Maqtal al-Husayn

Abd al-Razzaq al-Muqarram

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Maqtal Al-Husayn

Maqtal Al-Husayn - Martyrdom Epic Of Imam Al-Husayn (‘a)



Sayyid Abd al-Razzaq al-Muqarram

Translated by
Yasin T. Al-Jibouri

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This text presents a detailed account of Imam Husayn's journey from Medina to Karbala, highlighting his refusal to submit to tyranny and his call to uphold justice. It follows his movement through Mecca and his correspondence with the people of Kufa, alongside meetings with key individuals who tried to advise, threaten, or support him. The events at Karbala are presented across multiple chapters, focusing on the siege, the thirst, the final night, and the martyrdoms of his family and companions, one by one.

The aftermath is covered with equal detail. It describes the looting of the camp, the burning of tents, and the violent capture of women and children. The survivors' forced journey to Kufa and then to Damascus is shown through their suffering and public humiliation. Their speeches and confrontations with the rulers of the time are recorded as acts of resistance. This structure gives clear attention to each phase of the tragedy, with historical precision and a focus on those who stood by Imam Husayn to the end.

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Author's Biography

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allah, the most Gracious, the most Merciful

1. Authors' Background

The author is a defender of the Imams of Guidance who carried on the *Shari'a* of the Master of Messengers (S), raised the salient features of the creed, explained the Sunnah and promoted righteousness. The said Imams ('a) disseminated the Islamic teachings whenever they had the opportunity to do so, braving numerous trials and tribulations, persevering in every hostile environment.

Their foes envied them while those who despised and hated them harboured a great deal of grudge against them.

The intestines of some of them were cut open while the livers of others were chopped. Swords severed their joints, and they were hurled into dark dungeons. Despite all of this, the light of the truth did, indeed, dispel the darkness of misguidance. Truth always subdues falsehood. Generations have been obliterated and new ones have come as the scholars of the Infallible Household remain vigilant as guardians of the *Shari'a*.

They took upon themselves to study and clarify its obscurities and comprehend its pith. The knowledge of Ahl al-Bayt ('a) has received a great deal of attention and awarded a great deal of concern; therefore, major Islamic cities have been filled with many a genius and a scholar. These set up the rules and established the branches. Their pens delved into each and every field and wrote about every branch of knowledge and scholarship.

I find myself at this juncture reluctant to discuss the branches of knowledge about which they wrote or the arts they categorized according to queries, or the precious treasures for whose safeguarding they dedicated themselves. The libraries of the Western world, at major cities, are filled with large numbers of such great works.

The halls of their institutes are crowded with thousands of books which their pillars have recorded, not to mention what is available at Islamic cities in the East of great books and magnificent literary works. Publishing houses and scientific institutes came to their universities and scientific institutes and took to serious work, verifying what is written and bringing out what is treasured.

They kept explaining and critiquing, clarifying, comparing, and examining. Critics' pens dived into the depths in order to take out the jewels and the treasures therein. Opportunity was seized by every publishing establishment that loves knowledge or seeks wealth, for people are bent on ambitiously seeking knowledge, desiring to quench their thirst of the fountain of various branches of knowledge.

[The *Hawza* at] al-Najaf al-Ashraf is a pioneer in researching, teaching and writing since it was founded by the sect's mentor, al-Tusi, in the fifth Hijri century (the 11th century A.D.). Its study circles are crowded with exemplary scholars who shone like stars in the depth of the darkness and with dazzling suns during the period that followed our Imams' time.

They never ceased their march, nor did they ever put down the pens that they unsheathed to remove the doubts, nor did they abandon the pulpit. Sacred mosques are full of glorious mentors and brilliant and inspiring intellectuals: thinkers whose fountainheads are pure. We, therefore, find al-Najaf upholding its role of leadership. It is the ultimate desire of those who seek and appreciate knowledge, the final stop of those who pursue honours.

Do you think that its teaching staff and their status at "*al-Fitiyya*" would ever abandon it while the rays of the Master of the Learned, the Imam of the pious, the Commander of the Faithful, overwhelm the Islamic world, and the torches of his wisdom and teachings live in and fill the hearts? These are only some of the precious boons of the Master of the Wise, peace be upon him.

In the deluge of the waves of these scholarly floods did our master, whose biography is here discussed, live and grow up. He felt distressed at finding the legacy of Ahl al-Bayt ('a) obscured in many respects, and it hurt him to see pens unconcerned about researching their ways of life and extracting what is hidden of their feats and merits.

Is not the Islamic library satisfied with these thousands of books and literary works that deal with *Fiqh* and *Usul* while the "struggle" of the masters of the world remains obscured and shadowed by misinformation, misrepresentation and distortion wrought by bygone antagonistic pens during periods when Ahl al-Bayt, peace be upon them, were not given any respite at all, nor were they befriended?

Horrible wars were waged against them and lies and fabrications invented in order to distort the facts relevant to them. How could such pens be otherwise especially since the oppressive authority and those in charge, during their time, felt jealous of them and schemed against them? False charges and deception were the outcome as those who flattered the rulers spread far and wide.

Due to his extensive knowledge of these narrators and liars and his familiarity with the names of

fabricated personalities, our master whose biography we are discussing regarded it as his obligation, one mandated on him by the Imams, peace be upon them, to dedicate his efforts and energy to research and study what these Imams had taught, the knowledge which is now with us, and to clarify the reasons behind the confusion about and the historical context of those events.

He did all of this by applying the principles of comparison and deduction in order to deduce complex injunctions.

But he came to conclude that authorship should be restricted to explaining the biographies of these Imams and the details of the circumstances wherein they lived. Are we not being unfair to them, being able to write, having the knowledge, scholarship, and the tools of research at our disposal? Should we be too lazy to do so or feel reluctant to unveil the facts behind whatever dubiosity was cast on what actually befell them?

The Umayyads, the Zubayris, and the ‘Abbasides waged unrelenting wars against them in order to obscure their light and obliterate their legacy, utilizing those who followed and supported them. Is it not, then, obligatory on us to direct our energy to continue what they had started? In other words, should we not write books lauding them, so that we may thus support and assist their struggle, and so that we may show the glowing facts obscured by frivolous lies?

Did not our scholars delve enough into the questions of *Fiqh, Usul*, logic, and philosophy for many centuries, leaving nothing at all for anyone else to say or to discuss or to debate?! We have a moral obligation towards them. We should write about them and study their revivals and shed a light on their statements. We must refute the charges levelled against them and the scepticism.

He, may Allah have mercy on his soul, was of the view that an author should not exert his effort and exhaust himself in dealing with the branches of modern or ancient knowledge without allotting a portion of such effort or exertion to study their personalities and those of their offspring and followers who were hanged, jailed, or exiled to distant lands and who died while remaining firm in adhering to the lofty principles and to the true faith.

This is what he himself had written in the Introduction to his explanation of a poem by Shaikh Hasan son of Shaikh Ka□im Sabti, may Allah have mercy on his soul, known as “al-kalim al-tayyib.”

This is how he starts it: “It is, therefore, obligatory on us, having studied the basics of our beliefs, to look into their [Imams’] virtues, merits, and lifestyles, so that we may carry out our responsibility towards them on one hand, and so that we may emulate them and follow their recommendations on the other.”

2. His Lineage

He is ‘Abdul-Razzaq son of Muhammad son of ‘Abbas son of the scholar Hasan son of the scholar Qasim son of Hassun son of Sa’id son of Hasan son of Kamal ad-Din son of Husayn son of Sa’id son of

Thabit son of Yahya son of Duways son of ‘Asim son of Hasan son of Muhammad son of ‘Ali son of Salim son of ‘Ali son of Sabra son of Musa son of ‘Ali son of Ja’far son of Imam Abul- Musa al-Kazim (‘a) son of Imam Ja’far as-Sadiq (‘a).

His nickname, “al-Muqarram,” is the family name. The story behind this family name is that one of his grandfathers was sick in his feet on account of an ailment that exhausted him, causing him to be very thin, rendering him to house confinement. Before that incident, the family name used to be “al-Sa’idi,” after his grandfather Sa’id son of Thabit.

3. His Birth And Upbringing

He, may Allah be merciful to him, was born in 1316 A.H. 1899 A.D. *‘Allama* Shaikh ‘Ali Asghar Amadi learned from him as indicated in an article by ‘Imad Zadah, editing manager of (Iranian) *Khud* magazine which he wrote for the Tehran newspaper *Nida-e-Haqq* of the 29th of the month of Ramadhan, 1370 A.H/July 4, 1951 A.D.

His father, Sayyid Muhammad son of Sayyid ‘Abbas, used to quite often observe *i’tikaf* at Kufa's grand mosque, and he used to stay at Kufa quite often.

But his grandfather on the mother's side, Sayyid Husayn, the scholar, looked after him with affectionate care and raised him Islamically just as the offspring of the people of knowledge and distinction are raised. He studied Arabic, the *fiqh* (Islamic jurisprudence) in its branches, and the *‘aqa'id* (Islamic beliefs) and the queries relevant thereto. His grandfather's death in 1334 A.H/1916 A.D. agonized him a great deal, overburdening his general life and his efforts to make a living. He, therefore, had to withstand extreme hardships and face the cruelty of circumstances.

Yet all of that did not distract him from seeking knowledge and attending research sessions with his mentors. He used to quite often mention his father Sayyid Muhammad (who died in 1351 A.H/1932 A.D.) well. His mother, a descendant of the progeny of Imam ‘Ali (‘a), was very kind to him, and he was kind to her. She was a righteous woman who used to recite the Holy Qur’an; she died in 1370 A.H/1951 A.D.

His uncle, Sayyid Mahdi son of Sayyid ‘Abbas, used to travel frequently between various cities and visit his relatives, scattered throughout Nu’maniyya, Diwaniyya, Hindiyya and elsewhere. This uncle, may Allah have mercy on his soul, used to be a bitter opponent and a critic of the ‘Uthmanis (Ottomans), and he used to frequently criticize them for the harm and oppression they were inflicting on the public till they arrested him in Kuwait which he visited in 1334 A.H/1916 A.D. and hanged him.

The ancestor of al-Muqarram's family is Sayyid Qasim who had moved from al-Hasaka, where he had some real estate properties, to al-Najaf al-Ashraf in order to be near the master of the *awsiya*. Another reason was the fact that some of his family members were already residing at al-Najaf as he recorded in some of his papers.

His departure took place in the second Hijri century (8th century A.D.). Since he settled in the family's present house, he became very much involved in seeking knowledge till he became one of Najaf's most renowned personalities and dignitaries.

His house became the place where distinguished scholars met. He used to quite often hold commemorative ceremonies for Ahl al-Bayt (‘a) and *majalis* in their honour. He was a recognized genealogist, an imam of *jama’a*, and an author. Among his wrotings was a commentary on *Al-Ansab* by Abul-Hasan al-Fatuni al-’Amili who died in 1138 A.H/1726 A.D.

This commentary goes beyond tracing the names of fathers and grandfathers or stating one's family tree. Another commentary he wrote was for *‘Umdat al-Talib* of Ibn ‘Anbah al-Dawudi al-Husayni who died in 828 A.H/1425 A.D. Our biographee, may Allah have mercy on him, did not discuss issues relevant to late genealogies, feeling too embarrassed to deal with their affairs.

But he was quite familiar with and fully knowledgeable of biographers and narrators of *Ahadith* and those who branched out of the “origins;” therefore, it was not hard for him to appreciate the significance of a particular *hadith* or narration once he knew the false name of its narrator, that is to say, the one who fabricated it, or his characteristics whereby he was supposedly known.

We must not forget the fact that his grandfather on his mother's side, Sayyid Husayn, who died in the late part of 1334 A.H/1916 A.D., was also an imam of *jama’a* and one of those whose profession was teaching. His uncle, Sayyid Ahmad son of Sayyid Husayn, who also died in 1334 A.H/1916 A.D., was a man of scholarship and distinction, and he fathered four sons among whom Sayyid Ibrahim son of Sayyid Ahmad, who died in 1358 A.H/1939 A.D., came to be distinguished for his scholarship and virtues.

He was a far-sighted man, one whose *fiqh* was quite broad. Many of those who acquired a lofty degree of scholarship were among his students, and he studied for a lengthy period of time at the school of Imam Shaikh Muhammad Husayn Al Shaikh ‘Ali Kashif al-Ghi□a’, may Allah have mercy on him.

4. His Mentors

1. His grandfather, the pious and God-fearing scholar, Sayyid Husayn, who died in 1334 A.H/1916 A.D. and who took care of raising and educating him.

2. The scholar/authority Shaikh Muhammad Ri□a Al Shaikh Hadi Al Kashif al-Ghi□a’ who died in 1366 A.H/1947 A.D. and who taught him *Usul*.

3. The scholar/authority and *faqih* Shaikh Husayn al-Hilli al-Najafi, may Allah expand his shade, who taught him *sutuh* in their respective *fiqh* and *Usul*.

4. The forgiven supreme religious authority Sayyid Muhsin Al-Hakim who died in 1390 A.H/1970 A.D.

and who taught him *kharij al-fiqh*

5. The *mujtahid* authority Shaikh Agha Diya' al-Iraqi who died in 1361 A.H/1942 A.D. and who taught him *kharij al-Usul*.

6. The religious leader and the authority on *fatawa* Sayyid Abul-Hasan al-Isfahani al-Najafi who died in 1365 A.H/1946 A.D. and who taught him *kharij al-fiqh* and recorded his [progress] reports.

7. The authority in *fatawa* Mirza Muhammad Husayn al-Naeeni al-Najafi, who died in 1355 A.H/1936 A.D. and who taught him *kharij al-fiqh* and *Usul* and recorded his [progress] reports.

8. Ayatullah and the greatest mentor and today's authority Abul-Qasim al-Khoei al-Najafi, may Allah expand his shade, who taught him *fiqh* and *Usul*.

9. As regarding the great *mujtahid* Shaikh Muhammad Jawad al-Balaghi, who died in 1352 A.H/1933 A.D., he used to hold the biographee in high esteem, quite often recognizing his status. Due to the similarity between both men's method of work and defence of the *Shari'a* of the Chosen One (S), the bonds between them were quite strong.

The forgiven biographee participated with the authority al-Balaghi in publishing *Al-Rihla al-Madrasiyya* and in co-writing *Al-Huda li Din al-Mustafa*. Al-Balaghi's personality filled his soul with admiration and respect with regard to many situations wherein loyalty to Ahl al-Bayt ('a) openly manifested itself.

You can notice this from reviewing what he recorded by way of comment on al-Balaghi's poem in the appendix to this book and on many other books which he had bought from him, such as the biographee's editing of a copy of *Al-Rihla al-Madrasiyya* and his procurement of Ahmad's *Musnad*, which he indexed and marked with a statement indicative of his admiration for al-Balaghi's personality.

As regarding the forgiven authority in *fatawa* Shaikh Muhammad Husayn al-Isfahani al-Najafi, who died in 1361 A.H/1942 A.D., the biographee cherished his company and learned from him lessons in philosophy and *'ilm al-kalam*. In response to Sayyid al-Muqarram's desire, the forgiven Shaikh al-Isfahani wrote his monumental poem in honour of the Infallible Ones ('a), titled *Al-Anwar al-Qudsiyya*.

Despite the fact that the poet was a professor of philosophy who had filled this poem with rational philosophical terms, it came easy in its structure, pure in themes and meanings, sweet to the ear in its musical tone.

We know that philosophy, due its complex terminology, taxes any poem, leaving it anything but poetry, yet the forgiven al-Muqarram used to quite often recite some of it during many *majalis* which he used to hold in memory of the Infallible Ones ('a). This book, *Maqtal al-Husayn*, does not overlook this poem, and in the chapter containing eulogies, you will find some of it in praise of Imam al-Husayn, peace be upon him.

The authority Shaikh ‘Abdul-Rasul son of Shaikh Sharif al-Jawahiri, who died in 1389 A.H/1969 A.D., may Allah fill his grave with *Noor*, was a role model of piety and integrity and on the highest plains of purity of the soul and righteousness.

The biographee kept him company, and the Shaikh was one of those who were known for their *ijtihad* and lofty scholarly status. Our master al-Muqarram maintained a close tie with him especially when major questions and intricate researches were discussed. I once asked my virtuous friend professor al-Hajj Yahya al-Jawahiri, who used to attend their meetings, about the nature of the researches discussed by the Shaikh [al-Jawahiri] and the Sayyid [al-Muqarram].

He answered me by saying that the forgiven al-Muqarram used to introduce arguments known as *ishtibahat* (confusing issues) to the great Shaikh relevant to the latter's book *Al-Jawahir*, and that the *faqih* Shaikh ‘Abdul-Rasul used to endorse them and attract his attention to his observations with regard to some of the questions discussed in *Al-Jawahir*.

5. The Status Of His Scholarship

I do not find this topic permitting me to discuss the Sayyid's scholarly status because he is my father, but if the reader wishes to discern such a status, he will be able to do so from examining the list of books he had written. In his manuscripts, as well as in published works, there is a wealth for the researcher and a hamlet for the seeker, let alone the scholarly “licenses” awarded to him by the greatest of scholars and which are preserved besides his manuscripts. But the Sayyid never bragged about them, and I am not sure what their effect on his psyche was.

As regarding the Introductions which he wrote for many published books, in addition to the researches and commentaries embedded in *Al-Dirasat* by Sayyid ‘Ali al-Shahroodi, may Allah have mercy on him, which are edicts issued by our master al-Khoei, in addition to another of his books titled *Al-Muhadarat fi al-Fiqh al-Ja’fari* (lectures in the jurisprudence of Imam Ja’far as-Sadiq[‘a]), all these indicate the intellectual caliber and the brilliance the biographee used to enjoy, add to that his diligence as he turned the pages of numerous references.

I am inclined to think that he assisted many contemporary researchers in Najaf who wrote famous books, and he may have provided them with entire chapters for their books. He did all of that as a service to knowledge and to those who seek it. Let me provide you here with what Shaikh Muhammad Hadi al-Amini, son of the forgiven authority al-Amini, has said,

The authority, Sayyid al-Muqarram, was a flowing ocean not only of *fiqh* and its basics, but you also find him delving into *hadith*, literature, philosophy, education and divine wisdom. He was the ultimate end of the seeker and the refuge of the one in need. His education was broad, his knowledge abundant, and he was frank in everything he said and did...

One single book of his suffices to provide you with a clear idea about his living education wherein his genius is manifested. Despite all his wealth of knowledge and exhaustion of research, he never let pride take control of him, nor did he permit conceit to entertain his mind. For this reason, you always find him most humble, providing you with what he has as though he is taking from you.[1].

6. His Style

Researchers' methods depend on clarity, elucidation, argumentation, and glaring evidence. If we study the author's books, how will his writing style appear to us?

Most likely, if you examine his books in their various topics, and the comments that he had written for others, or the Introductions he wrote for great scholars, you will no doubt find the mark of clarity and the stamp of glow as basic ingredients of their structure. We do not forget that the research whereby his books are characterized is indicative of a study, an examination and an in-depth comparison.

This requires him to read the texts in their various connotations together with what critics and narrators have commented about them as well as a review of the personalities of their authors. Having done all of this, the text may either stand on solid grounds, or it may collapse. It is upon such a premise that his book *Tanzih al-Mukhtar al-Thaqafi*, and also his great book *Sayyida Sukayna*, in addition to his manuscript *Naqd al-Tarikh fi Masa'il Sitt*, are based.

The writing style of his time depended on the use of rhymed prose, decorative diction, and the charging of the structure with whatever symbols, signs, and other things that over-burden the statement, all of which are avoided by modern Arabic style. Yet his style is free of all of these things.

He, rather, relied upon deduction and good comprehension; therefore, his books are based on the originality of thought, the detail in narrating the facts, and on portraying the thoughts. You find him leading you to accept the serious issue that he raises. This book, *Maqtal al-Husayn*, is full of such issues. Sayyid Husayn never stops researching, studying, analysing, and comparing. Then he says, “We, thereupon, conclude from a *fiqh* standpoint that..., etc.”

7. His First Book

The intensity of his love for Ahl al-Bayt, peace be upon them, stimulates him, when he reads a book, to pick from it the tales and traditions which point out to something relevant to them or to their opponents, then he incorporates such bits and pieces into a dissertation which we can describe as “incomplete” and which researchers describe as “research's raw material.” Often, he presents such collected material to one who finds it to be of interest to his own research.

He once came to know that the orator and poet, the forgiven Shaikh Hasan Sabti, had composed a lengthy poem about the Infallible Ones (‘a) which he called *Al-Kalim al-Tayyib* or *Anfa’ al-Zad li Yawm*

al-Ma'ad, so he explained it saying, on the onset, "*This is the first of my writings after which I wrote about Zayd the martyr*."

At its conclusion, he said, "*I wished to summarize it but was unable to do so because of my very busy schedule.*" He dedicated himself to explaining and commenting on it, clarifying any part which needed to be expounded, but he, may Allah have mercy on him, did not consider it as one of his books because the explanation was not based on his own basic effort; so, he was not concerned about it.

His first published book was *Zayd al-Shahid* ("Zayd the Martyr") to which he appended his dissertation titled *Tanzih al-Mukhtar al-Thaqafi*. *Zayd al-Shahid* is a book that details the biography of Imam al-Sajjad, peace be upon him.

He did not indicate in the Introduction his reasons for writing it, and I think his genuine love for the revolution of Imam Husayn ('a) motivated him to write it and to discuss how the oppressive government of the Umayyads came to an end, and also due to the abundant similarity between its stand and that of the revolution of the Father of Martyrs ('a).

The book is full of many issues that hired pens have fabricated in order to support the government of the Umayyads. We are not concerned about this issue as much as we are about pointing out the following: The book was published in the 1930s, and at the time, it was regarded a shame that a scholar should busy himself with issues unrelated to *fiqh* and *Usul*.

His action would be regarded as self-demeaning, undermining his status and prestige. But the biographee broke the iron locks that prohibited a learned scholar from researching and actively seeking to publish and comment or critique a book written by our prominent scholars of the past generations. For this reason, those at the scholarly *Hawza* felt uneasy upon seeing one of their most notable scholars seeking to research issues that had no relevance to *fiqh* or to *Usul*.

Amazement intensified at the *hawza* to see a book by Shaikh 'Abdul-Husayn al-Amini titled *Shuhada' al-Fadila* ("Martyrs of Virtue"), so the investigative researcher, Agha Buzurg, came to publish his great encyclopaedia titled *Al-Thari'a*, the first volume of which was printed by Najaf's presses. They were preceded in doing so by the forgiven trusted authority Shaikh 'Abbas al-Qummi who published his precious book *Al-Kuna wa al- Alqab*.

The Publishers' Club critiqued Sayyid al-Radi's book *Haqa'iq al-Ta'wil*, the valuable Introduction for which was written by the authority scholar and poet, Shaikh 'Abdul-Husayn al-Hilli... Thus did the men of distinction and prestige become accustomed to this type of writing and study.

Other works, or say studies, followed, and it was then decided that the dust accumulated by forgetfulness and negligence should no longer cover the author's books especially since the presses, the publishers, and the readers welcome such books with a great deal of pleasure. It was then that public and private libraries came to acquire it, and those who benefit from scholars' researches abounded.

8. Maqtal Al-Husayn, The Book

A poet has said:

Your calamity has made us forget ours that were

And is sure to make the ones to come easy to bear.

This poet is simply referring to the Karbala' tragedy, for it certainly is the greatest of all tragedies, the most momentous of all catastrophes that befell the Progeny of the Chosen One (S). The series of disasters that accompanied the march undertaken by force by the members of the House of Revelation from Medina to Iraq, then to Syria, could cause anyone's heart to swell and bleed.

The glorious Imams ('a) used to always urge their followers not to forget it and to do everything they could to keep it alive in their memory saying, "*Keep our cause alive! May Allah have mercy on whoever keeps our cause alive!*"

Therefore, it was accompanied by chapters where the narration played an important role, stamping it with a very sober and emotionally exciting stamp, one that excites what the souls hide and the minds conceal. The hearts of the Shi'as are sorely distressed and are filled with profoundly sad thoughts filled with frightening images. The hearts are filled with outrage at everyone who committed that heinous crime.

Prominent historians wrote down what they heard and recorded what came to their knowledge. As a result, many things found their ways (to print) which good taste rejects and which do not agree with what the Imams themselves, peace be upon them, had narrated, nor do they agree with the truth This comes from our own party.

We (Shi'as) have added a great deal to the Karbala' events and to the events that followed. As regarding the enemies of Ahl al-Bayt ('a), these took to falsifying and distorting the facts! Thus has the calamity passed; centuries passed by while it is still standing and will continue to be so till the Day of Judgment. Yet we have to remove the curtain from what was hidden and veiled.

We have to narrate authentic events and undermine everything that does not agree with the foundation upon which the uprising of the Master of Martyrs ('a) was based in his bloody struggle to depose those who killed the Sunnah while keeping the *bid'a* alive.

Does not amazement stir you to accept the narration of Hameed Ibn Muslim who appears as a soft-hearted man on the battlefield while he was one of those who accompanied the severed head of Abu 'Abdullah, peace be upon him, as it was being displayed in Kufa and Syria and, at the same time, set aside Karbala's events and not learn them from the ones to whom they took place and upon whom its calamities were piled up?

And who is “Abul-Faraj” anyway?! He is a supporter of the Umayyads and one of their kinsfolk who depends in his narration on those who follow al-Zubayr or on Umayyads who all are the enemies of Ahl al-Bayt, peace be upon them! In his famous *Tarikh*, al-Tabari quotes most of his narration from al-Suddi and Mujahid and others while learned people know exactly who al-Suddi is. Yet he is quoted narrating the events at Karbala'! It is for all of these reasons that the forgiven biographee stood to write his book, *Maqtal al-Husayn*.

This book refers to and exposes a large number of quotations that do not stand on any foundation. Through comparison and examination, he nullifies the narrations transmitted by many narrators for many, many years.

This book contains in its footnotes researches relevant to the *fiqh*, language, and literature in addition to numerous researches of many expressions related to narrations that contradict even those who narrated them. The reader will find in it an overflow of references upon which the biographee relies to verify and research the Karbala’ epic.

The Karbala' epic contains numerous names of men, women, and children in which there is a great deal of confusion with regard to both the names and the ones to whom they were attached.

The author removed such confusion. Do you know that those who refer to Umm Kulthum are actually talking about Zaynab, the wise lady?! And can you imagine that “Umm al-*Banin*” was not living during the time of the tragedy and that the poetry recited by the *thakirs* has no share of the truth?! Read, for example, this one:

Do not call upon me, O Umm al-*Banin*,

You only remind me of the lions in their den.

So we narrate the event and thus side with Marwan, the *wazigh*,[2] unwittingly presenting him as a soft-hearted man with tearful eyes! And what do you know about the one who slaughtered al-Husayn (‘a), namely Shimr, about his lineage and nature, and about governor ‘Ubaydullah (Ibn Ziyad)? The Sayyid derives legislative injunctions from the conduct of Imam Abu ‘Abdullah (‘a) and from his statements in his sermons.

You find all of this in *Maqtal al-Husayn*, and you find many other causes which I myself am reluctant to present to you, but your soul pushes you, O reader, to be familiar with them, and to sift the contents of this book just as we proudly introduced its precious topics to you.

9. His Legacy

A. His Published Books

1. *Zayd al-Shahid* (biography)

2. *Al-Mukhtar Ibn 'Ubayd al-Thaqafi* (critique and study)

3. *Sayyida Sukayna* (research)

4. *Maqtal al-Husayn* (*'a*) (history book and research)

5. *Al-Siddiqa Fatimah* (*'a*) (biography)

6. *Imam Zayn al-'Abidin* (*'a*) (biography)

7. *Imam al-Ri□a* (*'a*) (biography)

8. *Imam al-Jawad* (*'a*) (biography)

9. *Qamar Bani Hashim: al-'Abbas* (*'a*) (biography)

10. *'Ali al-Akbar* (*'a*) (biography)

11. *Al-Shahid Muslim Ibn 'Aqil* (biography)

12. *Sirr al-Iman fil Shahada al-Thalitha* (events and study)

13. *Yawm al-Arba'in 'indal-Husayn* (dissertation) (altruism and expressions of compliance)

14. *Al-Muhadarat fil Fiqh al-Ja'fari* (commentary and research of a book by Sayyid 'Ali al-Shahrudi)

B. Introductions And Prefaces For Legacy Books

15. *Dala'il al-Imama* (by Ibn Jarir al-Tabari al-Imami)

16. *Al-Amali* (by Shaikh al-Mufid Muhammad Ibn Muhammad Ibn al-Nu'man al-'Ukbari)

17. *Al-Khasa'is* (by al-Sayyid al-Radi)

18. *Al-Malahim* (by Sayyid Ahmad Ibn Tawus)

19. *Farhat al-Ghari* (by Sayyid 'Abdul-Karim Ibn Tawus)

20. *Ithbat al-Wasiyya* (by al-Mas'udi)

21. *Al-Kashkul* (by Sayyid Hayder Ibn 'Ali al-'Ubaydi al-Husayni al-'Amili)

22. *Bisharat al-Mustafa* (by 'Imad ad-Din al-Tabari al-'Amili) (commentaries and remarks)

23. *Al-Jamal* (by Shaikh al-Mufid) (commentaries)

C. His Manuscripts

1. *Al-Munqith al-Akbar* – a research

2. *Al-Hasan Ibn 'Ali* ('a) – a research

3. *'Ashura fil Islam* – a critique and a history book

4. *Al-A'yad fil Islam* – a history book

5. *Thikra al-Ma'soomeen* (some of its volumes are in print) – a history book

6. *Zaynab al-Aqila* (*peace be upon her*) – a biography

7. *Maytham al-Tammar* (dissertation) – a biography

8. *Abu Dharr al-Ghifari* (dissertation) – a biography

9. '*Ammar Ibn Yasir* (dissertation) – a biography

10. *Naql al-Amwat fil Fiqh al-Islami* – a research

11. *Naqd al-Tarikh fi Masa'il Sitt* – a research and an analysis

12. *Halq al-Lihya* – a critique

13. *Dirasat fil Fiqh wa al- Tarikh* – a research and an analysis of traditions

14. *Raba'ib al-Rasul* – a history book and a research (detailing the Prophet's step-daughters, i.e. Khadija's daughters by her previous marriages)

15. *Al-Kuna wa al- Alqab* – biographies

16. *Hashiya 'alal Kifaya by Shaikh Muhammad Ka□im al-Khurasani* –Usul

17. *Hashiya 'alal Makasib by Shaikh Murta□a al-Ansari* – fiqh

18. *Nawadir al-Athar* – sundry causes

19. *Yawm al-Ghadir or Hijjat al-Wada'* – a history book

10. His Loyalty To Ahl Al-Bayt ('A)

There is no treasure greater than one's life, nor even death in loving Ahl al-Bayt ('a), nor is there

anything more precious, when all material possessions are lost, than acquiring their love and the security of their intercession and, ultimately, the reward in the life hereafter of being a resident in their neighbourhood, nor more than nearness to them. People may all grow up loving them and being loyal to them, but the degree of such an attribute varies among them.

One may be contented with attending their *majalis*, whereas someone else insists on nothing less than holding such *majalis* for them. Another person may accept to be present at their shrines or to travel to visit such shrines, whereas another is active in urging people to do so, and he may even spend of his own wealth on facilitating the pilgrims to visit their mausoleums, peace be upon them.

Our master, the biographee, was adorned by all of these activities combined. He grew up and was raised to find himself in a house where many occasions were held in honour of Ahl al-Bayt (‘a). So did he observe his grandfather, Sayyid Husayn, doing: meeting with people to discuss or produce a great deal of their literary production. He found his grandfather, may Allah have mercy on him, full of loyalty to them, so he added his zeal to that of his own.

He waited for the opportunity to hold *majlis* even for those who expressed their loyalty for Ahl al-Bayt (‘a) and who followed in their footsteps and were executed or died in exile after having persevered, and there are many such persons. His manuscript, *Nawadir al-Athar*, contains poems delivered by poets who attended their merry occasions.

Holding a *majlis* to bring their legacy to memory did not suffice him; active efforts to disseminate their views and to explain their ways of life and conduct did. He did so through the lectures that he delivered at meetings he held in the company of his brethren and friends during the month of Ramadan. Thus did I see the house full of them, and the research is repeated one night after another, one month of Ramadan after another, and so on...

As regarding his pen and how he utilized his time, his books listed above, which he left behind him, provide sufficient testimony. We plead to the most Exalted One to assist the efforts to circulate them among people. The greatest of his manuscripts is *Al-Munqith al-Akbar* (the greatest saviour), meaning Muhammad (S), and also *Al-Imam al-Hasan* (‘a). It has been more than thirty years since he wrote both of them. Another is *Naqd al-Tarikh fil Masa’il al-Sitt*, a book that he used to mention quite often.

11. His Poetry

The biographee neither composed good quality poetry, nor did he memorize nor critique poetry. Yet he, may Allah have mercy on him, appreciated it very much especially if it was in honour of Ahl al-Bayt, peace be upon them.

He used quite often to cite the poetry of those who lauded Ahl al-Bayt (‘a) and incorporate it in his works that discuss them, peace be upon them, in order to bring such poetry to life. As far as he is concerned,

we are not aware of him composing poetry except very little such as a few lines, for example, in praise of Abul–Fadl al–'Abbas, peace be upon him, where he pleads to Allah through him to remove his ailment:

O father of al–Fadl! O eyesight of al–Husayn!

O caretaker of the caravan on its march!

Do you shun me, the gracious that you are,

And the refuge for whoever seeks protection?!

Among his poetry are lines that he composed in praise of the Prophet (S) and his pure Progeny ('a) the composition of which he did finish; among them are the following:

We praise You, Lord, Who honoured

This whole existence with the Chosen one:

Muhammad and his good Progeny,

The path of guidance, who suffice the seeker,

Who guide whoever strays from the right way

To the path of righteousness and wilaya.

and also:

In their *hadith*, Ahl al–Bayt said:

Whoever praises us in a verse of poetry

Allah will assist him through His Holy Spirit

And all doubt from him will He remove;

So I liked to rhyme what the scholars

Of authentic traditions did record

Of merits of the Prophet's Purified Progeny

Those put in charge by the Lord.

12. How His Life Was Concluded

The author, may Allah have mercy on him, suffered a great deal from harsh living conditions and the agonies of life. He took his stride in life with pride and dignity. He retained a sufficient measure of self-respect not to lower himself and do what was not becoming of him or what would jeopardize his studies or his performance as a teacher. *I'tikaf* preoccupied him a great deal, and he was satisfied from this life with attaining wisdom.

Ayatullah Abul-Hasan al-Isfahani, the leading theologian, may Allah have mercy on him, very much desired that he should visit him and be his representative at one of the major cities of Iraq so that he would be able to earn means of a comfortable life, but such an offer did not rest well with him!

Such a role did not appeal to him, and he deep down felt satisfied with what Allah, the most Exalted One, had allotted for him, accepting whatever means of livelihood at his disposal. His main concern was to acquire more and more knowledge and satisfy himself with its treasures of minute legacies. Having worked very hard and with persistence, he acquired a respectable status among people of distinction.

He, may Allah have mercy on him, used to talk about such wishes desired for him by religious authorities, and he used to justify his having rejected their offers by saying that once the means of ease and luxury were available, one would not be able to control his worldly desires, and he might find himself involved in other things.

Such justifications and other matters that he did not express were behind his refusal, and he preferred to remain silent rather than discuss them.

As regarding his physique, he was thin and straight. During his last days, when various types of ailments assaulted him from all directions, he used to struggle to stand straight with his head upright. It very much pleased him to hold *majlis* on various occasions for the pure Imams (‘a) and for their faithful followers.

His belief in them and in their special status with Allah often prompted him to seek their intercession to remove his affliction. Why would he not do so? Did not Imam Abul-Hasan ‘Ali al-Hadi (‘a) order Abu Hashim al-Ja'fari to ask someone to pray for him at the gravesite of the Master of Martyrs?

He, may Allah have mercy on him, maintained quiet nerves, yet he would become agitated upon seeing something which he did not like or hear. He was emotional and tearful whenever he heard the tragedy that befell the progeny of the Messenger of Allah, peace be upon him and them, so he would seek intercession with Allah, the most Exalted One, through their status with Him to remove his hardship and repel the harm from him.

He had a firm conviction that Allah, the most Exalted One, did not extend his life-span except through them, for even one of the ailments that befell him was sufficient to put an end to him. Thus, did he remain till death overtook him on Muharram 17, 1391/March 15, 1971; so, may Allah grant him His

ridwan and generous rewards. One of the most interesting eulogies written about him is a poem composed by Shaikh Ahmad al-Wa'ili in which he recorded his year of death as follows:

Oh, 'Abdul-Razzaq, the brilliant mind,

The spirit of Iman and of conduct!

A grave in which you reside

Is a garden where you will lodge

Till the Day of Meeting.

So when you are brought back to life,

Your good deeds shall surround you:

White, sweet in their shine

And spread like the field of the Taff

For which you recorded for Husayn

And for his family and the companions

Pages of depth and scrutiny that revile

The souls of those who aspire

To acquire every precious thing.

About Husayn you wrote, and him you shall meet

And see the over-brimming Pool and the Waiter!

These shall intercede for you for sure,

And what the Lord has for you is even more.

Hopeful of your Lord's rewards, record:

O servant of al-Razzaq you went away,

O to al-Razzaq did you go!

(1391 A.H/1971 A.D.)

1. This excerpt was published in issue No. 17 of Al-'Adl Najafi magazine of Sha'ban 14, 1391/October 5, 1971.
2. He was called so by the Messenger of Allah (S). (N.Tr.)

[1] [1]
SHARES

Al-Husayn's Uprising

In the Name of Allah, the most Gracious, the most Merciful

***"And* (*as for*) *those who strive hard for Our sake, We will most certainly guide them in Our ways, and Allah is most surely with the doers of good"* (*Qur'an, 29:69*).**

***"And do not reckon those who are killed in Allah's way as dead; nay! They are alive, receiving sustenance from their Lord"* (*Qur'an, 3:169*).**

***"Rejoicing in what Allah has given them of His grace, and they rejoice for the sake of those who,* (*being left*) *behind them, have not yet joined them, that they shall have no fear, nor shall they grieve"* (*Qur'an, 3:170*).**

***"Surely Allah has traded the believers' persons and property for the Garden: they fight in Allah's way, so they slay and are slain, a promise which is binding upon Him in the Torah, in the Bible, and in the Qur'an, and who is more faithful to his covenant than Allah? Rejoice, then, in the pledge which you have made, and that is the mighty achievement"* (*Qur'an, 9:111*).**

****

The only objective anticipated by the creed's Martyr and Islam's defender, al-Husayn son of the Commander of the Faithful (‘a), was to undo the Umayyads' innovations and remove the viciously false allegations attributed to the Islamic *Shari'a*, and to attract the attention to its clearance and that of its adherents from the shame and the demeaning innovations which the Umayyads attached to it as well as the obvious debauchery and the merciless politics of the time.

The Master of Martyrs achieved his glorious uprising's objective, exposing all the blatant impudence to all those who were concerned about the faith. People came to identify Yazid and all those who surrounded him from among the evil leaders and the germs of dissension as the embodiment of everything shameful.

Ears felt too offended to listen to them, and there was hardly any Muslim who did not look at them with contempt, so much so that hostility towards them intensified, grudge against them mounted, and

people's zeal for the faith ebbed.

It reached the point where arguments turned into physical violence, and their life of ease and luxury was turned into one of bloody wars that put an end to them, ruining their government which was founded on the ashes of the Islamic caliphate without any wisdom or merits. Husayn the victor (‘a) thus achieved his objective, and people have kept remembering him. His fame spread far and wide, and so did his prestige and glory.

“And do not reckon those who are killed in Allah’s way as dead; nay! They are alive, receiving sustenance from their Lord” (***Qur’an, 3:169***).

“Rejoicing in what Allah has given them of His grace, and they rejoice for the sake of those who, (***being left***) ***behind them, have not yet joined them, that they shall have no fear, nor shall they grieve”*** (***Qur’an, 3:170***).

I cannot imagine you, dear reader, as you march along history and investigate the facts with analysing eyes except that the honourable person of the Father of the Oppressed becomes manifest to you, and so is the case with his sacred goal, good intentions, noble aims, as he travelled or landed, assaulted or halted, condemned or condoned.

Nor do I think that you need to be acquainted with the details of those statements after having come to know who the great martyr is, and what deeds he did. Of course, you know before anything the nature of his opposing stand and the shame that caused him to grow grey hair.

Even if we set aside our firm conviction that righteous Husayn (‘a) was, indeed, the nation's Imam and that evident truth was on his side and was beyond the reach of any other man of his time, we will still not find it fair at all that the tyrant of his land should have thus waged a war against him or competed with him for any of his merits. He was the Master of the Youths of Paradise. When did his foe ever find himself qualified to compete with Husayn (‘a) so that he would be apt to challenge him? He (‘a) felt too dignified to meet even those who had preceded Yazid in his post.

Could you imagine al-Husayn (‘a) comparing Abu Sufyan with the Great Prophet (S), or Mu’awiyah with the Commander of the Faithful (‘a), or the liver-chewing woman with the mother of the faithful, Khadija, or Maysun with the Head of the Ladies of the World, or the pre-Islamic debauchery with Islam's inspiration, or its overwhelming ignorance with his own overflowing knowledge, or the humiliating greed with his own sacred and dignified self..., up to the end of such comparisons the recording of which will exhaust the pen and make one run out of words?!

Between Allah, Glory and Exaltation to Him, and His sincere friends were mysterious secrets the knowledge of which is beyond the reach of others and the comprehension of minors. Fanaticism blinded them, so they dared to cast doubts about the sanctity of the Greatest Saviour, insisting on maintaining their shameful fanaticism.

They, therefore, said, “Al-Husayn was killed by the sword of his grandfather because he revolted against the *imam* of his time (meaning Yazid) after the latter had secured the oath of allegiance for himself and the conditions of the caliphate were met through the consensus of those who did and undid, and there was nothing in his conduct that would shame him [Yazid] or stain his reputation.”1

This speaker has overlooked the fact that Maysun's son (Yazid) never lived in righteousness even for one single day so that he would see the shame of what he did, nor was there for his shameful actions and sins any “before” or “after”. He suckled the breast of the woman from Kilab that was mixed with lustful desires. He grew up in the lap of one who was cursed by the holiest Messenger (S)2 who had ordered the nation to kill him upon seeing him ascending his pulpit.3

Had the nation carried out this binding order, it would have achieved security against the imminent torment threatening it from the window of the innovations of this tyrant and due to his exterminating cruelty in dealing with it. But it denied Allah's bounties, so it started relishing the fountainhead plagued with thorny death.

Allah, therefore, clothed it with the outfit of fear, leaving it moaning under the yoke of persecution, shackled in the chains of humiliation and slavery just as it witnessed the insolence of debauchees and the violations of those who were immersed in their lust. Whatever filled the hated Umayyad bastion provided nourishment for Yazid, the man of sundry desires, as he grew up among such blatant manifestations of promiscuity.

Yazid openly expressed all the ill intentions that he had harboured against Islam and all those who adhered to it, gleefully expressing how he had the field open for him. The renowned scholar al-‘Alusi has said:

“Anyone who says that Yazid did not commit any transgression, and that cursing him is not permissible, ought to line up in the chain of command among Yazid's supporters. Let me say that this malignant man never believed in the Prophet's Message, and that his violations of Allah's sanctities and of the sanctities of His Prophet (S) are no less indicative of such disbelief than throwing a page of the Holy Qur’an in a pile of filth.

I do not think that dignified Muslims were at that time ignorant of his malicious nature, nor were they overcome, subdued, unable to do anything other than persevering. Were this malignant man thought to have been a Muslim, then he was a Muslim whose deeds incorporated the sins that no articulate tongue can ever describe.

I go as far as permitting cursing him by name even when nobody can ever compare him with any licentious man, ever. It is quite obvious that he never repented, and the possibility of his having repented is less than that of his having believed (in Islam) in the first place.”

In his category fall (‘Ubaydullah) Ibn Ziyad, Ibn Sa’d, and their company; so, Allah's curse be upon them

and upon those who support, assist and follow them and all those who incline towards them, a curse that lasts till the Day of Resurrection, so long as there are eyes that shed tears for the tragedy inflicted upon Abu ‘Abdullah, al-Husayn (‘a).

I like what our contemporary poet, the one whose distinction is quite evident to everyone, namely ‘Abdul-Baqi Afandi al-’Umari al-Musili, who said the following after having been asked about cursing Yazid,

More than I curse Yazid should you curse him after:

So heap upon him the worst of cursing now and forever!

Anyone who fears lest he should be criticized for thus openly cursing him should nevertheless curse this deviator from the Right Path by saying: “May Allah, the Exalted One, the Almighty, curse whoever consented to have al-Husayn (‘a) killed and whoever unjustly harmed the Progeny of the Prophet (S) and whoever confiscated their rights.”

He will, then, be cursing Yazid in such general terms since the latter is included in such condemnation. Nobody disagrees about the permissibility of condemning this cursed man using such words except Ibn al-’Arabi to whom reference is made above, and so are those who agree with him.

These folks, according to what is narrated about them, do not permit the cursing of those who agreed to have al-Husayn (‘a) killed, and this, by my life, is going too far in being misguided; it is the misguidance which may even surpass that of Yazid himself.

Al-Barzinji, in his book *Al-Isha’a*, and [Ibn Hajar] al-Haythami, in his book *Al-Sawa’iq al-Muhriqa,* have both recorded that Imam Ahmad [Ibn Hanbal] was asked once by his son ‘Abdullah about cursing Yazid.

Said he, “Why should anyone not curse one whom Allah has cursed in His Book?!” ‘Abdullah said, “I have read the Book of Allah, the most Exalted, the Almighty, and I did not find in it any cursing of Yazid.” Imam Ahmad said, “Allah says,

“But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!” **(*Qur’an, 47:22*).**

What corruption and severing of the ties worse that what Yazid had done?”

A group of scholars, including Abu Ya’li, the judge, and *al-hafiz* Ibn al-Jawzi, emphatically declared the permissibility of cursing Yazid. Al-Taftazani has said, “We do not stop at raising doubts about his [Yazid's] conduct but go as far as doubting his conviction, the curse of Allah be upon him and upon his supporters and followers.” Jalal ad-Din al-Suyuti, too, openly declared the permissibility of cursing him.

In *Al-Wafi bil Wafiyyat*, and in Ibn al-Wardi's *Tarikh*, it is stated that Yazid was approaching Jayrun's

highway when al-Husayn's women and children were brought and the severed heads were hoisted atop the spears. A raven croaked, so jubilant Yazid said the following verses of poetry:

When those loads did come in sight,

When the sun upon Jayrun's hills shone bright,

The raven croaked so I did say:

Say or do not say,

For now I have had my way

And made even the Prophet pay!

"What he meant," both authors comment adding, "is that he [Yazid], having killed those whom he killed [of the Prophet's family], he got even with the Messenger of Allah (S) who caused on the Battle of Badr the killing of men such as Yazid's grandfather, 'Utbah, and his uncle, 'Utbah's son, and other men. His statement is nothing but obvious blasphemy.

If the narration is authentic, Yazid will then have committed apostasy. A similar incident is Yazid's adaptation of the poetic verses composed during the pre-Islamic period by 'Abdullah Ibn al-Zub'ari starting with 'I wish my ancestors..., etc.'"[4]

Add to the above a list of more sins and transgressions. He, hence, deserved to be cursed by Allah, by His angels and prophets, and by all those who follow the latter till the Day of Judgment.

Nobody hesitates to do so except one who is deprived of the fragrance of conviction, blinded by his own fanaticism from embarking upon the right tracks so his steps are shaky, and he is confused, not knowing the right path, nor does he find an exit out of his tunnel.

Scholarly critics did not stop at confirming his (Yazid's) lack of conviction and apostasy; rather, Ibn Khaldun, for example, says, "Abu Bakr Ibn al-'Arabi, the Maliki judge, erred when he said in his book *Al-'Awasim wa al-Qawasim*: 'Husayn was killed by the sword of the same *Shari'a* which he followed,' thus overlooking the conditions required of a just *imam* who is qualified enough to take charge of the Islamic caliphate, for who could be more just than Husayn? Who could be a better Imam than him?

Who could be more fair in fighting those of diverse personal views?" On p. 254, he refers to the consensus view with regard to Yazid being corrupted and to the corruption of those who rallied behind him, and that he was not fit to be the leader of the nation.

It was because of *what* he was that Husayn ('a) saw it mandatory to fight him despite the reluctance of the *Sahaba* and the *tabi'in* to support him not because his action was not right, but because they did not justify the spilling of blood. It was not proper to support Yazid by fighting Husayn. Rather, the killing of

Husayn (‘a) was one of Yazid's indications of apostasy, and al-Husayn (‘a) was truly a martyr.”[5]

Ibn Muflih, a ‘Hanbalite, says:

“Both Ibn ‘Aqil and Ibn al-Jawzi have permitted the fighting of an unjust leader using the example of Husayn (‘a) fighting Yazid in order to uphold righteousness. Ibn al-Jawzi has included this concept in his book *Al-Sirr al-Masun* among the common beliefs upheld by the majority of Sunni Muslims barring a group that said that Yazid was right and Husayn (‘a) was wrong in fighting him.

If these folks look into [Yazid's] biography, they will see how the oath of allegiance was taken for him by force, how people were forced to swear the oath of allegiance to him, and how he dealt with people in the ugliest manner.

Moreover, even if we say that his caliphate was valid, Yazid still did many things each one of which rendered his caliphate null and void such as his plundering of the people of Medina, his bombardment of the Ka’ba with the catapult, his killing of al-Husayn (‘a) and his family members, his hitting Husayn's mouth with a rod, his carrying Husayn's head on top of a lance... Anyone who finds such conduct palatable is an ignorant Sunni who thinks that by doing so he is only enraging the Rafiis”[6].

Al-Taftazani has said,

“In all truth, the details of Yazid's endorsement of the murder of Husayn (‘a) and his excitement thereat, as well as his insulting the family of the Prophet (S), are consecutively reported even when their details vary. We do not only question his actions, we question his *iman*. May Allah curse him and curse his supporters and helpers.”[7]

Ibn Hazm has said,

“The action undertaken by Yazid son of Mu’awiyah was for the sake of this world; that's all, and it has no justification whatsoever; it is pure oppression.”[8]

Al-Shawkani says,

“Some scholars transgressed beyond all limits when they decided that al-Husayn (‘a), grandson of the Prophet (S), may Allah be pleased with him and may He please him, was unfair to a drunkard, to one who violated the purified *Shari’a*, namely Yazid son of Mu’awiyah, may Allah curse both of them. How amazing to come across statements that make the skin shiver and that stun even the hardest rock upon hearing them!”[9]

Al-Jahiz has said,

“The abominations committed by Yazid, such as his killing of al-Husayn (‘a), his transporting the daughters of the Messenger of Allah (S) as captives, his hitting al-Husayn's lips with his rod, his

terrorizing the people of Medina, his demolition of al-Ka'ba..., all point out to his cruelty, oppression, and his being a Nasibi, to his error of judgment, to his grudge, animosity, and hypocrisy, to his altogether renunciation of *iman*: every apostate is cursed, and everyone who prohibits anyone from cursing an already condemned person is himself worthy of being cursed."[10]

Al-Burhan al-Halabi (of Aleppo) narrates saying that the mentor Muhammad al-Bakri, following in his father's footsteps, used to curse Yazid and say, 'May Allah increase his shame and place him in the lowest rung of Sijjeen."[11]

Abul-Husayn 'Ali Ibn Muhammad al-Kayaharashi, too, has cursed him saying, "Had I unleashed my pen, I would have recorded a great deal of this man's shameful deeds."[12]

Ibn al-'Imad quotes him saying that he was once asked about Yazid son of Mu'awiyah, and he answered by saying that the man was not among the *Sahaba* because he was born when 'Umar Ibn al-Khattab was the caliph. Ahmad offers two views in this regard one of which is implicit and the other explicit, and so is the case with (Imam) Abu Hanifa.

As far as we are concerned, we have only one explicit view about him and none implicit. Why should there be any other way especially since Yazid was well known for being an expert in playing dominoes, in being a habitual drunkard, in writing famous poems in praise of wine drinking?[13]

Dr. 'Ali Ibrahim Hasan says,

"Yazid used to be proverbial in his wine drinking, entertainment escapades, and in hunting."[14]

Al-Thahabi, in *Siyar A'lam al-Nubala'*, has said,

"Yazid son of Mu'awiyah was a very rude, crude, and heavy-handed Nasibi. He consumed intoxicants and committed abominations. He started his reign by killing al-Husayn, the martyr, and concluded it with the Harra Battle. People, for these reasons, held him in contempt, and he was not blessed in his life-span."[15]

Shaikh Muhammad 'Abdoh has said,

"Had there been in this world a just government that implements the *Shari'a* and another violating it, every Muslim is obligated to support the first."

Then he goes on to say,

"It is based on this principle that Imam al-Husayn, grandson of the Messenger of Allah (S), fought the leader of oppression and corruption whose government was forced on the Muslims by oppression and trickery, namely Yazid son of Mu'awiyah, may Allah forsake him and forsake any Nasibi or Karami who defends him."[16]

Ibn Taghrbardi, a Hanafi, has said, “Yazid was an adulterer, a habitual drunkard.”17 He adds saying, “Scholars have issued *fatawa* strongly denouncing ‘Umar Ibn ‘Abdul–’Aziz al–Qazwini for calling Yazid ‘Commander of the Faithful.' He was, upon saying so, kicked out of Baghdad and sent back to Qazwin [in the Caspian region].”18

Abu Shama has said, “Ahmad Ibn Isma’il Ibn Yusuf al–Qazwini went to Baghdad once and delivered a sermon at al–Nizamiyya (school). On the Day of ‘Ashura, he was asked to condemn Yazid son of Mu’awiyah, but he said, ‘But he was a *mujtahid imam*,' whereupon someone assaulted him and almost killed him. He collapsed from the pulpit, then he was taken and sent back to Qazwin where he died in 590 A.H/1194 A.D.”19

Sibt Ibn al–Jawzi was asked once about cursing Yazid. He said, “Ahmad [Ibn Hanbal, Imam of the Hanbalites] has permitted it, and we say that we do not like Yazid because of his mistreatment of the son of our Prophet's daughter (‘a), how he transported the family of the Messenger of Allah, peace of Allah and blessings be upon him and his progeny, as captives to Syria on camels without saddles, and how he dared to insult the family of the Messenger of Allah. If you accept our reconciled stand, we say that we do not like him; let it be so; otherwise, we will have to refer to the basic cause: cursing Yazid is permissible.”20

Abul–Qasim al–Zajjaji, who relies on the authority of ‘Umar Ibn al–Dahhak, says, “Yazid Ibn Mu’awiyah used to play with a monkey. One day he carried it and put it on a zebra. Then he tied the zebra and set his horses loose to chase it till the horses crushed the zebra to death Yazid Ibn Mu’awiyah thereupon said,

‘Abul–Qays relied on its reins,

So we don't guarantee that it won't perish,

Just as was done to a shaikh before:

Ziyad, a zebra, crushed by the commander of the faithful.'”

Ibn al–Athir claims that Abu Ya’li, Hamzah Ibn Ahmad Ibn Ja’far Ibn Muhammad Ibn Zayd Ibn ‘Ali Ibn al–Husayn Ibn ‘Ali Ibn Abu Talib (‘a), said, “I do not call Yazid *kafir* because the Prophet (S) had said, ‘I pleaded to Allah not to let my offspring be persecuted by outsiders.'”21

This claim does not deserve anyone's attention because Abu Ya’li was too dignified and too trustworthy to make such a crude statement even when al–Rafi’i had preceded him in making it, recording it in his discussion of the scholars of Qazwin22.

Even if one supposes that he had said so, it must have been said in observance of *taqiyya*. Mirza ‘Abdullah Afandi, a student of al–Majlisi, went to extremes in refuting it. All those who recorded Abu Ya’li's biography praised and complimented him a great deal without ever mentioning at all that he had

made such a statement. Had he made it, they would have despised him solely on its account.

In his books, Shaikh as-Saduq invokes Allah's mercy on Abu Ya'li's soul, expressing his pleasure with him; he was, indeed, one of his mentors. On p. 493, Chapter 39, of *'Uyun Akhbar al-Ri□a* (*'a*), for example, he is quoted detailing some of the events that took place during the year 339 A.H/951 A.D. according to his correspondence with 'Ali Ibn Ibrahim Ibn Hashim who details the events of 309 A.H/922 A.D. quoting Yasir, the servant [of Imam al-Ri□a ('a)] who quotes Imam al-Ri□a ('a).

Despite his fanaticism, al-Khatib al-Baghdadi records Abu Ya'li's biography without quoting this unbecoming statement falsely attributed to him.[23]

This imprudent statement is something that al-Rafi'i and Ibn Athir had added of their own without relying on any authority whatsoever.

Having thus taken note of the nation's most famous scholars who express their contempt towards Yazid, let us put 'Abdul-Mughith Ibn Zuhayr Ibn 'Alawi al-Harbi on trial and ask him about the "authentic" references from which he derived the text material for his book in praise of Yazid,[24] about which "merit" he found in him to record in his book, and about Yazid's entire life, a life full of shame and assaults on the *Shari'a.* This is the reason why the scholars paid no attention to his book.

In Vol. 2, p. 275, of *Shatharat al-Thahab*, while detailing the events of the year 583 A.H/1187 A.D., Ibn al-'Imad rebuts him topic by topic; on p. 328, Vol. 2, of Ibn Kathir's book titled *Al-Bidaya*, he is accurately and excellently rebutted by Ibn al-Jawzi; in Vol. 11, p. 213, of his book *Al-Kamil*, Ibn al-Athir rebuts him, and in *Muruj al-Thahab*, he is rebutted in the most amazing way; on p. 356, Vol. 1, of T*abaqat al-Hanabilah*, Ibn al-Jawzi rebuts him and calls his rebuttal "a response to the stubborn fanatic who forbids the cursing of Yazid."

What is really strange is the verdict of 'Abdul-Ghani al-Maqdisi who was once asked about Yazid; he said, "His caliphate was authentic because sixty *Sahabis* swore the oath of allegiance to him including ['Abdullah] Ibn 'Umar [Ibn al-Khattab]. But if someone does not like him, he should not be held accountable because he was not among the *Sahaba.*

Rather, cursing him should be banned for fear of touching his father and in order to close the door before dissension."[25]

Stranger than this is the denial by Ibn Hajar al-Haythami that Yazid accepted the killing of al-Husayn ('a) at all or that he ever ordered it[26] despite this fact being transmitted consecutively: Yazid was quite pleased with it; this fact is denied only by those who deny the sun having rays. Ibn Jarir and al-Suyuti have both said that when al-Husayn ('a) was killed, Yazid was very happy, and Ibn Ziyad's status with him was enhanced, then he regretted it.[27]

Al-Khawarizmi says that Yazid said to al-Nu'man Ibn Bashir, "Praise to Allah Who killed al-Husayn."[28].

They [such “scholars”] kept the lid over his abominable deeds just as they had done to the oppression of his father, Mu’awiyah, who had renounced the laws enacted by the person who carried out the Divine Call. Is he not the one who said the following to his father Sakhr who pretended to have accepted Islam for fear of the Muslim’s swords:

O Sakhr! Do not accept Islam and thus scandalize us

After the corpses of those who fell at Badr have been torn,

Do not submit to something to hand over to us,

While the dancers at al-Nu’man suffer from heavy hearts.

Death is easier than our youths saying to us

That Ibn Hind's cavalry turned away from protecting al-’Uzza,

So if you refuse, we will reject what you accept,

And do not turn people from al-Lat and al-’Uzza if they accept them...?![29]

Ibn Abul-Hadid says, “Many of our fellows have cast doubt about Mu’awiyah's creed and said that he was an atheist who did not believe in Prophethood. They quote his own statements testifying to this fact”.[30]

His grandfather Sakhr is the one who, upon the conquest of Mecca, said to al-’Abbas, “This is a kingdom.” Al-’Abbas, thereupon, rebuked him by saying, “Woe unto you! This is Prophethood!” About Mu’awiyah, Ahmad Ibn al-Husayn al-Bayhaqi says, “Mu’awiyah exited disbelief and entered into hypocrisy, and during the time of the Messenger of Allah (S) and thereafter, he went back to his original disbelief.”[31]

Maysun's son is the sap of all these abominations. When was he ever fit to rule, much less to be looked upon as the divinely supported caliph, especially since among the nation there was then present the fragrant flower of the Messenger of Allah (S), the Master of the Youths of Paradise, the son of the man upon whose struggle the creed was established, the son of the Head of all the women of mankind, the fifth among those covered with the Prophet's mantle (*ashab al-kisa*’), the peer of the Glorious Book of Allah according to *hadith al-thaqalayn* (tradition of the two weighty things)?

He was the one from whose sides knowledge was gushing forth, from whose great conduct ethics and morals were gloriously manifested wherever he went, whose sides emitted the fragrance of Prophethood, whose countenance shone with the glow of Imamate. To such merits does al-Husayn (‘a) point out when al-Walid asked him to swear the oath of allegiance to Yazid; he, thereupon, said,

“Amir! We are the household of the Prophet, the substance of the Message, the ones visited by the

angels; it is through us that Allah initiates and concludes. Yazid is a man of sin, a drunkard, a murderer of the soul the killing of which Allah has prohibited, a man who is openly promiscuous. A man like me shall never swear the oath of allegiance to a man like him." 32

Having stated all the above, let us ask this man of pedantry about his claim that al-Husayn ('a) dissented after the oath of allegiance had (unanimously) been secured for Yazid: "When was such a swearing under duress secured, and when was there any consensus in its regard given by those who tied and untied?

Was it when his father [Mu'awiyah] secured it through terrorism, or was it when he swiftly dispatched funds to the masters of evil who cowered as they licked their lips?33

Or was it when Yazid's appointees offered it to people, so the descendant of the Messenger of Allah (S), together with Banu Hashim, turned away from it, and al-Zubayr fled from it and hid in Mecca, while Ibn 'Umar confined himself to his house?"34

'Abdul-Rahman son of [first caliph] Abu Bakr used to publicly say that it was an allegiance taken Heraclius-style: whenever one Heraclius fell, another Heraclius would succeed him.35 So Mu'awiyah dispatched one hundred thousand dirhams to appease him, but he sent the money back saying, "I shall not sell my religion in exchange for this life."36

'Abdullah son of 'Amr Ibn al-'As said to 'Abis Ibn Sa'id, who urged him to swear the oath of allegiance to Yazid, "I know him better than you, and you have surely sold your religion in exchange for this world."37

Sa'id Ibn Zayd Ibn 'Amr Ibn Nafil al-'Adawi said the following to a Syrian man sent by Marwan Ibn al-Hakam to him to secure his oath of allegiance to Yazid: "Marwan is ordering me to swear the oath of allegiance to people whom I have struck with my sword till they submitted to Allah. By Allah! They did not surrender to Allah; they only surrendered to the sword."38

Ziyad Ibn Abeeh39 said to 'Ubayd Ibn Ka'b al-Numayri, "Mu'awiyah wrote me with regard to swearing the oath of allegiance to Yazid, and securing the cause of Islam is quite a great cause. Yazid followed his own whims and desires. He was quite negligent about the creed due to a passion for hunting. So, inform Mu'awiyah about me and acquaint him with how negligent Yazid is with regard to the religious injunctions, and tell him about his abominable deeds."40

Sa'id, son of 'Uthman Ibn 'Affan, too, denounced Mu'awiyah. He once wrote Mu'awiyah saying, "My father [the third caliph] is better than Yazid's father; my mother is better than his mother, and I am better than him."41

Al-Ahnaf Ibn Qays denounced his caliphate, too. He wrote Mu'awiyah once trying to show him where he had erred by appointing his son as his successor and by preferring him over both Imams al-Hasan and al-Husayn ('a) despite their merits and lineage.

He reminded him of the terms which he had promised al-Hasan (‘a) to fulfill, including one saying that he would not put anyone ahead of him, and that the people of Iraq never hated him nor his brother al-Husayn (‘a) ever since they loved them both, and that the hearts that hate Mu’awiyah were still beating within them.[42]

The oppressed Imam and the Master of Martyrs (‘a) spared no means to provide Mu’awiyah with advice, to guide him to the right path, and to acquaint him with Yazid's abominable conduct, and that he was better than him in every respect.

Once he said to him, “My mother is better than his mother, and my father is better than his father.” Mu’awiyah then said to him, “As regarding your mother, she is the daughter of the Messenger of Allah (S); she is, of course, better than any woman from [the tribe of] Kilab. As regarding my love for Yazid, were I to be awarded what fills a fertile oasis [with gold], I would not be satisfied. As regarding your father and his, they both sought the judgment of Allah, so Allah judged in favour of his father over yours.”[43]

It was then that Abu ‘Abdullah, Imam al-Husayn (‘a), refrained from commenting because he became convinced that the son of the liver-chewing mother would never be convinced about the truth Yet Mu’awiyah refrained from saying that Yazid's father was better than Husayn's because he knew that that would have been something quite unheard of due to ‘Ali (‘a) being the foremost in accepting Islam and to his having all merits, and to his superiority in all virtues.

It was for that reason that Mu’awiyah refrained from alluding to the existence of disliking and of a dispute of sort, and this is what the scholars of rhetoric call “persuasion.”

On another occasion, the Master of Martyrs, Abu ‘Abdullah (‘a), said to him, “I understood what you mentioned about Yazid's accomplishments and the policy of Muhammad's nation. You want to mislead people into thinking that you are describing someone with whom they are not familiar, or identify an absentee, or acquaint them with some specific knowledge.

Yet Yazid has personally revealed what his mentality is; so, draw your own conclusion about Yazid from noticing his interest in exploring decorated hunting dogs[44], race pigeons, female singers with their musical instruments, his entertainment parties, and you will then find all of that helpful [to form an idea about him]. Stop what you are trying to do; it will not help you when you meet Allah to carry, besides your own burden of sins, the sins of all this multitude.

By Allah! You never cease to seek falsehood with oppression and earn an outrage coupled with injustice, so much so that you have filled all containers though the distance between you and death is only that you close your eyes. So proceed to do something which will testify against you on a Day witnessed by everyone, a Day that is sure to come; there is no doubt about it.”[45]

On a third occasion, Imam Husayn (‘a) wrote Mu’awiyah saying,

“Be admonished that Allah, the most Sublime, the most Great, has a Book which leaves nothing, small or big, without recording it. Allah, the most Exalted One, does not forget how you annihilate people for mere suspicion, how you kill His friends only on account of your charges, and how you exile them from their homes to foreign lands. Did you not kill Hujr al-Kindi and the worshippers who always upheld their prayers and who resented oppression and regarded bid’as as most abhorred and did not accept the blame of anyone when it came to upholding Allah's Commandments?

Did you not kill ‘Amr Ibn al-Hamq, the companion of the Messenger of Allah (S), the righteous servant of Allah whose body was worn out by adoration and whose complexion turned yellow on account of fearing Allah even after having granted him security and given him of the sacred promises that which, had you given them a bird, it would have descended upon you from the peak of the mountain, so you thus defy your Lord and take such promises lightly?

Did you not claim the son of Sumayya (as your son), the one who was born to a slave from Thaqif, claiming he was begotten by your father although the Messenger of Allah (S) had said, “The newborn belongs to the bed upon which he was born, whereas whoever commits adultery should be stoned,” thus forsaking the Sunnah of the Messenger of Allah (S) deliberately?

Did you not follow your own inclinations without any guidance from Allah, the most Exalted One, then you granted him authority over the Iraqis so that he would cut the hands of the Muslims, gouge out their eyes, and crucify them on palm-tree trunks, as if you do not belong to this nation, and as if they do not belong to you?

Are you not the one who wrote Ziyad ordering him to kill anyone who followed the creed of ‘Ali Ibn Abu Talib (‘a), so he killed them and mutilated their corpses following your orders while ‘Ali's creed is the creed of Allah, the most Sublime, the most Great, whereby He smote you and your father and whereby you now seat yourself where you are?

Add to all this your forcing people to swear the oath of allegiance to your son Yazid although he is a child who drinks wine and plays with dogs. Surely you have lost your soul, compromised your creed, and violated your trust.”[46]

On a fourth occasion, the Imam (‘a) wrote him to enumerate his sins following the killing by Ziyad Ibn Abeeh of Muslim Ibn Zaymar and ‘Abdullah Ibn Naji, both of Hadramaut, and their crucifixion for many days in Kufa on their houses' doors only because they were supporters (Shi’as) of the Commander of the Faithful ‘Ali (‘a).

Among what he said was: “Are you not responsible for the execution of Hujr and both men from Hadramaut regarding whom the son of Sumayya wrote you telling you that they followed the religion of ‘Ali (‘a) and followed his views, so you wrote him saying, ‘Kill everyone who follows the religion of ‘Ali (‘a),' notwithstanding the fact that ‘Ali followed the creed of his cousin (S) who smote your father, the same creed because of which your father smote those who adhered to it and because of which you

yourself now seat yourself where you are?

Had it been otherwise, we, rather than you, would have been honoured by bearing the brunt of its responsibility in this life and in the life to come, had we only removed it from your shoulders and shouldered it ourselves."

The Imam (‘a) rebuked him in a lengthy letter for adopting Ziyad and appointing him as ruler of Iraq47, but all these pieces of advice from the grandson of the Messenger of Allah (S) did not avail to put an end to Mu’awiyah's falsehood after the latter's acts of terrorism and greed had already blocked the way before justice and equity.

Yet despite his very well-known shrewdness, Yazid did not feel comfortable regarding any harm touching al-Husayn (‘a) for fear of its dire consequences and repercussions. He knew that the most oppressed Imam (‘a) would never accept humiliation till the last breath, and that his Shi’as then were different from the time they used to be when his brother Imam al-Hasan (‘a) was alive.

These kept complaining about the horrible persecution meted to them at the hands of Mu’awiyah's governors, so much so that any of them preferred to be called an atheist rather than a "Turabi."

Quite often, they used to confront Imam al-Hasan (‘a) very bitterly despite their recognition of his Imamate and their surrendering to the fact that whatever he did was due to divine righteousness and will. They went as far as urging al-Husayn (‘a) several times to rise against oppression, but he declined to do so out of deference for the obligations of the Imamate, preferring to postpone doing so till the right time, the time of which he was informed by both his grandfather (S) and by his *wasi*, his own father (‘a).

Mu’awiyah knew very well that in the event al-Husayn (‘a) was in any way harmed, the Shi’as would rally behind him, and this would lead to worsening an already bad relationship between both of them.

It was for this very reason that he advised his son Yazid to seek peace with al-Husayn (‘a) if the issue was aggravated no matter how "harsh" the Imam (‘a) might be to him. Said he to Yazid, "The people of Iraq will not leave Husayn till they get him out [of Medina]; so, if he rebels against you, and if you capture him, forgive him, for his lineage is great, and so is his right."48

Due to his deadly conceit, ignorant Yazid did not pay any attention to that advice; so, his evil overcame him, bringing out the worst in him. If Yazid, the man who personified all abominations, was pleased with a swift victory, his victory was soon followed by failure, and people faced him with condemnation. Even those who did not claim adherence to Islam blamed him a great deal.

The incident of the messenger sent by a [Byzantine] Roman emperor to Yazid at the latter's court is a case in point. The messenger saw how Yazid was beating the sacred severed head of the Imam (‘a), so he responded in a way that shook the whole place. Yazid then realized that his falsely justifying what he had committed was of no avail any longer.

How could his justifications be of any avail after each and everyone who attended that meeting had heard a loud voice coming out of that sacred head saying, "*La hawla wa la quwwata illa bi'Llah*" (there is no might nor strength except in Allah), just when Yazid ordered to have that messenger killed?[49]

Before the tragedy of Karbala', who had ever heard a head, which had been severed from its body, speak so articulately? Was Maysun's son capable of frustrating Allah's mysteries or putting out His most sacred Light? Of course not.

The denunciation of what Yazid had done came even from his wives and those closest to him, so much so that when his wife Hind[50] saw the severed head crucified on her house door as 'Alawite radiance emanated from it to the depth of the sky and witnessed it bleeding, and the blood was emanating a very sweet fragrance, she was very distressed and could not help entering Yazid's court without her veil.

She screamed: "The head of the daughter of the Messenger of Allah (S) is crucified on our house!" Yazid stood and covered her up and said, "Mourn al-Husayn, for he is the [cause of] anguish of Banu Hashim. Ibn Ziyad was swift in killing him."[51]

He intended to mislead her and, by shifting the blame for the crime to his governor, attempted to avoid condemnation. But what is already fixed cannot be removed. This is why he wrote his short missive which historians describe as "the rat's ear" and which he dispatched together with his more detailed one to the man whom he appointed as governor of Medina, namely al-Walid Ibn 'Utbah, ordering him to secure the oath of allegiance for him from the entire population.

In his shorter missive, he instructed him to secure it specifically from al-Husayn ('a)[52], and to kill him and send him his head to him if he refused.

This was due to Yazid's knowledge that the righteous men of his time and the dignitaries among them would not endorse his government, nor had they accepted to do so during the lifetime of his father, Mu'awiyah, except after being coerced and harassed.

He wanted to "officially" alienate himself from the order to kill al-Husayn ('a) so that if his appointee did it then held him accountable, he would seek his excuse by attributing the act of killing to his appointee. In his letter ordering him to secure the oath of allegiance for him from all the people of Medina, he did not dare to refer to such an order. This would provide him with the opportunity to shift the blame to his appointee. It was then that he came up with that excuse, and some historians were thus duped. But will it avail him at all? Of course not.

They clothed themselves for what they did

With the attire of shame:

Black in colour tailored by infamy.

1. This statement was made by Abu Bakr Muhammad Ibn ‘Abdullah, known as Ibn al-’Arabi (d. 543 A.H./1148 A.D.), on p. 232 of his book Al-’Awasim, a book critiqued by Muhibb ad-Din al-Khatib and published in 1371 A.H./1951 A.D. It is there that the following statement is recorded: “The Messenger of Allah (S) said, ‘There will be dissensions; so, anyone who wants to disunite this nation after its unity, you must kill him, whoever he may be.' None disagreed with him [with Imam Husayn] except according to the interpretation of this hadith, nor did anyone fight him except on account of what they had heard his grandfather (S) say.”

Commenting on this tradition, Muhibb ad-Din said, “Muslim has mentioned this tradition in his Sahih in the Book of Imara.” It is, in fact, stated on p. 121, Vol. 2, of the Book (chapter) of Imara following the one dealing with the Prophet's military campaigns. It is quoted from Ziyad Ibn ‘Alaqah who cites ‘Arfajah who cites the Prophet (S). This man, Ibn ‘Alaqah, is known to have been misguided in his views and one who deviated from the path of Ahl al-Bayt (‘a) according to the testimony recorded on p. 381, Vol. 3, of Ibn Hajar Al-Asqalani's book Tahthib al-Tahthib.

The author mentions ‘Arfajah on p. 176, Vol. 3, of his book saying about him the following: “Nobody praised nor condemned him, for he is among those who do not enjoy any recognition and whose traditions are completely ignored. “What is truly strange is Ibn al-’Arabi's conviction that Yazid's government was legitimate despite his knowledge of one hadith of the Prophet (S) in which he has said, “Justice shall dominate my nation till it will first be violated by a man from Banu Umayyah called Yazid.” This tradition is reported on p. 241, Vol. 5, of Majma’ al-Zawa'id wa Manba’ al-Fawa’id by Nur al-Din Ali ibn Abu Bakr al-Haythami, who traces its Isnad to Abu Ya’li and al-Bazzaz.

It is also stated on p. 132 of Ibn Hajar al-Haytami’s book Al-Sawa’iq al-Muhriqa from al-Ruyani who quotes Abul-Darda' quoting the Messenger of Allah (S) saying, “The first person to change my Sunnah will be a man from Banu Umayyah named Yazid.” In the Book of Dissensions (Kitab al-Fitan) of al-Bukhari's Sahih, the Prophet (S) is quoted as saying, “My nation's annihilation will take place at the hands of minors in my nation.” Also, Abu Hurayra is quoted [in the same reference] as having said, “I have heard the Messenger of Allah (S) saying, ‘The annihilation of my nation will be at the hands of youths belonging to Quraish.”

Ibn Hajar Al-Asqalani has explained the meaning of this tradition on p. 7, Vol. 13, of his book Fath al-Bari saying, “Abu Hurayra used to walk through the bazaars repeating these words: ‘Lord! Do not permit me to live till the year 60 [A.H.], and do not let me live to see children becoming rulers.'” Ibn Hajar goes on to say, “He [Abu Hurayra] was referring to Yazid's caliphate which took place in 60 A.H./680 A.D. although he did not criticize him [Yazid].”

2. The following statement is recorded on p. 357, Vol. 11, of al-Tabari's Tarikh where the events of the year .H./897 A.D. are discussed and also on p. 57, Vol. 2, of Abul-Fida's Tarikh where the events of the year .H./852 A.D. are discussed, and it is also recorded on p. 247 of Nasr's book Siffin (Egyptian edition), and on p. 115 of Ibn al-Jawzi's book Tathkirat al-Khawass by the grandson of Ibn al-Jawzi (Iranian edition): “The Messenger of Allah (S) once saw Abu Sufyan riding a camel led by his grandson Yazid and driven by his son Mu’awiyah, so he said, ‘May the curse of Allah be upon the rider, the leader, and the driver.'”

3. The Messenger of Allah (S) had said, “If you ever see Mu’awiyah on my pulpit, you should kill him.” This tradition is recorded on p. 181, Vol. 12, of Tarikh Baghdad, on p. 428, Vol. 2, of Tahthib al-Tahthib (of Ibn Hajar Al-Asqalani), and on p. 110, Vol. 5, of the same reference, on p. 357, Vol. 11, of al-Tabari's Tarikh, on p. 243 and also on p. 248 of the book titled Siffin [see above footnote], on p. 348, Vol. 1, of Sharh Nahjul-Balagha by Ibn Abul-Hadid, in al-Mannawi's book Al-Daqa'iq commenting on the contents of p. 18, Vol. 1, of Al-Jami’ al-Saghir, on p. 320, Vol. 1, of al-Suyuti's book Al-La'‘ali ' al-Masnu’a in Kitab al-Manaqib, on p. 268, Vol. 1, of al-Thahabi's book Mizan al-I’tidal (Egyptian edition) where the biography of al-Hakam Ibn Zahir is discussed, on p. 129, Vol. 2, of the same reference where ‘Abdul-Razzaq Ibn Humam's biography is discussed, on p. 99, Vol. 3, of Siyar A’lam al-Nubala’ where the biography of Mu’awiyah is discussed, on p. 185, Vol. 1, of al-Khawarizmi's book Maqtal al-Husayn in Chapter 9, and on p. 57, Vol. 2, of Abul-Fida's Tarikh where the events dominating the year 283 [A.H.] are discussed.

4. Refer to p. 73, Vol. 36, of the exegesis Ruh al-Ma’ani where the verse saying “So did you desire, when you turned away, etc.” [referred to above] is explained.

5. Tafsir Ruh al-Ma’ani, Vol. 26, p. 73, where the verse “... so if you turn away, do you wish..., etc.” is explained.

6. Al-Furu’, Vol. 3, p. the chapter dealing with fighting oppressors (Al-Manar Press: .H./1926 A.D.

7. Sharh al-’Aqa’id al-Nasfiyya (Istanbul: .H./1895 A.D.), p. 181.

8. Al-Muhalla, Vol. 11, p. 98.
9. Nayl al-Awtar, Vol. 7, p. 147.
10. Rasa'il al-Jahiz (al-Jahiz's Letters), Letter No. 11 with regard to Banu Umayyah, p. 298.
11. Al-Sira al-Halabiyya.
12. Wafayat al-A'yan by Ibn Khallikan, in the biography of 'Ali Ibn Muhammad Ibn 'Ali al-Kayaharasi, and also in Mir'at al-Jinan by al-Yafi'i, Vol. 3, p. 179, where the events that took place during .H./1110 A.D. are discussed.
13. Ibn al-'Imad, Shatharat al-Thahab, Vol. 3, p. 179, where the events that took place during the year .H./1110 A.D. are discussed.
14. 'Ali Ibrahim Hasan, Tarikh al-Islam al-'Amm (third edition), p. 270.
15. Al-Wazir al-Yamani thus quotes him in his own book Al-Rawd al-Basim, Vol. 2, p. 36.
16. Tafsir al-Manar, Vol. 1, p. 367, where verse of Surat al-Ma'ida, 5:37, is explained, and also on Vol. 12, pp. 183 and 185 of the same reference.
17. Al-Nujum al-Zahira, Vol. 1, p. 163.
18. Al-Nujum al-Zahira, Vol. 6, p. 134, where the events that took place during the year .H./1194 A.D. are discussed.
19. Al-Nujum al-Zahira, Vol. 6, p. 134. It is also recorded on p. 120 of Mimar al-Haqa'iq by Taqi ad-Din "Umar Ibn Shahinshah al-Ayyubi, who died in .H./1220 A.D. (edited by Dr. Hasan Habashi), in a chapter detailing the events that took place during the Hijri year 579 (.D.).
20. Mira't al-Zaman (Hayderabad: .H./1201 A.D.), Vol. 8, p. 496.
21. Ibn al-Athir, Al-Kamil, Vol. 4, p. 51, where the events of the year .H./684 A.D. are discussed, and also in Muruj al-Thahab.
22. Al-Rafi'i, Al-Tadwin fi 'Ulema' Qazwin, Vol. 2, p. photocopy of which is deposited at Al-Hakim's Library [Najaf, Iraq]. [This Al-Hakim is the late Ayatullah al-Uzma Sayyid Muhsin Al-Hakim. Tr.]
23. Al-Khatib al-Baghdadi, Tarikh Baghdad, Vol. 8, p. 184 (first edition).
24. Ibn Rajab, Tabaqat al-Hanabilah, Vol. 1, p. 356.
25. Ibn Rajab, Tabaqat al-Hanabilah, Vol. 2, p. 34.
26. Ibn Hajar al-Haytami, Al-Fatawa al-haditha, p. 193.
27. al-Tabari, Tarikh, Vol. 7, p. 19 (first edition), and also Tarikh al-Khulafa', Vol. 1, p. 139, where Yazid is discussed.
28. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 59.
29. al-Karajki, Al-Ta'ajjub, p. the Appendix to Kanz al-Fawa'id.
30. Ibn Abul-Hadid, Sharh Nahjul Balagha, Vol. 1, p. 463 (first Egyptian edition).
31. Ibn al-Athir as quoted in Muruj al-Thahab, Vol. 2, p. 93. al-Tabari, Tarikh, Vol. 3, p. 117 (first edition).
32. Hadiyyat al-Ahbab, p. 111, where al-Bayhaqi's biography is detailed.
33. al-Tabari, Tarikh, Vol. 6, p. 135. It is also recorded by Ibn Khallikan when he discusses the biography of al-Ahnaf.
34. al-Tabari, Tarikh, Vol. 6, p. 170
35. Ibn al-Athir, Al-Kamil, Vol. 3, p. 199. Refer also to Muruj al-Thahab, and to p. 519 of Tha'labi's Majalis, and to al-Zamakhshari's book Al-Fa'iq, Vol. 2, p. 203 (Egyptian edition).
36. al-Nawawi, Tahthib al-Asma', Vol. 1, p. 294, where the biography of 'Abdul-Rahman son of Abu Bakr is detailed.
37. al-Kindi, Al-Qudat, p. 310 (offset edition).
38. Tahthib Tarikh Ibn 'Asakir, Vol. 6, p. 128.
39. "Ibn Abeeh" means: "the son of his father." Nobody knew who Ziyad's father was. N. Tr.
40. al-Tabari, Tarikh, Vol. 6, p. 169, where the events of the year .H./676 A.D. are discussed.
41. Muhammad Ibn Habib, Nawadir al-Makhtutat (the Sixth Letter deals with assassinated personalities), p. 165
42. Al-Imama wa al- Siyasa (.H./1910 A.D.: Al-Umma Press, Egypt), Vol. 1, p. 141.
43. Ibn al-Athir, Al-Mathal al-Sa'ir (.H./1939 A.D.: Egyptian edition), in a chapter dealing with the art of persuasion, Vol. 1, p. 71.
44. In the first chapter of Ibn al-Taqtaqi's book Al-Adab al-Sultaniyya, p. 38, the author says, "Yazid son of Mu'awiyah used to decorate his hunting dogs with gold bracelets and woven outfits, and he used to assign for each dog a slave to tend to it."

45. Ibn Qutaybah, Al-Imama wa al- Siyasa, Vol. 1, p. 154.
46. Rijal al-Kashshi (Indian edition), in the text detailing the biography of 'Amr Ibn al-Hamq. Refer to p. 434 (Najaf edition) of Sayyid 'Ali Khan's book titled Al-Darajat al-Rafi'a.
47. Ibn Habib, Al-Muhabbar (Hayderabad, India), p. 479.
48. al-Tabari, Tarikh, Vol. 6, p. 179.
49. The traditionist 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 150, as appears in his biography on p. 370 of Rawdat al-Jannat at the conclusion of the biography of Shaikh 'Abdullah Ibn al-Hajj 'Ali al-Samaheeji who had compiled Al-Sahifa al-'Alawiyya.
50. The story of how Hind, wife of 'Abdullah Ibn 'Amir Ibn Kariz, was married to Yazid after her husband was forced to divorce her is one of the fables whose author desired to demean the Masters of the Youth of Paradise, namely al-Hasan and al-Husayn, peace be upon them. It is narrated in many different ways:
1) Al-Khawarizmi's Maqtal states on p. 151, Vol. 1, Chapter 7 (Najaf's edition) through the Isnad of Yahya Ibn 'Abdullah Ibn Bashir al-Bahili saying, "Hind daughter of Suhayl Ibn 'Amr was with 'Abdullah Ibn 'Amir Ibn Kariz, and Basra's governor had then been appointed by Mu'awiyah. The said governor offered her husband to exchange his wife, according to Yazid's desire to have her, with Basra's entire tax revenue. At the end of the waiting period, Mu'awiyah sent Abu Hurayra with a thousand dinars as her dower. At Medina, Abu Hurayra narrated the incident to Imam al-Husayn Ibn 'Ali ('a) who said to him, 'Say a good word about me to Hind.' Abu Hurayra did; therefore, she chose al-Husayn ('a) who married her. When the Imam ('a) came to know that 'Abdullah Ibn 'Amir had desired her, he divorced her saying, 'A good person have I been to legitimize her for you.'"
The author traces the chain of narrators of this incident back to Yahya Ibn 'Abdullah Ibn Bashir al-Bahili who quotes Ibn al-Mubarak who is not known at all to the scholars specialized in the science of verifying the narrators of hadith.
2) Al-Khawarizmi's Maqtal traces, on p. 150, Vol. 1, its Isnad to al-Hathli who quotes Ibn Sirin saying, "'Abdul-Rahman Ibn 'Innab Ibn Asid was the one who had deflowered her then divorced her. 'Abdullah Ibn 'Amir Ibn Kariz then married her, as stated above, except that he substituted the name of al-Husayn ('a) with that of al-Hasan ('a), claiming that he said to 'Abdullah Ibn 'Amir after the latter had divorced her, 'You will not find anyone better than me to legitimize her for you.'
Hind used to say, 'Their master is Hasan; the most generous among them is 'Abdullah, and the one I love most is 'Abdul-Rahman.' On p. 45, Vol. 2, of Ibn Hajar Al-Asqalani's book Tahthib al-Tahthib, it is stated that al-Hathli is Abu Bakr who is regarded by Ibn Ma'in as a liar and by Abu Zar'ah as "weak" and by al-Nasa'i as one whose traditions should not be taken seriously at all.
On p. 146, Vol. 3, of al-Safadi's book Al-Wafi bil Wafiyyat, the author says, "Muhammad Ibn Sirin admitted to hearing hadith then curtailing it, and that he was among those brought as captives from Jirjaya." On p. 103, Vol. 2, of Tarh al-Tathrib, it is stated that, "Ibn Sirin was taken captive after 'Ayn al-Tamr was overrun."
3) On p. 180, Vol. 6, of al-Nuwayri's Nihayat al-Arab, it is stated that, "Zaynab was with 'Abdullah Ibn Salam who was appointed as ruler of Iraq by Mu'awiyah. Mu'awiyah asked him to divorce his wife because Yazid desired her as his own wife provided he would give him his own daughter to marry.
When he did divorce her, Mu'awiyah's daughter refused to marry him, so Mu'awiyah dispatched Abu Hurayra and Abul-Darda' to Iraq to ask for the hand of Zaynab daughter of Ishaq for Yazid. They came to Kufa, and al-Husayn Ibn 'Ali ('a) was there, so they told him their story.
He ('a) said to them, "Mention my name to her." She, therefore, chose al-Husayn ('a) who did actually marry her. When al-Husayn ('a) came to know that 'Abdullah Ibn Salam wanted her for himself, he divorced her in order to legitimize her marriage to her first husband.
This lengthy incident, which al-Nuwayri narrates and which he takes for granted in his book Nihayat al-Arab without even tracing the chain of its narrators, is taken for granted by Ibn Badrun who explains one of his poems on p. 172 (.H./1912 A.D. edition) titled "Uraynab." Al-Husayn ('a) never visited Kufa after their departure there from.
4) On p. 274, Vol. 1, of al-Maydani's book Al-Amthal, the following incident is narrated under a heading reading: "There may be someone who diligently helps someone else sitting idly by": "Mu'awiyah asked Yazid once about his desires, so he informed him of his desire to marry Selma, mother of Khalid and wife of 'Abdullah Ibn 'Amir Ibn Kariz.
Mu'awiyah called upon the latter to meet with him. When they met, he asked him to divorce his wife, the mother of Khalid,

in exchange for all the taxes levied from Persia for full five years. He, therefore, divorced her. Mu'awiyah then wrote his governor over Medina, al-Walid Ibn 'Utbah, to inform Khalid's offer of her divorce.

After the expiration of the waiting period, Mu'awiyah dispatched Abu Hurayra with sixty thousand dirhams and twenty thousand dinars for her dower in addition to twenty thousand dinars to appease her and yet twenty thousand more as an additional gift. At Medina, he narrated the incident to the father of Muhammad, namely al-Hasan son of the Commander of the Faithful ('a), who said to Abu Hurayra, "Mention my name to her." Al-Husayn ('a), too, said to him, "Mention my name to her." 'Ubaydullah Ibn al-'Abbas Ibn 'Abdul-Muttalib said likewise and so did 'Abdullah son of Ja'far at-Tayyar, as well as 'Abdullah Ibn al-Zubayr and 'Abdullah Ibn Muti' ibn al-Aswad. Abu Hurayra met her and narrated to her what Mu'awiyah wanted, then he informed her of the desire of each of these men to marry her. She said to him, 'You choose one of them for me.'

He, therefore, chose al-Hasan Ibn 'Ali ('a) and married her off to him, then he took the money back to Mu'awiyah who reprimanded him (Abu Hurayra) for what had happened. The latter answered him by saying, "One who is consulted is one who is trusted."

This is all what "trustworthy historians" had recorded of the facts as they had taken place. It is regrettable to see how they did not demonstrate any concern about safeguarding the Muslims' dignity. Just consider this myth the ultimate objective of which is to defame both grandsons of the Messenger of Allah, peace and blessings of Allah be upon him and his progeny, the Imams of the nation whenever they stood up or sat down.

One who sees things as they are without discerning them would be duped into accepting such a lie and, hence, would charge Abu Muhammad, Imam al-Hasan ('a), with a charge because of which the mountains are removed from their places on account of the many wives al-Hasan ('a) had married, and that to divorce a wife thrice was quite common. They could not find any truthful person to legitimize marrying a woman a permanent marriage then divorcing her other than al-Hasan ('a)!

I do not know what excuse he will find for himself on the Day when the father of Muhammad [Ibn al-Hanafiyya] asks him, "Upon what basis did you thus violate my sanctity and did not see the evil of what you did?"

51. al-Tabari, Tarikh, Vol. 6, p. 267.

52. al-Tabari, Tarikh, Vol. 6, p. 188.

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SHARES

The Prophets Are On Al-Husayn's Side

The discussion of al-Husayn's martyrdom has been one of the mysteries of creation, one of the legacies of the prophets, and one of the subjects quite often discussed by the *wasis* and the bearers of the secrets, so that the Master, Praise to Him, would acquaint them with this great revolutionary and with his superiority over everyone else: he was the one who safeguarded the conclusive *Shari'a*.

All those prophets came to pave the way for such *Shari'a* and train the souls to accept it. Allah will surely reward them for grieving over him, for denouncing such a painful tragedy.

Adam wept over him, and so did Abraham, the Friend of Allah Moses ('a) and Jesus ('a) condemned his killer and ordered the Israelites to curse him saying, "Whoever lives to see him should fight on his side for he would be rewarded as though he was martyred fighting on the side of a prophet, whether charging

or retreating. It is as though I can see his spot; each and every prophet visits it." He also addressed it saying, "You are a spot of plenty of goodness; in you shall be buried the magnificent moon."[1]

Prophet Isma'il (‘a), the one who was truthful to his promise, opted to follow his example after being informed of his martyrdom so that the Awaited Imam, may Allah hasten his reappearance, may avenge his murder.[2]

Yahya chose his head to be conveyed and displayed,

Finding his solace in the example of Husayn.

The news of Husayn's impending martyrdom caused the holiest Messenger of Allah (S) to weep, and he eulogized him though he was still alive[3], so what if he had seen him slain at Karbala' among a group of his kinsfolk who all were like lanterns that shatter the darkness after depriving him and all those with him from drinking the same water they had permitted the animals to drink?

Yes, the Prophet of Mercy (S) witnessed a piece of his heart in such a condition for which the heavens are rent asunder, and he saw that a huge multitude immersed in falsehood was bent on eradicating his Progeny anew from the world. Some of those who were with him saw him looking once at them and once at the sky, submitting to destiny.[4]

When the Commander of the Faithful (‘a) passed by Karbala' on his march to *Siffin,* he alighted there, pointed to a particular spot and said, "There shall they alight," then he pointed to another spot and said, "There shall their blood be spilled.

The offspring of Muhammad (S) shall alight there." After a while he said, "Alas! O soil from which some people shall enter Paradise without judgment!"[5] Then he released his tears, and all those who were with him shed their tears, too, for seeing him thus weeping. He informed his closest followers that his son al–Husayn (‘a) would be martyred on that spot together with many youths who descend from Muhammad (S) together with his companions who are the masters of martyrs. Nobody ever reached their lofty status, nor will any..., ever.[6]

In another statement which he (‘a) made when word was circulated that a group of young people belonging to Muhammad's family would be killed at Karbala', he said, "The heavens and the earth shall weep for them, too.[7]

May my father be sacrificed for one whose only supporter was Allah."[8] Then he added saying, "Banu Umayyah shall not cease immersing themselves in their misguidance till they unjustly spill the forbidden blood during the forbidden month It is as though I look at a handsome young man swimming in his blood. So once they do so, they will have none to seek excuses on their behalf, nor will they be able to maintain their government."[9]

Salman the Persian once passed by Karbala' on his way to Mada'in and said, "These are the places

where my brethren will be killed, and this is the place where they will camp and their blood spilled! Here will the son of the best of the first generations and of the last will be killed."[10]

Jesus son of Mary ('a) passed once by the land of Karbala' and saw gazelle grazing. The gazelle told him that they were grazing there only because of their love for the soil of the blessed offspring of Ahmad the Prophet (S), and that they felt secure in that land. Jesus ('a) took some of their dung, sniffed it then supplicated saying, "O Allah! Preserve it so that his [Husayn's] father may sniff it, too, and find in it means of condolence and solace."

The dung remained there till the Commander of the Faithful ('a) came to Karbala'. By that time, it had turned yellow due to the passage of time. He took it, sniffed it then wept. He passed it on to Ibn 'Abbas saying, "Keep it; if you one day see it boiling in blood, you should then know that al-Husayn is killed." He did. On 'Ashura Day in the afternoon, he saw it boiling in blood.[11]

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1. Shaikh Abul-Qasim Ja'far Ibn Muhammad Ibn Ja'far Ibn Musa Ibn Qawlawayh al-Qummi (d. .H./978 A.D.), Kamil al-Ziyarat, p. 67.
2. Kamil al-Ziyarat, p. 65.
3. al-Suyuti, Al-Khasa'is, Vol. 2, p. 125, quoting Umm al-Fadl and Anas. It is also narrated by al-Marudi on p. 83 of his book A'lam al-Nubuwwa quoting 'Ayisha. When such news came to the Messenger of Allah (S), he was in the company of 'Ali ('a), Abu Bakr, 'Umar, Huthayfah, 'Ammar, and Abu Dharr. Nur al-Din Ali ibn Abu Bakr al-Haythami narrated it on p. 188, Vol. 9, of his book of Majma' al-Zawa'id wa Manba' al-Fawa'id quoting 'Ayisha. It is also narrated by Zakariya al-Ansari in his book Fath al-Baqi edited by the faqih al-Iraqi where it is mentioned at the end of p. 25, Vol. 1.
4. Ibn Qawlawayh, Kamil al-Ziyarat, p. 65.
5. Nasr Ibn Muzahim, Siffin, pp. 157-159.
6. Ibn Qawlawayh, Kamil al-Ziyarat, p. 27.
7. Abu Na'im, Dala'il al-Nubuwwa, Vol. 2, p. 211.
8. Usd al-Ghabah, Vol. 4, p. 169.
9. Ibn Abul-Hadid, Sharh Nahjul-Balagha (first Egyptian edition), Vol. 4, p. 363.
10. al-Kashshi (Indian edition), Rijal, p. 13.
11. as-Saduq, Ikmal ad-Din, p. 295.

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SHARES

The Intention To Kill

Introductory Note

By necessity, the human society needs a reformer to bridge the gaps among its sectors, to correct its

error, to complete its deficiency, and to enable it to stand on its own. The reason for all of this is the fact that the elements of corruption are present in it.

Had there been none to curb the nation's evil intentions, their whims and desires would have played havoc with them and divided them, so much so that even a relative would not be able to trust his relative, and all individuals would be the victims of their own ambition. Such a reformer is chosen by the Master, Glory to Him, from among His servants because He, and only He, is the One Who best knows the purity and integrity of the souls, of their renunciation of what displeases the Lord of the Worlds.

He will have to be protected against the immoralities the servants of Allah have and against all abominable inclinations so that he may not partake of them and thus worsen the situation and abandon informing others and guiding them to the paths of guidance and warning them against the pitfalls of perdition.

Allah had created the greatest Prophet (S) from the light of His sanctity and bestowed upon him the most perfect of good ethics to the extent that he surpassed in his good conduct everyone else and excelled over every being in existence. He, therefore, started explaining what is divinely permissible and what is not, supported by divine inspiration.

One's pen is surely incapable of defining such a brilliant personality about which the Prophet (S) said to the Commander of the Faithful, "*Nobody knows Allah except I and you; nobody knows me except Allah and you, and nobody knows you except Allah and I.*"[1]

Since the Prophet (S) was not to live forever, being a mortal like any other human being whose end is predetermined, and since a number of his injunctions were quite general the time for whose specifics had not come yet, it was mandatory on the legislator that called for reforming the nation to appoint a successor to continue the march in his footsteps, in his determination, sincerity and infallibility.

Nobody knows what someone hides within himself except his Creator. Had the nation been entrusted to select such a person, it would have been impossible for it to distinguish one person from another because of its inability to determine the characteristics that had to be present in the Imam.

Chaos, corruption, disputes and dissension would then result. This is contrary to the Munificence of the Master, Glory to Him.

"Your Lord creates whatever He pleases and chooses: they have no choice to make in the affair" (***Qur'an 28:68***).

"No believing man nor woman has any choice with regard to their affairs if Allah and His Messenger make a decree, and whoever disobeys Allah and His Messenger strays a manifest straying" (***Qur'an, 33:36***).

Succession [to the Prophet] is a divine post for which Allah, the most Exalted One, enables someone to

carry the burdens of prophethood, so he conveys the message and calls for the details of the *Shari'a* brought by the Supreme Saviour.

He will guide the ignorant, alert the heedless, discipline the transgressor and explain in detail what the Prophet, peace and blessings of Allah be upon him and his Progeny, had summed up either to secure the common good of people, or he neglected to explain it because it was not opportune to do so yet.

After the Message had been conveyed by the Commander of the Faithful (‘a), he was succeeded by his son al-Hasan then by al-Hasan's brother al-Husayn, the Master of Martyrs, then by his (Husayn’s) son ‘Ali Zayn al-’Abidin, then by his son Muhammad al-Baqir followed by his son Ja’far as-Sadiq followed by his son Musa al-Ka□im followed by his son ‘Ali al-Ri□a, then by his son Muhammad al-Jawad then by his son ‘Ali al-Hadi, then by his son Hasan al-’Askari, then by his son the Awaited One, Abul-Qasim, Muhammad al-Mahdi, may Allah hasten his reappearance.

Consecutively narrated traditions have told us that Allah, the Great, deposits with the Imam, whom He appointed for the nation as the proof and the guiding light whereby those who stray are guided, a divine power and a light whereby he can inquire about the beings and what happens in existence of events and epics. An authentic *hadith* says, “*When one of us is born, a pole of light will be raised for him whereby he sees the deeds of Allah's servants and whatever takes place in the lands.*”2

Such a statement refers to the divine power poured by the Truth, Glory to Him, for the purpose of discovering all facts as they are, be they statements or actions or anything else relevant to the material or spiritual world. It is through such a divine power that the curtains of ignorance are lifted and the barriers of heedlessness are removed; so, nothing remains except that it is present before them in its essence and before their holy selves.

Such a light dispels the darkness, so the one seeing will find what the deep darkness had veiled from him standing before his very eyes. Abu ‘Abdullah, Imam as-Sadiq (‘a), has already informed us of how the Lord, Great is He, bestowed upon Ahl al-Bayt the ability to be acquainted with what happened to the early generations and what will happen to the last ones, what is in the heavens and in the earth, and what was and is, so much so that all things are present before their very eyes.3

Then he records explaining thus, “Whatever belonged to the Messenger of Allah (S), the same belongs to us except his prophethood and wives.”4

There is no exaggeration in this statement that comes from those whom Allah had purified according to the text of the Holy Qur’an that says,

“Allah desires to remove from you, O Ahl al-Bayt, all abomination and purifies you with a perfect purification” (***Qur’an, 33:33***).

in order to be able to carry the most divine superabundance. There is no miserliness in the Supreme

Lord, numerous are His Signs.

To exaggerate about someone is to point out one of his characteristics which may either be comprehended or not, due to the limitation of one's own comprehension. Reason does not negate the divine generosity. How could it, since the most Great One pours His bounties upon those who go to extremes in their oppression and who rebel against the sanctity of His Greatness, as if they were the ones who were doing Him a favour?!

Yet all of this did not stop Him from showing mercy and benevolence to them and granting them His favours. It is as though they had been the ones who did Him a favour! Yet all this did not stop Him from showing mercy to them and benevolence to them and granting them of His favours that whose treasures are not exhausted, nor can it fail anyone who seeks it. This is one of the self-explanatory causes.

If the condition of the Overwhelming Lord, Praise to Him, is as we have just described with regard to those tyrants, how would He, the Omnipotent and the Great that He is, fare with the truth relevant to Ahmad (S) whom He created from the most sacred light, great is He, indeed?! So, a meeting took place between an ever-flowing fountainhead and souls that are always ready to give.

It is no *bid'a* at all in what is narrated about them, peace and blessings of Allah be upon them, bearers of the knowledge of the unknown, with what Allah's servants do or do not, and with what happened in the lands or what will.

The knowledge of the unknown, in as far as they, peace be upon them, are concerned, is not relevant only to the Creator, the most Exalted One, so that it would be inaccessible to them. Such knowledge is characteristic of the Almighty Himself. As far as the Imams are concerned, Allah, Praise to Him, bestowed upon them such knowledge. It is through His grants and Munificence that they could know the nature of things and of events.

The knowledge of the unknown, then, is of two types:

1) One which has to exist and which comes only from the Creator of the heavens and the earth. It depends on Divine boons. It is what the prophets and their *wasis* had had, and it is to such type of knowledge that the scholar of exegesis al-'Alusi attracted our attention when he explained the following verse:

"Say: None in the heavens and in the earth knows the unknown except Allah" Al-'Alusi said, "It may be said that, as a matter of fact, the knowledge of the unknown, from which everyone other than Him, the most Exalted One, is excluded, is that which is specifically relevant to one person without means whereby he acquires it.

2) As regarding the knowledge with certain individuals, this is acquired when He somehow bestows it upon them; so, it cannot be said that they were familiar with the unknown through the first avenue, for

one who says so will certainly be committing apostasy. Rather, it should be said that they were distinguished from others when they were acquainted with the knowledge of the unknown."[5]

A testimony to this fact is what Imam Abu Ja'far al-Jawad ('a) said once to his wife, Umm al-Fadl, daughter of caliph al-Ma'mun, when she unexpectedly found herself menstruating. She said to him, "Nobody knows the unknown except Allah" Said the Imam ('a), "And I know it because Allah, the most Exalted One, acquaints me with it."[6]

The Imams ('a) are at all times in need of Divine favours. "Had it not been for the continuity of their link with Him and the consecutive boons which He bestows upon me," said Imam Abu 'Abdullah, as-Sadiq ('a), "*I would have exhausted what I have with me*."

He has also said, "*Had it not been for an increase every Friday evening in what we have, what is with us would have depleted.*"[7] The Imam ('a) by saying so meant to tell us that the Imams' knowledge is directly from the Creator, the most High, and that they are in continuous need for His knowledge and for the continuation of His mercy, Glory to Him.

His specifying Friday evening is due to its being a blessed one. It is blessed by the descending of Divine Munificence from the beginning of the evening till its end, unlike other nights. It is to such meaning that Imam al-Ri□a ('a) refers when he says, "*Knowledge is made* [*by Allah*] *accessible to us; it is then that we know, and it is withheld from us, so it is then that we do not know*."[8]

In Surat al-Jinn, we read the following verse:

***"The One Who knows the unknown, so He does not acquaint anyone with His knowledge of the unknown"* (*Qur'an, 72:26*).**

***"Except a messenger with whom He is pleased"* (*Qur'an, 72:27*)**[9]

Nobody who reads this verse should doubt (the gist of) what is stated above. The Messenger who stood the distance of two bows or closer was none other than the Seal of all the Prophets, the Messenger with whom Allah is pleased, the one over whom Allah never preferred anyone else from among all His creation. Imam Abu Ja'far, al-Baqir ('a), used to say, "*By Allah, Muhammad was the one with whom Allah is quite pleased.*"[10]

Allah never distances the successors of the Prophet (S) from such a status after having derived their light from that of Prophet Muhammad (S). Another testimony is the answer provided by Imam al-Ri□a ('a) to 'Amr Ibn Haddab.

The latter rejected the notion that the Imams, peace be upon them, had with them the knowledge of the unknown, deriving his argument from the above quoted verse. The Imam ('a) responded to his rejection by saying, "*The Messenger of Allah* (*S*) *is the one who was familiarized by Allah with His knowledge of the unknown, and we are the heirs of that Messenger who came to know Allah's knowledge of the*

unknown; so, we thus came to know what was and what will be till the Day of Judgment."[11]

Why would not the Messenger with whom Allah was pleased be the same one whom Allah loved especially since the Creator, Glory to Him, honoured him by addressing him directly without an intervening angel? Zurarah reports saying that he once asked Abu 'Abdullah, Imam as-Sadiq ('a), whether the Messenger of Allah (S) used to be overcome with a swoon whenever he received revelation. "*No,*" answered the Imam ('a), "*it was not.*

He swooned whenever he communicated with Allah, the Omnipotent, the Great, directly, without anyone intervening between them. As for Gabriel ('a), he never visited him except after seeking and being granted his permission to do so. So, whenever he entered, he sat before the Messenger of Allah (S) just like a slave sitting before his master."[12]

When the Messenger of Allah (S) was in no condition to grant permission for Gabriel to enter, the latter remained outside by the drainpipe till he was granted permission to enter.[13]

And he received the *wahy* without any angel intervening as proven by Burhan ad-Din al-Halabi,[14] al-Suhayli,[15] Ibn Sayyid al-Nas[16], al-Suyuti,[17] and al-Zarqani.[18]

Based on these traditions, which tell us about the status reserved by the Master, sublime are His Signs, for the greatest Messenger (S), Shaikh as-Saduq recorded his belief in the *wahi* and in the swoon [referred to above].[19] The view held by Shaikh al-Mufid is not different from his.

Says he, "*Wahy* is of two types: one the Prophet (S) hears directly without anyone interfering, and one wherein he hears through the angels."[20] The great authority, Shaikh Muhammad Taqi al-Isfahani, who is well known as Aqa Najafi, follows in his footsteps. Add to this, the Prophet's knowledge of the Qur'an and whatever knowledge and secrets of natures and characteristics of things it contains even prior to its revelation to him.

What is most important is that the Master, Great is He, had told him not to make such knowledge public before receiving its revelation. He, Glory to Him, said, "Do not hasten with the Qur'an before its revelation is mandated to you."[21] Had the Prophet (S) not been fully acquainted with what the Glorious Qur'an contains of secrets and knowledge, such a prohibition from making it public would have had no meaning.

This quite clearly proves that the Prophet (S) knew what events took place and what events will take place, and that such knowledge was not totally dependent on Gabriel ('a), descending upon him. The sacred boon that he had received from the Almighty had already acquainted him with all facts even before Gabriel was created...

At this juncture, another phenomenon becomes evident, one that was not realized by those who could not realize the degrees of greatness and beauty such a magnanimous personality enjoyed. It is the fact

that the greatest Messenger (S) was familiar with reading and writing all languages regardless of their variations and methods of writing before and after his Prophethood due to his attainment of the highest degrees of [human] perfection.

Such a quality was not to be withheld from him. Had he not been thus endowed with such knowledge, he would have sought help from others whenever he needed to read or to write anything, and he would then have been in need of someone's favour: he is the embodiment of all favours and virtues. This is not only our view; it is the view to which renowned verifiers have submitted.22

The verse saying, "You do not write it with your own right hand" does not negate his knowledge of writing; it only negates his own writing it down, and there is no connection between such recording and his ability to write.

He, peace and blessings of Allah be upon him and his progeny, was familiar with writing, but he did not actually write anything down, and the reason for that is the doubt those who disbelieved in him would have then cast as the Holy Qur'an states.

We can conclude from all the above that Allah, the Almighty and the Great, bestowed upon the Imams from among the offspring of the Prophet (S) all the merits and virtues which their most holy grandfather had had with the exception of his prophethood and his wives. He, peace and blessings of Allah be upon him and his progeny, being the Seal of the Prophets of Allah that he was, was permitted to marry more than four women.

Anyone who does not know the implication of the knowledge of the unknown, which these geniuses had, is surely to find such an issue tremendous, so he rejects it. One who does not know the *fiqh* of the *Shari'a* unknowingly admits the error of his belief.

Shaikh Zadah al-Hanafi says, "Qasim al-Saffar caused a verdict labelling as "illegal" any marriage based on one merely testifying to the unity of Allah and to the Prophethood of the Messenger of Allah (S), claiming that such person had also to believe in the Prophet's knowledge of the unknown. But the head of the Tatar-Khans rejected the notion that he should be called an apostate because certain things are demonstrated before the purified soul of the Prophet (S), so he thus comes to acquire some of the knowledge of the unknown whereas Allah has said,

"The One Who knows the unknown, so He does not acquaint anyone with His knowledge of the unknown" (***Qur'an,, 72:26***).

"Except a messenger with whom He is pleased" (***Qur'an, 72:27***) 23

Neither of these men understood the meaning of "the knowledge of the unknown" discussed here, nor did either of them realize the truth about the Seal of the Prophet, peace and blessings of Allah be upon him and his progeny, so they said whatever they were able to comprehend and no more.

Having explained its connotation, the discreet reader has no excuse for hesitating, or for entertaining any doubt. Yes, nobody can deny that the Creator, Praise is due to Him, has with Him knowledge with which He, and only He, is familiar, the knowledge which He did not share with anyone else at all, including the time of the Hour.

As regarding Ahl al-Bayt (‘a) denying having any knowledge of the unknown, such as the following statement of Imam Abu ‘Abdullah, as-Sadiq (‘a), “*Strange how some people claim that we know the unknown! None knows the unknown except Allah I was about to hit my bondmaid when she ran away from me and hid: I have no idea in which room she hid!*”. This statement is interpreted as being said by way of *taqiyya* due to the presence at the time of men like Dawud al-Raqqi, Yahya al-Bazzaz, and Abu Busayr.

These men could not comprehend the mystery of how Ahl al-Bayt (‘a) knew what they knew. Abu ‘Abdullah (‘a) wanted to deny having any knowledge of the unknown in order to demonstrate his support for those men's beliefs. What supports this theory is Sadir, the narrator of this incident, visiting the Imam (‘a) thereafter and expressing to him his amazement at how he denied his knowledge of the unknown.

The Imam comforted him by saying that he knew what was even more than that: the Book of Allah in its entirety and all the knowledge and secrets it contains. Yet this incident is brushed aside by al-Majlisi, who states so in his book *Mir'at al-'Uqul*, due to the ignorance of those who have narrated it.

The reason why the Imam (‘a) denied knowing his bondmaid's whereabouts may have been to deny having seen her in her hiding place rather than having known where that place actually was. His phrase “I have no idea” means: “I did not actually see in which room she entered;” otherwise, one who has said about himself “The knowledge of what had passed before me is with me, and so is that which has not come to pass” cannot be ignorant of his bondmaid's whereabouts.

When Mubashshir knocked at the door of Abu Ja’far, Imam al-Baqir, and the maid went out to open it, he caught her hand, whereupon Abu Ja’far (‘a) called upon him from inside the house, “Enter, may you lose your father!” He entered and apologized by saying that he did not entertain any ill thought but only wanted to increase (his conviction that the Imam knew who was at the door). The Imam (‘a) said to him, “*Had the walls obstructed our vision as they obstruct yours, we and you would have been on par*.”[24]

He also said once to Muhammad Ibn Muslim, “Had we been ignorant of what you all do or not do, we would not have been preferred over the rest of the people,” then he mentioned the incident at the Rabatha involving him and his fellow with regard to the subject of Imamate.[25]

The Prophet's *hadith*: “*Had I known the unknown, I would have acquired plenty of goodness*” does not carry any meaning other than the Prophet (S) being in need of Allah, the most Exalted, to acquire knowledge, and that he did not know the unknown on his own.

There is no doubt about that, for everyone believes that Allah, the most Exalted, is the One Who

bestowed upon the Prophet (S) and upon his offspring, peace be upon them, the divine faculty whereby they were able to acquire the knowledge of the world.[26]

Another testimonial is when Imam as-Sadiq (‘a), who was with his followers in jail, asked his followers about the presence of those who were spying on them. They told him that they had no knowledge of such spies.

He, thereupon, said, “*Thrice do I swear by the Lord of this building that had I been present with Moses and al-Khidr (‘a), I would have told them that I am more knowledgeable than* [*both of*] *them, and I would have informed them of the knowledge with which they were not familiar. They were, indeed, granted the knowledge of what had already passed and what is to pass till the time of the Hour, and we* [*Ahl al-Bayt*] *have inherited all such knowledge from the Messenger of Allah, peace and blessings of Allah be upon him and his Progeny*.” [27]

This narration is authentic; nobody accuses Ibrahim Ibn Ishaq al-Ahmar of any weakness in what he narrates. We, furthermore, say that it does not contradict his vast knowledge due to the fact that the Ahl al-Bayt (‘a) are not obligated to reveal all what they knew.

Rather, they had to act upon whatever met the principle of *taqiyya*, or due to their concern about some of their companions on account of being under surveillance. His statement is similar to another wherein he said, “*I know what is in the heavens and in the earth, and what is in Paradise and in hell; I know what was and what will be.*”

Having said so, the Imam (‘a) realized its tremendous effect on his audience; he was concerned about those who were in his company then and there, so he (‘a), went on to say, “*I came to know all of it from the Book of Allah: The most Exalted One says that His Book contains the explanation of everything.*”[28]

The Imam (‘a) took into consideration his companions' condition, so he brought them an argument to convince them, and so were the other Imams (‘a) in as far as their knowledge of temporal circumstances and personal conditions were concerned.

His statement about Moses and al-Khidr (‘a), that they were granted the knowledge of what was, does not contradict al-Khidr's knowledge of the future of the young boy [whom he killed], for it is one of the causes with which Allah informed him for a temporal reason.

As regarding the Imams, peace be upon them, stating that when one[29] of them wants to know something, Allah informs him of it, it does not prove the limitation of their knowledge at a particular time.

Such a statement proves that putting the divine power with which they are endowed at birth to work depends on their will which is determined by the presence of an interest necessitating the revelation of a veiled fact and producing what they had had with them of treasured knowledge. Yet this explanation occurs in no more than three narrations all of which are refuted by al-Majlisi in his book *Mir'at al-'Uqul*,

proving the weakness of some of them and the ignorance of those who reported the others.

What can be concluded from the above is that Allah, the most Sublime, has bestowed upon His purified vicegerents a divine faculty whereby they could comprehend events, the nature of things, the secrets of everything, in addition to whatever good or evil takes place in the universe.

There is no exaggeration in all of this especially since the nature of these Imams is capable of absorbing such divine overflow, and since the Lord, Glory to Him, is never miser in what He grants those upon whom He bestows of His knowledge. The Imams, peace be upon them, have declared the same, saying that they always are in need of His subsequent blessings, Great is He; otherwise, their storehouse of knowledge may deplete.

This is not unexpected with regard to those whose ultimate objective is to obey Allah Almighty, and whose substance is integrity. Such are Allah's friends and the truthful ones in addition to those whom the Creator appointed as the custodians of His *Shari'a*.

This view is endorsed by renowned critics and is stated by Shaikh al-Mufid on p. 77 of *Al-Maqalat*, and by al-Majlisi on p. 187, Vol. 1, of *Mir'at al-'Uqul*. Al-Ashtiyani, the critic, has followed in their footsteps as stated on p. 60, Vol. 2, of his commentary on Shaikh al-Ansari's Letters.

Ibn Hajar al-Haythami states the following:

"*The verses stating: "Say: None knows the unknown in the heavens and in the earth save Allah" and "The One Who knows the unknown, so He does not acquaint anyone with His knowledge" do not contradict the prophets' and the walys' knowledge of portions of the unknown.*

They know of such knowledge because Allah Almighty informs them of it. This is not the same knowledge like that relevant to Him whereby He is praised and glorified. In both of these verses, He is simply saying that none shares His knowledge of the latter.

As far as other types of knowledge are concerned, He informs whomsoever He pleases of some of the knowledge of the unknown. The Almighty informing His prophets and friends of some of the knowledge of the unknown is possible; it is not impossible at all.

Anyone who denies it is stubborn. It goes without saying that such granted knowledge does not in the end lead to the recipients sharing with Allah the knowledge which He has reserved for Himself and whereby He is praised, glorified, and is known since eternity. This is the same view upheld by al-Nawawi in his verdicts".30

This clearly proves that Ibn Hajar al-Haytami was not too far from accepting the notion that the *walis* knew the unknown, but he did not agree with the Shi'as with regard to their belief that their Imams from among Ahl al-Bayt, peace be upon them, are capable of knowing the events which took place as well as those which will take place till the Day of Judgment.

He believes that such ability is characteristic of the Great Creator. The criterion he has set for the *walis* to know some of the knowledge of the unknown is their being empowered by their Master, Glory to Him, to do so; He is the One Who informs them of some of the knowledge of the unknown. Such empowering, he believes, keeps the Shi'a beliefs in check.

If the criterion of Allah Almighty empowering others to know the unknown becomes the particular divine faculty of certain individuals who are the offspring of the Messenger of Allah (S), then it is quite possible that such faculty reaches its utmost limit to the extent that it will not be confined to some but rather to all such knowledge, so much so that one of such individuals may see things as if they are before his very eyes as Imam as-Sadiq ('a) says.

The exception to this, of course, is the knowledge that Allah Almighty has confined only to Himself. None can be acquainted with such knowledge even if he reaches the degree beyond the zenith of perfection. This is also the view held by Ibn Hajar al-Haytami.

Al-Naishapuri, author of the *Tafsir*, has recorded it as follows: "*If the walis are not granted such a faculty, it is either because Allah is entitled not to grant a believer what he wants, or because the believer simply is not worthy of it, and either one is far from the other. If a believer is empowered to attain it, it surely is the very greatest of all of what He grants a servant of His. If the One Who is most generous does not withhold the very best, He likewise is generous enough not to give what is the least.*"31

He further says, "*There is no contradiction between the verse saying, 'No soul knows what it shall earn in the morrow' and the advance knowledge of the Prophet (S) of the conquest of Mecca and of the imminent wars against the renegades, those who deviated from the right path, and the apostates. All what the verse says is its negation of the knowledge of the future, but if this is done by Allah informing someone of it, then the case is not so. It is quite possible that Allah informs His Prophet (S) of what will be.*"32

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1. al-Hasan Ibn Sulayman al-Hilli (one of the students of the First Martyr who was alive in .H./1400 A.D.), Al-Muhtadir, p. 165, and also on p. 125 of his book Al-Basa'ir.
2. al-Saffar, Basa'ir al-Darajat, Vol. 9, p. 128.
3. Mukhtasar al-Basa'ir, p. 101.
4. al-Hasan Ibn Sulayman al-Hilli, Al-Muhtadir, p. 20.
5. Ruh al-Ma'ani, Vol. 20, p. 11.
6. al-Majlisi, Bihar al-Anwar, Vol. 12, p. 29 (Kampani edition), quoting al-Tabarsi's Mashariq al-Anwar.
7. as-Saduq, Usul al-Kafi, as quoted in a footnote on p. 185, Vol. 1, of Mir'at al-'Uqul.
8. Mukhtasar al-Basa'ir, p. 63.
9. al-Majlisi, Bihar al-Anwar, Vol. 15, p. 74. Ibn Hajar al-'Asqalani discusses this verse on p. 284, Vol. 13, of his book Al-Fath al-Bari in "the Book of Tawhid."
10. Bihar al-Anwar, Vol. 12, p. a chapter dealing with the Imam's visit to Basra. It is also discussed on p. 74, Vol. 15, where the subject of khiraj taxes is discussed.

11. as-Saduq, Tawhid, p. the chapter denying the possibility of Allah being seen by anyone, and it is also discussed on p. 14, Chapter 7, of 'Ilal al-Sharai' and on p. 86 of al-Fayd's book 'Ilm al-Yaqin.

12. Tawhid, p. the chapter that denies the possibility of Allah being seen by anyone. It is also cited on p. 14, Chapter 7, of 'Ilal al-Sharai', and on p. 86 of al-Fayd's book 'Ilm al-Yaqin.

13. al-Majlisi, Bihar al-Anwar, Vol. 11, p. a chapter dealing with as-Sadiq's companions.

14. al-Halabi, Sira, Vol. 1, p. a chapter discussing the inception of the wali.

15. al-Suhayli, Al-Rawd al-Anif, Vol. 1, p. 154.

16. 'Uyun al-Athar, Vol. 1, p. 90.

17. al-Suyuti, Al-Khasa'is al-Kubra, Vol. 2, p. 193.

18. al-Zarqani's explanations of Al-Mawahib al-Laduniyya, Vol. 1, p. 221 (first edition).

19. In this scholar's Appendix to Chapter 11 of his book I'tiqadat.

20. as-Saduq, Sharh al-I'tiqadat, p. 211 (Tehran edition).

21. Al-'Inayat al-Radawiyya, p. 51.

22. Shaikh al-Mufid has indicated the same on p. 123 of Al-Maqalat, and by Shaikh al-Tusi on p. 423, Vol. 2, of his book Al-Tibyan. It is also indicated in Al-Mabsut, in Ghayat al-Murad by the First Martyr, in Al-Tahrir wa al- Qawa'id, by Sayyid Mujahid in his book Al-Manahil. Ibn Shahr-Ashub has declared so on p. 161, Vol. 1, of his book Al-Manaqib. So has al-Majlisi on p. 147, Vol. 1, of his book Mir'at al-'Uqul, in Riyad al-Ahzan (of Muhammad Hasan al-Sha'ban Kurdi al-Qazwini). The same is stated by al-Fadil al-Hindi in his book Kashf al-Litham, by al-Miqdad in his book Al-Tanqih, and by al-Hajj Mulla 'Ali al-Kanni in his book Al-Qada'.

The word "al sara'ir" in the said verse connotes inclusion of everything; thus have these scholars all agreed upon when they discussed the judge recording something in their discussion of legislation. Al-Shihab al-Khafaji, on p. 398, Vol. 2, of his book Sharh al-Shifa, indicates the same in a chapter dealing with his names. On p. 514, he includes a section dealing with his miracles. On p. 4, Vol. 21, of Ruh al-Ma'ani, al-'Alusi comments on the phrase "you do not write it down with your own right hand" in the verse referred to the above by saying, "A group of scholars once discussed this phrase and were of the view that he [the Messenger of Allah] knew how to write."

Then he quoted al-Bukhari saying in his Sahih, "He (S) wrote down the covenant of the peace treaty [of al-Hudaybiya]."

Prof. 'Abdul-'Azim al-Zarqani, on p. 260 (first edition) of his book Manahil al-'Irfan, records what negates that he learned how to write but that he already knew how to. On p. 249, Vol. 6, of Tahthib Tarikh Ibn 'Asakir, the author states that Abul-Walid al-Baji wrote a dissertation about the Prophet (S) being able to write, and he is supported in his views by Ahmad Ibn Muhammad al-Lakhmi and Ja'far Ibn 'Abdul-Jabbar in addition to others.

23. Mu'jam al-Anhur, Vol. 1, p. 320 that discusses the Hanafi fiqh.

24. Ibn Shahr Ashub, Manaqib, Vol. 2, p. 274. It is also quoted on p. 70, Vol. 11, of Bihar al-Anwar from Abul-Saba al-Kinani

25. al-Majlisi, Bihar al-Anwar, Vol. 11, p. 72, quoting Al-Khara'ij.

26. al-Khafaji, Sharh al-Shifa', Vol. 3, p. 150, where he says, "What is denied in these verses is his [Prophet's] knowledge of the unknown without means [enabling him to know]. As regarding his knowledge of the unknown, it is done by Allah, the most Exalted One, informing him. This is a recognized fact. It is ascertained by the verse saying, "He does not acquaint anyone with His knowledge of the unknown except a Messenger with whom He is pleased."

27. as-Saduq, Usul al-Kafi, as quoted on p. 189, Vol. 1, of Mir'at al-'Uqul.

28. Mir'at al-'Uqul, vol. 1, p. 190.

29. Mir'at al-'Uqul, vol. 1, p. 187.

30. Ibn Hajar al-Haytami, Al-Fatawa al-haditha, p. 222.

31. 'Abdul-Qadir al-'Aidarusi, Al-Nur al-Safir fi A'yan al-Qarn al-'Ashir, p. 85

32. Ibn Abul-Hadid, Sharh Nahjul-Balagha, Vol. 1, p. 427 (first Egyptian edition), p. 427.

[1] [1]
SHARES

The Verse Of Perdition

From what we have already established, it has become clear to us that the Imams (‘a) were never ignorant of the martyrdom of each one of them: who would commit it, how and when. They were informed of it by Allah Who bestowed upon them of the types of knowledge whereby they comprehended the events, in addition to the heavenly tablet which descended upon their grandfather, the Supreme Saviour (S), and which they read.

Their welcoming martyrdom in a way that assisted the demise of their holy selves, or hurled them into perdition, is something that the Holy Qur’an prohibits. Safeguarding one's life and taking precautions against falling into perdition is obligatory so long as it is destined, or when it does not serve a higher purpose.

But in the presence of a purpose that is served by one exposing his life to peril, as is the case with performing *jihad* or in self-defence, death will claim the lives of a number of *Mujtahids*. Allah ordered His prophets and messengers who approached it determined to be martyred, and many of them were quite happy to do so.

A number of prophets were killed in the line of their duty; they never flinched nor relented till their holy souls departed from their bodies. A group from among the Israelites sought to worship their Lord by putting an end to their lives; He, the Great and the Almighty, said,

“So repent to your Creator and kill your own selves”. **(*Qur’an, 2:54*).** [1]

To read this verse as is [rather than in its context] will only take it out of our discussion of the topic of revelation: to warn against an imminent danger. It succeeded a verse dealing with transgression during the months regarded by the Muslims as sacred. Allah Almighty says,

***“The sacred month for the sacred month and all sacred things are* (*under the law of*) *retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury that he has inflicted on you, and be careful* (*of your duty*) *to Allah and keep in mind that Allah is with those who guard* (*themselves against evil*)*”* (*Qur’an, 2:194*).**

The prohibition of putting someone’s life in jeopardy becomes [in such a context] dependent on the polytheists attacking the Muslims during the sacred months, and when the Muslims did not have enough force to fight them back.

Taking the stand of a general prohibition of any life-threatening situation becomes a rationalizing cause that cannot be subjected to a particular situation but a specific injunction relevant to the case of the lack of a cause stronger than that of simply facing a danger. When the necessary cause is present, no

injunction interferes to prohibit it, such as in the case of defending Islam.

The most Praised and Exalted One praises the believers who march to their death and struggle to promote the divine cause saying,

"Allah has bartered with the believers: their lives and wealth for Paradise; they fight in the cause of Allah, so they kill and get killed" (***Qur'an, 9:111***).

He also says,

"Do not reckon those who are killed in the cause of Allah as dead. Nay! They are alive with their Lord receiving their sustenance" (***Qur'an, 3:169***).

He also says,

"Among the people is one who sells his life seeking the Pleasure of Allah" (***Qur'an, 2:207***).

Thus did the Messenger of Allah (S) declare to the members of his nation when he provided them with his valuable instructions saying, "*The best of martyrs is Hamzah Ibn Abu Talib and a man who spoke a word of truth to an oppressive ruler because of which he* [*the ruler*] *killed him.*"[2]

Muhammad Ibn al–Hasan al–Shaybani is not far off from following such instructions when he sees no harm in a man assaulting a thousand of his foes and who either comes out safely or is killed in the process.

Then he says, "There is no harm in one losing his life, or is hurt, if his assault at a thousand foes strikes fear in the latter or causes them to be in disarray." His reasoning is that such an assault is better than any harm inflicted because it serves the interest of the Muslims.[3]

Ibn al–'Arabi, the Malikite scholar, says, "Some scholars permit a man assault a huge army seeking martyrdom, and such an action is not regarded by them as jeopardizing one's life and exposing it to perdition because Allah, the most Exalted One, says,

'And among men is he who barters his life for the pleasure of Allah, and Allah is Affectionate to the servants' (***Qur'an, 2:207***),

especially if the motive behind the assault enhances the morale of the Muslims upon seeing one of them facing thousands."[4]

Allah, Glory to Him, has specifically allotted certain injunctions to those who are the custodians of his legislation and His vicegerents over the nation. Most of such injunctions cannot be realized by people's aspirations, nor can they be comprehended by their reason. Among them is enjoining them to sacrifice themselves for the sake of achieving His Pleasure, Glorified and Exalted is He, and to spend all wealth, influence, and possessions in the process.

So, you find them once in the depth of dungeons, or exiled, or deported, all the time suffering from apprehension and hardship, remaining against their wish silent as they are being verbally abused. This continued till they met their death.

What savoured all of this for them was their being informed beforehand by their greatest grandfather (S), who was told by divine inspiration, of the merits and the interests whereby the Islamic nation is served. Had they not been thus determined to offer such sacrifices, the creed would have been terribly distorted and misguidance would have crept therein.

They found themselves submitting to that with which Allah had acquainted them of His secrets. He acquainted them with the great significance with Him, the most Exalted and Praised One that He is, despite the various degrees of sacrifice they had to offer.

The Almighty ordered some of them to withhold and not to fight or to be involved in *jihad* while ordering others to accept to be killed and yet others to accept to be poisoned. The mystery in such variation of obligation was due to what He, Glory to Him, saw of the interests according to their relevant time.

Their bracing their death and taking poison was never due to their ignorance of what an oppressive ruler was doing to them. Rather, they were quite sure about it. They knew of their killer and his method of killing, and even of the day and time, seeking submission to the Command of their Lord, the most Exalted One, and surrendering to the divine judgment in their regard.

They are, in so doing, only carrying out all the orders they had received from the Master, Praise to Him, be they obligations or recommendations. Reason determines that a slave must obey his master and not do anything forbidden without inquiring about the interest, or the lack thereof, that necessitated it. But if the Master is wise in everything He does, according to the verse saying,

"He is not asked about what He does while they are," **(*Qur'an, 21:23*).**

Obedience to Him ought to be unconditional, without questioning the reasons behind His orders.

It is this suggested view that the critics from among renowned scholars have endorsed. If researchers keep themselves busy investigating the reasons why Ahl al-Bayt ('a) did what put an end to their sacred lives, they will keep going right and left without actually coming out with what satisfies anyone simply because such researchers produced nothing but assumptions which do not agree with the basics or with what is most exemplary.

Traditions regarding Ahl al-Bayt ('a) indicate that when they knew that their enemies were determined to put an end to them, or when the pain of their chains intensified, and it became obvious to them that their fate was delayed, they resorted to all possible means, including supplications which could not be rejected, or complaining to their grandfather the Prophet (S), requesting him to keep harm and calamities away from them.

Imam Abu Ja'far, al-Baqir (‘a), says, “*If something distresses us and we were apprehensive of the authorities' mischief, we, Ahl al-Bayt, would say, ‘O King of everything! Bless Muhammad and his Household and do unto me such-and-such*'”[5]

When al-Mansur became angry with Imam Abu ‘Abdullah, as-Sadiq (‘a), setting his mind to kill him, the Imam (‘a) supplicated to his Lord, the most Exalted One, pleading to Him to ease his hardship. By the grace of his supplication, the dark ominous clouds of an ill fate dissipated.

As soon as al-Mansur looked at as-Sadiq (‘a), he gladly stood up, demonstrating his pleasure at seeing him, hugged and kissed him. After that incident, al-Mansur narrated the reason why he changed his mind. He said that the Messenger of Allah (S) appeared to him in a vision standing before him stretching his open hands, uncovering his arms, looking very angry as he shielded the Imam (‘a) from him; he said to al-Mansur,

“If you harm the father of ‘Abdullah (‘a), I will certainly annihilate you.” Al-Mansur had no choice except to forgive, respect and honour the sanctity of the Imamate. Then he dispatched the Imam (‘a) back to [his and] his grandfather's home town [Medina] surrounded with royal grandeur.[6]

When the confinement of Imam Musa son of Imam Ja'far as-Sadiq, peace be upon both of them, became quite prolonged, and the Imam was fed-up with the mistreatment meted to him, he pleaded to Allah Almighty to put an end to his suffering saying,

“*O One Who releases the trees from the sand and the water, Who releases milk from between blood and secretion, Who releases the fetus from the womb and the embryo, Who releases fire from between iron and stone, Who releases the soul from between the bowels and the intestines, do release me from Harun's grip*.”[7]

By the grace of this supplication, he was, indeed, released from the darkness of the dungeon and from the pain of the chains.

When Harun al-Rashid offered him poisoned dates to eat, the Imam (‘a) selected those that were not poisoned and ate them then gave the poisoned ones to al-Rashid's dog that died.[8] He had no intention to cause the dog's death except to let the tyrant al-Rashid know that he was fully aware of his intention to kill him at a time when his demise was not yet opportune.

But when it was time for the Imam (‘a) to die, and Allah called upon him to return to Him, he ate the poisoned dates which al-Rashid had given him knowing that they were, indeed, poisoned. Having eaten them, he raised his hands and supplicated saying, “*Lord! You know that had I eaten such dates before today, I would have put an end to my life!*” So he ate of them and his fate had its way.[9]

Upon such a basis, Imam Abul-Hasan, ‘Ali al-Hadi (‘a), ordered Abu Hashim al-Ja'fari to send a man to a most sacred spot of al-Ha'ir to supplicate to Allah to heal him, saying that Allah Almighty loved to be

invoked there.[10]

His objective was to point out that nothing happens in the system of the universe except what naturally flows, and except natural laws. Or he may have intended to attract our attention to the benefits of supplicating to Allah when calamities overtake one of His servants and when catastrophes surround him.

What supports this view is that al-Rabi', slave of al-Mansur al-Dawaniqi, learned by heart the supplication composed by Imam as-Sadiq (‘a) when he met with al-Mansur who had angrily decided to annihilate him. Al-Rabi' saw with his own eyes how al-Mansur met the Imam (‘a) with utmost respect instead of carrying out his evil intention against him.[11]

It is upon the same basis that the chosen one, Imam al-Hasan (‘a) son of the Commander of the Faithful (‘a), used to sometimes seek healing from his grandfather's soil, and sometimes he would follow the instructions of his physician, and yet some other times he would follow the advice of those who had undergone a similar experience[12] despite his knowledge that his sickness was not fatal and that he knew when such fate would come to pass.

But he wanted to let people know that combatting ailments is done through ordinary indispensable means so that such means may be implemented. But when it was time for him to depart, he did not do any of that out of his submission to destiny. This happened when Ja'da daughter of al-Ash'ath offered him poisoned sour milk. It was very hot, and al-Hasan (‘a) was fasting.[13]

He raised his hands to the sky and supplicated saying, "*We belong to Allah, and to Him is our return. Praise to Allah for the meeting with Muhammad, the Master of all Messengers, with my father the master of all wasis, with my mother the Head of all women of the world, with my uncle Ja'far who flies in Paradise, with al-Hamzah, the Master of Martyrs*."[14]

Having said so, he drank the sour milk then said to her, "*He* [*Mu'awiyah, his assassin*] *fooled you and made fun of you. Allah will expose both you and him to shame.*"[15]

As the Imam spoke those words, the woman shook like a palm leaf braving a storm.

Imam al-Ri□a (‘a) had informed his companions that he would be assassinated by al-Ma'mun, and that they had to be patient till then.[16] Imam Abu Ja'far, al-Jawad (‘a), said to Isma'il Ibn Mahran, when he saw that the latter was upset upon al-Ma'mun ordering the Imam (‘a) to meet with him, "*He* [*al-Ma'mun*] *was never my friend, but I will return from this trip.*"

But when he ordered him to meet with him again, the Imam (‘a), said to Isma'il Ibn Mahran, "*In this meeting will I have to face my death,*" ordering him to take orders from his successor Imam al-Hadi (‘a), his son, who became the nation's Imam following the assassination of his father.[17]

So, when Umm al-Fadl [daughter of al-Ma'mun, who also was the Imam's wife] gave him a poisoned handkerchief, he did not hesitate to use it, thus submitting to destiny and obeying the order of his

Master, all Praise is due to Him. Yes, he only said the following words to her then: "*Allah has afflicted you with infertility without a cure and with an affliction which you will never be able to hide.*" She was instantly afflicted with an ailment in the most delicate of her five senses.

The Commander of the Faithful (‘a) had already provided the name of "Ibn Muljim" as that of his assassin; this is a fact regarding which no two persons dispute with one another. When Ibn Muljim came to swear the oath of allegiance to the Commander of the Faithful (‘a) then went away, the Imam (‘a) said, "*Anyone who wishes to see the face of my killer should look at this one*."

"Why do you not kill him?" the Commander of the Faithful (‘a), then the caliph, was asked. "*How strange*," he (‘a) answered, "*that you should suggest I must kill the one who shall kill me!*"[18]

He meant that that man killing him was an already determined destiny and an unavoidable fate, and that his being killed by Ibn Muljim was an irreversible divine decision; so, how could he contradict the divine will and undo what is destined to happen?

It is to this meaning that Imam as–Sadiq (‘a), refers when he once said to Uqbah al–Asadi: "*Had the Imams (peace be upon them) persisted in their supplication to Allah to annihilate all the tyrants in the world, He would have responded favourably to their pleas, and it would have been easier for Him than a string of beads which someone cuts through, but we do not want anything except what Allah wants.*"[19]

Summary

Through these straightforward proofs, the veil wrapping the truth is uncovered; therefore, facts appear most gloriously and place themselves before the brilliant researcher surrounded with a halo of truth and conviction. He, therefore, becomes convinced that the Imams of guidance were familiar with how fate fared and what imminent destiny was, the one which could not be avoided and whereby it afflicted them with catastrophes.

This is so due to the fact that the Great Master, Glory to Him, welcomed their pleas and acquainted them with secrets and mysteries, be they good or bad. Such abundant knowledge never parted from them but was granted to them first from the One Who initiated existence in the first place, Great are His signs, and second from the Messenger of Allah (S) who also acquainted them with it, and third due to their being informed by the revealed divine tablet sent down upon their grandfather (S).

Allah Almighty surely granted them a lofty status and an immortal honour that they could not have achieved except through martyrdom and the annihilation of their sacred souls. It is for this reason that they sacrificed their precious lives in submission to the Commands of Allah Almighty and to serve the realistic interests that no humans could realize and whose particulars are not known except to the One Who knows the unknown.

We do not have to know the advantages or disadvantages in all the legislative obligations; rather, reason

obligates us to obey the Great Master, Exalted is His Status, whenever He bids or forbids.

I am amazed at those who listen to the authentic traditions and willingly submit to the fact that the Imams from among the Progeny of Muhammad (S) knew what was and what will be, and with them was the knowledge of fate and the calamities, yet they are unfamiliar with the light of many traditions which clearly state that whatever those Imams said or did not say, stood or sat, was due to an order which they had received from Allah, Praise to Him, conveyed through His trustworthy Messenger of divine revelation, and that nothing small or big hid from their knowledge, nor were they ignorant of anything of it, not even the moment of their death What testifies to this fact is the following statement by Imam Abu Ja'far al-Baqir ('a):

"*I am amazed at people who accept us as their masters, making us their Imams, and describing obeying us as mandatory as obeying the Messenger of Allah (S), yet they violate their argument and indict themselves with a weakness in their conviction. So they belittle our rights and fault those whom Allah had given the proof of the uprightness of recognizing us and submitting to our commands.*

I wonder why they should not adopt a contrary stand. Have you seen how Allah, the most Exalted One, mandated His servants to obey His friends without acquainting the latter with what happens in the heavens, depriving them of having access to the knowledge of what they should endure, of what helps their creed stand on firm grounds?"

Hamran said to him, "O son of the Messenger of Allah! What is your view of the consequences of the stands taken by the Commander of the Faithful ('a), how al-Hasan and al-Husayn ('a) revolted and how much they had to suffer at the hands of the tyrants who subdued them, killed and vanquished them?" Abu Ja'far ('a) said to him,

"*O Hamran! Allah, Praised and Exalted is He, willed that all of that should happen to them. He decreed and predestined it out of His own will, then He let it happen. Due to being already informed by the Messenger of Allah (S), 'Ali, al-Hasan, and al-Husayn ('a) took their stands. Due to the same knowledge, some of us remained silent.*

Had they wished Allah Almighty, earnestly pleading to Him to remove the authority of the tyrants, it would have been faster than a string of beads which someone cuts through. What afflicted them was not due to any sin which they had committed, nor to any transgression whereby they disobeyed Allah; rather, it was for the achievement of a certain status and favour with Allah which He wanted them to achieve; so, do not permit yourself to be misled, O Hamran!"[20]

It is through the rays of this sacred tradition that we clarify obscure mysteries and divine wisdom that Allah bestowed upon certain custodians of His *wali*, thus granting them distinctions over all other human beings. Among such distinctions are the following:

A) Their knowledge of everything, and the fact that the knowledge from the heavens never ceased

reaching them, the knowledge that contained all subjects barring none.

B) The perils to which they were exposed, and the oppression to which the leaders of oppression exposed them, were due to reasons not known except by the Omnipotent Almighty.

C) Their waging wars, their struggle, and their martyrdom while defending the divine Message, as well as their silence towards what the leaders of misguidance commit, their witnessing how the nation goes to extremes in its oppression, and their doing that which cause putting an end to their sacred lives in obedience to the commands of their Lord relevant to them, all demonstrate their willingness to submit to His will without any hesitation at all; they willingly do so, just as willingly as others carry out their obligations.

D) Succumbing to destiny and sure death and reluctance to plead to the Exalted Creator to remove their causes was done so that they might win martyrdom which is the most honourable form of death in order to reach a lofty status and a high station which cannot be achieved except through this type of death

It is through providing the same explanation that Abul-Hasan, Imam al-Ri□a (‘a), answered those who asked him about the reason why the Commander of the Faithful (‘a) exposed himself to being killed while knowing the exact hour of his death and the name of his killer. He (‘a), said, “*All of that did, indeed, take place, but he chose that night to let fate have its way.*”[21]

This and similar statements lead us to conclude that the reason why members of Ahl al-Bayt (‘a) walked to their death willingly is that they did so in obedience to their Lord in order to carry out the obligations relevant specifically to them; so, there is no shortcoming in their knowledge, nor can what caused their death be seen as bringing perdition to themselves or be rejected by reason. It is also the view upheld by the most renowned Shi’a scholars.

Shaikh al-Mufid, for example, is quoted in al-Ku’bari's *Masa'il* saying,

“We have no problem accepting the fact that an Imam may be informed in detail of what takes place and of distinguishing one thing from another, and such knowledge is conveyed by Allah Almighty. Likewise, we do not have any problem seeing how the Commander of the Faithful persevered till reaching martyrdom and surrendering to be killed, thus reaching a degree so high that nobody can reach in any other way.

He, in so doing, demonstrates his obedience to his Lord in a way none else could have. Nor can the Commander of the Faithful be described as having brought perdition upon himself or assisted others to his own detriment in a way which reason does not condone. Nor should such an action be understood by those who objected to his doing so.

We also do not have any objection to al-Husayn (‘a) being fully aware of the place where water could be found, and that it was as close to him as the distance of one yard; so, had he dug, he would have found

water.

His reluctance to dig cannot be interpreted as assisting fate against his own life by abandoning seeking water where it is inaccessible to him. Reason does not see that as being far-fetched, nor as being ugly. So is the case with al-Hasan (‘a) being fully informed of the outcome of seeking reconciliation with Mu’awiyah: He had already known about it, and it was quite obvious.

But he, by doing so, postponed his being murdered, putting off the time when his followers would surrender to Mu’awiyah. That was a good reason for his survival till it was time for him to go, and it was good for the survival of many of his Shi’as and family members. An avoidance of a greater harm to the creed from it could have actually otherwise taken place. He (‘a), was fully aware of what he did; Allah Almighty had ordered him to seek obedience to Him in so doing.”

The great scholar, al-Hilli, was asked once about the reason why the Commander of the Faithful (‘a) exposed himself to being murdered. He said that “It was quite possible that he had been informed of his being killed in a particular night and place, and he was required to do what we are not; so, it was quite possible that his acceptance of death for the sake of Allah was mandatory, just as mandatory as a person waging *jihad*, even when such a *mujtahid* knew that it would in the end cause him to be killed.” 22

The great mentor, Shaikh Yusuf al-Bahrani, says,

“Their acceptance of tragedy, their being killed by the sword or by poison, and their acceptance of the affliction to which they are exposed at the hands of their oppressive foes, despite their knowledge of it and ability to avoid it, is due to their knowledge that it would cause the most Praised and Exalted One to be pleased with them, and that it was chosen for them by Him and was mandated upon them so that they would be closer to His holy Self; so, it is not of the type that causes one to harm himself with his own hands and which is prohibited by the verses of the Holy Qur’an, that was something prohibited by the One Who brought the *Shari’a*, a clear prohibition.

This, contrariwise, is done with the knowledge of His being pleased with it and His having decreed it. It is the opposite of the first. But they may endure something before their predestined end, so it does not put an end to their lives, nor does it supersede their fate.

Such is a danger against which they may not openly take precautions, or they may do so privately, or they may plead to Allah to remove it from them since they knew that it was not intended by Allah, the Praised One, to finish them, nor was it to bring about their fate. In short, they, peace be upon them, coped with fate and destiny according to the extent of their knowledge of both and of what the Vanquisher had chosen for them to do.”23

Such is the view also of al-Majlisi, the great scholar, al-Karkhi, the critic, and al-Hasan Ibn Sulayman al-Hilli, one of the students of the First Martyr, as well as of many others.

1. Scholars of exegesis have stated that the Israelites who worshipped the calf then repented having forsaken Allah's worship were told by Moses (‘a), who had been informed by his Lord that He did not cease to accept their repentance, to bathe, wear their shrouds then stand in two rows to be attacked by Aaron and a number of men with him, who had not worshipped the calf, to kill them. When each man looked and saw his son, brother, father, or relative in front of him [slated to be killed by him], he did not have the guts to do it.

They, therefore, spoke with Moses (‘a) in this regard, and Moses (‘a) asked his Lord, Glory to Him, what he should do. The most Exalted Creator told him that He would send upon them darkness wherein one would not be able to see the person sitting next to him. Those who had worshipped the calf were ordered to sit at home with their heads down between their knees without trying to defend themselves either by hand or by leg, and not to raise their heads nor to change their position.

The sign of God being pleased with them would be that the darkness would be unveiled and the swords would work on them. It would only be then that God would forgive those who would be killed from among them and accept the repentance of those who would survive. Aaron and his men did so, killing as many as seventy thousand of them.

2. al-Jassas, Ahkam al-Qur’an, Vol. 1, p. his explanation of the verse of perdition.

3. al-Jassas, Ahkam al-Qur’an, Vol. 1, p. 309.

4. Ibn al-’Arabi, Al-Ahkam, Vol. 1, p. 49, (First Edition: .H.), in his discussion of the verse of perdition.

5. Sayyid Radi ad-Din Ibn Tawus, Muhaj al-Da’awat, p. 365 (Bombay edition)

6. Muhaj al-Da’awat, p. 299.

7. as-Saduq, Amali, p. 327, majlis 60. Harun is “al-Rashid,” the ‘Abbaside ruler.

8. as-Saduq, ‘Uyun Akhbar al-Ri□a, p. 57.

9. Mir'at al-’Uqul, Vol. 1, p. 188. Muhammad Ibn Ahmad Ibn ‘Ali al-Naishapuri, Rawdat al-Wa’izin, p. 185.

10. Ibn Qawlawayh, Kamil al-Ziyarat, p. 223.

11. Muhaj al-Da’awat.

12. al-Hasan Ibn ‘Ali Ibn Muhammad al-Tabari al-Mazandarani (a recognized 7th century A.H./13th century A.D. scholar of distinction in his sect), Kamil al-Baha’i (Persian text), pp. 453-456.

13. al-Rawandi Al-Khara'ij, p. 22 (Indian edition), in a chapter dealing with his miracles.

14. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 133, quoting ‘Uyun Akhbar al-Mu’jizat.

15. al-Mufid, Al-Irshad, and it is also recorded in Al-Khara'ij.

16. al-Muqarram [author of this book], Imam al-Ri□a, p. 45.

17. al-Mufid, Al-Irshad, and also I’lam al-Wara bi A’lam al-Huda (by al-Tabarsi), p. 205.

18. al-Saffar, Basa’ir al-Darajat, p. 34, and also Risalat Ibn Badrun, p. 156, where a poem by Ibn ‘Abdun is explained.

19. as-Saduq, Usul al-Kafi, in a chapter under the heading “The Imams know when they are to die,” and also in Al-Khara'ij (of al-Rawandi), p. 143 (Indian edition).

20. as-Saduq, Usul al-Kafi, where the author comments on Mir’at al-’Uqul, Vol. 1, p. a chapter indicating that they had acquired a prior knowledge. al-Saffar, Basa’ir al-Darajat, p. 33. al-Rawandi, Al-Khara'ij, p. 143 (Indian edition).

21. as-Saduq, Usul al-Kafi, commenting on Vol. 1, p. 188, of Mir'at al-’Uqul.

22. He is quoted by al-Majlisi on p. 189, Vol. 1, of Mir’at al-’Uqul and also on p. 663, Vol. 9, of Bihar al-Anwar.

23. Al-Durra al-Najafiyya, p. 85.

[1] [1]
SHARES

Al-Husayn's Prior Knowledge Of His Martyrdom

What we have stated clarifies that reason; the *Shari'a* condones one's walking to his death when doing so serves a common interest greater than that of his own life, such as the continuity of the creed or of the *Shari'a*, or to bring to life a certain fact, an objective which cannot be realized in any other way, such as the case with regard to al-Husayn (‘a) taking such an amazing stand, thus reciting to the multitude a white tablet which generations and epochs have been reciting ever since.

Through his holy uprising, Imam Husayn (‘a) acquainted present and future nations with what the Umayyads did and with who discarded and violated the sacred laws of the *Shari'a*. Nations have learned lessons from the courage demonstrated by the most oppressed one (‘a), that they should welcome death with open arms, that they should sacrifice their all in order to support the call propagated by Muhammad (S) and learn from it lofty lessons.

They learned how to persist in defending their principles, and to sacrifice everything precious in order to liberate themselves from the claws of oppression.

Muhammad Ibn al-Hasan al-Shaybani rejects the notion that it is despondency that causes one to attack a thousand men knowing that he has no chance of survival or of defeating the enemy by so doing, saying that such an action is not suicide because there is a benefit in it for the Muslims: it strengthens their determination and provides them with a shot in the arm that rejuvenates their energy and determination to defend their principles and to die in dignity.[1]

Abu Abdullah, al-Husayn (‘a), by the same token, surpasses everyone else in doing so when he defied the large multitude that had sunk in falsehood. He, it is true, caused the death of his holy self as well as that of pure ones from among his family and followers.

He exposed the offspring of the Messenger of Allah (S) to plundering and captivity, yet he inscribed upon the face of time with words of *Noor* the truth about his uprising and the falsehood of all the allegations propagated by his foe that had deviated from the canons of truth and became immersed in oppression.

He is, therefore, the true victor, and whoever challenged him drowned in the sea of misguidance and was one who violated the Islamic laws drawn by the one who conveyed the Divine Message (S).

I truly wonder about one who says that al-Husayn (‘a) was counting on the support of the people of Kufa. Such an individual has surely missed the mark. Even if we surrender and say that al-Husayn (‘a) did not have a general knowledge of what was, what is, and what will be, how could he have not been informed by his grandfather (S) and his *wali*, his own father, of the events that would happen to him, and that he would be killed in the land of Karbala' after being denied access to water, accompanied by his kinsfolk and followers and would all face a sure death?

Is he not the one who informed Umm Salamah of his own martyrdom when she expressed to him apprehension of his trip?

The reason for it is that the truthful and the trustworthy one, who never said anything out of his own inclination (S), had already informed him of his being killed in the land of Karbala' after being prohibited from drinking water.

Among what al-Husayn ('a) had said to her was: "*I know the day on which I will be killed and the time when I will be killed. And I know who among my Ahl al-Bayt ('a) and followers will be killed. Do you think that you know what I do not? Do you think that I can escape death? If I do not die today, I will tomorrow*."

He said to his brother, 'Umar al-Atraf, "*My father had informed me that my resting place will neighbour that of his own. Do you think that you know what I do not?*" To his brother Muhammad Ibn al-Hanafiyya he said, "*Allah has decreed to see me murdered and the women taken captive*."

To Ibn al-Zubayr he said, "*Had I hidden in a hole in these ravines, they would have hunted me out and killed me*." To 'Abdullah Ibn Ja'far he said, "*I saw the Messenger of Allah (S) in a vision ordering me to do something which I am going to do.*"

When they were at a mountain pass, he said to his companions, "*I see myself being killed, for I saw in a vision dogs mauling me, and the most wild among them was spotted.*" When 'Amr Ibn Lawthan suggested to him to stay away from Kufa becoming fully informed of its people's intentions, he ('a) said, "*I am not ignorant of their views, but the will of Allah is never over-ruled. As soon as they invite me, they will take out the blood clot in me*."

He made many such explicit and implicit statements in Medina, in Mecca, and on the way to Kufa, statements that you will read in this book in their entirety. They all testify that he ('a), was fully aware of his being killed on the day with which he was familiar and in the land of Karbala'.

So, can anyone doubt this fact if he reads his sermon in Mecca when he wanted to travel from there to Iraq? In that sermon, he said, "*I can see my limbs being cut to pieces by wild beasts in an area between al-Nawawees*[2]*and Karbala', so they will fill with my body empty stomachs and starved pouches; there is no way to avert an event already decreed*."

All these answers to those who asked al-Husayn ('a) to wait or to go somewhere else prove that the Master of Martyrs was knowledgeable of what was going to happen to him, and that he knew the intentions of the people of Kufa. But it is a divine mystery that concerned only him, and so that his cries for help and support on the Day of *Taff*, before and after the war, would be an argument against that unlucky multitude of people.

Yet he did not inform each and every person who objected to his march to Kufa of all what he knew due to his knowledge that the facts were not to be revealed just to anyone. People vary in their capacity to

absorb, and their goals vary, too. It is for this reason that the Imam (‘a) responded to each person according to his level of absorption, to his conditions, and to what his knowledge and mentality could bear.

The knowledge of Ahl al-Bayt (‘a) is laborious and inaccessible; it cannot be tolerated except by a messenger prophet, an angel near to Allah, or a believer whose heart Allah tested with conviction.

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1. al-Jassas, Ahkam al-Qur’an, Vol. 1, p. 309.
2. A well-known area where there was a Christian cemetery.

[1] [1]
SHARES

Al-Husayn: A Conqueror

Al-Husayn (‘a) was convinced that he was a divinely supported conqueror due to the life his martyrdom would provide for the religion of the Messenger of Allah (S) and to the death of the innovations introduced therein. His martyrdom exposed the ugliness of the deeds committed by his foes.

It made the nation realize that Ahl al-Bayt (‘a), more than anyone else, deserved to be the caliphs. It is to this principle that his letter to Banu Hashim refers. In it, he said, “*Whoever among you decides to join us will be martyred, and whoever lags behind will miss victory*.”1

The victory he referred to in this letter was the outcome of his uprising and sacrifices: these would undermine the foundations of misguidance and remove the thorns of falsehood from the path of the purified *Shari’a* and the establishment of justice and *Tawhid*, and that the nation was obligated to resist abominations.

This is the same meaning we can derive from reviewing a statement made by Imam Zayn al-’Abidin (‘a) to Ibrahim Ibn Talhah Ibn ‘Ubaydullah who had asked the Imam (‘a) upon his return to Medina, “Who won?” Said the Imam (‘a), “When it is time for the prayers, call the *athan* and the *iqama*, and it is then that you will know who the winner is.”2

Here, he is referring to achieving the objective for which the Master of Martyrs had sacrificed his sacred life and the failure of Yazid in his attempts to put out the *Noor* of Allah Almighty and the efforts of the Messenger of Allah (S) which his father [Mu’awiyah] had aimed to foil by killing the *shahada* after it had become mandatory on the nation during the five known times [of prayers], a testimony for the Prophet of Islam.

The Islamic faith undermined the foundations of *shirk* and put an end to idol worship. It likewise became mandatory on the nation to bless the Prophet (S) and his pure Ahl al-Bayt ('a) whenever the believers make the *tashahhud*. Any blessing short of blessing his progeny is curtailed.[3]

Zaynab, the wise lady, daughter of the Commander of the Faithful ('a), too, pointed out to this victory when she said to Yazid, "*Plot your plots, exert your effort, and perfect your schemes, for by Allah you shall never be able to wipe our name out, nor will you ever kill our wali, nor will you ever attain our status, nor will you ever be able to wash away the shame and infamy of what you have committed.*"

Anyone who contemplates upon the *Taff* event will clearly realize that the sacrifices offered in it are greater than those offered during the Battle of Badr even though the latter was the first military victory achieved in Islam.

The reason is that the Muslims had then braved death under the protection of the flag of the Prophet (S) and were supported by angels numbering three thousand strong, while the Prophet (S) kept filling their ears with his calls for victory, urging them to assault their enemy. The Muslims, hence, faced the tyrants from Quraish feeling confident of subduing them.

As regarding the *Taff* event, the suffering undergone during it was much more painful, and the agony was greater. The tides of death clamoured, the war uncovered its fangs, and Banu Umayyah surrounded the grandson of the Prophet (S) [and his tiny band] from all sides.

Oppression spurred it to action,

So it came mounting its tyranny;

Throngs that filled the earth,

Overwhelming every ravine and highway.

He trampled upon the beasts when

He found no route to escape.

The birds did not leave their nests.

Yet the band that sided with the truth did not lose heart, meeting those dangers without counting on any support or expecting any help. All essential supplies were cut off from them. Even water, the most plentiful of anything, and which was free for all, was denied them. Women and children were terrified on account of the imminent peril. The children's cries because of their thirst filled everyone's ears.

Yet they faced mountains of steel with open arms and relentless determination. All what those pure souls were concerned about was fighting Banu Umayyah. They spilled their pure blood only in defence of their honour, something which was abandoned by others. The government of the descendants of Harb

became like a dog licking its nose, so the surface of the earth was in the end cleansed of their shame.

One poet belonging to Ahl al-Bayt (‘a) did well when he said:

Had not all sublime merits been grouped in us,

The Battle of Taff would have sufficed,

When we rose like lions while our foes

Like beasts of burden came to throng.

They came in seventy thousand strong;

So ask those among them who did survive:

If they met us though we brought only seventy.[4]

The *Taff* battle, then, is an Islamic victory over the *jahiliyya* that was revived through the actions of the Umayyads and their fellows who did not seek the shining light of *Tawhid* and Prophethood.

Al-Husayn (‘a) did not aim by his march to attain authority, power, or recognition. Had this been his goal, he would have sought the means that would lead him to it, and he was the most knowledgeable man of such means.

He would not have informed those who were with him from among the natives of Mecca and Medina that he and those with him would be killed, and that his family would surrender to captivity. His army, as a result, abandoned him, and his might diminished. Yet his holy soul, as is the case with all free men, insisted on telling the truth rather than misleading anyone. He even tested them by granting them permission to leave him.

Those whose concern was accumulation, did in fact leave him, while the select few insisted on helping and supporting him; neither cowardice subdued them nor discouragement surfaced among them, for such is the doing of one who has lost hope from attaining his objective.

Those folks were convinced that they would win what they hoped to win as testified by their statements whereby they responded to al-Husayn (‘a) telling them on the eve of ‘Ashura that the situation had reached a critical point, and he even excused them from their oath of allegiance to him and released them.

They said, “Praise is due to Allah Who honours us with being killed on your side! Had this world remained forever, and had we, too, been immortalized, we would still have preferred to rise with you rather than remain therein.”

He (‘a), found them ready to sacrifice their lives waging *jihad* with him and defending the sanctity of the *Shari’a*. He recited a line from their white tablet when he said, “*I find my companions to be the most loyal, and my Ahl al-Bayt* (‘a) *to be the most kind and the best in staying together*.”[5]

I am surprised at the narrators and historians who transmitted a great deal and who charged those pure souls with what the face of humanity resents and is rejected by a truthful conscience. Some of them said, “Those people were shaken and their complexion kept changing colour whenever fighting intensified with the exception of al-Husayn (‘a) whose face shone like a full moon.”[6]

They said so after finding themselves unable to find fault with the honourable and dignified martyr. Finding no way to belittle him, they charged his companions and his Ahl al-Bayt (‘a). This is only because of the hidden disease residing in the body of those who mixed poison with oil and passed it on to simpletons who regarded it as a fact. They, by so doing, distorted history, but any discreet critic can easily assess the nature and the schemes of such people.

Stranger than such talk is Zajr Ibn Qays al-Ju’fi’s following statement to Yazid: “We surrounded them as they sought refuge with thickets and holes just as pigeons seek to hide from an eagle.”[7]

May gravel fill your mouth! As if you never witnessed that terrifying situation when they demonstrated courage and determination to defend the creed, so much so that their stand on that day surpassed the Battle of Siffin wherein they fought on the side of the chosen one (‘a) as well as in other bloody wars which caused the people of Kufa to talk about nothing in their meetings except their courage.

Yes, those circumstances stunned you, so you do not know what you are saying, or time separated you from them, so you forgot what actually happened. But did you also forget the cries of the orphans, the wailing of the widows of Kufan families everywhere throughout Kufa on account of what those elite men had done with their swords to the enemies of Allah and of His Messenger (S)?

Your excuse is that you came out unscathed, so you took to distorting their stand, for which they will forever be appreciated, seeking to please Yazid, the product of wines.

Their avowed enemy, ‘Amr Ibn al-Hajjaj, had described the truthfulness of their intentions, urging his men saying, “Do you know who you are fighting? You are fighting the land's knights, the people of vision, those who welcome death with open arms. None of you dares to come out to fight them except that they will kill him despite their very small number. By Allah! If you throw stones at them, you will be able to kill all of them.”[8]

A man who had participated in the *Taff* Battle on the side of Ibn Sa’d was asked once, “Woe unto you! Did you really kill the Progeny of the Messenger of Allah?!” He answered by saying, “May I be stoned to death! Had you seen what we saw, you would have done what we had done.

We were assaulted by a group of men holding their swords and charging like fierce lions, crushing the

cavalry right and left, throwing themselves in the jaws of death, accepting no security, desiring no wealth, nothing stopping them except either death or taking control of the government. Had we given them a chance, they would have annihilated our entire army; so, what do you expect us to do, may you lose your mother?"[9]

Ka'b Ibn Jabir, too, testified for them. Having killed Burayr, he was reprimanded by his wife who said to him, "Did you really assist in killing Fatimah's son? Did you kill the master of *qaris*? You have done something monstrous. By Allah! I shall never speak one word to you." He then composed the following lines in his answer to her statement:

Never did my eyes see their likes, in their time,

Nor before, among the people, since my youth;

None strikes with the sword in the battle

Better than one defending honour, protecting it.

Steadfast were they when swords and lances worked,

Even as they were defenceless.

They sought duels, had they only had their way.

Which one of them, anyway, was upset to the extent that he shook in fear?! Was it Zuhayr Ibn al-Qayn who put his hand on Husayn's shoulder and said the following lines seeking his permission to fight:

Come forth, may you be guided!

For you are the guide who is rightly guided:

Today shall I meet your grandfather the Prophet...?

Or was it Ibn 'Awsajah who advised Habib Ibn Muzahir to support al-Husayn ('a) even as he was drawing his last breath, as if he was not satisfied with sacrificing his life and with all the trials and tribulations he underwent?

Or was it Abu Thumama al-Sa'idi who, seeking to please his Lord, the most Exalted One, was not concerned about calamities, pain, or anything except the prayers whose time was approaching?

Or was it Ibn Shibib al-Shakiri who laid down all his protective gear to entice someone to kill him so that he would win the honour of martyrdom even as courageous heroes well known for their bravery take pains in covering their bodies with all protective coverings so that death may not reach them?

Or was it John who was excused [because of his age] by al-Husayn ('a) from having to fight, so he fell

down to kiss the Imam's feet, tearfully begging and pleading to him saying, “My colour is black, my descent is lowly, my smell is bad, so breathe upon me with the breath of Paradise so that my colour will be whitened, and my descent will be honourable, and my smell will be good”?

If we think about the statement of Imam Abu Ja’far al-Baqir (‘a) wherein he said, “*The companions of my grandfather al-Husayn (‘a) did not feel the pain of iron*,”[10] the steadfastness of those righteous men will become evident to us, and that they were not mindful of the pain and of the wounds which they received due to their attachment to their goal and to their eagerness to meet the Chosen One (S).

Nobody finds this statement unusual except one who does not know how someone in love feels, and how, when such a lover's feelings are directed towards the person he loves, he does not feel any fatigue or exhaustion. Historians tell us that “Kathir ‘Azza,”[11] the poet, was once in his tent peeling arrows when ‘Azza entered. The moment he saw her, he was in such awe that he kept peeling his fingers and kept bleeding without feeling any pain.[12]

Narrators say that a young man from the Ansar came face to face with a woman, and he very much liked her. He watched her as she entered an alley as he chased her. He did not see a piece of glass etched in a wall, so his face was wounded but he did not feel the pain at all. When he could not see that woman any longer, he noticed that blood was running over his clothes and chest, so he went to the Messenger of Allah (S) and narrated to him what had happened to him. It was then that the following verse was revealed:[13]

“Tell the believing men that they should cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do” **(*Qur’an, 24:30*).**

The Messenger of Allah (S) is quoted as saying that a martyr killed for the Divine Cause does not feel the pain of killing except as a pinch. [14]

Rushayd al-Hajari[15] was called to Yazid's court where the latter asked him about what he had been informed by the Commander of the Faithful Imam ‘Ali (‘a). He said, “Yes, I came to visit him one day, and many of his companions were present.

He was in an orchard. He ordered dates to be brought to him from a date tree. ‘Are these dates good, O Commander of the Faithful?,' I asked him. He (‘a), informed me that the adopted bastard (*da’iyy*), ‘Ubaydullah [Ibn Ziyad], would force me to dissociate myself from him (from ‘Ali) or cut off my hands, legs and tongue, then he would crucify me on the trunk of this same date tree. I asked him, ‘Will my ultimate destination be Paradise?' He (‘a) said, ‘*You are with me in the life of this world as well as in the life hereafter.*' I said, ‘Then I shall never, by Allah, dissociate myself from you.'”

Rushayd used to go to that date-tree quite often during daytime and water it. He used to say the following to it as he watered it: “For you have I been nourished, and for me have you been grown!” It was not long before [‘Ubaydullah] Ibn Ziyad became the *wali* of Kufa, so he called him in and asked him

about what the Commander of the Faithful (‘a) had informed him. He said, “My friend told me that you would require me to dissociate myself from him, yet I would not do so, and that you would then cut off my hands, legs and tongue.”

Ibn Ziyad said, “In this case, I shall prove him a liar.” He ordered to have his hands and legs cut off and to spare his tongue. Then Rushayd was taken back to his family where people surrounded him. He kept telling them what he had learned from the Commander of the Faithful (‘a) of the knowledge of what fate has in store for men and the trials and tribulations they would have to endure as well as the distinction Ahl al-Bayt (‘a) enjoyed over all other humans. Then he said, “O people! Ask me!

These folks [meaning Ibn Ziyad's people] have one requirement in my regard which they have not yet carried out.” A man hurried to Ibn Ziyad and said, “What have you done?! You cut off his hands and legs yet he tells people many serious matters!” Ibn Ziyad, therefore, ordered Rushayd's tongue to be cut off. The man died the same night. On the next day, his corpse was crucified[16] on the door of ‘Amr Ibn Hurayth's house.[17]

Qanwa, his daughter, says, “I asked my father about the pain he was suffering. He said to me, ‘Daughter! I do not have any pain except like one feeling the pressure of people in a stampede.'”[18] Rushayd al-Hajari benefitted from keeping company with the Commander of the Faithful (‘a) who taught him the knowledge of fatal events and of imminent calamities.[19] He used to narrate what he was going through, so the Commander of the Faithful (‘a) named him “Rashid,” rightly guided.[20]

Such condition enlightens anyone who carefully discerns it with the conviction that anyone who directs all his feelings towards the Lord, Praise to Him, and once the Divine Attributes are manifested to him, he sees what eternal bliss awaits him as a reward for promoting the creed, and he will not feel the pain of his wounds.

It also underscores what we have stated about a lover becoming unmindful of his pain once he sees the loved one just as the women [referred to in Surat Yusuf] did not feel the pain of cutting their fingers off at merely seeing the beauty of the truthful one, Yusuf (‘a), as the Almighty tells us:

“So when they saw him, they deemed him great and cut their hands and said: Far it is from Allah! This is not a human; this is a glorious angel” (***Qur’an, 12:31***).

Since those women[21] did not feel the pain of their wounds, it is not strange to find al-Husayn's companions, who were the world’s cream of the crop, did not feel the pain of iron as a result of their love for the manifestations of divine beauty, and due to the eagerness of their souls to reach the ultimate end of sanctity after being electrified by their loyalty for the Master of Martyrs (‘a).

My father do I sacrifice for countenances that

In Karbala’ shook hands with shields,

Countenances that light up with hope

Whenever the world frowns and drips of liberality.

They glow under the darkness of clamour

Like lanterns bright, stealing the sight.

They regarded their lives as cheap in defending

The son of the Prophet's daughter,

Lives that eagerly anticipate with Allah a union.

So they were spent while from

Their sides dignity forever emits fragrance.

No water did they taste except

From the heart's blood the wounds choked in pain

Of their blood they would have drunk

Only if it could their thirst quench

Stripped were they, so they, instead of the fabric

Of the earth did they weave shrouds of wind.[22]

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1. Ibn Qawlawayh, Kamil al-Ziyarat, p. 75. Al-Saffar, Basa'ir al-Darajat, Vol. 10, p. 141.
2. Shaikh al-Tusi, Amali, p. 66.
3. Ibn Hajar al-'Asqalani, Al-Sawa'iq al-Muhriqa, p. 87. Al-Sha'rani, Kashf al-Ghumma, Vol. 1, p. 194. Refer also to p. 371 of the book titled Zayn al-'Abidin by the author of this book [al-Muqarram].
4. Shu'ara' al-Ghari, Vol. 1, p. 387, attributed to Baqir al-Hindi, may Allah fill his grave with Noor.
5. Ibn al-Athir, Vol. 4, p. 24.
6. Shaikh 'Abbas al-Qummi, Nafs al-Mahmum, p. 135, citing Ma'ani al-Akhbar. Al-Majlisi, Bihar al-Anwar, Vol. 3, p. a chapter about death swoons. Al-Majlisi, Ibid., Vol. 10, p. 167, citing Ma'ani al-Akhbar.
7. Sayyid Muhammad Ri□a Ibn Abul-Qasim Ibn Fathallah Ibn Nejm ad-Din al-Husayni al-Kamali al-Asterbadi al-Hilli (d. .H./1927 A.D.) (Henceforth referred to only as Sayyid Muhammad Ri□a al-Asterbadi al-Hilli), Al-'Iqd al-Farid fi Ma'rifat al-Qira'a wa al- Tajwid (henceforth referred to only as Al-'Iqd al-Farid), Vol. 2, p. 313, where Yazid's reign is discussed.
8. al-Tabari, Tarikh, Vol. 6, p. 247.
9. Ibn Abul-Hadid, Shar Nahjul-Balagha, Vol. 1, p. 307, first Egyptian edition
10. al-Rawandi, Al-Khara'ij, p. 138, Indian edition.
11. Abul-Faraj al-Isfahani, Al-Aghani, Vol. 6, p. 37.
12. al-Mirzabani, Al-Muwashshah, p. 144, where Kathir, the poet, is discussed by Abu 'Obaydah. Muhammad [Ibn al-

Hanafiyya] Ibn ‘Ali (‘a) [Imam Husayn's brother from his father's side] said to Kathir once, “You claim that you are one of our Shi’as, yet you praise Marwan's offspring.” He said to him, “I make fun of them, turning them into snakes and scorpions, and I take their money!”

13. as-Saduq, Usul al-Kafi, commenting on Mir'at al-’Uqul, Vol. 3, p. 511, chapter 160 which deals with what is lawful to see of a woman, citing Imam al-Baqir (‘a), who is also quoted on p. 731, Vol. 3, of Tafsir al-Burhan explaining this same verse.

14. Ibn al-Dayba’, Taysir al-Wusul, Vol. 1, p. 129. al-Muttaqi al-Hindi, Kanz al-’Ummal, Vol. 2, p. 278, where the merits of martyrdom are discussed.

15. According to ‘Allama al-Hilli's book Al-Khulasa, his name is Rushayd, and according to Abu Dawud, his last name is pronounced “al-Hajari,” and so is the view of al-Suyuti which is stated on p. 277 of his book Lubb al-Albab. The same is recorded by al-Sam’ani. He is from Hajar, in the distant regions of Yemen. A number of famous men carry this last name and are mentioned by al-Sam’ani. One of them is another Rushayd from Kufa who narrates hadith from his father. On p. 305, Vol. 1, Part Two, of Bukhari's Tarikh, he is said as having narrated hadith from his father from ‘Abdullah.
On p. 285, Vol. 3, of Ibn al-Athir's book Al-Lubab, it is stated that, “Rushayd al-Hajari is named after a well-known region in Yemen. As regarding Hajar, a town near Medina, Ibn al-Qaysarani discusses it on p. 223 of his book Al-Ansab al-Muttafiqa. It is also discussed in Taj al-’Arus. It is also mentioned in Lisan al-’Arab in the discussion of “hajar,” and in Ibn al-Athir's book Al-Nihaya. The list of others who discuss it includes al-Mas’udi who does so on p. 386, Vol. 2, of his book Wafa' al-Wafa', and it is mentioned on p. 280 of Athar al-Bilad by Zakariyya Ibn Mahmud al-Qazwini, among the others.

16. Rijal al-Kashshi, p. 51.

17. al-Thahabi, Mizan al-I’tidal, Vol. 2, p. 339. Ibn Hajar al-Asqalani, Lisan al-Mizan, Vol. 2, p. 461.

18. Rijal al-Kashshi, p. 51. On p. 113 of Bisharat al-Mustafa, and on p. 103 of al-Tabarsi's Amali, majlis No. 6, first edition, she is referred to as “Amatullah,” bondmaid of Allah.

19. al-Saffar, Basa’ir al-Darajat, Vol. 6, p. a chapter about the Imams being acquainted with the conditions of their Shi’as. He is quoted on p. 246, Vol. 11, of Bihar al-Anwar, where Imam Musa Ibn Ja’far (‘a) is discussed.

20. Shaikh al-Tusi, Amali, p. 104, Majlis No. 6, first edition.

21. On p. 39 of Diwan al-Sahaba, in a footnote on decorating markets, it is stated that the number of women who had cut off their hands reached forty, nine of whom did so due to their love and passion [for Prophet Yusuf {Joseph} (‘a)].

22. Shu’ara' al-Hilla, Vol. 3, p. 214, excerpted from a poem eulogizing al-Husayn (‘a) by Sayyid ‘Abdul-Muttalib al-Hilli.

[1] [1]
SHARES

Al-Husayn Among His Companions

Introductory Note

The sacred *Shari’a* requires people to rise in order to close the door of abomination and safeguard everyone against corruption, obliging the nation to do what all nations do: repel the oppression of oppressors who rebel against an Imam chosen to lead the nation after his having invited them to renounce their resistance to what is right, and to refer to the Greatest Legislator, Praise and Exaltation to Him, Who says the following:

***"If two groups among the believers fight, reconcile them, but if one of them transgresses over the other, then kill the one that oppresses till it returns to* [*accepting*] *Allah's Commandment"* (*Qur'an, 49:9*).**

The Commander of the Faithful (‘a) rose during his caliphate to defend the sanctity of the *Shari'a* and to attract the nation's attention to wake up from its slumber of ignorance. It was mandatory on people to obey him because he was the rightful Imam obedience to whom was mandatory. The majority of the Muslims recognized and swore the oath of allegiance to the Commander of the Faithful, Imam ‘Ali Ibn Abu Talib (‘a).

They decided that fighting those who rebelled against him was the right thing to do as testified by their statements which are recorded in their books, statements which serve as testimonials to their call, a call supported by reason and documented facts.

[Imam] Abu Hanifa, for example, says, "Whenever [Imam] ‘Ali fought anyone, right was on his side. Had ‘Ali (‘a) not fought them, nobody among the Muslims would have learned how to deal with them!

There is no doubt, moreover, that ‘Ali (‘a) fought Talhah [Ibn ‘Abdullah] and al-Zubayr [Ibn al-'Awwam] after the latter had sworn the oath of allegiance then reneged therefrom. And during the Battle of the Camel, ‘Ali (‘a) dealt with them with equity, the most learned man among the Muslims that he was, so it became a Sunnah to fight the people who promote oppression."[1]

His student, Muhammad Ibn al-Hasan al-Shaybani (who died in 187 A.H/803 A.D.), followed in his footsteps. Said he, "Had not ‘Ali (‘a) fought Mu'awiyah because of his oppression, we would not have been guided to fighting those who oppress."[2]

Sufyan al-Thawri has said, "Whenever ‘Ali (‘a) fought anyone, he was on the right track *versus* the other."[3]

Imam al-Shafi'i has said, "Silence with regard to those who were killed during the Battle of Siffin is commendable, although ‘Ali (‘a) was more right than anyone whom he fought."[4]

Abu Bakr, Ahmad Ibn ‘Ali al-Razi al-Jassas (who died in 370 A.H/981 A.D.), has said, "'Ali was right in fighting the oppressive gang. Nobody maintains a contrary view. He was accompanied by many senior *Sahabis*, those who participated in the Battle of Badr, as well as by those who appreciated their status."[5]

Abu Bakr Ibn al-'Arabi, the judge, who died in 546 A.H/1152 A.D., has said, "'Ali was the Imam because they all regarded him as such, and he could not have abandoned people because he was the most worthy among them of receiving the oath of allegiance. He accepted such an oath out of his concern lest some in the nation should be killed due to chaos and disorder and even the distortion of the creed and the demise of Islam as a religion."

The people of Syria asked him to seek revenge on those responsible for ‘Uthman's murder, so he (‘a)

said to them, “First of all, you should swear the oath of allegiance as others have, then you can ask for justice; it is only then that you will achieve justice.” ‘Ali (‘a) was the most wise among them in his view and speech. Had he pursued those killers, their tribes would have rallied behind them, thus igniting a third tribal war.

So he waited till law and order were established and the general public had sworn the oath of allegiance to him. It is then that he directed his attention towards the court of justice to effect equity without discriminating between anyone in the nation and the other. There is no disagreement among the nation that a leader is justified in postponing effecting retribution if doing the opposite may cause dissension and disunity.

In the latter scenario, anyone who disobeyed ‘Ali (‘a) would be regarded as an oppressor killing whom is mandatory, so that justice will be served and reconciliation is achieved. His waging a war against the Syrians who refused to swear the oath of allegiance to him, as well as his having fought those who reneged from such an oath in the Battles of the Camel and al-Nahrawan, was justified.

It was the obligation of everyone to rally behind him and carry out his orders then make any demands. But since they all did not do so, they became oppressors like the ones referred to in the verse saying,

***“…then kill the one that oppresses till it returns to* [*accepting*] *Allah's Commandment”* (*Qur’an, 49:9*).**

Mu’awiyah scolded Sa’d Ibn Abu Waqqas[6] for not participating in fighting ‘Ali (‘a). Sa’d responded to him by saying that he, in fact, had only regretted his reluctance to fight *al-fi'a al-baghiya* (the oppressive gang), meaning Mu’awiyah and his followers.[7]

Abu Bakr, Muhammad al-Baqillani, who died in 403 A.H/1013 A.D., said the following after enumerating some of ‘Ali 's merits: “‘Ali (‘a) is qualified for the caliphate by only some of these merits and by less than these virtues, and he deserves to be the Imam.

He is right in his views and in whatever he took charge of. Obedience to him, therefore, is mandatory due to his having received the oath of allegiance from the most respected dignitaries among the Muhajirun and the Ansar on the third day following ‘Uthman's assassination.

These insisted that only he was the most knowledgeable among the *Sahaba*, the most qualified, and the one most worthy of it. They pleaded to him in the Name of Allah Almighty to safeguard the rest of the nation and to protect Dar al-Hijra. They, therefore, swore the oath of allegiance to him before al-Zubayr and Talhah had arrived. Having seen everyone else swearing to him, and having found themselves obligated, al-Zubayr and Talhah, too, swore the oath of allegiance to him.

Had they preferred not to do so, they would have fallen in sin. Their saying to him, “We swore the oath of allegiance to you against our wish,”[8] however, does not harm the Imamate of ‘Ali (‘a), simply because

the inauguration had already been completed.

Their asking him to kill ‘Uthman's murderers prior to swearing the oath of allegiance to him was a mistake because electing a man simply so that he would kill a group of men for killing one man is not right even if his *ijtihad* determined that that should be the case: he may later, according to the same *ijtihad*, decide to do the opposite.

Even if it is proven that ‘Ali (‘a) permitted the killing of a number of men for having killed only one single person, the execution of all those who participated in killing ‘Uthman is not valid except after proving them guilty, and after the offspring of the murdered person present themselves at his court to demand retribution for their father's murder, and if the killing does not lead to as much chaos and disorder as that which followed ‘Uthman's murder, or even more so.

Postponing effecting retribution to its right time is better for the nation, and it avoids any worsening of the situation.[9]

Abu ‘Abdullah, Muhammad Ibn ‘Abdullah, better known as Al-Hakim al-Naishapuri (d. 405 A.H/1015 A.D.), has said, “The narratives relevant to the Commander of the Faithful (‘a) receiving the oath of allegiance are all authentic according to the general consensus, and it is in reference to them that Khuzaymah Ibn Thabit delivered these poetic lines as he stood before the pulpit:

If fealty to ‘Ali we swear,

Hasan's father suffices us

Against the dissensions we fear:

The best of people we found him to be,

The most knowledgeable among the Quraish

Of the Book and the Sunnah is he.

None can surpass him among the Quraish

When he does ride and charge,

And all good is in him indeed,

Quraish do not match his word and deed.

Al-Thahabi collected such narratives in his book *Talkhis al-Mustadrak* without rebutting them.”[10] Then Al-Hakim goes on to cite ‘Abdullah Ibn ‘Umar [Ibn al-Khattab] saying, “Nothing distresses me, in as far as the verse saying, ‘***…then kill the one that oppresses till it returns to*** [***accepting***] ***Allah's***

Commandment' (***Qur'an, 49:9***), except that I did not fight the oppressive gang as Allah Almighty had ordered me."[11]

Al-Hakim al-Naishapuri quotes Abu Bakr, Muhammad Ibn Ishaq Ibn Khuzaymah, saying that he is used to hear his mentors say, "We testify that all those who disputed with the Commander of the Faithful 'Ali Ibn Abu Talib ('a) with regard to his caliphate were oppressors," and so does Ibn Idris.[12]

Abu Mansur 'Abdul-Qahir al-Baghdadi (d. 429 A.H/1038 A.D.) has said, "All the people of righteousness were unanimous in recognizing 'Ali 's Imamate when he was singled out for it following 'Uthman's murder, and that he was right and accurate in judgment when he fought the Battle of the Camel and Mu'awiyh's followers in the Battle of *Siffin.*"[13]

Abu Ishaq Ibrahim Ibn 'Ali al-Shirazi al-Fayroozabadi (d. 476 A.H/1084 A.D.) has said, "If a group of Muslims dissents from the leading Imam, advocating his deposition according to its own way of thinking, or likewise stopped a due payment, thus becoming rebellious, the Imam ought to fight it in accordance with the verse saying, ***'...but if one of them transgresses over the other, then kill the one that oppresses till it returns to*** [***accepting***] ***Allah's Commandment'*** (***Qur'an, 49:9***).

Abu Bakr fought those who refused to pay the *zakat*, while 'Ali ('a) fought the people of Basra during the Battle of the Camel and fought Mu'awiyah at Siffin and the Kharijites at al-Nahrawan."[14]

The gist is that 'Ali ('a) was right in fighting those parties because he was the leader (the Imam) the oath of allegiance to whom was a must. Their rebellion against him, no matter for what reason, did not justify their actions.

Imam al-Haramain al-Juwaini (d. 478 A.H/1086 A.D.) says, "'Ali Ibn Abu Talib (a) was the rightful Imam when he took charge, whereas those who fought him were oppressors."[15]

Ala' ad-Din al-Kasani al-Hanafi (d. 587 A.H/1191 A.D.) has said,

"Our master, 'Ali, fought the people of Harura at Nahrawan in the presence of the *Sahabah* in fulfilment of the prediction of the Messenger of Allah (S) to him wherein he said, "O 'Ali! You will be fought for implementing the Qur'an just as we fight in defence of its revelation." His fight for the interpretation of the Holy Qur'an was his fighting the Kharijites.

This *hadith* proves that 'Ali is our Imam and master because the Prophet (S) compared the fighting undertaken by 'Ali in defence of implementing the Qur'an with that of his own fighting in defence of its revelation. The Messenger of Allah (S) was right in defending its revelation; therefore, our master 'Ali was also right in fighting for its implementation. Had he not been a rightful Imam, he would not have been right in killing those folks because the call had included them due to their being in "dar al-salam" and to being Muslims.

Anyone whom he called to fight them was obligated to respond positively and not to lag behind so long

as he was able to do so because obedience to the Imam, which results in no disobedience to Allah, is an obligation, let alone obedience.

What is narrated about Abu Hanifa with regard to the subject of when dissension happens among the Muslims, he is of the view that a man should take to staying at home. Such a view is relevant to a particular time that is: When his religious leader does not call upon him to bear arms. But if he does, then obedience to him is obligatory as we have stated earlier."[16]

Yahya Ibn Sharaf al-Nawawi (d. 677 A.H/1279 A.D.), a Shafi'i, has said, "'Ali was on the right track in those wars. Most of the *Sahaba* and *tabi'in*, supported by all Muslim scholars, were of the view that during the time of dissension, support and assistance must be rendered to the right party against the oppressors according to the verse saying, '... so fight the one that oppresses,' which is the right thing to do."[17]

Ibn Humam, the Hanafi (d. 681 A.H/1283 A.D.), has said, "'Ali ('a) was on the right track when he fought the Battle of the Camel and when he fought Mu'awiyah at *Siffin.* The Prophet (S) had said to 'Ammar, 'The oppressive party shall kill you,' and he was, indeed, killed by Mu'awiyah's followers, something which proves that they, in fact, were the oppressive party.

'A'isha expressed her regret [at having fought 'Ali during the Battle of the Camel] according to Abu 'Amr as he so records in his book *Al-Isti'ab*. She said once to 'Abdullah Ibn 'Umar, 'O father of 'Abdul-Rahman! What stopped you for prohibiting me from marching?' He said, 'I saw a man who did so even before you," meaning Ibn al-Zubayr. She then said, "Had you admonished me not to march, I would not have gone out."[18]

Ibn Taymiyyah (d. 728 A.H/1328 A.D.) has said, "When 'Uthman was killed and people swore the oath of allegiance to the Commander of the Faithful 'Ali Ibn Abu Talib ('a), who was then the most worthy of being the caliph and the best of the remaining *Sahabah*, the views were, nevertheless, diverse and the fire of dissension was lit.

There was no complete unity, nor could the caliph, nor those who were the best among the nation, realize all their plans for the goodness of the nation till the Haruri renegades [the people of Harura] rose to fight the Commander of the Faithful 'Ali ('a) and those who supported him. In obedience to the Command of Allah Almighty and that of the Messenger of Allah (S), he killed them.

The Prophet (S) had said, '*The renegade group must be killed* [*even*] *by the closest of both parties to righteousness.*' 'Ali Ibn Abu Talib ('a) and those with him were the ones who fought them. Based on the statement of the Prophet (S), 'Ali and his followers are closer to the truth than Mu'awiyah and his party."[19]

He has also said, "Any Shi'a group admits that Mu'awiyah could never be compared with 'Ali ('a) in as far as the caliphate is concerned, and he could not be a caliph while 'Ali ('a), too, was the caliph. 'Ali's

feats, his being the foremost to accept Islam, his knowledge, piety, courage, and all his virtues were quite obvious and well known to everyone.

None among the *ahl al-shura* [those named by Abu Bakr as members of the advisory committee] remained except he and Sa'd. The latter had already abandoned such a subject, and 'Uthman had already died; so, none remained except 'Ali."[20]

Al-Zayla'i (d. 762 A.H/1361 A.D.) has said, "Right was in the hand of 'Ali ('a) when his turn came [to lead the Muslims]. The proof is in the statement of the Prophet (S) to 'Ammar: 'The transgressing party shall kill you.' There is no contention that he ['Ammar] was on 'Ali's side when Mu'awiyah's followers killed him.

Then they were unanimous in regarding 'Ali as being on the right track when he fought the fellows of the Camel, namely Talhah, al-Zubayr, 'Ayisha, and those who supported them, as well as the fellows of *Siffin,* namely Mu'awiyah and his army." He goes on to say, "When 'Ali ('a) became the caliph, while Mu'awiyah was in Syria, the latter said, 'I shall not offer him anything, nor shall I swear the oath of allegiance to him nor visit him.'"[21]

Ibn al-Qayyim al-Jawziyyah (d. 751 A.H/1351 A.D.) has said, "During his time, 'Ali was the foremost of the nation and the very best, and there was none when he took charge better than him."[22]

Abu 'Abdullah Ibn Muhammad Ibn Muflih, the Hanbali scholar (d. 763 A.H/1362 A.D.), has said, "'Ali ('a) was the closest to righteousness than Mu'awiyah and the most fair in fighting those who transgressed. There were those who sided with 'Ali and those who refrained."

Ibn Hubayrah depends on Ubayy's *hadith* to advocate that people should renounce taking to arms during dissension, meaning when 'Uthman was killed. As regarding what happened thereafter, none among the Muslims supported the notion that anybody was excused for lagging behind without supporting 'Ali ('a). And when Sa'd, Ibn 'Umar, Usamah, Muhammad Ibn Maslamah, Masruq, and al-Ahnaf did so, they all regretted it.

On his death bed, 'Abdullah Ibn 'Umar, for example, said, "I am leaving this world and there is no bigger sigh in my heart than having been reluctant to support 'Ali ('a)." The same has been reported about Masruq and others because of such reluctance.[23] Ibn Hajar al-Asqalani (d. 852 A.H/1449 A.D.) has said, "Imam 'Ali Ibn Abi Talib was on the right track when he fought those who waged against him the wars of the Camel, *Siffin,* and others."[24]

Mahmud Ibn Hajar al-Haythami (d. 974 A.H/1567 A.D.) has said, "The people of the Camel and of Siffin charged 'Ali ('a) of collaborating with those who murdered 'Uthman while he was innocent of it, and far he was from doing something like that."[25]

He goes on to say, "A religious authority is bound to fight those who transgress because the *Sahabah*

have all conceded that this should be the case, and that he should not fight them before sending them a discreet, equitable, and trustworthy person to advise them and to inquire about their reasons for disobeying him in accordance with the incident when ‘Ali (‘a) sent Ibn ‘Abbas to the Kharijites at al-Nahrawan, thus causing some of them to return to his obedience.”[26]

The discussion between Ibn ‘Abbas and the Kharijites is detailed on p. 48 of *Khasa’is Amir al-Mu’minin* by al-Nasa'i.

Al-Shihab al-Khafaji (d. 1100 A.H/1689 A.D.) has said, “The Prophet's statement to ‘Ammar: ‘The transgressing party shall kill you,' and the fact that the supporters of Mu’awiyah killed him at Siffin because he was supporting ‘Ali (‘a), is a clear indication that the righteous caliph was ‘Ali (‘a), and that Mu’awiyah was wrong in following his own personal views.

A transgressor is one who unfairly declares his mutiny against his leading Imam. Another *hadith* by him (‘a) and his progeny, says, ‘*If people dispute, the son of Sumayya will always be right,' and the son of Sumayya is ‘Ammar who sided with ‘Ali (‘a). This is what we owe Allah to say: ‘Ali, Allah glorified his countenance, was right and justified in not arresting those who participated in killing ‘Uthman.*”[27]

Al-Shawkani (d. 1255 A.H/1840 A.D.) quotes a tradition of the Prophet, peace of Allah be upon him and his progeny, narrated by Abu Sa’id [al-Khudri] wherein he says, “My nation shall split into two parties between whom renegades will come out who should be killed by the closest party to righteousness.” He says, “This proves that ‘Ali (‘a) and his supporters were right, whereas Mu’awiyah and his followers were wrong.”[28]

Abul-Thana’ al-‘Alusi, the scholar of exegesis, has cited a number of Hanbali scholars advocating the necessity for killing those who transgress because ‘Ali (‘a) was too distracted, during his caliphate, with fighting the transgressors to be involved with *jihad.* This means that fighting transgressors is better than participating in *jihad*. Then he documents how ‘Abdullah Ibn ‘Umar [Ibn al-Khattab] regretted his reluctance to side with ‘Ali in fighting the transgressing party. Al-‘Alusi did not rebut it.[29]

Muhammad Kurd ‘Ali has said,

“‘Ali did not violate the Sunnah when he dissociated himself from those who killed ‘Uthman. Those who participated in killing him belonged to most of the tribes, and they were very large in number. ‘Ali could not have faced them all by himself.

It was impossible for him to arrest them, or even to arrest some of them, since they supported him, even if he had known who they were. The incident took place against his wish, and it was not in his interest to enrage numerous tribes that supported him then.

‘Ali (‘a) used to swear by Allah that had the Umayyads required him to produce fifty truthful men from Banu Hashim to swear by Allah that he did not murder ‘Uthman, nor condoned his murder, he would

have obliged."[30]

The above are texts excerpted from Sunni scholars' books testifying to the fact that 'Ali ('a) was more worthy of being the caliph than anyone else, and that whoever rebelled against him deserved to be fought till he returned to the right course. Such was the choice made by the best from among the *Sahaba* and the *tabi'in*. Among the latter was Uways al–Qarni who was a foot soldier during the Battle of *Siffin.*[31]

'Abdullah Ibn 'Umar Ibn al–'As used to say, "I regretted nothing more than not fighting the transgressing party as Allah Almighty had commanded me to." He used to narrate what the Prophet (S) used to say, that is, "Sumayya's son will be killed by the oppressive party," and that the oppressive party was that of Mu'awiyah and his gang.

When he was asked about why he did not participate in the Battle of Siffin on 'Ali's side, he produced an excuse which will not avail him on the Day of Judgment. Said he, "I never used a sword or a lance, but the Messenger of Allah (S) required me to obey my father, and I did."[32]

This is nothing but falsehood and deception. How could he find it palatable to oppose the truth by thus misinterpreting a statement made by the Prophet (S)? Does the *Shari'a* permit interpreting the *hadith* as enjoining obedience to one's father if such obedience requires forsaking the obligations or committing what is prohibited? Of course not.

Obedience to the Imam who has received the oath of allegiance was mandatory on all Muslims, and the *umma* then had no choice except to obey him and carry out his orders, and no obedience to one's father can take precedence over obedience to the Imam ('a). The verse saying,

***"And if they intimidate you so that you may associate with me that of which you have no knowledge, do not obey them"* (Qur'an, 29:8).**

may be inclusive. The prohibited association referred to in this verse, therefore, may connote prohibiting forsaking obedience to Allah, Glory to Him. It implies prohibiting forsaking obedience to the Prophet (S) and to the Imam who has received the oath of allegiance from the Muslims. 'Ayisha, thereupon, used to perform her prayers in full when she marched to Bara to fight 'Ali ('a) because to shorten the prayers, in her view, was done when one travels in obedience to Allah's Commandments.[33]

The sacred *Shari'a* has required the Imam of the nation to win his argument against anyone who rebelled against him and abandoned obedience to him by reminding him of Allah's incessant favours on His servants despite their rebellion and oppression.

Then he informs them that this vanishing life does not bring anyone who is immersed in his love for it except loss. He may do so by admonition and by citing Qur'anic verses in order to enlighten those whose desires blinded them, so that they may see the path of guidance and realize the shining truth.

The Commander of the Faithful (‘a) followed this plan of action which Islam canonized during the first three days after his calling upon his companions not to transgress the commandments of the *Shari’a* and not to rush to fight so that the other party might be the transgressing one that fought the believers, hence the argument against it would be established as the one that started the aggression.34

He, peace of Allah be upon him and his infallible offspring, admonished the fellows of the Camel, *Siffin,* and al-Nahrawan a great deal so that nobody would have any excuse when the books of deeds are spread wide open and every argument of those called upon by him and who insist on disputing with him and in being stubborn is refuted. Those who were guided by Allah to conviction were enlightened by the light of his guidance, whereas those who strayed from the path of righteousness were not.

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1. al-Khawarizmi, Manaqib Abu Hanifa, Vol. 2, pp. 83-84 (Hayderabad edition).
2. Al-Jawahir al-Mudi’a: Tabaqat al-Hanafiyyah, Vol. 2, p. 26.
3. Abu Na’im, Hilyat al-Awliya’, Vol. 7, p. 31.
4. Adab al-Shafi’i wa Manaqibuh, p. 314.
5. al-Jassas, Ahkam al-Qur’an, Vol. 3, p. 492.
6. While discussing the oath of allegiance to the Commander of the Faithful (‘a) on p. 74, Vol. 3, of his book Al-Kamil, Ibn al-Athir says, “Among those who did not swear it are: Sa’d Ibn Abu Waqqas, ‘Abdullah Ibn ‘Umar, Hasan Ibn Thabit, Ka’b Ibn Malik, Maslamah Ibn Mukhlid, Abu Sa’id al-Khudri, Muhammad Ibn Maslamah, al-Nu’man Ibn Bashir, Zayd Ibn Thabit, Rafi’ Ibn Hudayj, Fadalah Ibn ‘Ubayd, Ka’b Ibn Ajrah, ‘Abdullah Ibn Salam, Suhayb Ibn Sinan, Salamah Ibn Salamah Ibn Waqsh, Usamah Ibn Zayd, Qudamah Ibn Maz’un, and al-Mughirah Ibn Shu’bah.”
   These men are discussed by Abu Mansur, ‘Abdul-Qahir al-Baghdadi, on p. 290 of his book Usul ad-Din. They are also discussed on p. 233 of al-Baqillani's book Al-Tamhid, by Ibn Taymiyyah on p. 226, Vol. 4, of his book Al-Fatawa al-Misriyya, by Abu Ja’far al-Tabari on p. 153, Vol. 3, of his renowned history book Tarikh Akhbar al-Muluk wa al- Umam (Tarikh, for short).
   The reluctance of Sa’d Ibn Abu Waqqas to swear it is discussed on pp. 79-83, Vol. 1, of al-Thahabi's book A’lam al-Nubala', commenting that his excuse was not acceptable neither by Allah nor by His Messenger; that excuse was, “I will not follow anyone unless he gives me a sword with a tongue that speaks and eyes that see in order to distinguish a believer from an apostate.” In his biography in Al-Isti’ab, it is stated that Mu’awiyah wrote him a poem seeking to appease him and soliciting his support. In his answer, he responded with these verses:
   Do you really covet what ‘Ali is granted?!
   Bid farewell to such hopes!
   One day of his life is better than you living
   Or dead, may you be sacrificed for the man.
   As for ‘Uthman, leave his discussion,
   For such a view is worn out by affliction.
7. Ahkam al-Qur’an, Vol. 2, pp. 224-225 (Egypt: .H./1913 A.D.).
8. Al-Hakim, Al-Mustadrak, Vol. 3, p. 114. The author says that the first to swear it was Talhah, whereupon the Imam (‘a) said, “This oath shall be violated.”
9. Al-Tamhid, pp. 229-232.
10. Al-Hakim, Al-Mustadrak, Vol. 3, p. 115. Sayyid al-Murta□a, on p. 67, Vol. 2, of his book Al-Fusul al-Mukhtara, added these lines to the poem cited above:
    Of the Messenger of Allah he is the wali
    The one and only from among his family,
    His knight for a long time in every way,

The first among all men to pray,
Besides the best of women [Khadija]:
Allah is the One Who bestows every bliss.
He is ready to sacrifice in every fight,
When even valiant warriors are in fright:
He is the one named for giving the beggar
His ring even as he stood for the prayer.

11. Al-Hakim, Al-Mustadrak, Vol. 2, p. 463.
12. Ma'rifat 'Ulum al-hadith, p. 84.
13. Usul ad-Din, pp. 286-292.
14. Al-Muhaththab fil Fiqh al-Shafi'i, Vol. 2, p. 234 (Egypt: .H./1925 A.D.).
15. Al-Irshad fi Usul al-I'tiqad, p. 433.
16. Badai' al-Sanai', Vol. 7, p. a chapter dealing with the injunctions relevant to those who renege.
17. Sharh Sahih Muslim, Vol. 10, p. 336 and p. a footnote about giving advice to one going on a military campaign.
18. Fath al-Qadir, Vol. 5, p. 461, "Kitab al-Qada'" (the book of judicial decisions). Al-Tabari, Tarikh, Vol. 5, p. 221, where 'Ayisha is quoted as saying, "I wish I had died twenty years before the Battle of the Camel." Al-'Iqd al-Farid, Vol. 2, p. 288, where those who participated in the Battle of the Camel are discussed. Ibn Qutaybah, Al-Ma'arif, p. 59, where it is indicated that 'Ayisha was asked, "Shall we bury you near the Messenger of Allah?" She answered by saying, "No."
19. Majmu' Fatawa Ibn Taymiyyah, Vol. 2, p. 251.
20. Majmu' Fatawa, Vol. 4, p. 224.
21. Nasb al-Raya, Vol. 1, p. 69, while enumerating the guidance traditions in the volume dealing with a judge's ethics.
22. Ibn al-Qayyim al-Jawziyyah, Badai' al-Fawa'id, Vol. 3, p. 208.
23. Al-Furu', Vol. 3, pp. 542-543.
24. Ibn Hajar al-Asqalani, Fath al-Bari: Sharh al-Bukhari, Vol. 12, p. a chapter dealing with requiring the renegades to repent, a chapter dealing with forsaking fighting the Kharijites.
25. On p. 240, Vol. 2, of Ibn al-Athir's book Al-Kamil, Muhammad Ibn Sirin is quoted as saying, "Never did I ever come to know of 'Ali being accused of killing 'Uthman till people swore the oath of allegiance to him [to 'Ali as the new caliph]; it is only then that he was accused." On p. 235 of al-Baqillani's book Al-Tamhid, it is stated that, "'Ali ('a) used to say the following when he was in Basra: 'By Allah! I did not kill 'Uthman, nor did I condone his killing, but Allah killed him, and I am with him," whereupon some people thought that his statement "and I am with him" meant that he was predicting that he, too, would be killed. In fact, he meant something like, "Allah caused him to die, and He will cause me, too, to die [in a like manner, i.e. by being murdered, as it came to happen]," since he swore, the truthful that he was, that he never killed 'Uthman nor condoned his killing.
On p. 274, Vol. 2, of Al-'Iqd al-Farid, in a chapter dealing with 'Ali being innocent of 'Uthman's murder, the author states the following: "'Ali ('a) used to say the following when he was in Kufa: 'If Banu Umayyah wish, I am ready to challenge them to swear at the Ka'ba fifty times that I did not start anything against 'Uthman.'" On p. 224, Vol. 4, of Ibn Taymiyyah's book Majmu' al-Fatawa al-Misriyya, the author says, "'Ali ('a) swore, the righteous and the truthful person who never had to swear that he was, that he never killed 'Uthman nor wanted anyone to kill him."
On p. 141, Vol. 8, of Taj al-'Arus: Sharh al-Qamus, in the discussion of the subject of insinuating, and that people should avoid it, 'Ali Ibn Abu Talib ('a) is quoted as saying, "Had Banu Umayyah agreed that we require fifty persons from Banu Hashim to swear that we never killed 'Uthman, nor do we know who killed him, we would have done so," meaning producing fifty witnesses to his innocence. On p. 170 of Ibn al-Sikkit's book Islah al-Mantiq, in a chapter dealing with insinuation and how people ought to forsake it, 'Ali Ibn Abi Talib ('a) is quoted as saying, "By Allah! I never killed 'Uthman nor insinuated that anyone should kill him."
On p. 60 of Nasras's book Siffin, Egyptian edition, it is stated that, "Al-Mughirah Ibn al-Akhnas was killed the same day with 'Uthman when 'Uthman's mansion was attacked. His son composed poetic verses in which he commended 'Ali ('a) for not participating in what those folks [the assailants] had done. Among what he said was this:
As for 'Ali, he sought refuge at home,

So he neither issued an order in its regard,
Nor did he prohibit anyone.
On p. 112, Vol. 1, of his book Sharh Nahjul-Balagha (Egyptian edition), Ibn Abul-Hadid records a statement that testifies to his deep understanding of the events. He said, "Mu'awiyah very much deviated from 'Ali 's line because he ['Ali] had killed his [Mu'awiyah's] brother Hanzalah during the Battle of Badr, in addition to his uncle al-Walid, and he took part in killing his grandfather, 'Utbah, or his uncle, Shaybah. From among the dignitaries belonging to 'Abd Shams whom he killed, and their likes, he killed a large number.
This is the reason why he [Mu'awiyah] attributed 'Uthman's murder to 'Ali ('a) and publicized it among the people. Murderers rallied behind him." On p. 240, Vol. 2, 'Urwah Ibn al-Zubayr is quoted as saying, "'Ali ('a) was too fearful of angering Allah to assist anyone in killing 'Uthman."
26. al-Nawawi, Tuhfat al-Muhtaj, Vol. 4, p. 110 and p. 112.
27. Sharh al-Shifa', Vol. 2, p. 166 (the .H./1909 A.D. edition).
28. Nayl al-Awtar, Vol. 7, p. 138.
29. Ruh al-Ma'ani, Vol. 26, p. 151 (Egyptian edition).
30. Muhammad Kurd 'Ali, Al-Islam wa al- Hadara al-'Arabiyya, Vol. 2, p. 380.
31. al-'Ayni, 'Umdat al-Qari, Vol. 11, p. 346.
32. al-'Ayni, 'Umdat al-Qari, Vol. 11, p. 346.
33. al-Shawkani, Nayl al-Awtar, Vol. 3, p. a chapter dealing with a traveller's prayers in a section about one who passes through a country and marries someone there.
34. Nahjul Balagha, Vol. 3, p. 304.

[1] [1]
SHARES

Al-Husayn On The Taff Day

These are the guidelines that the father of 'Abdullah, al-Husayn ('a), followed on the *Taff* Day. He did not order his men to start the war despite the persistence of his foes in adhering to misguidance and in fighting him with all their might and means.

They, in fact, went as far as prohibiting him, his family and companions from drinking the water regarding which the one who brought the divine *Shari'a*, peace and blessings of Allah be upon him and his progeny, said, "All people have an equal right to water and (their animals to) pasture."

Imam Husayn ('a), by doing so, wanted to establish his argument against his foes. He stood to address that multitude that had been immersed in misguidance in order to explain his argument. He first acquainted them with the loss of this vanishing world by anyone who threw himself in its lap; it would not bring him anything but disappointment.

Then he resorted to reminding them of his status with the Prophet of Islam (S), testifying to himself and to his brother al-Hasan ('a) that they were the masters of the youths of Paradise, let alone the testimony to this fact given by the one who does not speak out of his own desires but was guided by the divine

wahy: such a testimony is the criterion for distinguishing right from wrong.

Then he reminded them of the fact that had they had anything with him that belonged to them, he would have given it back to them. Finally, he raised a copy of the Holy Qur'an over his head and invited them to accept its arbitration.

When all these precious pieces of advice fell on deaf ears, and when it became quite clear to him that they insisted on their misguidance and stubbornness, opting to act against the commandments of Allah Almighty and His Messenger (S), he unveiled the curtain from the 'Alawide pride according to which he grew up.

He removed the curtain from the feeling of disdain to anyone who refused to abide by the commandments of Allah and His Messenger (S). It is such disdain that he and other offspring descending from 'Ali ('a) used to study day and night and round which their meetings revolved. It is then that he, peace of Allah be upon him, said,

The da'iyy and the son of the da'iyy required us to choose one of two: either to let his men draw their swords against us, or we accept humiliation and submission to his authority. It is far from us to accept humiliation; Allah rejects that we, His Messenger, or the faithful should ever submit to humiliation. These are [*the fruit of*] *good and pure chambers, men of dignity and souls too proud to prefer obedience to a mean and lowly person over death in honour and in dignity. Let it be known that I shall fight with this family although our number is small, and despite the betrayal of those who promised to support us.*

How could he to a lowly one his submission wield?

Only to Allah did he ever submit and yield:

Mightier than the shield is his will,

Before lances thirsty for blood, eager to kill,

To him will every hafiz refer at will,

To one big as the world and greater still,

One who insisted to live only in dignity,

To sacrifice and personify such struggle for eternity. [1]

Such are the commandments of the purified *Shari'a*, and such are its injunctions regarding inviting people to righteousness, and to rise to close the door against falsehood. Just as it mandated *jihad* against those who promote misguidance as well as the polytheists, it likewise exempted from such *jihad* the children, the invalid, the blind, the elderly, the women, and the adults who did not obtain the permission of their parents to participate in *jihad*.

But the show of force at the *Taff* violated its greatest canon, permitting even what was not previously permitted in order to serve the interests and the mysteries that are beyond the reach of men's comprehension. Such was the most oppressed martyr (‘a), informed by his grandfather, the supreme saviour (S), and by his own father, the *wasi* (‘a).

Al–Husayn (‘a) did not bring about a new Sunnah in *jihad*; rather, it was no more than a divine lesson fixed by the most sacred tablet in the world of perfection, one limited to a particular circumstance and to a specific place, one received by Gabriel, the trusted archangel (‘a), who then conveyed to the one who was loved and chosen by Allah, namely Muhammad (S), the one who conveyed the divine message and who in turn entrusted it to his grandson the Master of Martyrs (‘a).

All the unusual events that took place during that bloody encounter, whose essence cannot be comprehended by men were things whereby the Master, Praise to Him, bestowed upon His *wali* and *Hujjah*, Abu ‘Abdullah, al–Husayn (‘a).

It is to these same traditions that the martyr of Kufa, Muslim Ibn ‘Aqil, adhered. He was, indeed, distinguished from all others by his knowledge, deeds, an abundance of wisdom and divine faculties that his position as deputy of the Imam, the *Hujjah*, required.2 He suffered from acute thirst to the extent that he was permitted to drink even what was *najis*.

Both Ibn ‘Aqil and the moon of the Hashemites [Abul–Fadl, al–’Abbas, Imam Husayn's brother] drank the same milk and graduated from the same school of Imamate and infallibility. They, therefore, earned a testimony from the Infallible Imams (‘a) in the sincerity of intention through their readiness to sacrifice their lives for the sake of the creed.

Such testimony qualified them to serve as role models in their good deeds. Just as Muslim did not taste water till he died of thirst, so was the case with the father of al–Fadl, al–’Abbas, who shook the ranks of the enemy till he finally had access to the water.

Knowing the extent of thirst of the Master of Martyrs and that of the Prophet's ladies and of the children who descended from Fatimah (‘a), he did not see in the *Shari’a*, which he had learned from his father, the *wasi*, and from both of his brothers who were Imams whether they stood or sat3, according to the Prophet's words, any provision for him to drink out of concern for the thirst of the *Hujjah* of his time even with a little thereof. But alas! Destiny stood between him and the achievement of his desire.

He did not taste of the Euphrates following his example,

Taking his water straight to the tent.

He found no provision in the creed to quench

His thirst while his brother was burning with thirst.

He derives his deed from the Shari'a

And due to his unshaken conviction,

Like al-Husayn who controlled the water source

Just to be told that his tents were being looted,

So he threw water away, sensing the gravity

Of the situation, enthused with zeal,

So al-'Abbas followed his example as he

Breathed his last in honour, his zeal fiery.

Abu 'Abdullah, al-Husayn ('a), rose with that small group of the elderly and the children, with infants and women, in contrast with those who were not apprehensive in regard to conscience or kinship, being determined to eradicate the Prophet's family and relatives.

But the line followed by the martyr of the *Taff*, the one whose extent cannot be realized, nor can the minds comprehend its deep meaning, acquainted the succeeding generations that came across this epic, the like of which history has never witnessed, with the deeds committed by those tyrants whose fathers did not accept Islam, when they pretended to have done so, except out of fear of Islam's sword.

Abu 'Abdullah ('a) achieved the objective when the clouds of doubt were dispelled by the light of his shining revolution and the calls of his ladies, the calls that confused and upset the minds that became the subject of all meetings, of what those tyrants and their ancestors had committed of shame and infamy.

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1. Excerpted from a poem in praise of al-Husayn ('a) by Sayyid Hayder al-Hilli, may Allah have mercy on his soul.
2. Muslim Ibn 'Aqil was deputy of Imam Husayn ('a), who was the Hujjah of his time. The reader must not misread this statement to imply that Muslim Ibn 'Aqil was the deputy of al-Hujjah, al-Mahdi, may Allah hasten his reappearance. N. Tr.
3. al-Irbili, Kashf al-Ghumma, p. 159, where al-Husayn ('a) is discussed.

[1] [1]
SHARES

Desertion Permitted

It is on such a straight path that the Master of Martyrs declared, in his precious, wise and far-sighted statement, permission to his family and companions to part with him for safety. The text the historians narrate in this regard is his statement (‘a), to his family and companions on the eve of the ninth of Muharram saying,

“*I know no companions better than mine nor family more righteous or kind or united than mine; so, may Allah reward all of you. I think tomorrow will be our last day in facing these folks. I am of the view that you should all set out for safety, you do not owe me anything, while the night is covering you with its covering. Ride it as you would a camel, and each one of you should take the hand of one of my family members. May Allah reward all of you with the best of His rewards; so, disperse under the cover of darkness and go back to your towns, for these people seek me, and if they get hold of me, they will not seek anyone else*.”[1]

What a pithy statement, O Father of the Oppressed, and how noble your objective, O Master of Martyrs! How wise your statement and deeds, O soul of Prophethood!

Yes, this golden statement was etched in letters of *Noor* on the forehead of time, that those righteous elite men, who were described by the Commander of the Fatihful (‘a) as the masters of martyrs, and that none ever reached their heights nor ever will[2], were the cream of the crop of all mankind and the elite of the cosmos.

We have been enlightened by such rays to realize their intention to be determined in their firmness and sincerity to offer the holy sacrifice. In all of these, there are sublime lessons for all those who wish to follow in the footsteps of those honourable men to rise above loving this life and to die under the banner of dignity and not to submit to the oppressive authority, to either achieve the goal or attain martyrdom and eternal happiness.

Had it not been for that permission to desert issued by the custodian of the *Shari’a* and for those words that their pure souls permitted, no succeeding generation could have realized the extent of their knowledge, conviction, and variation of their faculties and ambition to the highest goals and firmness in upholding their principles with sincerity and insight.

The Master of Martyrs wanted by so doing to test their intentions. Testing is done by a wise person who knows what was and what will be, and it does not demean his knowledge and his being familiar with what is hidden since the goal is precious and the status is sublime. This is something to which we pointed out when we wanted to acquaint the reader with the gifts adorning al-Husayn’s followers and those of Ahl al-Bayt (‘a).

And such a test should not surprise anyone especially since the Creator of all beings, the Almighty, from whose knowledge nothing small nor big escapes, ordered His friend Abraham to sacrifice his son Isma'il. Being knowledgeable of the extent of obedience to Him rendered by His messenger, the Friend of Allah, Abraham, and of the firmness of His prophet, Ishamel, he did not require it except for a benefit known to the Lord of the Worlds though it is obscure from the comprehension of humans.

The incident of the bald, the leprous, and the blind also testifies that Allah Almighty wanted by granting them His blessings to make their story a lesson of wisdom for those who come across it and who find themselves bound to thank Him for His blessings, and that denying His blessings will lead to loss.[3]

Abu 'Abdullah, Imam al-Husayn ('a), wanted through this test to acquaint the next generations with the status attained by his Ahl al-Bayt ('a) and companions, the status of honour, dignity, purity and submission to whatever pleases Allah and His Messenger, peace and blessings of Allah be upon him and his progeny.

To know the extent of any man of purity in the world, and to uphold the principle of obedience to the most pious person who most pleases the Master, the Almighty, does not become possible except by his statements supported by good deeds or by a testimony for him from someone familiar with his every movement.

Nobody is ignorant of the defects in the history books in our hands regarding many deeds of righteous men who exhaust all influence and possession in order to support the authentic *Shari'a*. Nor does history record any deeds undertaken by those elite ones, namely the martyrs of Karbala', indicative of the holiness of their conscience, the sincerity of their intentions, the purity of their souls..., better than that bloody scene.

Had it not been for those statements made by the companions of al-Husayn ('a), and of his family, when he gave them permission to leave him for safety and to desert so that he would alone face those who surrounded him, we would not have come to know the differences in their levels of awareness and variations in their far-sighted views, nor their virtues which no human being can attain.

Knowledge is a light that Allah Almighty casts in the heart of whomsoever He chooses from among His servants in various degrees of intensity.

Muslim Ibn 'Awsajah al-Asadi, for example, does not have anything on the pages of history to testify to his immortal deeds and good merits in anything more or less than a statement made by Shabth Ibn Rab'i that he invaded Azerbaijan on the side of the Muslims and killed six polytheists before Muslim cavalry troops came to his rescue.

What can the reader know from this statement other than the extent of his sure loyalty to the Prophet's caliphs and his not having changed as time and circumstances changed? But his statement to al-Husayn ('a) in which he said,

"*Are we the type of men who would abandon you? What excuse shall we produce before Allah Almighty for having thus fallen short of serving you? By Allah! I shall never leave you till I break my lance in their chests and strike them with my sword as long as I can hold its handle, and even if I have no weapon to fight them with, I shall throw stones at them till I die with you*."

Such a statement informs us of the firmness of this man in upholding his principles at the last stage of life, and that if one is not concerned except about pleasing Allah Almighty and His Messenger (S), he is not concerned about any pain or bleeding. This statement is accompanied by actions when he faced the swords and the lances with his chest and neck.

Moreover, he was not satisfied with all of this till he commended Habib Ibn Muzahir, the man who benefitted from the science of fates and epics from the Commander of the Faithful ('a), to support al-Husayn ('a), and that he would not otherwise be excused by the Messenger of Allah (S) for having fallen short of carrying out his responsibility even when he was drawing his last breath His soul thus parted from his body as he maintained his creed and submission.[4]

He was followed in sincerity of loyalty and readiness to sacrifice by Sa'id Ibn 'Abdullah al-Hanafi who said, "By Allah! We shall never abandon you till Allah knows that we safeguarded the absence of the Messenger of Allah (S) in your person.

By Allah! Had I known that I will be killed then brought back to life, then burnt alive, then my ashes strewn, and this is done to me seventy times, I would still not abandon you till I meet death defending you. Why should I not do so? It is only one death followed by a bliss that lasts forever."

He, therefore, defended Abu 'Abdullah ('a) and admonished others to do likewise. He was not satisfied with all the bleeding wounds which he received when he assaulted the enemies of Allah Almighty in defence of al-Husayn ('a), who was then performing the noon prayers on the battlefield, till he understood from the Father of the Oppressed that he had discharged his responsibility towards the Message and proven his faithfulness to what Allah had mandated on him, so he died feeling elated for having pleased the Almighty God.

Anything besides this is a shortcoming and a loss. Abu 'Abdullah ('a) comforted him of attaining happiness through martyrdom and of the meeting with the Messenger of Allah (S) before him.

As soon as he had finished his speech, Zuhayr Ibn al-Qayn al-Bajali stood up to recite for all future generations lofty teachings in promoting the creed that immortalized him. To al-Husayn ('a) he said, "*By Allah! I wish I had been killed then brought back to life then killed, and so on, for a thousand times, as long as my being killed protects you and protects these youths of Ahl al-Bayt ('a)*."

There is no doubt in Allah accepting obedience from any of His servants if such obedience earns him victory on the Day of Eternity. But there is something even beyond that of a more lofty objective: it is the obedience of the people of conviction who are not concerned, when they perform what they are

obligated to perform, except to be closer to the Lord, Praise to Him, Who is the only One worthy of being worshipped.

Ibn al-Qayn is a bastion of conviction and pure faith, a man who recited for us in such a situation his far-sighted view, his true beliefs, and his noble goals: protecting the man who was appointed by Allah Almighty as the Imam and protecting the lives which were held dear by the Messenger of Allah (S) without aiming by worshipping Allah, through performing jihad against His enemies, except to earn the rewards of the hereafter for his endeavour on the Day when wages shall be granted for good deeds.

Rather, he aimed by performing this rite to protect the person who was charged with safeguarding the Message, the *Hujjah* of his time, citing the Prophet, peace and blessings of Allah be upon him and his Progeny.

"*Husayn is of me, and I am of Husayn,*"[5] says the Messenger of Allah (S). The one who brought us the *Shari'a* did not make this statement simply to inform the nation that the *Taff* Martyr was part of him (i.e. a member of his family), for such an interpretation is quite shallow and is not expected of the master of orators. Of course, every offspring is part of his father and grandfather; so, there is no distinction for al-Husayn ('a) here.

Rather, he (S) intended for this golden statement to point out to the responsibility vested upon the Master of Martyrs in cementing Islam's foundations, removing the thorns of falsehood from the path of the just *Shari'a*, and alerting the nation against the crimes committed by those who played havoc with the sanctity of the creed. Just as the Prophet (S) was the first person to rise to disseminate the divine call, al-Husayn was the last to rise to cement its foundations:

The creed did moan, groan and complain

About him; it did complain to none but Husayn.

The Prophet's grandson saw that to cure the creed,

At Karbala' to death he had to defend it and bleed.

Never did we hear that a patient could be cured

Only with the death of the one who cured and endured.

When Husayn was martyred, Islam's guidance standard rose high

When Husayn is remembered, Islam's fragrance does intensify.

Had it not been for the open statements made by the son of the singers, we would not have been able to realize his attitude *vis-a-vis* loyalty [or the lack thereof] for those whom the Omnipotent, Praise to Him, chose as the Infallible and as the beacons of guidance for His servants and the custodians of His

Shari'a.

Other than this fact, history has not recorded for the singers' son any loyalty except to 'Uthman Ibn 'Affan *versus* his animosity towards the grandson of the most pure Messenger of Allah (S).

As for the stand of 'Abis Ibn Abu Shibib al-Shakiri, when the oath of allegiance was sworn to Muslim Ibn 'Aqil at Kufa, and on the *Taff* Day, it reveals his superiority over many others, his firm conviction and love for Ahl al-Bayt ('a), and that nothing at all mattered to him in his bid to protect the Imam ('a) even at the cost of sacrificing his own life and everything precious in his possession.

Having witnessed the betraying throngs assembled to swear the oath of allegiance to Muslim Ibn 'Aqil, he ['Abis] said to him,

"I do not wish to inform you about these people, nor do I know what they hide in their hearts and what attracts you to them, but by Allah I shall tell you about what I have decided to do: By Allah! I shall respond to you when you call, and I shall fight your enemy, and I shall defend you with my sword till I meet Allah desiring nothing for doing so except what Allah has in store for me."[6]

With these brief words did he interpret those people's intentions and the feebleness of their wills, and that they were moulded on betrayal, hypocrisy and the following of their own whims, and that they did not wish to openly declare their inclination to betray him else it should weaken their already weak allegiance and become the cause of animosity.

So, they said what was beautiful as they waited for the outcome. Muslim Ibn 'Aqil could not get even one of those thousands of men to lead him to any highway to exit the city when the clouds of doom overshadowed him, not even one, so he did not know where to go...

On the *Taff* Day, Ibn Abul-Shibin said to al-Husayn ('a), "Nobody on the face of earth, be he a kin of mine or a stranger, is dearer to my heart than you. Had I been able to defend you with anything more precious than my life, I would have most certainly done so."[7]

Yes, O son of Abul-Shibin! Men who are sincere to Allah Almighty are endowed with self-denial. They regard the world as a vanishing thing and hope to attain immortality through supporting the Imam, the essence of beings, the orbit of existence itself.

Then Nafi' Ibn Hilal stood and said, "By Allah! We are not too afraid to submit to Allah's destiny, nor are we averse to the meeting with our Lord. We are with our minds and intentions supporting whoever supports you and are the enemy of whoever antagonizes you." The rest of his companions made similar statements.

When he ('a), granted permission to his family members to leave, they all said in one voice, "Shall we do so in order to survive you? May Allah never permit us to see that happen." Then he turned to 'Aqil's offspring and said, "Suffices you [the calamity that you have suffered because of] Muslim's murder. I

have permitted you to leave."

They immediately expressed their unrelenting determination to support the creed and to defend the Imam, the *Hujjah*, saying, "If we do so, shall we then say to the people that we abandoned our mentor and master, while our cousins are the best of cousins, without having shot one arrow with them, nor have we stabbed anyone with our lances nor struck anyone with our swords? No, by Allah!

We shall never do that; rather, we shall sacrifice ourselves, our wealth, and our families for your sake and fight with you till we meet the same fate as yours; abominable, indeed, it is to survive you."

Such readiness to sacrifice in that precarious situation, wherein all avenues of help and rescue were blocked, and even water, which was made available to the animals, was denied them, reveals their attainment of the most sublime attributes of perfection.

It reveals their renunciation of this vanishing life. Had they had in their heart the least desire to stay, or to love this world, they would have taken his permission to leave them as an excuse they would produce on the Day of Judgment.

But these souls, which the Lord of the Worlds, Praise to Him, created of a holy mould and blended with the *Noor* of conviction, did not desire to stay alive except to uphold what is right or to put an end to what is false. How could they find life meaningful while knowing that the man who was so much loved by the Messenger of Allah (S), the heart of Islam, was suffering of bleeding wounds and of a painful agony?

Souls that wanted nothing but the legacy of their father

Are either killed without being avenged,

Or are killing those whom none will avenge.

Their souls were used to the battlefield,

Just as their feet were used to the pulpits.[8]

Meanwhile, news reached Muhammad Ibn Bashir al-Hadrami that his son was captured in the outskirts of Ray, so he said, "To Allah do I entrust him; I do not wish that he should be taken as a captive while I survive him."

When al-Husayn ('a) heard him say so, he excused him from his oath of allegiance to him so that he could manage to have his son released. Having heard the Master of Martyrs say so, he now was fired with holy zeal for the creed and was prompted by his sincere loyalty to demonstrate his firm conviction in sacrificing everything he had to defend the Imam, saying, "O Abu 'Abdullah! May the wild beasts feed on me should I ever part with you!"

Firm conviction and obedience to Allah Almighty and to His Messenger (S) raise those who are thereby

enabled to attain the zenith of greatness to a level superior even to virtue itself. Had Ibn Bashir's conviction been shaky, he would have seized the opportunity of the permission that he had received from the Imam (‘a) to leave as his excuse before the Master, Praise to Him, and before people.

Al-Husayn's martyrdom did not leave its hero any choice except to release the black slave John who belonged to Abu Dharr al-Ghifari so that his modesty might not keep him from fleeing. But the Master of Martyrs, having come to know his persistence and firmness in the face of calamities, wanted by testing him to acquaint those who had surrounded him, as well as the succeeding generations, with his character.

He wanted to highlight the extent of John’s stand to defend the *Shari’a* with which those who betrayed it played havoc no matter how serious the danger was and how many the woes. He, therefore, excused John from his covenant, permitting him to seek his own safety saying, “O John! You have accompanied us for your health's sake; so, do not be afflicted by our own way of life.” It was then that John’s tears ran down. John feared he would not succeed in earning eternal happiness.

He blended his tears with a statement that has been reverberating to all succeeding generations ever since, acquainting them with success for those who persevere during the time of trials and tribulations. Said he, “Only rest follows fatigue...”

He also said, “Should I during the time of ease eat your food then betray you during the time of hardship? My smell is bad, my descent is lowly, and my colour is black, so do breathe upon me of the breath of Paradise so that my smell will turn good, my descent will become honourable, and my colour will be white!

No, by Allah! I shall never leave you till my blood is mixed with yours.”[9]

Had it not been for such frank statements made by al-Husayn (‘a), nobody would have come to know the purity of the conscience of that slave or of his good intentions. His insistence to be killed, even after receiving permission to be released and to part with the group, demonstrates a very firm conviction.

Summary

Safeguarding the Imam (‘a) is like safeguarding the Prophet (S), something which reason and the *Shari’a* mandate, something which nobody should abandon or hesitate to safeguard against those who wish to eradicate it. What is obligatory is to sacrifice one's own life for his [Imam’s] sake in order to thus remove the aggression against the life of the Imam who is the life of existence and the existence of the cosmos itself.

The Imam (‘a) was also required to call others to support and to defend him with the knowledge that whoever responded would be jeopardizing his life, and that there was no choice except to avoid the fatal danger. He, in such case, was obligated not to require anyone to defend him, for it would then be in

vain.

Al–Husayn (‘a) was familiar with what he was going to endure. “A destiny which cannot be altered, a decree which cannot be reversed,” said he to Umm Salamah adding, “If I do not die today, I will tomorrow, and if not tomorrow, then the day after. Do you think that there is anyone who can avoid death? Do you think that you know what I do not?”

He, then, is not required to obligate others to defend him. Yes; any human who is unfamiliar with divine decrees is not exempted from being required to defend the person of the Imam, the *Hujjah*.

Nobody is excused upon seeing how those people besieged a man whom Allah chose as His viceregent in dealing with His servants, how they cut off all supply routes from him and even prohibited him from having access to water, without rising to remove such an oppression or to protect his sacred life.

Allah Almighty does not accept the excuse of one who sees such a situation and is reluctant to support him even when it is quite precarious except when the *Hujjah* of his time grants him permission to part with him and to leave him to face his enemy, since he is fully familiar with the best course; he is informed by the Wise One, the Knowing, the Sublime.

In such a case, neither reason nor the *Shari’a* requires him to stay and to defend him, nor will his parting be regarded as a violation of what the *Shari’a* has decreed. He will then have an excuse when the books of deeds are spread: he was granted permission by the Imam (‘a) not to support him.

The Imam himself will not then be jeopardizing his life upon permitting others to abandon him to face his foes alone and to excuse them from having sworn the oath of allegiance to him; he will not be going beyond the actual facts at all. If one does not see the Imam seeking his help and support, he does not carry any obligation or responsibility.

Contrariwise, if he sees the Imam in such a precarious situation, repeatedly asking for help, it does not befit him to be too reluctant to support him. In such a case, the Imam will be in a very dire need for his help; so, no excuse shall ever be accepted from him on the Day of Judgment.

Abu ‘Abdullah (‘a) met ‘Ubaydullah Ibn al–Hurr al–Ju’fi at Qasr Muqatil and solicited his support saying, “I advise you that, if you could, you should avoid hearing us crying and mourning our dead, and do not witness our tragedy. Do so, for by Allah, none who hears us mourning our dead without supporting us except that Allah will hurt him headlong into the fire of hell.”

This statement supports our rebuttal of the claims of those who heard the Imam pleading for help without helping him. As for one who does not hear such mourning, and he is granted permission to leave, he surely is excused.

Al–Dahhak Ibn ‘Abdullah al–Mashriqi, therefore, will have no excuse on the Day of Judgment because he heard al–Husayn (‘a) pleading for help, and he saw him greatly outnumbered. He was obligated to

support him to the last breath

A man came to al-Husayn (‘a) before the battle started and said, “I would like to fight on your side as long as I see others doing so, but if I do not see anyone fighting with you, shall I then be permitted to leave you?”

Al-Husayn (‘a) answered him in the affirmative. The man hid his horse in a deserted place upon seeing how al-Husayn's horses were being hamstrung and kept fighting on foot. When al-Husayn (‘a) stood alone on the battlefield, al-Dahhak asked him, “Is my term still honoured?” The Imam (‘a) said, “Yes; you are free, if you can, to flee for safety.”

The man, therefore, took his horse out of its hiding place, rode it and assaulted the foes forcing his way through their ranks. They made way for him, then fifteen men pursued him.

He came to an old dried-up well near the bank of the Euphrates. The chasing party caught up with him. Ayyub Ibn Mashrah al-Khaywani, Kathir Ibn ‘Abdullah al-Sha’bi, and Qays Ibn ‘Abdullah al-Sa'idi recognized him and said to their brethren, “This is our cousin! We plead to you in the Name of Allah to spare his life.” He was spared.[10]

His being told by al-Husayn (‘a) that he was excused will not avail him on the Day of Judgment because Abu ‘Abdullah (‘a) could not have asked him to stay till he could meet his death, knowing that the man had set his mind, from the beginning, on leaving safely.

The Creator, Praise to Him, will not excuse him on the Day of Gathering because he had heard the Father of the Oppressed (‘a) pleading for help, and whoever hears the Imam thus pleading and does not support him will be hurled by Allah into the fire headlong.

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1. al-Tabari, Tarikh, Vol. 1, p. 238. Ibn al-Athir, Al-Kamil, Vol. 4, p. 24. Ibn Kathir, Al-Bidaya, Vol. 8, p. 178, where the author mentions the Imam's permission to others to desert and his companions' insistence to sacrifice themselves for his sake. Al-Fadl Ibn Shathan al-Naishapuri has mentioned it in his book Ithbat al-Raj’a, relying on the authority of Imam Abu Ja’far, al-Baqir (‘a). It is also narrated by Shaikh al-Mufid in his book Al-Irshad, by al-Tabarsi in his books I’lam al-Wara and Rawdat al-Wa’izin, and by al-Khawarizmi who discusses al-Husayn’s martyrdom on p. 246, Vol. 1, of his book Maqtal al-Husayn.

2. Ibn Qawlawayh, Kamil al-Ziyarat, pp. 969-970.

3. al-Bukhari, “Kitab al-Anbiya’” (book of the prophets), in the chapter titled “The bald and the leprous.” Fath al-Bari, Vol. 6, p. 323.

4. Such a level of readiness to sacrifice for the son of the Prophet's daughter (‘a) reminds me of the excuse produced by Sa’d Ibn Abu Waqqas when the Commander of the Faithful (‘a) asked him for his support. As stated on p. 59 (second edition) of the book titled Al-Jamal by Shaikh al-Mufid, his answer was, “I hate to participate in this war and accidentally kill a believer unless you give me a sword that distinguishes a believer from an unbeliever.”

5. From among Imamite Shi’as, this hadith is narrated by Ibn Qawlawayh on p. 53 of his book Kamil al-Ziyarat, and by the following from among the Sunnis: al-Tirmithi in his book Al-Jami’ fi Manaqib al-Husayn, Al-Hakim on p. 177, Vol. 3, of his book Al-Mustadrak, Ibn ‘Asakir on p. 314, Vol. 4 of his book Tahthib Tarikh al-Sham, Nur al-Din Ali ibn Abu Bakr al-

Haythami on p. 181, Vol. 9, of his book of Majma' al-Zawa'id wa Manba' al-Fawa'id, Ibn Hajar al-'Asqalani on p. 115 of his book Al-Sawa'iq al-Muhriqa in tradition 23, al-Bukhari in his book Al-Adab al-Mufrad, al-Muttaqi al-Hindi on p. 107, Vol. 7, of his book Kanz al-'Ummal, al-Safuri on p. 478 of his book Nuzhat al-Majalis, and al-Sayyid al-Murtada on p. 157, Vol. 1, of his Amali, majlis 15.

6. al-Tabari, Tarikh, Vol. 6, p. 199.

7. al-Tabari, Tarikh, Vol. 6, p. 254.

8. Ibn Nama, Muthir al-Ahzan.

9. Ibn Tawus, Al-Luhuf, p. 61 (Saida edition).

10. al-Tabari, Tarikh, Vol. 6, p. 255.

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SHARES

The Shari'a Survided Through Al-Husayn

Al-Husayn's revolution was the concluding part of the cause of firming the creed's foundations. It clearly distinguished between those who called for righteousness and those who advocated falsehood. It drew a line between this party and that, so much so that it has been said that Islam started by Muhammad (S) and its continuation is through al-Husayn ('a).

The Imams of guidance ('a), therefore, found no means to promote their cause to reform the nation, and to get their word to resurrect the *Shari'a* of their most sacred grandfather (S), except by attracting the attention to this glorious revolution due to what it contains of the calamities that split the solid rocks, cause children to grow grey hair, and cause the heart to dissolve.

They, peace be upon them, kept urging the nation to support it and to bring to memory the cruelty and persecution meted to the martyr/reformer, and to familiarize the nation with what took place during those bloody scenes of oppression meted to al-Husayn ('a) and to his family members and relatives.

They, peace of Allah be upon them, knew that demonstrating the oppression from which he suffered would bring sympathy and soften the hearts. The listener will naturally investigate the calamities and get to know the status of this oppressed Imam ('a) and the reasons why he was mistreated.

Of course, he will come to know that the Prophet's grandson was a just Imam who did not court this world, nor did he pay attention to those who promoted falsehood, and that his Imamate was inherited from his grandfather (S) and from his own father the *wasi*, and that his opponent had no legitimate claim to caliphate at all, nor did anyone who followed his line.

Once the listener comes to know all this to be the truth that al-Husayn and the Imams who succeeded him ('a) were all on the right track, he will have no choice except to follow their lead and to embrace their

exemplary method, thus firming the foundations of peace and harmony.

The usurping Umayyad and ‘Abbaside authorities forced Ahl al-Bayt, peace be upon them, to keep to their homes, closing all doors before them, prohibiting them from meeting with their followers.

The Ahl al-Bayt suffered at the Umayyad and the ‘Abbaside hands from all types of harm and annihilation, so they preferred isolation to taking to arms and fighting the promoters of falsehood despite their seeing them going to extremes in their oppression and in being unfair to the followers of the Commander of the Faithful and to his offspring (‘a), pursuing them under every rock and in every city so that they would remove the ‘Alawides from the face of earth.

They saw how al-Mansur and al-Rashid placed the offspring of Fatimah, peace be upon her, inside building columns in order to suffer a slow death, all out of injustice and oppression.[1]

Yet all of this did not distract them from urging the upholding of the supreme struggle by admonishing their Shi’as to hold *majalis*[2] to commemorate the *Taff* incident. Disgust persisted on account of the calamities and catastrophes, and floods of tears were shed because of the abundance of their painful tragedies.

They went to extremes in explaining the merits of doing so because they were convinced that that was the strong factor for maintaining the religious link for which the Commander of the Faithful (‘a) suffered what he suffered, and so did his son al-Hasan (‘a) as well as al-Husayn (‘a), tragedies which shook the firm mountains.

The Ahl al-Bayt (‘a) used to explore various avenues to explain the spiritual importance of remembering al-Husayn (‘a) because of the perfect link between such remembering and the safeguarding of the creed from extinction. They expressed it once in general terms and once in specific references. Imam al-Baqir (‘a), for example, has said,

“*May Allah have mercy on one who meets with another to discuss our cause, for the third of them will be an angel seeking forgiveness for them; so, keep such memory alive, for your meetings and discussions keep our cause alive, and the best of people after us are those who discuss our cause and invite others to remember us*.”

Imam as-Sadiq (‘a) once asked al-Mufaddal Ibn Yasar, “*Do you meet and discuss?*” He answered the Imam (‘a) in the affirmative, whereupon the Imam (‘a) said, “*I surely love such majalis; so, keep our memory alive; whoever sits at a majlis in our memory, his heart will not die when hearts die.*”

The Imams, peace be upon them, aimed by so explaining to urge the nation to believe in their Imamate and in what the Master, Glory to Him, has mandated of their Infallibility and what He bestowed upon them of the virtues and merits, and that directing people to them cannot be separated from belief in their being the caliphs, had it not been for those who usurped this divine post.

The things that remind people of al-Husayn (‘a), in their various methods, such as commemorative *majalis*, mournings,[3] beating the cheeks[4] at homes and in the streets..., help promote the sect. The role of the re-enactment of the tragedy, accompanied by the recitation of poetry and the narration of the epic, best demonstrates the cruelty which the Umayyahds and their followers inflicted upon al-Husayn (‘a).

It thus clearly reaches the minds of children and the commoners who do not comprehend what is contained in the books, or in poetry, of the particulars of the incident. It is the most effective means in influencing people and in strengthening their determination to safeguard the religious links between us and the Imams (‘a) and those who paid tribute to them, and it plays a major role in firming the creed.

Other people, such as the Indians, in addition to other Islamic sects, have emulated the Shi’as in the re-enactment of the *Taff* tragedy. This is more prevalent in India than in any other Islamic heartland.[5]

Attracting attention to such reminders and promoting them is needed primarily to keep the memory of the Infallible Ones alive with those who love them, those who love to discuss them and to remember them. Probably a host of the benefits of doing so are not appreciated by the nation. The most they get out of them is that their doing so brings them rewards in the hereafter; that is all.

But one who is acquainted with the mysteries of Ahl al-Bayt (‘a) and who digs deep in order to digest the implications of their statements and actions will clearly see what they have referred to with regard to such meetings and with their urging their Shi’as to do due to their munificence and vast knowledge.

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1. as-Saduq, ‘Uyun Akhbar al-Ri□a, p. 62.

2. Holding commemorative gatherings (majalis) to bring that tragedy to memory is not confined to homes, for such an understanding contradicts the spirit of the narration. In his Amali (or Majalis), as-Saduq cites Imam al-Ri□a (‘a) saying, “One who is reminded of our tragedy and who consequently weeps, his eyes shall not weep on the Day when eyes will be blinded [with tears of remorse].” On p. 26 of Qurb al-Isnad, Abu ‘Abdullah (‘a) is quoted as saying, “Anyone who mentions us or to whom we are mentioned and who sheds a tear as small as the wing of a fly, Allah will forgive his sins.”
On p. 100 of Kamil al-Ziyarat, Abu Harun quotes Abu ‘Abdullah (‘a) saying that one to whom al-Husayn (‘a) is mentioned, so he sheds a tear as small as a fly's wing, will be rewarded by Allah Who will not accept anything for him less than Paradise. There are many such statements which urge the employment of any means whereby al-Husayn's tragedy or the tragedies that befell Ahl al-Bayt (‘a) are brought to memory, such as holding commemorative majalis, spending money on them, composing poetry or writing about such tragedies, the citation of already composed poems in their honour, or re-enacting the tragedy before people in all its aspects. All of these are implied in his following statement: “Whoever reminds others of our tragedy..., etc.”

3. Ibn Qawlawayh, Kamil al-Ziyarat, p. 174, where Malik al-Juhni quotes Imam al-Baqir, peace be upon him saying, “On ‘Ashura, let everyone mourn al-Husayn, weep, and demonstrate his grief for him. They should meet one another at their homes weeping over him, and let them pay condolences to one another on the anniversary of al-Husayn's tragedy, for I guarantee for them, if they do so, that Allah will grant them the rewards of two million pilgrimages and ‘umra and campaigns with the Messenger of Allah and the guided Imams, peace be upon them.”

4. On p. 283, Vol. 2, of Al-Tahthib, Shaikh al-Tusi quotes Imam Ja’far as-Sadiq (‘a), at the end of a chapter dealing with atonements saying, “The daughters of Fatimah (‘a) rent their pockets and beat their cheeks as they mourned al-Husayn Ibn ‘Ali, and it is on such tragedy that the cheeks should be beaten and the pockets rent.” The same is indicated by al-Shahid in his book Al-Thikra in a chapter dealing with Ahkam (injunctions) relevant to the dead.

5. In an article published in issue No. 28 (17th year), of the Persian newspaper Al-Habl al-Matin, Dr. Joseph, a French intellectual, is quoted as saying that such a re-enactment has been employed by Shi'as since the time of the Safawides (Safavids) who acquired their authority through the power of their creed assisted by their theologians and scholars.

[1] [1]
SHARES

Mourning Al-Husayn

Among such benefits is the intensive urge (which reaches the limit of consecutive reporting) to weep over what happened to the Master of Martyrs, so much so that it has been reported that one who sheds a tear as little as the wing of a fly, his tear will put out the fire of hell. The reason behind that is: One cannot shed a tear except when he is emotionally moved and is deeply distressed because of what he or someone to whom he/she is attached had to endure.

Undoubtedly, we see such a person moved by something else which is: enmity and contempt for all the injustice and suffering inflicted.

The Imams are the most knowledgeable of all people on account of their conditions and circumstances that testify to their mission. They used to seek all means to attain their objectives.

One of those means, which obligate one to abandon the enemies of Allah and His Messenger (S), is their order to weep over the tragedy that befell al-Husayn ('a) because it requires the bringing to memory of the heart-rending cruelty, to its emotional effects, and to the renunciation of whatever does not agree with their line.

This is the implication of the statement made by al-Husayn ('a), wherein he said, "I am the one killed and for whose killing tears are shed; no *mu'min* remembers me without shedding his tears." A believer, who is bonded to al-Husayn ('a) with the bond of loyalty and support, finds himself moved and his heart distressed with regard to any harm or peril the Imam ('a) had to undergo, and such a feeling intensifies when calamities reach their peak.

To sum up, the Master of Martyrs did not mean, by saying, "I *am the one killed and for whose killing tears are shed*," that his being killed was solely for the purpose of people weeping over him and receiving their rewards in the hereafter, without mentioning any other effect resulting from his being killed other than people weeping over him.

How can this be so especially in the presence of other effects the most important of which is to keep the pristine *Shari'a* alive and to correct what went wrong of the knowledge of guidance and the dissemination of reform among the nation and acquainting people of the oppression of the oppressive

rulers who pursue their ambition?

But the reason for such an addition is underscoring the relationship between what reference he made to his being killed and mourning him.

One who grieves for him shall never find a redress from his grief, and the pain of disappointment can never subside due to the multitude of tragedies that befell him and to his being receptive to them with patience that drew the admiration of the angels in the heavens. The first reaction to the listener, who is moved by such tragedies, is that he weeps over them; so, whenever he remembers al-Husayn (‘a), his tears flow.

Add to this the love for him in the hearts of those who love him: if you add this to that loyalty, it will better underscore the relationship between remembering him and mourning him. It is from this juncture that killing is associated with him, hence his statement, “I am the one killed and for whose killing tears are shed.”

This has been the custom of the Arabs in their speech.

Whenever they see a very strong link between somebody and one of his conditions, characteristics, etc., they add his name to it. They, for example, use expressions such as “Mudar al-Hamra’,” “Rabi’ah al-Khayl,” “Zayd al-Nar,” “children of the fire,” “...husband poisoning,” and so on.

Rabi’ah and Mudar did not leave out any good attribute with which they could adorn themselves except bearing the standard of war and providing horses for the battle. Zayd son of Imam Musa Ibn Ja’far (‘a) was not known as having done anything outstanding, be it good or bad, other than burning the houses of the ‘Abbasides in Basra.

Nor did the children of Abu Mu’it earn any human attribute to identify them except their being the children of the fire [of hell] which the Messenger of Allah (S) added to their name when he ordered their father,

‘Utbah Ibn Abu Mu’it, an unbeliever, to be killed; it was then that he asked the Prophet (S), “O Muhammad! Who will take care of my children?” “The fire,” answered the Messenger of Allah, peace and blessings of Allah be upon him and his progeny.

Nor was Ju’da daughter of al-Ash’ath known by any vice more than the poison which she administered to Abu Muhammad, Imam al-Hasan (‘a), grandson of the Prophet (S).

But since these results are common knowledge among people, the name of the tribe of Mudar came to be associated with “al-Hamra’,” the blood-red battle, whereas the war horses are added to Rabi’ah, the fire that burned the ‘Abbasides was associated with Zayd's name, and Ju’da came to be associated with husband poisoning.

Al-Husayn (‘a) is quoted as saying, “I am the one killed and for whose killing tears are shed” (as he is referred to as such by Imam as-Sadiq [as]). This falls in the same category when the link is so strong between al-Husayn (‘a) and the tears shed in his memory.

[1] [1]
SHARES

Feign Weeping

The Imams of guidance (‘a) liked to keep such memories alive forever so that successive generations might discuss them. They knew that the creed would stay fresh as long as the nation remembered this great tragedy. They did not only condone what has to be done, that is, weeping upon remembering the tragedy, they went as far as recommending feign crying over it, that is, that one cries without shedding any tears. Imam as-Sadiq (‘a) says, “*Whoever cries* [*over our tragedies*] *even without shedding tears will be in Paradise.*”[1]

It is a known fact that one who finds it hard to shed tears while being moved by a tragic event is *not* unaffected by it. Many do so. Being psychologically moved by imagining what pain and agony a loved one suffers necessitates repugnance towards the person responsible for inflicting them.

The Prophet (S) once recited the last verses of Surat az-Zumar to a group of the Anar:

“So those who disbelieved were driven to hell in hordes” (***Qur’an, 39:71***).

They all wept with the exception of one young man among them who said, “My eyes did not shed a tear, yet I wept feignly.” The Prophet (S) then said, “*One who weeps feignly* [*over such matters*] *will be in Paradise*.”[2]

Jarir quotes the Prophet (S) saying, *“I am going to recite to you Surat al-Takathur; so, anyone who is unable to weep tearfully should do so feignly. Whoever weeps tearfully will be in Paradise, and whoever weeps feignly will also be in Paradise*.” [3]

Abu Dharr al-Ghifari has quoted the Prophet (S) saying, “*If one of you is able to weep, let him do so, but if he cannot, then let his heart sense the grief, and let him weep feignly, for a hard heart is distant from Allah*”[4]

These traditions tell us that even if one weeps without shedding tears, he does so because his heart is grieved, and his soul cries.

But out of awe for the Almighty, Praise to Him, grief and sadness are the outcome of imagining what

consequences await those who disobey the Master, what shame they will receive in the hereafter. Hence, he distances himself from any such thing and does whatever brings him closer to the Almighty. When it comes to remembering the tragedies inflicted upon the offspring of the Prophet (S), it is a must to hate those who opposed, schemed against, and harmed them.

What we have pointed out may be the same that Shaikh Muhammad ‘Abdoh refers to. Says he, “To cry feignly is to weep with affectation, not out of pretence.”[5]

Al-Sharif al-Jurjani says that some people dislike it because of the affectation in it, whereas others permit it for those who aim to express the same feeling [of grief]. Its origin goes back to a statement made by the Messenger of Allah, peace of Allah be upon him and his progeny, “*If you do not weep tearfully, then pretend to do so*,” meaning those who wish to weep, not those who are indifferent, are distracted.[6]

Both one who weeps tearfully and one who does so tearlessly share one common denominator: both are deeply distressed and saddened by imagining what injustice was inflicted on Ahl al-Bayt (‘a). Both are equal in their repulsion from those who usurped the status reserved for Ahl al-Bayt (‘a) and their aversion thereto.

One who does not comprehend the implication of the speech of the Infallible ones (‘a) will rush to make a judgment on those who weep tearlessly, yet after our explanation of the mystery, you will come to realize their wisdom and eloquence.

Numerous are the mysteries that involve Ahl al-Bayt (‘a) which cannot be comprehended except by one who carefully examines their speech and studies their circumstances, for they never ceased to explore minute ways to attract the souls to them and to acquaint them with their usurped right.

Among that is what Imam al-Baqir, peace be upon him, wished to be done by way of his will which was the giving of eight hundred dirhams to women to mourn him at Mina during the *Hajj* season.[7]

Pilgrims from various countries of the world, and from different sects, assemble at Mina during the *Hajj*. It is then that they can enjoy anything previously made prohibitive to them (during the earlier ten days) except women.

These are days of festivities and merry making; people in groups visit one another; congratulation parties are held, and places are set up to congratulate one another.

If you consider the Imam's choice of this particular time and place, you will realize the precise observation the Imam (‘a) took notice of when he preferred those days at Mina over those at ‘Arafat or at the *mash’ar* where people will usually be busy with the rituals and the supplications to the Creator, Praise to Him, in addition to the short period they have to spend there.

Yes, those three days at Mina, the days of Eid, of merry-making and of felicity, not of grief or weeping,

were the choice of the Imam (‘a). Of course, one who hears someone crying during those happy days will be strongly motivated by curiosity to find out the reasons that caused him to cry, and to ask who is being mourned, what his cause is, and what he had done.

He would ask about those who antagonized him and usurped his right. Through such questioning will the truth become clear and so will the best way, for the light of Allah can never be extinguished, and the call to Him is clear in argument.

Such news will be transmitted by the people to those who are distant from its stage once they go home. Those who were not there to witness it would thus come to know about it, and the argument would be completed, so nobody can say that he did not go to Medina, home town of Allah's *Hujjah*, or that nobody told him anything, nor did he know the Imam's call and of his opponents being misguided. Nobody would thus remain ignorant of it.

Thus, do we come to understand the reason why the Imam (‘a) refrained from requiring those mourners to mourn him at Mecca or Medina during the *Hajj* days: in both cities, mourning is done at home, so how can men get to know about these mourners, and how can such mourning convey the desired message?

The claim that a woman's voice is one of her means of attraction which strangers are prohibited from hearing is rebutted by a narration recorded by al-Kulayni in his book titled *Al-Kafi*:

Umm Khalid came once to visit Imam as-Sadiq (‘a), and she was a lady of wisdom and knowledge. Abu Busayr was then present among his companions. He, peace be upon him, asked Abu Busayr, “Would you like to hear her speak?” Then he (‘a) seated her with him on a couch. Umm Khalid spoke, and she was a wise and eloquent woman.[8]

Had a woman's voice been prohibited from reaching strangers’ ears, the Imam (‘a) would not have permitted Abu Busayr to hear her.

In his will, Imam al-Baqir (‘a) appropriated money for female mourners to mourn him at Mina. This implies the permission of men to hear their voices; otherwise, he would have required them to mourn him at their homes in Medina and Mecca. But the Imam's reasoning is quite clear, and his objective cannot be achieved unless men heard these women's voices and came to know who they were mourning.

In an incident narrated by Hammad al-Kufi, Imam as-Sadiq (‘a) said to him, “*It has come to my knowledge that some people from Kufa visit the grave of Abu ‘Abdullah (‘a) on the fifteenth of Sha’ban, and that some of them recite the Qur’an while others narrate stories about him, and that some women mourn him.*”

Hammad said, “I have witnessed some of what you have just described.” The Imam (‘a) then said to him, “*Praise is due to Allah. Who has let from among our Shi’as those who visit our grave sites, who*

praise and mourn us."[9]

Nobody can deny that when women mourn their dead at any cemetery, they will be heard by strangers. Had it been prohibitive, the Imam and *Hujjah* (‘a) would not have commended it and invoked Allah to have mercy on their dead.

A woman's voice being *‘awra* is not supported by any narration. What is reported about men being prohibited from talking to or sleeping at the house of a female stranger is not on account of her voice being *‘awra* but because of the possibility that ominous things may happen.

As he starts discussing *nikah* in the 9th query, ‘*Allama* al-Hilli, in his book *Al-Tahrir*, says that a blind man is not permitted to hear the voice of a female stranger. He probably is saying so only on account of her being a stranger, without implying that it is so because of its being an *‘awra*.

Yes, he indicates in his book *Al-Tathkira*, at the beginning of his discussion of *nikah*, that her voice is an *‘awra*, and that it is not permissible to be heard by strangers due to the allurement potential, not without. The Shafi’is have two viewpoints regarding its being an *‘awra*.

The author of *Al-Jawahir* responded to the critics by saying that along the passage of many centuries, women have been addressing leading religious authorities (imams); the speeches of Fatimah al-Zahra’, peace be upon her [before Abu Bakr and in the presence of the Anar and the Muhajirun], and that of her daughters [such as Zaynab's speeches in Kufa and at Yazid's court in Damascus], are very well-known facts.

Sunni *fiqh* does not prohibit it. For example, on p. 167, Vol. 1, of *Al-Fiqh ala al-Mathahib al-Arba’a*, it is indicated that, “A woman's voice is not an *‘awra* because the wives of the Prophet (S) used to speak to the *Sahaba* who used to listen to their [wives'] religious *ahkam*.” On p. 127, Vol. 2, of his book *Nayl al-Arab*, al-Shaybani, a Hanbali Sunni, says, “Woman's voice is not an *‘awra*, but to derive illicit pleasure out of hearing it is *haram*.”

This is the same view expressed by Ibn Hajar al-Haytami on p. 27, Vol. 1, of his commentary on restraints in his book *Kaff ar-Ra'a min Muharramati'l Lahwi wa's Sama'a*. Yes, some scholars from among Ahl al-Sunnah went as far as considering it an *‘awra*, a view which is not endorsed by Ibn Hajar al-Haytami. Ibn Najim, a Hanafi Sunni, says the following on p. 270, Vol. 1, of his book *Al-Bahr al-Ra'iq*:

“The author of *Al-Kafi* says that woman must not utter the *talbiya* audibly because her voice is *‘awra*. The same view is expressed by the author of *Al-Muhit* as he discusses the call to the prayers (*athan*).”

Commenting on this subject, the author of *Fath al-Qadir* says, “Had this been applied to her raising her voice during the prayers, and that it voids them, it would make more sense.” The author of *Sharh al-Maniyya* says that a woman's voice is not an *‘awra* but it may lead to infatuation.

This is the same reasoning adopted by the author of *Al-Hidaya* and by others with regard to the issue of

making *talbiya*. In *Al-Nawazil*, the author states that a woman's tone of voice is an *'awra*. He bases it on his claim that a woman prefers to learn the Holy Qur'an from another woman rather than from a blind man.

In his book *Al-Ashbah wa al-Naza'ir*, Ibn Najim, on p. 200, where he discusses the injunctions relevant to hermaphrodites, says that the latter's voice is an *'awra*. On p. 12, Vol. 3, of *Al-Furu'* by Ibn Muflih, the Hanbali scholar, it is stated that it is more accurate to say that hearing a stranger's voice is not a sin because it is not an *'awra*.

On p. 12, Vol. 4, of al-'Ayni's book *Sharh al-Bukhari*, at the end of a chapter discussing walking behind borne coffins, the author states that a woman has to reciprocate the greeting of a man and not to raise her voice because it is an *'awra*.

On p. 250, Vol. 1, of Zayn ad-Din al-Iraqi's book *Tarh al-Tathrib*, the author cites Ibn 'Abd al-Barr's view in his book *Al-Istithkar* that a woman's voice is not an *'awra* adding, "... which is the accurate view according to the Shafi'is." On p. 45, Vol. 7, of the same reference, where *nikah* is discussed, the author says,

"Her voice is not an *'awra*." The following is stated on p. 249, Vol. 7, of al-Nawawi's book *Sharh al-Majmu'* (second edition): "Both al-Darmi and Abu al-Tayyib, the judge, have said that it is not prohibitive for a woman to raise her voice during the *talbiya*." As he discusses the subject of *talbiya*, on p. 274, Vol. 4, of *Nayl al-Awtar*, al-Shawkani says,

"According to al-Ruyani and Ibn al-Rif'ah, her voice is not prohibitive when raised during the *talbiya* because it is not an *'awra*."

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1. as-Saduq, Amali, p. 86, majlis 29.
2. al-Muttaqi al-Hindi, Kanz al-'Ummal, Vol. 1, p. 147.
3. Kanz al-'Ummal, Vol. 1, p. 148.
4. al-Nawari, Al-Lulu' wa al- Marjan, p. 47. Majmu'at Shaikh Waram, p. 272.
5. Tafsir al-Manar, Vol. 8, p. 301.
6. Al-Ta'rifat, p. 48.
7. al-Tusi, Al-Thahthib, Vol. 2, p. 108, "Kitab al-Makasib." 'Allama al-Hilli, Al-Muntaha, Vol. 2, p. 112. The First Martyr, Al-Thikra, the fourth topic of the injunctions relevant to the dead.
8. al-Hurr al-'Amili, Al-Wasa'il, Vol. 3, p. 25, chapter the verdict with regard to one who hears a female stranger. It is also recorded as tradition al-Kafi's Rawda.
9. Ibn Qawlawayh al-Qummi, Kamil al-Ziyarat, p. 325, chapter 108, at the beginning of discussing rare incidents.

[1] [1]
SHARES

Prostrating On The Turba

One of the methods adopted by the Imams from among the Ahl al-Bayt, peace be upon them, in order to acquaint people with the oppression to which al-Husayn (‘a) was subjected, and to distance them from those who robbed him of what rightfully belonged to him, that his uprising perfected the Prophet's call and paved its path, is their requirement to prostrate on the *turba*.[1]

One of the reasons behind such a requirement is that five times a day, the person performing the prayers recalls, whenever he prostrates, the sacrifice of the soul of the Prophet (S) and that of his Ahl al-Bayt (‘a), as well as that of his companions, for the sake of firming the foundations of the right principle.

He will also recall the calamities the Master of Martyrs endured and from which even solid rocks would split, meeting them with perseverance that drew the admiration of the angels in the heavens, as the wording in his *ziyarat* indicates.

Then he recalls the fact that this soil was drenched with the blood of the oppressed one and that of the pure ones from among his Ahl al-Bayt (‘a) and companions, those who were described by the Commander of the Faithful (‘a) as the masters of martyrs, none before them reached their status, nor those who follow them ever will, as stated on p. 270, chapter 88, of *Kamil al-Ziyarat* of Ibn Qawlawayh al-Qummi.

The heart of the one who is faithful to them would be filled with emotion; tears would trickle down his eyes, and he distances himself from anyone who antagonized them and all those who did likewise as well as those who shed their blood or facilitated such a most foul deed.

It would become quite clear for him that this great revolution smashed the altars of oppression. Succeeding generations came to know how a most precious person found death easy in defence of the creed. So is their order to make rosary beads of the said soil and to use them to praise the Almighty in order to achieve the same precious objective.

All these objectives are explained by Ahl al-Bayt (‘a) although the nation did not comprehend their minute mysteries.

Others, due to their ignorance, charged us with starting a *bid’a* by doing so. The misguidance of such critics is the outcome of their ignorance of these wise mysteries and their own inability to comprehend the *hadith* stated by the one who conveyed the *wahy* of the heavens: “The earth has been made a mosque for me and a means of purification.”

This small piece of earth, prepared for the purpose of prostrating, is made of dust mixed with water, so it

is a testimony to the authenticity of this agreed upon *hadith.*

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1. A turba is a small piece of dry clay preferably from the place where Imam Husayn (ʿa) was martyred. N. Tr.

[1] [1]
SHARES

Legislating The Ziyarat

During certain times, hordes of pilgrims regard the *ziyarat* [visiting the Imams' shrines], a highly commendable deed. They visit one of the foundations of the creed and the lighthouse of its guidance, and from it are the injunctions derived and where the branches of knowledge are researched. Visitors go to his grave from various parts of the world. People get to know each other; they witness such an amazing crowd.

There is an incessant stampede. Everyone desires to get to the holy shrine, for the one being visited is the same who promoted a divine call and is a caller to the path of his Lord with wisdom and good exhortation...

The pilgrim realizes, even more so, the greatness of the person he is visiting. He will better appreciate him and his cause, and he will be very impressed by such an elating sight. His heart will be more kind, and his conviction grows stronger. It is only natural that he would then be attracted to following his teachings, studying his biography, researching his legacy, and getting to know the injustice inflicted upon him. And the least of such innumerable benefits does not end here.

There is another advantage: such *ziyarat* cements the bonds of fraternity among brethren, the fraternity called for by the Book of Allah in the verse saying,

"Believers are brethren of one another" (***Qur'an, 49: 10***).

When the visitors meet at the gravesite or on their way to it, they discuss deeds of righteousness and the rewards related thereto; they admonish one another with regard to the right faith, so the error in the beliefs of other sects becomes unveiled. So is the latter's straying from the right course, and the bond between the faithful becomes based on wisdom.

This is the truth with regard to visiting the shrines of all the Imams of guidance. They are the awesome path, the avenue that leads to every guidance, the conscience of reform, the cultivated rite, the true guidance, the complete knowledge.

Also, belief in them must be established after realizing their apparent distinction, tremendous knowledge, legendary piety, and innumerable miracles. There is no doubt that to visit their holy shrines with the intention to seek nearness to the Master, Praise to Him, strengthens such a creed and firmly establishes it.

This is the only reason for legislating the *ziyarat*. As regarding specifying a particular *ziyarat* for the Master of Martyrs, in addition to urging others to visit his shrine at any time, rather than that of any other Imam, or even that of the Master of Messengers (S), there are many reasons behind that.

The most important reason is that the Umayyad mentality is still alive, and it increases or decreases in intensity from time to time.

Those who have certain vested interests periodically howl about it. Although the Umayyads have turned into dust rags and nothing is attached to their name except shame and they are cursed whenever they are mentioned, yet since such a propensity is atheistic in nature and is promoted by their gang and by those who join them from the generations.

Ahl al-Bayt ('a) paid a special attention to putting its fire out and to attracting the attention to its deviation from the right path, the path brought by the Greatest Saviour who suffered so much in order to disseminate his call and keep it alive.

One of the means that lead the souls to such a path, acquainting them with the injustice meted to Ahl al-Bayt ('a) and directing them towards the divine right clarified for them by the great legislator (S), is the cause of the Master of Martyrs: It is full of tragedies to which the heart of the most bitter enemy softens, let alone that of his follower who recognizes the Imam's usurped authority.

The Imams ('a) desired that their Shi'as should remain all year round, as days come and go, fully alert with regard to those who usurped such an authority, the ones that are so distant from the right path. They, therefore, required them to be present around the shrine of the masters of the youths of Paradise on specific occasions, and during other times as well.

It is only natural that such assemblies bring to memory the cruelty employed by the Umayyads who slaughtered the children and banished the daughters of the Prophet (S) from one country to another.

They were forced to ride

Hands to the necks tied

On bare hump she-camels they did ride.

No veil did their faces find:

Behind forearms and hands did they hide. [1]

Fervour and manliness insist that nobody should surrender and accept to be ruled by anyone who inflicts such horrible deeds on anyone else at all, let alone on the family of the most holy Prophet (S). It is then that the souls become filled with emotion, feelings reach their ebb, and judgment is issued against those filthy folks who reneged from the Islamic faith.

Of course, such a cause with regard to the Master of Martyrs is more binding than any other Imam because his cause contains that which softens the hearts. It is from this juncture that the Infallible Ones (‘a) used him as their argument whereby they assault their foes.

They, therefore, required their followers to weep, to commemorate in any way, to visit his shrine..., and so on and so forth, causing the *umma* to become full of the memory of Husayn: Husayni in principle, and to the last breath Husayni...

Imam Ja’far as-Sadiq (‘a) recites a special supplication during his prostration that has been transmitted to us by Mu’awiyah Ibn Wahab. It casts a divine light in the depths of the hearts; it reaffirms the creed; it brings ease to the soul, and it acquaints us with obscure mysteries. The Imam (‘a) used to say the following whenever he prostrated:

“Lord! You are the One Who chose us to receive Your bliss, promised us to intercede, granted us the knowledge of what passed and of what remains, made the hearts of some people lean towards us:

I invoke You to forgive me and my brethren and those who visit the gravesite of my grandfather al-Husayn, those who spend their wealth and exhaust themselves out of their desire to express their devotion to us, hoping to earn the rewards which You have for all those who maintain their link with us, and because of the pleasure they bring to Your Prophet, and out of their response to our own order to do so. Reward them for having vexed our enemy as they sought Your Pleasure.

Do reward them, O Lord, on our behalf, and grant them sustenance during the night and the day, and be generous to their families and offspring, those who succeed them in doing such good deeds. Be their Friend; ward off from them the evil of all stubborn tyrants, all those from among Your creatures.

Protect their weak from the evil of the mighty ones, be they demons, humans, or jinns. And grant them the best of what they aspire as they estrange themselves from their home-lands, and for preferring us over their sons, families, and kinsfolk. Lord! Our enemies find fault with their going out to visit our shrines, yet it does not stop them from doing so, unlike those who oppose us. Lord! Have mercy on the faces transformed by the heat of the sun.

Have mercy on the cheeks that touch the grave of Abu ‘Abdullah, al-Husayn. Have mercy on the eyes that weep out of kindness to us. Have mercy on the hearts that are grieved on our account and are fired with passion for us. And have mercy on those who mourn us. Lord! I implore You to be the Custodian of these souls and bodies till You bring them to the Pool [*of Kawthar*] *on the Day of the great thirst.”*

When Mu'awiyah Ibn Wahab regarded this supplication as giving "too much" for those who visit the gravesite of Imam al-Husayn (‘a), Imam as-Sadiq (‘a) said to him, "*Those in the heavens who supplicate for those who visit al-Husayn's gravesite are more numerous than those who do so on earth*".2

This supplication by the Imam of the nation contains great injunctions and attributes which only those who seek their light and uphold the rope of their guidance appreciate. The mourning to which the Imam (‘a) refers near the end of his supplication is the result of one who is terrified and afflicted with a calamity.3

Since there is no specifying whether such mourning takes place at home or simply everywhere, it is commendable no matter where it may be, be it in the streets, or upon seeing a re-enactment, or at any other situation encountered by men or women.

Among the other means which Ahl al-Bayt (‘a) enjoined their Shi'as to do is rubbing their cheeks on the most pure grave. There is no need to specify the grave of al-Husayn (‘a) because there is one narration relevant to saluting the graves recorded by Shaikh al-Tusi on p. 200, Vol. 1, of his book *Al-Tahthib* has transmitted by Muhammad Ibn ‘Abdullah al-Himyari who says,

"I wrote the *faqih* asking him about one who visits gravesites. He wrote me back stating near his signature that prostrating on graves is not permissible in any obligatory or optional prayer, but one may place his right cheek on the grave, and this is general due to the recommendation that one places his cheek on any of the graves of the Infallible ones, peace be upon them."

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1. From a poem by Shaikh Hadi Kashif al-Ghi□a', may Allah sanctify him.
2. Narrated by al-Kulayni in his book Al-Kafi, by Ibn Qawlawayh on p. 116 of Kamil al-Ziyarat by Ibn Qawlawayh al-Qummi, and by as-Saduq on p. 54 of his book titled Thawab al-A'mal.
3. Taj al-'Arus, Vol. 3, p. a chapter dealing with screaming.

[1] [1]
SHARES

Preferring Them Over All Others

Among what this supplication leads us to is the extent to which the Shi'as go in expressing their love for Ahl al-Bayt (‘a), spending their money with generosity to keep the memory of their Imams (‘a) alive whenever they hold somber commemorations, birth anniversaries, etc., and by preferring them over their offspring, families and kinsfolk.

The implication of putting some people ahead of all others through self-denial is not far from your mind. It is holding others as more important than one's own self.

This can be done either by satisfying all the requirements demanded by friendship, or by assisting one to achieve his objective, or by expressing utmost regards for him. It is one of the commendable traits that spring out of one's own goodness of nature, loftiness of moral code, and excellence of substance.

Allah, the Praised and the Exalted One, has praised those who adorn themselves thereby saying,

"They prefer others over themselves even when poverty is their lot" **(*Qur'an, 59:9*),**

that is, even when they themselves are in need, being poor, destitute.[1]

There is no confusion about the fact that one who is preferred over all others, once he combines in him the requirements that earn him such a preference, will be further recognized as being worthy of such a preference.

If you keenly observe those adorned with virtues, you will find none more worthy of being preferred than the inspired Progeny (‘a) due to the excellent status and the unsurpassed eminence awarded them by the Creator, Praise to Him. Their favours upon the nation obligate the latter to reward them, and to pay them their due rights, the payment that nobody can avoid.

Whoever regards them as his masters, preferring them over himself, his family, and kinsfolk, submits to the fact that the Imams (‘a) are the reason behind the divine bounties, the ones who were taught the *Shari'a* by Him, and the means of bringing happiness to man and his earning high plains. Such bounties include their moral excellences, an upright way of dealing with others, social graces and moral codes that guarantee one's success.

Add to the above the Imams' great efforts to rescue the nation and bring it to the haven of safety and security, saving it from the deluge of annihilation, so much so that they, peace be upon them, preferred doing so over living a happy life. Thus, they sacrificed themselves so that the nation might remain on the right track, or so that they may keep the torment away from the members of the nation.

According to one tradition by Imam Musa Ibn Ja'far (‘a), he preferred to suffer rather than let his Shi'as suffer. The Imams (‘a), moreover, never ceased loving their Shi'as. Every morning and every evening, they used to plead to Allah to have mercy on them. They were happy whenever their Shi'as were happy, and they were grieved whenever their Shi'as were grieved.

This is so because the Shi'as are the remnant of the Imams' own mould; they are the leaves of that good tree whose roots are firmly planted and whose branches are high in the sky.

For example, al-Hujjah, may Allah hasten his reappearance, has offered the following supplication for them:

“O Allah! Our Shi’as were created of the rays of our own noors and of the remnant of our own mould. They have committed many sins, relying on their love for us. If their sins are relevant to their duties toward You, do, O Lord, forgive them, for it pleases us that You do so.

And if such sins are relevant to their obligations towards us, do, O Lord, mend their affairs and distance such sins from reaching the khums due to us. Permit them, O Lord, to enter Paradise; move them away from hell, and do not include them in Your wrath with our enemies”.[2]

I cannot imagine, since the case is as such, that you can find in the code of rights and obligations, or in the norms of faithfulness, or in the requirements of manliness, any justification for laxing in solacing the bearers of the Message by preferring them over your own self and your family in everything precious or not so precious.

You, otherwise, will plunge in the deepest pit of meanness. You will permit yourself to be the target of blame by reason on one hand, and by the requirements of the *Shari’a* on the other, assaulted by manliness.

There is no doubt that Imam as-Sadiq (‘a) would like us to adorn ourselves with self-denial in order to keep the memory of all members of Ahl al-Bayt (‘a) alive. We come to such a conclusion when we discern the reference used by the Imam (‘a) in his supplication:

Having supplicated for those who visit the shrine of Imam Husayn (‘a), and invoked Allah to grant them the fulfillment of their best wishes, he (‘a) said, “... and reward them for that whereby they preferred us over themselves.”

His using the plural “themselves” connotes his loving them for having preferred the Imams (‘a) over their own selves, something which brings goodness to each and every one of them.

Since preference awarded to visiting the shrine of the Oppressed Imam (‘a) is inclusive, due to its bringing to memory his sacred stand, whoever stands before the pure shrines sees himself as though he stands between both ranks:

the rank of sanctity, of guidance to everything good, and his band, and the rank of the product of the Thursday of Infamy, namely Yazid and his followers, observing the stand taken by the first party with regard to what is right and to integrity, and the [evil] end sought by those who opted to follow falsehood and uncleanness.

He, therefore, will have then kindled the fires of two attributes: loyalty to one party and dissociation from the other.

A far-sighted discreet person cannot overlook the implication in the statement cited above in Abu ‘Abdullah's supplication:

"O Allah! Our enemies found fault with them (*with our Shi'as*) *for visiting our shrines, yet this did not stop them from doing so, thus distinguishing themselves from those who opposed our ways."*

He, peace be upon him, desired to urge the Shi'as to always keep consoling Ahl al-Bayt (‘a) and respecting their rites, keeping their heritage alive and disseminating their legacy. Any calamity suffered by them while following such a path is surely witnessed by Allah, the most Exalted One, and it pleases His Purified Friends.

The mockery of those who mock does not harm them in the least so long as they are on the right path. The Jews had made fun of the *athan*, just as the polytheists had made fun of the *sujud*, yet it did not weaken the Muslims' determination in the least, so they continued their march on the straight path heedless of the pitfalls of others.

Those who visit the gravesite of Abu ‘Abdullah, al-Husayn (‘a), and who crowd to uphold the Husayni rites, are not harmed by the mockery of the ignorant about whom as-Sadiq (‘a) says, *"By Allah! Their luck missed the mark! From achieving Allah's rewards did they swerve! And from nearness to Muhammad* (*S*) *did they distance themselves!"*

When Thurayh al-Muharibi said to him once, "Whenever I detail the merits of visiting (the gravesite) of Abu ‘Abdullah [al-Husayn] (‘a), my offspring and kinsfolk make fun of me," the Imam (‘a) responded by saying, "*O Thurayh! Let people go where they want to go while you stay with us.*"[3]

He (‘a) said once to Hammad, "It has come to my knowledge that some people from Kufa, as well as others in its outskirts, visit on the middle of Sha'ban the grave of Abu ‘Abdullah (‘a), and that some of them recite the Qur'an while others narrate the story (of his martyrdom), while still others laud us, and that the women mourn him."

Hammad said, "I have personally seen some of what you have described." The Imam (‘a) then said, "*Praise to Allah Who let some people come to us to laud us, to mourn us, while letting our enemies fault them and describe what they do as abominable.*"[4]

The ridicule of those who distance themselves from Ahl al-Bayt (‘a), those who shy away from upholding these rites, does not undermine the goodness of the legacy which endears to us the keeping of the memory of the Imams alive, and it has benefitted the nation in the life of this world and will benefit it in the life hereafter.

In one *hadith* by the Messenger of Allah (S), he said to the Commander of the Faithful (‘a), "A scum [of the earth] from among the people reproach those who visit your graves just as an adulteress is reproached about having committed adultery. These are the evil ones of my nation. May Allah never permit them to earn my intercession on the Day of Judgment."[5]

1. Refer to p. 387, Vol. 4, of Taj al-'Arus.
2. This supplication appears on p. 281 of al-Nawari's Supplement to Vol. 12 of Bihar al-Anwar.
3. This quotation is stated on p. 143, Chapter 51, of Kamil al-Ziyarat of Ibn Qawlawayh al-Qummi.
4. This dialogue is stated on p. 124 of Mazar al-Bihar, and on p. 325, Chapter 108, of the first edition of Kamil al-Ziyarat by Ibn Qawlawayh al-Qummi.
5. Refer to this hadith as stated on p. 31 of Farhat al-Ghari by Ibn Tawus.

[1] [1]
SHARES

Composing Poetry In Their Memory

What is obvious beyond the shadow of doubt is that composing poetry about anyone means introducing him to others, keeping his name alive, and publicizing for him. Men's legacy, no matter how highly esteemed by others and how great, may lose its glow as time goes by.

Such legacy, therefore, will eventually be overlooked and its great significance forgotten. Poetry is faster to steal people's attention and appreciation. People disseminate it, tongues articulate it, hearts memorize it and pass it on from one generation to another, from one nation to another.

Arabic literature has preserved a great deal of this nation's history, biographies and wars, during the period of *jahiliyya* and since the dawn of Islam. Among what Du'bal al-Khuza'i has said about poetry's perpetuation across the centuries are these lines:

If I compose a line, its composer will die, yet I

Am quoted: one whose verse shall never die.

'Urwah Ibn Uthaynah has said,

I was told about men who did fear

That I vilify them, and I do not vilify.

If they are innocent, my poetry shall not come near

Them, nor shall they be censured thereby.

But if they are in esteem less than that,

And utter something with an effect to last,

It will mean to these men

Many a book and many a pen.

Since remembering Ahl al-Bayt (‘a) is the pillar of the creed and the spirit of reform, and through it are their teachings taught and footsteps followed, the Infallible Imams (‘a) kept urging their followers to publicize their abundant merits, the calamities they underwent, and their suffering as they tried to keep the creed alive.

Publicizing the tragedies that befell them and the agonies they had to withstand will keep their cause alive. May Allah have mercy on all those who keep their memory alive and who invite others to remember them.

Imam Abu Ja’far al-Baqir (‘a) said the following to al-Kumait when the latter recited for him his poem which starts with “Who shall solace a heart suffering from overflowing passion?”: “*May you always be supported by the Holy Spirit*.”[1]

When al-Kumait once sought permission of Imam as-Sadiq (‘a) during the days of *tashriq* to recite his poem to him, the Imam (‘a) thought it was quite a serious offence to recite poetry during such great days. But when al-Kumait said to him,

“It is composed about you [Ahl al-Bayt (‘a)],” the father of ‘Abdullah (‘a) became quite relaxed because doing so is obligatory due to its resulting in keeping the traditions of Ahl al-Bayt (‘a) alive. Then he called upon some of his family members to join them both, whereupon al-Kumait recited his poem. There was a great deal of weeping when he recited the verse saying,

Shooters hit thereby the mark the others are missing:

O last one led to misguidance by the first: Do listen!

It was then that Imam as-Sadiq (‘a) raised his hands and supplicated saying, “*O Allah! Forgive al-Kumait's sins, the ones he committed, and the ones he will commit, the ones he hid, and the ones he revealed! And grant him, O Lord, of Your favours till he is pleased!*”[2]

Abu Ja’far Imam al-Jawad (‘a) permitted ‘Abdullah Ibn al-Salt to eulogize him and mourn his father Imam al-Ri□a (‘a).

Abu Talib once wrote the Imam (‘a) seeking his permission to eulogize his father Imam al-Ri□a (‘a), so he cut the parchment in which the poem was written and kept it with him, then he wrote him saying, “An excellent job you have done, and may Allah reward you with goodness.”[3]

Imam Abu ‘Abdullah, as-Sadiq (‘a), said to Sufyan Ibn Mis’ab, “Compose for me poetry about al-Husayn (‘a),” then he ordered Umm Farwa and his own children to be brought near them. Once they all

gathered, Sufyan started his poem by saying,

“O Farwa! Be generous with your over-pouring tears.” It was then that Umm Farwa cried loudly, and so did the other women with her, whereupon Abu ‘Abdullah (‘a) shouted: “The door! (Close) the door!” The people of Medina assembled, so Abu ‘Abdullah (‘a) sent them a child who fainted (having become overwhelmed by emotion).[4]

This is one good method of disseminating awareness (of the tragedy of Karbala’) among the public. Indeed, their children did faint during the Battle of al-*Taff*, and I do not know which one of them the Imam (‘a) had then in mind. Was it ‘Abdullah, the infant, or was it ‘Abdullah Junior son of Imam al-Hasan (‘a) who was killed with an arrow while in al-Husayn's lap? Or was it Muhammad son of Abu Sa’id son of ‘Aqil son of Abu Talib?

Ja’far son of ‘Affan[5] came once to see Imam as-Sadiq (‘a). The Imam (‘a) said to him, “*You compose poetry about al-Husayn (‘a), and you do a good job, don't you?*” He answered in the affirmative, whereupon the Imam (‘a) asked him to recite some of it for him. Ja’far did. The Imam (‘a) cried so much that his tears ran profusely on his cheeks and beard.

Then he said to him, “*Allah's angels who are near to Him have all witnessed what you have said about al-Husayn, and they have all cried just as we here cry. Allah has ordered you to be lodged in Paradise*.” After a while, the Imam (‘a) turned to those present there and then to say, “*Anyone who composes poetry in memory of al-Husayn (‘a) and he cries and causes others to cry will be forgiven by Allah, and he will be worthy of entering Paradise*.”[6]

This Ja’far is a sincere Shi’a who has earned a great deal of praise and is regarded as a reliable authority by biographers. He is the one who responded to Marwan Ibn Abu Hafsa when the latter said,

Clear the way for people whose customs are

The crushing of flanks whenever throngs jostle,

Accept what the Lord has decreed for you,

And let alone inheriting every protecting knight.

How can it be, and it never will,

That a daughters' son should inherit his uncle?[7]

Ja’far Ibn ‘Affan responded by saying,

Why not?! And it surely is:

Sons of daughters shall inherit their uncles,

For the girls have his wealth, while the uncle

Is left without a share. Why should a taleeq

Talk about inheritance at all? The taleeq prayed

Only out of his fear of the sword.[8]

A group of men came to see Imam al-Ri□a (‘a) once and found him looking out of the ordinary. They asked him why. He said to them, “I have spent my entire night awake thinking about what Marwan Ibn Abu Hafsa said,” then he quoted the lines cited above.

The Imam (‘a) went on to say, “I later fell asleep. It was then that someone took hold of the door as he said,

How can it be? And it shall not:

Pillars of Islam do not belong to polytheists.

Grandaughters inherit no grandfathers,

While the uncle is deprived of his share.

Why should a taleeq about inheritance say a word?

The taleeq prayed only out of his fear of the sword.

The Qur’an has already informed you of his worth,

So the judges issued about him and decreed.

Fatimah's son to whom reference is made

Earned his inheritance from his cousins,

While the son of the wide shield stands

Hesitant, weeping, only by his kin pleased.”[9]

Marwan stole the theme from verses composed by a slave of Tammam Ibn Ma’bid Ibn al-’Abbas Ibn ‘Abd al-Muttalib who stood to attack with his poetry ‘Ubaydullah Ibn Abu Rafi’, servant of the Messenger of Allah (S). He had come to Imam al-Hasan Ibn ‘Ali (‘a) and said: “I am your servant,” and he used to write down quotations from (the Imam's father) Imam ‘Ali Ibn Abu Talib (‘a). Tammam's slave then said:

Al-’Abbas's offspring denied their father's right

So you in your claim seek no good end;

Since when do the offspring of the Prophet

Behave like an heir who earns, then he,

When opportune, claims linkage to the father?10

Marwan Ibn Sulayman Ibn Yahya Ibn Abu Hafsa was a Jew who embraced Islam at the hands of Marwan Ibn al-Hakam. Some say that he was taken captive from Istakhar, and that ‘Uthman Ibn ‘Affan bought him and gave him to Marwan as a slave.

He participated in the incident of the Dar on Marwan's side. When Marwan Ibn al-Hakam was wounded (in that incident), he was carried by his slave, Ibn Abu Hafsah, on his shoulders.

He dragged him as he (Marwan) moaned. He kept telling him to remain silent else he should be heard and killed. He was able to bring him to a safe haven inside the tent of a woman who belonged to the tribe of ‘Anzah and treated him till he healed. Marwan freed him and let him participate with him in the Battle of the Camel and of Marj Rahit.11

‘Salih Ibn Atiyyah al-Adjam was angry with Marwan's verse “How can it be, and it shall not, etc.,” so he kept company with him for some time serving him till he and his family felt comfortable about him. When Ibn Abu Hafsah fell ill, ‘Salih acted as his nurse. Once those around the sick man had left with the exception of ‘Salih, the latter suffocated him and killed him, but none among his family suspected anything at all.12

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1. This statement is quoted on p. 5 of ‘Uyun Akhbar al-Ri□a (‘a) by as-Saduq.
2. This is recorded on p. 118, Vol. 15, of Al-Aghani and also on p. 27, Vol. 2, of Ma’ahid al-Tansis.
3. This is stated on p. 350 of Rijal al-Kashshi.
4. This is hadith number 263 on the list of ahadith recorded in Rawdat al-Kafi.
5. According to p. 8, Vol. 7, and p. 45, Vol. 9, of Al-Aghani, he belonged to the tribe of Tay.
6. This is quoted on p. 187 of Rijal al-Kashshi. On p. 144, Vol. 2, Chapter 13, of his book Al-Maqtal, al-Khawarizmi quotes two of his poems eulogizing Imam al-Husayn (‘a).
7. These verses are recorded on p. 17, Vol. 12, of Al-Aghani.
8. See p. 45, Vol. 9, of Al-Aghani.
9. Refer to p. 305 of ‘Uyun Akhbar al-Ri□a by as-Saduq. On p. 214 of Al-Ihtijaj, al-Tabarsi, while discussing the biography of Imam Musa al-Ka□im (‘a), says that the latter Imam heard that voice.
10. These verses are recorded on p. 15 of Tabaqat al-Shu’ara’ by Ibn al-Mu’tazz.
11. Refer to p. 34, Vol. 9, of Al-Aghani.
12. Al-Aghani, Vol. 9, p. 46.

[1] [1]
SHARES

The Question Of Marching With The Family

Al–Husayn (‘a) transported his family [from Medina] to Iraq knowing that he and all those in his company would be killed. Why? He knew beforehand that his murder would be in vain if no eloquent tongues and determined persons acquainted the nation with the misguidance of Maysun's son and with the oppression of Marjana's son who attacked the pure progeny of the Prophet (S), and without the refutation of the *bid’as* which they had introduced in the sacred *Shari’a*.

The Father of the Oppressed realized that the theologians were apprehensive of pretending to denounce the oppressive authority to which they surrendered. He was also informed of the imprisonment of many of them.

He concluded that even the greatest among them would not be able to expose the horror of what such authority was committing. What happened to Ibn ‘Afif al–Azdi underscores this reality which any clear conscience supports.

The Father of the Oppressed also knew that the ladies who were born in the Message were used to persevere during the time of calamity and when facing hardships, and difficulties, with hearts firmer than the mountains. They did not neglect, even under the most adverse of situations, to expose to the public the lies and falsehood resulting from what those misleading rulers were promoting as well as their ultimate goal of undermining the creed.

They rose with their Imam who sacrificed himself for the sake of the right creed only to bring the *Shari’a* of his grandfather, the Prophet (S), back to life.

Even while their hearts were on fire on account of the tragedy, and even when calamities plunged them into the deepest depression, the wise ladies belonging to the family of the Prophet (S) were largely prepared for revenge and for defending the sanctity of the creed.

Among them is [Zaynab] the wise lady and daughter of the Commander of the Faithful (‘a), peace of Allah be upon her, who was not deterred by captivity or by the humiliation of exile, or by losing dear ones, or even by her enemy rejoicing at her misfortune, or by the wailing of the widows, the cries of the children, the moaning of the sick.

She often spoke out her mind to those ruffians even when she was between their claws and fangs, without stuttering a bit, hurling words like thunderbolts at their assembly. She, for example, stood before Marjana's son, the ill–begotten tyrant, the defenceless lady that she was, having none with her to protect her nor any of her family's men except the Imam's *wali* [Zain al–’Abidin] who was exhausted by sickness, in addition to women seeking refuge in her shadow, complaining, weeping, and children filled with the pain of thirst, and young ladies severely beset, while the severed head of the Imam (‘a) and those of his

supporters and kinsfolk were all in front of her as the limbs were left in the desert for the sun to incinerate.

Even a single one of such calamities would overpower and shatter the mind of anyone.

Yet the daughter of Hayder (‘a) maintained a great deal of self–restraint and self–composure, so she delivered her speech as though she had been her father, a speech which was more forceful than the fiercest arrow, rendering the son of Marjana speechless as she said,

“These are people whom Allah decreed to be killed; so they came out welcoming their destiny. Allah will gather you and them, and arguments will be lodged against you, and you will be disputed; so, see whose lot will be the crack of the fire, may your mother lose you, O son of Marjana.”

She made it clear for those who were unaware of his malice and meanness that he would never be able to wash away the shame and infamy of what he had committed. She baffled the minds and amazed everyone when she delivered another speech at Kufa's cemetery where people were confused, weeping, not knowing what to do.

Said she, “How can the shame and infamy of their killing the son of the Prophet, the substance of the Message, and the Master of the Youths of Paradise, ever be washed away from them? May their endeavour be rendered futile! May their hands perish! May their bargain be a loss, and may they be exposed to shame in the hereafter! Surely Allah's retribution is greater, had they only known.”

Having finished her speech, she was succeeded by [her younger niece] Fatimah daughter of al–Husayn (‘a) who spoke eloquently while remaining unruffled, calm [the child that she was]. Her speech acted like spears that pierced the hearts.

People could not help raising their voice as they wept, and they came to realize the extent of the tragedy and the pain it inflicted. They said to her, “Suffices you what you have said, O daughter of the pure ones, for you have certainly burnt our hearts and slit our throats!”

She hardly finished when Umm Kulthum, Zaynab daughter of ‘Ali Ibn Abu Talib (‘a), spoke [again]. Zaynab described the horror which those misled people had committed, whereupon everyone present wailed and cried, and nobody had ever witnessed more crying and weeping.[1]

One wonders whether anyone can deliver a speech under such a most grave situation, when one is surrounded by the swords of the oppressors, no matter how strong his tribe may be. Yet who else besides the daughters of the Commander of the Faithful (‘a) could publicly expose the sins committed by the son of Hind and the son of Marjana?

Heavy burdens were placed on the tongues, and fear filled everyone's heart.

Yet all of this is looked upon as abominable had its benefits only been worldly and its motives the doing

of one's insinuating self. But if it benefits the religion, such as clearing the faith introduced by the Messenger of Allah (S) from any falsehood that those adversaries had attached to it, there will be no ugliness in it according to reason and custom, and it is supported by the *Shari'a*.

Allah has exempted women from waging *jihad* and confronting the enemies, and Allah Almighty has required them to stay at home.

Yet such is the case when a confrontation like this is undertaken by the men. But when such an obligation is removed from them in a confrontational way from which they should refrain, the foundations of the *Shari'a* will be undermined, and the sacrifice of those elite ones will be cleared from any falsehood, women will then be required to do just that.

It is for this reason that the Head of the Women of the World, Fatimah al-Zahra', peace be upon her, stood to defend Allah's supreme caliphate after the oath of allegiance had been sworn to someone else other than to the master of *wasis* [her husband, Imam 'Ali Ibn Abi Talib ('a), who was thus forcibly distanced from the political process], so she delivered a speech at the Mosque of the Prophet (S) which was very eloquent and which was witnessed by a large crowd of the Muhajirun and the Ansar.

But al-Husayn ('a) had already been informed by his grandfather, al-Amin (S), that those folks, although they would have attained their goal, and although they would go to extremes in their villainy, they would not harm the women.

This is clear from a statement made by al-Husayn ('a) in which he said to those women at the final farewell hour, "Put on your outer mantles and get ready for the test, and be informed that Allah will protect and safeguard you, and that He will save you from the evil of your adversaries and render the outcome of your cause righteousness.

He will torment your adversaries with all norms of torture, and He will compensate you for going through such a calamity with numerous types of blessings and graces. So, do not complain, and do not utter that which may demean your status."

We can say all of this even if the master of the martyrs ('a) had not been the Imam. But in the case of submitting to the encompassing knowledge of the Imam, the knowledge of what was and of what will be, and his marching as directed by the best realistic interests, and his being infallible in everything he says and does, and it is the truth which cannot be refuted that we are bound to submit that all the divine wisdom he undertook and the divine interests are beyond any doubt..., we have to do nothing but to believe in all his actions without being bound by reason to know the interests served thereby. The same can be said about anything with which adults are obligated.

The servants of Allah are not required except to submit and surrender to their Lord without knowing the underlying motives behind what He orders them to do. The same case is applicable to the slaves with their masters. Reason does not require a slave to do anything more than obeying his master whenever

the latter bids or forbids him.

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1. Read the text of these three speeches in a later part of this book where the subject of martyrdom is discussed.

[1] [1]
SHARES

‘Alawides Revolutions

One of the products of that sacred uprising and clear victory was a transformation in the outlook of the ‘Alawides, in their lineage and creed, and in that of those who developed some norm of attachment to Muhammad's Progeny, even when one concealed the opposite of what he revealed.

All of these were relentless in propagating the rightful cause, in weakening the government of falsehood, and in reminding the nation that there was a right that belonged to Muhammad's Progeny and which was usurped, and that they were obligated to sever the hand that usurped it, hence those successive revolutions that brought a fresh hope to the hearts and to the desire to research the true guidance in order to find out where the truth lies.

The nation used to think that it was not possible to rise in the face of those who controlled its fate, and who ruled the Muslims, because of their might, and that to challenge the cruel authority would be futile; rather, the *Shari’a* prohibits anyone from tragically throwing himself in the pitfalls of perdition without gaining anything.

But the master of dignity and self-esteem, the Master of the Youths of Paradise, inspired the people who cared about the religion at the *Taff* incident with a loud scream to reject such an attitude, a scream the echo of which can still be heard by generations after generations. He called for the *Shari’a* mandating a revolution against every oppressor in the absence of any other means to subdue him.

Such is the level of conviction of those who make the attainment of restitution the motto of their revolution. So they will either score a victory, or their successors will, till the hopes are transformed into a glorious victory.

This is what we witness from the succession of revolutions that were the outcome of the Umayyads playing havoc with the pure *Shari’a*, hence al-Mukhtar's call for revenge for the wronged and the persecuted progeny of Muhammad (S).

Zayd Ibn ‘Ali Ibn al-Husayn (‘a) and his son Yahya stood to earn the pleasure of the progeny of

Muhammad (S), and the remnant of the Hashemites demonstrated their denunciation of the oppressive rulers, leaping like lions to put an end to the sweeping torrent of misguidance.

If you contemplate on the biography of the Infallible descendants of the Messenger of Allah (S) and what the Master, Praise to Him, has bestowed upon them by making them the means to remove the thorns of abomination, and by their being the means to guide His servants to what is exemplary, you will clearly see their desire, peace be upon them, for waging such bloody brawls, aiming thereby to remind the nation of their being the most worthy of the post of successors of the holiest Messenger (S).

Anyone who foils their attempts to attain what belongs to them, that which the Creator, Praised is His Name, had allotted to them, deviates from the right path. Such an understanding is conceived and discussed because of such revolutions in various lands so that the argument against the nation will be completed. Nobody will then seek an excuse of being ignorant about the Imams appointed by the greatest Prophet (S).

If we come across statements made by some of the Imams of guidance denouncing or dissociating themselves from the ‘Alawides or others who revolted against oppressive rulers, it is only on account of the *taqiyya*, a safeguard against the schemes of the oppressive authority, so that such revolutions will not be attributed to them, for they would then face a dreadful fate.

Yes; there have been among the revolutionaries those who used the persecution meted to Ahl al-Bayt (‘a) as a trap to hunt simpletons. [‘Abdullah] Ibn al-Zubayr, for example, used to extol the name of al-Husayn (‘a) and denounce the injustice done to him.

But when he took charge, he abandoned such a line, becoming the most bitter enemy of Ahl al-Bayt, peace be upon them, revealing what he had hidden in his chest. He, therefore, suspended [the custom of] blessing the Prophet (S) for full forty Jum’as. He was asked about his reason for doing so, whereupon he answered by saying,

“His Ahl al-Bayt are evil; whenever I mention his name, they become excited, and they become elated; therefore, I hated to bring happiness to their hearts by mentioning his name.”[1]

He was in reality encouraged to do so by Mu’awiyah. The latter heard the caller to the prayers reciting the *kalima* (which, of course, contains the name of Muhammad [S] as the Messenger of Allah), whereupon he commented by saying, “This brother of Banu Hashim yells his name five times a day saying, *‘Ash-hadu anna Muhammadan rasool-Allah*' What deed can survive with something like this, may you lose your mother? By Allah, only burying it will, only burying it will.”[2]

When al-Ma'mun heard about this incident, he issued his orders to all regions to curse the Prophet (S) from the pulpits, but people thought that that was monstrous, indeed, and there was a great deal of uproar among the people, so much so that he was advised to withdraw his orders, which he did.[3]

The ‘Abbasides pretended to express their love for al-Husayn (‘a), filling the air with their shouts denouncing the atrocities committed against the family of Muhammad (S) during the *Taff* Battle. Having attained their goal, however, they turned against Muhammad's family, wiping them from the face of earth.

Musa Ibn ‘Eisa, the ‘Abbaside (general) who commanded the assault at Fakhkh, said, “Had the Prophet opposed us, we would have struck his nose with the sword.”[4]

These and their likes are the ones from whom one's conscience is detached. They will never be protected against the Almighty's wrath although the nation benefitted from their eradication of its enemies who belonged to the offspring of Harb and Umayyah.

Harb's sons coveted to see

In him submission to force and oppression,

They tried to hunt his valiant heroes

Like birds they shook off humiliation and flew.

They wished to forcibly drag him into disgrace,

Though to dignity he was accustomed and to grace.

How could he swear and submit

To filth only for fear of death?

He refused, hence the event that

Shook the world in awe and in fright.

So he came in an army and marched

Against hosts that filled the plains,

He and lions from ‘Amr, exalted ones

Wearing for the brawl steadfastness.

They dealt blows in a desert where

Death became in the morrow their mark

So they exalted justice and were spent

Pure in honour, clean of filth they went.

They sacrificed souls great and precious

Too dignified to please the lowly ones.[5]

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1. Abul-Faraj al-Isfahani, Al-Maqatil, p. 165 (Tehran edition).
2. Ibn Abul-Hadid, Sharh Nahjul-Balagha, p. 165 (Tehran edition).
3. al-Mas'udi, Muruj al-Thahab, Vol. 1, p. 343, where al-Ma'mun is discussed.
4. Abul-Faraj al-Isfahani, Maqatil al-Talibiyyin, p. 158 (Tehran edition).
5. Excerpted from a poem by Sayyid 'Abd al-Muttalib al-Hilli published in its entirety in al-Khaqani's book Shu'ara' al-Hilla.

[1] [1]
SHARES

The Epic Of Karbala'

The Messenger of Allah (S) has said, "*The killing of al-Husayn ('a) has left in the heart of the faithful a fire that will never die down.*"

This tradition is recorded on p. 217, Vol. 2, of *Mustadrak al-Wasa'il*. Numerous poems have been and will be composed eulogizing the greatest epic of heroism in the history of mankind; here are some of them.

Muharram Has Come

Muharram has come, so welcome it with takbir,

And scatter your tears on the earth

See in it the crescent as it manifests itself,

See how it is forlorn, contemplating, mourning.

Take off the mantle of patience and place it:

A yellow robe on one who with grief clothed you,

For with the robes of grief do I meet it,

Taking off what cheerful red robes decorated me.

It is a month destiny in it decreed

That the vilest of black dogs would deal

With the Lion of the valiant ones.

Allah! What a calamity he had to behold!

The heavens for it wept crimson blood.

A great misfortune, indeed, afflicted the creed,

For it did the Mother Town drape in black:

Can't you see how the sacred Haram sighs?

How his sighs would light the timber?

From its depths does Abu Qubays yearn

A yearning that reaches Hira'.

Al–Hatim knew of it, so it is grief–crushed,

Al–Safa knew of it, so it is serene no more,

And its mash'ars sensed the calamity,

And passion struck its Muhassir, so it sighed,

For Husayn is killed: what a tragedy!

On its account Islam became defenceless. [1]

The Month Of Muharram

Muharram is when joy is taboo,

When grief is a must, weeping is unavoidable.

A month wherein the seat of faith is in ruin.

Its crescent is a bow

That shot the heart of guidance, the creed,

With the arrow of death and destiny.

Infidels and Muslims considered

Fighting in it a great sin.

Yet Harb's family in it fought the Lord of the heavens,

Permitting the spilling of the inviolable blood.

They violated the sanctity of the Haram's masters,

Committing that which caused the sky to rain blood.

O family of Harb! May you never see peace,

May none spare you from his censuring tongue!

On earth and in the heavens are you cursed,

By the mass of the living.

Be forewarned with woes and destruction,

And with torture on the Day the trumpet is blown.

How many free women of the Chosen Prophet

Did you rip apart?

How much blood of his offspring did you spill?

O nation of betrayal and disbelief!

O gang of misguidance, O fiends!

How will you look his grandfather in the eye

Having done what you did after him?

Like butchers you slaughtered his progeny,

Like slaves you herded his family.

You forgot the kindness bestowed upon you

On Mecca's Victory Day, when you were forgiven.

Had it not been for the moon-faced sons of Hashim,

A secret lost in the chest you would have been.

Through them did you ascend the pulpit,

And rose to the heights of eminence.[2]

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1. Excerpted from a poem in Shihab al-Musawi's diwan (Egypt: .H./1912 A.D.).
2. Excerpted from a poem by Ayatullah Shaikh Hadi Kashif al-Ghi□a' published on p. 9 of Al-Maqbula al-Husayniyya.

[1] [1]
SHARES

Yazid, Son Of Mu'awiyah

When Mu'awiyah died in Damascus on Rajab 15, 60 A.H/April 24, 680 A.D., his son Yazid was in Hawran [Auranitis in Latin]. His shrouds were taken by al-Dahhak Ibn Qays who ascended the pulpit. Having praised and glorified Allah, he said, "Mu'awiyah used to be the Arab's bulwark, their supporter and great one.

Through him did Allah end dissensions, granting him authority over His servants, conquering the lands through him. He has died, and these are his shrouds. In them shall we wrap him, and in his grave shall we place him, then shall we leave him and his deeds, and so shall the *barzakh* be till the Day of Judgment. Whoever among you wishes to view it, he may proceed."

He offered the funeral prayers for him then buried him at the cemetery of Bab al-Sagheer (the Small Gate). He sent a letter to Yazid consoling him on the death of his father and advising him to go there as fast as he could in order to secure the renewal of the oath of allegiance to him[1].

He added a note at the bottom of the letter containing the following verses of poetry:

Alone did Abu Sufyan go,

Leaving you behind, so

Consider what you will after him do.

Follow the right order with us for you

Are our resort whenever we fret.

Having read it, Yazid said the following lines of poetry in response:[2]

A carrier with a letter came trotting,

Casting fear in the heart, frightening,

So we said: Woe unto you! What is the news?

Said he: The caliph became heavy, in pain:

The earth swayed, almost shaken,

As if uprooted were its every foundation.

One whose soul remains in apprehension

Almost brings about that which he does fear.

I found the mansion gate closed when I came near,

Ramla's voice wrecked my heart,

She did, indeed, rend it apart.

He set out to Damascus, reaching it three days after Mu'awiyah had already been buried.[3] Flanked by a group of prominent personalities, al-Dahhak went out to welcome him. When Yazid reached them, al-Dahhak took him first to the site of Mu'awiyah's grave. Yazid prayed there then entered the city. Having ascended the pulpit, he said,

"O people! Mu'awiyah was one of Allah's servants. Allah bestowed His favours upon him then took his soul away. He is higher in status than those who succeeded him and lower than those who preceded him. I do not augment him for Allah, since He knows him better than me.

If He forgives him, it is only due to His mercy, and if He punishes him, it is on account of his own sins. I have been granted authority after him, and I do not feel sorry for anything that I sought, nor do I apologize for anything which I have forfeited.

When Allah decrees something, it comes to pass. Mu'awiyah used to transport you in the sea to invade, but I am not transporting any Muslim in the sea. And he used to let you spend your winter in the land of the Romans, but I am letting none of you spend his winter in any Roman land. He used to give you a third of what you collect, but I shall let you keep it all".[4]

Nobody approached him to offer condolences before 'Abdullah Ibn Humam al-Saluli came forward and

said, “O commander of the faithful!

May Allah compensate you for your loss; may He bless you for what you have given us, and may He assist you in ruling your subjects. You have surely suffered a great calamity and have been granted something great; so, you should thank Allah for what you have been granted and be patient about that wherein you have been tested, for you have lost the viceregent of Allah and been given the caliphate of Allah.

You have bidden farewell to a great man and been given something great indeed. Mu’awiyah has died and you have become our leader and the reigns of government have been placed in your hands. May Allah bring him to the sources of happiness, and may He enable you to do what is best.” Then he composed the following lines of poetry:

Be patient, O Yazid, you have parted with a great man,

And thank the One Who put you in charge.

No calamity has befallen the people, they know,

Your calamity is theirs; no issue is better than you.

You have dawned the custodian of all those

Who do uphold the creed,

So look after them as Allah looks after you.

The surviving Mu’awiyah did to us succeed

As you are consoled, while none is mourning you.

This opened the avenue for other speakers to speak.[5]

A man from Thaqif said to him, “Peace on you, O commander of the faithful, and Allah's mercy and blessings! You have been grieved by the loss of the best of fathers, and you have been given all things; so, be patient with regard to your tragedy, and praise Allah for granting you such a beautiful gift, for none has been given as you have, nor has anyone been grieved as you have.”

People came to him to congratulate him and to offer their condolences. Yazid said, “We are the supporters of righteousness and the promoters of the creed. Rejoice, O people of Syria, for goodness has always been with you, and there will be a tragic epic between myself and the people of Iraq!

I have seen in my vision three nights ago that a river stood between me and the people of Iraq tumultuously flowing with blood, and I tried hard to cross it, but I could not till ‘Ubaydullah Ibn Ziyad

crossed it before me as I looked at him!”

The Syrians shouted, “Take us wherever you wish, for our swords, with which the people of Iraq are familiar since the Battle of *Siffin,* are on your side.” He thanked them and distributed to them a lot of money.

He then wrote the governors of various countries informing them of the death of his father and keeping them in their jobs. He dispatched to Iraq ‘Ubaydullah Ibn Ziyad according to the advice of Serjun [Sargon], slave of his father Mu’awiyah He wrote the following letter to al-Walid Ibn ‘Utbah, governor of Medina:

“Mu’awiyah was one of Allah's servants. Allah bestowed upon him generously and preferred him and granted him authority over others. Then He took him to the world of the souls and to fragrance, to His mercy and punishment. He lived according to destiny, and he died according to a term, and he had enjoined me to beware of the descendants of Abu Turab due to their courage in killing.

I have come to know, O Walid, that Allah, Glorified and Exalted is He, will seek revenge for ‘Uthman through the descendants of Abu Sufyan because they are the supporters of justice and the seekers of equity. So, when you receive this letter, take the oath of allegiance from the people of Medina.”

Then he attached a small piece of scroll wherein he wrote: “Be tough with al-Husayn, ‘Abdullah Ibn ‘Umar [Ibn al-Khattab, son of the second caliph], ‘Abdul-Rahman Ibn Abu Bakr [son of the first caliph], and ‘Abdullah Ibn al-Zubayr [a cousin of ‘Ayesha, wife of the Prophet, later on ruler of Hijaz] when you require them to swear the oath of allegiance [to me]. Whoever refuses, kill him and send his severed head to me.”[6]

The governor carried his instructions out. At mid-night, he called for al-Husayn (‘a) and [‘Abdullah] Ibn al-Zubayr in the hope that he would secure their oath of allegiance before everyone else. His messenger, ‘Abdul-Rahman Ibn ‘Amr Ibn [son of the third caliph] ‘Uthman Ibn Affan[7] located them at the Prophet's Mosque.

Ibn al-Zubayr became apprehensive of such an invitation which came not at the time when the governor used to hold his open public meetings[8], but the *Hujjah* of his time, al-Husayn (‘a) of reform, acquainted him with a piece of news from the unknown, telling him that Mu’awiyah had died, and that they were being sought to swear the oath of allegiance for and to support Yazid due to a vision which he had seen wherein he saw Mu’awiyah's house burning and his pulpit turned upside down.[9]

The son of Maysun desired to steer the creed,

Played havoc with Allah's religion his every evil deed.

So to succour the Shari’a, the cub of the clement and the grand

Who, with his saber's blood, caused its very foundations to stand.

Surrounded he was once he tested the folks

A group whose virtues aspired to reach the peaks.

Who is more brave than one brought up by Hayder

And brought in the birds' towns by his grandfather?

A group for the religion is always ready to sacrifice

Though few in number, yet in will unflinching.

Till they all fell in defence of the Shari'a

As lions defend their den.

Hind's son wanted, but he did fail

To see Husayn's will with oppression bent.

But the father of deeply rooted honour

Refused to wear the robe of humiliation

So long as the sword was his companion.

How could he bend to the evil band

To the sons of Sumayya and Maysun,

While the sword in his hand did stand?

So he charged like an angry lion

At them as he was sought by his foe

Who with his sword wanted to deal a blow.

In their necks did he let his polished sword

Issue without an appeal its judgment and word,

Till he brought the faith anew

With the blood of the Prophet's issue.

His grandson was needed by his creed

To water its thirsty and drying field.[10]

Husayn's decision with regard to meeting the governor at that time became clear to Ibn al-Zubayr, so he suggested to him not to do so for fear of being assassinated. Al-Husayn (‘a) explained to him his ability to avoid it.[11]

Thirty of al-Husayn's slaves, followers and family members[12] were instructed to raise their arms as they stood at the door and to rush to his rescue should they hear him raising his voice; he himself was armed with the Prophet's staff. When the meeting started with the presence of Abu ‘Abdullah, Imam al-Husayn (‘a), al-Walid informed him of Mu’awiyah's death and asked him to swear the oath of allegiance to Yazid.

He (‘a) said, “*A man like me does not swear fealty away from people's eyes. When you invite people to swear it, invite us, too. This way it will be one single matter.*”[13]

Al-Walid was convinced, but Marwan immediately interfered saying, “Should he part with you now without swearing it, you will never be able to secure it from him again till many of your people are killed, but confine the man till he either swears the oath of allegiance, or you kill him.”

Al-Husayn (‘a) said, “*You son of the blue woman* [*prostitute*]*!*[14]*Will you kill me, or will he?! You have surely lied and sinned*.”[15]

Then he directed his attention to al-Walid as he said, “O *Amir!* We are members of the household of the Prophet, the substance of the [Divine] Message, and the ones visited by the angels. Allah initiates by us, and so does he conclude.

Yazid is a wine drinker, a killer of the prohibitive soul, a man who commits sins in the open. A man like me does not swear the oath of allegiance to a man like him, but we will see the morning, and so will you; we shall see and so will you as to who among us is more worthy of the caliphate.”[16]

It was then that al-Walid started using rough language with the Imam (‘a), whereupon nineteen men with unsheathed daggers assaulted and forcibly snatched al-Husayn (‘a) out and brought him home.[17]

Marwan said to al-Walid, “You did not listen to me! By Allah! You will never be able to do it again!” “Rebuke someone else,” al-Walid said, “O Marwan! You chose for me the doing of that which would cause my creed to perish. Should I kill Husayn just for refusing to swear the oath of allegiance?

By Allah! I do not think that the scales of anyone who will be tried on the Day of Judgment for spilling al-Husayn's blood will be anything but light, nor will Allah look upon him, nor will He purify him, and he will have a painful torment!”[18]

Asma’ daughter of ‘Abdul-Rahman Ibn al-Harith Ibn Hisham, al-Walid's wife, reprimanded her husband

for the way he treated al-Husayn (‘a), so he sought an excuse by saying that it was al-Husayn (‘a) who started taunting him. “Would you taunt him and his father if he taunts you?” she asked him. “No,” said he, “I shall never do that.”19

In the same night, al-Husayn (‘a) visited the grave of his grandfather the Messenger of Allah (S). A beam of light emanated from the grave for him.20 He, thereupon, said, *Peace be upon you, O Messenger of Allah! I am al-Husayn son of Fatimah, your son and the son of your daughter and your grandson whom you appointed to take charge of your nation! Testify against them, O Prophet of Allah, that they betrayed me and did not safeguard my right. This is my complaint to you till I meet you*. He kept bowing and prostrating till morning.21

Al-Walid dispatched someone to inquire about the whereabouts of al-Husayn (‘a). Since that messenger did not find the Imam (‘a) at home, he thought that he (‘a) had left Medina, so he praised Allah for not exposing him to a difficult situation on account of al-Husayn (‘a).

In the morning, Marwan met Abu ‘Abdullah (‘a), so he admonished him as he would his own likes to: swear the oath of allegiance to Yazid since in it, he said, “is the goodness of the creed and the life of this world.” Al-Husayn (‘a) said, ***“Inna lillah wa inna ilayhi raji’oon”*** **(*2:156*)** (We belong to Allah and to Him shall we return), adding, “*Bid farewell to Islam if the nation is afflicted by a caretaker like Yazid. I have heard my grandfather the Messenger of Allah (S) say, ‘Sufyan's offspring are prohibited from the caliphate;22so, if you see Mu’awiyah on my pulpit, you must rip his stomach open.' The people of Medina did, indeed, see him on that pulpit, but they did not rip his stomach open; therefore, Allah afflicted them with Yazid, the reprobate.*” Their dialogue continued for a long time till Marwan left angrily.23

In the second night, al-Husayn (‘a) again visited the grave of his grandfather. He offered prayers then said, “*O Allah! This is the grave of Your Prophet Muhammad (S), and I am the son of Your Prophet's daughter, and I am encountering that of which You are fully aware.*

O Allah! I love the doing of good, and I hate abomination. I plead to You, O Lord of Glory and Honour, by the status of this grave and by the one inside it to choose for me what best pleases You and Your Messenger,” then he wept.

Shortly before sunrise, he placed his head on the grave and slept. He saw in his vision the Messenger of Allah, peace of Allah be upon him and his progeny, surrounded by a large crowd of angels on his right and left and in front of him. He hugged al-Husayn (‘a) and kissed his forehead then said, “*My loved one, O Husayn! Your father, mother and brother have all come to me, and they are eager to see you*.”

Al-Husayn (‘a) then wept and asked his grandfather to take him with him and to let him enter his grave. But the most holy Prophet refused to do so before his grandson was to do that which would earn him his rewards in a way that the Great One, Praise to Him, prefers on the Day of Argument.

He (S) said, "*You have to be granted martyrdom so that you will receive the great rewards Allah has allotted for you. You, your father, your uncle, and the uncle of your father will all be gathered on the Day of Judgment in one group till you enter Paradise.*"

Al-Husayn ('a) woke up then narrated his vision to his family whose grief and weeping intensified.[24] They all realized that time had come to witness what the Messenger of Allah (S) had beforehand promised them to undergo, and due to their concern about the *Noor* of Prophethood being veiled from them, so they would then lose the sublime rewards they all aspired to attain. They surrounded al-Husayn ('a) and asked him to either assent to Yazid's wish or to go far away from that land.

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1. Ibn Kathir, Al-Bidaya wa al- Nihaya, Vol. 8, p. 143.
2. Abul-Faraj al-Isfahani, Al-Aghani, Vol. 16, p. 34 (de Sassi edition).
3. al-Khawarizmi, Maqtal, Vol. 1, p. the biography of Mu'awiyah on the margins of Al-Isaba of Ibn Hajar al-'Asqalani, with reference to Al-Isti'ab, al-Shafi'i is quoted as saying, "When Mu'awiyah felt the weight of his last days, he wrote Yazid, who had been away, telling him about his condition. Yazid then composed four lines of the ones to follow."
4. Ibn Kathir, Al-Bidayah, Vol. 8, p. 143.
5. al-Jahiz, Al-Bayan wa al- Tibyan, Vol. 2, p. 109 (second edition), in a chapter dealing with Mu'awiyah's will. Kamil al-Mibrad, Vol. 3, p. 300. Ibn al-Rashiq, Al-'Umda, Vol. 2, p. a chapter dealing with eulogizing. There is a minor difference in the narrations stated in these references. Ibn 'Abd Rabbih (namely Sayyid Muhammad Ri□a al-Asterbadi al-Hilli), Al-'Iqd al-Farid fi Ma'rifat al-Qira'a wa al- Tajwid, Vol. 2, p. a chapter dealing with Mu'awiyah soliciting fealty for Yazid.
6. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 178 (Najaf edition). We have already referred to this brief letter in our Introduction above; so, you may refer to it.
7. Ibn 'Asakir, Vol. 4, p. 327.
8. al-Tabari, Tarikh, Vol. 6, p. 327.
9. Ibn Nama, Muthir al-Ahzan, p. 10. Al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 182, chapter 8. It is quite clear that the Imam's vision was a true observation of the then status quo and it is a proof of the Imamate's insight, one before which no barrier stands, realizing what happens in the cosmos. There is no innovation in that coming from one chosen by Allah Almighty as the Hujjah over the whole world. He ('a) saw in the turning of Mu'awiyah's pulpit upside down that the power had slipped away from his hands by virtue of his [Mu'awiyah's] death that put an end to his desires. Burning fire connoted the intensification of dissensions such as the tragedy of the Taff, the incident of the Taff, the demolishing of [one of the corners of] the Inviolable House [of Allah, i.e. the Ka'ba which was attacked with catapults by Yazid's soldiers], and the like.
10. Excerpted from a poem by 'Allama Shaikh Muhammad Taqi, author of Al-Jawahir.
11. Ibn al-Athir, Vol. 4, p. 6.
12. Sayyid Radi ad-Din Ibn Tawus (henceforth referred to only as Ibn Tawus), Al-Luhuf fi Qatla al-Tufuf.
13. al-Tabari, Tarikh, Vol. 6, p. 189.
14. Sibt Ibn al-Jawzi (the grandson), Tathkirat al-Khawass, p. 229 (Iranian edition). al-Fakhri, Al-Adab al-Sultaniyya, p. 88. Both references indicate that Marwan's grandmother was a prostitute. On p. 75, Vol. 4, of Ibn al-Athir's book Kamil, it is stated that, "People used to taunt the descendants of 'Abd al-Malik Ibn Marwan of the "blue woman" [prostitute], who was daughter of Mawahib, because she was a prostitute and because she used to have a [red] flag over her house [to indicate that there was a prostitute in that house as was the custom of the time throughout Arabia and elsewhere. N. Tr.]."
Ibn 'Asakir, Tarikh, Vol. 7, p. 407, where a dialogue between Marwan and 'Abdullah Ibn al-Zubayr is quoted. In it, 'Abdullah said to Marwan, "Are you still here, O son of the blue woman?!" On p. 129, Vol. 5, of Ahmad Ibn-Yahya al-Baladhuri's book Ansab al-Ashraf, 'Amr Ibn al-'As, in a dialogue between him and Marwan, said to the latter, "You son of the blue woman!" Marwan said, "She was a blue woman, but she gave birth to a brass the like of which no other woman gave birth to."
On p. 16, Vol. 8, of al-Tabari's Tarikh, this historian [al-Tabari] says that Marwan Ibn Muhammad Ibn al-Ash'ath used to

say, “The offspring of Marwan were always taunted of descending from the blue woman, while the offspring of al–’As were from the Saforiyya woman [the woman who followed the creed of one ‘Abdullah Ibn al–Saffar, head of a group among the Kharijites, whose followers are also known as the Mahlabites {al–Mahalibah}, descendants of al–Muhallab Abu Sufra. N. Tr.] .

Although the Shari’a admonishes us not to call others bad names and not to attack their descent, the Imam of the nation and the Hujjah over creation knew all complex matters and never went beyond what is divinely decreed. Since we are so far away from that time, we are bound to surrender to the judgment of the Infallible Imam (‘a) with regard to anything he did or said especially when it is in agreement with the Holy Qur’an, the source of all Ahkam. The taunting applied by the Imam (‘a) finds references to the taunting used by the Almighty and the Exalted One with regard to al–Walid Ibn al–Mughirah al–Makhzumi [father of the renown military leader Khalid Ibn al–Walid] who is described in verse 13 of Surat al–Qalam thus: ‘utullun ba’da thalika zaneem. Linguistically, zaneem is one who is born outside wedlock, that is, illegitimately. According to the rules of genealogy, he is one whose lineage is claimed by someone else.

On p. 156, Vol. 1, of Kanz al–’Ummal by al–Muttaqi al–Hindi, the Prophet (S) is quoted as saying, “The ‘utullin zaneem is one who is a lowly–born reprobate.” On p. 28, Vol. 29, of al–‘Alusi’s lexicon Ruh al–Ma’ani, the author says, “His father, al–Mughirah, claimed him eighteen years after his birth.” So, if the Holy Qur’an, the fountain–head of moral excellences and mysteries, charges someone and calls him by such a bad name, and it is the Book that is recited day and night, we should not be surprised to see the son of the Prophet charging Marwan, who was awaiting a chance to harm them, with such a shame.

15. al–Tabari, Tarikh, and also Ibn al–Athir, Al–Irshad, and I’lam al–Wara of al–Tabarsi

16. Ibn Nama al–Hilli (a sixth century pillar of scholarship), Muthir al–Ahzan.

17. Ibn Shahr Ashub, Manaqib, Vol. 2, p. 208.

18. Ibn Tawus, Al–Luhuf, p. 13.

19. Ibn ‘Asakir, Vol. 4, p. 328.

20. as–Saduq, Amali, p. 93, 30th majlis.

21. ’Abdullah Nur–Allah al–Bahrani, Maqtal al–’Awalim, p. 54. al–Majlisi, Bihar al–Anwar, Vol. 10, p. 172. Both references cite Muhammad Ibn Abu Talib commenting on the issue whether the prophets and wasis remain in their graves or whether they are raised to the heavens. He says that this is controversial among the scholars. As–Saduq's Kamil al–Ziyarat, Al–Tawhid, Al–Majalis, Al–’Uyun, Al–Khisal, and also al–Rawandi's Khara’ij and on p. 130 of Al–Basa’ir all quote statements supporting the view that our Prophet (S), ‘Ali and al–Husayn (‘a), Noah, Shu’ayb, Khalid al–’Abasi, Yousha’ [Joshua] Ibn Nun are still in their graves.

They cite testimonials that the remains of Adam, Joseph, and the prophet referred to in the incident relevant to istisqa’ are still on earth, and that the first to be resurrected will be our Prophet (S). Based on such information, Sayyid Mahmud Ibn Fath–Allah al–Husayni al–Ka□imi wrote a dissertation dealing with this issue, concluding that they are present at their graves. But both Kamil al–Ziyarat (of Ibn Qawlawayh al–Qummi), p. 390, chapter 108, and al–Tusi's Tahthib, at the conclusion of a chapter on visiting gravesites, state that neither a prophet nor a wali stays in the earth more than three days before his soul and remains are raised to heavens. In his Tahthib, al–Tusi says that he would not remain more than forty days before being raised to the heavens.

The disagreement among them may either be due to explaining the reason behind the small or large number of days, or on account of the differences among the status of each one of them. On p. 76 of al–Majlisi's book Sharh al–Arba’yin, both views are stated: some of them will be raised after three days, whereas others will be raised after forty days. It is possible that such narrations came to discourage the Kharijites from exhuming the graves. Among those who accepted the view that the original bodies are lifted is Shaikh al–Mufid as stated on p. 84 of Al–Maqalat, al–Karakchi on p. 258 of Kanz al–Fawa’id, al–Majlisi on p. 373, Vol. 1, of Mir’at al–’Uqul, Shaikh Yusuf al–Bahrani on p. 266 of Al–Durra al–Najafiyya, and the traditionist al–Nawari on p. 331, Vol. 2, of Dar al–Salam. In his book Al–Wafi, al–Fayd is of the view that their souls are raised while the elements composing their bodies remain in the earth.

On p. 227, Vol. 1, of Mir’at al–’Uqul, it is stated that a group of scholars think that they are returned to their graves after their souls are raised. When Ibn al–Hajib asked our mentor al–Mufid about the meaning behind the presence of those who go to visit these graves, Shaikh al–Mufid has said, “The servants of Allah go to the place where their graves stand even if none is

inside them out of veneration for them and a sanctification of the places where they resided then raised. It is like the servants of Allah worshipping Him by going to His Inviolable House although He, Praise to Him, is not confined to any place, but it is done to glorify Him and to exalt His status, the Omnipotent that He is."

On p. 213 of Ibn Hajar al-Asqalani's book Al-Fatawa al-haditha, Ibn al-'Arabi is quoted as saying that the souls are returned to the prophets inside the graves, and that they are permitted to get out and enjoy free movement either in the higher or in the lower domains. So it is possible that many may see the Prophet (S) because he is like the sun.

On p. 407, Vol. 2, of al-Samhudi's book Wafa' al-Wafa', Part Two, in a chapter dealing with building shrines, the Prophet (S) is quoted as saying, "No prophet is buried except that he is raised after three days except I, for I pleaded to Allah Almighty to be among you till the Day of Judgment." 'Abd al-Razzaq has narrated saying that Sa'id Ibn al-Musayyab saw once some people greeting the Prophet (S) [at his gravesite], so he said, "No prophet remains in the ground for more than forty days." On p. 37, Vol. 2, of al-'Alusi's book Ruh al-Ma'ani, in the explanation of the verse saying "Muhammad was not the father of any of your men" (Qur'an, 33:40) of Surat al-Ahzab, Anas is quoted in many traditions as saying that the Prophet (S) has said that no prophet dies and remains in his grave for more than forty days.

Sa'id Ibn al-Musayyab and Abu al-Muqaddam, Thabit Ibn Hurmuz, are quoted as saying that no prophet remains in the ground for more than forty days. Among such relevant statements are those mentioned by Imam al-Haramain in his book Al-Nihaya as well as by al-Rafi'i in Al-Sharh. They say that the Prophet (S) has said, "My Lord honours me too much to keep me in my grave for more than three days." Imam al-Haramain cites another narration indicating more than two days. Ibn al-'Arabi, the judge, as well as al-Rawd, are both quoted as saying that the souls are returned to the prophets after their death, and that they are permitted to leave their graves and have the freedom of movement in both the upper and the lower domains, then he adds his own viewpoint.

22. Ibn Tawus, Al-Luhuf, p. 13. Ibn Nama, Muthir al-Ahzan, p. 10.

23. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 185, chapter 9.

24. See p. 54 of Maqtal al-'Awalim (of'Abdullah Nur-Allah al-Bahrani). This narration is cited on the authority of Muhammad Ibn Abu Talib. Such expression of frustration clearly demonstrates the situation then, and it teaches the nation that getting to be familiar with those incidents, and being acquainted with the abominations committed then and with aborting righteousness, made death an easy remedy for them according to the norms of manliness and to their profound concern about the creed.

This does not mean that the Master of Martyrs was preferring something better than what Allah had chosen for him, nor is it an indication of his fear of death. Far away from him are such presumptions. He did not fear his destiny; he accepted it, and he entered into a covenant in its regard with confirmed promises. He was fully aware that destiny had to be carried out. But the Father of the Oppressed distinguished between the supplication of his grandfather (S) and destiny, so the one who carried out the Divine Call informed him that Allah Almighty had decreed to grant him a great status which could not be achieved without his martyrdom. There is a lofty lesson in every syllable of the cause of the Prophet's grandson. Is there anyone in the nation who is admonished thereby or who discerns it?

[1] [1]
SHARES

Men Expressing Fear For Al-Husayn

View Of 'Umar Al-Atraf

'Umar al-Atraf then said to him, "O son of the Commander of the Faithful![1] Abu Muhammad, al-Hasan

(‘a), told me that his father, the Commander of the Faithful (‘a), had told him that you would be slain. If you swear fealty, it will be better for you.”

Al-Husayn (‘a) said, “*My father told me that the Messenger of Allah (S) had told him of his murder and mine, and that his resting place would be close to mine. Do you think that you know what I do not know? I shall never yield to lowliness. Fatimah (‘a) shall meet her father (S) complaining of what her offspring suffered at the hands of his nation, and none who had harmed her offspring shall ever enter Paradise*.”[2]

‘Umar Ibn ‘Ali Ibn Abu Talib came once to al-Mukhtar when the latter revolted in Kufa. Al-Mukhtar asked him, “Is Muhammad Ibn al-Hanafiyya with you?” He answered in the negative, whereupon he dismissed him, so he marched on to Mis’ab till he participated in the battle and was killed among those who were killed there and then.[3]

Fatimah is bound to come on the Judgement Day,

With her shirt stained with Husayn's blood.

Woe to one who seeks intercession from his adversaries,

When the Trumpet is blown on the Judgment Day.[4]

View Of Ibn Al-Hanafiyya

Muhammad Ibn al-Hanafiyya said[5], “Brother! I love you more than I love anyone else, and I cherish you the most, and I do not advise anyone as I advise you. You deserve such an advice most. Abandon both your fealty to Yazid son of Mu’awiyah and the metropolises, too, as much as you can, then send your messengers to people.

If they swear the oath of allegiance to you, praise Allah for it, but if they rally behind someone else, Allah will not have diminished aught of your creed or wisdom, and your magnanimity and distinction will not have been wasted. I fear for you lest you should enter one of these metropolises and people will split into parties, some with you and some against you, then they might fight with one another, and you will be the first person sought by their lances.

So, you will either remain the best of this nation in person and in lineage, or the one whose blood is spilled most vainly and whose family is humiliated the most.”

Al-Husayn (‘a) asked him, “Where should I go?” Muhammad said, “Settle in Mecca. If you do not find yourself comfortable there, you should seek the sands and mountain passes, and you should move from one country to another till you see what the people decide to do.

Your view will be the most wise and your actions the most terse when you are ahead of events. Things will be most complicated for you if you turn your back to them.”[6]

Al-Husayn (‘a) said, “Brother! Had there been on earth neither resort nor a hiding place for me at all, I would still refuse to swear the oath of allegiance to Yazid son of Mu’awiyah.” It was then that Muhammad interrupted his statement when he burst out weeping.

Al-Husayn (‘a) then said to him, “Brother! May Allah reward you well. You have offered your advice and given a terse suggestion, and I am determined to go to Mecca. My brothers, nephews, and supporters see what I see, and their view is my view. As for you, you may stay in Medina so that you may keep an eye on them and not conceal anything of their affairs from me.”[7]

Imam Husayn (‘a) left Ibn al-Hanafiyya and entered the [Prophet’s] Mosque as he recited these verses:

The eminent ones are not frightened in the morning

By an assailant, nor shall I be called a Yazid[8]*;*

Should I, fearing death, to injustice yield,

While the fates watch over me against deviating?[9]

Abu Sa’id al-Maqbari heard him, so he realized that he was undertaking a great matter[10].

Umm Salamah's View

Umm Salamah said, “Do not cause me grief by going to Iraq, for I heard your grandfather the Messenger of Allah (S) saying, ‘My son al-Husayn will be killed in the land of Iraq in a tract of land called Karbala’,' and I have a specimen of your grave's soil in a bottle which the Prophet (S) had given me.”

Al-Husayn (‘a) said to her, “Mother! And I, too, know that I will be slain unjustly and oppressively, and the Omnipotent has decreed to see my family and followers in chains, seeking help and finding none to offer it to them.”

Umm Salamah then asked him, “How strange! How do you march there knowing that you will for sure be killed?” The Imam (‘a) said to her, “*Mother! If I do not die today, I will tomorrow, and if not tomorrow, then the day after.*

By Allah! There is no avoiding death. And I even know the day when I will be killed, and the time when I will be killed, and the grave in which I will be buried just as I know you, and I look at it just as I look at you. If you wish, mother, I can show you my grave and those of my followers.” She asked him to do so, whereupon he showed her the graves of his companions.[11]

Then he gave her a little of that soil, telling her to keep it in a bottle. Once she saw it boiling in blood, she would know that he had been slain. On the tenth day of the month of Muharram, in the after-noon, she looked at both bottles [the one given to her by the Messenger of Allah and the other given to her by

Imam Husayn (‘a)]; they were both boiling in blood.[12]

View Of The Hashimite Ladies

His departure very much grieved the daughters of Banu ‘Abd al-Muttalib who assembled for a group mourning. “I plead to you in the Name of Allah,” al-Husayn (‘a) said to them after going to their place of gathering, “not to reveal this matter in disobedience to Allah and His Messenger (S).”

They said, “Who should we save weeping and mourning for, since the day of your departure to us is like the demise of the Messenger of Allah (S), that of ‘Ali, Fatimah, al-Hasan (‘a), Zaynab, or Umm Kulthum?! We plead to you, may Allah consider us as your sacrificial ransom from your own demise, O one loved by the righteous from among those who reside in the graves!” Some of his paternal aunts informed him that they had heard a voice saying:[13]

The one slain at al-Taff from Banu Hashim

Dishonoured necks from Quraish, so they are abased.

Al-Husayn (‘a) admonished her to be patient, telling her that that was something already decreed.

View Of ‘Abdullah Ibn ‘Umar

Abdullah son of [second caliph] ‘Umar Ibn al-Khattab asked al-Husayn (‘a) to remain in Medina, but al-Husayn (‘a) refused saying, “O ‘Abdullah! One of the reasons why this whole world is worthless in the eyes of Allah is that the head of Yahya (John the Baptist) was given as a present to one of the tyrants of the Israelites, and that my head will be given as a present to one of the Umayyad tyrants. Have you not come to know that the Israelites used to kill seventy prophets as the sun rose then buy and sell as if they did nothing?!

Yet Allah was not swift in punishing them. After some time, He seized them, the Omnipotent and the Vengeful Lord that He is.”[14]

Once Ibn ‘Umar was convinced that al-Husayn (‘a) was determined to leave Medina and to face the promoters of misguidance in order to put an end to abominations and to remove the thorns from the path of the sacred *Shari’a*, he said to him (‘a),

“O Abu ‘Abdullah! Please uncover for me the place where the Messenger of Allah used to always kiss you.” The Imam (‘a) unveiled his navel for him, and he kissed it thrice then burst in tears.[15] The Imam (‘a) then said to him, “*Fear Allah, O father of ‘Abdul-Rahman, and do not abandon your support for me*.”[16]

1. We have indicated his biography in the appendix to our book Zayd al-Shahid, p. 100, second edition.

2. Ibn Tawus, Al-Luhuf, p. 15 (Saida edition).

3. Abu Hanifa al-Dinawari (henceforth referred to only as al-Dinawari), Al-Akhbar al-Tiwal, p. 29.

4. It is stated on p. 91, Vol. 2, of Ibn Shahr Ashub's Manaqib that these poetic verses were composed by Mas'ud Ibn 'Abdullah al-Qayni.

5. On p. 104 of our book Qamar Bani Hashim, we indicated that he was twenty years old during the battle at Basra. He was ten years older than al-'Abbas. He was the standard bearer of the Commander of the Faithful during the battles of the Camel and of al-Nahrawan. On p. 316 of our book Zayn al-'Abidin, we discussed some of his biography. On p. 79, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn, there is reference to a letter sent by Ibn al-Hanafiyya to Yazid after al-Husayn's martyrdom, and that he had met with Yazid! This is one way to demean his status. I am sure that some people have told lies about him because a magnanimous and zealous person like him could never have done any such things.

6. al-Tabari, Tarikh, Vol. 6, p. 191. Ibn al-Athir, Kamil, Vol. 1, p. 7.

7. Maqtal Muhammad Ibn Abu Talib. Those who have documented such type of incidents do not mention this excuse. In his book titled Ajwibat Masa'il Ibn Muhanna, 'Allama al-Hilli seeks an excuse for Muhammad for not accompanying the departing band on account of his sickness. In his book titled Akhth al-Thar, Ibn Nama al-Hilli states the following on p. 81: "He was afflicted with pus because of some people envying him, so he could not march with al-Husayn ('a)." The greatness and famous stands of Ibn al-Hanafiyya, and his recognition of the Imamate of al-Sajjad ('a), leave no room for us except to submit to the legality of his lagging behind this scene as a whole.

8. He is referring to Yazid Ibn Mufrigh.

9. On p. 66, Vol. 4, of Ansab al-Ashraf by Ahmad Ibn-Yahya al-Baladhuri, he recited them in Mecca

10. al-Tabari, Tarikh, Vol. 6, p. 191. Abul Faraj al-Ishfahani, Al-Aghani, Vol. 17, p. 68. Al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 186, chapter 9. Ibn 'Asakir, Tarikh, Vol. 4, p. 339.

11. Madinat al-Ma'ajiz, p. 244, quoting Thaqib al-Manaqib by its highly respected author, Abu Ja'far, Muhammad Ibn 'Ali Ibn Muhammad al-Mashadi al-Tusi. al-Nawari, Dar al-Salam, Vol. 1, p. 102. On p. 593 of Rawdat al-Jannat, his authorship of this book is confirmed by Kamil al-Baha'i and also based on this dialogue being narrated by Ja'far Ibn Muhammad al-Duroysti, the narrator, who cites al-Mufid, in .H./1011 A.D., making him one of the renowned scholars of the 5th century A.H./11th. century A.D.

12. al-Rawandi, Al-Khara'ij, in a chapter dealing with his miracles. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 47.

13. See p. 96 of Kamil al-Ziyarat by Ibn Qawlawayh al-Qummi where a couple of these poetic verses are quoted. This line is one of four other lines from Abu Tammam's chivalric poems as indicated in their explanation by al-Tabrizi who states so on p. 14, Vol. 3, of his book Hamasat Abu Tammam. They are also quoted on p. 92, Vol. 2, of [al-Mas'udi's] Muruj al-Thahab from al-Zubayr Ibn Bakar, on p. 228, Vol. 2, of Manaqib of Shahr Ashub, by Ibn Nama's Muthir al-Ahzan, and on p. 124 of Tathkirat al-Khawass of Ibn al-Jawzi, the grandson. It is cited as one of five lines on p. 52, Vol. 6, of Mu'jam al-Buldan [by Yaqut al-Hamawi], on p. 142, Vol. 1, of Maqalat al-Islamiyyin by Abul-Hasan al-Ash'ari. It is one of six lines quoted on p. 37, Vol. 4, of Ibn al-Athir's book Kamil, on p. 215, Vol. 3, of al-Thahabi's A'lam al-Nubala'. It is cited as one of seven verses quoted on p. 19 of Maqatil al-Talibiyyin (Iranian edition), in Nasab Quraish by Mis'ab al-Zubayri. It is also quoted as one of eight lines on p. 211, Vol. 8, of Ibn Kathir's book Al-Bidaya, on p. 149, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn, by Ibn Nama's book Muthir al-Ahzan, and on p. 343, Vol. 4, of Ibn 'Asakir's Tahthib al-Tarikh.
All these authors and compilers differ with one another as to who composed these lines. On p. 37, Vol. 4, of Ibn Kathir's Kamil, they are attributed to al-Taimi, i.e. Taim Murrah, who was dedicated to Banu Hashim. On p. 74, Vol. 4, of Al-Isaba (of Ibn Hajar al-'Asqalani), and also in Maqalat al-Islamiyyin, they are attributed to Abu Ramj al-Khuza'i, a view which Ibn Nama states, citing al-Mirzabani. On p. 13, Vol. 3, of al-Tabrizi's Shar al-Hamasa, they are said to belong to Ramj al-Khuza'i. In Al-Isti'ab, they are said to belong to Zamij al-Khuza'i who is identified by al-Bakri on p. 891, Vol. 3, of his book Al-Mu'jam fi ma Ista'jam, as Ibn Rumh al-Khuza'i, but he cited only this line.
In Ansab Quraish, al-Zubayr Ibn Bakar refers to these lines, and so does al-Mas'udi in his book Muruj al-Thahab, saying that they were composed by Sulayman Ibn Qabah, whereas Ibn 'Asakir states on p. 342, Vol. 4, of his book Tarikh, and al-Thahabi on p. 215, Vol. 2, of his book Siyar A'lam al-Nubala', and Abu 'Amr in Al-Isti'ab, they all state his name to be

Qanah, and Ibn Shahr Ashub adds to it the last name “al-Hashimi”.
On p. 235, Vol. 2, of Tahthib Kamil al-Mibrad, on p. 136, Vol. 35, of A’yan al-Shi’a, and on p. 41, of Nasab Quraish by Mis’ab al-Zubayri, he is said to be Sulayman Ibn Qattah. Abu Tammam, in his Hamasa, adds to him the last name of al-’Adawi. In al-Tabrizi's Sharh, this line is attributed to ‘Adiyy, whereas in Al-Hamasa al-Basriyya, it is said to belong to Sadr ad-Din Ibn Abul-Faraj Ibn al-Husayn al-Basri who died in .H./1261 A.D. as indicated on p. 200, Vol. 1, where the following verse is attributed to Ibn Qattah al-’Adawi, a slave of ‘Umar Ibn ‘Abdullah al-Taimi:
I passed by the houses of Muhammad's family,
Never did I see their likes: from their residents they were empty.
The commentator adds saying that they were all five lines, but he did not cite them all. He stated the same in Al-Isti’ab. On p. 154 of Tathkirat al-Khawass of Ibn al-Jawzi, the grandson (Iranian edition), it is stated that Sulayman Ibn Qattah passed by the place where the people were slaughtered, so he wept then composed four lines.
On p. 49 of Abul-Faraj's book Maqatil [al-Talibiyyin], and on p. 211, Vol. 8, of Ibn Kathir's book Al-Bidaya, he is identified as Sulayman Ibn Qutaybah, and in Ibn Nama's book Muthir al-Ahzan, the author states that Sulayman Ibn Qutaybah al-’Adawi, slave of Banu Tamim, passed by Karbala’ three days after Imam Husayn (‘a) had been killed, and he looked at the place where they had been slaughtered. He leaned on an Arabian bow which he had as he composed those verses.
On p. 119 of Ibn Tawus's book Al-Luhuf (Saida edition), the author says, “Ibn Qutaybah, may Allah have mercy on his soul, did very well [in composing those lines] .” On p. 52, Vol. 6, of Mu’jam al-Buldan, they are attributed to Duhbal al-Jamhi. This view is endorsed by the author of Taj al-’Arus as stated in a chapter dealing with al-Taff where the same line is cited. He is “Abu Duhbal” Wahab Ibn Zam’ah Ibn Asad, a poet who composed poems praising Mu’awiyah and ‘Abdullah Ibn al-Zubayr and Yemen's wali, according to p. 149, Vol. 6,of Al-Aghani. All this weakens the possibility of his having composed such lines. On p. 165, Vol. 17, also of Al-Aghani, it is stated that Mis’ab Ibn al-Zubayr entered Kufa once and inquired about al-Husayn and his being killed. ‘Urwah Ibn al-Mughirah kept narrating to him the details whereupon he cited the following line by Sulayman Ibn Qattah:
The foremost ones, at al-Taff, from Banu Hashim consoled
One another, so consoling became for the dignified a sunnah.
On p. 314, Vol. 1, of Ibn al-Jazri's Tabaqat al-Qurra’, he is referred to as Sulayman Ibn Qattah with “Qattah” being the name of his mother [rather than that of his father], that he belonged to Taim, and that he was a slave from Bara. He is said as having met Ibn ‘Abbas thrice and ‘Asim al-Juhdari met him once. There are those who say that the one who had heard the voice was Umm Hani, but this cannot be accurate, for she had died either during the Prophet's lifetime or during Mu’awiyah's reign as indicated on p. 110, Vol. 1, of Ibn Shahr Ashub's Manaqib. On p. 620 of the Lucknow, India, edition of Ibn Hajar al-Asqalani's book Taqrib al-Tahthib, she had died during Mu’awiyah's reign.
14. Ibn Nama and Al-Luhuf.
15. as-Saduq, Amali, p. 93, majlis 30.
16. Ibn Tawus, Al-Luhuf, p. 17.

[1] [1]
SHARES

The Will

Before leaving Medina, al-Husayn (‘a) wrote his will in which he stated:

In the Name of Allah, the Most Gracious, the Most Merciful

"*This is the will of al-Husayn Ibn 'Ali* (*'a*) *to his brother Muhammad Ibn al-Hanafiyya. Al-Husayn testifies that there is no god except Allah, the One and Only God, Who has no partner, and that Muhammad* (*S*) *is His servant and Messenger who brought the truth from Him, that Paradise is right, and that hell is right, that the Hour is approaching; there is no doubt about it, and that Allah will resurrect those in the graves.*

I did not march out exultingly, nor recklessly, nor seeking to make corruption in the land, nor to oppress anyone. Rather, I marched out seeking to reform my grandfather's nation. I desire to enjoin what is right and to forbid what is wrong and to follow the Sunnah of my grandfather and of my father 'Ali Ibn Abi Talib.

So, whoever accepts me an acceptance of righteousness, Allah is the Master of what is right, and whoever refuses, I shall persevere till Allah judges between me and the people; surely He is the best of judges. This is my will to you, brother, and my success comes only from Allah; upon Him do I rely, and to Him is my return."

He folded it, sealed it, then handed it to his brother Muhammad.[1]

With his heart did he raise the flag of guidance,

With his splendour shattered the darkness of the blind.

Through him this Shari'a was corrected,

And its lofty corners towered.

Glories were built through his determination,

The creed grew green only through his blood.

With his life he bought the life of the creed,

What a precious price he paid indeed!

With his soul he brought life to guidance,

With his wounds the creed's wounds he healed.

Gardens of knowledge with simum winds dried,

None watered them but the oppressed one's blood.

So mellow leaves their trees grew,

Fragrant, fresh in taste and in hue.

He raised those for whom they did fight and fall,

Till the creed, after he slipped, stood quite tall.

Through him the pillars of Tawhid stood,

Since they resorted to their mighty support,

Through him they turned into lofty domes,

And they did become comfortable homes

For knowledge, the Sunnah, and the Book.

Like a spring it gushed forth for its seekers,

With the water of life, though he died of thirst,

Killed with thirst, while in his insides

Is Allah's nourishment for those whom He guides.

His insides from thirst burnt like fire,

So sacred clouds rained blood with ire.[2]

---

1. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 54. al-Khawarizmi, Al-Maqtal, Vol. 1, p. 188, chapter 9. The goal of the holy grandson of the Prophet (S) behind writing this will is unambiguous. He wanted to underscore his noble objective behind his sacred uprising and to introduce himself to the public, to acquaint them with who he was, what his undertaking was, and what his ultimate goal.
He continued doing the same till he was martyred in order to refute the claims of the Umayyads and of those who followed in their footsteps and who duped people into thinking that al-Husayn ('a) had rebelled against the caliph of his time, that he promoted disobedience to him in order to create disunity, and to rally people behind him because of desiring the government for himself and because he was power hungry who wanted to be the top leader.
Through such rumours, the Umayyads wished to justify their cruel actions in eradicating the family of the Prophet (S). He maintained such a policy in all situations, he and his family and companions, till they refuted that lie and achieved their march's objective.

2. Excerpted from a poem by the authority Shaikh Muhammad Husayn al-Isfahani, may Allah sanctify him.

[1] [1]
SHARES

Departure From Medina

Al–Husayn (‘a) left Medina for Mecca on the eve of a Sunday, two days before the end of Rajab, accompanied by his offspring, brothers, and the offspring of his brother al–Hasan (‘a) together with his family[1] He kept reciting this verse from the Holy Qur’an:

“So he went out of it fearful, apprehensive. Said he: Lord! Save me from the oppressive people!” **(*Qur’an, 28:21*).**

The Imam (‘a) took the main highway, whereupon some people suggested to him to take a side route as Ibn al–Zubayr had done, perhaps he would not be caught by those who sought to arrest him. “No, by Allah,” said the Imam (‘a), “*I shall not abandon it till Allah carries out His will.*”

He reached Mecca on a Friday, three days after the beginning of the month of Sha’ban as he was reciting, [2]

“When he went in the direction of Midyan, he said: Perhaps my Lord will guide me to the right way” **(*Qur’an, 28:22*).**

He stayed at the house of al–’Abbas Ibn ‘Abd al–Muttalib[3] here the people of Mecca and those who went there for the *‘umra* met him, and so did those who came from the suburbs.

[‘Abdullah] Ibn al–Zubayr was camping near the Ka’ba as al–Husayn (‘a) kept meeting people. It was hard for him to see al–Husayn (‘a) entering Mecca because he (‘a) was greater than him and more prestigious and because people were more willing to swear fealty to him; so, nobody would go to Ibn al–Zubayr to swear it to Yazid.

Al–Husayn (‘a) went out one day to visit the grave of his grandmother Khadija. He prayed there then supplicated to Allah for a good while.[4]

My heart do I present to the noble ones who

To nobility they saddled their mounts

Trailed by fates, troubled with eulogies,

A caravan for whom Paradise is the destination,

Passing through many a trial and tribulation,

The earth shrunk for a man like al–Husayn,

Not knowing a haven, an entrance,

Seeking security in the desert while

Being ever apprehensive of Banu Sufyan.

The Sacred House was honoured by him,

After blindness, his line became clear to all.

O perturbed one! None other than the light

Of your will can guide anyone at all.

Vast in munificence, to space confined,

Should anyone else be with calamity strained?

Who would from his trouble free?

O king! You did your own subjects oppress

Your Lord decreed caliphate should you possess.[5]

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1. al-Tabari, Tarikh, Vol. 6, p. 190.
2. al-Mufid, Irshad.
3. Ibn 'Asakir, Tarikh, Vol. 4, p. 328.
4. Shaikh Ja'far al-Shushtari, Al-Khasa'is al-Husayniyya, p. 35 (Tabriz edition).'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 20.
5. Excerpted from a poem by Hujjatul-Islam Shaikh Muhammad Husayn Kashif al-Ghi□a', may Allah sanctify him.

[1] [1]
SHARES

In Mecca

In Mecca, al-Husayn ('a) wrote one copy of a letter that he arranged to be circulated to the five individuals charged with collecting the *khums* from the Muslims of Basra. They were: Malik Ibn Musmi' al-Bakri[1], al-Ahnaf Ibn Qays, al-Munthir Ibn Jarud,[2] Mas'ud Ibn 'Amr, Qays Ibn al-Haytham, and 'Amr Ibn 'Ubayd Ibn Mu'ammar. He sent his letter with one of his slaves named Sulayman[3] and its text was as follows:

"*Allah chose Muhammad (S) from among His creation and blessed him with being His Prophet. He*

chose him to convey His Message, then He took him away after he had advised His servants and conveyed the Message with which he was entrusted. We are his family, supporters, wasis, heirs, and the most worthy of all people of his status.

Yet our people usurped our right, so we put up with it out of fear of disunity and out of love for people's safety, knowing that we were most worthy of what belongs to us than those who took it away from us.

I am sending my messenger with this letter to invite you to the Book of Allah and to the Sunnah of His Prophet, for this Sunnah has been killed, while bid'a has already been revived. If you listen to me, I shall show you the path of guidance."

Al-Munthir Ibn al-Jarud al-'Abdi handed al-Husayn's messenger to Ibn Ziyad who crucified the messenger during the night. Then he went out in the morning to Kufa in order to reach it before al-Husayn.[4] Bahriyya daughter of al-Munthir was Ibn Ziyad's wife. Al-Munthir lied to her, saying that that messenger had been sent to spy on Ibn Ziyad. Al-Ahnaf wrote al-Husayn (‘a) saying, "Be patient, for Allah's promise is true, and do not let those who have no conviction take you for granted."[5]

As for Yazid Ibn Mas'ud[6], he gathered Banu Tamim, Banu Hanzalah and Banu Sa'd. When they all assembled, he said, "O Banu Tamim! How do you see my status among you and my lineage?" They said, "Very good, very good, indeed! You, by Allah, are our backbone and the source of our prestige. In distinction, you are the most distinguished one, and in lineage you are ahead of everyone else."

He said, "Then I have gathered you for a matter about which I wish to consult you and for which I seek your support." They said, "By Allah! We shall grant you our advice and still find your view the best; so, say what you wish, and let us hear you."

He said, "Mu'awiyah died. It is better, by Allah, to see him dead and lost! The flank of oppression is now crumbled and the corners of injustice weakened. He had undertaken a fealty for which he thought he did his best to secure. Far away, indeed, is he from the truth, though he tried very hard to achieve what he wanted.

By Allah, he has failed; he sought advice then betrayed those who offered it to him! Yazid has now taken charge! Yazid, who drinks wine and is the source of all evil, now claims to be the caliph of the Muslims. He now rules them without their agreement, the youth that he is, and the ignorant one that he is, the man who does not know where his foot should stand in order to be right.

I swear by Allah a true oath that waging *jihad* against him is better than waging it against the polytheists. Al-Husayn is the son of ‘Ali and the son of the Messenger of Allah (S), the one whose prestige is pure, whose view is the wisest. His distinction can never be described enough, and his knowledge never ends.

He is more worthy of taking charge on account of his record, seniority, accomplishments and kinship to the Prophet (S). He is kind to the young and benevolent to the elderly. He is an excellent care-taker

when taking care of his flocks and an excellent Imam from among people obedience to whom is mandated by Allah Through him is your proof and argument.

Wisdom is perfected through him; so, do not be blind from seeing the light of guidance, nor should you remain idle from suppressing falsehood. You betrayed Sakhr Ibn Qays during the Battle of the Camel, so wash away that stigma by marching out to support the son of the Messenger of Allah (S) and by helping him.

Should any of you fall short of assisting him, he will be given by Allah the shame that his offspring will inherit, while his tribe's number will be diminished. Here I am outfitted for war. One who is not killed will still die, and one who flees will never escape from death; so, be good, may Allah have mercy on you, in providing your answer."

Banu Hanzalah said, "O Abu Khalid! We are the arrows in your quiver and the knights of your tribe! When you fight with us, victory will be on your side, and when you assault, you will be the conqueror. By Allah! You shall not enter in any battle without us, nor will you, by Allah, face hardship without us being on your side. We shall support you with our swords and protect you, if it pleases you, even with our bare hands."

Banu 'Amir Ibn Tamim spoke out saying, "O Abu Khalid! We are your brothers and allies! We are not pleased when you are angry, nor do we stay when you depart. The matter is in your hands, so order us as you please."

Banu Sa'd Ibn Zayd spoke out saying, "O Abu Khalid! The most hateful to us is to do anything against your wish or to disobey you. Sakhr Ibn Qays had ordered us to abandon the battlefield during the Battle of the Camel, so we abided by his order and maintained our honour. Grant us a respite, therefore, so that we may consult each other, then we will let you know of our decision." He said to them, "Should you do that, may Allah never remove oppression from you or stop you from killing one another..."

He then wrote al-Husayn ('a) saying, "Your letter reached me, and I understood the task for which you seek my assistance.

You have called upon me to shoulder my share of the responsibility of obeying you so that I may win the rewards of having supported you. Allah has never deprived the world of a doer of good, or without someone to guide others to the path of salvation. You are the Argument of Allah against His creation and His trust on earth.

You branched out of an Ahmedi olive tree, the stem of which is the Prophet (S) while you are its branches. Come to us, may you be the recipient of glad tidings, for the descendants of Tamim are at your service, and I have left them racing to obey you faster than thirsty camels seeking water. Banu Sa'd, too, are at your command: rain water washed their hearts of any uncleanness, so they shine as brightly as lightning."

When al-Husayn (‘a) read his letter, he said, “*May Allah grant you security on the Day of Extreme Fear, and may He grant you dignity and permit you to quench your thirst on the Day of extreme thirst.*”

(When Ibn Mas’ud was making preparations to march, news of al-Husayn (‘a) being killed reached him, so he was very grieved and sorrowful for having lost the opportunity to realize eternal happiness through the avenue of martyrdom.7)

Mariyya daughter of Sa’d (or Munqith) was a bondmaid and a sincere Shi’a. Her house was the place where other Shi’as used to meet to discuss the virtues of Ahl al-Bayt (‘a). Yazid Ibn Nabit, who belonged to the tribe of ‘Abd al-Qays, said to his ten sons, “Who among you will join me in marching?”

Two of them, namely ‘Abdullah and ‘Ubaydullah, came forth. At the house of that lady, he was addressed by his followers thus: “We fear for you the retribution of Ibn Ziyad.” He said, “By Allah! Should camels' hooves be flattened because of the lengthy way, I would still place myself at the service of the one who has sought my support.”8

‘Amir, his slave, accompanied him, and so did Sayf Ibn Malik and al-Adham Ibn Umayyah9 They joined al-Husayn (‘a) at Mecca, adding their strength to his, till they reached Karbala’ where they were all martyred.

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1. al-Tabari, Tarikh, Vol. 6, p. 63 (first edition). While discussing the events of the year .H./659 A.D., the historians indicate that Malik Ibn Musmi’ supported Banu Umayyah, and that he had sheltered Marwan during the Battle of the Camel.
2. Ibn Hajar al-’Asqalani, Al-Isaba, Vol. 3, p. 480. Al-Munthir Ibn al-Jarud, according to this reference, was on ‘Ali 's side during the Battle of the Camel. He was given the responsibility of dealing with Istakhar and his mother was Umama daughter of al-Nu’man. Ubaydullah Ibn Ziyad appointed him as ruler of India till he died there in .H./681 A.D. Khalifa said he was appointed ruler of al-Sind where he died in .H./682 A.D. On p. 183, Vol. 7 (first edition), in the discussion of the events of the year .H./691 A.D., Mis’ab Ibn al-Zubayr said to al-Hakam Ibn al-Munthir Ibn Jarud: “Al-Jarud was a donkey living on the island of Ibn Kawan; he was Persian; he took to the coastline, so he claimed to belong to ‘Abd al-Qays. No, by Allah! I do not know anyone alive more evil than them! Then he married his sister off to al-Muka’bar, a Persian, so he did not earn any distinction at all.”
3. This is indicated on p. 200, Vol. 6, of al-Tabari's Tarikh. On p. 21 of Al-Luhuf of Ibn Tawus, he is nicknamed “Abu Razin,” and on p. 12 of Muthir al-Ahzan, the author indicates that that letter was sent with Thira’ al-Sadusi.
4. al-Tabari, Tarikh, Vol. 6, p. 200.
5. Ibn Nama, Muthir al-Azan, p. 13.
6. The following information is provided by the author of Muthir al-Ahzan. But according to al-Tabari and Ibn al-Athir, he was Mas’ud Ibn ‘Amr. Ibn Hazm, on p. 218 of Jamharat Ansab al-’Arab, says that ‘Abbad Ibn Mas’ud Ibn Khalid Ibn Malik al-Nahshali was a man of nobility. His sister, Layla daughter of Mas’ud, was wife of [Imam] ‘Ali Ibn Abu Talib (‘a). She gave birth to his son Abu Bakr, who was killed fighting on al-Husayn's side, and ‘Abdullah, who was on the side of Mis’ab Ibn al-Zubayr when the latter marched to fight al-Mukhtar. He was killed when al-Mukhtar's men fled away.” On p. 101 (second edition) of my book Zayd al-Shahid, I quoted what the historians have said with regard to his being killed at al-Mathar, a Basra suburb, and that nobody knew who had killed him. While discussing the miracles performed by Imam ‘Ali (‘a) in his book Al-Khara'ij, al-Rawandi says, “He was found slain in his tent, and nobody knew who had killed him.”
7. Muthir al-Ahzan, p. 13. Ibn Tawus, Al-Luhuf, p. 21.
8. al-Tabari, Tarikh, Vol. 6, p. 198.

9. Thakhirat al-Darayn, p. 224.

[1] [1]
SHARES

The Kufans Letters

While still in Mecca, al-Husayn (‘a) received the letters sent to him by the people of Kufa. Some letters were written by single individuals, others contained two, three, or four signatures, all requesting him to go there because they did not have an Imam. They wrote saying that they never prayed congregational or Friday prayers with al-Nu’man.

Many letters were delivered to him, so much so that he received a total of as many as twelve thousand letters. He did not answer any of them. The last letter he received was sent by Shabath Ibn Rab’i, Hijar Ibn Abjar, Yazid Ibn al-Harith, ‘Izrah Ibn Qays, ‘Amr Ibn al-Hajjaj, and Muhammad Ibn ‘Omayr Ibn ‘Utarid. The latter's letter stated the following:

“The people are waiting for you. They accept no views other than yours; so, hurry, O son of the Messenger of Allah, for the grass is green, the fruits are ripe, and the trees are full of leaves. Come, if you will, for you will be coming to hosts already recruited for you.”1

As many as the seeds were the letters he did receive:

Saying: Come to Iraq, to those who connive and deceive;

Caliphate has neither guardian nor anyone worthy of it,

While you are the best of those who deserve it.

So he came with hardened men like lions,

Like the leopards in their forests,

Mounted were those whose faces were

Like the moons shining, glorious, virtuous.

He crossed the sierra, reaching al-Taff and

In their courtyards he did settle.

The horse stopped, so he said: Karbala’ is this,

Why did not your eyes avoid it at all?

Alight, for its flanks

Are cut only for our graves.

Descending, mending his sword

To cut the helmets on their heads,

As he looked around, he saw the flags

Of betrayal, of treachery.

Never for a moment did I believe it could or it might

A shining moon would in the desert be so bright,

And the sons of the blue woman would in its light

And in its halo receive the night.[2]

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1. Ibn Nama, Muthir al-Ahzan, p. 11. On p. 193, Vol. 10, chapter 10, al-Khawarizmi indicates the details of the meetings held by the Kufans and their correspondence with al-Husayn (‘a).

2. Excerpted from a poem lauding al-Husayn (‘a) by Shaikh Muhammad Ibn Isma’il al-Baghdadi al-Hilli, famous as “Ibn al-Khalfa,” who died in .H./1832 A.D. published on p. 174, Vol. 5, of Shu’ara’ al-Hilla.

[1] [1]
SHARES

Al-Husayn Responds

When letters filled two saddlebags, al-Husayn (‘a) wrote them one letter which he gave to Hani Ibn Hani al-Subay’i and Sa’id Ibn ‘Abdullah al-Hanafi. These were the last of his messengers. Its text was:

In the Name of Allah, the Most Benevolent, the Most Merciful

“*Hani and Sa’id brought me your letters, and they are the last to deliver them to me. I understand what you narrate, and the gist of most of your letters is: “We have no Imam; so, come to us, perhaps Allah will gather us with you on the path of guidance and righteousness.”*

I have sent you my brother and cousin and the confidant of my Ahl al-Bayt and ordered him to write me with regard to your conditions, views and intentions.

So, if he writes me saying that your view is united with that of those of distinction and wisdom from among you and in agreement with what your messengers and letters state, I shall, by the Will of Allah, come to you very soon. By my life, an Imam is one who acts upon the Book [*of Allah*] *and implements justice and follows the path of righteousness; he dedicates himself to follow Allah's Commandments, and peace be with you".*[1]

He handed his letter to Muslim Ibn 'Aqil saying, "I *am dispatching you to the people of Kufa, and Allah shall deal with you as He pleases. I wish that both of us should be in the status of the martyrs; so, proceed with Allah's blessing and help. Once you get there, stay with the most trustworthy of its people*."[2]

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1. al-Tabari, Tarikh, Vol. 6, p. 198. al-Dinawari, Al Akhbar al-Tiwal, p. 238.
2. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 196, chapter 10.

[1] [1]
SHARES

Muslim Starts His Trip

With Muslim Ibn 'Aqil ('a), al-Husayn ('a) sent Qays Ibn Mushir al-Saidawi, 'Imarah Ibn 'Abdullah al-Saluli, and 'Abdul-Rahman Ibn 'Abdullah al-Azdi. He enjoined Muslim to fear Allah, and to find out what the people of Kufa had collectively decided to do. If he saw them united and trustworthy, he should rush a letter to him.[1]

Muslim left Mecca on the fifteenth of the month of Ramadhan[2] using the Medina highway. He reached Medina and went to the Mosque of the Prophet (S), then he bade his family farewell[3] after having hired two road guides from the tribe of Qays.

One night the road guides were lost, and they became extremely thirsty. And it was very hot. They said to Muslim ('a) once they recognized some road marks, "Take yonder road and follow it, perhaps you will be saved." He, therefore, left them, following their advice. Both road guides died of thirst.[4]

He could not carry them because they were about to pass away. What those road guides had actually seen was not the road itself but some landmarks leading thereto. The distance between them and water was not known, and they were unable to ride on their own, nor could they ride with someone else. Had

Muslim (‘a) stayed with them, he, too, would have perished.

The most urgent matter was to preserve precious lives and to continue the march till water could be reached, hence his decision to abandon them where they were. Muslim and those serving him barely survived till they reached the highway and the water source where they rested for a while.

Muslim sent a letter to al-Husayn (‘a) with a messenger whom he hired from those who settled near that water source. He told him about the death of the road guides, about the hardship he underwent, and that he was staying at a narrow passage at Batn al-Khabt awaiting his instructions.

The messenger met al-Husayn (‘a) at Mecca and delivered the letter to him. Al-Husayn (‘a) wrote him back ordering him to continue his march to Kufa without any delay.

Having read the letter, Muslim immediately resumed his trip and passed by a watering place belonging to the tribe of Tay. He alighted there then departed. He saw a man shooting and killing a deer, so he took it as a sign of good omen: the killing of his foe.5

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1. al-Mufid, Al-Irshad.
2. al-Mas’udi, Muruj al-Thahab, Vol. 2, p. 86.
3. al-Tabari, Tarikh, Vol. 6, p. 198.
4. al-Dinawari, Al-Akhbar al-Tiwal, p. 232.
5. al-Mufid, Al-Irshad.

[1] [1]
SHARES

Entering Kufa

On the twenty-fifth of Shawwal, he entered Kufa1 and stayed with al-Mukhtar Ibn Abu ‘Ubayd al-Thaqafi2 who was highly respected among his people, a generous man, a man of ambition and daring, one well experienced and determined, and a formidable opponent of the enemies of Ahl al-Bayt, peace be upon them.

He was a wise man, a man of great discretion especially with regard to the rules of the battle and the means of subduing the foe. His experience taught him wisdom. He underwent calamities from which he learned self-discipline. He kept company with the Progeny of the most holy Prophet (S), so he benefitted from their ethics and virtuous morals, and he sought their advice publicly and privately.

1. al-Mas'udi, Muruj al-Thahab, Vol. 2, p. 86.
2. al-Tabari, Tarikh, Vol. 6, p. 199.

[1] [1]
SHARES

The Oath Of Allegiance

The Shi'as went in hordes to meet Muslim as he stayed at al-Mukhtar's house and expressed to him their obedience. This increased his happiness and elation. When he read to them al-Husayn's letter, 'Abis Ibn Shibib al-Shakiri stood and said, "I do not speak about the people, nor do I know what they conceal in their hearts, nor do I deceive you in their regard.

By Allah! I can tell you what I personally have decided to do. By Allah! I shall respond to your call, and I shall fight your enemy. I shall defend you with my sword till I meet Allah desiring nothing except what He has in store for me."

Habib Ibn Muzahir said, "You have briefly stated your intention, and by Allah, the One and only God, I feel exactly the same."

Sa'id Ibn 'Abdullah al-Hanafi made a similar statement.1

Other Shi'as came to swear the oath of allegiance to him till his *diwan* counted as many as eighteen thousand men,2 whereas some historians said they were as many as twenty five thousand men.3

According to al-Sha'bi, the number of those who swore allegiance to him reached forty thousand.4 It was then that Muslim wrote al-Husayn ('a) a letter which he handed to 'Abis Ibn Shibib al-Shakiri informing him of the consensus among the people of Kufa to obey him and to wait for his arrival.

In it, he said, "A scout does not lie to his people. Eighteen thousand Kufans have already come to me; so, hurry and come here as soon as this letter reaches you."5

That was twenty-seven days prior to Muslim's martyrdom.6

The Kufans, too, added to it their own letter wherein they stated the following: "Hurry and come to us, O son of the Messenger of Allah! A hundred thousand swords are in Kufa on your side; so, do not tarry."7

This angered a group of the Umayyads with vested interests. Among them were 'Umar Ibn Sa'd Ibn Abu Waqqas, 'Abdullah Ibn Muslim Ibn Rabi'ah al-Hadrami, and 'Imarah Ibn 'Uqbah Ibn Abu Mu'it. They wrote Yazid warning him of the arrival of Muslim Ibn 'Aqil and the rallying of the people of Kufa behind

him, adding that al-Nu'man Ibn Bashir was not strong enough to stand in his ['Aqil's] way.[8]

Yazid solicited the advice of his slave Serjun[9] who was also his scribe and entertainer. Serjun said, "'Ubaydullah Ibn Ziyad is your man!"

"There is no good in him," said Yazid. Serjun asked him, "Had Mu'awiyah been alive and suggested to you to employ him [as governor of Kufa], would you then do so?" Yazid answered in the affirmative. "Mu'awiyah had given him his own seal, and nothing stopped me from recommending him except my knowledge of how much you hate him." Yazid, therefore, dispatched 'Ubaydullah to Kufa and deposed al-Nu'man Ibn Bashir.

He wrote the latter saying, "One who is praised will one day be condemned, and one who is condemned will one day be praised. You are named for a task wherein the first part of this statement applies to you."

Elevated, you were, reaching the clouds and beyond,

What ails you so you, crippled, watch the sun?[10]

He ordered Ibn Ziyad to rush to Kufa in the company of Muslim Ibn 'Umar al-Bahili, al-Munthir Ibn al-Jarud, and 'Abdullah Ibn al-Harith Ibn Nawfal escorted by five hundred soldiers whom he hand-picked from among the people of Basra.

Ibn Ziyad rushed to Kufa, paying no attention to anyone who fell off his horse due to exhaustion even if he were one of his own closest friends.

Even when Shurayk Ibn al-A'war fell on the way, and even when 'Abdullah Ibn al-Harith fell, thinking that Ibn Ziyad would slow down for their sake, Ibn Ziyad paid no attention to them for fear al-Husayn ('a) would reach Kufa before him. When he reached al-Qadisiyya, his slave Mahran fell down.

Ibn Ziyad said to him, "If you remain thus on foot and reach the [governor's] mansion, your reward will be a hundred thousand [dinars]." Mahran said, "By Allah I cannot do that!" 'Ubaydullah Ibn Ziyad abandoned him on the highway then disguised in Yemeni clothes and put on a black turban.

He rode alone and whenever he passed by a checkpoint, its guards thought that he was al-Husayn ('a), so they said, "Welcome, O son of the Messenger of Allah!" He remained silent till he reached Kufa via the Najaf highway.[11]

When he arrived, people welcomed him and said in one voice: "Welcome, O son of the Messenger of Allah!" This only intensified his ire.

He continued his march till he reached the governor's mansion. Al-Nu'man did not open the gate for him, and he spoke to him from the mansion's roof-top. Said he, "I shall not return the trust to you, O son of the Messenger of Allah!" Ibn Ziyad said to him, "Open the gate, for your night has extended for too

long!”[12]

A man heard his voice and recognized him. He, therefore, said to the people, “He is Ibn Ziyad, by the Lord of the Ka’ba!”[13] They, thereupon, dispersed, each going back home.

In the morning, Ibn Ziyad gathered people at the grand mosque. There, he delivered a speech warning them against mutiny and promising them generous rewards for conforming. Said he, “Anyone found to be sheltering one of those who scheme against the authority of the commander of the faithful and who does not hand him over will be crucified on the door of his own house.”[14]

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1. al-Tabari, Tarikh, Vol. 6, p. 199.
2. Ibn al-Jawzi, the grandson, Tathkirat al-Khawass, p. 138. Al-al-Tabari, Tarikh, Vol. 6, p. 211.
3. Ibn Shahr Ashub, Vol. 2, p. 310.
4. Ibn Nama, p. 11.
5. al-Tabari, Tarikh, Vol. 6, p. 210.
6. al-Tabari, Tarikh, Vol. 6, p. 224.
7. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 185 (old edition).
8. al-Tabari, Tarikh, Vol. 6, pp. 99-201.
9. The following comment is stated on p. 158, Vol. 2, of Muhammad Kurd ‘Ali's book Al-Islam wa al- Hadara al-’Arabiyya: “Serjun Ibn Mansur was a Syrian Christian who was employed by Mu’awiyah. His father, Mansur, was in charge of Syria's treasury since the days of Heracles, before the country fell to the Muslims. He assisted the Muslims in fighting the Romans (Byzantines). Like his father, Mansur Ibn Serjun Ibn Mansur also served the government, and [second caliph] ‘Umar Ibn al-Khattab used not to appoint Christians in a government job except after they had embraced Islam.”
10. Ahmad Ibn-Yahya al-Baladhuri, Ansab al-Ashraf, Vol. 4, p. 82.
11. Ibn Nama al-Hilli, Muthir al-Ahzan.
12. Historians maintain no consensus with regard to [Ubaydullah] Ibn Ziyad's date of birth. Those who did state it cannot be accurate even if it is to be taken by way of guessing. On p. 283, Vol. 8, of his book Al-Bidaya, Ibn Kathir quotes Ibn ‘Asakir citing Ahmad Ibn Yunus al-Dabi saying that ‘Ubaydullah Ibn Ziyad was born in .H./660 A.D. If that is the case, he was, on the Battle of Taff, near the close of .H./680 A.D., twenty-one years old. This means that he was fourteen years old when his father, Ziyad, died in .H./673 A.D. This, however, does not agree with the date stated by Ibn Jarir [al-Tabari] on p. 166, Vol. 6, of his Tarikh.
Says the latter, “Mu’awiyah appointed ‘Ubaydullah Ibn Ziyad as the wali [provincial governor] of Khurasan in .H./673 A.D.” But it is highly unlikely that a fourteen-year-old can be appointed to govern a vast country such as Khurasan. What Ibn Jarir says must be based on assumption, for he says on the same page that “In .H./673 A.D., Mu’awiyah appointed ‘Ubaydullah Ibn Ziyad, who was twenty-five years old, as the wali of Khurasan.” This would put his date of birth in .H./673 A.D. and his age during the Battle of Taff as thirty-two years.
His statement agrees with what is stated by Ibn Kathir who, on p. 283, Vol. 8, of his book Al-Bidaya, quotes al-Fadl Ibn Rakin Ibn ‘Ubaydullah saying that [‘Ubaydullah] Ibn Ziyad was twenty-eight years old when al-Husayn (‘a) was killed.” Based on this statement, his year of birth must have been .H./653 A.D. and that of his death at the age of twenty-one must have been .H./673 A.D. On p. 271 of Ibn Hajar al-Asqalani's book Ta’jil al-Manfa’a (which was printed in Hyderabad, India), the author says, “‘Ubaydullah Ibn Ziyad was born in .H./653 A.D. or in .H./654 A.D.” He, therefore, was twenty-seven or twenty-eight years old when the Battle of Taff took place at the beginning of .H./681 A.D.
At any rate, his mother, Marjana, was Zoroastrian. On p. 383, Vol. 8, of Ibn Kathir's book Al-Bidaya, and also according to al-’Ayni who, on p. 656, Vol. 7, of his book ‘Umdat al-Qari fi Sharh al-Bukhari, “Kitab al-Fada’il,” discusses al-Husayn's merits, saying that Marjana was a war captive from Isfahan, and that she was said to be Zoroastrian.

On p. 6, Vol. 7, of al-Tabari's Tarikh, the author quotes Marjana, when 'Ubaydullah killed al-Husayn, saying [the following to her son], "Woe unto you! What have you done?! What madness have you committed?!" On p. 103, Vol. 4, of Ibn al-Athir's book Al-Kamil, where Ibn Ziyad's death is discussed, Marjana is quoted as saying the following to [her son] 'Ubaydullah: "O you corrupt one (khabeeth)! You have killed the son of the Messenger of Allah! By Allah! You shall never see Paradise," in addition to other such statements. Some historians say that she said to him, "I wish you had been a menstruation, and that you never saw al-Husayn nor committed what you have committed."

On p. 268, Vol. 6, of al-Tabari's Tarikh, as well as on p. 34, Vol. 4, of Ibn al-Athir's book Al-Kamil, which both agree with Muruj al-Thahab, 'Ubaydullah's brother, 'Uthman, said to him, "I wish there had been a ring in the nose of each man belonging to Banu Ziyad till the Day of Judgment, and that al-Husayn had never been killed." 'Ubaydullah did not respond. How could he, especially since he had already seen the walls of the governor's mansion with blood flowing over them as soon as the sacred [severed] head [of al-Husayn] was brought to it as stated on p. 116 of Ibn Hajar al-'Asqalani's book Al-Sawa'iq al-Muhriqa and on p. 339, Vol. 4, of Ibn 'Asakir's Tarikh.

On p. 77, Vol. 4, of Ahmad Ibn-Yahya al-Baladhuri's book Ansab al-Ashraf, it is stated that, "'Ubaydullah Ibn Ziyad had no hair on his face, and that he was very beautiful!" And on p. 81, the author says, "He was full of evil, and he was the first person to penalize people with the same faults which they had articulated." On p. 86, he is described as a man who was glutton and who would eat more than fifty times a day. On p. 256, Ibn Qutaybah says in his book Al-Ma'arif, "He was very tall; whenever he walked, he was thought to be riding."

On p. 75, Vol. 1, of his book Al-Tibyan wa al-Tabyin (second edition), al-Jahiz says that he ['Ubaydullah Ibn Ziyad] used to stutter, and on p. 167, Vol. 2, he adds saying, "His stuttering must have originated from his descending from the Aswaris. It was Sheer-a-wayh (Ceroe), the Aswari, who married him off to Marjana, who was with 'Ubaydullah. So he grew up among the Aswaris, and their language had an impact over his own." On p. 84, Vol. 5, of Ansab al-Ashraf, it is stated that, "Whenever Ibn Ziyad became angry with someone, he would throw him from the roof-top of the governor's mansion or from the peaks of the highest elevation."

On p. 82, the author says, "'Ubaydullah married Hind daughter of Asma' daughter of Kharijah, so Muhammad Ibn 'Umayr Ibn 'Utarid, Muhammad Ibn al-Ash'ath, and 'Amr Ibn Harith shamed him for having done so. 'Ubaydullah, therefore, married al-Nu'man's mother who was the daughter of Muhammad Ibn al-Ash'ath, and he married his brother 'Uthman off to the daughter of Umayr Ibn Utarid and married his brother 'Abdullah off to the daughter of 'Amr Ibn Harith."

On p. 50 of Al-Nuqud al-Qadima al-Islamiyya, al-Tabrizi, as quoted by Anstas al-Karmili in his own book Majmu'at al-Nuqud al-'Arabiyya, it is stated that, "The first person to forge dirhams and to counterfeit them is 'Ubaydullah Ibn Ziyad who did so after fleeing from Basra in .H./684 A.D. After this date, it became common in other countries." The same is stated by al-Maqrizi on p. 61 of his book Kashf al-Ghumma and also on p. 50 of his other book Al-Nuqud al-Islamiyya al-Qadima. It is also stated on p. 185, Vol. 1, of al-Qalqashandi's book Ma'athir al-Inaqa where the author says, "During the caliphate of al-Mahdi, the lineage of Ziyad Ibn Abeeh [Ziyad the son of his father] was traced back to 'Ubaydullah, the [Byzantine] Roman."

13. al-Bukhari, Tarikh, Vol. 6, p. 201.

14. al-Mufid, Al-Irshad.

[1] [1]
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Muslim's Stand

When Muslim Ibn 'Aqil came to know about Ibn Ziyad's speech and his explicit threats, and having come to know about people's conditions, he feared being assassinated. He, therefore, left al-Mukhtar's house

after the dark and went to the house of Hani Ibn ‘Urwah al-Mathaji who was a very zealous Shi’a.[1] He was also one of Kufa's dignitaries,[2] one of its *qaris* of the Holy Qur’an,[3] and the shaikh and chief of Murad.

He could easily raise four thousand troops fully armed and eight thousand cavaliers. If he includes his tribe's allies from Kindah, the number would swell to thirty thousand.[4] He was one of the closest friends of the Commander of the Faithful Imam ‘Ali Ibn Abu Talib (‘a)[5] on whose side he fought in all his three battles.[6]

He had seen and was honoured by being a companion of the Prophet (S). When he was killed, he was more than ninety years old.[7]

Muslim Ibn ‘Aqil stayed at the house of Sharik[8] Ibn ‘Abdullah[9] al-A’war al-Harithi al-Hamdani al-Basri, one of the main supporters of the Commander of the Faithful, peace be upon him, in Basra, a man who enjoyed great prominence among our men.[10] He had participated in the Battle of Siffin and fought side by side with ‘Ammar Ibn Yasir.[11]

Due to his distinction and prominence, ‘Ubaydullah Ibn Ziyad appointed him as Governor of Kerman on behalf of Mu’awiyah[12]. He used to be in contact with and in the company of Hani Ibn ‘Urwah. He fell very seriously ill, so Ibn Ziyad went to visit him.

Before his arrival, Sharik said to Muslim (‘a), “Your objective and that of your Shi’as is his annihilation; so, you should stay inside the storage room. Once he feels secure at my house, you should come out and kill him, and I shall spare you having to deal with him in Kufa while you yourself remain in good health”[13]

As they were thus engaged in their dialogue, the arrival of the *Amir* (provincial governor) at the door was announced, so Muslim entered the storage room. When Sharik thought that Muslim had taken too long to come out, he kept taking his turban off and putting it on the ground then putting it back again, doing so several times as he recited the following verses of poetry in an audible voice which Muslim could hear:

Why do you not Sulma greet?

Greet her and those whom she does greet.

A pure drink is what I desire when thirsty,

Though drinking it brings sends me to eternity.

If you fear Sulma's watchful eyes, for sure

Against her conniving you will never feel secure.

He kept repeating these lines as he cast quick glances at the storage room. Then he raised his voice so

that Muslim could hear him saying, “Give it to me to drink even if my death lies therein.”14 It was then that ‘Ubaydullah turned to Hani and said,

“Your cousin, on account of his sickness, is surely hallucinating.” Hani said, “Sharik has been hallucinating since he fell sick, and he does not know what he says.”15

Sharik, at a later time, asked Muslim, “What stopped you from killing him?” He said, “Two reasons: first, one *hadith* of the Messenger of Allah (S) narrated by ‘Ali (‘a) says, ‘Faith stops where murder begins; a faithful man does not murder others.'16

The second reason is Hani's wife. She pleaded to me in the Name of Allah not to do so in her house, and she wept before my very eyes.” Hani said, “Woe unto her! She has killed me and killed her own self! That from which she fled, in it have I fallen.”17

Sharik died three days later. Ibn Ziyad performed the funeral prayers for him18, then he was buried at al-Thuwayya. When it became clear for Ibn Ziyad that Sharik used to instigate people to have him killed, he said, “By Allah! I shall never perform the funeral prayers for anyone from Iraq! Had it not been for Ziyad's grave being in their land, I would have exhumed Sharik's grave.”19

The Shi’as kept meeting Muslim Ibn ‘Aqil secretly at Hani's house without attracting the attention of Ibn Ziyad, admonishing each other to keep it to themselves. Ibn Ziyad, therefore, could not know where Muslim was. He called Ma’qil, his slave, to meet him.

He gave him three thousand [dinars] and ordered him to meet the Shi’as and to tell them that he was a Syrian slave of Thul-Kila’, that Allah blessed him with loving Ahl al-Bayt of His Messenger (S), that it came to his knowledge that one of the members of Ahl al-Bayt (‘a) had come to that country, and that he had with him some money which he wanted to hand deliver to him.

Ma’qil entered the grand mosque and saw Muslim Ibn ‘Awsajah al-Asadi offering his prayers. Having seen him finish his prayers, he came close to him and made the above claim to him. Muslim prayed Allah to grant him goodness and success.

He then accompanied him to the place where Muslim Ibn ‘Aqil was. He delivered the money to Muslim and swore the oath of allegiance to him.20 The money was handed over to Abu Thumama al-Sa’idi who was a far-sighted and a brave Shi’a dignitary appointed by Muslim to receive the funds and to buy thereby weapons.

That man kept meeting Muslim every day. No secrets were kept from him, so he kept gathering intelligence and getting it to reach Ibn Ziyad in the evening.21

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1. Ibn al-Athir, Al-Kamil, Vol. 4, p. 10.

2. al-Dinawari, Al-Akhbar al-Tiwal, p. 235.
3. Abul-Faraj al-Isfahani, Al-Aghani, Vol. 14, p. 95.
4. al-Mas'udi, Muruj al-Thahab, Vol. 2, p. 89.
5. Ibn Hajar al-'Asqalani, Al-Isaba, Vol. 2, p. 616, Part 3.
6. al-Darimi, Thakhira, p. 278. On p. 10, Vol. 4, of Ibn al-Athir's book Al-Kamil, he is said to have fought during the Battle of Siffin with 'Ammar Ibn Yasir.
7. Ibn Hajar al-'Asqalani, Al-Isaba, Vol. 3, p. 616, Part 3.
8. Ibn Hajar al-'Asqalani, Al-Isaba, Vol. 3, p. 616, Part 3.
9. On p. 201, Vol. 1, of his book Maqtal al-Husayn, al-Khawarizmi says, "The great religious authority, Sayyid al-Amin, is confused when he identifies Sharik as 'al-Hamdani.' Both al-Khawarizmi, in his book Maqtal al-Husayn, and Ibn Nama, in his book Muthir al-Ahzan, are confused about him despite the fact that in his Appendix to Vol. 12 of his work Tarikh al-Umam wa al-Muluk, Ibn Jarir [al-Tabari] makes a reference to him. The genealogy of Sharik actually belongs to al-Harith Ibn al-A'war, one of the companions of the Commander of the Faithful [Imam 'Ali ('a)].
The confusion stems from historians identifying Sharik as the son of al-A'war al-Harithi, overlooking the fact that Sharik belonged to Mathhaj, whereas al-Harith al-A'war was from Hamdan." Among those who have accurately referred to Sharik as "al-Mathhaji" is Ibn Durayd who says on p. 401 of his book Al-Ishtiqaq, "Among the notables of Hamdan is Sharik Ibn al-A'war who addressed Mu'awiyah with a poem that included this verse:

Does Mu'awiyah son of Harb really taunt me
While my sword is unsheathed and my tongue is with me?"
The same author goes on to state the following on pp. 397-398: "The men belonging to Sa'd al-'Ashira are named after Mathhaj who is Malik Ibn Adad. Among their distinguished families are those of: 'Abd al-Madan, one of the three main distinguished families of the Arabs, Zurarah Ibn 'Adas, who belongs to Banu Tamim, Huthayfah Ibn Badr, who belongs to Fizara, and 'Abd al-Madan of Banu Harith among whose notable men is Sharik al-A'war who addressed Mu'awiyah and with whom he had a discussion." The dialogue between Mu'awiyah and Sharik is documented by al-Hamadani on p. 229, Vol. 2, of his book Al-Iklil (Egypt: .H./1967 A.D.) which contains the three verses of poetry mentioned by Ibn Hajja in his book Thamarat al-Awraq which comments about the contents of p. 45, Vol. 1, of Al-Mustazraf, in Chapter 8 which contains silencing answers.
He also states responding statements made by the Hashemite but makes no reference to the said poetic lines. He states only six lines on p. 70, Vol. 1, of Al-Hamasa al-Basriyya. Under the heading "'awa" of Taj al-'Arus, a reference is made to the same dialogue. So is the case when al-Zamakhshari records in his Rabi' al-Abrar a list of silencing answers, citing four lines from the same poem. What makes us feel comfortable with attributing him to Mathhaj is the fact that he resided at Kufa at the house of Hani Ibn 'Urwah, one of his immediate kinsmen and tribesmen. Had this son of al-Harith been from Hamdan, he would have stayed over his father's house. Al-Harith al-Hamdani died in .H./685 A.D.
10. Ibn Nama, Muthir al-Ahzan, p. 14.
11. al-Tabari, Tarikh, Vol. 6, p. 203.
12. Al-Nujum al-Zahira, Vol. 1, p. 153. Ibn al-Athir, Al-Kamil, Vol. 3, p. 206. Abul-Faraj al-Isfahani, Al-Aghani, Vol. 17, p. 60, 64 and 70 (Sasi edition).
13. Ibn Nama, Muthir al-Ahzan, p. 14.
14. Riyadh al-Masa'ib, p. 60. al-Tabari, Tarikh, Vol. 1, p. 204, where Sharik is cited saying, "What do you think of Sulma? Why do you not greet her? Give it to me to drink though in it lies my own death."
15. Ibn Nama, Muthir al-Ahzan, p. 14.
16. Ibn al-Athir, Vol. 4, p. 11. al-Tabari, Tarikh, Vol. 6, p. 240. This tradition is quoted quite often in compilations of hadith. For example, it is recorded on p. 166, Vol. 1, of Ahmad's Musnad; in a footnote on p. 57, Vol. 1, of Muntakhab Kanz al-'Ummal; on p. 123, Vol. 4, of al-Suyyuti's book Al-Jami' al-Saghir; in a footnote on p. 95, Vol. 1, of Kunuz al-Haqa'iq; on p. 352, Vol. 4, of Al-Hakim's Mustadrak; on p. 202, Vol. 1, of al-Khawarizmi's book Maqtal al-Husayn, chapter 10; on p. 318, Vol. 2, of Al-Manaqib by Ibn Shahr Ashub; in Vol. 11 of al-Majlisi's Bihar al-Anwar; and in Waqai' al-Ayyam where it is quoted from Al-Shihab fil Hikam wa al- Adab.

17. Ibn Nama, Muthir al-Ahzan, p. 14. Such a statement, coming from a scholar of Ahl al-Bayt (‘a) and a vicegerent of the Master of Martyrs in both religious and secular matters, is useful for religiously conscientious people who follow in their footsteps in order to comprehend the fiqh of the holiest Prophet (S). Such fiqh prohibits treachery. Pure souls refuse to expose a host to any hardship on account of his guest. Such are the sacred teachings of the Umma, only if its members contemplate.

There is another minute mystery and implication viewed by the “mansion's martyr” the essence of which we sensed and found to be unique. It exists when the Commander of the Faithful (‘a) was asked once, “Why do you not kill Ibn Muljim?” He (‘a) answered, “Who will then kill me?!” It also exists in a statement made by al-Husayn (‘a) to Umm Salamah. He said, “If I do not proceed to Karbala’, who will then kill me?! And who will reside in my grave instead?! And how will they otherwise be tested?!” The implication of such statements is that nobody is capable of altering anyone's fate that is determined by the Almighty Who implements whatever He decrees.

This is proven by the martyrdom of the Commander of the Faithful (‘a) at the hands of Ibn Muljim and that of Imam al-Husayn son of ‘Ali (‘a) at the hands of Yazid. If it is possible for the Commander of the Faithful (‘a) to inform some of his closest followers, such as Maytham [al-Tammar], Habib, Rashid, and Kumayl [Ibn Ziyad], about the method how they themselves will be killed and who will kill them, then it is quite possible that the Master of Martyrs (‘a) had informed Muslim Ibn ‘Aqil of what will happen to him to the letter.

Ibn ‘Aqil is in the zenith of conviction and the most discreet far-sightedness. But the circumstances did not help him to reveal such secrets. The secrets known by the Progeny of Muhammad (S) are not easy for others to withstand. You ought to read p. 134 of our book Al-Shahid Muslim where we simplified our explanation of this issue under the heading “Muslim is not to commit treachery.”

18. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 202, Ch. 10. al-Tabari, Tarikh, Vol. 6, p. 202.

19. al-Tabari, Tarikh, Vol. 6, p. 202.

20. al-Dinawari, Al-Akhbar al-Tiwal, p. 237.

21. al-Mufid, Al-Irshad.

[1] [1]
SHARES

Hani’s Stand

When the matter became clear to Ibn Ziyad, who by now knew that Muslim was hiding at the house of Hani Ibn ‘Urwah, he had Asma’ Ibn Kharijah, Muhammad Ibn al-Ash’ath and ‘Amr Ibn al-Hajjaj brought to him. He asked them why Hani had not been coming lately to visit him.

They told him that it was due to his sickness, but he was not convinced especially since his informers had already told him that Hani used to sit at the door of his house every evening.

These same men rode to Hani and asked him to meet the *sultan*, for “He cannot stand you staying away from him,” they said, pressuring him till he yielded. Hani, therefore, rode his mule and went. As soon as Ibn Ziyad saw him, he said, “His feet, the feet of the treacherous one, have brought him to you.”1

Then he turned to his judge Shurayh and cited this verse of poetry:2

I seek his pleasure while he seeks my death,

Now from your fellow you have an excuse

To carry out what you intend to do.

Then Ibn Ziyad turned to Hani and said, “You brought ‘Aqil's son to your house and gathered weapons for him, did you not?” Hani denied, and when their argument became heated, Ibn Ziyad ordered Ma’qil to be brought to him. Hani, hence, understood that that man was actually Ibn Ziyad's spy, so he said to Ibn Ziyad,

“Your father had done me great favours, and I now wish to reward him. Why do you not listen to my good advice and safely depart for Syria with your family and wealth? Someone who is more worthy than you and your friend[3] of taking charge has come here.” Ibn Ziyad said, “And under the foam is the pure sour milk.”[4]

Ibn Ziyad then said to him, “By Allah! You will not stay out of my sight before you bring him to me.” Hani said, “By Allah! Had he been under my foot, I would not have lifted it!” Ibn Ziyad then spoke rudely to him and even threatened to kill him.

Hani, therefore, said, “In that case, there will be plenty of swords around you,” thinking that the tribesmen of Murad would protect him from Ibn Ziyad who then pulled Hani's braids, hitting his face with his sword, breaking his nose and scattering the flesh from his cheeks and forehead on his beard. He then jailed him at his mansion.[5]

‘Amr Ibn al-Hajjaj heard that Hani had been killed. Hani's wife, Raw’a, who is well known as the mother of Yahya son of Hani, was the sister of ‘Amr Ibn al-Hajjaj. The latter, therefore, rode with a multitude from the tribe of Mathhaj, and they all surrounded the mansion.

When Ibn Ziyad came to know about it, he ordered Shurayh, the judge[6], to see Hani and then to tell those horsemen that Hani was still alive. Shurayh narrates saying, “When Hani saw me, he said in a loud voice, ‘O Muslims! Should ten persons enter here, you must come to my rescue!' Had Hamid Ibn Abu Bakr al-Ahmari, the policeman, not been with me, I would have conveyed his message, but I had to simply say instead that Hani was still alive. ‘Amr Ibn al-Hajjaj then praised Allah and went back accompanied by the other men.”[7]

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1. On p. 19, Vol. 1, of his book Majma’ al-Amthal, al-Maydani says that this verse was composed by al-Harith Ibn Jibillah al-Ghassani as he seized al-Harith Ibn ‘Afif al-’Abdi who had composed poetry defaming him.

2. According to p. 274, Vol. 2, of Al-Isaba (of Ibn Hajar al-’Asqalani), where Qays Ibn al-Makshuh's biography is detailed, the author says that this verse was composed by ‘Amr Ibn Ma’di-Karib wherein he referred to his sister's son from whom he had distanced himself. On p. 32, Vol. 14, of Al-Aghani, Abul-Faraj al-Isfahani says, “The Commander of the Faithful (‘a) cited this verse when Ibn Muljim al-Muradi came to swear the oath of allegiance to him.” On p. 97, Vol. 3, of his Tarikh,

published by the Hayderi Press (Najaf, Iraq), al-Ya'qubi says, "It came to the knowledge of Abu al-'Abbas al-Saffah that Muhammad Ibn 'Abdullah raised an army in Medina to fight him, so he wrote the latter in this regard and included this verse:

I seek his love while he seeks to murder me,
What your friend seeks is now your own excuse.

'Abdullah wrote him back saying,

How could he thus seek while you are
Like the arteries of his heart?
How could he thus seek while your forearm
Derives its strength even from his own?
How could he thus seek while you are
To Hashim a head and a guide?"

3. al-Mas'udi, Muruj al-Thahab, Vol. 2, p. 88. By "your friend" he meant Yazid.
4. al-Zamakhshari, Al-Mustaqsa, Vol. 1, p. 15 (Hayderabad, India, edition).
5. Ibn Nama, Muthir al-Ahzan.
6. On p. 330, Vol. 1, of his book Al-Tabaqat, Khalifah Ibn 'Amr says that Shurayh was one of the "sons" who were in Yemen, attributing his lineage to the Kindah tribe, and that he died in .H./695 A.D. On p. 16, Vol. 1, of his own commentary on Al-Tabaqat, Suhayl Zakar identifies the "sons" as "the descendants of the Persians who had accompanied Sayf Ibn Thu Yazan to help the latter in kicking the Ethiopians out of Yemen." He adds saying, "These 'sons' constitute a special class in Yemen: their fathers are Persian while their mothers are Arab."
7. al-Tabari, Tarikh, Vol. 6, p. 206. According to Ibn Nama and Ibn Tawus, the name of Hani's wife was Rowayha daughter of 'Amr Ibn al-Hajjaj.

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SHARES

Muslim's Uprising

When Muslim came to know about what had happened to Hani, he feared being assassinated; therefore, he rushed to rise prior to the date that he had set with the public. He ordered 'Abdullah Ibn Hazim to call upon his men, who had then filled the houses surrounding him, to gather together. Four thousand men assembled. They were shouting Badr's call that was: "O Supported One! Annihilate them!"

'Ubaydullah Ibn 'Amr Ibn 'Aziz al-Kindi was placed in command of the Kindah and the Rabi'ah quarters. "March ahead of me," said Muslim, "in command of the cavalry." Muslim Ibn 'Awsajah al-Asadi was placed in command of Mathhaj and Banu Asad. "Take charge of the infantry," Muslim ordered him.

Abu Thumama al-Sa'idi was placed in charge of Tamim and Hamdan, whereas al-'Abbas Ibn Ja'dah al-Jadli was given the command of the Medina troops.

They marched towards the governor's mansion. Ibn Ziyad fortified himself inside it, locking all its gates. He could not resist because there were only thirty policemen with him and twenty of his close men and

slaves.

But the substance from which the people of Kufa were made was treachery; so, their standards kept disappearing till no more than three hundred men remained out of the original four thousand.[1] Al-Ahnaf Ibn Qays described them as a whore who demanded a different man every day.[2]

When those inside the mansion called upon the people of Kufa saying, “O Kufans! Fear Allah and do not expose yourselves to Syrian cavaliers whose might you have already tasted and whom you have already tested on the battlefield,” the remaining three hundred dispersed, so much so that a man would come to his son, brother, or cousin and tell him to go home, and a wife would cling to her husband till he returned home.[3]

Muslim offered the evening prayers at the [grand Kufa] mosque accompanied by only thirty men. Then, when he went to Kindah's quarters, only three men accompanied him.[4] He hardly proceeded for a short while before finding himself without anyone at all to show him the way.[5]

He alighted from his horse and cautiously traversed Kufa's alleys not knowing where to go.[6]

When people abandoned Muslim, their noise died down, and Ibn Ziyad could not hear the voice of any of their men. Ibn Ziyad ordered his bodyguards to inspect the mosque's courtyard to see whether there were any men lying in ambush.

They, therefore, kept lowering their lanterns down its walls and lighting reeds then lowering them down with ropes till they reached the mosque's courtyard.

They could not see anyone, so they informed Ibn Ziyad who ordered his caller to call people to assemble at the mosque. When they filled the mosque, he ascended the pulpit and said, “‘Aqil's son has caused the dissension and disunity with which you all are familiar; so, there is no security henceforth to any man in whose house we find him.

Anyone who captures him and brings him to us will be paid his blood money. O servants of Allah! Fear Allah and safeguard your obedience and oath of allegiance, and do not expose yourselves to peril.”

Then he ordered al-Hasin Ibn Tamim, chief of his police force, to search homes and highways, warning him that he would kill Muslim should the latter succeed in fleeing from Kufa.[7]

Al-Hasin stationed his guards at highway crossroads and pursued the dignitaries who had supported Muslim, arresting ‘Abd al-A’la Ibn Yazid al-Kalbi and ‘Imarah Ibn Salkhab al-Azdi. He threw them in jail then killed them. Then he jailed a group of prominent leaders as a safeguard against what they might do. Among them were al-Asbagh Ibn Nubatah and al-Harith al-A’war al-Hamadani.[8]

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1. al-Tabari, Tarikh, Vol. 6, p. 207.

2. Ahmad Ibn-Yahya al-Baladhuri, Ansab al-Ashraf, Vol. 5, p. 338. Abul-Faraj al-Isfahani, Al-Aghani, Vol. 17, p. 162. Ibrahim Ibn al-Ashtar described them as such to Mis'ab when the latter had asked the first to raise for him an army from among the people of Iraq.

3. al-Tabari, Tarikh, Vol. 6, p. 208.

4. al-Dinawari, Al-Akhbar al-Tiwal, p. 240.

5. al-Shareeshi, Sharh Maqamat al-Hariri, Vol. 1, p. 192, at the conclusion of the tenth maqam.

6. Ibn Nama, Al-Luhuf, p. 29.

7. al-Tabari, Tarikh, Vol. 6, pp. 209-210.

8. On p. 169, Vol. 6, of Ibn Sa'd's Tabaqat, Sadir's edition, the author says, "Al-Harith al-A'war died in Kufa during the caliphate of 'Abdullah Ibn al-Zubayr, and his governor over it was 'Abdullah Ibn Yazid al-Ansari al-Khatmi. He performed the funeral prayers for him according to his own will."

[1] [1]
SHARES

Al-Mukhtar Is Jailed

When Muslim marched, al-Mukhtar was at a village called Khatwaniyya1. He came accompanied by his supporters raising a green standard while 'Abdullah Ibn al-Harith was raising a red one. Having planted his standard at the door of 'Amr Ibn Harith's house, he said, "I want to stop 'Amr."2

It became obvious to them that both Muslim and Hani had been killed, and it was suggested to them that they would feel more secure in the company of 'Amr Ibn Harith, and so they did. Ibn Harith testified that they had both avoided Muslim Ibn 'Aqil... Ibn Ziyad ordered them jailed after having reviled al-Mukhtar and hit his face with a lance, gouging one of his eyes.3 They remained in prison till Imam al-Husayn, peace be upon him, was martyred.4

Ibn Ziyad ordered Muhammad Ibn al-Ash'ath5, Shabth Ibn Rab'i, al-Qa'qa' Ibn Shawr al-Thuhli6, Hijar Ibn Abjar7, Shimr Thul-Jawshan, and 'Amr Ibn Harith to surrender and to discourage people from rebelling8. A number of men, who were controlled by fear, responded positively to his call in addition to others who coveted rich rewards and were thus deceived, whereas those whose conscience was pure went underground, waiting for an opportunity to launch an attack on the camp of falsehood.

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1. Ahmad Ibn-Yahya al-Baladhuri, Ansab al-Ashraf, Vol. 5, p. 214. On p. 449, Vol. 3, of his encyclopaedia titled Mu'jam al-Buldan, Yaqut al-Hamawi says it is one of the suburbs of Babylon, Iraq.

2. al-Tabari, Tarikh, Vol. 6, p. 215.

3. According to p. 253 of his Al-Ma'arif, Ibn Qutaybah, in a chapter dealing with those with deformities, and also on p. 303 of Ibn Habib's Mahbar, 'Ubaydullah Ibn Ziyad hit al-Mukhtar on the face with his whip, causing him to lose the vision from one of his eyes.

4. Ahmad Ibn-Yahya al-Baladhuri, Ansab al-Ashraf, Vol. 5, p. 215.

5. According to p. 331, Vol. 1, of Khalifah's Tabaqat, Muhammad Ibn al-Ash'ath is the son of Qays; his mother is Umm Farwah daughter of Abu Quhafah. He and Mis'ab were killed in .H./686 A.D. during al-Mukhtar's uprising. This is also stated on p. 206, Part 2, Vol. 2, of Al-Jarh wa al-Ta'dil.

6. On p. 328, Vol. 1, of Khalifah's Tabaqat, his full name is given as al-Qa'qa' Ibn Shawr Ibn al-Nu'man Ibn Ghanal Ibn Harithah Ibn Abbad Ibn Imri'ul-Qays Ibn 'Amr Ibn Shayban Ibn Thuhl, a resident of Kufa. This is also stated on p. 137, Vol. 3, of Al-Jarh wa al-Ta'dil.

7. On p. 84, Vol. 6, of al-Tabari's Tarikh, the author indicates that he was Christian, and that he died in .H./661 A.D.

8. Ibn al-Athir, Al-Kamil, Vol. 4, p. 12.

[1] [1]
SHARES

Muslim At The House Of Taw'a

Ibn 'Aqil's feet took him to the quarters of Banu Jiblah of the tribe of Kindah He stood at the door of a house of a freed bondmaid named Taw'a who had a number of sons. She used to be the bondmaid of al-Ash'ath Ibn Qays who freed her.

Asid al-Hadrami married her, and she gave birth to his son Bilal who was in the crowd when his mother was standing at the door waiting for him. Muslim requested her to give him some water, which she did. He then requested her to host him, telling her that he was a stranger in that land without a family or a tribe, that he belonged to a family capable of intercession on the Day of Judgment, and that his name was Muslim Ibn 'Aqil.

She took him to a room that was not the same one where her son used to sleep, and she served him some food. Her son was surprised to see her entering that room quite often, so he asked her about it. She refused to answer his question except after obtaining an oath from him to keep the matter to himself.

But in the morning, he informed Ibn Ziyad of where Muslim had been hiding. Ibn Ziyad dispatched al-Ash'ath accompanied by seventy men who belonged to the Qays tribe in order to arrest him. Upon hearing the horses' hoofs ploughing the ground, Muslim realized that he was being pursued1, so he hurried to finish a supplication that he was reciting following the morning prayers. Then he put on his battle gear and said to his hostess Taw'a:

"You have carried out your share of righteousness, and you have secured your share of the intercession of the Messenger of Allah (S). Yesterday, I saw my uncle the Commander of the Faithful ('a) in a vision telling me that I was going to join him the next day."2

He came out to face them raising his unsheathed sword as they assaulted the house, succeeding in

repelling their attack. They repeated their attack, and again he repelled them as he recited these poetic verses:

It is only death; so, do whatever you devise,

For you shall no doubt meet your demise;

So I shall be patient about the Command

Of Allah, His Glory is Grand!

Allah's decree is always done

In His creation; this is well known.

He killed as many as forty-one of their men[3], and he was so strong that he would take hold of one man then hurl him on the rooftop.[4]

Ibn al-Ash'ath sent a messenger to Ibn Ziyad requesting re-enforcements. The messenger came back to him carrying the latter's blame of his incompetence. He, therefore, sent him this message:

"Do you think that you sent me to one of Kufa's shopkeepers or to a Nabatean from Hira?! Rather, you sent me to one of the swords of [Prophet] Muhammad Ibn 'Abdullah (S)!" Ibn Ziyad then assisted him with additional soldiers.[5]

Fighting intensified. Muslim and Bakir Ibn Hamran al-Ahmari exchanged blows. Bakir struck Muslim on the mouth, cutting his upper lip, wounding the lower one and breaking two of his lower teeth. Muslim fiercely struck him with one blow on his head and another on his shoulder muscle, almost splitting his stomach, killing him instantly.[6]

Then they attacked him from the house's rooftop, hurling rocks at him. They kept burning reed bales then throwing them at him. He attacked them in the alley as he quoted the following *rajaz* verses composed by Hamran Ibn Malik:

I swore not to be killed except as a free man,

Though I found death something repelling;

Every man will one day face evil,

And what is cold will be mingled with what is hot.

The soul's ray returned, so it did settle,

I fear only being charged with lying or being tempted.[7]

His wounds were numerous; he bled extensively, so he supported his body on the side of the house. It was then that they assaulted him with arrows and stones. “Why do you hurl stones at me,” he asked them, “as non-believers are stoned, the member of the household of the pure Prophet (S) that I am?

Do you not have any respect for the Messenger of Allah (S) with regard to one of his own descendants?” Ibn al-Ash’ath said to him, “Please do not get yourself killed while you are under my protection.” Muslim asked him, “Shall I then be captured so long as I have some strength in me? No, by Allah! This shall never be.”

Then he attacked Ibn al-Ash’ath who fled away before him. They attacked Aqil from all directions. Thirst had taken its toll on him. A man stabbed him from the back, so he fell on the ground and was arrested.[8]

Another account says that they dug a hole for him that they covered then fled before him, thus luring him into falling in it, then they arrested him.[9] When they took his sword away from him, he cried. ‘Amr Ibn ‘Ubaydullah al-Salami was surprised to see him cry.

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1. Abul-Faraj al-Isfahani, Maqatil al-Talibiyyin. al-Tabari, Tarikh, Vol. 6, p. 210. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 208, chapter 10.
2. Shaikh ‘Abbas al-Qummi, Nafs al-Mahmum, p. 56.
3. Ibn Shahr Ashub, Manaqib, Vol. 2, p. 212.
4. Shaikh ‘Abbas al-Qummi, Nafs al-Mahmum, p. 57.
5. Shaikh Lutfallah Ibn al-Mawla Muhammad Jawad al-Safi al-Gulpaygani), Al-Muntakhab, p. 299, tenth night.
6. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 210, chapter 10.
7. These verses are mentioned by Ibn Tawus on p. 30 of his book Al-Luhuf (Saida's edition), and by Ibn Nama in his book Muthir al-Ahzan, in reference to what he calls the Battle of the Qarn. They are also cited on p. 209, Vol. 1, chapter 10, of al-Khawarizmi's book Maqtal al-Husayn with the author providing the name of the poet who composed them. Ibn Shahr Ashub cites six lines of the original poem on p. 212, Vol. 2, of his book Al-Manaqib (Iranian edition).
No historian who wrote about battles during the jahiliyya period makes any reference to such a battle. But on p. 64, Vol. 7, of Yaqut al-Hamawi's encyclopedia Mu’jam al-Buldan, on p. 1062, Vol. 3, of al-Bakri's Mu’jam bima Ista’jam, and p. 310, Vol. 9, of Taj al-’Arus, this name is given to a mountain where a battle, in which Banu ‘Amir lost, took place. On p. 321 of al-Qalqashandi's book Nihayat al-Arab, the author says, “Banu Qarn are one of the branches of the tribe of Murad. Among them is Oways al-Qarni.”
Yet all of this does not really tell us the whole truth. Yes, Muhammad Ibn Habib, the genealogist, on p. 243 of Risalat al-Mughtalin [a dissertation about those assassinated], which is listed among the seventh group of rare manuscripts researched by ‘Abd al-Salam Harun, it is indicated that [the tribe of] Khath’am killed al-Samil, brother of Thul-Jawshan al-Kilabi, so Thul-Jawshan raided them assisted by ‘Ayeenah Ibn Hasin on the condition that the latter would take the booty. They fought Khath’am at Fazar, a mountain, killing some of their men and taking booty. Hamran Ibn Malik Ibn ‘Abd al-Malik al-Khat’ami was fought at the mountain. He was ordered to surrender, whereupon he recited these lines:

I swore never to be killed except as a free man;
I saw death something abominable;
I loathe being deceived or tempted.
Then he was killed. His sister composed a poem eulogizing him in which she said:
Woe upon Hamran, one who did not give himself away,
He did more than his share of goodness,

He owed others nothing at all,
A valiant fighter who stubbornly fought:
How could he possibly accept the shame?

8. Ibn Shahr Ashub, Manaqib, Vol. 2, p. 212. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, pp. 209-210.
9. al-Turayhi, Al-Muntakhab, p. 299 (published by the Hayderi Press, Najaf, Iraq), in the discussion of the tenth night.

[1] [1]
SHARES

Muslim Meets Ibn Ziyad

Muslim Ibn ‘Aqil was brought before Ibn Ziyad. At the mansion’s gate, he saw an urn containing cooled water. He asked to drink of it. Muslim Ibn ‘Amr al-Bahili1 said to him, “You shall not taste one drop of it till you taste of the *hamim* in the fire of hell.”

Muslim (‘a) asked him, “Who are you?” He said, “I am one who knew the truth which you rejected, and who remained faithful to his *imam* when you betrayed him.” Muslim Ibn ‘Aqil said to him, “May your mother lose you! How hard-hearted and rude you are! You, son of Bahilah, are more worthy of tasting of the *hamim*.” Having said so, he sat down, supporting his back on the mansion's wall.2

‘Imarah Ibn ‘Uqbah Ibn Abu Mu’it sent a slave named Qays3 to give him water. Whenever Muslim was about to drink of it, the cup became full of his blood. In his third attempt to drink, the cup became full of his blood and both his front teeth fell in it, so he abandoned it saying, “Had it been prescribed in destiny for me to drink it, I would have drunk it.”

Ibn Ziyad's guard came out to escort Muslim. Having entered the room where Ibn Ziyad was, Muslim did not greet him. The guard asked Muslim, “Why did you not greet the *Amir*?” “Keep your mouth shut,” said Muslim, “he is not my *Amir*.”4

It is also said that he said to Ibn Ziyad, “Peace be upon whoever followed the right guidance, feared the consequences in the hereafter, and obeyed the Exalted King,” so Ibn Ziyad laughed and said, “Whether you greet or not, you shall be killed.”5 Muslim said, “If you kill me, someone worse than you had already killed someone much better than me.

Besides, you shall never abandon committing murders, setting a bad example, thinking ill of others, being mean; having the upper hand will be the doing of anyone else but you.”

Ibn Ziyad said, “You disobeyed your *imam*, divided the Muslims, and sowed the seeds of dissension.” Muslim said, “You have uttered falsehood. Rather, those who divided the Muslims are Mu’awiyah and his son Yazid. The seeds of dissension were sown by your father, and I wish Allah will grant me to be

martyred at the hand of the worst of His creation."[6]

Then Muslim asked permission to convey his will to some of his people. He was granted permission, so he looked at those present there and saw 'Umar Ibn Sa'd. "There is kinship between me and you," said Muslim to him, "and I need a favour of you which you should oblige, and it is a secret between us." But he refused to listen, whereupon Ibn Ziyad said to him,

"Do not hesitate from tending to your cousin's need." 'Umar stood with Muslim in a way that enabled Ibn Ziyad to see them both Muslim conveyed his desire to him to sell his sword and shield and pay a debt in the amount of six hundred dirhams[7] which he had borrowed since he entered Kufa, to ask Ibn Ziyad to give him his corpse to bury it, and to write al-Husayn ('a) to tell him what happened to him. 'Umar Ibn Sa'd stood up and walked to Ibn Ziyad to reveal the secret with which he had just been entrusted by Muslim! Ibn Ziyad said to him, "A trustworthy person never betrays you, but you have placed your trust in a treacherous person."[8]

Then Ibn Ziyad turned to Muslim and said, "O son of 'Aqil! You came to a united people and disunited them." Muslim said, "No, indeed, I did not come to do that, but the people of this country claimed that your father killed their best men, shed their blood, and did what Kisra and Caeser do, so we came to them in order to enjoin justice, and to invite all to accept the judgment of the Book [of Allah]."

Ibn Ziyad said, "What do you have to do with all of that? Have we not been dealing with them with equity?" Muslim said, "Allah knows that you are not telling the truth. You, in fact, kill when angry, out of enmity, and for mere suspicion."

Ibn Ziyad then verbally abused him and abused 'Ali ('a), 'Aqil, and al-Husayn ('a), whereupon Muslim said, "You and your father are more worthy of being thus abused; so, issue whatever decree you wish, you enemy of Allah!"[9]

It was then that Ibn Ziyad ordered a Syrian[10] to go to the top of the mansion and to behead Muslim and throw both the head and the body to the ground. The Syrian took Muslim to the flat rooftop of the mansion as the latter kept repeating,

"*Subhana Allah! La ilaha illa Allah! Allahu Akbar!*" He also kept repeating, "O Allah! Judge between us and the people who deceived, betrayed and lied to us," then he faced Medina and saluted al-Husayn ('a).[11]

The Syrian struck Muslim's neck with his sword and threw his head and body to the ground[12] then hurried down. He was very startled. Ibn Ziyad asked him what was wrong with him. "The moment I killed him," said he, "I saw a black man with an extremely ugly face standing beside me biting his finger, so I was frightened." "Perhaps you lost your mind for a moment," said Ibn Ziyad.[13]

Hani was taken to an area of the market place where sheep were sold; his arms were tied. He kept

saying, “O Mathhaj! Any man from Mathhaj to help me today?! O Mathhaj! Where has Mathhaj gone away from me?!”

Having seen that there was none to respond to him, he somehow managed to get one of his arms out of the ropes and said, “Is there anyone who would hand me a stick, a knife, a rock, or even a bone so that a man may be able to defend himself?”

Guards attacked him and tied him again. He was ordered to stretch his neck so that they might strike it with their swords. “I am not going to give it away to you so generously. I shall not assist you at the cost of my own life.” A Turkish slave named Rasheed owned by ‘Ubaydullah Ibn Ziyad struck him with his sword, but he missed. Hani said, “To Allah is my return! O Allah! To Your Mercy do I come and to Your Pleasure!”

Rasheed hit him again and killed him. This same slave was killed by ‘Abdul-Rahman Ibn al-Hasin al-Muradi who saw him at the Khazar[14] (Caspian Sea) in the company of ‘Ubaydullah.

Ibn Ziyad ordered the corpses of both Muslim and Hani to be tied with ropes from their feet and dragged in the market places[15]. He crucified them upside-down[16] at the garbage collection site, then he sent their severed heads to Yazid who displayed them at one of the streets of Damascus.

‘Ubaydullah Ibn Ziyad wrote Yazid saying:

“Praise to Allah Who effected justice on behalf of the commander of the faithful and sufficed him having to deal with his foes.

I would like to inform the commander of the faithful, may Allah bless him, that Muslim Ibn ‘Aqil had sought refuge at the house of Hani Ibn ‘Urwah al-Muradi, that I assigned spies for them and let men infiltrate their assemblies and plotted against them till I forced them out.

Allah gave me the upper hand over them, so I killed them and sent you both of their heads with Hani Ibn Abu Hayya al-Wadi’i al-Hamdani and al-Zubayr Ibn al-’Arwah al-Tamimi who both are from among those who listen to and obey us; so, let the commander of the faithful ask them whatever he pleases, for there is knowledge with them, truth, understanding, and piety. And peace be with you”.

Yazid wrote Ibn Ziyad saying,

“You do not cease being the source of my delight. You have behaved with strictness and assaulted with courage, maintaining your composure. You have done very well and testified to the correctness of my good impression about you. I invited your messengers and asked them and confided in them, and I found their views and merits just as you indicated; so, take good care of them.

It has also come to my knowledge that al-Husayn Ibn ‘Ali has marched towards Iraq. You should, therefore, set up observation posts, prepare with arms, be cautious for mere suspicion. Kill anyone

whom you suspect.[17]

Your tenure is put to the test by this Husayn rather than by anyone else, so is your country and your own self as governor. The outcome will determine whether you will be freed or whether you will return to slavery[18]; so, you have to either fight him or arrest and transport him to me."[19]

O cousin of al-Husayn! Tearful eyes of your Shi'as may

With blood provide you with water to drink.

Tearful eyes shall never cease

Greeting you as they come and go,

For you were not given to drink,

Not even once, as your fractured teeth

Fell into the drink.

From the mansion did they hurl you,

Having tied you; were you not their prince

Only the day before?

Should you spend without anyone mourning you?

Is there anyone in the land to mourn you?

Is there anyone in the land to cry over you?

Should you die, in Zarud there are

Many a mourner mourning you in the night and the day.[20]

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1. On p. 126, Vol. 4, of Ibn al-Athir's book Al-Kamil, in the discussion of the events of the year .H./690 A.D., Muslim Ibn 'Amr al-Bahili is identified as Qutaybah's father. On p. 185, Vol. 7, of al-Tabari's Tarikh (first edition), where the events of the year .H./690 A.D. are discussed, the author says that Muslim Ibn 'Amr al-Bahili was killed at a Catholic convent, and that he was in the company of Mis'ab Ibn al-Zubayr when the latter's army clashed with that of 'Abd al-Malik.
2. al-Shaikh al-Mufid, Al-Irshad.
3. al-Tabari, Tarikh, Vol. 6, p. 212. According to al-Mufid, 'Amr Ibn Harith sent his own slave Salim to bring water.
4. Ibn Tawus, Al-Luhuf, p. 30. al-Tabari, Tarikh, Vol. 6, p. 212.
5. al-Turayhi, Al-Muntakhab, p. 300.
6. Ibn Nama, Muthir al-Ahzan, p. 17. Al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 211, chapter 10.

7. On p. 241 of al-Dinawari's book Al-Akhbar al-Tiwal, his debt was a thousand dirhams.
8. al-Mufid, Al-Irshad. al-Tabari, Tarikh, Vol. 6, p. 212. This statement runs like a proverb. It has been made by Ahl al-Bayt, peace be upon them. For example, on p. 643, Vol. 2, of Al-Wasa'il by al-Hurr al-'Amili, in chapter 9, it is stated that a treacherous person should never be trusted. Relying on the authority of Mu'ammar Ibn Khallad, al-Kulayni says, "I heard the father of al-Hasan, peace be upon him, saying that Abu Ja'far [Imam al-Baqir], peace be upon him, used to say, 'The trustworthy one did not betray you, but you placed your trust in a treacherous person.'"
Muslim, the mansion's martyr, was not unfamiliar with the nature of 'Umar Ibn Sa'd, nor was he ignorant of the meanness of his origin, but he wanted to let the Kufans know the extent of this man's "manliness" and his lack of safeguarding a secret so that nobody would be deceived by him. He had another reason:
He wanted to let the people of Kufa know that Ahl al-Bayt, peace be upon them, and those charged with authority among them, desired nothing but reforming the nation and the promotion of the Divine call. This man [Muslim], whom they entrusted, did not stretch his hand to bayt al-mal although he had the full authority over it to do whatever he pleased. But he, instead, spent his days, which were sixty-four in number, borrowing money.
Thus, should those charged with authority behave, they should not regard the wealth that belongs to the poor as booty.
This treacherous person, as a matter of fact, reminds me of the incident that took place to Khalid al-Qasri with regard to safeguarding a secret because this is one of the characteristics of the Arabs' norms of manliness and one of the Islamic morals and ethics, in addition to disrespect to the Prophet of Islam (S) and the abusing of the master of wasis [Imam 'Ali, peace be upon him] from the pulpits and saying about him what no writer finds appropriate to state.
Al-Walid Ibn 'Abd al-Malik once wanted to perform the Hajj, so a group of men decided to assassinate him, and they sought Khalid's participation in their plot, but Khalid refused.
They, therefore, asked him not to reveal their plot, but he instead went to al-Walid and advised him not to go to the pilgrimage that year because "I fear lest you should be assassinated." Al-Walid asked him, "Who do you fear may assassinate me? Tell me of their names."
But he refused to name them. Said he, "I only advise you and will never name them to you." "In that case," responded al-Walid, "I shall hand you over to your enemy, Yusuf Ibn 'Umar." "Even if you do so," he said, "I shall not name them." Al-Walid handed him over to Yusuf who tortured him, but the man still refused to name them, whereupon he was jailed. A huge stone was placed on his chest that finally killed him in .H./744 A.D. He was then sixty years old.
He was buried in a suburb. 'Amir Ibn Sahl al-Ash'ari hamstrung his horse on his grave, so Yusuf whipped him seven hundred lashes. Nobody in all of Arabia dared to eulogize him despite his open-handedness except Abu al-Shaghab al-'Abasi who said,
Truly, the best of men alive or living
Is a captive with them in chain,
By my life! You thus immortalized his prison
And caused it a great deal of pain:
Should you imprison the Qasri, you should not
Imprison his name, nor his virtues among the tribes.
These verses are recorded on p. 79, Vol. 5, of Ibn 'Asakir's Tahthib.
9. Ibn Nama, Al-Luhuf, p. 31.
10. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 213.
11. Sayyid Ka□im Ibn Qasim al-Rashti al-Ha'iri (d. .H./1843 A.D.), Asrar al-Shahada, p. 259
12. Ibn Nama, Muthir al-Ahzan, p. 18.
13. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 312. Also Al-Luhuf (by Ibn Tawus).
14. It is also called "bahr jurgan" [the sea of jurgan], that is, the Georgian Sea, "bahr al-baskoon," the Basque Sea, Tabaristan Sea, "bahr al-daylam," "bahr jilan,", "bahr shirwan," "bahr Baku," and "bahr saraee." Islam reached the Caspian on a large scale during the early 9th century A.D. N. Tr.
15. al-Turayhi, Al-Muntakhab, p. 301. On p. 266, Vol. 2, of Tarikh al-Khamis, where [first caliph] Abu Bakr's sons are discussed, the author says, "Mu'awiyah Ibn Khadij ordered Muhammad Ibn Abu Bakr to be dragged on the highway, and that the dragging party should pass by the house of 'Amr Ibn al-As, knowing how much the latter hated to see Muhammad

Ibn Abu Bakr killed. Then he ordered his corpse to be buried. A donkey was stuffed with the corpse, then it was set on fire...” On p. 153, Vol. 11, of Ibn al-Athir's book Al-Kamil, where the events of the year .H./1160 A.D. are discussed, citing Muruj al-Thahab, the author says, “When Zahir ad-Din Ibn al-Attar was killed, an order was issued to tie his penis with a rope and to drag the body on the streets; an ink-pot was placed in one of his hands, and a pen was placed in the other, so people were shouting, ‘Mawlana! Please sign for us!’”

On p. 12 of Midmar al-Haqa'iq by Muhammad Ibn Taqi al-Ayyubi, governor of (the Syrian town of) Hama, it is written that, “Certain individuals cut his [Zahir’s] ear off on Thul-Qi’da 15, .H. (April 19, .D).” [Islam prohibits mutilating or burning corpses, be they the corpses of Muslims or of non-Muslims.]

16. Ibn Shahr Ashub, Manaqib, Vol. 2, p. 21. Al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 215. Such a heinous action is not committed except by one who reneges from the Islamic creed and whose heart does not contain one iota of mercy or compassion. Al-Hajjaj had likewise done to the corpse of [the sahabi] ‘Abdullah Ibn al-Zubayr as we read on p. 268, Vol. 5, of Ahmad Ibn-Yahya al-Baladhuri's book Ansab al-Ashraf, and on p. 481 of Ibn Habib's book Al-Mahbar. On p. 116 of Ibn al-’Arabi's book Mukhtasar Tarikh al-Duwal, we read the following: “Nero, the king [of ancient Rome], killed two disciples of Christ then crucified them upside-down.”

In Hayat al-Haywan, we are told that Ibrahim al-Fazari was found guilty of committing many heinous deeds such as ridiculing belief in Allah and in the prophets, so the faqihs decreed that he, too, should be killed then crucified upside down. His corpse was taken down then burnt. On p. 481 of Al-Mahbar (Hayderabad edition), it is stated that al-Hajjaj Ibn Yusuf al-Thaqafi crucified the corpse of Abdullah Ibn al-Zubayr in Mecca upside down.

17. al-Tabari, Tarikh, Vol. 1, p. 214.

18. ’Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 66. Ibn ‘Asakir, Tarikh, Vol. 1, p. 332.

19. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 215.

20. These poetry lines are excerpted from a poem by Sayyid Baqir al-Hindi, may Allah have mercy on his soul. It is not a secret that there are three viewpoints with regard to the date when Muslim was martyred: The first is that he was martyred on the third of the month of Thul-Hijjah. This is stated in Al-Akhbar al-Tiwal. It seems that Ibn Tawus, in his book Al-Luhuf fi Qatla al-Tufuf, agrees with this view. Says he, “Al-Husayn (‘a) left Mecca on the third of Thul-Hijjah,” adding, “on the same day when Muslim was killed.”

The other view is that he was martyred on the eighth of Thul-Hijjah. This is stated in Al-Watwat on p. 210 of his book Al-Khasa’is. This date seems to be the one accepted by Abu al-Fida’ as stated on p. 19, Vol. 2, of his Tarikh, and the same is stated on p. 139 of Tathkirat al-Khawassof Ibn al-Jawzi, the grandson. Both authors have stated that Muslim was killed on the 8th of Thul-Hijjah, implying, from their wording, that it was on the eve preceding the third day which would have been the Day of ‘Arafa. This is what al-Mufid says in his book Al-Irshad and al-Kaf’ami in his book Misbah al-Kaf’ami.

This is also what Ibn Nama says in his book Muthir al-Ahzan and al-Tabari on p. 215, Vol. 6, of his Tarikh, as well as the author of Muruj al-Thahab [al-Mas’udi] who states the same on p. 90, Vol. 2, of his book. These authors say that Muslim was seen in Kufa in public on the 8th of Thul-Hijjah and was killed one day after making his uprising public. Al-Mas’udi, in his book Muruj al-Thahab, makes a statement to the effect that al-Husayn (‘a) left Mecca on the ninth of Thul-Hijjah. So, if Muslim had been killed one day after al-Husayn's departure, his martyrdom would have been on the first day of ‘Id al-Adha.

[1] [1]
SHARES

The Journey To Iraq

When it came to Husayn's knowledge that Yazid had appointed ‘Amr Ibn Sa’id Ibn al-’As as the head of

an army, ordering him to take charge of the pilgrimage caravans and to kill al-Husayn (‘a) wherever he could find him[1], he decided to leave Mecca before finishing the pilgrimage and be satisfied with performing only the *‘umra* because he hated that the sanctity of the House might otherwise be violated.[2]

Mecca: Al-Husayn (‘A) Delivers A Sermon

Before departing, al-Husayn (‘a) stood up to deliver a sermon. He said,

“*All praise is due to Allah. The Will of Allah be done. There is no might except in Allah. Allah has blessed His Messenger. Death is inscribed on Adam's children like a necklace on a girl's neck. My passion to be reunited with my ancestors is like that of Jacob for Joseph, and the demise I shall soon meet is better for me.*

I see my limbs being torn by speeding steeds in the desert between al-Nawawis and Karbala’, so they shall fill, through my death, hollow bellies and starved pouches. There is no avoiding a day recorded by the Pen.

Whatever pleases Allah also pleases us, we Ahl al-Bayt. We shall be patient as we face His trial, and He shall give us in full the rewards due to those who persevere. The Prophet's offspring shall not deviate from His path. Rather, they shall be gathered before him in the presence of the most Holy One.

His eyes shall be cooled upon seeing them assembled, and he shall fulfill his promise. Anyone among us who is ready to sacrifice himself and is determined to meet Allah should join our departing party, for I shall depart in the morning if Allah Almighty so wills”.[3]

His departure took place on the 8th of Thul-Hijjah, 60 A.H/September 12, 680 A.D. He was accompanied by his family, slaves, and Shi’as from the people of Hijaz, Basra and Kufa who joined him during his sojourn in Mecca. He gave each one of them ten dinars and a camel to carry his luggage.[4]

Attempts To Dissuade Him From Departing

A group of his family members, in addition to others, asked him to postpone his trip till he could get to know the condition of the public. They feared the treachery of the Kufans and were apprehensive of a possible reversal in the situation. But the “Father of the Oppressed” was unable to reveal the knowledge with him about his fate to everyone he met.

The facts, as they stand, are not to be revealed to just anyone who seeks them due to the different levels of people's comprehension and the differences in their ability to absorb. He, peace be upon him, had to answer each person according to his own condition and ability to comprehend.

He, for example, said to [‘Abdullah] Ibn al-Zubayr, “My father told me once that there is a ram in Mecca through which its sanctity would be violated, and I do not like to be it. Should I be killed outside Mecca

even the distance of a span, it is better for me than being killed inside it.[5]

By Allah! Had I been inside one of these holes, they would have taken me out of it and done what they wish to do. By Allah! They shall oppress me and transgress just as the Jews oppressed and transgressed the sanctity of the Sabbath."

As soon as Ibn al-Zubayr had left, al-Husayn (‘a) said to those in his company, "There is nothing in this world this man loves more than seeing me depart from Hijaz. He knows very well that people do not equate him with me, so he wished to see me leave so that the space will be all his."[6]

During the same night following which al-Husayn (‘a) left for Iraq, Muhammad Ibn al-Hanafiyya came to him and said, "You know very well how the Kufans betrayed your father and brother, and I fear lest your case should be like theirs.

Stay here, then, for you are the most respected one in the *Haram*, and the most secure." Al-Husayn (‘a) said to him, "I fear lest Yazid son of Mu'awiyah should assassinate me inside the *Haram*, thus becoming the one on whose account the sanctity of this House is violated." Ibn al-Hanafiyya suggested to him to go to Yemen or to other parts of the peninsula, so Abu ‘Abdullah (‘a) promised him to think about it.

During the early hours of the morning, al-Husayn (‘a) started the preparations for his departure. Ibn al-Hanafiyya again came to him and held the reins of the she-camel upon which al-Husayn (‘a) had already mounted, saying,

"Did you not promise me to think about my suggestion?" "Yes," al-Husayn (‘a) answered, "*But after your departure, the Messenger of Allah* (*S*) *came to me in a vision and said, 'O Husayn! Get out! Allah Almighty has decreed to see you slain.'*"

Muhammad Ibn al-Hanafiyya said, "***Inna lillahi wa inna ilayhi rajia'un***" (***2: 156***) (We are Allah's, and to Him is our return). He asked him about the reason for letting his family accompany him. Al-Husayn (‘a) said, "*It is the Will of Allah to see them taken captives*."[7]

‘Abdullah son of Ja'far at-Tayyar, and also his sons ‘Awn and Muhammad, wrote him saying, "I plead to you in the Name of Allah to go home once you read this letter, for I fear lest you should be killed and your Ahl al-Bayt (‘a) be eradicated.

If you get killed, the light on earth will be put out, for you are the standard of guidance and the hope of the faithful. Do not hurry in marching, for I shall see you shortly after you read this letter, and peace be with you."

‘Abdullah took a letter from Yazid's governor over Mecca, ‘Amr Ibn Sa'id Ibn al-'As, granting al-Husayn (‘a) security. He brought it to al-Husayn (‘a) who was then accompanied by Yahya Ibn Sa'id Ibn al-'As, and he tried very hard to dissuade al-Husayn (‘a) from marching to his destination, but Abu ‘Abdullah (‘a) refused. He informed ‘Abdullah that he had seen the Messenger of Allah (S) in a vision giving him an

order which he had to carry out.

He asked him what he had seen. "*I have not narrated this vision to anyone*," said Imam Husayn (‘a), "*and I shall not narrate it till I meet my Lord, the most Exalted One, the most Great*."[8]

Ibn ‘Abbas said to him, "O cousin! I seek solace, but you are not solacing me, and I fear for you if you do it lest you should perish and be eliminated. The people of Iraq are treacherous; so, do not go near them. Stay in this land, for you are the master of the people of Hijaz. If the people of Iraq want you, as they claim, then let them unseat their governor and enemy, then you should go to them.

If you insist on going out, go to Yemen, for it has fortresses and valleys, and it is a wide and spacious land, and your father has many supporters there. You will be insulated from [the evil] people. You will then be able to write people, dispatch your messengers and disseminate your message, for you will then realize your objective in good health" Al-Husayn (‘a) said to him,

"*O cousin! By Allah! I know that you are an advisor with compassion, yet I have already decided to go*." Ibn ‘Abbas then said, "If you insist on going, do not take your women and children, for I fear lest you should be killed as they look on." Al-Husayn (‘a) said, "*By Allah! They* [*the Umayyads*] *shall not leave me alone till I am dead. Should they do so, Allah will appoint over them those who will humiliate them till they become more degraded than a woman's rag*."[9]

Why Did The Imam Leave?

This is the ultimate end of anyone seeking to know why al-Husayn (‘a) did not tarry before going to Iraq. The father of ‘Abdullah [Imam al-Husayn, peace be upon him] was not unfamiliar with the nature of the Kufans or with their treachery and hypocrisy. But what could he do after they had expressed their loyalty, obedience and submission to his orders?

Can the Imam of a nation be excused for not providing guidance when he is solicited, or from redeeming them from the claws of misguidance and guiding them to what best pleases the Lord of the World, especially since their dissension and disunity had not yet become manifest?

The reason he gave for marching to meet them, despite their treacherous nature which manifested itself in the way they treated him, his father and his brother (‘a), would prompt those who look at the exterior appearance of matters to blame him.

The Imam chosen for the guidance of the public is too great to do anything that would be used as an argument against him. The country to which Ibn ‘Abbas and others referred has no security, and what happened between Busr Ibn Arta'ah and the people of Yemen underscores the latter's weakness of resistance and inability to face an oppressor.

Such is the view expressed by al-Shaikh al-Shushtari, may Allah elevate his status. He has said, "Al-

Husayn (‘a) had two obligations: a real one, and an evident one: a) As for the real one that caused him to face death and to expose his family to captivity and his children to slaughter, despite his knowledge [of such an imminent fate], it is due to the fact that the tyrants from among Banu Umayyah had convinced themselves that they were right and that ‘Ali and his offspring and supporters were wrong, so much so that they made cursing him part of their Friday congregational prayers...

One of them forgot once to curse ‘Ali (‘a) in his Friday sermon, so they had to remind him of it. Since he was travelling, he had to repeat his prayers as *qaza*! Had al-Husayn (‘a) surrendered and sworn the oath of allegiance to Yazid, there would have been no trace of the truth left.

This is so because there were many who thought that entering into a covenant with the Umayyads was indicative of their legitimacy and good conduct. But after al-Husayn (‘a) had fought them, exposing his sacred life and those of his family and children to the atrocities that befell them, it became quite clear to the people of his time, and to succeeding generations, that right was on his side and that those who oppressed him were the misguided ones.

b) As regarding the superficially evident cause, he (‘a) sought to safeguard himself and his family by all possible means, but he could not do so. They prohibited him from going anywhere.

Yazid wrote his governor over Medina to kill him. He, therefore, had to get out of it fearing for his life, then he sought refuge with Allah's Sacred House, the safe haven of anyone in apprehension. But they sought him even there to either arrest or to kill him even if he had been found clinging to the curtains of the Ka’ba.

He had no choice except to perform a singular *‘umra* rather than a complete *Hajj*. Then he went to Kufa because its people had written him and sworn the oath of allegiance to him, stressing the importance of his going to meet with them in order to save them from the evil of the Umayyads.

He evidently was, therefore, morally obligated to go along with what they had suggested in order to bring his argument against them home, and so that they would not argue on the Day of Judgment saying that they sought refuge with him and solicited his help against the oppression of the oppressors, but he accused them of dissension and did not help them.

Had he not gone to them, where else would he have gone especially since the earth suddenly became straitened before him despite its vastness? This is the meaning of his saying to Ibn al-Hanafiyya, ‘Had I entered inside one of these land cracks, they would have taken me out of it and killed me!'"

The Imam (‘a) had likewise said to Abu Harrah al-Asadi once, "*Banu Umayyah confiscated my wealth, yet I remained patient. And they defamed my honour, and I again remained patient. Then they sought to kill me, so I fled.*"[10]

Everyone in Mecca was grieved to see him leave. When they persisted in their attempts to dissuade him

from leaving, he quoted poetic verses composed by a poet from the Aws tribe who had been warned by one of his cousins against participating in the *jihad* in support of the Messenger of Allah (S):

I shall proceed, for there is no shame

In death to a man who set his mind

To follow the truth

And to perform jihad as a Muslim.

He consoled the righteous men in person,

Leaving behind the depraved,

Opposing the criminals.

Then he cited the verse saying, ***"And Allah's Command is a decree already passed"*** (***33:38***)[11]

He loathed peace in humiliation,

Honour loathes a free man being subdued,

So he said: O soul! Refrain from shame:

At the time of death, what is bitter tastes good!

Surrounded he became by his family's best youth

A family to which sublime honour and prominence belong

If it marches in the darkness of the night it shines:

Its shiny faces over-shining the brightest of the stars

By brave knights on wading steeds

In whose walk there is pride and grace.

Swift in the desert, dignified in stature,

Might in his help, subdued for him the conveyance.

Slapping the earth's face, red in hue

Not by slapping reddened but by the enemy's blood.

These are the folks from ‘Ali the conqueror

The darkness through them dissipates

And harm at bay is kept.

Thousands do they meet, courageous and bold

If and when their banners unfold

On a day when the face of death frowned,

When sharp swords did smile,

When the day of death is in black and in woe,

Their faces with delight become bright and mellow

As the faces of startled brave men turn yellow.

They stood on the battlefield only to cross

To death: the bridge is awaiting everyone who walks.

They assault, while heroes out of fear hesitate

And lions are accustomed to assault.

Till they were spent under the clouds of dust

On a battle resembling the Assembly Day!

Nay! Less terrifying is the Assembling Day!

They died in dignity, for them the war testifies

That they were men of honour when faced by what terrifies.

White bandages decorated their every head,

Blood outfitted them with outfits of crimson red.

Again and again the Oppressed One went back to his foes

With his sword and mare helping him to give them blows.

On the day of struggle with dust he covered every face

Of his troops as horizons grew pale shrouding the place.

If his lance composes poetry in one's heart,

His sword writes prose on his foes' necks on its part.

So one is not one when the swords clamour,

Nor two are two when lance clashes with the armour:

Had he wished to finish his foes at hand

He would have shaken existence itself at his command.

But decree had already passed, so he opted to march

To death patiently, for patient are the oppressed.

On the hot desert sands he dawned

A corpse that fell a prey

To every sword and lance in every way.

Between the ends of the lances he was spent

Thirsty, his corpse trampled upon by trained steeds

O son of Hasan! I complain to you for these are

Agonies crowding my heart

Do you know how much trial and tribulation

Your revered offspring faced at the Taff?

Let me console you in their regard,

For they approached death with heart.

Not a drop wetted their thirst,

Buried under the heat, in the desert,

Wind burying them with the dust...

What will you, O bereaved one, assault and be

Turning the blood of your foes into a sea?

Will you close your eyes when revenge can you take

From seeing the blood which, though on the right guidance

Dawned having none to console?

Near the Taff are the youths of Hashim

Buried under the lances' tips, their blood is sought

By everyone! No respite there shall be till you

Raise it so nothing can stand in its way.

A fire you shall light, a war no mighty host can subdue

How many times did Umayyah stir your wounds

No healing of the wound till the Meeting Day,

No healing to babes whom Umayyah nursed with death

Instead of breasts' milk, blood was given instead.

Here they lie dead, here the arrows embrace them,

Here the sands make their every bed.

A free lady who used to be confined

Dawned on the plains hot like timber lit by the heat

And a pure woman not used to mourning

Is now with whips driven, rebuked.

And a startled youth whose heartbeat almost

Sparks with fright... And another confused,

By the sight of steeds not at all amused,

Welcomed the night without a haven, without resort

Her veil, in enemy hands,

Is being passed from this to that,

So with her hands she seeks to hide

What with her veil she used to shield

Walked unveiled before the enemy eyes.

From one country to another she cries...

They grew up confined, they never knew

What slavery was, what's the plain or the terrain.

Now they were insulted and dismayed,

By their enemy were they now displayed

For all to jeer at and to see:

A war trophy they now came to be...

Taken from land to distant land,

Handled by a filthy hand. 12

Al-Tanim

Al-Husayn (‘a) marched on his way out of Mecca via al-Tan’im 13 where he met a caravan laden with merchandise and clothes sent to Yazid Ibn Mu’awiyah by Bahir Ibn Yasar al-Himyari, his governor over Yemen.

Al-Husayn (‘a) seized it and said to those who tended to the camels, “Whoever among you wishes to join us in our march to Iraq will be paid in full, and we will keep him good company. And whoever prefers to part with us, we shall compensate him according to the distance he travelled.” Some of them parted from him, whereas others preferred his company. 14

Al-Husayn (‘a) considered that caravan his own wealth that Allah Almighty put at his disposal on account of his being the Imam appointed by the Omnipotent, Praise to Him. Yazid and his father had already confiscated what belonged to him as well as what belonged to the Muslims, so it became mandatory on him to take control of the Muslims' spoils to distribute to the needy among them.

He, indeed, gave of it generously to the Bedouins who accompanied him on the way and who complained to him of the pain of poverty from which they were suffering. But it was a destiny that the Master of the Youths of Paradise could not give what the oppressors had confiscated of Prophet

Muhammad's nation back to its rightful owners, although his precious sacrifice removed from visions the veils of the misguidance of those who transgressed on Divine Authority.

Al-Sifah

At al-Sifah, al-Husayn (‘a) met al-Farazdaq Ibn Ghalib, the poet, so he asked him about the people whom he had left behind. Al-Farazdaq said, “Their hearts are with you; the swords are with Banu Umayyah, and Destiny descends from the heavens!”

Abu ‘Abdullah (‘a) said, “*You have said the truth. To Allah belongs the affair, and Allah does whatever He pleases. Every day, our Lord deals with a matter. If Destiny descends with what we love, we shall praise Allah for His blessings, and He is the One Whose help we seek so that we may thank Him enough.*

But if we are destined not to attain our desires, then none whose intention is to effect righteousness, and whose heart is full of piety, has transgressed.” Al-Farazdaq asked the Imam (‘a) about his verdicts regarding issues such as *nathr*, rituals, etc. After that, they parted.[15]

It is narrated that al-Farazdaq said, “I went out of Basra seeking to perform the *‘umra*. I saw an army in the desert and inquired who it belonged to. I was told that it was the army of al-Husayn Ibn ‘Ali (‘a), so I decided to express my gratitude to the Messenger of Allah (S). I came to him and greeted him.

He asked me, ‘Who is the man?' I said, ‘Al-Farazdaq Ibn Ghalib.' He said, ‘This is a short name!' Said I, ‘Your name is even shorter! You are the son of the daughter of the Messenger of Allah!'”[16]

That ‘Irq

Abu ‘Abdullah (‘a) marched on. At That ‘Irq[17] he met Bishr Ibn Ghalib and asked him about the people of Kufa. “Their swords are with Banu Umayyah,” he said, “and their hearts are with you.” “You have said the truth,” said the Imam (‘a).[18]

Al-Rayyash narrated about those who met al-Husayn (‘a) on his way to Kufa. This narrator says, “Having performed the pilgrimage, I set out on the highway alone. As I thus walked, I noticed a number of tents, so I went in their direction and inquired who they belonged to. I was told that they belonged to al-Husayn son of ‘Ali and Fatimah, peace be upon all of them.

I went to see him, and I saw him leaning on the entrance of the tent reading a book in his hand. I said, ‘O son of the Messenger of Allah! May my parents be sacrificed for your sake! What brought you to this desolate land which has neither countryside nor strongholds?'

He, peace be upon him, said to me, ‘These people [the Umayyads] terrorized me, and here are the letters of the people of Kufa, my assassins. So, once they do it, leaving no sanctity of Allah without

violating it, Allah will send them those who will kill them till they become more debased than a bondmaid's rag'."[19]

Al-Hajir

Having reached al-Hajir[20] from the direction of al-Rumma, he sent the people of Kufa the answer to the letter he had received from Muslim Ibn 'Aqil and dispatched it with Qays Ibn Mushir al-Saydawi[21]. In it, he said, "Muslim Ibn 'Aqil's letter reached me.

In it, he informs me of your consensus to support us and to demand our rights; therefore, I plead to Allah to enable us to do what is good and to reward you with the greatest of His rewards. I have come to you from Mecca on the eighth of Thul-Hijjah; so, if my messenger reaches you, maintain your stand, for I shall reach you in a few days."

Some Informers

Al-Husayn ('a) departed from al-Hajir. As he passed by each watering place of the Arabs, the number of those who joined him kept increasing[22]. Finally, he reached a watering place where he met 'Abdullah Ibn Muti' al-'Adawi.

When the latter came to know that al-Husayn ('a) intended to reach Iraq, he said to him, "I fear for you, O son of the Messenger of Allah, lest the sanctity of Islam should be violated, and I plead to you in the Name of Allah with regard to the Arab's sanctity. By Allah! If you seek what is in the hands of Banu Umayyah, they will kill you, and once they have killed you, they will not fear anyone else after you," but al-Husayn ('a) insisted on marching[23].

Al-Khuzaymiyya

He, peace be upon him, stayed at al-Khuzaymiyya[24] for one day and one night. In the morning, his sister Zaynab, peace be upon her, came to him and said, "I heard a voice saying:

O eyes, do exceedingly celebrate!

Who, after me, shall the martyrs mourn?

Who shall mourn folks driven by fate

To their destiny, to fulfill a promise sworn?"

He said, "O sister! Whatever is decreed shall come to pass."[25]

Zarud

When al-Husayn (‘a) reached Zarud[26], Zuhayr Ibn al-Qayn al-Bajali[27], who did not support him and even hated to be near him, alighted near him. Water gathered them somehow at the same place. As Zuhayr and his group were eating, a messenger sent by al-Husayn (‘a) came to them inviting Zuhayr to meet his master Abu ‘Abdullah (‘a).

Zuhayr hesitated to say anything, but his wife, Dulham daughter of ‘Amr, urged him to meet the Imam (‘a) and to listen to what he had to say[28].

Zuhayr, therefore, went and swiftly returned elated with his face showing signs of excitement. He ordered all is belongings to be packed. He also ordered everyone to go to the Master of the Youths of Paradise (‘a). He said to his wife, “Go to your family, for I hate to see you receiving any harm on my account.”

Then he said to those around him, “Whoever among you loves to support the son of the Messenger of Allah (S), let him join us; otherwise, this should be the last time I see you.”

Then he narrated to them what Salman al-Farsi had foretold him with regard to the imminent battle. Zuhayr said, “We invaded Ballinger[29] and we were victorious, so we acquired a great deal of booty and we, therefore, were very glad. When Salman al-Farsi[30] saw how excited we all were, he said, ‘If you ever meet the Master of the Youths from the Progeny of Muhammad, peace of Allah and blessings be upon him and his progeny, you should then be more elated for fighting on his side than you now are elated on account of your booty; as for me, I now bid you farewell.'”[31]

Zuhayr's wife said, “Allah has chosen this honour for you, and I request you to remember me on the Day of Judgment and say a good word on my behalf to al-Husayn's grandfather, peace be upon him.”[32]

At Zarud, the Imam (‘a) was informed of how Muslim Ibn ‘Aqil and Hani Ibn ‘Urwah were killed, so he kept repeating: ***“Inna lillah wa inna ilayhi rajia’un”*** (***2:156***) (We belong to Allah, and to Him shall we return), as he wept, pleading to Allah to have mercy on them[33].

With him the Hashemites wept, too, and there was a great deal of wailing coming from the women’s quarters, so much so that the whole place was shaken because of Muslim Ibn ‘Aqil being killed. Tears poured profusely.[34]

‘Abdullah Ibn Salim and al-Munthir Ibn al-Mashma’il, both from the tribe of Asad, said to the Imam (‘a), “We plead to you in the Name of Allah, O son of the Messenger of Allah, to go away, for you will not find any supporter in Mecca.”

‘Aqil's offspring stood up and said, “We shall not leave before seeking revenge or taste of what our brother has tasted.” Al-Husayn (‘a) looked at them and said, “*There is nothing good in life after these*

folks."[35]

O 'Aqil's son! May you be sacrificed by every soul

For your calamity is the greatest of all...

Let's mourn it with hearts grieved,

For what values our every salted tear?

How many daughters of yours are bereaved,

With hearts within set on fire not fear?

Consoled by the Prophet's grandfather?

So she may near him be pleased.

Now says she, "An uncle of mine is now gone,

"Now who shall his own orphan console?

"Bereaved, spending the night stung by pain,

"Expelled, from her home exiled?"

And how many a courageous warrior

In whose heart did she the fire of grief ignite?

Your cousin, on the Taff, did you support,

With his counselling family did he mourn you.

Surrounded by youths like the morning shone,

Youths whose lineage to everyone is known.

We mourned your youth and tragedy

Marked with death and sad destiny.

A ma'tam he held for you despite his condition

And even white deer wailed for you.

He called upon his near in kin:

“Avenge his death, O family of the Fatiha!”

Into the mire of death did he lead them,

But now the deer are the ones mired.

Says he, “O folks stingy with their souls!

“Your battle, though serious, is mocked,” he calls.

Al-Tha’labiyya

At al-Tha’labiyya, a man came to Imam al-Husayn (‘a) and asked him about the meaning of the verse saying,

“(Remember) the Day when We will call every people by their Imam” (Qur’an, 17:71).

He, peace be upon him, said to him,

“An Imam calls others for guidance and is answered positively, while another imam calls others to misguidance and is also answered positively: this group shall be in Paradise, and that shall be in hell, and it is the explanation of the verse saying,

“A party shall be in Paradise, and another shall be in the burning fire” (Qur’an, 42:7).”[36]

At the same place, a man from Kufa met him. The Imam said to him, “By Allah! Had I met you in Medina, I would have showed you the marks Gabriel had left in our house and the place where he used to descend with revelation to my grandfather, O brother of Kufa! It is from us that knowledge initiates. Have they become learned while we became ignorant? This shall never be.”[37]

Bajir, of al-Tha’labiyya, narrates saying, “Al-Husayn passed by us when I was a young lad. My brother said to him, ‘O son of the daughter of the Messenger of Allah! I see your followers to be very small in number.' With his whip he pointed to a saddlebag a man was carrying [for him] and said, ‘This is full of letters.'”[38]

Al-Shuquq

At al-Shuquq[39], al-Husayn (‘a) saw a man coming from Kufa[40], so he asked him about the people of Iraq. He informed the Imam (‘a) that they were all against him. He, peace be upon him, said, “The affair is with Allah; our Lord does whatever He pleases. Our Lord, Praise to Him, each day manages the affairs.” Then he quoted the following verses of poetry[41]:

If this abode is held as dear,

In the abode of Allah, the rewards

Are more sublime and noble.

If wealth is hoarded to be left behind,

Why should one be miser with what is left?

If sustenance is destined in proportion,

To be less concerned about it is more beautiful.

And if the bodies are for death made,

One killed for the sake of Allah is surely better.

So peace of Allah be upon you,

O family of Muhammad!

For I see myself from you soon departing.

Zubala

At Zubala, he was informed that ‘Abdullah Ibn Yaqtur, the man dispatched by al-Husayn (‘a) to Muslim Ibn ‘Aqil, had been killed. Al-Hasin Ibn Namir arrested him at al-Qadisiyya and sent him to ‘Ubaydullah Ibn Ziyad who ordered him to ascend the pulpit and to curse the liar son of the liar.

When ‘Abdullah Ibn Yaqtur looked at the people from the pulpit, he said, “O people! I am the messenger of al-Husayn son of Fatimah (‘a) to you so that you may support and assist him against the son of Marjana,” whereupon ‘Ubaydullah ordered him thrown from the mansion’s rooftop. He was hurled down from there. His bones were crushed, but he did not die.

A man named ‘Abd al-Malik Ibn ‘Umayr al-Lakhmi came to him and cut his throat. When the latter was shamed for having done so, he said, “I killed him in order to put an end to his suffering.” It is also said that the man who killed him was tall and that he looked like ‘Abd al-Malik Ibn ‘Umayr.

The Imam (‘a) informed those who were in his company of what had happened, giving them the option to leave. They dispersed right and left. Those who remained with him were his own companions who had come with him from Mecca.

Actually, a large number of Bedouins had joined him thinking that he was going to a land where he would be welcomed by supporting natives. He, peace be upon him, hated for them to march with him except with their knowledge of what to expect, knowing fully well that if he permitted them to leave, only

those who were ready to support him to the end would remain.[42]

In The Heartland Of Al-Aqaba

The Imam (‘a) left Zubala, reaching al-’Aqaba's heartland where he said to his companions, “*There is no doubt in my mind that I am going to be killed. In a vision, I saw myself being mauled by dogs the most fierce among them was spotted*.”[43]

‘Amr Ibn Lawthan, of Banu ‘Ikrimah, suggested to him to return to Medina due to the treachery and betrayal upon which the people of Kufa were bent. Abu ‘Abdullah, peace be upon him, said, “I am not unfamiliar with their attitude, yet Allah's will shall never be overruled.”[44]

Then he, peace be upon him, said, “*They shall not leave me till I am dead, and once they have done it, Allah will send upon them those who will humiliate them till they become the most abased among all nations.”*[45]

Sharaf

Al-Husayn (‘a) left al-’Aqaba then set up his camp at Sharaf[46]. In the pre-dawn, he ordered his servants to fill their water bags with water. At midday, he heard a man among his companions crying, “Allahu Akbar!” Al-Husayn (‘a) asked him about the reason. “I did so upon seeing palm-trees,” said the man, but those who were in his company denied that there could be any palm-trees in such a place, and that what he saw could have been lances and horses' ears.

Al-Husayn (‘a) said, “I am of the same view,” then he asked them whether they could shelter themselves anywhere. They suggested a place called Thu Hasam[47] on their left side. Al-Husayn (‘a) swiftly moved there and set up his camp.

Soon, al-Hurr al-Riyai[48] came to them face-to-face escorted by a thousand cavaliers. He was dispatched by [‘Ubaydullah] Ibn Ziyad in order to prohibit al-Husayn (‘a) from going back to Medina, to arrest him, and to bring him to Kufa. It was a very hot midday when al-Hurr and his men confronted al-Husayn (‘a).[49]

When the Master of Martyrs (‘a) saw how thirsty that band was, he ordered his followers to serve water to them and to their horses. They gave each and every one of them water, then they filled water pots and brought them near the horses each one of which drank three to five times of them till they all drank to their fill.[50]

‘Ali Ibn al-Ti’an al-Muharibi was in al-Hurr’s company. He happened to be the last to be served, so he was suffering acutely of the pangs of thirst. In his Hijazi accent, al-Husayn (‘a) said to him, *“Ankhi al-rawiya*,” but the man did not understand what he (‘a) meant. The Imam (‘a), therefore, repeated his statement, this time using classical Arabic: *“Ankhil-jamal*.”

When the man tried to drink, he caused the water to run wastefully out of the water–bag, so the Fragrant Flower of the Messenger of Allah (S) now said to him, *"Ankhi al–siqa*," but the poor man did not know exactly what to do due to his inability to think because, again, of the thirst from which he was severely suffering.

This time the Imam ('a) stood up and adjusted the water–bag for that man in person till he drank enough, then he ('a) watered his horse as well.

Such is the kindness and compassion of the most Oppressed One towards that band that met in a desert where each drop of water was as precious as life itself. Surely he was fully aware of the situation being so precarious, knowledgeable of the consequences should water run out the next day, knowing that it could be the sole cause of death. But the Prophet's blood that ran in his veins, and the exemplary generosity of his father 'Ali ('a), did not leave him any choice.

O son of al–Zahra', heart of 'Ali the valiant,

O soul of the guiding Prophet!

Strange how these people did not

Come to you to sacrifice themselves for you;

But they did not value your precious soul:

How can dust be compared with the mountain?

How wondrous to see Allah's Clemency

When they, as He watched, violated your sanctity!

How strange, the favourites of Allah became

For Yazid and for Ziyad a booty to claim!

Then al–Husayn ('a) welcomed them. He praised Allah and glorified Him then said:

"*This is to seek pardon of Allah, the most Exalted One, the most Mighty, and of your own selves: I did not come to you except after having received your letters which your messengers delivered to me, requesting me to come to you, saying, "We have no Imam, so come to us, perhaps Allah will gather all of us under the shade of His guidance."*

So if the case is as such, then I have come to you; therefore, provide me with that whereby I can trust your promises and covenants. But if you hate my arrival, then I shall leave you and go to where I had come from."

The men did not utter one word. Al-Hajjaj Ibn Masruq al-Ju'fi called the *athan* for the noon prayers. It was then that al-Husayn (‘a) asked al-Hurr, “Would you like to lead your men for the prayers?” He answered: “No. Rather, we will all pray behind you.”

The Imam (‘a) led the prayers.

Having finished the prayers, the Imam (‘a) faced them, praised and glorified Allah and blessed Prophet Muhammad (S) then said,

“*O people! If you fear Allah and wish to get to know who follows righteousness, it will please Allah better. We, the family of Muhammad (S), are more worthy of you in shouldering the responsibility of authority, more so than these who lay a claim to what does not belong to them, whose tradition is oppression and transgression.*

If you insist on hating us and ignoring our right, and if your view now is different from what your letters to me described, then I will part from you.”

Al-Hurr said, “I do not know what letters you are talking about.” Al-Husayn (‘a) immediately ordered ‘Uqbah Ibn Sam'an to bring out two saddlebags full of letters. Al-Hurr said, “I am not among their senders, and I have been ordered not to part with you once I meet you till I bring you to Ibn Ziyad in Kufa.”

Imam al-Husayn (‘a) said, “*Death is closer to your reach than that.*” He ordered his companions to ride, and the women, too, rode, but al-Hurr forbade them from going to Medina, so al-Husayn (‘a) said to al-Hurr, “May your mother lose you! What do you want of us?” “Should anyone else other than you say so to me,” al-Hurr responded, “and he is in the same boat as you now are, I would not hesitate to let his mother lose him no matter who he may be!

By Allah! I have no way to refer to your mother except in the very best of way of which we are capable. But let us come to a mid-way between both of us which neither leads you to Kufa nor takes you back to Medina till I write Ibn Ziyad, perhaps Allah will grant me safety and not try me with anything relevant to your issue.” After a short while he added saying,

“I admonish you to remember Allah with regard to your life, for I testify that should you fight, you will be killed.” Al-Husayn (‘a) said, “*Are you scaring me with death?! Will your calamity really lead you to kill me? In that case, let me say what the brother of the Aws* [*tribe*] *said to his cousin who desired to support the Messenger of Allah, peace of Allah be upon him and his Progeny*:[51]

I shall proceed: There is no shame

A man to his death goes.

If he truly intends so and

As a Muslim struggles,

And if he the righteous with his life consoles,

Leaving a depraved one, opposing a criminal.

So if I live, I shall not regret or be shamed

But if I die, surely I shall not be blamed

Humiliation suffices you if you accept to be oppressed."

Having heard him say so, al-Hurr stayed away from him. Al-Husayn (‘a), therefore, rode with his companions in one area while al-Hurr and his fellows rode in another.[52]

Al-Bayda

At al-Bayda[53], the Imam (‘a) delivered a speech to al-Hurr's companions after having praised and glorified Allah. In it he said,

"*O people! The Messenger of Allah (S) has said, "If one sees an oppressive ruler, who makes lawful what Allah has made unlawful, and he does not get him to alter his conduct through something he does or says, it will be incumbent upon Allah to resurrect him in that ruler's company. These folks have upheld Satan and abandoned their obedience to the most Merciful One, demonstrating corruption and making mischief evident.*

They idled the limits (set forth by Allah) and took to their own selves what belonged to others, prohibiting what Allah has permitted and permitting what He has prohibited. I am the best suitable person to change the situation. Your letters reached me, and so did some of your messengers who brought me your oath not to hand me over [to my foes] or to betray me.

If you, therefore, complete the terms of your oath of allegiance, you will achieve the right guidance, for I am al-Husayn son of ‘Ali and Fatimah daughter of the Messenger of Allah (S). My soul is with yours, my family is with your families, and you have in me a model of conduct.

But if you do not, and if you violate your promise and renege in your oath of allegiance to me, then, by my life, it will not be the first time that you do so: you did so to my father, to my brother [Imam al-Hasan (‘a)], and to my cousin Muslim.

Deceived is whoever trusts you. Surely it is to the detriment of your own luck that you thus err, rendering your lot a loss. Whoever reneges, he, indeed, reneges against his own soul, and Allah shall suffice me for you, and peace be with you and the mercy and blessings of Allah". [54]

Al-Ruhayma

At al-Ruhayma[55], a Kufan named Abu Haram met the Imam (‘a) and said to him, “O son of the Messenger of Allah! What made you leave the sanctuary of your grandfather?” The Imam (‘a) said, “*O Abu Haram! Banu Umayyah taunted my honour, and I took to patience. And they confiscated my wealth, and I again took to patience.*

Then they sought to kill me, so I fled. By Allah! They will kill me. Allah will then cover them with an overwhelming humiliation and with a sharp sword which He will place over their heads, a word that will abase them[56]*till they become more abased than the people of Saba'* (*Sheba*) *who were ruled by a woman over their wealth and their lives.*”[57]

Al-Qadisiyya

At al-Qadisiyya, al-Hasin Ibn Namir al-Tamimi arrested Qays Ibn Mushir al-Saydawi, al-Husayn's messenger to the people of Kufa. Al-Hasin had been ordered by Ibn Ziyad to station cavaliers to guard the area between Khafan and Qatqatana[58]. When he wanted to search the messenger, the latter took the letter out and shredded it.

He was brought to Ibn Ziyad who asked him why he had shredded the letter. He told Ibn Ziyad that he did so in order that they would not know what it contained. But Ibn Ziyad insisted that he should tell him about its contents. Qays refused, whereupon Ibn Ziyad said to him, “Ascend the pulpit and curse al-Husayn and his father and brother; otherwise, I will cut you to pieces.”

Qays ascended the pulpit, praised and glorified Allah and blessed the Prophet (S) and his Progeny (‘a) and was profuse in imploring Allah's blessings on the Commander of the Faithful (‘a) and on al-Hasan and al-Husayn (‘a).

Moreover, he cursed ‘Ubaydullah Ibn Ziyad and his father and all Banu Umayyah, then he said, “O people! I am the messenger of al-Husayn (‘a) to you! I have left him in such-and-such a place; so, you should rush to his aid.” Ibn Ziyad ordered him to be thrown from his mansion's rooftop. He was thrown; his bones were crushed, and he died[59].

Some accounts say that he did not die immediately, so ‘Abd al-Malik Ibn ‘Umayr al-Lakhmi slit his throat [as stated above]. When he was blamed for doing so, he said, “I only wanted to put an end to his suffering.”[60]

Al-Utahyb

At ‘Uthayb al-Hajanat[61], al-Husayn (‘a) met four men who were leaving Kufa on camel-back, taking with them “al-Kamil,” a horse belonging to a man called Nafi’ Ibn Hilal. They were: ‘Amr Ibn Khalid al-

Saydawi, his slave Sa'd, Majma' Ibn 'Abdullah al-Mathhaji, and Nafi' Ibn Hilal. Their guide, al-Tirimmah Ibn 'Adiy al-Ta'i, was chanting the following verses:

O my she-camel! Do not complain of my impatience,

And set out just before the sun rises,

So we may join the best of riders and embark

Upon the best journey till we reach

One beautified with the best of descent,

The munificent, the free, the open-hearted one

Whom Allah brought for the best of affair:

May He preserve him as He preserves time!

When they reached al-Husayn, peace be upon him, they chanted those verses for him, so he ('a) said, "By Allah! I hope what Allah fares with us will be good, whether we are killed, or whether we win victory."

Al-Husayn ('a) asked them about the public opinion. They said, "Prominent personalities have received great bribes; people's hearts are with you, while the swords are turned against you." They informed him of Qays Ibn Mushir al-Saydawi having been killed, so he, peace be upon him, quoted the Qur'anic verse saying,

"... of them is he who accomplished his vow, and of them is he who awaits" (***Qur'an, 33:23***).

"*O Allah!*" he added, "*Make Paradise our home and theirs, and include us and them in Your mercy and in all what is desired of Your treasured rewards*."

Al-Tirimmah has said, "I saw people before my departure from Kufa meeting outside. I asked them about it, and they said to me, 'They are being paraded, then shall they be sent away to fight al-Husayn.' I, therefore, plead to you in the Name of Allah not to go to fight them, for I see none aiding you. If only this group fights you, the same one I see watching you, they will suffice to put an end to you.

Come with us in order to settle at our mountain, 'Aja. It protected us from the kings of Ghassan and Himyar, from al-Nu'man Ibn al-Munthir, and from al-Aswad and al-Ahmar. By Allah, after no more than ten days, Tay's men will come to your aid riding or on foot. I guarantee you twenty thousand men from Tay who will defend you with their swords till it becomes clear to you what you wish to do."

Al-Husayn ('a) prayed Allah to reward him and his people with goodness then said, "*A covenant binds us to the people, and we cannot depart till destiny deals between us and them*."

Al-Tirimmah then asked his permission to get provisions to reach his own family, promising that he would hurry back to support him. He granted him permission as others accompanied him.

Al-Tirimmah delivered the provisions to his people then quickly returned. Having reached ‘Uthayb al-Hajanat, he came to know that al-Husayn, peace be upon him, had been killed, so he went back.62

Qasr Bani Muqatil

A-Husayn (‘a) marched from ‘Uthayb al-Hajanat till he reached Qasr Bani Muqatil63. There, he saw a tent, a lance planted in the ground, and a mare waiting. He inquired about them and was told that they belonged to ‘Ubaydullah Ibn al-Hurr al-Ju’fi64. Al-Husayn (‘a) sent him al-Hajjaj Ibn Masruq al-Ju’fi as his messenger.

Ibn al-Hurr asked him what he wanted. He said, “I have a gift for you and I have esteem, if you only accept. Al-Husayn (‘a) invites you to support him. If you fight for him, you will be rewarded, and if you get killed, you will be a martyr.” Ibn al-Hurr said, “By Allah! I did not leave Kufa except on account of the large number of people whom I saw going out to fight him, and on account of his own Shi’as betraying him; so, I realized that he was certainly going to be killed and that I am unable to do much for him; I do not like him to see me, nor do I like to see him.”65

Al-Hajjaj relayed what he had heard to al-Husayn (‘a) who stood up and, accompanied by a number of his family members and companions, entered al-Hurr's tent. The latter seated the Imam (‘a) in the middle. Ibn al-Hurr himself narrated later saying, “I never saw in my life anyone better looking or greater than al-Husayn, nor did I ever feel sorry for anyone as much as I felt sorry for him when I saw him walking surrounded by very young men.

I looked at his beard and found it as dark as a raven's wing, so I asked him whether it was naturally black or whether he had dyed it. He said to me, ‘O Ibn al-Hurr! Gray hair hastened to me,' so I realized that he had dyed it.”66

Having settled there, Abu ‘Abdullah (‘a) praised Allah and glorified Him then said, “O Ibn al-Hurr! Your countrymen wrote me saying that they were unanimous in supporting me. They asked me to go to them, but it seems it is not as they claimed67.

You have committed a great many sins; so, would you like to seek repentance whereby you wipe out your sins?” He said, “And how is that, O son of the Messenger of Allah?” Al-Husayn (‘a) said, “You should support the son of your Prophet's daughter and fight on his side.”68

Ibn al-Hurr said, “By Allah! I know that whoever supports you will be happy in the hereafter, but how much help can I afford you, having left in Kufa none to support you? I, therefore, plead to you in the Name of Allah to agree to this plan of mine, for I hate to die!

My mare, al-Mulhiqa, is such that I never pursued anything except that it caught up with it, nor did anyone pursue me except that I outran him. Take her; she is yours." Al-Husayn (‘a) said, "Should you prefer your own safety over supporting our cause, we have no need for your mare or for you[69]:

"You should not take those who mislead others for friends" **(*Qur'an, 18:51*)**[70].

I advise you just as you advised me, that if you can, do not hear our cries, nor should you witness our battle, for by Allah, whoever hears our mourners and refuses to come to our rescue will be hurled by Allah into the fire of hell headlong."[71]

Ibn al-Hurr regretted having lost the opportunity to support al-Husayn (‘a), so he composed the following poetic lines:

So long as I live, so shall my sigh

Reverberating between my chest and my choke

When he did say to me at the mansion:

"Should you really leave us and from us depart?"

Husayn in humility seeks my support

Against the people of enmity and dissension.

Should sighing cleave a freeman's chest,

My heart would now be cleft.

Had I defended him with my life

I would have earned mercy on the Day of Meeting.

Had I fought beside Muhammad's son, may I

For him sacrifice my life;

So bid farewell and hurry to set out,

Surely winners are those who support Husayn,

While deeds of others, the hypocrites, will be in vain.

At the same place, ‘Amr Ibn Qays al-Mashfari and his cousin met al-Husayn (‘a) who asked them whether they had met him in order to support him. They said to him, "We have a large number of dependents and we have many items which belong to others.

We do not know what will happen, and we hate not to give people back what they had entrusted to us." He, peace be upon him, said to them, "Go, and do not hear our women mourn, nor should you see us wearing black, for whoever hears our women wailing or sees our black without supporting us, it will be incumbent upon Allah, the most Exalted, the most Great, to hurl him in hellfire headlong."[72]

The Taff Villages

When the night came to a close, the Imam (‘a) ordered his servants to fill their water bags and to leave Qasr Bani Muqatil. On their way, al-Husayn (‘a) was heard repeating: ***Inna lillah wa inna ilayhi rajia'un, wa al- hamdu lillahi rabbil ‘alamin...*** (We belong to Allah and to Him shall we return, and all Praise belongs to Allah, the Lord of the worlds).

His son, ‘Ali al-Akbar, heard him and asked about the reason which prompted him to keep repeating these statements. Said the Imam (‘a), *"I drowsed for a moment, whereupon I saw a horseman saying, ‘These people are marching as fates march towards them,' so I realized that we are being eulogized*." "May Allah never permit you to see any evil," said ‘Ali al-Akbar,

"Are we not right?" "*We are, by the One to Whom all the servants shall return*," al-Husayn (‘a) answered. "O father! In that case, we do not mind at all having to die so long as we are right," said ‘Ali. Al-Husayn (‘a) said, "*May Allah reward you for being such a good son with the best of rewards whereby He rewards a son on behalf of his father*."[73]

Al-Husayn (‘a) kept marching till he arrived at Ninawa[74].

There, an armed man riding a camel was seen coming in their direction. They waited for him. He turned out to be a messenger sent by Ibn Ziyad to al-Hurr carrying a letter wherein he was ordering al-Hurr to be rough in treating al-Husayn (‘a) and not to permit him to set up his camp anywhere other than in the wilderness where there was neither access to water nor any natural fortifications.

Such was the letter which al-Hurr himself had read to al-Husayn (‘a) who said to him, "Let us camp at Ninawa, or al-Ghadiriyya, or Shufayya." "I cannot do that," said al-Hurr, "for the man [governor] has already assigned men to spy on me." [75]

Zuhayr Ibn al-Qayn said, "O son of the Messenger of Allah! Fighting this band is easier for us than fighting those who will come after them. By my life! Armies will come to us which our eyes had never seen before."

Al-Husayn (‘a) said to him, "I shall not be the one who fights them first." Then Zuhayr said, "There is a village nearby at the bank of the Euphrates; it is defensible and it overlooks the Euphrates from all but one direction." Al-Husayn (‘a) asked him about its name, and when he came to know that it was called "al-'Aqr,"[76] [which means in Arabic "hamstringing"], the Imam (‘a) said, "We seek refuge with Allah against hamstringing."

Al-Husayn (‘a) then turned to al-Hurr and asked him to keep on marching further.

They all marched till they reached an area called Karbala’. There, al-Hurr and his company stopped in front of al-Husayn (‘a), forbidding him from going any further, saying, “This place is near the Euphrates.” It is said that as they were marching, al-Husayn's horse stopped and refused to move just as Allah had caused the she-camel of the Prophet (S) to stop at the Hudaibiya77.

It was then that al-Husayn (‘a) inquired about the name of that place. Zuhayr said to him, “Keep on marching and do not ask about anything till Allah brings us ease. This land is called al-*Taff*.” He, peace be upon him, asked him whether it had any other name, so he told him that it was also called “Karbala’”. It was then that the Imam (‘a) started weeping78.

He said, “O Allah! I seek refuge with You against the *karb* [affliction] and *bala’* [trial and tribulation]!79 Here shall we camp, and here will our blood be spilled and our graves be dug! My grandfather the Messenger of Allah (S) had told me so.” 80

By Allah! Never shall I forget, even if all do,

How his charging mare stood at al-Taff,

O mare of his! Did the hand of fate tie you

So you stood and refused to budge?

You used to be faster than a cloud's lightning;

Calamity descends whether you speed or not.

Should you not have avoided the road and strayed

From that valley to the wide expanse?

How did you take him to perdition, may you

Lose your father, how dared you?

Why did you not refuse, why?

O what a great stand when

Those throngs did gather and stand!

A great stand that shook the foundations

Of Allah's ‘Arsh a great shaking,

So shall Yazid stand One Day

When it will be said to Ahmad:

“Stand up and intercede!”

A stand, it was, followed by a fall

That gave us a drink hard to take

A stand, it was, that caused Muhammad's progeny

To always grieve till the Pretender, for eternity.[81]

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1. Shaikh Lutfallah al-Gulpaygani, Muntakhab al-Athar fi Akhbar al-Imam al-Thani ‘Ashar, Radiyy ad-Din al-Qazwini, p. 304, 10th night.
2. Ibn Nama, Muthir al-Azan, p. 89. Al-Tabari, Tarikh, Vol. 6, p. 177.
3. Ibn Tawus, Al-Luhuf, p. 33. Ibn Nama, p. 20.
4. Shaikh ‘Abbas al-Qummi, Nafs al-Mahmum, p. 91.
5. On p. 150, Vol. 2, of al-Azraqi's Tarikh Mecca, it is stated that Imam Husayn (‘a) made this statement to Ibn ‘Abbas.
6. Ibn al-Athir, Al-Kamil, Vol. 4, p. 16.
7. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 184.
8. al-Tabari, Tarikh, Vol. 6, p. 219. Ibn al-Athir, Al-Kamil, Vol. 4, p. 17. Ibn Kathir, Al-Bidaya, Vol. 6, p. 163.
9. Ibn al-Athir, Al-Kamil, Vol. 4, p. 16. The rag Imam al-Husayn (‘a) is referring to is one used by a woman to absorb the blood during her menstruation.
10. Al-Khasa’is al-Husayniyya, p. 32 (Tabriz edition).
11. On p. 137 of Tathkirat al-Khawass of Ibn al-Jawzi, the grandson, al-Husayn (‘a) cited these verses when al-Hurr warned him against disputing with Banu Umayyah.
12. Excerpted from a poem by the hujjah Sayyid Muhammad Husayn al-Kayshwan published in ‘Allama Shaikh Sharif al-Jawahiri's Muthir al-Ahzan.
13. On p. 416, Vol. 2, of Yaqut al-Hamawi's Mu’jam al-Buldan, it is said to be a place located two farasangs from Mecca. It is named as such because on its right there is a mountain called Na’im and another on its left called Na’im, while the valley is called Na’iman, and a mosque is there. On p. 60 of Ahmad Ibn Muhammad al-Khadrawi's book Fada’il al-Balad al-Amin, it is said to be three or four miles from Mecca.
14. al-Tabari, Tarikh, Vol. 6, p. 218. Al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 220. Ibn Kathir, Al-Bidaya, Vol. 8, p. 166. Shaikh Al-Mufid, Al-Irshad. Ibn Nama, Muthir al-Ahzan, p. 21. Ibn Abul-Hadid, Sharh Nahjul Balagha, Vol. 4, p. 327 (first Egyptian edition). All these references say that the wealth confiscated by al-Husayn (‘a) had been transported to Mu’awiyah Ibn Abu Sufyan, and that al-Husayn (‘a) wrote Mu’awiyah in its regard saying, “A caravan coming from Yemen carrying merchandise, outfits, and amber passed by us on its way to you so that you may deposit it in the coffers of Damascus to thereby elevate the status of your father's offspring after you take of it whatever satisfies you. I need it, so I am taking it.” Mu’awiyah wrote him back saying, “You took that wealth while you were unworthy of it after your admission that it belonged to me. The wali has a greater right to fare with the wealth; moreover, he has expenses to pay. By Allah! Had that wealth been left alone till it reached me, I would not have diminished your share of it, but there is in your head a certain desire, and I very much like to see it come out during my own time so that I may recognize your value and overlook what you have done. But I, by Allah, fear lest you should be tried by one who does not regard you more than he regards a she-camel's hiccup.”

15. al-Tabari, Tarikh, Vol. 6, p. 218. Ibn al-Athir, Al-Kamil, Vol. 4, p. 16. Al-Thahabi, Tathkirat al-Huffaz, Vol. 1, p. 338. This meeting is referenced in al-Mufid's Irshad as well. al-Thahabi says that the meeting between al-Husayn (‘a) and al-Farazdaq took place at That ‘Irq, whereas in Yaqut al-Hamawi's Mu’jam al-Buldan, it is said to have taken place at al-Sifa between Hunayn and the Haram's nusub, on the west side upon entering Mecca.

16. Sayyid ‘Ali Khan, Anwar al-Rabi’, p. a chapter dealing with repetition.

17. According to p. 317, Vol. 2, of Al-Bahr al-Ra’iq by the Hanafi author Ibn Najim, it is located at the distance of two stages between That ‘Irq and Mecca. On p. 216, Vol. 2, of Ibn Muflih's book Al-Furu’, it is said to be located at the distance of two days' travel. It is named as such after a small mountain in its locality as indicated on p. 8, Vol. 7, of Taj al-’Arus. According to Sunnis, That ‘Irq marks the timing zone of the people of the east, including Iraq and Khurasan. Traditions recorded by Imamites, however, say that the Messenger of Allah (S) marked al-’Aqiq as the timing zone for the people of Iraq, which is recommended by Imam al-Shafi’i who says so on p. 118, Vol. 2, of his book Al-Umm, believing that there is no hadith designating That ‘Irq for such timing, and that it was [second caliph] ‘Umar who designated it as such; this is what al-Bukhari tells us as he quotes [the caliph’s son, ‘Abdullah] Ibn ‘Umar.

On p. 257, Vol. 3, of Ibn Qudamah's book Al-Mughni, Ibn Abd al-Barr is cited as saying that the wearing of the ihram garb is better done at al-’Aqiq, despite the fact that it was That ‘Irq that designated the timing zone for all the people of the east [i.e., Muslims residing in the eastern region of the then Islamic domain].

On p. 250, Vol. 3, of Fath al-Bari, it is indicated that al-Ghazali, al-Rafi’i, al-Nawawi, and those who documented al-Shafi’i emphatically insist that there is no tradition designating That ‘Irq a timing zone as such. The Hanafis, Hanbalis, and Shafi’is have all testified to this fact. On p. 199, Vol. 6, of Mu’jam al-Buldan, it is indicated that al-’Aqiq is situated in the valley of Thu Halifa, and it is closer to Mecca. Imamite faqihs have been cautious, recommending not to wear the ihram at That ‘Irq which lies at the end of al-’Aqiq.

18. Ibn Nama, Muthir al-Ahzan, p. 21.

19. On p. 169, Vol. 8, of Al-Bidaya, however, this statement is altered to read: “... more lowly than a bondmaid's scarf,” but I could not make much sense of it, nor is it supported linguistically! The accurate wording is what is indicated above. The rag referred to is used by a woman to insert in her vagina to absorb her menstrual blood.

20. According to Mu’jam al-Buldan, “al-hajir” is a water jetty built at the borders of a valley as a safeguard against the flood. On p. 290, Vol. 4, however, it is also referred to as a resting area for those travelling from Basra to Medina, a place where the people of Kufa and Basra meet. On p. 136, Vol. 3, of Taj al-’Arus, it is said to be a place on the highway to Mecca. On p. 195, Vol. 1, of Tarikh al-Adab al-’Arabi, (History of Arab Literature), where Zuhayr Ibn Abu Sulma's biography is detailed. The latter is quoted as saying that al-Hajir is located in the south of today's city of Riyadh, in Najd. According to p. 219, Vol. 2, of Mu’jam al-Buldan, it is indicated that it lies within the expanse of al-Rumma, a plateau in Najd.

Ri□a Kahhalah, in a footnote on p. 274 of his book Jughrafyat Shubh Jazirat al-’Arab (Geography of the Arabian Peninsula), quotes Ibn Durayd saying that al-Rumma is a spacious low land in Najd in which the rainfall pours from several valleys. Ibn al-’Arabi says that al-Rumma is wide and expansive and is traversed by one travelling for a full day, a place upon the high lands of which Banu Kilab descend, then they depart there from, whereupon Abas and Ghatfan people do likewise, then Banu Asad. Al-Asma’i says, “Al-Rumma's low land is a huge valley acting as a barrier to the right of Falja and al-Duthayna till it passes through the quarters of al-Abyad and al-Aswad which are separated by a distance of three miles.”

He continues to say, “Al-Rumma extends from the Ghawr [deep low land] to Hijaz. The high areas of al-Rumma are inhabited by the people of Medina and to Banu Salim. Its middle part is inhabited by Banu Kilab and Ghatfan, while its south is populated by Banu Asad and Banu Abbas, then it ends at the sand dunes of al-’Uyun.”

21. On p. 152 of ‘Ali Ibn Muhammad al-Fattal al-Naishapuri's book Rawat al-Wa’izin, it is indicated that he was dispatched by ‘Abdullah Ibn Yaqtur, and it is quite possible he had sent them two letters, one with ‘Abdullah Ibn Yaqtur and another with Qays Ibn Mushir. On p. 492, Vol. 3, of Al-Isaba (of Ibn Hajar al-’Asqalani), following the discussion of Qays's lineage, the author says, “He was with al-Husayn (‘a) when he [al-Husayn (‘a)] was killed at the Taff.” This is incorrect. Ibn Ziyad killed the man at Kufa.

22. Ibn Kathir, Al-Bidaya, Vol. 8, p. 168.

23. al-Mufid, Al-Irshad.

24. It is named after Khuzaymah Ibn Hazim and it is located one stage after Zarud on a traveller's way from Kufa to Mecca. In the arrangement of these stages, we rely on Mu'jam al-Buldan.

25. Ibn Nama, Muthir al-Ahzan, p. 23.

26. On p. 327, Vol. 4, of Mu'jam al-Buldan, it is described as sand dunes between al-Tha'labiyya and al-Khuzaymiyya on a pilgrim's way coming from Kufa, and it lies one mile from al-Khuzaymiyya. There is a lake in it, and it is the site of the Battle of Zarud.

27. Having discussed the Bajali tribes, Ibn Hazm, on p. 365 of his book Jamharat Ansab al-'Arab, says, "[His full name is:] Zuhayr Ibn al-Qayn Ibn al-Harith Ibn Amir Ibn Sa'd Ibn Malik Ibn Zuhayr Ibn 'Amr Ibn Yashkur Ibn 'Ali Ibn Malik Ibn Sa'd Ibn Tuzayn Ibn Qasr Ibn 'Abqar Ibn Anmar Ibn Arash Ibn 'Amr Ibn al-Ghawth Ibn Nabt Ibn Malik Ibn Zayd Ibn Kaylan Ibn Saba'." On p. 310, the author traces the lineage of Saba' [known to Westerners as Sheba] thus: "Saba' Ibn Ya'rub Ibn Qahtan (Joktan)."

28. Ibn Tawus, Al-Luhuf, p. 40.

29. According to both Mu'jam al-Buldan and Al-Mu'jam fi ma Ista'jam [Concordance of what is non-Arab], it is one of the cities of the Khazar conquered in .H./653 A.D. by Salman Ibn Rabi'ah al-Bahili. I could not find any reference in either of these books to any other city bearing the same name, but Ibn Hajar al-'Asqalani, on p. 274, Vol. 3, of his book Al-Isaba, details the biography of Qays Ibn Farwah Ibn Zurarah Ibn al-Arqam adding, "He participated in the conquests of Iraq and was martyred at Ballinger, Iraq." (!!!) He placed the accent marks on the word then added saying that Salman Ibn Rabi'ah was the commander of the army.

30. The statement by Salman is cited in Al-Irshad by the mentor al-Mufid and also by al-Fattal on p. 153 of his book Rawat al-Wa'izin, by Ibn Nama on p. 23 of his book Muthir al-Ahzan, by al-Khawarizmi on p. 225, chapter 11, Vol. 1, of his book Maqtal al-Husayn, by Ibn al-Athir on p. 17, Vol. 4, of his book Al-Kamil, and by al-Bakri on p. 376, Vol. 1, of his concordance Al-Mu'jam fima Ista'jam. This is supported by what al-Tabari states on p. 77, Vol. 5, of his Tarikh, and by Ibn al-Athir as he states so on p. 50, Vol. 3, of his book Al-Kamil. Both authors testify that Salman participated in that invasion.

31. al-Tabari, Tarikh, Vol. 6, p. 224. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 222.

32. Ibn Nama, Muthir al-Ahzan, p. 23. Ibn Tawus, Al-Luhuf, p. 40. On p. 224, Vol. 6, of al-Tabari's Tarikh, first edition, it is stated that Zuhayr said to his wife, "You are divorced! So go back to your family, for I do not wish any harm to reach you on my account." But I do not understand what his objective behind this divorce might have been!

Did he wish to exclude her from inheriting him, or did he permit her to remarry after three months, or did he not wish her to be his wife in the hereafter?! The Commander of the Faithful ('a) had divorced some of the Prophet's wives. Imam al-Ri□a ('a) had divorced Umm Farwa, al-Ka□im's wife [Imam Musa al-Ka□im being his {al-Ri□a's} father]. This free woman had actually done him [Zuhayr] a favour: she paved for him the path to eternal happiness through martyrdom. Our only solace is the fact that the person who had narrated that "tradition" was none other than al-Suddi.

33. al-Tabari, Tarikh, Vol. 6, p. 995. Ibn Kathir, on p. 168, Vol. 8, of his book Al-Bidaya, says that he did so repeatedly.

34. Ibn Tawus, Al-Luhuf, p. 41. But I could not find even one reliable reference stating that al-Husayn ('a) took Muslim's daughter Hamida by the head, so she sensed that something terrible must have happened.

35. Ibn al-Athir, Al-Kamil, Vol. 4, p. 17. al-Thahabi, Siyar A'lam al-Nubala', Vol. 3, p. 208.

36. as-Saduq, Amali, p. 93. Al-Tha'labiyya was named after a man belonging to Banu Asad named Tha'labah who had been there and who was able to dig a well in it. It is one stage after al-Shuquq for one travelling from Kufa to Mecca as we are told by Mu'jam al-Buldan. On p. 35, Vol. 2, of al-Samhudi's book Wafa' al-Wafa', it is an area located near a watering place called al-Tha'labiyya. On p. 311 of al-Ya'qubi's book Al-Buldan, and also according to the offset edition of Ibn Rastah's book Al-A'laq al-Nafisa, it is a city surrounded by a bulwark.

37. al-Saffar, Basa'ir al-Darajat, p. 3. It is also recorded in al-Kafi's Usul, in a chapter headed "Knowledge Derived from the Fountainhead of the Prophet's Family."

38. al-Thahsbi, Siyar A'lam al-Nubala', Vol. 3, p. 205.

39. According to p. 213, Vol. 2, of Ibn Shahr Ashub's book, it is one stage following Zubala on the way of one who travels from Kufa to Mecca, and it belongs to Banu Asad. According to Mu'jam al-Buldan, al-Abadi's grave lies there.

40. On p. 233, Vol. 1, of his book Maqtal al-Husayn, al-Khawarizmi claims he was al-Farazdaq, the poet, but this is an error that he made.

41. Ibid. But al-Khawarizmi does not quote the fifth line of the original Arabic text, attributing these lines to the Imam, peace be upon him.
42. al-Tabari, Tarikh, Vol. 6, p. 226. It is located after al-Shuquq on a traveller's way from Kufa to Mecca. There is a fort there and a mosque for Banu Asad named after Zubala daughter of Mas'ar, a woman belonging to the 'Amaliqah. The Battle of Zubala is well known to the Arabs, and there are some narrators of hadith whose last names are derived from Zubala as we are told by Mu'jam al-Buldan.
43. Ibn Qawlawayh, Kamil al-Ziyarat, p. 75.
44. al-Tabari, Tarikh, Vol. 6, p. 226.
45. al-Mufid, Irshad. Shaikh 'Abbas al-Qummi, Nafs al-Mahmum, p. 98 and following pages, first edition (Iran).
46. Mu'jam al-Buldan tells us that it is named after a man bearing this name who had dug a well there followed by many large and plentiful wells of sweet water. According to p. 87, Vol. 4, of al-Tabari's Tarikh, when Sa'd Ibn Abu Waqqas was at Sharaf, al-Ash'ath Ibn Qays joined him with a hundred Yemenites. He left the throngs of men at Sharaf and took to Iraq.
47. It is named after a mountain where al-Nu'man Ibn al-Munthir used to hunt, and al-Thubyani, the genius poet, composed poetry about it.
48. According to p. 215 of Ibn Hazm's book Jamharat Ansab al-'Arab, his full name is al-Hurr Ibn Yazid Ibn Najiyah Ibn Qa'nab Ibn 'Atab al-Radf Ibn al-Harmi Ibn Riyah Yarbu'. 'Atab is called "al-Radf" because kings used to ride with him. On p. 213 of the same reference, the name of Yarbu' is provided as: Yarbu' Ibn Hanzalah Ibn Malik Ibn Yazid-Manut Ibn Tamim.
49. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 230, Chapter 11.
50. al-Tabari, Tarikh, Vol. 6, p. 226.
51. The reference to his citing these verses has already been indicated above.
52. al-Mufid, Irshad. On p. 193, Vol. 2, of his book Al-Manaqib, Ibn Shahr Ashub adds the following verses to them:
My soul do I present, not sparing it,
To meet a lion in the battle, a charging one.
53. It is located between Waqisa and 'Uthayb al-Hajanat and is a spacious land inhabited by the offspring of Yarbu' Ibn Hanzalah.
54. al-Tabari, Tarikh, Vol. 6, p. 229. Ibn al-Athir, Al-Kamil, Vol. 4, p. 21.
55. According to Mu'jam al-Buldan, it is located about three miles from Khifya, and the latter is located westward more than ten miles from al-Rahba.
56. as-Saduq, Amali, p. 93, majlis 30.
57. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 226. Ibn Nama, Muthir al-Ahzan, where the entire hadith is cited.
58. According to Vol. 3, p. 451, of Mu'jam al-Buldan, Khafan is a place near Kufa where there is a well near a village inhabited by the offspring of 'Eisa Ibn Musa al-Hashimi. On p. 125, Vol. 7, al-Qatqatana is located more than twenty miles from Ruhayma.
59. al-Mufid, Al-Irshad. al-Fattal, Rawdat al-Waizin. Ibn Kathir, Al-Bidaya, Vol. 8, p. 118. al-Tabarsi, I'lam al-Wara, p. 136 (first Iranian edition). It is stated on p. 151, Vol. 1, of al-Thahabi's book Mizan al-I'tidal, that Abd al-Malik Ibn 'Umayr al-Lakhmi was made governor of Kufa after al-Sha'bi, but his memory was weak, and he was prone to err quite often. On p. 309, Vol. 1, of al-Nawawi's book Thahthib al-Asma', he died in .H./754 A.D. at the age of a hundred and three.
60. al-Mufid, Al-Irshad. al-Fattal, Rawdat al-Wa'izin.
61. Al-'Uthayb is a valley inhabited by Banu Tamim where a Persian garrison is [then and there] stationed. The distance between it and al-Qadisiyya is six miles. It was named so because the horses of al-Nu'man, king of Hira, used to graze there.
62. al-Bukhari, Tarikh, Vol. 6, p. 230.
63. "Qasr Muqatil" means: the castle of Muqatil, namely Muqatil Ibn Hassan Ibn Thu'labah who, according to Yaqut al-Hamawi's Mu'jam al-Buldan, descended from Imri'ul-Qays Ibn Yazid Ibn Manat Ibn Tamim [the famous poet] . It is situated between 'Ayn al-Tamr and al-Qatqatana. It was demolished by Eisa Ibn 'Ali Ibn 'Abdullah Ibn al-'Abbas, then he rebuilt it.
64. On p. 168, Vol. 7, of al-Tabari's Tarikh, and also on p. 385 of Ibn Hazm's book Ansab al-'Arab, it is stated that this man was a staunch follower of 'Uthman [Ibn 'Affan] ; this is why he went out to support Mu'awiyah against 'Ali ('a) in the Battle of

Siffin. On p. 169, Vol. 7, first edition, of al-Tabari's Tarikh, a number of incidents are narrated with regard to his violation of the Shari'a, his confiscation of wealth, and even his involvement in highway robberies.

On p. 112, Vol. 4, of his book, Ibn al-Athir says the following about him: "When he over-extended his stay in Syria, the brother of his wife married the latter off to 'Ikrimah Ibn al-Khabis. When the man heard about it, he returned and raised a complaint against 'Ikrimah to 'Ali Ibn Abu Talib ('a). 'Ali ('a) said to him, 'You have [only recently] fought against us on the side of our enemy...' Ibn al-Hurr said, 'Does this mean that you are going to deprive me of your justice on that account?' The Imam ('a) answered, 'No.'

The Commander of the Faithful ('a) took the woman, who was by then pregnant [by 'Ikrimah] and entrusted her to the custody of someone whom he could trust till her delivery. Once she gave birth, she was ordered to hand the newborn over to 'Ikrimah. Then he ('a) reunited her with 'Ubaydullah who went back to Syria till the time when 'Ali, peace be upon him, was killed." To this incident does Muhammad Ibn al-Hasan refer on p. 136, Vol. 10, of his book Al-Mabsut, in a chapter dealing with the Kharijites, but he did not mention the name of 'Ubaydullah Ibn al-Hurr.

During the reign of 'Abd al-Malik [Ibn Marwan Ibn al-Hakam, an Umayyad "caliph," cousin and bearer of the seal of third caliph 'Uthman Ibn 'Affan], in the year .H./687 A.D., 'Ubaydullah was killed near al-Anbar. On p. 297, Vol. 5, of Ahmad Ibn-Yahya al-Baladhuri's book titled Ansab al-Ashraf, his killer is identified as 'Ubaydullah Ibn al-'Abbas al-Salami. Once he was seriously wounded, he boarded a boat to cross the Euphrates. The followers of his killer wanted to seize the boat, so he, being extremely frightened of them, hurled himself into the river as he was bleeding and died. On p. 268 of Risalat al-Mughtalin by Ibn Habib, his name is included in the seventh group of rare manuscripts examined by Harun 'Abd al-Salam. That page states that 'Abd al-Malik dispatched 'Ubaydullah Ibn al-Hurr al-Ju'fi to fight Mis'ab with a large army, but the army had lagged behind him till all those in his company were killed. It was then that he was confronted by 'Ubaydullah Ibn al-'Abbas al-Salami who fought him, forcing him to flee. Having fled, he boarded a ferry to cross the Euphrates. 'Ubaydullah Ibn al-Salami threatened to kill the ferry's attendant if the latter succeeded in transporting the fugitive to the other side of the river bank, so he attempted to take him back, but Ibn al-Hurr embraced him, causing him to drown with him. Ibn al-Hurr's corpse was taken out of the river and installed as a practicing target. On p. 492 of his book Al-Mahbar, Ibn Habib says that Mis'ab Ibn al-Zubayr displayed Ibn al-Hurr's head at Kufa.

On p. 583 of his book Jamharat Ansab al-'Arab, Ibn Hazm says that 'Ubaydullah Ibn al-Hurr's sons are: Sadaqah, Barrah, and al-Ash'ar who all participated in the Jamajim Battle fighting on the side of Ibn al-Ash'ath. On p. 289 of Al-Akhbar al-Tiwal of al-Dinawari, it is stated that when al-Mukhtar decided to seek revenge for al-Husayn ('a), 'Ubaydullah Ibn al-Hurr al-Ju'fi was on the mountain staging assaults on people's properties, so al-Mukhtar sent him a message inviting him to take part in his bid to avenge the killing of Imam al-Husayn ('a), but he did not send him any answer. Al-Mukhtar, therefore, demolished his house after confiscating all its contents and took his wife whom he jailed in Kufa.

Had he sincerely repented for lagging behind, rather than supporting the oppressed Imam ('a), he would have assisted al-Mukhtar in killing those who had killed al-Husayn ('a). How could he have been able to attain repentance, having refused to respond to the invitation of the Master of Martyrs who knowingly walked to his Place, crowned with the divine light and surrounded by his family members?

65. al-Dinawari, Al-Akhbar al-Tiwal, p. 246.

66. al-Khatib al-Baghdadi, Khazanat al-Adab, Vol. 1, p. 298 (Bulaq, Egypt, edition). Ahmad Ibn-Yahya al-Baladhuri, Ansab al-Ashraf, Vol. 5, p. 291.

67. Shaikh 'Abbas al-Qummi, Nafs al-Mahmum, p. 104.

68. Sayyid Ka□im al-Ha'iri, Asrar al-Shahada, p. 233.

69. al-Dinawari, Al-Akhbar al-Tiwal, p. 249.

70. as-Saduq, Al-Amali, p. 94, majlis 30.

71. Khizanat al-Adab, Vol. 1, p. 298.

72. as-Saduq, 'Iqab al-A'mal, p. 35. Al-Kashshi, Rijal, p. 74.

73. al-Tabari, Tarikh, Vol. 6, p. 231. On p. 48 of Maqtal al-'Awalim (of 'Abdullah Nur-Allah al-Bahrani), it is stated that "Al-Husayn ('a) took a nap in the after-noon at al-Uthayb. He saw in a vision someone saying, 'You are speeding, yet death is speedily taking you to Paradise.'" According to p. 226, Vol. 1, of al-Khawarizmi's book Maqtal al-Husayn, al-Husayn ('a) reached al-Tha'labiyya where he slept in the after-noon. He woke up weeping. His son, 'Ali al-Akbar, asked him why he

was weeping. ‘Son! This is an hour in which no vision tells a lie! Just as I felt drowsiness overtaking me..., etc.’”

74. According to Vol. 10, bound edition No. 7, dated .H./1912 A.D., it was one of the Taff villages, a town full of scholars and scholarship. It reached its zenith during the time of Imam Ja’far as-Sadiq (‘a). At the beginning of the third century, it did not amount to anything.

75. al-Mufid, Kitab al-Irshad.

76. al-Ghadiriyya is named after Ghadira, a clan of Banu Asad. It is said to lie to the north of ‘Awn’s grave. In Manahil al-Darb by Sayyid Ja’far al-A’raji al-Ka□imi, a manuscript at the private library of the authority Shaikh Agha Buzurg al-Tehrani, ‘Awn is the son of ‘Abdullah Ibn Ja’far Ibn Mar’i Ibn ‘Ali Ibn al-Hasan al-Banafsaj Ibn Idris Ibn Dawud Ibn Ahmad al-Mas’ud Ibn ‘Abdullah Ibn Musa al-Juhn Ibn ‘Abdullah Ibn al-Mahz Ibn al-Hassan II Ibn [Imam] al-Hasan (‘a) son of the Commander of the Faithful (‘a).

He lived at the holy city of al-Ha’ir, and he had an estate two farasangs from Karbala’ where he died. He was buried there, and his grave lies under a dome. His shrine is sought by pilgrims and by those who have nathr. Many people are confused about him. Some say he is the son of ‘Ali Ibn Abu Talib (‘a), whereas others say he is the son of ‘Abdullah Ibn Ja’far at-Tayyar, since the latter was buried at the martyrs' cemetery at al-Hair.

There are ruins there of a citadel known as Banu Asad's citadel. As regarding Shufayya, it is a well belonging to Banu Asad. Al-’Aqr used to be the area where the people of Bachtnuzzer used to reside. The Battle of ‘Aqr is the one wherein Yazid Ibn al-Muhallab was killed in .H./720 A.D. All these places are villages close to each other. On p. 95, Vol. 3, of his concordance titled Al-Mu’jam fima Ista’jam, al-Bakri says, “People used to say that the offspring of Harb sacrificed their religion in the Battle of Karbala’; the offspring of Marwan sacrificed their manliness in the Battle of ‘Aqr. It means that the first did so when they killed al-Husayn (‘a) at Karbala’, whereas the other party did so when they killed Yazid son of al-Muhallab at ‘Aqr.” On p. 16 of his book Tarikh al-Mosul, Ibn Iyas (who died in .H./945 A.D.) cites Kathir Ibn ‘Abdul-Rahman al-Khuza’i saying, “Goodness, by Allah, was annihilated when the son of al-Muhallab was killed.” And on p. 16, it is stated that al-Farazdaq eulogized Yazid Ibn al-Muhallab with verses one of which is the following:

No female ever conceived nor did any deliver
Anyone after the one killed at ‘Aqr.

77. al-Turayhi, Muntakhab, p. 308, Hayderi Press edition (dated .H./1950 A.D.).

78. Ibn Shadqam, Tuhfat al-Azhar (a manuscript). On p. 209, Vol. 3, of Siyar A’lam al-Nubala’, al-Thahbi writes saying that when al-Husayn (‘a) asked which land it was, and when he was told it was called Karbala’, he said, “Karb (affliction) and bala’ (trial and tribulation).”

79. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 188.

80. See Al-Luhuf of Ibn Tawus.

81. Excerpted from a 93-line poem by Shaikh Muhammad Ibn Sharif Ibn Falah al-Ka□imi, the same poet who had composed the “Kerrari Poem” in praise of the Commander of the Faithful (‘a), one critiqued by as many as eighteen of his contemporary poets. Both poems are among the manuscripts at the library belonging to the authority critic al-Amini, author of the Al-Ghadir encyclopaedia.

[1] [1]
SHARES

Karbala’

His arrival at Karbala’ took place on Muharram 2, 61 A.H/October 5, 680 A.D.[1] He gathered his children, sisters, and other family members. He cast a look at them then burst in tears. He supplicated saying,

"*O Allah! We are the progeny of Your Prophet Muhammad! We have been expelled and estranged from our grandfather's sanctuary, and Banu Umayyah oppressed us. O Allah! Seek revenge on them on our behalf, and grant us victory over the oppressing people.*"

He approached his companions saying, "P*eople are the worshippers of this life, giving religion their lip-service; they uphold it as long as their livelihood is profitable. Once they are afflicted with a trial, few, indeed, will be those who uphold religion*."[2]

Then he praised Allah and glorified Him, blessing Muhammad and his Progeny, adding,

"*Our affair has reached the point which you can see. Life has changed and turned against us. Its goodness has abandoned us, leaving nothing but a trickle like a pot dripping and a life of hardship like an afflicted pasture.*

Do you not see how righteousness is not upheld and how falsehood is not shunned? Let every believer desire the meeting with Allah I see death as nothing but a source of happiness while living with the oppressors as sure displeasure".[3]

Zuhayr stood up and said, "We have heard your statement, O son of the Messenger of Allah! Had life been secured for us forever, we would still have preferred to rise with you rather than remain therein."

Burayr stood up and said, "O son of the Messenger of Allah! Allah has blessed us with your company so that we may fight defending you till our parts are cut off for your sake, then your grandfather will intercede on our behalf on the Day of Judgment."[4]

Nafi' Ibn Hilal said, "You know that your grandfather the Messenger of Allah (S), could not instill his love in the heart of people nor make them obey him and do what he liked them to do, and there were many hypocrites among them who promised to support him while hiding their treacherous intentions against him.

They would meet him and speak to him words sweeter than honey then depart from him with those more bitter than colocynth till Allah took his soul away. Your father 'Ali underwent the same.

There were folks who were unanimous in supporting and fighting with him against those who broke their promises, who regarded themselves as more fair than him, and who abandoned the creed altogether, till he met his fate.

He went to a mercy from Allah and pleasure. Today, you are with us in the same situation: there are those who reneged from their promise of support and who abandoned their oath of loyalty. These shall not harm except their own selves, and Allah shall suffice you for them; so, march with us, being rightly guided and in good health, be it to the east of the earth or to the west.

By Allah, we are not too scared to meet Allah's destiny, nor do we hate to meet our Lord. We are

determined to befriend whoever befriends you and be the enemy of whoever antagonizes you."[5]

With my father's life do I sacrifice

Those who, with their own demise,

Opted to meet and support al-Husayn.

They stood to thwart the lances,

And the arrows, like solid statues.

With white necks did they shield him against the swords,

With their glorious faces they kept arrows from him.

A band, they were, that

In a night battle, their lances would sparkle

And if the swords sing, and the cups of death go round,

And everyone sober is elated with joy,

They distanced themselves from the swords,

They separated the foes' souls from their bodies.

Their greatest feast was when they joined al-Husayn

So they became his sacrifice at the Taff.

Never shall I forget, though distant from them,

How lofty their glory was though their foe

Numbered as much as the valley's water flow.

Defending the Prophet's creed he was

With a spark that removes the darkness of shirk.

So hearts would fly away in terror at his sight,

Whenever he mounted his steed as though on wings;

Then when thirst, and the sun, and the bleeding,

When his arms weighed heavily on him,

He stood for a short respite; it was then when

Fate shot him with an easy arrow,

And the throne fell on the ground,

And with the ashes of the calamity

All was covered with the dark.

My heart was on fire for Zaynab when she

Saw how in the dust, heavy with wounds, was his body.

Stole her tongue away was the calamity,

So she addressed him with her tears that were

More eloquent than words could ever be:

O one who shatters misguidance, who brightens the night,

O shade from the heat, O bright light of the day!

You were for me a fortified haven, a cool shade,

When life was still within you,

Can you see how the people

Whenever we pass by you, prohibit us

From mourning you, from weeping, from wailing?

If my humiliation rests easily with you,

If my estrangement with the foes, if my exile,

And if my being a captive in the hands of the foes

Riding on bare she-camels,

Is against my wish to see you

Lingering among dark lances and white swords,

Your corpse on the sands, your head raised on lance's tips.

How I lament those who drank of the pool of death,

How they were kept away from accessible Euphrates...

How I lament those who wore reddened attires

Decorated by wanton winds...[6]

Al-Husayn (‘a) bought the lots where his grave now stands from the residents of Ninawa and al-Ghadiriyya for sixty thousand dirhams. He then turned and gave it back to them as charity on one condition: they lead people to his gravesite and host whoever visited it for three days. Al-Husayn's sanctuary, which he bought, was four miles long by four miles wide.

It is lawful for his offspring and those loyal to him and is prohibited from those who oppose them. It is full of bliss. Imam as-Sadiq (‘a) has said that those people did not fulfill that condition.[7]

When al-Husayn (‘a) camped at Karbala’, he wrote Ibn al-Hanafiyya and a group from Banu Hashim saying, “It is as if this life has never been, and as if the hereafter has always been, and peace be with you.”[8]

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1. This date is provided by al-Tabari on p. 233, Vol. 6, of his Tarikh, by Ibn al-Athir on p. 20, Vol. 4, of his book Al-Kamil, and by al-Mufid in his book Al-Irshad.

2. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 198. Al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 237. The reader cannot escape the implication of al-Husayn, peace be upon him, inquiring about the name of that land. All things related to the Master of Martyrs are obscure mysteries. To us, Imamites, an Imam is acquainted with what goes on in the cosmos of events and epics, knowledgeable of the characteristics which Allah, the most Exalted One, decreed to the beings, the Creator of the heavens and earth that He is, Exalted is He.
In this book's Introduction, we provided proofs for this statement. The secret behind his inquiry about the name of the land which they were prohibited from crossing, or about the fact that Allah Almighty caused his horse to halt just as He had caused the she-camel of the Prophet (S) to halt at the Hudaibiya, is to acquaint his companions with that land, the stage of the sacrifice which they had been promised as was the Prophet (S) or his wali, peace and blessings of Allah be upon them, were foretold, so that the hearts might feel contented, and so that the men might be tested, so that the determination may remain firm, and so that sacrifice would be for the sake of the truth. It is then that the knowledge of their cause increases; it is then that they prepare themselves to attain their objective, so that there will be no room for anyone to cast any doubt about Karbala’, his resting place.
These issues are not haphazard especially since similar ones had already been reported about the Prophet (S) who had asked about the names of both men who once stood to milk his she-camel and about both mountains on his way to Badr. Was not the Prophet, peace and blessings of Allah be upon him and his progeny, knowledgeable of all of that? Of course he was. He knew, but reasons hidden from us prompted him to raise the questions. We have referred to such questions on p. 90 of our book, Muslim, the Martyr, under the heading “Muslim is not superstitious.” Such sort of questioning is labelled by the scholars of oratory “rhetorical.”
Consider how the Creator of everything, the One Whose knowledge encompassed everything small and big, asked Moses, “And what is that in your right hand, O Moses?” (Qur’an, 20:17). He also asked Jesus, “Did you tell people to take you and

your mother as two gods?" (Qur'an, 5:116). There is a reason why He raised such questions. He, Glory to Him, had also asked His Friend Abraham: "Have you not already believed [that I can bring the dead back to life]?" (Qur'an, 2:260). The Almighty was fully knowledgeable of Abraham's conviction. An Imam whom He installs in order to safeguard His Shari'a cannot be thus ignorant. Also, the Master of Martyrs ('a) was not superstitious when he sought refuge with Allah against afflictions, trials and tribulations, when he heard the word "Karbala'."

A superstitious person is not knowledgeable of what will happen to him. Rather, he bases his superstition on certain things the Arabs used to regard as ominous. Al-Husayn ('a) was convinced of what would happen to him of Allah's destiny at the Taff land. He had already been informed of the affliction that would befall him, his family and companions. He was foretold of all of that more than once.

3. This text is recorded in Al-Luhuf by Ibn Tawus. Al-al-Tabari, on p. 229, Vol. 6, of his Tarikh, says that al-Husayn ('a) had delivered this speech at Thu Hasm. On p. 312, Vol. 2, of Al-'Iqd al-Farid; on p. 39, Vol. 3, of Hilyat al-Awliya'; on p. 333, Vol. 4, of Ibn 'Asakir's book, all texts agree with what is recorded in Al-Luhuf of Ibn Tawus. It appears from reviewing p. 192, Vol. 9, of Majma' al-Zawa'id of Nur al-Din Ali ibn Abu Bakr al-Haythami, from p. 149 of Thakhair al-'Uqba, and from p. 312, Vol. 2, of Al-'Iqd al-Farid (by Sayyid Muhammad Ri□a al-Asterbadi al-Hilli), that he had delivered that speech on 'Ashura. On p. 209, Vol. 3, of al-Thahabi's book Siyar A'lam al-Nubala', it is stated that al-Husayn ('a) made this statement to his companions when 'Umar Ibn Sa'd confronted him.

4. Ibn Tawus, Al-Luhuf, p. 44.

5. al-Bahrani, Maqtal al-'Awalim, p. 76.

6. This poem was composed by the scholar Sayyid Ri□a son of Ayatullah Sayyid Muhammad al-Hindi.

7. Shaikh al-Baha'i, Kashkool, Vol. 2, p. 91 (Egyptian edition), quoting Kitab al-Ziyarat by Muhammad Ibn Ahmad Ibn Dawud al-Qummi. He is quoted by al-Sayyid Ibn Tawus in the latter's book Misbah al-Za'ir. It is amazing to read on p. 245 of Kitab al-Matajir how the author did not believe that al-Husayn ('a) had bought four miles of land surrounding his sacred grave, claiming he could not verify this incident from whatever he had read of what other scholars have documented. Actually, the Commander of the Faithful ('a) had bought the area between al-Khawarnaq and al-Hira from one direction, and from there to Kufa from the other, for forty thousand dirhams. He told those who criticized him for doing so that that land was barren. "I heard the Messenger of Allah (S)," said the Imam ('a), "that there are two Kufas: the first will answer the call of the second; seventy thousand shall be gathered from there to enter Paradise without reckoning; so I desired that they would do so from my own property." See also p. 29, Chapter Two, of Ibn Tawus's book Farhat al-Ghari (Najaf: The Hayderi Press).

8. Ibn Qawlawayh, Kamil al-Ziyarat, p. 75, Chapter 23. Abul-Faraj al-Isfahani, on p. 151, Vol. 8, of his book Al-Aghani (Sasi edition), says that al-Hasan al-Basri wrote 'Umar Ibn 'Abd al-'Aziz about that when the latter became caliph. According to Muruj al-Thahab, 'Umar Ibn 'Abd al-'Aziz wrote Abu Hazim al-Madani al-A'raj saying, "Admonish me, and be brief," so he wrote him back stating the above.

[1] [1]
SHARES

Ibn Ziyad Meets Al-Husayn

Al-Hurr sent a message to Ibn Ziyad telling him that al-Husayn ('a) was camping at Karbala', whereupon Ibn Ziyad wrote al-Husayn ('a) saying, "O Husayn! It has come to my knowledge that you have camped at Karbala'. The commander of the faithful, Yazid, had already written me ordering me not to sleep on any soft bed nor drink enough wine till I send you to the Munificent One, the all-Knowing,

unless you submit to my authority and to that of Yazid, *Wassalam*."

Having read this letter, al-Husayn (‘a) threw it away saying, "*Those who buy the pleasure of the creatures with the price of the Creator's Wrath shall never succeed*".

The messenger asked him to respond to the letter, but the Imam (‘a) said to him, "*I have no answer for him because he has already been condemned with the torment.*"

She saw him riding one of two,

As the war gnawed its teeth:

Either he surrenders or

Death is to be faced

By a soul whose surrender honours refused;

So he said to her: Seek refuge with destiny,

For honour is a dignified man's decoration.

If you find no attire other than humiliation,

Then through death will the body be dismantled.

He saw firmness till death as the mark of honourable men,

A cause of pride, an ornament;

He got ready for the battle

Wherein knights were subdued by death,

To the depth of the heavens did he ignite it,

Red in blaze, burning in heat.

He stood though the ground beneath him did shake

Under the warriors' feet like an earthquake... 1

The same messenger informed Ibn Ziyad of what Abu ‘Abdullah (‘a) had said. His rage intensified2 and he ordered ‘Umar Ibn Sa’d to march out to Karbala’. The latter had been camping at Hammam A’yan with four thousand men who were being dispatched to Dustaba where the people of Daylam had declared mutiny3.

Ibn Ziyad had written him a promise to place him in charge of governing Rey, Dustaba's fortified border, as well as Daylam[4]. Ibn Sa'd asked him to relieve him of such a task, so Ibn Ziyad required him to return his written promise to him, giving him one night's respite to reconsider. 'Umar Ibn Sa'd gathered his advisers who advised him not to march to fight al-Husayn ('a).

His sister's son, Hamzah Ibn al-Mughirah Ibn Shu'bah, said to him, "I plead to you in the Name of Allah not to march to fight al-Husayn and thus cut off your offspring and commit a sin against your Lord! By Allah! If you depart from this world after having lost all your wealth and authority, it will be much better for you than having to meet Allah stained with Husayn's blood."[5]

Ibn Sa'd said, "If Allah so pleases, I will do so." He spent his night contemplating upon his affairs. He was heard saying:

Should I abandon the domains of Rey

Though it is my ultimate desire?

Or should I return in ignominy,

Shamed for killing al-Husayn?

For killing him there is nothing but the fire

One from which there is no shield though I

See the domains of Rey as the apple of my eye![6]

In the morning, he met Ibn Ziyad and said to him, "You have put me in charge of a mission of which people have already heard; so, let me carry it out, and send to the battlefield those who are no less competent than I am."

He then named a number of Kufa's dignitaries. Ibn Ziyad said, "I do not receive orders from you with regard to who I dispatch If you march, do so with our troops; otherwise, hand me over the covenant which I had written you." When he saw how persistent Ibn Ziyad was, Ibn Sa'd agreed to march[7].

He, therefore, went to face al-Husayn ('a) with four thousand men, and al-Hurr and everyone with him joined his forces. 'Umar Ibn Sa'd ordered 'Izra Ibn Qays al-Ahmasi to meet al-Husayn ('a) and to ask him about what had brought him here, but 'Izra requested to be relieved of having to do so, saying that he was one of those who had written al-Husayn ('a). He asked the other prominent chiefs with him, but they, too, asked to be excused for the same reason...

Kathir Ibn 'Ubaydullah al-Sha'bi stood up, and he was quite a daring man. He leaned on his cane and said, "I can meet him, and if you wish, I shall kill him, too." Ibn Sa'd said, "No, do not kill him but ask him about what had brought him there."

Kathir came to meet the Imam (‘a); he was recognized by Abu Thumama al-Sa’idi who stood up in his face and shouted at him to put his sword on the ground before entering the Imam's tent. He refused, so he was turned away. ‘Umar Ibn Sa’d called upon Qurrah Ibn Qays al-Hanzali to ask al-Husayn (‘a) the same question.

Qurrah delivered the message that he had brought from Ibn Sa’d to the Imam who responded by saying, “The people of your land wrote me asking me to go to them; so, if you now hate my presence, I shall go somewhere else.” The messenger went back and conveyed these words to Ibn Sa’d who, in turn, wrote Ibn Ziyad informing him of what al-Husayn (‘a) had said.

Soon the answer came: “Give Husayn and his band the option to swear the oath of allegiance to Yazid. If he does, we will decide what to do with him.”8

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1. This poem was composed by Sayyid Hayder al-Hilli, may Allah have mercy on his soul.
2. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 189.’Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 76
3. According to the text at the beginning of p. 76, Vol. 1, of Tajrid al-Aghani by Ibn Wasil al-Hamawi, who died in .H./1298 A.D., he stated so as he started narrating the events of the Battle of Hunayn. Said he, “This bath-house was known after A’yan, doorman of Bishr Ibn al-Hakam.” On p. 334, Vol. 3, of Mu’jam al-Buldan, however, it is attributed to A’yan, a slave of Sa’d Ibn Abi Waqqas.
4. al-Tabari, Tarikh, Vol. 6, p. 232.
5. al-Dinawari, Al-Akhbar al-Tiwal, p. 251. According to p. 58, Vol. 4, of Mu’jam al-Buldan, “Dustaba” is written as “Dastaba,” a town between Hamadan and Rey. One part of it is known as “Dustaba al-Razi,” whereas the other is known as “Dustaba Hamadan.” Due to the efforts exerted by Abu Malik, Haznalah Ibn Khalid al-Tamimi, it was annexed to Qazwin (the Caspian).
6. The following is stated on p. 385 of al-Maqdisi's book Ahsan al-Taqasim: “The city of Rey caused the annihilation of the wretch Sa’d till he killed al-Husayn son... as he himself admits, may Allah humiliate him.” Then he cited both verses of poetry as indicated here with the exception of his saying that to be the governor of Rey is his desire.
7. Ibn al-Athir, Vol. 4, p. 22. Ibn al-Jawzi, on p. 161, Vol. 3, of Safwat al-Safwa, says that a man in Bara, who was one of the commanders of Ibn Ziyad, fell from his rooftop, breaking his legs. Abu Qulabah visited him and said to him, “I wish this incident will bring you goodness.” His prediction materialized: The man received an order from Ibn Ziyad to join the troops fighting al-Husayn (‘a), so he said to the messenger, “Just look at my condition!” After seven days, news came to him about al-Husayn (‘a) being killed, whereupon he praised Allah for not having anything to do with it.
8. al-Tabari, Tarikh, Vol. 6, pp. 233-234.

[1] [1]
SHARES

Ibn Ziyad Delivers A Speech

Ibn Ziyad gathered people at Kufa's grand mosque where he delivered a speech to them, saying,

“O people! You tried Abu Sufyan's offspring and found them just as you like, and you have come to know how good in conduct the commander of the faithful, Yazid, has been and how generous to his subjects. The highways have become, during his regime, quite safe. So was the case during the time of his father Mu’awiyah.

His son, Yazid, is even more generous towards Allah's servants, enriching them with wealth. He has doubled your payment and ordered me to make funds available to all of you and to require you to come out to fight his enemy, al-Husayn; so, you should listen to him and you should obey”.

As soon as he came down from the pulpit, he distributed money then went out to al-Nukhayla[1] where he camped. He called to his presence al-Hasin Ibn Namir al-Tamimi, Hijar Ibn Abjar, Shimr Ibn Thul-Jawshan, Shabth Ibn Rab’i, ordering them to go to Ibn Sa’d's aid.

Shabth sent word saying that he was sick[2], so he sent him a letter in which he said, “My messenger informs me of your pretending to be sick, and I fear lest you should be among those who, when they meet the believers, say that they believe, and when they meet their demons say: ‘We are with you! We only laugh at them!' So, if you are one of our subjects, come swiftly to us.”

He went to meet him after the evening prayers so that he would not clearly see that there were actually no signs of any sickness showing on his face. He agreed to do what he [Ibn Ziyad] had required of him.[3]

‘Ubaydullah Ibn Ziyad put Zajr Ibn Qays al-Ju’fi in charge of five hundred cavaliers, ordering him to station his troops at the bridge in order to prohibit anyone from reaching al-Husayn (‘a). ‘Amir Ibn Abu Salamah Ibn ‘Abdullah Ibn ‘Arar al-Dalani passed on the bridge, so Zajr said to him, “I know exactly where you are going; so, go back.”

‘Amir charged at him and at his company, forcing them to flee. None of them dared to come close to him. He reached Karbala’ and joined al-Husayn (‘a) and stayed with him till he was killed in his defence. He had previously participated in all the wars waged by the Commander of the Faithful, ‘Ali Ibn Abu Talib, peace be upon him.[4]

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1. It is the same as al-’Abbasiyya, according to Ibn Nama, and it is presently called al-’Abbasiyyat. It lies near Thul-Kifl. On p. 147, Chapter 46, of Al-Yaqin by Radiyy ad-Din Ibn Tawus, al-Nukhayla is two farasangs from Kufa.
2. al-Dinawari, Al-Akhbar al-Tiwal, p. 253.
3. al-Majlisi, Bihar al-Anwar, citing Maqtal Muhammad Ibn Abu Talib.
4. al-Hamadani, Al-Iklil, Vol. 10, p. 87 and p. 101. Dalan are a family branch of Hamadan. Among them are Banu ‘Urar, named after ‘Urar Ibn Ru'as Ibn Dalan Ibn Jabish Ibn Mashbih Ibn Wadi’ah. On p. 321 of Ibn Hazm's book Jamharat Ansab al-’Arab, the lineage of Wadi’ah is provided in detail.

[1] [1]
SHARES

Al-Husayn Meets The Kufans

People never ceased expressing their hatred towards having to fight al-Husayn (‘a), the son of the most revered Messenger of Allah (S) and Master of the Youths of Paradise. They had not forgotten all the statements made by the Prophet (S) in his honour and in honour of his father the *wasi* (‘a), as well as in honour of his chosen brother (‘a).

They all realized his status with Allah when Kufa was hit by a drought and by a famine, so they complained to his father (‘a) who took out this same martyr to pray for rain. It was by the blessings of his holy soul and that of his *Noor,* which is made of that of Muhammad (S), that Allah Almighty responded, sending rain upon the earth till grass grew after an extended period of drought.

He was also the same person who secured the watering area during the Battle of *Siffin,* thus making water available for the Muslims who had by then been exhausted by acute thirst1.

They also came to know how he provided water for al-Hurr and for all the one thousand men and their horses in that desolate desert; that was the incident about which the Kufans were talking everywhere.

How could anyone, hence, meet him face to face and fight him, had it not been for succumbing to inclinations, going to extremes in oppression, and due to the weakness of people when facing temptation? This is why many of those who marched out to meet him deserted and stole their way to safety, so much so that only a small number of them remained by the time they reached Karbala’.

When Ibn Ziyad came to know about the large number of those who deserted, he sent al-Suwayd Ibn ‘Abdul-Rahman al-Minqari in charge of a regiment of cavaliers, ordering him to tour Kufa's alleys and quarters to announce the beginning of the war against al-Husayn (‘a) and to bring him all those who lagged behind.

Among those brought to him was a man from Syria who had gone to Kufa seeking an inheritance belonging to him. Once he was brought to Ibn Ziyad, the latter ordered him to be killed. When people saw how ruthless Ibn Ziyad was, they all went out.2

The Hosts

Al-Shimr marched out3 with four thousand or more; Yazid Ibn al-Rikab marched out with two thousand; al-Hasin Ibn Namir al-Tamimi marched out with four thousand; Shabth Ibn Rab’i marched out with one thousand; Ka’b Ibn Talhah marched out with three thousand; Hijar Ibn Abjar marched out with one thousand; Mudayir Ibn Rahinah al-Mazini marched out with three thousand, and Nasr Ibn Harshah was in command of two thousand4, thus the total number of those who assembled under the command of Ibn Sa’d on the sixth of Muharram totalled twenty thousand strong5.

Ibn Ziyad kept sending reinforcements to Ibn Sa'd till the number of the latter's troops swelled to thirty thousand.

Imam Abu 'Abdullah, Ja'far as-Sadiq ('a), has narrated saying, "Al-Husayn ('a) visited his brother al-Hasan ('a) during his sickness that caused his martyrdom. Having seen his condition, he wept. Al-Hasan ('a) asked him, 'O father of 'Abdullah! What grieves you?' 'I am grieved on account of the harm inflicted on you,' he answered.

Al-Hasan, peace be upon him, said, 'What has been administered to me is only a poison to kill me, but there is no day like your own day, O father of 'Abdullah, when thirty thousand strong, all claiming to belong to the nation of our grandfather, Muhammad, alleging adherence to the Islamic faith, will assemble to kill you and shed your blood and violate your sanctity and arrest your offspring and women and plunder your wealth.

It is then that Banu Umayyah will be cursed and the sky will rain ashes and blood, and everything, even the beasts in the jungles and the fish in the seas, will mourn you."[6]

Ibn Ziyad wrote Ibn Sa'd saying, "I have not left you any excuse with regard to providing you with plenty of horses and men; so, you should not receive the evening nor the day thereafter before I hear good news about you." He urged him on the sixth day of Muharram to start the war.[7]

They assembled their hosts against Muhammad's son,

At Taff, when they remembered their ancestors...

Allahu Akbar! O pillars of this earth! Dissolve!

The son of piety has to face the hosts

Whose banner the son of the blood-shedder tied,

How insolent they were when they met

His forehead with their very swords...!

The Watering Place

Modesty never wetted their faces

Even if they had walked through the Safa,

Even its stones would have felt modest.

How can such Umayyad faces know modesty,

Having shed, by sinning pleasures, their modesty?

They subdued, through their might,

The offspring of al–Zahra', and they,

Through their swords, dethroned their princes.

They overpowered them till they

Deprived their corpses of being buried.

The world became too small for it so

Wherever it went, death was before and behind.

The back of death they rode, riding dignity even from

The back of the humiliation they rode.

The fangs of death were shown to a band

For which the swords were fates and destiny

Whose hearts were tested by the Almighty...

At a stand where patience and endeavour were put to test.

The might and swords of Muhammad's family used to be

Against those who cried for help and against the enemy.

Even death hated to meet them in such a way,

Yet Allah loved that they should thus meet Him,

So they leaped with thirsty hearts that

Found nothing to drink except the taste of death

Yet I find you, O cloud, spreading your wings

On people to shade, satisfying those who thirst,

Though the hearts of the Prophet's sons were cracked

With thirst in a desolate land, burning their insides.

The worst cup they drank of all the calamity

Was the oppressors' unveiling of Muhammad's daughters:

The veils of Prophethood and the curtains were violated,

So their insides were further burnt even as

The hands of the foes vied to grab their garments...

How Clement Allah is as He did see

How long they kept their wailing and their cries!

How Clement Allah is as He did see

How in agony they sighed and in grief cried:

With one hand each tried to stay alive,

With the other she tried to shun the foes.

How painful to Muhammad's heart it must be,

How heavy with al-Batool the calamity![8]

Ibn Sa'd posted his horsemen to guard the Euphrates in order to prohibit the Master of Martyrs (‘a) from reaching it. Al-Husayn's followers found no access to water. Thirst bit them severely. Al-Husayn (‘a) took an axe and walked behind the women's tent nineteen steps in the direction of the Qibla then dug a well of potable water from which they drank, but soon it dried up.

Ibn Ziyad sent a letter to Ibn Sa'd saying, “It has come to my knowledge that al-Husayn is digging a well and reaching water, so he and his company are drinking of it. As soon as this letter reaches you, you must prohibit them, as much as you can, from digging wells. Expose them to the severest of hardships.”

He instantly dispatched ‘Amr Ibn al-Hajjaj with five hundred horsemen to the watering place[9] three days before al-Husayn's martyrdom.[10]

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1. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 15 and p. 45.
2. Al-Dinawari, Al-Akhbar al-Tiwal, p. 253.
3. According to p. 10, Vol. 6, of Al-Bid' wa al- Tarikh, his name is written as Bishr Ibn Thul-Jawshan. In ‘Ujalat al-Mubtadi' fil Nasab by the hafiz Abu Bakr Muhammad Ibn Abu ‘Uthman al-Hazimi al-Hamadani (d. .H./1188 A.D.), his name is Shur Ibn Thul-Jawshan. His father is said to be a narrator of traditions, and Shur quotes him.
4. Ibn Shahr Ashub, Vol. 2, p. 215.
5. Ibn Nama, Al-Luhuf.

6. as-Saduq, Amali, p. 71 (majlis 30). According to Matalib al-Sa'ul, their number was twenty thousand. According to Hamish Tathkirat al-Khawass, they were one hundred thousand, whereas Ibn Shadqam, in his book Tuhfat al-Azhar, says that they numbered eighty thousand. According to p. 237 of Asrar al-Shahada of Sayyid Ka□im al-Ha'iri, they were six thousand horsemen and one thousand footmen. On p. 190, Vol. 2, of his Tarikh, Abu al-Fida' refers only to Ibn Sa'd marching with four thousand and to al-Hurr with two thousand. On p. 656, Vol. 7, of 'Umdat al-Qari by al-'Ayni, in his "Kitab al-Manaqib," Ibn Ziyad's army numbered a thousand horsemen headed by al-Hurr and in their vanguard was al-Hasin Ibn Namir.

7. Radiyy ad-Din Ibn Nabi al-Qazwini (d. .H./1722 A.D.), Tazallum al-Zahra', p. 101, and also Maqtal Muhammad Ibn Abu Talib.

8. These verses are excerpted from a poem by Sayyid Hayder al-Hilli, may Allah be pleased with him.

9. Shaikh 'Abbas al-Qummi, Nafs al-Mahmum, p. 116. Al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 244. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 78.

10. al-Tabari, Tarikh, Vol. 6, p. 234. al-Mufid, Kitab al-Irshad. al-Khawarizmi, Maqtal al-Husayn, Vol. 1. Ibn al-Athir, Al-Kamil, Vol. 4, p. 22.

[1] [1]
SHARES

The Seventh Day

On the seventh day, the siege around the Master of Martyrs ('a) and those with him intensified, and they were blocked completely from reaching the water. Their water supply had already depleted, so each one of them had to deal with the flames of the thirst on his or her own.

Naturally, the children were moaning on account of the pain of thirst. Some of them were pleading for water while others were trying anything they could think of to quench their thirst.

All of this was taking place before the eyes of Abu 'Abdullah and the honourable ones of his family and companions. But what could he have done since swords and lances stood between them and the water? Yet the man who quite often served water to the thirsty could not tolerate that condition any longer.

Should the daughters of Fatimah ever be in pain

And against the pain of thirst to him complain

With sighs high as the current of the Euphrates?

Had he sought al-Majarra river to quench his thirst,

It would surely have raised itself and done so first,

It would have turned its current into a ladder to reach

Had Double-Horns closed it against him,

His determination would have surely undermined it.

In his left hand is a watering bag,

In his right hand a trained sword,

Like a cloud he aimed to reach Fatimah's offspring,

But the foe was certain to stone him with everything... 1

At that juncture, al-Husayn (‘a) assigned his brother al-’Abbas to shoulder this responsibility. The latter had already been burning with the desire to do just that. Al-Husayn (‘a) asked him to bring water for the ladies and the children, giving him command over a detachment of twenty men each carrying a water bag.

They went to the Euphrates at night paying no attention to those who were charged with guarding the watering place. After all, they were in the company of the lion of Muhammad's Progeny (‘a). Nafi’ Ibn Hilal al-Jamli advanced, so ‘Amr Ibn al-Hajjaj shouted at him to identify himself.

He said to him, “We came to drink of this water from which you have prohibited us.” “Drink then and cool your eyes,” said he, “but do not carry of it to al-Husayn.” Nafi’ said, “No, by Allah, I shall never drink one drop while al-Husayn and the Ahl al-Bayt with him and their supporters are thirsty.”

He then called upon his companions to fill their water bags. It was then that those under the command of Ibn al-Hajjaj attacked them. Some of them kept watering their bags anyway while others were defending them headed by the one who grew up in the very lap of Hayderi bravery, namely Abul-Fadhl, al-’Abbas.

They brought the water while none of their enemies could even contemplate getting near them out of fear of that same brave hero. The ladies and the children, hence, were able to quench their thirst.2

We cannot overlook the fact that the amount of water brought to them was very little. What could that quantity do to a band that numbered more than a hundred and fifty men, women, and children, or maybe even two hundred, all parched by thirst, drinking no more than once? Soon thirst returned to them; so, to Allah and to His Messenger is one's complaint.

If the Pool's Waterer on the Day of Gathering be Hayder,

Then the Waterer of the thirsty at Karbala’ is Abul-Fadl.

Yet the heart of people's waterer on the Day of Gathering

Is cooled, whereas this one's heart with the heat boils.

I stood by the water of the Euphrates and I still have been

Telling it, though others are better in speech than I:

“Why do you flow – may you not – and tended one day

“To wash your own shame!

“Have not the livers of Muhammad's Progeny flame-dried?

“They were not cooled by water or by rain.

“You ought to fold your branches and cause them to wither

“Out of grief and shame of their withered lips.”

Said the Euphrates: “Listen, if you will, to what I say,

“Accept my excuse, and do not increase your blame.

“What you see are my tears when

“Wailing after them became my affair.”

May Allah reward on their behalf their uncle Abul-Fadl,

O should only you have seen Abul-Fadl!

He was a sword crafted by ‘Ali in his right hand,

So his cub needed no polishing at all.

When Prophet Muhammad's sons are counted,

Among their brothers he will surely be numbered.

Never have I seen one thirsty around the water,

Without drinking of it though his heart is on fire.

His concern was only loyalty; few can be seen like that,

Few can be so loyal to their loved ones.

By your severed right hand do I swear,

And by your left one, the gatherer of all,

By your perseverance in defending the Prophet's son

At Karbala', though terrifying,

Something my mind cannot comprehend:

He proved loyal to you not knowing

Whether losing you terrified him

Or whether the 'Arsh was by fates subverted.

Brother! You were both my shield and my sword

Yet I lost both: No shield do I now hold

Nor even my own sword...[3]

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1. These lines are excerpted from a poem by Sayyid Ja'far al-Hilli, may Allah fill his grave with Noor.
2. Maqtal Muhammad Ibn Abu Talib. According to this report, their seeking water must have taken place on the seventh day which may explain why the seventh day is dedicated to the memory of al-'Abbas. According to p. 95, majlis 3, of as-Saduq's Amali, Imam al-Husayn Ibn 'Ali ('a) dispatched his son 'Ali al-Akbar with thirty horsemen and twenty footmen to fetch water.
3. Excerpted from a poem by Shaikh Muhsin Abul-Habb al-Ha'iri, may Allah have mercy on his soul.

[1] [1]
SHARES

Conceit Of Ibn Sa'd

Al-Husayn ('a) dispatched 'Amr Ibn Qarzah al-Ansari to Ibn Sa'd asking for an evening meeting between both warring factions. Each came out escorted by twenty cavaliers. Al-Husayn ('a) ordered those in his company, with the exception of al-'Abbas and his oldest son, 'Ali al-Akbar, to lag behind. Ibn Sa'd did likewise, keeping his son, Hafs, with him together with his slave.

Al-Husayn ('a) said, "*O Ibn Sa'd! Are you really fighting me?! Don't you fear Allah to Whom you shall return?! I am the son of you know very well who. Why don't you come to my side and leave these folks, for that will surely be better for you with Allah?*" 'Umar Ibn Sa'd said, "I fear lest my house should be demolished [if I do so]."

"*I shall rebuild it for you,*" was al-Husayn's answer. "I fear lest my estate should be confiscated," said Ibn Sa'd. The Imam, peace be upon him, said, "*I shall compensate you for it with one even better from my property in Hijaz*."[1]

It is said that the Imam (‘a) promised Ibn Sa'd to give him his own estate called al-Bughaybgha, a vast tract of land containing palms and many other fruit trees. Mu'awiyah had offered the Imam (‘a) one million[2] dinars for it, but he refused to sell it to him.[3] Ibn Sa'd then said, "I have in Kufa many children, and I fear lest Ibn Ziyad should kill them all."

When al-Husayn (‘a) lost all hope of winning him over, he stood up as he said, "*What is the matter with you, may Allah soon kill you on your bed, and may He never forgive you on the Day of Gathering?! By Allah! I wish you will only eat a little of the wheat of Iraq.*" Ibn Sa'd responded by saying sarcastically, "Barley suffices me!"[4]

The first Sign of Allah's Wrath, which this man witnessed, was the loss of his anticipated post as the governor of Rey. When he returned from Karbala', Ibn Ziyad required him to bring him the covenant wherein he promised to make him governor of Rey, but Ibn Sa'd claimed that he had lost it.

He pressured him to bring it to him, so Ibn Sa'd said, "I left it being read for the old women of Quraysh as means to apologize to them. By Allah! I had advised you with regard to al-Husayn with one piece of advice which, had you conveyed it to my father Sa'd, you would have paid him what you owe him."

‘Uthman Ibn Ziyad, ‘Ubaydullah's brother, said, "Yes, he has said the truth! I wish there is a ring in the nose of each and every person belonging to Banu Ziyad till the Day of Judgment, and that al-Husayn had never been killed."[5]

One of the ways whereby al-Mukhtar dealt with him was that when he granted him security, he hired women to mourn the death of al-Husayn at the doorstep of ‘Umar Ibn Sa'd's house. This attracted the attention of passers-by to the fact that the person living inside was the one responsible for killing the Master of the Youths of Paradise.

This caused a great deal of embarrassment to Ibn Sa'd who requested al-Mukhtar to have them removed from there. Al-Mukhtar said to him, "Does not al-Husayn (‘a) deserve to be mourned?"[6] And when the people of Kufa wanted ‘Umar Ibn Sa'd to be their governor, following the death of Yazid son of Mu'awiyah, the women of the tribes of Hamdan and Rabi'a came to the grand mosque screaming and saying,

"Was not Ibn Sa'd satisfied with killing al-Husayn so he now wants to be the governor?" People wept, turning away from him.[7]

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1. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 78.

2. The word “million” does not exist in Arabic; instead, the Arabs say “a thousand thousands.” N. Tr.
3. Radiyy ad-Din al-Qazwini, Tazallum al-Zahra’, p. 103.
4. Ibid., p. 103. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 245.
5. al-Tabari, Tarikh, Vol. 6, p. 268.
6. Sayyid Muhammad Ri□a al-Asterbadi al-Hilli, Al-’Iqd al-Farid, in a chapter bearing the heading “Al-Mukhtar's Uprising.”
7. al-Mas’udi, Muruj al-Thahab, Vol. 2, p. 105, where Yazid is discussed.

[1] [1]
SHARES

Calumny Of Ibn Sa’d

Ibn Sa’d attributed to Imam Husayn (‘a) doing something which he actually never did. He wrote Ibn Ziyad claiming that he desired the reform of the nation and the beauty of unity. He stated the following in his letter:

“Allah has put out the fire of dissension, united the views, and reformed the nation's affairs. This Husayn has offered me to go back to where he had come from, or to go to one of the border towns and be one of the Muslims receiving what other Muslims receive and shouldering the same responsibilities like anyone else, or that the commander of the faithful, Yazid, comes and places his own hand in Husayn's and both men may discuss their views. All of this meets your pleasure, and there is in it goodness for the nation”.1

Far away it is that such a man of dignity could do any such thing. He is the one who taught people how to persevere when facing what they dislike and when meeting death. How could he place himself at the service of Marjana's son or follow the views of the son of the liver-chewing woman?!

Al-Husayn (‘a) had said to his brother, al-Atraf, “By Allah! I shall never submit to lowliness.” To Ibn al-Hanafiyya he said once, “I know of certainty that in that place shall I meet my death and the death of my companions; none shall survive except my son ‘Ali.” To Ja’far Ibn Sulaym’an al-Zab’i he said, “They shall never leave me till I am dead.”

The last statement he made during the Battle of *Taff* was:

“*The bastard-son and the son of the bastard-son gave me the option to either accept a reward or to succumb to humiliation. Far away it is from us to do that! Allah refuses, and so does His Messenger, and so do the believers.* [*We are*] *good and purified families, dignified people, and honourable men who prefer to be killed in dignity rather than obey the abased*.”

The statement made by Uqbah Ibn Sam’an explains the condition from which Abu ‘Abdullah, peace be

upon him, was suffering. Said he, “I accompanied al-Husayn from Medina to Mecca, and from the latter to Iraq, and I did not part with him till he was killed.

I heard all his statements, but never did I ever hear him say what people claim, i.e. that he wanted to put his hand in Yazid's hand. I never heard him say so when I was with him in Medina nor in Mecca or on any highway, in Iraq or at his own camp, till he was killed. Yes, I heard him say, ‘Let me go in this spacious land.'”[2]

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1. al-Shabrawi, Al-Ithaf bi Hubb al-Ashraf, p. 15. Ibn Hajar al-Asqalani, Tahthib al-Tahthib, Vol. 2, p. 253.
2. al-Tabari, Tarikh, Vol. 1, p. 235.

[1] [1]
SHARES

Al-Shimr’s Oppressiveness

Having read Ibn Sa’d's letter, Ibn Ziyad said, “This is a letter of someone who advises his people and who is compassionate towards them.” He was about to respond to it when al-Shimr[1] stood up as he said, “Do you really accept such an offer from him after his having settled in your land? By Allah! If he ever departs from your land without making an agreement with you, he will get even stronger, while you will get weaker.”

Ibn Ziyad found his statement to be the wisest, so he wrote Ibn Sa’d saying, “I did not dispatch you to al-Husayn so that you would spare him, nor to negotiate with him, nor to give him any glimpse of hope of security, nor did I dispatch you so that you would intercede on his behalf with me.

See if Husayn and his company surrender to my authority; if so, send them to me safely; if not, attack them and kill them and mutilate their bodies, for they surely deserve it. If al-Husayn is killed, let the horses trample over his chest and back. I do not think that this will hurt him after his death, but this is in fulfilment of a promise that I had made to do just that.

If you carry out our order, we shall reward you as someone who listens to us and who obeys, but if you refuse, then remove yourself from our business and our troops, and let Shimr Ibn Thul-Jawshan take charge of the army, for we have granted him authority to do so.”[2]

When Shimr brought this letter, Ibn Sa’d said to him, “Woe unto you! May Allah never make your home near, and may He reveal the ugliness of what you have done! I believe you are the one who discouraged him from doing it and thus foiled our hopeful attempt to bring about reconciliation. By Allah!

Husayn shall never surrender, for there is an honourable soul within him." Al-Shimr said to him, "Tell me what you are going to do: Are you going to carry out your prince's order or not? If not, let me take charge of the army." 'Umar Ibn Sa'd answered him by saying, "I shall do it, and no thanks to you; but you should be in charge of the infantry."[3]

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1. Ibn Kathir, on p. 188, Vol. 8, says, "Al-Husayn ('a) used to narrate to his companions at Karbala' what his grandfather (S) used to tell him, which was: 'It is as if I see a spotted dog licking the blood of my Ahl al-Bayt ('a).' When he saw that al-Shimr was leprous, he immediately said, 'He is the one who shall kill me!'"
On p. 222 of his book Al-A'laq al-Nafisah, Ibn Rastah says, "Al-Shimr Thul-Jawshan, who killed al-Husayn ('a), was leprous." On p. 449, Vol. 1, of his book Al-I'tidal, al-Thahabi says, "Shimr son of Thul-Jawshan was one of those who killed al-Husayn, peace be upon him." This narrative, therefore, is not an original. When he was asked, "Why did you side with the enemies of the son of Fatimah ('a)?," he said, "Our men of authority ordered us. Had we disobeyed them, we would have been more wretched than red camels." Al-Thahabi says, "This is only an ugly excuse; obedience is due to what is right."
On p. 303 and on the following pages of his book titled Siffin (Egyptian edition), Naar Ibn Muzahim says, "Shimr Ibn Thul-Jawshan was with the Commander of the Faithful ('a) at Siffin. From the company of Mu'awiyah came out Adham Ibn Muhriz challenging anyone from 'Ali 's army for a duel. Shimr Ibn Thul-Jawshan went out, and they exchanged two blows. Adham struck Shimr on his forehead, causing his sword to reach the man's bones. When Shimr responded with a blow of his own, he could not harm Adham in the least; therefore, he went back to his camp to drink some water. He took a spear and composed these lines of poetry:

I have reserved for the brother of Bahilah
A swift blow, only should I live
A final blow shall I strike him with,
A blow like death, or death itself.

He charged at Adham, pierced him with his sword, causing him to fall from his horse. Adham's fellows carried him away, so Shimr left. On p. 143, Vol. 2, of his book Nafh al-Tib ('Eisa al-Babi Press), al-Maqrizi says, "Al-Samil Ibn Hatim Ibn al-Shimr Ibn Thul-Jawshan was a chief of Mudar who bore a great deal of grudge against the Yemenites."
This is stated on p. 222 of the Beiruti edition edited by Muhammad Muhyi ad-Din." In a footnote in the same book, Hatim, son of al-Shimr, was with his father at Kufa. When al-Mukhtar killed Shimr Ibn Thul-Jawshan, it is stated that Hatim fled to Qinnasrin. On p. 145, he says that al-Samil was governor of Serqasta. He left it to be the governor of Tulaytala. On p. 67, Vol. 1, of his book Al-Hulla al-Sayra, Ibn al-Abar says, "When al-Mukhtar appeared in Kufa, al-Shimr Ibn Thul-Jawshan, who killed al-Husayn Ibn 'Ali ('a), fled to Syria accompanied by his wife and sons. He stayed there in dignity and security. It is said that al-Mukhtar killed him, whereas he fled till Kulthum Ibn 'Iyad al-Qushayri went out to invade al-Maghreb.
Al-Samil was one of the dignitaries selected by the army from among the people of Syria. He entered Andalusia under the authority of Balaj Ibn Bishr who looked after the Mudarites in Andalusia when Abu al-Khattar al-Husam Ibn Dirar al-Kalbi demonstrated his fanaticism in support of the Yemenites. Al-Samil died in the prison of 'Abdul-Rahman Ibn Mu'awiyah in the year .H./759 A.D. He was a poet."
On p. 234, Vol. 1, of his book Tarikh 'Ulama' al-Andalus, Ibn al-Fawti says the following, "Shimr Ibn Thul-Jawshan al-Kila'i, a Kufan, is the one who presented the head of al-Husayn ('a) to Yazid Ibn Mu'awiyah at the Balaj garrison. He is grandfather of al-Samil Ibn Hatim Ibn Shimr al-Qaysi, a fellow of al-Fahri." What is really accurate is the account narrated by al-Dinawari on p. 296 of his book Al-Akhbar al-Tiwal: "Shimr Ibn Thul-Jawshan was killed by the supporters of al-Mukhtar at al-Mathar. His head was sent to Muhammad Ibn al-Hanafiyya."
On p. 222 of his book Al-A'laq al-Nafisa, Ibn Rastah says, "Al-Shimr Ibn Thul-Jawshan was leprous." On p. 122, Vol. 7, of his Tarikh, al-Tabari says the same, and so does Ibn al-Athir in his book Al-Kamil.

2. Ibn al-Athir, Al-Kamil, Vol. 4, p. 23.
3. al-Tabari, Tarikh, Vol. 6, p. 236.

[1] [1]
SHARES

Security

As loudly as he could, Shimr shouted: “Where are the sons of our sister?!1 Where is al-’Abbas and his brothers?!” The latter ignored his calls, whereupon al-Husayn (‘a) said, “*Answer his call though he may be a debauchee.*” They asked Shimr what he wanted. Said he, “O sons of my sister! You are safe and secure!

Do not get yourselves killed with al-Husayn! Maintain your obedience to the commander of the faithful Yazid!” Al-’Abbas said, “The curse of Allah be on you and on your security! Do you grant us security while the son of the Messenger of Allah has no security at all?!2 Do you order us to be obedient to the damned folks and the offspring of the damned?!”3

Did that rogue think that he could win over a man with full awareness and zeal and thus bring him into the pits of humiliation?

Could the father of al-Fadl exchange the light with the dark or abandon the standard-bearer of the Prophetic call and enlist under the standard of Maysoon's son?! No way!

When al-’Abbas returned, Zuhayr Ibn al-Qayn stood up and said, “Shall I narrate one *hadith* for you which I learned very well?” When al-’Abbas answered him in the affirmative, Zuhayr said,

“When your father [the Commander of the Faithful, Imam ‘Ali Ibn Abu Talib, peace be upon him] wanted to get married, he asked his brother, ‘Aqil, who was fully knowledgeable of Arabs’ genealogies, to select a woman born to the most valiant from among the Arabs so that he would marry her and she would give birth to a brave son who would support al-Husayn at Karbala’.

Your father, hence, treasured you for a day such as this one; so, do not fall short of supporting your brother or protecting your sisters.”

Al-’Abbas said, “Do you really encourage me, O Zuhayr, on a day such as this?! By Allah! I shall show you something your eyes have never seen.”4 He, therefore, killed renowned heroes and turned standards upside down and fought as one who was not concerned at all about being killed or about paying any heed to the bravery of famous heroes. His only concern was to get water to his brother's children.

He plays al-Karrar as he charges,

He echoes his pristine words in his qualities

The hand of Allah is but his father,

And the Might of Allah is manifested in him.

So he is the hand of Allah and this is his arm

His stands suffice you for a proof.

His valour is like that of his

Lest I should exaggerate, I would have said:

Exalted is his might![5]

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1. On pages 261 and 265 of his book Jamharat Ansab al-'Arab, Ibn Hazm says, "Eleven are the sons of Kilab Ibn Rabi'ah Ibn 'Amir Ibn Sa'sa'ah Ibn Mu'awiyah Ibn Bakr Ibn Hawazin Ibn Mansur Ibn 'Ikrimah Ibn Hafsah Ibn Qays-Ghaylan. Among them are Ka'b and al-Dabab. Among Ka'b's offspring are Banu al-Wahid from whom descended Umm al-Banin daughter of Hazam Ibn Khalid Ibn Rabi'ah Ibn al-Wahid who was wife of 'Ali Ibn Abu Talib ('a) and who gave birth by him to Muhammad Asghar [Muhammad Junior], 'Uthman, Ja'far, and al-'Abbas."
On p. 270, the author discusses the offspring of al-Dibab saying, "Among them is Shimr son of Thul-Jawshan who killed al-Husayn. The real name of Thul-Jawshan is Jamil Ibn "al-A'war" 'Amr Ibn Mu'awiyah, the latter is nicknamed "al-Dibab". Among the latter"'s offspring is al-Samil Ibn Hatim, son of Shimr Ibn Thul-Jawshan. He came to be a man of authority in Andalusia where he left offspring."
On p. 83, Vol. 2, of Al-'Iqd al-Farid, when reference to Mathhaj is made, the author says, "Al-Dibab belongs to Banu al-Harith Ibn Ka'b, whereas al-Dabab belongs to Banu 'Amir Ibn Sa'sa'ah. Since al-Shimr belonged to Banu 'Amir Ibn Sa'sa'ah, his kin is al-Dibab [rather than "al-Dabab"]."
2. Ibn al-Jawzi, the grandson, Tathkirat al-Khawass, p. 142. This statement is quoted by Abul-Faraj [al-Isfahani, auther of Al-Aghani], his grandson, as stated in Al-Muntazam and also on p. 28 of I'lam al-Wara by al-Tabarsi.
3. Ibn Nama, p. 28.
4. Sayyid Ka□im al-Ha'iri, Asrar al-Shahada, p. 387.
5. From a poem by the authority Ayatullah Shaikh Muhammad Husayn al-Isfahani, may Allah sanctify his soul.

[1] [1]
SHARES

Banu Asad

Habib Ibn Muzahir sought the permission of Imam Husayn (‘a) to go to Banu Asad who were domiciled nearby, and permission was granted to him. When he came to them and identified himself as one of their tribesmen, they, indeed, came to recognize him.

He, then, asked them to support the son of the daughter of the Messenger of Allah (S), for that, he told them, would bring them honour in this life and honour in the life hereafter. Ninety men responded to his call. One man slipped away from their quarters to inform Ibn Sa’d of what had happened there.

The latter instantly sent four hundred men as enforcement to al-Azraq's men in order to intercept that small band on the highway. A fight broke out, and a number of men belonging to Banu Asad were killed while those who survived fled away back home.

Banu Sa’d, fearing a sudden attack from Ibn Sa’d, moved out of that area in their entirety under the cover of the night. Habib went back to al-Husayn (‘a) and told him about what had happened. The Imam (‘a) said, “*La hawla wala quwwata illa billahil ‘aliyy al-’azeem*,” that is, “There is neither power, nor might, except in Allah, the most Exalted One, the Great.”1

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1. al-Majlisi, Bihar al-Anwar, quoting Maqtal Muhammad Ibn Abu Talib. Al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 243.

[1] [1]
SHARES

Day Nine

In the eve preceding Thursday, on Muharram 9, 61 A.H/October 12, 680 A.D., Ibn Sa’d stood up and called upon his army to attack al-Husayn (‘a) who was sitting in front of his tent leaning on his sword. Heaviness descended upon him and he saw, by way of a fleeting vision, the Messenger of Allah (S) saying, “Shortly you will join us!”

Zaynab, his sister, heard the men's voices, so she said to her brother, “The enemy is getting close to us.” Al-Husayn (‘a) said to his brother al-’Abbas, “*Ride, may I be your sacrifice*1*, so that you may meet them. Ask them about the reason why they had come and about what they want*.”

Al-’Abbas set out escorted by twenty men, including Zuhayr and Habib, on horseback. He asked them,

and their answer was: “An order from the *Amir* (governor) came that we should make you an offer either to surrender to his authority or we shall fight you.” Al-’Abbas (‘a) went back to inform al-Husayn (‘a) as his escorting party stood to admonish those folks.

Habib Ibn Muzahir said to them, “By Allah! The worst people in the sight of Allah tomorrow [in the hereafter] are those who come to Him after having killed the offspring of His Prophet, his Progeny, his Ahl al-Bayt (‘a), the worshippers of this land who offer *tahajjud* in the pre-dawn and remember Allah quite often.” ‘Izrah Ibn Qays said to him, “You can keep on lauding yourself as long as you like.”

Zuhayr said to him, “O ‘Izrah! Allah has already lauded and guided my soul! So, fear Allah, O ‘Izrah, for I am only admonishing you. I plead to you in the Name of Allah, O ‘Izrah, not to be among those who support the people of misguidance in killing the pure souls.”

‘Izrah then said, “O Zuhayr! You are not in our regard as one of the Shi’as of Ahl al-Bayt but a man who thought the opposite of their thinking.” Zuhayr said, “Do you not conclude, having seen where I stand with their regard, that I am one of such Shi’as?

By Allah! I never wrote him a letter, nor sent him a messenger, nor promised to support him, but a meeting with him on a highway tied me to him; so, when I saw his face, I remembered the Messenger of Allah (S) and his status with him and came to know what a crime his enemy wants to commit. It was then that I decided to support him, to be in his party, and to defend him with my life because you yourselves have discarded your duty to the Messenger of Allah (S).”

Al-’Abbas informed his brother Abu ‘Abdullah of what those folks were up to. Al-Husayn (‘a) said, “Go back to them and ask them to give us this evening as a respite till tomorrow so that we may pray to our Lord, supplicate to Him, and seek His forgiveness, for He knows how much I love prayers, the recitation of His Book, the abundance of invocations, and the seeking of His forgiveness.”

Al-’Abbas went back and negotiated an evening's respite. Ibn Sa’d stood up and asked his companions what they thought. ‘Amr Ibn al-Hajjaj said, “Glory to Allah! Even if they had been from Daylam and made such a request, you ought to have granted it to them.”

Qays Ibn al-Ash’ath said, “Grant them what they ask, for by my life, he [al-Husayn] shall fight you tomorrow.” Ibn Sa’d said, “By Allah! If I was sure that he would fight me tomorrow, I would not then postpone it till tomorrow!”

Then he sent the following message to al-Husayn (‘a): “We have postponed fighting you till tomorrow. If you surrender, we shall send you to the governor [‘Ubaydullah] Ibn Ziyad, but if you refuse, we shall not leave you alone.”[2]

Umayyah strayed from the goal

When swords met to do battle.

They wanted to drive an unyoked horse

Like one subjugated in yoke.

And in their hand they wanted him to be

Servile, though the father of lions he may be.

Unattainable, it seems, to ‘Umar to subdue

The Prophet's son, the pure, the sublime.

Umayyah aimed to attain what they could

So they paid no heed to what they ought and should.

They eyed the mirage with an eye,

Towards glory surely sly,

And slanted, and was seduced,

Ignorance its soul induced.

The ignorant only temptation produced.[3]

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1. al-Tabari, Tarikh, Vol. 6, p. 137. ‘Ali Ibn Muhammad al-Fattal al-Naishapuri, Rawdat al-Wa’izin, p. 157. al-Mufid, Al-Irshad. Ibn Kathir, Al-Bidaya, Vol. 8, p. 176. The implication of this golden statement is not hidden, an implication that defies reason. How could he soar to the zenith of the truth that comes from a holy one? It is fathomed only by a discreet critic. Do not be misled, dear reader, into thinking that this statement is insignificant especially after the Imam (‘a), reciting the ziyarat of the martyrs, had said, “By both of my parts, you have proven your good mettle, and good is the land wherein you are buried.”
The Imam (‘a), by doing so, is not actually the one who is addressing them. He was actually teaching this text to Safwan, the camel lessor, admonishing him to address them thus. The incident, as narrated by the mentor al-Tusi in Misbah al-Mutahajjid says that Safwan had sought Imam Ja’far as-Sadiq (‘a) to perform the pilgrimage (ziyarat) to the shrine of Imam al-Husayn (‘a) and to teach him what he should do and say. Imam as-Sadiq (‘a) said to him, “O Safwan! Fast for three days before you start your trip..., etc.”
Then he continued to say, “When you reach al-Ha’ir, say: Allahu Akbar!” Then the Imam continued to describe the ritual to him till he said, “Then exit out of the door next to the feet of ‘Ali Ibn al-Husayn (‘a); face the martyrs and say: ‘Assalamo Alaikom, O friends of Allah..., etc.'”
2. al-Tabari, Tarikh, Vol. 6, p. 337.
3. These verses are from a poem by al-Ka’bi, may Allah have mercy on his soul.

[1] [1]
SHARES

Those Whose Conscience Is Free

One night before his martyrdom[1], al-Husayn (‘a) went to his companions to say:

“*I glorify Allah in the best of glorification and praise Him for both ease and adversity. Lord! I praise You for having honoured us with Prophethood, taught us the Qur’an, made us faqihs in the creed, made for us the hearing, the vision, and the understanding, and You did not let us be among the polytheists.*

I know no companions more worthy, nor better, than mine, nor any members of a family more joining of the ties of kinship than my Ahl al-Bayt (‘a); so, may Allah reward all of you on my behalf.[2]*My grandfather, the Messenger of Allah (S), told me that I would be taken to Iraq and settle in a land called ‘Amura and Karbala’ where I would be martyred. That very time has come quite close.*[3]

I think that our day of confronting these enemies shall be tomorrow, and I have given you permission, all of you, to freely go. You are not obligated henceforth to stay with me.

The night has already covered you, so ride it as a camel, and let each man among you take with him one man from my Ahl al-Bayt (‘a); so, may Allah reward you all! Disperse to your cities and villages, for these folks are after me, and if they get hold of me, they will not seek others.”

The Imam’s brothers, sons, nephews and the sons of ‘Abdullah Ibn Ja’far said, “And why should we do that? Just to survive you? May Allah never permit us to see that day.” The first to speak from among them to make this statement was al-’Abbas Ibn ‘Ali Ibn Abu Talib (‘a) followed by the offspring of Hashim.

Al-Husayn (‘a) turned to ‘Aqil's sons and said, “*Suffices you of the loss the killing of Muslim. Go, for I have permitted you to leave*.” They all said, “What would people, in that case, say about us, and what can we say to them?

Shall we tell them that we left our mentor, master, and the son of the best of our uncles without having shot an arrow or stabbed with a lance or dealt a sword blow in his defence, and that we do not know what they did? No, by Allah! We shall never do anything like that! Rather, we shall sacrifice our lives, wealth and families for you, and we shall fight on your side till we meet your fate. We loathe life after you.”[4]

Souls insisted on upholding their father's legacy

So they are either shot or are shooting.

Their souls are to the battlefield accustomed

Just as their feet are to the pulpits used.[5]

Muslim Ibn ‘Awsajah said, “Are we the type of people that would abandon you?! And what excuse shall we produce before Allah for not having carried out our responsibilities towards you?! By Allah!

I shall never part with you till I stab their chests with my lance and strike them with my sword so long as my hand can hold it. And even if I have no weapon to fight them, I shall hurl stones at them till I die with you.”

Sa’id Ibn ‘Abdullah al-Hanafi said, “By Allah! We shall never abandon you till Allah ascertains that we safeguarded our word to His Messenger in his absence with regard to you.

By Allah! Had I come to know that I shall be killed, then I die, then I shall be burnt alive, then my ashes will be strewn, and this will be done to me seventy times, I shall still refuse to part with you till I meet my death defending you. And why should I not do so since it is only one time's killing followed by eternal bliss?!”

Zuhayr Ibn al-Qayn said, “By Allah! I wish I will be killed, then brought back to life, then killed again, and so on for thousands of times, and that Allah, the most Exalted, the Great, will let such fighting keep you and these youths from among your Ahl al-Bayt (‘a) alive.”

The rest of the companions made similar statements, so al-Husayn (‘a) invoked Allah to reward them well.[6]

Meanwhile, someone said to Muhammad Ibn Bashir al-Hadrami, “Your son has been captured in the outskirts of Rey.” He said, “I do not like him to be arrested while I survive him.” Al-Husayn (‘a) said to him, “You are relieved from your oath of allegiance to me; so, go and secure the release of your son.”

“No, by Allah,” said he, “I shall never do so; may the wild beasts devour me should I ever part with you!” The Imam (‘a) said to him, “Then give your [other] son these five outfits so that he would utilize them in securing his brother's release,” and their value was estimated at one thousand dinars.[7]

A band raced to defend him, one that

Inherited glories, young and aged.

Whoever solicits them for what he dislikes

Will find them lions enraged.

They rushed when a war caller called

Trampling in Karbala’ the plains.

Lions whose ornaments are the swords

Whose clothes are the shields.

They took water-bags as their eyes' decoration,

They dyed their hands with ponds,

Leaning as though the deer sang for them

And as though they served them their cups.

Their swords shone, so they rained

With their blood as the ground turned into clouds,

As though they were welcoming the huris:

Thus did they welcome the lances and the swords.

They found death in defending Muhammad's offspring

Sweet in taste, yet life after them is pain, unpleasing.[8]

Once he realized how sincere they were in defending him, he acquainted them with what they did not know of fate. Said he, "Tomorrow, I shall be killed and so shall you, and none of you will survive,[9] not even al-Qasim, nor 'Abdullah, my infant son, with the exception of my son 'Ali Zayn al-'Abidin, for Allah will not permit my family line to discontinue should he be killed, and he shall be the father of eight Imams."[10]

They all said, "All praise is due to Allah Who has granted us the blessing of being your supporters and honoured us with dying with you! Should we refuse to be in your degree [of divine bliss], O son of the Messenger of Allah (S)?!" The Imam ('a), therefore, wished them well[11] then unveiled from their vision what Allah has in store for them of the bliss in Paradise, showing them their mansions therein.[12]

This is not too much to expect in his regard due to the Divine Will of the most Exalted One, nor was it a strange conduct coming from an Imam. When they believed in Moses ('a) and Pharaoh was about to kill them, Moses the prophet showed them their places in Paradise.[13]

In a statement, Imam Abu Ja'far, al-Baqir, peace be upon him, said to his companions, "Good news for you about your entering Paradise! By Allah! We shall stay as long as Allah wills after whatever happens to us, then Allah will bring us and you back to life when our Qa'im reappears, so he will seek revenge against the oppressors.

I and you shall witness them chained and shackled and suffering from various types of pain." He was asked,

“Who is your Qa'im, O son of the Messenger of Allah?” “He is the seventh from among the offspring of my son, [Imam] Muhammad Ibn ‘Ali al-Baqir (‘a); he is al-Hujjah son of al-Hasan Ibn ‘Ali Ibn Muhammad Ibn ‘Ali Ibn Musa Ibn Ja’far Ibn Muhammad son of my son ‘Ali; he is the one who will remain in occultation for a long time then shall he reappear and fill the world with justice and equity just as it had been filled with injustice and inequity.”14

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1. al-Fadl Ibn Shathan, Ithbat al-Raj’a. This reference ought to be regarded as a book about the occultation, for it contains only one single hadith referring to the raj’a (the return).
2. al-Tabari, Tarikh, Vol. 6, pp. 238-239. Ibn al-Athir, Al-Kamil, Vol. 4, p. 34.
3. Ithbat al-Raj’a.
4. al-Tabari, Tarikh, Vol. 6, p. 238. Ibn al-Athir, Al-Kamil, Vol. 4, p. 24. al-Mufid, Al-Irshad. al-Tabarsi, I’lam al-Wara, p. 141. al-Thahabi, Siyar A’lam al-Nubala’, Vol. 3, p. 202.
5. These verses are cited on p. 17 of Ibn Nama's book Muthir al-Ahzan.
6. al-Mufid, Al-Irshad. al-Tabari, Tarikh, Vol. 6, p. 239.
7. Ibn Nama, Al-Luhuf, p. 53.
8. These verses were composed by the ‘Allama Sayyid Ri□a al-Hindi, may Allah have mercy on him.
9. Shaikh ‘Abbas al-Qummi, Nafs al-Mahmum, p. 122.
10. Sayyid Ka□im al-Ha’iri, Asrar al-Shahada.
11. Shaikh ‘Abbas al-Qummi, Nafs al-Mahmum, p. 122.
12. al-Rawiini, Al-Khara’ij.
13. al-Mas’udi, Akhbar al-Zaman, p. 247.
14. Ithbat al-Raj’a.

[1] [1]
SHARES

The Night Preceeding ‘Ashura

The night that preceded ‘Ashura was the hardest on the hearts of the family that descended from the Messenger of Allah (S). It was filled with unpleasant things and with calamities. It followed evil and was filled with presentiments of imminent dangers.

The Banu Umayyah had cut them off from all necessities of life. Women were wailing; children were crying on account of the acute thirst, and dark agony was looming in the air.

But what was the condition of the men who sought glory, the companions of Husayn (‘a), the honourable men who descended from Hashim, with regard to such calamities? Were they left with any strength at all whereby they could stand on their feet?

Did they have any morale to lift them and to empower them to struggle for survival, knowing that the war

would most surely take place the next day?

Yes! The valiant ones from Abu Talib's family, as well as the elite from among the Imam's followers, were most ecstatic! They were firmer in their determination to fight to the last drop of their blood than any time before!

They were elated on account of the divine bliss and happiness awaiting them! Whenever the bad situation worsened, they even smiled more, teased one another, became happier and more rejuvenated.

Since at Ninawa they opted for death

Seeing some marks for treachery

This one smiled, that laughed

In happiness and in ecstasy

Though death never wears a smile.

Burayr joked with ‘Abdul-Rahman al-Ansari, whereupon the latter said, “Is this the time for indolence?!” Burayr said, “My people know very well that I never liked indolence in any phase of my life, but I am in high spirits on account of what we will be receiving [of Allah's rewards]. By Allah!

The only barrier between us and the *huris* with large lovely eyes is that these folks assault us with their swords! I sincerely wish they do so this very moment!”[1]

Habib Ibn Muzahir came out of his tent wearing a big smile. Yazid Ibn al-Hasin al-Hamdani said to him, “This is not the time to smile about anything.” Habib said to him, “On the contrary: what other time is more worthy of smiling?! As soon as these folks attack us with their swords, we will find ourselves embracing the *Huris*!”[2]

Glory leaves on their faces its marks

In contentment, though the faces of the valiant

Are in fright constrained.

Like moons shining in the darkest of night

As they appear on their steeds riding,

So they raced like bleeding to meet their death,

As if in death lies their very ecstasy

Their souls embraced their swords

Then the embracing was in the Garden for the huris.[3]

They remained quite energetic, alternating between a deep involvement in acts of adoration and the readying of their weapons for the fight, as if they were bees in a bee-hive in the noise of their commotion!

Some were standing in prayers while others were sitting or bowing. One of them, al-Dahhak Ibn ‘Abdullah al-Mashriqi, said, “A regiment of cavaliers belonging to Ibn Sa’d passed by us, and one of their men heard al-Husayn (‘a) reciting the verse saying,

“Let not those who disbelieve think that Our granting them respite is better for their souls; We grant them a respite only so that they may add to their sins, and they shall have a disgraceful chastisement” (***Qur’an, 3:178***).

“On no account will Allah leave the believers in the condition in which you are till He distinguishes the evil [***doers***] ***from*** [***the doers of***] ***good”*** (***Qur’an, 3:179***).

That man commented saying, ‘We, by the Lord of the Ka’ba, are the doers of good; He has distinguished us from you.' Burayr said to him, ‘O man of debauchery! Shall Allah really count you among the doers of good?!

Come to our camp and repent your great sins, for by Allah, we are the good ones while you are the bad ones.' The man [citing a verse from the Holy Qur’an] said sarcastically to him, ‘And I am a witness to that!'”[4]

It is reported that on that same night, as many as thirty-two men defected from the camp of Ibn Sa’d and joined al-Husayn's camp[5] after having seen how the latter were supplicating and praying, demonstrating the most sincere devotion and submission to Allah Almighty.

‘Ali Ibn al-Husayn (‘a) has said, “I heard my father on the night preceding the day on which he was killed saying, as he was mending his sword,

O Time! Fie upon you for a friend!

How many do you have, at dawn and at dusk

Of friends and of vengeance seekers,

While Time with a substitute is never pleased?

But the affair is with the Mighty One

And every living being will go his way.

“He repeated them twice or thrice; therefore, I understood his implication, so I was overcome with tears, yet I remained silent, knowing that fate was near. As for my aunt, Zaynab (‘a), once she heard those verses, she leaped and went to see him.

She said to him, ‘Woe unto me! Shall I survive you?! I wish death had deprived me of life! My mother, Fatimah (‘a), has just died followed by my father ‘Ali (‘a) then my brother al-Hasan (‘a)![6] O vicar of the past generations and the best remnant of those that remain!' Al-Husayn (‘a) consoled her and admonished her to persevere, telling her,

‘O sister! May Allah console you! Be informed that earthlings die, and that even those who live in the heavens do not live forever. Everything shall perish except His countenance; my consolation, and that of every Muslim, is that the Messenger of Allah (S) is our best example.'

She, peace be upon her, said to him, ‘Do you force yourself on it? This causes my heart to swell even more, and it surely is harder on my soul.'[7]

The women wept when they saw her weeping, beating their cheeks. Umm Kulthum cried out, ‘O Muhammad! O ‘Ali ! O mother! O Husayn! How lost we are after you!' Al-Husayn (‘a) said, ‘O sister! O Umm Kulthum! O Fatimah! O Rubab! Pay attention to me. Once I am killed, you should not tear your pockets nor scotch your cheeks nor utter any verbal abuse.'[8]

Then al-Husayn (‘a) instructed his sister, Zaynab, to refer to ‘Ali Ibn al-Husayn (‘a) with regard to any *ahkam* and to convey the same to the Shi’as as a measure to protect the new Imam.”

Ahmad Ibn Ibrahim testifies to the authenticity of the above; he has said,

“I visited Hakima daughter of Muhammad son of [Imam] ‘Ali al-Ri□a (‘a) and sister of [Imam] Abul-Hasan al-’Askari (‘a) in 282 A.H (895 A.D.) in Medina, and I spoke to her from behind a curtain.

I asked her about her religion, so she named the Imams whom she emulated, naming one of the sons of [Imam] al-Hasan (‘a). I asked her whether she was emulating them due to her observation or on account of what is reported on their behalf. She said, “By way of what is transmitted by Abu Muhammad who recorded it for his mother.”

I asked her, “Should I emulate one who instructs a woman?!” She said, “It is emulating al-Husayn Ibn ‘Ali in Abu Talib (‘a) who instructed his sister Zaynab in the open;” so I realized that anything which was being attributed to Zaynab was done only to protect the identity of ‘Ali Ibn al-Husayn (‘a).

Then she said, “You are people who record what goes on. Have you not reported saying that the ninth from among the offspring of al-Husayn (‘a) shall distribute his estate during his own lifetime?””

She was actually referring to p. 275, chapter 49, first edition of as-Saduq's book *Ikmal ad-Din wa Itmam al-Ni'ma*.

Then the Imam (‘a) ordered the tents to be pitched beside one another so that they would be able to face the enemy from one direction. He also ordered a ditch to be dug behind them and to be filled with firewood which was then lit so that the enemy's horses would not attack from that direction. Fighting, hence, would be confined to one front.9

He, peace be upon him, went out in the depth of the night outside the tents in order to inspect the hills and plateaus and to find out whether there was anyone lying in ambush for them, or a place from which the cavalry might attack.

Then he, peace be upon him, returned holding the hand of Nafi' as he was saying, "This is it, by Allah, a promise which can never be broken." Then he said to him, "Why don't you make your way between both of these mountains and save yourself?" Nafi' fell down kissing the Imam's feet and saying, "May my mother lose me!

I bought my sword for a thousand [dinars] and my horse for the same; by Allah Who has blessed me with your company, I shall never abandon you even if they both are exhausted because of my attacks and retreats."

Then al-Husayn (‘a) entered Zaynab's tent as Nafi' remained outside it on guard waiting for al-Husayn (‘a) to come out.

He heard Zaynab saying to him, "Have you verified the intentions of your companions? I fear lest they should abandon you once the attack starts." He said to her, "By Allah! I have done so and found them brave and valiant, friends who are more eager to die for me than an infant for his mother's milk."

Nafi' said, "When I heard him say so, I wept and went to see Habib Ibn Muzahir to tell him what I overheard of the dialogue between him [al-Husayn] and his sister Zaynab."

Habib Ibn Muzahir said, "By Allah!

Had I not have to wait for his orders, I would have attacked them this very night. I have left him with his sister, and I think the women are terrified. I shared their feeling of depression; so, could you please gather your companions and say something nice to these ladies?" Habib then stood up and shouted, "O men of zeal! O lions!"

They rushed from their tents like fierce lions. To Banu Hashim he said, "Go back to your places; may your eyes never be deprived of sleep." Then he turned to his fellows and narrated to them what he and Nafi' had witnessed and heard.

They all said, "By Allah Who has blessed us with such a stand! Had we not been waiting for Husayn's

orders, we would have hurried this very minute to attack; so, calm yourself and cool your eyes." Al-Husayn (‘a) supplicated to Allah to reward them with goodness.

Then he said, "Let us all go to see the ladies to comfort them." Habib accompanied him together with his companions. They shouted out, "O honourable ladies of the Messenger of Allah! Here are the swords of your slaves who have vowed never to thrust them except in the necks of anyone who wishes to harm you!

Here are the lances of your slaves who have sworn never to plant them except in the chests of whoever terrorizes your quarters!" Hearing them, the women came out crying and wailing and said, "O men of goodness! Please do protect the daughters of the Messenger of Allah and the ladies of the Commander of the Faithful!" Everyone cried, so much so that the earth seemed to get dizzy...10

In the predawn of the same night, al-Husayn (‘a) dozed off for a short while then woke up and informed his companions that he saw in a vision dogs charging at him and mauling him, the most fierce among them being a spotted one, and that the one who would kill him from among those men would be leprous.

In another vision he saw the Messenger of Allah (S) accompanied by a group of his companions and was saying to him, "You are this nation's Martyr, and those in the heavens have congratulated each other on account of your martyrdom, and so have those who occupy the High Plane.

Let your breakfast be with me, and do not be late, for here is an angel who has descended from the heavens in order to take your blood in a green glass vase."11

Subdued by thirst became the defender of the Shari'a

Never could he wet his palate with the Euphrates water,

Becoming a target for Banu Umayyah's arrows,

Till he was spent thirsty on the battlefield,

As he was sought by every spear.

The steeds of the people of shirk on his ribs trampled

In haste, turning, making around him circles,

Just as wise ladies of Ahmad who

Never left their chambers became

Assaulted by the steeds even in their own homes.

How many hearts were frightened,

The hearts of those about whose veils

The foes disputed with one another?

How many were the orphans who were terrified to see

How their protector to the ground did fall,

How they lost their head-covering in their fright,

How they fell upon al-Husayn's corpse

With broken hearts,

About to melt by their very sighs,

Falling upon his body and his neck with cries,

To their tears responded their eyes,

Tasting the pain of the whips...?

So they call upon their people's defenders...

But where are the defenders since at Taff

Their blood spilled by Umayyah's swords and spears?

Where are the protectors? Here are their sons

Slaughtered, thirsty, lying on the sands.

Where are the protectors and here are your girls

Carried on the humps by their own foes?

Despite their creed were they carried away

Having lost those who would protect them.

Tearful, repeating in agony their sighs

So who, after Ahmad, shall console Fatimah

About her sons being killed

And about her daughters taken captive?[12]

1. al-Tabari, Tarikh, Vol. 6, p. 241.
2. al-Kashshi, Rijal, p. 53 (Indian edition).
3. Excerpted from a poem by the ‘Allama Sayyid Muhammad Husayn al-Kishwan, may Allah have mercy on his soul.
4. al-Tabari, Tarikh, Vol. 6, p. 240, First Edition.
5. Ibn Nama, Al-Luhuf. al-Ya’qubi, Tarikh, Vol. 2, p. 217, Najafi edition. al-Thahabi, Siyar A’lam al-Nubala’, Vol. 3, p. 210.
6. al-Tabari, Tarikh, Vol. 4, p. 240. Ibn al-Athir, Al-Kamil, Vol. 4, p. 24. Al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 238, Chapter 11. Abul-Faraj al-Isfahani, Maqatil al-Talibiyyin, p. 45, Iranian edition.
7. Ibn Nama, Al-Luhuf.
8. al-Mufid, Al-Irshad.
9. al-Tabari, Tarikh, Vol. 6, p. 240.
10. Muhammad Jawad Shubbar, Al-Dam’a al-Sakiba, p. 325. The name of Hilal Ibn Nafi’ is mentioned twice in his statement, which is an error. It is confirmed that the name is Nafi’ Ibn Hilal, as recorded in the ziyarat of the area, al-Tabari's Tarikh, and Ibn al-Athir's Al-Kamil.
11. Shaikh ‘Abbas al-Qummi, Nafs al-Mahmum, p. 125, where Imam as-Sadiq (‘a) is quoted.
12. This poem by the Islamic authority, Ayatullah Shaikh Hadi Al Kashif al-Ghi□a’, may Allah sanctify him, is recorded on p. 62 of Al-Maqula al-Husayniyya.

[1] [1]
SHARES

‘Ashura

“I see death as nothing but happiness, while living with the oppressors is nothing but annoyance.” – Abu ‘Abdullah, al-Husayn (‘a)

Had ‘Ashura Day only known

What calamity in it went on.

Its aura would not have dawned,

Its light would not have shown,

Its sun would not have been bright,

Its grief stole from the days their light.

And so every month, and so every day.

O Allah! What a momentous day!

It removed my patience, out did it my sleep wear,

Everyone from the family of Ayat al-Tathir

Was either slain or in the dust rubbed;

That Day the life of every hafiz was robbed,

And the creed in grief almost passed way.

That very Day...

The foes' eyes slept

As the faithful's eyes wept.

Woe upon me and many a woe

How under the hooves the ribs were low,

And atop every spear

A severed head did appear.

And on the plains the corpses did scatter:

Grieving women coming out of the chamber

Wailing, crying, frightened by the danger,

And a suckling woman lolling at her babe, crying:

On the sands lying, moaning, panting, dying,

And women taken captive on she-camels bare

Their veils taken away, agonized, wearing a stare;

Their protectors from them did depart,

Killed by every fiend having no heart.

The concern of the people whom Allah did hail

Was only to mourn, to weep, and to wail,

On a day deep grief is to be upheld at least,

Whereas the Turks eat, drink, laugh and feast... [1]

That day was spent by the family of Muhammad, peace of Allah be upon him and his progeny, by continuous weeping and wailing. Its pain penetrated the hearts, incinerating them. The eyes were filled with bloody tears. You could hear nothing except the cries of those who suffered the loss of a dear one and hear the sighs of those deeply depressed. You could see only those whose hair stood up and who demonstrated their exhaustion because of the tragedy. There were those who kept covering their heads with the dust as a sign of grief, those who beat their chests in agony, those who beat their forehead and were struggling to stay alive while putting one hand on the chest and another to beat it.

People looked as though they were intoxicated, but they were not; the horror of the painful tragedy made them look like that.

Had you been able to hear how those in the Higher Plane were wailing, you would have realized the cry of the cosmos and the wailing of the *huris* in the chambers of Paradise as they moaned and groaned, cried, sighed and lamented. All the Imams of Guidance were likewise tearful, wailing and weeping.

There is no exaggeration here at all. The Martyr had in him the fragrance of the Message, the glow of the caliphate, and the wreath of the Imamate.

He is none other than the grandson of the Chosen Prophet (S), the son of Fatimah al-Zahra' ('a), the chosen *wasi,* and the brother of the other grandson of the Prophet (S), the Hujjah against the creation. Yes, he is the treasured Sign, the joined mercy, the safeguarded trust, and the gate wherewith people are tried.

His tragedy is no less worthy of such tears or condolences. Had the hearts been split into bits and pieces, and had those grieved died grieving over such a great calamity, it would still have been less than it deserves.

Do you see life being worthy of anything so long as the very essence of life is he himself, the living and the pure essence? What is the value of tears shed as long as Allah's "Vengeance on Earth" is thus bereaved? Should the eye be cooled as it sees the victims from Muhammad's family slaughtered on the ground, their parts cut off, their bodies cut to pieces by the swords, lances having feasted on them, and arrows having pierced them?

They were spent thirsty on the bank of the flowing Euphrates wherein the dogs wade and from which wild beasts drink while the family of Muhammad (S) was prohibited from drinking of it.

The greatest calamity is that

Upon the chest of the Prophet's son al-Shimr sat.

May his hands be paralyzed:

How he with his sword severed his head!

What a youth Umayyah's steeds trampled upon

His corpse charging, racing, crushing, on and on!

So my heart for him does go

How the steeds' hooves drenched in his blood.[2]

What a true follower, who emulates the great Prophet (S), ought to do is to cry as this great Prophet (S) did for the mere mentioning of his name and the remembrance of his tragedy[3], to hold mourning ceremonies commemorating the martyrdom of the Master of Martyrs, and to require everyone in his house to mourn him.

And let them console one another on account of what happened to al-Husayn (‘a) just as Imam al-Baqir (‘a) has said, “May Allah increase our rewards and yours for mourning al-Husayn (‘a), and may He count us and your own selves among those who seek revenge for him in the company of His *wali,* al-Mahdi (‘a), from the Progeny of Muhammad, peace be upon them.”[4]

‘Abdullah Ibn Sinan came once to visit Imam as-Sadiq (‘a) on ‘Ashura. He found the colour of his complexion to have changed. He was grief-stricken; tears were trickling down his cheeks like pearls.

He said to him, “Why are you weeping, O son of the Messenger of Allah?” He, peace be upon him, answered him by saying, “Are you oblivious to the fact that al-Husayn (‘a) was martyred on this day?”

Then he ordered him to look like one who has just been afflicted by a great calamity, to unbutton his shirt, uncover his arms, to leave his head uncovered, and to fast for an entire day and to break his fast with water one hour after *‘asr* time, since that was the time when Muhammad's Progeny became bereaved with that great loss.

Then he said to him, “Has the Messenger of Allah (S) been alive, he would be the one to console.”[5]

Imam al-Ka□im (‘a) was never seen smiling during the first ten days of Muharram. He looked very sad, and on the tenth day, such sadness reached its peak, so it was his day of grief and agony.

Imam al-Ri□a (‘a) has said, “It is for people like al-Husayn (‘a) that the mourners should weep. The memory of the day when al-Husayn (‘a) was martyred surely causes our eyelids to swell. Our man of dignity was humiliated in the land of *karb* and *bala*’.”

Saluting his gravesite, al-Hujjah from among Muhammad's Progeny, may Allah hasten his reappearance, says, “So I shall mourn you in the morning and in the eve, and with tears of blood shall I over you weep.”

So, should we not abandon merriment and put on the robes of grief? Should we not cry? Should we not learn how to glorify Allah's Signs by mourning the martyr who died thirsty on the tenth of Muharram?

Today the foundations of the creed,

Of guidance, crumbled down

And the religion of the truth is now worn out.

Today whoever seeks guidance is misled

And whoever seeks hope is shunned.

Today those who seek their hopes

Are rubbed in the dust.

Today calamity has marked their every face

Today glory on him threw the attire.

Today honours for him lowered their heights.

Today glory's necklace refused its pearls.

Today their sublimity is idled.

Today Mudar's glory is in the dark.

Today death descended upon its valley.

Today al-Zahra' stood to wail.

Today Asiya joined her to console.

Today apostasy returned to the creed.

Today Banu Hind achieved their desire.

What apology will Hind's sinners on the Judgment Day have

When their opponent is the Chosen One and their Judge is Allah?

What is their excuse when his sons' blood

Became on their feast the dye for their hands?[6]

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1. This poem by the Islamic authority, Ayatullah Shaikh Hadi Al Kashif al-Ghi□a', may Allah sanctify him, is recorded on p. 62 of Al-Maqula al-Husayniyya.

2. This poem was composed by Shaikh Ja'far al-Hilli as stated on p. 93 of Al-Durr al-Nadid.
3. al-Suyuti, Al-Khasa'is, Vol. 2, p. 125. al-Mawardi, I'lam al-Nubuwwa, p. 83.
4. Ibn Qawlawayh, Kamil al-Ziyarat, p. 175. al-Tusi, Misbah al-Mutahajjid, p. 39.
5. Ibn al-Mashadi, Mazar. The author is one of the prominent figures of the sixth century A.H. (the twelfth century A.D.).
6. According to p. 540, Vol. 5, of Shu'ara' al-Hilla, this poem was composed by Shaikh Hadi al-Nahwi who died in .H./1810 A.D.

[1] [1]
SHARES

Al-Husayn On 'Ashura

Both Ibn Qawlawayh and al-Mas'udi1 have said that when it was the tenth of Muharram, al-Husayn ('a) led the morning prayers for his band then stood up to deliver a sermon. He praised Allah and glorified Him then said, "Allah Almighty has permitted your being killed today; so, you should persevere, and you should fight."

Then he prepared them for the battle in one line. They were eighty-two horsemen and two footmen. He let Zuhayr Ibn al-Qayn be in the right wing and Habib Ibn Muzahir on the left. He and his family members remained in the centre.2

He gave his standard to his brother al-'Abbas3, having found the moon of the Hashemites the best qualified of all the men with him to carry it, the most safeguarding of the trust, the most kind, the most zealous in calling for his principles, the one who was the best to unite his kinsfolk, the most valiant in protecting them, the most firm in the battle, the most composed and the most courageous.4

Commanding a force of thirty thousand strong, 'Umar Ibn Sa'd marched to confront al-Husayn, peace be upon him. Chiefs of the Kufa quarters at that time were: 'Abdullah Ibn Zuhayr Ibn Salim al-Azdi, who headed the Medenites, 'Abdul-Rahman Ibn Abu Sabrah al-Hanafi, who headed Mathhaj and Asad, Qays Ibn al-Ash'ath, who headed Rabi'ah and Kindah, and al-Hurr Ibn Yazid al-Riyahi, who headed Tamim and Hamdan5.

With the exception of al-Hurr al-Riyahi, all the other men took part in fighting al-Husayn ('a).

Ibn Sa'd put 'Amr Ibn al-Hajjaj al-Zubaydi in charge of the right wing. On the left wing, he gave charge to Shimr Ibn Thul-Jawshan al-'Amiri. The cavaliers were commanded by 'Izrah Ibn Qays al-Ahmasi. The footmen were commanded by Shabth Ibn Rab'i. The standard was with the latter's slave, Thuwayd.6

They came circling around the tents, seeing how the fire was raging in the ditch. Shimr shouted as loud as he could: "O Husayn! Have you resorted to the fire soon enough before the Day of Judgment?"

Al-Husayn (‘a) asked, “Who is the inquirer? It seems as if he is Shimr Ibn Thul-Jawshan!” The answer came in the affirmative, whereupon the Imam (‘a) said to him, “You son of the goat herder! You are more worthy of the fire than I!” Muslim Ibn ‘Awsajah was about to shoot him with an arrow, but al-Husayn (‘a) prohibited him saying, “I hate to start fighting them.”[7]

Al-Husayn (‘A) Supplicates

Having cast a look at the troops that resembled a torrent, al-Husayn (‘a) raised his hands to supplicate thus:

“*Lord! You are my trust in every adversity, my hope in every hardship! You are to me my trust and treasure for whatever afflicts me!*

How many worries have You removed and dissipated that over-burdened my heart, exhausted my plans, betrayed my friends, and elated my enemy which I complained to You, having placed my hope upon You? You are the Originator of every blessing and the ultimate end of every wish”[8]

The First Sermon

Al-Husayn (‘a) called for his camel. Having mounted it, he called out loudly enough to be heard saying:

“O people! Listen to my speech and do not rush till I admonish you with that which I owe you, and so that I tell you why I have come here; so, if you accept my excuse and believe my statement and fare with me with equity, you will be much happier, and you will see no reason to expose me to this.

But if you do not accept my reason and do not fare with me with equity, then gather your affair and your accomplices, and do not feel sorry for what you do but effect your judgment in my regard and do not grant me any respite; surely my Lord is Allah Who revealed the Book and He looks after the righteous”.

When the women heard his statement, they cried and wailed, and their voices grew loud, whereupon he sent them his brother, al-’Abbas, and his son, ‘Ali al-Akbar, to ask them to remain quiet and not to cry.

Once the ladies were quiet, al-Husayn (‘a) praised Allah again and glorified him, blessed Muhammad and all angels and prophets, delivering a speech that no orator before or after him was more outspoken[9]. Then he said,

“*O servants of Allah! Fear Allah and be on your guard with regard to this life which, had it remained for anyone at all, the prophets would have been the most worthy of it and the most pleased with fate. But Allah created this life so that it would perish.*

What is new in it will soon grow old. Its pleasure diminishes and its happiness is fleeting. A man's home is but a mound, and one's house is a fort; so, get ready for the next, for the best with which you prepare

yourselves is piety. Fear Allah so that you may be the winners[10].

O people! Allah, the most Exalted One, created life and made it a temporary abode, taking its people from one condition to another.

Conceited is whoever gets fascinated by it, and miserable is whoever gets infatuated by it. So, do not let this life deceive you, for it shall disappoint whoever trusts and desires it! I can see that you have all set your minds on doing something because of which you have caused Allah to curse you and to turn His Glorious Countenance away from you, causing you to be the object of His Wrath Kind is our Lord, and mean servants of His are you!

You declared obedience to and belief in Muhammad the Messenger (S)*, then you put your ranks together to kill his Progeny and offspring! Satan took full control of you, making you forget the remembrance of Allah, the Great.*

Perdition, hence, is your lot and ultimate end! We belong to Allah, and to Him is our return. These are people who have turned apostates after having believed, so away with the oppressive people[11].

O people! Identify me and find out who I am! Then go back to your evil selves and blame them, then see whether it is lawful for you to violate my sanctity. Am I not the son of your Prophet's daughter, the son of his wasi and cousin, the foremost to believe, the one who testified to the truth of what he had brought from his Lord?

Is not Hamzah, the Master of Martyrs, my uncle? Is not Ja'far at-Tayyar my uncle? Have you not heard that the Messenger of Allah had said about me and about my brother: "These are the masters of the youths of Paradise"?

So if you believe what I say, which is the truth, let me swear by Allah that I never deliberately told a lie since I came to know that Allah hates lying and liars, and that lying is detrimental to those who invent it.

But if you disbelieve in me, there are among you those who, if you ask them, can inform you of the same.

Ask Jabir Ibn 'Abdullah al-Ansari, Abu Sa'id al-Khudri, Sahl Ibn Sa'id al-Sa'idi, Zayd Ibn Arqam, and Anas Ibn Malik, and they will tell you that they have heard these ahadith of the Messenger of Allah with regard to myself and to my brother. Is this not sufficient to curb you from shedding my blood?!"

Al-Shimr then said, "He worships Allah by a letter, had he known what he is saying!" Habib Ibn Muzahir said to him, "By Allah! I see you worshipping Allah on seventy letters, and I testify that you are truthful when you say that you do not know what he is saying! Allah has surely sealed your heart!"

Al-Husayn ('a) then said, "*If you doubt what I have said, do you doubt that I am the son of your Prophet's daughter?! By Allah, there is no son of a Prophet from the east of the earth and the west*

besides myself, be it among you or among others. Woe unto you! Are you seeking revenge on me for killing one of you? Or is it on account of your wealth which I devoured? Or are you seeking qisas?"

None of them spoke a word to the Imam (‘a), so he called out, "*O Shabth Ibn Rab’i! O Hijr Ibn Abjar!*

O Qays Ibn al-Ash’ath! O Zayd Ibn al-Harith! Did you not write me saying, ‘Come, for the fruits are ripe, the pastures are green, and you will come to troops ready for your command'?"

They said, "We did not do so."

The Imam (‘a) said, "*Subhan-Allah!* [*Glorified is Allah*]. *Yes, by Allah, you did exactly so*!"

Then he said, "*O people! If you hate me, let me go away from your sight to a safe place on earth*" Qays Ibn al-Ash’ath said to him, "Are you not going first to accept the authority of your cousins? They surely will not deal with you except most amicably, and they will not harm you in the least."

Al-Husayn (‘a) said to him, "*Are you the brother of your brother?! Do you want Banu Hashim to demand that you pay for the blood of someone else besides that of Muslim Ibn ‘Aqil? No, by Allah! I shall not give them as the subservient ones give, nor shall I flee from them as slaves flee!* 12

O servants of Allah! I have sought refuge with Allah, your Lord and mine, against your stoning me, and I seek refuge with my Lord and yours against any arrogant person who does not believe in the Day of Reckoning."

The Imam (‘a) alighted from his she-camel, asking ‘Uqbah Ibn Sam’an to tie it for him. 13

The voice of Allah stood to speak and to admonish

But they turned deaf against his lights' sanctity

And they did become blind.

Said he: Identify me now then behold:

Is it permissible for you to shed my blood?

But they found none but arrows at his neck shot

For their answer, and deeds are always weighed.

As soon as the Prophet's grandson realized

That his grandfather's creed was no more

And no more among the people remained a Muslim on earth

He sacrificed himself in supporting the creed

Riding perils so the Muslims would be saved.

Said he: Take me, O fates, take me!

Here I am, O swords, take me!

My limbs for you now are booty

Far it is from me to yield to what is wrong

Even if on the very lances is my seat.

So he charged and the world shrunk,

And fate was effected, and a torrent

Filled the valley of apostasy.

Since he to Allah prostrated to glorify,

Magnified Allah between the swords and did sanctify,

Al–Shimr came to him to lift his head

With the sword he struck him so

Allah's ‘Arsh shook and His light was dimmed,

The face of earth shone, the cosmos dim,

And when the pillar of the universe leaned

And almost with everything overturned,

And when he fell to the ground it remained still

And turned greater even than the heavens,

So my heart burns for him when he was left alone

Surrounded by his foes' throngs.

They increased in ignorance as he in clemency increased.

My heart burns how he, thirsty, his last breathed,

Even as the Euphrates near him flowed

Free for all, but from him banned.

My heart burns for him how his corpse was lying

On the sands as the steeds his ribs kept smashing,

Grinding, stampeding, trampling...

And my heart goes for you, O son of Muhammad!

Your body is grabbed by their swords and arrows,

And your belongings became among them a booty,

So my heart burns for the pure one how he

A stoning post for them came to be... 14

A Miracle And Guidance

A number of men, including ‘Abdullah Ibn Hawzah al-Tamimi15, came charging in the Imam's direction. “Is Husayn among you?” shouted ‘Abdullah once, twice, and thrice. After the third call, al-Husayn's companions said, “Al-Husayn (‘a) is right here; what do you want from him?”

He said, “O Husayn! Let me convey to you the good news of your going to hell!” Al-Husayn (‘a) said, “*Liar! Rather, I shall meet a Lord Who is Forgiving, Gracious, Obeyed, and He accepts intercession..., but who are you?*”

“I am the son of Hawzah,” the rogue said, whereupon al-Husayn (‘a) raised his hands till the whiteness of his armpits became visible as he supplicated thus: “*O Lord! I invoke You to hurl him into the fire*!”

Ibn Hawzah became so angry that he instantly charged at the Imam (‘a). A small dry rivulet was in the way between them. As the charger leaped over it, the rider fell. One of his feet remained hooked in the stirrup.

His other foot as well as leg and thigh remained hanging. The horse kept dragging him, causing him to hit the rocks and tree stumps in its way16, finally hurling him into the burning fire of the ditch. He died instantly by burning. It was then that Imam Husayn (‘a) prostrated to thank Allah, praising Him for swiftly responding to his invocation, raising his voice as he said,

“*Lord! We are the Ahl al-Bayt of Your Prophet, his offspring and kinsfolk, so do split the spine of those who oppressed us and usurped what belongs to us, surely You hear, and You are ever near!*”

Muhammad Ibn al-Ash'ath [sarcastically] asked the Imam, "What kinship do you have with Muhammad (S)?" Al-Husayn ('a) said, "*Lord! Muhammad Ibn al-Ash'ath says there is no kinship between me and Muhammad!*

Lord! Show me today how You swiftly humiliate him!" Allah did, indeed, swiftly respond to the Imam's supplication: Muhammad Ibn al-Ash'ath came out of the army, alighted from his horse and started defecating. As he was thus engaged, a black scorpion bit him, leaving him polluted with his own feces[17], killing him just as the villain's private parts were thus exposed[18].

Masruq Ibn Wa'il al-Hadrami has said, "I was in the vanguard of the horsemen who came to fight al-Husayn son of 'Ali ('a) hoping to cut his head off and win by it favour with Ibn Ziyad. Having seen what happened to Ibn Hawzah, I realized that there is a sanctity and a special status of Ahl al-Bayt ('a) with Allah, so I left the people saying, 'I shall not fight them and thus be hurled into the Fire.'"[19]

Zuhayr Ibn Al-Qayn Delivers A Speech

Zuhayr Ibn al-Qayn came out on a horse with a huge tail, fully armed. He shouted out: "O people of Kufa! Be forewarned of a torment from Allah! It is the obligation of each Muslim to admonish his brethren. Till now, we are still brethren following the same religion so long as the sword does not interfere between us.

You deserve to be admonished; so, once the sword starts doing its thing, none of you shall be protected from such a torment. We will then be one group and you will be another. Allah has tried us and your own selves through the offspring of His Prophet Muhammad (S) in order to see what we and you will be doing.

We call upon you to support them and to abandon the tyranny of Yazid and 'Ubaydullah Ibn Ziyad, for you should not expect from them except evil so long as they rule over you. They will gouge out your eyes and amputate your hands and legs. They will mutilate you and crucify you on palm trees.

They will kill the best among you, and they will kill those among you who know and recite the Qur'an such as 'Hujr Ibn 'Adiy and his fellows and also Hani Ibn 'Urwah and his likes".

They taunted him and praised 'Ubaydullah Ibn Ziyad and even supplicated for him. Then they said, "We shall not leave this place before killing your friend and all those who accompany him, or we safely send him and them to 'Ubaydullah Ibn Ziyad." Zuhayr said, "O servants of Allah!

The descendants of Fatimah ('a) are more worthy of being loved and supported than the son of Sumayya! But if you do not support them, I seek refuge with Allah against you killing them! Save this man from Yazid, for by my life! Yazid will be satisfied with your obedience to him even if you do not kill al-Husayn ('a)."

Shimr shot him with an arrow saying, “Shut your mouth! May Allah forever silence your voice! You have bored us with talking too much!” Zuhayr said, “You! You son of the man who urinates on his heels! I was not addressing you, for you are, by Allah, an animal, and I do not think that you fully understand even two verses from the Book of Allah!

So, be prepared to be shamed on the Day of Judgment, and be prepared for a very painful chastisement!”

Shimr said, “Allah will soon kill you and your friend.” Zuhayr said to him, “Are you scaring me with death? By Allah! To die with him is more pleasing to my heart than having to live forever among you, folks.” He then loudly called out to them, “O servants of Allah! Let not this crude ruffian and his likes deceive you with regard to your creed!

By Allah! Muhammad's intercession shall never reach those who spill the blood of his offspring and Ahl al-Bayt (‘a) or those who kill their supporters and who protect their women.”

A man from among his group called out to him saying, “Abu ‘Abdullah is telling you to go back, for the believer from among the family of Pharaoh had admonished his people and was quite eloquent in doing so. You have admonished these folks and you have been quite eloquent had admonishment and eloquence been of benefit for such people.”20

Burayr’s Speech

Burayr Ibn Khudayr sought al-Husayn's permission to deliver a speech He was a mentor, a *tabi’i*, a *qari*, actually one of the most prominent *qaris* of Kufa's grand mosque. Among the people of Hamdan he enjoyed a great deal of honour and prestige.

Having acquired permission, he stood near the enemy and said:

“O people! Allah sent Muhammad (S) as bearer of glad tidings, a warner, a caller to Allah's Path and a lantern of *Noor*. Here is the water of the Euphrates wherein black boars and dogs wade, yet it has been made taboo for the son of the daughter of Allah's Messenger! Is this how you show your gratitude to Muhammad (S)?!21

They said to him, “O Burayr! You have already said too much, so spare us for, by Allah, al-Husayn (S) shall suffer of thirst just as those before him had suffered.” He said, “O people! Muhammad's offspring are now among you!

These are his offspring, progeny, daughters and ladies; so, let us know what you have in mind, what you are planning to do with them.” They said to him, “We intend to put them at the disposal of the governor ‘Ubaydullah Ibn Ziyad who will fare with them as he sees fit.”

He asked them, “Are you not satisfied if they go back to whence they had come from? Woe unto you Kufans! Have you forgotten the letters you wrote and the pledges you made, invoking Allah to be a Witness over you and over what you said therein?!

Did you invite the family of your Prophet, claiming you would defend them with your own lives, then, when they came to you, you now want to hand them over to Ibn Ziyad and even prohibited them from drinking of the Euphrates' water?! Evil, indeed, is the way how you succeeded your Prophet (S) in faring with his offspring! What is the matter with you?!

May Allah deprive you of drinking on the Day of Judgment, for surely you are a most evil people!” Some of them said to him, “Man, we do not know what you are talking about!” Said he, “All Praise is due to Allah Who blessed me with more insight than you. Lord!

I invoke You to testify that I dissociate myself from the deeds of these people! Lord! Direct their mischief against their own selves so that they may meet You and You are angry with them.” It was then that arrows started pouring on him, forcing him to retreat.22

Al-Husayn’s Second Sermon

Al-Husayn (‘a) rode his horse and took a copy of the Holy Qur’an which he spread over his head then stood in front of those people and said, “*O people! The Book of Allah and the Sunnah of my grandfather, the Messenger of Allah (S), are the arbitrators between you and me.*”23

Then he asked them whether the sword, the battle gear, and the turban that he was wearing belonged to the Prophet (S), and they all testified that they, indeed, were. Then he asked them about the reason why they were planning to kill him. “In obedience to the governor ‘Ubaydullah Ibn Ziyad,” they said. He, peace be upon him, then addressed them in these words:

“*Woe unto you, O people, shame and infamy! You sought our help in earnest, so we came to help you in apprehension, then you unsheathed your swords in violation of your vows, kindling a fire against us which we ignited against our enemy and yours.*

Now you have sided with your own enemies against your friends. Such enemies have disseminated no equity among you, nor do you hope for their reform; so, be forewarned of calamities!

You abandoned us, keeping your swords resting in their scabbards, enjoying your comfort and ease, thinking you are acting wisely! But you opted to fall greedily upon life like the swiftest of all birds, throwing yourselves on it as butterflies fall into the fire! So, thus do you violate your vows!

May you be crushed, O slaves of this nation, splinters of the parties! You have forsaken the Book of Allah, distorted His Word, becoming the party of evil, the breath of the devil, the ones who put out the Sunnah! Woe unto you!

Are you really supporting such sort of people while thus betraying us?! Yes, by Allah! It is your same age-old custom of treachery which goes back to your own roots and upon which your branches grow! You, hence, are the worst fruit, an eyesore to the beholder, a morsel to the usurper!

Truly the bastard-son who is the offspring of the bastard-son has bidden us to either unsheathe our swords or succumb to humiliation! Far, it is, from us to do either!

Far, it is, from us to accept humiliation! Allah Himself refuses that we should ever be thus humiliated, and so does His Prophet, and so do the believers! Ours are honourable chambers, men of dignity, souls that refuse to prefer obedience to the lowly over dying in honour and dignity! I most surely am attacking with this family, though small in number, though being betrayed by those who promised to support me…"

Then the Imam (‘a) cited the following poetry verses by Farwah Ibn Musayk al-Muradi[24]:

So if we chase, we do so headlong,

But if we flee, none chases us away,

Not out of cowardice at all,

But it is only our fate that we should be

Thus, and because of others' authority;

So tell those pleased with our calamity:

They shall meet what we have just met;

If Death spares some people his throes,

It is only because to others he goes.

Having said so, he continued his speech thus:

"*By Allah! You shall not linger after this incident except as long as one stays on his horseback. The grinding stones shall then spin you, shaking you as the axis shakes; this is a promise which my father had been promised by my* [*grand*]*father, the Messenger of Allah* (*S*): [*then he cited the verse saying*]:

***"… then resolve your affair and* (*gather*) *your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite"* (*Qur'an, 10:71*).**

The Imam (‘a) then raised his hands as he supplicated thus:

"*Lord! Keep rain water from them and send upon them years like those of Yusuf's, and send upon them the slave of Thaqif to make them drink of a most bitter cup, for they lied to us and betrayed us, while*

You are our God; upon You do we rely, and to You is our destiny.[25]

Allah will not let a single one of them without having sought revenge on him on my behalf: my killer shall be killed; whoever deals a blow against me shall be dealt likewise; He shall most certainly seek victory for me, for my Ahl al-Bayt (‘a), and for my supporters”.[26]

Ibn Sa’ds Misguidance

Al-Husayn (‘a) called upon ‘Umar Ibn Sa’d to come forward. The latter very much hated to look the Imam (‘a) in the eyes. The Imam (‘a) said to him, “*O ‘Umar! Do you really claim that you will kill me so that the bastard-son will make you the wali of the land of Rey and Jurjan?! By Allah! You shall never have such an enjoyment!*

This is a promise already made; so, do whatever you wish, for you will not be pleased after my demise with either this life or with the life hereafter! It is as though I can see your head mounted on a stick and the children of Kufa tossing it from one to another, using it as a toy.” ‘Umar, outraged, turned his face away from the Imam (‘a).[27]

Al-Hurr Repents

Having heard his speech and his plea for help, al-Hurr came to ‘Umar Ibn Sa’d and said, “Are you going to fight this man?” “Yes, by Allah,” said ‘Umar, adding, “a fight in the easiest part of which heads will roll down and hands will be cut off.”

Al-Hurr asked him, “What is your objection to his offer of departure?” ‘Umar answered: “Had it been up to me, I would have accepted it, but your governor refuses.”

Al-Hurr left him and stood by the others. Beside him stood Qarrah Ibn Qays whom he asked, “Have you watered your horse today?” “No,” came the answer. “Do you then wish to do so?” was al-Hurr's question.

Qarrah took that statement to imply that al-Hurr was reluctant to fight al-Husayn (‘a) and did not wish to be seen by him defecting, so he walked away from him. Al-Hurr kept getting closer and closer to al-Husayn (‘a). Al-Muhajir Ibn Aws asked him, “Do you want to charge at him?”

Al-Hurr remained silent. He felt chilled to the bones, so he shivered. Having seen him shiver, al-Muhajir felt terrified and said to him, “Had I been asked: ‘Who is the most daring of all the Kufans?', I would have given no name other than yours; so, why do I see you look like that?”

Al-Hurr said, “I am giving my soul the option between choosing Paradise or hell. By Allah! I do not prefer anything over Paradise even if it means I will be burnt alive.” Having said so, he beat his horse in the direction of al-Husayn (‘a).[28]

Turning his spear upside down and holding his shield the opposite way, he came lowering his head, feeling too shy to look at the Prophet's family in the eyes because of having exposed them to such hardship, bringing them to such a place where neither water nor grass could be found. Loudly he spoke these words:

"O Allah! To You do I surrender, so do accept my repentance, for I have filled the hearts of Your *walis* and the sons of Your Prophet with fear! O father of 'Abdullah! I am repentant; so, can my repentance be accepted at all?"

Al-Husayn ('a) said, "Yes. Allah will accept your repentance".[29] This statement found its place to al-Hurr's heart, filling it with joy. He took a moment to contemplate upon the eternal life and the incessant bliss. It now became clear to him what that voice, which had addressed him, meant upon his departure from Kufa. He had a dialogue with al-Husayn ('a). Among what he said to him was:

"When I went out of Kufa, I was addressed thus: "O Hurr! You are given the glad tidings of [going to] Paradise!" I said to myself, "Woe unto me! How can I be given such glad tidings since I am going to fight the son of the daughter of Allah's Messenger?!"[30]

Al-Husayn ('a) said to him, "*You have now acquired a great deal of good and a great reward*."[31] A Turkish slave was with him. [32]

Al-Hurr Admonishes The Kufans

Al-Hurr sought al-Husayn's permission to address the people, and permission was granted to him. As loudly as he could, al-Hurr called out to the Kufans thus:

"O people of Kufa! A foolish and a bad example for others have you surely set when you invited him to come to you then grieved him and surrounded him from all directions, forbidding him from going anywhere in Allah's spacious land so that he and his family might be safe, rendering him like a captive in your hands, unable to help himself.

You have prohibited him, his ladies, his children, and his companions from the flowing water of the Euphrates of which the Jews, the Christians, and the Zoroastrians drink and wherein black swine and dogs wade! Look and see how thirst has subdued them! Evil is the way whereby you have succeeded Muhammad (S) in treating his progeny! May Allah never permit you to drink on the Day of Thirst!"

His own men now started shooting him with arrows, so he was forced to retreat till he stood face-to-face with Imam Husayn ('a).[33]

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1. Ibn Qawlawayh, Kamil al-Ziyarat, p. 73. Ithbat al-Wasiyya, p. 139 (Najaf, Iraq: Hayderi Press).
2. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 4.

3. al-Tabari, Tarikh, Vol. 6, p. 241. Ibn al-Jawzi, the grandosn, Tathkirat al-Khawass, p. 143 (old edition).

4. Historians differ with regard to the number of al-Husayn's companions. One view says they were thirty-two horsemen and forty footmen; this is what al-Shaikh al-Mufid says in his book Al-Irshad, al-Tabarsi on p. 142 of his book I'lam al-Wara, al-Fattal on p. 158 of his book Radwat al-Wa'izin, Ibn Jarir [al-Tabari] on p. 241, Vol. 6, of his Tarikh, Ibn al-Athir on p. 24, Vol. 4, of his book Al-Kamil, al-Qarmani on p. 108 of his book Akhbar al-Duwal, and al-Dinawari on p. 254 of his book Al-Akhbar al-Tiwal.

A second view says they were eighty-two footmen, as we are told on p. 327 of Al-Dam'a al-Sakiba of Muhammad Jawad Shubbar where al-Mukhtar is cited. A third view says they were sixty men. This is what al-Dimyari states on p. 73, Vol. 1, of Hayat al-Haywan as he discusses Yazid's reign. The fourth view says that they were seventy-three. Such is the view stated by al-Sharishi on p. 193, Vol. 1, of his book Shar Maqamat al-Hariri. The fifth view says they were forty-five horse-men and about one hundred footmen; this is what Ibn 'Asakir says on p. 337, Vol. 4, of his book Tahthib Tarikh al-Sham. The sixth view says they were thirty-two horsemen and forty footmen; this is what al-Khawarizmi indicates on p. 4, Vol. 2, of his book Maqtal al-Husayn.

The seventh view, which is expressed by al-Mas'udi on p. 35 of his book Ithbat al-Wasiyya (published in Najaf at the Hayderi Press), counts sixty-one men. An eighth view says they were forty-five horse-men and one hundred footmen as stated by Ibn Nama on p. 28 of his book Muthir al-Ahzan and on p. 56 of his other work titled Al-Luhuf, where he relies on a tradition wherein Imam al-Baqir, peace be upon him, is quoted.

The ninth view says they were seventy-two men; this is what al-Shabrawi states on p. 17 of his book Al-Ithaf bi Hubb al-Ashraf. The tenth view, which is indicated on p. 31, Vol. 1, of al-Thahabi's book Mukhtasar Tarikh Duwal al-Islam, says that the Imam ('a) was escorted by seventy horsemen as he departed from Medina. (And Allah surely knows best).

5. On p. 81, Vol. 1, of his book Sharh Nahjul-Balagha (Egyptian edition), the author says that their respite in Kufa lasted for one week.

6. al-Tabari, Tarikh, Vol. 6, p. 241.

7. al-Shaikh al-Mufid, Al-Irshad. al-Tabari, Tarikh, Vol. 6, p. 242.

8. Ibn al-Athir, Al-Kamil, Vol. 4, p. 25. Ibn 'Asakir, Tarikh, Vol. 4, p. 233. On p. 158 of his Misbah (Indian edition), al-Kaf'ami says that the Prophet (S) had thus supplicated during the Battle of Badr. This supplication is abridged by al-Thahabi who quotes it on p. 202, Vol. 3, of his book Siyar A'lam al-Nubala'.

9. al-Tabari, Tarikh, Vol. 6, p. 242.

10. al-Husari, Zahr al-Adab, Vol. 1, p. 62 (Dar al-Kutub al-'Arabiyya: .H./1952 A.D.).

11. Muhammad Ibn Abu Talib al-Ha'iri, Maqtal al-Husayn.

12. On p. 164 of his book Jamharat Ansab al-'Arab, Ibn Hazm says, "Followers of al-Harith Ibn Rashid, a descendant of 'Abd al-Bayt Ibn al-Harith, reneged from Islam during 'Ali 's caliphate, so he ('a) fought them, killing them and taking their women and children captive. Misqalah [Ibn Habirah] al-Shaybani paid their ransom and set them free, then he fled to Mu'awiyah. 'Ali ('a), nevertheless, went ahead and approved their being set free."

13. al-Tabari, Tarikh, Vol. 6, p. 243.

14. Excerpted from a poem by the authority Shaikh Muhammad Husayn Kashif al-Ghi□a' quoted in its entirety in my book Qamar Bani Hashim.

15. On p. 159 of his book titled Rawdat al-Wa'izin (first edition), al-Fattal says, "He was the son of Abu Juwayrah al-Mazni; his horse jolted him, hurling him into the fire in the ditch."

16. Ibn al-Athir, Al-Kamil, Vol. 4, p. 27.

17. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 249, Chapter his book Al-Amali, as-Saduq contented himself with quoting only his invoking Allah's wrath against Muhammad Ibn al-Ash'ath.

18. al-Fattal, Rawzat al-Wa'ziin, p. 159 (first edition).

19. Ibn al-Athir, Al-Kamil, Vol. 4, p. 27.

20. al-Tabari, Tarikh, Vol. 6, p. 243.

21. According to p. 96, majlis 30 (first edition), of as-Saduq's Amali (or Majalis), it is stated that when thirst took its toll on al-Husayn ('a) and those in his company, Burayr sought his permission to address those folks, and permission was granted to him.

22. al-Majlisi, Bihar al-Anwar, Vol. 10, where Muhammad Ibn Abu Talib is quoted.
23. Ibn al-Jawzi, the grandosn, Tathkirat al-Khuwass, p. 143.
24. This text we have quoted from p. 54 of Ibn Nama's book Al-Luhuf. It is also narrated by Ibn 'Asakir on p. 333, Vol. 4, of his book Tarikh al-Sham and by al-Khawarizmi on p. 6, Vol. 2, of his book Maqtal al-Husayn. Their texts differ from one another. On p. 205, Vol. 3, of his book Al-Isaba, Ibn Hajar al-'Asqalani says, "Farwah Ibn Musayk came once to meet the Prophet (S) in .H./630 A.D. accompanied by men from the tribe of Mathhaj. The Prophet (S) put him in charge of Murad, Mathhaj and Zubayd." According to Al-Isti'ab, he resided in Kufa during 'Umar's reign. In his Sirat, Ibn Hisham, commenting on the text on p. 244, Vol. 2, of Al-Rawd al-Anif, says, "When a battle broke out between Murad and Hamdan tribesmen, he composed nine verses." Ibn Nama, in Al-Luhuf, cites seven of them. On p. 49, Vol. 19, of his book Al-Aghani, Abul-Faraj al-Isfahani cites al-Farazdaq, the poet, attributing the following verse to his uncle, al-'Ala' Ibn Qarzah:

As time subdues some people,
It had already bent the necks of others.

These verses are cited on p. 334, Vol. 4, of Tarikh al-Sham and on p. 7, Vol. 2, of Maqtal al-Husayn by al-Khawarizmi without stating the name of their author. On p. 181, Vol. 1, of his book Al-Amali, al-Murtada attributes them to Thul-Isbi' al-'Adawani. Ibn Qutaybah, on p. 114, Vol. 3, of his book 'Uyun al-Akhbar, and both al-Tabrizi, on p. 191, Vol. 3, of his book Sharh al-Hamasa, say that they were composed by al-Farazdaq himself. Yet on p. 30 of Al-Hamasa al-Basriyya, they are said to be excerpted from a poem by Farwah Ibn Musayk but are attributed to 'Umar Ibn Qa'as.
25. Ibn 'Asakir, Tarikh, Vol. 4, p. 334. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 7. Ibn Nama, Al-Luhuf, p. 54.
26. al-Bahrani, Maqtal al-'Awalim, p. 84.
27. Radiyy ad-Din al-Qazwini, Tazallum al-Zahra', p. 110. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 84. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 8.
28. al-Tabari, Tarikh, Vol. 6, p. 244.
29. We read the following on p. 63, Vol. 7, of Ibn Kathir's book Al-Bidaya: "During the Battle of Yarmuk, George, a Christian, said to Khalid Ibn al-Walid: 'What is the outcome of one of us who enters into this matter [i.e. becomes Muslim]?' Khalid said, 'He will have rewards greater than ours because we believed in our Prophet (S) who is alive among us receiving revelation from the heavens, and we witnessed the miracles. Whoever among you embraces Islam without having ever heard what we have heard nor seen what we have seen of the wonders and proofs, accepting it in a true intention, will be better than us.' It was then that George turned his shield upside down and inclined to Khalid saying, 'Teach me about Islam.'"
On p. 42, Vol. 1, of Ahmad Ibn-Yahya al-Baladhuri's book Ansab al-Ashraf (published by Dar al-Ma'arif of Egypt), "Whenever the Arabs felt they were in danger and sought refuge and asylum, they would turn their lances upside down." The same author says the following on p. 43: "Al-Harith Ibn Zalim came to 'Abdullah Ibn Jad'an at 'Ukaz when everyone was embroiled in the Battle of Qays, so he turned his lance upside down. Once he was recognized and felt secure, he raised it."
30. Ibn Nama, Al-Luhuf, p. 58. as-Saduq, Al-Amali, p. 97, majlis 30. 'Ali Ibn Muhammad al-Fattal al-Naishapuri, Rawdat al-Wa'izin, p. 159.
31. Ibid.
32. Ibn Nama, Muthir al-Ahzan, p. 31. On p. 9, Vol. 2, of his book Maqtal al-Husayn, al-Khawarizmi says that he [al-Hurr] had a Turkish slave with him.
33. Ibn al-Athir, Vol. 4, p. 27.

[1] [1]
SHARES

The First Campaign

‘Umar Ibn Sa’d advanced towards al-Husayn's troops and shot an arrow saying, “Testify for me with the governor that I shot the first arrow.” Others followed suit.[1] Hardly any of al-Husayn's men escaped being shot at by an arrow.[2]

The Imam (‘a) said to his companions, “*Stand, may Allah be Merciful unto you, and meet the imminent death, for these arrows are messengers of these people to you.”* He and his companions charged together[3] and fought for a while. By the time the cloud of dust dissipated, fifty men had been killed.[4]

It oppressed even as the desert crushed its valiant ones

And the face of the morning its battle curiously examines.

Their faces were with the battle elated.

How many faces of valiant men then turned grim?

Pleased they are when the lances come to them

And music it is to their ears to hear swords' clamour.

Dignified, they are, yielding in hardship to none,

Nor do they fear any calamity,

Only to glory their souls yearn

Only glory do their souls earn,

So if glory in a star does reside,

They would have gone to that side,

And the men of honour always seek

What is honourable and what glorifies.

So their swords on the battle day drip of blood,

And their hands are with glory always dyed.

Their flesh is always with the swords' brink,

And from its blood do the spears always drink,

Till they, like stars, to the ground did fall,

Though after them I wish no star remains at all.

They fell, so say that the brightest stars are no more

They fell, so say the mountains were crushed to the core.[5]

Yasar, Ziyad's slave, and Salim, a slave of ‘Ubaydullah Ibn Ziyad, came out and challenged anyone to fight them in a duel. Habib and Burayr leaped to meet their challenge, but al-Husayn (‘a) did not permit them. ‘Abdullah Ibn ‘Omayr al-Kalbi, of Banu ‘Alim, who was known as “Abu Wahab,” a tall and masculine man with broad shoulders, a man who was held with very high esteem among his people, and a man of courage and martial experience, stood up.

Al-Husayn (‘a) permitted him saying, “I believe he is a match for both of them.” “Who are you?” the challengers inquired. He identified himself to them, but they could not recognize him. One of them said, “We do not know you; let either Zuhayr or Habib or Burayr come out.” Yasar stood nearby.

The latter said to him, “You son of the adulteress! Do you not wish to fight me?!” then charged at him and engaged him in a sword duel.

Meanwhile, Salim attacked him, so his companions warned him saying, “The slave is now charging at you!” But he did not pay attention to him, so Salim hit him with his sword.

‘Abdullah tried to protect himself from it with his left hand, getting his fingers cut off in the attempt. Then ‘Abdullah swiftly turned to him with his own sword, killing him instantly. Having killed both men, he went back to al-Husayn (‘a) reciting *rajaz* (martial) poetry.

Having seen how her husband so valiantly fought, Umm Wahab daughter of ‘Abdullah, who belonged to al-Nimr Ibn Qasit, took a rod and came to him saying, “May both my parents be sacrificed for you! Do defend the good ones, the offspring of Muhammad, Allah's peace and blessings be upon him and his progeny!”

He wanted to take her back to the tent, but she kept persisting, holding to his clothes and saying, “I shall not leave you till I die with you!” Al-Husayn (‘a) called out to her saying, “May you be well rewarded on behalf of your Prophet's Ahl al-Bayt (‘a)! Go back to the tent! Women are not required to fight!” She did.[6]

Duels Between Two Or Four Warriors

When the rest of al-Husayn's companions saw the large number of those who had been killed from their

camp, two, three, or four men simultaneously sought al-Husayn's permission to let them defend him and his ladies. Each member of these groups tried his best to protect the other or others as they fought.

Two men, both with the last name of al-Jabiri, namely Sayf Ibn al-Harith Ibn Sari' and Malik Ibn 'Abd Ibn Saree', both cousins, came out weeping. Al-Husayn ('a) asked them, "Why are you weeping? I hope after a short while you will see what will cool your eyes!"

They said, "May Allah accept us as your own sacrifice! We are not mourning our own death, but we are weeping only because we can see how you are thus surrounded while we cannot do much for you." Al-Husayn ('a) prayed Allah to reward them both with goodness.

They both fought near him till they were killed.[7] 'Abdullah and 'Abdul-Rahman, sons of 'Urwah al-Ghifari, came and said, "People have driven us to you [against our wish]." They kept fighting al-Husayn's enemy till they were both killed.

'Amr Ibn Khalid al-Saydawi and his slave Sa'd, as well as Jabir Ibn al-Harith al-Salmani and Majma' Ibn 'Abdullah al-'A'ithi[8], came out and collectively attacked the Kufans. Once they were in the latter's midst, they were soon circled.

Al-Husayn ('a) asked his brother al-'Abbas to go to their rescue, which he did, but not before all those men received heavy wounds. On their way, the enemy came close to them. Despite their wounds, they kept fighting till they were all killed at the same place.[9]

An Appeal For Help And Guidance

When al-Husayn ('a) saw that a large number of his companions had died, he took hold of his sacred beard and said, "Allah's Wrath intensified against the Jews for having attributed a son to Him, and His Wrath intensified against the Christians who made Him one of three [Triune], and His Wrath also intensified against the Zoroastrians who worshipped the sun and the moon instead of worshipping Him.

And His Wrath intensified against people who collectively agreed to kill the son of their Prophet's daughter. By Allah! I shall never agree with them about anything they want me to do till I meet Allah drenched in my blood." Then he called out, "Is there anyone who would defend the ladies of the Messenger of Allah?!"[10]

Hearing him, the women cried and wailed.

Two Ansaris, Sa'd Ibn al-Harith and his brother Abul-Hutuf, heard al-Husayn ('a) pleading for help, and they also heard the cries of his children. They were both with the army of 'Ubaydullah Ibn Sa'd. They suddenly turned against al-Husayn's enemy around them and kept killing them till they themselves were killed.[11]

The Right Wing Remains Firm

Having seen how the number of their fighting men became so small, al-Husayn's companions resorted to fight individually, i.e. in duels. Thus, they were able to kill a large number of the Kufans. ‘Amr Ibn al-Hajjaj then shouted loudly at his men, “Do you really know who you are fighting?!

You are fighting the land's knights, the people of vision, those who stay firm till death. None of you comes out to fight them except that he gets killed despite their small number. By Allah! If you throw rocks at them, you will be able to kill them all!”

‘Umar Ibn Sa’d said to him, “Yes, you have said the truth Your idea is the sound one; so, send word to everyone and tell them not to come out to them for any duel. True, if you fight them singly, they will finish you.”[12]

‘Amr Ibn al-Hajjaj attacked al-Husayn's right wing, but the men were able to maintain their ground, kneeling down as they planted their lances. They were thus able to frighten the enemy's horses. When the horsemen came back to charge at them again, al-Husayn's men met them with their arrows, killing some of them and wounding others.[13]

‘Amr Ibn al-Hajjaj kept saying the following to his men, “Fight those who abandoned their creed and who deserted the *jama’a*!” Hearing him say so, al-Husayn (‘a) said to him, “Woe unto you, O ‘Amr! Are you really instigating people to fight me?!

Are we really the ones who abandoned their creed while you yourself uphold it?! As soon as our souls part from our bodies, you will find out who is most worthy of entering the fire!”[14]

Muslim Ibn Awsajah

‘Amr Ibn al-Hajjaj attacked from the Euphrates' side, fighting for a while. This engagement involved Muslim Ibn ‘Awsajah. Muslim Ibn ‘Abdullah al-Dababi and ‘Abdullah Ibn Khashkarah al-Bijli attacked him, causing a huge cloud of dust which, once dissipated, showed Muslim lying on the ground drawing his last breath.

Escorted by Habib Ibn Muzahir, al-Husayn (‘a) walked towards him and said, “May Allah be Merciful unto you, O Muslim!

***“Among them are those who died, and among them are those who wait, and they never changed aught in the least”* (*Qur’an, 33:23*).**

Habib came closer to him and said, “Your being killed is truly devastating me, O Muslim! Receive the glad tidings of Paradise!” In a very faint voice, the dying hero said, “May Allah convey to you, too, such glad tidings!” Habib said, “Had I not known that I will soon be following you, I would have liked you to

convey your will to me with regard to anything on your mind."

Muslim said, "All I want you to do is to look after this man," pointing to al-Husayn (‘a), adding, "and to defend him till death" Habib said, "I will *Insha-Allah* do exactly so." It was then that Muslim breathed his last as he was lying between both men. His woman cried out, "*Wa Muslimah* [O Muslim!] O master! O son of ‘Awsajah!"

Ibn al-Hajjaj, feeling elated about Muslim's martyrdom, kept shouting in excitement that they killed Muslim.

Shabth Ibn Rab'i said to those around him, "May your mothers lose you! Do you really feel elated when a man such as Muslim is killed?! A great stand which I saw with my own eyes involving him was in Azerbaijan where he killed six polytheists even before the Muslim cavalry had enough time to form its ranks!"[15]

The Left Wing

Al-Shimr and his company attacked the right wing of al-Husayn's army, but the latter was able to stay firm in their positions, forcing the attackers to withdraw.

In that engagement, ‘Abdullah Ibn ‘Omayr al-Kalbi participated, killing nineteen horsemen and twelve footmen. Hani Ibn Thabit al-Hadrami charged at him, cutting his right hand off[16] as Bakr Ibn Hayy was cutting his left. He was taken captive and instantly killed.[17]

His wife, Umm Wahab, walked towards his corpse and sat at his head, wiping the blood from it and saying, "Congratulations for having earned Paradise! I plead to Allah Who blessed you with Paradise to make me join you." Al-Shimr heard her and told his slave Rustam to hit her head with a rod, which he did. She died there and then. She was the first woman to be martyred from among al-Husayn's companions.[18]

‘Abdullah's head was cut off then thrown in the direction of Husayn's camp. His mother took it, wiped the blood from it then grabbed the pillar of a tent and ran in the direction of the enemy's camp.

Imam al-Husayn (‘a) sent her back saying, "Go back, may Allah have mercy on you, for you are exempted from participating in *jihad*." She went back saying, "O Allah! Do not disappoint me!" Al-Husayn (‘a) said to her, "May Allah never disappoint you!"[19]

Al-Shimr now attacked, piercing al-Husayn's tent with his lance and loudly shouting, "Give me a torch of fire to burn the tent and everyone in it!" The women inside the tent screamed in peril as they fled. Al-Husayn (‘a) called out to him saying, "O son of Thul-Jawshan! Are you calling for fire to burn my Ahl al-Bayt (‘a)?!

May Allah burn you with His fire!" Shabth Ibn Rab'i asked Shimr, "Have you sunk so low so as to be one who thus frightens women?! I have never seen anyone doing a worse thing than what you have done, nor a situation more ugly than yours."

The rogue felt ashamed of himself, so he went away. Zuhayr Ibn al-Qayn, heading a company of ten fighters, attacked al-Shimr's company till they succeeded in distancing them from their quarters.[20]

'Izrah Requests More Re-Enforcements

When 'Izrah son of Qays, who was head of the cavalry division, noticed how weak his fellows were and how they failed in their mission whenever they charged, he sent a message to 'Umar Ibn Sa'd asking for more men.

'Umar Ibn Sa'd said to Shabth Ibn Rab'i, "Why don't you attack them?"

He answered: "*Ya Subhan-Allah!* [Praise to Allah] Are you asking the dignitary of the land to shoulder such a responsibility while there are with you those who can spare him such a task?!" Shabth Ibn Rab'i, in all reality, remained all the while too reluctant to fight al-Husayn ('a).

He was even heard saying, "For five years did we fight the offspring of Abu Sufyan on the side of 'Ali Ibn Abu Talib ('a) then on the side of his son [al-Hasan] after him, then we transgressed on his son [al-Husayn] who is the best man on the face of earth, fighting him in support of Mu'awiyah's offspring and in support of the son of Sumayya, the adulteress!

How we have strayed! By Allah! The people of this country will never be granted goodness, nor will they ever be rightly guided!"[21]

Yet he sent him al-Hasin Ibn Namir in charge of five hundred archers, and fighting intensified. Al-Husayn's companions suffered most of the wounds, their horses were hamstrung. The riders were thus forced to fight on foot[22].

Yet the enemy forces failed whenever they attacked them from any direction due to the fact that their homes were close to one another. Ibn Sa'd, therefore, dispatched men with instructions to demolish those homes then surround them. Each group of three or four persons from among al-Husayn's band would stand before each tent.

They would attack and kill every man as he attempted to plunder, shooting him with an arrow from a close distance.

Ibn Sa'd issued his order to burn all the tents. His order was carried out. Women screamed in fright; children were dumbfounded. Al-Husayn ('a) said, "Let them burn them, for once they have done so, they would not touch you with any harm. And so it was.[23]

Abu Al-Sha'tha'

Abu al-Sha'tha', namely Yazid Ibn Ziyad al-Kindi, was first fighting on the side of 'Umar Ibn Sa'd. Having seen what happened to the women and the children, he defected and joined al-Husayn's camp.

He was an excellent archer; he knelt down in front of al-Husayn ('a) and shot at least a hundred arrows as al-Husayn ('a) kept supplicating, "*O Allah! Guide his shots and reward him with Paradise!*" Having run out of arrows, he stood up and said, "It is clear to me that I have killed five of them".[24] Then he charged at the enemy and killed nine more before he himself was killed.[25]

At The Time Of Zawal

Abu Thumama al-Sa'idi[26] looked at the sun and saw that it was already after-noon, so he said to al-Husayn ('a), "May I be sacrificed for your sake! I can see that these folks have advanced towards you. No, by Allah, you shall not be killed before I die defending you, and I love to return to Allah after having performed the prayers whose time has approached."

Al-Husayn ('a) raised his head to the heavens and said, "*You have remembered the prayers, may Allah count you among those who uphold the prayers and who remember Him often. Yes, this is the beginning of its time. Ask them to leave us alone so that we may perform the prayers*." Al-Hasin, who had heard the Imam ('a) say these words, commented by saying, "It [your prayer] will not be accepted!"[27]

Habib Ibn Muzahir

Habib Ibn Muzahir heard what that rogue had said, so he responded to him by saying, "Do you claim that prayers are not accepted from the Prophet's Family but yours are accepted, you ass?!" Al-Hasin charged at him, so Habib slapped the face of al-Hasin's horse, causing it to leap and throw its rider on the ground. Al-Hasin's men had to rush to his rescue and to carry him away to safety.[28]

Habib, despite his advanced age, fought them valiantly, killing as many as sixty-two men. Badil Ibn Sarim attacked him and dealt a sword blow to him as a man from Tamim hit him with his lance. Habib now fell on the ground.

As he attempted to stand up again, al-Hasin hit him with his sword on the head, causing him to fall again on his face. The man from Tamim alighted and severed Habib's head. Habib being thus killed shook al-Husayn ('a) who said, *"It is only to Allah that I complain about what has happened to me and to my companions*."[29] For a good while, the Imam ('a) kept repeating the statement: ***"Inna-Lillahi wa inna ilayhi rajia'un"*** (***2:156***) [We belong to Allah, and to Him is our return].

Al-Hurr Al-Riyahi

After him, al-Hurr Ibn Yazid al-Riyahi came out accompanied by Zuhayr Ibn al-Qayn who was protecting him from the rear. Whenever one of them attacked and the situation became critical, the other would attack to rescue him, and they kept doing so for a while.30

The horse on which al-Hurr was riding received hits on its ears and eyebrows, and it was bleeding as its rider was quoting the following verse by Antar Ibn Shaddad al-'Abasi:

I kept shooting them at its very mouth,

At its chest, till blood drenched it all.

Al-Hasin said to Yazid Ibn Sufyan, "Is this al-Hurr whom you wished to kill?" "Yes," said Yazid, so the first came out and challenged al-Hurr to a duel. It turned out that al-Hasin was asking for a swift death, for it did not take al-Hurr long to kill him!

Ayyub Ibn Mashrah al-Khaywani shot al-Hurr's horse with an arrow, hamstringing it. The poor horse leaped, so the rider leaped from it like a lion,31 holding his sword in his hand. He kept fighting on foot till he killed more than forty men.32

A company from the footmen fiercely attacked him and killed him. Al-Husayn's companions carried his body and put it before the tent in front of which they were fighting. They were doing so whenever a man was killed, and al-Husayn ('a), each time, kept repeating this statement: "*He has been killed as prophets and the offspring of prophets are killed.*"33

Al-Husayn ('a) turned to al-Hurr, who was breathing his last, and said to him, as he wiped out the blood from his face, "You are al-Hurr [which means: the free man], just as your mother named you, and you are free in this life and in the life hereafter."

One of the companions of al-Husayn ('a), who some say was [al-Husayn ('a)'s son] 'Ali Ibn al-Husayn,34 eulogized him with the following verses which some people claim the Imam ('a) himself had composed:35

How good al-Hurr of Banu Riyah!

How patient when the lances intertwined!

How good al-Hurr when he defended Husayn!

And in the morning his life he sacrificed!

Prayers

Al–Husayn (‘a) stood to perform his prayers. It is said that he led the prayers' service before the survivors from among his companions. It was a special prayer called *Salat al–khawf*, the prayer said by one fearing for his life. In front of him stood Zuhayr Ibn al–Qayn and Sa’id Ibn ‘Abdullah al–Hanafi and half of the surviving companions.[36]

Other historians say that he and his companions offered their prayers individually.[37]

Far away it was from being a prayer in fear,

For it was not of death frightened,

Though death was from it quite near.

But the bloody stand did not cause it to bend,

Nor did the army stop it from near or from far.

It charged, though thirsty,

And the sun was burning,

From it the ground was as though on fire.

It shook the hosts so it was as though

Al–Taff's plains and valleys were not vast at all.

Ask the battlefield about it and you will see

How it stamped it with stabs and with blows,

How it defended Allah's every sanctity

So it did not harm any glory at all

Nor did it in fear flee.

How it defended Allah's creed,

The guided ones were few.

Their enemies filled the place

They had arrows and swords but no grace,

About them wrote history:

Their mischief filled the valley.[38]

When Sa'id's wounds became overwhelming, he fell on the ground as he was supplicating thus: "O Allah! Curse them as You cursed the peoples of 'Ad and Thamud and convey my *Salam* to Your Prophet (S) and tell him about the pain of the wounds which I have received, for I desired Your rewards when I supported the offspring of Your Prophet, Peace of Allah be upon him and his progeny."[39]

He turned to Imam al-Husayn ('a) and asked him, "Have I carried out my obligation, O son of the Messenger of Allah?" "Yes," said the Imam ('a), "and you shall reach Paradise before I do."[40] Then the hero died.

As many as thirteen arrows were found planted in his body in addition to the blows which he had sustained from swords and lances.[41]

Having finished his prayers, al-Husayn ('a) addressed his companions thus: O honourable men! Here is Paradise with its gates wide open for you, with its rivers joining one another, with its fruits ripened, and here is the Messenger of Allah and the martyrs who were killed in the Cause of Allah: they all are waiting for you to join them. They are congratulating one another on your account; so do defend the religion of Allah and of His Prophet (S), and do protect the women of the Messenger of Allah (S).

They all said to him, "May our lives be sacrificed for yours, and may our blood protect yours! By Allah! So long as blood flows in our veins, no harm shall reach you or your ladies."[42]

The Horses Harmstrung

'Umar Ibn Sa'd dispatched 'Amr Ibn Sa'id in charge of a company of archers to shoot arrows at al-Husayn's companions and to hamstring their horses.[43] Not a single horseman remained with al-Husayn ('a) except al-Dahhak Ibn 'Abdullah al-Mashriqi who recounted this report:

Having seen how the horses of our fellows were being hamstrung, I came with my horse and entered a tent belonging to our fellows. They fought most fiercely.[44]

Whoever wanted to come out to fight would bid al-Husayn ('a) farewell and say, "Peace be upon you, O son of the Messenger of Allah!" Al-Husayn ('a) would then respond to him by saying, "And upon you, too, be peace, and we shall soon join your company." Then he would quote the Qur'anic verse saying,

"... so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least" **(*Qur'an, 33:23*).**[45]

Abu Thumamah

Abu Thumama al-Sa'idi came out and fought till he was very heavily wounded. He had a cousin named Qays Ibn 'Abdullah who was fighting with 'Umar Ibn Sa'd, and there was a great deal of enmity between them both The latter attacked him fiercely and killed him.

Zuhayr And Ibn Mudarib

Salman Ibn Mudarib al-Bajali, a cousin of Zuhayr Ibn al-Qayn al-Bajali, came out and fought till he was killed. He was followed by Zuhayr Ibn al-Qayn who put his hand on al-Husayn's shoulder and sought permission to fight with these verses:

Advance, may you guide, O guided one!

For today shall I your grandfather the Prophet meet!

And I shall meet al-Hasan and 'Ali the pleased one!

And the one with Two Wings, the valiant youth greet,

The lion of Allah, the living martyr!

Zuhayr am I and the son of al-Qayn

With the sword do I defend Husayn!

Al-Husayn ('a) responded by saying, "*And I, too, shall follow.*" As he fought, Zuhayr kept reciting this verse:

Zuhayr am I and the son of al-Qayn

With my sword do I defend Husayn!

He killed a hundred and twenty men. Kathir Ibn 'Abdullah al-Sa'bi and al-Muhajir Ibn Aws jointly attacked and killed him. It was then that al-Husayn ('a) stood up and said,

"May Allah never keep you distant from us, O Zuhayr, and may He condemn those who killed you as He had condemned those whom He turned into apes and pigs".[46]

'Amr Ibn Qarzah

'Amr Ibn Qarzah al-Ansari[47] came and stood before al-Husayn ('a), protecting him from the enemy and exposing his own chest and face to their arrows. Thus, al-Husayn ('a) was not harmed. But when his wounds overpowered him, he turned to Abu 'Abdullah ('a) and said, "Have I carried out my responsibility

towards you, O son of the Messenger of Allah?"

The Imam (‘a) said, "Yes, indeed, and I will be the next person to be in Paradise; so, convey my Salam to the Messenger of Allah (S) and inform him that I will soon follow." Having heard these words, the man fell dead.[48]

His brother, who was fighting on Ibn Sa'd's side, shouted, "O Husayn! You liar! You deceived my brother till you got him killed!" The Imam (‘a) said, "*I did not deceive your brother; rather, Allah is the One Who showed him the right guidance while leaving you to stray.*" "May Allah kill me," the man responded, "if I do not kill you!"

Having said so, he attacked al-Husayn (‘a) with the intention to stab him, but Nafi' Ibn Hilal al-Jamali intercepted and stabbed him seriously but not fatally. His friends carried him away and treated him till he was healed.[49]

Nafi Al-Jamali

Using poisoned arrows, Nafi' Ibn Hilal al-Jamali al-Mathhaji shot arrows on which he had written his name[50] as he recited these verses:[51]

I shoot it, and its tips trained

In poison, on the wind borne,

To fill the earth with shots, and the soul

Is not benefitted by fear at all.

He killed twelve men, not counting those whom he injured. Having run out of arrows, he pulled his sword to fight them, but he was hurled with stones and spearheads till his arm was broken, and he was taken captive.[52]

Al-Shimr and those in his company dragged him away. [‘Umar] Ibn Sa'd asked him, "What caused you to do to yourself what you have done?" He said, "My God knows what I want." A man who saw how blood was pouring down his face and beard said to him, "Can't you see in what condition you are?"

He said, "By Allah, I have killed twelve of your men, not counting the ones I injured, and I have no regret at all for resuming the *jihad* against you if I remain alive and if I have any strength at all, had you only not taken me captive."[53]

Al-Shimr pulled his sword out of its scabbard to kill him, but Nafi' said to him, "O Shimr! Had you been Muslim at all, you would have found it very hard to meet Allah stained with our blood; so, all Praise is due to Allah Who caused our death to be at the hands of the very worst of His creatures." Al-Shimr

pulled him and struck his neck with his sword.[54]

Wadih And Aslam

When Wadih, a Turkish slave of al–Harith al–Mathhaji, received a heavy blow, he sought the help of al–Husayn (‘a) who came to him and hugged him. Having seen that, he retorted saying, “Who can be as lucky as I am when the son of the Messenger of Allah (S) puts his cheek on mine?!” Having said so, his pure soul parted from his body.[55]

Al–Husayn (‘a) walked to Aslam, his slave, and hugged him. He was breathing his last and was able to smile. He felt proud and died with a smile lighting his face.[56]

Burayr Ibn Hudayr

Yazid Ibn Ma’qil[57] called out, “O Burayr! How do you see what Allah has done to you?!” Burayr answered: “Allah has done very well to me while afflicting you with evil.” Yazid said, “You have lied, and before today you were never known to lie.

Do you remember the day when I was walking with you in the quarters of Banu Lawthan,[58] when you said that Mu’awiyah had strayed and that the Imam of guidance is ‘Ali Ibn Abu Talib?”

Burayr answered: “Yes, I testify that such is my view.” Yazid said, “And I bear witness that you are among the misguided!” Burayr then challenged him to a *Mubahala*; they both raised their hands and supplicated to Allah, Glory to Him, invoking Him to curse the liar and to kill him. Then they fought one another.

Burayr hit the man on his head with his sword, splitting it in two halves. Yazid fell as Burayr's sword was still planted in his head. As he was trying to take it out, Radiyy Ibn Munqith al–’Abdi attacked Burayr and engaged him in a fight for some time. Burayr subdued this one, too, sitting on his chest.

The loser screamed for help, whereupon ‘Afif Ibn Zuhayr Ibn Abu al–Akhnas shouted at him saying, “This is Burary Ibn Hudayr, the *qari* who used to teach us the Qur’an at Kufa's mosque,” but he did not pay him any attention and stabbed Burayr in the back.

Burayr fell on Radiyy and bit him on the face, cutting the tip of his nose off. Ka’b used his lance to remove him from the man's chest then hit him with his sword, killing him.

The al–’Abdi man stood up to remove the dust from his clothes saying, “O brother of the Azd! You have done me a favour which I shall never forget.”

When Ka’b Ibn Jabir returned to his family, his wife, al–Nuwar, rebuked him saying, “You have sided with the enemies of Fatimah's son and killed the master of [Kufa's] *qaris*...; you have done something

monstrous... By Allah! I shall never speak to you a word." He said in his answer the following verses:

Ask about me and you will be told,

Even if you may be held in low esteem,

How al-Husayn fared when the lances were bold

Did I not do the most of what I did seem?

Hate and no fear did I feel from what I did.

With me was my sword never disappointed,

White, sharp edged, cutting,

So I unsheathed it against a gang

Whose creed is not mine at all.

And I know who the son of Harb and call

Him what he really is. Never have eyes

Seen anyone like them in their time

Nor before their time even in my youth

More striking with the sword on the battlefield,

Except one who protects his honour to the extreme.

They for the blows and the stabs persevered

Though they had none to protect,

And they would have duelled, had it been of any use.

So tell 'Ubaydullah if him you meet

That I obey the caliph, that I hear and obey.

Burayr did I kill: a bliss I carried, became excited,

Of Abu Munqith when he to duel invited.

Radi son of Munqith al-'Abdi responded to him with these verses:

If my Lord willed, I would not have fought them at all,

Nor Jabir's son would have sought my bliss.

That day was nothing but a curse and a shame

Sons after friends will call it by its name;

So how I wish before killing him I better knew

And on Husayn's Day was in the grave, too.[59]

Hanzalah Al-Shabami

Hanzalah Ibn Sa'd al-Shabami called out, "O folks! I fear for you the like of the day of al-Ahzab, the like of the people of Noah, of 'Ad, of Thamud, and of those who came after them. Allah never intends to deal unjustly with His servants.

O people! I fear for you the Day of Arguing, when you go without having anyone to protect you from Allah. Whoever Allah permits to stray, none can guide him. O people! Do not kill Husayn else Allah should chastise you with a terrible chastisement, and those who falsify shall be disappointed."

Al-Husayn ('a) prayed Allah to reward him well for having made such a statement saying, "*May Allah have mercy on you! They have now become worthy of the chastisement because they rejected your call to the truth and rose to spill your blood and that of your companions; how is it now that they have killed their righteous brethren?*"

Hanzalah said, "You have said the truth, O son of the Messenger of Allah! Are we not going to the hereafter?" Al-Husayn ('a) then permitted him to go to perform *jihad*, so he bid al-Husayn ('a) farewell and advanced. He fought till he was killed.[60]

'Abis

'Abis Ibn Shabib al-Shakiri came to Shawthab[61], a slave of Shakir. Shawthab was a sincere man whose house was always frequented by the Shi'as; it was there that they discussed the merits of Ahl al-Bayt ('a). He said, "O Shawthab!

What do you intend to do?" Shawthab said, "I shall fight on your side till I am killed." He prayed Allah to reward him well then said to him, "Advance to greet Abu 'Abdullah ('a) so that he may pray for you just as he prayed for the others, for this is a day when we seek as much reward as we can."

Shawthab advanced and greeted al-Husayn ('a) then fought till he was killed.

‘Abis stood before Abu ‘Abdullah (‘a) and said: “None on the face of earth received the night, be he a near or a distant kin, who is dearer to me than you. Had I been able to ward off injustice from you with anything more precious than my life, I would have done so. Peace be with you, and I testify that I am on your and your father's guidance!”

He walked towards the enemy with his sword raised despite a wound which he had already received on his forehead. All men who saw him shouted, “O men! Stay away from him!”

They knew very well that he was most courageous. Observing the situation, ‘Umar Ibn Sa’d shouted, “Kill him with your stones!” He became the target of a shower of stones. Having seen that, he put down his shield and charged, causing as many as two hundred men to flee away from him. Soon they surrounded him from all directions and killed him.

A number of them disputed with one another about who among them would take his head covering as a booty. Ibn Sa’d said, “This man was not killed by one single person.” He distributed the slain hero's head-gear among them.62

John

John63, a slave of Abu Dharr al-Ghifari, stood before al-Husayn (‘a) requesting him to grant him permission to fight.

The Imam (‘a) said, “*O John! You followed us seeking your good health, so you are excused.*” But the old man fell on the Imam's feet kissing them and saying, “I in the time of prosperity lick what is served on your tables; so, should I in the time of hardship betray you?

My smell is surely bad; my lineage is lowly; my colour is black; so do bestow upon me a breeze from Paradise so that my smell will be good, my lineage will be honoured, and my colour will be whitened! No, by Allah, I shall never abandon you till this black blood mixes with yours!” Al-Husayn (‘a), therefore, granted him permission.64

He killed as many as twenty-five men before he himself was finally killed. Al-Husayn (‘a) stood by his corpse and supplicated saying, “O Lord! Whiten his face, make his smell good, join him with Muhammad (S) and link him to the progeny of Muhammad (S)!”

Whoever thereafter passed by the battleground was able to smell his corpse emitting a fragrance sweeter than that of musk.65

Anas Al-Kahili

Anas Ibn al-Harith Ibn Nabih al-Kahili was an old man and a renowned *sahabi* who had met and listened to the *hadith* of the Prophet (S) and fought in his company the battles of Badr and Hunain. He,

too, sought al-Husayn's permission to go and fight.

He came out tying his waist with a turban, his forehead bandaged. Having seen him looking like that, al-Husayn (‘a) cried and said, “May Allah thank you, O *shaikh*, for what you are doing for us!” Despite his old age, he killed eighteen men before being finally killed.66

‘Amr Ibn Junadah

‘Amr Ibn Junadah al-Ansari came out after his father had been killed. He was only eleven years old. He sought al-Husayn's permission to fight, but al-Husayn (‘a) refused saying, “This is a young boy whose father was killed in the first campaign, and perhaps his mother hates to see him go, too.” But the boy said, “It was my mother who ordered me to do so!”

It was then that the Imam (‘a) permitted him to fight. It was not long before he was killed and his head was thrown in the direction of Husayn's camp. It was taken by his mother who wiped the blood from it and used it as a weapon to hit a man nearby, killing him instantly.67

She went back to the camp and took a rod or, according to other accounts, a sword, and recited these verses:

An old woman and a weakling am I

Crumbling, skinny, and old;

Yet I with force strike you and try

To defend Fatimah's son, the honourable and bold.

Al-Husayn (‘a) took her back to the tent after she had killed two men using a tent pole.68

Al-Hajjaj Al-Ju’fi

Al-Hajjaj Ibn Masruq al-Ju’fi fought till his body became soaked with blood. He went to al-Husayn (‘a) reciting:

Today shall I meet your Grandfather, the Nabi,

Then your father, the generous one, ‘Ali,

The one we know as the wasi.

Al-Husayn (‘a) responded by saying, “*And I, too, shall meet them soon after you*.” He, therefore, went back and fought till he was killed.69

Suwar

Suwar Ibn Abu Humair, a descendant of Fahm Ibn Jabir Ibn ‘Abdullah Ibn Qadim al–Fahmi al–Hamdani, was involved in a fierce engagement till he was overwhelmed with wounds[70] and was taken captive. Ibn Sa’d wanted to kill him, but his people sought to intercede on his behalf, so he stayed with them as long as he was wounded; he died six months later.[71]

When people go for the *ziyara* of the sacred places, they recite the following:

“Peace be upon you, O wounded captive, O Suwar Ibn Abu Humair al–Fahmi al–Hamdani, and upon the bereaved one, ‘Umar Ibn ‘Abdullah al–Junda’i.”

Suwayd

When the wounds inflicted upon Suwayd Ibn ‘Amr Ibn Abul–Muta’ became too much to bear, he fell on his face, and people thought that he had died. When al–Husayn (‘a) was martyred and he heard people talking about it, he took out a knife that he had with him whereby he fought till he was overwhelmed by their masses and killed. He was the last of the companions to die after al–Husayn's martyrdom.

The refuge of the asylum seeker they are

When in fright, and the hope of the hopeful.

If the fire of the battle dies down,

With their swords they would light and say:

Ignite! Heavy in steps but for the battle light,

With swift steps, sure of their march

If they raise their lances you would think

They are stars in the light of the pitched dark,

Or if under the dust clouds the regiments collide,

One after another they would seek death

They charged even when the steps of the valiant stray

And the person of death under the dust makes its way.

They turned away from injustice so they

On the ground they did fall:

A master after a master, each and all.

They fell to the ground and the swords on them feasted.

Their bodies bare, by their virtues attired,

The Grandson kept turning his eyes

Seeing only their corpses on the ground lying

Seventy thousand surrounded him so he

Kept them at bay: like ostriches did they flee,

And the unsupported one stood among their crowds

Alone defending Muhammad's law,

Till he fell on the ground, may they first be paralyzed

And his heart could not quench the fire of thirst.

He fell, so Tawhid did fall down

And guidance was obliterated, losing its crown,

And the pillars of the creed crumbled and fell

Though before they had stood very well.

Allah support him, how his heart yearned for water

But was spent on the ground that burnt like fire.

He fell in the burning heat of the sun

With his face dusted, shaded by the spears

And the steeds kept on his chest going back and forth

Going to battle and returning therefrom,

And a woman cried from the side of her tent

She lost her protector, beating her cheek she kept.

The whips hurt her, so she under them bends;

She cries, and her voice oft

Causes even the stones to get soft.

She was carried on lean beasts in captivity

From a place to place displayed as booty.

She went away led by asses: Umayyad,

From one apostate to another she was led.[72]

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1. al-Maqrizi, Khutat, Vol. 2, p. 287.
2. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 84.
3. Ibn Nama, Al-Luhuf, p. 56.
4. al-Majlisi, Bihar al-Anwar, where Muhammad Ibn Abu Talib is quoted.
5. Excerpted from a poem by the authority Shaikh Muhammad Husayn Kashif al-Ghi□a', may Allah sanctify his soul. It is published in my book Qamar Bani Hashim.
6. al-Tabari, Tarikh, Vol. 6, p. 245. Ibn al-Athir, Vol. 4, p. 37.
7. Ibn al-Athir, Vol. 4, p. 29.
8. On p. 94, Vol. 3, of Al-Isaba (of Ibn Hajar al-'Asqalani), Part 3, it is stated that Majma' Ibn 'Abdullah Ibn Majma' Ibn Malik Ibn Iyas Ibn 'Abd Manat Ibn Sa'd was killed with al-Husayn Ibn 'Ali, peace be upon him, during the Battle of Taff.
9. al-Tabari, Tarikh, Vol. 6, p. 255.
10. Ibn Nama, Al-Luhuf, p. 57.
11. Al-Hada'iq al-Wardiyya, a manuscript.
12. al-Tabari, Tarikh, Vol. 6, p. 249.
13. Ibn al-Athir, Al-Kamil, Vol. 4, p. 27.
14. Ibn Kathir, Al-Bidaya, Vol. 8, p. 182.
15. al-Tabari, Tarikh, Vol. 6, p. 249.
16. Ibn Shahr Ashub, Al-Manaqib, Vol. 2, p. 217.
17. This is how it is recorded by Ibn al-Athir. On p. 13, Vol. 2, of his book Maqtal al-Husayn, al-Khawarizmi, however, says that his left hand was cut off after his right hand had already been cut off.
18. al-Tabari, Tarikh, Vol. 6, p. 251. Ahmad, Musnad, Vol. 2, p. 100 (Egypt: first edition). It is stated in the latter reference that the Messenger of Allah (S) passed, while on a military expedition, by the body of a woman who had been killed and banned the killing of women and children.
19. Radiyy ad-Din al-Qazwini, Tazallum al-Zahra', p. 113.
20. al-Tabari, Tarikh, Vol. 6, p. 251. This incident is abridged when narrated by al-Khawarizmi on p. 16, Vol. 2, of his book Maqtal al-Husayn.
21. Ibid., Vol. 6, p. 251.
22. al-Tabarsi, I'lam al-Wara, p. 145. Ibn al-Athir, Vol. 4, p. 28.
23. Ibn al-Athir, Vol. 4, p. 28. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 16.
24. al-Tabari, Tarikh, Vol. 6, p. 255.
25. as-Saduq, Al-Amali, p. 17, majlis 30. According to Thakhirat al-Darayn, he killed nineteen men.
26. According to p. 373 of Ibn Hazm's book Jamharat Ansab al-'Arab, and also according to p. 97, Vol. 10, of al-Hamdani's

book Al-Iklil, the name of Abu Thumama was Zayd Ibn ‘Amr Ibn Arib Ibn Hanzalah Ibn Darim al-Sa’idi. He was killed defending al-Husayn (‘a). On p. 151, Vol. 6, of al-Tabari's Tarikh, and according to the text of the ziyarat of that sacred area, and also according to p. 46, Vol. 2, of Ibn Athir's book Al-Lubab, al-Sa’idi was named after Sa’id, a branch of [the tribe of] Hamdan. Sa’id's real name was Ka’b Ibn Shurahbil.

27. According to p. 247, Vol. 1, of Al-Wasa'il, chapter 41, which deals with prayer times (published by ‘Ayn al-Dawlah), the Commander of the Faithful (‘a) was very much engaged in battle, yet he remained mindful of the prayer time, so Ibn ‘Abbas asked him, “What are you doing, O Commander of the Faithful?!” “I am watching the sun,” said the Imam (‘a). “But,” responded Ibn ‘Abbas, “we are distracted by the battle from the prayers.” “We fought them,” the Imam (‘a) said, “on account of establishing the prayers.” He never stopped performing salat al-layl till the very last night during which he (‘a) died.

28. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 17.

29. Ibn al-Athir, Vol. 4, p. 29. al-Tabari, Tarikh, Vol. 6, p. 251. Al-Khawarizmi, Vol. 2, p. 19, where the author says, “Al-Tamimi cut off Habib's head. Some say that it was done by Badil Ibn Sarim. The severed head was hung around a mare's neck. When the people of Kufa saw that, one of them, the son of Habib Ibn Muzahir, a young teenager, assaulted its rider and cut his head off.”

30. al-Tabari, Tarikh, Vol. 6, p. 252. Al-Bidaya, Vol. 8, p. 183.

31. al-Tabari, Tarikh, Vol. 6, pp. 248 and 250.

32. Ibn Shahr Ashub, Manaqib, Vol. 2, p. 217 (Iranian edition).

33. This text is quoted from p. 118 of Tazallum al-Zahra’ of Radiyy ad-Din al-Qazwini, from p. 135, Vol. 13, of al-Nu’mani's Ghayba. According to p. 256, Vol. 6, of al-Tabari's Tarikh and p. 30, Vol. 4, of Ibn al-Athir's book, as well as al-Mufid's book Al-Irshad, a tent was placed on the battlefield, but these authors did not mention al-Husayn (‘a) by name due to the magnanimity of the situation.

34. ’Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 85. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 11.

35. ’Ali Ibn Muhammad al-Fattal al-Naishapuri, Rawdat al-Wa’izin, p. 160. as-Saduq, Al-Amali, p. 97, majlis 30.

36. ’Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 88. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. my view, al-Husayn's prayer was performed as qasr because he had arrived at Karbala’ on the second of Muharram. Due to the knowledge which he had received from his grandfather, the Messenger of Allah (S), in addition to his knowledge that he was going to be killed on the tenth of Muharram, he could not intend to stay there for ten days or more. Those who are not familiar with all of this presumed that he had performed salat al-khawf (prayer of one who fears for his life).

37. Ibn Nama, Muthir al-Ahzan, p. 44.

38. This poem was composed by the authority Sayyid Muhammad son of Ayatullah Sayyid Jamal Gulpaygani.

39. ’Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 88.

40. Thakhirat al-Darayn, p. 178.

41. Ibn Nama, Al-Luhuf, p. 62.

42. Sayyid Ka□im al-Ha’iri, Asrar al-Shahada, p. 175.

43. Ibn Nama, Muthir al-Ahzan, p. 34.

44. al-Tabari, Tarikh, Vol. 6, p. 255.

45. ’Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 85. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 25.

46. al-Tabari, Tarikh, Vol. 6, p. 253. al-Khawarizmi, Vol. 2, p. 20.

47. According to p. 345 of Ibn Hazm's book Ansab al-’Arab, he was a descendant of ‘Amr Ibn ‘Amir Ibn Ziyad-Manat Ibn Malik al-Aghar. His father is the poet whose poetry overflows with praises, namely Qarzah Ibn Ka’b Ibn ‘Amr, [the latter is] also a poet. Qarzah had two sons: ‘Amr, who was killed while fighting on the side of Imam al-Husayn (‘a), and another son who fought on the side of Ibn Sa’d and whose name the said genealogist does not mention.

48. ’Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 88.

49. Ibn al-Athir, Vol. 4, p. 27

50. al-Tabari, Tarikh, Vol. 6, p. 252. Ibn al-Athir, Al-Kamil, Vol. 4, p. 29. Ibn Kathir, Al-Bidaya, Vol. 8, p. 184.

51. ’Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 90. On p. 184, Vol. 8, of his book Al-Bidaya, Ibn Kathir cites portions of these verses, and so does as-Saduq in his book Al-Amali, though the latter provides the name of Hilal Ibn

Hajjaj as the poet.

52. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 21.

53. al-Tabari, Tarikh, Vol. 6, p. 253.

54. Ibn Kathir, Al-Bidaya, Vol. 8, p. 84. al-Tabari, Tarikh, Vol. 6, p. 253.

55. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 91. Ibsar al-'Ayan, p. 85. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. the latter reference, the author says that the Turkish slave was one of the slaves of al-Husayn ('a) who used to recite the Holy Qur'an and was familiar with Arabic. When he fell, al-Husayn ('a) placed his own cheek on his, so the dying slave smiled.

56. Thakhirat al-Darayn, p. 366.

57. According to p. 247, Vol. 6, of al-Tabari's Tarikh, he belonged to Banu 'Umayr Ibn Rabi'ah and was an ally of Banu Sulayma Ibn Banu 'Abd al-Qays.

58. In Taj al-'Arus and under the word "lawth," his name is given as Lawthan Ibn 'Abd-Wudd Ibn Zayd Ibn Jasham Ibn Hashid.

59. al-Tabari, Tarikh, Vol. 6, p. 248.

60. al-Tabari, Tarikh, Vol. 6, p. 254.

61. According to p. 145 of al-Tabarsi's book I'lam al-Wara, his name appears as Shawthan, but the text recorded by al-Mufid, in his book Al-Irshad, agrees with ours here.

62. al-Tabari, Tarikh, Vol. 6, p. 254.

63. On p. 239, Vol. 6, of al-Tabari's Tarikh, his name exists as "Hoy," and on p. 218, Vol. 2, of his book Al-Manaqib, Ibn Shahr Ashub calls him Juwayn son of Abu Malik, slave of Abu Dharr al-Ghifari. On p. 237, Vol. 1, of his book Maqtal al-Husayn, al-Khawarizmi calls him John, a black slave of Abu Dharr al-Ghifari. [The Translator of this book is of the opinion that his name, the Christian that he was, may very possibly be "John." N. Tr.]

64. Ibn Nama, Muthir al-Ahzan, p. 33 (Iranian edition). Ibn Nama, Al-Luhuf, p. 61.

65. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 88.

66. Thakhirat al-Darayn, p. his book Muthir al-Ahzan, Ibn Nama details his duel and recitation of rajaz poetry. On p. 68, Vol. 1, of Al-Isaba (of Ibn Hajar al-'Asqalani), reference is made to the fact that both he and his father had been companions of the Messenger of Allah (S) who narrate from him the following hadith: "My son shall be killed in the land of Karbala'. Whoever comes to know about the battle should support him." On p. 125, Vol. 2, of his book Al-Khasa'is, al-Suyuti discusses him, and so do both al-Jazri on p. 123, Vol. 1, of his book Usd al-Ghabah and Abu Hatim al-Razi on p. 287, Vol. 1, of his book Al-Jarh wa al- Ta'dil.

67. This is recorded by both Ibn Shahr Ashub on p. 219, Vol. 3, of his book and al-Khawarizmi on p. 22, Vol. 2, of his book Maqtal al-Husayn. This should not strike the reader as far-fetched especially if he reads p. 137 of the book written by the great mentor al-Mufid about the Battle of the Camel (second edition). There, the author says, "Once his leg was cut off, he used it to hit a man, instantly killing him." Both al-Tabari, on p. 180, Vol. 5, of his Tarikh, and Ibn al-Athir, on p. 35, Vol. 3, of his book Al-Kamil, cite him reciting the following poetic lines after having killed that man:

Do not mind, O thigh,
I do in earnest beg,
The fact is that with me is my
Arm whereby I save my leg.

On p. 140, Vol. 2, of his book Al-Kamil, Ibn al-Athir says, "A man from among the followers of Musaylamah [the Liar] cut off the leg of Thabit Ibn Qays, so Thabit took it and hit the same man with it, instantly killing him."

68. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 198. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 22. The author of Al-Isaba of Ibn Hajar al-'Asqalani, who details the biography of Asma' daughter of Yazid Ibn al-Sakan, says that during the Battle of Yarmuk, she killed nine Roman soldiers using a tent post.

69. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 198, where al-Ha'iri's Maqtal is cited.

70. al-Hamdani, Al-Iklil, Vol. 10, p. 103.

71. Al-Hada'iq al-Wardiyya (a manuscript). Its text agrees with what is stated by Al-Iklil, that is, that he died because of his wounds, but the author does not refer to his captivity.

72. Al-Hujjah Sayyid Muhammad Husayn al-Kishwan, may Allah have mercy on his soul, composed this poem.

[1] [1]
SHARES

The Martyrdom Of Ahl Al-Bayt

‘Ali Al-Akbar

None remained with al-Husayn (‘a) except his Ahl al-Bayt who were determined to face death with their might and to maintain their dignity. They came bidding each other farewell1 the first being Abul-Hasan2 ‘Ali al-Akbar3 who was twenty-seven years old.

He was born on the 11th of Sha’ban, 33 A.H/653 A.D.4, and he was a mirror reflecting the Prophet's own beauty and a model of his own sublime code of ethics, a specimen of his wise speech. One poet of the Messenger of Allah (S) praised him saying:

Never have any eyes seen better than you

Never have women begotten more beautiful than you

Fault-free you have been made

As if you as you wished were made.

Al-Madih al-Akbar says5:

No eyes saw him have ever seen

Anyone walking, bare-footed or not.

Flesh boils till when it is ripe,

The eater finds it not expensive at all,

Whenever fire for it was lighted,

He with lofty honour ignited.

Just as a poor person sees it in hope,

Or a lone man with no family.

Never did he prefer his life over his creed,

Nor did he sell what is right for a misdeed.

I mean the son of Layla, the one of the dew,

I am describing the son of high lineage to you.

‘Ali al-Akbar is the one who branched out of the tree of Prophethood, the man who inherited the great merits. He was truly worthy of being a caliph had it not already been determined by the Lord of the Heavens. The most Glorified One had recorded their names in the tablet brought by Gabriel (‘a), to the Messenger of Allah, peace and blessings of Allah be upon him and his progeny.

He inherited the merits his legacy

From every valiant warrior and brave

In Hamzah's might, in Hayder's bravery

In al-Husayn's loftiness, in Ahmad's dignity

Good in make and in conduct,

Wise in speech like the Prophet Ahmad.[6]

Once he was about to start his role in defending Ahl al-Bayt (‘a), it rested extremely heavily for the ladies who grew up in the lap of Imamate because he was the one upon whom they rested their hopes for their protection and security, their only hope after al-Husayn (‘a) is gone.

One of them would see the Message about to be muted with his death, while another would see the sun of Prophethood nearing an eclipse, while yet another would see Muhammad's code of ethics coming to an end.

They all surrounded him and pleaded to him saying, “Have mercy on our being strangers in this land! We cannot bear your separation!”

But he did not pay them any attention because he could easily see how his enemies were to the end determined to spill his pure blood. He sought his father's permission then came out riding a horse belonging to al-Husayn (‘a) named Lahiq.[7]

From the camp of Layla, mother of ‘Ali al-Akbar and daughter of Maymuna daughter of Abu Sufyan,[8] a man shouted, “O ‘Ali ! You have kinship with the commander of the faithful Yazid, and we wish to safeguard it; so, if you wish, we can grant you security.”

He (‘a), said, “The kinship I have with the Messenger of Allah, peace of Allah and His blessings be upon

him and his progeny, is now more worthy of being safeguarded,"[9] then he recited these *rajaz* verses, identifying his holy self and his sublime objective:

I am 'Ali son of al-Husayn son of 'Ali

We, by the House's Lord, are more worthy of the Nabi.

By Allah! We shall never be ruled by the da'i

With the sword shall I defend my family

And strike like a young Hashemi, Qarashi![10]

Al-Husayn ('a) could not help flooding his eyes with tears[11] and shouted at 'Umar Ibn Sa'd: "What is the matter with you?!

May Allah cut off your lineage just as you have cut off mine and just as you have not respected my kinship to the Messenger of Allah, peace and blessings of Allah be upon him and his progeny, and may He send upon you someone to slay you on your own bed!"[12] Then he uncovered his hair and raised his hands to the heavens supplicating thus:

"*O Allah! Bear witness against these folks that a man who looks most like Your Messenger Muhammad in his physique, manners, and eloquence*[13]*has come out to fight them! Whenever we missed seeing Your Prophet, we would look at him.*

O Allah! Deprive them of the blessings of the earth, create dissension among them, and make them into many parties, and do not let their rulers ever be pleased with them, for they invited us to support us, then they transgressed on us and fought us!"

Then he recited the Qur'anic verse saying,

"Allah surely chose Adam, Noah, the family of Abraham and the family of Imran over all people, offspring of one another, and Allah is Hearing, Knowing" **(*Qur'an, 3:34*).**[14]

He kept charging at their right and left wings, diving in their midst. Whenever a group of fighters met him, he would repulse them, all of them, and whenever a brave man faced him, he would kill him:

He assaults the regiments as the ground closes in on them

All because of his fiery might,

So he forcibly sends them back on their tails

In his might he resembles the angry lion.

He killed a total of one hundred and twenty knights. Thirst took its toll on him, so he returned to his father to rest and to complain about suffering from thirst.[15]

Al–Husayn (‘a) wept and said, “O help! How quickly shall you meet your grandfather who will give you a drink after which you shall never suffer of thirst.” He gave him his tongue to suck then his ring to put in his mouth.[16]

He returns to bid farewell, and he is heavy–hearted,

His heart is thirsty, his iron is heavy,

His insides burn, his sword's thirst is quenched with dew,

But his own thirst was not, mind you.

Yet he with his saliva preferred him over his own self

Had only his saliva not dried yet.

As soon as he was bent to meet his death with a smile,

Death, from his ears and sight, stayed only for a while.

He turned the battle around and moved its grinding stone,

With his sword he struck their flesh and their bone,

With his withered shoulders he meets their braves

And places his sword in the necks of their knaves,

While on his body it leaves its mark

From their midst he disappeared and did not come back,

Mounting his steed though almost bear.

Time stumbled on him, so his body now

Is food for every sword and every bow.

‘Ali went back to the battlefield feeling very happy about the good news which he had just heard from the Imam, the Hujjah (‘a), who had told him that he would soon meet his grandfather, the chosen one, peace of Allah be upon him and his progeny.

He, therefore, advanced towards them with courage reminiscent of [his grandfather] Imam ‘Ali (‘a). He

met the enemies face–to–face. The latter could not tell whether it was ‘Ali al–Akbar who was chasing the enemy or whether it was the *wasi* (‘a), roaring like a lion on the battlefield, or whether thunderbolts came emitting in an array from his sword. He kept killing the Kufans till the number of those whom he killed reached fully two hundred.[17]

Murrah Ibn Munqith al–’Abdi[18] said, “I shall bear all the sins of the Arabs should I not succeed in causing his father to lose him for good!”[19] He stabbed him with his lance in the back[20] and hit him with his sword on the head, splitting it in half.

‘Ali embraced his horse that carried him to the enemy camp. There, he became the target of their swords, so they cut his body into bits and pieces.[21]

He wiped out shame, Allah fight the shame

A crescent in the dark, a shining one

The one sought by both houses of Hashim

The haven of both honour and loftiness

How could death to you reach?

You have not hesitated nor tarried.

May my life be for him a sacrifice

Like a fresh flower that dried

In the ocean of thirst and the heat of the sword.

Early did witherness visit his fresh flower,

Withering is the foe of a fresh flower.

By Allah! What a moon on them did he shine!

The sword mixed his substance with its gold,

The water of youth and the blood both flew

Within him, and his heart was still on fire.

Never shall I him forget

How he was turbaned with the youth of the deer

Among the warriors, wearing only their every spear,

Drenched in blood was he yet the Euphrates was

Turning green what was still black.

He called out saying, “Peace be upon you from me, O father of ‘Abdullah![22] My grandfather has given me a drink with his own cup after which I shall never suffer any thirst, and he says that there is another one reserved just for you!”[23]

Al-Husayn (‘a) came to him and placed his cheek on his as he said, “*There is no good in life after you... How dare they defy the most Merciful One, and how dare they violate the sanctity of His Messenger![24]Hard it is upon your grandfather and father that they cannot respond to you when you call upon them, and that they cannot help you when you ask for their help.*”[25]

Then he took a handful of his pure blood and threw it towards the heavens. Not a drop of it fell. This explains the recitation in his *ziyarat* of the following statement:

“*May my father and mother be your sacrifice! How you were slaughtered without having committed a crime! May my father and mother be your sacrifice! How your blood ascended to the one loved by Allah! May my father and mother be sacrificed for you!*

He mourns you with a burning heart, raising your blood to the depth of the heavens, not a drop whereof returns, nor one sigh of your father finds an ease!”[26]

He ordered his servants to carry him to the tent. His corpse was brought to the tent in front of which they were fighting.[27]

The honourable ladies who grew up in the home of revelation kept looking at him as he was carried away with blood covering him with its red mantle of dignity. Stabs and wounds had spared no place in his body.

They welcomed him with very heavy hearts, their hair uncovered, their wailing defeaning the world. Before them stood the wise lady of Banu Hashim, namely Zaynab, the great one, daughter of Fatimah daughter of the Messenger of Allah (S), crying and wailing.[28] She threw herself on the corpse of her nephew, hugging it, grief-stricken, for he was the guardian of her home and its pillar.[29]

My heart goes for the ladies of the Prophet

When thus they saw him in that condition.

Their wailing and their cries did intensify

So the minds and the souls were baffled by their cry.

The wise ladies mourned their protector

And so did virtues and merits.

My heart goes for her when she seeks

The Messenger's help,

The mountains were almost to disappear.

My heart goes for her since she lost

The one she could depend on,

And how can anyone equal the one she lost?

Who can in honour equal the one who was

Like in manners Yasin, like in form Taha?

O Allah help his father when

The light of al-Akbar went out.

He at the Taff saw the Friend of Allah from Mina,

The one whom he sacrificed was now

Sought by the swords.

He was mourned by what can be seen and what cannot

From the zenith of the 'Arsh

To the deepest of the earth

He was mourned by the master of all creation.

For his calamity was indeed the greatest of all.

He was mourned by the eyes of guidance and uprightness

And by the one appointed as the wasi.[30]

His father's condition could best be described thus:

Son! From my heart did I make you, so why

From me you now severed your tie?

Son! Your ties eclipse the hue of death

And the eclipse precedes perfection.

Son! Never shall I ever sleep

While your body on the burning sands lies.

Son! You insisted on reaching the heights,

Leaving for me only the dark nights.

Son! Men's eyes mourn you till the Day

Of Gathering and of Accounting.

Son! The attributes of perfection do you mourn,

And the tenderness of youth and the angels.

You rushed to meet your father the Prophet at the Pool

Having arranged the hearts of men's eyes.[31]

‘Abdullah Ibn Muslim

After him ‘Abdullah son of Muslim Ibn ‘Aqil Ibn Abu Talib and Ruqayya, the great daughter of the Commander of the Faithful, Imam ‘Ali (‘a),[32] charged as he recited this verse:

Today Muslim, my father, shall I meet

With a band sacrificed for the Prophet's creed.

He killed a number of the enemy troops in three of his assaults.[33] Yazid Ibn al-Ruqad al-Jahni[34] shot him with an arrow that he unsuccessfully tried to avoid with his hand, but it pierced his hand and found its way to his forehead.

He could not remove it from his forehead.[35] He, therefore, said, “O Allah! They have found us few in number, so they humiliated us. Kill them, O Lord, as they have killed us.” As he was thus engaged, a man threw a spear at him which pierced his heart, killing him instantly.[36] Yazid Ibn al-Ruqad came to him, took out the arrow from his forehead as its tip remained inside.[37]

1. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 26.

2. On p. 14 of our dissertation of ‘Ali al-Akbar, we quoted Imam Abul-Hasan al-Ri□a (‘a) saying that he was married to a “mother of sons,” hence his kunya “Abu [father of] al-Hasan” after his son by her, al-Hasan. His ziyarat, which is stated on p. 239 of Kamil al-Ziyarat of Ibn Qawlawayh, underscores this fact. Instructing Abu Hamzah, Imam Ja’far as-Sadiq (‘a) instructed the first to say: “Allah bless you and your progeny and family and bless your fathers, your offspring, and your mothers, the good ones from whom Allah removed all abomination and whom He purified with a perfect purification.” “Offspring” implies a number of persons, at least two.

3. In our dissertation on ‘Ali al-Akbar, we quoted historians saying that he was older than Imam al-Sajjad (‘a). We shall quote Zayn al-’Afif [al-Sajjad] recognizing this fact when we discuss the post-martyrdom events in a dialogue between the Imam (‘a) and Ibn Ziyad.

4. As quoted in Anis al-Shi’ah, a manuscript written by Sayyid Muhammad ‘Abd al-Husayn al-Ja’fari al-Ha’iri which he wrote for sultan Fath ‘Ali Shah.

5. According to p. 32 of Maqatil al-Talibiyyin, this poem was written in memory of ‘Ali al-Akbar [‘Ali Senior].

6. These verses and the ones to follow were composed by the authority Ayatullah Shaikh ‘Abd al-Husayn Sadiq al-’Amili, may Allah sanctify him.

7. According to p. 178 of Fadl al-Khayl by ‘Abd al-Mu’min al-Dimyati (d. .H./1402 A.D.), one of al-Husayn's mares was named Lahiq, and on p. 183 the author says, “Al-Husayn son of ‘Ali (‘a), had a mare named al-Yamum and another named Lahiq upon which he carried his son ‘Ali al-Akbar Ibn al-Husayn during the battle of the Taff where they were both killed.”

8. Ibn Hajar al-’Asqalani, Al-Isaba, Vol. 4, p. 178, where the biography of Abu Murrah is discussed.

9. Abu Nasr, Sirr al-Silsila, p. the discussion of genealogy in general and that of Mis’ab Ibn al-Zubayr of Quraish in particular.

10. The rest of these verses are recorded by Shaikh al-Mufid, may Allah sanctify him, in his book Al-Irshad.

11. Ibn Nama, Muthir al-Ahzan, p. 35. al-Mufid, Al-Irshad.

12. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 30.

13. Ibn Nama, Muthir al-Ahzan. Ibn Tawus, Al-Luhuf. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 30.

14. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 30.

15. Abul-Faraj al-Isfahani, Maqatil al-Talibiyyin, p. 47 (old edition). ‘Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 96. al-Naishapuri, Rawdat al-Wa’izin, p. 161. Ibn Shahr Ashub, Al-Manaqib, Vol. 2, p. 222 (Iranian edition). Ibn Nama, Muthir al-Ahzan, p. 35. Ibn Tawus, Al-Luhuf, p. 64 (Saida edition). al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 30.

16. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 31. ‘Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 95. According to p. 51, Vol. 2, of al-’Abbasi's book Ma’ahid al-Tansis, when Yazid Ibn Mazid al-Shaybani was pursuing al-Walid Ibn Tarif, and when thirst took its toll on him, he put his ring in his mouth and kept pursuing al-Walid till he stabbed him with his lance. In his book Al-Kafi, al-Kulayni quotes Imam Ja’far as-Sadiq (‘a) saying that it is all right for a fasting person to suck on his ring. Such is the fatwa of religious scholars.
It is possible one of the reasons for it is that it stimulates the glands; therefore, there is no particular function played by the ring but by what those glands do when a stone or such thing is put in the mouth.

17. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 31.

18. Ibn al-Athir, Al-Kamil, Vol. 4, p. 30. al-Dinawari, Al-Akhbar al-Tiwal, p. 254. al-Mufid, Al-Irshad. Ibn Nama, Muthir al-Ahzan. Ibn Tawus, Al-Luhuf. According to p. 265, Vol. 6, of al-Tabari's Tarikh, his name is Murrah Ibn Munqith Ibn al-Nu’man al-’Abdi al-Laythi. On p. 95 of Maqtal al-’Awalim (of’Abdullah Nur-Allah al-Bahrani), his name is given as Munqith Ibn Murrah.

19. al-Mufid, Al-Irshad. al-Tabari, Tarikh, Vol. 6, p. 256.

20. Ibn Shahr Ashub, Al-Manaqib, Vol. 2, p. 222.

21. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 31. Maqtal al-’Awalim, p. 95.

22. Riyad al-Masa’ib, p. 321.

23. ’Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 95. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 31.

24. al-Tabari, Tarikh, Vol. 6, p. 265.

25. ’Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 95.

26. Ibn Qawlawayh, Kamil al-Ziyarat, p. 239. This statement is supported by accurate Isnad and is taught by Imam Ja'far as-Sadiq (‘a) to Abu Hamzah al-Thumali. In our discussion of the Eleventh Night, we will refer to Sunni texts saying that the Prophet (S) used to preserve the blood of his Ahl al-Bayt (‘a) and that of the Sahaba.
27. al-Mufid, Al-Irshad. al-Tabari, Tarikh, Vol. 6, p. 256. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 31.
28. According to p. 256, Vol. 6, of al-Tabari's Tarikh and p. 185, Vol. 8, of Ibn Kathir's book Al-Bidaya, Hamid Ibn Muslim has said, “When ‘Ali al-Akbar was killed, I saw a woman coming out of the tent crying, ‘O nephew!' She went and fell on his corpse. Al-Husayn (‘a) took her in his hand and brought her back to the tent. I asked about who she was, and I was told that she was Zaynab [granddaughter of the Messenger of Allah, peace and blessings of Allah be upon him and his progeny].”
29. According to p. 256, Vol. 6, of al-Tabari's Tarikh and p. 31, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn, Zaynab daughter of Fatimah (‘a) came out screaming and fell on his corpse. Al-Husayn (‘a) took her back to the tent. Should the head lady of those bereaved women, the lady who was trying her best to comfort them, come out in such a manner, can anyone expect that there were ladies who remained inside the tent?
30. Excerpted from an extemporal poem composed and delivered by Ayatullah Shaikh Muhammad Husayn al-Isfahani, may Allah sanctify him.
31. Excerpted from a poem by the authority Sayyid Mahdi al-Bahrani, may Allah have mercy on his soul.
32. On p. 45 of his book, he attributed the genealogy of Mis'ab Ibn al-Zubayr to Quraish, adding, “She is the mother of his brothers ‘Ali and Muhammad.”
33. Ibn Shahr Ashub, Al-Manaqib, Vol. 2, p. 220.
34. His last name, as recorded on p. 238, Vol. 5, of Ansab al-Ashraf of Ahmad Ibn-Yahya al-Baladhuri, is given as “al-Janbi”.
35. Abul-Faraj al-Isfahani, Maqatil al-Talibiyyin, p. 27 (Iranian edition).
36. According to both Al-Irshad and p. 256, Vol. 6, of al-Tabari's Tarikh, ‘Amr Ibn Abi al-Sa'idi shot him with a couple of arrows one of which found its way to his heart. On p. 239, Vol. 5, of Ansab al-Ashraf of Ahmad Ibn-Yahya al-Baladhuri, the name of the person who shot that arrow is said to be Yazid Ibn al-Ruqad al-Janbi.
37. al-Tabari, Tarikh, Vol. 6, p. 179.

[1] [1]
SHARES

Campaign Of The Family Of Abu Talib

When ‘Abdullah Ibn Muslim was killed, the family of Abu Talib undertook a collective campaign. Al-Husayn (‘a), called out to them saying, “*Be patient, O cousins! By Allah! After today you shall not meet any hardship at all.*”1

The assailants were comprised of ‘Awn Ibn ‘Abdullah, son of Ja'far at-Tayyar and the wise lady Zaynab, his brother Muhammad son of al-Khawsa, ‘Abdul-Rahman Ibn ‘Aqil Ibn Abu Talib,2 his brother Ja'far son of ‘Aqil, and Muhammad son of Muslim Ibn ‘Aqil.3

As many as eighteen wounds were received by al-Hasan II son of Imam al-Hasan, [older] grandson of the Prophet (S), and his right hand was cut off, but he was not martyred yet.

Abu Bakr son of the Commander of the Faithful (‘a),[4] whose first name was Muhammad,[5] came out and was killed by Zahr Ibn Badr al-Nakh’i.[6]

‘Abdullah Ibn ‘Aqil now came out and kept fighting till his wounds overwhelmed him, so he fell. ‘Uthman Ibn Khalid al-Tamimi took advantage of the situation, walked to him and killed him.

Arabs are not only names for glory

The sons of ‘Amr are only offspring,

For there is for Prophethood a crown

And for the Imamate a necklace worn.

Two ornaments none but they can wear

How can you a wearer with a bare one compare?

From Shaybat al-Hamd descended youths who

Happily marched to support the creed

Neither arrogantly nor for a show.

They smile as the heroes frown

Showing pearls their front ones.

Like ships they sailed to the war

And ships are only their vanguards.

Had happiness not been their goal

I would not have left any of their foes at all.

They do not mind as the swords clamour

With warriors covering the plain like an armour.

And the lances collide and sound

And the arrows vary in their round,

And heads get severed from their shoulders

And chests are arranged in their insolence.[7]

Al-Qasim And His Brother

Abu Bakr, son of Imam al-Hasan son of the Commander of the Faithful (‘a), came out. His first name was ‘Abdullah al-Akbar [‘Abdullah senior] and his mother was an “*umm walad*”[8] named Ramla.[9] He fought till he was killed.[10]

After the latter, his full-blooded brother, al-Qasim, came out.[11] He was a lad who had not yet come of age. When al-Husayn (‘a), looked at him, he hugged him and wept.[12]

Then he permitted him to fight, so he came out with a face looking like a full moon[13] bearing a sword and wearing a shirt and a mantle. On his feet he wore sandals. He had to fight on foot.

The sandal's string on his left foot was cut off,[14] so he, the son of the great Prophet, peace and blessings of Allah be upon him and his progeny, hated to walk bare-footed on the battlefield.

He, therefore, stopped for a moment to tie his sandal,[15] regarding those enemies as no more valuable than his own sandal, paying no heed to their multitude, feeling unconcerned about their thousands.

He leaned to mend his shoe

As the war near him drew

Their war, they knew,

Was no more precious than his shoe,

Carrying his sword, by its sheath shaded,

Do not worry about what he did,

For a branch is rendered to its root.

After the clouds comes the rain

And a cub is but a lions' son.[16]

As he was thus engaged, ‘Amr Ibn Sa’d Ibn Nafil al-Azdi attacked him. Hamid Ibn Muslim asked him, “What do you want to do to this lad? Are you not satisfied to see all the crowd that surrounds him?” He said, “By Allah I shall attack him!” He hit al-Qasim with his sword. The lad fell face forward crying out, “O uncle!”.

Al-Husayn (‘a) came out to his help like an angry lion and struck ‘Amr with his sword. ‘Amr tried to avoid it with his arm, so the Imam cut it off from the elbow, causing him to let out a very loud scream which was heard by the entire army. The cavalry of Ibn Sa’d charged in order to rescue him. ‘Amr met them

face–to–face, causing their horses to trample upon him and to eventually kill him.

After some time, the cloud of dust dissipated, so al–Husayn (‘a) was now seen standing at the head of the young boy, examining his feet. Al–Husayn (‘a) said, “Away with people who have killed you while their opponent on the Day of Judgment will be your grandfather (S)!”

Then he said, “Hard it is, by Allah, that you call upon your uncle to help you and he cannot answer your call, or that he does answer it but cannot do much for you. It is a lone voice whose enemies are numerous and whose supporters are few.”

Then he carried him away. Al–Qasim was on al–Husayn's chest; his legs were dragging on the ground. Al–Husayn (‘a) put the corpse beside that of ‘Ali al–Akbar and of those of his family who had been killed.[17]

Then he raised his eyes to the heavens and supplicated thus:

“*O Allah! Count their numbers, and do not leave any of them alone, and do not forgive a single one of them! Be patient, O cousins! Be patient, O my Ahl al–Bayt! You shall never meet any hardship after today at all.*”[18]

Never can I tell you enough about al–Qasim

Son of the chosen one al–Hasan,

Engaged in the war paying no heed

To what in it went on,

As if its swords to him spoke,

As if they were beauties with him flirting,

As if their lances were cups

Served to him by their waiter to drink.

Had he minded any danger or had he

Feared death, he would not have mended a shoe

In its midst before him stood his foe,

As many as the sands in count.

From beneath comes the assault and from high

He would not have worn on his head a shield.

So with his white sword he was painted red,

Except when you did see him being distracted

From the struggle, and souls do slacken,

And that was only a lion's slumber,

One who paid no heed to the number

Of his foes, of what their sword could do,

So he fell down and for help cried,

And the Prophet's grandson did to him respond,

And it was what it was from its da'i.

The falcon took him and with his peers joined.

Their first were killed and so was their last.

Oppressed was he, yet the sun's heads were ripe,

And only his sharp sword was the harvester,

Till became fed-up was the sword,

And from the sword the valley overflowed.

The dark clouds by the steeds raised

Were uncovered showing their riders

And what was hidden was revealed.

He was seen hugging on his chest a moon

Decorated by the blood on his forehead.

He took him carrying him to the camp

And his eyes were reddened by their tears.

On the page of the ground did his feet leave marks

Dotted by his tears, followed by his heart.

O what a shining moon that removed

With his eclipse how he wiped it out!

Brothers Of Al–'Abbas

When al–'Abbas (‘a), saw how such a large number of his family members were being killed, he said to his brothers ‘Abdullah, ‘Uthman, and Ja'far, “Advance, O brothers, so that I may see you supporting the cause of Allah and His Messenger (S).”

Then he turned to ‘Abdullah, their oldest, and said, “Advance, O brother, so that I may see you receiving the honour of martyrdom.”.[19]

They fought in front of Abul–Fadl, al–'Abbas, till they were all killed.

How good the Lord's many sacrifices

Offered on the banks of the Euphrates!

The best of guidance is that

Sacrifices come from those who guide,

After having said their prayers

Spent to be for the prayers sacrifices.[20]

Martyrdom Of Al–‘Abbas

Al–'Abbas could no longer bear life after having seen how his companions and the members of his family killed and how the Hujjah of his time was suffering from the great number of the enemies surrounding him after his supply route had been cut off and after hearing the women wailing and the children crying of thirst.

He, therefore, sought permission from his brother. Since al–'Abbas (‘a) was the most precious asset to the grandson of the Prophet (S), who is soon to be martyred, especially since the foes always dreaded having to fight him and feared his advance, and how the ladies felt a sense of security upon seeing the standard raised high, the sacred soul of the Father of the Oppressed did not accept to part with him.

The Imam (‘a) said to him, “*O brother! You are my standard–bearer*!”[21] Al–'Abbas (‘a) said, “I am fed–up with these hypocrites, and I want to seek revenge against them.”

Al–Husayn (‘a) ordered him to bring water for the children, so al–’Abbas went to those people and admonished them, warning them of the Wrath of the Omnipotent, but all of that fell on deaf ears.

He then shouted: “*O ‘Umar Ibn Sa’d! Here is al–Husayn son of the daughter of the Messenger of Allah! You have killed his companions and family, and here are his children suffering from thirst! Give them some water, for thirst has burnt their hearts!*”

As he kept repeating his pleas, he also kept saying to them, “*Let me go to Rome or to India, and I shall leave Hijaz and Iraq for you all.*”

There were some people among the enemy ranks who were genuinely moved by those pleas, so they wept, but al–Shimr shouted as loudly as he could, “O son of Abu Turab! Had the face of earth been entirely covered with water, and had it been in our hands, we would still have not given you a drop of it to drink unless you swear the oath of allegiance to Yazid!”

Al–’Abbas went back to his brother to tell him of the outcome of his negotiations with those ruffians. Al–’Abbas heard the children crying of thirst,22 so he could not tolerate the situation any longer. He was fired up with his Hashemi zeal.

The one whose light enables all to see

At Karbala’ is killed and none to bury,

O Grandson of the Prophet! May He

Reward you with goodness for us and for me,

May your balance of Good Deeds never fall short.

To me you were a mountain where I seek resort.

To be kind to kinsfolk you used to always exhort.

Who now shall to the orphans and the destitute import

And to whom shall the helpless go when in need?

By Allah! Never shall I fall short of my every deed

By trading you for anyone else's worth

Till I am buried between the sands and the earth

Then he rode his horse and took the water bag. As many as four thousand archers soon surrounded him and shot him with their arrows, yet their large number did not impede his attempt. He kept chasing those

throngs alone as his standard kept fluttering above.

Those people could not tell whether that was al–'Abbas who was thus slaughtering their heroes or the *wasi* roaring on the battlefield. Their men could not maintain their grounds before him, and he succeeded in getting into the Euphrates River heedless of the huge crowd around him.

The mighty lions mourn their youths

And their saviours when calamity overwhelms,

Mourning them with blood. So tell the burning heart

How the red sigh does ascend;

It yearns, but its yearning is crying,

It mourns, but its mourning is only by sign.[23]

The moment he took one handful of water to drink he remembered how thirsty al–Husayn (*'a*) *and those with him were, so he spilled it then said:*[24]

O soul! After al–Husayn nobody does count!

After him, you should to nothing amount,

Here is al–Husayn nearing his end

While you drink of cool water?!

By Allah! Such is not a deed

At all enjoined by my creed![25]

Then he filled the water bag, rode his horse, and went in the direction of the camp. His path was blocked, so he kept killing those who blocked it till he was able to make his way through them as he was saying:

I do not fear death when it calls upon me,

Till among the swords you bury me.

My soul protects the one

Who is the Prophet's grandson,

Al–'Abbas am I, the water bag do I bear

When I meet evil, I know no fear!

Zayd Ibn al-Ruqad al-Jahni ambushed him from behind a palm tree assisted by Hakim Ibn al-Tufayl al-Sanbasi, dealing a sword blow to his right arm, completely severing it. He (‘a), said,

By Allah! If you cut off my right hand,

I shall not cease defending my creed,

And an Imam true to his conviction do I defend,

A son of the trustworthy Prophet whom Allah did send.

He did not pay attention to the fact that his right hand had been cut off because he was only concerned about getting the water to the children and the family of al-Husayn (‘a), but Hakim Ibn al-Tufayl was still hiding behind another palm tree when he passed by.

Hakim struck him with his sword on his left hand, amputating it, too,[26] and soon a large number of men were surrounding him. Arrows fell on him like rain, piercing the water bag and boring a hole in it through which its water was completely spilled. An arrow pierced his chest.[27] A man hit him with a pole on his head, severely injuring him.

Beside al-’Alqami he fell, how I wish to witness

Those who subdued him drinking of bitterness.

He fell on the ground shouting, “Peace unto you from me, O father of ‘Abdullah!” Al-Husayn (‘a) rushed to him.[28] How I wish to know in what condition he went to him, with a soul imperilled by this great loss, or by the brotherhood that pulls a brother to his beloved brother...

Yes; al-Husayn (‘a) reached him and witnessed how sacrifice is being offered to the Holy One on a plain covered with blood and crowned with arrows. Al-’Abbas had no might nor speech nor anything whereby he could keep his foes away. He could not even see anything; his head was on the ground bleeding.

Is it accurate to say that al-Husayn (‘a) saw all of these calamities and still had any strength whereby he could stand on his feet? Only al-Husayn remained after the martyrdom of Abul-Fadl. He remained a figure staring in the sky, stripped of all the necessities of life.

He, Allah's peace be upon him, described his condition best when he said, “Now my spine has been split and my endeavour is further weakened.”[29]

Disappointment marked his forehead,

So the mountains crumbled for his pain.

Why not since it was the beauty of his face

And on his forehead the pleasure of his heart?

O supporter of his family, waterer of his children,

Bearer of the standard with all his determination![30]

He left him where he had fell and did not move him anywhere due to a hidden reason which time later unveiled:

He was to be buried where he had fallen separately from the other martyrs so that he would have a mausoleum of his own visited by those who seek his intercession with the Almighty to grant them the fulfilment of their wishes, and so that his gravesite would be a place for the *ziyarat* of the people who seek nearness to the Almighty, Praise to Him, under its dome that stands lofty in the sky, glowing.

It is there that dazzling miracles manifest themselves and the nation thereby comes to know his lofty status and station with Allah Almighty. It then carries out its obligation of loving him which is renewed by continuous visits.

Greeting him will establish a link between them and Allah, the most Exalted. It was the desire of the Hujjah of his time, the father of ‘Abdullah (‘a), and of the Omnipotent, Praise to Him, that the apparent status enjoyed by Abul–Fadl al–’Abbas should be similar to the one preserved for him in the hereafter, and so it was.

Al–Husayn (‘a) went back to the camp feeling extremely depressed, tearful. He kept wiping his tears with his cuffs as men raced with one another to assault his camp.

He called out: “*Is there anyone who helps us?! Is there anyone who grants us security?! Is there anyone who seeks justice, so he supports us?! Is there anyone who fears the Fire, so he defends us?!*”[31]

Sukayna, his daughter, came to him and asked him about her uncle al–’Abbas. He told her of his being killed. Zaynab heard him revealing this sad news, so she cried out, “*O brother! O ‘Abbas! O our loss after you!*” Women wept, and al–Husayn (‘a) wept, too, and said, “O our loss after you!”

He called, filling the valleys with his cries

Even solid stones from their horrors are in pain

O Brother! Who after you shall guard Muhammad's daughters

When they seek mercy from the merciless?

My hands after you are paralyzed,

My eyes blinded, and split is my spine,

For others, cheeks are beaten,

But these white deer before my eyes

Are now beating their cheeks.

Between your terrible death and my own

Is like I call you before and you are pleased,

Here is your sword: Who after you

Shall with it subdue the foes?

And here is your standard: Who shall with it advance?

O son of my father! You have dwarfed in my eyes

The death of all my offspring,

And the wound is healed only by

What is more painful, so

He knelt over and his tears

Painted the ground like gold,

He wished to kiss his lips but he found

No place spared from a weapon's kiss.[32]

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1. This statement appears on p. 256, Vol. 6, of Ibn Jarir al-Tabari's Tarikh, whereas the call for perseverance is recorded on p. 78, Vol. 2, of al-Khawarizmi's Maqtal al-Husayn and on p. 64 of Al-Luhuf of Ibn Tawus.
2. On p. 57 of his book Al-Mujir, Ibn Habib, the genealogist, says, "Khadija daughter of 'Ali, was the wife of 'Abdul-Raman Ibn 'Aqil." On p. 89 of Ibn Qutaybah's book Al-Ma'arif, where the biography of Imam 'Ali ('a) is discussed, the author says that she gave birth to ['Abdul-Rahman's] son Sa'id. On p. 57 of Ibn Habib's book Al-Mujir, [after the death of her husband] she was married to Abul-Sanabil, namely 'Abdullah Ibn 'Amir Ibn Kariz.
3. According to p. 217, Vol. 3, of al-Thahabi's book Siyar A'lam al-Nubala', 'Abdullah and 'Abdul-Rahman, sons of Muslim Ibn 'Aqil Ibn Abu Talib, were both killed with al-Husayn ('a).
4. According to p. 118 of Ibn Hazm's book Jamharat Ansab al-'Arab, p. 119, Vol. 1, of Ibn al-Jawzi's boon Safwat al-Safwah, and p. 98, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn, Abu Bakr son of Layla daughter of Mas'ud was killed with al-Husayn ('a).
5. Both Al-Irshad and I'lam al-Wara count him among the sons of the Commander of the Faithful ('a). On p. 28, Vol. 2, of

al-Khawarizmi's book Maqtal al-Husayn, his name appears as 'Abdullah. On p. 119, Vol. 1, of Safwat al-Safwah, he is named Muhammad Asghar [Junior] son of "umm walad." He was killed with al-Husayn ('a).

6. Ibn Shahr Ashub, Al-Manaqib, Vol. 221, p. 2. According to al-Khawarizmi's Maqtal al-Husayn, his name was Zahr Ibn Qays al-Nakh'i. Abul-Faraj al-Isfahani, in his book Maqatil al-Talibiyyin, states that his corpse was found in a canal; nobody knew who had killed him.

7. These verses were composed by the authority Shaikh 'Abd al-Husayn Sadiq al-'Amili, may Allah sanctify his soul.

8. al-Tabari, Tarikh, Vol. 6, p. 269. Abul-Faraj al-Isfahani, Maqatil al-Talibiyyin, p. 34.

9. According to Al-Hada'iq al-Wardiyyah, his mother and the mother of al-Qasim was Ramla. On p. 103 of Tathkirat al-Khawass, where the author, namely Ibn al-Jawzi, the grandson, relies on Ibn Sa'd's Tabaqat, Nufayla was the mother of al-Qasim, Abu Bakr, and 'Abdullah, whereas Abul-Faraj al-Isfahani, in his book Maqatil al-Talibiyyin, says that she was "umm walad" whose genealogy was not known. On p. 50 of the same reference, where the author traces Mis'ab Ibn al-Zubayr's genealogy to Quraish, it is stated that al-Qasim and Abu Bakr were both killed at the Battle of al-Taff, leaving no offspring.

10. According to p. 127 of al-Tabarsi's book I'lam al-Wara and to Al-Mujdi fil Nasab of Abul-Hasan al-'Amri, as well as in Is'af al-Raghibin in a footnote referring to p. 202 of Nur al-Absar, he is said to have married Sukayna daughter of al-Husayn ('a). On p. 64 of his book Al-Mutaradifat, al-Mada'ini, in the first group of rare manuscripts he categorizes, says that 'Abdullah Ibn al-Hasan was her first husband.

11. All references to the alleged wedding of al-Qasim are not true. Al-Qasim had not yet come of age, and no authentic historical record supports such an allegation. Shaikh Fakhr ad-Din al-Turayhi is a greatly knowledgeable man. Nobody can fairly attribute to him such a myth. Its existence is his book is a deliberate and unauthorized addition, and al-Turayhi shall question [on the Judgement Day] whoever incorporated it in his book. I do not know where his eminence Sayyid 'Ali Muhammad of Lucknow, who is titled the "crown of scholars", got his information from so he wrote a dissertation about that wedding which he named "al-Qasimiyya" as we are told on p. 4, Vol. 17, of al-Tehrani's voluminous work Al-Thari'ah.

12. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 27. al-Khawarizmi says that al-Husayn ('a) was reluctant to permit him to go, but the chap kept begging him, kissing his hands and feet, till he consented. I say that this claim is contradicted by what is stated in the discussion of the events during the night that preceded 'Ashura, when al-Husayn ('a) informed his companions and family members that they would all be killed, including al-Qasim and his own infant son. Like the tale of al-Qasim's wedding, this is a groundless claim.

13. al-Tabari, Tarikh, Vol. 6, p. 256. Abul-Faraj al-Isfahani, Maqatil al-Talibyyin. I'lam al-Wara, p. 146. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 27.

14. al-Tabari, Tarikh, Vol. 6, p. 256. Abul-Faraj al-Isfahani, Maqatil al-Talibiyyin. al-Mufid, Al-Irshad. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 27. Authors of both Al-Irshad and I'lam al-Wara say "One of his shoe laces was cut off."

15. Thakhirat al-Darayn, p. 152. Ibsar al-'Ayan, p. 37. I say that it does not surprise me to see how this descendant of the Chosen Prophet (S) thus heedless of the odds on the battlefield. Abul-Faraj al-Isfahani, on p. 144, Vol. 11, of his book Al-Aghani, says, "Ja'far Ibn 'Alyah Ibn Rab'i Ibn 'Abd Yaghuth of Banu al-Harith Ibn Ka'b was once captured and his shoe string was cut off. He stopped to mend it. A man asked him, 'Does not the trouble in which you are distract your mind from doing that?' Ja'far answered by composing a line of poetry meaning: 'More hard for me than shoe-string mending is my foe seeing me to troubles succumbing.'"

16. These verses were composed by the authority Sayyid Mir 'Ali Abu Tibikh, may Allah have mercy on him.

17. al-Tabari, Tarikh, Vol. 6, p. 257. Ibn Kathir, Al-Bidaya, Vol. 8, p. 186. al-Mufid, Al-Irshad.

18. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 28.

19. Abul-Faraj al-Isfahani, Maqatil al-Talibiyyin, pp. 32-33.

20. These verses were composed by Thiqat ul-Islam Shaikh Muhammad Tahir from the family of the faqih Shaikh Radi, may Allah sanctify him.

21. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 251. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 94.

22. al-Qazwini, Tazallum al-Zahra', p. 118.

23. Excerpted from a poem by Kashif al-Ghi□a', may Allah sanctify him.

24. al-Turayhi, Al-Muntakhab, p. 311 (third edition), majlis 9, night 10. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 201. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 95. al-Qazwini, Tazallum al-Zahra', p. 119. Sayyid Muhammad Mahdi al-

Musawi, Riyad al-Masa'ib, p. 313.

25. Sayyid Muhammad Mahdi al-Musawi, Riyad al-Masa'ib, p. 313.

26. Ibn Shahr Ashub, Al-Manaqib, Vol. 1, p. 221.

27. Riyad al-Masaib, p. 315.

28. al-Turayhi, Al-Muntakhab, p. 312 (Hayderi Press, .H.). Riyad al-Masa'ib, p. 315. According to p. 222, Vol. 2, of Ibn Shahr Ashub's book Al-Manaqib, Hakim Ibn al-Tufayl hit him with an iron bar on his head.

29. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 251. al-Qazwini, Tazallum al-Zahra', p. 120.

30. Excerpted from a rajaz poem by the authority Ayatullah Shaikh Muhammad Husayn al-Isfahani, may Allah sanctify him.

31. Al-Muntakhab, p. 312.

32. These verses were composed by Sayyid Ja'far al-Hilli. They are published in their entirety in Muthir al-Ahzan by the 'Allama Shaikh Sharif al-Jawahiri.

[1] [1]
SHARES

The Master Of Martyrs On The Battle Field

When al-'Abbas was killed, al-Husayn ('a) turned to see none to help him against his foes. He looked and saw how his family members and companions lied slaughtered on the ground.

He heard the wailing of the orphans and the cries of the children. As loud as he could, he called out, "Is there anyone who defends the sanctity of the Messenger of Allah?

Is there anyone who believes in the Unity of Allah and who fears Allah in our regard? Is there anyone who comes to our rescue and who wishes by doing so to please Allah?" The women's voices now grew even louder as they cried.1

Al-Sajjad ('a) stood up. He was leaning on a cane and dragging a sword. He was sick and could hardly move, but al-Husayn ('a) called on his daughter Umm Kulthum saying, "Confine him so that the world may not run out of the progeny of Muhammad (S)," so she took him back to his bed.2

Al-Husayn ('a) now ordered his dependents to be silent, and he bade them farewell. He was wearing a dark silk *jubba* (long robe)3 and a florid turban with two tresses let loose on the sides and wrapped himself with the same *burda* (gown) which the Messenger of Allah, peace and blessings of Allah be upon him and his progeny, used to wear, and was carrying his [Prophet's] sword.4

He asked for a *thawb* (garment) which nobody wanted and which he put underneath his clothes so that nobody would be interested in it and, hence, in removing it from his body, since he knew that he was going to be killed soon.

They brought him small trousers but he was not interested in them since they were the outfits of

ignominy,[5] so he took a worn-out garment which he ripped, placing its pieces underneath his clothes.[6] Then he asked for wrapping trousers which he also tore then put on so that nobody would take them away from his corpse.[7]

The Infant

He then ordered his infant son [‘Abdullah] to be brought to him so that he would say good-bye to him. Zaynab brought him his baby son ‘Abdullah[8] as well as the latter’s mother al-Rubab. He placed him in his lap and kept kissing him[9] and repeating this statement: “Away with these people when your grandfather the chosen one (S) is their opponent.”[10]

Then he brought him to those folks and asked for some water for him. Harmalah Ibn Kahil al-Asadi shot the infant with an arrow that slaughtered him. Al-Husayn (‘a) received his blood in his hand then threw it up towards the heavens.

Imam Abu Ja’far al-Baqir (‘a) has said, “Not a drop of it fell.”[11] In this regard, the Hujjah of the Progeny of Muhammad (S), may Allah hasten his reappearance, says, “Peace be unto ‘Abdullah, the slaughtered infant, the one shot with an arrow, the one whose blood was shed in a most cruel manner and whose blood ascended to the heavens, the one slaughtered with an arrow in his father's lap! The curse of Allah be upon the person who shot him, Harmalah Ibn Kahil al-Asadi, and upon his kinsfolk.”[12]

Hard it is for me how you carried your thirsty babe

And the fire of his thirst could not be quenched.

From the parching of the sun his voice changed,

In a tribulation from which what is solid melts.

You came to the people asking for water,

But how could you reach the watering place?

For the bow surrounded his neck as if

It was a string of the crescent wherein the star rests.

And on the prairie, in the tents, are mourners

Pointing to your babe with agony and repeat;

How many an infant did their arrows suckle

One Fatimah would have rather nursed?

So my soul weeps for him since the arrow surrounded him

Just as it was decorated before by amulets.

He yearned smiling for the Prophet's grandson to plant his kiss

To bid him farewell, and what else other than

Such kissing suits him?

My heart goes for the infant's mother when the night descends

Upon her, and when the doves mourn.

In the dark does she come to see her babe

As his mark showed among the victims;

So once she saw the arrow in his neck planted,

She wished she shared his arrow of death

In her hands she places him as she kisses his lips

And kisses a neck before her the arrow had kissed.

She brought him closer to her chest in earnest

So once she sings lullabies for him and once she to him talks:

Son! Wake up from the slumber of death!

My breast should you suck.

Maybe my heart will then calm down...

Son! I have milk for you, and I know your thirst

So maybe I thereby quench your burning thirst.

Son! You used to entertain me in my loneliness

And my solace whenever the oppressors oppress. 13

Al-Husayn (‘a) said, “*What decreases my affliction is the fact that it is witnessed by Allah Almighty.* 14

O Allah! It is not less in Your esteem than the life of a son! Lord! If You have kept victory away from us,

then let it be so for something even better, and seek revenge on our behalf from the oppressors, [15] *and let what has happened to us in this life be a treasure for us in the hereafter.* [16]

O Allah! You are the Witness against people who killed the one who looked most like Your Messenger Muhammad, peace and blessings of Allah be upon him and his progeny." [17]

He (ʿa), then heard a voice saying, "Leave him, O Husayn, for there is a nurse for him in Paradise.!" [18]

Then he (ʿa), alighted from his horse and with his sword dug a grave for him and buried him; his blood was mixed with the sands, then he offered the funeral prayers for him. [19] Some accounts say that he placed him together with those of his family who had already been killed. [20]

My heart burns for his father when he saw

How, because of the thirst, his eyes deeply sank.

He could find no water for his babe,

So he found no choice except to beg

Though begging for a father is the greatest calamity.

So how when deprivation follows begging?

Of his pure blood he towards the heavens flung,

How great his kindness, how magnanimous!

Had he not thrown it to the heavens,

The earth would have swallowed everyone.

The heavens was painted red from his blood

Woe upon them from Allah's curse!

And how was his mother's condition when she did see

Her infant going through what had to be?

He left her like a white pearl

And returned like a red sapphire.

She yearned to him as she would her babe,

She mourned him in the morning and at sunset.

My heart goes for her how she mourned her infant,

A mourning that echoed her painful heart:

Says she: O son! O my ultimate hope!

O my desire and my joy!

My milk when no water was there did dry,

No water to drink, nothing to sustain you by;

So your thirst took you to drink of death,

As if your quenching rested in the foe's arrows.

O tears of mine, the life of my heart!

My greatest calamity that you had to depart.

I wished you would be the best to succeed

And a solace for me from their every vile deed.

Never did I think an arrow would wean,

Till my days showed him how one could be so mean.[21]

Al-Husayn (‘a) advanced towards the enemy raising his sword, losing all hope of survival, challenging them to a duel. He killed all those who accepted his challenge, and their number was quite high.[22] Then he charged on the army's east flank as he recited these verses:

Death is better than accepting ignominy,

While ignominy is better than the Fire![23]

and on the left flank as he recited:

I am al-Husayn son of ‘Ali

I decided never to bow nor bend,

Protecting my father's family,

Remaining on the Prophet's creed.[24]

‘Abdullah Ibn ‘Ammar Ibn Yaghuth said, “Never have I seen someone surrounded by a huge number of enemies and whose son is slaughtered, and so are his family and companions, and who still maintained his composure, remained relentless, and stayed courageous more than al-Husayn (‘a). Men kept fleeing in front of him whenever he charged at them, and none kept his ground.”[25]

‘Umar Ibn Sa’d shouted to everyone saying, “This is the son of the quarrelsome one, the one with the stomach! This is the son of the killer of the Arabs! Attack him from all directions!” Four thousand arrows[26] were at once shot at him, and he was forced to alight from his horse.

Al-Husayn (‘a) shouted at them, “O followers of Abu Sufyan! If you have no religion at all, and yet you fear the returning to your Maker, then at least you should remain free in your life, and you should go back to your lineage, if you are Arabs as you claim!”

Al-Shimr addressed him saying, “What are you, son of Fatimah (‘a), saying?” He (‘a) said, “I am the one who is fighting you, and women are not held accountable; so, keep your rogues away from them and stop them from harming my women as long as I am alive.”

Said he: “Face me, not my women,

“My time is come; destiny is done.”

Al-Shimr said, “We shall grant you that.”

He became the target of the fighters, and the fighting intensified. His thirst intensified, too.[27] From the direction of the Euphrates, he attacked ‘Amr Ibn al-Hajjaj who was surrounded by four thousand men, clearing them from the water and forcing his horse into the river.

When his horse was about to drink, al-Husayn (‘a) said to it, “You are thirsty, and so am I, yet I shall not drink before you.” The horse raised his head as if he understood what the Imam (‘a) had said to him.

When al-Husayn (‘a) stretched his hand to drink, a man asked him, “Do you enjoy water while the sanctity of your women has been violated?”

He, therefore, spilled the water and did not drink then went in the direction of the tent.[28]

Their blood quenches the earth's thirst

As his insides from thirst were burning.

Had the burning of his heart been made manifest,

The most solid of objects would be melting.

The heavens mourn him with blood.

Had it only wept water for his thirsty heart!

O how my heart burns for you,

O son of Muhammad's daughter!

O how the foes were able to achieve their goals!

They prohibited you from reaching

The Euphrates River all the while,

So, may people after you never enjoy

The Euphrates or the Nile.[29]

The Second Farewell

Then he (‘a), bade his family farewell for the second time, ordering them to be patient. He put on the outer mantles as he said, “*Get ready for the affliction, and be advised that Allah Almighty shall protect and safeguard you, and He shall save you from the evil of the enemies and make the ultimate end of your affair good.*

He shall torment your enemy with various types of torture, and He shall compensate you for this trial with many sorts of bliss and honour; so, do not complain, nor should you say anything that may demean your status.”[30]

Indeed, anyone may say that that was the most critical situation the Master of Martyrs had to face that day.[31]

The ladies who were raised in the lap of Prophethood saw then the pillar of their security, the bulwark of their protection, the defender of their prestige, and the symbol of their honour telling them of a departure from which he would never return, so they did not know who would after him protect them from the oppression of the foes or who would be their solace once he is gone.

No wonder, then, that they all assembled and surrounded him, holding to his clothes as the children were moaning, being stunned by the situation, and little girls kept begging for security against their fear while others kept begging for water.

How, then, would have been the condition of the master of those endowed with a conscience and the example of affection as he saw, through his vast knowledge, the trustees of the Message and the ladies who descended from the Infallible Ones, who had never known before anything but honour and prestige, now running in this empty desert wailing, crying in a way that splits the most solid of stones, sighing

most depressingly...?

They were in a constant danger of being plundered and beaten, having none to protect them besides the Imam (‘a) whom fatigue had exhausted.

Had Job suffered as he did for one day

He would surely have stood to say:

“This one is he whose calamity

“Is greater than what happened to me.”

As for the wise lady of Banu Hashim, namely Zaynab al-Kubra, she saw all of that. We see how the secure niche of the religion was about to be dislocated, the rope of Prophethood to be cut off, the lantern of the *Shari’a* to be put out, and the tree of Imamate to wither.

The mighty lions mourn their young,

And their saviour when calamity overwhelms

Mourning them with blood, so tell the burning heart

How the red sigh does ascend.

It yearned but its yearning is crying,

And it mourns, but its mourning is only by sign.[32]

Al-Husayn (‘a) turned to his daughter Sukayna who was described by al-Hasan II as one “who was always overcome by a deep meditation upon Allah,” finding her staying aloof from the other women, crying, wailing. He stood to ask her to be patient and to solace her. His condition could best be described in these verses:

This is my farewell, my dear one, and we shall meet

On the Day of Judgment at the Pool of Kawthar

So bid your tears good-bye and come to greet

And enjoy the fruits of your patience forever.

And when you do see me lying on the ground

Bleeding, bear it and do not be by tears bound.[33]

It was then that ‘Umar Ibn Sa’d said to his men, “Woe unto you! Attack him, since he is distracted and surrounded by his women! By Allah! Should he direct his full attention to you, your right wing will not be separated from the left!”

They, therefore, assailed him with their arrows till the arrows reached his camp and some of them pierced through the clothes of some of the women, causing them to be stunned and frightened.

They screamed and entered the tent as they looked at al-Husayn (‘a) to see what he would do. Al-Husayn (‘a) attacked the enemy like an angry lion. Anyone who could catch up with him he stabbed with his sword and killed as he was receiving the arrows from all directions, bracing them with his chest and neck.[34]

He went back to his quarters profusely repeating this statement: *La hawla wala quwwata illa billah al-’aliyy al-a□im*. There is no might nor power except in Allah, the Sublime, the Great.”[35] In such a condition, he asked for some water.

Al-Shimr said to him, “You shall not have a taste of it till you reach the Fire.” A man shouted at him saying: “O Husayn! Do not you see how the Euphrates water is as clear as the snakes' bellies? You shall not taste of it till you die of thirst.” Al-Husayn (‘a) said, “O Allah! Do cause him to die of thirst.”

That particular man, to be sure, kept asking for water ever since, and water was always brought to him, yet it would come out of his mouth and never goes down, and he kept doing so till he died of thirst.[36]

Abul-Hutuf al-Ju’fi shot al-Husayn (‘a) with an arrow in his forehead that he pulled out, causing blood to run on his face. The Imam (‘a) said, “O Allah! You see in what condition I am with regard to Your servants, these disobedient ones!

O Allah! Decrease their number, kill them and leave none of them on the face of earth, and do not ever forgive them.”

In a loud voice did al-Husayn (‘a) shout, “O nation of evil! It is, indeed, evil the way how you succeeded Muhammad (S) in faring with his *‘Itrat!* You shall not kill anyone after me and contemplate on the consequences of killing him; rather, you will think very lightly of it once you have killed me.

By Allah! I hope that Allah will grant me the honour of martyrdom then will He seek revenge on my behalf from whence you know not.”

Al-Hasin said to the Imam (‘a), “And how will He seek revenge on our behalf on you, O son of Fatimah?!” The Imam (‘a) answered, “He will cause you all to kill one another and thus get your blood spilled, then shall He pour His torment upon you in the most painful manner.”[37]

Having become too feeble to fight, he stood to rest. It was then that a man threw a stone at him, hitting his forehead and causing his blood to run down his face.

He took his shirt to wipe his blood from his eyes just as another man shot him with a three-pronged arrow that pierced his chest and settled in his heart.

He instantly said, “In the Name of Allah, through Allah, and on the creed of the Messenger of Allah [do I die].” Raising his head to the heavens, he said, “Lord! You know that they are killing a man besides whom there is no other son of Your Prophet's daughter!”

As soon as he took the arrow out of his back, blood gushed forth like a drain pipe.[38] He placed his hand on his wound and once his hand was filled with blood, he threw it above saying, “Make what has happened to me easy for me; it is being witnessed by Allah” Not a single drop of that blood fell on the ground.[39]

Then he put it back a second time and it was again filled with blood. This time he rubbed it on his face and beard as he said, “Thus shall I appear when I meet my Lord and my grandfather the Messenger of Allah (S), drenched in my blood. It is then that I shall say: ‘O grandfather! So-and-so killed me.'”[40]

In the al-Hajeer he fell on the ground,

Under the swords and their every sharp edge.

The stars stood motionless when he fell,

And their motions turned still.

In them the Spirit mourned him as he said.

Sadly echoing the bereaved one's heart:

O conscience of Allah's ghayb, how could you

Be the victims of their very spears?

They pierced from behind His preserved veil,

And swords struck your forehead and they

Without your right hand would have had no right.

You were not, when you were killed, weak in might,

But no help came to your rescue

O by your blood-stained beard, gray in hue,

It is the most glorious of every right hand,

Had you preferred at all in your stand,

The fates would have made everything

Precious for you as though it were nothing,

Or if you had wished your foes to be wiped out,

None of them would have remained on the ground.

You would have removed them from every land,

And you would have raised death-conquering hosts,

So none would remain to light a fire

Nor to build a fort nor a highway,

But a band invited you to spend your all

When their misguidance spread what was buried before.

So you saw that meeting with your Lord

Sacrificing for Him would surely be

Better than to live in misery.

You took to patience even as the deer from thirst on fire

Striking every valiant in a way melting every heart,

And the lances, like ribs, over you bend,

And the white swords over you like lids descend.

So your life did you spend among folks

Who tried to subject you to their yokes,

Folks who are your enemy and mine,

Born in the vilest of womb and of loin.[41]

Bleeding soon sapped his strength, so he sat down on the ground, feeling his head being too heavy. Malik Ibn al-Nisr noticed his condition, so he taunted him then dealt him a stroke with his sword on the head. Al-Husayn (‘a) was wearing a burnoose that soon became full of blood. Al-Husayn (‘a) said,

“May you never be able to eat nor drink with your right hand, and may Allah gather you among the oppressors.” Having said so, the dying Imam (‘a) threw his burnoose away and put on a turban on top of his capuche cap.[42]

Muhammad Ibn Abu Sa’id

Hani Ibn Thabit al-Hadrami has said, “I was standing with nine other men when al-Husayn (‘a) was killed. It was then that I looked and saw one of the children from al-Husayn's family wearing a robe and a shirt, and in his ears, there were two rings. He held a post from those buildings and stood startled looking right and left.

A man came running. Having come close to that child, the man leaned from his horse and killed that child with his horse. When he was shamed for thus killing a helpless child, he revealed his last name...”[43]

That child was Muhammad Ibn Abu Sa’id Ibn ‘Aqil Ibn Abu Talib.[44] His mother, dazed and stunned, kept looking at him as the incident unfolded before her very eyes.[45]

‘Abdullah Son Of Imam Al-Hasan (‘A)

The enemies of Allah waited for a short while then returned to al-Husayn (‘a) whom they surrounded as he sat on the ground unable to stand. ‘Abdullah son of Imam al-Hasan (‘a), grandson of the Prophet (S), who was then eleven years old, looked and saw how his uncle was being surrounded by those people, so he came running towards him.

Zaynab wanted to restrain him but he managed to evade her and to reach his uncle. Bahr Ibn Ka’b lowered his head to strike al-Husayn (‘a), so the child shouted, “O son of the corrupt woman, are you going to strike my uncle?”

The man dealt a blow from his sword that the child received with his hand, cutting it off. The child cried in agony, “O uncle!”

Then he fell in the lap of al-Husayn (‘a) who hugged him and said, “O son of my brother! Be patient with regard to what has befallen us, and consider it as goodness, for Allah, the most Exalted, will make you join your righteous ancestors.”

Then he (‘a) raised his hands and supplicated saying, “O Allah! Let them enjoy themselves for some time then divide them and make them into parties, and do not let their rulers ever be pleased with them, for they invited us to support us, then they turned their backs to us and fought us.”[46]

Harmalah Ibn Kahil shot the child with an arrow, killing him as he sat in his uncle's lap.[47]

Al-Husayn (‘a) remained lying on the ground for some time. Had those rogues wished to kill him, they could have done so, but each tribe relied on the other to do what it hated to do itself.[48]

A planting field for the lances he became

A practice target for every blood-shedder,

Dusted whenever eyed by a valiant warrior,

Stealing, of fright, their very color,

Greater than him no war has shown,

As he was slain, turning each valiant a villain.

His forehead dusted, the heavens did think

That on the earth was its own Saturn.

Strange how I see, O stranger in the Taff,

How your cheeks use its heaps for a pillow.

Strange how unfairly you were slain by those

Whose fathers yours had bent, whose idols he broke.

Should you, may the world be your sacrifice,

Be starved, left scorched by thirst?[49]

Al-Shimr shouted, “What are you standing like that for?! What do you expect the man to do since your arrows and spears have wounded him so heavily? Attack him!”[50]

O sorrow how they charged from every side at him,

Hitting his sacred shoulders with blows,

That left him on the ground lying.[51]

Zar’ah Ibn Sharik struck him on his left shoulder with his sword while al-Hasin shot him with an arrow that penetrated his mouth;[52] another man struck him on the shoulder. Sinan Ibn Anas stabbed him in his collarbone area of the chest then shot him with an arrow in the neck.[53]

‘Salih Ibn Wahab stabbed him in the side...[54]

Hilal Ibn Nafi' has said, "I was standing in front of al-Husayn (‘a) as he was drawing his last breath Never did I ever see anyone whose face looked better than him or more glowing as he was stained with his own blood!

In fact, the light emanating from his face distracted me altogether from the thought of killing him! As he was in such a condition, he asked for some water to drink, but they refused to give him any."

A man said to him, "You shall not taste of water till you reach hell from whose hot boiling water shall you drink." He (‘a) said, "Am I the one who will reach it?

Rather, I will reach my grandfather, the Messenger of Allah, and will reside with him in his abode of truth near an Omnipotent King, and I shall complain to him about what crimes you committed against me and what you have done to me." They all became very angry. It is as if Allah did not leave one iota of compassion in their hearts.[55]

Had only Ahmad seen you on the ground lying,

He would have spread for you his very insides,

Or had your mother, al-Zahra', seen your thirst at al-Taff,

She would have from her tears given you to drink.

How I wish none tastes of the Euphrates at all

So long as the Prophet's sons its waters desire

How many free ladies whose homes the foes did plunder!

How their insides shared the shame, I wonder!

They flee, yet they are by the foes pursued,

Like wild beasts the foes ensued,

She called upon her supporter and defender,

Who remained on a burning ground: to death did he surrender.[56]

The Supplication

When his condition worsened, al-Husayn (‘a) raised his eyes to the heavens and said,

"*O Allah! Sublime You are, Great of Might, Omnipotent, Independent of all creation, greatly Proud, Capable of doing whatever You please, Forthcoming in mercy, True of Promise, Inclusive of Blessings,*

Clement, Near to those who invoke Him, Subduing His creation, Receptive to Repentance, Able, Overpowering, Appreciative when thanked, Remembering those who remember Him! You do I call upon out of my want, and You do I seek out of need!

From You do I seek help when in fear and cry when depressed! Your help do I seek in my weakness, and upon You do I rely! O Allah! Judge between us and our people, for they deceived and betrayed us!

They were treacherous to us, and they killed us though we are the 'Itrat of Your Prophet and the offspring of the one You love: Muhammad (S) whom You chose for Your Message and entrusted with the revelation! Do find an ease for our affair and an exit, O most Merciful of all merciful ones![57]

Grant me patience to bear Your destiny, O Lord! There is no god but You! O Helper of those who seek help![58]

I have no god besides You, nor do I adore anyone but You! Grant me to persevere as I face Your decree, O Helper of the helpless, O Eternal One Who knows no end, O One Who brings the dead back to life, O One Who rewards every soul as it earned, do judge between me and them; surely You are the best of judges."[59]

Had Isma'yl to slaughter surrendered,

In the lap of the one who would to him have mercy,

Becoming Allah's sacrifice and was not greeted by

White deer, nor did they shake his hands peacefully,

Husayn patiently surrendered his soul

To be slain by the sword of his own oppressor,

And to defend Allah's creed he surrendered his soul

And every precious one so its pillars would stand tall.

His ribs and body were by the steeds trampled upon

As his ladies on bare beasts to captivity borne.[60]

The Horse

His horse came circling around him, rubbing his head on his blood.[61] It was then that Ibn Sa'd shouted, "The horse! Get the horse, for it is one of the horses of the Messenger of Allah (S)!"

Horsemen surrounded that horse which kept kicking with its front legs, killing forty riders and ten horses.

Ibn Sa'd then said, "Leave him and let us see what he does."

Once he felt secure, the horse went back to al-Husayn (‘a) to rub his head on the Imam's blood as he sniffed him. He was neighing very loudly.62

Imam Abu Ja'far al-Baqir (‘a) used to say that that horse was repeating these words: "Retribution! Retribution against a nation that killed the son of its Prophet's daughter!"

The horse then went to the camp neighing likewise.63 When the women saw the horse without its rider and its saddle twisted, they went out, their hair spread out, beating their cheeks, their faces uncovered, screaming and wailing, feeling the humiliation after enjoying prestige, going in the direction of the place where al-Husayn (‘a) had been killed.64

One kneels in earnest at him to hug

While another covers him with a robe,

Another with the flow of his bleeding neck

Her faces does she for glory paint,

And another wishes she was his own sacrifice,

And another does not help kissing him.

Yet another out of fear seeks with his corpse refuge,

*And another because of her calamity knows not what to do.*65

Umm Kulthum, namely Zaynab the wise, cried out, "O Muhammad! O father! O ‘Ali ! O Ja'far! O Hamzah! Here is Husayn in the open slain in Karbala'!"66

Then Zaynab said, "I wish the heavens had fallen upon the earth!67 I wish the mountains had crushed the valley!"68 She was near al-Husayn (‘a) when ‘Umar Ibn Sa'd came close to her flanked by some of his men.

Al-Husayn (‘a) was drawing his last breath She cried out, "O ‘Umar! Should Abu ‘Abdullah be killed as you look on?!" He turned his face away. His tears were flooding his beard.69 She said, "Woe unto you! Is there any Muslim man among you?" None answered her.70 Then [‘Umar] Ibn Sa'd shouted at people, "Alight and put him to rest!"

Al-Shimr was the first to do so. He kicked the Imam (‘a) with his foot then sat on his chest and took hold of his holy beard. He dealt him twelve sword strokes.71 He then severed his sacred head...

Al-Husayn (‘A) Murdered

Those folks now took to marauding the Imam (‘a). Ishaq Ibn Hawayh took his shirt. Al-Akhnas Ibn Murthid Ibn ‘Alqamah al-Hadrami took his turban. Al-Aswad Ibn Khalid took his sandals. Jami’ Ibn al-Khalq al-Awdi, but some say a man from Tamim named al-Aswad Ibn Hanzalah, took his sword.

Bajdal came. He saw the Imam (‘a) wearing a ring covered with his blood. He cut his finger off and took the ring... Qays Ibn al-Ash’ath took his velvet[72] on which he since then used to sit, so he came to be called “Qays Qateefa.”[73]

The Imam (‘a)’s worn out garment was taken by Ja’oonah Ibn Hawiyyah al-Hadrami. His bow and outer garments were taken by al-Rail Ibn Khaythamah al-Ju’fi, Hani Ibn Shabib al-Hadrami and Jarir Ibn Mas’ud al-Hadrami.[74]

A man from among them wanted to take his underpants after all his other clothes had been taken away by others.

This man said, “I wanted to take it off, but he had put his right hand on it which I could not lift; therefore, I severed his right hand...

He then put his left hand on it which I also could not lift, so I severed it, too, and was about to bare him and take it off. It was then that I heard something like an earthquake, so I became frightened. I left him and fell into a swoon.

While I was unconscious, I saw the Prophet (S), ‘Ali, Fatimah, and al-Hasan (‘a). Fatimah was saying, ‘O son! They killed you! May Allah kill them!' He said to her, ‘O mother! This sleeping man has severed my right hand!' She then invoked Allah's curse on me saying, ‘May Allah cut your hands and legs, and may He blind you and hurl you into the fire!'

Indeed, I am now blind. My hands and legs have already been amputated, and nothing remains from her curse except the Fire.”[75]

O slain one snatched by death away,

Without being helped, without being supported,

They washed him with the blood of his every wound,

They shrouded him with the earth of the ground,

They killed him though they knew,

That he was the fifth of Ashab al-Kisa’.

O Messenger of Allah! O Fatimah!

O Commander of the Faithful al-Murtada!

May Allah's rewards for you be great,

For the one whose insides were killed

By thirst till he spent,

At Karbala' he struck his tent,

Hardly he erected it before it was no more,

Dead mourned by Fatimah, by her father and by 'Ali

The man for him testifies sublimity.

Had the Messenger of Allah been after him raised,

He would have now been mourning him.

They carried a head whose grandfather they greet,

Be it is out of their free will, involuntarily,

Being handled by them as they pleased.

They neither honoured him nor sanctified...

O Messenger of Allah! If you only eyed

How they kept killing and taking captive,

How they were prohibited from enjoying any shade,

How their thirsty ones were met with the spears

How they were driven, stumbling, one following behind,

Another transported on a bare conveyance, how unkind!

Your eyes would have seen a sight

That would surely have grieved your insides

And would surely have been for your eyes a sore.

Such should not be how the Messenger of Allah,

O nation of oppression and corruption, be treated

They slaughtered like sacrifices his offspring that day,

Then they drove his family like slaves away.

They kept calling upon the Messenger of Allah

Whenever marching was hard, whenever they stumbled.[76]

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1. Ibn Tawus, Al-Luhuf, p. 65.
2. Shaikh Ja'far al-Shushtari (may Allah sanctify him), Al-Khasa'is al-Husayniyya [Husayn's characteristics], p. 129. Among those who have documented his sickness during the Battle of Karbala' are: Mis'ab Ibn al-Zubayr as quoted on p. 58 of Nasab Quraish and al-Ya'qubi on p. 217, Vol. 2, of his Tarikh. On p. 32, Vol. 2, of his book Maqtal al-Husayn, al-Khawarizmi says, "'Ali Ibn al-Husayn, who was younger than his brother who had already been killed, was sick and unable to carry a sword..., etc."
3. In his book Al-Kafi, al-Kulayni, commenting on the text on p. 105, Vol. 4, of Mir'at al-'Uqul 'an Al al-Rasul, where Imam al-Baqir ('a) is quoted, and also al-Alusi on p. 111, Vol. 8, of his book Ruh al-Ma'ani, commenting on the verse saying, "Say: Who has prohibited the embellishments of Allah which He has brought forth for His servants and the good provisions?" (Qur'an, 7:32), and so do both Nur al-Din Ali ibn Abu Bakr al-Haythami on p. 192, Vol. 9, of his book Majma' al-Zawa'id and al-Khawarizmi on p. 35, Vol. 2, of his book Maqtal al-Husayn, all say that al-Husayn ('a) was wearing a dark silk jubba on the day of 'Ashura.
4. Al-Muntakhab, p. 315 (Hayderi Press, .H./1950 A.D.).
5. Ibn Shahr Ashub, Al-Manaqib, Vol. 2, p. 222. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 305.
6. Nur al-Din Ali ibn Abu Bakr al-Haythami, Majma' al-Zawa'id, Vol. 9, p. 193. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 205.
7. Ibn Tawus, Al-Luhuf, p. 69. al-Tabari, Tarikh, Vol. 6, p. 259.
8. On p. 222, Vol. 2, of his book Al-Manaqib, Ibn Shahr Ashub refers to him as 'Ali Asghar ('Ali Junior). In his book Al-Iqbal, Ibn Tawus states al-Husayn's ziyara on the day of 'Ashura. It contains the following: "Peace of Allah be upon you and upon them and upon your son 'Ali Asghar whose loss grieved you." Those who say it was 'Abdullah, whose mother was al-Rubab, are: Shaikh al-Mufid on p. 3 of his book Al-Ikhtisas, Abul-Faraj al-Isfahani on p. 35 of his book Maqatil al-Talibiyyin, and Mis'ab Ibn al-Zubayr on p. 59 of Nasab Quraish. On p. 30 of Sirr al-Silsilah, it is stated that the one who was killed with an arrow as he was in his father's lap was 'Abdullah, but he does not mention the name of his mother.
9. Ibn Tawus, Al-Luhuf, p. 65. According to p. 218, Vol. 2, of al-Ya'qubi's Tarikh (Najaf's edition), "As al-Husayn ('a) was standing, his newly born son was brought to him. He called the athan in his [right] ear and applied the hanuk to him. It was then that an arrow penetrated his son's mouth, killing him instantly. Al-Husayn ('a) pulled the arrow out of his son's mouth and kept staining him with his own blood and saying, 'By Allah! Your status with Allah is greater even than the she-camel [of prophet Salih], and the status of Muhammad (S) is greater than that of 'Salih.' Then he took him and placed him with his other slain offspring and nephews."
10. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 23. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 22.
11. On p. 222, Vol. 2, of Ibn Shahr Ashub's book Manaqib, it is stated that, "None of it came back." On p. 36 of Ibn Nama's book Muthir al-Ahzan, on p. 66 of Ibn Tawus's book Al-Luhuf, where the incident is narrated by Imam al-Baqir ('a), on p. 186, Vol. 8, of Ibn Kathir's book Al-Bidaya, on p. 108 of al-Qarmani's book Akhbar al-Duwal, and on p. 32, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn, it is stated in all these books that Imam al-Husayn ('a) threw it towards the heavens. Ibn Kathir says that the man who had shot that arrow belonged to Banu Asad and was named "Ibn Muqid al-Nar" [son of

the fire lighter].

12. This is stated in the ziyarat of that sacred place. The text of the poem that follows was composed by the virtuous orator Sayyid Muhammad Jawad Shubbar.

13. From a poem by the ‘Allama Shaikh Muhammad Taqi al-Jawahiri.

14. Ibn Tawus, Al-Luhuf, p. 66.

15. Ibn Nama, Muthir al-Ahzan, p. 26. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 32.

16. al-Qazwini, Tazallum al-Zahra’, p. 122.

17. Al-Muntakhab, p. 313.

18. Ibn al-Jawzi, the grandson, Tathkirat al-Khawass, p. 144. Mirza Farhad, Al-Qamqam, p. the biography of Ibrahim son of the Messenger of Allah (S), as stated in Al-Isaba (of Ibn Hajar al-’Asqalani), and also according to p. 102, Vol. 1, of al-Nawawi's book Tahthib al-Asma’, and on p. 214, Vol. 3, of al-Zarqani's book Sharh al-Mawahib al-Laduniyya, in a chapter dealing with the Imam's sons, it is stated that when Ibrahim son of the Messenger of Allah (S) died, the Prophet (S) said, “There is a nurse for him in Paradise.”

19. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 32. al-Tabarsi, Al-Ihtijaj, p. 163 (Najaf edition).

20. al-Mufid, Al-Irshad. Ibn Nama, Muthir al-Ahzan, p. 36.

21. Excerpted from a rajaz poem by the authority Ayatullah Shaikh Muhammad Husayn al-Isfahani, may Allah sanctify him.

22. Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 97. Ibn Nama, Muthir al-Ahzan, p. 37. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 33.

23. Under the heading “A Discourse in Literature” on p. 171, Vol. 3, of his book Al-Bayan wa al- Tibyan (second edition), al-Jahiz adds the following after having quoted those poetry lines:

Allah, from this and that, is the Refuge.

24. Ibn Shahr Ashub, Manaqib, Vol. 2, p. 223.

25. al-Tabari, Tarikh, Vol. 6, p. 259. On p. 38, Vol. 2, of his book Maqtal al-Husayn, al-Khawarizmi attributes this statement to some of those who had participated in that battle.

26. Ibn Shahr Ashub, Manaqib, Vol. 2, p. 223.

27. Ibn Tawus, Al-Luhuf, p. 67.

28. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 204. ‘Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 98. Nafs al-Mahmum, p. 188. Al-Khasa’is al-Husayniyya, p. a chapter dealing with animal characteristics. But I cannot vouch for the accuracy of this statement alleging the horse's refusal to drink water and al-Husayn (‘a) spilling water from his hand merely on account of what his enemies had said.

He was fully aware of the fact that what they said was nothing but a trick. But the attributes of that day with regard to the Master of Martyrs and those in his company remaining thirsty are beyond our knowledge, and we have no choice except to take it for granted that the Imam (‘a), was wise in his actions and speeches, doing exactly what his grandfather (S), who never spoke out of his own inclination, had instructed him.

All issues relevant to the Battle of al-Taff are confined, in their circumstances and sites, to mysteries and reasons which only the Lord of the World, Exalted is He, knows. There is something else which was observed by the Master of Martyrs, something the Arabs used to die for, and that was: protecting the ladies with their lives. Abu ‘Abdullah (‘a) was the master of the Arabs and the son of their master. He was never unaware of such a tribute for which he would sacrifice everything precious. When a man shouted out telling him that the sanctity of the ladies had been violated, he refused to drink water in order to let everyone know his deep concern about his honour.

Had he paid no heed for the call, people would have concluded that he was lacking in his Arabian manliness, something that the Father of the Oppressed would never have done even if he knew that the call was untrue. The action of the master of the men of honour, his having abstained from drinking even a little of water, is a feat for which a man would receive the highest praise.

29. Excerpted from a poem by Ayatullah Shaikh Muhammad Husayn Kashif al-Ghi□a’, may Allah have mercy on him.

30. al-Majlisi, Jala’ al-’Uyun (in Persian).

31. This is evident from the will of the truthful lady, al-Zahra’ (‘a), as recorded by al-Majlisi, may Allah elevate his status. In this text, the author refers to the agony of her children at bidding her farewell. It is also recorded in Vol. 1 of al-Nawari's

book Dar al-Salam.

32. From a poem by Kashif al-Ghi□a', may Allah sanctify him.

33. From a poem by the orator Shaikh Muslim son of the orator Shaikh Muhammad 'Ali al-Jabiri al-Najafi, may Allah Almighty have mercy on both of them.

34. Ibn Nama, Muthir al-Ahzan.

35. Ibn Tawus, Al-Luhuf, p. 67.

36. Abul-Faraj al-Isfahani, Maqatil al-Talibiyyin, p. 47 (Iranian edition). Tahthib Tarikh Ibn Asakir, Vol. 4, p. 338, where the whole incident is narrated. According to p. 254, Vol. 10, of al-Majlisi's Bihar al-Anwar (Kampani edition), where al-Isfahani's text is cited, also on p. 203, Vol. 10, of Bihar al-Anwar, where al-Mufid is quoted, and also according to Ibn Tawus and Ibn Nama, when thirst took its toll on him, al-Husayn ('a) went to the Euphrates, but he was not permitted to reach its water.

37. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 98. Shaikh 'Abbas al-Qummi, Nafs al-Mahmum, p. 189. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 34.

38. Shaikh 'Abbas al-Qummi, Nafs al-Mahmum, p. 189. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 34. Ibn Tawus, Al-Luhuf, p. 70.

39. Tahthib Tarikh Ibn 'Asakir, Vol. 4, p. 338. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 34. Ibn Tawus, Al-Luhuf, p. 70.

40. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 34. Ibn Tawus, Al-Luhuf, p. 70.

41. This poem is published in the diwan of Sayyid Hayder al-Hilli, may Allah have mercy on him.

42. Ibn al-Athir, Al-Kamil, Vol. 4, p. 31. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 35.

43. al-Tabari, Tarikh, Vol. 6, p. 258. Ibn Kathir, Al-Bidaya, Vol. 8, p. 186.

44. Abul-Faraj al-Isfahani, Maqatil al-Talibiyyin, p. 37. al-Tabari, Tarikh, Vol. 6, p. 258. Ibn Kathir, Al-Bidaya, Vol. 8, p. 186. It is odd to read on p. 56 of Ibn Habib's book Al-Mahbar and on p. 46 of Mis'ab Ibn al-Zubayr's book Nasab Quraish, that Fatimah daughter of 'Ali Ibn Abu Talib ('a) was the wife of Muhammad Ibn Abu Sa'id Ibn 'Aqil. The author of Nasab Quraish adds saying that she had given birth to his daughter Humayda.

45. Al-Khasa'is al-Husayniyya, p. 129.

46. al-Tabari, Tarikh, Vol. 6, p. 259. Ibn Nama, Muthir al-Ahzan, p. 38. Ibn Tawus, Al-Luhuf, p. 68.

47. Ibn Nama, Muthir al-Ahzan, p. 39. Ibn Tawus, Al-Luhuf, p. 68.

48. al-Dinawari, Al-Akhbar al-Tiwal, p. 255. al-Maqrizi, Khutat, Vol. 2, p. 288.

49. Excerpted from a poem by Sayyid Hayder al-Hilli, may Allah have mercy on him.

50. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 35. Ibn Shahr Ashub, Manaqib, Vol. 2, p. 222.

51. The full poem by the authority Shaikh Hadi Kashif al-Ghi□a' is recorded on p. 56 of Al-Maqbula al-Husayniyya.

52. al-Shabrawi, Al-Ithaf bi Hubb al-Ashraf, p. 16.

53. Ibn Tawus, Al-Luhuf, p. 70.

54. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 110. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 35.

55. Ibn Nama, Muthir al-Ahzan, p. 39.

56. Excerpted from a poem by ujjatul-Islam Shaikh Muhammad Husayn Kashif al-Ghi□a'.

57. al-Kaf'ami, Misbah al-Mutahajjid. Al-Iqbal. Both references are quoted on p. 107 of Mazar al-Bihar, p. a chapter on his ziyarat on his birth anniversary.

58. Sayyid Ka□im al-Rashti al-Ha'iri, Asrar al-Shahada, p. 423.

59. Riyad al-Masa'ib, p. 33.

60. Excerpted from a poem by the authority Shaikh Muhammad Taqi Al-Sahib al-Jawahir

61. as-Saduq, Amali, p. 98, majlis 30. al-Khawarizmi, Maqtal al-Husayn, p. 37. Tazallum al-Zahra' of al-Qazwini, p. 129. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 205.

62. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 37.

63. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 37.

64. From the ziyarat of the sacred area.

65. From a poem by al-Hajj Hashim al-Ka'bi.

66. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 206. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 37.

67. al-Tabari, Tarikh, Vol. 6, p. 259.

68. Ibn Tawus, Al-Luhuf, p. 73.
69. Ibn al-Athir, Al-Kamil, Vol. 4, p. 32. al-Tabari, Tarikh, Vol. 6, p. 259 (first edition).
70. al-Mufid, Al-Irshad.
71. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 100. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 36 and following pages.
72. Ibn Tawus, Al-Luhuf, p. 73.
73. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 38. Ibn al-Athir, Al-Kamil, Vol. 4, p. 32.
74. Ibn Shahr Ashub, Manaqib, Vol. 2, p. 224.
75. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 102.
76. From a poem by al-Sharif al-Radi, may Allah elevate his status.

[1] [1]
SHARES

Post Martyrdom Events

O Kufans! Do you know what liver of the Messenger of Allah (S) have you cut off? Do you know what blood you have shed?

Which daughter of his have you frightened? What sanctity of his have you violated? Should you be surprised if the sky rains blood? Surely in the torment of the hereafter there is more shame, and they shall not be helped! -- "Umm Kulthum" Zaynab

The Eleventh Night

And what a night it was for the daughters of the Messenger of Allah (S) whom lofty eminence never forsook ever since they were born!

It was only yesterday that they lived in the pavilions of greatness and the chambers of dignity, lit during the day by the sun of Prophethood and during the night by the star of caliphate and by the lanterns emitting the radiance of sanctity.

During this night, they were left in the pitch dark, having lost those shining lights, their belongings plundered, their chambers burnt, fear overwhelming them.

They remained among the corpses of those who used to be their protectors. Now they have neither protectors nor defenders. They do not know anyone who could defend them if they were to be attacked, or who would repel those who might terrorize them, or who would calm and pacify those who have lost their loved ones.

Yes, there were among them children crying in anguish. There were mothers of children waned by the

arrows, sisters of those who were martyred, mothers who lost their sons. And they were mourning their dear ones.

Next to them were body parts amputated, corpses slashed and cut, necks covered with blood. And they were in a desolate desert...

Behind the low marshes stood the army of treachery savouring its “victory”: the recklessness of winners and the meanness of vanquishers. Besides all of this, they did not know what the morning would bring them and what the caller would announce.

Will he announce their slaughter, or will they be taken captive? None other than the ailing Imam (‘a) could defend them, had he only been able to defend himself against the danger of being killed.

A nurse set out to suckle her infant

With feelings that caused her infant to die of patience.

She saw his cradle, with grief after him overflowing,

And it used to overflow with happiness.

And her breast with her pure milk is weighed

For her infant used to overflow.

Swiftly to the infant's resting place did she go,

Perhaps she would find in him some life so he would suckle,

But she only saw a corpse at a slaughter place,

In it an arrow rested that killed the neck,

So she yearned and over him knelt

With her ribs to shade him from the heat.

She hugged him, though dead,

And from his spilled blood she dyed her chest.

And she wished, having seen his cheeks covered with blood

That with his arrow her own cheeks were split.

Over his grave she poured her heart

With feelings overflowing.

She now eulogizes him with the best of verse.

She sings lullabies once and once she

Hugs his corpse that decorated the pearls.

And she often kneels down and sniffs

Where his neck was slit and then kisses him again,

So how miserable you are and how bereaved

With the like of your tears did al-Khansa' mourn Sakhr!

Of her emotions and yearnings she had that day

A cage for eternity from which the bird had flown away... 1

Vexation overwhelmed the world of the domain and of the unseen; the *huris* in the chambers of Paradise were crying, and so were the angels in the strata between the heavens, as the jinns mourned.2

Ibn Abul-Hadid says, "'Ubaydullah Ibn Ziyad built four mosques in Basra to disseminate hatred towards 'Ali Ibn Abu Talib ('a)."3

This is not how to reward Allah's Messenger

O nation of oppression and corruption!

Had the Messenger of Allah lived after him,

He would have today mourned him exceedingly.

Umm Salamah saw the Messenger of Allah (S) in a vision4 with his hair looking quite untidy, dusty, with earth soil on his head. She asked him, "O Messenger of Allah! Why do I see your hair looking so untidy and dusty?"

"My son," he (S) said, "has been killed, and I have not yet finished digging his grave and those of his companions."5

She woke up terrified and looked at the bottle containing a specimen of the soil of Karbala'. She found it boiling in blood.6 It was the bottle given to her by the Prophet (S) who ordered her to keep it. Moreover, she heard in the depth of the night a caller mourning al-Husayn ('a) saying

O killers of al-Husayn out of ignorance

Receive the news of your torture and annihilation.

The son of David had cursed you

And so did Moses and the man of the Gospel.

All the people of the heavens condemn you

Every prophet, every messenger, and every martyr.[7]

In fact, she heard in the depth of the night other voices mourning al-Husayn (‘a) but could not see them. Among the poetry she had heard was the following:

O eyes! This is a day for your tears

So cry hard and spare not.

Who after me shall the martyrs mourn

Over folks led by their fates

To a tyrant in the reign of slaves?[8]

On the day of ‘Ashura, Ibn ‘Abbas saw the Messenger of Allah (S) in a vision with his hair looking very untidy, and he was holding a bottle of blood. He said to him, “May my parents be sacrificed for your sake! What is this?!” “This is the blood of al-Husayn (‘a) and of his companions;” he said, adding, “I have been collecting it, and I have not yet finished doing so.”[9]

They kept al-Husayn's naked corpse on the ground for three days although he was the essence of existence itself, being part of the Prophet (S) who is the cause of all causes, the one whose light was derived from the holiest light of the Most Holy One.

Three days saw nothing but pitched darkness,[10] and the nights were even more so.[11]

People thought that Doomsday had dawned.[12] Stars appeared at midday.[13] And they kept colliding with one another.[14] The rays of the sun could not be seen,[15] and all this continued for three long days.[16]

Nobody should be surprised at seeing the light of the sun diminishing during the period when the master of the youths of Paradise was left naked on the ground, for he is the cause in the cosmos running due to what you have come to know of his being derived from the very truth of Muhammad (S), the truth which is the cause of all causes and the first reason.

It is due to the tradition, which confirms the same, and which is related to how the responsibility of *wilaya* was offered to everything in existence: whoever accepted it would surely benefit therefrom, and whoever refused would be deprived.

If the talk about the cosmos undergoing some change on account of the birth of a great prophet till the heavens are filled with clouds, and that it rained when a Christian scholar at Surra-man-Ra'a [Samarra'][17] prayed for rain, although he did not uncover the body of the prophet [but only a bone of whose body he was holding], nor were his limbs cut off; so, how could it not undergo a change, or why should not the sunlight or the moonlight not be obliterated when the [corpse of the] Master of the Youths of Paradise was left on the ground after being mutilated?

Why did not the heavens when he was killed not collide?

Why did the earth when he fell not crack?

I after him excuse the moon of the morn

If it does not appear, and if the sun does not shine.

And the comet if let loose and their clouds, too,

If they departed, and if the beasts do not graze,

And the water if not pure and the trees

If they do not blossom, and the birds

If they do not sing at all,

And the wind if it does not blow

Except becoming storms and gales

And water shall I never drink near him

But stay grieved, heart-rent.

May the foes shoot my heart with a fateful blow

If what the most Exalted Glory did would not let me grieve so.

Borne on a bare and lean hump stayed,

If I ever forget how his offspring were conveyed.[18]

Yes! The condition of everything changed, and all beings were altered. The wild beasts mourned him with tears in their eyes.

The Commander of the Faithful (‘a) has said, “By my parents! Al-Husayn (‘a) will be killed in the outskirts of Kufa. It is as if I can see the wild beasts stretching their necks on his grave mourning him all

night long till the morning."[19]

And it rained blood.[20] Water urns and jars and every other container was filled with blood.[21] For a long time did its stain remain on houses and walls.[22] Whenever a stone was removed, blood was found underneath it,[23] even in Jerusalem.[24]

When the head was brought into the governor's mansion, the mansion's walls dripped blood[25] and a fire broke out from a number of its walls. That fire ran in the direction of 'Ubaydullah Ibn Ziyad who, noticing it, ordered those who were in his company to keep what they had seen to themselves.[26]

He fled away from it. It was then that the holy head spoke loudly saying, "Where are you running to, O cursed one?! If it does not reach you in this life, the Fire shall be your abode in the hereafter." The head kept speaking till the fire was out. Everyone in the mansion was amazed.[27]

For two or three months did the people see the walls stained with blood at sunrise and at sunset.[28] Another incident is that of a raven stained with the blood of al-Husayn ('a). It flew to Medina and fell on the walls of the house where Fatimah, the youngest daughter of al-Husayn ('a), was living at the time.

She used this incident as a theme in mourning the killing of her father [before its news reached Medina] ('a). When she mourned him to the people of Medina, they said, "Here she is reviving the witchcraft of 'Abd al-Muttalib's offspring!"

It was not long before the news of his martyrdom came. This is narrated by the most eloquent among all the orators of Khawarizm, namely Ahmad Ibn Mekki [al-Khawarizmi] who died in 568 A.H/1173 A.D. as we read on p. 92, Vol. 2, of his book *Maqtal al-Husayn*.

This coincident should not surprise anyone especially when we come to know the fact that al-Husayn ('a) had another daughter besides Fatimah and Sukayna.

Al-Husayn's martyrdom was surrounded with super-natural events. It is as though the Almighty, the most Exalted One, wanted then to inform the nation, as well as the succeeding generations, to be acquainted with this epic the like of which has never been witnessed.

He wanted to inform them about the extent of cruelty of the Umayyads in dealing with Abu 'Abdullah, the man who sacrificed his all for the sake of the Divine Call.

This implies attracting everyone's attention to the status al-Husayn ('a) enjoys with Allah, and that his killing will refute all misguidance and will herald the revival of the creed, the survival of which was desired by the Lord of the World, till the Day the dead shall be resurrected.

Du'bal al-Khuza'i narrated a story that he traces back to his grandfather thus:

His mother, Su'da daughter of Malik al-Khuza'i, was alive and aware of the fact that a tree belonging to

the mother of Ma'bid al-Khuza'i[29] had long been dead. The Prophet (S) happened to make his ablution there and he poured the left-overs of his ablution water under that tree.

Through such a blessing, the tree was brought back to life: it became green once more, and its produce was quite bountiful.

When the Prophet (S) died, its produce decreased a great deal, and when the Commander of the Faithful ('a) was killed, all its fruit fell at once on the ground. People continued to use its leaves as a medicine. After some time, they looked at it and noticed how its trunk was literally bleeding.

They were terrified for having seen something nobody else had ever seen. When the night brought the mantle of its darkness, they heard someone weeping and wailing without seeing anyone at all. They heard another voice saying:

O martyr, and martyr is his uncle, too

The best of uncles, Ja'far at-Tayyar

Strange how a polished one dared to hit you

On the face, and dust had covered you.

It was not long after having witnessed such an odd phenomenon that news came of the killing of al-Husayn ('a). Du'bal al-Khuza'i dedicated three lines of poetry complementing the above wherein he said,

Visit the best of graves in Iraq

And disobey the ass, for whoever forbade you is an ass

Why should I not visit you, O Husayn?

May my life be sacrificed for you,

And may my people and everyone to me dear.

All do not at all with you compare,

For you there is love in the hearts of the wise

Your foe is annihilated; him do we despise.[30]

The meaning of the second line was borrowed by a Shi'a poet of old and reworded in three lines [the rough translation of which runs thus]:

How strange should a sword blow be dealt to you

On the day when dust high and wide flew!

And strange how arrows snatched you from the ladies

Who called upon your grandfather with tears abundant.

Why did not someone the arrows break?

Should your holy and exalted body them overtake?[31]

In fact, anyone who touched the sassafran which had been plundered [from Husayn's family] was burnt thereby and reduced to ashes. The taste of the meat of the camels which they had looted was bitterer than that of colocynth, and they saw fire coming out of it.[32]

Nobody had ever seen the sky turning red except on the day when al-Husayn (‘a) was killed.[33] Ibn al-Jawzi has said,

“Whenever anyone among the people was angry, anger left permanent physical marks on his face. Since the Truth, Exalted is He, is far above having a physical form to manifest to people, He manifested His wrath for the killing of al-Husayn (‘a) through the redness of the horizon on account of the magnanimity of the crime committed...

The Prophet (S) could not sleep as he heard the moaning of his uncle, al-’Abbas Ibn ‘Abd al-Muttalib, who had been taken captive and who was tied during the battle of Badr; so, what would his condition have been had he heard the moaning of al-Husayn (‘a)?

When Washi, Hamzah's killer, embraced Islam, the Prophet (S) said to him, “Get your face away from my sight, for I do not like to see the killer of my loved ones.”

This was so despite the fact that Islam wipes out whatever sins one had committed prior to accepting the faith; so, what would his condition have been had he seen the person who killed his [grand]son and who transported his family on camels’ bare humps?”[34]

Yes! The [soul of the] Messenger of Allah (S) did, indeed, attend and witness the huge host which was bent on eradicating his family from the face of earth, and he saw the wailing of the orphans and the sobbing of the ladies who had lost their loved ones, and he heard the cries of the children because of thirst. In fact, the army heard a thunderous voice saying,

“Woe unto you, O people of Kufa! I see the Messenger of Allah (S) eying you, once looking at you, and once looking at the heavens, holding his holy beard!”

But the desires and the misguidance that have taken control of the souls of that greedy host inspired to

them that it was just “a mad man” [who was calling]. The crowd among them shouted, “Let it not frighten you!” Abu ‘Abdullah, Imam as-Sadiq (‘a), used to say, “I do not think that that voice came from anyone another than Gabriel.”35

Some angels shouted, “O nation that has become confused and misguided after its Prophet! May Allah never accept your Adha nor Fitr [Eid] prayers!”

Imam as-Sadiq (‘a) has said, “By Allah! There is no doubt at all that they were not successful, nor will they ever be, till a revolutionary rises for [the offspring of] al-Husayn (‘a).”36

Suppose John's blood on the ground did boil,

Husayn's blood in the hearts did indeed boil.

Should Bucht-Nuzzar of old seek for John revenge?

His justice was indeed fully redressed,

But the blood of the Prophet's grandson shall not

Calm down before al-Qa’im,

*By Allah's leave, seeks his revenge.*37

Shaikh al-Baha'i has narrated saying that his father, Shaikh Husayn Ibn ‘Abd al-Samad al-Harithi, entered Kufa's mosque once and found a carnelian stone upon which these lines were written:

I am jewel from the heavens, so scatter me

When the parents of the Prophet's grandson betrothed;

More clear than silver I once used to be

*Now my colour is that of al-Husayn's blood.*38

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1. Excerpted from a poem eulogizing al-Husayn (‘a) by the authority Shaikh ‘Abd al-Mun’im al-Fartusi.
2. Shaikh Badr ad-Din Muhammad Ibn ‘Abdullah al-Shibli al-Hanafi (d. .H./1368 A.D.), Akam al-Jan, p. 146. Ibn ‘Asakir, Tarikh, Vol. 4, p. 341. Nur al-Din Ali ibn Abu Bakr al-Haythami, Majma’ al-Zawa’id, Vol. 9, p. 199. al-Suyuti, Tarikh al-Khulafa', p. 139. Shaikh Muhammad al-Qatari al-Biladi al-Bahrani, Al-Kawakib al-Durriyya, Vol. 1, p. 56.
3. Ibn Abul-Hadid, Sharh Nahjul Balagha, Vol. 1, p. 386 (first Egyptian edition). al-Majlisi, Safinat al-Bihar, Vol. 1, p. 602 (old edition) citing p. 729, Vol. 8, of his other work titled Bihar al-Anwar.
4. On p. 38, Vol. 3, of his book Al-Kamil, Ibn al-Athir says, “This can be established if we agree that she lived more than fifty years.” Ibn Na’im, as quoted in her biography stated on p. 460, Vol. 4, of Ibn Hajar al-’Asqalani's book Al-Isaba, says, “She died in .H./882 A.D.; she was the last of the mothers of the believers [to die].” According to al-Waqidi, she died in .H./679 A.D. On p. 362, Vol. 2, of al-Nawawi's Tahthib al-Asma’, Ahmad Ibn Abu Khaythamah is quoted as saying that she

died during the reign of Yazid Ibn Mu'awiyah. On p. 137, Vol. 1, of Mir'at al-Jinan, al-Yafi'i, the author, says, "Umm Salamah, mother of the faithful, died in .H. (.D.)." In his book Al-Bidaya, Ibn Kathir, in agreement with al-Waqidi, says that the above-cited traditions relevant to al-Husayn's martyrdom indicate that she lived till after his death. Al-'Ayni, who explains p. 427, Vol. 1, of al-Bukhari's Sahih, where the latter discusses the qunut, says, "Umm Salamah died in Shawwal of .H. (August of .D.)."

On p. 341, Vol. 4, of Tahthib Tarikh Ibn 'Asakir, al-Waqidi is quoted as saying that Umm Salamah died three years before al-Husayn's martyrdom. In his book Al-Kafi, al-Mufid cites Ahl al-Bayt ('a) saying that al-Husayn ('a) had entrusted the nation's treasures to her in order to pass them on to Zayn al-'Abidin ('a). On p. 142, Vol. 2, of al-Thahabi's book Siyar A'lam al-Nubala', al-Thahbi says, "Umm Salamah, wife of the Messenger of Allah (S), was the last to die from among the mothers of the faithful. She lived till the news of the martyrdom of al-Husayn ('a) reached her.

She was shaken, and she fainted. She grieved for him a great deal, remaining only for a short while thereafter before departing to Allah, the most Exalted One." On p. 146 of the same book, Shahr is quoted as saying, "I came to Umm Salamah to offer my condolences on the death of al-Husayn ('a)."

5. Shaikh al-Tusi, Al-Amali, p. 56. According to p. 356, Vol. 2, of Ibn Hajar al-'Asqalani's book Tahthib al-Tahthib, p. 148 of al-Tabari's book Thakhair al-'Uqba, p. 139 of al-Suyuti's book Tarikh al-Khulafa', and p. 213, Vol. 3, of al-Thahabi's book Siyar A'lam al-Nubala', Umm Salamah saw the Messenger of Allah (S) in a vision telling her of the martyrdom of al-Husayn ('a).

6. al-Yafi'i, Mir'at al-Jinan, Vol. 1, p. 134. Ibn al-Athir, Al-Kamil, Vol. 4, p. 38. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 95.

7. These verses are recorded on p. 341, Vol. 4, of Ibn 'Asakir's Tarikh.

8. Reference to these verses is made on p. 341, Vol. 4 of Ibn 'Asakir's Tarikh, p. 127, Vol. 2, of al-Suyuti's Khasa'is, and p. 199, Vol. 9, of Majma' al-Zawa'id of Nur al-Din Ali ibn Abu Bakr al-Haythami.

9. Ibn 'Asakir, Tarikh, Vol. 4, p. 340. al-Suyuti, Al-Khasa'is al-Kubra, Vol. 2, p. 126. al-Suyuti, Tarikh al-Khulafa', p. 139. al-Yafi'i, Mir'at al-Jinan, Vol. 1, p. 134. Ahmad, Musnad, Vol. 1, p. 242. Shaikh Muhammad al-Qatari al-Biladi al-Bahrani, Al-Kawakib al-Durriyya, Vol. 1, p. 56. al-Tabari, Thakha'ir al-'Uqba, p. 148. Ibn Hajar al-'Asqalani, Tahthib al-Tahthib, Vol. 2, p. 355. Ibn al-Athir, Al-Kamil, Vol. 4, p. 28. Ibn Hajar al-Haytami, Al-Sawa'iq al-Muhriqa, p. 116. Tarh al-Tathrib, Vol. 1, p. 22. al-Khatib al-Baghdadi, Tarikh, Vol. 1, p. 142. al-Maqrizi, Khutat, Vol. 2, p. 285. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 94, chapter 12. al-Thahbi, Siyar A'lam al-Nubala', Vol. 3, p. 212.

10. Ibn 'Asakir, Tarikh, Vol. 4, p. 339. al-Suyuti, Al-Khasa'is al-Kubra, Vol. 2, p. 126. Ibn Hajar al-Haytami, Al-Sawa'iq al-Muhriqa, p. 116. al-Maqrizi, Khutat, Vol. 2, p. 289. Ibn al-Jawzi, the grandson, Tathkirat al-Khawass, p. 155. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. non-Imamite ought not doubt this fact especially once he reads on p. 114, Vol. 6, of al-Qastalani's book Irshad al-Sari fi Sharh al-Bukhari, that the earth was pitched in the dark upon the death of 'Umar [Ibn al-Khattab] ...!!!

11. al-Shabrawi, Al-Ithaf bi Hubb al-Ashraf, p. 24. Ibn Hajar al-Asqalani, Tahthib al-Tahthib, Vol. 2, p. 354. Ibn 'Asakir, Tarikh, Vol. 4, p. 339. Nobody can find it objectionable in the light of what is recorded by Ibn al-Jawzi on p. 244, Vol. 7, of his book Al-Muntazim, in the events of August of .H./1009 A.D. He narrates saying, "Pilgrims who visited al-Tha'labiyya were hit by a black wind that darkened their daytime, leaving them unable to see one another."

12. Ibn Hajar al-Haytami, Al-Sawa'iq al-Muhriqa, p. 116.al-Shabrawi, Al-Ithaf, p. 24.

13. Ibn Hajar al-'Asqalani, Tahthib al-Tahthib, Vol. 1, p. 354. Ibn Hajar al-'Asqalani, Al-Sawa'iq al-Muhriqa, p. 116. Ibn 'Asakir, Tarikh, Vol. 4, p. 339. Tarikh al-Khulafa', p. 138. Shaikh Muhammad 'Ali Ibn Ghanim al-Qatari al-Biladi al-Bahrani, Al-Kawakib al-Durriyya, Vol. 1, p. 56.

14. al-Shabrawi, Al-Ithaf bi Hubb al-Ashraf, p. 24. Ibn Hajar al-'Asqalani, Al-Sawa'iq al-Muhriqa, p. 116. Ibn 'Asakir, Tarikh, Vol. 4, p. 339. Tarikh al-Khulafaa', p. 138. Shaikh Muhammad al-Qatari al-Biladi al-Bahrani, Al-Kawakib al-Durriyya, Vol. 1, p. 56.

15. Nur al-Din Ali ibn Abu Bakr al-Haythami, Majma' al-Zawa'id, Vol. 9, p. 197. Tarikh al-Khulafa, p. 138. Shaikh Muhammad al-Qadari al-Biladi al-Bahrani, Al-Kawakib al-Durriyya, Vol. 1, p. 56. Nobody should find this strange; the sun was eclipsed when Ibrahim son of the Messenger of Allah (S) died as stated on p. 212, Vol. 3, of al-Zarqani's book Sharh al-Mawahib al-Laduniyya, by al-Jazri on p. 39, Vol. 1, of his book Usd al-Ghabah, and by al-'Ayni on p. 472, Vol. 3, of his

book ‘Umdat al-Qari fi Sharh al-Bukhari in a chapter about how to perform the eclipse prayers.

16. Ibn Qawlawayh, Kamil al-Ziyarat, p. 77. This is the same as our statement saying that it was pitch dark for three days.

17. al-Rawandi, Al-Khara’ij, p. 64 (Indian edition), where the miracles of Imam al-Hasan al-’Askari (‘a), are discussed.

18. Excerpted from a poem by Shaikh Muhammad son of Sharif son of Falah al-Ka□imi, author of the Karrari poem in praise of the Commander of the Faithful which he had written in .H./1753 A.D. and which eighteen of his contemporary poets critiqued. This one totals 39 lines as compiled by the authority al-Amini, author of Al-Ghadir.

19. Ibn Qawlawayh, Kamil al-Ziyarat, p. 80.

20. Al-Khasa’is al-Kubra, Vol. 2, p. 126. Ibn ‘Asakir, Tarikh, Vol. 4, p. 339.Ibn al-Jawzi, the grandson, Tathkirat al-Khawass, p. 155. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 89. al-Maqrizi, Khutat, Vol. 2, p. 989. al-Shabrawi, Al-Ithaf bi hHubb al-Ashraf, p. 255. Ibn Hajar al-Haytami, Al-Sawa’iq al-Muhriqa, p. 116. Ibn Shahr Ashub (d. .H./1192 A.D.), Al-Manaqib, Vol. 2, pp. 206 and 182. The heavens raining blood is mentioned by Ibn al-Athir on p. 29, Vol. 7, of his book Al-Kamil where the events of the year .H./860 A.D. are discussed. Al-Nujum al-Zahira, Vol. 2, p. 322. al-Muttaqi al-Hindi, Kanz al-’Ummal, Vol. 4, p. 291.

21. Al-Khasa’is al-Kubra, Vol. 2, p. 126.

22. Ibn ‘Asakir, Tarikh, Vol. 4, p. 339. Ibn Hajar al-Haytami, Al-Sawa’iq al-Muhriqa, p. 116.

23. Ibn ‘Asakir, Tarikh, Vol. 4, p. 339. Ibn Hajar al-Haytami, Al-Sawa’iq al-Muhriqa, p. 116.

24. Nur al-Din Ali ibn Abu Bakr al-Haythami, Majma’ al-Zawa’id, Vol. 9, p. 196. Al-Khasa’is al-Kubra, Vol. 2, p. 125. al-Suyyuti, Tarikh al-Khulafa’, p. 138. Sayyid Muhammad Ri□a al-Asterbadi al-Hilli, Al-’Iqd al-Farid, Vol. 2, p. 315. Shaikh Muhammad al-Qatari al-Biladi al-Bahrani, Al-Kawakib al-Durriyya, Vol. 1, p. 56. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 90.

25. Ibn ‘Asakir, Tarikh, Vol. 4, p. 339. Ibn Hajar al-Haytami, Al-Sawa’iq al-Muhriqa, p. 116.

26. Nur al-Din Ali ibn Abu Bakr al-Haythami, Majma’ al-Zawa’id, Vol. 9, p. 196. Ibn al-Athir, Al-Kamil, Vol. 4, p. 103. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 87. al-Turayhi, Al-Muntakhab, p. 338.

27. Sharh Qasidat Abi Firas, p. 149.

28. Ibn al-Athir, Al-Kamil, Vol. 6, p. 37. Shaikh Muhammad al-Qatari al-Biladi al-Bahrani, Al-Kawakib al-Durriyya, Vol. 1, p. 56. Ibn al-Jawzi, the grandson, Tathkirat al-Khawass, p. 155.

29. On pp. 588-590 of my book titled Allah: The Concept of God in Islam (Qum, Islamic Republic of Iran: Ansariyan Publications, 1997), as well as on the preceding pages, I provided more details about this miracle. N. Tr.

30. This poem is cited on p. 100, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn.

31. This poem is recorded on p. 380, Vol. 2, of Ibn Shahr Ashub's book Al-Manaqib.

32. Al-Khasa’is al-Kubra, Vol. 2, p. 126. Ibn ‘Asakir, Tarikh, Vol. 4, p. 339. Tahthib al-Thahthib, Vol. 2, p. 354. Nur al-Din Ali ibn Abu Bakr al-Haythami’s book Majma’ al-Zawa’id, Vol. 9, p. 96. Shaikh Muhammad al-Qatari al-Biladi al-Bahrani, Al-Kawakib al-Durriyya, Vol. 1, p. 56. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 90.

33. Ibn Hajar al-Haytami, Al-Sawa’iq al-Muhriqa, p. 116.

34. Ibn al-Jawzi, the grandson, Tathkirat al-Khawass, p. 154. Ibn Hajar al-Haytami, Al-Sawa’iq al-Muhriqa, p. 116.

35. Ibn Qawlawayh, Kamil al-Ziyarat.

36. as-Saduq, Man la Yahduruhu al-Faqih, p. 148.

37. Excerpted from a poem by the ‘Allama Shaikh Muhammad Taqi al-Jawhari.

38. Excerpted from a poem recorded on p. 17 of the Indian edition of the Kashkul of Shaikh Yusuf al-Bahrani.

[1] [1]
SHARES

The Eleventh Night In The Company Of Al-Husayn (‘A)

Anyone who follows the path of the Infallible Imams, peace be upon them, will surely feel very grieved if he had the opportunity to spend the eleventh night at the grave of the oppressed Imam (‘a).

Signs of disappointment and depression as well as grief will have painted their marks on his face upon witnessing such a tremendous calamity. He would have heard the moaning and groaning, the sighs and cries of those whom al-Husayn (‘a) had left behind.

He would have closely witnessed the corpses of the Progeny of Muhammad (‘a), who had sacrificed themselves for Islam, lying on the ground drenched in their blood as the wind blew upon them in that wilderness: parts cut off by the spears, from whose blood swords drank, and whatever was left was crushed under the horses' hooves...

Whoever had the chance to come close to the ladies, who grew up in the home of revelation, would find them shedding their tears on those sacred corpses. The women were crying, sobbing, beating their chests, their hair protruding on their faces [1].

He would then console them with his own incessant tears, with his loud cries and generous grief.

It goes without saying that such a grief is related to the truthful one, Fatimah al-Zahra’ (‘a), to consoling her, and to fulfilling the wish of the Imams of Guidance, peace be upon them, according to many traditions reported in all such circumstances.

There are traditions from which one may derive such a conclusion if he only contemplates upon them. For example, there is a tradition reported by Malik al-Juhni who quotes Imam [al-Baqir] Abu Ja’far [as-Sadiq] (‘a) saying,

“Whoever visits al-Husayn's grave on ‘Ashura and remains there mourning will meet Allah on the Day of Judgment receiving the rewards due to two million performances of the *Hajj* and two million performances of the *‘umra* and two million campaigns in the company of the Messenger of Allah and the Guided Imams.”[2]

Scholars of Arabic who examined the original text of this statement conclude that all such rewards are due to one who remains there all day long till the night even if he does not spend the night there. But Jabir al-Ju’fi's tradition, wherein he quotes Abu ‘Abdullah [Imam Ja’far as-Sadiq] (‘a), sheds a light that may help understand it better.

He has said, “One who visits al-Husayn's grave [shrine] and spends a night there will be as though he

had been martyred in his company."[3] This statement apparently implies staying there for one night prior to spending the day at his gravesite.

Discerning this tradition will let one conclude that one who stays at the grave of the one who sacrificed himself for Islam, and who did so suffering from thirst, for a full day, ought not depart from there during the [eleventh] night the like of which had never been witnessed by the daughters of the Messenger of Allah (S) and the trust of the caliphate.

They were left behind in the desert by shining moons and by the elite from among the men of honour. Beside them lay the parts that the swords of oppression and misguidance had cut off. They were frightened, not knowing what to expect from the enemies of Allah and of His Messenger.

One who pays homage to them and who spends that night at al-Husayn's grave will demonstrate through his grief and mourning his sadness for being too late to come to his aid and to earn the greatest salvation. He would keep repeating the statement saying: *Ya laytana kunna ma'akum fa nafooza fawzan azeema*,

"How we wish we were with you so we would earn a great achievement."[4]

He would console the Lady of all Women ('a) who mourned her son who was forbidden from drinking water. Tharra, the mourner, saw her once in a vision standing at al-Husayn's grave weeping, and she ordered Tharra to eulogize her son ('a) with these lines:

O eyes! Overflow and do not dry

And do over the one killed at Taff cry.

They left his body in every place hit,

But I could not, alas, tend to it.

No, nor was he sick at all...[5]

Abu 'Ali, al-Muhsin Ibn 'Ali al-Tanukhi, the judge, quotes his father saying,

"Abul-Hasan, the scribe, inquired once about who the son of the mourner was. Nobody in the meeting place at Karkh[6] knew the answer besides myself. I asked him, 'What is the context of the question?'

He said, 'I have a bondmaid who fasts and who recites *tahajjud* quite often, yet she cannot [besides] correctly pronounce even one Arabic word! Moreover, she even quotes poetry, and her accent is heavily Nabatean. Last night, she woke up terrified, trembling.

Her bed was close to mine. She cried out to me, 'O father of al-Hasan! Come help me!' I asked her what was wrong with her.

She said, ‘I performed my prayers and supplications then went to bed. I saw myself walking in one of the Karkh alleys. Soon I saw a clean room, white and beautiful, decorated with teak wood, and its door was open.

There were women standing in it whom I asked about who had died and about what the matter was. They pointed to the interior of the house, so I entered and found a clean and most beautiful room. In its courtyard stood a young woman who was the best, the most radiating, the most beautiful woman I have ever seen.

She was wrapped in white clothes, and in her lap there was a head bleeding. I asked her, ‘Who are you?' She said, ‘Never mind..., I am Fatimah daughter of the Messenger of Allah (S), and this is the head of my son al-Husayn (‘a). Tell Ibn Asda’ on my behalf to euologize him with this verse:

I did not dress his wound,

No, nor was he sick at all.'

I, therefore, woke up frightened.'" She was calmed down by the old lady in the house [apparently the mother of the narrator] till she was able to sleep.

Abul-Hasa, the scribe, said to ‘Ali al-Tanukhi, “O father of al-Qasim! Since you yourself know Ibn Asda’, you are now morally obligated to convey the message to him.” Al-Tanukhi agreed saying, “I hear and I obey the order of the Lady of all the Women of the World, peace be upon her.”

All this happened during the month of Sha’ban when people were suffering a great deal from the persecution of the Hanbalis who resisted their going to al-Ha'ir. I kept pleading to them till I was permitted to go. I reached al-Ha'ir in the eve of the middle of Sha’ban.

I kept inquiring about the whereabouts of Ibn Asda’ till I was able to see him. I said to him, “Fatimah, peace be upon her, orders you to mourn the martyrdom of her son with the poem starting with:

I did not dress his wound,

No, nor was he sick at all.

... and I was at that time unfamiliar with that poem. He felt very vexed, so I narrated to him and to those in his company the incident above. They all burst in tears, and everyone who mourned al-Husayn (‘a) that night used this poem as a eulogy. It starts with

O eyes! Overflow and do not dry

And do over the one killed at Taff cry.

It is written by a poet from Kufa. I went back to Abul-Hasan and told him.”[7]

1. On p. 282, Vol. 2, of his book Tahthib al-Tahthib, at the end of a chapter dealing with nathrs, Shaikh al-Tusi quotes Imam as-Sadiq (‘a) saying, “The ladies who descended from Fatimah (‘a) tore their pockets as they grieved and beat their cheeks. It is for al-Husayn (‘a) that the cheeks should be beaten and the pockets torn.”
2. Ibn Qawlawayh, Kamil al-Ziyarat, p. 174.
3. Ibn Qawlawayh, Kamil al-Ziyarat, p. 137, Chapter 71.
4. On p. 66 of Shaikh as-Saduq's book ‘Uyun Akhbar al-Ri□a, a tradition is narrated about Imam al-Ri□a (‘a) wherein he says to Ibn Shabib, “If you wish to make your abodes the chambers of Paradise in the company of the Prophet (S), you should curse those who killed al-Husayn (‘a), and whenever you mention his name, you should say, ‘How I wish I had been with them so that I would achieve a great achievement!’”
5. Excerpted from verses recorded on p. 189, Vol. 2, of Ibn Shahr Ashub's book Manaqib (Iranian edition) as quoted from the Amali by the Naishapuri shaikh al-Mufid.
6. Baghdad's part on the east of the Tigris. It is the same part where the holy city of Ka□imiyya is located.
7. al-Tanukhi, the judge, Nashwar al-Muhadara, Vol. 8, p. 218.

[1] [1]
SHARES

The Looting

O father of al-Hasan! The one best to protect his neighbour,

To you do I complain with overflowing tears,

Let alone a great shame that overspread

Wherein tears are part of my address.

Should you overlook as you today see

How Umayyah's offspring sought and achieved

All their mischievous revenge?

How many for you at the Taff, where

A mourner bitterly mourned,

Were wailing like pigeons in their necks

Iron collars they had to wear?

And how many a child did they scare?

Mourning one who never knew but kindness.

And how many a child decorated with gold

Did they shackle and did they scold?

And with arrows was he shot.

How many a free lady with hair

Uncovered came out of the tent

Having nothing to veil her except her hands?

Should you have witnessed how she

With a heavy heart sighed as her heart burned.

It would have been hard for the Commander of the Faithful

That she should thus come out at all,

In a condition that grieved everyone with a heart.

Who then should tell al-Zahra' about Zaynab

Being taken into captivity

And being driven among the foes to Damascus?

She has none from the foe to protect

Except one in the robes heavily tied up,

For those who came to Karbala'

All fell on its ground, one glorious martyr after another.

They spent and the greatness of their glory covered their faces

And died in dignity without kneeling before a tyrant.

No excuse shall be for my heart if I say so,

Should my eyes with tears forever overflow. [1]

When Abu 'Abdullah al-Husayn ('a), was killed, people fell upon his luggage and belongings looting everything they could find in his tents,[2] then they set the tents ablaze. People raced to rob the ladies of the Messenger of Allah (S). The daughters of Fatimah al-Zahra' ('a) tearfully ran away, their hair

uncovered.[3]

Scarves were snatched, rings were pulled out of fingers, earrings were taken out, and so were ankle-rings.[4] A man took both earrings belonging to Umm Kulthum, riddling her ears in the process.[5] Another approached Fatimah daughter of al-Husayn (ʿa) and took her ankle-rings out. He was crying.

"What is the matter with you?" she asked him. "How can I help crying," he answered, "since I am looting the daughter of the Messenger of Allah?" She asked him to leave her alone. He said, "I am afraid if I do not take it, someone else will."[6]

Another man was seen driving the women with the butt of his spear, after having robbed them of their coverings and jewelry as they sought refuge with one another. He was seen by the same Fatimah. Having realized that she had seen him, he went towards her, and she fled away. He threw his spear at her.

She fell headlong and fainted. When she recovered, she saw her aunt Umm Kulthum, sitting at her head crying.[7]

She was from her sleep disturbed

Like doves startled after their slumber

Deploring the protection she now lost

By losing the best a woman could lose.

She lost the best pillar,

So she invoked the "manliness" of Banu ʿAmr.

For moons she mourned and cried

For the one whose spilled blood she sighed.

And through whom everything with light shone,

Now they are slaughtered and their corpses strewn.

Some had their parts scattered and some lost their arms

One after another on the plain they did fall

Did one with his feet to a lion's den walk?

They shattered the pitched darkness,

Now on the ground they lie motionless.[8]

A woman from the clan of Bakr Ibn Wa'il, who was accompanied by her husband, saw the daughters of the Messenger of Allah (S) in such a condition, so she cried out, "O offspring of Bakr Ibn Wa'il! Do you permit the daughters of the Messenger of Allah (S) to be thus robbed? There is no judgment except Allah's!

O how the Messenger of Allah (S) should be avenged!" Her husband brought her back to his conveyance.[9]

The rogues reached 'Ali son of al-Husayn ('a) who was sick on his bed unable to stand up.[10] Some were saying, "Do not let any of them, young or old, remain alive."

Others were saying, "Do not be rash in your judgment till we consult the governor 'Amr Ibn Sa'd."[11] Al-Shimr unsheathed his sword with the intention to kill 'Ali.

Hamid Ibn Muslim said to him, "Glory to Allah! Do you really kill children?! He is only a sick lad!"[12] He said, "Ibn Ziyad ordered all al-Husayn's sons killed." Ibn Sa'd went to extremes to stop him[13] especially after having heard the wise lady Zaynab daughter of the Commander of the Faithful ('a) saying, "You will not kill him before killing me first;" so, they left him alone.[14]

His remedy from them was their whips as they

Hit them then did they say, "May you stay!"

They dragged him and prepared for him the leather mat

After having filled his body with thistles and with thorns.

Ibn Sa'd himself came to the ladies who burst in tears upon seeing him. He ordered the men to stay away from them.

Those men had already taken all the ornaments those ladies had had and never returned any of them back.[15] He assigned to a group of men the task of protecting them, then he returned to his tent.

Perplexed the ladies were

From their sleep deprived,

Startled when their chambers were assaulted.

In pavilions they lived and thrived.

They camped in honour, from hardship exempt,

From awe almost none comes near them except

The angels that were there to serve,

Now people's hands from mischief do not swerve,

Now the people's hands are free to steal, to plunder

For none is there to stop them, none to hinder.

Yes, she bent her body to chide

Her people, and fire filled her inside.

She rebuked them for fighting over what she had to wear,

*For what the foe's snatched, but who will hear or care?*16

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1. Excerpted from a poem by the ‘Allama the authority Shaikh Abd al-Mun’im al-Fartusi.
2. Ibn al-Athir, Al-Kamil, Vol. 4, p. 32.
3. al-Tabari, Tarikh, Vol. 6, p. 260.
4. Ibn Nama, Muthir al-Ahzan, p. 40.
5. Muhammad Jawad Shubbar, Al-Dam’a al-Sakiba, p. 348.
6. as-Saduq, Amali, p. 99, majlis 31. al-Thahabi, Siyar A’lam al-Nubala', Vol. 3, p. 204.
7. Riyad al-Masa'ib, p. 341. al-Qazwini, Tazallum al-Zahra’, p. 130.
8. Excerpted from a poem by the authority critic Shaikh ‘Abd al-Husayn al-Hilli, may Allah have mercy on his soul, from a poem on the birth anniversary of al-Husayn (‘a).
9. Ibn Tawus, Al-Luhuf, p. 74. Ibn Nama, Muthir al-Ahzan, p. 41.
10. Reference to the sickness of al-Sajjad (‘a) is documented by al-Tabari on p. 260, Vol. 6, of his Tarikh. It is also mentioned by Ibn al-Athir on p. 33, Vol. 4, of his book Al-Kamil, by Ibn Kathir on p. 188, Vol. 8, of his book Al-Bidaya, by al-Yafi’i on p. 133, Vol. 1, of his book Mir'at al-Jinan, by Shaikh al-Mufid in his book Al-Irshad, by Ibn Shahr Ashub on p. 225, Vol. 2, of his book Manaqib, by al-Tabarsi on p. 148 of his book I’lam al-Wara, by Muhammad Ibn Ahmad Ibn ‘Ali al-Naishapuri on p. 162 of his book Rawdat al-Wa’izin, and by al-Mas’udi on p. 140 of his book Ithbat al-Wasiyya.
11. al-Qazwini, Tazallum al-Zahra’, p. 132.
12. al-Tabari, Tarikh, Vol. 6, p. 260.
13. Shaikh ‘Abbas al-Qummi, Nafs al-Mahmum.
14. al-Qarmani, Tarikh, p. 108.
15. Ibn al-Athir, Al-Kamil, Vol. 4, p. 32. Mis’ab al-Zubayri says something quite strange: On p. 58 of Nasab Quraish, he says that some of those in the army took ‘Ali Ibn al-Husayn (‘a) and hid him from people. He was very kind and generous to him. But when he heard a caller saying that whoever brought ‘Ali Ibn al-Husayn (‘a) would have three hundred dirhams, he tied his hands to his neck then brought him to Ibn Ziyad and took his reward. Ibn Ziyad, he goes on, wanted to kill him had it not been for the lad's aunt, Zaynab, who threw herself on him saying to Ibn Ziyad, “Kill me before you kill him!” This is the end of his statement. But if you know that despite his sickness, ‘Ali Ibn al-Husayn was the only sponsor and protector of the women of the Messenger of Allah (S); so, Allah would not permit any of His servants to overpower him thus and to keep him away from the family. Such was the condition of the bereaved women. How could it have been had their protector been kept away from them? None of the historians, as a matter of fact, mentioned something like that even by

way of conjecture. But al-Zubayri simply wished to besmear his record of deeds with lies.

16. These verses were composed by Sayyid Hayder al-Hilli, may Allah fill his mausoleum with light.

[1] [1]
SHARES

The Steed

Ibn Sa'd shouted, "Who volunteers to make sure that the chest and the back of al-Husayn (ʿa) are run over by the horses?" Ten men stood up.1

Those miscreant "volunteers" were: Ishaq Ibn Hawiyyah,2 al-Ahbash Ibn Murshid Ibn ʿAlqamah Ibn Salamah al-Hadrami, Hakim Ibn al-Tufayl al-Sinbisi, ʿAmr Ibn abi al-Saydawi, Raja' Ibn Munqith al-'Abdi, Salim Ibn Khaythamah al-Ju'fi, Salih Ibn Wahab al-Ju'fi, Wakhit Ibn Ghanim, Hani Ibn Thabit al-Hadrami, and Asid Ibn Malik.

They rode their horses and trampled upon the body of the fragrant flower of the Messenger of Allah. Then the ten "men" went back to Ibn Ziyad with Asid Ibn Malik in their vanguard reciting this *rajaz* verse of poetry:

We did crush the chest and the back:

Mighty steeds made it like a river track.

*Ibn Ziyad ordered generous awards to be given to them.*3

What a martyr whose body the sun baked,

And its rising from his origin is born!

And what a slaughtered one trampled upon

By the steeds from whose names the cavaliers freeze.

Did they not know that Muhammad's soul,

Like his Qur'an, in his grandfather personified?

Had those steeds, like their riders, only knew

That the one under their hooves was but Ahmad,

They against their riders would mutiny declare,

Just as they against him rebellious they were.[4]

Al-Biruni has said,

They did to al-Husayn (‘a) what no other nation had ever done to their most evil ones: killing with the sword or the spear, with stone throwing, and with horse trampling.[5]

Some of those horses reached Egypt where their shoes were pulled out and fixed on doors as means of seeking blessings. This became a custom among them, so much so that many of them started making the like of those shoes and hanging them over the doors of their houses.[6]

May hands that fought you be to pieces chopped,

May feet that oppressed you be forever paralyzed,

May the steeds over your body charged be hamstrung,

Crushing your ribs, having lost to your swords their riders.

You became their victim, so no pleasure shall today be

Nor a moon in the night shall ever be shiny.[7]

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1. al-Tabari, Tarikh, Vol. 6, p. 161. Ibn al-Athir, Al-Kamil, Vol. 4, p. 33. al-Mas’udi, Muruj al-Thahab, Vol. 2, p. 91. al-Maqrizi, Khutat, Vol. 2, p. 288. Ibn Kathir, Al-Bidaya, Vol. 8, p. 189. al-Khamis, Tarikh, Vol. 3, p. 333. Shaikh al-Mufid, Al-Irshad. al-Tabarsi, I’lam al-Wara, p. 888. al-Naishapuri, Rawdat al-Wa’izin, p. 662. Ibn Shahr Ashub, Al-Manaqib, Vol. 2, p. 224.
2. On p. 31, Vol. 4, of Taj al-’Arus, her name is recorded as “Huwayza.”
3. Ibn Tawus, Al-Luhuf, p. 75. Ibn Nama, Muthir al-Ahzan, p. 41. On p. 39, Vol. 2, of his book Maqtal al-Husayn, al-Khawarizmi adds the following verses to the above:
Till we disobeyed some of the Commandments of Allah,
The Omnipotent, when dealing with al-Husayn, the Pure One.
4. Excerpted from a poem by Sayyid Salih son of the ‘Allama Sayyid Mahdi Bahr al-’Ulum.
5. Abul-Rayhan al-Biruni, Al-Athar al-Baqiya, p. 329.
6. al-Karakchi, Kitab al-Ta’ajjub, p. 46.
7. These verses were composed by Abu Thib Shaikh Yusuf al-Qatifi who died in .H./1786 A.D.

[1] [1]
SHARES

The Severed Heads

Ibn Sa'd ordered the heads to be severed from their bodies. They were distributed to various tribes that used them as means to seek favour with Ibn Ziyad. The Kindah tribe took thirteen brought by their envoy, Qays Ibn al-Ash'ath.

The Hawazin tribe brought twelve with their "man," Shimr Ibn Thul-Jawshan. The Tamim tribe brought seventeen; the Banu Asad tribe brought sixteen; the Mathhaj tribe brought seven, and the other tribes brought the rest.[1] The tribe to whom al-Hurr al-Riyahi belonged refused to cut anyone's head or to trample on the Imam's body with its horses.[2]

On the tenth day, Ibn Sa'd had already entrusted the head of Imam al-Husayn (‘a) to Khawli Ibn Yazid al-Asbahi and Hamid Ibn Muslim al-Azdi. He entrusted the heads of the Imam's family members and those of his companions to al-Shimr, Qays Ibn al-Ash'ath and ‘Amr Ibn al-Hajjaj.[3]

Khawli's house was one farasang from Kufa. Khawli hid the head from his Ansari wife whom he knew to be loyal to Ahl al-Bayt, peace be upon them. But when she saw a light emanating from the bakery oven [where it was hidden], she was terrified. When she came closer, she heard the voices of al-Husayn's women mourning al-Husayn in the most somber way.

She mentioned this to her husband then went out crying.[4] Since then, she never used any kohl nor any perfume out of her grief for al-Husayn (‘a). She was called ‘Ayoof.[5]

In the morning, Khawli took the head to the governor's mansion. By then, Ibn Ziyad had returned from his camp at al-Nakhila. Khawli put the head in front of Ibn Ziyad as he recited these poetic verses:

Fill my stirrup with silver or with gold:

I killed the master of every honour told,

Their best when they mention descent.

I killed the best of people, son of the best parent.

But these words, spoken in front of everyone, were met by Ibn Ziyad with outrage. "Since you knew that he was that honourable," said Ibn Ziyad, "why did you then take part in killing him?! By Allah, you will receive nothing from me at all."[6]

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1. Ibn Tawus, Al-Luhuf, p. 81. al-'Ayni, ‘Umdat al-Qari fi Sharh al-Bukhari, Vol. 7, p. 656, where the name of ‘Urwah Ibn Qays is included among them.

2. al-Hajj Shaikh Muhammad Baqir Ibn Mawla Hasan al-Qa'ini al-Birjandi al-Safi (henceforth referred to only as Shaikh

Muhammad Baqir al-Birjandi al-Safi), Al-Kibrit al-Ahmar.

3. Shaikh al-Mufid, Al-Irshad.

4. Rawdat al-Shuhada'. On p. 190, Vol. 8, Ibn Kathir says that his wife saw the light emanating from underneath the lid, and it was stretching to the heavens as white birds kept hovering around it. He adds saying that his other wife, Nuwar daughter of Malik, said to him, "Have you brought the head of the son of the Messenger of Allah, peace of Allah and His blessings upon him and his family, here?! I shall never share a bed with you henceforth." She separated from him.

5. Ahmad Ibn-Yahya al-Baladhuri, Ansab al-Ashraf, Vol. 5, p. 238.

6. According to p. 133, Vol. 1, of al-Yafi'i's book Mir'at al-Jinan, Ibn Ziyad was very angry with him, so he killed him, but the author does not identify the name of the head bearer. On p. 213, Vol. 2, of Al-'Iqd al-Farid of Sayyid Muhammad Ri□a al-Asterbadi al-Hilli, the head bearer is identified as "Khawli Ibn Yazid al-Asbahi who was killed by Ibn Ziyad."
Historians contend among themselves about who had brought the head and who had said the above verses. According to Ibn Jarir al-Tabari, who indicates so on p. 261, Vol. 6, of his Tarikh, and Ibn al-Athir who states so on p. 33, Vol. 4, of his book Al-Kamil, the poet was Sinan Ibn Anas who recited them to 'Umar Ibn Sa'd. On p. 144 of Tathkirat al-Khawass of Ibn al-Jawzi, the grandson, it is stated that 'Umar said to him, "You are insane! Had Ibn Ziyad heard you, he would have killed you!" On p. 193, Vol. 1, of al-Sharishi's Maqamat, the author says that the poet recited them to Ibn Ziyad. According to al-Irbili's Kashf al-Ghumma and al-Khawarizmi's p. 40, Vol. 2, of Maqtal al-Husayn, Bishr Ibn Malik recited them to Ibn Ziyad. On p. 76 of Ibn Talhah's Matalib al-Sa'ul, there is the addition of "... and whoever says his prayers in both Qiblas," whereupon Ibn Ziyad became very angry with him and had him beheaded. On p. 437 of Riyad al-Masa'ib, it is stated that al-Shimr is the one who recited these verses. Since you know that al-Shimr is al-Husayn's killer according to the text of the ziyarat of the sacred area and according to a host of historians, you likewise know that he must be the one who recited them.
It is very unlikely that he kills him and lets someone else take the head and use it to seek favour with Ibn Ziyad. We have mentioned the story from Khawli only to follow in the footsteps of those who wrote about the Imam's martyrdom.

[1] [1]
SHARES

Departing From Karbala'

When Ibn Sa'd sent the heads to Kufa, he remained with the army till the time of *zawal* on the eleventh day [of Muharram].

He gathered those killed from his army and performed the funeral prayers for them then buried them, leaving the corpses of the Master of the Youths of Paradise and the fragrant flower of the most honourable Prophet ('a) and those of his Ahl al-Bayt ('a) and companions unwashed, without shrouds, unburied,1 exposed to the wind and to the wild beasts of the desert.

On the dust, bare, should he remain?

None to mourn him except his women?

Which folks were not touched by his corpse?

Which hearts did not mourn him?[2]

After the time of *zawal*, Ibn Sa'd left for Kufa with the women, the children, the bondmaids, and the surviving families of al-Husayn's companions.

They included twenty women[3] whom they mounted on camels without saddles as was the custom then with Turks or Romans taken captive, although they belonged to the best of all prophets (S). With them was al-Sajjad, 'Ali Ibn al-Husayn ('a), who was twenty-three years old.[4]

He was placed on a lean camel without a saddle, and he was worn out by sickness.[5] His son [later Imam] al-Baqir,[6] who was two years and a few months old,[7] accompanied him. Among the children of Imam al-Hasan ('a) taken captive were: Zayd, 'Amr, and Hasan II.

The latter was captured after he had killed seventeen men. He received eighteen wounds, and his right arm had been cut off. Asma' Ibn Kharijah al-Fizari intervened to get him freed because his mother was also Fizari, so Ibn Sa'd let her husband take him.[8]

With them was 'Uqbah Ibn Sam'an, a slave of al-Rubab, al-Husayn's wife. When Ibn Ziyad came to know that that man was al-Rubab's slave, he released him.

Ibn Ziyad was informed that al-Muraqqa' Ibn Thumama al-Asadi had scattered his arrows around then fled to his tribe where he sought and received protection, he ordered him to be banished to al-Zara.[9]

How did the modest ladies receive the night

After being "vanquished," and in defence of the camp died?

Do you see them to captivity surrendering

Or against their wish did their protectors depart?

They departed after their strength was crushed

And after the blows took their toll.

In the blood of martyrdom did they build a throne

One none before them ever built.

Stunned after that by the steeds assaulting,

Where are the men of honour to defend?

The ladies screamed and sought help

From their slain men in slumber,

And from the captives besides every valiant one

A free lady fell pleading for help,

And so did every girl...

They complained from the whips giving them pain.

Have ever suiters sought the help from the slain?

They feebly fall down from the animals' backs, perturbed,

Whenever the she-camels are by the hadis[10]*disturbed.*[11]

The ladies pleaded thus: "For the love of Allah! Please take us to those killed." When they saw how they had lost their limbs, how the spears had drank of their blood, and how the horses had trampled upon them, they screamed and beat their faces in anguish.[12]

Zaynab cried out, "O Muhammad! Here is Husayn in the desert covered with blood, his limbs cut off! Here are your daughters taken captive and your offspring slaughtered!" These words caused friends and foes alike to weep,[13] even the horses' tears ran on their hooves.[14]

Then she put her hands under his sacred body and lifted it as she supplicated saying, "O Lord! Do accept this sacrifice from us."[15]

This stand demonstrates to us the fact that Zaynab was then elevated to the height of sacred responsibility, that of holding a holy covenant, that she would henceforth carry out a sacred revival like the one started by her brother, al-Husayn (ʿa), while keeping the difference in mind.

Once al-Husayn (ʿa) carried out his responsibility through his martyrdom, the wise lady, Zaynab, started her duty that included presenting the sacrifice to the Mighty Lord and promoting his cause. Then she, peace of Allah be upon her, shouldered her other responsibilities. This should not be discounted outrightly, for their *Noor* is one and the same, and so is the substance.

She and al-Husayn share their complain

Fate decided that they should.

One fell to the swords and to their pain

And the other by life's agonies taken captive.[16]

Sukayna[17] hugged the body of her father al-Husayn (ʿa) and kept telling him how she had heard him

saying:

O my Shi'as! Whenever of water you drink

Never from mentioning my name should you shrink.

And whenever you are a stranger on a sojourn,

Or see a martyr, me should you remember and mourn. 18

Only a number of them could collectively remove her from his corpse, forcefully dragging her away. 19

An orphan girl with being orphaned startled

Her heart is filled with pain,

Like a bird by an eagle chased,

One whose nest is assaulted.

A cry she let out when the horsemen assaulted

Her, though orphaned, so she now is more startled,

And to the one lying on the burning sands she went

Pouring over him from her eyes a river she wept.

She fell upon al-Husayn's body so he kept

To his chest taking her between a right and a left.

She seeks refuge with him, having lost her headscarf,

And it was hard for him to see her without it;

He would not have left their whips cause her to seek help

With her father's body when, from him,

She was forcibly removed. 20

When 'Ali son of al-Husayn ('a) looked at his slaughtered family and noticed how al-Zahra' was in a condition which the heavens deplored and for which the earth would split and the mountains crumble, he felt greatly grieved and worried.

When Zaynab al-Kubra, daughter of 'Ali ('a), 21 read his face, she felt upset on his account and took to

consoling him and admonishing him to be patient although even the mountains could not match him in his patience and fortitude. Among what she said to him is the following:

“Why do I see you pleading for death, O the legacy of my grandfather, of my father and brothers? By Allah, this is something which Allah had divulged to your grandfather (S) and to your father (‘a).

Allah took a covenant from people whom you do not know, the mighty ones on this land, and who are known to the people of the heavens, that they would gather these severed parts and wounded corpses and bury them, then shall they set up on this *Taff* a banner for the grave of your father, the Master of Martyrs (‘a), the traces of which shall never be obliterated, nor shall it ever be wiped out so long as there is day and night.

And the leaders of apostasy and the promoters of misguidance shall try their best to obliterate and efface it, yet it shall get more and more lofty instead.”[22]

To Allah do I complain about the patience of Zaynab the pure

How many a tribulation did she have to endure?

From the calamities and from the pain

From pains, from which death is welcome, she did suffer.

She witnessed the men of dignity from her people of honour

On the ground slaughtered in a row without cover:

The winds on their corpses freely blow,

The beasts over their bodies come and go.

Her people's chief lying slain she saw,

To them did the folks’ swords deal many a blow.

She saw heads on the lances carried

And corpses with only sands shrouded.

She saw an infant with an arrow waned

And children after their father orphaned.

She saw the enemies gleeful, with their misery pleased,

She saw how with her brother they dealt every foul deed.[23]

Zajr Ibn Qays came to them and shouted at them to leave as he kept whipping them. Others surrounded them and mounted them on camel humps.[24]

Zaynab the wise rode her own she–camel. She recollected the days of lofty honour and inviolable prestige, guarded by fierce and honourable lions of ‘Abd al–Muttalib's offspring, surrounded by anxious swords and polished spears. And she was surrounded by servants who would not enter without her permission.

None like her prestige in the morning was

Nor like her condition on the after–noon.

Where is she going? To what fate?

What is her refuge and what is her aim?

On whose shoulder should she lean

When she was conveyed, and her cameleer rebukes,

And Shimr is her cameleer?

O Muhammad! Light the house for Zaynab so

Even in the night none can see her shadow.

How I wish on the Taff your eyes saw

Your daughters' ornaments to looters did go.

Their ears torn, either slain or widowed,

Moaning like camels that lost their young.

To Allah do I complain and say:

Allah help him how he was bereaved,

And suddenly both prestige and men deceased.

No loss by death is to them a cause of complain

Except it was done by those who were not humane,

And with humiliation they were treated,

They received the night in a condition that

Before it you would stand and feel awfully,

If only you stand to think about it carefully.[25]

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1. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 39.
2. These verses were composed by the ‘Allama Shaikh Muhammad Taqi al-Jawahiri.
3. Shaikh ‘Abbas al-Qummi, Nafs al-Mahmum, p. 204. On p. 234, Vol. 2, of al-Nawari's book Mustadrak al-Wasa'il (first edition), Shaikh al-Mufid and Sayyid Ibn Tawus both cite Imam as-Sadiq (‘a) saying that he (‘a), had prayed two rak’ats at al-Qa'im, a place on the highway leading to al-Ghari (Najaf), then said, “Here was the head of my grandfather al-Husayn (‘a) placed when they went to Karbala’ then carried it to ‘Ubaydullah Ibn Ziyad.” Then the Imam (‘a) recited a supplication to be recited following the prayer saying, “This place is called al-Hanana.”
4. Mis’ab al-Zubayri, Nasab Quraish, p. 58.
5. Ibn Tawus, Al-Iqbal, p. 54.
6. al-Qazwini, Riyad al-Ahzan, p. 49. al-Mas’udi, Ithbat al-Wasiyya, p. 143.
7. al-Mas’udi, Ithbat al-Wasiyya, p. 143 (Najaf edition). According to p. 203, Vol. 1, of Abul-Fida's Tarikh, Vol. 1, p. 203, he was three years old.
8. al-Majlisi, Bihar al-Anwar, Vol. a chapter discussing the offspring of Imam al-Hasan (‘a). According to p. 28 of Is’af al-Raghibin, commenting on a footnote in Nur al-Absar, and also according to p. 8 of Al-Luhuf (of Ibn Tawus,), he treated him at Kufa, and when he healed, he transported him to Medina.
9. al-Tabari, Tarikh, Vol. 6, p. 261. Ibn al-Athir, Al-Kamil, Vol. 4, p. 33. According to p. 367, Vol. 4, of Yaqut al-Hamawi's Mu’jam al-Buldan, al-Zara is a village in Bahrain, and there is another in West Tripoli as well as another in the upper Delta of the Nile. According to p. 692, Vol. 2, of al-Bikri's book Al-Mu’jam mimma Ista’jam, it is a place in the Bahrain area where wars waged by al-Nu’man Ibn al-Munthir, who was nicknamed al-Gharur [the conceited one], battled al-Aswaris.
It also is a city in Persia where a duel took place between al-Bara' Ibn Malik and the city's satrap; al-Bara' killed the latter and cut his hand off. He took his belt and both bracelets the value of which was thirty thousand [dinars]. ‘Umar [Ibn al-Khattab] took the khums of the loot, and that was the first time in the history of Islam when a loot was taxed by 1/5 [and delivered to the caliph].
On p. 10, Vol. 4, of his book Al-Kamil, Ibn al-Athir says that Ibn Ziyad threatened to banish the people of Kufa [who refused to fight al-Husayn] to Oman's Zara. Also on p. 86, Vol. 8, where the events of the year .H./933 A.D. are discussed, it is stated that ‘Ali Ibn Yaliq ordered Mu’awiyah and his son Yazid to be cursed from the pulpits in Baghdad, whereupon the Sunnis were outraged. There, al-Barbahari, a Hanbalite, used to stir trouble; he ran away from ‘Ali Ibn Yaliq. The latter captured al-Barbahari's followers and shipped them in a boat to Oman.
It appears from the latter account that Zara is a place in Oman. On p. 256 of Al-Akhbar al-Tiwal, Ibn Ziyad banished al-Muraqqa’ to al-Zabada where the latter stayed till Yazid's death and Ibn Ziyad's escape to Syria. Al-Muraqqa’, therefore, left it and went back to Kufa. On p. 9, Vol. 8, of Nashwar al-Muhadara by al-Tanukhi, the judge, it is stated that Muhammad al-Muhallabi banished Muhammad Ibn al-Hasan Ibn ‘Abd al-’Aziz al-Hashimi to Oman in a boat because of something which he had done which angered him.
10. The hadis are men who, in the vanguards of caravans, sing for the camels to maintain their pace.
11. These verses were composed by the trusted authority Shaikh ‘Abd al-Mahdi Matar al-Najafi.
12. Ibn Nama, Muthir al-Ahzan, p. 41. Ibn Tawus, Al-Luhuf, p. 74. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 39. al-Turayhi, Maqtal al-Husayn, p. 332.
13. al-Maqrizi, Khutat, Vol. 2, p. 280. According to the authors of both Maqtal al-Husayn and Al-Luhuf, the mourning was even on a much larger scale.
14. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 39. al-Turayhi, Al-Muntakhab, p. 332.

15. Shaikh Muhammad Baqir al-Birjandi al-Safi, Al-Kibrit al-Ahmar, Vol. 3, p. 13, citing Al-Tiraz al-Muthahhab.
16. Excerpted from a poem by the authority Mirza Muhammad 'Ali al-Urdbadi, may Allah fill his mausoleum with light.
17. According to p. 163, Vol. 1, of al-Nawawi's Tahthib al-Asma', p. 58, Vol. 1, of al-Manawi's book Al-Kawakib al-Durriyya, p. 160 of al-Shiblinji's Nur al-Absar, and Ibn Khallikan's Wafayat al-A'yan, where the author details her biography, Sukayna daughter of al-Husayn ('a) died on a Thursday, Rabi' I 5, .H./April 8, .D. According to Abul-Hasan al-'Amri's book Al-Mujdi and to al-Tabarsi's book I'lam al-Wara, p. 127, where the biographies of the offspring of Imam al-Hasan ('a) are discussed.
According to p. 163, Vol. 12, of Abul-Faraj al-Isfahani's book Al-Aghani, she married her cousin, 'Abdullah Ibn al-Hasan Ibn 'Ali Ibn Abu Talib ('a), who was killed during the Battle of al-Taff. She did not bear any children by him. But the author of I'lam al-Wara says that he was killed before her marriage, that during the Battle of al-Taff, she was a little more than ten years old, and that she was born before the death [martyrdom] of her uncle Imam al-Hasan ('a). The statement in her honour made by the Master of Martyrs ('a), "Sukayna is overcome by deep contemplation upon Allah," as is recorded by al-Sabban in his book Is'af al-Raghibin, clearly outlines for us the status his daughter occupied in the sacred canons of Islam's Shari'a. You are referred to the second edition of my book Lady Sukayna.
18. These verses are recorded on p. 376 of the Indian edition of Misbah al-Kaf'ami.
19. al-Qazwini, Tazallum al-Zahra', p. 135.
20. Excerpted from a poem by the 'Allama Shaikh 'Abd al-Mun'im al-Fartusi.
21. Zaynab, titled "al-Kubra," is the daughter of Fatimah al-Zahra' ('a). She is identified as such by al-Tabari on p. 89, Vol. 6, of his Tarikh and by Ibn al-Athir on p. 158, Vol. 3, of his book Al-Kamil. In his book Al-Ma'arif, Ibn Qutaybah says, "Zaynab al-Kubra daughter of Fatimah ('a) was the wife of 'Abdullah Ibn Ja'far. She gave birth to a number of sons."
22. Ibn Qawlawayh, Kamil al-Ziyarat, p. 361, chapter 88, virtues of Karbala' and merits of visiting the gravesite of al-Husayn ('a).
23. This poem by the authority Ayatullah Shaikh Hadi Kashif al-Ghi□a', may Allah sanctify him, is recorded in full on p. 61 of Al-Maqbula al-Husayniyya.
24. al-Qazwini, Tazallum al-Zahra', p. 177.
25. Excerpted from a poem by the trusted authority Shaikh Muhammad Tahir who belongs to the family of the sect's faqih, Shaikh Radi, may Allah sanctify him.

[1] [1]
SHARES

Kufa

When the daughters of the Commander of the Faithful ('a) entered Kufa, the city's residents gathered to see them, so Umm Kulthum shouted at them, "O people of Kufa! Do not you have any sense of shame before Allah and His Messenger so you look at the ladies of the Prophet (S)?"1

One of Kufa's women came to them and saw their condition for which even a most bitter enemy would feel sorry. She asked them what captives they were, and she was told: "We are captives belonging to the Progeny of Muhammad (S)."2

The people of Kufa kept doling out dates, walnuts and bread to the children, whereupon Umm Kulthum, that is, Zaynab al-Kubra, shouted at them that they were prohibited from accepting charity. She threw

away what had been given to those children.[3]

O father of Hasan!

She overlooks and in the slumber she delights

Now only with her hand can Zaynab cover her face

O father of Hasan!

Are you pleased with your women in captivity,

As Banu Harb's women in their chambers veiled with grace?

Does your side on the bed find comfort and ease,

While your daughters on the camels to Syria are brought?

Do you find life pleasing when your wise ladies are uncovered?

Whenever they cry, with lashes they are whipped.

To the east they are once taken by the mean gangs,

And once towards the land of shame are taken, to the west.

None to protect them as they cross every plain,

None heeds their complaints when they complain.

Their voices were lost and their hearts melted,

Their breath by grief is almost snatched away.

Amazed am I about one who thinks of fate

And contemplates upon it and wonders alone:

A fornicator turns about on his throne,

As Husayn on the ground is left unburied,

And his head is on a lance openly carried,

And with the crown is crowned the son of a whore.

For three days did Husayn stay unburied or more.

One's body is to cruel elements left exposed

As the other covers his with silk and with gold...[4]

Zaynab's Speech

The daughter of the Commander of the Faithful (‘a) explained to people Ibn Ziyad's villainy and meanness in a speech which she delivered to them. She signalled to the large crowd to calm down. They did, standing as if birds were resting on their heads.

Nothing could quieten the commotion nor silence the numerous voices other than the divine dignity and the magnificence of Muhammad (S) that crowned the wise lady who descended from his Progeny (S).

When Zaynab daughter of ‘Ali (‘a) signalled to people to calm down, they did. They stood speechless and motionless, and even the bells of their animals stopped ringing. It was then that she, calm and composed and with courage reminiscent of that of [her revered father] Hayder (‘a), addressed them saying:

“*All Praise is due to Allah Peace and blessings be upon my* [*grand*]*father Muhammad* (*S*) *and upon his good and righteous Progeny* (*‘a*). *May the resounding* [*of this calamity*] *never stops. Your similitude is one who unspins what is already spun out of the desire to violate* [*a trust*]. *You make religion a source of your income...*

Is there anyone among you one who is not a boaster of what he does not have, a charger of debauchery, a conceited liar, a man of grudge without any justification, one submissive like bondmaids, an instigator, a pasture of what is not wholesome, a reciter of a story to someone buried?

Truly bad is that which your souls have committed. You have reaped the Wrath of Allah, remaining in the chastisement for eternity. Do you really cry and sob? By Allah, you should then cry a great deal and laugh very little, for you have earned nothing but shame and infamy, and you shall never be able to wash it away, and how could you do so?

The descendant of the Bearer of the Last Message (*S*), *the very essence of the Message, the source of your security and the beacon of your guidance, the refuge of the righteous from among you, the one who saves you from calamity, the Master of the Youths of Paradise... is killed. O how horrible is the sin that you bear...!*

Miserable you are and renegades from the path of righteousness; may you be distanced and crushed. The effort is rendered futile, the toil is ruined, the deal is lost, and you earned nothing but Wrath from Allah and from His Messenger (*S*).

You are doomed with servitude and humiliation. Woe unto you, O Kufans! Do you know whose heart you

have burned, what a "feat" you have laboured, what blood you have shed, and what sanctity you have violated?

You have done a most monstrous deed, something for which the heavens are about to split asunder and so is the earth, and for which the mountains crumble. You have done something most uncanny, most defaced, as much as the fill of the earth and of the sky.

Do you wonder why the sky rains blood? Surely the torment of the hereafter is a greater chastisement, and they shall not be helped. Let no respite elate you, for rushing does not speed it up, nor does it fear the loss of the opportunity for revenge. Your Lord is waiting in ambush for you."[5]

Imam al-Sajjad (ʿa) said to her, "*That is enough, O aunt, for you are, Praise to Allah, a learned lady whom none taught, one who comprehends without being made to do so*."[6]

The wise lady discontinued her speech. The crowd which had been brainwashed by lies and by greed stood stunned. Her statements caused many to wake up and the minds to listen to reason. Her speech had the greatest effect on people's hearts, so they realized the magnanimity of what they had committed; now they did not know what to do.

From the wasi did she inherit wisdom

Particularly hers in its beauty and oratory.

Whenever she expounds you would believe

From oratory she derives her treasures.

Or like a sword in the hand of a valiant she may be

With it he defended and won victory.

Or that she leads a whole regiment of hosts

And drives from facts' hosts a crowd.

Or in the Imamate's woods a lioness

For her roaring even heads bow down.

Or she is the tumultuous ocean whose waves

Crushed one another in knowledge, might and dignity.

Or from the Lord's Wrath lightning ensues

From which Harb's clan could not escape.

Or that Hayder on his steed wipes out

The hosts of misguidance one after another.

Or the summit of the pulpit embraced him,

So for the Shari'a did he ignite a light.

Or in wisdom has the wise lady

of Hashim shattered blindness greatly.[7]

Fatimah, Daughter Of Al-Husayn (‘A) Delivers A Speech

Fatimah, al-Husayn's daughter,[8] delivered a speech saying,

“All Praise is due to Allah, as much as the number of the sands and of the stones, as much as the ‘Arsh weighs up to the ground. I praise Him, believe in Him, and rely upon Him, and I testify that there is no god other than Allah, the One and Only God, there is no partner with Him, and that Muhammad is His servant and Messenger, and that his offspring have been slaughtered by the Euphrates River neither on account of blood revenge nor out of dispute over inheritance.

Lord! I seek refuge with You against telling a lie about You and against saying anything contrary to what

You have revealed of taking many a covenant regarding the vicegerency of ‘Ali Ibn Abu Talib (‘a), the man whose right is confiscated and who was killed without having committed a sin, just as his son was only yesterday killed, at one of the houses of Allah, the most Exalted One, at the hands of those who give Islam nothing but lip service.

Destruction may afflict their heads that did not ward off from him any injustice as long as he lived nor at his death, till Allah Almighty took his soul to Him while his essence was praised, his dealing with others was commendable, his merits were well known, and his beliefs well admitted by everyone. Never did he ever accept anyone's blame nor the criticism of any critic in doing what is right.

Lord! You guided him to Islam even when he was a child and praised his virtues when he grew up. Never did he ever cease enjoining others to follow Your Path and that of Your Messenger (S). He always paid no heed to the riches of this world. He always desired the hereafter, a man who carried out jihad for Your Cause.

With him were You pleased, so You chose him and guided him to a Straight Path. O people of Kufa! O people of treachery, of betrayal and conceit! We are members of a Household tried on your account by

Allah, afflicted by you.

He made our dealing with you good, and He entrusted His knowledge to us, and He bestowed upon us its comprehension; so, we are the bastion of His knowledge, understanding and wisdom, and His Arguments on the earth which He created for the good of His servants!

Allah bestowed upon us His blessings and greatly honoured us with His Prophet, peace and blessings of Allah be upon him and his Progeny, favouring us over many of those whom He created.

Yet you called us liars and apostates, and in your eyes, you deemed killing us as lawful, and so is looting our possessions, as if we were the offspring of the Turks or of Kabul, just as you killed our grandfather in the past. Your swords drip with our blood, the blood of Ahl al-Bayt, out of past animosity.

Thus have your eyes been cooled, and thus have your hearts been elated, telling lies about Allah and out of evil plans which you hatched, while Allah is the very best of planners. So do not be carried away with your excitement because of our blood that you have spilled or our wealth that you have snatched away, for what has befallen us is truly a great tragedy and a momentous calamity

"In a Book even before We created them; surely this is easy for Allah, so that you may not be grieved because of what you missed nor feel happy because of what you acquired, and Allah does not love anyone who is conceited, boastful" **(*Qur'an, 57:23*).**

May you be ruined! Expect to be cursed and to be tormented, for it seems as though it has already befallen you, and more and more signs of Wrath are on their way to you from the heavens till He makes you taste of the chastisement and make some of you taste of the might of others, then on the Day of Judgment shall you all remain for eternity in the painful torment on account of the injustice with which you have treated us; the curse of Allah be upon the oppressors.

Woe unto you! Do you know what hand you have stabbed, what soul found fighting us agreeable? Rather, by what feet did you walk towards us with the intention to fight us? Your hearts became hardened, and Allah sealed your hearts, your hearing, and your vision, and Satan inspired to you and dictated, placing a veil over your eyes, so you can never be guided.

Destruction is your lot, O people of Kufa! What a legacy of the Prophet (S) is standing before you, and what blood revenge will he seek from you on account of your enmity towards his brother, 'Ali Ibn Abu Talib ('a), my grandfather, and towards his good and righteous offspring, yet you even brag about it saying:

We killed 'Ali and the sons of 'Ali,

With Indian swords and spears,

And we placed their women in captivity

Like the Turks! We crushed them with severity.

May stones and pebbles fill your mouths! You brag about killing people whom Allah chose and purified with a perfect purification and from whom He kept away all abomination. Suppress it, then, and squat just as your fathers did, for each will get the rewards of what he earns and will be punished for what he committed.

You envied us, woe unto you, for what Allah, the most Exalted One, favoured and preferred us. Such is Allah's favour: He bestows His favours upon whomsoever He pleases, and surely with Allah are great favours. For whoever Allah does not make a *Noor*, he shall have no *Noor* at all."

Voices were raised with weeping and wailing, and they said to her, "Enough, enough, O daughter of the pure ones, for you have burnt our hearts and necks," so she took to silence.

Umm Kulthum Speaks Out

Umm Kulthum9 said,

"Silence, O people of Kufa! Your men murder us, while your women mourn us! The judge between us and you is Allah on the Day of Final Judgment. O people of Kufa! Horrible, indeed, is what you have committed. Why did you betray Husayn? Why did you kill him, loot his wealth, then take his women captive? May you be ruined, and may you be crushed!

Woe unto you! Do you know what adversities have befallen you and what a burden of sins you have placed on your backs? Do you know what blood you have shed and what honourable ladies you have afflicted, what children you have orphaned, and what wealth you have looted?

You killed the best of men after the Prophet (S), so mercy was removed from your hearts! Surely Allah's party shall be the winner, whereas the party of Satan shall be the loser."

People burst in tears, women pulled their hair in grief and beat their faces and cheeks, crying and wailing, and there were more tearful eyes that day than anyone could ever recall.

Al-Sajjad ('A) Delivers A Speech

'Ali Ibn al-Husayn ('a) was brought on a lean camel. Chains were placed on his neck, and he was handcuffed. Both sides of his neck were bleeding. He was repeating these verses:

O nation of evil, may your quarter never tastes of water!

O nation that never honoured in our regard our Grandfather!

Should we and the Messenger of Allah meet

On the Judgment Day, how would you then plead?

On bare beasts of burden have you

Transported us, as if we never put up a creed for you!

He signaled to people to be silent. Once they were silent, he praised Allah and glorified Him and saluted the Prophet (S). Then he said,

"*O people! Whoever recognizes me knows me, and whoever does not, let me tell him that I am 'Ali son of al-Husayn Ibn 'Ali Ibn Abu Talib ('a). I am the son of the man whose sanctity has been violated, whose wealth has been plundered, whose children have been seized.*

I am the son of the one who has been slaughtered by the Euphrates neither out of blood revenge nor on account of an inheritance. I am the son of the one killed in the worst manner. This suffices me to be proud. O people!

I plead to you in the Name of Allah: Do you not know that you wrote my father then deceived him? Did you not grant him your covenant, your promise, and your allegiance, then you fought him? May you be ruined for what you have committed against your own souls, and out of your corrupt views!

Through what eyes will you look at the Messenger of Allah (S) when he says to you, "You killed my Progeny, violated my sanctity, so you do not belong to my nation"?"

Loud cries rose, and they said to each other, "You have perished, yet you are not aware of it." Then he ('a), said, *"May Allah have mercy on anyone who acts upon my advice, who safeguards my legacy with regard to Allah, His Messenger (S), and his Ahl al-Bayt ('a), for we have in the Messenger of Allah (S) a good example of conduct to emulate*."

They all said, "We, O son of the Messenger of Allah, hear and obey, and we shall safeguard your trust. We shall not turn away from you, nor shall we disobey you; so, order us, may Allah have mercy on you, for we shall fight when you fight, and we shall seek peace when you do so; we dissociate ourselves from whoever oppressed you and dealt unjustly with you."

He ('a), said, "*Far, far away it is from you to do so, O people of treachery and conniving! You are separated from what you desire. Do you want to come to me as you did to my father saying, 'No, by the Lord of all those* [*angels*] *that ascend and descend'?!*

The wound is yet to heal. My father was killed only yesterday, and so were his Ahl al-Bayt ('a), and the loss inflicted upon the Messenger of Allah (S), upon my father ('a), and upon my family is yet to be forgotten. Its pain, by Allah, is between both of these [*sides*] *and its bitterness is between my throat and palate. Its choke is resting in my very chest.*"[10]

Wait, O Banu Harb, for what we have gone through

Is seen by the Lord of Heavens who well knows all.

It is as if on Judgment Day I see Ahmad

Before the messengers comes rolling up his sleeves

And to you shall he say: Woe unto you!

My sanctity did you violate

And your swords drank of my blood,

Do you know what blood you on the ground spilled?

Or which ladies you took to captivity?

Is it just that you safeguard your girls

And leave my free ladies taken captive like the Daylams?

And should you make water for the wild beasts permissible

While my children because of thirst are on fire?

O by Allah! If the hosts of unbelievers

Had ever vanquished my offspring,

They would never have committed such great injustice.

O how Muhammad will feel when you have

Stabbed the necks and slit the throats?

Such is your reward for me so

How soon you were untrue

To the trust with regard to my daughter

And with regard to my brother?[11]

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1. Muhammad Jawad Shubbar, Al-Dam'ah al-Sakibah, p. 364.
2. Ibn Nama, Muthir al-Ahzan, p. 84. Ibn Tawus, Al-Luhuf, p. 81.

3. Sayyid Ka□im al-Rashti al-Ha'iri, Asrar al-Shohada, p. 477. Radiyy ad-Din al-Qazwini, Tazallum al-Zahra', p. 150.
4. Excerpted from a poem in praise of al-Husayn ('a) by Shaikh Hassun al-Hilli who died in .H./1888 A.D. as we are told on p. 155, Vol. 2, of Shu'ara' al-Hilla.
5. This speech is compiled from the writings of Shaikh al-Tusi in his Amali as well as that of his son, from Al-Luhuf of Ibn Tawus,, Ibn Nama, Ibn Shahr Ashub, and from al-Tabarsi's book Al-Ihtijaj.
6. al-Tabarsi, Al-Ihtijaj, p. 166 (Najaf's edition).
7. Excerpted from a poem by the 'Allama Mirza Muhammad 'Ali al-Urdabadi in praise of the wise lady Zaynab, peace be upon her.
8. Fatimah daughter of al-Husayn ('a), was a great personality. She enjoys a great status in the creed. Her father, the Master of Martyrs, testifies to this fact. When al-Hasan II approached him asking him for the hand of either of his two daughters, he ('a), as we are told on p. 202 of Nur al-Absar, said to him, "I choose for you Fatimah, for she, more than anyone else, is like my mother Fatimah daughter of the Messenger of Allah". As far as the creed is concerned, she stays awake all night long offering prayers, and the daytime she spends fasting. In beauty, she looks like the huris with large lovely eyes."
On p. 442, Vol. 12, of Ibn Hajar al-Asqalani's book titled Tahthib al-Tahthib, she is said to have narrated hadith from her father, brother Zaynul-'Abidin, aunt Zaynab, Ibn 'Abbas, and Asma' daughter of 'Umays. Her sons, 'Abdullah, Ibrahim, and Husayn, and her daughter, Umm Ja'far, offspring of al-Hasan II, quote her hadith. Abul-Miqdam quotes her hadith through his mother.
Zuhayr Ibn Mu'awiyah quotes her hadith through his mother. On p. 425 of Khulasat Tahthib al-Kamal, it is stated that the authors of the sunan books, including al-Tirmithi, Abu Dawud, and al-Nasa'i, have all quoted her ahadith. So does the author of Musnad 'Ali. Ibn Majah al-Qazwini does likewise. Ibn Hajar al-'Asqalani says, "She is mentioned in the book of funerals in Bukhari's Sahih, and Ibn Hibbban holds her reliable, adding that she died in .H./729 A.D." So do both authors, al-Yafi'i, on p. 234, Vol. 1, of his book Mir'at al-Jinan, and Ibn al-'Imad, on p. 39, Vol. 1, of his book Shatharat. Based on what Ibn Hajar al-Asqalani says in his book Tahthib al-Tahthib, she must have lived for almost ninety years, placing her year of birth at about .H./651 A.D.
Hence, she must have been almost thirty years old during the Battle of al-Taff. She died seven years before her sister Sukayna. On p. 35, Vol. 4, of Ibn al-Athir's book Al-Kamil, and also according to p. 267, Vol. 6, of al-Tabari's Tarikh, Fatimah was older than her sister Sukayna. On p. 18 of Tahqiq al-Nusra ila Ma'alim Dar al-Hijra by Abu Bakr Ibn al-Husayn Ibn 'Umar al-Maraghi (d. .H./1414 A.D.), one of the signs of her lofty status with Allah is that when al-Walid Ibn 'Abd al-Malik ordered to house the chambers within the parameters of the Mosque, Fatimah daughter of al-Husayn ('a) went out to al-Harra where she had a house built for her. Then she ordered a well to be dug up; a mountain stone appeared in it, and she was informed of it.
She made her ablution then sprinkled the leftover water on it. After that, it was not difficult at all to dig that well. People used to seek blessings through the use of its water, calling it "Zamzam". On p. 474, Vol. 8, of Ibn Sa'd's Tabaqat (Sadir's edition), Fatimah daughter of al-Husayn ('a) used to use knots on a string as her rosary bead. In the manuscript of my book Naqd al-Tarikh, I cited the historians who claimed that she married a follower of 'Othman, proving that Muhammad al-Dibaj [her fabricated husband] was a fictitious character created by the pens of those who follow al-Zubayr.
9. In several places of this book have we pointed out the fact that Umm Kulthum is the wise lady Zaynab, and the following statements are excerpted from her speech quoted above. We are repeating it only following in the tradition of other narrators of this epic.
10. All these speeches are mentioned by Ibn Tawus in his book Al-Luhuf and by Ibn Nama in his book Muthir al-Ahzan.
11. These verses were composed by al-Hajj Muhammad Ri□a al-Azri and published on p. 445 (Najaf: Al-Adab Press) of Riyad al-Madh wa al-Ratha'.

[1] [1]
SHARES

The Burial

Historians record that the Master of Martyrs (‘a) set up a tent on the battlefield,[1] ordering those killed from among his companions and Ahl al-Bayt (‘a) to be carried to it.

Whenever a fresh martyr was brought, he (‘a), would say, “You have been killed just as the prophets and the families of prophets are killed.”[2] He did so to everyone with the exception of his brother Abul-Fadl al-’Abbas (‘a), whom he left where he fell near the riverbank of the Euphrates.[3]

When ‘Umar Ibn Sa’d accompanied those whom he arrested of the custodians of the Message and left for Kufa, he left behind those who were described by the Commander of the Faithful (‘a) as the masters of martyrs in the life of this world and in the hereafter, an honour to which nobody ever preceded nor will anyone succeed them,[4] lying on the sands incinerated by the sun and sought by the wild beasts of the desert.

Stabbing changed every sense of theirs

Except virtues, from all they are secure.

Among them was the Master of the Youths of Paradise who was in a condition that would split the hardest of the stones, yet divine lights were emanating from his corpse, and sweet scents were surrounding him from all directions.

A wounded one whose beauty the swords could not change,

Nor did they make of him something new

He was a moon and now he is the morning sun,

Since the hand of blood outfitted him with its garment.

His rays protect the eyes so

Whenever they try a path, I fancy it blocked,

And trees of lances give him shade,

So the heat refused to send him missive.

A man belonging to Banu Asad has narrated the following:

“Once the army had left, I came to the battlefield and saw light emanating from those corpses that were covered with blood yet smelled sweet scents.

I saw a terrifying lion walking between the amputated parts till he reached the Embodiment of Sanctity and the Sacrifice of Guidance. He rubbed himself on his blood and rubbed his body on his as he kept muttering and letting out a very strange sound. I was amazed. Never have I ever seen such a fierce lion abandon what would be for his likes nothing but a meal.

I hid among the marshes and kept watching to see what else he would do. I was more amazed when midnight came. It was then that I saw candles and heard voices that filled the earth with painful cries and wailing."[5]

On the thirteenth day of Muharram, Zayn al-'Abidin (‘a) came to bury his martyred father (‘a), since only an Imam buries another Imam.[6]

This brings to memory a dialogue that once took place between Imam [‘Ali son of Musa] al-Ri□a (‘a) and ‘Ali Ibn Abu Hamzah. The Imam [by way of testing the veracity of the man] (‘a) was asked, "Tell me: Was al-Husayn Ibn ‘Ali (‘a) an Imam?"

He (‘a) answered in the affirmative. The Imam (‘a) was again asked, "If so, then who took care of burying him?" ‘Ali (‘a) said, "'Ali Ibn al-Husayn al-Sajjad (‘a) did." Imam al-Ri□a (‘a) in turn asked him, "But where was ‘Ali Ibn al-Husayn at the time?"

‘Ali Ibn Abu Hamzah said, "He was jailed at Kufa inside Ibn Ziyad's prison, but he came out without their knowledge in order to bury his father then returned to the prison once he was through"

Imam al-Ri□a (‘a) said, "Then the One Who enabled ‘Ali Ibn al-Husayn (‘a) to go to Karbala' in order to take care of his [slain] father then return is the same One Who will enable the person entrusted with a similar task [meaning himself] to go to Baghdad [from Khurasan, northeast Iran] in order to take care of his father, and he is neither jailed nor confined."

When al-Sajjad (‘a) came to the place, he saw Banu Asad assembled around the slain not knowing what to do. They could not identify the corpses especially since their killers had separated the heads from the bodies. Had it been otherwise, they could have inquired about them with the families and the tribes of those slain.

But he (‘a), informed them that it was his task to bury those pure bodies. He informed them of the names of the slain, identifying those who belonged to Banu Hashim from the rest. Crying and wailing rose, and tears filled the eyes of everyone present there and then. The ladies of Banu Asad loosened their hair in grief and beat their cheeks.

Imam Zayn al-'Abidin (‘a) walked to his father's body, hugged it and wept loudly. Then he came to the gravesite and lifted a handful of its soil. A grave already dug appeared, and so did a pre-constructed shrine...

He placed his hands under the Imam's back and said, "In the Name of Allah, and according to the creed

of the Messenger of Allah Allah has said the truth, and so has His Messenger (S). The will of Allah be done; there is no power nor might except in Allah, the Great."

Then he took it and went down without being assisted by anyone from among the Banu Asad to whom he said, "I have with me someone who will assist me."

Once he laid it down in the grave, he put his cheek on his father's sacred neck and said, "Congratulations to the land that contains your pure body, for the world after you is dark whereas the hereafter in your light shall shine.

As to the night, it is the harbinger of sleep, while grief remains forever, for Allah shall choose for your Ahl al-Bayt ('a) your abode wherein you shall abide. From me to you is *Salam*, O son of the Messenger of Allah, and the mercy of Allah and His blessings."

On the grave he wrote: "This is the grave of al-Husayn son of 'Ali son of Abu Talib, the one whom they killed even as he was a thirsty stranger." Then he walked to the body of his uncle, al-'Abbas ('a), and he saw him in a condition that had left the angels in the heavens' strata baffled and caused the *huris* to weep even as they were in the chambers of Paradise

. He fell upon it kissing his sacred neck and saying, "May the world after you be obliterated, O moon of Banu Hashim, and peace from me to you, O martyr, and the mercy of Allah and His blessings."

He dug a grave for him and took him down in it by himself just as he had done to the corpse of his martyred father ('a). He said to Banu Asad, "There is someone with me to help me."

Yes, he gave a piece of jewellery to Banu Asad as a token of appreciation for consoling him in burying the martyrs, and he assigned for them two places, ordering them to dig two pits in the first of which he buried those slain from Banu Hashim and in the second those slain from among their companions.7

As regarding al-Hurr al-Riyahi, his corpse was taken away by his tribe that buried it where it now stands. It is said that his mother was present then and there, and when she saw what was being done to the corpses, she carried her son's corpse somewhere else.8

The closest in proximity to the grave of al-Husayn ('a) from among the martyrs is his son 'Ali al-Akbar ('a).

In this regard, Imam as-Sadiq ('a) says to Hammad al-Basri, "The father of 'Abdullah was killed as a stranger, away from home; he is mourned be whoever visits his gravesite, and whoever does not visit it grieves for him; whoever does not see him is very depressed on account of being deprived of doing so, therefore he grieves; whoever sees the grave of his son at his feet in a desolate land, far away from his kin, invokes Allah's mercy for him because of the fact that he was not supported when he called upon people to uphold righteousness, and because the renegades assisted one another against him till they killed him and did not have any respect for him, so much so that they exposed his corpse to the wild

beasts and prohibited him from drinking of the water of the Euphrates of which the dogs drink.

They disregarded their obligations in his regard towards the Messenger of Allah (S) who had enjoined them to be kind to him and to his Ahl al-Bayt (‘a). He was abandoned in his grave, slain among his kinsfolk and Shi’as.

In loneliness, being near his grave removes the pain of loneliness and so is his being distant from his grandfather (S) and from the house which none could enter except those whose conviction of heart Allah tested, and by those who recognize our rights.

My father has told me that since he was killed, his place has never been empty of those who bless him from among the angels, the jinns, mankind, and even the wild beasts. Whoever visits it is envied and is rubbed for blessing, and looking at his grave is done in anticipation of earning goodness.

Allah boasts to the angels of those who visit it. As far as what such pilgrim receives from us, we invoke Allah's mercy for him every morning and every evening. It has come to my knowledge that some Kufans as well as others in Kufa's outskirts pay it a visit in the eve of the middle of Sha’ban. They recite the Holy Qur’an; they narrate his story; they mourn him, and women eulogize him while others compose their own eulogies.”

Hammad said to the Imam (‘a), “I have personally witnessed some of what you have just described.” The Imam (‘a), then said, “Praise to Allah Who has made some people come to us, praise us, and mourn us, and praised is He for making our enemy shame them for doing so, threaten them, and describe what they do as ugly.”9

Today fell the one who

Most protects honour,

The most true teller,

The one who most feeds the beasts

With his foe's corpses,

The one who most stains

The bird and the vulture.

He is spent, having returned the swords

To the lances. He left his impact

On them and on death itself.

The man of glory passed away

Under the swords, and what was

Broken on him buries him.

So if he does receive

The time of the eve

With a dusted forehead,

The war's morning did turn

The regiment dusted.

And if he is spent thirsty, heart-broken

He had terrified the heart of death

Till the heart is split.

And he crushed the foes

And he did annihilate

What fates give birth to suckle on death

From between two shields he emerged:

Battle and patience, and patience is

The strongest of all.

He showed his might,

The most mighty protector of all

A protector of honour he was,

And the most courageous to lead the hosts.

His support in the heat of blows was keen:

Though his supporters were a few,

They were still many.

It stumbled till it died

The edge of his sword

But his grip did not.

As if the sword granted him patience,

So he did not leave the battle

Till his sword was broken to pieces.

Allah is his Supporter, how his heart

From patience was split then did depart.

Had patience been stone, it would have cracked.

He bent to kiss his son

But the arrow before him kissed his neck.

Both he and death were born in an hour

And before him the arrow in his neck make Takbir,

And in captivity there were elite ones of chambers,

Hard for their men to see them thus driven.

They had, before, protected their chambers

And in protecting their honours

They remained ever vigilant.

On the Day of Taff fate walked blindly

Not leaving any support for them

Without taking him away.

He forced them to traverse the desert at night,

Never before the Taff did they know

What the desert was, nor did they know

How to traverse at night,

Not even their eyes

Had seen their shadows.

Till they appeared and wailed

At the Ghadiriyya, unveiled... 10

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1. al-Tabari, Tarikh, Vol. 6, p. 256. Ibn al-Athir, Al-Kamil, Vol. 4, p. 30. al-Mufid, Al-Irshad.

2. This is narrated on p. 211, Vol. 10, and p. 125, Vol. 13, of al-Majlisi's Bihar al-Anwar where al-Nu'mani's book Al-Ghayba is cited.

3. This is what a group of historians have recorded. Refer to p. 115 of my book Qamar Bani Hashim (Hayderi Press edition, Najaf).

4. Ibn Qawlawayh, Kamil al-Ziyarat, p. 219.

5. Sayyid Hashim al-Bahrani, Madinat al-Ma'ajiz, p. 263, chapter 127.

6. al-Mas'udi, Ithbat al-Wasiyya, p. 173. On p. 402 of my book Zayn al-'Abidin, I quoted the traditions proving that an Imam is not buried except by another Imam. Traditions do not reveal such a safeguarded mystery. Perhaps it is to be understood that the corpse of an infallible person, when journeying to the Supreme One, at the termination of his earthly life, is granted certain privileges such as nobody can come close to it unless he is one of his status. A case in point is how one particular person came close to the Seat of Divinity two bow's throw or even closer, arriving at a station from which even the Trusted One (Gabriel) kept his distance, leaving the Prophet (S) alone in the oceans of the divine domain. A claim put forth with regard to our Imams is not out of the ordinary, especially since, in all reality, they were created of the same substance [Noor] from which Muhammad (S) was created.

They shared all the merits of their grandfather with the exception of Prophethood and consorts. Such is stated on p. 22 of Sulayman al-Hilli's book Al-Muhtadir (Najafi edition). Such mysteries cannot be realized by a human mind, and there is no way to deny them just because we cannot fully comprehend them unless they reach the limit of impossibility. Authentic traditions have stated that there are many unusual situations which surround the Imams ('a), situations which other humans cannot emulate, such as bringing the dead back to life in the latter's original physical forms, their ability to see one another [despite the distance that separates them or the time], their bodies ascending to heavens, and their listening to the greetings of those who visit their gravesites.

All of this is endorsed by our mentor, al-Mufid, as stated on p. 84 of Al-Maqalat (Tehran edition), by al-Karakji in his book Kanz al-Fawa'id, by al-Majlisi on p. 373, Vol. 1, of his book Mir'at al-'Uqul, by Kashif al-Ghi□a' on p. 51 of his book Manhaj al-Rashad, and by al-Nawari on p. 289, Vol. 1, of his book Dar al-Salam.

7. See Al-Kibrit al-Ahmar (of Shaikh Muhammad Baqir al-Birjandi al-Safi), Asrar al-Shahada (of Sayyid Ka□im al-Rashti al-Ha'iri), and Al-Iyqad.

8. Shaikh Muhammad Baqir al-Birjandi al-Safi, Al-Kibrit al-Ahmar. On p. 344 of his book Al-Anwar al-Nu'maniyya, Sayyid al-Jaza'iri cites testimonials to this statement. He, for example, details how [sultan] Isma'il al-Safawi [founder of the Safavid dynasty who lived from 904 - .H./1499 - .D. and ruled Iran from 907 - .H./1502 - .D... N. Tr.] dug up the place, whereupon he saw the deceased as though he had just been killed, and there was a bandage on his head.

Once he untied it, blood started pouring out, and the bleeding did not stop till he tied it back again.

He built a dome above the grave and assigned someone to tend to it. So, when al-Nawari, in his book Al-Lulu' wa al-Marjan, denies that he had been buried, he did not support his denial with any evidence.

On p. 37, Vol. 1, of Tuhfat al-'Alim, Sayyid Ja'far Bahr al-'Ulum states that Hamad-Allah al-Mustawfi has indicated in his book Nuzhat al-Qulub saying that there is in Karbala' the grave of al-Hurr [al-Riyahi] which is visited by people. He is the

latter's grandfather up to 18 generations back. One of them used to say:
Point out to the Hurr and see,
How doing so suffices every man free.
The authority Sayyid Muhammad al-Qazwini responded to him with these verses:
Visit the Hurr, the martyr, and do not delay,
The first of the martyrs should you his visit pay;
Do not hear one who calls and does say
Point out to the Hurr then a salutation pay.
9. Ibn Qawlawayh, Kamil al-Ziyarat, p. 325. al-Majlisi, Mazar al-Bihar, p. 124, citing the previous reference.
10. This poem was composed by Sayyid Hayder al-Hilli, may Allah enlighten his mausoleum.

[1] [1]
SHARES

At The Governor's Mansion

At The Governor's Mansion[1]

Having returned from his camp at Nakhila, [‘Ubaydullah] Ibn Ziyad went straight to his mansion.[2] The sacred head was brought to him, and it was then that the walls started bleeding[3] and a fire broke out from one part of the mansion, making its way to the place where Ibn Ziyad was sitting.[4]

He fled away from it and entered one of the mansion's rooms. The head spoke out in a loud voice that was heard by Ibn Ziyad as well as by those who were present there and then. It said: “Where do you flee to?

If fire does not catch you in the life of this world, it shall be your abode in the hereafter.” The head did not stop speaking till the fire was out. Everyone at the mansion was stunned; nothing like this had ever taken place before.[5]

Yet Ibn Ziyad was not admonished by an incident such as this, so he ordered the captives to be brought to him. The ladies of the Messenger of Allah (S) were brought to him, and they were in the most pathetic condition.[6]

She was brought with nothing to cover her head

In a condition that left no patience for the skin.

With nothing to cover her face;

Did they keep any cover for the ladies of guidance?

No, by the One Who outfitted her with His Light,

They robbed her even of her cover.

May those hands be forever

Paralyzed; they left no veil for them at all.[7]

Al-Husayn's severed head was placed in front of him, so he kept hitting its mouth with a rod which he had in his hand for some time. Zayd Ibn Arqam said, "Stop hitting these lips with your rod, for by Allah, the One and Only God, I saw the lips of the Messenger of Allah (S) kissing them," then he broke into tears.

Ibn Ziyad said to him, "May Allah cause you never to cease crying! By Allah, had you not been an old man who lost his wits, I would have killed you." Zayd went out of the meeting place saying, "A slave is now a monarch ruling them, treating them as his property. O Arabs! Henceforth, *you* are the slaves!

You have killed Fatimah's son and granted authority to the son of Marjana who kills the best from among you and permits the evil ones to be worshipped. You have accepted humiliation, so away with whoever accepts humiliation."[8]

Zaynab daughter of the Commander of the Faithful ('a) kept a distance from the women as she remained disguised, but she could not disguise the prestige of being brought up in the lap of prophethood and in the glory of Imamate, so she attracted Ibn Ziyad's attention.

He inquired about her. He was told that she was Zaynab, the wise lady, daughter of the Commander of the Faithful ('a). He wanted to tell her how rejoiced he was at what had happened. Said he, "Praise be to Allah Who exposed you to shame, Who killed you and proved you liars."

She, peace be upon her, responded with: "Praise be to Allah Who honoured us by choosing Muhammad [from among us] as His Prophet and purified us with a perfect purification. Rather, only a debauchee is exposed to shame, and a sinner is proven to be a liar, and we are neither."

Ibn Ziyad asked her, "How have you seen what Allah has done to your Ahl al-Bayt ('a)?" She, peace be upon her, said, "I have seen Him treating them most beautifully.

These are people to whom Allah prescribed martyrdom, so they leaped from their beds welcoming it, and Allah shall gather you and them, and you shall be questioned, and your opponents shall charge you;[9] so, you will then find out whose lot shall be the crack of hell, may your mother, O son of Marjana, lose you."[10]

This statement enraged Ibn Ziyad, and her words incinerated him with ire, especially since she said it before such a huge crowd. He, therefore, was about to kill her when 'Amr Ibn Harith said to him, "She is

only a woman; can she be held accountable for what she said? She cannot be blamed when she thus prattles."

Ibn Ziyad turned to her one more time and said, "Allah has healed my heart by letting me seek revenge against your tyrant and against the rebels and mutineers from among his Ahl al-Bayt!" The wise lady calmed herself and said, "By my life! You have killed my middle-aged protector, persecuted my family, cut off my branch and pulled out my roots; so, if all of this heals your heart, then you are indeed healed."[11]

He then turned to 'Ali son of al-Husayn ('a) whom he asked what his name was. "*I am 'Ali son of al-Husayn ('a)*," came the answer. Ibn Ziyad asked 'Ali, "Did not Allah kill 'Ali ('a)?" Al-Sajjad ('a) answered, *"I used to have an older brother,*[12]*also named 'Ali, whom* [*your*] *people killed*."

Ibn Ziyad responded by repeating his statement that it was Allah who had killed him. Al-Sajjad, therefore, said, "*Allah takes the souls away at the time of their death; none dies except with Allah's permission*".

Ibn Ziyad did not appreciate him thus responding to his statement rather than remaining silent, so he ordered him to be killed, but his aunt, the wise lady Zaynab, put her arms around him and said, "O Ibn Ziyad! Suffices you what you have shed of our blood..., have you really spared anyone other than this?[13] If you want to kill him, kill me with him as well."

Al-Sajjad ('a) said [to Ibn Ziyad], "*Do you not know that we are used to being killed, and that martyrdom is one of Allah's blessings upon us?*"[14] Ibn Ziyad looked at both of them then said, "Leave him for her. Amazing is their tie of kinship; she wishes to be killed with him."[15]

Al-Rubab, wife of Imam Husayn ('a), took the head and put it in her lap. She kissed it and said,

O Husayn! Never shall I ever forget Husayn!

Did the foes' lances really seek him?

They left him in Karbala' slain,

May Allah never water Karbala's sides.[16]

When it became clear to Ibn Ziyad that there were many people present who were voicing their resentment of what he had committed and how everyone was repeating what Zaynab had said, he feared an uprising, so he ordered the police to jail the captives inside a house adjacent to the grand mosque.[17]

Ibn Ziyad's doorman has said, "I was with them when he issued his order to jail them. I saw how the men and women assembled there weeping and beating their faces."[18] Zaynab shouted at people saying,

“Nobody should tend to us except either a bondmaid, a freed bondmaid, or *umm walad*,[19] for they were taken captive just as we have been.”[20]

What Zaynab meant is that only a female captive is familiar with the pain and humiliation of captivity; therefore, she would be sympathetic and would not rejoice nor enjoy seeing them in captivity. This is undeniable. It is reported that when Jassas Ibn Murrah killed Kalib Ibn Rabi’ah, it happened that his sister was in the company of Kalib at the time.

When the women of the quarter met for the funeral ceremony in Kalib's memory, they said to the latter's sister, “Get Jalila (Jassa's sister) out of this ceremony; her presence causes her to rejoice, and it is a shame among the Arabs; she is the sister of one who has killed one of us.” The woman voluntarily left as Kalib's sister said, “This is the departure of the aggressor and the parting of one who rejoices on account of our misfortune.”[21]

Ibn Ziyad again called them to his presence. When they were brought to him, their women saw al-Husayn's head in front of him with its divine rays ascending from its curves to the depth of the heavens. Al-Rubab, al-Husayn's wife, could not check herself from falling upon it and kissing it as she said:

The one that was in Karbala’ a luminary

Is now slain but not buried at all

O grandson of the Prophet! May Allah reward you

On our behalf with goodness and may you

Be spared the shorting of the scales.

To me you were a mountain, a refuge

And you used to be our companion in lineage and in creed

Who will now help the orphans and those in need?

To whom shall the needy go for help?

By Allah! I shall never exchange your kinship with anyone else

Till I am lost between water and mud.[22]

Ibn ‘Afif

Hamid Ibn Muslim has said, “Ibn Ziyad ordered to hold a congregational prayer service. They assembled at the grand mosque. Ibn Ziyad ascended the pulpit and said, ‘All Praise is due to Allah Who manifested

the truth and elevated those who act according to it and Who granted victory to the commander of the faithful Yazid and to his party, and Who killed the liar and the son of the liar, al-Husayn son of ‘Ali, and his Shi’as.'[23]

Nobody among that crowd that had sunk in misguidance objected to such a preposterous statement except ‘Abdullah Ibn ‘Afif al-Azdi and also one of the sons of Walibah al-Ghamidi who both stood up and said to him, ‘O son of Marjana! The liar and the son of the liar is you and your father, and so is everyone who accepts your authority and his son!

O son of Marjana! Do you really kill the offspring of the prophets and still talk about who is truthful and who is a liar?!'[24]

Ibn Ziyad asked who the speaker was. Ibn ‘Afif answered by saying, ‘I am the speaker, O enemy of Allah! Do you really kill the righteous offspring from whom Allah removed all abomination then claim that you are a follower of the Islamic creed?! Oh! Is there anyone to help?!

Where are the sons of the Muhajirun and the Ansar to seek revenge against your tyrant, the one who and whose father were both cursed by Muhammad (S), the Messenger of the Lord of the Worlds?' Ibn Ziyad's anger now intensified. He ordered him to be brought to him. The police grabbed him.[25]

It was then that Ibn ‘Afif shouted the slogan used by the Azdis that was: ‘*Ya Mabroor*!' This caused a large number of the Azdis present there to leap to his rescue and to forcibly free him from the police and take him safely home.”

‘Abdul-Rahman Ibn Mikhnaf al-Azdi said to him, “Woe unto someone else other than you! You have surely condemned yourself and your tribe to destruction!”[26]

Ibn Ziyad then ordered a number of men from the Azd tribe, including ‘Abdul-Rahman Ibn Mikhnaf al-Azdi,[27] to be jailed. During the night, a band of men working for Ibn Ziyad went to the latter's house to bring him intelligence of what the Azd tribesmen were discussing.

When these tribesmen came to know about such spying, they gathered their fighting men, as well as the fighting men of their allies in Yemen, together. Ibn Ziyad came to know about such assembling of troops, so he sent Mudar tribesmen headed by Muhammad Ibn al-Ash’ath[28] to fight them.

A fierce battle broke out, and many men from both sides were killed. Wasil Ibn al-Ash’ath reached the house of Ibn ‘Afif. He and his men broke its door open. His daughter screamed warning her father saying, “The people have come to you!” He said to her, “Do not be concerned, just hand me my sword” with which he kept defending himself as he was reciting these lines:

The son of the honoured, the clement, and the pure am I

Clement is my mentor and the son of Umm ‘Amir

How many of you shielded or did not shield,

How many a hero left slain on the battlefield?

His daughter kept saying, “How I wish I had been a man so that I could defend you against these sinners, the killers of the righteous Progeny of the Prophet (S)!”

For some time, no man was able to come close to him due to the fact that his daughter kept warning him about the direction from which they were attacking him since he was blind. In the end, however, they overwhelmed him.

His daughter cried out: “What humiliation! My father is surrounded and there is none to help him!” He kept circling with his sword in his hand as he repeated this line:

I swear, should I am permitted to see,

Unable to face my might shall you be.

By Allah do I swear! Had I been able to see

You wouldn't know whence and how I attack thee!

Once they overpowered him, they arrested him and brought him to Ibn Ziyad who started by saying to him, “Praise be to Allah who subjected you to such humiliation!” Ibn ‘Afif asked him: “What did He humiliate me for?!” Then he recited this line of poetry:

By Allah do I swear! Had I only been able to see

You wouldn't know whence and how I attack thee!

Ibn Ziyad asked him, “O enemy of Allah! What do you think of ‘Uthman [Ibn ‘Affan]?” Ibn ‘Afif verbally abused ‘Uthman then said to Ibn Ziyad, “What do you have to do with ‘Uthman whether he was good or bad?

Allah, the most Praised and Exalted One, is in charge of His creatures; He judges between them and between ‘Uthman with justice and equity. You should instead ask me about your father and about Yazid and his father.” Ibn Ziyad said, “I shall not ask you about anything; rather, you shall taste of death one choking after another.”

Ibn ‘Afif said, “Then Praise to Allah, the Lord of the Worlds! I have been for years praying my Lord to grant me the honour of martyrdom even before your mother gave birth to you, and I prayed Him to let it be at the hands of one whom He curses and hates the most!

When I lost my eyesight, I lost hope of attaining martyrdom, but now I praise Allah Who has blessed me

with it though I had lost that hope, responding to my supplications of old!" Ibn Ziyad ordered his neck to be struck with the sword and to crucify him in the salty tracts of the land.[29]

Ibn Ziyad ordered Jandab Ibn 'Abdullah al-Azdi, who was an old man, to be brought to him. He said to him, "O enemy of Allah! Did you not fight on Abu Turab's side during the Battle of Siffin?"

The old man answered, "Yes, and I love him and am proud of him, while I despise you and your father especially after you have killed the grandson of the Prophet (S) and his companions and the members of his family without fearing the One and Only God, the Great Avenger."

Ibn Ziyad said, "You have less feeling of shame than that blind man, and I seek nearness to Allah through shedding your blood." Jandab said, "In that case, Allah shall never bring you closer to Him." Ibn Ziyad, on a second thought, feared the might of the man's Azd tribe, so he left him alone saying, "He is only an old man who has lost his mind and wits." He released him.[30]

Al-Mukhtar Al-Thaqafi

At the same time when Ibn Ziyad ordered the captives to be brought to his meeting place, he also ordered al-Mukhtar son of Abu 'Ubayd al-Thaqafi to be brought to him, too. Al-Mukhtar had been in prison since the assassination of Muslim Ibn 'Aqil.

When al-Mukhtar saw that horrific and most deplorable scene, he sighed loudly and an exchange of harsh words took place between him and Ibn Ziyad wherein the harshest words were al-Mukhtar's. Ibn Ziyad became burning with outrage and ordered him to be sent back to jail.[31] Some say that he whipped him, blinding one of his eyes.[32]

After the execution of Ibn 'Afif, al-Mukhtar was released due to the interference of 'Abdullah son of 'Umar Ibn al-Khattab who asked Yazid to have him released. Yazid was the husband of al-Mukhtar's sister, Safiyya daughter of Abu 'Ubayd al-Thaqafi. But Ibn Ziyad postponed carrying out Yazid's order for three days.

Having ordered the execution of Ibn 'Afif, Ibn Ziyad delivered a speech wherein he abused the Commander of the Faithful ('a), causing al-Mukhtar to denounce and to taunt him to his face saying, "You are the liar, O enemy of Allah and enemy of His Messenger! Rather, Praise to Allah Who dignified al-Husayn and his army with Paradise and with forgiveness just as He humiliated Yazid and his army with the fire and with shame."

Ibn Ziyad hurled an iron bar at him that fractured his forehead, then he ordered him to be sent back to jail, but people reminded him that 'Umar Ibn Sa'd was the husband of his sister while another brother-in-law was none other than 'Abdullah Ibn 'Umar [Ibn al-Khattab].

They reminded him of his lofty lineage, so he changed his mind of having him killed, yet he insisted on

sending him back to prison. For the second time did ‘Abdullah Ibn ‘Umar write Yazid who in turn wrote ‘Ubaydullah Ibn Ziyad ordering him to release the man.[33]

Al-Mukhtar incessantly kept after that informing the Shi’as of the merits which he knew of the companions of the Commander of the Faithful (‘a), of how he rose seeking revenge for al-Husayn (‘a), and how he killed Ibn Ziyad and those who fought al-Husayn (‘a).[34]

One incident he narrated was the following that he recollected about the time when he was in Ibn Ziyad's jail:

‘Abdullah Ibn al-Harith Ibn Nawfal Ibn ‘Abd al-Muttalib and Maytham al-Tammar were among his cellmates. ‘Abdullah Ibn al-Harith asked for a piece of iron to remove the hair in certain parts of his body saying, “I do not feel secure against Ibn Ziyad executing me, and I do not want him to do so while there is unwanted hair on my body.”

Al-Mukhtar said to him, “By Allah he shall not kill you, nor shall he kill me, nor shall you face except very little hardship before you become the governor of Basra!”

Maytham heard their dialogue, so he said to al-Mukhtar, “You yourself will rise seeking revenge for al-Husayn's blood, and you shall kill the same man who wants us to be killed, and you shall trample on his cheeks with your very foot.”[35]

This came to be exactly as these men had said. ‘Abdullah Ibn al-Harith was released from jail after Yazid's death and became the governor of Basra.

After only one year, al-Mukhtar rose seeking revenge against the killers of al-Husayn (‘a), killing Ibn Ziyad, Harmalah Ibn Kahil, Shimr Ibn Thul-Jawshan and a large number of the Kufans who had betrayed al-Husayn (‘a).

As Ibn Nama al-Hilli tells us, he [and his army] killed eighteen thousand Kufans, then almost ten thousand[36] of them fled away from him and sought refuge with Mis’ab Ibn al-Zubayr. Among them was Shabth Ibn Rab’i who reached him riding a mule whose ears and tail he had cut off and who was wearing a torn outer garment and shouting, “Help! Lead us to fight this debauchee who demolished our homes and killed our honourable men!”[37]

The Sacred Head Speaks

My heart goes for your head atop a spear

Outfitted with its own lights with an attire,

Reciting the Book from the top of the spear,

Through him did they raise the Book even higher.[38]

The martyred grandson of the Prophet (S) remained an ally of the Qur'an since his early childhood. Thus were he and his brother ('a), for they were the legacy of the Messenger of Allah, his vicegerents over his nation. The greatest Prophet (S) had stated that they and the Holy Qur'an would never part from one another till they meet him at the Pool of Kawthar.

Al-Husayn ('a), therefore, never ceased reciting the Qur'an all his life as he taught and cultivated others, when he was at home or when travelling. Even during his stand in the Battle of *Taff*, though surrounded by his foes, he used the Qur'an to argue with them and to explain his point of view to them.

Thus was the son of the Messenger of Allah (S) energetically marching towards his sacred objective, so much so that his sacred head kept reciting the Qur'an even as it stood atop a spear, perhaps someone among the people would be enlightened with the light of the truth But this lamp-post of guidance did not see except people whose comprehension was limited, whose hearts were sealed, and whose ears were deafened:

"Allah sealed their hearts and hearing, and over their vision there is a veil" **(*Qur'an, 2:7*).**

This must not surprise anyone who comprehends divine mysteries. The Lord, Praise to Him, mandated upon the Master of Martyrs ('a) to rise in order to close the gates of misguidance in that particular fashion defined by the circumstances, place, and method.

He did so for the achievement of certain objectives set by the Great One. He had inspired His holiest Prophet (S) to recite this particular page to his son, al-Husayn ('a); so, there is no way other than its acceptance and the submission to whatever best pleases the Lord of the Worlds:

"He is not asked about what He does, whereas they are asked" **(*Qur'an, 21:23*).**

The Omnipotent and the Exalted One wanted such a sacred uprising to make the nation then, as well as the successive generations, to become acquainted with the misguidance of those who deviated from the Straight Path and who played havoc with the *Shari'a*.

He liked any and all deeds that would firm the foundations of this martyrdom whose epic was recorded by al-Husayn's pure blood, bringing about shining pages narrating the deeds of those who rose against abomination. This became enshrouded with many extra-ordinary events that most minds could not comprehend.

One such strange event was the recitation by the great head of the sacred verses of the Holy Qur'an. The speech of a severed head is a most eloquent means to drive the argument home against those who were blinded by their own desires.

It underscores the fact that his stand was right, a stand which he never undertook except in obedience to

the Lord of the Worlds and to the detriment of those who in any way harmed or oppressed al-Husayn (‘a). It drew the nation's attention to the misguidance of those who dared to oppress.

Divine Providence did not do something for the first time when it enabled al-Husayn's head to speak in order to serve the interests the essence of which many fail to comprehend. It had enabled a tree[39] to speak to Moses son of Imran [Amram], prophet of Allah (‘a), and how can a tree be compared to a severed head in as far as obedience to the most Merciful One, Praise to Him, is concerned?

Zayd Ibn Arqam has said, “I was sitting in my room when they passed by, and I heard the head reciting this verse:

“Or do you think that the fellows of the cave and the inscription were of Our amazing Signs?” (***Qur’an, 18:9***).

My hair stood up, and I said, ‘By Allah, O son of the Messenger of Allah! Your head is much more amazing!”[40]

When the holiest of severed heads was placed at the money changers' section of the bazaar, there was a great deal of commotion and noise of the dealers and customers. The Master of Martyrs (‘a) wanted to attract the attention to him so that people would listen to his terse admonishment, so his severed head hawked quite loudly, thus turning all faces to it.

Never did people hear a severed head hawking before the martyrdom of al-Husayn (‘a). It then recited Surat al-Kahf from its beginning till it reached the verses saying,

“They are youths who believed in their Lord, and We increased their guidance” (***Qur’an, 18:13***).

“… and do not (***O Lord!***) ***increase the unjust in aught but error”*** (***Qur’an, 71:24***).

The head was hung on a tree. People assembled around it looking at the dazzling light that emanated from it as it recited the verse saying,

“And those who oppressed shall come to know what an end they shall meet” (***Qur’an, 26:227***)[41]

Hilal Ibn Mu’awiyah said, “I saw a man carrying the head of al-Husayn (‘a) as it [the head] was saying, ‘You separated between my head and my body, so may Allah separate between your flesh and bones, and may He make you a Sign for those who shirk from the Straight Path.' He, therefore, raised his whip and kept whipping the head till it ceased.”[42]

Salamah Ibn Kahil heard the head reciting the following verse from the top of the spear where it had been placed:

“Allah shall suffice you for them, and He is the Hearing, the Knowing” (***Qur’an, 2:137***).[43]

Ibn Wakida says that he heard the head reciting Surat al-Kahf, so he was doubtful whether it was, indeed, the voice of the Imam (‘a), whereupon he (‘a), stopped his recitation and turned to the man to say, “*O son of Wakida! Do you not know that we, the Imams, are living with our Lord receiving our sustenance?*”

He, therefore, decided to steal and bury the head. It was then that the glorious head spoke again to him saying, “*O son of Wakida! There is no way to do that. Their shedding my blood is greater with Allah than placing me on a spear; so, leave them alone, for they shall come to know when the collars are placed around their necks and when they are dragged with chains.*”[44]

Al-Minhal Ibn ‘Amr has said, “I saw al-Husayn's head in Damascus atop a spear and in front of it stood a man; the head was reciting Surat al-Kahf. When the recitation came to the verse saying,

***‘Or did you reckon the fellows of the Cave and the Inscription among our amazing Signs?'* (*Qur’an, 18:9*),**

the head spoke in an articulate tongue saying, ‘More amazing than the fellows of the cave is killing me and thus transporting me.’”[45]

When Yazid ordered the killing of a messenger sent by the then Roman [Byzantine] emperor who resented what Yazid had committed, the head loudly articulated these words: *La hawla wala quwwata illa billah!* (There is no power nor might except in Allah).[46]

Is it your soul or the soul of Prophethood that does ascend

From the earth to Paradise as the huris prostrate?

Is it your head or the head of the Messenger atop the spear

Repeating the ayat of the fellows of the cave?

Is it your chest or the reservoir of knowledge and wisdom

That crushed a host of the ignorant attempts?

Is it your mother or the Mother of the Book that did sigh

So her sighing heart did indeed melt,

And the earth echoes the heavens in its sighs

So while one wails, the other cries?

The Wahi held a mourning of its own

At his house, and the one solaced is Muhammad,

Seeing the Two Weighty Things: One to pieces torn

With arrows, and the other with the sword to pieces sawn,

So his 'Itrat some killed by the sword and some by the arrows,

Some martyred and some expelled in the plains full of sorrows.

What a martyr whose body did the sun bake?

Though from its very origin did its own rays take?

And what a slain save one whose body the horses crushed

Though from his mention their riders freeze and are hushed.

Did you know that Muhammad's very soul,

Like his Qur'an, is in his grandson personified?

Had those horses, like their riders, only come to know

That the one under the hooves was in fact Ahmad,

They would have against their riders declared a mutiny

Just as they against him revolted and declared.

Injustice slit a throat the moon's light does envy

And in each of his veins for the truth there is a star

And crushed ribs wherein compassion does reside

And stopped breathing wherein the Truth is Glorified.

Yet the greatest calamity of all

Is the suffering of his free ladies' every soul.

Oppressed they were as their only protector is tied

Some were handcuffed complaining from their pain,

While other ladies were being slapped and in chain,

As if said to his people the Messenger of Oneness:

Seek revenge against my 'Itrat and with cruelty oppress.[47]

Oppression Of Al-Ashdaq

Ibn Jarir [al-Tabari] narrates the following:

Ibn Ziyad wanted to send 'Abd al-Malik Ibn al-Harith al-Salami to Medina in order to inform 'Amr Ibn Sa'id al-Ashdaq[48] of the killing of al-Husayn ('a), but he sought to be excused of such an undertaking, claiming to be sick. Al-Ashdaq refused to accept his excuse. Ibn Ziyad was described as very heavy-handed, nobody could tolerate his ire.

He ordered the man to rush and to buy another she-camel if the one he was riding was not fast enough, and not to let anyone reach the destination before him. He, therefore, rushed to Medina. A man from Quraish met him and asked him why he seemed to be in such a hurry. 'The answer rests with the governor,' was his answer.

When Ibn Sa'id was informed of al-Husayn ('a) having been killed, he was very happily excited and was subdued with elation. He ordered a caller to announce it in the city's alleys, and before long, the cries and the wailing coming from the Hashemite ladies mourning the Master of the Youths of Paradise ('a) were heard like never before.

Those cries reached all the way to the house of al-Ashdaq who laughed and quoted a verse of poetry composed by 'Amr Ibn Ma'di-karib saying,

Noisy with grief were the women of Banu Ziyad

As noisy as our women on the Rabbit Day.

He maliciously added saying, "A wailing noise like the one we raised when 'Uthman was killed."[49] Then he turned to the grave of the Messenger of Allah (S) and again maliciously said, "Now we have gotten even with you, Messenger of Allah, for what you did to us during the Battle of Badr." A number of men from the Anar rebuked him with shame for having made such a statement.[50]

He ascended the pulpit and said, "O people! It is a blow for a blow, and a crushing for a crushing! A sermon followed another! This is sound wisdom, so no *nathr* can do any good. He condemned us as we praised him, cut off his ties with us though we did not, just as it was his habit, and just as it was ours, but what else can we do to a man who drew his sword with the intention to kill us other than to put an end to the danger to which he exposed us?"

'Abdullah Ibn al-Sa'ib stood up and said to him, "Had Fatimah ('a) been alive, and had she seen al-Husayn's [severed] head, she would have wept for him." 'Amr Ibn Sa'id rebuked him and said, "We are

more worthy of Fatimah than you: Her father was our uncle, her husband was our brother, his mother was our daughter. And had Fatimah been alive, she would have cried but would not have blamed those who killed him in self-defence."[51]

'Amr was very crude and uncouth, a man of legendary cruelty. He ordered 'Amr Ibn al-Zubayr Ibn al-Awwam,[52] head of the police force, after al-Husayn ('a) had been killed, to demolish all the houses of Banu Hashim [the Prophet's clansmen]. He did, persecuting them beyond limits... He also demolished the home of Ibn Muti' and beat people with cruelty.

They fled from him and went to ['Abdullah] Ibn al-Zubayr.[53] The reason why he was called "al-Ashdaq" [one whose jaws are twisted to the right or to the left] is due to the fact that his jaws were twisted after having gone to extremes in taunting Imam 'Ali Ibn Abu Talib ('a).[54]

Allah, therefore, punished him [in this life before the hereafter] in the worst manner. He was carried to 'Abd al-Malik Ibn Marwan in chains; once he had profusely remonstrated with the latter, he was ordered to be killed.[55]

Escorted by a number of women from her kinsfolk, the daughter of 'Aqil Ibn Abu Talib went out to visit the grave of the Prophet (S) where she threw herself on it, burst in tears then turned to the Muhajirun and the Ansar and came forth instantaneously with these verses:

What will you on the Judgment Day

To the Prophet stand and say?

Surely what you will hear will be true:

Those who betrayed his Progeny were you.

Were you present, or were you not there at all

And justice is combined in the Lord of all...?

You handed it over to those who are never fair

So your intercession with Allah will go nowhere.

Though on the Taff Day absent was he,

Yet all the dead did your very eyes see.

You saw all those who did die

So to Allah you shall never come nigh

All those present wept. There was no such weeping ever before.[56] Her sister, Zaynab, kept mourning al–Husayn (‘a) in the most somber manner while repeating these verses:

What will you say when the Prophet to you will say:

How did you fare, since you are the last of nations,

With my Progeny and family after my demise?

Some of them were taken captives and some in blood stained.

That was not my reward for having advised you

That you should succeed me in faring ill with my family.[57]

Umm Al–*Banin*

I could not find any reliable reference clearly stating that Umm al–*Banin*[58] was alive during the Battle of *Taff*, and there are three theories refuting anyone's claim to the contrary:

First: *‘Allama* Muhammad Hasan al–Qazwini says on p. 60 of his book *Riyad al–Ahzan*, “The mourning of that tragedy was held at the house of Umm al–*Banin*, wife of the Commander of the Faithful (‘a) and mother of al–’Abbas and his brothers.”

Second: On p. 31 of the second edition of al–Samawi's book *Ibsar al–’Ayan*, it is stated that, “I find my heart pouring out for the eulogy of his mother Fatimah, Umm al–*Banin*, which was recited by Abul–Hasan al–Akhfash in his book *Sharh al–Kamil*.

She used to go to al–Baqi’ [cemetery] daily in order to mourn him, and she would carry his son ‘Abdullah. The people of Medina used to assemble and listen to her eulogies. Among them was Marwan Ibn al–Hakam. They would all weep for the grief in her mourning.”

Third: Abul–Faraj [al–Isfahani] in his book *Maqatil al–Talibiyyin* says the following when he discusses how al–’Abbas was killed: “It is reported from Muhammad Ibn ‘Ali Ibn Hamzah who quotes Hammad Ibn ‘Eisa al–Juhni citing Mu’awiyah Ibn ‘Ammar citing Ja’far saying that Umm al–*Banin* was the mother of four brothers who were all killed. She used to go out to al–Baqi’ to mourn the death of her sons in the saddest of tones and the most burning to the hearts. People would assemble to listen to her.

Marwan used to go among those who went there; he listened to her mourning.”

This is all I could find indicating that she was alive during the Battle of *Taff*. But the first quotation contains no proof; all it says is that the mourning was held at the house of Umm al–*Banin*. There is no clue in it to her being present there and then, and it is no more than a tale recorded by Abul–Faraj that he accepted without conducting the least amount of investigation regarding its authenticity.

The second statement is clearly a quotation of what Abul–Faraj has written. Al–Samawi's *Ibsar al–'Ayan* contains pretty much what is included in *Maqatil al–Talibiyyin*, hence it cannot be regarded as a second independent opinion.

As to the text in *Sharh al–Kamil,* which is attributed to al–Akhfash, I could not find even one single biographer referring to it, although I examined the biographies of everyone named "al–Akhfash" As regarding *shaikh* al–Samawi, I personally quite often asked him about the source of the said *Sharh*, but he always met me with silence.

I even told him frankly that the verses of poetry in it must be his own, and that he built his tale around them; so, his reward will nevertheless be with the Almighty, all Praise to Him. Such is the case with al–Majlisi who quotes Abul–Faraj on p. 201, Vol. 10, of his encyclopaedia *Bihar al–Anwar*. The narrative by Abul–Faraj with regard to this incident is faulty due to the following:

1. Nobody pays attention to the men upon whom he relies for his *isnad*. Yazid Ibn al–Mughirah Ibn Nawfal Ibn al–Harith Ibn 'Abd al–Muttalib Ibn Hashim al–Nawfali is mentioned on p. 347, Vol. 11, of Ibn Hajar al–Asqalani's book *Tahthib al–Tahthib* where Ahmad is quoted as saying that the man has much to be criticized for. Abu Zar'ah describes his traditions as weak and affirms that most of what he narrates is not known to others.

Abu Hatim has said, "His traditions are very bad." Al–Nasa'i says that the traditions he narrates should be discarded. On p. 214, Vol. 10, of Ibn Hajar al–Asqalani's book titled *Tahthib al–Tahthib*, Mu'awiyah Ibn 'Ammar Ibn Abu Mu'awiyah cites Abu Hatim saying that his traditions are not to be used as arguments; besides, he is not well known [to other scholars of traditions].

2. Umm al–*Banin* quotes a great deal of spiritual knowledge and prophetic ethics from the master of *wasis* as well as from the Masters of the Youths of Paradise ('a), so much so that what she learned lifted her to the highest degrees of conviction.

She could not have said anything contradictory to the canon of the *Shari'a* that prohibits a woman from being exposed in any way to strangers either through prohibition or as a precaution so long as there was no extreme necessity for it.

It goes without saying that when a woman mourns someone she has lost, she ought to sit in her house and fortify herself against being seen by strangers or her voice being heard by them as long as there was no urgency for it.

Al–Sajjad ('a), once said to Abu Khalid al–Kabuli who expressed his astonishment at finding the Imam's door open, "O Abu Khalid! One of our neighbours has just left our house and was not aware of the door not shutting properly. It does not fit the daughters of the Messenger of Allah (S) to go out and [noisily] slam the door behind them."[59]

So, whoever grows up at their homes and learns their ethics does not deviate from their path. There is no room to charge Umm al–*Banin* of having crossed the divine boundaries legislated by the *Shari'a* for women.

As regarding the truthful lady, al–Zahra' (‘a), Medina's elders forced her to go out to the Baqi' cemetery to mourn her father (S), so the Commander of the Faithful (‘a) built her a shed of palm leaves to shield her from the strangers, a shed which he called "*Bayt al–Ahzan*" (the house of griefs).60

Historians never say that people used to go there to hear her mourn the setting of the sun of Prophethood, the cessation of the heavens' *wahi*, and the obliteration of the divine counsels.

3. A woman mourns her lost one at the cemetery where he is buried. Nobody has written saying that a woman went out to a cemetery to mourn her dear one who is buried somewhere else. Such is the case in all generations. The claim made by Abul–Faraj that Umm al–*Banin* used to go to al–Baqi' cemetery is an evident fabrication since there is no proof for it.

His objective was to say that Marwan Ibn al–Hakam was kind of heart, for weeping is a sign of grief caused by oppression inflicted upon a dear deceased person to whom one is linked by a certain tie, so his heart gets excited and the emotion overflows, hence the tears pour down from his eyes when he weeps.

Marwan Ibn al–Hakam was the one who rejoiced at the killing of al–Husayn (‘a), and he demonstrated his elation and happiness about such a calamity when he looked at al–Husayn's head then instantly came forth with these verses:

How I wish your garment were on your arms

And redness were on your cheeks,

Looking like pieces of gold twain,

How happy I am today having killed Husayn!

4. Abul–Faraj, in his book *Maqatil al–Talibiyyin*, contradicts himself when he discusses the martyrdom of al–'Abbas (‘a) then comments by saying, "He was the last to be killed from those among his full–blooded brothers whom he inherited."

Such narrative agrees with what Mis'ab Ibn al–Zubayr has recorded on p. 43 of *Nasab Quraish* where he says, "Al–'Abbas inherited his brothers who did not have offspring, and al–'Abbas inherited his son ‘Ubaydullah.

‘Umar and Muhammad were both alive; so, Muhammad handed over his inheritance from his uncles to ‘Ubaydullah whereas ‘Umar did not till someone mediated, and he accepted his share."

Abu Nasr al-Bukhari has said on p. 89 of *Sirr al-Silsila al-'Alawiyya* (printed at Najaf by the Hayderi Press), "On the *Taff* Day, al-Husayn ('a) advanced the brothers of al-'Abbas, namely Ja'far, 'Uthman, and 'Abdullah, who were all killed, so al-'Abbas inherited them. Then al-'Abbas was killed, so his son 'Ubaydullah Ibn al-'Abbas inherited them all."

This confirms our belief that Umm al-*Banin* was dead during the Battle of *Taff*. Had she been alive, she would have inherited the wealth that belonged to al-'Abbas's brothers, being their mother, and they would not have been inherited by al-'Abbas till the inheritance is transferred to his son 'Ubaydullah.

Muhammad Ibn al-Hanafiyya did not dispute with 'Ubaydullah about his uncles' inheritance, in accordance with the *Shari'a*, because al-'Abbas was related through both his father and mother to his brothers who had by then been martyred, whereas Muhammad was related to them only through his father. A full-blooded brother is given priority in as far as inheritance is concerned over his half-brother.

'Umar al-Atraf did not understand the problem although he was the son of 'Ali ('a), the gateway of the City of Knowledge (S), and he should have referred to the nation's Imam, Zayn al-'Abidin, in order not to fall in perdition.

The dispute attributed to him was true. What is stated in *'Umdat al-Talib* (Najaf's edition) confirms the existence of such a dispute: He went out to people wearing red-dyed clothes and made a statement wherein he said, "I am the wise man who did not go out to fight."

The contradiction in what Abul-Faraj says becomes obvious: To say that Umm al-*Banin* went out to al-Baqi' cemetery to mourn her sons is to say that she was alive then, whereas his discussion of al-'Abbas's estate being inherited by his brothers testifies to the fact that she was actually dead by then... How often he [Abul-Faraj al-Isfahani] has fallen in error!

'Abdullah Ibn Ja'far

Ibn Jarir [al-Tabari] has said that when the news of al-Husayn's martyrdom was announced, 'Abdullah Ibn Ja'far held a mourning *majlis*, so people came to him to offer their condolences. His slave, Abul-Lislas,[61] said to him, "This is what we got from al-Husayn!" He hurled his sandal at him as he said, "O son of the stinking woman!

How dare you say something like that about al-Husayn ('a)?! By Allah! Had I been with him, I would not have liked to part with him before being killed defending him. By Allah! What consoles me is that both my sons were martyred in his defence together with my brother as well as my cousin who all stood firmly on his side."

Then he turned to those in his presence and said, "Praise to Allah! It surely is very heavy on my heart to see al-Husayn ('a) get killed, and that I could not defend him with my life, but both my sons have."[62] It is truly amazing to read in the books of history how al-Balathiri[63] and al-Muhsin al-Tanukhi[64] claim that

‘Abdullah Ibn Ja’far went to meet Yazid, and that the latter was generous to him more than his father Mu’awiya had been!

Anyone who studies the psychology of Ja’far's son will find it evident that this incident, which is taken for granted by al-Mada'ini and upon which al-Balathiri and al-Tanukhi depend, is simply a lie. Anyone who sees how those men lost their loved ones cannot help concluding that their fires were full of nothing but grief over such a loss as they waited for the opportunity to seek revenge.

This is proven by the statement made to the Prophet (S) by ‘Abdullah Ibn Ubayy Ibn Salul. When Ubayy did something because of which the Qur’anic verse saying,

***“Should we return to Medina, the mighty ones shall get the weak out of it”* (*Qur’an, 63:8*),**

‘Abdullah came to the Prophet of Islam (S) and said, “You have heard this statement made by Ubayy, have you not?”

The Prophet (S) said, “I have.” The man then said, “You know very well that there is nobody more kind than me to his father, yet if you want him killed, then order me to do it, for I am afraid you will order someone else to do it, and I hate to look at the face of my father's killer then attack and kill him and get myself thrown into the fire [of hell]...”65

This incident gives us a glorious idea about the human nature, about how the relatives of someone killed feel, and how they wait for the opportunity to seek revenge, even when such killing throws them into the pitfalls of *shirk*.

Such is the nature of all people. ‘Umar Ibn al-Khattab used to say to Sa’id Ibn al-’As, with whom he met one night in the company of ‘Uthman, ‘Ali (‘a), and Ibn ‘Abbas, “Why do you thus turn away from me as if I killed your father?! I did not kill him; al-Hasan's father [Imam ‘Ali, as] did.”

The Commander of the Faithful (‘a) said, “O Allah! I seek Your forgiveness! *Shirk* and everything else therein is by now gone, and Islam obliterated whatever was before it; so, why do you, O ‘Umar, thus stir old hostilities?” It was then that Sa’id said, “The man who killed him was apt to it, a man of nobility, and it is dearer to me that he killed him than anyone else who did not descend from ‘Abd Manaf.”66

It was not easy for Sa’id to remember how his father had been killed even though the latter was an apostate whom the sword of Muhammad's Call killed, and even though the killer [‘Ali] is a man of honour whose feats are numerous, and even though the latter did not kill him except in obedience to the Order of the Lord, the Mighty One, as the *wahi* was brought from the heavens by the “messenger of the heavens” [Gabriel].

But his fear of the sword of justice obligated him to pretend to be satisfied, although the fire was burning inside him as he kept waiting for an opportunity to seek revenge. Such fire of animosity manifested itself by his son, ‘Amr Ibn Sa’id al-Ashdaq, on the same day when he was appointed by Yazid as Governor of

Medina.

He looked in the direction of the Prophet's grave and, with such a big mouth, loudly said, “This day do we seek revenge for the Battle of Badr, O Messenger of Allah!” And when he heard the wailing of the women of Banu Hashim mourning the Master of the Youths of Paradise, he said, “Mourners mourning: thus did we mourn ‘Uthman.”67

The heart of ‘Abdullah Ibn Ja’far was burning against Maysoon's son, and he very much hoped for an opportunity to annihilate him, to finish him, as well as his family and kinsfolk. No matter how forgetful he may have been, he could not have forgotten that he killed the “Father of the Oppressed” and the stars on earth belonging to ‘Abd al-Muttalib as well as the peerless from among his companions.

He hit with his rod the lips of the fragrant flower of the Messenger of Allah (S)! Could Ja’far's son, since the case was as such, look at Yazid in the eyes as his sword was dripping with their own blood, and as he was deafened by hearing one who felt rejoiced at the calamity that befell the Prophet of Islam? Yazid had said this line:

The cream of their crop have we killed

Then did we turn and set the record for Badr straight.

He denied the Islamic Message altogether saying:

Banu Hashim with authority played,

No message came, nor any revelation revealed.

Could the son of Ja’far possibly forget how the ladies who descended from the Prophet (S) stood with their faces unveiled, exposed to the looks of those who were near as well as those who were distant, knowing that they were the source of all honour, the fortress of the creed?

What makes things more tolerable is the fact that the person who accepts this tradition is none other than al-Mada'ini who is well known for his loyalty to the Umayyads, and his book is full of “traditions” raising the status of Banu Umayyah and lowering that of the ‘Alawides. Anybody who is familiar with the biographies of notable men and with the personalities of the narrators pays no attention to such “traditions”.

‘Abdullah Ibn Abbas

Having come to know that ‘Abdullah Ibn ‘Abbas refused to swear the oath of allegiance to Ibn al-Zubayr, Yazid wrote him saying,

“It has come to my knowledge that the atheist son of al-Zubayr invited you to swear the oath of

allegiance to him and to be obedient to him so that you might support him in his wrongdoing and share his sins, and that you refused and kept your distance from him because Allah made you aware of our rights we, family members of the Prophet (S); so, may He grant you the rewards due to those who maintain their ties of kinship, who are true to their promise.

No matter what I forget, I shall never forget how you always remained in contact with us, and how good the reward you have received, the one due to those who obey and who are honoured by being relatives of the Messenger of Allah (S).

Look, then, after your people, and look at those whom the son of al-Zubayr enchants with his words and with his promises and pull them away from him, for they will listen to you more than they will to him; they would hear you more than they would that renegade atheist, and peace be with you."

Ibn 'Abbas wrote Yazid back saying,

"I received your letter wherein you mentioned Ibn al-Zubayr's invitation to me to swear the oath of allegiance to him, and that I refused due to recognizing your right. If that is the case [as you claim], I desire nothing but being kind to you.

But Allah knows best what I intend to do. And you wrote me urging me to encourage people to rally behind you and to discourage them from supporting Ibn al-Zubayr...

Nay! Neither pleasure nor happiness is here for you; may your mouth be filled with stones, for you are the one whose view is weak when you listened to your own whims and desires, and it is you who is at fault and who shall perish! And you wrote me urging me to hurry and to join my ties of kinship.

Withhold your own, man, for I shall withhold from you my affection and my support. By my life, you do not give us of what is in your hand except very little while withholding a lot; may your father lose you!

Do you think that I will really forget how you killed Husayn ('a) and the youths of Banu 'Abd al-Muttalib, the lanterns that shone in the dark, the stars of guidance, the lamp-posts of piety, and how your horses trampled upon their bodies according to your command, so they were left unburied, drenched in their blood on the desert without any shrouds, nor were they buried, with the wind blowing on them and the wolves invading them, and the hyenas assaulting them till Allah sent them people who do not have *shirk* running through their veins and who shrouded and buried them...?

From me and from them come supplications to Allah to torment you!

No matter what I forget, I shall never forget how you let loose on them the *da'iyy* and the son of the *da'iyy*, the one begotten by that promiscuous prostitute, the one whose lineage is distant, whose father and mother are mean, the one because of whose adoption did your father earn shame, sin, humiliation and abasement in the life of this world and in the hereafter.

This is so because the Messenger of Allah (S) said, “The son is begotten by wedlock, whereas for the prostitute there are stones.” Your father claims that the son is out of wedlock, and it does not harm the prostitute, and he accepts him as his son just as he does his legitimate offspring! Your father killed the Sunnah with ignorance while deliberately bringing to life all misguidance.

And no matter what I forget, I shall never forget how you chased Husayn (‘a) out of the sanctuary of the Messenger of Allah [Medina] to that of Allah Almighty [Mecca], and how you dispatched men to kill him there.

You kept trying till you caused him to leave Mecca and to go to Kufa pursued by your horsemen, with your soldiers roaring at him like lions, O enemy of Allah, of His Messenger (S), and of his Ahl al-Bayt (‘a)! Then you wrote Marjana's son to face him with his cavalry and infantry, with spears and swords.

And you wrote him ordering him to be swift in attacking him and not to give him time to negotiate any settlement till you killed him and the youths of Banu ‘Abd al-Muttalib who belong to Ahl al-Bayt (‘a) with him, those from whom Allah removed all abomination and whom He purified with a perfect purification.

Such are we, unlike your own uncouth fathers, the livers of donkeys! You knew fully well that he was most prominent in the past and most cherished now, had he only sought refuge in Mecca and permitted bloodshed in its sanctuary.

But he sought reconciliation, and he asked you to go back to your senses, yet you went after the few who were in his company and desired to eradicate his Ahl al-Bayt (‘a) as if you were killing dynasties from the Turks or from Kabul!

How do you conceive me as being friendly to you, and how dare you ask me to support you?! You have killed my own brothers, and your sword is dripping with my blood, and you are the one whom I seek for revenge.

So if Allah wills, you shall not be able to shed my blood, nor shall you be faster than me in seeking revenge so you would be swifter in killing us just as the prophets are killed, considering their blood equal to that of others. But the promise is with Allah, and Allah suffices in supporting the wronged, and He seeks revenge for the oppressed. What is truly amazing is your own transporting the daughters of ‘Abd al-Muttalib and their children to Syria.

You see yourself as our vanquisher, and that you have the right to humiliate us, although through me and through them did Allah bestow blessings upon you and upon your slave parents. By Allah! You welcome the evening and the day in security indifferent to my wounds; so, let my own tongue wound you instead, and let my tying and untying not provoke you to argue.

Allah shall not give you a respite following your killing of the Progeny of the Messenger of Allah (S) except for a very short while before He takes you as a Mighty One does, and He shall not take you out

of the life of this world except as an abased and dejected sinner; so, enjoy your days, may you lose your father, as you please, for what you have committed has surely made you abased in the sight of Allah.[68]

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1. According to p. 8 of Siffin, a book written by Nasr Ibn Muzahim and printed in Egypt, when ‘Ali (‘a) entered Kufa, he was asked, “Which [prison] house do you prefer?” He said, “Do not lodge me at the house of oppression and corruption.” He, therefore, remained in the custody of Ja’dah Ibn Habirah al-Makhzumi.

2. According to p. 142, Chapter 9, of al-Tha’alabi's book Lata’if al-Ma’arif, ‘Abd al-Malik Ibn ‘Umayr al-Lakhmi has narrated saying, “I saw the head of al-Husayn Ibn ‘Ali Ibn Abu Talib (‘a) at the government mansion of ‘Ubaydullah Ibn Ziyad placed on a shield, and I saw the head of al-Mukhtar with Mis’ab Ibn al-Zubayr on another shield. I saw the head of Mis’ab in front of ‘Abd al-Malik Ibn Marwan on yet another shield! When I told ‘Abd al-Malik [Ibn Marwan Ibn al-Hakam] about that, he regarded it as a bad omen and left the place.” The same is narrated by al-Suyuti on p. 139 of his book Tarikh al-Khulafa’, and by Sibt Ibn al-Jawzi on p. 148 of his book Tathkirat al-Khawass (Iranian edition).

3. Ibn ‘Asakir, Tarikh, Vol. 4, p. 329. Ibn Hajar al-Haytami, Al-Sawa’iq al-Muhriqa, p. 116. Thakha’ir al-’Uqba, p. 145. Ibn Tawus, Al-Malahim, p. 128 (first edition).

4. Ibn al-Athir, Al-Kamil, Vol. 4, p. 103. Nur al-Din Ali ibn Abu Bakr al-Haythami, Majma’ al-Zawa’id, Vol. 9, p. 196. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 87. al-Turayhi, Al-Muntakhab, p. 339 (Hayderi Press edition). Ibn Kathir, Al-Bidaya, Vol. 8, p. 286.

5. Sharh Qasidat Abi Firas, p. 149.

6. “Abul-Abbas” Ahmad Ibn Yusuf Ibn Ahmad al-Qarmani, Akhbar al-Duwal, Vol. 1, p. 8.

7. Excerpted from a poem by Sayyid ‘Abd al-Muttalib al-Hilli recorded on p. 218, Vol. 3, of Shu’ara’ al-Hilla.

8. Ibn Hajar al-Haytami, Al-Sawa’iq al-Muhriqa, p. 118. al-Tabari, Tarikh, Vol. 6, p. 262. Ibn Kathir, Al-Bidaya wa al-Nihaya, Vol. 8, p. 190. Nur al-Din Ali ibn Abu Bakr al-Haythami, Majma’ al-Zawa’id, Vol. 9, p. 195. Ibn ‘Asakir, Tarikh, Vol. 4, p. 340. These authors have expressed their disbelief of what he has said. The fact that he was blind does not necessarily render his statement inaccurate for it is quite possible he had heard the same. Ibn ‘Asakir's statement that Zayd was present then and there supports his.

9. al-Tabari, Tarikh, Vol. 6, p. 262.

10. Ibn Tawus, Al-Luhuf, p. 90.

11. Ibn al-Athir, Al-Kamil, Vol. 4, p. 33. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 42. al-Tabari, Tarikh, Vol. 6, p. 263. al-Mufid, Al-Irshad. al-Tabarsi, I’lam al-Wara, p. 141. According to p. 145, Vol. 3, of Kamil al-Mibrad (.H./1735 A.D. edition), Zaynab daughter of ‘Ali Ibn Abi Talib (‘a), the eldest of those taken captive to Ibn Ziyad, was quite eloquent, driving her argument against the latter home. Ibn Ziyad, therefore, said to her, “If you achieved your objective behind your oratory, your father was an orator and a poet.”
She said to him, “What would women do with poetry?” Ibn Ziyad, in fact, used to stutter, and he had a lisp; his speech had a heavy Persian accent.

12. Such is the statement of Muhammad Ibn Jarir al-Tabari in his book Al-Muntakhab in a footnote on p. 89, Vol. 12, of his Tarikh. So does Abul Faraj al-Isfahani on p. 49 of the Iranian edition of his book Maqatil al-Talibiyyin, and al-Dimyari in his book Hayat al-Hayawan, as well as al-Turayhi's book Al-Muntakhab, p. 238 (Hayderi Press edition). It is also indicated on p. 58 of Mis’ab al-Zubayri's book Nasab Quraish.

13. al-Tabari, Tarikh, Vol. 6, p. 263.

14. Ibn Tawus, Al-Luhuf, p. 91. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 13.

15. Ibn al-Athir, Al-Kamil, Vol. 4, p. 34.

16. These lines are recorded on p. 148 of Tathkirat al-Khawass of Ibn al-Jawzi, the grandson. Due to confusion and absence of verification, these same verses are recorded under No. 18, p. 314, Vol. 1, or Al-Hamasa al-Basriyya, in a chapter dealing with eulogies, attributing them to ‘Atika daughter of Nufayl, al-Husayn's wife! Not even one reliable historian has ever indicated that al-Husayn (‘a) had ever married her!

17. Ibn Tawus, Al-Luhuf, p. 91. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 43.

18. al-Naishapuri, Rawdat al-Wa'izin, p. 163.
19. "Freed umm walad" is a bondmaid who bears sons by her master and who is set free on that account but remains in the latter's custody as his wife. N. Tr.
20. Ibn Tawus, Al-Luhuf, p. 92. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 130.
21. Abul-Faraj al-Isfahani, Al-Aghani, Vol. 4, p. 150.
22. These verses are recorded on p. 158, Vol. 14, of Abul-Faraj al-Isfahani's book Al-Aghani (Sassi Press edition).
23. Ibn al-Athir, Al-Kamil, Vol. 1, p. 34.
24. al-Tabari, Tarikh, Vol. 6, p. 263.
25. Ibn Tawus, Al-Luhuf.
26. al-Tabari, Tarikh, Vol. 6, p. 263.
27. al-Qazwini, Riyad al-Ahzan, p. 57, citing Rawdat al-Safa.
28. According to Ibn Nama al-Hilli's book Muthir al-Ahzan, Ibn Ziyad had dispatched Muhammad Ibn al-Ash'ath. Since he was killed on 'Ashura as a consequence of Imam al-Husayn's curse upon him when a scorpion bit him, the person dispatched in this account should instead be one of the offspring of al-Ash'ath.
29. Ibn Nama al-Hilli, Muthir al-Ahzan, p. 50. Ibn Tawus, Al-Luhuf, p. 92. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 53. Al-al-Tabari, on p. 263, Vol. 6, of his Tarikh, abridges his story. Ibn Habib, on p. 480 of his book Al-Mahbar, and Shaikh al-Mufid in his book Al-Irshad, agree on the fact that he was crucified on the garbage collection site. al-Irbili mentions him on p. 116 of his book Kashf al-Ghummah.
30. Ibn Nama, Muthir al-Ahzan, p.51. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 55. al-Qazwini, Riyad al-Ahzan, p. 52.
31. al-Qazwini, Riyad al-Ahzan, p. 52.
32. Ibn Rastah, Al-A'laq al-Nafisa, p. 224.
33. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, pp. 178-179. Al-Qazwini, author of Riyad al-Ahzan, briefly narrates it on p. 58.
34. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 284, citing Ibn Nama's book Akhth al-Thar.
35. Ibn Abul-Hadid, Sharh Nahj al-Balagha, Vol. 1, p. 210 (Egyptian edition). al-Majlisi, Bihar al-Anwar, Vol. 10, p. 284. al-Mufid, Al-Irshad.
36. al-Dinawari, Al-Akhbar al-Tiwal, p. 295.
37. al-Tabari, Tarikh, Vol. 7, p. 146.
38. According to p. 36 of Sayyid Musin al-Amin's book Al-Durr al-Nadid, these verses were composed by Sayyid Ri□a al-Hindi.
39. al-Suyuti, Al-Durr al-Manthur, Vol. 2, p. the explanation of the verse saying, "Lord! Grant me to look at You!" al-Majlisi, Bihar al-Anwar, Vol. 5, p. 278, citing Al-Muhaj. al-Tha'alabi, Qisas al-Anbiya', p. 120, chapter 8, where the exit of Moses ('a) from Midian is detailed.
40. al-Mufid, Al-Irshad. Al-Khasa'is al-Kubra, Vol. 2, p. 125. On p. 362, Vol. 1, of Sharh Nahj al-Balagha, Ibn Abul-Hadid says, "Zayd Ibn Arqam was one of those who deviated from the line of the Commander of the Faithful 'Ali ('a). He was reluctant to testify that the Commander of the Faithful ('a) was appointed [by the Prophet] to take charge of the nation after him, so he ('a) condemned him with blindness. He, indeed, became blind till his death. According to Ibn al-Athir, who indicates so on p. 24, Vol. 4, of his book Al-Kamil, Ibn Ziyad ordered the head of al-Husayn ('a) to be paraded throughout Kufa. The same is stated by Ibn Kathir on p. 191, Vol. 8, of his book Al-Bidaya, and also by al-Maqrizi on p. 288, Vol. 2, of his Khutat.
41. Ibn Shahr Ashub, Vol. 2, p. 188.
42. Sharh Qasidat Abi Firas, p. 148.
43. Sayyid Ka□im al-Rashti al-Ha'iri, Asrar al-Shahada, p. 488.
44. Sharh Qasidat Abi Firas, p. 148.
45. al-Suyuti, Al-Khasa'is, Vol. 2, p. 127.
46. al-Bahrani, Maqtal al-'Awalim, p. 151.
47. Excerpted from a poem by Sayyid 'Ali son of the 'Allama Sayyid Mahdi Bahr al-'Ulum.
48. According to p. 240, Vol. 5, of Nur al-Din Ali ibn Abu Bakr al-Haythami's book Majma' al-Zawa'id; and also according

to p. 141 of Ibn Hajar al-Haythami's book titled Al-Sawa'iq al-Muhriqa, Abu Hurayra is quoted as saying, "I have heard the Messenger of Allah, peace of Allah be upon him and his progeny, saying, 'One of the tyrants of Banu Umayyah shall have a nosebleed on my pulpit, and his blood will flow thereupon.'" 'Amr Ibn Sa'id did, indeed, have a nosebleed as he was on the pulpit of the Messenger of Allah (S), staining it with his blood.

49. al-Tabari, Tarikh, Vol. 6, p. 368.

50. Shaikh 'Abbas al-Qummi, Nafs al-Mahmum, p. 222.

51. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 131.

52. According to p. 23, Vol. 4, of Ahmad Ibn-Yahya al-Baladhuri's book Ansab al-Ashraf, the mother of 'Amr Ibn al-Zubayr was Asma' daughter of Khalid Ibn Sa'id Ibn al-As. Her father was in command of an army which 'Amr Ibn Sa'id al-Ashdaq dispatched to Mecca to fight 'Abdullah Ibn al-Zubayr. Abdullah's army captured 'Amr Ibn al-Zubayr, so 'Abdullah ordered everyone who had suffered an injustice at his hand to whip him. The whipping caused his death.

53. Abul-Faraj al-Isfahani, Al-Aghani, Vol. 4, p. 155.

54. al-Mirzabani, Mu'jam al-Shu'ara', p. 231.

55. Abu Hilal al-'Askari, Jamharat al-Amthal, p. 9 (Indian edition).

56. Shaikh al-Tusi, Al-Amali, p. 55. On p. 227, Vol. 2, of his book Al-Manaqib, Ibn Shahr Ashub says it was Asma' who had composed those verses.

57. These verses verbatim are recorded on p. 51 of Ibn Nama's book Muthir al-Ahzan, on p. 96 of Ibn Tawus's book Al-Luhuf, and on p. 36, Vol. 4, of Ibn al-Athir's book Al-Tarikh al-Kamil, but the latter concedes that they were by [Zaynab] the daughter of 'Aqil Ibn Abu Talib, and so does Abul-Rayhan al-Biruni who states so on p. 329 of his book Al-Athar al-Baqiya. The same is stated by Ibn Jarir [al-Tabari] on p. 268, Vol. 6, of his Tarikh, but he quotes only two lines. Ibn Qutaybah, on p. 212, Vol. 1, of his book 'Uyun al-Akhbar, says that there is a disagreement among the scholars about these verses. On p. 76, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn, it is stated that they were by Zaynab daughter of 'Aqil Ibn Abu Talib.

58. "Umm al-Banin" literally means: "mother of the sons." Such was called any bondmaid who was freed after giving birth to a son by her master and who remained in her husband/master's custody thereafter as his wife. It carries the same meaning as "umm walad." N. Tr.

59. Sayyid Hashim al-Bahrani, Madinat al-Ma'ajiz, p. 318, hadith 86.

60. The following is recorded on p. 93 of Al-Isharat li Ma'rifat al-Ziyarat, where the author, Abu Muhsin 'Ali Ibn Abu Bakr al-Harawi, says, "Bayt al-Ahzan at the Baqi' belongs to Fatimah ('a)." Ibn Jubayr is quoted on p. 103, Vol. 2, of the .H./1899 A.D. Egyptian edition of al-Samhudi's book Wafa' al-Wafa', saying, "Near al-Abbas's dome is Bayt al-Ahzan to which Fatimah ('a) used to retire after the demise of her father (S), and she spent her grieving time there." Al-Khawarizmi, on p. 191 of the first .H./1893 A.D. edition of his book Hamish al-'Ulum, says that 'Ali ('a) built a shed of palm leaves in the [then] outskirts of Medina for al-Zahra' ('a) to mourn her father (S)." On p. 328, Vol. 2, of Fath al-Qadir by Ibn Humam al-Hanafi, it is stated that prayers are offered at the masjid of Fatimah ('a) daughter of the Messenger of Allah (S) at the Baqi', and it is the one called Bayt al-Ahzan."

61. His name as stated on p. 194 of al-Irbili's book Kashf al-Ghummah was "Abul-Salasil," the man of chains.

62. al-Tabari, Tarikh, Vol. 6, p. 218.

63. Ahmad Ibn-Yahya al-Baladhuri, Ansab al-Ashraf, Vol. 4, p. 3.

64. Al-Mustajad min Fi'lat al-Ajwad, p. 22.

65. Usd al-Ghabah, Vol. 3, p. 97.

66. Ibn Abul-Hadid, Sharh Nahjul Balagha, Vol. 3, p. 335 (first Egyptian edition). Tahthib Tarikh Ibn 'Asakir, in the biography of Sa'id Ibn al-'As.

67. Refer to the chapter in this book titled "'Amr al-Ashdaq."

68. We have compiled this text from the contents of p. 250, Vol. 7, of Majma' al-Zawa'id of Nur al-Din Ali ibn Abu Bakr al-Haythami, p. 18, Vol. 4 (first edition), of Ahmad Ibn-Yahya al-Baladhuri's book Ansab al-Ashraf, p. 77, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn, p. 50, Vol. 4, and of Ibn Kathir's book Al-Tarikh al-Kamil, where the events of the year .H./684 A.D. are detailed, an account which agrees with what is recorded in al-Mas'udi's book Muruj al-Thahab.

[1] [1]
SHARES

The Captives Taken To Syria

Ibn Ziyad sent a messenger to Yazid to inform him that al-Husayn (‘a) and those in his company were killed, that his children were in Kufa, and that he was waiting for his orders as to what to do with them. In his answer, Yazid ordered him to send them and the severed heads to him.[1]

‘Ubaydullah wrote something, tied it to a rock then hurled it inside the prison where the family of Muhammad, peace and blessings of Allah be upon him and his family, was kept. In it he said, “Orders came from Yazid to take you to him on such-and-such a day. If you hear the *takbir*, you should write your wills; otherwise, there is security.”

The post returned from Syria with the news that al-Husayn's family is being sent to Syria.[2]

Ibn Ziyad ordered Zajr Ibn Qays and Abu Burda Ibn ‘Awf al-Azdi as well as Tariq Ibn Zabyan to head a band of Kufans charged with carrying al-Husayn's severed head and of those killed with him to Yazid.[3] Another account says that Mujbir Ibn Murrah Ibn Khalid Ibn Qanab Ibn ‘Umar Ibn Qays Ibn al-Harith Ibn Malik Ibn ‘Ubaydullah Ibn Khuzaymah Ibn Lu'ayy did so.[4]

They were trailed by ‘Ali Ibn al-Husayn (‘a) whose hands were tied to his neck in the company of his family[5] in a condition the sight of which would cause anyone's skin to shiver.[6]

With them was Shimr Ibn Thul-Jawshan, Mujfir Ibn Thu’labah al-’A'idi,[7] Shabth Ibn Rab’i, ‘Amr Ibn al-Hajjas, in addition to other men. They were ordered to mount the heads on spears and to display them wherever they went.[8] They hurried till they caught up with them.[9]

Ibn Lahi’ah is quoted as saying that he saw a man clinging to Ka’ba's curtains seeking refuge with his Lord and saying, “And I cannot see You doing that!” Ibn Lahi’ah took him aside and said to him, “You must be insane! Allah is most Forgiving, most Merciful. Had your sins been as many as rain drops, He would still forgive you.”

He said to Ibn Lahi’ah, “Be informed that I was among those who carried al-Husayn's head to Syria. Whenever it was dark, we would put the head down, sit around it and drink wine. During one night, I and my fellows were guarding it when I saw lightning and beings that surrounded the head. I was terrified and stunned but remained silent.

I heard crying and wailing and someone saying, ‘O Muhammad! Allah ordered me to obey you; so, if you order me, I can cause an earthquake that will swallow these people just as it swallowed the people of

Lot.' He said to him, 'O Gabriel! I shall call them to account on the Day of Judgment before my Lord, Glory to Him.

' It was then that I screamed, 'O Messenger of Allah! I plead to you for security!' He said to me, 'Be gone, for Allah shall never forgive you.' So, do you still think that Allah will forgive me?"[10]

At one stop on their journey, they put the purified head down; soon they saw a pen made of iron which came out of the wall and which wrote the following in blood:[11]

Does a nation that killed Husayn really hope for a way

His grandfather will intercede for them on the Judgment Day?!

But they were not admonished by such a miracle, and blindness hurled them into the very deepest of all pits; surely Allah, the most Exalted One, is the best of judges.

One farasang before reaching their destination, they placed the head on a rock; a drop of blood fell from it on the rock. Every year, that drop would boil on 'Ashura, and people would assemble there around it and hold mourning commemorations in honour of al-Husayn ('a). A great deal of wailing would be around it.

This continued to take place till 'Abd al-Malik Ibn Marwan ascended the throne. He ordered that the rock should be removed. It was never seen after that, but the spot where that rock stood became the site of a dome built in its honour that they called "al-Nuqta" [the drop].[12]

Near the town of Hama and among its orchards stood a mosque called "Masjid al-Husayn." People there say that they escorted the rock and the head of al-Husayn ('a) that bled all the way to Damascus.[13]

Near Aleppo there is a shrine known as "Masqat al-Saqt".[14] The reason why it was called so is that when the ladies of the Messenger of Allah (S) were taken to that place, al-Husayn's wife had miscarried a son named Muhsin.[15]

At some stops, the head was placed atop a spear next to a monk's monastery. During the night, the monk heard a great deal of *tasbih* and *tahlil*, and he saw a dazzling light emanating from it. He also heard a voice saying, "Peace be upon you, O father of 'Abdullah!"

He was amazed and did not know what to make of it. In the morning, he asked people about that head and was told that it was the head of al-Husayn Ibn 'Ali Ibn Abu Talib ('a), son of Fatimah ('a) daughter of Prophet Muhammad (S). He said to them, "Woe unto you, people! True are the accounts that said that the heavens would rain blood!"

He asked their permission to kiss the head, but they refused till he paid them some money. He declared

his *Shahada* and embraced Islam through the blessing of the one who was beheaded just for supporting the divine call. When they left that place, they looked at the money the monk had given them and saw this verse inscribed on it:

"And those who oppressed shall come to find how evil their end shall be" (***Qur'an, 26:227***).[16]

Is the head of Fatimah's son really gifted to the Syrians?

And is it with a rod hit by its killer?

Are the Prophet's virtuous daughters really taken captive

With their heads left without a cover,

Struggling with the pain of loss,

Seeing al-Husayn's head from a distance atop a spear?

They weep, and its sight prohibits patience from coming near,

And his beard with his own blood drenched:

Whatever wind comes teases it and whatever goes.[17]

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1. Ibn Tawus, Al-Luhuf, pp. 95-97.
2. al-Tabari, Tarikh, Vol. 6, p. 266. On p. 96, al-Tabari states that Abu Bukrah was given one week by Bishr Ibn Arta'ah to go to Mu'awiyah. He went back from Syria on the seventh day. On p. 74 of his book Muthir al-Ahzan, Ibn Nama says that 'Amirah was dispatched by 'Abdullah Ibn 'Umar to Yazid in order to get him to release al-Mukhtar al-Thaqafi. Yazid wrote a letter in this regard to 'Ubaydullah Ibn Ziyad. 'Amirah brought him the letter to Kufa, crossing the distance from [Damascus,] Syria to Kufa in eleven days.
3. al-Tabari, Tarikh, Vol. 6, p. 264. Ibn al-Athir, Vol. 4, p. 34. Al-Bidaya, Vol. 8, p. 191. al-Khawarizmi. al-Mufid, Al-Irshad. I'lam al-Wara, p. 149. Ibn Tawus, Al-Luhuf, p. 97.
4. Ibn Hajar al-'Asqalani, Al-Isabah, Vol. 3, p. 489, where Murrah's biography is discussed.
5. al-Tabari, Tarikh, Vol. 6, p. 254. Al-Maqrizi, Khutat, Vol. 2, p. 288.
6. al-Qarmani, Tarikh, p. 108. al-Yafi'i, Mir'at al-Jinan, Vol. 1, p. both references, it is stated that the daughters of Imam al-Husayn son of 'Ali Ibn Abu Talib ('a) were taken into captivity, and Zayn al-'Abidin ('a) was with them, and that he was sick. They were driven as captives; may Allah be the Killer of those who did it. Only Ibn Taymiyyah differed from all other historians when he stated on p. 288 of his book Minhaj al-I'tidal saying that al-Husayn's women were taken to Medina after he had been killed.
7. On p. 165 of Ibn Hazm's book Jamharat Ansab al-'Arab, it is stated that, "Among Banu 'Aidah are: Mujfir Ibn Murrah Ibn Khalid Ibn 'Amir Ibn Qaban Ibn 'Amr Ibn Qays Ibn al-Harith Ibn Malik Ibn 'Ubayd Ibn Khuzaymah Ibn Lu'ay, and he is the one who carried the head of al-Husayn son of 'Ali, peace be upon both of them, to Syria."
8. al-Turayhi, Al-Muntakhab, p. 339 (second edition).
9. al-Mufid, Al-Irshad.
10. Ibn Tawus, Al-Luhuf, p. 98.
11. Nur al-Din Ali ibn Abu Bakr al-Haythami, Majma' al-Zawa'id, Vol. 9, p. 199. al-Suyuti, Al-Khasa'is, Vol. 2, p. 127. Ibn

‘Asakir, Tarikh, Vol. 4, p. 342. Ibn Hajar al-Haytami, Al-Sawa’iq al-Muhriqa, p. 116. Shaikh Muhammad al-Qatari al-Biladi al-Bahrani, Al-Kawakib al-Durriyya, Vol. 1, p. 57. al-Shabrawi, Al-Ithaf bi hHubb al-Ashraf, p. 23. On p. 98 of his book Al-Luhuf, Ibn Tawus attributes this statement to Tarikh Baghdad by Ibn al-Najjar. On p. 108 of his Tarikh, al-Qarmani says, “They reached a monastery on the highway where they stayed for the afternoon. They found the said line written on one of its walls.” On p. 285, Vol. 2, of his Khutat, al-Maqrizi says, “This was written in the past, and nobody knows who said it.” On p. 53 of his book Muthir al-Ahzan, Ibn Nama says, “Three hundred years before the Prophetic mission, there was some digging in the land of the [Byzantine] Romans, and this line was found inscribed in the Musnad on a rock, and the Musnad is the language of the offspring of Seth.”

12. Shaikh ‘Abbas al-Qummi, Nafs al-Mahmum, p. 228. It is stated on p. 23, Vol. 3, of Nahr al-Thahab fi Tarikh Halab that, “When al-Husayn's head was brought with the captives, they reached a mountain to the west of Aleppo. One drop of blood fell from the sacred head above which a mausoleum called Mashhad al-Nuqta [mausoleum of the drop] was constructed.” On p. 280, Vol. 3, Yahya Ibn Abu Tay's Tarikh is cited recounting the names of those who constructed and renovated it. On p. 66 of the book titled Al-Isharat ila Ma’rifat al-Ziyarat by Abul-Hasan ‘Ali Ibn Abu Bakr al-Harawi (who died in .H./1215 A.D.), it is stated that, “In the town of Nasibin, there is a mausoleum called Mashhad al-Nuqta, a reference to a drop from al-Husayn's head. Also, there is at Suq al-Nashshabin a place called Mashhad al-Ra’s [mausoleum of the head] where the head was hung when the captives were brought to Syria.”

13. The mentor and revered muhaddith. Shaikh ‘Abbas al-Qummi, says the following in his book Nafs al-Mahmum, “I saw that stone on my way to the pilgrimage, and I heard the servants talking about it.”

14. On p. 173, Vol. 3, of Mu’jam al-Buldan, and on p. 128 of Kharitat al-’Aja’ib, it is referred to as “Mashhad al-Tarh.” On p. 278, Vol. 2, of Nahr al-Thahab, it is called “Mashad al-Dakka.” Mashhad al-Tarh is located to the west of Aleppo. In the Tarikh of Ibn Abu Tay, it is indicated that Mashhad al-Tarh was built in the year .H./962 A.D. according to the order of Sayf al-Dawlah. Other historians have said that one of al-Husayn's wives had miscarried in that place when al-Husayn's children and the severed heads were brought with them. There used to be a useful mineral in that area, but when its residents felt elated upon seeing the captives, Zaynab invoked Allah's curse on them; therefore, that mineral lost its useful qualities. Then the author goes on to document the history of its renovations.

15. In the discussion of the subject of “Jawshan,” on p. 173, Vol. 3, of his work Mu’jam al-Buldan, and also on p. 128 of Kharitat al-’Aja’ib, where reference to the Jawshan mountain is made, it is stated that one of al-Husayn's family members taken captive asked some of those who worked there to give him bread and water. When they refused, he invoked Allah to curse them, thus condemning the labour of all labourers at that place to always be unprofitable.

16. Ibn al-Jawzi, the grandson, Tathkirat al-Khawass, p. 150.

17. These verses were composed by the ‘Allama shaikh ‘Abd al-Husayn al-A’sam al-Najafi, may Allah have mercy on his soul.

[1] [1]
SHARES

In Syria

When they were near Damascus, Umm Kulthum sent a message to al-Shimr asking him to let them enter the city from the least crowded highway, and to take the heads out so that people might be diverted by looking at them rather than looking at the women. He escorted them as they were in a condition from which skins would shiver and senses quiver.

Al-Shimr instead ordered his men to take the captives for display before onlookers and to place the severed heads in their midst.[1]

On the first day of Safar, they entered Damascus[2] and were stopped at the Clocks Gate.[3] People came out carrying drums and trumpets in excitement and jubilation.

A man came close to Sukayna and asked her, "What captives are you all from?" She said, "We are captives belonging to the family of Muhammad (S)."[4]

Yazid was sitting at a surveillance outpost overlooking the mountain of Jayrun. When he saw the captives with the heads planted atop the spears as their throng came close, a crow croaked, whereupon he composed these verses:

When those conveyances drew nigh

And the heads on the edge of Jayrun,

The crow croaked so said I:

Say whatever you wish to say

Or say nothing at all,

The Messenger this very day

What he owed me he did repay.[5]

It is due to these verses that Ibn al-Jawzi and Abu Ya'li, the judge, as well as al-Taftazani and Jalal al-Suyuti permitted cursing Yazid and labelling him as *kafir*.[6]

Sahl Ibn Sa'd al-Sa'idi came close to Sukayna daughter of al-Husayn ('a) and asked her, "Is there anything I can do for you?"

She asked him to pay the man who was carrying the head some money and to ask him in return to stay away from the women so that people would be distracted by looking at the head instead of looking at the women. Sahl did so.[7]

An elderly man came near al-Sajjad and said, "Praise be to Allah Who annihilated you and Who granted the governor the upper hand over you!"

At such a juncture, the Imam poured of his own kindness over that poor [ignorant] man who was brainwashed by falsehood in order to bring him closer to the truth and to show him the path of guidance.

Such are the Ahl al-Bayt ('a): their light shines over those whom they know to be pure of heart and pure of essence and, as such, who are ready to receive guidance.

He (‘a), asked the man, “Have you read the Qur’an, O *shaikh*?” The man answered al-Sajjad in the affirmative. “Have you read,” continued al-Sajjad, “the verse saying,

“Say: I do not ask you for a reward for it [***for conveying the Islamic Message to you***] ***except that you treat my kinsfolk with kindness”*** (***Qur’an, 42:23***).

The verse saying,

“And give the [***Prophet's***] ***kinsfolk their due rights”*** (***Qur’an, 17:26***).

And the verse saying,

“And be informed that whatever you earn by way of booty, for Allah belongs the fifth thereof and for the Messenger [***of Allah***] ***and for the*** [***Prophet's***] ***kinsfolk”*** (***Qur’an, 8:41***)***?***

The man answered by saying, “Yes, I have read all of them.” He (‘a) then said, “We, by Allah, are the kinsfolk referred to in all these verses.” Then the Imam (‘a) asked him whether he had read the verse saying,

“Allah only desires to remove all abomination from you, O Ahl al-Bayt, and purifies you with a perfect purification” (***Qur’an, 33:33***).

“Yes” was the answer. Al-Sajjad (‘a), said to him, “We are Ahl al-Bayt whom Allah purified.” “I ask you in the Name of Allah,” asked the man, “are you really them?” Al-Sajjad (‘a), said, “By our grandfather, the Messenger of Allah, I swear that we are, without any doubt.”

It was then that the elderly man fell on al-Sajjad's feet kissing them as he said, “I dissociate myself before Allah from whoever killed you.” He sought repentance of the Imam (‘a) from whatever rude remarks he had earlier made. The encounter involving this elderly man reached Yazid who ordered the man to be killed.[8]

What miracle will Yazid bring

On the Day the Books of deeds are read

When the Lord of ‘Arsh will recite

And in denial stunned will be every being?[9]

Before they were brought to Yazid's court, they were tied with ropes. The beginning of the rope was around the neck of Zayn al-’Abidin [‘Ali son of Imam al-Husayn (‘a), also called al-Sajjad, the one who prostrates to Allah quite often], then around the necks of Zaynab, Umm Kulthum, up to all the daughters of the Messenger of Allah (S).

Whenever they laxed in their walking, they were whipped. This went on till they were brought face to face with Yazid who was then sitting on his throne. ‘Ali Ibn al-Husayn (‘a) asked him, “What do you think the reaction of the Messenger of Allah might have been had he seen us looking like this?” Everyone wept. Yazid ordered the ropes to be cut off.[10]

They were lined up on the stairs to the gate leading to the [Umayyad Grand] mosque as was their custom with all captives, and the sacred head was placed in front of Yazid who kept looking at the captives and reciting these verses:

We took to patience, and on patience we set our minds,

While our swords chopped off heads and hands.

We were splitting heads of men held by us as dear

But they to unkindness and injustice were more near.

Then he turned to al-Nu’man Ibn Bashir and said, “Praise to Allah Who killed him [al-Husayn].” Al-Nu’man said, “Commander of the faithful Mu’awiyah used to hate killing him.” Yazid said, “That was before he rebelled. Had he rebelled against the commander of the faithful, he would have killed him.”[11]

May the heavens crush the earth

And may annihilation or resurrection overwhelm the world.

The veils of ‘Ali 's daughters, the best of all women,

Are made freely accessible to the da’is.

Captives on lean beasts of burdens were they conveyed,

With heads uncovered, a country bids them farewell

As another, bemused, eyes them.

So should their eyes be tearful,

Or should they of exhaustion be unable to walk,

The chambered lady that she is,

With cruelty the Shimr of prostitution would whip her,

And with his cruelty agonize her as he

In his grudge would rebuke her.

She has none to protect her except a haggard

Ailing, with sickness afflicted and in pain,

A sick man suffering nightly from cuffs and chain,

Conveyed on a conveyance of hardship and cruelty.

They took him at night, handcuffed, into the depths

Of a plain he never before traversed.

Iron consumed his flesh

And affected him so his blood in his neck overflowed.

He sees children cry and women wail,

And livers from fear almost soar.

As the head of his father, Muhammad's grandson

Is hoisted before the captives on a spear.

They took him to Syria unwelcome

As its people celebrated their “victory”.

They took him to the court of Hind's son

Pleased with his “victory”.

And Marwan with pleasure is elated

And the head of his father, the grandson of the nabi,

Is presented in a gold washbowl before a da’i

Overtaken by pleasure and arrogance,

One who used to hide his apostasy.

But when he to his fathers at Badr referred

Exposed his apostasy most manifestly. [12]

Yazid Meets Al-Sajjad (‘A)

Yazid turned to al-Sajjad (‘a) and asked him, “How did you, ‘Ali, see what Allah did to your father, al-Husayn?” “I saw,” answered al-Sajjad (‘a), “*what Allah, the One and Only God, the most Exalted One, had decreed before creating the heavens and the earth.*” Yazid consulted those around him as to what to do with al-Sajjad (‘a), and they advised him to kill him.

Imam al-Sajjad, Zayn al-’Abidin (‘a), said, “*O Yazid! These men have advised you to do the opposite of what Pharaoh's courtiers had advised Pharaoh saying: ‘Grant him and his brother a respite.' The ad’iya’*[13]*do not kill the prophets' sons and grandsons*.” This statement caused Yazid to lower his head and contemplate for a good while.[14]

Among the dialogue that went on between both men is Yazid quoting this Qur’anic verse to ‘Ali Ibn al-Husayn (‘a):

***“Whatever misfortune befalls you is due to what your hands commit”* (*Qur’an, 45:22*).**

‘Ali Ibn al-Husayn (‘a) responded by saying, “This verse was not revealed in reference to us. What was revealed in reference to us was this verse:

***“Whatever misfortune befalls the earth or your own selves is already in a Book even before we cause it to happen; this is easy for Allah, so that you may not grieve about what you missed nor feel elated on account of what you receive”* (*Qur’an, 57:23*).** [15]

We do not grieve over what we missed nor feel elated on account of what we receive.”[16] Yazid then cited the following verse by al-Fadl Ibn al-’Abbas Ibn ‘Utbah:

Wait, O cousins, wait, O masters, do not hurry!

Do not bring to surface what we did bury.[17]

Al-Sajjad (‘a) sought permission to speak. “Yes,” said Yazid, “provided you do not utter verbal attacks.” He (‘a) said, “*I am now standing like one who ought not verbally attack anyone, but tell me: How do you think the Messenger of Allah* (*S*) *would have felt had he seen me looking like this?*” Yazid ordered him to be untied.[18]

Yazid ordered the person who used to recite the Friday *khutba* to ascend the pulpit and to insult ‘Ali and al-Husayn (‘a), which he did. Al-Sajjad (‘a) shouted at him saying, “*You have traded the pleasure of the creature for the Wrath of the Creator, so take your place in the fire* [*of hell*].”[19]

Should you on the pulpits publicly taunt him on demand,

While through his sword did these very pulpits stand?!

He asked Yazid saying, “Do you permit me to ascend this pulpit to deliver a speech that will please Allah Almighty and that will bring good rewards for these folks?” Yazid refused, but people kept pleading to him to yield, yet he was still relentless.

His son, Mu’awiyah II, said to him, “Permit him; what harm can his words cause?” Yazid said, “These are people who have inherited knowledge and oratory[20] and are spoon-fed with knowledge.”[21] They kept pressuring him till he agreed.

The Imam (‘a) said:

“*All Praise is due to Allah for Whom there is no beginning, the ever-Lasting for Whom there is no end, the First for Whom there is no starting point, the Last for Whom there is no ending point, the One Who remains after all beings no longer exist. He measured the nights and the days.*

He divided them into parts; so, Blessed is Allah, the King, the all-Knowing... O people! We were granted six things and favoured with seven: We were granted knowledge, clemency, leniency, fluency, courage, and love for us in the hearts of the believers.

And we were favoured by the fact that from among us came a Prophet, a Siddiq, a Tayyar, a Lion of Allah and of His Prophet (S), and both Masters of the Youths of Paradise from among this nation. O people! Whoever recognizes me knows me, and whoever does not recognize me, let me tell him who I am and to what family I belong: O people! I am the son of Mecca and Mina; I am the son of Zamzam and al-Safa; I am the son of the one who carried the rukn on his mantle; I am the son of the best man who ever put on clothes and who ever made tawaf and sa’i, of whoever offered the Hajj and pronounced the talbiya.

I am the son of the one who was transported on the buraq and who was taken by Gabriel to sidrat al-muntaha, so he was near his Lord like the throw of a bow or closer still. I am the son of the one who led the angels of the heavens in the prayers.

I am the son to whom the Mighty One revealed what He revealed. I am the son of the one who defended the Messenger of Allah (S) at Badr and Hunayn and never disbelieved in Allah not even as much as the twinkling of an eye.

I am the son of the best of the believers and of the heir of the prophets, of the leader of the Muslims and the Noor of those who offer jihad and the killer of the renegades and those who deviated from the straight path and who scattered the ahzab and the most courageous one, the one with the firmest determination: such is the father of the grandsons of the Prophet (S), al-Hasan and al-Husayn (‘a), such is ‘Ali Ibn Abi Talib (‘a).

I am the son of Fatimah al-Zahra’ (‘a), the Head of all Women, the son of Khadija al-Kubra. I am the son of the one with whose blood the sand mixed. I am the son of the one who was slaughtered at

Karbala'. I am the son of the one for whom the jinns wept in the dark and for whom the birds in the air cried".

Having said this much, people's cries filled the place, and Yazid feared dissension, so he ordered the *mu'aththin* to call the *athan* for the prayers. The latter shouted: *Allahu Akbar!* The Imam (‘a) said: "*Allah is Greater, more Magnanimous, and more Kind than what I fear and of what I avoid*." The prayer caller now shouted: *Ashadu an la ilaha illa-Allah!* He (‘a) said, "*Yes, I testify with everyone who testifies that there is no god besides Him nor any other Lord*." The caller shouted: *Ashahadu anna Muhammadan rasul-Allah!*

The Imam (‘a) said to the prayer caller, "*I ask you, by Muhammad, to stop here till I speak to this man,*" then he turned to Yazid and asked him, "*Is this great Messenger of Allah (S) your grandfather or mine? If you say that he is yours, everyone present here, as well as all other people, will come to know that you are a liar.*

And if you say that he is mine, then why did you kill my father unjustly and oppressively and plundered his wealth and took his women captive? Woe unto you on the Day of Judgment when my grandfather will be your opponent."

Yazid yelled at the prayer caller to start the prayers immediately. A great deal of commotion now could be heard among the people. Some people prayed whereas others left.22

The Most Sacred Head

Yazid ordered al-Husayn's head to be brought to him. He put it in a gold washbowl.23 The women were behind him. Sukayna and Fatimah stood and tried anxiously to steal a look at it as Yazid kept hiding it from them. When they did see it, they burst in tears.24 He then permitted people to enter to see him.25 Yazid took a rod and kept hitting al-Husayn's lips with it26 saying, "A Day for a day: this day is [in revenge] for Badr".27 Then he cited these verses by al-Hasin Ibn al-Hamam:28

Our folks refused to be to us fair

So swords dripping with blood were to them fair;

We were splitting heads of men held by us as dear

But they to unkindness and injustice were more near.

Yahya Ibn al-Hakam Ibn Abul-'As, brother of Marwan Ibn al-Hakam, who was sitting near him, recited these verses:

A head at the Taff is closer in kinship

Than Ibn Ziyad, slave of a mean and lowly descent;

Sumayya's offspring count as many as the stones

But the Progeny of the Chosen One now have no offspring.

Having heard and understood them, Yazid hit him [with the iron rod still in his hand] on his chest saying, “Shut your mouth, motherless man!”[29]

Abu Barzah al-Aslami said, “I bear witness that I saw the Prophet (S) kissing his lips and those of his brother al-Hasan (‘a) and say to them: ‘You are the Masters of the Youths of Paradise; may Allah fight whoever fights you; may He curse him and prepare hell for him, and what an evil refuge it is!'”

Yazid became angry and ordered him to be dragged out of his court.[30]

A [Christian] messenger sent by Caesar was present there; he said to Yazid, “We have in some islands the hoof of the donkey upon which Jesus rode, and we make a pilgrimage to it every year from all lands and offer *nathr* to it and hold it in as much regard as you hold your sacred books; so, I bear witness that you are wrongdoers.”[31]

This statement enraged Yazid who ordered him to be killed. The messenger stood up, walked to the head, kissed it and pronounced the *kalima*. At the moment when that messenger's head was cut off, everyone heard a loud and fluent voice saying: ***La hawla wala quwwata illa billah!*** (There is neither power nor might except in Allah).[32]

The head was taken out of the court and hung for three days on the mansion's gate.[33] When Hind daughter of ‘Amr Ibn Suhayl, Yazid's wife, saw the head on her house's door[34] with divine light emanating from it, its blood still fresh and had not yet dried, and it was emitting a sweet fragrance,[35] she entered Yazid's court without a veil crying, “The head of the daughter of the Messenger of Allah (S) is on our door!”

Yazid stood up, covered her and said, “Mourn him, O Hind, for he is the reason why Banu Hashim are grieving. [‘Ubaydullah] Ibn Ziyad hastily killed him.”[36]

Yazid ordered the heads to be hung on the land's gates and on the Umayyad Mosque, and his order was carried out.[37]

Marwan [Ibn al-Hakam] was very happy about al-Husayn (‘a) being killed, so he composed this poetry:

Dawser hit them with such a blow

That firmed authority's foundations,

So authority now is stable.

Then he kept hitting al-Husayn's face with a rod as he was repeating these poetry lines:

How I wish your garment were on your arms

And redness were on your cheeks,

Looking like pieces of gold twain,

How happy I am today having killed Husayn!

A Syrian Encounters Fatimah

Historians record that a Syrian looked at Fatimah daughter of ‘Ali (‘a)[38] then asked Yazid to give her to him to serve him. This daughter of the Commander of the Faithful (‘a) was terrified; she clung to her sister Zaynab and said, “Serve him?! How could I do that?!” Zaynab said to her, “Do not be concerned; this shall never happen at all.” Hearing her, Yazid said, “It could if I would!” She said to him, “Not unless you renege from our religion.”

He answered her by saying, “Those who reneged from the religion are your father and your brother.” Zaynab said, “By Allah's religion and the religion of my grandfather do I swear that it was through my father and brother that you and your father received guidance, had you been a Muslim at all.”

He said to her, “You lie, you enemy of Allah!” She, peace be upon her, toned down her language and said to him, “You are an *Amir* over the destiny of people; you oppressively taunt and subdue others.”[39] The same Syrian repeated his plea to Yazid who now rebuked him and said, “May Allah grant you a fate that will put an end to you!”[40]

Zaynab’s Speech

Both Ibn Nama and Ibn Tawus[41] say that Zaynab daughter of ‘Ali Ibn Abu Talib[42] (‘a) heard Yazid quoting the following verses by Ibn al-Zub’ari:[43]

I wish my forefathers at Badr had witnessed

How the Khazraj are by the thorns annoyed,

They would have Glorified and Unified Allah

Then they would make tahlil and say in elation:

May your hands, O Yazid, never be paralyzed!

We have killed the masters of their chiefs

And equated it with Badr, and it was so, indeed;

Hashim played with the dominion so

No news came, nor a revelation descended.

I do not belong to Khandaf if I do not

Seek revenge from Ahmad's offspring

For what he had done.

She reacted to these lines by stating the following:

"All Praise is due to Allah, Lord of the Worlds. Allah has blessed His Messenger and all His Messenger's Progeny. Allah, Glory to Him, has said the truth when He said,

"Then the end of those who committed evil was that they disbelieved in Allah's Signs and they were ridiculing them" (***Qur'an, 30:10***).

Do you, O Yazid, think that when you blocked all the avenues before us, so we were driven as captives, that we are light in the sight of Allah and that you are superior to us? Or is it because you enjoy with Him a great status, so you look down at us and become arrogant, elated, when you see the world submissive to you and things are done as you want them, and when our authority and power became all yours? But wait! Have you forgotten that Allah has said,

"Do not regard those who disbelieved that We grant them good for themselves? We only give them a respite so that they may increase their sins, and for them there is a humiliating torment"? (***Qur'an, 3:178***).

Is it fair, O son of *taliqs*, that you keep your free and slave women in their chambers and at the same time drive the daughters of the Messenger of Allah (S) as captives with their veils removed and faces exposed, taken by their enemies from one land to another, being viewed by those at watering places as well as those who man your forts, with their faces exposed to the looks of everyone near or distant, lowly or honourable, having none of their protectors with them nor any of their men?

But what can be expected from one [descended from those] whose mouths chewed the livers of the purified ones and whose flesh grows out of the blood of the martyrs? How can it be expected that one who looks at us with grudge and animosity, with hatred and malice, would not hate us, we Ahl al-Bayt ('a)? Besides, you, without feeling any guilt or weighing heavily what you say, recite saying:

Then they would make tahlil and say in elation:

May your hands, O Yazid, never be paralyzed!

How dare you hit the lips of Abu ‘Abdullah (‘a), the Master of the Youths of Paradise? But why should you not do so, since you stirred a wound that almost healed and all mercy is removed from your heart when you shed the blood of the offspring of Muhammad, peace and blessings of Allah be upon him and his Progeny, and the stars on earth from among the family of ‘Abd al-Muttalib?

Then you cite your mentors as if you speak to them... Soon shall you be lodged with them, and soon shall you wish you were paralyzed and muted and never said what you said nor did what you did.

O Allah! Take what belongs to us out of his hands, seek revenge against all those who oppressed us, and let Your Wrath descend upon whoever shed our blood and killed our protectors! By Allah! You have burnt only your own skin!

You have cut only your own flesh! You shall come face to face with the Messenger of Allah, peace of Allah be upon him and his Progeny, bearing the burdens of the blood which you have shed, the blood of his offspring, and of his sanctities which you violated, the sanctities of his women, his kinsfolk, his flesh and blood, when Allah gathers them together and seeks equity on their behalf.

“And do not reckon those who are slain in the Way of Allah as dead. Nay! They are living with their Lord, receiving their sustenance” (***Qur’an, 3:169***).

Allah suffices you as your Judge and Muhammad, peace and blessings of Allah be upon him and his progeny, as your opponent, and Gabriel as your foe. All those who instigated you to do what you did and who put you in charge so that you might play havoc with the lives of the Muslims: how evil the end of the oppressors is and which of you shall have the worst place and will be the least protected?

Although calamities have forced me to speak to you, I nevertheless see you small in my eyes and find your verbal attacks great, and I regard your rebuke too much to bear, but these eyes are tearful, and the chests are filled with depression.

What is even stranger is that the honoured Party of Allah is being killed by the *taleeq* party of Satan. Such hands are dripping with our blood; such mouths are feeding on our flesh, while those sacred and pure corpses are offered as food to the wild beasts of the desert and are dirtied by the brutes.

If you regard us as your booty, you shall soon find us as your opponents, that will be when you find nothing but what your hands had committed, and your Lord never treats His servants unjustly. To Allah is my complaint, and upon Him do I rely.

So scheme whatever you wish to scheme, and carry out your plots, and intensify your efforts, for by Allah, you shall never be able to obliterate our mention, nor will you ever be able to kill our inspiration, nor will your shame ever be washed away. Your view shall be proven futile, your days numbered, and your wealth wasted on the Day when the caller calls out, “The curse of Allah be upon the oppressors.”

All Praise is due to Allah, Lord of the Worlds, Who sealed the life of our early ones with happiness and

forgiveness, and that of our last with martyrdom and mercy. We plead to Allah to complete His rewards for them and grant them an increase and make succession good for us; He is the most Merciful, the most Compassionate. Allah suffices us, and how great He is!

Yazid responded to her speech by first quoting this poetic verse:

O cry, a praiseworthy one,

How easy it is for the mourners to mourn!

Anyone who is familiar with Yazid and with his misguidance cannot be surprised at all to hear him asking with a big mouth the Syrian jackals around him: “Do you know where Fatimah's son came from, and what prompted him to do what he did and fall into the pitfalls of what he committed?” They answered in the negative.

Said he, “He claims that his father is better than my father, that his mother Fatimah (‘a) daughter of the Messenger of Allah (S) is better than mine, that his grandfather (S) is better than mine, and that he is more worthy than me of taking charge. As regarding his saying that his father is better than my father, my father had asked Allah, the Great, the Sublime, to arbitrate between them, and people know best in whose favour He ruled.

As regarding his saying that his mother is better than mine, by my life, Fatimah (‘a) daughter of the Messenger of Allah (S) is better than my mother. As regarding his saying that his grandfather (S) is better than my grandfather, by my life, nobody who believes in Allah and in the Last Day can find anyone among us equal to the Messenger of Allah But he speaks with a little understanding of what he says and has not read the verse saying,

“Say: Lord! Owner of the domain! You grant authority to whomsoever You please, and you take the authority from whomsoever You please; You exalt whomsoever You please, and You abase whomsoever You please” **(*Qur’an, 3:26*).**

And he did not read the verse saying,

“Allah grants His domain to whomsoever He pleases” **(*Qur’an, 2:247*).** *”*[44]

The House Of Ruins

The speech quoted above, which Zaynab delivered, shook the very foundations of Yazid's court, and people started discussing with one another as to what extent they had been misled, and in what valley of abyss they had been hurled.

Yazid had no choice except to get the women out of his court and to lodge them at a house of ruins that could not protect them against any heat or any cold. They remained there weeping and wailing,

mourning al-Husayn (‘a)45 for three days.46

One day, al-Sajjad (‘a) went out for a walk. Al-Minhal Ibn ‘Umar met him and asked him, “How have you received the evening, O son of the Messenger of Allah (S)?” “We have received the evening,” the Imam (‘a) answered, “like the Israelites among the people of Pharaoh: they kill their sons and take their women captive.

The Arabs brag before the non-Arabs saying that Muhammad (S) was one of them, while Quraish boasts before the rest of the Arabs of Muhammad (S) belonging to it. We, his Ahl al-Bayt (‘a), are now homeless; so, to Allah do we belong, and to Him shall we all return.”47

Al-Minhal is quoted as saying, “While he was thus talking to me, a woman came out after him and said, ‘Where are you going, O best of successors?' He left me and hurried back to her. I inquired about her, and I was told that she was his aunt, Zaynab (‘a).”48

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1. Ibn Tawus, Al-Luhuf, p. 99. Ibn Nama, Muthir al-Ahzan, p. 53. ‘Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 145.

2. Such is recorded on p. 331 of the offset edition of al-Biruni's book Al-Athar al-Baqiya, al-Baha’i's book Al-Kamil, on p. 269 of Misbah al-Kaf’ami, and on p. 15 of al-Fayd's book Taqwim al-Muhsinin. According to p. 266, Vol. 6, of al-Tabari's Tarikh, the time from their imprisonment till the post coming from Syria informing them of their arrival at Syria in the beginning of the month of Safar must have been a lengthy one except if birds had been used to carry such mail.

3. According to p. 61, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn, they were brought to Damascus through Toma's Gate. This Gate, according to p. 109 of Al-Maqasid, was one of the ancient gates of Damascus. Abu ‘Abdullah Muhammad Ibn ‘Ali Ibn Ibrahim, who is known as Ibn Shaddad and who died in .H./1286 A.D., says the following on p. 72, Vol. 3, of A’laq al-Khatira: “It was called the Clocks Gate because atop that gate there were clocks marking each hour of the day: small copper sparrows, a copper raven and a copper snake marked the timing: at the end of each hour, sparrows would come out, the raven would let a shriek out, and one (or more) stone would be dropped in the copper washbowl [making it sound] .”

4. as-Saduq, Al-Amali, p. 100, majlis No. 31. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 60.

5. According to p. 161 of the offset Damascus edition of Ibn Hawqal's book Sourat al-Ard, there is none in the Islamic world better than it. It used to be a temple for the Sabeans, then the Greeks used to worship in it, then the Jews as well as Pagan kings. The gate of this mosque is called Jayrun's Gate. It is over this gate that the head of John the Baptist (Yahya son of Zakariyya) was crucified. It was on this same Jayrun's Gate that the head of al-Husayn Ibn ‘Ali Ibn Abu Talib (‘a) was crucified in the same place where the head of John the Baptist had been crucified. During the reign of al-Walid Ibn ‘Abd al-Malik, its walls were covered with marble. It seems that this is the same as the Umayyad Mosque.

6. al-Alusi, Ruh al-Ma’ani, Vol. 26, p. 73, where the verse “So do you wish, if you take charge... etc.” is explained. The author says, “He meant, when he said, ‘I have taken back from the Messenger (S) what he owed me,' that he avenged the loss which he had suffered during the Battle of Badr at the hands of the Messenger of Allah (S) when his grandfather, ‘Utbah, his uncle, and others were killed. This is nothing but obvious apostasy. Such was the similitude struck by Ibn al-Zub’ari before accepting Islam.

7. ’Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 145.

8. Ibn Tawus, Al-Luhuf, p. 100. According to p. 112, Vol. 4, of Ibn Kathir's Tafsir, p. 31, Vol. 25, of al-Alusi's Ruh al-Ma’ani, and p. 61, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn, al-Sajjad (‘a) had recited the verse invoking compassion (for the Prophet's family) to that old man who accepted it as a valid argument.

9. According to p. 31, Vol. 25, of al-Alusi's voluminous book Ruh al-Ma’ani, these verses were composed by Sayyid ‘Umar

al-Haythami, one of the author's contemporary relatives. The author expresses his admiration of these verses.

10. al-Yafi'i, Mir'at al-Jinan, p. 341. On p. 35, Vol. 4, of his book Al-Tarikh al-Kamil, Ibn al-Athir, as well as [al-Mas'udi] the author of Muruj al-Thahab, both indicate that when the head was brought to Yazid, the latter kept hitting it with a rod in his hand as he cited these verses by the poet al-Hasin Ibn Hamam:

Our people refused to be fair to us, so
Swords in our hands bleeding did so,
Splitting the heads of men who are to us dear
Though they were to injustice and oppression more near.

On p. 313, Vol. 2, of Al-'Iqd al-Farid (by Sayyid Muhammad Ri□a al-Asterbadi al-Hilli), where Yazid's reign is discussed, the author says, "When the head was placed in front of him, Yazid cited what al-Hasin Ibn al-Hamam al-Mazni had said." He quoted the second verse [in the above English text, the last couplet]. Nur al-Din Ali ibn Abu Bakr al-Haythami, on p. 198, Vol. 9, of his book Majma' al-Zawa'id, quotes only the second verse.

On p. 61, Vol. 2, of his book Maqtal al-Husayn, al-Khawarizmi contents himself by simply saying that they stood on the steps of the mosque's gate. These verses are cited by al-Amidi on p. 91 of his book Al-Mu'talif wa al-Mukhtalif. Then he traces the lineage of the poet al-Hasin Ibn Hamam Ibn Rabi'ah, citing three verses, including these couplets, from a lengthy poem. On p. 151 of Al-Shi'r wa al-Shu'ara', three verses are cited which include this couplet. On p. 4 of Al-Ashya' wa al-Nada'ir, where immortalized ancient poems and those composed during the time of jahiliyya are cited, only the second verse is quoted. On p. 120, Vol. 12, of the Sassi edition of Abul-Faraj al-Isfahani's voluminous book Al-Aghani, thirteen lines are quoted, including this couplet.

11. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 59.

12. Excerpted from a poem by the 'Allama shaikh 'Abd al-Mun'im al-Fartusi.

13. Ad'iya' is plural of da'iy, someone adopted and given the last name of the person who adopted him as though he had been the latter's own biological offspring in contradiction to the Islamic tenets. N. Tr.

14. al-Mas'udi, Ithbat al-Wasiyya, p. 143 (Najafi edition).

15. Sayyid Muhammad Ri□a al-Asterbadi al-Hilli, Al-'Iqd al-Farid, Vol. 2, p. 313. Al-al-Tabari, Tarikh, Vol. 6, p. 267.

16. 'Ali Ibn Ibrahim, Tafsir, p. 603, where the Chapter of al-Shura is discussed.

17. al-Raghib al-Isfahani, Al-Muhadarat, Vol. 1, p. a chapter about those who boast of antagonizing their kinsfolk. This is one of five verses by al-Fa□l Ibn al-'Abbas Ibn 'Utbah Ibn Abi Lahab recorded by Abu Tammam in his book Al-Hamasa. Refer to p. 223, Vol. 1, of Sharh al-Tabrizi.

18. Ibn Nama, Muthir al-Ahzan, p. 54.

19. Shaikh 'Abbas al-Qummi, Nafs al-Mahmum, p. 242.

20. Kamil al-Baha'i.

21. al-Qazwini, Riyad al-Ahzan, p. 148.

22. Shaikh 'Abbas al-Qummi, Nafs al-Mahmum, p. 242. This lengthy sermon is quoted on p. 69, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn.

23. al-Yafi'i, Mir'at al-Jinan, Vol. 1, p. 135.

24. Ibn al-Athir, Al-Tarikh al-Kamil, Vol. 4, p. 35. Nur al-Din Ali ibn Abu Bakr al-Haythami, Majma' al-Zawa'id, Vol. 9, p. 195. Ibn al-Sabbagh, Al-Fusul al-Muhimma, p. 205.

25. Ibn al-Athir, Al-Tarikh al-Kamil, Vol. 4, p. 35.

26. al-Tabari, Tarikh, Vol. 6, p. 267. Ibn al-Athir, Al-Tarikh al-Kamil, Vol. 4, p. 35. Tathkirat al-Khawass of Ibn al-Jawzi, the grandson, p. 148. Ibn Hajar al-'Asqalani, Al-Sawa'iq al-Muhriqa, p. 116. Ibn Muflih al-Hanbali, Fiqh al-Hanabilah, Vol. 3, p. 549. Nur al-Din Ali ibn Abu Bakr al-Haythami, Majma' al-Zawa'id, Vol. 9, p. 195. Ibn al-Sabbagh, Al-Fusul al-Muhimma, p. 205. al-Maqrizi, Khutat, Vol. 3, p. 289. Ibn Kathir, Al-Bidaya, Vol. 8, p. 192. al-Sharishi, Sharh Maqamat al-Hariri, Vol. 1, p. 193, at the end of the 10th maqam. Muhammad Abul-Fadl and 'Ali Muhammad al-Bijawi, Ayyam al-'Arab fil Islam, p. 435. Ibn Shahr Ashub, Al-Manaqib, Vol. 2, p. 225. According to p. 23 of Al-Ithaf bi Hubb al-Ashraf (of al-Shabrawi), Yazid kept hitting al-Husayn's front teeth, and the same is stated by al-Biruni on p. 331 of the offset edition of his book Al-Athar al-Baqiya.

27. Ibn Shahr Ashub, Al-Manaqib, Vol. 2, p. 226.
28. Ibn al-Athir, Al-Tarikh al-Kamil, Vol. 4, p. 35. Ibn al-Sabbagh, Al-Fusul al-Muhimma, p. 205. The first line, according to p. 135, Vol. 1, of al-Yafi'i's Mir'at al-Jinan, is:
We took to patience, and on patience we set our minds,
While our swords chopped off heads and hands.
It is narrated by Sibt Ibn al-Jawzi on p. 148 of his book Tathkirat al-Khawass with some variation in its wording. A host of historians have contented themselves by citing only the second verse. Among them is al-Sharishi who does so on p. 193, Vol. 1, of his book Sharh Maqamat al-Hariri. So does al-Andalusi on p. 313, Vol. 2, of his book Al-'Iqd al-Farid. So does Ibn Kathir on p. 197, Vol. 8, of his book Al-Bidaya. So does the mentor, Shaikh al-Mufid, in his book Al-Irshad, and so does Ibn Jarir al-Tabari on p. 267, Vol. 6, of his Tarikh, adding that the verse was composed by al-Hasin Ibn al-Hamam al-Marri.
29. al-Tabari, Tarikh, Vol. 6, p. 265. Ibn al-Athir, Al-Tarikh al-Kamil, Vol. 4, p. 37. The second portion (the 'ajz) of the second verse is cited on p. 198, Vol. 9, of Nur al-Din Ali ibn Abu Bakr al-Haythami's book Majma' al-Zawa'id, and by Ibn Shahr Ashub on p. 226, Vol. 2, of his book Al-Manaqib. According to p. 193, Vol. 8, of Ibn Kathir's book Al-Bidaya, al-Hasin was a poet; then the author cites the second verse which is the same as stated in Majma' al-Zawa'id of Nur al-Din Ali ibn Abu Bakr al-Haythami. On p. 54 of his book Muthir al-Ahzan, Ibn Nama narrates saying that al-Hasan Ibn al-Hasan was al-Hasan II, and that when he saw al-Husayn's head being thus hit, he said, "O what humiliation!"

Sumayya's offspring now count as many as the stones
Whereas the daughter of the Messenger of Allah has no offspring.

According to p. 49 of Tathkirat al-Khawass of Ibn al-Jawzi, the grandson, when al-Hasan al-Basri came to know what Yazid had done to the head, he cited the second verse. According to p. 71, Vol. 12, of Al-Aghani, these verses were attributed to 'Abdul-Rahman Ibn al-Hakam to which a third verse is added. On p. 56, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn, they are attributed to 'Abdul-Rahman Ibn al-Hakam, Marwan's brother.
30. Ibn Tawus, Al-Luhuf, p. 102. This incident is abridged on p. 205 of Al-Fusul al-Muhimma, on p. 267, Vol. 6, of al-Tabari's Tarikh, and on p. 26, Vol. 2, of Ibn Shahr Ashub's book Al-Manaqib.
31. Ibn Hajar al-Haytami, Al-Sawa'iq al-Muhriqa, p. 119.
32. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 151. Ibn Nama, Muthir al-Ahzan. On p. 72, Vol. 2, of his book Maqtal al-Husayn, al-Khawarizmi states the dialogue between the Christian [envoy] and Yazid and how the first was killed, but he does not indicate that the most sacred head spoke.
33. al-Maqrizi, Al-Khutat, Vol. 2, p. 289. al-Shabrawi, Al-Ithaf bi Hubb al-Ashraf, p. 23. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 75. Ibn Kathir, Al-Bidaya, Vol. 8, p. 204. al-Thahabi, Siyar A'lam al-Nubala, Vol. 3, p. 216.
34. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. the Introduction to this book, her father is introduced to the reader and so is her husband.
35. al-Maqrizi, Al-Khutat, Vol. 2, p. 284.
36. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 74.
37. Shaikh 'Abbas al-Qummi, Nafs al-Mahmum, p. 247.
38. al-Tabari, Tarikh, Vol. 6. Ibn Kathir, Al-Bidaya, Vol. 8, p. 194. as-Saduq, Al-Amali, p. 100, majlis 31. Both Ibn Nama, on p. 54 of his Muthir al-Ahzan, and al-Khawarizmi, on p. 62, Vol. 2, of his Maqtal al-Husayn, say that she was Fatimah daughter of al-Husayn ('a).
39. Ibn al-Athir, Vol. 4, p. 35.
40. al-Tabari, Tarikh, Vol. 6, p. 265.
41. This sermon is documented on p. 21 of Balaghat al-Nisa ' (Najafi edition), and on p. 64, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn.
42. In his book Maqtal al-Husayn, al-Khawarizmi identifies her mother as Fatimah ('a) daughter of the Messenger of Allah (S).
43. These verses are attributed by Ibn Tawus to Ibn al-Zub'ari, as he so states on p. 102 of his book Al-Luhuf, but they are

not all his. Al-Khawarizmi on p. 66, Vol. 2, of his book Maqtal al-Husayn, Ibn Abul-Hadid on p. 383, Vol. 3, of his book Sharh Nahjul Balagha (first Egyptian edition), and Ibn Hisham in his Sirat, where he discusses the Battle of Uhud, all state sixteen lines which do not include except the first and the third lines mentioned by Ibn Tawus. Al-Biruni cites all of them on p. 331 of the offset edition of his book Al-Athar al-Baqiya, excluding the fourth line.

44. al-Tabari, Tarikh, Vol. 6, p. 266. Ibn Kathir, Al-Bidaya, Vol. 8, p. 195.

45. Ibn Tawus, Al-Luhuf, p. 207. As-Saduq, Al-Amali, p. 101, majlis 31.

46. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 34. About this shed, or say jail, as stated on p. 146, Vol. 4, of al-Yunini's Mir'at al-Zaman, where the events of the year .H./1283 A.D. are discussed, the author says, "On the eleventh night of the month of Ramadan, the felt market in Damascus caught fire and was burnt in its entirety, and the fire engulfed the Booksellers' Bridge, the fountain square, and the cloth market known as Suq 'Asa-Allah, as well as the watering area of Jayrun. The fire reached the 'Ajam Street in the midst of Jayrun, scorching the wall of the 'Umari Mosque adjacent to the jail where Zayn al-'Abidin ('a) had been imprisoned."

47. Ibn Nama, Muthir al-Ahzan, p. 58. al-Khawarizmi, Maqtal al-Husayn, Vol. 2, p. 72.

48. Al-Anwar al-Nu'mainiyya, p. 340.

[1] [1]
SHARES

Back To Medina

Yazid was very happy about killing al-Husayn ('a) and those with him as well as the capture of the ladies who descended from the Messenger of Allah, peace of Allah be upon him and his progeny.1

He was seen at his court looking very excited, paying no heed to the fact that he was an atheist and an apostate as testified by his citing the poetry of al-Zub'ari quoted above to the extent that he denied that the Messenger of Allah Muhammad (S) had ever received any revelation.

But when he was rebuked by more and more people, it gradually appeared to him how he had failed and erred in what he had committed: a sin the like of which had never been committed by anyone belonging to the Islamic creed.

It was then that he realized the implication of Mu'awiyah's will to him wherein he said, "The people of Iraq shall not leave al-Husayn till they pressure him to revolt. If he rebels against you, forgive him, for he was begotten in sacred wombs, and he enjoys a lofty status".2

His closest courtiers, and even his family members and women, stayed away from him. He saw with his own eyes and heard with his own ears the statements uttered by the most sacred severed head when he ordered the envoy of the Roman emperor to be killed: ***La hawla wala quwwata illa billah***! (There is neither power nor might except in Allah).3

Yazid's most abominable crime and extreme cruelty were now being discussed at every gathering, and

such discussions were finding an echo throughout Damascus. Yazid, at that juncture, had no choice except to shift the blame to the shoulder of [‘Ubaydullah] Ibn Ziyad in order to distance the taunting from him, but what is already established cannot be removed.

When he feared dissension and repercussions, he rushed to get al-Sajjad and the children out of Syria and send them back home. He carried out their wishes, ordering al-Nu’man Ibn Bashir and a number of other men with him to escort them to Medina and to treat them with kindness.[4]

When they reached Iraq, they asked the road guide to take the highway leading to Karbala’. They reached the place where al-Husayn (‘a) had been martyred. There, they found Jabir Ibn ‘Abdullah al-Ansari accompanied by a group of Banu Hashim and some of the family members of the Messenger of Allah (S).

They had all gone there to visit al-Husayn's grave. They met each other weeping and grieving, beating their cheeks. They stayed there mourning al-Husayn (‘a)[5] for three days.[6]

Jabir Ibn ‘Abdullah al-Ansari stood at the grave and burst in tears then thrice called out al-Husayn's name, then he said, “Why a loved one does not answer one who loves him?” But soon he answered his own query by saying, “How can he answer while his cheeks are torn, his head separated from his body?

Yet I bear witness that you are the son of the Seal of Prophets (S), the son of the Master of the Faithful (‘a), the son of the inseparable ally of piety, the descendant of guidance, the fifth of the fellows of the *kisa’*, the son of the master of *naqibs*, the one who was brought up in the lap of the pious, that you were raised on the milk of *iman*, that you were weaned with Islam, so you were good when you were alive, and you are so when dead.

But the hearts of the faithful are not pleased with parting with you, nor do they have any doubt about goodness being yours. So peace of Allah be upon you and His Pleasure. And I bear witness that you treaded the same path treaded before you by your brother [prophet] Zachariyya [Zacharias].”

Having said so, Jabir turned his head around the grave as he said, “*Assalamo Alaikom*, O souls that abide at al-Husayn's courtyard! I bear witness that you upheld the prayers and paid *zakat*, enjoined what is right and prohibited what is wrong, struggled against the atheists and adored Allah till death overtook you.

By the One Who sent Muhammad, peace of Allah be upon him and upon his Progeny, as His Prophet with the truth, we have a share in what you have earned.”

‘Atiyyah al-’Awfi [his companion who was leading him, since he, a maternal relative and one of the greatest *sahabis* of Prophet Muhammad (S) was by then a blind old man] asked him, “How so when we did not descend a valley nor ascend a mountain, nor did we strike with a sword, whereas the heads of these people have been severed from their bodies, their sons have been orphaned and their wives

widowed?”

Jabir answered: “I heard the Messenger of Allah (S), whom I very much love, saying, ‘One who loves a [certain] people will be lodged with them, and one who loves what some people do will have a share in [the rewards of] their deeds.' By the One Who sent Muhammad (S) as a Prophet with the truth, my intention and that of my companions is identical to the one for which al-Husayn (‘a) and his companions were all killed.”7

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1. al-Suyuti, Tarikh al-Khulafa, p. 139.
2. al-Tabari, Tarikh, Vol. 6, p. 180.
3. ’Abdullah Nur-Allah al-Bahrani, Maqtal al-’Awalim, p. 150.
4. al-Mufid, Al-Irshad.
5. Ibn Tawus, Al-Luhuf, p. 112. Ibn Nama, Muthir al-Ahzan, p. 79 (old edition).
6. al-Qazwini, Riyad al-Ahzan, p. 157.
7. Abu Ja’far Muhammad Ibn Abul-Qasim Ibn Muhammad Ibn ‘Ali al-Tabari al-’Amili, Bisharat al-Mustafa, p. 89 (Hayderi Press edition). This author is one of the 5th century A.H./11th century A.D. scholars who were tutored by Shaikh al-Tusi's son.

[1] [1]
SHARES

The Severed Head Rejoins The Body

Once Zayn al-’Abidin (‘a) came to know of Yazid's consent, he asked him for the heads so that he would bury them. Yazid showed no hesitation to do so, ordering the heads, including those of Zayn al-’Abidin's family members, to be handed over to him. Zayn al-’Abidin reunited them with their respective bodies.

Writers of biographies who recorded his bringing the heads to Karbala’ include the author of Shaikh ‘Abbas al-Qummi, *Nafs al-Mahmum* who discusses this issue on p. 253 of his book, and it is also discussed on p. 155 of *Riyad al-Ahzan* of al-Qazwini.

As regarding al-Husayn's head, we read about it on p. 165 of al-Fattal's book *Rawdat al-Wa’izin*, and on p. 85 of *Muthir al-Ahzan* by Ibn Nama al-Hilli. The latter reference is the one the Shi’as consider as the most accurate as stated on p. 112 of *Al-Luhuf* by Ibn Tawus.

On p. 151 of al-Tabarsi's book *I’lam al-Wara,* as well as on p. 154 of *Maqtal al-’Awalim*, as is the case with both *Riyad al-Maa'ib* and *Bihar al-Anwar*, the same view is the most famous among scholars. On p. 200, Vol. 2, of his book titled *Al-Manaqib*, Ibn Shahr Ashub says, “In some of his letters, al-Murtada has stated that al-Husayn's head was reunited with its body in Karbala’.”

Al-Tusi has said that that incident was the basis for *ziyarat al-Arba'yin*. The author of *Bihar al-Anwar* cites *Al-'Udad al-Qawiyya* by the brother of *'Allama* al-Hilli. On p. 67 of his book *'Aja'ib al-Makhluqat*, al-Qazwini indicates that it was on the twentieth of Safar that al-Husayn's head was returned to its body.

Al-Shabrawi says, "The head was returned to the body after forty days."[1] According to Ibn Hajar's book *Sharh al-Busiri's Hamziyya*[2], forty days after his martyrdom, al-Husayn's head was returned [to its body]. Sibt Ibn al-Jawzi has said, "It is most widely known that it [the head] was returned to Karbala' and buried with the body."[3]

On p. 57, Vol. 1, of his book *Al-Kawakib al-Durriyya*, al-Manawi records the consensus among Imamite Shi'as that the head was returned to Karbala', and that this view was the one accepted by al-Qurtubi. He did not list his sources but attributed it to "some people of knowledge as well as eye witnesses," becoming evident to him that the head was, indeed, returned to Karbala'. Abul-Rayhan al-Biruni states that it was on the twentieth of Safar that al-Husayn's head was reunited and buried with its body.[4]

Based on the above, any statements to the contrary should not be taken seriously especially those claiming that he was buried with his father (ʿa), a claim with which the scholars mentioned above are familiar and which they all discard. Their rejection of such a claim proves that it cannot be relied upon especially since its *isnad* is not complete and its narrators are not famous. Abu Bakr al-'Alusi, who was asked once where the head of al-Husayn (ʿa) was, composed the following verses:

Seek not al-Husayn's head in the east or in the west,

Leave all and come to me: in my heart does it rest.

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1. al-Shabrawi, Al-Ithaf bi Hubb al-Ashraf, p. 12.
2. "Hamziyya" means a poem the rhyme of which ends with a hamza. N. Tr.
3. Ibn al-Jawzi, the grandson, Tathkirat al-Khawass p. 150.
4. Abul-Rayhan al-Biruni, Al-Athar al-Baqiya, Vol. 1, p. 331.

[1] [1]
SHARES

The Arba'in

It is customary to pay tribute to the deceased forty days after his death by doing acts of righteousness on his behalf, by eulogizing him and enumerating his merits. This is done at organized gatherings in order to keep his memory alive just when people's minds start to forget about him and their hearts start

to ignore him.

An immortal portrayal is brought back to such minds through the medium of well composed poetry transmitted from one person to another, one which takes its place in people's hearts. Epochs, hence, pass by, and so do years, while his memory remains fresh and alive.

Or maybe someone delivers a moving speech recorded in books and in other records, so it would become an enduring part of history. The lost one remains alive whenever such poetry is recited, or whenever a researcher comes across what was said in his eulogies recorded in books, so he develops an interest in investigating him and in getting to know his merits and feats.

Such a commendable custom becomes more significant as the greatness of the lost one increases and is proportionate with his feats. Such is the case with reformers and role models emulated by others. This is more important because disseminating their merits and teachings calls for following them and walking on their footprints to effect reform and to cultivate the souls.

Both Abu Dharr al-Ghifari and Ibn ‘Abbas quote the Prophet (S) as saying, “The earth mourns the death of a believer for forty mornings.”[1] Zurarah quotes Abu ‘Abdullah Imam as-Sadiq (‘a) saying, “The sky wept over al-Husayn (‘a) for forty mornings with blood, while the earth wept over him for forty mornings with blackness. The sun wept over him for forty mornings with the eclipse and with redness, whereas the angels wept over him for forty mornings.

No woman among us ever dyed with *henna*, nor used any oil or any *kohl* nor cohabited with her husband till the head of ‘Ubaydullah Ibn Ziyad was brought to us, and we are still grieving even after all of that.”[2]

This is the basis of the ongoing custom of grieving for the deceased for forty days. On the 40th day, a special mourning ceremony is held at his gravesite attended by his relatives and friends. This custom is not confined to Muslims.

Christians hold mourning ceremonies forty days after the death of their lost one. They gather at a church and repeat a special prayer that they call a funeral prayer service. They do likewise six months after his death and then one year after his death. Jews renew their mourning service thirty days after one's death, nine months after one's death, and one year after one's death.[3]

All of this is done in order to keep his memory alive and so that people may not forget his legacy and deeds if he is great with merits and feats.

At any rate, a researcher does not find in the band described as reformers a man so well shrouded in feats of the most sublime meanings, one whose life, uprising, and the tragic way in which he was killed, a divine call and lessons in reform, even social systems, ethics, and sacred morals..., other than the Master of the Youths of Paradise, the man who was martyred for his creed, for Islam, for harmony, the martyr for ethics and cultivation, namely al-Husayn (‘a).

He, more than anyone else, deserves to be remembered on various occasions. People ought to make a pilgrimage to his sacred gravesite on the anniversary of the passage of 40 days following the date of his martyrdom so that they may achieve such lofty objectives.

The reason why most people hold only the first such an anniversary is due to the fact that the merits of those men are limited and temporal, unlike those of the Master of Martyrs: his feats are endless, his virtues are countless, the study of whose biography keeps his memory alive, and so is the case whenever he is mentioned. To follow in his footsteps is needed by every generation.

To hold an annual ceremony at his grave on the anniversary of his *Arba'in* brings his revolution back to memory. It also brings back to memory the cruelty committed by the Umayyads and their henchmen. No matter how hard an orator tries, or how well a poet presents his theme, new doors of virtue, that were closed before, will then be opened for him.

This is why it has been the custom of the Shi'as to bring back to memory on the *Arba'in* those events every year. The tradition wherein Imam al-Baqir (‘a) says that the heavens wept over al-Husayn (‘a) for forty mornings, rising red and setting red,[4] hints to such a public custom.

So is the case with a statement made once by Imam al-Hasan al-'Askari (‘a) wherein he said, "There are five marks of a believer: his fifty-one *rak'at* prayers, *ziyarat al-Arba'in*, audible recitation of the *basmala*, wearing his ring on the right hand, and rubbing his forehead with the dust."[5]

Such a statement leads us to the ongoing public custom being discussed. Holding a mourning ceremony for the Master of Martyrs and holding meetings in his memory are all done by those who are loyal to him and who follow him.

There is no doubt that those who follow his path are the believers who recognize him as their Imam; so, one of the marks highlighting their *iman,* as well as their loyalty to the Master of the Youths of Paradise, the one who was killed as he stood to defend the divine Message, is to be present on the *Arba'in* anniversary at his sacred grave in order to hold a mourning ceremony for him and remember the tragedies that had befallen him, his companions and Ahl al-Bayt (‘a).

To twist the meaning of *ziyarat al-Arba'in* by saying that it means visiting the gravesites of forty believers is simply indicative of twisted mentalities, an attempt at distortion, one which good taste resents. Moreover, it is without any foundation. Had the goal been to visit forty believers, the Imam (‘a) would have used the term "*ziyarat Arba'in* [*mu'minin*]."

The original wording indicates that *ziyarat al-Arba'in* is one of the conditions enumerated in the *hadith* cited above saying that it is one of the marks of one's *iman* and an indication of his loyalty to the Twelve Imams (‘a).

All the Imams who descended from the Prophet (S) were *the* gates of salvation, *the* arks of mercy.

Through them can a believer be distinguished from a non-believer.

They all left this world after being killed as they stood to defend the Divine Message, accepting the possibility of their being killed for the stand which they took in obedience to the Command of their Lord, Glory to Him, the One Who sent His *wahi* to their grandfather, the Prophet (S). Father of Muhammad, al-Hasan ('a), son of the Commander of the Faithful, 'Ali ('a), has pointed out to this fact saying, "The mission that we undertake is assigned to Twelve Imams ('a) each one of whom is either to be killed or poisoned."

A mourning ceremony ought to be held in commemoration of the *Arba'in* of each one of them. The statement made by Imam Hasan al-'Askari ('a) does not contain any clue restricting the commemoration of the *Arba'in* to al-Husayn ('a) alone, but scholars have understood it to imply emphasis on visiting al-Husayn's gravesite in particular, since the cause defended by the Master of Martyrs ('a) is the one characterized by enjoining what is right and forbidding what is wrong.

This is why it is said that Islam started with Muhammad (S) and it stays alive through al-Husayn ('a). So is the implication of one *hadith* by the Messenger of Allah (S) saying: "Husayn is of me, and I am of Husayn."

This *hadith* conveys the same message because the hardship from which the Master of Martyrs ('a) suffered was for the sake of firming the foundations of Islam and removing the thorns of falsehood from the path of the *Shari'a*, and to warn the following generations of the crimes committed by the promoters of misguidance. This is exactly the cause for which the Prophet of Islam (S) stood to disseminate the divine call.

For all of these reasons, the Imams from among the Prophet's Progeny ('a) found no alternative to attracting the attention to such a glorious revolution because it contains tragedies that would split the hardest of rocks. They knew that persistence in demonstrating the injustice dealt to al-Husayn ('a) would stir the emotions and attract the hearts of sympathizers.

One who hears the tales of such horrible events will come to conclude that al-Husayn ('a) was a fair and just Imam who did not succumb to lowly things, that his Imamate was inherited from his grandfather, the Prophet (S), and from his father, the *wasi* ('a), that whoever opposes him deviates from the path of equity. Whoever absorbs the fact that right was on al-Husayn's side and on that of his infallible offspring would be embracing their method and following their path.

This is why the Imams ('a) did not urge the holding of mourning ceremonies for the *Arba'in* anniversary of any of them, not even for that of the Prophet of Islam (S), so that it alone would be the memory of his tragedy that would make a strong case for safeguarding the religious link.

Turning attention to it is more effective in keeping the cause of the Infallible Ones dear to all those who discuss it: "Keep our cause alive, and discuss our cause."

The kind reader, anyway, can easily see why *ziyarat al-Arba'in* is an indication of one's *iman* when he gets to know similar indications to which the *hadith* has referred.

The first of such marks, namely the 51-*rak'at* prayers, legislated during the night of the Prophet's *mi'raj,* and which, through the Prophet's intercession, were reduced to only five during the day and the night, are: seventeen *rak'at* for the morning, the noon and the afternoon, the sunset and the evening, and the *nafl* prayers timed with them, in addition to night's *nafl* prayers: they all make up thirty-four: eight before the noon-time prayers, eight before the after-noon prayers, four after sunset prayers, and two after the evening prayers regarded as one, and two before the morning prayers, and finally eleven *rak'at* for the night's *nafl* prayers.

Add to them the *shaf'* and *witr rak'at*, and you will come to a total of obligatory and optional prayers of fifty-one *rak'at*. This is applicable only to the Shi'as.

Although they agree with the Shi'as with regard to the number of obligatory *rak'at*, the Sunnis differ when it comes to optional prayers. On p. 314, Vol. 1, of Ibn Humam al-Hanafi's book *Fath al-Qadir*, they are: two *rak'at* before the *fajr* prayers, four before the noon prayers and two after that, four before the afternoon prayers, or just two *rak'at*, two more after the sunset prayers and four thereafter, or just two, making up twenty-three *rak'at*.

They differ about the night's *nafl* prayers whether they ought to be eight, only two, or thirteen, or even more. Hence, the total of optional and compulsory *rak'at* will in no case be fifty-one; so, the fifty-one *rak'at* are relevant to Imamite Shi'as only.

The second on the list of marks referred to in the said *hadith* is the audible pronunciation of the *basmala*. Imamites seek nearness to Allah, the most Exalted One, by making it obligatory to pronounce it audibly in the audible prayers and voluntary in the inaudible ones, following the text of their Imams (‘a).

In this regard, al-Fakhr al-Razi says, "Shi'as are of the view that it is a Sunnah to audibly pronounce the *basmala* in the audible prayers as well as in the inaudible ones, whereas the majority of [Sunni] *faqihs* differ from them.

It is proven through *tawatur* that ‘Ali Ibn Abi Talib (‘a) used to audibly pronounce the *basmala*. Anyone who follows ‘Ali (‘a), in as far as his creed is concerned, will surely be on the right guidance by token of the *hadith* saying: ‘O Allah! Let right be with ‘Ali wherever he goes'".[6]

This statement of al-Razi was not digested by Abul-Thana' al-Alusi who followed it with a comment in which he said, "Had anyone acted upon all what they claim to be *mutawatir* from the Commander of the Faithful (‘a), he will surely be an apostate; so, there is no alternative to believing in some and disbelieving in others.

His claim that anyone who emulates ‘Ali (‘a) in as far as his creed is concerned will be on the right

guidance of Islam is accepted without any discussion so long as we are sure that it is proven as having been said by ‘Ali (‘a). Anything else besides that is steam.”[7]

Shi’as are not harmed when al-'Alusi and others assault them especially since their feet are firm on the path of loyalty for the Master of *wasis* (‘a) to whom the Messenger of Allah (S) says, “O ‘Ali ! Nobody knows Allah, the most Exalted One, (fully well) except I and you, and nobody knows me (fully well) except Allah and you, and nobody knows you (fully well) except Allah and I.”[8]

If you, woe unto you, never heard of his merits and feats,

Then hear them from “Hal Ata,” O fool,

For it should suffice you![9]

Sunnis have opted to do the opposite with regard to such a pronouncement. On p. 478, Vol. 1, of Ibn Qudamah's book *Al-Mughni*, and also on p. 204, Vol. 1, of *Badai’ al-Sanai’* by al-Kasani, and also on p. 216, Vol. 1, of al-Zarqani's *Sharh* of Abul-Diya's *Mukhtasar* of Malik's *fiqh*, audible pronouncement is not a Sunnah in prayers.

The third mark mentioned in the said *hadith*, that is, wearing a ring in the right hand, is something practiced religiously by the Shi’as on account of the traditions they quote from their Imams (‘a). A multitude from among the Sunnis disagrees with them.

Ibn al-Hajjaj al-Maliki has said, “The Sunnah has recorded everything as abominable if handed by the left hand and everything *tahir* if handed by the right. In this sense, it is highly recommended to wear a ring in the left hand to be taken by the right one and then placed on the left.”[10]

Ibn Hajar al-Haytami narrates saying that Malik hated to wear a ring on his right hand, believing it should be worn on the left.[11]

Shaikh Isma’il al-Barusawi has said the following in *‘Iqd al-Durr*: “Originally, it was a Sunnah to wear a ring on the right hand, but since this is the distinguishing mark of the people of *bid’as* and of injustice, it *became* a Sunnah **in our time** to place the ring on a finger on the left hand”.[12]

The fourth mark mentioned in the said *hadith* is the placing of the forehead on dust [or dry soil]. Its message is to demonstrate that during the *sajda*, the forehead has to be placed on the ground. Sunnis do not place their forehead on the ground.

Abu Hanifa, Malik, and Ahmad are reported as having authorized the prostrating on turban coils,[13] or on a piece of garment[14] worn by the person performing the prayers or any piece of cloth. Hanafis have authorized placing it on the palms if one feels grudgingly that he has no other choice.[15] They also permit prostrating on wheat and barley, on a bed, on the back of another person standing in front of you who is also performing the same prayers...![16]

The objective behind such a reference is that it is highly commendable, when one prostrates to thank Allah, to rub his forehead on the dust as a symbol of humility and to shun arrogance. An examination of the original text will show any discreet person that it is equally commendable to rub both sides of the face on it. It is to this meaning that Sayyid Bahr al–'Ulum, may Allah sanctify him, refers in a poem wherein he says this line about *sajdat al–shukr*:

The cheek is more worthy of being rubbed,

The hadith clearly says so

Whereas in reference to the forehead,

It states it can be done, too.

Rubbing the cheeks exists when reference is made to *sajdat al–shukr*,17 something whereby prophet Moses son of 'Imran [Amram] ('a) deserved to be drawn closer to the Almighty whenever he addressed Him silently [during the *munajat*].18 Nobody contradicted the Imamites with regard to such rubbing, be it on the forehead or on the cheeks. Sunnis never obligate themselves to rubbing their foreheads on dust when performing their prayers or when performing *sajdat al–shukr*. This is so despite the fact that al–Nakh'i, Malik, and Abu Hanifa have all disliked performing *sajdat al–shukr,* although the Hanbalis observe it,19 and so do the Shafi'is20 whenever they receive a divine blessing or whenever a sign of Allah's wrath is removed from them.

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1. al–Majlisi, Bihar al–Anwar, Vol. 2, p. 679.
2. al–Nawari, Mustadrak al–Wasa'il, p. 215, chapter 94.
3. Nahr al–Dhahab fi Tarikh Halab, Vol. 1, pp. 63 and 267.
4. Ibn Qawlawayh, Kamil al–Ziyarat, p. 90, chapter 28.
5. This is narrated by Shaikh al–Tusi on p. 17, Vol. 3, of his Tahthib, in a chapter discussing the merits of visiting the gravesite of al–Husayn ('a) wherein he quotes Imam Abu Muhammad al–Hasan al–'Askari ('a). It is also narrated on p. 551 of the Indian edition of Misbah al–Mutahajjid.
6. Mafatih al–Ghayb, Vol. 1, p. 107.
7. Ruh al–Ma'ani, Vol. 1, p. 47.
8. Al–Muhtadir, p. 165.
9. According to p. 140, Vol. 4, of Ibn al–'Imad's book Shatharat al–Thahab, a number of Hanbalis used to recite this line from the pulpits of Baghdad.
10. Al–Madkhal, Vol. 1, p. a chapter dealing with the etiquette of entering mosques.
11. Ibn Hajar al–Haytami, Al–Fatawa al–Fiqhiyya al–Kubra, Vol. 1, p. a chapter dealing with what to wear.
12. This is narrated by the authority Shaikh 'Abd al–Husayn Ahmad al–Amini al–Najafi in his 11–volume encyclopaedia titled Al–Ghadir quoting p. 142, Vol. 4, of the exegesis titled Ruh al–Bayan.
This is not the first issue wherein Sunnis practice the opposite of what the Shi'as practice. On p. 137, Vol. 1, of Abu Ishaq al–Shirazi's book Al–Muaththab, on p. 47, Vol. 1, of al–Ghazali's book Al–Wajiz, on p. 25 of al–Nawawi's Al–Minhaj as well as on p. 560, Vol. 1, of its Sharh by Ibn Hajar al–Haytami titled Tuhfat al–Muhtaj fi Sharh al–Minhaj, on p. 248, Vol. 4, of al–'Ayni's book 'Umdat al–Qari fi Sharh al–Bukhari, on p. 681, Vol. 1, of Ibn Muflih's book Al–Furu', and on p. 505, Vol. 2, of Ibn Qudamah's book Al–Mughni, to plane graves is looked upon as a mark of "innovators."

On p. 88, Vol. 1, of al-Sha'rani's book Rahmat al-Ummah bi Ikhtilaf al-A'immah, a book written as a comment on the exegesis titled Al-Mizan by 'Allama Tabatabai, the author states the following: "It is a Sunnah to plane graves. But since it became a distinguishing mark for the Rafidis, it is better to do contrariwise." Among other issues wherein Sunnis do the opposite of what the Shi'as do is blessing the Prophet (S) and his progeny ('a). Some of them suggest its elimination altogether.

For example, al-Zamakhshari states the following comment after trying to explain verse 56 of Surat al-Ahzab in his book Al-Kashshaf: "It is makruh to bless the Prophet (S) because it causes one to be charged with being a Rafidi, especially since he [the Prophet (S)] has said, 'Do not stand where you may be prone to being charged.'" The same theme exists on p. 135, Vol. 11, of Ibn Hajar al-Asqalani's book Fath al-Bari, in "Kitab al-Da'awat" (book of supplications), where the author tries to answer the question: "Should one bless anyone else besides the Prophet (S)?"

Says he, "There is a disagreement with regard to blessing anyone besides the prophets although there is a consensus that it is permissive to greet the Living One. Some say it is permissive in its absolute application, while others say it is conditional because it has become a distinguishing mark of the Rafidis." Even in the manner of dressing do some Sunnis want to distinguish themselves from others: On p. 13, Vol. 5, of al-Zarqani's book Sharh al-Mawahib al-Saniyya, it is stated that, "Some scholars used to loosen their tassels from the left front side, and I have never read any text that a tassel should be loosened from the right side except in a weak hadith narrated by al-Tabrani. Now since this has become a distinguishing mark of the Imamites, it ought to be abandoned in order to avoid looking like them."

13. al-Sha'rani, Al-Mizan, Vol. 1, p. 138.

14. al-Marghinani, Al-Hidaya, Vol. 1, p. 33.

15. Al-Fiqh 'ala al-Mathahib al-Arba'ah, Vol. 1, p. 189.

16. Ibn Najim, Al-Bahr al-Ra'iq, Vol. 1, p. 319.

17. Al-Kafi 'ala Hamish Mir'at al-'Uqul, Vol. 3, p. 129. as-Saduq, Al-Faqih, p. 69. Shaikh al-Tusi, Al-Tahthib, Vol. 1, p. a chapter dealing with what ought to be recited following the prayers.

18. Shaikh as-Saduq, Al-Faqih, p. 69.

19. Ibn Qudamah, Al-Mughni, Vol. 1, p. 626. Ibn Muflih, Al-Furu', Vol. 1, p. 382.

20. Kitab al-Umm, Vol. 1, p. 116. al-Mazni, Al-Mukhtasar, Vol. 1, p. 90. al-Ghazali, Al-Wajiza, Vol. 1, p. 32.

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SHARES

A Summary Of The Marks Of A Mu'min

From all what we have indicated while discussing the issues enumerated by the said *hadith* as *the* marks of *iman*, the gist of *ziyarat al-Arba'in* connotes directing those who are loyal to Ahl al-Bayt ('a) to visiting the shrine of the one who was slain in a foreign land, the Master of Martyrs ('a), in order to mourn him and to renew the memory of what he had to bear of cruelty the like of which was never committed by anyone who has a tint of humanity in him, let alone those who claim to follow Islam. To be present at the gravesite of al-Husayn ('a) on the Arba'in anniversary of his martyrdom is the most evident of all signs of *iman*.

Amazement never ends about someone who twists the meaning of this statement by claiming that it means visiting forty believers despite the absence of reference to any such forty believers, nor is there

any clue referring to such a meaning.

Surely Islam commends a believer to visit forty others; this is enjoined by Islam and is not a distinguishing mark between the Shi'as and the Sunnis, nor is it directed only to the believers in order to distinguish them from others.

Yes, visiting the shrine of al-Husayn (‘a) on the anniversary of forty days after his martyrdom is called for by those who have a pure faith in and loyalty to Ahl al-Bayt (‘a). It is underscored by the eagerness to be near al-Husayn (‘a). It is known that those who are present at this most sacred shrine (forty days after the martyrdom's anniversary) of the master of the youths of Paradise are, in particular, those who are his Shi'as and who follow in his footsteps.

A testimony to the sacred *hadith* quoted above is the fact that the renowned scholars do not dispute in their understanding of the significance of visiting the gravesite of al-Husayn (‘a) on the 40th of Safar.

One of them is Abu Ja'far Muhammad Ibn al-Hasan al-Tusi who discusses the merits of visiting the shrine of al-Husayn (‘a) on p. 17, Vol. 2, of his book *Al-Tahthib*. Having narrated the traditions referring to the merits of any visit to his shrine, he started discussing those to be performed on specific dates one of which is ‘Ashura. After that he quoted this same *hadith.*

On p. 551 of *Misbah al-Mutahajjid* (Bombay edition), the month of Safar is discussed and so are the significant events that took place during it. Then the author goes on to say, “On the 20th of Safar, the ladies of Abu ‘Abdullah (‘a) returned from Syria to the city of the Prophet (S).

They were the first to make such a visit (*ziyarat*). Also, Jabir Ibn ‘Abdullah al-Ansari came at the same time to visit the gravesite of Abu ‘Abdullah (‘a), thus becoming the very first person outside al-Husayn's family to do so. Such is *ziyarat al-Arba'in*.

Imam Abu Muhammad al-Hasan al-'Askari (‘a), is quoted as saying, ‘The marks of a *mu'min* are five..., etc.' Abul-Rayhan al-Biruni has said, ‘On the 20th of Safar, the head [of al-Husayn] was returned to the body and buried with it. In it, there is *ziyarat al-Arba'in*, and so is the event of the return of his ladies from Syria.'”[1]

‘Allama al-Hilli says the following in his book of *ziyarat* after one performs the *Hajj* as recorded in his book *Al-Muntaha*: “It is highly recommended to visit the gravesite of al-Husayn (‘a), on the twentieth of Safar.” The *shaikh* quotes Imam Abu Muhammad al-Hasan al-'Askari (‘a) saying, “There are five marks for a believer..., etc.”

Sayyid Radiyy ad-Din ‘Ali Ibn Tawus, in his book *Al-Iqbal,* discusses the *ziyarat* of al-Husayn's shrine on the twentieth of Safar saying, “We have narrated through *isnad* to my grandfather Abu Ja'far [Imam al-Baqir (‘a)] what he narrated by way of *isnad* to our master, al-Hasan Ibn ‘Ali al-'Askari, saying, ‘The marks of a believer are five..., etc.'”

Al-Majlisi, may Allah elevate his status, in his book *Mazar al-Bihar,* quotes the same *hadith* as he discusses the virtues of visiting the shrine of al-Husayn (‘a) on the *Arba’in*. In the discussion of *ziyarat* that follows the *Hajj, shaikh* Yusuf al-Bahrani includes in his book *Al-Hada’iq* the topic of visiting al-Husayn's gravesite on the 20th of Safar, describing it as one of the distinguishing marks of a *mu'min*.

In the same reference, *shaikh* ‘Abbas al-Qummi narrates the same tradition from *Al-Tahthib* and *Misbah al-Mutahajjid* as proof for the preference of *ziyarat al-Arba’in* without making any reference to visiting “forty believers”!

Some scholars base their exclusion of *ziyarat al-Arba’in* on the claim that the Imam (‘a), never referred to rewards in the hereafter for those who visit his shrine during it despite the fact that when Ahl al-Bayt (‘a) encourage visiting the shrine of the oppressed Imam (‘a) and those of other Imams of Guidance (‘a), they mention the rewards in the hereafter due to one who performs such a *ziyarat*. Such a claim should be discarded in the light of the fact that when narrating the said tradition, the Imam (‘a) was highlighting the marks that distinguish a *mu'min* from others, counting *ziyarat al-Arba’in* as one such mark of distinction. This is what we have already clarified. He was not discussing the rewards due to one who performs such a visit.

Shaikh al-Mufid, in his book *Masar al-Shi’a*, discusses how commendable and rewardable it is to perform a visit to the Imam's grave on the 20th of Safar. So does *‘Allama* al-Hilli in his book *Al-Tathkira wa al- Tahrir*. The same applies to Mulla Musin al-Fayz in his book *Taqwim al-Muhsinin*. The reason why *shaikh* al-Baha'i, in his book titled *Tawzih al-Maqasid al-Arba’in*, suggests the 19th of Safar instead, is based on the tenth day of the *Arba’in* (forty days) under discussion, something that contradicts what is already established.

Hosts reached you in earnest roaring,

Rare among the hosts, to defend you.

Do not grant any respite to the lowly one;

How humiliated was lowliness by Hayder!

And revive the life of uprising anew,

Wherein dignity is supported and aided,

And draw for the victors a scheme

Wherein the thrones of the reckless are annihilated.

If a charged hour did not to your call respond

It is shamed, and in more times opportune

Did it indeed to you respond.

Rise and eye the Sacred House,

Then cast another look at your shrine:

That surely is the greatest pilgrimage:

It has become the pride of life and it is rightly so.

Proud of him: the blood of martyrdom is a cause of pride.

Whatever elevated your status they sanctified,

I hide it as do the oppressed,

Yet it surely manifests itself:

Authority complained about its luck and missed

Its pillars, from abusers who took charge,

Blackened, its forehead charred, its pillars

Resent those who with it play havoc and conspire,

And caliphate no longer knows the Muslims,

Abomination therein assails righteousness.

Blackened with a forehead charred

In it apes flourished, tigers filled with filth,

Its cups on the ears poured its tones,

And even during the prayers are cups circulated around!

Such farce is renounced by each and every mosque

That lost its glory, and it causes every pulpit to cry.

So it complains to you, for it then to a hero complains,

One who is mindful and vengeful for the sake of reform.

Virtues are folded up, how great!

This is the mother of virtues every year unfolded!

Leafless, its branches withered, with your blood watered,

So how good and fruitful what you had cultivated!

Against abominations are you called upon.

By a call for help, red, bloody, on a bloody day

The Shari'a did complain about limits changed

And about injunctions there altered.

Their beauty did Umayyah rob so they became

Images formed as misguidance pleases;

Desires blew on them so they are captives complaining:

Who other than Husayn can emancipate?

He met his youths in the morning and led to be

For the Lord's creed sacrifices,

So they were slaughtered.

He conveyed the message as much as he could

Its conveyance was through blood spilled and shed.

In care of reform is the forehead of a man of honour

Bloodied, while the forehead is rubbed with dust.

Labbayk! A lonely man surrounded by large hordes

Counting as many as the pebbles in number, none can count.

Labbayk! A thirsty man whose thirst was never quenched

While in his palms seas of virtues flowed.

These are the tears of those loyal to you,

So quench from them a head almost split

And be kind to these hearts for they wish

You had been in the ribs entombed.

They stampede to uphold the rites

Less magnificent are the Safa and the Mash'ar.

They rode for their sake every sort of danger

Hands almost cut off, skulls almost sawed.

They came to you on the Arba'in and how I wish they

Were with you on the Taff Day when you solicited help!

They found your path to be one for safety

To which they erected the bridge of loyalty

And they hold you as their hope in a fearful Hour

Either to Hell, or to the Pool of Kawthar.

And both opponents when they meet you shall know

Who will drink of it, and who will not a drop draw.[2]

---

1. Abul-Rayhan al-Biruni, Al-Athar al-Baqiya, p. 331.
2. This poem was composed by the 'Allama shaikh 'Abd al-Mahdi Matar al-Najafi.

[1] [1]
SHARES

In Medina

Al-Sajjad ('a) had no choice except to leave Karbala' and set forth to Medina after having stayed there for three days. It was too much for him to see how his aunts and the other women, as well as the children, were all crying day and night while visiting one grave after another.

She complains about her foes

And his folks does she mourn,

What a condition wherein patience unfolded

And patience did depart.

So we mourn her and complain

With the blood of the insides tears are mixed.

And agony penetrates even a solid stone

So the heart is into bits and pieces torn.[1]

Bashir Ibn Hathlam has said, "When we came close to Medina, 'Ali Ibn al-Husayn ('a) alighted and tied his she-camel then set up a tent where he lodged the women. He said to me, 'O Bashir! May Allah have mercy on your father! He was a poet. Can you compose any of it at all?' I said, 'Yes, O son of the Messenger of Allah! I, too, am a poet.'

He ('a) said, 'Then enter Medina and mourn the martyrdom of Abu 'Abdullah ('a).' So I rode my horse and entered Medina. When I came near the Mosque of the Prophet, peace and blessings of Allah be upon him and his progeny, I cried loudly and recited these verses:

O people of Yathrib! May you never stay therein!

Al-Husayn is killed, so my tears now rain,

His body is in Karbala' covered with blood

While his head is on a spear displayed.

"Then I said, 'Here is 'Ali son of al-Husayn ('a) accompanied by his aunts and sisters; they have all returned to you. I am his messenger to you to inform you of his place.' People went out in a hurry, including women who had never before left their chambers, all weeping and wailing. All those in Medina were in tears. Nobody had ever seen such crying and wailing.

They surrounded 'Ali Zayn al-'Abidin ('a) to offer him their condolences. He came out of the tent with a handkerchief in his hand with which he was wiping his tears. Behind him was one of his slaves carrying a chair on which the Imam ('a) later sat, being overcome by grief. The cries of the mourners were loud. Everyone was weeping and wailing. He signalled to people to calm down.

Once they stopped crying, he ('a) said,

"*All Praise is due to Allah, Lord of the Worlds, the Most Gracious, the Most Merciful, the King of the Day of Judgment, Creator of all creation Who is Exalted in the high heavens, Who is so near, He hears even*

the silent speech.

We praise Him on the grave events, on time's tragedies, on the pain inflicted by such tragedies, on the crushing of calamities, on the greatness of our catastrophe, on our great, monstrous, magnanimous and afflicting hardships. O people! Allah, the most Exalted One, Praise to Him, has tried us with great trials and tribulations, with a tremendous loss suffered by the religion of Islam.

The father of 'Abdullah, al–Husayn ('a), and his family have been killed, and his women and children taken captive. They displayed his head in every land from the top of a spear... Such is the catastrophe similar to which there is none at all. O people! Which men among you are happy after him, or which heart is not grieved on his account?

Which eye among you withholds its tears and is too miserly with its tears? The seven great heavens wept over his killing; the seas wept with their waves, and so did the heavens with their corners and the earth with its expanse; so did the trees with their branches and the fish in the depths of the seas. So did the angels who are close to their Lord. So did all those in the heavens.

O people! Which heart is not grieved by his killing? Which heart does not yearn for him? Which hearing hears such a calamity that has befallen Islam without becoming deaf?

O people! We have become homeless, exiles, outcasts, shunned, distanced from all countries as though we were the offspring of the Turks or of Kabul without having committed a crime, nor an abomination, nor afflicted a calamity on Islam! Never did we ever hear such a thing from our fathers of old. This is something new.

By Allah! Had the Prophet (S) required them to fight us just as he had required them to be good to us, they would not have done to us any more than what they already have.

So we belong to Allah, and to Him is our return from this calamity, and what a great, painful, hard, cruel, and catastrophic calamity it is! To Allah do we complain from what has happened to us, from the suffering we have endured, for He is the Omnipotent, the Vengeful."

"Suhan Ibn Sa'sa'ah al–'Abdi, an invalid who could barely walk on his feet, stood up and apologized to the Imam ('a) for not rushing to help his family due to his handicap. He ('a), responded to him by accepting his excuse, telling him that he thought well of him, thanked him and sought Allah's mercy for his father. Then Zayn al–'Abidin entered Medina accompanied by his family and children."[2]

Ibrahim Ibn Talhah Ibn 'Ubaydullah came to the Imam ('a) and asked him, "Who won?" The Imam ('a), answered, "*When the time for prayers comes, and when the athan and iqama are called, you will know who the winner is*."[3]

As for Zaynab, that is, Umm Kulthum, she recited the following verses of poetry:

O city of our Grandfather! Accept us not

For with sighs and griefs we come;

We left you surrounded by kith and kin

And returned with neither sons nor men.

Then she took both knobs of the mosque's door and cried out, "O grandfather! I mourn to you my brother al-Husayn!"

Sukayna cried out, "O grandfather! To you do I complain from what we have been through, for by Allah, I never saw anyone more hard-hearted than Yazid, nor have I ever seen anyone, be he an apostate or a polytheist, more evil than him, more rough, or more cruel. He kept hitting my father's lips with his iron bar as he said, 'How did you find the battle, O Husayn?!'"[4]

The ladies who were born and grew up in the lap of Prophethood held a mourning ceremony for the Master of Martyrs (ʿa). They put on the coarsest of clothes; they shrouded themselves in black, and they continued to weep and wail day and night as Imam al-Sajjad kept cooking for them.[5]

Once Imam Ja'far as-Sadiq (ʿa) said, "No lady who descended from Hashim used any dye, nor any oil or any *kohl*, for full five years; it was then that al-Mukhtar sent them the head of 'Ubaydullah Ibn Ziyad."[6]

As regarding al-Rubab, she mourned [her husband] Abu 'Abdullah (ʿa) till her eyes were no longer capable of producing tears. One of her bondmaids told her that using a particular type of herb was a tear stimulant, so she ordered it to be prepared for her in order to induce her tears.[7] Among the poetry she composed in eulogizing her husband, Abu 'Abdullah al-Husayn (ʿa), is the following:[8]

The one that used to be a lantern

Is now at Karbala', killed, unburied.

O grandson of the Prophet! May Allah

Reward you on our behalf and may you

Never fall short of the Scales.

A great mountain you used to be

A shelter, secure, for me,

And a companion in family

And in faith a surety.

Now who shall for the orphans be

Of help, and who shall be for the needy?

Who shall be the resort of the destitute?

By Allah! Never shall I seek

For you at all any substitute,

Till between the sands and the mud is my abode

Wherein I will be hidden from the world.

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1. These lines were composed by Hujjatul-Islam shaikh Muhammad Husayn Kashif al-Ghi□a', may Allah sanctify him.
2. Ibn Tawus, Al-Luhuf, p. 116.
3. Shaikh al-Tusi, Al-Amali, p. 66.
4. al-Qazwini, Riyad al-Ahzan, p. 163.
5. al-Barqi, Mahasin, Vol. 2, p. a chapter dealing with providing food for a mourning ceremony.
6. Mustadrak al-Wasa'il, Vol. 2, p. 215, chapter 94.
7. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 235, citing Al-Kafi.
8. Abul-Faraj al-Isfahani, Al-Aghani, Vol. 2, p. 158.

[1] [1]
SHARES

Conclusion

Imam 'Ali Zayn al-'Abidin ('a), son of Imam Husayn ('a), stayed aloof from public life in order to avoid being involved in their disputes with one another and in order to dedicate his entire time to worshipping Allah and mourning his father. He kept weeping day and night. One of his slaves said to him, "I fear for you lest you should perish"

He ('a) said to him, "*I only convey my complaints and my grief to Allah, and I know from Allah what you all do not know. Jacob was a prophet from whom Allah caused one of his sons to be separated. He had twelve sons, and he knew that his son was still alive, yet he wept over him till he lost his eyesight.*

If you look at my father, my brothers, my uncles, and my friends, how they lay slain all around me, tell me how can my grief ever end? Whenever I remember how Fatimah's children were slaughtered, I cannot help crying. And whenever I look at my aunts and sisters, I remember how they were fleeing from

one tent to another…”

The fire burning in the tent did he see

While he was the tent of honour and dignity.

He saw how apostasy and misguidance assailed

The daughters of the wahi and the creed.

He saw about the ladies of Prophethood

What the norms of manliness hold as abhorred:

Their looting and their beating

While none to help them besides their Lord.

He saw shy and pure ladies' faces uncovered

To the son of the prostitute driven.

He saw how the pure and virtuous ladies stood

Before ignominy: Yazid, the tyrant, how they cried.

And they were in the ropes tied

Before the assembly of every villain and dastard displayed. 1

To you, O Messenger of Allah (S), is our complaint from the way whereby your nation treated your pure offspring, from the oppression and persecution to which they were subjected, and all Praise is due to Allah, Lord of the Worlds.

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1. These verses were composed by the authority shaikh Muhammad Husayn al-Isfahani.

SHARES

Eulogies

Arabs eulogize their lost ones with poems. Since the tragedy took place, innumerable poems have been composed eulogizing Imam Husayn (‘a) and innumerable others will be composed till the Day of Judgment. The following are some of them. We preferred to keep them without an English translation due to our belief that no translation into any language can do justice to them. They are better appreciated in their own language.

We pray the Almighty to grant His guidance to all those who read this book, who benefit from it, and who pass it on to others, *Allahumma Ameen.*

[1] [1]
SHARES

Glossary

‘Adil: fair, just

‘Adl: the concept of the justice of God

Ahadith: singular of **hadith,** a statement (usually attributed either to the Prophet [pbuh] or to one of the members of his Progeny or companions)

Ahilla: plural of **hilal,** crescent

‘Alim: scholar, theologian, a highly knowledgeable person

A’mal: highly recommended acts of adoration

‘Arsh: literally: throne, symbol of the Almighty’s Authority

Ashar: plural of *sahar*, the time immediately preceding daybreak

‘Athan: the call for prayers, **mu’aththin** is one who performs *‘athan*.

Awqaf: plural of *waqf*, a charitable trust

Ayah: verse (from a sacred scripture); plural: **ayat**

Barzakh: the place and time wherein the souls of the dead live till the Day of Judgment; see the Holy

Qur'an, 23:100.

Basmala: the uttering of: *"Bismillahir-Ramanir-Raim"* (In the Name of Allah, the most Gracious, the most Merciful)

Bee: plural of **abya,** white

Dahr: time, age, eternity

Dinar: an Islamic (now Arab) gold currency varying in weight

Dirham: an Islamic silver currency weighing approx. 3.12 grams

Diwan: meeting place, also a collection of poems

Diyya: blood money, monetary compensation for manslaughter or intentional murder

Du'a': supplication, invocation

***'Id*:** an Islamic feast, a joyous celebration, a merry occasion

Fa'izeen: (or *Fa'izùn*) winners

Fajr: pre-dawn, daybreak

Faqih: jurist, one who is knowledgeable in Islamic jurisprudence

Farasikh: plural of **farsakh,** parasang (a loan Persian word), a measure of length (distance). According to *Lisan al-'Arab*, it may be three to six miles. "It is called so," the author of *Lisan al-'Arab* goes on, "because one who walks one *farsakh* will have to sit to rest," suggesting that the original meaning of the word is: to halt, to come to a stand still, to rest.

Fatawa: plural of **fatwa,** a religious edict or decision

Fiqh: the science of Islamic jurisprudence

Firdaws: Paradise

Fitra: the amount (in cash or kind) paid to the needy at the end of the month of Ramadan; see text for more details

Ghazwa: a military campaign, an invasion; invader: *ghazi*

Ghusl: ceremonial bath

hadith: (singular:) tradition, a statement made by Prophet Muhammad; plural: **ahadith**

Hadi: sacrificial animals offered at Mecca's holy precincts

Hafiz: one who has learned the entire text of the Holy Qur'an by heart; plural: **Huffaz**

Hajj: Islamic pilgrimage to Mecca during the prescribed period

Halal: Islamically permissible, admissible, allowed

Haram: Islamically prohibitive, inadmissible, forbidden

Hijab: veil, curtain

Hilal: crescent, singular of *ahilla*

Hizb: literally, it means: party (plural: *ahzab*); another meaning: the 60th part of the Holy Qur'an

Hujja: proof, argument, authority

Huri: heavenly wife with large lovely eyes married to the male residents of Paradise

Ihram: pilgrimage garb, white unwoven cotton shroud worn by pilgrims

Ijtihad: the degree one reaches in order to be qualified as a *mujtahid*, one who is capable of deriving religious decisions on his own

'**Illiyeen:** the highest pinnacle of Paradise; see Holy Qur'an, 83:18.

Imam: leader of an *ummah*, a group of people (small or big); he may be the one who leads others in congregational prayers, or a supreme relgious authority, or one of the Twelve Infallible Imams (as)

Iman: faith, conviction

Iqama: the prouncement of certain statements in preparation for the performing of the prayers, usually following the athan

'**Isha':** nighttime, evening

Isnad: the method whereby one *hadith* is traced and, in the end, attributed to a *muhaddith*, traditionist, one who transmitted it the first time

'**Isyan:** transgression against the Almighty's Commandments.

I'tikaf: the act of remaining most of the time at a mosque for prayers and supplications

Iftar: the time or the meal to break the fast

Iqama: the statements recited immediately before starting the ritual prayer

Isra': night journey; usually a reference to the Prophet's night journey from Mecca to Jerusalem

Jahannam: hell

Jahiliyya: pre-Islamic period of ignorance

Jami'a: inclusive, universal, university; it also means: handcuffs

Janaba: uncleanness caused by seminal discharge

Jannat: heaven, Paradise, garden, singular of *jannat*

Jihad: a struggle, an effort exerted, or a war waged in defence of Islam

Jizya: protection tax paid to Muslims by non-Muslims residing in areas under Islamic control whereby the Muslims protect their lives and property and exempt them from the military service

Kaffara: atonement from sin

Kafir: infidel, apostate, atheist, one who does not believe in the existence of the Creator; noun: **kufr**

Kalima: synonymous to "*shahada*," it is a Muslim's declaration of faith (that is, to testify that there is no god except Allah, and that Muhammad is the Messenger of Allah), and it is always pronounced in Arabic

Kantar: in Arabic: **qintar,** a varying weight of 100 *ratls* (rotls); a *ratl* in Syria is roughly 3.202 kg., whereas in England it is 449.28 grams, and in Lebanon it is 2.566 kg.

Khandaq: moat, ditch

Khums: one-fifth of one's savings (usually paid by Shi'a Muslims) set aside from annual income

Kunya: the use of "Abu " (father of) or "Umm " (mother of) often as a prefix for one's name

Kursi: literally: chair, symbol of the Almighty's Seat of Judgment and Authority; see Holy Qur'an, 2:255

Khutba: lecture, sermon; a speech delivered on a specific occasion

Kufr: apostacy, infidelity, disbelief

Labbayk: an exclamation conveying the meaning of "At your service!" or "Here I am!"

Ma'ad: the Return: a reference to the returning of the souls to their new bodies after the period of **barzakh** (see above), and their ultimate returning to their Maker for judgment; generally, it is used to refer to death and the life hereafter.

Mahr: dowry paid by the groom to the bride (or *vice versa* as is the case in some cultures)

Majalis: meetings or gatherings held to commemorate certain religious occasion, mostly applied to those held during the month of Muharram or to recite the *Fatiha* for a deceased person; singular of *majlis*, a place where people sit

Marji' taqlid: the highest theological authority–referee followed

Mas'um: infallible, divinely protected against sinning

Mash'ar: a place where certain rites are to be conducted, a sacred area or place or precinct

Mawla: depending on its usage, it may mean either "master" or "slave," or it may mean one who is most fit for a specific position of honor and prestige. Derived from the adjective *awla* (one who is best qualified), it means: the person who is best suited to be the religious and temporal leader of all Muslims.

Mi'raj: the Prophet's ascension from Jerusalem to the heavens

Mithqal: a weight equivalent to 24 karats or 4.68 grams

Mufassir: a theologian who is well–versed in the exegesis of the Holy Qur'an

Muaddith: traditionist, one who quotes statements of Prophet Muhammad

Mujahid: one who practices *jihad* (see *jihad* above)

Mujtahid: one who acquires the degree of *ijtihad* and thus becomes capable of deriving religious decisions on his own

Mu'min: believer, one who has *iman*, conviction, true belief

Munafiqùn: hypocrites

Musnad: a compilation of traditions (*ahadith*) that are consecutively and chronologically traced to their transmitters

Mutawatir: consecutively reported, traced by a perfect chronological chain of ascertained narrators of *hadith*

Mu'aththin: caller to prayers (usually at a mosque)

Mu'min: (Muslim) believer, a man of conviction

Nafl: optional, non–compulsory, supererogatory, highly recommended act of worship; plural: *nawafil*

Najasa: uncleanness, impurity; adjective: **najis**

Nathr: One's pledge to do something very good to show appreciation for the Almighty's favourable response to his supplication and the attainment of his worldly wish

Nur: divine or celestial light the source of which is neither fire nor reflection

Nubuwwah: prophethood, the belief in prophets and their messages

Qaniteen: those who are constantly supplicating

Qa□a: compensatory, making up for a missed rite

Qibla: direction towards the Ka'ba, Mecca

Qiyam: standing

Qudsi: divine, related to the Almighty

Qunoot: supplication during prayers

Rak'ah: (singular) prostration (during prayer or a ritual) (plural: **rak'at**)

Rukoo': kneeling

Sabeel: path, way, avenue

Sadaqa: (singular) charity offered voluntarily; its plural is: **sadaqat**

Sadeed: pus collected from bleeding wounds to be served to the sinners in hell when they ask for water to quench their thirst

Sahaba: companions of the Holy Prophet Muhammad; its singular is: ***Sahabi***

Sahifa: tablet, scroll, parchment, a written document

Sahih: literally: authentic, correct, accurate; it is generally used to refer to the collection, group of collections, or book, of verified and authenticated *ahadith* of Prophet Muhammad

Sa'i: the running between the Safa and the Marwa near the Ka'ba

Sajda: prostration

Salat: Islamic prayers, optional or mandatory; plural: *salawat*

Salatul-'Id: late morning prayers comprised of two *rak'at* (prostrations) performed in the day that follows 'Id al-Fitr (the feat of fast-breaking) signaling the end of the fast of the month of Ramadan

Saraya: (plural) military campaigns personally ordered by Prophet Muhammad; singular: **sariya**

Shahada: martyrdom; it also means: testimony

Shahr: month

Shaikh: also **shaykh,** an honorific title with many meanings; literally, it means an old man; in Islamic theology and philosophy, however, it is used to denote a mentor, professor, or scholar of a high calibre

Shari'ah: Islam's legislative system

Shirk: polytheism, the belief in the existence of partners with God

Shubha: (singular) doubt, suspicion; its plural is: *shubuhat*

Shùra: the principle of mutual consultation, Islam's form of democracy

Siddeeq: one who testifies to the truthfulness of a prophet

Sirat: path, highway; same as **Sabeel**

Siyam: Islam's norm of fast

Suhoor: time or meal taken before daybreak in preparation to fast during the day

Sultan: ruler who rules in the name of Islam, a Muslim monarch

Sunan: plural of **sunnah:** a highly commended act of worship or way whereby a Muslim seeks nearness to Allah

Sùra: (also *Sùrah*) a chapter of the Holy Qur'an

Tabi'een: plural of **tabi',** one who accompanied for a good period of time, learned from and followed a *Sahabi*, a companion of the Holy Prophet Muhammad; its plural is: *tabi'een*

Tafsir: (singular) exegesis or explanation of Qur'anic verses; its plural is: **tafasir**

Tahajjud: night devotions; a **mutahajjid** is one who keeps religious vigilance, spending the night in prayer

Tahara: purification, the act of removing *najasa*, uncleanness or impurity

Takbeer: the act of glorifying Allah by declaring in an audible voice: "Allaho Akbar!" Allah is Great!

Talbiya: the reciting of "Labbayka Allahumma labbayk!" (Here, I come, Lord, in response to your call!)

Taqiyya: one's way of exerting precaution in order to save his creed or life when either is in jeopardy, Shi'as' way of trying to survive in the presence of sure perils

Taqleed: the concept of following a *mujtahid* or an authority recognized as the *a'lam*, the most knowledgeable in Islamics.

Tarwiyah: The Day of Tarwiyah is the 8th of Thul-Hijjah when the pilgrims fill their water bags and prepare to go to Mina.

Tashahhud: the testimony regarding Allah being the Lord and Muhammad being His Servant and Messenger; it is the uttering of "*Ashhadu an la ilaha illa Allah, wa anna Muhammad abduhu wa rasooloh*"

Tashreeq: the cutting and sun-drying of sacrificed meat

Tawaf: circling around a sacred site

Tawatur: consecutive reporting, the tracing of one particular *hadith* to its respective chronological chain of narrators

Tawhid: the concept of the absolute Unity of God, the belief that God is One and indivisible, One - and Only One - God

Tawwabeen: the penitent ones, those who repented their reluctance to go to the rescue of Imam Husayn when he was confronted with Yazid's armies and who enlisted under the military command of al-Mukhtar and pursued those who massacred Imam Husayn Ibn ''Ali Ibn Abù Talib (‘a) and killed them

Thakireen: those who often mention the Name of the Almighty and Glorify Him

Thayyib: a deflowered woman, a widow or divorcee

Thireed: pieces of bread cut and dipped in stew

‘Ulema': plural of ‘**alim,** scholar-theologian

Umma: nation, group of people

Umm walad: "Freed mother of son" means a bondmaid who bears sons by her master and who is set free on that account but remains in his custody as his wife.

‘Umra: the pilgrimage to Mecca during any time other than the prescribed (first ten) days of the month of Dhu ‘l-Hijjah

Usul: the basics of jurisprudence

Wajib: compulsory, obligatory, binding

Wali: person to whom *wilayat* is obligatory; a ***waali*****,** however, is a governor appointed by a Muslim ruler of a higher authority (such as a caliph, a sultan, etc.)

Waqf: a charitable trust

Wasi: successor to a prophet

Wilayat: a binding supreme authority that combines both temporal and religious powers

Wisal: fasting the last day of every lunar calendar month

Wu□u: ablution

Zakat: Literally, it means "purification;" it is a compulsory 2.5% tax on one of three categories of wealth:

1) metal coins (gold, silver, etc.),

2) grain crops (barley, wheat, grain, rice, etc.), and

3) animals raised for food consumption.

Zakat is somehow a complicated issue, and for details, readers are advised to consult books dealing with *fiqh.* Among its types are: *zakat al-mal* (taxable wealth accumulated during one full year), and *zakat al-fitr* (a tax to be paid by the head of a household at the end of the fast of the month of Ramadan).

Zihar: the making of a similitude between the back of one's wife with that of his mother; i.e. saying that his wife's back looks similar to his mother's back (*zahr*).

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