmood, who says that Imam Ali ar Ridha' (a.s.) said,

"Muharram is a month in which bloodshed was considered unlawful by the pre-Islamic pagan Arabs, but our blood was shed in this month. Our sanctity was violated and our children & women-folk were made captives. Our tents were set ablaze and whatever was found therein was looted. And they did not even honor the relation, which we share with the Prophet of Allah (S). The day on which Imam Husayn (a.s.) was martyred has injured our eyes and our tears are constantly flowing since then. Our dear ones were dishonored on the plains of grief and trials (Karbo bala) making way for sorrows and sufferings until Qiyamah. Thus, sorrowful people should mourn over it (the martyrdom of Imam Husayn), for weeping upon it nullifies the major sins."

Then he said,

"When the month of Muharram would approach, no one would see my father (Imam Moosa al Kazim) ever laughing until the tenth, and grief would prevail upon him. And the tenth would be the day of sorrow, grief and lamenting, and he would say: This is the day when Husayn (a.s.) was massacred."

Tradition n. 16

Through my connecting chain of transmitters reaching Shaikh Saduq, who relates from Talqani, from Ahmad Hamadani, from Ali bin Hasan bin Fazzal who relates from his father that Imam Ali ar Ridha' (a.s.) said,

"Whoever avoids attending to his worldly affairs on the tenth of Muharram, Allah will fulfill all the wishes and desires of this world as well as the hereafter. Whoever considers this day to be a day of mourning, sorrow and weeping for himself, Allah the Glorified will make the day of Qiyamah to be a day of rejoicing for him and his eyes will be cooled in Paradise on account of us. And whoever considers the tenth of Muharram to be a day of prosperity and buys something for his house (considering it a good omen), then Allah will not give him affluence in that thing. And on the day of Qiyamah he will be made to arise along with Yazid, Ubaydullah bin Ziyad and Umar ibn Sa'ad (may Allah's curse be on all of them) and will be thrown into the lowest abyss of hell."

Tradition n. 17

Through successive chain of transmitters, Shaikh Saduq relates from the Holy Prophet Muhammad (S) that he said, that Prophet Moosa bin Imran (a.s.) supplicated to Allah and said,

"O my Lord! My brother has died, thus forgive him."

It was revealed to him,

"O Moosa! If you desire, I shall forgive all the people from the beginning until the end, except the murderers of Husayn (a.s.), for I shall surely take revenge from them."

Tradition n. 18

Through my connecting chain of transmitters reaching the Honorable Shaikh Abul Qasim Ja'far bin Qawlawayh Qummi, who relates with his chain of authorities, that Imam Ja'far as Sadig (a.s.) said,

"The murderers of both, Prophet Yahya (a.s.) as well as Imam Husayn (a.s.) were illegitimate. The heavens have not wept, except on account of the martyrdom of both of them."

Tradition n. 19

Through successive chain of transmitters, the Noble Shaikh Ja'far bin Qawlawayh relates with his chain of authorities from Dawood Raqqi, who says that once I was in the presence of Imam Ja'far as Sadiq (a.s.) when he asked for water to drink. When he drank it, grief overtook him and his eyes became full of tears. Then he said,

"O Dawood! May Allah's curse be upon the murderers of Imam Husayn (a.s.). There is no servant (of Allah) who drinks water and remembers Husayn and curses his enemies, except that Allah writes one lac (100,000) virtues in his record, and forgives one lac sins of his, and elevates his position one lac times. It is as if he has freed one lac slaves, and on the day of Qiyamah he shall arise satiated."

Tradition n. 20

Through successive chain of transmitters, the Honorable Shaikh Abul Qasim Ja'far bin Qawlawayh relates from the Noble Shaikh, the Trustworthy (Authority) of Islam, Muhammad bin Ya'qoob Kulaini, who relates with his chain of authorities from Dawood bin Farqad, who says that I was seated in the house of Imam Ja'far as Sadiq (a.s.) when we saw a pigeon (called Zaghabi) humming. Imam turned towards me and asked,

"O Dawood! Do you know what this bird is saying"?

I replied in the negative. Imam said,

"It curses the murderers of Imam Husayn (a.s.), thus preserve such pigeons in your houses."

Through successive chain of transmitters, the Sign of Allah (Ayatullah), the Eminent Scholar Allamah Hilli relates from the Sovereign of Investigators Khwaja Nasiruddin Muhammad bin Muhammad Al-Tusi, from the Learned Shaikh and Traditionist Burhan Muhammad bin Muhammad bin Ali Hamadani Qazwini (who had settled in Ray), from the Honorable Shaikh Muntajabuddin Ali bin Ubaydullah bin Hasan Qummi, from his father, from his grandfather, from the Noble Shaikh Abil Fath Muhammad bin Ali bin Usman Karajaki, from Muhammad bin Abbas, with his chain of narrators from Hasan bin Mahboob, who relates with his chain of narrators from Sandul, from Darim bin Firqad who says that Imam Ja'far as Sadiq (a.s.) said that,

"Recite Sura al Fajr in your obligatory (wajib) and supererogatory (Nafilah) morning Prayers, for it is particularly related to Imam Husayn (a.s.). Have you not heard the words of Allah the Exalted in this Verse (Ayah):

O Tranquilled Soul at (complete) rest! Return to your Lord, well-pleased (with Him), (and) His being well-pleased with you." (Surah al-Fajr, 89:27-30).

Here Imam Husayn (a.s.) is referred to as the "Tranquilled Soul, well-pleased (with Allah) and His being well-pleased with him."

His companions from the family of the Prophet, are those who will be pleased with Allah on the day of Qiyamah and Allah too will be pleased with them. Verily this Sura is particularly connected to Imam Husayn, his followers (Shi'ah), and the followers (Shi'ah) of the Progeny of Prophet Muhammad (S). The one who continuously recites this Sura will remain with Imam Husayn (a.s.) in Paradise in his elevated station, and verily Allah is Predominant and All-Wise."1

Tradition n. 22

Through successive chain of narrators, the Honorable and felicitous Shaikh Abu Ja'far Al-Tusi, through his chain of transmitters, relates from Muhammad bin Muslim, who says that I have heard Imam Muhammad al Baqir (a.s.) and Imam Ja'far as Sadiq (a.s.) as saying that,

"Indeed the reward and compensation given by Allah for the martyrdom of Imam Husayn (a.s.) is that Imamate has been issued forth from his progeny, there is cure in (the earth of) his grave, the fulfillment of desires at the head of his grave, and from the time the pilgrim goes to visit his grave and returns back, no accounting will be taken (from him)."

Muhammad bin Muslim asked Imam Sadiq (a.s.), "These rewards are (for the people) on account of Imam, but what about the reward for him." Imam replied,

"Indeed Almighty Allah has united him with the Holy Prophet (S) and Imam remains with the Prophet in

his station and position."

Then he recited the following verse of the Qur'an:

"And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring." (Surah at-Tur, 52:21).

Tradition n. 23

Through successive chain of authorities, the Noble Shaikh Abul Qasim Ja'far bin Sa'eed (Muhaqqiq Hilli) relates from the Noble Sayyid Muhammad bin Abdullah bin Ali bin Zuhra Husaynee Halabi (May his grave be scented), from the Master Traditionist, the Rightly Guide of the Nation and Religion, Muhammad bin Ali bin Shahr Ashob Sarawi, who quotes from the Honorable Shaikh Ahmad bin Abu Talib Tabarsi's book Ehtijaj under a lengthy tradition dealing with Sa'ad bin Abdullah Ash'ari's meeting with Imam al Mahdi (a.t.f.s.), in which Sa'ad asked Imam al Mahdi (a.t.f.s.) the interpretation regarding the words: *Kaf, Ha, Ya, Ain, Swad* in Sura al Maryam. Imam replied,

"These words are from the concealed codes regarding which Allah informed His Servant the Prophet Zakariyah (a.s.) and regarding which it was revealed to the Holy Prophet Muhammad (S).

The incident is as follows: Prophet Zakariyah (a.s.) asked his Lord to teach him the names of the Five Pure Ones, to which Jibra'eel descended and taught him the five names. Whenever Prophet Zakariyah (a.s.) recited the four names, Muhammad (S), Ali (a.s.), Fatima (a.s.) and Hasan (a.s.), his heart would be enlightened and his sorrow would part away, but when he took the name of Husayn (a.s.) he would become sorrowful and turn restless.

One day he asked Allah Almighty, "My Lord! When I utter the names of these four Pure Personalities, my sorrow parts away, but when I take the name of Husayn (a.s.), I turn sorrowful and weep and wail." Then Allah, the Mighty the Sublime revealed to him regarding Kaf, Ha, Ya, Ain, Swad. Kaf stands for Karbala, and Ha for Halakah (perdition) of the Prophet's Household, Ya for Yazid, the oppressor and murderer of Husayn (a.s.), Ain for Atash (thirst), and Swad for (Sabr) Patience and forbearance of Husayn.

When Prophet Zakariyah (a.s.) heard this he was so much grieved that for three consecutive days he refused to come out of his place of worship and did not permit people to meet him, and remained griefstricken and wept profusely. And he recited the following elegy: O Lord! Will you let the best of Creatures see the plight of his son? O Lord! Will you allow this disaster to fall upon his Household? O Lord! Will you let Ali and Fatima wear the dress of grief and will they witness this calamity"?

He (Prophet Zakariyah) would always say, "O Lord! Bestow upon me with a son who would be the light of my eyes in my old-age, and when you present me with a son make my love intense for him and then let me taste the grief of his loss as Your Friend Muhammad (S) who will mourn the death of his son.

Thus Allah blessed Prophet Zakariyah (a.s.) with a son Prophet Yahya (a.s.) whose death was mourned by Prophet Zakariyah (a.s.). Prophet Yahya (a.s.)'s period of (his mother's) pregnancy was six months similar to that of Imam Husayn (a.s.)."

Tradition n. 24

Through chain of authorities reaching the Pillar of Islam Shaikh Saduq, who relates from his chain of narrators from Abil Jarood, who says that Imam Muhammad al Baqir (a.s.) said that, one day the Holy Prophet Muhammad (S) was in the house of the mother of the faithful Umm Salama (a.s.), his wife, and told her not to allow anyone to visit him. Imam Husayn (a.s.), who was a child at that time, entered therein and rushed to the Prophet (S). Umm Salama (a.s.) followed him and saw Imam Husayn (a.s.) seated on the chest of the Prophet (S) and the Prophet (S) was weeping. In his hand there was something which he was turning upside down. Then he said,

"O Umm Salama! Jibra'eel has come to me and reported that my Husayn will be martyred and this earth is of his place of martyrdom. Preserve this with you, and the day this earth turns into blood, know then that Husayn has been martyred."

Umm Salama said, "O Prophet of Allah! Pray to Allah to relieve Husayn from this calamity." The Prophet replied,

"Yes I prayed to Allah for it, but Allah revealed to me that due to his martyrdom, a status will be bestowed on him, which will be unapproachable by anyone else. And he will be having such followers (Shi'ah) who will intercede (on the day of Qiyamah) and their intercession (Shafa'ah) will be accepted. And that Mahdi (a.t.f.s.) will be from his progeny. Hence how good for them who will befriend Husayn and will be among his followers (Shi'ah). For verily on the day of Qiyamah they will be successful."

Tradition n. 25

Through successive chain of authorities till Shaikh Saduq, who relates with his chain of narrators from Imam Ja'far as Sadiq (a.s.), that he said regarding the verse of the Qur'an:

"And mention Isma'il in the Book, surely he was truthful in (his) promise, and he was a Messenger, a Prophet." (Surah al-Maryam, 19:54).

The Isma'il referred to by Allah in the above verse is not the Prophet Isma'il (a.s.) the son of Prophet Ibraheem (a.s.), but is another Prophet from among the Prophets of Allah. He was chosen by Allah for his people, who tortured him to such an extent, that they peeled the skin off his head and face. An Angel descended unto him and said, "Allah the glorious has sent me to you, ask whatever is your heart's desire." The Prophet replied,

"I am sympathetic towards whatever will befall Husayn."

Through my successive chain of authorities reaching Shaikhut Taifa (Al–Tusi), who through his chain of narrators relates from Zainab bint Jahash, the wife of the Holy Prophet (S), that she says: One day the Prophet (S) was sleeping in my house when Imam Husayn (a.s.) entered therein. I tried to keep him busy so that he would not wake up the Prophet (S) from his sleep. Then I became engrossed in some work and Husayn entered the room wherein the Prophet was sleeping. I followed him and saw that he was lying on top of the Holy Prophet (S) and urinated on his stomach. I tried to lift him up, but the Prophet (S) said,

"O Zainab! Leave him alone until he finishes."

When he finished, the Prophet (S) arose and purified himself and started reciting the Prayers (*Salat*). As soon as he went into prostration (*Sajdah*) Husayn sat on his back. The Prophet remained in prostration until Husayn himself got off from his back. Then when he arose Husayn returned back and the Prophet lifted him up. When he finished his Prayers he stretched his hands forward and said, "Come near, come near O' Jibra'eel." I asked, "O Messenger of Allah! Today I found you doing something which you have never done before." To which the Prophet replied,

"Yes, Jibra'eel came to offer condolences and told me that my people would kill my Husayn, and he brought along with him red sand for me."

Tradition n. 27

Through successive chain of authorities reaching the Honorable Shaikh Abul Qasim Ja'far bin Qawlawayh Qummi, who relates with his chain of authorities from Imam Ali bin Abi Talib (a.s.) that, one day the Holy Prophet Muhammad (S) came to visit us. I brought some food for him which Umm Ayman had brought as a gift for us viz. a tray of dates, a cup of milk and a bowl of butter so that he may partake of it. When he finished eating I arose to pour water on his hands to wash it. When he finished washing it, he rubbed the wet hands on his blessed face and beard.

Then he went to the place of worship in the corner of the room and went into prostration and started weeping for a long time. Then he raised his head and none from among us had the courage to go near him and inquire. Husayn arose and went and sat upon the thigh of the Prophet of Allah, and put his head to his chest and placed his jaw on his head and said, "O dear father! Why do you weep"? The Prophet replied,

"I looked at you all and was happy and contented to an extent as I was never ever so much pleased before. Then Jibra'eel descended and reported to me that you all will be martyred, and your graves will be far away from one another. Hence I thanked Allah for what will befall (you all) and asked goodness for you."

Husayn said,

"Then O father! who will look after our graves and come to visit them in spite of such distance"?

To which the Prophet replied,

"Those people among my nation (ummah) will come to visit your graves, who intent seeking my pleasure and goodwill. And hence I will go to assist them on the station of accounting (in Qiyamah), and hold their hands and relieve them from the fear and hardships of that day."

Tradition n. 28

Through my successive chain of authorities reaching the Noble Shaikh Mufeed, who in his Irshad relates from Awza'ee, from Abdullah bin Shaddad, from Ummul Fazl bint Haris, who says that, one day I went to the presence of the Holy Prophet Muhammad (S) and said, "O Prophet of Allah! Tonight I saw a very bad dream." The Prophet inquired as to what it was. I said that it was very hard upon me, to which he again asked me to relate it to him. I said, "I saw that a piece of your body cut off and fell in my lap." The Prophet replied,

"It is fine, for verily my Fatima (a.s.) will soon deliver a boy and you will be her midwife then."

Hence Imam Husayn (a.s.) was born and lay in my lap as the Prophet had predicted. One day I took him to the presence of the Prophet (S). Suddenly I looked at his eyes and saw them filled with tears. I asked, "May my parents be your ransom O Prophet of Allah! What has happened to you"? He replied,

"Jibra'eel came to me and reported that the people from among my nation (ummah) will kill this son of mine, and he has brought red colored sand (from the earth of the place of his martyrdom)."

Tradition n. 29

Through my successive chain of authorities reaching Shaikh Mufeed, who in his Irshad relates from (the mother of the faithful) Umm Salama (a.s.), that she says, one night the Holy Prophet (S) went away from our midst and did not return for quite a long time. When he came back his hair was disheveled and he was covered with dust and one of his palms was closed. I asked, "O Prophet of Allah! What has happened, for I now see you distressed and covered with dust." The Prophet replied,

"I was taken to Iraq at a place called Karbala, and was shown the place where my son Husayn and other members of my family and children will lay slain. I have gathered their blood (red sand) and it is here in my hand."

Then he opened his palm and said, "Take it and preserve it with you."

I took it from him and saw that it was red colored sand. I kept it in a bottle and sealed it's lid and

preserved it with me.

When Husayn left for Iraq from Makkah, I would remove that bottle every day and night and smell it and look at it and weep over the sufferings, which would befall him. Then on the tenth of Muharram, the day on which Husayn was martyred, I removed it in the first part of the day and it was as usual.

Then when I removed it in the last hours of the day, I saw that it had turned into pure blood. I was grieved and started wailing in my house, but I concealed it, lest the enemies in Madina might be informed of it and may hasten to rejoice over it. From that day onwards I kept this sorrow concealed in my heart until the time and day the news of his martyrdom reached Madina, thus its verity was proved.

Tradition n. 30

Through my successive chain of authorities reaching Shaikh Mufeed, who relates in his Irshad that one day the Holy Prophet Muhammad (S) was seated and Imam Ali (a.s.), Hazrat Fatima (a.s.), Imam Hasan (a.s.), and Imam Husayn (a.s.) were sitting around him. The Prophet addressed them and said,

"What will be your state when all of you will be killed and your graves will lie scattered"?

Imam Husayn (a.s.) said,

"Will we die a natural death or will we be martyred"?

The Prophet replied,

"O my dear son! You will be killed with oppression and cruelty, and your brother (Hasan) too will be killed with tyranny and cruelty, and your offspring will be scattered over the land."

Husayn asked, "Who will kill us, O Prophet of Allah"?

He replied, "The worst among men",

then Imam Husayn inquired, "Then will anyone come to visit us (our graves) after our death"?

The Prophet answered,

"Yes my dear son! A group of people from among my community will come to visit your graves seeking my pleasure. Then on the day of Qiyamah, near the station of accounting, I will go to them and catching hold of their hands will save them from it's terrors and sorrows."

Tradition n. 31

Through successive chain of authorities Allamah Majlisi has quoted in Biharul Anwar, that the author of Durrus Sameen has written in the interpretation of the following verse of the Qur'an,

"Then Adam received from his Lord (certain) words, and Allah turned to him (mercifully)" (Surah al-Bagarah, 2:37).

that Prophet Adam (a.s.) saw the names of Prophet Muhammad (S) and Imams (a.s.) written on the base of the Empyrean (Arsh) and Jibra'eel instructed him to say: O' the Praiseworthy (Hameed), by the right of Muhammad (S), O Most High (Ali), by the right of Ali, O Creator (Fatir), by the right of Fatima, O Benevolent (Mohsin), by the right of Hasan and Husayn, and from you is goodness. When Prophet Adam (a.s.) uttered the name of Husayn his eyes were filled with tears and his heart was pained. Adam told Jibra'eel,

"O brother Jibra'eel! When I take the name of the fifth one among them, my eyes get filled with tears and my heart gets shattered."

Jibra'eel replied, "This son of yours (Husayn) will be surrounded by such afflictions that all other calamities will seem low and less when compared to it." Prophet Adam (a.s.) asked Jibra'eel as to what those afflictions would be, to which Jibra'eel replied, "He will be killed as a thirsty, forlorn and a lonely traveler. He will have no friend or helper.

Would that you see him calling out: O thirst! O loneliness! and his thirst would spread between him and the heavens like smoke. No one will answer his call except the swords and the rain of death, and he will be butchered like a sheep from the back of his neck. And the enemies will rob the belongings from his tents, and his blessed head, while those of his companions, will be paraded on the points of lances in the cities in the midst of his (imprisoned) ladies. Thus it has been revealed in the knowledge of the Lord."

Thus Prophet Adam (a.s.) and Jibra'eel both started weeping as a mother weeps over the loss of her son.

And it has been narrated from other trustworthy reports, that on the day of Eid, Imam Hasan (a.s.) and Imam Husayn (a.s.) entered the house of their Grandfather the Prophet of Allah Muhammad (S) and said,

"O Grandfather! Today is the day of Eid, and the children of Arabs have worn new and colorful clothes, while we do not have any new dress with us, hence we have come to you."

The Prophet pondered over their state and wept that he did not have a dress with him suitable for them, nor did he desire to send them disheartened and with a broken heart. He lifted his hands and prayed,

"O Allah! Make amends for their and their mother's heart."

Suddenly Jibra'eel descended with two white dresses among the dresses of Paradise. The Prophet was overjoyed and said,

"O Masters of the youth of Paradise! Take these dresses which have been stitched by the tailor (from Allah) according to your sizes."

Both the Imams saw that the dresses were white in color and hence said,

"O Grandfather! These are of white color, how can we wear it, when the children of Arabs have worn colorful clothes"?

The Prophet (S) put his head down and started thinking about it when Jibra'eel said,

"O Muhammad (S)! Rejoice and cool your eyes. The powerful dyer of the Divine color will fulfill their desire and make them happy by those colors which they desire. Hence O Prophet, do order that a ewer and vessel be brought."

A vessel was brought and Jibra'eel said, "O Prophet of Allah! I shall pour water over these dresses and you wring them until the desired color appears. The Prophet soaked the dress of Imam Hasan (a.s.) and said.

"Which color do you desire"?

Imam Hasan (a.s.) replied that he preferred the green color, to which the Prophet rubbed the dress with his own hands which turned into bright green color similar to emeralds, by the will and command of Allah. He then handed it over to Imam Hasan (a.s.) who wore it. Then Jibra'eel took another dress and started pouring water in the vessel. The Prophet then turned towards Imam Husayn (a.s.), who was of five years of age at that time, and asked,

"O light of my eyes! Which color do you desire"?

To which Husayn replied that he preferred the red color. The Prophet again rubbed the dress with his own blessed hands and it turned into bright red color similar to rubies. He then handed it over to Imam Husayn (a.s.) who wore it too. The Holy Prophet and both Imams were overjoyed and they returned back to their mother. When Jibra'eel saw this he started weeping. The Prophet said,

"O brother Jibra'eel! This is not the day to mourn, when my sons are rejoicing and are happy. By Allah! Please let me know the reason for your grief."

Jibra'eel replied, "I mourn because your sons have selected one color each. As regards your son Hasan, he will be poisoned and because of it's effect his body will turn green. And as regards your other son Husayn, be will be killed by swords and his head severed, while his body will be smeared with red blood." Hearing this the Prophet started weeping and his sorrow increased.

Through successive chain of narrators till Shaikh Saduq, who relates from Ibn Abbas that he says, I was along with the Commander of the faithful Imam Ali (a.s.) when we were going towards Siff n. When we passed by Naynawah, on the banks of the River Euphrates (Furat), Imam Ali said in a loud voice,

"O Ibn Abbas! Do you recognize this place"?

I replied in the negative. Imam continued,

"If you had known that what I know, you would not move from here without weeping."

Then Imam Ali (a.s.) wept such bitterly that his beard became wet and tears started falling on his chest, and I too started weeping. He started calling out,

"Alas! What business the children of Abu Sufyan and Harb have with me, they being of the group of shaitan and friends of disbelief. O Aba Abdillah (Imam Husayn)! Adhere to patience and forbearance. Your father sees all that which shall befall you."

Then he called for water and performed ablutions and recited Prayers as much as he desired and then repeated what he said before. After finishing he slept for sometime and then awoke and called me. I said, "Here I am at your service, O Commander of the faithful." Imam Ali (a.s.) said,

"Shouldn't I narrate to you what I dreamt now"?

I replied, "Verily you slept and what you dreamt would be true and fair, O Commander of the faithful." Imam replied,

"I dreamt that some men have descended from the heavens carrying white standards and equipped with bright and shining swords and have drawn a line on this ground. I saw that the branches of the palm—trees are reaching on the ground and frantic pure blood was dripping from them. And I saw my dear son and the light of my eyes Husayn smeared in blood calling out for help, but nobody is responding to them.

The men who had descended from the heavens are calling to him: O Progeny of Prophet! Adhere to patience and forbearance, for you will be killed at the hands of the most accursed people. O Aba Abdillah (Imam Husayn)! This is Paradise that eagerly awaits you.

Then they condoled me and said: O Abul Hasan! Glad tidings to you, for on the day of Qiyamah, Allah will cool your eyes due to him, then I awoke as you now see. By Him in whose hands is Ali's life! The most honest Abul Qasim (Holy Prophet) had related to me, that I would come to this valley, whilst going to fight the rebellions and mischievous people. And this valley is known as Karbobala, where my Husayn together with seventeen people among mine and Fatima's progeny would be buried, and this place is renowned in the heavens. And this place of Karb (grief) and Bala (trials) will be mentioned as the two

Through successive chain of authorities reaching Shaikh Saduq, who relates through his successive chain of authorities from Harsamah bin Abi Muslim, who says that we fought the battle of Siff[®]n along with Imam Ali (a.s.). While returning back we halted at Karbala and recited the morning Prayers there. Then he gathered a handful of earth and smelt it and said,

"Praise be to you O earth (of Karbala)! A group of people will be associated with you, who will enter Paradise without any accounting."

When I returned back to my wife who was of the followers (Shi'ah) of Ali, I told her, "Shouldn't I narrate to you a tradition from your Master Ali? Ali dismounted at a place called Karbala and recited the morning Prayers and lifted up a handful of earth and said: Praise be to you O earth (of Karbala)! A group of people will be associated with you, who will enter Paradise without any accounting." My wife replied that the Commander of the faithful said that which was truth and right.

When Imam Husayn (a.s.) came to Karbala, I was present among the forces of Ubaydullah bin Ziyad. When I saw the place and the trees, I remembered the tradition of Imam Ali (a.s.). I sat on my Camel and went to Imam Husayn (a.s.). I saluted him and narrated to him whatever I had heard from his father Imam Ali (a.s.) about this place. Imam Husayn (a.s.) asked me,

"Are you with us or among our opponents"?

I replied, "I am not with you nor with your opponents, but have left behind me small children regarding whom I fear that Ubaydullah bin Ziyad might harm them." Imam said,

"Then go away to a place where you would not see the place of our martyrdom, nor hear our call (for help). For by Him in Whose hands is the life of Husayn! Today there is none who hears our call (for help) and does not assist us, except that Allah will throw him headlong into the fire of hell."

Tradition n. 34

Through successive chain of transmitters reaching Shaikh Mufeed, who relates from Abul Hakam, who says that, I have heard from my teachers and other scholars, that once Imam Ali (a.s.) delivered a sermon in which he said,

"Ask from me whatever you desire before you may fall short of me. By Allah! Will you not ask me regarding the group of people who have led astray a hundred people, or who have captivated a hundred people, but I will inform you about them as to who is the instigator and who will administer it until the day of Qiyamah."

A man arose and asked, "Tell me as to how many hair are there in my head and beard"? Imam Ali (a.s.) replied,

"By Allah! My friend the Messenger of Allah (S) has related to me regarding what you have asked me. An Angel is seated on the edge of the hair of your head who curses you, and on each hair of your beard a devil is seated who instigates (and invites you towards evil and immorality). And a child in your house will be the murderer of the son of the Holy Prophet (S), and this sign is a truthful proof about that which I have informed you. And otherwise I would have also told you regarding what you questioned me, but proving that is difficult (to count the hair). But the proof regarding it is what I have informed you regarding the curse upon you and your accursed son."

At that time his son was small and was crawling on his feet. And when Imam Husayn's situation reached thus, he became the commander for his murder and whatever Imam Ali (a.s.) had predicted took place.2

Tradition n. 35

Through successive chain of authorities reaching the Honorable Shaikh Abul Qasim Ja'far bin Muhammad bin Qawlawayh (May Allah scent his grave), who relates through his chain of authorities from Imam Muhammad al Baqir (a.s.) that: Whenever Imam Husayn (a.s.) went to the presence of the Holy Prophet Muhammad (S), he would draw him closer to himself and would tell the Commander of the faithful Imam Ali (a.s.) to take care of him. Then the Prophet would bend down and start kissing him and weep. (Once) Imam Husayn asked him as to why he wept? The Prophet replied,

"My dear son! I am kissing that part of your body, which will be cut asunder by the sword, thus am lamenting over it."

Imam Husayn (a.s.) said,

"O dear Father! Will I be killed"?

He replied,

"Yes, by Allah! You, your father and your brother shall all be killed."

Imam asked,

"O father! Will the places of our martyrdom be far from one another"?

The Prophet replied in the affirmative. To which Imam Husayn asked,

"Who among your people would then come to visit our graves"?

He replied,

"No one among my people would come to visit my grave, your father's grave, your brother's grave, and your grave, except the truthful ones (siddigeen)."

Tradition n. 36

Through successive chain of transmitters reaching the Noble Traditionist Muhammad bin Ali bin Shahr Ashob Sarawi (May Allah enlighten his grave), who relates from Ibn Abbas, that one day Hind (the wife of Abu Sufyan) called up Ayesha to ask the Prophet (S) regarding the interpretation of a dream. The Prophet (S) told her to relate as to what she had dreamt. She said,

"I saw a sun rising over my head and a moon emerging from my interior. A dark star came forth from the moon and attacked the sun. A small (bright) star which has emerged from the sun had been swallowed up by the dark star, engulfing the entire horizon into darkness. Then I saw that numerous stars have appeared in the heavens, while the earth was filled with dark stars who have engulfed the horizon entirely."

When the Prophet heard this, tears started flowing from his eyes and he ordered Hind to go away twice saying,

"O enemy of Allah! You have renewed my sorrow and have informed me of the death of my beloved ones."

When she went away he said,

"O Allah! Send your curse upon her and her progeny."

When he was asked regarding the interpretation of the dream he said,

"The sun which had risen over her head is Ali ibn Abi Talib (a.s.), while the moon (which emerged from her interior) is Mu'awiyah the seditious, transgressor and denier of Allah. And the darkness which she refers to and the dark star which emerged from the moon and attacked the small sun (the bright star) which came forth from the sun and swallowed it, and the entire world turned dark. It's interpretation is that my son Husayn will be murdered by the son of Mu'awiyah, because of which the sun will turn black (in grief) and the entire horizon dark. While the dark stars which have engulfed the entire earth are the Bani Umayyah."

Tradition n. 37

Through successive chain of authorities reaching the Shaikh and Jurist, the Triumphant and Thriving Muhammad bin Maki the Martyr (Shaheedal Awwal, the first martyr) who relates from the Shaikh and Jurist, the Virtuous Scholar, the Glory of Religion, Abu Muhammad Hasan bin Ahmad (Nizamuddin) bin Muhammad (Najeebuddin) bin Nima Hilli, who relates from his Honorable father Shaikh Ahmad, who

relates from his brother, the Star of the Nation and Religion, Ja'far bin Muhammad bin Nima Hilli, who relates in his book Museerul Ehzan from Abdullah bin Abbas, who says that when the Holy Prophet Muhammad (S)'s illness (because of which he later died) became severe, he called for Imam Husayn (a.s.) and pressed him to his chest, while the sweat of death was apparent on him. Then he said,

"What business has Yazid got with me? O Allah do not grant abundance to him, and O Allah send your curse upon Yazid."

Then he became unconscious and remained in this state for quite a long time. Then when he regained consciousness, he kissed Husayn while tears were flowing from both his eyes, and he said,

"Beware, I and your murderer will stand in front of the Almighty (Who will judge between us)."

Tradition n. 38

Through the above referred chain of authorities from the same book, it is related from Sa'eed bin Jubayr, who relates from Ibn Abbas who says that one day I was seated in the presence of the Holy Prophet (S) when Imam Hasan (a.s.) came. When the Prophet's sight fell on him, he started weeping and then said,

"Come to me, come to me"

and made him sit on his right thigh. After some time Imam Husayn (a.s.) came and the Prophet (S) after looking at him started weeping. Then he made Imam Husayn sit on his left thigh. Then after some time Hazrat Fatima (a.s.) came and the Prophet again started weeping and repeated as before and told her to sit facing him. Then when Imam Ali (a.s.) came he started weeping and repeating his words signaled him to sit on his right side. When the companions, who were sitting there saw this, they said, "O Prophet of Allah! You have not seen anyone among them except that you have wept, is there none among them whose sight could make you happy"? The Prophet replied,

"I swear by Him Who has exalted me to Prophethood and has elevated me above the entire creation! No one on the entire earth is more dear to me than them. While my weeping is the result of the sufferings which shall befall them after my death. And I recollect the oppression which shall befall my son Husayn. It is as if I see him taking refuge under the shelter of my grave or the Sacred Sanctuary (Ka'bah), but no one will let him halt there. He will then go to the place which is the spot of his Martyrdom and grief and trials. While a group of men will assist him, who will be the leaders of all Martyrs among my people on the day of Judgment. It is as if I see that arrows are shot at him and he has fallen down upon the earth of perdition from his steed. Then they will slaughter him like a sheep in an oppressive manner."

Then he started weeping and wailing and all those near him too wept and their voices increased. Then he arose and said,

"O Allah, I complain to you about all those sufferings which my progeny will have to bear after my

It is quoted in Museerul Ehzan through successive chain of transmitters reaching the Noble Shaikh Ja'far bin Muhammad Qawlawayh Qummi, that it is related to me that one day Imam Husayn (a.s.) went to his brother Imam Hasan (a.s.). When he looked at Imam Hasan (a.s.), he started weeping. Imam Hasan (a.s.) asked,

"O Aba Abdillah! Why do you weep"?

Imam Husayn (a.s.) replied that he wept on account of that which would befall him. Imam Hasan (a.s.) said,

"What shall befall me is the fatal poison, but none of my days will be similar to that of yours. Thirty thousand people, claiming to follow our Grandfather (the Prophet), will unite to attack you and shed your blood, and violate the sanctity and imprison your womenfolk and children and plunder your tents. At that time the wrath (of Allah) will descend upon the Bani Umayyah and the heavens will rain blood, and all things will lament over you, to the extent that the wild-beasts of the forests and the fish of the rivers will also weep over your sufferings."

Tradition n. 40

Through successive chain of narrators reaching the Noble Shaikh Ja'far bin Muhammad bin Qawlawayh Qummi, who through his chain of transmitters relates from Hammad bin Usman, who in turn relates from Imam Ja'far as Sadiq (a.s.) that when Prophet Muhammad (S) was taken to the heavens (on the night of Me'raj, Ascension), he was told by Allah Almighty that I test you by three ways so as to know the extent of your patience. The Prophet replied,

"I surrender to your command O Allah! But I lack the ability to forbear Your trial. Please tell me as to what the three ways are"?

It was said, the first is hunger and giving preference to the needy over yourself and your family. The Prophet replied,

"I accept O Lord! And am satisfied and bow my head in front of your Command, while favor and patience are from You alone."

Second being the lies which people will attribute to you, the fear and severe danger, and donating your life in My way, and fighting the forces of disbelief with your life and wealth, and patience upon the severity and difficulty which will befall you at their hands and the hands of the hypocrites, and the sorrows and troubles and the wounds of the battlefield. The Prophet replied,

"I accept O Lord! And am satisfied and bow my head in front of Your Command, while favor and patience are from You alone."

While the third one being the sufferings and martyrdom which your family will have to bear after your death. Then your cousin (Imam Ali) will have to face vilification, reproach and suppression and will be frustrated besides falling prey to severity and oppression and will ultimately be martyred. The Prophet replied,

"I accept O Lord! And am satisfied and bow my head in front of Your Command, while favor and patience are from You alone."

As regards your daughter (Sayyidah Fatima), she too will have to bear the hardships (and all the afflictions which would befall her were related to him). Then this daughter of yours will have two sons from your cousin, one of whom (Imam Hasan) will be killed by a coward and his belongings will be looted and he will be wounded with a lance, while these acts of tyranny will be performed by the people of your nation (ummah). The Prophet replied,

"I accept O Lord! Verily we are Allah's, and verily unto Him shall we return, and am satisfied and bow my head in front of Your Command, while favor and patience are from You alone."

As regards her second son (Imam Husayn), the people will call him for a battle and kill him to the extent that his sons and whoever (from his family or friends) accompanying him shall also be killed. Then they will loot his family, and he will request for help from Me, but verily Martyrdom has been decreed for him and for those accompanying him. And his Martyrdom is a proof over all the people from the east to the west. And the heavens and the earth shall weep over him, and the Angels, who would not be able to assist him, shall lament too. Then I shall emerge a man (Imam Mahdi) from his progeny, by whose means I will assist you, and his spirit is near Me under the Empyrean.

1. S.V. Mir Ahmad Ali in his interpretation of the above Verse comments: "The human soul passes through states or stages. The state in which the soul seeks fulfillment of his lower desire, crossing the limits prescribed by Allah's laws, is called Nafsul Ammarah (the soul of lasciviousness), and the soul which reproaches against the rebellious intentions, is called Nafsul Lawwama (the self accusing soul).

And the soul which has conquered all desires and surrendered itself to the Lord, is called Nafsul Mutma'innah (the tranquil soul) the satisfied one, i.e. at rest in peace and perfect harmony with the Divine Will, triumphed over every kind of passion, desire, sorrow, pain, disappointment, for the sake of any enjoyment of this life, getting totally mindful of pleasing the Lord and none else. This is the highest stage of the spiritual progress the human soul in this world achieves, must strive for."

2. It is related by Ibn Babawayh, that the one who questioned was Sa'ad bin Abi Waqqas whose son was Umar, who commanded the forces at Karbala. While Ibn Abil Hadeed says that he was Tameem bin Usamah bin Zuhayr bin Durayd Tamimi and his son's name was Haseen, one of the commanders in the troops of Yazid at Karbala. In another tradition the name of the father of Sinan bin Anas is quoted.

Source URL:

https://www.al-islam.org/nafasul-mahmum-relating-heart-rending-tragedy-karbala-shaykh-abbas-qummi/forty-traditions-ahadith