Karbala and Beyond

Yasin T. Al-Jibouri

Al-Islam.org

Author(s):

Yasin T. Al-Jibouri [3]

This book contains a brief yet documented narrative of an incident that took place in Karbala'', Iraq, in 61 A.H. (After Hijra, or Hegira)/680 A.D. It has stamped the history of the Muslim nation ever since, and it will continue to do so till the reappearance of the Awaited One, the Mahdi from among the offspring of Prophet Muhammad. It refers to a revolution against tyranny and oppression led by Imam al-Husayn son of Imam Ali ibn [son of] Abu [father of] Talib and grandson of Prophet Muhammad.

Category:

Imam al-Husayn and Karbala [4]

Topic Tags:

Muharram [5]
Ashura [6]
Karbala [7]

Featured Category:

Shi'a beliefs explained [8]

Person Tags:

Imam Husayn [9]

اللـهم صـلِ عـلى محـمـد وآل محمد

السلام على الشيب الخضيب

السلام على الخد التريب

السلام على البدن السليب ، السلام على الثغر المقروع بالقضيب

السلام على الرأس المرفوع

السلام على الاجسام العارية في الفلوات

السلام على المرمل بالدماء

السلام على المهتوك الخباء

السلام على خامس أصحاب الكساء السلام على غريب الغرباء

السلام على شهيد الشهداء

السلام على قتيل الأدعياء

السلام على ساكن كربلاء

السلام على من بكته ملائكة السماء

السلام عليك يا أبا عبد الله

O Allah! Bless Muhammad and the progeny of Muhammad

Peace with the blood-drench gray hair. Peace with the dust-covered cheek. Peace with the marauded body. Peace with the mouth beaten with the rod. Peace with the head raised [atop a spear].

Peace with the bodies exposed in the plains. Peace with the one covered with blood. Peace with the one whose privacy was violated. Peace with the fifth of the Fellows of the Covering Sheet.

Peace with the stranger of all strangers. Peace with the martyr of all martyrs. Peace with the one killed by the da'is1. Peace with the one who resides in Karbala'.

Peace with the one mourned by the angels of the heavens. Peace with you, O Father of Abdullah...

اللهم صلي على محمد و آل محمد

السلام على الشيب الخضيب

السلام على الخد التريب

السلام على البدن السليب

السلام على الثغر المقروع بالقضيب

السلام على الرأس المرفوع

السلام على الاجسام العارية في الفلوات

السلام على المرمل بالدماء

السلام على المهتوك الخباء

السلام على خامس أصحاب الكساء السلام على غريب الغرباء

السلام على شهيد الشهداء

1. For meanings of Islamic terms, refer to the Glossary at the end of this book.

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

This is the U.S. edition of the third of eight books written so far by Yasin T. al-Jibouri, and hopefully the reader will eventually read the others as well. The first was *Fast of the Month of Ramadan: Philosphy and Ahkam*, and the second was his best book yet titled *Allah: the Concept of God in Islam*, and we pray there will be many more! Since the reader is most likely interested in knowing who the author is, we would like to state the following:

Al-Jibouri was born on August 14, 1946 in Baghdad, Iraq, and he lived most of his life in the holy city of al-Kadhimiyya (Kadhimain) where he presently is living. In 1969, he graduated from the College of Arts, Baghdad University, where he majored in English which he taught at a high school in Babylon (Hilla) then at a vocational institute in al-Ahsa, Saudi Arabia, from which he flew in 1972 to the United States in order to pursue his Graduate degree which he earned in 1978.

In the Winter of 1973, he founded the Islamic Society of Georgia, Inc. and started in January of 1974 editing and publishing its newsletter *Islamic Affairs* which evolved from a four-page newsletter to a twelve-page bulletin, becoming the most widely circulated Shi'a publication in the United States with readers in all the 50 U.S. States and in 67 countries world-wide.

In 1975, al-Jibouri received instructions to facilitate the entry to the United States of the very first representative of the then Supreme Ayatullah Abul-Qasim al-Khoei, may Allah reward him, in North America, namely Shaikh Muhammad Sarwar of Quetta, Pakistan. Due to the sponsorship of the author, Sarwar did, indeed, arrive at the U.S. on January 25, 1976; a few days later, the Shaikh became al-Jibouri's roommate. A few months later, the Shaikh moved from Atlanta to New York where there has been a much larger Shi'a population.

Al-Jibouri not only writes his books, but he also typesets them and often designs their covers as well. He developed a passion for computers, hardware and software, and in March of 1988, he obtained a Certificate with honours from N.R.I. of Washington, D.C., in microcomputers and microprocessors and later added to it three more Certificates in electronics and programming, including advanced programming. Putting that knowledge together, he wrote more than a hundred dBASE programs in order to accommodate his extensive and sophisticated mailing list and those of others, proving that we all ought to put modern technology at the service of Islam and Muslims.

Presently, he is working as a full-time reporter while studying to be an Oracle Developer and Database Administrator, and he hopes to spend the last years of his life designing web-sites for various Shi'a organizations throughout the world that utilize the Internet to get their message across. Indeed, the Internet is the wave of the future. It provides us with the fastest and cheapest way of communication and advertising as well as publicizing for our faith.

The author has edited and revised three English translations of the Holy Qur'an by: 1) S.V. Mir Ahmed Ali, 2) A. Yusuf Ali, and 3) M.H. Shakir. He also edited and typeset several newsletters and magazines, including *Middle East Business Magazine* of which he became Senior Editor. Among the other books which he edited are: *Socio-Economic Justice with Particular Reference to Nahjul-Balagha* by Dr. S.M. Waseem, and *A Biography of Leaders of Islam* by Sayyid Ali Naqi Naqwi, English translation by Dr. Sayyid Nazir Hassan Zaidi.

He also edited 14 pamphlets for the youths titled *The Fourteen Infallibles* which were published in Beirut, Lebanon, in 1419 A.H./1998 A.D. and which were originally written by M.N. Sultan. They are very professionally produced pamphlets that employ pictorial narratives and an easy and flowing style, and they ought to be in the possession of each and every Muslim family raising children and caring for the youths.

The Author has also translated five other books where his name as the Translator was omitted for selfish reasons; these are: 1) *Best Month, Best Night*; 2) *The Book of Istikhara*; 3)*Weapon of the Prophets*; 4) *Miracles of the Holy Qur'an* and 5) *The Great Names of Allah*.

So far, the list of the books which he has written includes the following titles arranged chronologically according to their completion but not necessarily the date of publication: 1) *Memoirs of a Shi'a Missionary in America: Two Decades of Dawah* (his auto-biography which details his experience in

Islamic work in the U.S.), 2) *Fast of the Month of Ramadan: Philosophy and Ahkam*, 3) *Mary and Jesus in Islam*, 4) *Allah: the Concept of God in Islam*, 5) *Muhammad: Prophet and Messenger of Allah*, 6) *The Ninety-Nine Attributes of Allah*, 7) *Karbala" and Beyond* (this book), and 8) *Ghadir Khumm: Where Islam was Perfected*.

In 1980, when Imam Muhammad Baqir as-Sadr was martyred, al-Jibouri shifted his attention to politics, putting out several pamphlets, circulars, letters to the news media and two newsletters, *Islamic Revival* and *Rafidain News*. *Islamic Revival* was dedicated to the Islamic liberation movements throughout the Muslim world in general and in Iraq in particular, and it strongly supported the Islamic Revolution in Iran which was being viciously attacked and distorted by some anti-Islamic racist and hateful news media in the U.S. and throughout the West.

Al-Jibouri is a well known translator, and he is the very first person ever to translate the works of the Martyr Ayatullah Sayyid Muhammad Baqir as-Sadr, the greatest economist, philosopher, author and political figure in the modern history of Iraq, such as: *A General Outlook at Rituals* (which was printed in Tehran, Islamic Republic of Iran, in 1979), *Contemporary Man and the Social Problem* (which was also published in Tehran in 1980), *The General Bases of Banking in the Muslim Society* (which was published in Maryland, U.S.A., in 1981), and *What Do You Know About Islamic Economics?* which was published by the Imamia Center of Lanham, Maryland, U.S.A., in the month of Ramadan 1410 A.H./April 1990 A.D. Al-Jibouri twice published his translation titled *A General Outlook at Rituals* here in the U.S., getting their latest registered with the Library of Congress of Washington, D.C.

He also translated and/or published many other titles; among them are: *A Biography of Muhammad Baqir as-Sadr, The Form of Islamic Government and Wilayat al-Faqeeh, About the World Political Situation from a Muslim's Viewpoint*, and *Our Faith*. The latter work is written by Sayyid Muhammad Husayn al-Jalali, a famous scholar, researcher, critic and theologian presently living in Chicago, Illinois. Other works he translated are: *A Biography of Imam ar-Rida* (by the late Shaikh Muhammad Jawad Fadlallah, older brother of famous theologian and political leader Shaikh Muhammad-Husayn Fadlallah); this book was published in the United Kingdom, *Al-Murajaat: A Shii-Sunni Dialogue* (by Sharifud-Deen Sadr ad-Deen al-Masawi; this book was published in Beirut, Lebanon, in 1415 A.H./1995 A.D. and had previously been translated and published under the title *The Right Path*); it later was published by Ansariyan in Qum, Iran, first in 2001 then reprinted in 2005 and its fourth edition was reprinted in 2008 and is presently receiving world-wide circulation through the marketing of international booksellers in the United States and Europe, *Shi'as are the Ahl as-Sunnah* (by Dr. Muhammad at-Tijani as-Samawi; this book was published in New York in 1996 in New York by Vantage Press and is available for sale on the Internet from both Amazon Books and Barnes and Noble Books, and its ISBN number is: 0-533-12055-1 and the reader is strongly urged to get his/her own copy of it; its first copies were sold "like hot cakes;" therefore, Vantage Press had to reprint it a number of times till the present), and *Maqtal al-Husayn* by the late Abd ar-Razzaq al-Muqarram, which is the major reference utilized for the writing of this book.

Al-Jibouri has also written numerous essays and articles dealing with various themes. Most of them were published in more than one publication, whereas he circulated the others on his own throughout the U.S. and abroad. Several of his articles were published in *Islamic Monitor*, a fairly short-lived top quality magazine (lived for less than 3 years) which used to be published in Washington, D.C. Among such articles carried the following headings: "An Interview with Professor Fazlallah Reza" (once chancellor of the University of Tehran, Ambassador at Paris to the United Nation's UNESCO and Ambassador of the Islamic Republic of Iran to Canada), "Violation of Women's Rights in Saudi Arabia," "Bahrain: A Shameful Human Rights Record," "The Drug Epidemic," and many others. Some of his political writings appeared in *Echo of Islam*. His other writings also appeared in *Mahjubah* magazine of Tehran, Islamic Republic of Iran, and in *Jafari Observer* magazine of Bombay, India, and elsewhere.

Yasin T. al-Jibouri is discussed in detail by Prof. Larry Poston in his book *Islamic Dawah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* (New York, United States, and Oxford, United Kingdom: Oxford University Press, 1992; ISBN No. 0-19-507227-8). One of the essays which he wrote and circulated is an extensive, thorough and extremely well researched rebuttal to Samuel P. Huntington's famous article "The Clash of Civilizations?" which appeared in *Foreign Affairs* magazine in the Summer of 1993. His rebuttal is actually a laborious research which exhausted two weeks of his time and many sleepless nights and is dated October 26, 1993.

Thanks are due to Sr. Zeinab Donati for her effort to prepare this book's manuscript for publication. Her suggestions and input have been invaluable, and may she be richly rewarded on behalf of all those who will benefit from this book. May the Almighty assist all of us and keep our feet firm on His Right Path, *Assirat al-Mustaqeem*, *Allahomma Aameen*.

This is a tale of an ongoing struggle between right and wrong, truth and falsehood, piety and impiety, worldliness and spirituality. Such struggles take place in our life each and every day on different scales. Other religions, too, have immortalized the struggle between right and wrong: the struggle of Rama against Ravana, the contest between Moses, peace be with him, and Pharaoh, the challenge of Abraham, peace be with him, to Nimrud, the contest of Jesus Christ, peace be with him, against Herod...

All these are examples of the contest, the struggle, the ongoing war, between right and wrong, truth and falsehood. Falsehood appears to the eyes of most people as being very strong, armed with material power. It has the authority of the ruling government, of the veto at the "U.N. Security Council," of the awe of military might, the carriers and the cruise missiles, the satellites and the spy planes, the lackeys and the stooges, the silver and the gold, and the numerical superiority... Its ostentatious grandeur and splendour cannot be denied, nor can its glittering crowns, thrones studded with gems, palaces and dazzling swords...

And the truth! The humble truth! The meek and weak truth!

It appears helpless, handicapped, powerless... But the truth possesses the vigor of faith, the reliance on the Almighty God, and the precious asset of spiritual power. These armaments of the truth are so powerful, they smash the head of falsehood, reducing its splendour and grandeur to dust. Truth, in the end, triumphs, achieving success so splendidly that the world is awe-stricken thereat...

Such is the epic of heroism recorded on the pages of history not with the ink of the writers but with the blood of the martyrs. Such is each and every epic of heroism... Such is the epic of martyrdom of Imam al-Husayn (ع).

اللهم أرزقنا شفاعة الحسين

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

This book contains a brief yet documented narrative of an incident that took place in Karbala", Iraq, in 61 A.H. (After Hijra, or Hegira)/680 A.D. It has stamped the history of the Muslim nation ever since, and it will continue to do so till the reappearance of the Awaited One, the Mahdi from among the offspring of Prophet Muhammad (ص). It refers to a revolution against tyranny and oppression led by Imam al-Husayn (ع) son of Imam Ali ibn [son of] Abu [father of] Talib (ع) and grandson of Prophet Muhammad (ص).

The confrontation left a lone male survivor from Imam al-Husayn's camp: Imam al-Husayn's son Ali, titled "as-Sajjad," the one who quite often prostrates to Allah, and also "Zain al-Abidin," the best of worshippers of Allah. He later became the fourth in the series of the Twelve Infallible Imams (ع). His offspring migrated to north Africa where they founded the Fatimide caliphate that lasted from 296 – 566 A.H./909 – 1171 A.D.

Having conquered Egypt in 358 A.H./969 A.D., they built Cairo in order to make it their capital and founded in the next year the al-Azhar mosque and university. The latter was founded by caliph "al-Muizz li Deenillah," Abu Tameem Maadd ibn al-Mansur who was born in 319 A.H./931 A.D. and died in 365 A.H./975 A.D.; he ruled from 341 A.H./953 A.D. till his death.

The bloody confrontation between Husayn's tiny group of family members and supports and the huge army raised according to orders issued by the ruler of his time, namely Yazid "son" of Mu'awiyah , which is referred to in history books as the Taff Battle, started on the first day of Muharram, 61 A.H.October 4, 680 A.D. and ended ten days later with the barbaric killing of Imam al-Husayn (ع) and all males with him__with the exception of his ailing son referred to above, namely Ali__, including his infant Abdullah, who was six months old and who was shot with an arrow in the neck.

Imam al-Husayn (ع) was pleading to those folks to give Abdullah some water to drink. Imam al-Husayn

(ع) and his small band were not permitted to the end to have access to the water of the Euphrates that lied a short distance from their camp. This reveals the extent of cruelty of those who fought Imam al-Husayn (ع) and his small band of supporters, the brave defender of principles and the reformer of the nation that he was, the man whom the Prophet on many occasions praised and honoured as one of the Masters of the Youths of Paradise, the other Master being his older brother Hassan (ع).

Imam al-Husayn's body was trampled under the hoofs of the soldiers' horses and his head was cut off, placed on top of a spear and paraded before his women and children, who were all tied and chained as captives and conveyed in the most cruel manner the entire distance from Karbala'', as the Taff area came to be called, to Damascus, Syria, seat of the Umayyad tyrant Yazid "son" of Mu'awiyah ibn Abu Sufyan.

The heads of the other heroes who fought on Imam al-Husayn's side were also cut off and paraded in the same manner as trophies although Islam does not permit the mutilation of anyone's body, be he a Muslim or a non-Muslim. Little did those killers care to know about Islam, and the same can be said about those who refrain from condemning them and who, thus, share in the burden of sins those killers shall bear on the Day of Judgment.

The primary sources of this book are: Maqtal al-Husayn by Abdul-Razzaq al-Masawi al-Muqarram, and Tarikh al-Umam wal Mulak by Abu Ja'far Muhammad ibn Jarar at-Tabari (better known as Tarikh at-Tabari). Several secondary references, in Arabic and English, have been consulted and are cited in elaborate footnotes.

It is hoped that this book will open the eyes of new Muslim converts in the West in general and here in the U.S. in particular so that they may see the other side of the coin. Most of them were not taught Islamic history because, in most likelihood, it would indict their mentors. It is also hoped that such converts will realize the pitfalls of little knowledge which is surely a dangerous thing.

There is a story behind every book. This one is no exception. As of the date of writing this Introduction (Shawwal 1419 A.H./February 1999), Northern Virginia Muslims who love and revere Imam Husayn (ع) do not have a place of their own where they can assemble to commemorate the Karbala'' tragedy, the greatest of all; therefore, they have to meet here and there, mostly at homes and apartments of their brethren who can accommodate them.

The most prominent of such dedicated brethren have been: Hamzah ash-Shawwaf (nicknamed Abu Muhammad-Ali), Abdul-Muhsin as-Sa'igh (Abu Abdul-Aziz), and Ahmed al-Haddad (Abu Abdullah). These brethren have always opened their homes and hearts to all those who cherish the memory of Imam Husayn (ع) and of all other Imams belonging to the Prophet's Progeny, "Ahl al-Bayt," peace and blessings of Allah be upon all of them. During the past commemoration (Muharram 1419/May 1998), an Azari brother named Salashour who runs a rug store tried his best to make us feel at home, permitting us to use the premises of his business for the first ten days of the month of Muharram.

It was there and then that another very dedicated brother named Ja'far Madan suggested that I write a few pages in English about the martyrdom of Imam Husayn (ع) in order to circulate them on the Internet. Alhamdu–Lillah, both I and he did what we promised. Then Br. Madan asked me whether I would consider turning those few pages into a book for the American and Europrean readers. We liked the idea.

You see, a good word, a wise suggestion, is like a seed; if it finds the right soil, it will shoot roots and sprout, and soon a seed becomes a tree bearing fruit, and the fruit carry seeds that will eventually be sowed, and they, too, will set roots, sprout and bear fruit..., and so on. May the Almighty bless and reward our dear brother Ja'far Madan for his suggestion, and may He bless all other dedicated brethren like him. May He forever guide our steps to what He loves and prefers, *Allahomma AAameen*.

As the Dedication suggests, the publication of this book has been made possible by the generosity of a number of such dedicated lovers of Imam al–Husayn (ع), and of his Ahl al–Bayt (ع), and who reside in metropolitan Washington, D.C., and elsewhere. The author apologizes if some of the photographs are not of good quality. May the Almighty reward all those who brought this book to light and who circulate it and help others benefit from it with the very best of His rewards in the life of this world and in the hereafter, *Allahomma AAameen*.

Abu Sufyan

Abu Sufyan was a wealthy and influential man who belonged to the Banu Umayyah clan of the once pagan tribe of Quraish of Mecca, Hijaz, that fought the spread of Islam relentlessly during the time of the Prophet of Islam (ع). He was contemporary to the Prophet of Islam (ع) whom he fought vigorously. His date of birth is unknown, but he died in 31 A.H./652 A.D. “Abu Sufyan” is his kunya, surname; his name is Sakhr ibn Harb ibn Umayyah. He is father of Mu'awiyah and grandfather of Yazid.

Abu Sufyan led pagan Quraish in its many wars against Prophet Muhammad (ص) and his small band of supporters, making alliances with other pagan tribes and with the Jews of Medina against the new rising power of Islam. He kept leading one battle after another till the fall of Mecca to the Muslims in 630 A.D.

It was then that he had to either accept the Islamic faith or face a sure death for all the mischief he had committed against the Muslims, so he preferred to live in hypocrisy as a "Muslim," though only in name, rather than accept death. He was the most cunning man in all of Arabia and one of its aristocrats and men of might and means.

He saw Islam as the harbinger of the waning of his own personal power and prestige and those of his tribe, Quraish, not to mention the decline of his faith, paganism, and the pre–Islamic way of life to which he and his likes were very much accustomed, the life of promiscuity, lewdness and debauchery, with all

the wine, women and wealth aristocrats like him very much enjoyed. His likes are present throughout the Islamic lands in our time and in every time and clime... This has always been so, and it shall unfortunately remain so...

Mu’awiyah and Yazid

Mu'awiyah son of Abu Sufyan was born out of wedlock in 602 A.D. during the jahiliyya, the time of ignorance, the period that preceded Islam. His mother, Maysun, was one of his father’s slave-girls. Maysan had a sexual intercourse with one of Mu'awiyah’s slaves and conceived Yazid by him. Mu'awiyah, in total disregard for Islamic or traditional Arab traditions, claimed Yazid as his son. A testimony to this fact is the well-documented tradition of the Prophet (ص) wherein he said, “The murderer of my [grand]son al-Husayn is a bastard.”

This tradition is quoted on p. 156, Vol. 1, of Kanz al-Ummal of al-Muttaqi al-Hindi. The stigma of being a bastard applies actually not only to Yazid but also to both Shimr ibn Thul-Jawshan and Ubaydullah ibn Sa'd, the accomplices about whom the reader will read later; all of these men were born out of wedlock.

Mu'awiyah played a major role in distorting the Islamic creed by paying writers to tailor design "traditions" to serve his interests and support his deviated views. He installed himself as ruler of Syria in 40 A.H./661 A.D. and ruled for twenty long years till his death at the age of seventy-eight. Shortly before his death, which took place in the month of Rajab of 60 A.H./May of 680 A.D., he managed to secure the oath of allegiance to his corrupt and immoral son Yazid as his successor.

He did so by intimidation once and once by buying loyalty and favours, spending in the process huge sums of money that belonged to the Muslims. The weak-minded majority of the Muslims of his time swore allegiance to him. This proves that the majority does not necessarily have to be right. Imam al-Husayn (ع), together with a small band of devotees to the cause of truth, refused to bow their heads to the oppressive forces, hence this tale of heroism.

Mu'awiyah declared himself "caliph" in Syria when he was 59 years old and assumed authority by sheer force. He was not elected, nor was he requested to take charge. He did not hide this fact; rather, he bragged about it once when he addressed the Kufians saying,

"O people of Kufa! Do you think that I fought you in order that you may establish prayers or give zakat or perform the pilgrimage?! I know that you do pray, pay zakat and perform the pilgrimage. Indeed, I fought you in order to take command over you with contempt, and Allah has given me that against your wishes. Rest assured that whoever killed any of us will himself be killed. And the treaty between us of amnesty is under my feet."1

Mu'awiyah’s rule was terror in the whole Muslim land. Such terrorism was spread by many convoys sent to various regions. Historians have narrated saying that Muawiyh summoned Sufyan ibn 'Awf al-

Ghamidi, one of the commanders of his army, and said to him, "This army is under your command. Proceed along the Euphrates River till you reach Heet. Any resistance you meet on your way should be crushed, and then you should proceed to invade Anbar. After that, penetrate deeply into Mada'in.

O Sufyan! These invasions will frighten the Iraqis and please those who like us. Such campaigns will attract frightened people to our side. Kill whoever holds different views from ours; loot their villages and demolish their homes. Indeed, fighting them against their livelihood and taking their wealth away is similar to killing them but is more painful to their hearts."2

Another of his commanders, namely Bishr ibn Arta'ah, was summoned and ordered to proceed to Hijaz and Yemen with these instructions issued by Mu'awiyah: "Proceed to Medina and expel its people. Meanwhile, people in your way, who are not from our camp, should be terrorized. When you enter Medina, let it appear as if you are going to kill them. Make it appear that your aim is to exterminate them. Then pardon them. Terrorize the people around Mecca and Medina and scatter them around."3

During Mu'awiyah's reign, basic human rights were denied, not simply violated. No one was free to express his views. Government spies were paid to terrorize the public, assisting the army and the police in sparing no opportunity to crush the people and to silence their dissent.

There are some documents which reveal Mu'awiyah's instructions to his governors to do just that. For instance, the following letter was addressed to all judges: "Do not accept the testimony of Ali's followers (Shi'as) or of his descendants in (your) courts." Another letter stated: "If you have evidence that someone likes Ali and his family, omit his name from the recipients of rations stipulated from the *zakat* funds."

Another letter said, "Punish whoever is suspected of following Ali and demolish his house."4 Such was the situation during the government of Mu'awiyah, Yazid's infamous father. Historians who were recording these waves of terror described them as unprecedented in history. People were so frightened, they did not mind being called atheists, thieves, etc., but not followers of Imam Ali ibn Abu Talib (ع), Prophet Muhammad's right hand, confidant and son-in-law.

Another aspect of the government of Mu'awiyah was the racist discrimination between Arabs and non-Arabs. Although they were supposed to have embraced Islam which tolerates no racism in its teachings, non-Arabs were forced to pay *khiraj* and *jizya* taxes that are levied from non-Muslims living under the protection of Muslims and enjoying certain privileges, including the exemption from the military service. A non-Arab soldier fighting in the state's army used to receive bare subsistence from the rations.

Once, a dispute flared up between an Arab and a non-Arab and both were brought to court. The judge, namely Abdullah ibn amir, heard the non-Arab saying to his Arab opponent, "May Allah not permit people of your kind (i.e. Arabs) to multiply." The Arab answered him by saying, "O Allah! I invoke You to multiply their (non-Arabs') population among us!" People present there and then were bewildered to hear such a plea, so they asked him, "How do you pray for this man's people to multiply while he prays for yours to be diminished?!" The Arab opponent said, "Yes, indeed, I do so! They clean our streets and

make shoes for our animals, and they weave our clothes!"

Imam al-Husayn's older brother, Imam al-Hassan (ع), was elected in Medina on the 21st of the month of Ramadan, 40 A.H./January 28, 661 A.D. as the caliph, but his caliphate did not last long due to the terrorism promoted by Mu'awiyah who either intimidated, killed, or bribed the most distinguished men upon whom Imam al-Hassan (ع) depended to run the affairs of the government.

Finally, Mu'awiyah pushed Imam al-Hassan (ع) out of power after signing a treaty with him the terms of which were, indeed, honourable and fair, had they only been implemented. Finding his men too weak or too reluctant to fight Mu'awiyah, Imam al-Hassan (ع) had no alternative except to sign the said treaty with a man whom he knew very well to be the most hypocritical of all and the most untrustworthy. Since there are too many ignorant folks who dare to blaspheme and cast doubt about the integrity of Imam al-Hassan (ع), we have to review the terms of that treaty and leave the reader to draw his own conclusion; those terms, in brief, were:

1) Mu'awiyah shall rule according to the Holy Qur'an and the Sunnah of the Prophet (ص) in the territories under his control.
2) Mu'awiyah shall have no right to nominate his successor.
3) All people in Syria, Iraq, Hizaj and Yemen shall lead their lives safely and securely.
4) The lives and properties of the followers (Shi'as) of Imam Ali ibn Abu Talib (ع), wherever they may be, shall remain safe and secure.
5) Mu'awiyah shall not try, openly or secretly, to harm or to kill Imam al-Hassan (ع) son of Imam Ali ibn Abu Talib (ع), his brother Imam al-Husayn (ع), or any other member of the family of the Prophet (ص), nor shall they be threatened or terrorized.
6) The abusive language, the cursing of Imam Ali (ع) during prayer services (ordered by Mu'awiyah and continued after his death for a long period of time) at the Grand Mosque of Damascus shall be stopped.

Mu'awiyah had ordered all Imams who led congregational prayers not to descend from their pulpits before cursing Ali (ع), a practice which they labeled as "Sunnah." It is documented that one such Imam forgot once to curse Ali (ع), whereupon people shouted at him that he had violated the Sunnah. Those who prayed at home and who forgot to curse Ali (ع) after their prayers felt obligated to repeat them, being convinced that such cursing was an integral part of the compulsory prayers without which they would not be accepted by Allah...

Such abominable blasphemy continued from the year when Othman was killed, that is, 35 A.H./656 A.D. till it was terminated by orders of the only righteous Umayyad caliph, namely Omer ibn Abdul-Aziz, one year after his becoming caliph, that is, in 100 A.H../718 A.D., for a total of 62 years. Historians say that the public actually did not stop cursing Ali (ع) even then but continued to do so for at least 18 more years, extending the total to 80 years... Omer ibn Abdul-Aziz was killed in 101 A.H./719 A.D. after having ruled for only two years and five months because he was fair and just and, most importantly, because he was sympathetic to the Prophet's family (Ahl al-Bayt); peace and blessings of Allah be with

him.

Shortly after concluding the said treaty, Mu'awiyah lured Imam al-Hassan's wife, Juda daughter of al-Ash'ath ibn Qays, into poisoning her husband with the promise that he would marry her off to his son and heir apparent Yazid. Juda killed her husband who died on Safar 28, 50 A.H./March 30, 670 A.D. She was cursed by the Almighty with an embarrassing ailment for which nobody could find any cure. Mu'awiyah, as expected, did not fulfill his promise.

Having succeeded in getting Imam al-Hassan (ع), Imam al-Husayn's older brother, killed, Mu'awiyah sent letters to one of his Umayyad relatives, namely Marwan ibn al-Hakam, a cousin of Othman ibn Affan and bearer of his seal, a seal which he used quite often for his own gains and even without the knowledge of the aging caliph, instructing him to obtain the oath of allegiance for his son Yazid as his (Mu'awiyah's) successor.

By the way, the Umayyads succeeded in making this same Marwan caliph in 64 A.H./683 A.D., and his government lasted for seventeen months till it ended in 65 A.H./684-85 A.D. when he died at the age of 63 and was buried in Damascus. Marwan, accordingly, delivered a speech following the prayers and concluded it by saying, "The commander of the faithful (meaning Mu'awiyah) is of the view that he chooses his son Yazid to succeed him as your ruler following in the footsteps of Abu Bakr and Omer ibn al-Khattab..."

He was at that moment interrupted by Abdul-Rahman son of first caliph Abu Bakr. "Nay!," Abdul-Rahman ibn Abu Bakr shouted, "You mean in the footsteps of Kisra (Khosro, emperor of Persia) and Caesar (emperor of Rome)! Neither Abu Bakr nor Omer appointed their sons or relatives as their successors...!"

In 51 A.H./671 A.D., Mu'awiyah performed the pilgrimage then went to Medina where he called to his presence Abdullah son of second caliph Omer ibn al-Khattab. His father, Omer , succeeded Abu Bakr as the caliph in 13 A.H./634 A.D.; he remained caliph for ten years till he was killed by a Persian slave in the month of Thul-Hijja, 23 A.H./November 644 A.D. He was succeeded by Othman ibn Affan who ruled for eleven years (till 35 A.H./656 A.D.). Mu'awiyah said to Abdullah ibn Omer, "O son of Omer ! You used to tell me that you never liked to sleep one night without knowing who your Imam (here the word means "ruler") is, and I warn you against spreading the seeds of dissension among the Muslims or corrupting their views."

Abdullah praised Allah then said, "There were other caliphs before you who had sons who were not inferior to yours, yet they did not decide to do what you have decided to do regarding your son. Rather, they let the Muslims make their own choice. You warn me against dissension, and I am not an advocate of dissension. I am just one of the Muslims, and if they are unanimous regarding an issue, I will then add my voice to theirs."

Having said so, Abdullah left. Then Muhammad, son of first caliph Abu Bakr, referred to above, was

presented before Mu'awiyah. The latter started his rhetoric but Abdul-Rahman interrupted him by saying, "All you want to say is that you wish we obey your son after obeying Allah, and this, by Allah, we will never do. And, by Allah, we shall settle this issue by mutual consultation among the Muslims; otherwise, we will treat you as you were treated at the dawn of Islam...!" Then he, too, stood up and left

Yazid son of Mu'awiyah was born in 17 A.H./645 A.D. and inherited his father's post in 60 A.H./680 A.D. He ruled for only three years and one month then died in mid-Rab'iul-Awwal of 64 A.H./December 14, 683 A.D. at the young age of 38. He was a playboy, a drunkard, and a man who used to enjoy seeing animals fight. He used to play with animals. Monkeys were dressed in gold-embroidered multi-colored clothes and trained to dance for him, and he had salaried "officials" to look after his animal collection.

Such collection included monkeys and race dogs. He was fond of gambling and wine drinking, and he demonstrated disrespect towards the Mosque of the Prophet (ص) and towards the Ka'ba itself, causing very serious damages to its structure as the reader will come to know in a later part of this book. He forced women to take their veils off and killed thousands of innocent people and encouraged the rape of women, girls, and children during the uprisings that took place in Hijaz, particularly in the Harra incident, details of which will follow. In short, Yazid did not have one iota of respect for Islamic tenets or moral ethics. Strange enough, there are some ignorant Muslims who sing his praise, justify and defend his barbaric conduct...

This much gives the reader an idea about what type of persons Abu Sufyan, Mu'awiyah, and Yazid were. Now let us review the brief biography of their opponents.

Ali, Husayn's Father

Imam al-Husayn's father, Ali (ع), needs no introduction, but for the benefit of those who do not know much about him, we would like to state the following:

Ali was born in May of 600 A.D. inside the Ka'ba, the holiest of all holy places in Islam, the cubic symbol of "Allah's House" in Mecca, Hijaz, northern part of today's Saudi Arabia, the only country in the world named after its ruling dynasty! No other human being was ever born in the holiest of holies besides him. Ali (ع) was raised and cared for by his cousin Muhammad (ص), the Messenger of Allah, who wished to return the favor Ali's father had done him when he was a child. You see, when Muhammad (ص) was orphaned, Ali's father, Abu Talib, took him in his custody and raised him, so Muhammad (ص) wanted to return the favor especially after seeing how Abu Talib's trade business was not doing well in his old age.

Muhammad (ص)'s upbringing of Ali (ع) polished the lad's personality and prepared him to play a major role in the dissemination of the Islamic creed. He was the first male to believe in Muhammad (ص) and to offer prayers with him. The second was another young man who was also raised and cared for by Muhammad (ص), namely Zaid ibn Harithah who later commanded the army of the Muslims during the Battle of Mu'ta of 629 A.D., and so did his son Usamah in 632 A.D., both proving their military ability,

insight and wisdom. The third to embrace the Islamic faith was Muhammad's longtime friend Abu Bakr.

When pagan Meccans wanted to assassinate Muhammad (ص) in 622 A.D., Ali (ع) slept in his (Muhammad's) bed, offering his life as a sacrifice to save his, while the Prophet succeeded in leaving his house safely even under the nose of the infidels, having recited the first eight verses of Surat Yasin (Chapter 36 of the Holy Qur'an) and thrown a handful of dust before their eyes. They could not see him leave.

Muhammad (ص) safely reached Quba, a suburb of Medina where he camped and waited for Ali (ع) to rejoin him. He did not want to enter Medina triumphantly without Ali (ع). After a few days, Ali (ع) walked all alone the entire distance from Mecca to Medina, about 250 Arabian miles, arriving there with swollen and lacerated feet, bleeding and fatigued.

Ali (ع) defended Islam in the Battle of Badr (624 A.D.) and married Fatima, the Prophet's only surviving offspring, in the same year. He also fought in the Battle of Uhud in the next year, in the Battle of Moat (Khandaq) in 627 A.D., in the Battle of Khayber (against the Jews of Medina) in 628 A.D., and took part in the Conquest of Mecca in 630 A.D.

He also fought in the Battle of Hunain in the same year. On Thul-Hijjah 18, 10 A.H., corresponding to March 19, 632 A.D., and according to divine orders which Muhammad (ص) had received from his Lord in the form of Qur'anic verse No. 67 of Surat al-Ma'ida (Chapter 5), the Prophet of Islam delivered a speech at a place between Mecca and Medina known as Ghadir Khumm in the Juhfa valley wherein he enumerated some of Ali's merits and informed the huge crowd of an estimated 132,000 pilgrims who had accompanied him during his last pilgrimage, the Farewell Pilgrimage, that just as they had accepted him as the Prophet, they were bound to accept Ali (ع) as "Ameerul-Mu'mineen," Commander of the Faithful, title of one who rules the Muslims as the supreme political leader and, at the same time, as the highest religious authority. Details of and references to this historic event are recorded, with the entire original Arabic text (23 pages) of the Prophet's historic sermon, are in my book titled *Ghadir Khumm: Where Islam was Perfected*.

Because of the numerous battles in which Ali (ع) participated and the number of those whom he killed, he was not popular with those who considered blood relations more important than earning the Pleasure of the Almighty; therefore, only a few months after that date did some people promote Abu Bakr, a wealthy Meccan and a very successful businessman, to the post of "Ameerul-Mu'mineen." This took place in 11 A.H./632 A.D. He ruled for two years and a half, dying on a Tuesday, 13 A.H./634 A.D. at the age of 63...

They promoted Abu Bakr to be "Ameerul-Mo'minnen" instead of Ali (ع), forgetting or pretending to forget what they had heard from and pledged to the Prophet (ص) only two months and nine days ago at Ghadir Khumm. This took place immediately after the Prophet's demise on Safar 28, 11 A.H./May 28, 632 A.D. (By the way, like all lunar Hijri years, the solar calendar year 632 of the Christian Era coincided

with both the 10th and the 11th Hijri years.)

Imam Ali (ع) did not receive any significant recognition during the reign of the first three caliphs, and even his wife's property, Fadak, was confiscated; thus, his family was deprived of a good source of income. Abu Bakr ordered the confiscation in 632 A.D. The only just and fair Umayyad ruler, namely the last one, Omer ibn Abdul-Aziz, returned Fadak to Fatima's offspring in 718 A.D., 86 years after its confiscation with profound apologies. When Ali (ع) was elected as caliph in 36 A.H./657 A.D., tribalism and racism were as rampant as they used to be during the pre-Islamic era. Islam's teachings were either forgotten or distorted.

In Syria, Mu'awiyah ibn Abu Sufyan had declared himself "caliph" and was buying people's conscience and loyalty. He was, once more, raising one army after another to fight Ali (ع) just as his father Abu Sufyan had raised one army after another to fight Muhammad (ص), causing tens of thousands of Muslims to be killed in the process. Most of Ali's time was spent in defending law and order; he hardly had time to rest and to improve the conditions which he knew were in need of improvement because of the injustices of past regimes that did not protect the Islamic creed from liars and fabricators of traditions, indirectly assisting in the distortion of the Sunnah.

Caliph Ali (ع) had to fight the Battle of Jamal (Camel), which broke out at the end of Rab'i II 36 A.H./June 28, 632 A.D., the forces of dissent which had been herded and led by Aisha daughter of the same Abu Bakr mentioned above and one of the Prophet's wives. She was then nineteen years old and was riding a huge camel named Askar, hence the name of the battle: Harb al-Jamal, battle of the camel. She kept urging her men to fight Ali (ع) and his men. It was the first time that Muslims killed Muslims, and such killing has been going on ever since. Look at Afghanistan, Algeria, Iraq and Iran (during the 1980s when more than a million Muslim lives were lost), and remember the civil wars in Lebanon, Somalia, Yemen, and elsewhere...

History repeats itself. Those who do not learn from the mistakes of past generations are doomed, condemned and destined to repeat them, rest assured. Aisha accused Ali (ع) of having collaborated with those who had killed her Umayyad relative Othman ibn Affan who became caliph in 24 A.H./645 A.D. and ruled till he was killed in 35 A.H./656 A.D. when he was 89. Ali (ع), in fact, had sent both of his sons, Imam al-Hassan (ع) and Imam al-Husayn (ع) (the latter being the hero of this brief report), to defend Othman who was placed by the angry protesters under virtual house arrest and his mansion was twice subjected to a siege.

Water and food supplies were blocked from reaching him. Ali (ع) used to get water and food smuggled to Othman's mansion during the night passed on from one person to another from one flat rooftop to another till they reached Othman's mansion. The public outrage stemmed from Othman's mismanagement of public funds and preference of his own relatives over all others for top government jobs even when such relatives were not fit at all to occupy any government post.

He himself lived in luxury unseen before, getting mansions built for him and for his wife, and silk clothes and exotic perfumes were being imported especially for him and for her. His wife, Na'ila daughter of al-Qarafisah, used to wear so much jewelry that people could hear the jingle from a distance! Such should not be the conduct of successors of Prophets.

While defending Othman, Imam al-Hassan (ع) received a wound on his forehead. But the huge number of the angry crowd finally assaulted Othman's mansion and dealt him blows with their swords, killing him instantly. It was the first time Muslims killed their caliph. Na'ila tried to defend her husband with her bare hands, getting four of her fingers cut off. She sent those fingers together with the copy of the Holy Qur'an which Othman was reciting when he was killed and which was stained with his blood to Mu'awiyah in Damascus to use them to excite people and to urge them to seek revenge for Othman's murder.

Aisha, ironically, was one of those who had urged the Muslims to kill Othman, making her historic statement which we would like to quote here in its original Arabic text verbatim: **أقتلوا نعثلا فقد كفر** "Uqtulu Nathal faqad Kufar," that is, "Kill Nathal, for he has committed apostasy." Nathal was a contemporary Jew famous for his untidy and too long beard; hence, Aisha was comparing Othman with a Jew.

She, in fact, was trying to get either Talhah ibn Ubaydullah, her cousin who aspired to marry her after the demise of the Prophet (ص), something which Islam prohibited, or az-Zubair ibn al-Awwam, son of her older sister Asma' daughter of Abu Bakr, become caliph instead of Ali (ع). Az-Zubair ibn al-Awwam did, in fact, succeed in declaring himself as the caliph after rebelling against the Umayyads as the reader will come to know in the chapter dealing with the Harra incident. Aisha disliked Ali (ع) very much despite all the praise lavished on him by her husband, the Messenger of Allah (ع), and although he did not do anything to warrant such an attitude.

There is no room here to detail all the grievances the Muslims raised against their caliph, Othman, in addition to the above, for these would fill an entire volume, and books have, in fact, been already written about this subject. One such book is titled **الفتنة الكبرى** *Al-Fitnatul-Kubra* (the greatest dissension) by the renown Egyptian scholar Dr. Taha Husayn (winner of a Nobel prize for literature) and published in Cairo, Egypt, a book which the author may have modelled after at-Tabari's book bearing the exact title and dealing with the same theme.

One of the best references written about the Battle of the Camel is al-Mas'udi's famous book **مروج الذهب** *Muraj at-Thahab*. Ali (ع) won the battle; 13,000 men from aisha's camp and 5,000 from Ali's were killed, according to p. 177, Vol. 5, of *Muraj at-Thahab*. The heaviest casualty was the loss of thousands who knew the entire text of the Holy Qur'an by heart and whose knowledge, during that critical time, was crucial.

The Prophet of Islam has said: **موت العالم موت العالم** "Mawt al-aalim mawt al-aalam," that is, "The death of a scholar spells the death of the world." What is the world without scholars? It is darkness without

light, trees without fruit, river without water... Islam very much encourages scholarship and reveres scholars, writers, intellectuals, researchers, scientists, etc.

After the Battle of Camel, Ali (ع) had to fight the Battle of Siffeen (40 A.H./661 A.D.) against the army of Mu'awiyah ibn Abu Sufyan, Yazid's father. Shortly after that, and in the same year, and to be exact on the 19th of the month of Ramadan, 40 A.H./January 29, 661 A.D., Ali (ع) was killed by Ibn Muljim al-Muradi, one of the Kharijites, those who were fed-up with certain Muslim caliphs and with some of the latter's un-Islamic practices.

These Kharijites had been crushed by Ali (ع) in the Battle of Nahrawan, which started on Safar 6, 38 A.H./July 17, 658 A.D., but their remnants scattered thereafter throughout the Islamic lands. When he was killed, Ali (ع) was leading the morning prayers at Kufa's grand mosque. Ali (ع) was the embodiment of everything Islam stands for. Even his name, Ali (ع), is derived from "Al-Aliyy," one of the Amighty's ninety-nine Attributes known as Asma' Allah al-Husna, Allah's most beautiful names.

Scholars of tafsir, exegesis of the Holy Qur'an, have identified numerous Qur'anic verses praising Ali (ع) and his family, his Ahl al-Bayt **أهل البيت**. The most widely known of such verses is No. 33 of Chapter 33 of the Holy Qur'an (Ayat at-Tathir, Surat al-Ahzab).

This much should suffice the reader to form an idea about Imam al-Husayn's father, so let us now discuss the hero of our story.

قال رسول الله (ص): "حسين مني و أنا من حسين؛ أحب

الله من أحب حسينا"

The Messenger of Allah (ص) has said, "Husayn is of me, and I am of Husayn; Allah loves whoever loves Husayn."

السَّلام عَلَى الحُسَيْن ، وَعَلَى عَليّ بْنِ الحُسَيْنِ ، وَعَلَى أوْلادِ الحُسَيْنِ وَعَلَى أصْحابِ الحُسَين

Peace with al-Husayn, with Ali son of al-Husayn, with the offspring of al-Husayn and with the companions of al-Husayn

Imam Husayn Son of Imam Ali

Imam al-Husayn (ع), the Master of Martyrs and the hero of this brief history review, was the greatest spiritual leader of his time in the entire world of Islam. He was an Imam, the brother of an Imam, and the son of an Imam. None in history ever enjoyed such merits. All religious authorities admitted his moral, spiritual and religious superiority over everyone else. They admitted that if there was an individual fit for the spiritual and religious vicegerency of the Holy prophet of Islam (ع), Imam al-Husayn (ع) was the person best suited for it.

Imam al-Husayn (ع) was born in Medina on the 15th of the month of Ramadan, 3 A.H./March 1, 625 A.D. and was named " al-Husayn" which means "Junior al-Hassan," since his older brother is named " al-Hassan." Ali (ع) chose to name both his sons after Shabar and Shubayr, sons of prophet Aaron, older brother of Prophet Moses, peace be with both of them. Even during his childhood, Imam al-Husayn (ع) was known for his brilliance, piety, and lofty upbringing.

His grandfather, the Prophet of Islam, surrounded him with his affection and taught him a great deal, making him the custodian of Allah's knowledge, and so did Imam al-Husayn's mother, Fatima (ع), the Head of all the Women of the World, and so did his father Imam Ali (ع) whom the Prophet (ص) took as a "brother" when he joined the Ansar and the Muhajiran with the bond of brotherhood following his historic migration from Mecca to Medina.

The Prophet (ص), who never uttered a word out of favoritism or in response to an emotional outburst, called Imam al-Husayn (ع) and his older brother Imam al-Hassan (ع) "Masters of the Youths of Paradise;" all the residents of Paradise are young.

Imam al-Husayn's life and status in the Islamic history are formidable. Fatima (ع), his mother, was the dearest daughter of her father (ع). At-Tirmithi cited Usamah ibn Zaid ibn Harithah (referred to above) saying that the Prophet (ص) had said, "The dearest member of my family to me is Fatima." She was declared by the Prophet as the Head of all the Women of the world. She and her husband were members of the family who were distinguished for their qualities and services to Islam.

They are role models for all Muslim men and women. Their role was an extension of the Prophet's role in leading the great cultural transformation from the darkness of an infidel culture to the light of Islam, the beacon of guidance and the guarantor of happiness in this life and in the one to come.

Historians recorded the birth of Imam al-Husayn (ع) as an exciting event for the Muslims of Medina and especially for the Prophet of Allah (ع). The Muslims congratulated each other for the new child whom the Prophet considered as his own son. The Prophet once declared, "Husayn is of me, and I am of Husayn. O Allah! Be pleased with whoever pleases al-Husayn!" This testimony was not accidental, nor was it the result of emotional expressions. This declaration came from a responsible wise leader, the Prophet of Allah, who would never commit a mistake during the performance of his Prophetic mission.

It is easy to understand the first part of this weighty statement: " al-Husayn is of me," for surely Imam al-Husayn (ع) was of the Prophet's own lineage through his daughter Fatima.(ع). But what about the other half, that of "and I am of al-Husayn"? How could the grandfather be of his grandson? If you consider this statement in the light of the role Imam al-Husayn (ع) played in Islam's history, you will understand what the Prophet meant. He simply meant to say, "And my Message is to be continued through al-Husayn's martyrdom."

The Prophet, in this statement, was delivering an important message and foretelling people of who would act as the fountainheads of Islamic guidance and who would guard his divine message in the future. Emotions and sentiments are not loose in a Muslim's life but are controlled by Islamic concepts and principles. There is always a criterion for "like" and "dislike" which evolves from the deeply rooted Islamic concepts.

Although Abu Lahab was an uncle of the Prophet (ص), his infidelity made him cursed till the Day of Judgment. The same applied to another uncle, Abu Jahal. The Prophet of Allah made another statement which leaves no doubt about Imam Imam al-Hassan's and Imam al-Husayn's roles. As indicated above, he (ع) said, " al-Hassan and al-Husayn are the masters of the youths of Paradise." This was presented as a credential to the Muslim nation so that it would uphold their leadership.

At a certain time, the Muslims in Medina realized and appreciated the Islamic message's glory and sweet tasting fruits, so they intended to reward the Prophet (ص) for his efforts in guiding them out of the darkness of jahiliyya and into the light of Islam. The gift they presented to the Prophet (ص) was some gold which they had collected. The Prophet's answer came not from him personally but, rather, from his Lord on his behalf in the text of the following Qur'anic verses which were revealed during this very incident:

Say (O Muhammad !): "No reward do I ask you for this (conveying of the Message) except that you be kind to those of my kin." (Qur'an, 23:42)

Muhammad Jawad Maghniyyah, author of **تفسير الكاشف** *Tafsir al-Kashif*5, narrates saying that when this verse was revealed, people asked the Prophet (ص), "O Messenger of Allah! Who are these of your kin for whom respect is made obligatory on us by this verse?" The Prophet (ص) answered, "They are Ali, Fatima, and their two sons."

However, this did not imply disrespect for other members of his kinsfolk or companions. Looking objectively at the message of this verse, it will indicate to you, first of all, reluctance to accept material rewards. If a reward is not suitable, it cannot, and it must not, be accepted. Hence, the verse was enjoining respect for specific people, not because they are only the Prophet's relatives. But the real reason behind this respect was to safeguard the Islamic message. The role these holy personalities played in the Islamic history required such respect in order to enable them to perform their duties.

Al-Hakim quoted Au Sa'd al-Khudri saying that the Prophet (ص) once said, "One who dislikes us, we

Ahl al-Bayt [ع] (family of Prophet Muhammad [ص]), Allah shall hurl him into the fire of Hell." This implies that those who dislike the Islamic conduct and way of life as personified by these individuals, through their exemplary conduct, shall receive the Almighty's condemnation and shall taste of His torment.

Jabir ibn Abdullah al-Ansari6, a maternal relative and one of the greatest of all companions of Prophet Muhammad (ص), narrated once saying that in a speech delivered immediately following the performance of his last pilgrimage, the Farewell Pilgrimage referred to above, the Prophet (ص) said, "O people! I am leaving among you the Book of Allah and my Itrat (Progeny) for your guidance. So long as you hold fast to them both (at the same time), surely you will never stray." This tradition was narrated not only by Jabir but also by at least twenty other eyewitnesses who heard it in person and who participated in that same pilgrimage, and their statements are recorded in numerous references.

Such statements were transmitted by chains of trusted narrators of hadith. In his renown book Sahih, Muslim cites some of them. In another tradition transmitted by Abu Tharr al-Ghifari, the Prophet (ص) is quoted as saying, "O people! Let my family act among you like the head of the body, and like the eyes of the head among you." These traditions are impressive in many respects. First, they were narrated by different sources of different inclinations; this adds to their credibility. Second, the same content indicates their consistency, underscoring their authenticity.

Imam al-Husayn (ع) was one member of the family of the Prophet (ص). He was brought up in the Prophetic guidance where he received the direct attention of the Prophet (ص). The ideal atmosphere where he had grown up with his grandfather, father, mother, and elder brother, was the highest level ever attained. Thus, he acquired wisdom and learned generosity, bravery, piety while attaining the highest knowledge. He occupied outstanding posts during his father's caliphate. During the terror and corruption which swept the Muslim world at the hands of the Umayyad dynasty that ruled the Islamic world (from 661 – 750 A.D.) with an iron fist, he was the sole hope of the Muslims to restore the Islamic laws and to thus bring them prosperity, peace, and happiness in both worlds.

Having seen how his older brother Imam al-Hassan (ع) was betrayed by his friends and poisoned by his foes, Imam al-Husayn (ع) remained in seclusion from the public for ten years, feeling helpless against the tide of Umayyad corruption and tyranny. Gradually, people realized that none could save them from such tyranny except Imam al-Husayn (ع) himself, so they kept appealing to him to lead them against the Umayyads, and he kept ignoring their pleas due to his knowledge that he could not rely on them to remain steadfast on the battlefield against Mu'awiyah's mighty Syrian army, being convinced that they would betray him just as they had betrayed his older brother and his father. They did exactly so as you will see...

Most of the pleas came from the people of Kufa, Iraq, mostly Shi'as who were subjected to untold atrocities by Kufa's then governor (appointed on behalf of the central Umayyad government in Damascus) Muhammad ibn al-Ash'ath and the top men who supported him and his Umayyad superiors, namely Shurayh, Kufa's judge, a typical preacher of the rulers, by the rulers, and for the rulers, a man

who was issuing verdicts according not to the teachings of the Holy Qur'an and the Sunnah but to please the Umayyads who were paying his salary and showering him and his likes with gifts from time to time, and Omer ibn Sa'd. The letters those Kufians sent to Imam al-Husayn (ع) numbered ten to twelve thousand, and many of them threatened Imam al-Husayn (ع) of questioning him before the Almighty on the Day of Judgment as to: "Why did you not respond to the people who sought your assistance to put an end to tyranny and oppression?"

Imam al-Husayn (ع) had to oblige despite all the odds against him. He, in fact, knew fully well that he was marching to his death, having already been informed of his martyrdom in the land of Karbala'' by none other than his holy grandfather who even named his killer. He was informed of

his women and children taken captive and of the time and day when he would be martyred. Everything was already decreed, and Imam al-Husayn (ع) had no choice except to fulfil a decree by sacrificing himself and all the dear ones with him for the sake of Islam. We only wish here to unveil the startling aspects of the revolution's message which is often neglected in its traditional commemoration.

Confronting all the details of this momentous event, we have to answer many pressing questions such as: Why did this revolution take place? What were its implications and procedures? And what were its conclusive results? The answers may provide a guiding light so that we may form our conclusions. The following account is based on the most popular and trustworthy authorities on the subject.

To understand Imam al-Husayn's personality and the collective culture of the society, a summary of Islam's view of life is necessary.

Islam's Message to Humanity

Islam is a way of life. It gives reasons and sets a purpose for living. We were not placed on earth by accident or without a purpose. Everything in life has a purpose; every being has a role to play; every inanimate object serves an end. Islam elevates the spirit while satisfying the material needs...

Islam considers man as God's vicegerent on earth. This status is a lofty and weighty one, but it is also critical: the requirements must be met, the conditions must be satisfied; the mission must be accomplished. Thus, man is in an envied position and, consequently, his acts and norms of conduct are expected to conform with the high level he is to occupy.

The Islamic concepts and laws are inseparable parts of the Islamic ideology; milk is inseparable from water. They make up the practical expression of Islam in society and in life as a whole. These concepts and laws are essentially to harmonize people's relationships with each other, with other beings, with nature and the environment and, above all, with the Creator.

The basic Islamic outlook of this life is one of an introductory course; the real life is the one to come, not this one. This worldly life is a prelude to another eternal one; therefore, this world is a preparatory stage

for people in order to attain the spiritual level which permits them to enter Paradise. It is a microcosm of the real eternal macrocosm. The other side of the picture is the horror of Hell for people who misuse or abuse the power placed at their disposal.

Hence, success and failure are not measured by the known criteria of this world, by, say, materialistic supremacy, wealth and power. The Islamic criteria differ from the materialistic ones; they account for the life hereafter; they take into consideration the next phase of our existence. Death is not the end of everything; it is the beginning of real life. To die is to wake up from a brief dream. To

please Allah is the sublime goal which surpasses all other wishes and desires, or so should it be. This by no account means that we should neglect acquiring materialistic supremacy, wealth and riches, by legitimate means; it only means that we must put such supremacy, or such wealth, in its rightful place: to serve man and to please Allah. What a noble concept! It is with pleasing Allah and with His support that Muslims seek materialistic supremacy.

Alas! The Muslims now do not have any materialistic supremacy at all. Their natural resources are being sold for less than it costs to produce them; their countries are supermarkets for goods manufactured by those who despise them and look down upon them; their leaders can hardly agree on one common cause, and their nations have no say about who should rule them and who should not, and they are robbed of their freedom of expression, worship, and movement. Turkey, for example, used to be the center of the Islamic world and the source of its pride and glory.

Now its ruling juntas, supported by non-Muslim and anti-Islamic “superpowers,” by Zionists and imperialists, are fighting Islam with all their might and means. The same can be said about the rulers of many other countries who are Muslims only in name. The Muslims are now prisoners in their own homes. They are the underdogs of the world. Gone are the days of their supremacy and glory and shall never return unless and until they regret and return to their creed and practice it as it should be.

Origins of Deviation

How did Mu'awiyah ascend to the post of ruler of the Muslims, and how did he dare to claim succession to the Prophet (ص), the irreligious, liar, cheating, cunning and conniving man that he was? What happened to the Muslim world? Why was it silent at seeing the assumption of power by an ignoble person like Yazid? Indeed, it is astonishing to witness the indifference and irresponsibility demonstrated by the vast majority of Muslims.

One is tempted to say that such indifference is present even in our own time. Our time, in fact, can best be described as the neo-jahiliyya. There are already too many Yazids but no al-Husayn to come to the rescue. Islamic values and ideals were as if totally alien to the society. What happened to the dynamic forces that had awakened the world and shaken it like never before? The Prophet’s voice had not yet died away regarding the responsibility of the Muslims.

He once said, "One who sees a cruel governor violating Allah's laws, breaking His covenant, acting in contrast to the tradition of the Prophet, committing mischief and intruding upon peoples' rights, without trying to change that governor through his action, or speech, Allah will then reserve a suitable place for him in Hell."

We all may wonder about the causes of deviation which led to this deplorable state of affairs. We know for sure that Islam is a perfect and practical religion, a complete way of life. Islam, no doubt, assured us of guiding us to a secure and prosperous life. The question of deficiency in the Islamic message, however, if there is such deficiency at all, or in the way it was conducted by the Prophet (ص), has no place here.

The only possible shortcomings, therefore, are confined to the subsequent status of the Muslims, to their way of handling their affairs, and to their conformity to the Islamic laws besides the "natural" obstacles encountered in the sequence of events. Following is the major cause that contributed to the deplorable status quo of the Muslims of the time and is still contributing to that of our own and will continue to do so till the end of time.

Falsification of Hadith and Distortion of The Sunna

The worst mischief upon which Mu'awiyah embarked was the fabrication of hadith, traditions detailing what the Prophet of Islam (ع) said or did. Hadith is one of the two sources of Islam's legislative system, the Sharaa. Selecting Imam Ali (ع) as his lifetime's adversary, Mu'awiyah soon found out that his cause was hopeless. Ali's merits were very well recognized by every Muslim while Mu'awiyah's family and dismal conduct were the objects of their contempt. Mu'awiyah's past record was dark and shameful whereas that of Ali (ع) was glorious and shining, full of heroism in defense of Islam.

In order to sustain his campaign and raise the status of his likes, Mu'awiyah had to attract the remnant of some companions of the Prophet (ص) whose characters were known as weak and who had a genuine interest in this world and in its vanishing riches. He employed them to fabricate traditions custom-designed to his own tailoring.

This trend of fabricating hadith constituted a grave danger to the integrity of the Islamic tenets. Hadith is second in importance to the Holy Qur'an. It was very important to ward off such a danger. To expose such a trend to the Muslims at large was very vital, pivotal, of the highest priority. It would be accomplished by exposing and disgracing those who embarked upon committing and nurturing such a terrible mischief. Imam al-Husayn's revolution broke out in order to undertake this very task.

Let us now review a few samples of fabricated traditions7.

Abu Hurayra is supposed to have quoted the Prophet (ص) saying, "Allah has trusted three persons for His revelation: Myself, Gabriel and Mu'awiyah." We wonder what Allah was doing for the revelation when Mu'awiyah was in the camp of the infidels. Abu Hurayra claimed the Prophet (ص) gave Mu'awiyah an

arrow then said to him, "Take this arrow until we meet in Paradise."

What a lucky arrow to enter Paradise! Let us stop here to discuss this man, Abu Hurayra, who may have had the lion's share in distorting the Prophet's Sunnah especially when we come to know that he was quoted by a host of tabian who in turn are quoted by hundreds others who in turn are quoted by thousands..., and so on. This is why his name is in the forefront of narrators of hadith.

There is no agreement about what Abu Hurayra's name was, nor when he was born or when he died. He is said as having died in 59 A.H./678 A.D., and some say that his name was Abdul-Rahman ibn Sakhr al-Azdi, while others say it was Umair ibn amir ibn Abd Thish-Shari ibn Taraf. But it is agreed upon that he belonged to the Yemenite tribe of Daws ibn Adnan and that his mother's name was Umaima daughter of Safeeh ibn al-Harith ibn Shabi ibn Abu Sa'd; she, too, belonged to the Daws tribe.

It is said that the Prophet (ص) nicknamed him "Abu Hurayra" after a kitten to which he was attached. He accepted Islam in 7 A.H./628-9 A.D. immediately after the Battle of Khaybar, and he was then more than thirty years old. He was one of those indigent Muslims who had no house to live in, so they were lodged at the Suffa, a row of rooms adjacent to the Prophet's mosque at Medina. These residents used to receive the charity doled out to them by other Muslims. He used to see the Prophet (ص) mostly when it was time to eat. He missed most of the battles in defense of Islam waged after that date although he was young and healthy and capable of serving in the army.

The time Abu Hurayra spent in the company of the Prophet (ص), that is to say, on and off, is by the most generous estimates three years, yet this man narrated more traditions of the Prophet (ص) than anyone else in history. The total number of "traditions" which he attributed to the Prophet (ص) reached the astronomical figure of 5,374 of which only 326 are quoted by al-Bukhari, the most famous compiler of hadith, and who endorses no more than 93 of them! Muslim, another compiler of hadith, endorses only 89 of Abu Hurairay's alleged ahadith. These facts and figures are stated in the famous classic reference titled Siyar Alam an-Nubala' by at-Thahbi.

Compare this unrealistic figure of 5,374 "traditions" attributed to the Prophet (ص) and compiled during less than three years with the 586 traditions compiled by Ali ibn Abu Talib (ع), the Prophet's cousin and son-in-law who was raised by the Prophet (ص) since his birth in 600 A.D. and who followed the Prophet (ص) like his shadow for 32 years. Compare it with the figure of 142 traditions narrated by Abu Bakr, one of the closest companions and a longtime friend of the Prophet (ص) and one of the earliest to embrace Islam.

Compare it with the figure of 537 traditions narrated by the second caliph Omer ibn al-Khattab and with the 146 traditions narrated by Othman ibn Affan, keeping in mind that all these men knew how to read and write whereas Abu Hurayra was illiterate; he could neither read nor write...

The Umayyads found in Abu Hurayra the right man to fabricate as many "traditions" as they needed to support their un-Islamic practices and then attribute them to the Prophet (ص), hence the existence of

such a huge number of traditions filling the books of the Sunnah. And the Umayyads rewarded Abu Hurayra very generously.

When he came from Yemen to Hijaz, Abu Hurayra had only one single piece of striped cloth to cover his private parts. When Mu'awiyah employed Abu Hurayra to work in the factories producing custom-designed "traditions," he rewarded him by appointing him as the governor of Medina. He also married him off to a lady of prestige for whom Abu Hurayra used to work as a servant and built him al-Aqeeq mansion.

Abu Hurayra found himself during the Umayyads' reign of terror and oppression a man of wealth and influence, owning slaves and having servants. Prior to that, Omer ibn al-Khattab appointed him as governor of Bahrain for about two years during which Abu Hurayra amassed a huge wealth, so much so that people complained about him to Omer who called him to account for it. Finding his excuse too petty to accept, Omer deposed him. Omer also questioned him about the unrealistically abundant traditions which he was attributing to the Prophet (ص), hitting him with his cane and reprimanding him for forging traditions and even threatening to expel him from the Muslim lands.

All these details and more can be reviewed in famous references such as: Ar-Riyad an-Nadira **الرياض النضرة** by at-Tabari, in Vol. 4 of the original Arabic text of al-Bukhari's *Sahih*, where the author quotes Abu Hurayra talking about himself, in Abu Hurayra by the Egyptian scholar Mahmoud Abu Rayyah, in **سير أعلام النبلاء** *Siyar Alam an-Nubala'* by at-Thahbi, in **شرح نهج البلاغة** *Sharh Nahjul-Balagha* by Ibn Abul-Hadad, in **البداية و النهاية** *Al-Bidaya wal Nihaya* by Ibn Katheer, in **طبقات الفقهاء** *Tabaqat al-Fuqaha* by Ibn Sa'd (also famous as Tabaqat Ibn Sa'd), in **تأريخ الأمم و الملوك** *Tarikh al-Umam wal Muluk* by at-Tabari, in **تاريخ الخلفاء** *Tarikh al-Khulafa* by as-Sayyuti, in **فتح الباري** *Fath al-Bari* by Ibn Hajar al-Asqalani, in **المستدرك** *Al-Mustadrak* by al-Hakim, and in numerous other references. Yet some Muslims label Abu Hurayra as "Islam's narrator," propagating for his fabrications without first studying them in the light of the Qur'an and going as far as invoking the Almighty to be pleased with him....

اللهم أرزقنا شفاعة الحسين

Abdullah ibn Omer (ibn al-Khattab), too, claimed that the Prophet said, "You will see greed after me and things with which you will disagree." People, he went on, asked, "O Messenger of Allah! What do you order us to do then?" The Prophet, Abdullah continued, said, "Give the governor what is his and plead to Allah for yours."

Islam, true Islam, never condones toleration of unjust rulers. Another fabricated tradition is also by Abdullah ibn Omer who quoted the Prophet (ص) saying, "Put up with whatever conduct you do not like of your rulers because if you abandon the **جماعة** Jamaa (group) even the distance of one foot and then die, you will die as unbelievers."

Surely many despots ruling the Muslim world nowadays can appreciate such "traditions" and will not hesitate to publicize for them and be generous to those who promote them; they would give them generous salaries and build them mansions... Such fabricated "traditions" are not only in total contrast with the Qur'an and the Sunnah as well as with other verified traditions, they invite the Muslims to be the slaves of their rulers.

This is exactly what Mu'awiyah wanted, and this is exactly what so-called "Muslim" rulers like him want in our day and time... Unfortunately for the Muslims and fortunately for their enemies, there are quite a few "Muslim" rulers like this Mu'awiyah. This is why there is poverty, ignorance, dictatorship, injustice, oppression and subjugation to the enemies of Islam throughout the Muslim world nowadays.

Yazid Appointed as Supreme Ruler

Yazid's grandfather, Abu Sufyan, advised and managed the infidel's campaigns against Islam till the conquest of Mecca, as stated above. His wife Hind (mother of Mu'awiyah and grandmother of Yazid) tried to chew the liver of Hamzah, uncle of the Prophet (ص), because of her burning hatred and cannibalism.

Mu'awiyah, too, was an active opponent of Islam. Indeed, Abu Sufyan's family was performing the strategic, financial and morale boosting in the infidel's campaign against the Muslims for many years. Their efforts, wealth and diplomacy formed a great obstacle in the way of spreading Islam.

Time had lapsed and Mecca was suddenly besieged with the considerably large forces of the Muslims. The unbelievers in Mecca were stunned at seeing the Muslim fighters who had caught them by surprise, thanks to the shrewd military tactics of the Prophet (ص).

Thus, the infidels, including Abu Sufyan, had no choice except to abandon their arrogance and to accept Allah's sovereignty, or so did most of them pretend. Mu'awiyah was then 28 years old. Having seen how his father "accepted" Islam, though reluctantly, he fled for Bahrain where he wrote his father a very nasty letter reprimanding him for his "conversion." It is not clear when Mu'awiyah brought himself to profess adherence to the Islamic creed.

During this incident, i.e. the fall of Mecca to the Muslims, which was accomplished on a Friday, the 20th of the month of Ramadan, 8 A.H., corresponding to January 14, 630 A.D., less than two years before the Prophet's demise, historians recorded some peculiar stories about Abu Sufyan's family; however, there is one thing certain: They accepted Islam unwillingly, and they were treated in a special way on that account.

For instance, they were given more than their share of the treasury in order to gain their hearts and win them over to Islam. But whether this generosity had any effect in producing any change at all in their attitude is quite another story. Indeed, subsequent events revealed the fact that no change at all had

taken place in their way of thinking.

Yazid was brought up in such a family whose atmosphere was electrified with emotions of its dead who fought Islam and who were killed mostly during Islam's first major battle, that of Badr which broke out on a Friday, the 17th of the month of Ramadan, 2 A.H., corresponding to March 16, 624 A.D. and to which the Holy Qur'an refers in 8:5–11. Seventy prominent pagan Quraishites were killed in it, half of them at the hands of Imam al–Husayn's father Ali ibn Abu Talib (ع). That, by the way, was Ali's first battle; he was 24 years old.

Among the Umayyads who were killed in it were: Utbah, father–in–law of Yazid's father Mu'awiyah, Utbah's son al–Walid ibn al–Mugharah (father of the famous military leader Khalid ibn al–Walid), and Shaybah, Utbah's brother. Al–Walid ibn al–Mugharah is cursed in the Holy Qur'an in 74:11–30 (Surat al–Muddaththir). Utbah is father of Hind, mother of Yazid, who tried to chew the liver of Hamzah, Prophet Muhammad (ص)'s dear uncle and valiant defender of Islam.

Add to this the fact that such family witnessed how those who had killed their kinsfolk received full honour, recognition, and respect by the entire community, not to mention the wasted wealth, the injured pride, and the loss of privileges which they used to enjoy during the pre–Islamic period known as the jahiliyya.

Yet Yazid himself had some unique characteristics in the negative and adverse sense of the word in addition to what we recorded above. He was known as a playboy; he is on record as the first person ever to compose pornographic poetry. He described each and every part of his aunt's body for sensual excitement, doing so without being reprimanded by his father or mother or anyone else. Historians record his being seen drunk in public, his committing adultery, and his leading quite a corrupt life, a life which did not last for long, thank Allah. In one of his poetic verses, Yazid stated, "The family of Hashim (the Prophet's clansmen) staged a play to get a kingdom. Actually, there was neither news from Allah (wahi) received nor a revelation."

Mu'awiyah was not ruling as an individual but was representing a way of thinking which differed in nature from everything Islam stands for. However, he was not satisfied to leave the ruling stage without making sure that it was properly looked after. His pragmatic and materialistic mind drove him to prepare for the crowning of his son, Yazid, as his successor.

Mu'awiyah had made many pledges not to install Yazid when he saw the conditions at the time not conducive to such a plan because Muslims were still politically conscious and desired to see the restoration of the Islamic laws and values. Mu'awiyah, hence, had a difficult job at hand before leaving this world.

He, in fact, tried his best to buy the allegiance for his son from his army's commanders, tribal chiefs and chieftains, and entire tribes as well as men of distinction and influence, spending huge sums of money in the process. But his efforts did not succeed with everyone.

One of his failed attempts was when he wrote Imam al-Husayn (ع) soliciting his endorsement for his appointment of Yazid as the heir apparent to the throne. Imam al-Husayn's answer was a scathing criticism of all what Mu'awiyah and Yazid had committed. Mu'awiyah, therefore, forewarned his son Yazid to beware of Imam al-Husayn (ع).

Yazid eventually succeeded his father Mu'awiyah as the ruler. Yazid now spared no means to secure the submission for his unholy practices, oppression and aggression, from everyone. He knew very well that in reality, he had no legitimate right whatsoever to make claims or to issue demands. On the contrary, he was guilty of having committed many illegal and sacrilegious deeds for which he should have been killed, had there anyone powerful enough to implement the Islamic code of justice.

Once in charge, Yazid took his father's advice regarding Imam al-Husayn (ع) seriously. He wrote the then governor of Medina, al-Walid ibn Utbah, ordering him to secure the oath of allegiance to him as the new ruler from everyone in general and from Imam al-Husayn (ع), Abdullah ibn Omer (son of second caliph Omer ibn al-Khattab), and Abdullah ibn az-Zubair in particular, being the most prominent personalities. Yazid in an unmistakable language ordered al-Walid to secure such an oath for him by force if necessary, and that if Imam al-Husayn (ع) refused, he should behead him and send his severed head to him in Damascus.

But al-Walid's efforts were fruitless. Imam al-Husayn's reply was exact and direct; said he, "Ameer (Governor)! I belong to the Ahl al-Bayt (family) of the Prophet. Allah has consigned to and charged us with the Imamate (spiritual and political leadership of the Muslims). Angels pay us visits. Yazid is a wicked sinner, a depraved reprobate, a wanton drunkard, a man who sheds blood unjustly, and a man who openly defies Allah's commandments. A man like me will never yield his allegiance to a person like him."

The Noble Motives Behind Imam Husayn's Revolution

Such motives were numerous. Some of them stemmed from the grievances of the general public, while others were ideological in nature and noble in objective. They may be summed up as follows:

1) The most urgent need was to stop the attempts to distort the Islamic concepts and code of conduct, particularly the falsification of hadith as discussed above. This was of the utmost significance; it preoccupied the minds of responsible Muslims at the time. Such fabrication was quite rampant, epidemic in nature, festered by the funds available for those who rushed to please the Umayyads with their pens, those who did not hesitate to sell their religion for a trifling.

Such fabrication was poisonous in effect, and it affected the lives of all Muslims, and it still does. It was giving the Umayyads a free hand to do whatever they desired of unfair and unethical policies in dealing with their subjects. The mask of religion with which they used to hide their un-Islamic conduct was quite dangerous. In the long run, such danger would eventually change the pristine concepts introduced by

Islam and substitute them with anything but Islam. Stripping such a mask and exposing the true picture of the Umayyads was the most urgent task of a revolutionary like Imam al-Husayn (ع).

2) The State's structure was built on un-Islamic premises. Quraish was born to rule; non-Arabs were second-class citizens who formed the base of the society's pyramid. That was the general social picture of the Islamic world under the Umayyad's rule. Anyone who dared to express an opinion which did not agree with that of the Umayyads had to be placed under house arrest if not altogether eliminated. His property would then be confiscated and his life would be at stake. He would live in fear for the rest of his miserable life. Nowadays, there are millions of Muslims who live under such conditions. You see, the Umayyads are not dead; they are very much alive and well...

3) The Umayyads considered the Islamic world as their own real estate property. The zakat and other Islamic taxes were levied, but nobody knew where the funds went. Large gifts were doled out from the state treasury (called in Islam bayt al-mal) to governors, government officials, tribal chiefs, army commanders, and officers who surpassed others in their cruelty and oppression... Large sums of money were spent on activities which Islam prohibits: racing, gambling, wines, slave women to entertain the high class and the people in power, etc.

The majority of Muslims were left on the brink of starvation while the ruling clique enjoyed the social and material privileges. It very much is like what one sees happening nowadays in many Muslim countries. Let us face it; most Muslims are nowadays the laughing stocks of the world; **انا لله و انا اليه راجعون** *Inna Lillah wa Inna Ilayhi Rajioon* (We belong to Allah, and to Him shall we return).

4) The Muslims had apparently become accustomed to the un-Islamic rule of the Umayyads as time passed by. Their resistance gradually slackened, and some people began adjusting to the new realities. The revolutionary spirit of Islam began to disappear little by little from the Muslims' lives and thoughts. A new stimulant to their souls was necessary in order to bring life back to their misled souls and to restore the Islamic conduct and way of life to the society.

The Revolution's Process

Having refused to swear the oath of allegiance to Yazid, Imam al-Husayn (ع) realized that his stay in Medina was becoming impossible, unsafe; therefore, he decided to bid farewell to it. Bidding his people and friends to get ready for the journey, he went at night to the tomb of his grandfather Prophet Muhammad (ص).

Approaching the grave, he greeted him then said, "Assalamo Alaikom, O Messenger of Allah! I am the son of the beloved portion of your heart Fatima. Grandfather! You yourself had bequeathed to our Umma (nation) urging them to look after me and to take care of me, but they have neglected doing so and quite forgotten all of that."

He spent the entire night at the tomb occupied in prayer the entire period, returning after daybreak. He did the same in the following night. One of his prayers in that second night was:

Allah! This is the resting-place of Your beloved Prophet Muhammad (ص) and I am his grandson. You know well the present situation in which I am, and You know what is in the innermost of my heart. I invoke You, Lord, to keep me by the grace of this holy place firmly steadfast in my pursuit of whatever meets Your Pleasure and the Pleasure of Your Prophet.

At-Tabari, Abu Mikhnaf and many other historians record saying that Imam al-Husayn (ع) saw his grandfather the Prophet (ص) in his vision at the end of that same second night calling unto him thus:

Come to me, O Husayn! Come to me going by and passing through the torturous stage of martyrdom and claim the right position reserved for you. The Lord, Allah, will resurrect me, your parents, your elder brother (al-Hassan) and yourself at the same time and gather us all at the same place on the Day of Judgment.

Umm Salamah, the virtuous wife of Prophet Muhammad (ص), hurried to Imam al-Husayn (ع) as soon as she heard that he intended to depart from Medina. She said to him, "Son! How will I be able to bear your journey to Iraq? I have heard your grandfather (the Prophet [ص]) saying, My son al-Husayn will be murdered on a tract of land people will call Karbala''.'" "By Allah, mother," Imam al-Husayn (ع) answered, adding, "I know all that. I also know on what day I will be murdered, and the name of the man who will murder me. I know, too, the people who will inter my dead body and the members of my Ahl al-Bayt and friends who will meet their martyrdom along with me. If you desire, I will show you the exact spot of my grave." On Rajab 28, 60 A.D./May 7, 680 A.D., Imam al-Husayn (ع) left Medina for good accompanied by 21 male children in addition to the ladies.

Husayn in Mecca

When Yazid came to know that al-Walid had allowed Imam al-Husayn (ع) and Abdullah ibn az-Zubair to leave Medina for Mecca without taking their oath of allegiance to him, he became very angry and immediately deposed al-Walid from his post and appointed Amr ibn Sa'd in his place. Amr, in turn, appointed Omer ibn az-Zubair as his chief executive officer. Omer began to harass and intimidate the supporters of Abdullah ibn az-Zubair.

The Imam (ع) understood that those were scaring tactics meant to convey the message that he would be next to harass and intimidate; therefore, he felt that it was not safe for him to stay even in Mecca. There, Imam al-Husayn (ع) received thousands of letters, mostly from the people of Kufa, pleading to him to rescue them from the Umayyads' tyranny. According to the renown writer al-Balathiri, Imam al-Husayn (ع) received as many as six hundred letters in one day and a total of twelve thousands, all requesting the same.

Among those who wrote him were these renown Kufians some of whom betrayed him then fought him: Shabth ibn Rab'i, Hijar ibn Abjar, Yazid ibn al-Harith, Izrah ibn Qays, Amr ibn al-Hajjaj, and Muhammad ibn Omayr ibn Utarid.

First, Imam al-Husayn (ع) did not respond to any of these letters, then he wrote one letter which he entrusted to Hani ibn Hani as-Subayi and Sa'd ibn Abdullah al-Hanafi wherein he said, *"In the Name of Allah, the Most Benevolent, the Most Merciful.* Hani and Sa'd brought me your letters, and they are the last to deliver such letters 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."

He handed his letter to his cousin Muslim ibn Aqeel saying, "I am dispatching you to the people of Kufa, and Allah shall deal with you as He pleases. I wish that I and you should be in the company of the martyrs; so, proceed with Allah's blessing and help. Once you get there, stay with the most trustworthy of its people."

Muslim left Mecca on the fifteenth of the month of Ramadan, corresponding to June 22, 680 A.D., via the Mecca-Medina highway. He reached Medina and went to the Mosque of the Prophet (ص), then he bade his family farewell 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 (ع) 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. 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 (ع) 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 short while.

Muslim sent a letter to Imam al-Husayn (ع) 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 Imam al-Husayn (ع) at Mecca and delivered the letter to him. Al-Imam al-Husayn (ع) 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.

On the twenty-fifth of Shawwal, 60 A.H./July 27, 680 A.D., Muslim ibn Aqeel entered Kufa and stayed with al-Mukhtar ibn Abu Ubayd at-Thaqafi 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 with them. He was a man of great discretion especially with regard to the rules of the battle and the means of subduing the foe. He kept company with the Progeny of the most holy Prophet (ص), so he benefitted from their ethics and virtuous morals, and he sought their advice publicly and privately.

Muslim Swears Oath of Allegiance for Husayn

The Shi'as of Kufa came in groups to meet Muslim as he stayed at al-Mukhtar's house, pledging to him their obedience. This increased his happiness and elation. When he read to them Imam al-Husayn's letter, Abis ibn Shibeeb ash-Shakiri stood and said, "I do not speak on behalf of 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 Allah, I feel exactly as you do." Sa'd ibn Abdullah al-Hanafi made a similar statement. Other Shi'as came to swear the oath of allegiance to him till his *diwan* counted as many as eighteen thousand men. Some historians say that they were as many as twenty five thousand men. According to ash-Sha'bi, however, the number of those who swore allegiance to him reached forty thousand. It was then that Muslim wrote Imam al-Husayn (ع) a letter which he handed to Abis ibn Shibeeb ash-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 Kufians have already come to me; so, hurry and come here as soon as this letter reaches you." That was twenty-seven days before Muslim's martyrdom. The Kufians, 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."

This angered a group of the Umayyads with vested interests. Among them were Omer bin Sa'd, son of the renown Sa'd ibn Abu Waqqas, Abdullah ibn Muslim ibn Rabi'ah al-Hadrami, and Imarah ibn Uqbah ibn Abu Mueet. They wrote Yazid warning him of the arrival of Muslim ibn Aqeel and the rallying of the people of Kufa behind him, adding that an-Numan ibn Basheer, governor of Kufa, was not strong

enough to stand in his [Aqeel's] way.

Yazid deposed an-Numan ibn Basheer and appointed Ubaydullah ibn Ziyad in his place. The new governor was a man very well known for his ruthfulness. Yazid ordered Ubaydullah ibn Ziyad to rush to Kufa in the company of Muslim ibn Omer al-Bahili, al-Munthir ibn al-Jarad, 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.

For example, 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, fearing that Imam al-Husayn (ع) might reach Kufa before him. Whenever he passed by a checkpoint, its guards thought that he was Imam al-Husayn (ع), so they said, "Welcome, O son of the Messenger of Allah!"

He remained silent till he reached Kufa via the Najaf highway. When he arrived, people welcomed him and said in one voice: "Welcome, O son of the Messenger of Allah!" This only intensified his outrage. He continued his march till he reached the governor's mansion. An-Numan 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 too long!" 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!" They, therefore, opened the gate for him then dispersed, 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 [meaning Yazid] and who does not hand him over will be crucified on the door of his own house."

When Muslim ibn Aqeel 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-Mathhaji who was a very zealous Shi'a. He was also one of Kufa's dignitaries, one of its qaris of the Holy Qur'an, and the shaikh and chief of the Banu 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. He was one of the closest friends of the Commander of the Faithful Imam Ali ibn Abu Talib (ع) on whose side he fought in all his three battles. He had seen and was honoured by being a companion of the Prophet (ص).

When he was later killed in defense of Imam al-Husayn (ع), he was more than ninety years old. Muslim ibn Aqeel stayed at the house of Shareek ibn Abdullah al-A'war al-Harithi al-Hamadani al-Basri, one of the main supporters of the Commander of the Faithful, peace be with him, in Basra. He had participated in the Battle of Siffeen and fought side by side with the great sahabi Ammar ibn Yasir. Due to his distinction and prominence, Ubaydullah ibn Ziyad appointed him as Governor of Kerman on behalf of

Mu'awiyah. He used to be in contact with and in the company of Hani ibn Urwah.

The Shi'as kept meeting Muslim ibn Aqeel 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 Maqil, 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 and that Allah blessed him with loving Ahl al-Bayt of His Messenger (ع), that it came to his knowledge that one of the members of Ahl al-Bayt (ع) had come to that country, and that he had with him some money which he wanted to deliver to him. Maqil 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 ibn Awsajah prayed Allah to grant that man goodness and success. He then accompanied him to the place where Muslim ibn Aqeel was hiding. The spy delivered the money to Muslim and swore the oath of allegiance to him. The money was handed over to Abu Thumamah as-Saidi 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 Ibn Ziyad in the evening.

Hani Ibn Urwah

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 at his governor's mansion. 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."

Then he turned to his judge Shurayh and cited verses about judges who rush to please their tyrannical rulers who appoint them in their positions rather than implement Islam's legislative system, the Sharaa. Ibn Ziyad turned to Hani and said, "You brought Aqeel's son to your house and gathered weapons for him, did you not?" Hani denied, and when their argument intensified, Ibn Ziyad ordered Maqil 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 favors, 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 [meaning Yazid] of taking charge has come here." Ibn Ziyad said, "And under the foam is the pure sour cream."

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.

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, 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 Hameed 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."

Muslim's Uprising

When Muslim came to know about what had happened to Hani, he feared being assassinated; therefore, he rushed to rise before the time he had set with the people. 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 which was: "O Supported One! Annihilate them!"

Ubaydullah ibn Amr ibn Aziz al-Kindi was placed in command of the Kindah and 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 Thumamah as-Saidi was placed in charge of Tameem and Hamadan, whereas al-Abbas ibn Jadah 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. Al-Ahnaf ibn Qays described them as a whore who demanded a different man every day.

When those inside the mansion called upon the people of Kufa saying, "O Kufians! 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.

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. He hardly proceeded for a short while before finding himself without anyone at all to show him the way. He alighted from his horse and cautiously traversed Kufa's alleys not knowing where to go.

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, "Aqeel'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-Haseen ibn Tameem, chief of his police force, to search homes and highways, warning him that he would kill Muslim should he succeed in escaping from Kufa.

Al-Haseen stationed his guards at highway crossroads and pursued the dignitaries who had supported Muslim, arresting Abdul-Ala 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 safeguarding measure against what they might do. Among them were al-Asbagh ibn Nubatah and al-Harith al-A'war al-Hamadani.

Al-Mukhtar Jailed

When Muslim marched out, al-Mukhtar was at a village called Khatwaniyya. 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 Hareeth's house, he said, "I want to stop Amr."

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 Hareeth, and so they did. Ibn Hareeth testified that they had both avoided Muslim ibn Aqeel... Ibn Ziyad ordered them jailed after having reviled al-Mukhtar and hit his face with a lance, gouging one of his eyes. They remained in prison till Imam al-Husayn, peace be with him, was martyred.

Ibn Ziyad ordered Muhammad ibn al-Ash'ath, Shabth ibn Rab'i, al-Qaqa ibn Shawr at-Thuhli, Hijar ibn Abjar, Shimr Thul-Jawshan, and Amr ibn Hareeth to surrender and to discourage people from rebelling. 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.

Muslim at the House of Taw'a

Ibn Aqeel's feet took him to the quarters of Banu Jiblah who belonged to the tribe of Kindah. He stood at the door of a house of a freed bondmaid named Tawa who had a number of sons. She used to be the bondmaid of al-Ash'ath ibn Qays who freed her. Aseed 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, and that he belonged to a family capable of intercession on the Day of Judgment, and that his name was Muslim ibn Aqeel. She took him to a room which 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 pursued, so he hurried to finish a supplication which he was reciting following the morning prayers. Then he put on his battle gear and said to his hostess Tawa: "You have carried out your share of righteousness, and you have secured your share of the intercession of the Messenger of Allah. Yesterday, I saw my uncle the Commander of the Faithful in a vision telling me that I was going to join him the next day."

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, killing as many as forty-one of their men, and he was so strong that he would take hold of one man then hurl him on the rooftop.

Ibn al-Ash'ath sent a messenger to Ibn Ziyad requesting additional 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 Heera?! Rather, you sent me to one of the swords of [Prophet] Muhammad ibn Abdullah !" Ibn Ziyad then assisted him with additional soldiers.

Fighting intensified. Muslim and Bakeer ibn Hamran al-Ahmari exchanged blows. Bakeer struck Muslim on the mouth, cutting his upper lip, wounding the lower 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.

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. 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 that I am? Do you not have any respect for the Messenger of Allah with regard to one of his own descendants?"

Ibn al-Ash'ath said to him, "Please do not get yourself killed while you are in my custody." 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 him 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.

Another account says that they dug a hole for him which they covered then fled before him, thus luring him to fall into it, then they arrested him. When they took his sword away from him, he wept. Amr ibn Ubaydullah as-Salami was surprised to see him weep. A man without his weapon is helpless, defenseless and vulnerable.

Muslim Meets Ibn Ziyad

Muslim ibn Aqeel was brought to Ibn Ziyad. At the entrance of the mansion he saw an urn containing cooled water. He asked to drink of it. Muslim ibn Amr al-Bahili said to him, "You shall not taste one drop of it till you taste of the hameem in the fire of hell." Muslim asked him, "Who are you?" He said, "I am one who knew the truth which you rejected, and who remained faithful to his imam as you betrayed him." Muslim ibn Aqeel 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 hameem." Having said so, he sat down, supporting his back on the mansion's wall.

Imarah ibn Uqbah ibn Abu [son of] Mueet sent a slave named Qays 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 Ibn Ziyad's room, Muslim did not greet him. The guard asked Muslim, "Why did you not greet the ameer?" "Shut your mouth," said Muslim, "he is not my ameer." 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." 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, or 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."

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 Omer ibn Sa'd. "There is kinship between me and you," said he 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 to it, whereupon Ibn Ziyad said to him, "Do not hesitate to tend to your cousin's need."

Omer 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 which he had borrowed since entering Kufa, to ask Ibn Ziyad to give him his corpse to bury it, and to write al-Husayn to tell him what had happened to him.

Omer 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 Muslim, "A trustworthy person never betrays you, but you have placed your trust in a treacherous person."

Then Ibn Ziyad turned again to Muslim and said, "O son of Aqeel! 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 Caesar 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, Aqeel, and al-Husayn, whereupon Muslim said, "You and your father are more worthy of being thus abused; so, issue whatever decree you wish, you enemy of Allah!"

It was then that Ibn Ziyad ordered a Syrian 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, "Subhan-Allah! La ilaha illa-Allah! Allahu Akbar!" He also kept repeating, "O Allah! Judge between us and the people who decevied, betrayed and lied to us," then he faced Medina and saluted Imam al-Husayn (ع).

The Syrian struck Muslim's neck with his sword and threw his head and body to the ground and hurried down; he was very, very much 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.

Hani was taken to an area of the market place where sheep are sold; his arms were tied. He kept saying, "O Mathhaj! Any man from Mathhaj to help me this day?! 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-Haseen al-Muradi after having seen him at the Khazar (Caspian Sea, also the Basque Sea, Tabaristan Sea, and Baku Sea, bahr baku in Arabic, an area where Islam reached in the early 9th century A.D.) 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. Then he crucified them upside-down at the garbage collection site then sent their severed heads to Yazid who displayed them at one of the streets of Damascus.

He, Ubaydullah Ibn Ziyad, wrote Yazid saying,

"Praise to Allah Who affected justice on behalf of the commander of the faithful and sufficed him for having to deal with his foes. I would like to inform the commander of the faithful, may Allah bless him, that Muslim ibn Aqeel 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-Wadii al-Hamadani and az-Zubair ibn al-Arwah at-Tameemi 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, and there is truth, understanding, and piety. And peace be with you."

Yazid wrote Ibn Ziyad saying,

"You do not cease to be 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 of 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 (of dissent). Your tenure is put to the test by this al-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; so, you have to either fight him or arrest and transport him to me."

Let us now leave Kufa and its Kufian men of treachery and to al-Husayn in Mecca where he was performing the rites of the pilgrimage. As he was thus engaged, Yazid dispatched thirty men disguised as pilgrims with strict instructions to assassinate him. Commenting on this attempt to assassinate him, al-Husayn said, “Even if I were to bury myself in some hideout, they are sure to hunt me out and to try to force me to swear the oath of allegiance to Yazid. And if I refused, they would kill me and would not spare me without inflicting upon me the same torture as the Jews had done to Jesus.” There were unsuccessful attempts to prevent him from leaving Mecca.

Imam al-Husayn (ع) did not mask his intentions and determination to fight the Umayyad regime of corruption. The speeches he delivered at Mecca were consistent with those he made elsewhere. So does his will which he wrote and entrusted to his brother Muhammad ibn al-Hanafiyya who stayed in Medina when al-Husayn (ع) left it first for Mecca then for Karbala'', Iraq.

This said will was, in fact, a formal declaration of his holy revolution. He, peace be with him and upon his Ahl al-Bayt, wrote saying, "I am not campaigning because I am unwilling to accept righteousness, nor do I intend to do mischief or suppress people. Indeed, I have decided to seek to reform my grandfather’s nation. I want to enjoin what is right and to forbid what is wrong. If people accept my call for righteousness, Allah is the Master of the righteous people. Those who reject my call, I shall remain steadfast till Allah passes His judgment; surely Allah is the best of judges."

Imam al-Husayn’s statements were aiming directly at stripping the "religious" mask behind which the Umayyads were hiding as they ruled the Muslim masses. He was introducing himself to people and explaining his message to the nation. In fact, the very personality of Imam al-Husayn (ع) and his religious devotion and impeccable character were all beyond question or doubt. No wonder, then, that he shouldered such a tremendous task, one which many distinguished personalities were not able to shoulder or even to raise a finger and point at the oppressors.

Let us now follow the Imam on his journey to martyrdom and eternal bliss.

Imam al-Husayn (ع) left Mecca on Thul-Hijja 8, 60 A.H./September 12, 680 A.D. accompanied by his family members, slaves and Shi'as from among the people of Hijaz, Basra, and Kufa who joined him when he was in Mecca. According to p. 91 of Nafas al-Mahmum by Shaikh Abbas al-Qummi, he gave each one of them ten dinars and a camel to carry his luggage.

The places (including water places and caravans’ temporary tent lodges), cities and towns by which Imam al-Husayn (ع) passed on his way to Taff area, where the famous Taff Battle took place, were: as-Sifah, That Irq, al-Hajir, al-Khuzaymiyya, Zarood, at-Thalabiyya, ash-Shuqooq, Zubala, al-Aqaba, Sharif, al-Bayda, ar-Ruhayma, al-Qadisiyya, al-Uthayb, and Qasr Muqatil.

At as-Sifah, Imam al-Husayn (ع) met the famous poet al-Farazdaq ibn Ghalib and asked him about the

people whom he had left behind, since al-Farazdaq had come from the opposite direction and had been in Kufa. Al-Farazdaq, as we are told on p. 218, Vol. 6, of at-Tabari's Tarikh, said, "Their hearts are with you; the swords are with Banu Umayyah, and Destiny descends from the heavens."

Qasr Muqatil

When the Imam reached Qasr Muqatil, a place not far from Kufa, he found it like a beehive, full of men and horses with rows of pitched-up tents spread all over, far and wide. Ibn Ziyad had sent a detachment of 1,000 troops (very brave ones!) under the command of Hurr ibn Yazid ar-Riyahi to divert the Imam and his small band to a particular site chosen for them, and not to permit them to go anywhere except to Kufa. At that time, when the Imam reached there, Hurr's army had become thirsty. Its water supply had been fully exhausted, and no water could be seen around for miles.

On becoming aware of this, the Imam at once ordered his men to serve water to the thirsty enemy army and to their horses as well. When the time of noon prayers approached, the Imam admonished Hurr's army to give up fighting on the side of tyranny and falsehood adding, "But if you disapprove of us, and are wilfully ignoring our claim and reneging from your pledge to support us, a proxy pledge that you expressed in your letters and through your messengers, well, in that case, it does not matter, for I am quite prepared to go back (where I had come from)." But orders had already been issued to Hurr to take the Imam in his custody.

The Imam asked Hurr, "Why have you come here at all?" "In obedience to my imam (meaning Ubaydullah ibn Ziyad, the governor)," answered Hurr. In obeying your imam," responded Imam al-Husayn (ع), "you have committed a great sin against Allah," adding after a short while, "You have lost your all, ruined your life here as well as your life hereafter. You have kindled the fire of hell for your own self and kept it ready for you to be hurled therein on the Day of Judgment. As for your imam, Allah has explicitly said in the Holy Qur'an,

And We made them imams inviting them to the fire, and on the Day of Judgment, no help shall they find. In this world We made a curse to follow them, and on the Day of Judgment, they will be among the loathed and the despised' (***Qur'an, 28:41-42***)***."***

Later on, another order to Hurr came from Ubaydullah ibn Ziyad to confine the Imam and his companions to a water land waste at a distance of about 9 – 10 miles from Kufa off the bank of the Euphrates river. This area, known as at-Taff, later came to be called "Karbala"." It is there that the historical battle which stamped and is still stamping the Islamic history and the conduct of all Muslims, took place. As a matter of fact, this battle was already predicted in the Old Testament in the following verse in Jeremiah 46:10:

... For this is the day of the Lord Allah of hosts, a day of vengeance, that He may avenge him of his adversaries, and the sword shall devour, and it shall be satiated and made drunk with their blood, for the

Lord Allah of hosts has a sacrifice in the north country by the river Euphrates.

In his famous book titled الصواعق المحرقة *As-Sawaiq al-Muhriqa* ("the burning thunderbolts), Ibn Hajar al-Asqalani writes saying that when the Imam came to that place, he took a handful of its soil and, having smelt it, he declared, "By Allah! This is the land of karb (affliction) and bala' (trial and tribulation)! Here the ladies of my haram will be taken prisoners! Here my children will be butchered and our men will be slain! Here Ahl al-Bayt of the Prophet (ص) will be subjected to indignities! Here my beard will be stained with the blood of my head! And here our graves will be dug."

Historians contemporary to the Imam related that after coming to Karbala", the Imam purchased that lot from its owners for 60,000 dinars, although it was only four miles square, so that it would be the site of his and his family's and relatives' graves.

The Kufian Hosts

Different accounts of he full number of al-Husayn's camp range from seventy-two to a hundred fighters..., but how many were al-Husayn's foes?! Omer ibn Sa'd was dispatched to Karbala" to fight the Imam with 6,000 strong. Then Shabth ibn Rab'i went there to take charge of the largest fighting force of 24,000 men. The commanders' names and the numbers of their troops are here provided for the kind reader:

1. Omer ibn Sa'd 6,000
2. Shabth ibn Rab'i 24,000
3. Urwah ibn Qais 4,000
4. Sinan ibn Anas 4,000
5. Haseen ibn Nameer 9,000
6. Shimr ibn Thul-Jawshan 4,000
7. Mazar ibn Ruhaynah 3,000
8. Yazid ibn Rikab 2,000
9. Najr ibn KharShi'ah 2,000
10. Muhammad ibn al-Ash'ath 1,000
11. Abdullah ibn Haseen 1,000
12. Khawli ibn Yazid al-Asbahi 1,000
13. Bakr ibn Kasab ibn Talhah 3,000
14. Hijr ibn Abjar 1,000
15. Hurr ibn Yazid ar-Riyahi 3,000

TOTAL: 68,000

The reader can notice that some of these commanders had already written al-Husayn (ع) inviting him to go to Kufa so that they would support him in putting an end to the tyranny of the Umayyads. The details

of how those men changed heart and the amounts of money they received are too lengthy to include in this brief account.

Efforts to Secure Water

The access to water was cut off on the seventh day of Muharram and, before the evening of the eighth, the young, the children, and the women grew extremely restless, being overcome by the pangs of thirst. On the morning of the eighth, al-Abbas son of Ali ibn Abu Talib, al-Husayn's brother, who was appointed by al-Husayn (ع) as commander-in-chief of the tiny force, began digging wells assisted by all loyal companions and kinsmen of the Imam. They succeeded in boring a well, but stones were found instead of water. They soon dug another, but no water was found in it.

The Imam then requested his brother al-Abbas to go to fetch water from the Euphrates. Al-Abbas took thirty cavaliers and twenty footmen and twenty large-size empty water-bags. After a fierce battle at the river's bank, they succeeded in fetching water. Although they themselves were extremely thirsty, they refused to drink before the others. Al-Abbas, hence, was given the title of "Saqqah," the water-bearer, ever since.

When Omer ibn Sa'd came to know about this incident, he reinforced the detachment sent to guard the Euphrates against al-Husayn's people having access to the water. The total force guarding the water now reached 800...! Ubaydullah ibn Ziyad himself sent a letter to Omer ibn Sa'd telling him that, "It is necessary to take more precautions so that they (al-Husayn's folks) may not be able to obtain a drop of water."

Conditional Respite Granted

Imam al-Husayn (ع) knew that war was unavoidable, so he asked his foes to put off the fighting for one night since, he said, he wanted to spend it praying to Allah. It was grudgingly granted. On the other hand, the misery of the prevailing conditions at al-Husayn's camp due to the shortage of water caused by the water supply being intercepted could not be imagined. The only survivor of that tragedy, namely al-Husayn's ailing son Ali, said later on about their suffering, "We, all in all, were twenty children, and we were very thirsty and crying for water, gasping with thirst."

It is also noteworthy that this same survivor's offspring and supporters later on established the Fatimide ruling dynasty in north Africa with its capital first at Qairawan, Tunisia, then at Cairo, Egypt. The Fatimide caliph al-Muizz li Deenillah founded Cairo and built its renown al-Azhar mosque and university.

Another Confrontation at Watering Place

Burayr al-Hamadani, a loyal companion of Imam al-Husayn (ع), tried to fetch water, igniting a fierce battle at the river's bank. He and only three brave warriors had to face the entire 800-strong regiment

guarding the watering place. The battle cries reached al-Husayn's camp, whereupon the Imam ordered a rescue mission. Water was miraculously brought in a single water-skin.

All the children rushed to it, frantically trying to quench their thirst therewith. Crowding around it, some were pressing it to them, others falling upon it till, alas, suddenly the mouth of the water-skin flung open by the children's crowding upon it and all the water flowed out on the dusty floor. All the children loudly cried and lamented saying, "O Burayr! All the water you have brought us is gone!"

Firm Resolution

In the eve of the ninth of Muharram, Imam al-Husayn (ع) gathered all his companions together and said to them, "Whoever remains with me will be killed tomorrow; so, consider this opportunity as Allah-sent and take advantage of the darkness and go home to your villages." He then extinguished the light so that those who wanted to go away might not be too embarrassed when seen by others. al-Husayn's loyal companions burst out in inconsolable weeping and distressfully said to him, "Mawla (master)! Do not thus shame us before the Messenger of Allah, before Ali and Fatima! With what face will we present ourselves to them on the Day of Judgment? Were we to desert you, may the wild beasts of the jungle tear us to pieces."

Having said so, the faithful companions drew their swords out of their scabbards. Then they threw the scabbards in the fire of a ditch dug to protect the tents of the ladies. Holding their naked swords, they offered humble supplications to the Almighty beseeching Him thus: "O Lord of the creation! We are passing through the sea of trouble and sorrow in obedience to Your Prophet (ص) and in defense of the religion. You are the Sustainer of our honour and reputation. You are our Lord and Master. Grant us the strength of will and the spirit of enduring patience and perseverence so that we may remain firm and give our all in Your Path."

Love and Devotion

Al-Qasim son of Imam al-Hassan son of Ali ibn Abu Talib, nephew of Imam al-Husayn (ع), was a 13-year old lad. He sought audience with the Imam in order to inquire whether his name was on the list of martyrs. "Your name," answered al-Husayn (ع), "is also included in the list of martyrs. You will be killed, and so will my suckling baby Ali al-Asghar." After a short while, the Imam continued saying, "I, too, will be killed, but Allah will continue my lineage. How would the cruel oppressors succeed in putting an end to his [Ali Zain al-Abidin's] life when eight Imams are to be born as his offspring?"

In a tent sat Umm Kulthum, sister of al-Abbas, watching her brother polishing his weapons. She wore a woe-begone face, and tears kept trickling down her cheeks. Suddenly al-Abbas happened to look up. Seeing her tears, he inquired, "Honoured sister, why are you weeping?" "How could I help doing so," she replied, adding, "since I am an unlucky childless woman? Tomorrow, all the ladies will offer the lives of their sons for the Imam, whom shall I offer, having no son of my own?"

Tears trickling down his cheeks, al-Abbas said, “Sister! From now on, I am your slave, and tomorrow you offer me, your slave, as a sacrifice for the Imam.” Who else, dear reader, would call himself a slave of his sister besides al-Abbas? Such are the Ahl al-Bayt, and such are their manners.

Ashura

The author of **صلاح النشأتين** *Salah an-Nash’atayn* records saying that the tragic and historical battle culminated on a Friday, the tenth of Muharram, 61 A.H., corresponding to October 13, 680 A.D., a day known in Islamic history as Ashura. Imam al-Husayn (ع) delivered two sermons to the misled souls that surrounded him from all directions, trying to bring them back to their senses, but it was to no avail.

ثمّ دعا براحلته فركبها ، و نادى بصوت عال يسمعه جلّهم : أيّها النّاس اسمعوا قَولي ، ولا تعجلوا حتّى أعظكم بما هو حقّ لكم عليَّ ، وحتّى أعتذر إليكم من مَقدمي عليكم ، فإن قبلتم عذري وصدقتم قولي وأعطيتموني النّصف من أنفسكم ، كنتم بذلك أسعد ، ولم يكن لكم عليَّ سبيل . وإنْ لَم تقبلوا مِنّي العذر ولَم تعطوا النّصف من أنفسكم ، فأجمعوا أمركم و شركاءكم ثمّ لا يكن أمركم عليكم غمّة . ثمّ اقضوا إليَّ ولا تنظرون . إنّ وليّ الله الذي نزل الكتاب وهو يتولّى الصالحين. فلمّا سمعنَ النّساء هذا منه صحنَ وبكينَ وارتفعت أصواتهنَّ ، فأرسل إليهنَّ أخاه العبّاس وابنه علياً الأكبر وقال لهما : (سكّتاهنَّ فلعمري ليكثر بكاؤهنّ. ولمّا سكتنَ ، حمد الله وأثنى عليه وصلّى على محمّد وعلى الملائكة والأنبياء وقال في ذلك ما لا يحصى ذكره ولَم يُسمع متكلّم قبله ولا بعده أبلغ منه في منطقه ، ثمّ قال : عباد الله ،

اتقوا الله وكونوا من الدنيا على حذر ؛ فإنّ الدنيا لَو بقيت على أحد أو بقي عليها أحد لكانت الأنبياء أحقّ بالبقاء وأولى بالرضا وأرضى بالقضاء ، غير أنّ الله خلق الدنيا للفناء ، فجديدها بالٍ ونعيمها مضمحل وسرورها مكفهر ، والمنزل تلعة والدار قلعة ، فتزوّدوا فإنّ خير الزاد التقوى ، واتقوا الله لعلّكم تفلحون. أيّها النّاس إنّ الله تعالى خلق الدنيا فجعلها دار فناء وزوال متصرفة بأهلها حالاً بعد حال ، فالمغرور من غرّته والشقي من فتنته ، فلا تغرّنكم هذه الدنيا ، فإنّها تقطع رجاء من ركن إليها وتُخيّب طمع من طمع فيها . وأراكم قد اجتمعتم على أمر قد أسخطتم الله فيه عليكم وأعرض بوجهه الكريم عنكم

وأحلَّ بكم نقمته ، فنِعمَ الربّ ربّنا وبئس العبيد أنتم ؛ أقررتم بالطاعة وآمنتم بالرسول محمّد (ص) ،

ثمّ إنّكم زحفتم إلى ذريّته وعترته تريدون قتلهم ، لقد استحوذ عليكم الشيطان فأنساكم ذكر الله العظيم ، فتبّاً لكم ولِما تريدون . إنّا لله وإنّا إليه راجعون هؤلاء قوم كفروا بعد إيمانهم فبُعداً للقوم الظالمين . أيّها النّاس أنسبوني مَن أنا ثمّ ارجعوا إلى أنفسكم وعاتبوها وانظروا هل يحلّ لكم قتلي وانتهاك حرمتي ؟ ألستُ ابن بنت نبيّكم وابن وصيّه وابن عمّه وأول المؤمنين بالله والمصدّق لرسوله بما جاء من عند ربّه ؟ أوَ ليس حمزة سيّد الشهداء عمّ أبي ؟ أوَ ليس جعفر الطيّار عمّي ، أوَ لَم يبلغكم قول رسول الله لي ولأخي : هذان سيّدا شباب أهل الجنّة ؟ فإنْ صدّقتموني بما أقول وهو الحقّ ـ والله ما تعمدتُ الكذب منذ علمت أنّ الله يمقت عليه أهله ويضرّ به من اختلقه ـ وإنْ كذّبتموني فإنّ فيكم مَن إنْ سألتموه عن ذلك أخبركم ، سلوا جابر بن عبد الله الأنصاري ، وأبا سعيد الخدري ، وسهل بن سعد الساعدي ، وزيد بن أرقم ، وأنس بن مالك يخبروكم أنّهم سمعوا هذه المقالة من رسول الله لي ولأخي ، أما في هذا حاجز لكم عن سفك دمي ؟!

فقال الشمر : هو يعبد الله على حرف إنْ كان يدري ما يقول . فقال له حبيب بن مظاهر : والله إنّي أراك تعبد الله على سبعين حرفاً ، وأنا أشهد أنّك صادق ما تدري ما يقول ، قد طبع الله على قلبك . ثمّ قال الحسين (ع) : فإنْ كنتم في شكّ من هذا القول ، أفتشكّون أنّي ابن بنت نبيّكم ، فوالله ما بين المشرق والمغرب ابن بنت نبي غيري فيكم ولا في غيركم ، ويحكم اتطلبوني بقتيل منكم قتلته ؟!

أو مال لكم استهلكته ؟! أو بقصاص جراحة ؟! ، فأخذوا لا يكلّمونه ! فنادى : يا شبث بن ربعي ، ويا حَجّار بن أبجر ، ويا قيس بن الأشعث ، ويا زيد بن الحارث: ألم تكتبوا إليَّ أنْ اقدم قد أينعت الثمار واخضرّ الجناب ، وإنّما تقدم

على جند لك مجنّدة ؟ فقالوا: لَم نفعل . قال : سبحان الله ! بلى والله لقد فعلتم. ثمّ قال : أيّها النّاس ، إذا كرهتموني فدعوني أنصرف عنكم إلى مأمن من الأرض. فقال له قَيس بن الأشعث : أولا تنزل على حكم بني عمّك ؟ فإنّهم لَن يروك إلاّ ما تُحبّ ولَن يصل إليك منهم مكروه

. فقال الحسين عليه السّلام : أنت أخو أخيك ، أتريد أن يطلبك بنو هاشم أكثر من دم مسلم بن عقيل ؟ لا والله لا أُعطيكم بيدي إعطاء الذليل ولا أفرّ فرار العبيد ، عباد الله إنّي عذتُ بربّي وربّكم أنْ ترجمون ، أعوذ بربّي وربّكم من كلّ متكبّرٍ لا يؤمن بيوم الحساب). ثمّ أناخ وأمر عقبة بن سمعان فعقلها.

The dumb and stonehearted rogues were not affected by al-Husayn's eloquent sermons. He asked them, "Am I not your Prophet's grandson? Am I not the son of the Commander of the Faithful, cousin of the Prophet and the first male to believe in the divine message of Allah? Is not Hamzah, the head of the martyrs, my father's uncle? Is not the martyr Ja'far at-Tayyar my uncle? Did the Prophet not reach your ears with words spoken in reference to me and to my elder brother (al-Hassan), saying, These (al-Hassan and al-Husayn (ع) are the masters of the youths of Paradise'?"

The renown historian at-Tabari and all other historians unanimously record that when al-Husayn (ع) proceeded so far in his sermon, the audience was moved against their wish, so much so that tears began to flow from the eyes of friends and foes alike. It was only al-Hurr, however, who was truly moved to the extent of stirring to action. Slowly did he walk as he kept saying, "Allah! I turn to You in repentance from the depth of my heart, so do forgive me and forgive my sinful misconduct towards the Prophet's beloved Ahl al-Bayt."

Approaching the Imam with eyes streaming with tears, with his shield turned the other way and his spear turned upside-down, he knelt down and kept crawling on his knees till he reached the Imam and fell on his feet kissing them, begging for his forgiveness. Al-Husayn (ع) accepted his apologies and prayed for him. Meanwhile, al-Hurr's defection alarmed Omer ibn Sa'd, the commander-in-chief of the enemies of al-Husayn (ع) and of Allah. He was afraid such defection might encourage other commanders of his army to do likewise.

Calling his slave, who was bearing the standard, he put an arrow on the string of his bow and discharged it at al-Husayn (ع), signaling the beginning of the battle. Martyrs fell one after another, recording epics of heroism unlike any others in the entire history of the human race. Their names and deeds of heroism are recorded on the pages of history for all generations to come.

خطبة الحسين (ع) الثانية

ثمّ إنّ الحسين (ع) ركب فرسه ، وأخذ مصحفاً ونشره على رأسه ، ووقف بإزاء القوم وقال : ((يا قوم ، إنّ بيني وبينكم كتاب الله وسنّة جدّي رسول الله (ص) . ثمّ استشهدهم عن نفسه المقدّسة وما عليه من سيف النّبي (ص) ولامته وعمامته فأجأبوه بالتصديق . فسألهم عمّا أخذهم على قتله ؟ قالوا : طاعةً للأمير عبيد الله بن زياد ، فقال عليه السّلام: ((تبّاً لكم أيّتها الجماعة و ترحاً ،

أحين استصرختمونا وآله ين فأصرخناكم موجفين ، سللتم علينا سيفاً لنا في أيمانكم وحششتم علينا ناراً اقتدحناها على عدوّنا وعدوّكم ، فأصبحتم إلباً لأعدائكم على أوليائكم ، بغير عدل أفشوه فيكم ولا أمل أصبح لكم فيهم . فهلاّ ـ لكم الويلات ! ـ تركتمونا والسّيف مشيم والجأش طامن والرأي لَما يستحصف ، ولكنْ أسرعتم إليها كطيرة الدبا وتداعيتم عليها كتهافت الفراش ، ثمّ نقضتموها ، فسحقاً لكم يا عبيد الأمة وشذاذ الأحزاب ونبذة الكتاب ومحرّفي الكلِم وعصبة الإثم ونفثة الشيطان ومطفئيّ السّنَن ! ويحكم أهؤلاء تعضدون وعنّا تتخاذلون ! أجل والله غدر فيكم قديم وشجت عليه أُصولكم وتأزّرت فروعكم فكنتم أخبث ثمرة ، شجى للناظر وأكلة للغاصب !

ألا وإنّ الدّعيّ بن الدعيّ قد ركز بين اثنتَين ؛ بين السّلة والذلّة ، وهيهات منّا الذلّة ، يأبي الله لنا ذلك ورسوله والمؤمنون وحجور طابت وطهرت وأُنوف حميّة ونفوس أبيّة ، من أن نؤثر طاعة اللئام من مصارع الكرام ، ألا وإنّي زاحف بهذه الأُسرة على قلّة العدد وخذلان النّاصر). ثمّ أنشد أبيات فروة بن مُسيك المرادي. أما والله ، لا تلبثون بعدها إلاّ كريثما يركب الفرس ، حتّى تدور بكم دور الرحى وتقلق بكم قلق المحور ، عهدٌ عَهَده إليَّ أبي عن جدّي رسول الله ، فاجمعوا أمركم وشركاءكم ، ثمّ لا يكن أمركم عليكم غمّة ثمّ اقضوا إليَّ ولا تنظرون ، إنّي توكّلت على الله ربّي وربّكم ، ما من دابّة إلاّ هو آخذ بناصيتها إنّ

ربّي على صراط المستقيم (2. ثمّ رفع يدَيه نحو السّماء وقال : ((اللهمّ ، احبس عنهم قطر السّماء ، وابعث عليهم سنين كسنيّ يوسف ، وسلّط عليهم غلام ثقيف يسقيهم كأساً مصبرة ، فإنّهم كذبونا وخذلونا ، وأنت ربّنا عليك توكّلنا وإليك المصير (3. والله لا يدع أحداً منهم إلاّ انتقم لي منه ، قتلةً بقتلة وضربةً بضربة ، وإنّه لينتصر لي ولأهل بيتي وأشياعي .

The First Lady Martyr

Wahab ibn Abu Wahab, a Christian, and his wife, also a Christian, were married only a fortnight ago. Having witnessed what went on between al-Husayn (ع) and his foes, they sympathized with al-Husayn (ع) and embraced the Islamic creed at his hands. The words of the Imam's sermons penetrated their hearts and found an echo. Wahab's mother, still Christian, said to her son, "I will not be pleased with you till you give your life away for the sake of al-Husayn (ع)."

Wahab charged at the enemies of Allah like a lion, and when a man from Kufa severed his right arm, he transferred the sword to the left and went on fighting as if nothing at all had happened. Soon his left arm, too, was lopped off by a single stroke of a sword, and the hero fell to the ground. His wife watched the whole scene. She pleaded to the Imam thus as she darted towards his enemies, "O Imam! Please do not ask me to go back! I prefer to die fighting rather than to fall captive in the hands of Banu Umayyah!"

The Imam tried to dissuade her, explaining to her that fighting is not mandated on women, but at seeing her husband martyred, she ran to him and, putting his lifeless head in her lap, she began to wipe it with her clothes. Soon a slave of Shimr ibn Thul-Jawshan put an end to her life while she was thus engaged; may the Almighty shower His blessings on her. It is unanimously agreed on by the historians that she was the first lady martyred on that day. Wahab's mother was very happy. She said, "Allah! Thank You for saving my honour through my son's martyrdom before the Imam."

Then the old Christian lady turned to the Kufians and said, "You wicked people! I bear witness that the Christians in their churches and the Zoroastrians in their fire houses are better people than you!" Saying so, she seized a stout candle (or, according to other accounts, a tent post) in her hand and fell upon the enemies, sending two of them to hell.

The Imam sent two of his companions to bring her back. When she stood before him, he said to her, "O bondmaid of Allah! Women are not allowed to go to war. Sit down; I assure you that you and your son will be with my grandfather in Paradise." Another martyr to be mentioned here, who was also Christian, is John, a slave of the great *sahabi* Abu Tharr al-Ghifari, may Allah be pleased with both of them. He had been for many years in the service of Abu Tharr, and although he was a very old man (according to some accounts, he was 90 years old), he fought al-Husayn's enemies till he was martyred.

Al-Abbas is Martyred

The story of the martyrdom of al-Abbas is a very sad one. Unfortunately, there is no room here to provide you with all its details due to the lack of space; therefore, we have to summarize it to you in a few words. Al-Abbas ventured to bring water to the wailing thirsty children. He individually had to face the eight hundred soldiers guarding the bank of the Euphrates against al-Husayn (ع) and his small band having access to it. He was al-Husayn's standard-bearer. Both his arms were severed, one after the other, and arrows made his body look like a porcupine. One of those arrows penetrated his right eye...

When al-Husayn (ع) saw his brother fall like that, he wept profusely as he said, "Now I have become spineless..." When al-Husayn (ع) tried to carry him to his camp, al-Abbas pleaded to him not to do so since he could not stand hearing the cries of the thirsty children especially since he had promised to bring them some water. He hated to go back to them empty-handed. Al-Husayn (ع), therefore, honoured his last wish; al-Abbas breathed his last as his brother al-Husayn (ع) was holding to him...

Martyrdom of The Imam

The Imam was also very courageous, so much so that he had already been called "the lion of Banu Hashim." He had participated in the wars waged by his father, the Commander of the Faithful Ali ibn Abu Talib (ع), in defense of the creed against the hypocrites led by the Umayyads and against the Kharijites, proving his military ability and mastership of the art of war. Had the Muslims of today mastered this art, and had they been able to make their own weapons rather than import them from others, they would not have been forced to sell their God-given natural resources, especially oil, dirt cheap to those who do not wish them any good.

Had the rulers of the Muslim world learned how to get along with each other, they would have cooperated with each other for their own common good. Had the Muslims of the world implemented the commandments of their creed as strictly as they are supposed to, no unjust or tyrannical ruler would have ever ruled them... I think that such rulers, the likes of Yazid, are the main cause of the pathetic situation wherein the Muslims of the world find themselves at the present time, yet these rulers derive their strength from the weakness of their subjects; so, one problem is connected to the other...

Narrators of this incident record saying that there was hardly any place in al-Husayn's body that escaped a sword stroke or an arrow, and the same can be said about his horse as-Sahab which used to belong to Prophet Muhammad (ص) who, shortly before breathing his last, gave it to his right hand, cousin, and son-in-law Ali ibn Abu Talib (ع). Al-Husayn's older brother, Imam al-Hassan (ع), inherited it; after his martyrdom, it became the property of Imam al-Husayn (ع).

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 which 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. 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. 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 (ع), drenched in my blood. It is then that I shall say: O grandfather! So-and-so killed me.'"

Bleeding soon sapped his strength, so he sat down on the ground, feeling his head being too heavy. Malik ibn an-Nisr noticed his condition, so he taunted him then dealt him a stroke with his sword on the head. Al-Husayn (ع) was wearing a burnoose which soon became full of blood. Al-Husayn (ع) said, "May you never be able to eat or drink with your right hand, and may Allah gather you among the oppressors." Having said so, the dying Imam threw his burnoose away and put on a turban on top of his capuche cap.

Hani ibn Thabeet al-Hadrami has said, "I was standing with nine other men when al-Husayn (ع) 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 he was wearing two ear-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..."

That child was Muhammad ibn Abu Sa'd ibn Aqeel ibn Abu Talib. His mother, dazed, stunned, and speechless, kept looking at him as the incident unfolded before her very eyes...

The enemies of Allah waited for a short while then returned to al-Husayn (ع) whom they surrounded as he sat on the ground unable to stand. Abdullah son of Imam al-Hassan (ع), grandson of the Prophet (ص), who was eleven years old, looked and saw how his uncle was being surrounded by those people, so he came running towards him. Zainab, al-Husayn's revered sister, wanted to restrain him but he managed to evade her and to reach his uncle.

Bahr ibn Kab lowered his head to strike al-Husayn (ع), 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 which 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 (ع) 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 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."

Harmalah ibn Kahil shot the child with an arrow, killing him as he sat in his uncle's lap.

Al-Husayn (ع) 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. Ash-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!"

Zarah ibn Shareek struck him on his left shoulder with his sword while al-Haseen shot him with an arrow which penetrated his mouth; another man struck him on the shoulder. Sinan ibn Anas stabbed him in his collar bone area of the chest then shot him with an arrow in the neck. Salih ibn Wahab stabbed him in the side...

قال هلال بن نافع: كنت واقفاً نحو الحسين وهو يجود بنفسه ، فوالله ما رأيت قتيلاً قطّ مضمّخاً بدمه أحسن منه وجهاً ولا أنور ، ولقد شغلني نور وجهه عن الفكرة في قتله . فاستقى في هذه الحال ماء فأبوا ان يسقوه . وقال له رجل : لا تذوق الماء حتّى ترد الحامية فتشرب من حميمها . فقال عليه السّلام : ((أنا أرد الحامية ؟! وإنّما أرد على جدّي رسول الله وأسكن معه في داره في مقعد صدق عند مليك مقتدر وأشكو إليه ما ارتكبتم منّي وفعلتم بي). فغضبوا بأجمعهم حتّى كأنّ الله لَم يجعل في قلب أحدهم من الرحمة شيئاً.

Hilal ibn Nafi` has said, "I was standing in front of al-Husayn (ع) as he was drawing his last breath. Never did I ever see anyone whose face looked better 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, peace be with him said, "Am I the one who will reach it? Rather, I will reach my grandfather the Messenger of Allah (ع) and 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 an iota of compassion in their hearts. When his condition worsened, al-Husayn (ع) 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! Thee do I call upon out of my want, and Thee do I seek out of need! From Thee do I seek help when in fear and cry when depressed! Thine help do I seek in my weakness, and upon Thee 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 although we are the Itrat of Your Prophet and the offspring of the one You love: Muhammad (ص) 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! Grant me patience to bear Your destiny, O Lord! There is no Allah but You! O Helper of those who seek help! I have no Allah 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."

Husayn's Horse

Al-Husayn's horse came circling around him, rubbing his head on his blood. 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!" 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 (ع) to rub his head on the Imam's blood as he sniffed him. He was neighing very loudly. Imam Abu Ja'far al-Baqir (ع) 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. 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 (ع) had been killed.

Umm Kulthum, Zainab the wise, cried out, "O Muhammad! O father! O Ali! O Ja'far! O Hamzah! Here is al-Husayn in the open slain in Karbala''!" Then Zainab said, "I wish the heavens had fallen upon the earth! I wish the mountains had crushed the valley!" She was near al-Husayn (ع) when Omer ibn Sa'd came close to her flanked by some of his men. Al-Husayn (ع) was drawing his last breath. She cried out, "O Omer ! Should Abu Abdullah be killed as you look on?!"

He turned his face away. His tears were flooding his beard. She said, "Woe unto you! Is there any Muslim man among you?" None answered her. Then Omer Ibn Sa'd shouted at people, "Alight and put him to rest!" Ash-Shimr was the first to do so. He kicked the Imam with his foot then sat on his chest and took hold of his holy beard. He dealt him twelve sword strokes. He then severed his sacred head...

Al-Husayn Marauded

Those folks now took to maurauding the Imam: Ishaq ibn Hawayh took his shirt. Al-Akhnas ibn Murthid ibn Alqamah al-Hadrami took his turban. Al-Aswad ibn Khalid took his sandals. Jamee ibn al-Khalq al-Awdi, and some say a man from Tameem named al-Aswad ibn Hanzalah, took his sword.

Bajdal came. He saw the Imam (ع) wearing a ring covered with his blood. He cut his finger off and took the ring... Qays ibn al-Ash'ath took his velvet on which he since then used to sit, so he came to be called "Qays Qateefa." Qateefa is Arabic for velvet. His worn out garment was taken by Jaoonah ibn Hawiyyah al-Hadrami. His bow and outer garments were taken by ar-Raheel ibn Khaythamah al-Jufi and Hani ibn Shabeeb al-Hadrami and Jarar Ibn Mas'ud al-Hadrami.

A man 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 I was about to bare him and take it off when I heard a rumbling like that of an earthquake, so I became frightened. I left him and fell into a swoon, a slumber. While I was unconscious, I saw the Prophet, Ali, Fatima, and al-Hassan, in a vision. Fatima was saying, O son! They killed you! May Allah kill them!'

He said to her, O mother! This sleeping man has severed my hands!' 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."

اللهم آرزقنا شفاعة الحسين

1. Ibn Abul-Hadid, Sharh Nahjul-Balagha شرح نهج البلاغة, Vol. 16, p. 15.
2. Ibid., Vol. 2, p. 86.
3. Ibid.
4. Ibid.
5. The fourth edition of this famous 7-volume tafsir adorns our library and it was published in Beirut, Lebanon, in Thul-Qida 1410 A.H./June 1990 A.D. by Dar al-Ilm lil Malayeen (P.O. Box 1085, Beirut, Lebanon).
6. Jabir ibn Abdullah al-Ansari is a maternal relative and one of the greatest sahabis of Prophet Muhammad (ص), a first-class traditionist and a most zealous supporter of Imam Ali ibn Abu Talib (ع). When the Prophet (ص) migrated from Mecca to Medina in 622 A.D., he was hosted by Jabir for one week. According to Al-Istiab, Jabir died at the age of 94 in 74 A.H./693 A.D. (some say in 77 and others in 78 A.H./696 or 697 A.D. respectively), and his funeral prayers were led by Aban ibn Othman, then governor of Medina. He was the very last to die from among the Prophet's closest companions.
7. For more information about this man, Abu Hurayra, refer to Shi'as are the Ahl as-Sunnah, a book written in Arabic by Dr. Muhammad at-Tijani as-Samawi and translated into English by myself. It is available for sale from Vantage Press, Inc., 516 West 34th Street, New York, N.Y. 10001, or you may order it through the Internet's worldwide web: www.amazon.com [10].

Its title in the said web is “Shi'as are the Ahl as-Sunnah.”

When al-Husayn (ع) was martyred, people fell upon his luggage and belongings looting everything they could find in his tents1, then they set the tents to fire. People raced to rob the ladies of the Messenger of Allah (ع). Daughters of Fatima az-Zahra’ (ع) tearfully ran away, their hair uncovered2. Scarves were snatched, rings were pulled out of fingers, ear-rings were taken out, and so were ankle-rings3.

A man took both ear-rings belonging to Umm Kulthum, riddling her ears in the process4. Another approached Fatima daughter of al-Husayn (ع), taking her ankle-rings out. He was weeping as he committed his foul deed. "What is the matter with you?," she asked him. "How can I help weeping," 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."5

Another man was seen driving the women with the butt of his spear, having robbed them of their coverings and jewelry as they sought refuge with one another. He was seen by the same Fatima. 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.6

A woman from the clan of Bakr ibn Wa’il, who was accompanied by her husband, saw the daughters of the Messenger of Allah (ع) in such a condition, so she cried out, "O offspring of Bakr ibn Wa’il! Do you permit the daughters of the Messener of Allah (ع) to be robbed like that? There is no judgment except Allah’s! O how the Messenger of Allah (ع) should be avenged!" Her husband brought her back to his conveyance7.

The rogues reached Ali son of al-Husayn (ع) who was sick on his bed unable to stand up8. Some were saying, "Do not let any of them, young or old, alive." Others were saying, "Do not be rash in your judgment till we consult the governor Amr ibn Sa'd."9 Ash-Shimr unsheathed his sword with the intention to kill Ali.

Hameed ibn Muslim said to him, "Glory to Allah! Do you really kill children?! He is only a sick lad!"10 He said, "Ibn Ziyad ordered all al-Husayn’s sons killed." Ibn Sa'd went to extremes to stop him11 especially after having heard the wise lady Zainab daughter of the Commander of the Faithful (ع) saying, "You will not kill him before killing me first;" so, they left him alone12.

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. He assigned to a group of men the task of protecting them, then he returned to his tent.

The Steed

Ibn Sa'd shouted, "Who volunteers to make sure that the chest and the back of al-Husayn (ع) are run over by the horses?" Ten men stood up.[13] Those miscreant "volunteers" were: Ishaq ibn Hawiyyah, al-Ahbash ibn Murshid ibn Alqamah ibn Salamah al-Hadrami, Hakeem ibn at-Tufayl as-Sinbisi, Amr ibn Sabeeh as-Saydawi, Raja' ibn Munqith al-Abdi, Salim ibn Khaythamah al-Jufi, Salih ibn Wahab al-Jufi, Wakhit ibn Ghanim, Hani ibn Thabeet al-Hadrami, and Aseed ibn Malik. They rode their horses and trampled upon the body of the fragrant flower of the Messenger of Allah...

Ibn Ziyad ordered liberal awards to be given to them[14]. Al-Bayruni has said that they did to al-Husayn (ع) 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[15]. Some of those horses reached Egypt were 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.[16]

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 Tameem tribe brought seventeen; the Banu Asad tribe brought sixteen; the Mathhaj tribe brought seven, and the other tribes brought the rest[17]. The tribe to which al-Hurr ar-Riyahi belonged refused to cut anyone's head or to let their horses trample on the Imam's body[18].

On the tenth day, Ibn Sa'd had already entrusted the head of Imam al-Husayn (ع) to Khawli ibn Yazid al-Asbahi and Hameed ibn Muslim al-Azdi. He entrusted the heads of the Imam's family members and those of his companions to ash-Shimr, Qays ibn al-Ash'ath and Amr ibn al-Hajjaj[19]. Khawli's house was one farasang from Kufa. He hid the head from his Ansari wife whom he knew to be loyal to Ahl al-Bayt, peace be with 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 (ع) in the most somber way. She mentioned this to her husband then went out crying[20]. Since then, she never used any kohl nor any perfume out of her grief for al-Husayn (ع). She was called Ayoof[21].

In the morning, Khawli took the head to the governor's mansion. By then, Ibn Ziyad had returned from his camp at an-Nakheela. Khawli put the head in front of Ibn Ziyad as he recited these poetic verses:

إمـلأ ركابي فضّة أو ذهبا إنّـي قتلت السيّد المحجّبا

وخيرهم من يذكرون النسبا قـتلت خير الناس أُمّاً وأبا

فساء ابن زياد قوله أمام الجمع فقال له : إذا علمت إنّه كذلك فلِمَ قتلته ؟ والله لا نلت نّي شيئاً.

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."[22]

اللهم أرزقنا شفاعة الحسين

Leaving Karbala'

When Ibn Sa'd sent the heads to Kufa, he remained with the army till noon 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 Paraidse (ع) and those of his Ahl al-Bayt (ع) and companions unwashed, unshrouded, and unburied[23], exposed to the wind and to the wild beasts of the desert.

After the time of zawal, Ibn Sa'd left for Kufa with the women, the children, the bondmaids, and the surviving family members of al-Husayn's companions. They included twenty women[24] whom they mounted on camels without saddles just as was the custom then with Turks or Romans taken captive although they belonged to the best of all prophets (ع).

With them was as-Sajjad Ali ibn al-Husayn (ع) who was twenty-three years old[25]. He was placed on a lean camel without a saddle, and he was worn out by sickness[26]. His son [the later Imam] al-Baqir[27], who was two years and a few months old[28], accompanied him.

Among the children of Imam al-Hassan (ع) taken captive were: Zaid, Amr, and al-Hassan 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 left her husband take him[29].

With them was Uqbah ibn Saman, a slave of ar-Rubab, al-Husayn's wife. When Ibn Ziyad came to know that that man was ar-Rubab's slave, he released him. Ibn Ziyad was informed that al-Muraqqa ibn Thumamah 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 az-Zara[30].

The ladies pleaded to 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[31]. Zainab cried out,

يا محمّداه ! هذا حسين بالعراء ، مرمّل بالدماء ، مقطّع الأعضاء ، وبناتك سبايا ، وذريّتك مقتّلة . فأبكت كلّ عدو وصديق

"O Muhammad! Here is al-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[32], even the horses' tears ran on their hooves[33]. Then she put her hands under his sacred body and lifted it as she supplicated saying, "O Lord! Do accept this sacrifice from us[34]."

Sukayna[35] hugged the body of her father al-Husayn (ع) and kept telling him how she had heard him saying,

شيعتي ما أنْ شربتم عَذْبَ ماء فاذكروني

أو سمعتم بغريب او شهيد فاندبوني

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.[36]

Only a number of them could collectively remove her from his corpse, forcefully dragging her away.[37]

When Ali ibn al-Husayn (ع) looked at his slaughtered family, he felt greatly grieved and worried. When

his sister Zainab al-Kubra 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:

ما لي أراك تجود بنفسك يا بقيّة جدّي وأبي وإخوتي؟ فوالله إنّ هذا لعهد من الله إلى جدّك وأبيك ، ولقد أخذ الله ميثاق أُناس لا تعرفهم فراعنة هذه الأرض ، وهم معروفون في أهل السّماوات ، إنّهم يجمعون هذه الأعضاء المقطّعة والجسوم المضرّجة ، فيوارونها وينصبون بهذا الطفّ علماً لقبر أبيك سيّد الشهداء لا يُدرس أثره ولا يُمحى رسمه على كرور الليالي والأيّام ، وليجتهدنّ أئمّة الكفر وأشياع الضلال في محوه وتطميسه ، فلا يزداد أثره إلاّ علوّاً.

"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 (ع) and to your father (ع). 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 (ع), 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."[38]

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.[39]

Zainab the wise rode her own she-camel. She recollected the days of lofty honour and inviolable prestige, guarded by fierce and honourable lions of Abdul-Muttalib's offspring. And she used to always be surrounded by servants who would not enter without her permission.

At Kufa

When the daughters of the Commander of the Faithful (ع) 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?"[40]

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."[41]

The people of Kufa kept doling out dates, walnuts and bread to the children, whereupon Umm Kulthum, that is, Zainab al-Kubra, shouted at them that they were prohibited from accepting charity. She threw away what had been given to the children42. A poet once composed these lines addressing Imam Ali ibn Abu Talib (ع):

O father of Hassan!
She overlooks and in the slumber she delights,
But only with her hand can Zainab now cover her face.
O father of Hassan!

Does this sight you please:
Each of your women chained, uncovered the face,
While 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?

Are you pleased when your wise ladies are exposed?
With lashes they are whipped when they cry, having no rest..
To the east they are once taken by the mean gangs, the worst,
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 squeezed,
Their breath by grief is almost snatched away
Amazed am I about one who thinks of fate
And wonders and upon it does he contemplate:
A fornicator leisurely turns about on his throne,
As al-Husayn on the ground is left, unburied, alone,
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 is left exposed
*As the other covers his with silk and with gold.*43

Zainab's Speech

The daughter of the Commander of the Faithful (ع) explained to people Ibn Ziyad's villainy and meanness in a speech which she delivered to them. When she signaled to them 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 father Haider (ع) addressed

them saying,

يقول الراوي : لمّا أومأت زينب ابنة علي (ع) إلى النّاس ، فسكنت الأنفاس والأجراس ، فعندها اندفعت بخطابها مع طمأنينة نفس وثبات جأش ، وشجاعة حيدريّة ، فقالت (ص) لوات الله عليها: الحمد لله والصلاة على أبي محمّد وآله الطيّبين الأخيار .

أمّا بعد ، يا أهل الكوفة ، يا أهل الختل والغدر ، أتبكون ؟! فلا رقأت الدمعة ، ولا هدأت الرنّة ، إنّما مثَلكم كمثَل التي نقضت غزلها من بعد قوّة أنكاثاً ، تتّخذون أيمانكم دخلاً بينكم ، ألا وهل فيكم إلاّ الصلف النطف والعجب والكذب والشنف وملق الإماء، وغمز الأعداء؟! أو كمرعى على دمنة أو كقصّة على ملحودة، ألا بئس ما قدّمتْ لكم أنفسكم أنْ سخط الله عليكم ، وفي العذاب أنتم خالدون .

أتبكون وتنتحبون ؟! إي والله فابكوا كثيراً ، واضحكوا قليلاً ؛ فلقد ذهبتم بعارها وشنارها ، ولن ترحضوها بغسل بعدها أبداً ، وأنّى ترحضون قتْل سليل خاتم النبوّة ومعدن الرسالة ، ومدرة حجّتكم ومنارمحَجّتكم ، وملاذ خيرتكم ومفزع نازلتكم ، وسيّد شباب أهل الجنّة ، ألا ساء ما تزرون .

فتعساً و نكساً وبُعداً لكم وسحقاً ، فلقد خاب السّعي وتبّت الأيدي ، وخسرت الصفقة ، وبؤتم بغضب من الله ورسوله ، وضُربت عليكم الذلّة والمسكنة. ويلكم يا أهل الكوفة ، أتدرون أيّ كبد لرسول الله فريتم ؟ وأيّ كريمة له أبرزتم ؟ وأيّ دم له سفكتم ؟ وأيّ حرمة له انتهكتم ؟ لقد جئتم شيئاً إدّاً ، تكاد السّموات يتفطّرن منه ، وتنشقّ الأرض ، وتخرّ الجبال هدّاً . ولقد أتيتم بها خرقاء شوهاء كطلاع الأرض وملء السّماء .

أفعجبتم أنْ مطرت السّماء دماً ولعذاب الآخرة أخزى وهم لا يُنصرون ، فلا يستخفنّكم المهل ، فإنّه لا يحفزه البدار ، ولا يخاف فوت الثار ، وإنّ ربّكم لَبِالمرصاد.

All Praise is due to Allah. Peace and blessings be upon my father Muhammad (ص) and upon his good and righteous Progeny (ع). 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 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 instigater, 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 (ع), 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 His Messenger (ص). You are doomed with servitude and humiliation.

Woe unto you, O Kufians! 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.44

Imam as-Sajjad (ع) 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."45

Fatima Delivers a Speech

Fatima, al-Husayn's daughter46, delivered a speech wherein she said,

الحمد لله عدد الرمل والحصى ، وزنة العرش إلى الثرى ، أحمده وأُؤمن به
وأتوكّل عليه وأشهد أنْ لا إله إلاّ الله وحده لا شريك له وأنّ محمداً عبده

ورسوله ، وأنّ أولاده ذُبحوا بشطّ الفرات ، من غير ذحل ولا ترات .

اللهمّ إنّي أعوذ بك أنْ أفتري عليك ، وأنْ أقول عليك خلاف ما أنزلت من أخذ العهود والوصيّة لعلي بن أبي طالب المغلوب حقّه ، المقتول من غير ذنب كما قُتل ولده بالأمس ، في بيت من بيوت الله تعالى ، فيه معشر مسلمة بألسنتهم ، تعساً لرؤوسهم ما دفعت عنه ضيماً في حياته ولا عند مماته ، حتّى قبضه الله تعالى إليه محمود النّقيبة طيّب العريكة ، معروف المناقب مشهور المذاهب ، لَم تأخذه في الله سبحانه لَومة لائم ولا عذل عاذل ، هديته اللهمّ للإسلام صغيراً ، وحمدت مناقبه كبيراً ، ولَم يزل ناصحاً لك ولرسولك ، زاهداً في الدنيا غير حريص عليها ، راغباً في الآخرة ، مجاهداً لك في سبيلك ، رضيته فاخترته وهديته إلى صراط مستقيم .

أمّا بعد، يا أهل الكوفة ، يا أهل المكر والغدر والخيلاء ، فإنّا أهل بيت ابتلانا الله بكم ، وابتلاكم بنا . فجعل بلاءنا حسناً ، وجعل علمه عندنا وفهمه لدنيا ، فنحن عَيبة علمه ، ووعاء فهمه وحكمته ، وحجّته على الأرض في بلاده لعباده ، أكرمنا الله بكرامته ، وفضّلنا بنبيّه محمّد (صلّى الله عليه وآله) على كثير ممَّن خلق الله تفضيلاً ، فكذّبتمونا وكفّرتمونا ، ورأيتم قتالنا حلالاً ، وأموالنا نهباً ، كأنّنا أولاد ترك أو كابل ، كما قتلتم جدّنا بالأمس ، وسيوفكم تقطر من دمائنا أهل البيت لحقد متقدّم ، قرّت لذلك عيونكم ، وفرحت قلبوكم افتراءً على الله ومكراً مكرتم، والله خير الماكرين ، فلا تدعونّكم أنفسكم إلى الجذل بما أصبتم من دمائنا ، ونالت أيديكم من أموالنا ، فإنّ ما أصابنا من المصائب الجليلة ، والرزايا العظيمة في كتاب من قبل أن نبرأها ، إنّ ذلك على الله يسير ؛ لكيلا تأسوا على ما فاتكم ولا تفرحوا بما آتاكم ، والله لا يحبّ كلّ مختال فخور .

تبّاً لكم فانظروا اللعنة والعذاب ، فكأنّ قد حلّ بكم وتواترت من السّماء نقمات ، فيسحتكم بعذاب ويذيق بعضكم بأس بعض ، ثمّ تخلدون في العذاب الأليم يوم

القيامة ؛ بما ظلمتمونا ، ألا لعنة الله على الظالمين .

ويلكم ! أتدرون أيّة يد طاعنتنا منكم ؟ وأيّة نفس نزعت إلى قتالنا ؟ أم بأيّة رِجل مشيتم إلينا ؟ تبغون محاربتنا ، قست قلوبكم وغلظت أكبادكم وطبع الله على أفئدتكم ، وختم على سمعكم وبصركم وسوّل لكم الشيطان وأملى لكم ، وجعل على بصركم غشاوة فأنتم لا تهتدون .

تبّاً لكم يا أهل الكوفة ، أيّ ترات لرسول الله قِبلَكم ، وذحول له لديكم ؟ بما عندتم بأخيه على بن أبي الطالب جدّي وبنيه وعترته الطيّبين الأخيار ، وافتخر بذلك مفتخركم:

نحن قتلنا علياً وبني علي بسيوف هنديّة ورماح

وسبينا نساءهم سبي ترك ونطحناهم فأيّ نطاح

بفيك أيها القائل الكثكث والأثلب؛ افتخرت بقتل قوم زكّاهم الله وطهّرهم وأذهب عنهم الرجس، فأكضم وأقع كما أقعى أبوك فإنّما لكلّ امرىء ما اكتسب وما قدّمت يداه .

حسدتمونا، ويلاً لكم، على ما فضّلنا الله تعالى ، ذلك فضل الله يؤتيه مَن يشاء والله ذوالفضل العظيم . ومَن لَم يجعل الله له نوراً فما له من نور .

فارتفعت الأصوات بالبكاء والنّحيب وقالوا : حسبكِ يا ابنة الطاهرين فقد حرقت قلوبنا وأنضجت نحورنا وأضرمت أجوافنا ، فسكتت .

"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 Allah other than Allah, the One and Only Allah, 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 (ع), the man whose right is confiscated, 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 hand 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 (ع). 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 bastian 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 which you have spilled or our wealth which you have snatched, 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 coceited, braggard" **(*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 (ص) 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 (ع), my grandfather, and towards his good and righteous offspring, yet you even brag about it saying,

We killed Ali and Ali's sons,
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 whom He 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 light 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.

As-Sajjad Delivers a Speech

Ali ibn al-Husayn (ع) 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 (ص). Then he said,

أيّها النّاس ، مَن عرفني فقد عرفني ، ومَن لَم يعرفني فأنا علي بن الحسين بن علي بن أبي طالب ، أنا ابن من انتُهكت حرمته ، وسُلبت نعمته وانتهب ماله ، وسُبي عياله ، أنا ابن المذبوح بشطّ الفرات من غير ذحل ولا ترات ، أنا ابن من قُتل صبراً ، وكفى بذلك فخراً .

أيّها النّاس ناشدتكم الله هل تعلمون أنّكم كتبتم إلى أبي وخدعتموه وأعطيتموه من أنفسكم العهود والميثاق والبيعة ، وقاتلتموه ؟

فتّباً لكم لِما قدّمتم لأنفسكم ، وسوأة لرأيكم ، بأيّة عين تنظرون إلى رسول الله ؟ إذ يقول لكم : قتلتم عترتي ، وانتهكتم حرمتي ، فلستم من أُمّتي.

فارتفعت الأصوات بالبكاء وقالوا : هلكتم وما تعلمون .

ثمّ قال عليه السّلام : (رحم الله امرءاً قبِل نصيحتي ، وحفظ وصيّتي في الله وفي رسوله وأهل بيته ، فإنّ لنا في رسول الله أُسوة حسنة.)

فقالوا بأجمعهم : نحن يابن رسول الله سامعون مطيعون حافظون لذمامك ، غير زاهدين فيك ، ولا راغبين عنك ، فمرنا بأمرك يرحمك الله ، فإنّا حرب

لحربك ، وسِلم لسلمك ، نبرأ ممَّن ظلمك وظلمنا .

فقال عليه السّلام: هيهات هيهات، أيّها الغدرة المكرة ، حِيل بينكم وبين شهوات أنفسكم ، تريدون أن تأتوا إليَّ كما أتيتم إلى أبي من قبل ؟ كلاّ وربّ الراقصات ، فإنّ الجرح لمّا يندمل ، قُتل أبي بالأمس وأهل بيته ، ولَم ينس ثكل رسول الله وثكل أبي وبني أبي ، إنّ وجده والله لبين لهاتي ومرارته بين حناجري وحلقي ، وغصّته تجري في فراش صدري :

مـهلاً بـني حرب فما قد نالنا فـبعين جـبّار الـسّما لم يكتم

فـكأنّني يوم الحساب بأحمد بالرسل يقدم حاسراً عن معصم

ويـقول ويلكم هتكتم حرمتي وتركتم الأسياف تنطف من دمي

تـدرون أيّ دم أرقـتم في الثرى أمْ أيَّ خـود سـقتُمُ في المغنم

أمـن الـعدالة صونكم فتياتكم وحـرائري تسبى كسبي الديلم

والـماء تـورده يـعافير الفلا وكـبود أطـفالي ظماء تضرم

تالله لـو ظفرت سراة الكفر في رهطي لما ارتكبوا لذاك المعظم

يا ليت شعر محمّد ما فاتكم طعن الحناجر بعد حزّ الغلصم

O people! Whoever recognizes me knows me, and whoever does not, let me tell him that I am Ali son of al-Husayn (ع) ibn Ali ibn Abu Talib (ع). 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 (ع) 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, peace be with him, said, "May Allah have mercy on anyone who acts upon my advice, who safeguards my legacy with regard to Allah, His Messenger (ع), and his Ahl al-Bayt (ع), for we have in the Messenger of Allah (ع) a good example of conduct to emulate."

They all said, "We, O son of the Messenger of Allah, hear and we 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 asylum when you do so; we dissociate ourselves from whoever oppressed you and dealt unjustly with you."

He, peace be with him, 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 (ع), and the loss inflicted upon the Messenger of Allah (ع), upon my father (ع), 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."[47]

The Burial

Historians record saying that the Master of Martyrs (ع) set up a tent on the battlefield[48], ordering those killed from among his companions and Ahl al-Bayt (ع) to be carried to it. Whenever a fresh martyr was brought, he, peace be with him, would say, "You have been killed just as the prophets and the families of prophets are killed."[49] He did so to everyone with the exception of his brother al-Abbas, peace be with him, whom he left where he fell near the river bank of the Euphrates.

When Omer 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 (ع) 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 suceed them50, lying on the sands incinerated by the sun and sought by the wild beasts of the desert.

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 man belonging to Banu Asad has narrated the following:

Once the army left, I came to the battlefield and saw light emanating from those corpses that were covered with blood and 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 with voices that filled the earth with painful cries and wailing.51

On the thirtheenth day of Muharram, Zain al-Abidin (ع) came to bury his martyred father, peace be with him, since only an Imam buries another Imam.52

When as-Sajjad (ع) 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, peace be with him, 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 Zain al-Abidin (ع) walked to his father's body, hugged it and wept loudly. Then he came to the grave-site 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 (ع). The will of Allah be done; there is neither 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 (ع) 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, peace be with him, 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 (ع). He said to Banu Asad, "There is someone with me to help me."

Yes, he gave a piece of jewelry 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 the companions53.

As regarding al-Hurr ar-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.54

The closest in proximity to the grave of al-Husayn (ع) from among the martyrs is his son Ali al-Akbar, peace be with him. In this regard, Imam as-Sadiq (ع) says to Hammad al-Basri, "The father of Abdullah was killed a stranger away from home; he is mourned be whoever visits his grave-site, and whoever does not visit it grieves for him; whoever doe not see him is very depressed on account of being deprived of doing so, so he grieves; whoever sees the grave of his son at his feet in a desolate land, far away from his kins, 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 respect towards the Messenger of Allah (ع) who had enjoined them to be kind to him and to his Ahl al-Bayt (ع). He became 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 (ع) 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 Kufians as well as others in Kufa's outskirts pay it a visit in the eve of the middle of Shaban.

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 (ع), "I have personally witnessed some of what you have described." The Imam, peace be with him, 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."[55]

At The Governer's Mansion

Having returned from his camp at Nakheela, Ubaydullah Ibn Ziyad went straight to his mansion[56]. The sacred head was brought to him, and it was then that the walls started bleeding[57] and a fire broke out from one part of the mansion and made its way to the place where Ibn Ziyad was sitting[58]. 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[59]. Yet Ibn Ziyad was not admonished by an incident such as that, so he ordered the captives to be brought to him. The ladies of the Messenger of Allah (ع) were brought to him, and they were in the most pathetic condition[60].

Al-Husayn's 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. Zaid ibn Arqam said, "Stop hitting these lips with your rod, for by Allah, the One and Only Allah, I saw the lips of the Messenger of Allah (ع) 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." Zaid 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 Fatima's son and granted authority to the son of Marjana who kills the best among you and permits the evil ones among you to be worshipped. You have accepted humiliation, so away with whoever accepts humiliation."[61]

Zainab daughter of the Commander of the Faithful (ع) 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 Zainab, the wise lady, daughter of the Commander of the Faithful (ع). 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 with 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 (ع)?" She, peace be with 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[62]; so, you will then find out whose lot shall be the crack of hell, may your mother, O son of Marjana, lose you."[63]

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 Hareeth 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 (ع)!" 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."[64]

He then turned to Ali ibn al-Husayn (ع) whom he asked what his name was. "I am Ali son of al-Husayn (ع)," came the answer. Ibn Ziyad asked Ali, "Did not Allah kill Ali (ع)?" As-Sajjad (ع) answered, "I used to have an older brother[65] also named Ali whom people killed." Ibn Ziyad responded by repeating his statement that it was Allah who had killed him. As-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 Zainab, 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?[66] If you want to kill him, kill me with him as well."

As-Sajjad (ع) 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?"[67] 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."[68]

Ar-Rubab, wife of Imam al-Husayn (ع), took the head and put it in her lap. She kissed it and composed poetry lines mourning

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 Zainab had said, he feared

an uprising, so he ordered the police to jail the captives inside a house adjacent to the grand mosque[69]. 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."[70]

Zainab shouted at people saying, "Nobody should tend to us except either a bondmaid, a freed bondmaid, or *umm wuld*[71], for they were taken captive just as we have been."[72] 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.

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. Ar-Rubab, al-Husayn's wife, could not check herself from falling upon it and composed more poetry eulogizing him.

Hameed ibn Muslim has said, "Ibn Ziyad ordered to hold a congregarional 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 Husayn son of Ali and his Shi'as.'[73]

Nobody among that crowd that had sunk in misguidance objected to such a preposterous statement except Abdullah ibn Afeef 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?!'[74]

Ibn Ziyad asked who the speaker was. Ibn Afeef 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 Muhajiran and the Ansar to seek revenge against your tyrant, the one who and whose father were both cursed by Muhammad (ص), 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.[75] It was then that Ibn Afeef shouted the slogan used by the Azdis which was: **يا مبرور!** 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 Makhnaf al-Azdi said to him, "Woe unto someone else other than you! You have surely condemned yourself and your tribe to destruction!"[76]

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 Siffeen?" 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 (ص) and his companions and the members of his family without fearing the One and Only Allah, 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 his wits." He released him.77

Al-Mukhtar At-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 at-Thaqafi to be brought to him, too. Al-Mukhtar had been in prison since the assassination of Muslim ibn Aqeel.

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 jail78. Some say that he whipped him, blinding one of his eyes.79

After the execution of Ibn Afeef, al-Mukhtar was released due to the interference of Abdullah son of Omer ibn al-Khattab who asked Yazid to have him released. Yazid was the husband of al-Mukhtar's sister Safiyya daughter of Abu Ubayd at-Thaqafi. But Ibn Ziyad postponed carrying out Yazid's order for three days.

Having ordered the execution of Ibn Afeef, Ibn Ziyad delivered a speech wherein he abused the Commander of the Faithful (ع), 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 (ع) 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 Omer ibn Sa'd was the husband of his sister while another brother-in-law was none other than Abdullah ibn Omer [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 Omer write Yazid who in turn wrote Ubaydullah ibn Ziyad ordering him to release the man80.

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 (ع), of how he rose seeking revenge for al-Husayn (ع), and how he killed Ibn Ziyad and those who fought al-Husayn (ع).81

One incident he narrated was the following which he recollected about the time when he was in Ibn Ziyad's jail:

Abdullah ibn al-Harith ibn Nawfal ibn Abdul-Muttalib and Maytham at-Tammar were two of his cell mates. 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 killing 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."[82]

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 (ع), killing Ibn Ziyad, Harmalah ibn Kahil, Shimr ibn Thul-Jawshan and a large number of the Kufians who had betrayed al-Husayn (ع).

As Ibn Nama al-Hilli tells us, he [and his army] killed eighteen thousand Kufians, then almost ten thousand[83] of them fled away from him and sought refuge with Mus'ab ibn az-Zubair. 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!"[84]

The Sacred Head Speaks

Since his early childhood, the martyred grandson of the Prophet (ص) remained an ally of the Qur'an. Thus were both he and his brother (ع), for they were the legacy of the Messenger of Allah and his vicegerents. The greatest Prophet (ص) had stated that they and the Holy Qur'an would never part from one another till they would meet him at the Pool of Kawthar.

Al-Husayn (ع), 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, although 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 (ع) marching towards his sacred objective energetically, so much so that now his sacred head kept reciting the Qur'an even as it stood atop a spear, perhaps someone among the people would be illuminated 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***).

Zaid 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 wonderful 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 wonderous!"[85]

When the severed head 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 (ع) 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 (ع). It then recited Surat al-Kahf from its beginning till it reached the verse saying,

"They were youths who believed in their Lord, and We increased their guidance" **(*Qur'an, 18:13*),**

***"... and do not* (*O Lord!*) *increase the unjust 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*)**[86].

Hilal ibn Mu'awiyah has said, "I saw a man carrying the head of al-Husayn (ع) 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 stray from the Straight Path.' He, therefore, raised his whip and kept whipping the head till it ceased."[87]

Salamah ibn Kaheel 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)[88].

Ibn Wakeedah says that he heard the head reciting Surat al-Kahf, so he was doubtful whether it was, indeed, the voice of the Imam (ع), whereupon he, peace be with him, stopped his recitation and turned to the man to say, "O son of Wakeedah! 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 Wakeedah! 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."[89]

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 do you think that the fellows of the cave and the inscription were of Our wonderful signs?' (Qur'an, 18:9) , the head spoke in an articulate tongue saying, More wonderous than the fellows of the cave is killing me and thus

transporting me.'"[90]

When Yazid ordered the killing of a messenger sent by the then Roman [Byzantian] 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)."[91]

Al-Ashdaq

Ibn Jarar at-Tabari, the renown historian, narrates the following:

"Ibn Ziyad wanted to send Abdul-Malik ibn al-Harith as-Salami to Medina in order to inform Amr ibn Sa'd al-Ashdaq[92] of the killing of al-Husayn (ع), but he sought to be excused of such an undertaking, claiming to be sick. Al-Ashdaq refused to accept his excuse. Ibn Ziyad is described as very heavy-handed, nobody can 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'd was informed of al-Husayn (ع) 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 wailings coming from the Hashemite ladies mourning the Master of the Youths of Paradise (ع) were heard like never before. These cries reached all the way to the house of al-Ashdaq who laughed and quoted a verse of poetry composed by Amr ibn Madi-Karb.

He maliciously added saying, "A wailing noise like the one we raised when Othman was killed."[93] Then he turned to the grave of the Messenger of Allah (ع) 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 Ansar rebuked him with shame for having made such a statement.[94]

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 as-Sa'ib stood up and said to him, "Had Fatima (ع) been alive, and had she seen al-Husayn's [severed] head, she would have wept for him." Amr ibn Sa'd rebuked him and said, "We are more worthy of Fatima than you: Her father was our uncle, her husband was our brother, his mother was our daughter. And had Fatima been alive, she would have cried but would not have blamed those who killed him in self-defense."[95]

Amr was very crude and uncouth, a man of legendary cruelty. He ordered Amr ibn az-Zubair ibn al-

Awwam[96], head of the police force, after al-Husayn (ع) had been killed, to demolish all the houses of Banu Hashim [the Prophet's clansmen]. He did, oppressing them beyond limits... He also demolished the home of Ibn Mutee and beat people with cruelty. They fled from him and went to join Abdullah ibn az-Zubair[97].

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 (ع)[98]. Allah, therefore, punished him [in this life before the hereafter] in the worst manner. He was carried to Abdul-Malik ibn Marwan chained; after he profusely remonstrated with the latter, he was ordered to be killed[99].

Escorted by a number of women from her kinsfolk, the daughter of Aqeel ibn Abu Talib went out to visit the grave of the Prophet (ص) where she threw herself on it, burst in teras then turned to the Muhajiran 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[100]. Her sister Zainab kept mourning al-Husayn (ع) in the most somber manner.

Abdullah Ibn Ja'far

Ibn Jarar at-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[101] said to him, "This is what we got from al-Husayn (ع)!"

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 (ع)?! 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 defense 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 (ع) get killed, and that I could not defend him with my life, but both my sons have."[102]

The Captives Taken to Syria

Ibn Ziyad sent a messenger to Yazid to inform him that al-Husayn (ع) 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 together with the severed heads to him[103].

Ubaydullah wrote something, tied it to a rock then hurled it inside the prison where the family of Muhammad (ص) was kept. In it he said, "Orders have been received from Yazid to take you to him on such-and-such a day. If you hear the takbeer, 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[104].

Ibn Ziyad ordered Zajr ibn Qays and Abu Burda ibn 'Awf al-Azdi as well as Tariq ibn Zabyan to head a band of Kufians charged with carrying al-Husayn's severed head and of those killed with him to Yazid[105]. Another account says that Mujbir ibn Murrah ibn Khalid ibn Qanab ibn Omer ibn Qays ibn al-Harth ibn Malik ibn Ubaydullah ibn Khuzaymah ibn Lu'ayy did so[106].

They were trailed by Ali ibn al-Husayn (ع) with his hands tied to his neck in the company of his family[107] in a condition the sight of which would cause anyone's skin to shiver[108].

With them was Shimr ibn Thul-Jawshan, Mujfir ibn Thulabah al-a'idi[109], 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[110]. They hurried till they caught up with them[111].

Ibn Laheeah 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 Laheeah 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 Laheeah, "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 creatures that surrounded the head. I was terrified and stunned and 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?"[112]

At one stop on their journey, they put the purified head down; soon they saw an iron pen that came out of the wall and wrote the following in blood[113]:

Does a nation that killed al-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 commemmorations in honour of al-Husayn (ع). A great deal of wailing would be around it. This continued to take place till Abdul-Malik ibn Marwan ascended the throne in 65 A.H./684 A.D.. He ordered that rock to 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 which they called "an-Nuqta" (the drop)[114].

Near the town of Hamat and among its orchards stood a mosque called "Masjid al-Husayn (ع)." People there say that they escorted the rock and the head of al-Husayn (ع) that bled all the way to Damascus[115].

Near Aleppo there is a shrine known as "Masqat as-Saqt."[116] The reason why it was called so is that when the ladies of the Messenger of Allah (ع) were taken to that place, al-Husayn's wife had miscarried a son named Muhsin[117].

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 tasbeeh and tahleel, and he saw a dazzling light emanating from it. He also heard a voice saying, "Peace be upon you, O father of Abdulah!" 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 (ع) ibn Ali ibn Abu Talib (ع), son of Fatima (ع) daughter of Prophet Muhammad (ص).

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)[118].

In Syria

When they were near Damascus, Umm Kulthum sent a message to ash-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 shiver and senses quiver. Ash-Shimr instead ordered his men to take the captives for display before onlookers and to place the severed heads in their midst119.

On the first day of Safar, they entered Damascus120 and were stopped at the Clocks Gate121. 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 (ص)."122

Yazid was sitting at a surveilance outpost overlooking the mountain of Jerun. When he saw the captives with the heads planted atop the spears as their throng came close, a crow croaked; so he composed these lines:

لما بدت تلك الحمول و أشرقت تلك الرؤوس على شفا جيرون

نعب الغراب فقلت: قل أو لا تقل فقد اقتضيت من الرسول ديوني

When those conveyances drew nigh
And the heads on the edge of Jerun,
The crow croaked so said I:
Say whatever you wish to say
Or say nothing at all,
From the Messenger have I today
What he owed me he did repay. 123

It is due to these verses that Ibn al-Jawzi and Abu Ya'li, the judge, as well as at-Taftazani and Jalal as-Sayyuti permitted cursing Yazid and labelling him as *kafir*, apostage, unbeliever.124

Sahl ibn Sa'd as-Saidi came close to Sukayna daughter of al-Husayn (ع) 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 so125.

An elderly man came near as-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 barainwashed 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 (ع): 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, peace be with him, asked the man, "Have you read the Qur'an, O shaikh?"

The man answered as-Sajjad in the affirmative. "Have you read," continued as-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,' the verse saying, And give the [Prophet's] kinsfolk their due rights,' 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'?" The man answered by saying, "Yes, I have read all of them."

He (ع) then said, "We, by Allah, are the kinsfolk referred to in all these verses." Then the Imam (ع) 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. As-Sajjad, peace be with him, 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?" As-Sajjad, peace be with him, said, "By our grandfather the Messenger of Allah, we are, without any doubt."

It was then that the elderly man fell on as-Sajjad's feet kissing them as he said, "I dissociate myself before Allah from whoever killed you." He sought repentance of the Imam (ع) from whatever rude remarks he had earlier made. The encounter involving this elderly man reached Yazid who ordered him to be killed[126]...

Before being brought to Yazid's court, they were tied with ropes. The beginning of the rope was around the neck of Zain al-Abidin [Ali son of Imam al-Husayn (ع), also called as-Sajjad, the one who prostrates to Allah quite often], then around the necks of Zainab, Umm Kulthum, up to all the daughters of the Messenger of Allah (ع)... Whenever they laxed in their walking, they were whipped till they were brought face to face with Yazid who was then sitting on his throne. Ali ibn al-Husayn (ع) asked him, "What do you think the reaction of the Messenger of Allah (ع) might have been had he seen us looking like this?" Everyone wept. Yazid ordered the ropes to be cut off.[127]

They were lined up on the stairs leading 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 poetry verses extolling his foul deed and demonstrating his elation. Then he turned to an-Numan ibn Basheer and said, "Praise to Allah Who killed him [al-Husayn (ع)]." An-Numan 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."[128]

Yazid turned to as-Sajjad (ع) and asked him, "How did you, Ali, see what Allah did to your father al-Husayn (ع)?" "I saw," answered as-Sajjad (ع), "What Allah, the One and Only Allah, the most Exalted One, had decreed before creating the heavens and the earth." Yazid consulted those around him as to

what to do with as-Sajjad (ع), and they advised him to kill him. Imam as-Sajjad Zain al-Abidin (ع) 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 adiya do not kill the prophets' sons and grandsons." This statement caused Yazid to lower his head and contemplate for a good while[129].

Among the dialogue that went on between both men is Yazid quoting this Qur'anic verse to Ali ibn al-Husayn (ع): "Whatever misfortune befalls you is due to what your hands commit" (Qur'an, 45:22). Ali ibn al-Husayn (ع) 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, 57:22***)[130].

We do not grieve over what we missed nor feel elated on account of what we receive."[131] 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.[132]

As-Sajjad, peace be with him, sought permission to speak. "Yes," said Yazid, "provided you do not utter verbal attacks." He (ع) said, "I am now standing like one who ought not verbally attack anyone, but tell me: How do you think the Messenger of Allah (ع) would have felt had he seen me looking like this?" Yazid ordered him to be untied.[133]

Yazid ordered the person who used to recite the Friday khutba to ascend the pulpit and insult Ali and al-Husayn (ع), which he did. As-Sajjad (ع) 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]."[134]

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[135] and spoon-fed with knowledge[136]." They kept pressuring him till he agreed.
The Imam said,

ورد في كتاب فتوح ابن اعثم 5 / 247 ، ومقتل الخوارزمي 2 / 69 : إنّ يزيد أمر الخطيب أن يرقى المنبر ، ويثني على معاوية ويزيد ، وينال من الإمام علي والإمام الحسين ، فصعد الخطيب المنبر ، فحمد الله وأثنى عليه ، وأكثر الوقيعة في علي والحسين ، وأطنب في تقريض معاوية ويزيد ، فصاح به علي

بن الحسين : (ويلك أيها الخاطب ، اشتريت رضا المخلوق بسخط الخالق ؟ فتبوأ مقعدك من النار). ثمّ قال : (يا يزيد ائذن لي حتى أصعد هذه الأعواد ، فأتكلم بكلمات فيهن لله رضا ، ولهؤلاء الجالسين أجر وثواب) ، فأبى يزيد ، فقال الناس : يا أمير المؤمنين ائذن له ليصعد ، فلعلنا نسمع منه شيئاً ، فقال لهم : إن صعد المنبر هذا ، لم ينزل إلا بفضيحتي ، وفضيحة آل أبي سفيان ، فقالوا : وما قدر ما يحسن هذا ؟ فقال : إنّه من أهل بيت قد زقوا العلم زقا . ولم يزالوا به حتى أذن له بالصعود ، فصعد المنبر ، فحمد الله وأثنى عليه ، وقال : (أيها الناس ، أعطينا ستاً ، وفضلنا بسبع : أعطينا العلم ، والحلم ، والسماحة والفصاحة ، والشجاعة ، والمحبة في قلوب المؤمنين ، وفضلنا بأن منا النبي المختار محمد (صلى الله عليه وآله) ، ومنا الصدّيق ، ومنا الطيار ، ومنا أسد الله وأسد الرسول ، ومنا سيدة نساء العالمين فاطمة البتول ، ومنا سبطا هذه الأمّة ، وسيدا شباب أهل الجنة ، فمن عرفني فقد عرفني ، ومن لم يعرفني أنبأته بحسبي ونسبي : أنا ابن مكة ومنى ، أنا ابن زمزم والصفا ، أنا ابن من حمل الزكاة بأطراف الرداء ، أنا ابن خير من ائتزر وارتدى ، أنا ابن خير من انتعل واحتفى ، أنا ابن خير من طاف وسعى ، أنا ابن خير من حج ولبّى ، أنا ابن من حمل على البراق في الهواء ، أنا ابن من أسري به من المسجد الحرام إلى المسجد الأقصى ، فسبحان من أسرى ، أنا ابن من بلغ به جبرائيل إلى سدرة المنتهى ، أنا ابن من دنا فتدلى ، فكان قاب قوسين أو أدنى ، أنا ابن من صلّى بملائكة السماء ، أنا ابن من أوحى إليه الجليل ما أوحى ، أنا ابن محمد المصطفى ، أنا ابن من ضرب خراطيم الخلق ، حتى قالوا لا اله إلا الله ، أنا ابن من بايع البيعتين ، وصلّى القبلتين ، وقاتل ببدر وحنين ، ولم يكفر بالله طرفة عين ، يعسوب المسلمين ، وقاتل الناكثين والقاسطين والمارقين ، سمح سخي ، بهلول زكي ، ليث الحجاز ، وكبش العراق ، مكّي مدني ، أبطحي تهامي ، خيفى عقبي ، بدري أحدي ، شجري مهاجري ، أبو السبطين ، الحسن والحسين ، علي بن أبي طالب ، أنا ابن فاطمة الزهراء ، أنا ابن سيدة النساء ، أنا ابن بضعة الرسول(.

قال : ولم يزل يقول : أنا أنا ، حتى ضج الناس بالبكاء والنحيب ، وخشي يزيد أن تكون فتنة ، فأمر المؤذّن يؤذّن ، فقطع عليه الكلام وسكت ، فلمّا قال

المؤذّن : الله أكبر. قال علي بن الحسين : كبرت كبيراً لا يقاس ، ولا يدرك بالحواس ، ولا شيء أكبر من الله؛ فلمّا قال : أشهد أن لا اله إلا الله ، قال علي : (شهد بها شعري وبشري ، ولحمي ودمي ، ومخي وعظمي) ، فلمّا قال : أشهد أن محمداً رسول الله ، التفت علي من أعلا المنبر إلى يزيد ، وقال : (يا يزيد محمد هذا جدّي أم جدّك ؟ فإن زعمت أنه جدّك فقد كذبت ، وان قلت أنه جدّي ، فلم قتلت عترته ؟) .

قال : وفرغ المؤذّن من الأذان والإقامة ، فتقدّم يزيد ، وصلّى الظهر ، فلمّا فرغ من صلاته ، أمر بعلي بن الحسين ، وأخواته وعماته (رضوان الله عليهم) ، ففرغ لهم دار فنزلوها ، وأقاموا أياماً يبكون ، وينوحون على الحسين (عليه السلام) .وبراءة الذمة...

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 Siddeeq, a Tayyar, a Lion of Allah and of His Prophet (ص), 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 as-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 sai, 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 (ع) 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 (ص), al-Hassan and al-Husayn (ع), such is Ali ibn Abu Talib (ع). I am the son of Fatima az-Zahra' (ع), 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 (ع) said, Allah is Greater, more Magnanimous, and more Kind than what I fear and of what I avoid."

The prayer caller now shouted: Ashhadu an la ilaha illa-Allah! He (ع) said, "Yes, I testify with everyone who testifies that there is no Allah besides Him nor any other Lord." The caller shouted: Ashahadu anna Muhammadan rasool-Allah! The Imam (ع) 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 (ع) 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.[137]

Husayn's Severed Head

Yazid ordered al-Husayn's head to be brought to him. He put it in a gold washbowl[138]. The women were behind him. Sukayna and Fatima 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[139]. He then permitted people to enter to see him[140]. Yazid took a rod and kept hitting al-Husayn's lips with it[141] saying, "A day for a day: this day is [in revenge] for Badr[142]." Then he cited these verses by al-Haseen ibn al-Hamam:[143]

To be fair to us our folks never did dare,
So swords dripping with blood were to them fair;
We split the heads of men dear to us
For they severed their ties and did oppress.

Abu Barzah al-Aslami said, "I bear witness that I saw the Prophet (ص) kissing his lips and those of his brother al-Hassan (ع) 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 courtroom[144].

A [Christian] messenger sent by emperor 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."[145]

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).[146]

The head was taken out of the court and hung for three days on the mansion's gate[147]. When Hind daughter of Amr ibn Suhayl, Yazid's wife, saw the head on her house's door[148] with divine light emanating from it, its blood still fresh and had not yet dried, and it was emitting a sweet fragrance[149], she entered Yazid's court without any veil crying, "The head of the daughter of the Messenger of Allah (ع) 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."[150]

Yazid ordered the heads to be hung on the gates and on the Umayyad Mosque, and his order was carried out[151].
Marwan [ibn al-Hakam] was very happy about al-Husayn (ع) being killed, so he composed poetry lines and kept hitting al-Husayn's face with a rod.

A Syrian Encounters Fatima

Historians record that a Syrian looked at Fatima daughter of Ali (ع[152]) then asked Yazid to give her to him to serve him. This daughter of the Commander of the Faithful (ع) was terrified; she clung to her sister Zainab and said, "Serve him?! How could I do that?!" Zainab 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." Zainab 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 with her, toned down her language and said to him, "You are an emir over the destiny of people; you oppressively taunt and subdue others."[153] The same Syrian man repeated his plea to Yazid who now rebuked him and said, "May Allah grant you a fate that will put an end to you!"[154]

Zainab Delivers Another Speech

Both Ibn Nama and Ibn Tawoos[155] say that Zainab daughter of Ali ibn Abu Talib[156] (ع) heard Yazid quoting the following verses by Ibn az-Zubari[157]:

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 tahleel 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 indeed,
No news came, nor was there a revelation revealed.
I do not belong to Khandaf if I do not
Seek revenge from Ahmed’s children
For what he to us had done.

She reacted to these lines and said 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 taleeqs, that you keep your free as well as slave women in their chambers and at the same time drive the daughters of the Messenger of Allah (ع) 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 (ع)? Besides you, without feeling any guilt or weighing heavily what you say, you recite saying,

Then they would make tahleel and say in elation: "May your hands, O Yazid, never be paralyzed!"

How dare you hit the lips of Abu Abdullah (ع), the Master of the Youths of Paradise? But why should you not do so, since you stirred a wound that almost healed, and since all mercy is removed from your heart, having 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 Abdul-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 more strange 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" (***Qur'an, 11:18***).

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 quoting a couplet of poetry demonstrating his excitement. This should not surprise anyone. Anyone who is familiar with Yazid and with his misguidance cannot be surprised at all to hear him asking with a full mouth the Syrian jackels around him: "Do you know where Fatima's son came from, and what prompted him to do what he did and to 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 Fatima (ع) daughter of the Messenger of Allah (ع) is better than mine, that his grandfather (ع) 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, Fatima (ع), daughter of the Messenger of Allah (ع), is better than my mother. As regarding his saying that his grandfather (ع) 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 (ع). 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***)"[158].

At The House of Ruin

The speech quoted above, which was delivered by Zainab, 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 which could not protect them against any heat or any cold. They remained there weeping and wailing, mourning al-Husayn (ع)[159] for three days[160].

One evening as-Sajjad (ع) went out for a walk. Al-Minhal ibn Omer met him and asked him, "How have you received the evening, O son of the Messenger of Allah (ع)?" "We have received the evening," the Imam (ع) 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 (ص) was one of them,

while Quraish boasts before the rest of the Arabs of Muhammad (ص) belonging to it. We, his Ahl al-Bayt (ع), are now homeless; so, to Allah do we belong, and to Him shall we all return."161

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 Zainab (ع).162"

Back to Medina

Yazid was very happy about killing al-Husayn (ع) 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 progeny163. He was seen at his court looking very excited, being unaware of the fact that he was an atheist and an apostate as testified by his own citing of the poetry of az-Zubari quoted above to the extent that he denied that the Messenger of Allah Muhammad (ص) 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 who belongs 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 (ع) 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."164

His closest courtiers, and even his family members and women, stayed away from him. He heard the statements uttered by the most sacred severed head when he ordered the messenger of the Roman emperor to be killed: *La hawla wala quwwata illa billah!* (There is neither power nor might except in Allah).165

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 as-Sajjad and the children out of Syria and to send them back home. He carried out their wishes, ordering an-Nu'man ibn Basheer and a number of other men with him to escort them to Medina and to treat them with kindness166.

When they reached Iraq, they asked the road guide to take the highway leading to Karbala". They reached the place where al-Husayn (ع) 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 (ص). 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 (ع)167 for three days.168

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 and his head is separated from his body? Yet I testify that you are the son of the Seal of Prophets (ع), the son of the master of the faithful (ع), 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 naqeebs, 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 the 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 his Progeny, as His Prophet sent with the truth, I testify that we have a share in what you have earned." Atiyyah al-'Awfi [his companion169 who was leading him, since he, a maternal relative and one of the greatest sahabis of Prophet Muhammad (ص), as indicated above in a footnote, was by then a blind old man] asked him, "How so when we did not descend upon 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 (ع) whom I very much love saying, One who loves a 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 (ص) as a Prophet with the truth, my intention and that of my companions is similar to that for which al-Husayn (ع) and his companions were all killed."170

The Severed Head Rejoins Body

Once Zain al-Abidin (ع) came to know of Yazid's consent, he asked him for the heads so that he could bury them. Yazid showed no hesitation to do so, ordering the heads, including those of Zain al-Abidin's family members, to be handed over to him. Zain al-Abidin reunited them with their respective bodies.

The list of writers of biographies who recorded his bringing the heads to Karbala" includes Shaikh Abbas al-Qummi, author of *Nafas 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 Muhammad Hassan ash-Sha'ban Kurdi al-Qazwani.

As regarding al-Husayn's head, we read about it on p. 165 of al-Fattal's book *Rawdat al-Wa'izeen*, 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 Tawoos. On p. 151 of at-Tibrisi's book *I'lam al-Wara bi A'lam al-Huda*, as well as on p. 154 of *Maqtal al-'Awalim*, as is the case with both *Riyad al-*

Musa'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''."

At-Tusi has said that that incident was the basis for *ziyarat al-arba'een*. 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-Makhlooqat*, al-Qazwani indicates that it was on the twentieth of Safar that al-Husayn's head was returned to its body. Ash-Shabrawi says, "The head was returned to the body after forty days."171 According to Ibn Hajar's book Sharh al-Bawsari's Hamziyya172, forty days after his martyrdom, al-Husayn's head was returned [to its body]. Sabt ibn al-Jawzi has said, "It is most widely known that it [the head] was returned to Karbala'' and buried with the body."173

On p. 57, Vol. 1, of his book Al-Kawakib al-Durriyya, al-Qatari al-Biladi al-Bahrani 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-Bayruni states that it was on the twentieth of Safar that al-Husayn's head was reunited and buried with its body.174

Based on the above, any statements to the contrary should not be taken seriously especially those claiming that he was buried with his father (ع), 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.

The Arba'een

It is customary to pay tribute to a deceased person 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. Thus, he remains alive in people's minds.

Both Abu Tharr al-Ghifari and Ibn Abbas175 quote the Prophet (ص) saying, "The earth mourns the death of a believer for forty mornings."176 Zurarah quotes Abu Abdullah Imam as-Sadiq (ع) saying, "The sky wept over al-Husayn (ع) 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 an 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, nor 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."177

This is the basis of the ongoing custom of grieving for the deceased for forty days. On the fourtieth day, a special mourning ceremony is held at his grave-site attended by his relatives and friends. This custom

is not confined to Muslims. Adherents of other creeds hold commemorative mourning ceremonies for their lost ones. Some gather at a church and conduct a special funeral prayer service. Jews renew their mourning service thirty days after one's death, nine months after one's death, and one year after one's death178. 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 one of the great ones 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 (ع).

He, more than anyone else, deserves to be remembered on various occasions. People ought to make a pilgrimage to his sacred grave-site on the anniversary of the passage of 40 days since 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 coutless. The study of his life and martyrdom 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'een 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, which were closed before, will then be opened.

This is why it has been the custom of the Shi'as to bring back to memory on the Arba'een those events every year. The tradition wherein Imam al-Baqir (ع) says that the heavens wept over al-Husayn (ع) for forty mornings, rising red and setting red179, hints to such a public custom.

So is the case with a statement made once by Imam al-Hassan al-'Askari (ع) wherein he said, "There are five marks for a believer: his fifty-one rek'at prayers, ziyarat al-arba'een, his audible recitation of the basmala, his wearing his ring on the right hand, and his rubbing his forehead with the dust."180

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 highligting 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'een anniversary at his sacred grave in order to hold a mourning ceremony for him and remember the tragedies that had befallen him and his companions and Ahl al-Bayt (ع).

To twist the meaning of ziyarat al-arba'een by saying that it means visiting the grave-sites of forty

believers is simply indicative of twisted minds, 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 (ع) would have used the term "ziyarat arba'een [mu'mineen]." The original wording indicates that ziyarat al-arba'een 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 (ع).

All the Imams who descended from the Prophet (ص) 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 (ص). Father of Muhammad, al-Hassan (ع) son of the Commander of the Faithful Ali (ع), has pointed out to this fact saying, "The mission which we undertake is assigned to Twelve Imams (ع) each one of whom is either to be killed or poisoned."

For all of these reasons, the Imams from among the Prophet's Progeny (ع) 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 (ع) 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 (ع) was a fair and just Imam who did not succumb to lowly things, that his Imamate was inherited from his grandfather the Prophet (ص) and from his father the wasi (ع), 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 (ع) did not urge the holding of mourning ceremonies for the Arba'een anniversary of any of them, not even for that of the Prophet of Islam (ع), so that it alone would be the memory of his tragedy that would make a strong case for safeguarding the link with the creed. 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'een 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-*rek'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 *rek'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 befor 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 rek'at for the night's nafl prayers. Add to them the shaf and witr rek'at, and you will come to a total of obligatory and

optional prayers of fifty-one rek'at. This is applicable to the Shi'as only.

Although they agree with the Shi'as with regard to the number of obligatory *rek'at*, the Sunnis differ when it comes to optional prayers. On p. 314, Vol. 1, of Ibn Humam al-Hanafi's book *Fath al-Qadeer*, they are: two rek'at before the fajr prayers, four before the noon prayers and two after that, four before the afternoon prayers, or just two rek'at, two more after the sunset prayers and four thereafter, or just two, making up twenty-three *rek'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 *rek'at* will in no case be fifty-one; so, the fifty-one rek'at are relevant to the 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 (ع).

In this regard, al-Fakhr ar-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 the inaudible ones, whereas the majority of faqihs differ from them. It is proven through tawatur that Ali ibn Abu Talib (ع) used to audibly pronounce the *basmala*. Anyone who follows Ali (ع) 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.'"[181]

This statement of ar-Razi was not digested by Abul-Thana' al-Alasi who followed it with his comment in which he said, "Had anyone acted upon all what they claim to be mutawatir from the Commander of the Faithful (ع), 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 (ع) 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, peace be with him. Anything else besides that is steam."[182]

Shi'as are not harmed when al-'Alasi and others assault them especially since their feet are firm on the path of loyalty for the master of wasis (ع) to whom the Messenger of Allah (ع) says, "O Ali! Nobody knows Allah, the most Exalted One, (fully well) except I and you, and nobody knows me (full welly) except Allah and you, and nobody knows you (fully well) except Allah and I."[183]

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' as-Sanai'* by al-Kasani, and also on p. 216, Vol. 1, of az-Zarqani's *Sharh* of Abul-Diya's *Mukhtasar* of Malik's *fiqh*, audible pronouncement is not a Sunnah in the 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 (ع). A multitude 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."[184]

Ibn Hajar narrates saying that Malik hated to wear a ring on his right hand, believing it should be worn on the left[185]. Shaikh Isma'eel 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*, innovations, and of injustice, it became a Sunnah in our time to place the ring on a finger on the left hand."[186]

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 Haneefa, Malik, and Ahmed are reported as having authorized the prostrating on turban coils[187], or on a piece of garment[188] 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[189]. 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![190]

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.

Rubbing the cheeks exists when reference is made to sajdat ash-Shukr[191], something whereby prophet Moses son of Imran [Amram] (ع) deserved to be drawn closer to the Almighty whenever he addressed Him silently [during the munajat][192]. Nobody contradicted the Imamites with regard to such rubbing, be it on the forehead or on the cheeks. Sunnis never bound themselves to rub their foreheads on dust when they perform their prayers or when they perform sajdat ash-Shukr. This is so despite the fact that an-Nakhi, Malik, and Abu Haneefa have all disliked to perform sajdat ash-Shukr, although the Hanbalis observe it[193], and so do the Shafi'is[194] whenever they receive a divine blessing or whenever a sign of Allah's wrath is removed from them.

In Medina

As-Sajjad (ع) had no choice except to leave Karbala'' and set forth to Medina (which used to be called Yathrib during the pre-Islamic era) 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. Bashir ibn Hathlam has said, "When we came close to Medina, Ali ibn al-Husayn (ع) 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 (ع) said, Then enter Medina and

mourn the martyrdom of Abu Abdullah (ع).' 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:

يا أهل يثربَ لا مُقَام لكم بها، قُتل الحسينُ فأدمعي مدرار

الجسم منه بكربلاء مضرّج والرأس منه على القناة يُدار

O people of Yathrib! May you never stay therein!
Al-Husayn (ع) 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 ibn al-Husayn (ع) 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 Medana were in tears. Nobody had ever seen such crying and wailing.

They surrounded Ali, Zain al-Abidin (ع), 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 in which the Imam (ع) later sat, being overcome by grief. The cries of the mourners were loud. Everyone was weeping and wailing. Ali signaled to people to calm down. Once they stopped crying, he, peace be with him 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 (ع) 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 miser 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 homelsss, 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 thing from our fathers of old. This is something new.

By Allah! Had the Prophet (ص) 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.

السَّلام عَلَيْكَ يَا أبا عَبْد اللهِ وَعلَى الأرواحِ الّتي حَلّتْ بِفِنائِكَ ، وَأَنَاخَت برَحْلِك، عَلَيْكُم مِنّي سَلامُ اللهِ أَبَداً مَا بَقِيتُ وَبَقِيَ اللَيْلُ وَالنَّهارُ ، وَلا جَعَلَهُ اللهُ آخِرَ العَهْدِ مِنّي لِزِيَارَتِكُمْ أَهْلَ البَيت، السَّلام عَلَى الحُسَيْن ، وَعَلَى عَليّ بْنِ الحُسَيْنِ ، وَعَلَى أَوْلادِ الحُسَيْنِ ، وَعَلَى أَصْحابِ الحُسَين و رحمة الله و بركاته.

Peace with you, O father of Abdullah, and with the souls that landed in your courtyard! Allah's Greeting to you from me forever, so long as there is night and day! May Allah not make it the last time I greet you, O Ahl al-Bayt! Peace with al-Husayn, with Ali son of al-Husayn, with the offspring of al-Husayn, and with the companions of al-Husayn, the mercy of Allah and His blessings.

"Sa'sa'ah ibn Sawhan al-Abdi, an invalid who could barely walk on his feet, stood up and apologized to the Imam (ع) for not rushing to help his family due to his handicap. He, peace be with him, 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 Zain al-Abidin (ع) entered Medina accompanied by his family and children.[195]

Ibrahim ibn Talhah ibn Ubaydullah came to the Imam (ع) and asked him, "Who won?" The Imam, peace be with him, answered, "When the time for prayers comes, and when the athan and iqama are called, you will know who the winner is."[196]

Zainab took both knobs of the mosque's door and cried out, "O grandfather! I mourn to you my brother al-Husayn (ع)!"

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 al-Husayn (ع)?!"[197]

The ladies who were born and grew up in the lap of Prophethood held a mourning ceremony for the Master of Martyrs (ع). They put on the most coarse of clothes; they shrouded themselves in black, and they kept weeping and wailing day and night as Imam as-Sajjad was cooking for them[198].

Once Imam Ja'far as-Sadiq (ع) said, "No lady who descended from Hashim used any dye, nor any oil, nor any kohl, for full five years; it was then that al-Mukhtar sent them the head of Ubaydullah ibn Ziyad."[199]

As regarding ar-Rubab, she wept over [her husband] Abu Abdullah (ع) till her eyes were no longer capable of producing any more tears. One of her bondmaids told her that using a particular type of herb was tear stimulant, so she ordered it to be prepared for her in order to induce her tears[200].

Ali Zain al-Abidin (ع), the only surviving son of Imam al-Husayn (ع), stayed aloof from the public 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 (ع) 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 (Joseph) was still alive, yet he wept over him till he lost his eye sight. If you look at my father, my brothers, my uncles, and my friends, how they were slain all around me, tell me how can my grief ever end? Whenever I remember how Fatima'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..."

To you, O Messenger of Allah (ع), 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.

عُذْراً، إِذَا انْقَطَعَ الكَلامْ .. فَالرُّوح يَقْتُلَها الحَنِينْ ..

وَأَنَا المُكَبَّلُ بِالهَوى .. والحُبُّ قَيْدٌ لا يَلِينْ ..

هَيْهَاتَ أَنْسَى كَرْبَلاءْ .. وَأَنَا بِذِكْرَاهَا سَجِينْ ..

سَأَظَلُ أَذْكُرُ كَرْبَلاء .. وَأَظَلُ أَهْتِفُ يَاحُسَيْنْ

اللهم أرزقنا شفاعة الحسين

1. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 4, p. 32.
2. at-Tabari, Tarikh, Vol. 6, p. 260.
3. Ibn Nama, Muthir al-Ahzan, p. 40.
4. Muhammad Jawad Shubbar, Al-Dama as-Sakiba, p. 348.
5. as-Saduq, Aamali, p. 99, majlis 31. at-Thahbi, Siyar Alam an-Nubala', Vol. 3, p. 204.
6. Mawla Husayn ibn Mawla Muhammad al-Jammi (known as the virtuous man of Jamm) Riyad al-Musa'ib fil Mawaiz wal Tawarikh wal Siyar wal Musa'ib, p. 341. al-Qazwini, Tazallum az-Zahra', p. 130.
7. Ibn Tawoos, namely Sayyid Ali ibn Musa ibn Ja'far, Al-Luhuf fi Qatla at-Tufuf, p. 74. Ibn Nama, Muthir al-Ahzan, p. 41.
8. Reference to the sickness of Ali son of al-Husayn, as-Sajjad (ع) is referred to by at-Tabari on p. 260, Vol. 6, of his Tarikh. It is also mentioned by Ibn al-Atheer on p. 33, Vol. 4, of his book At-Tarikh al-Kamil, by Ibn Katheer on p. 188, Vol. 8, of his book Al-Bidaya, by al-Yafii on p. 133, Vol. 1, of his book Mir'at al-Jinan, by Shaikh al-Mufid in his book Kitab Al-Irshad, by Ibn Shahr Ashub on p. 225, Vol. 2, of his book Manaqib, by at-Tibrisi on p. 148 of his book I'lam al-Wara bi A'lam al-Huda, by Muhammad ibn Ahmed ibn Ali an-Nishapuri on p. 162 of his book Rawdat al-Waizeen, and by al-Mas'udi on p. 140 of his book Ithbat al-Wasiyya.
9. al-Qazwini, Tazallum az-Zahra', p. 132.
10. at-Tabari, Tarikh, Vol. 6, p. 260.
11. Shaikh Abbas al-Qummi, Nafas al-Mahmum.
12. al-Qarmani, Tarikh, p. 108.
13. at-Tabari, Tarikh, Vol. 6, p. 161. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 4, p. 33. al-Mas'udi, Muraj at-Thahab, Vol. 2, p. 91. al-Maqrazi, Khutat, Vol. 2, p. 288. Ibn Katheer, Al-Bidaya, Vol. 8, p. 189. al-Khamees, Tarikh, Vol. 3, p. 333. Shaikh al-Mufid, Al-Irshad. at-Tibrisi, I'lam al-Wara bi A'lam al-Huda, p. 888. Muhammad ibn Ahmed ibn Ali an-Nishapuri, Rawdat al-Waizeen, p. 662. Ibn Shahr Ashub, Al-Manaqib, Vol. 2, p. 224.
14. Ibn Tawoos Al-Luhuf, p. 75. Ibn Nama, Muthir al-Ahzan, p. 41.
15. Al-Aathar al-Baqiya, p. 329.
16. al-Karakchi, Kitab at-Taajjub, p. 46.
17. Ibn Tawoos 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.
18. Al-Hajj Shaikh Muhammad Baqir ibn Mawla Hassan al-Qa'ini al-Birjandi as-Safi, Al-Kibrit al-Ahmar fi Shara'it Ahl al-Minbar.
19. Shaikh al-Mufid, Al-Irshad.
20. Muhammad an-Nishapuri, Rawdat ash-Shuhada'. On p. 190, Vol. 8, Ibn Katheer says that his wife saw the light emanating from underneath the lid and 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.

21. al-Balathiri, Ansab al-Ashraf, Vol. 5, p. 238.
22. According to p. 133, Vol. 1, of al-Yafii'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 fi Marifat al-Qira'a wal Tajwad of Sayyid Muhammad Rida ibn Abul-Qasim ibn FathAllah ibn Nejm ad-Din al-Husayni al-Kamali al-Asterbadi al-Hilli (died in 1346 A.H./1927 A.D.), 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 at-Tabari, who indicates so on p. 261, Vol. 6, of his Tarikh, and Ibn al-Atheer who states so on p. 33, Vol. 4, of his book At-Tarikh al-Kamil, the poet was Sinan ibn Anas who recited them to Omer ibn Sa'd. On p. 144 of Tathkirat al-Khawass of Ibn al-Jawzi, the grandson, Omer said to him, "You are insane! Had Ibn Ziyad heard you, he would have killed you!" On p. 193, Vol. 1, of ash-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 (ع), Bishr ibn Malik recited them to Ibn Ziyad. On p. 76 of Ibn Talhah's Matalib as-Saool, 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-Musa'ib, it is stated that ash-Shimr is the one who recited these verses. Since you know that ash-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.
23. al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 39.
24. Shaikh Abbas al-Qummi, Nafas al-Mahmum, p. 204. On p. 234, Vol. 2, of an-Nawari's book Mustadrak al-Wasa'il (first edition), both Shaikh al-Mufid and Sayyid Ibn Tawoos cite Imam as-Sadiq (ع) saying that he, peace be with him, had prayed two rekats 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 (ع) placed when they went to Karbala'' then carried it to Ubaydullah ibn Ziyad." Then the Imam (ع) recited a supplication to be recited following the prayer saying, "This place is called al-Hananah."
25. Misab az-Zubairi, Nasab Quraish, p. 58.
26. Ibn Tawoos, Al-Iqbal, p. 54.
27. Muhammad Hassan ash-Shaban Kurdi al-Qazwini, Riyad al-Ahzan, p. 49. al-Mas'udi, Ithbat al-Wasiyya, p. 143.
28. 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.
29. al-Majlisi, Bihar al-Anwar, Vol. 10, in the chapter discussing the offspring of Imam al-Hassan (ع). According to p. 28 of Isaf ar-Raghibeen, commenting on a footnote in Nar al-Absar, and also according to p. 8 of Al-Luhuf by Ibn Tawoos, he treated him at Kufa, and when he healed, he transported him to Medina.
30. at-Tabari, Tarikh, Vol. 6, p. 261. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 4, p. 33. According to p. 367, Vol. 4, of Yaqat al-Hamawi's Mu'jam al-Buldan, az-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 Istajam, it is a place in the Bahrain area where wars waged by an-Numan ibn al-Munthir, who was nicknamed al-Gharoor (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 his bracelets the value of which was thirty thousand dinars. Omer ibn al-Khattab took the khums of the loot, and that was the first time in the history of Islam that a loot was taxed by 1/5 and delivered to the caliph (whereas it was/is supposed to be given to the Prophet's descendants according to the injunctions of the Holy Qur'an). On p. 10, Vol. 4, of his book At-Tarikh al-Kamil, Ibn al-Atheer says that Ibn Ziyad threatened to banish the people of Kufa [who refused to fight al-Husayn (ع)] to Oman's Zara. Also on p. 86, Vol. 8, where the events of the year 321 A.H./933 A.D. are discussed, it is stated that Ali ibn Yaleeq 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 Yaleeq. 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-Dainuri's book Al-Akhbar at-Tiwal, Ibn Ziyad banished al-Muraqqa to az-Zabada where the latter stayed till Yazid's death and Ibn Ziyad's flight to Syria. Al-Muraqqa, therefore, left it and went back to Kufa. On p. 9, Vol. 8, of Nashwar al-Muhadara wa Akhbar al-Muthakara by at-

Tanakhi, the judge, namely Muhsin ibn Ali ibn Muhammad Abul-Fahm (329 - 384 A.H./941 - 994 A.D.), it is stated that Muhammad al-Muhallabi banished Muhammad ibn al-Hassan ibn Abdul-Aziz al-Hashimi to Oman in a boat because of something he had done which angered him.

31. Ibn Nama, Muthir al-Ahzan, p. 41. Ibn Tawoos, Al-Luhuf, p. 74. Al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 39. At-Turayhi, Maqtal al-Husayn (ع), p. 332.

32. al-Maqrazi, Khutat, Vol. 2, p. 280. According to the authors of both Maqtal al-Husayn (ع) and Al-Luhuf, the mourning was even on a much larger scale.

33. al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 39. Shaikh LutfAllah ibn al-Mawla Muhammad Jawad as-Safi al-Gulpaigani, Al-Muntakhab al-Athar fi Akhbar al-Imam at-Thani Ashar (usually referred to as simply Al-Muntakhab), p. 332.

34. al-Birjandi as-Safi, Al-Kibrit al-Ahmar, Vol. 3, p. 13, citing At-Tiraz al-Muthahhab.

35. According to p. 163, Vol. 1, of an-Nawawi's Tahthib al-Asma', p. 58, Vol. 1, of Shaikh Muhammad Ali ibn Ghanim al-Qatari al-Biladi al-Bahrani's book Al-Kawakib al-Durriyya, p. 160 of ash-Shiblinji's Nar al-Absar, and Ibn Khallikan's Wafiyyat al-Ayan, where the author details her biography, Sukayna daughter of al-Husayn (ع) died on a Thursday, Rabi' I 5, 117 A.H./April 8, 735 A.D. According to Abul-Hassan al-Amri's book Al-Mujdi and to at-Tibrisi's book Alam al-Wara bi Alam al-Huda, p. 127, where the biographies of the offspring of Imam al-Hassan (ع) are discussed, and also according to p. 163, Vol. 12, of Abul-Faraj al-Isfahani's book Al-Aghani, she married her cousin Abdullah ibn al-Hassan ibn Ali ibn Abu Talib (ع) who was killed during the Battle of at-Taff. She did not bear any children by him. But the author I'lam al-Wara bi A'lam al-Huda, namely at-Tibrisi, says that he was killed before marrying her, and that during the Battle of at-Taff, she was a little more than ten years old, and that she was born before the the death [martyrdom] of her uncle Imam al-Hassan (ع). The statement in her honour made by the Master of Martyrs (ع), "Sukayna is overcome by deep contemplation upon Allah," as is recorded by as-Sabban in his book Isaf ar-Raghibeen, clearly outlines for us the status his daughter occupied in the sacred canons of Islam's Sharaa.

36. These verses are recorded on p. 376 of the Indian edition of Misbah al-Kaf'ami.

37. al-Qazwini, Tazallum az-Zahra', p. 135.

38. Shaikh Abul-Qasim Ja'far ibn Muhammad ibn Ja'far ibn Musa ibn Qawlawayh al-Qummi (died in 367 A.H./977 A.D.), Kamil az-Ziyarat, p. 361, chapter 88, virtues of Karbala" and merits of viziting the grave site of al-Husayn (ع).

39. Radiyy ad-Din ibn Nabi al-Qazwini (died in 1134 A.H./1722 A.D.), Tazallum az-Zahra', p. 177.

40. Muhammad Jawad Shubbar, Al-Damah as-Sakibah, p. 364.

41. Ibn Nama, p. 84. Al-Luhuf, p. 81.

42. ar-Rashti al-Ha'iri, Asrar ash-Shahada, p. 477. Al-Qazwini, Tazallum az-Zahra', p. 150.

43. Excerpted from a poem in praise of al-Husayn (as) by Shaikh Hassoon al-Hilli who died in 1305 A.H./1888 A.D. as we are told on p. 155, Vol. 2, of Shuara' al-Hilla.

44. This speech is compiled from the writings of Shaikh at-Tusi in his Aamali as well as that of his son, from Al-Luhuf, Ibn Nama, Ibn Shahr Ashub, and from at-Tibrisi's book Al-Ihtijaj.

45. at-Tibrisi, Al-Ihtijaj, p. 166 (Najaf's edition).

46. Fatima daughter of al-Husayn (ع), peace be with him, was a great personality; she enjoyed a great status in the creed. Her father, the Master of Martyrs, testifies to this fact. When al-Hassan II approached him asking him for the hand of either of his two daughters, he, peace be with him, as we are told on p. 202 of Nar al-Absar, said to him, "I choose for you Fatima, for she, more than anyone else, is like my mother Fatima daughter of the Messenger of Allah (ع). 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's Tahthib at-Tahthib, she is said to have narrated hadith from her father, brother Zain al-Abidin, aunt Zainab, Ibn Abbas, and Asma' daughter of Umays. Her sons Abdullah, Ibrahim, al-Husayn (ع), and her daughter Umm Ja'far, offspring of al-Hassan 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 Tahtheeb al-Kamal, it is stated that the authors of sunan books, including at-Tirmithi, Abu Dawud, and an-Nassa'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 Haban holds her reliable, adding that she died in 110 A.H./729 A.D." So do both authors al-Yafii, 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 says in his book Tahthib at-Tahthib, she must have lived for almost ninety years, placing her year of birth at about 30 A.H./651 A.D. Hence, she must have been almost thirty years old during the Battle of at-Taff. She died seven years before her sister Sukayna. On p. 35, Vol. 4, of Ibn al-Atheer's book At-Tarikh al-Kamil, and also according to p. 267, Vol. 6, of at-Tabari's Tarikh, Fatima was older than her sister Sukayna. On p. 18 of Tahqiq an-Nusra ila Maalim Dar al-Hijra by Abu Bakr ibn Husayn ibn Omer al-Maraghi (d. 816 A.H./1414 A.D.), one of the signs of her lofty status with Allah is that when al-Walid ibn Abdul-Malik ordered to deposit the relics at the mosque, Fatima daughter of al-Husayn (ع) went out to al-Harra where she had a house built for her. Then she ordered a well to be dug up; moutain 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, and they named it "Zamzam". On p. 474, Vol. 8, of Ibn Sa'd's Tabaqat (Sadir's edition), Fatima daughter of al-Husayn (ع) used to use knots on a string as her rosary beads.

47. All these speeches are mentioned by Ibn Tawoos in his book Al-Luhuf and by Ibn Nama in his book Muthir al-Ahzan.

48. at-Tabari, Tarikh, Vol. 6, p. 256. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 4, p. 30. Al-Mufid, Al-Irshad.

49. This is narrated on p. 211, Vol. 10, and p. 125, Vol. 13, of al-Majlisi's Bihar al-Anwar where an-Nu'mani's book Al-Ghaiba is cited.

50. al-Qummi, Kamil az-Ziyarat, p. 219.

51. al-Bahrani, Madeenat al-Ma'ajiz, p. 263, chapter 127.

52. al-Mas'udi, Ithbat al-Wasiyya, p. 173.

53. See Al-Kibrit al-Ahmar fi Shara'it Ahl al-Minbar الكبريت الأحمر في شربعة أهل المنبر by the narrator Shaikh Muhammad Baqir son of Mawla Hassan al-Qa'ini al-Birjandi as-Safi, Asrar ash-Shahada by Sayyid Kadhim ibn Qasim ar-Rashti al-Ha'iri (died in 1259 A.H./1843 A.D.), and Al-Iyqad.

54. Al-Hajj Shaikh Muhammad Baqir al-Birjandi as-Safi, Al-Kibrit al-Ahmar fi Shara'it Ahl al-Minbar. On p. 344 of his book Al-Anwar an-Nu'maniyya, Sayyid al-Jaza'iri cites testimonials to this statement. He, for example, details how [sultan] Isma'eel as-Safawi [founder of the Safavid dynasty; he lived from 904 - 930 A.H./1499 - 1524 A.D. and ruled Iran from 907 - 930 A.H./1502 - 1524 A.D.] dug up the place, whereupon he saw the deceased as though he had just been killed; there was a bandage on his head. Once he untied it in person, 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 an attendant for it. So, when an-Nawari, in his book Al-Lulu wal Marjan, denies that he had been buried, he did not support his denial with any evidence at all. On p. 37, Vol. 1, of Tuhfat al-Alim, Sayyid Ja'far Bahr al-Ulum states that Hamid-Allah al-Mustawfi has indicated in his book Nuzhat al-Quloob saying that there is in Karbala" the grave of al-Hurr [ar-Riyahi] which is visited by people. He is al-Hurr's grandson up to 18 generations back.

55. al-Qummi, Kamil az-Ziyar az-Ziyarat, p. 325.at-Tibrisi, Mazar al-Bihar, p. 124, citing the previous reference.

56. According to p. 142, Chapter 9, of at-Thaalibi's book Lataif al-Maarif, Abdul-Malik ibn Ameer al-Lakhmi has narrated saying, "I saw the head of al-Husayn (ع) ibn Ali ibn Abu Talib (ع) at the government mansion of Ubaydullah ibn Ziyad placed on a shield, and I saw the head of al-Mukhtar with Mis'ab ibn az-Zubair on another shield. I saw the head of Mis'ab in front of Abdul-Malik ibn Marwan on yet another shield! When I told Abdul-Malik [ibn Marwan ibn al-Hakam] about that, he regarded it as a bad omen and left the place." The same is narrated by as-Sayyati on p. 139 of his book Tarikh al-Khulafa', and by Sabt ibn al-Jawzi on p. 148 of his book Tathkirat al-Khawass (Iranian edition) by Ibn al-Jawzi, the grandson..

57. Ibn Asakir, Tarikh, Vol. 4, p. 329. Ibn Hajar al-Asqalani, As-Sawa'iq al-Muhriqa, p. 116. Thakha'ir al-Uqba, p. 145. Ibn Tawoos, Al-Malahim, p. 128 (first edition).

58. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 4, p. 103. Ibn Hajar al-Asqalani, Mujma az-Zawa'id, Vol. 9, p. 196. Al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 87. At-Turayhi, Al-Muntakhab, p. 339 (Hayderi Press edition). Ibn Katheer, Al-Bidaya, Vol. 8, p. 286.

59. Sharh Qaseedat Abi Firas, p. 149.

60. Abul-Abbas Ahmed ibn Yusuf al-Qarmani, Akhbar al-Duwal, Vol. 1, p. 8.

61. Ibn Hajar al-Asqalani, As-Sawa'iq al-Muhriqa, p. 118. At-Tabari, Tarikh, Vol. 6, p. 262. Ibn Katheer, Al-Bidaya wal Nihaya, Vol. 8, p. 190. Ibn Hajar al-Asqalani, Mujma az-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 Zaid was present then and there supports his.

62. at-Tabari, Tarikh, Vol. 6, p. 262.

63. Ibn Tawoos Al-Luhuf, p. 90.

64. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 4, p. 33. Al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 42. At-Tabari, Tarikh, Vol. 6, p. 263. Al-Mufid, Al-Irshad. At-Tibrisi, I'lam al-Wara bi A'lam al-Huda, p. 141. According to p. 145, Vol. 3, of Kamil al-Mibrad (1347 A.H./1735 A.D. edition), Zainab daughter of Ali ibn Abu Talib (ع), 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.

65. Such is the statement of Muhammad ibn Jarir at-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 at-Talibiyeen, and al-Dimyari in his book Hayat al-Hayawan, as well as at-Turayhi's book Al-Muntakhab, p. 238 (Hayderi Press edition). It is also indicated on p. 58 of Misab az-Zubayhi's book Nasab Quraish.

66. at-Tabari, Tarikh, Vol. 6, p. 263.

67. Ibn Tawoos Al-Luhuf, p. 91. Al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 13.

68. Ibn al-Atheer, Vol. 4, p. 34.

69. Ibn Tawoos Al-Luhuf, p. 91. Al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 43.

70. Muhammad an-Nishapuri, Rawdat al-Waizeen, p. 163.

71. "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.

72. Ibn Tawoos Al-Luhuf, p. 92. al-Bahrani, Maqtal al-Awalim, p. 130.

73. Ibn al-Atheer, Vol. 1, p. 34.

74. at-Tabari, Tarikh, Vol. 6, p. 263.

75. Ibn Tawoos Al-Luhuf.

76. at-Tabari, Tarikh, Vol. 6, p. 263.

77. Ibn Nama, Muthir al-Ahzan, p. 51. Al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 55.Muhammad Hassan ash-Shaban Kurdi al-Qazwini, Riyad al-Ahzan, p. 52.

78. Riyad al-Ahzan, p. 52.

79. Ibn Rustah, Al-Alaq an-Nafisa, p. 224.

80. al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, pp. 178-179. The author of Riyad al-Ahzan, namely Muhammad Hassan ash-Shaban Kurdi al-Qazwini, briefly narrates it on p. 58.

81. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 284, citing Ibn Nama's book Akhth at-Thar.

82. 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.

83. Abu Hanifah al-Dainuri, namely Ahmed ibn Dawud (died in 281 A.H./894 A.D.), Al-Akhbar at-Tiwal, p. 295.

84. at-Tabari, Tarikh, Vol. 7, p. 146.

85. 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, "Zaid ibn Arqam was one of those who deviated from the line of the Commander of the Faithful Ali, peace be with him. He was reluctant to testify that the Commander of the Faithful (ع) was appointed [by the Prophet] to take charge of the nation after him, so he (ع) condemned him with blindness. He, indeed, became blind till his death. According to Ibn al-Atheer, who indicates so on p. 24, Vol. 4, of his book At-Tarikh al-Kamil, Ibn Ziyad ordered the head of al-Husayn (ع) to be paraded throughout Kufa. The same is stated by Ibn Katheer on p. 191, Vol. 8, of his book Al-Bidaya, and also by al-Maqrazi on p. 288, Vol. 2, of his Khutat.

86. Ibn Shahr Ashub, Vol. 2, p. 188.

87. Sharh Qasidat Abi Firas, p. 148.

88. Asrar ash-Shahada, p. 488.

89. Sharh Qasidat Abi Firas, p. 148.
90. as-Sayyati, Al-Khasa'is, Vol. 2, p. 127.
91. al-Bahrani, Maqtal al-Awalim, p. 151.
92. According to p. 240, Vol. 5, of Nar ad-Din Abul-Hassan, namely Ibn Hajar al-Haythami's book Mujma az-Zawa'id wa Manba al-Fawa'id, and also according to p. 141 of As-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'd did, indeed, have a nosebleed as he was on the pulpit of the Messenger of Allah (ع), staining it with his blood.
93. at-Tabari, Tarikh, Vol. 6, p. 368.
94. Shaikh Abbas al-Qummi, Nafas al-Mahmum, p. 222. Ibn Abul-Hadid, Sharh Nahjul Balagha, Vol. 1, p. 361.
95. al-Bahrani, Maqtal al-Awalim, p. 131.
96. According to p. 23, Vol. 4, of al-Balathiri's book Ansab al-Ashraf, the mother of Amr ibn az-Zubair was Ama daughter of Khalid ibn Sa'd ibn al-as. Her father was in command of an army which Amr ibn Sa'd al-Ashdaq dispatched to Mecca to fight Abdullah ibn az-Zubair. Abdullah's army captured Amr ibn az-Zubair, so Abdullah ordered everyone who had suffered an injustice at his hand to whip him. The whipping led to his death.
97. Abul-Faraj al-Isfahani, Al-Aghani, Vol. 4, p. 155.
98. al-Mirzabani, Mu'jam ash-Shuara', p. 231.
99. Abu Hilal al-'Askari, Jamharat al-Amthal, p. 9 (Indian edition).
100. Shaikh at-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.
101. His name as stated on p. 194 of al-Irbili's book Kashf al-Ghummah was "Abul-Salasil," the man of the chains.
102. at-Tabari, Tarikh, Vol. 6, p. 218.
103. Ibn Tawoos Al-Luhuf, pp. 95-97.
104. at-Tabari, Tarikh, Vol. 6, p. 266. On p. 96, at-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 Omer to Yazid in order to get him to release al-Mukhtar at-Thaqafi. Yazid wrote a letter in this regard to Ubaydullah ibn Ziyad. Amirah brought him the letter to Kufa, crossing the distance from Syria to Kufa in eleven days.
105. Ibid., Vol. 6, p. 264. Ibn al-Atheer, Vol. 4, p. 34. Al-Bidaya, Vol. 8, p. 191. Al-Khawarizmi. Al-Mufid, Al-Irshad. At-Tibrisi, I'lam al-Wara bi A'lam al-Huda, p. 149. Ibn Tawoos, Al-Luhuf, p. 97.
106. Ibn al-Atheer (died in 630 A.H./1232 A.D.), Al-Isaba fi Tamyeez as-Sahaba, Vol. 3, p. 489, where Murrah's biography is discussed.
107. at-Tabari, Tarikh, Vol. 6, p. 254. al-Maqrazi, Khutat, Vol. 2, p. 288.
108. al-Qarmani, Tarikh, p. 108. Al-Yafii, Mir'at al-Jinan, Vol. 1, p. 134. In both references, it is stated that the daughters of Imam al-Husayn (ع) son of Ali ibn Abu Talib (ع) were taken into captivity, and Zain al-Abidin (ع) 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-Itidal saying that al-Husayn's women were taken to Medina after he had been killed.
109. 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'ayy, and he is the one who carried the head of al-Husayn (ع) son of Ali, peace be with both of them, to Syria."
110. at-Turayhi, Al-Muntakhab, p. 339 (second edition).
111. al-Mufid, Al-Irshad.
112. Ibn Tawoos Al-Luhuf, p. 98.
113. Ibn Hajar al-Asqalani, Mujma az-Zawa'id, Vol. 9, p. 199. As-Sayyati, Al-Khasa'is, Vol. 2, p. 127. Ibn Asakir, Tarikh, Vol. 4, p. 342. Ibn Hajar al-Asqalani, As-Sawa'iq al-Muhriqa, p. 116. Al-Kawakib al-Durriyya by al-Qatari al-Biladi al-Bahrani, Vol. 1, p. 57. Ash-Shabrawi, Al-Ithaf bi Hubbil-Ashraf, p. 23. On p. 98 of his book Al-Luhuf, Ibn Tawoos attributes this statement to Tarikh Baghdad by Ibn an-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-Maqrazi 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."

114. Shaikh Abbas al-Qummi, Nafas al-Mahmum, p. 228. It is stated on p. 23, Vol. 3, of Nahr at-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 an-Nuqta [mausoleum of the drop] was erected." On p. 280, Vol. 3, it cites Yahya ibn Abu Tay's Tarikh recounting the names of those who constructed and renovated it. On p. 66 of the book titled Al-Isharat ila Marifat az-Ziyarat by Abul- al-Hassan Ali ibn Abu Bakr al-Harawi (who died in 611 A.H./1215 A.D.), it states that, "In the town of Nasibin, there is a mausoleum called Mashhad an-Nuqta, a reference to a drop from al-Husayn's head. Also, there is at Suq an-Nashshabin a place called Mashhad ar-Ras where the head was hung when the captives were brought to Syria."

115. The mentor and revered muhaddith Shaikh Abbas al-Qummi says the following in his book Nafas al-Mahmum, "I saw that stone on my way to the pilgrimage, and I heard the servants talking about it."

116. On p. 173, Vol. 3, of Mu'jam al-Buldan, and on p. 128 of Khareedat al-Ajaib, it is referred to as "Mashhad at-Tarh." On p. 278, Vol. 2, of Nahr at-Thahab, it is calle "Mashhad al-Dakka." Mashhad at-Tarh is located to the west of Aleppo. In the Tarikh of Ibn Abu Tay is cited saying that Mashhad at-Tarh was built in the year 351 A.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, Zainab invoked Allah's curse against them; therefore, that mineral lost its useful qualities. Then the author goes on to document the history of its renovations.

117. 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 Khareedat al-Ajaib, 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.

118. Ibn al-Jawzi, the grandson, Tathkirat al-Khawass, p. 150.

119. Ibn Tawoos Al-Luhuf, p. 99. Ibn Nama, Muthir al-Ahzan, p. 53. Maqtal al-Awalim, p. 145.

120. Such is recorded on p. 331 of the offset edition of al-Bayrani's book Al-athar al-Baqiya, al-Bahai's book At-Tarikh al-Kamil, p. 269 of Musbah al-Kaf'ami, and p. 15 of al-Fayd's book Taqwim al-Muhsinin. According to p. 266, Vol. 6, of at-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.

121. According to p. 61, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn (ع), 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 684 A.H./1286 A.D., says on p. 72, Vol. 3, of Alaq al-Khateera, "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]."

122. as-Saduq, Al-Aamali, p. 100, majlis No. 31. Al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p.60.

123. 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 (ع) ibn Ali ibn Abu Talib (ع) was crucified in the same place where the head of John the Baptist was crucified. During the reign of al-Walid ibn Abdul-Malik, its walls were covered with marble. It seems that this is the same as the Umayyad Mosque.

124. al-Ālusi, 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 (ع) 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 when his grandfather Utbah, his uncle, and others were killed. This is nothing but obvious apostacy. Such was the similitude struck by Ibn az-Zubari before accepting Islam.

125. al-Bahrani, Maqtal al-Awalim, p. 145.

126. Ibn Tawoos, Al-Luhuf, p. 100. According to p. 112, Vol. 4, of Ibn Katheer's Tafsir, p. 31, Vol. 25, of al-alasi's Ruh al-Ma'ani, and p. 61, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn (ع), as-Sajjad (ع) had recited the verse invoking compassion (for the Prophet's family) to that old man who accepted it as a valid argument.

127. al-Yafi'i, Mir'at al-Jinan, p. 341. On p. 35, Vol. 4, of his book At-Tarikh al-Kamil, Ibn al-Atheer, as well as the author of Muraj at-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-Haseen ibn Haman:

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, where Yazid's reign is discussed, the author says, "When the head was placed in front of him, Yazid cited what al-Haseen ibn al-Hamam al-Mazni had said." He qouted the second verse [in the above English text, the last couple]. Ibn Hajar al-Haythami, on p. 198, Vol. 9, of his book Mujma az-Zawa'id wa Manba al-Fawa'id, quotes only the second verse. On p. 61, Vol. 2, of his book Maqtal al-Husayn (ع), 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 wal-Mukhtalif. Then he traces the lineage of the poet al-Haseen ibn Hamam ibn Rabaah and cited three verses, including these couple, from a lengthy poem. On p. 151 of Ash-Shi'r wash-Shu'ara', three verses are cited which include this couple. On p. 4 of Al-Ashya wal 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 couple.

128. al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 59.

129. al-Mas'udi, Ithbat al-Wasiyya, p. 143 (Najafi edition).

130. al-Kamali al-Istarbadi al-Hilli, Al-Iqd al-Farid, Vol. 2, p. 313. At-Tabari, Tarikh, Vol. 6, p. 267.

131. Ali ibn Ibrahim, Tafsir, p. 603, where the Chapter of ash-Shura is discussed.

132. ar-Raghib al-Isfahani, Al-Muhadarat, Vol. 1, p. 775, in a chapter about those who boast of antagonizing their kinsfolk. This is one of five verses by al-Fadl ibn al-Abbas ibn Utbah ibn Abu Lahab recorded by Abu Tammam in his book Al-Hamasa. Refer to p. 223, Vol. 1, of Sharh at-Tabrizi.

133. Ibn Nama, Muthir al-Ahzan, p. 54.

134. Shaikh Abbas al-Qummi, Nafas al-Mahmum, p. 242.

135. Kamil al-Bahai.

136. al-Qazwini, Riyad al-Ahzan, p. 148.

137. Shaikh Abbas al-Qummi, Nafas al-Mahmum, p. 242. This lengthy sermon is quoted on p. 69, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn (ع).

138. al-Yafii, Mir'at al-Jinan, Vol. 1, p. 135.

139. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 4, p. 35. Al-Haythami, Mujma az-Zawa'id, Vol. 9, p. 195. Ibn as-Sabbagh, Al-Fusool al-Muhimmah, p. 205.

140. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 4, p. 35.

141. at-Tabari, Tarikh, Vol. 6, p. 267. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 4, p. 35. Ibn al-Jawzi, the grandson, Tathkirat al-Khawass, p. 148. Ibn Hajar al-Asqalani, As-Sawa'iq al-Muhriqa, p. 116. Ibn Muflih al-Hanbali, Fiqh al-Hanabilah, Vol. 3, p. 549. Ibn Hajar al-Asqalani, Mujma az-Zawa'id, Vol. 9, p. 195. Ibn as-Sabbagh, Al-Fusool al-Muhimma, p. 205. Al-Maqrazi, Khutat, Vol. 3, p. 289. Ibn Katheer, Al-Bidaya, Vol. 8, p. 192. Ash-Shareeshi, Sharh Maqamat al-Harari, 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 Hubbil-Ashraf, Yazid kept hitting al-Husayn's front teeth, and so is stated by al-Bayrani on p. 331 of the offset edition of his book Al-athar al-Baqiya.
142. Ibn Shahr Ashub, Al-Manaqib, Vol. 2, p. 226.
143. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 4, p. 35. Ibn as-Sabbagh, Al-Fusool al-Muhimma, p. 205. The first line, according to p. 135, Vol. 1, of al-Yafii's Mir'at al-Jinan, is:

We took to patience, so patience proved to be our will
Even as our swords kept severing hands and arms.

It is narrated by Sabt 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 ash-Shareeshi who does so on p. 193, Vol. 1, of his book Sharh Maqamat al-Harari, so does al-alasi on p. 313, Vol. 2, of his book Al-Iqd al-Farid. So does Ibn Katheer on p. 197, Vol. 8, of his book Al-Bidaya, the mentor Shaikh al-Mufid in his book Al-Irshad, and so does Ibn Jarir at-Tabari on p. 267, Vol. 6, of his Tarikh, adding that the verse was composed by al-Haseen ibn al-Hamam al-Murri.

144. Ibn Tawoos, Al-Luhuf, p. 102. The incident is abridged on p. 205 of Al-Fusool al-Muhimma, on p. 267, Vol. 6, of at-Tabari's Tarikh, and on p. 26, Vol. 2, of Ibn Shahr Ashub's book Al-Manaqib.
145. Ibn Hajar al-Asqalani, As-Sawa'iq al-Muhriqa, p. 119.
146. al-Bahrani, Maqtal al-Awalim, p. 151. Ibn Nama, Muthir al-Ahzan. On p. 72, Vol. 2, of his book Maqtal al-Husayn (ع), al-Khawarizmi states the dialogue between the Christian and Yazid and how the first was killed, but he does not indicate that the most sacred head spoke.
147. al-Maqrazi, Al-Khutat, Vol. 2, p. 289. Al-Ithaf bi Hubbil-Ashraf, p. 23. Al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 75. Ibn Katheer, Al-Bidaya, Vol. 8, p. 204. Siyar Alam an-Nubala', Vol. 3, p. 216.
148. al-Bahrani, Maqtal al-Awalim, p. 151. In the Introduction to this book, her father is introduced to the reader and so is her husband.
149. al-Maqrazi, Al-Khutat, Vol. 2, p. 284.
150. al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 74.
151. Shaikh Abbas al-Qummi, Nafas al-Mahmum, p. 247.
152. at-Tabari, Tarikh, Vol. 6. Ibn Katheer, Al-Bidaya, Vol. 8, p. 194. As-Saduq, Al-Aamali, 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 (ع), say that she was Fatima daughter of al-Husayn (ع).
153. Ibn al-Atheer, Vol. 4, p. 35.
154. at-Tabari, Tarikh, Vol. 6, p. 265.
155. This sermon is documented on p. 21 of Balaghat an-Nisa ' (Najafi edition), and on p. 64, Vol. 2, of al-Khawarizmi's book Maqtal al-Husayn (ع).
156. In his book Maqtal al-Husayn (ع), al-Khawarizmi identifies her mother as Fatima (ع) daughter of the Messenger of Allah (ص).
157. These verses are attributed by Ibn Tawoos to Ibn al-Jubari, 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 (ع), Ibn Abul-Hadid on p. 383, Vol. 3, of his book Sharh Nahjul Balagha (first Egyptian edition), and Ibn Hisham in his Seerat, 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 Tawoos. Al-Bayrani cites all of them on p. 331 of the offset edition of his book Al-Aathaar al-Baqiya, excluding the fourth line.
158. at-Tabari, Tarikh, Vol. 6, p. 266. Ibn Katheer, Al-Bidaya, Vol. 8, p. 195.
159. Ibn Tawoos Al-Luhuf, p. 207. as-Saduq, Al-Aamali, p. 101, majlis 31.
160. al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 34. This shed, or say jail, as stated on p. 146, Vol. 4, of al-Yunini's Mir'at az-Zaman, where the events of the year 681 A.H./1283 A.D. are discussed. Says he, "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 Saq AsAllah, as well as the watering area of Jayrun. The fire reached the Ajam street in the midst of Jayrun, scorching the wall of the Omeri Mosque adjacent to the jail

were Zain al-Abidin (ع) had been jailed."

161. Ibn Nama, Muthir al-Ahzan, p. 58. Al-Khawarizmi, Maqtal al-Husayn (ع), Vol. 2, p. 72.

162. Al-Anwar an-Numainiyya, p. 340.

163. as-Sayyati, Tarikh al-Khulafa, p. 139.

164. at-Tabari, Tarikh, Vol. 6, p. 180.

165. al-Bahrani, Maqtal al-Awalim, p. 150.

166. al-Mufid, Al-Irshad.

167. Ibn Tawoos, Al-Luhuf, p. 112. Ibn Nama, Muthir al-Ahzan, p. 79 (old edition).

168. Muhammad Hassan al-Qazwini, Riyad al-Ahzan, p. 157.

169. Some accounts say that Atiyyah was his slave.

170. Abu Ja'far Muhammad ibn Abul-Qasim ibn Muhammad ibn Ali at-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 at-Tusi's son.

171. ash-Shabrawi, Al-Ithaf bi Hubbil-Ashraf الاتحاف بحب الأشراف, p. 12.

172. "Hamziyya همزية" means a poem the rhyme of which ends with a hamza.

173. Ibn al-Jawzi, the grandson, Tathkirat al-Khawass تذكرة الخواص, p. 150.

174. Al-Athar al-Baqiya الآثار الباقية, Vol. 1, p. 331.

175. His full name is: Abdullah ibn Abbas ibn Abdul-Muttalib, a cousin of the Prophet of Islam (ص). He is known as the Islamic nation's scholar. The traditions of the Prophet which he reported fill the Sahih books. He died in Ta'if in 68 A.H./687 A.D. after having lost his eye-sight.

176. al-Majlisi, Bihar al-Anwar, Vol. 2, p. 679.

177. an-Nawari, Mustadrak al-Wasa'il, p. 215, chapter 94.

178. Nahr at-Thahab fi Tarikh Halab, Vol. 1, pp. 63 and 267.

179. al-Qummi, Kamil az-Ziyarat كامل الزيارات, p. 90, chapter 28.

180. This is narrated by Shaikh at-Tusi on p. 17, Vol. 3, of his Tahthib تهذيب, in a chapter discussing the merits of visiting the grave-site of al-Husayn (ع) wherein he quotes Imam "Abu Muhammad" al-Hassan al-'Askari, peace be with him. It is also narrated on p. 551 of the Indian edition of Musbah al-Mutahajjid مصباح المتهجد.

181. Mafatih al-Ghayb, Vol. 1, p. 107.

182. Ruh al-Ma'ani, Vol. 1, p. 47.

183. Al-Muhtadir, p. 165.

184. Al-Madkhal, Vol. 1, p. 46, in a chapter dealing with the etiquette of entering mosques.

185. Al-Fatawa al-Fiqhiyya al-Kubra, Vol. 1, p. 264, in a chapter dealing with what to wear.

186. This is narrated by the authority Shaikh Abdul-Husayn Ahmed al-Amini an-Najafi in his 11-volume encyclopedia 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 ash-Sharazi's book Al-Muhaththab, on p. 47, Vol. 1, of al-Ghazali's book Al-Wajeeza, on p. 25 of an-Nawawi's Al-Minhaj as well as on p. 560, Vol. 1, of its Sharh by Ibn Hajar 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-Furoo, and on p. 505, Vol. 2, of Ibn Qudamah's book Al-Mughni, planing graves is looked upon as a mark of innovators. On p. 88, Vol. 1, of ash-Sharani'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 (ص) and his progeny (ع). Some of them suggest its elimination altogether. For example, az-Zamakhshari states the following comment after being tried to explain verse 56 of Surat al-Ahzab in his book Al-Kashshaf: "It is makrooh to bless the Prophet (ص) because it causes one to be charged with being a Rafidi, especially since he [the Prophet {ص}] 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's book Fath al-Bari, in "Kitab al-Daawat" (book of supplications), where the author tries to answer the question: "Should one bless anyone else besides the Prophet (ص)?" 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 az-Zarqani's book Sharh al-Mawahib as-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 at-Tabrani. Now since this has become a distinguishing mark of the Imamites, it ought to be abandoned in order to avoid looking like them." Imagine! Notice the prejudice and the narrow-mindedness!

187. ash-Sha'rani, Al-Mizan, Vol. 1, p. 138.
188. al-Marghinani, Al-Hidaya, Vol. 1, p. 33.
189. Abdul-Rahman al-Jazari, Al-Fiqh ala al-Mathahib al-Arba'ah, Vol. 1, p. 189.
190. Ibn Najeem, Al-Bahr ar-Ra'iq, Vol. 1, p. 319.
191. Shaikh al-Mufid, Al-Kafi ala Hamish Mir'at al-Uqool, Vol. 3, p. 129. As-Saduq, Al-Faqih, p. 69. Shaikh at-Tusi, At-Tahthib, Vol. 1, p. 266, in a chapter dealing with what ought to be recited following the prayers.
192. Shaikh as-Saduq, Al-Faqih, p. 69.
193. Ibn Qudamah, Al-Mughni, Vol. 1, p. 626. Ibn Muflih, Al-Furoo', Vol. 1, p. 382.
194. Kitab al-Umm, Vol. 1, p. 116. Al-Mazni, Al-Mukhtasar, Vol. 1, p. 90. Al-Ghazali, Al-Wajeeza, Vol. 1, p. 32.
195. Ibn Tawoos, Al-Luhuf, p. 116.
196. Shaikh at-Tusi, Al-Aamali, p. 66.
197. al-Qazwini, Riyad al-Ahzan, p. 163.
198. al-Barqi, Mahasin, Vol. 2, p. 420, in a chapter dealing with providing food for a mourning ceremony.
199. Mustadrak al-Wasa'il, Vol. 2, p. 215, chapter 94.
200. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 235, citing Al-Kafi of Shaikh al-Mufid.

What place does Imam al-Husayn's revolution occupy in Islamic history? Those who are not familiar with its motives "innocently" or ignorantly inquire about its results, outcomes, fruits, achievements, etc. Others have even questioned its wisdom, arguing that to challenge a mighty force like that of the Umayyads of the time was fatal, suicidal, futile.

The revolution's motives have already been discussed; therefore, a brief review of the changes brought about in its aftermath throughout the Muslim world is appropriate at this stage.

Murdering Imam al-Husayn (ع), grandson of the Messenger of Allah (ع), produced great shock waves throughout the Islamic world due to its horrible nature, to the unprecedented cruelty with which he and his family members and companions were treated, to the fact that he and his family were forbidden from having access to water while dogs and pigs were drinking of it, to the fact that he and his family were recognized as the most prestigious people on the face of earth, securing the highest esteem and regard of the Muslims who still remembered some of the statements made by their Prophet (ص) in honour of al-Hassan and al-Husayn (ع) in particular and of Ahl al-Bayt (ع) in general. Muslims, as a result, loathed to associate themselves with his murderers or with anyone who had a hand in that massacre, in effect performing an act of civil disobedience of their rulers.

Many of them openly cursed his murderers, for who can call himself a Muslim and who does not curse the murderer of his Prophet's family? Thus, the revolution achieved the task of unveiling the Umayyad's

un–Islamic character to the general public, leaving no doubt in anyone's mind about what kind of barbarians those Umayyads were.

The concepts which the Umayyads were promoting were now being questioned by everyone; they were for the first time being recognized for what they really were: a distortion of everything Islam stands for. This isolated the Umayyads and changed the public's attitude towards them and towards anything they said or did.

Imam al–Husayn's revolution set a living example as to what every Muslim should do in such situations. It had deeply penetrated people's hearts, producing a great pain and feeling of guilt at thus abandoning al–Husayn (ع) and leaving him to be slaughtered at the hands of Allah's worst creatures without assisting him.

Such feeling of shame grew greater and greater, transforming itself into sincere repentance and translating into open and massive popular revolutions against the Umayyads' regime of terror and, in the end, succeeding in putting an end to Yazid's authority and to that of his likes.

Thus, al–Husayn's revolution prompted the public to shake the dust of neo–jahiliyya brought about by the Umayyads and to stir, in a dynamic movement, to action to demolish all its edifices and altars.

Now let us review some of these massive popular uprisings. Among the references the reader can review for more information are: at–Tabari's *Tarikh*, al–Mas'udi's *Muraj at–Thahab*, and Ibn Katheer's *Tarikh*.

The first of those revolutions took place in Mecca after the news of the barbaric way wherein Imam al–Husayn (ع) and his small band of supporters were butchered had reached the Meccans who started discussing them. It was led by Abdullah bin az–Zubair and is known in history books as the Harra incident which, according to p. 374, Vol. 4, of the Arabic text of at–Tabari's Tarikh (the issue consulted by the writer is dated 1409 A.H./1989 A.D. and is published by al–A'lami Establishment for Publications, P.O. Box 7120, Beirut, Lebanon), broke out on a Wednesday, Thul–Hijja 28, 63 A.H./August 31, 683 A.D.

The Harra Incident

This incident started on a Wednesday, Thul–Hijja 28, 63 A.H./August 31, 683 A.D. and was led by Abdullah ibn az–Zubair. Let us stop here to introduce the reader to this man although he is too well known to any average student of Islamic history.

His full name is Abdullah ibn az–Zubair ibn al–Awwam. His mother was Asma', the oldest daughter of caliph Abu Bakr and sister of Aisha, the youngest wife of Prophet Muhammad (ص). He was born in 1 A.H. and died in 73 A.H. (622 – 692 A.D.) and participated in the Muslim invasions of Persia, Egypt and North Africa and sided with his maternal aunt, Aisha, during the Battle of the Camel against Imam Ali ibn

Abu Talib (ع). He lived most of his life in Medina and rebelled against the government of Yazid ibn Mu'awiyah and against Umayyad rulers of Hijaz, declaring himself caliph. He extended his influence to Iraq after the Battle of Marj Rahit till al-Hajjaj ibn Yousuf at-Thaqafi1 succeeded in putting an end to his reign, executing him in the most ruthless way by nailing him to the Ka'ba..

Abdullah ibn az-Zubair delivered a sermon once wherein he strongly condemned those responsible for killing Imam al-Husayn (ع), his family and friends, describing Yazid as a shameless drunkard, a man who preferred to listen to songs rather than to the recitation of the Holy Qur'an, who preferred wine drinking over fasting and the company of his hunting party to any majlis where the Qur'an is explained. Amr ibn Sa'd ibn al-as was then governor of Mecca, and he was quite ruthless in dealing with Abdullah ibn az-Zubair, keeping him under constant surveillance, sending spies to his meeting places and constantly harassing him.

When Yazid heard about Ibn az-Zubair's denunciations, he pledged to have him chained, so he dispatched some of his men with a silver chain, ordering them to tie Ibn az-Zubair with it. His deputies passed by Medina on their way to Mecca and met with Marwan ibn al-Hakam who joined them in their effort to arrest Ibn az-Zubair, but the party failed in carrying out its mission, and more and more people pledged to assist Ibn az-Zubair against Yazid.

Having come to know of such failure, Yazid called to his presence ten men from among the most prominent supporters of his bloody regime, and there are always those who support bloody regimes in every time and clime. He ordered these ten men to meet with Ibn az-Zubair to dissuade him from rebelling. But they, too, failed in their attempt due to the public support Ibn az-Zubair was enjoying. Yazid now resorted to deposing Mecca's governor Amr ibn Sa'd and appointing al-Walid ibn Utbah in his place, prompting Ibn az-Zubair to write Yazid to describe his newly appointed governor as an idiot who never listened to advice nor enjoyed any wisdom. Yazid deposed al-Walid ibn Utbah and replaced him with Othman ibn Muhammad ibn Abu Sufyan, a young man who knew absolutely nothing about politics or diplomacy.

The first action the new governor undertook was dispatching a fact finding committee to Damascus to ascertain all the rumours about Yazid being a corrupt bastard, a man unfit to rule. Among the members of the mission were: Abdullah ibn Hanzalah al-Ansari2, Abdullah ibn Abu Amr al-Makhzami, al-Munthir ibn az-Zubair, and a good number of the most prominent men of Hijaz. Yazid received them with open arms and showered them with money and presents, but when they returned, they cursed Yazid for his blasphemy and un-Islamic conduct and encouraged people to revolt against him, using the money they had received from him to finance the rebellion against him. While passing by Medina, the residents heard the report of the members of this committee. They, therefore, deposed their governor, Othman ibn Muhammad, and elected Abdullah ibn Hanzalah as their new governor.

When the Umayyads saw how the public turned against them, they sought refuge at the house of Marwan ibn al-Hakam, cousin of Othman ibn Affan, where they were besieged. The siege was not lifted

till those Umayyads solemnly swore not to take any measure against those who laid the siege against them and not to help Yazid in any way, a pledge which they did not keep, for Abu Sufyan, Mu'awiyah and Yazid were their mentors, and these men never honoured a pledge.

When the rebellion reached such a point, Yazid realized that he had lost control over the people of Hijaz, and that only an army sent against them from Damascus would do the job. He, therefore, appointed a ruffian named Muslim ibn Uqbah al-Murri who was, at the time, quite advanced in age, to undertake such a task.

Despite his age, Muslim agreed to shoulder the responsibility of quelling the rebellion. An army, hence, of twenty thousand strong set out from Damascus to quell the rebellion in Hijaz with clear orders from Yazid to "... invite the people to renounce their rebellion and to renew their pledge of loyalty [to Yazid]. Give them three days to consider doing so. If they persist in their defiance, let the soldiers have a free hand in the city for three days: Any money or weapons or food they lay their hands on is theirs. Once the three days are over, leave the people alone, and spare Ali son of al-Husayn (ع), and admonish everyone to be good to him and show respect to him, for he did not join the rebellion," as at-Tabari tells us.

Yazid's troops first attacked Medina then Mecca. In Medina, according to al-Mas'udi and al-Daynari, they demolished homes, raped women, girls and even children, plundered anything and everything they found in their way, committing untold atrocities justified only by those who follow Yazid and who do not curse or condemn him, hence they shall receive their share of the Almighty's condemnation on the Day of Judgment and shall be lodged in hell in the company of Yazid and his likes.

In his renown Tarikh, Ibn Katheer tells us that as many as seven hundred men who knew the text of the Holy Qur'an by heart, including three close sahabis of the Prophet (ص), were killed in that incident which is referred to in the books of history as the Incident of the Harra, a reference to "Harrat Waqim" where Yazid's army first attacked.

This place is named after a man belonging to the Amaliqa ("the giants") and is one of two Medina suburbs bearing the same name: the eastern Harra, this same "Harrat Waqim," located on the eastern side of Medina, and the western Harra, as we are told by Imam Shihabud-Deen Abu Abdullah Yaqat ibn Abdullah al-Hamawi ar-Rami al-Baghdadi, famous as Yaqat al-Hamawi, who describes several places each one of which is called "Harra," then he details Harrat Waqim and comments saying the following on pp. 287-288, Vol. 2, of his voluminous work *Mu'jam al-Buldan*:

It was at this Harra that the famous "Harra Incident" took place during the lifetime of Yazid son of Mu'awiyah in the year 63 A.H./683 A.D. The commander of the army, who had been appointed by Yazid, was Muslim ibn Uqbah al-Murri who, on account of his ugly action, was called "al-musrif" (the one who went to extremes in committing evil). He [Muslim] came to Harrat Waqim and the people of Medina went out to fight him.

He vanquished them, killing three thousand and five hundred men from among the mawali, one thousand and four hundred from among the Ansar, but some say one thousand and seven hundred, and one thousand and three hundred men from among Quraish. His hosts entered Medina. They confiscated wealth, arrested some people and raped women. Eight hundred women became pregnant and gave birth, and the offspring were called “the offspring of the Harra.” Then he brought prominent personalities to swear the oath of allegiance to Yazid ibn Mu'awiyah and to declare that they were slaves of Yazid ibn Mu'awiyah. Anyone who refused was killed.

The people of Medina had re-dug the moat (khandaq) which had been dug during the Battle of the Moat, preparations for which started at the beginning of the month of Shawwal, 5 A.H. (the end of February, 627 A.D.), according to the orders of the Prophet (ص) and in response to a suggestion presented to him by the great *sahabi* Salman al-Farisi as they stood to defend themseles against a huge army raised by Abu Sufyan to fight them. They also tried to fortify their city with a bulwark.

Yazid’s army succeeded in putting an end to the rebellion at a very high cost, but Abdullah ibn az-Zubair survived unscathed. A number of the sahaba and tabieen were branded like animals as an additional insult.

What Happened in Mecca?

Having finished with the people of Medina, Muslim, the aging commander of Yazid’s handpicked troops, marched to Mecca. On the way, he camped at a place called al-Mushallal. There, he felt that death was approaching him, so he called to his presence al-Haseen ibn Nameer as-Sukuni and said to him, "O son of the donkey’s saddle! By Allah, had I not felt that death was approaching me, I would never have given you command of this army. But the commander of the faithful (meaning Yazid) had put you second in command, and none can override his orders. Listen, therefore, carefully to my will, and do not listen to any man from Quraish at all. Do not stop the Syrians from slaughtering their foes, and do not stay for more than three days before putting an end to the reprobate Ibn az-Zubair."

This is sated by at-Tabari on p. 381, Vol. 4, of the Arabic text of his famous voluminous Tarikh where he provides details of this incident. Muslim died and was buried there. Once the Syrian army left al-Mushallal, people dug up his grave, took his corpse out and hanged it on a palm tree. When the army came to know about this incident, a detachment was sent to investigate and to kill those suspected of hanging the corpse which was buried again and soldiers were assigned to guard it at all times. These details and many more are stated on p. 251, Vol. 2, of al-Ya'qubi’s *Tarikh*.

Catapults were installed around Mecca and in the vicinity of the Ka'ba, the holiest of holies in Islam. Fireballs were hurled and the Ka'ba was soon in flames... Its walls collapsed and were burnt, and its ceiling crumbled... According to pp. 71-72, Vol. 3, of al-Mas'udi’s voluminous book *Muraj at-Thahab*, a thunderbolt hit the Syrian army on a Saturday, Rab'i I 27, 61 A.H./December 28, 680 A.D., only eleven days before Yazid’s death, burning eleven of the attackers.

Pleas to spare the Ka'ba went unheeded, and the fighting went beyond the three days' deadline put by Muslim. The fighting took place during the last days of the month of Muharram and continued through the entire month of Safar. When the news that Yazid had died reached Mecca, Ibn az-Zubair addressed the Syrians thus: "Your tyrant has just died; so, whoever among you wishes to join the people (in their rebellion) may do so or he may return to Syria."

But the Syrians attacked him. The people of Mecca saw the extent of savagery of the Syrian army, so they collectively shielded Ibn az-Zubair and forced the army to retreat and to confine itself to its camp. Slowly the Syrians slipped out of their camp and joined the Umayyads in Mecca who sheltered them and transported them back to Syria in small groups, as we are told by at-Tabari who details these events on pp. 16-17, Vol. 7, of his *Tarikh*.

Abdullah ibn az-Zubair declared himself as caliph and appointed a new governor for Mecca, and the people of Hijaz enjoyed a measure of self-rule till the year 72 A.H./692 A.D. when al-Hajjaj ibn Yousuf at-Thaqafi was ordered by the Umayyad "caliph" then, namely Abdul-Malik ibn Marwan, to bring the people of Hijaz back under his rule. It was in the month of Thul-Qida 72 A.H./March 692 A.D. that Mecca was attacked again (some of the war equipment used then included five catapults, predecessors of today's field artillery) and burnt again and its governor was deposed. A new governor loyal to the Umayyads was installed in his place, and he was a Syrian named Thulabah who demonstrated utmost disregard and disrespect toward the Islamic tenets and toward the people of Hijaz while still claiming to be a Muslim!

Detailing the events of the year 73 A.H./692-93, at-Tabari, on p. 202, Vol. 7, of his *Tarikh*, narrates saying that when the Ka'ba was burnt, a dark cloud came from the direction of Jiddah roaring with lightning and thunder. It stood above the Ka'ba and poured its water on it and put the fire out. Then it went to the Abu Qubays mountain area where its lightning damaged one of the five catapults, killing four of the soldiers tending to it. Another lightning hit, killing forty other men.

This incident is narrated by several other historians besides at-Tabari. It was not long before al-Hajjaj was able to arrest and behead Ibn az-Zubair whose severed head he sent to Damascus together with those of Abdullah ibn Safwan, Imarah ibn Amr ibn Hazm and others. Those who carried the heads and displayed them on the way in Medina were generously rewarded by Marwan ibn Abdul-Malik.

Not everyone supported the revolt led by Abdullah ibn az-Zubair. The famous *sahabi* and cousin of the Prophet (ص), Ibn Abbas, that is, Abdullah ibn Abbas ibn Abdul-Muttalib, was among those who did not support Ibn az-Zubair, considering him as an opportunist. When Imam Husayn (ع) was in Mecca immediately after his departure from Medina, and when the Meccans expressed their support for him, Abdullah ibn az-Zubair isolated himself and did not show any support for the Imam (ع), considering him as a competitor for his own bid to power. When the Imam (ع) left Mecca, Abdullah ibn az-Zubair felt relieved.

Ibn Abbas composed poetry depicting such an attitude of Abdullah ibn az-Zubair. The reader is already acquainted with Ibn Abbas in a footnote above. Since Aisha could not get Ibn az-Zubair, son of her sister Asma' daughter of caliph Abu Bakr, to become the caliph following the murder of her cousin, caliph Othman ibn Affan, Ibn az-Zubair now tried on his own to acquire the caliphate for himself, and he met with success though for a short while.

Having come to know that Abdullah ibn Abbas refused to swear the oath of allegiance to Ibn az-Zubair, Yazid wrote him saying,

It has come to my knowledge that the atheist son of az-Zubair 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 in 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; so, may He grant you the rewards due to those who maintain their ties of kinship, those 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. Look, then, after your people, and look at those whom the son of az-Zubair enchants with his words and 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 hear that renegade atheist, and peace be with you.

Ibn Abbas wrote Yazid back saying,

"I received your letter wherein you mentioned Ibn az-Zubair'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 az-Zubair...

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 al-Husayn (ع) and the youths of Banu Abdul-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 heinas 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 daiyy

and the son of the daiyy, the one begotten by that promiscuous whore, 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 (ع) 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 al-Husayn (ع) out of the sanctuary of the Messenger of Allah [Medana] 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 (ع), and of his Ahl al-Bayt (ع)! Then you wrote Marjana's son ordering him to face al-Husayn (ع) 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 Abdul-Muttalib who belong to Ahl al-Bayt (ع) 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 in the present, 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 (ع) as if you were killing dynasties from Turkey 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 more swift 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 Abdul-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 (ع) except for a very short while before He takes you like a Mighty One, 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."3

Ibn Abbas never swore the oath of allegiance to the tyrant Yazid till his death.

Following the revolt of Abdullah ibn az-Zubair, other revolts erupted throughout the Islamic lands. One of them was the Revolt of the Tawwabeen (the penitents) which broke out in Kufa in 65 A.H./684-85 A.D., then the revolt in 66 A.H./686 A.D. which was led by al-Mukhtar who killed all those who had

participated in killing al-Husayn (ع). The Alawites (Alawids) followed with revolts of their own, including that of the great martyr Zaid ibn Ali and his son Yahya and finally the revolt of the Abbasides who put an end to the Umayyads' rule for good.

Al-Husayn's Grave

Anyone who is lucky enough to visit Imam Husayn's grave-site stands awe-stricken at the beauty of the magnificent shrine housing his tomb, a shrine which has been renovated time and over again all these centuries. It truly is a masterpiece of architecture, a jewel of art, and a pleasure to the eyes of the beholder. It also houses a grand center for theological studies. Yet many tyrants and fanatics tried to obliterate it and reduce it to rubble, while the Almighty has always been protecting it and getting it rebuilt and renovated.

This is made partially possible through the generous donations of those who love the Imam (ع) and who seek nearness to Allah by visiting the grave-site of one of His true servants, a man of honourable descent who sacrificed his life and family and everything he had for the sake of reawakening the Islamic world and getting it to refine Islam from the distortion introduced into it by the Umayyad tyrants and miscreants.

Let us, therefore, stop here for a minute to review the history of the attempts aiming at obliterating Imam Husayn's grave and identify them, call them and shame them, condemn them and condemn those who do not condemn them. What is truly amazing is that all those who attacked this shrine claim to be Muslims who follow the Sunnah of the Messenger of Allah (ع)!

In 236 A.H./850-51 A.D., the Abbaside caliph al-Mutawakkil Billah aimed at demolishing the shrine and all its attachments by razing it to the ground and planting the area where it stands. He hoped to prohibit anyone from visiting it or visiting any places held by Shi'as as sacred, threatening their pilgrims with stiff penalties.

During his reign, which lasted from 232 - 247 A.H. (847 - 861 A.D.), he issued such orders four times. The first time such an attempt was made is dated 232 A.H./846 A.D. He was outraged because one of his singing concubines had gone to perform the pilgrimage to it during the month of Shaban of that year. The second attempt was four years later (in 236 A.H./850 A.D.). The third attempt took place in the next year, 237 A.H./850-51 A.D. The fourth attempt took place in 247 A.H./861 A.D., in the aftermath of which he himself was killed by his son, the later Abbaside caliph al-Muntasir, who was a pious and ascetic and sympathetic towards the family members (Ahl al-Bayt) of the Prophet (ص).

All these attempts were carried out, according to al-Mutawakkil's orders, by a Jew named Ebrahim (Abram) who was nicknamed Deezaj, the dumb donkey. Yet despite all these attempts, the shrine kept standing again and again due to the zeal of those who believed in the message for which Imam Husayn (ع) sacrificed himself and all those who were dear and near to him.

Another demolition attempt was carried out by one Zabbah ibn Muhammad al-Asdi, a highway robber by profession, who, assisted by a number of bedouin tribesmen, committed his foul act in 369 A.H./979-80 A.D. for which he was chased and punished by the Buwayhid ruler Izzud-Dawlah who put the shrine of Imam Husayn (ع) in Karbala" and that of his father Imam Ali (ع) in Najaf under his protection. This incident took place during the reign of the Abbaside ruler at-Ta'i Lillah.

In 407 A.H./1016 A.D., during the reign of the Abbaside ruler al-Qadir Billah, a mid-night fire engulfed the shrine, damaging the dome and the corridors. Some historians believe that it was not an accident but a deliberate sabotage. The said Abbaside ruler was siding with one Muslim sect against another, sowing the seeds of discord among various Islamic sects.

The most serious damage to the shrine was inflicted by the Wahhabis, followers of Muhammad ibn Abdul-Wahhab who invented an odd interpretation of Islam which does not respect the grave-sites of any holy person, including that of the Prophet of Islam (ع). Since the Wahhabis have proven to be the most antagonistic4 towards the followers of Ahl al-Bayt (ع), it is not out of place here to introduce the reader to their man, Muhammad ibn Abdul-Wahhab, while narrating the mischief he and his bedouin zealots committed against the shrine of Imam Husayn (ع) in Karbala" and that of his father, Imam Ali (ع), in Najaf.

Muhammad ibn Abdul-Wahhab was born in 1115 A.H./1703 A.D. in the small town of Uyayna in Nejd, the southern highland of Arabia's interior, and died in 1206 A.H./1791-92 A.D. He belonged to the tribe of Tamim. His father was a lawyer and a pious Muslim adhering to the Hanbalite sect founded by Imam Ahmed ibn Hanbal who, with the most rigid consistency, had advocated the principle of the exclusive validity of the *hadith* as against the inclination among the older sects to make concessions to reason and commonsense, especially since Islam is the religion of commonsense.

In Baghdad, Muhammad learned the jurisprudence of the Hanbali Sunni sect which remains to be predominant among the people of Nejd and Hijaz: Whabbis constitute no more than 8% of the entire population of today's Saudi Arabia, the only country in the world named after its ruling clan. The reader has already come to know how much distortion exists in *hadith* and can appreciate the danger of believing in each and every hadith as though it were the inviolable and irrefutable gospel truth. He also studied jurisprudence at Mecca and Medina where his mentors were admirers of Ibn Taymiyyah who, in the 7th Century A.H./the14th Century A.D., had revived the teachings of Imam Ahmed ibn Hanbal. The founder of the sect, the last in the series of the four Sunni sects, namely Ahmed ibn Hanbal, was a theologian born in and died in Baghdad; the year of his birth is 164 A.H./780 A.D. and that of his death is 241 A.H./855 A.D.

Since his childhood, Muhammad ibn Abdul-Wahhab was influenced by the writings of Ibn Taymiyyah5 and, therefore, looked askance at many religious practices of the people of Nejd. Such an influence convinced him that the dominant form of contemporary Islam, particularly among the Turks of his time, was permeated with abuses.

He, therefore, sought to restore the original purity of the doctrine and of life in its restricted milieux. The facts that the Wahhabis are the minority of all Muslim minorities, and that the people of Nejd and Hijaz are still predominantly Hanbalites who do not subscribe to Wahhabism by choice, prove that he did not achieve his objective and, most likely, such an objective will never be achieved despite all Saudi Arabia's petro-dollars and the abundance of those who solicit such dollars, the ruler-appointed preachers.

Having joined his father, with whom he debated his personal views, Muhammad ibn Abdul-Wahhab caused a seriously violent confrontation to erupt from such an exchange of opposite views, for his father's views were consistent with mainstream Hanbali Muslim thought. He performed the pilgrimage for the first time, visiting Mecca and Medina where he attended lectures on different branches of Islamic learning. His mentors included Abdullah ibn Ibrahim ibn Saif and Hayat as-Sindi, who both were admirers of Ibn Taymiyyah. They both rejected the principle of *taqlid* (imitation) which is commonly accepted by all four Sunni schools of jurisprudence as well as by Shi'a Muslims. These men's teachings had a great impact on Muhammad ibn Abdul-Wahhab who began to take a more aggressive attitude in preaching his views and, hence, he publicly expressed his denunciation of the sanctification of the holy precincts of the Prophet's shrine and of the shrines of any "saint."

Then he went back home and decided to go to Basra, Iraq, on his way to Damascus, Syria. During his stay in Basra, he expressed the same views, whereupon its people kicked him out of the city. He almost died of thirst once, due to exhaustion and to the intensity of the heat in the desert, when he was on his way from Basra to the city of Zubair but was saved by a Zubairi man.

Finding his provisions insufficient to travel to Damascus, Muhammad had to change his travel plan and to go to the (Saudi) al-Ahsa (or al-Hasa) province then to Huraymala, one of the cities of Nejd, to which his father and the entire family had to move because of the public's denunciation of young Muhammad's views, reaching it in 1139 A.H./1726-27 A.D. By then, Muhammad's good and pious father had lost his job as *qadi* (judge) on account of his son's radical preaching. The denunciation continued till his father's death in 1153 A.H./1740 A.D.

His father's death emboldened him to express his thoughts more freely and consolidate his movement. His preaching found an echo among some of the people of his town, and his fame started on the rise, so much so that he was welcomed by the ruler of his home town Uyayna, namely Othman ibn Muammar Al Hamad, who offered him protection and appointed him as his personal assistant.

In order to cement his ties with Othman, Muhammad ibn Abdul-Wahhab married Jawhara, Othman's aunt. Othman ordered his townsmen to observe the Wahhabi teachings, and Muhammad now felt strong enough to demolish the monument erected on the burial site of Zaid ibn al-Khattab. But the new alliance between Muhammad ibn Abdul-Wahhab and Othman ibn Muammar Al Hamad disturbed the scholars of Nejd who complained against the first to the emir (provincial governor) of the al-Ahsa province.

The emir wrote Othman reprimanding and warning him of dire consequences for encouraging

Muhammad ibn Abdul-Wahhab to revolt against the established authority and creed. Finding himself in a precarious situation and his job in jeopardy, Othman dismissed Muhammad ibn Abdul-Wahhab from his service and asked him to leave the town.

In 1160 A.H./1746-47 A.D., having been expelled from Uyayna, Muhammad ibn Abdul-Wahhab sought refuge in Dar'iyya, only six hours away from Uyayna, at the invitation of its ruler, Muhammad ibn Saud6, ancestor of the Al Saud dynasty now ruling Saudi Arabia. Muhammad ibn Saud lived in a fortified settlement as chief of the

Unayza clan. Soon, an alliance was forged between both men, each promising the other glory, fame, and riches for his support. The people of that town lived at the time in utter destitution, and something was needed to bring them relief. Muhammad ibn Saud rejected any veneration of the Prophet (ص) or of other men of piety. It was there that Muhammad ibn Abdul-Wahhab stayed for more than two years.

Both men felt that it was time to declare "jihad" against all those who rejected the new Wahhabi dogma, forming a small band of raiders mounted on horseback to invade various towns, kill and loot. The lives and property of all those who did not subscribe to the views of these two men were now in jeopardy for they were considered as guilty of being pagans fighting against whom is justified by the Qur'an until they converted or extirpated. These raids extended far beyond Dar'iyya to include all of Nejd and parts of Yemen, Hijaz, Syria and Iraq. In 1187 A.H./1773 A.D., the principality of Riyadh fell to them, marking a new era in the lucrative career of Muhammad ibn Abdul-Wahhab.

During a short period of time, the destitutes of Dar'iyya found themselves wearing sumptuous clothes, carrying weapons decorated with gold and silver, eating meat, and baking wheat bread; in short, they found their dreams come true, going from rags to riches, thanks to those raids which continued till Muhammad ibn Abdul-Wahhab died in 1206 A.H./1791-92 A.D., leaving his band to carry out more and more raids and his form of "Wahhabism" embraced by the Al Saud clansmen who eventually ascended to power, due to the support they received from the British who used them to undermine the last Islamic power, the Ottoman Sultanate. Al Saud became the sole rulers of Nejd and Hijaz, promoting and publicizing for Wahhabism by any and all means, spending in the process funds which belong to the Muslim masses, not to them.

After the death of Muhammad ibn Abdul-Wahhab, his band of raiders, under the leadership of the Al Saud dynasty, pursued their campaigns in the pretext of disseminating Wahhabism. In the years that followed Muhammad ibn Abdul-Wahhab's death, the Wahhabis gradually became burdensome to their neighbours. They pursued their northward advance; therefore, the Pasha of Baghdad found himself complelled to take defensive measures against them, having heard about their ruthlessness and disregard for the lives of all non-Wahhabis.

He, therefore, led an army of about seven thousand Turks and twice did his army of mostly Arabs attacked them in their richest and most fertile oasis, that of al-Ahsa, in 1212 A.H./1797 A.D. but did not

move on their capital, Dar'iyya, at once, as he should have, laying a siege for a month to the citadel of al-Ahsa.

When Muhammad ibn Saud himself advanced against the Pasha, the latter did not dare to attack him but concluded a six-year peace treaty with him, a treaty for which the Wahhabis later demonstrated their disregard. By then, they had already set their eyes on plundering the shrine of Imam Husayn (ع) and all the valuable relics it contained.

On the anniversary of the historic Ghadir Khumm incident, that is, Thul-Hijja 18, 1216 A.H./April 21, 1801 A.D.7, Prince Saud mobilized an army of twenty thousand strong and invaded the holy city of Karbala". First they laid a siege of the city then entered the city and brutally massacred its defenders, visitors and inhabitants, looting, burning, demolishing and wreaking havoc ... The city [Karbala"] fell into their hands. The magnificent domed building over the grave of Husayn was destroyed and enormous booty dragged off.8

More than five thousand Muslims were slaughtered. Then the Saudi prince turned to the Karbala" shrine itself; he and his men pulled gold slabs out of their places, stole chandeliers and Persian rugs and historical relics, plundering anything of value. This tragedy is immortalized by eulogies composed by poets from Karbala" and elsewhere. And the Wahhabis did not leave Karbala" alone after this massacre; rather, they continued for the next twelve years invading it, killing and looting, taking advantage of the administrative weakness of the aging Ottoman Sultanate responsible for protecting it. During those twelve years, more and more bedouin tribes joined them for a "piece of the action."

In 1218 A.H./1803 A.D., during the time of hajj (pilgrimage), the Wahhabis, led by Abdul-Aziz Al Saud, attacked Mecca, which surrendered to them after putting up a brief resistance. They looted whatever possessions the pilgrims had had. The governor of Mecca, Sharif Ghalib, fled to Jiddah which was shortly thereafter besieged, and the leader of the Syrian pilgrim caravan, Abd-Allah Pasha of Damascus, had to leave Mecca, too. On Rajab 19, 1218 A.H./November 4, 1803, Abdul-Aziz Al Saud paid with his life for what he had committed; he was killed in Dar'iyya. His son, Saud ibn Abdul-Aziz Al Saud, lifted the siege of Jiddah and had Sharif Ghalib sent back to Mecca as his vassal in exchange for Jiddah's customs revenue.

In 1220 A.H./1805 and 1221 A.H./1806 A.D., Mecca and Medina fell to the Wahhabis9 respectively. The Wahhabis unleashed their wrath on both holy cities, committing untold atrocities and razing the cemetery, where many relatives and sahaba (companions) of the Prophet (ص) were buried, to the ground10. Having spread their control over Riyadh, Jiddah, Mecca and Medina, all of today's Saudi Arabia became practically under their control.

The next major invasion of the holy city of Karbala" by the Wahhabis took place on the 9th of the holy month of Ramadan of 1225 A.H., corresponding to October 8, 1810 A.D. It was then that both Karbala" and Najaf (where the magnificent shrine of Imam Ali ibn Abu Talib (ع) is located) were besieged. Roads

were blocked, pilgrims were looted then massacred, and the shrines were attacked and damaged.

The details of this second invasion were recorded by an eyewitness: Sayyid Muhammad Jawad al-Amili, author of the famous book of jurisprudence titled *Miftah al-Karama* which was completed shortly after midnight on the very first day when the siege was laid. The writer recorded how terrified he and the other residents of Karbala" felt at seeing their city receiving a major attack from the Wahhabis. A large number of pilgrims were killed. Their number varies from one account to another, and the most realistic figure seems to be the one provided by Sayyid Muhammad Jawad al-Amili who puts it at one hundred and fifty.

The Wahhabis no longer attack and demolish Imam Husayn's shrine, but they have been relentlessly attacking the creed of those who venerate him through a flood of books written and printed world-wide. They fund their writing, publication and circulation. They sometimes distribute them free of charge during the annual pilgrimage season while prohibiting all pilgrims from carrying or distributing any literature at all... During recent years, they have been beheading Shiite scholars wherever they can find them, destroying Shiite shrines, such as the famous 'Askari Shrine in Samarra, Iraq, which was bombed and destroyed in February of 2006 and in June of 2007; it houses the remains of both Imam Ali al-Hadi and Hassan al-'Askari, peace be with them, who descended from the immediate family of the Prophet of Islam, peace and blessings of the Almighty be with him and his progeny.

Many other Shiite mosques and Husayniyyas were bombed by the Wahhabis and are still targets of their mischief, yet these rogues will never be able to destroy Shiite Islam till the Resurrection Day. They have plenty of money, so they send their filthy money to Iraq to get the Muslims to kill each other, the Shiite to kill the Sunni and vice versa, thus making Satan the happiest being on earth, for nothing pleases this damned creature more than seeing Muslims at each other's throats. Such is the desire of all the enemies of Islam and Muslims.

Actually, due to the barbarism of these fundamentalist Wahhabis, more and more Muslims are getting to be curious about Shiite Islam, so they study it and many of them end up eventually switching their sect from Sunni to Shiite Islam.

There is no harm in a Sunni becoming Shiite or in a Shiite becoming Sunni: Islam is one tree stalk having two major branches. After all, religions of the world have sects, and people change the sect they follow according to their personal convictions and satisfaction. It happens every day, and nobody fusses about it. Thus, the Wahhabis' mischief is actually having the opposite result of what these fundamentalist fanatics, who have ruined the reputation of Islam and Muslims world-wide, anticipate.

Performing Ziyarat to Husayn's Shrine

When you visit a dignitary of a special social or political status, you are expected to follow a protocol of etiquette which you may have to learn from a secretary or a protocol specialist. Muslims believe that the

soul never dies; it only travels from one stage of life to another. The Holy Qur'an tells us that we should not consider those who die in defending His cause as dead; they are living though we are not aware of it; here is the Qur'anic proof:

"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***).

So, when you visit Husayn's sacred shrine or greet it from a distance, wherever you may be in Allah's spacious earth, you have to observe certain basic principles of etiquette such as having ablution and wearing clean clothes. There are many statements you can recite, but we have chosen this one which is known as "ziyarat warith," visiting the heir, the one who inherited the message and the knowledge of his pious predecessors. We would like to quote it here for you in its original Arabic text, then I will *Insha-Allah* translate it for you:

السَّلام عَلَيْكَ يَا أبا عَبْدِ اللهِ وَعلَى الأرواحِ الّتي حَلّتْ بِفِنائِكَ ، وَأَنَاخَت برَحْلِك، عَلَيْكُم مِنّي سَلامُ اللهِ أَبَداً مَا بَقِيتُ وَبَقِيَ اللَيْلُ وَالنَّهارُ ، وَلا جَعَلَهُ اللهُ آخِرَ العَهْدِ مِنّي لِزِيَارَتِكُمْ أَهْلَ البَيتِ.

السَّلام عَلَى الحُسَيْن ، وَعَلَى عَليّ بْنِ الحُسَيْنِ ، وَعَلَى أَوْلادِ الحُسَيْنِ ، وَعَلَى أَصْحابِ الحُسَين و رحمة الله و بركاته. اللهم ارزقنا شفاعة الحسين.

السَّلام عَلَيْكَ يَا أبا عَبْدِ اللهِ وَعلَى الأرواحِ الّتي حَلّتْ بِفِنائِكَ ، وَأَنَاخَت برَحْلِك، عَلَيْكُم مِنّي سَلامُ اللهِ أَبَداً مَا بَقِيتُ وَبَقِيَ اللَيْلُ وَالنَّهارُ ، وَلا جَعَلَهُ اللهُ آخِرَ العَهْدِ مِنّي لِزِيَارَتِكُمْ أَهْلَ البَيتِ

Translation:

Assalamo Alaikum, O heir of Adam, the one chosen by Allah (as His vicegerent on earth)! Assalamo Alaikum, O heir of Noah, the prophet of Allah! Assalamo Alaikum, O heir of Abraham, the Friend of Allah! Assalamo Alaikum, O heir of Moses who spoke to Allah! Assalamo Alaikum, O heir of Jesus, the Spirit of Allah! Assalamo Alaikum, O heir of Muhammad, the one loved by Allah! Assalamo Alaikum, O heir of the Commander of the Faithful, peace be with him! Assalamo Alaikum, O son of Muhammad, the chosen one! Assalamo Alaikum, O son of Ali, the one with whom Allah and His Messenger are pleased!

Assalamo Alaikum, O son of Fatima az-Zahra! Assalamo Alaikum, O son of Khadija al-Kubra! Assalamo Alaikum, O revolutionary for the cause of Allah and the son of a revolutionary for the cause of Allah, the oppressed one who is yet to receive redress and the son of an oppressed one who has not been redressed! I testify that you upheld the prayers, paid the zakat, enjoined what is right, prohibited what is wrong, and obeyed Allah and His Messenger till death overtook you; so, the curse of Allah be on a people who killed you, and the curse of Allah be on a people who oppressed you, and the curse of Allah be on those who heard about you being oppressed and were pleased thereby! O master! O father of Abdullah! I testify that you were a light in the lofty loins and purified wombs: the jahiliyya never polluted you nor spread its garments over you! And I further testify that you are among the pillars of the creed and the corner-stones of the believers! And I further testify that you are the Imam who is kind, pious, pure, guiding to righteousness and is rightly guided, and I testify that the Imams from among your offspring are the embodiment of piety and the flag-poles of guidance, the strong niche and the argument against the people of the world! And I further implore Allah, His angels, prophets and messenger, to testify that I believe in you, being convinced that you shall return according to the tenets of my faith and the conclusions of my deeds, and that my heart is at ease with whatever pleases you, and my will is subservient to yours! The blessings of Allah be upon you, upon your souls, upon your bodies, upon your being, upon those present from among you and those absent, upon what you reveal and what you conceal.

Having thus saluted the Imam, you should kiss the tomb then say the following:

By my parents (do I swear), O son of the Messenger of Allah, by my parents (do I swear), O father of Abdullah, that the calamity is great and the catastrophe magnanimous, and it has afflicted us and all the residents of the heavens and the earth, so may the curse of Allah be upon a people that gathered their forces to fight you, O master, O father of Abdullah! I have come to your sacred site and desired to be at your shrine, pleading to Allah by the status which you enjoy with Him to bless Muhammad and the progeny of Muhammad and to permit me to be with you in the life of this world and in the life hereafter

After that you should perform two prostrations (rek'at) at the Imam's head, and you may recite in them whatever suras you wish. Once you have finished your prayers, you should recite the following:

O Allah! I have performed my prayers, and I have knelt and prostrated to You, and only to You, the One and Only God, there is no partner with You, for the prayers, the kneeling and the prostrating cannot be to anyone but to You, since You are Allah, there is no god but You! O Allah! I plead to You to bless Muhammad and the progeny of Muhammad and to convey the best of my Salam to them and the best of salutation and, O Lord, do convey their own greeting to me! O Allah! These two rek'at are a gift from me to my master al-Husayn son of Ali, peace be with both of them! O Allah! Bless Muhammad and bless him, and do accept it from me and reward me for it with the best of what I anticipate, and my hope rests upon You, and upon Your servant, O Master of the believers!

1. al-Hajjaj ibn Yusuf at-Thaqafi's cruelty and disrespect for Islamic tenets are matched only by those demonstrated by

Yazid. His date of birth is unknown, but he died in 95 A.H./762 A.D. He was born at Ta'if, not far from Mecca, and was famous for his loyalty to the Umayyads. Marwan ibn al-Hakam, with whom the reader is already familiar, placed him in command of an army he raised to subject Hijaz to the Umayyads' control, rewarding him for his success by appointing him as governor of Mecca and Medina to which he later added Ta'if and Iraq. He founded the city of Wasit (located in Iraq midway between Basra and Kufa), where he died, and expanded the territory under the Umayyads' control. He also crushed the Kharijites. He was proverbial in his ruthlessness and love for shedding blood. His passion for shedding blood can be understood from the way he was born. Having just been born, he refused to take his mother's breast. It is said that Satan appeared in human form and said that the newborn had to be given the blood of animals to drink and to be fed with insects for four days. His cruelty towards those whom he jailed was unheard of. His prisoners were fed with bread mixed with ashes. At the time of his death, may he be placed in the deepest depths of hell, he and his Umayyad mentors and their supporters, his prisoners numbered 33,000 men and women, 16,000 of whom were completely naked and left to sleep without any blanket or sheet covering whatsoever.

2. Abdullah ibn Hanzalah belonged to the Ansar of the Aws tribe, and he was one of the most famous of the tabieen, a man of legendary courage and fortitude. When the people of Medina rebelled against Yazid, they chose him as their governor. He was killed during the Harra incident.

3. This text is compiled from the contents of p. 250, Vol. 7, of Mujma az-Zawa'id of Abu Bakr al-Haythami, p. 18, Vol. 4 (first edition), of al-Balathiri's book Ansab al-Ashraf, p. 77, Vol. 2, of al-Khawarizmi's great book Maqtal al-Husayn (ع), p. 50, Vol. 4, and of Ibn Katheer's book At-Tarikh al-Kamil, where the events of the year 64 A.H./684 A.D. are detailed, an account which agrees with what is recorded in al-Mas'udi's book Muraj at-Thahab.

4. Such antagonism has proven to be bloody especially in India, Pakistan, Bangladesh and Afghanistan. Wahabbis also justify the killing of other Sunnis who do not subscribe to their beliefs as they have done in Iraq.

5. Ibn Taymiyyah, mentor of Wahhabis and Takfiris, is Ahmed ibn Abdul-Halim ibn Abdul-Salam ibn Abdullah al-Khidr, "Taqiyy ad-Din ," "Abul-Abbas," a Hanbali scholar who was born in Harran (ancient Carrhae where Mudar Arabs lived, a town built by Harran brother of prophet Abraham [ع] from whom it derived its name), Iraq, in 661 A.H./1263 A.D. and died inside a Damascus, Syria, prison in 728 A.H./1328 A.D. He had his own radical and un-orthodox way of interpreting hadith which was different from everyone else's, distinguishing him from all other scholars of jurisprudence. Those who adopt his views are called "Salafis," followers of the "salaf," the "pious" predecessors. He is on the record as the first person to disbelieve in intercession (shafaa). For more details, refer to the 463-page book titled Ibn Taymiyyah by Sa'ib Abdul-Hamid, published in Arabic in Qum, Islamic Republic of Iran, by the Ghadir Center for Islamic Studies. There are many fanatical groups in India, Pakistan, Bangladesh and Afghanistan that adopt this "Salafi" ideology disseminated by government-sponsored Saudi missionary activities and funded by petro-dollars.

6. The correct pronunciation of "Saud" is Sa'ood," but we will stick to the commonly used spelling of this word.

7. Other references consulted for this book indicate that the said attack was carried out on Thul-Hijja 14, 1215 A.H./April 28, 1801 A.D., but we are of the view that the above date is more accurate.

8. Carl Brockelmann, ed., History of the Islamic Peoples (London, 1980), p. 354.

9. Ibid.

10. The Wahhabis have carried out their campaigns against the burial grounds of the Prophet's family and companions well into the next century. For example, in 1343 A.H./1924 A.D., they demolished the grave-sites of many family members and companions (sahaba) of the Prophet (ص) against the wish and despite the denunciation of the adherents of all other Muslim sects world-wide. And in 1413 A.H./1993, they also demolished the house of Khadija, wife of Prophet Muhammad (ص), as well as the house where the Prophet (ص) had been born, which stood approximately 50 meters northward from Khadija's house, turning both of them into public bathrooms...

The hero of Karbala", Imam Husayn (ع), was succeeded by nine sinless and infallible Imams who led the Islamic nation and are still leading it to the Straight Path, the path of happiness in the life of this world and salvation in the life to come. Following is a brief account of these Imams (1(ع.

1) Imam Ali Ibn Al-Husayn Zain Al-Abidin (as)

Imam Husayn (ع) was succeeded as the nation's spiritual leader by his only surviving son Ali, nicknamed "Zain al-Abidin," the best of those who worship the Almighty, and also "as-Sajjad," the one who quite often prostrates to Allah. Ali was born on the fifteenth of Jumada II, 38 A.H. (November 19, 658 A.D.) when his grandfather, Imam Ali ibn Abu Talib (ع), was administering the affairs of caliphate at Kufa. Karbala" used to be a suburb of Kufa, but it later expanded into a large city, due to the shrine built for Imam Husayn (ع), a shrine which many tyrants, including the fanatical Wahhabis of Saudi Arabia, attacked, looted, and tried unsuccessfully to obliterate, and housing a prestigious theological center.

Ali's graceful personality was the combination of Arab and Persian nobility. On paternal side, he inherited the spiritual grace of the Prophet (ص), while through his mother, Shahr Banu, daughter of the last Persian emperor Yazdajerd, he inherited the dignity of the Persian royal dynasty. How did this great-grandson of the Prophet (ص) get to have a Persian princess as his mother?! In order to get the answer to this question, we have to review history going back to the time of the Prophet of Islam (ع).

In 595 A.D., young Muhammad (ص) visited Syria for the second time for a couple of months as a businessman trading on behalf of his wealthy relative Khadija whom he married in the same year. His first visit to Syria took place in 582 A.D. in the company of his uncle Abu Talib, great-grandfather of Imam Zain al-Abidin (ع). During this second visit, one of his observations was that a feud was brewing between the then mightiest nations on earth: the Romans and the Persians, each vying for hegemony over Arabia's fertile crescent.

Indeed, such an observation was quite accurate, for after only a few years, a war broke out between these mightiest nations that ended with the Romans losing it, as the Holy Qur'an tells us in Chapter 30 (The Romans), which was revealed in 7 A.H./615-16 A.D., only a few months after the fall of Jerusalem to the Persians, just to win in a successive one. Only four years prior to that date, the Persians had scored a sweeping victory over the Christians, spreading their control over Aleppo, Antioch2, and even Damascus. The loss of Jerusalem, birthplace of Christ Jesus son of Mary (ع), was a heavy blow to the prestige of Christianity.

Most Persians were then following Zoroastrianism, a creed introduced in the 6th century before Christ by Zoroaster (628-551 B.C.), also known as Zarathustra, whose adherents are described as worshippers of the "pyre," the holy fire. "Persia," hence, meant "the land of the worshippers of the pyre, the sacred fire." Modern day Iran used to be known as "Aryana," land of the Aryan nations and tribes.

Some Persians had converted to Christianity as we know from Salman al-Farisi who was one such adherent till he fell in captivity, sold in Mecca and freed to be one of the most renown and cherished sahabis and narrators of hadith in Islamic history, so much so that the Prophet of Islam (ع) said, "Salman is one of us, we Ahl al-Bayt (People of the Household of the Prophet)."

The war referred to above was between the then Byzantine (Eastern Roman) emperor Heraclius (575 – 641 A.D.) and the Persian king Khusrau (Khosrow) Parwiz (Parviz) or Chosroes II (d. 628 A.D.). It was one of many wars in which those mighty nations were embroiled and which continued for many centuries.

Yet the hands of Divine Providence were already busy paving the path for Islam: the collision between both empires paved the way for the ultimate destruction of the ancient Persian empire and in Islam setting root in that important part of the world. Moreover, Muhammad's offspring came to marry ladies who were born and raised at Persian as well as Roman palaces. Imam Husayn ibn Ali ibn Abu Talib (ع), Muhammad's grandson and our Third Holy Imam and father of Imam Zain al-Abidin, married the daughter of the last Persian emperor Jazdagird (Yazdegerd) III son of Shahryar and grandson of this same Khusrau II.

Jazdagerd ruled Persia from 632 – 651 A.D. and lost the Battle of Qadisiyya to the Muslim forces in 636, thus ending the rule of the Sassanians for good. Having been defeated, he fled for Media in northwestern Iran, and from there to Merv3, an ancient Central Asian city near modern day Mary in Turkmenistan (until very recently one of the republics of the Soviet Union), where he was killed by a miller. The slain emperor left two daughters who, during their attempt to escape, following the murder of their father, were caught and sold as slaves.

One of them, Shah-Zenan, ended up marrying our Third Holy Imam, al-Husayn ibn Ali ibn Abu Talib (ع), whereas her sister married the renown scholar and acclaimed muhaddith (traditionist) Muhammad son of the first Muslim caliph Abu Bakr. Shah-Zenan was awarded a royal treatment and was given a new name in her own Persian mother tongue: Shahr Banu, which means "mistress of the ladies of the city." The marriage between her and Imam Husayn (ع) produced our Fourth Holy Imam Zain al-Abidin, or as-Sajjad, namely Ali ibn al-Husayn ibn Ali ibn Abu Talib (ع).

After the Battle of Qadisiyya (637 A.D.), Shahr Banu was brought in custody to Medina. With the age-old racist attitude still alive, not too many Arabs would have expressed due respect to her. But it was the humane chivalry of Imam Ali ibn Abu Talib (ع) who paid full regard to this royal prisoner whom he married to his noble son Husayn (ع), as explained above. Imam Zain al-Abidin was, thus, the grandson of Imam Ali (ع) and the Persian emperor Jazdagird (Yazdegerd) III son of Shahryar, rendering him in high esteem by both Arab and Persian nations.

Imam Zain al-Abidin (ع) could not enjoy the love of his mother for a long time. She died soon after giving birth to him. At the age of two, his grandfather Imam Ali (ع) was also martyred. He was, thus, brought up and instructed by his father Imam Husayn (ع) and by his uncle Imam Hassan (ع). He was twelve when Imam Hassan (ع) died and the burdens of the Imamate fell on Husayn's shoulders. The cunning of Mu'awiyah, the then Umayyad ruler of Syria, led to the tragedy of Karbala' during the reign of his son Yazid; therefore, youthful Zain al-Abidin watched the pace of the events which culminated in that terrible massacre. Imam Husayn (ع), who was leading a peaceful life in Medina, arranged the marriage of his

son to Fatima daughter of Imam Hassan (ع), thus ensuring that the series of Imamate would continue even in the face of coming events.

Upon his departure from Medina to Mecca, then from Mecca to Karbala", Imam Husayn (ع) took his son Ali Zain al-Abidin, who was then twenty-two years old, with him. It cannot be ascertained whether Zain al-Abidin fell ill during the journey or after reaching Karbala. On the tenth of Muharram, 61 A.H./October 10, 680 A.D., he was too ill to move. As access to the Euphrates was blocked for three days and water was extremely scarce, the illness of Zain al-Abidin intensified. For the most part of that day, he lay unconscious and could not participate in the battle which was carried on by all the male members of his family.

So when Imam Husayn (ع) bade his family farewell and went to the battlefield, he could not talk with his son Zain al-Abidin. Providence had perhaps destined Zain al-Abidin to be tested in another way when he was to lead his distressed family as prisoners.

Immediately after the martyrdom of Imam Husayn (ع), the ruthless enemies turned to his tents to burn and plunder, as the reader has already come to know. The overwhelming grief, the flames of burning tents, the tumult among the widowed ladies and orphans must have taken its toll on the sensitive Sajjad. Neither tongue nor pen could have described the psychological impact. But the son of Husayn (ع) maintained his composure and spiritual serenity. In spite of illness and crushing distress, he kept the grace of a true believer. Having said the night prayers on that fateful eve, he lay in prostration with his forehead on the ground and his tongue repeating these phrases all night long till dawn:

There is no deity but Allah in all certainty;
There is no god but Allah in truth and faith;
I bear witness to this in submission and humility.

Next day, Omer ibn Sa'd assembled all his slain soldiers, performed the funeral prayers for them and arranged for their burial, leaving the corpse of Imam Husayn (ع), Prophet Muhammad's grandson, and those of his faithful adherents uncovered, unshrouded, and unburied, simply lying on the ground. It was a most painful sight for Zain al-Abidin to pass through the site of the onslaught accompanied by the ladies, all being captives. He was shocked to realize that he could not bury his kith and kin due to his captivity.

Not less heart-rending might have been the event when this pillaged caravan was brought to the court of Ibn Ziyad, governor of Kufa. As-Sajjad might have remembered that it was the same town where once his grandfather Imam Ali ibn Abu Talib (ع) ruled as caliph and the ladies of the household were the royalty. Ibn Ziyad now rejoiced over his victory as the Prophet's family was brought as captives.

From Kufa these people were sent to Damascus. When their caravan entered the capital, it noticed how the bazaars were festively decorated and people were embracing each other, congratulating each other. The agony of humiliation suffered by Imam Husayn's helpless folk was immeasurable, yet Zain al-Abidin

still stood and carried out Imam Husayn's mission of guiding the nation.

Having been released from confinement in Damascus, Zain al-Abidin went with his family to Medina to lead a quiet life, but that city was now in revolt against Yazid's cruel regime. Political parties pressured Zain al-Abidin to join them, but he knew their unreliability; therefore, he declined to do so. So, when Yazid's army invaded Medina, the invaders did not harass Zain al-Abidin's family.

Yet he was greatly shocked to see how for three days the invading host, led by Muslim ibn Uqbah, tied their horses at the Prophet's mosque, turning the sacred place into a filthy stable filled with horses' refuse, killing hundreds of innocent people and raping chaste women and children. It was too intolerable for the Imam who had to practice a great deal of control of his feelings. When different revolutionary parties rose to avenge Husayn's innocent blood, he wisely kept aloof from them. He deemed their uprisings as untimely, and he kept himself occupied in worship and preaching through excellent supplications, setting an example of forbearance and endurance.

Undoubtedly, Sulayman ibn Surad al-Khuza'i or al-Mukhtar ibn 'Ubaidah at-Thaqafi avenged Imam Husayn's precious blood. Imam Zain al-Abidin (ع) had compassion for them; he prayed for al-Mukhtar's success and used to often inquire about those who were captured and executed. Certainly al-Mukhtar relieved the Imam's wounded heart by punishing the culprits. But the Imam was so cautious that his outward appearance gave the impression that he was indifferent, so much so that the cruel government could not suspect him of any subversion.

His whole lifespan was a time of trouble for the Prophet's family and for their supporters. A few years after Yazid's death, the ruthless Umayyad government put to death a large number of supporters of the Prophet's family at the hands of al-Hajjaj ibn Yousuf at-Thaqafi. It kept a constant surveillance over their activities and communications through its undercover agents. Under such circumstances, it was impossible for Imam Zain al-Abidin (ع) to propagate the Prophet's teachings or guide the public in the open, so he lived Islam and made his life an example for others to emulate.

After the tragedy of Karbala", the Imam lived 34 years under very odd circumstances. During that entire period of time, patience and fortitude were his main characteristics. Staying away from worldly pursuits, he kept himself busy by either worshipping his Lord or narrating the heart-rending events of Karbala", thus keeping its memories alive. He wept whenever he remembered his father and whenever he saw food or water, reflecting upon the thirst and hunger of his father, Imam Husayn (ع).

In spite of the quiet life Imam as-Sajjad (ع) was leading, the Umayyad government considered him a potential threat to the regime. Abd al-Malik ibn Marwan ordered the governor of Medina to arrest him and take him into custody to Damascus. There, he remained confined for three days, but the Almighty Allah and the spiritual influence of Imam as-Sajjad (ع) made Abd al-Malik ashamed of his cruel behaviour, so he ordered him to be released and sent back home.

It was characteristic of the Prophet's family, particularly the twelve Imams (ع), to personify the excellence

of the human perfections. Imam as-Sajjad (ع) was a true copy of his ancestors. In both Karbala" and Kufa, he demonstrated extreme patience and courage.

In Medina, he proved to be most forbearing and forgiving. Once, an insolent person spoke to Imam as-Sajjad (ع) in an abusive and taunting tone. The serene, high-spirited Imam replied saying, "May Allah forgive me if you have told the truth or forgive you if you are wrong." The man was impressed by his noble conduct and lowered his head in shame as he said, "In reality, what I said was wrong."

When another person tried to slander him, the Imam (ع) ignored him. The impudent fellow raised his voice saying, "It is you whom I meant." Imam as-Sajjad (ع), with an air of loftiness, replied, "And it is you whom I ignored." The Imam's reply echoed the Qur'anic verse in which the Almighty asked the Prophet (ص) to

***"Hold to forgiveness; command what is right, but turn away from the ignorant"* (*Qur'an, 7:199*).**

Hisham ibn Isma'eel behaved insolently towards Imam as-Sajjad (ع). Omer ibn Abd al-'Aziz, the only righteous Umayyad caliph, came to know about it and wrote Imam as-Sajjad (ع) saying that he had all intention to punish the rogue, but Imam as-Sajjad (ع) nobly replied, "I do not like that the man be harmed on my account."

Service of the nation and generosity to it were his outstanding traits. In the darkness of dreary nights, he used to carry flour and loaves of bread to the needy. Many of them did not know who the benefactor was because he always hid his face. It was only when Imam as-Sajjad (ع) died that those needy people came to know who he was.

In addition to all these virtues, even opponents acknowledged his knowledge and admitted that none could match him in jurisprudence and religious sciences. Yet he told people that one should not boast about the nobility of his ancestors. Whenever he went to another town, he avoided revealing his name or illustrious lineage. When asked about the reason, he humbly said, "It is not fair for me to trace my lineage to the Holy Prophet (ص) since I do not have his virtues."

His ocean of knowledge was sought by the most distinguished scholars and theologians of the time, and many rose to a lofty status after obtaining such knowledge from him. They came to him from all parts of Arabia, the Middle and Far Easts, and from Africa. The list of individuals who benefitted from his knowledge and thus became scholars in their circles includes, according to Bihar al-Anwar of 'allama Majlisi (a photo of whom is below): Abu Hamzah at-Thumali, Thabit ibn Dinar, al-Qasim ibn Muhammad ibn Abu Bakr (grandson of first caliph Abu Bakr), Ali ibn Rafi, al-Dhahhak ibn Muzahim al-Khurasani, Hamid ibn Musa al-Kufi, Abul-Fadl as-Sudair ibn Hakim as-Sairafi, Abdullah al-Barqi, the poet al-Farazdaq4, Furat ibn Ahnaf, Ayyub ibn al-Hassan, Abu Muhammad al-Qarshi as-Saddi, Tawoos ibn Kaisan al-Hamadani, Aban ibn Taghlib ibn Rabah, Qays ibn Rummana, Abu Khalid Wardan al-Kabuli (of Kabul, Afghanistan), Sa'd ibn al-Musayyab al-Makhzami, Omer ibn Ali ibn al-Husayn and his brother Abdullah, Jabir ibn Muhammad ibn Abu Bakr (another grandson of the first caliph), and many, many

others. The most distinguished of his followers are these great persons: Jabir ibn Abdullah al-Ansari, Amir ibn Wa'ila al-Kinani, Sa'd ibn al-Musayyab ibn Hazan, and Sa'd ibn Jihan al-Kinani. Among the tabieen, the most distinguished were: Sa'd ibn Jubayr, Muhammad ibn Jubayr ibn Mutim, al-Qasim ibn 'Awf, Isma'eel ibn Abdullah ibn Ja'far, Ibrahim ibn Muhammad ibn al-Hanafiyya and his brother al-Hassan, Habib ibn Abu Thabit, Abu Yahya al-Asadi, Abu Hazim al-Araj, Salamah ibn Dinar al-Madani, and many, many others. The most famous of those who narrated hadith from him were: az-Zuhri, Sufyan ibn Uyainah, Nafi, al-Awzai, Muqatil, Muhammd ibn Ishaq, among others. Authors who quoted the traditions transmitted through him were: at-Tabari, Ibn al-Bay, Imam Ahmed ibn Hanbal, Ibn Batta, Abu Dawud, the authors of *Hilyat al-Awliya'*, *Asbab an-Nuzul*, *At-Targhib wat-Tarhib*, *Al-Fa'iq*, *Al-Mustafa*, and others. These were certainly not his contemporaries, yet they verified and recorded the traditions which he had narrated.

As regarding the great poet al-Farazdaq, to whom reference is made above, we would like to quote his masterpiece poem for the enjoyment of the Arabic-speaking readers. The poem praises Imam Zain al-Abidin in the most beautiful way, actually too beautiful to render into English or any other language:

رائعة الفرزدق .. في مدح الإمام زين العابدين بن الحسين بن عل]

هذه قصيده للفرزدق يمدح بها الإمام زين العابدين بن الحسين بن علي رحمه الله وهي من أجمل ماقال الفرزدق..... وسبب القصيده هو أن هشام بن عبد الملك حج، فحاول أن يلمس الحجر الأسود فلم يستطع من شدة الازدحام فوقف جانباً، وإذا بالامام مقبلاً يريد لمس الحجر فانفرج له الناس ووقفوا جانباً تعظيماً له حتى لمس الحجر وقبله ومضى فعاد الناس الى ما كانوا عليه.
فانزعج هشام وقال: من هذا؟ وصادف أن كان الفرزدق الشاعر واقفاً فأجابه هذا علي بن الحسين بن علي ثم أنشد فيه قصيدته المشهورة التي يقول فيها:

يا سائلي أين حلّ الجود و الكرم؟ عندي بيان إذا طلا به قدموا

هذا الذي تعرف البطحاء وطئته والبيت يعرفه والحلُّ والحرمُ

هذا ابن خير عباد الله كُلُّهمُ هذا التقي النقي الطاهرُ العلمُ

هذا الذي أحمد المختار والده صلى عليه إلهي ما جرى القلم

لو يعلم الركن من قد جاء يلثمه لخرّ يلثم منه ما وطئ القدم

هذا علي رسول اللّه والده أمست بنور هداه تهتدي الأمم

هذا الذي عمه الطيار جعفر و ال مقتول حمزة ليث حبه قسم

هذا ابن فاطمةٍ انْ كنت جاهله بجده انبياء الله قد ختموا

اللّه فضله قدما و شرفه جرى بذاك له في لوحه القلم

من جده دان فضل الأنبياء له و فضل أمته دانت لها الأمم

وليس قولك منْ هذا؟ بضائره العرب تعرف من انكرت والعجمُ

كلتا يديه غياثٌ عمَّ نفعهما يستوكفان و لا يعروهما عَدمُ

سهل الخليقة لاتخشى بوادره يزينه اثنان: حِسنُ الخلقِ والشيمُ

لا يخلف الوعد ميمونا نقيبته رحب الفناء أريب حين يعترم

حمّال اثقال اقوامٍ اذا امتدحوا حلو الشمائل تحلو عنده نعمُ

إن قال قال بما يهوي جميعهم و إن تكلم يوما زانه الكلم

ما قال لاقطْ الا في تشهده لولا التشهّد كانت لاءه نعمُ

عمَّ البرية بالاحسان فانقشعت عنها الغياهب والاملاق والعدمُ

اذا رأته قريش قال قائلها الى مكارم هذا ينتهي الكرمُ

يُغضي حياءً ويغضي من مهابته فلا يكلُّم الا حين يبتسمُ

بكفّهِ خيزرانُ ريحها عبق من كف اروع في عرنينه شممُ

يكاد يمسكه عرفان راحته ركن الحطيم اذا ما جاء يستلمُ

الله شرّفه قدماً و عظّمه جرى بذاك له في لوحة القلمُ

ايُّ الخلائق ليست في رقابهمُ لأوّليّه هذا اوله نِعمُ

من يشكرِ الله يشكر اوّليّه ذا فالدين من بيت هذا ناله الاممُ

ينمي الى ذروة الدين التي قصرت عنها الاكف و عن احراكها القدمُ

من جده دان فضل الانبياء له وفضل امته دانت له الاممُ

مشتقة من رسول الله نبعته طابت مغارسه والخيم والشيمُ

ينشق نور الدجى عن نور غرته كالشمس تنجاب عن اشراقها الظلمُ

من معشرٍ حبهم دينٌ وبغضهمٌ كفرٌ وقربهم منجى ومعتصمُ

يستدفع السوء و البلوى بحبهم و يستزاد به الإحسان و النعم

مقدّمٌ بعد ذكر الله ذكرهمُ في كِلّ بدءٍ و مختوم به الكلمُ

إن عدَّ اهل التقى كانوا ائمتهم او قيل من خير اهل الارض؟ قيل همُ

لا يستطيع جوادُ بعد جودهم و لا يدانيهم قوم و إن كرموا

هم الغيوث اذا ما ازمة ازمت والاسد اسدُ الشرى والبأس محتدم

أي القبائل ليست في رقابهم لأولية هذا أوله نعم

من يعرف اللّه يعرف أولية ذا فالدين من بيت هذا ناله الأمم

بيوتهم في قريش يستضاء بها في النائبات و عند الحكم إن حكموا

فجده من قريش في أرومتها محمد و علي بعده علم

بدر له شاهد و الشعب من أحد و الخندقان و يوم الفتح قد علموا

و خيبر و حنين يشهدا له و في قريضة يوم صيلم قتم

مواطن قد علت في كل نائبة على الصحابة لم أكتم كما كتموا

لاينقص العسر بسطاً من اكفّهم سيّان ذلك إن اثروا وان عدموا

يستدفع الشرُّ والبلوى بحبّهم ويستربُّ به والاحسان والنعمُ

His chief attribute which earned him the titles of "Zain al-Abidin" and "Sayyid as-Sajidan" was his sincere worship of the Almighty. He was an eyewitness to the tragedy of Karbala'', and the scenes of his near and dear ones being slaughtered were always fresh in his memory. Such depressing events naturally make any ordinary person indifferent to all other normal activities of everyday life, but they could not make Imam as-Sajjad (ع) relax his fear of Allah.

His complexion faded and his whole frame shook whenever the water for ablution was presented to him, or whenever he stood to say his prayers. When asked about the reason, he explained, "Can you at all imagine in Whose presence I am going to stand?! It is in the presence of the Lord of lords."

While putting on his pilgrimage garb, intending to utter "Labbayka Allahomma Labbayk!" (I am answering Thy Call, O Lord!), colour disappeared from his face. His whole frame shook, so much so that those who saw him inquired what was wrong with him.

Imam as-Sajjad (ع) said, "I tried to say *Labbayk!*' but I feared lest the Lord of the House calls out: No admittance for you.'" Tears flooded his eyes so excessively that he ultimately fainted. Whenever everyone else prostrated before the pomp of haughty Umayyad monarchy, it was Imam as-Sajjad (ع) who demonstrated how the King of kings should be worshipped.

His supplications were later compiled and named As-Sahifa as-Sajjadiyya, the book of as-Sajjad, which is dubbed "the Psalms of Muhammad's family." The reader who wishes to read some of its contents are referred to pp. 462 – 469 of my book titled Allah: The Concept of Allah in Islam (published by Ansariyan Publications). I feel honoured and humbled by the Almighty enabling me to translate such precious text. It is only He Who enables His servants to do whatever good they do, whatever useful knowledge they acquire and disseminate; He, and only He, is the source of all goodness.

The reign of the antagonistic Umayyad rulers never permitted Imam Zain al-Abidin (ع) to deliver discourses and addresses as his grandfather Imam Ali (ع) did, nor to illustrate the creed as he had done. Later, Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq (ع), son and grandson of Imam as-Sajjad respectively, had the opportunity to fathom the depths of religious problems at study circles attended by inquisitive students. But, alas, such a favourable atmosphere was not available to Imam as-Sajjad (ع).

He, therefore, adopted quite a different method which no worldly power could obstruct. He suspended all worldly contacts and took to hymns and prayers. The words of those prayers are a treasure-houses of

theological mysteries and reflective of the relationship between the Creator and His creation. A collection of these hymns and prayers, known as As-Sahifa al-Kamila, or As-Sahifa as-Sajjadiyya, has survived despite all the odds. In the pages of this collection, we can find what we cannot perhaps attain even from reading lengthy addresses and discourses presented in a similarly appealing manner, if such can be found at all.

The calm and peaceful life of the Imam could not be tolerated by the cruel Umayyad regime. The Syrian monarch al-Walid ibn Abdul-Malik had him poisoned, and the Imam died inside the Medina jail on the 25th of Muharram, 95 A.H. (October 20, 713 A.D.). Imam Muhammad al-Baqir (ع) conducted the burial ceremony, laying him to rest in the graveyard of Jannat al-Baqa beside his uncle, Imam Hassan (ع). May the Almighty cut off the hands of the tyrants and those who support them wherever and whoever they may be...

2) Imam Muhammad Al-Baqir (as)

He was named after his great grandfather Prophet Muhammad, peace be with him and his progeny, and he was called "al-Baqir" which means "the splitter of knowledge". His father is Imam Zain al-Abidin (ع) and his mother is Fatima daughter of Imam Hassan (ع), the Prophet's grandson. His lineage, therefore, reaches the Prophet of Islam (ع) on both parents' sides. Imam Husayn (ع), the younger grandson of the Prophet, is his grandfather. He has the unique attribute of having inherited the qualities of Imam Ali ibn Abu Talib (ع) and Fatima daughter of the Prophet Muhammad (ص).

The Imam was born on Rajab 1, 57 A.H./May 10, 677 A.D., seven years after the martyrdom of Imam Hassan (ع), and he spent more than three years in the company of his grandfather Imam Husayn (ع). He was an eyewitness to the tragedy of Taff, and he was contemporary to his father Imam as-Sajjad (ع) during the entire period of his Imamate. The Karbala' tragedy was a troublesome and tumultuous period of time for the Prophet's offspring and their followers, supporters of Ahl al-Bayt (ع). Imam Ali's friends were always hunted, arrested, then hanged.

According to Al-Irshad of al-Mufid, Al-Fusul al-Muhimma of Ibn as-Sabbagh al-Maliki, Vol. 3 of al-Ya'qubi's Tarikh (history), and Tathkirat al-Khawass of Ibn al-Jawzi, the great sahabi Jabir ibn Abdullah al-Ansari narrates saying, "The Messenger of Allah, peace be with him and his progeny, said to me: You shall live long enough to meet one of the descendants of Husayn who shall be named Muhammad and who shall split the core of knowledge; so, convey my Salam to him'."

According to Ikmal ad-Din wa Itmam an-Ni'ma, and on p. 252 of Shaikh as-Saduq's work, Jabir ibn Abdullah al-Ansari asked the Messenger of Allah (ص) saying, "O Messenger of Allah, who are the Imams from the descendats of Ali ibn Abu Talib (ع)?" He (ع) answered: "Al-Hassan, al-Husayn, masters of the youths of Paradise, then the master of the forbearing of his time, Ali ibn al-Husayn, then al-Baqir Muhammad ibn Ali, and, O Jabir! You shall live to see him! So when you do, convey my Salam to him."

Vol. 42, p. 25 of *Bihar al-Anwar*, and also both *I'lam al-Wara bi A'lam al-Huda* and *Kashf al-Ghumma fi Marrifat al-A'imma*, when Imam Ali ibn Abu Talib (ع) was on his death-bed, his will to his oldest son al-Hassan was: "O son! The Messenger of Allah (ص) ordered me to give you my books and weapons just as he had ordered me to take his books and weapons and to tell you to pass them over to your brother Husayn before you die." Then he turned to Imam Husayn (ع) and said, "... and the Messenger of Allah (ص) ordered that you (Imam Husayn) should pass them on to your son Muhammad ibn Ali and to convey to him Salam from the Messenger of Allah and from me."

For three years, Imam al-Baqir (ع) enjoyed the cherished love of his grandfather Imam Husayn (ع), and when he had to leave Medina, al-Baqir, too, was one of the family members who made the journey across the desert. Imam Husayn (ع) left for Kufa and his journey terminated at Karbala'. Since the 7th of Muharram, when the Prophet's family was denied access to the water of the Euphrates, Imam al-Baqir (ع) suffered from the pangs of thirst till the tragedy was over. Providence, however, intended to preserve the Imamate by safeguarding his life, whereas even a baby like Imam Ali al-Asghar (ع) had already been killed by an enemy arrow.

Like his father Imam Zain al-Abidin (ع), Imam al-Baqir (ع) could not physically participate in the battle. The 10th of Muharram, 61 A.H./ October 10, 680 A.D. brought its hideous events with Imam Husayn (ع) gathering the corpses of his slain warriors all day long, the women wailing, the children crying because of being extremely thirsty, startled and bewildered, then came the last farewell bidden by Imam Husayn (ع), the murder of his baby Ali al-Asghar, the return of Imam Husayn's horse to his master's tent without his master...

Young al-Baqir (ع) witnessed all these events. Al-Baqir witnessed the tents being burnt, the children reeling in panic, the heartless enemy plundering, and the ladies of the Prophet's family being deprived even of their sheets and scarves. Who can possibly imagine how young Imam al-Baqir (ع) felt, or what a permanent impression such scenes had left on his mind?

On the next day, Imam al-Baqir (ع) witnessed the ladies of the Prophet's family being shackled with chains, hand-cuffed, then transported as captives by the enemy the entire distance from Karbala'' to Kufa, then to Damascus. Having been released, he witnessed their journey back to Medina, again passing by Karbala''. The profoundly sad impressions could never have been erased from the memory of young Imam al-Baqir (ع).

After Karbala'', Imam Zain al-Abidin (ع) led a very calm life, staying aloof from the pursuits of this materialistic world. Secluded from the society, he spent his time either weeping as he reminisced on the agonies of his father Imam Husayn (ع), or worshipping the Almighty, while the heart of his son Imam al-Baqir (ع) was being squeezed painfully as he watched helplessly. In this sad environment, Imam al-Baqir (ع) grew up studying the manners of his saintly father and availing himself from his knowledge and noble conduct.

Imam al-Baqir (ع) was in the full bloom of youth, ascending the heights of physical and spiritual perfection, when his revered father died. On his death-bed, Imam Zain al-Abidin (ع) handed over to Imam al-Baqir (ع) a box containing books of religious sciences exclusively known to this illustrious Ahl al-Bayt (ع). Calling together all his offspring, he resigned them to the care of Imam al-Baqir (ع), now named the fifth in the successive series of the successors of the holy Prophet. He was then 38 years old.

The Umayyad monarchy was heading towards its decline and decay. The cruelties inflicted on the Hashemites, especially the massacre at Karbala", had produced shock waves throughout the Muslim world. Yazid witnessed the aftermath of Karbala" and may have regretted his heinous sins. After a brief rule, he died in 64 A.H., and his son Mu'awiyah II succeeded him briefly then abdicated.

The later Umayyad rulers, therefore, were fully aware of the consequences of the atrocities of their predecessors. The bloody battles waged by the Tawwaban movement, the penitents, led by Sulayman ibn Surd al-Khuza'i and later by al-Mukhtar, led to a powerful uprising against the Umayyads.

Everyone now demanded to avenge the holy blood of Imam Husayn (ع) and those who defended the Prophet's family. That movement ruffled the peace of the ruling despots and shook the foundations of their government. The good result was that Imam Muhammad al-Baqir (ع) had the opportunity to free himself from the clutches of the tyrannical government. He had at that time better chances to peacefully guide the Muslim nation to the Right Path.

The Imams, the Prophet's leading offspring, had rivers of knowledge in their bosoms which were blocked by the oppressing government and thus their waters could not moisten the lips of the thirsty. In the days of Imam al-Baqir (ع), when the grip of the oppressive government loosened a little bit, the confined river of knowledge gushed forth, irrigating the fields of faith-seeking hearts. Having displayed his great skill in solving tough religious problems, he was called al-Baqir (discloser or splitter of hidden knowledge).

The number of those who benefitted from him and learned the teachings of Ahl al-Bayt (ع) reached thousands of seekers of knowledge. Many others, belonging to different schools of thought such as Imam Zuhri, Imam Awzai, Attar ibn Jarih, or Hafiz ibn Ghiyath, the judge, who all are considered as outstanding traditionists of the Sunni sects, came to seek knowledge from him and are counted among his students.

Volume 3 of Manaqib al Abi Talib states that Abdullah son of second caliph Omer ibn al-Khattab was asked once for the solution of a complex theological problem, and he could not provide one. "Go to that young boy," Omer said to the person who raised the question, pointing to Imam al-Baqir (ع), "Ask him and tell me what his answer will be."

The inquirer approached Imam al-Baqir (ع), obtained the answer, and went back to the son of Omer ibn al-Khattab to tell him what treasures of knowledge he had just acquired, and Abd-Allah commented: "They are a family immersed in knowledge."

Al-Irshad by al-Mufid, in a chapter on the Imamate of al-Baqir (ع), and in *Hilyat al-Awliya'* and *Tathkirat al-Khawass* of Ibn al-Jawzi, the grandson, Abdullah ibn Ata' al-Makki says, "I never saw scholars shrink as I saw them in the presence of Abu Ja'far Muhammad ibn Ali ibn Husayn. And I saw al-Hakam ibn 'Uyainah, despite his greatness, looking like a young boy before his teacher."

One of the testimonies to the excellence of his political thought is his advice to the renowned Umayyad caliph Omer ibn Abdul-Aziz in which he said, "I advise you to regard young Muslims as your sons, the adults as your brothers, and the elderly as your parents; therefore, be kind to your sons, stay in touch with your brothers, and be generous to your parents."

One of his students, Muhammad ibn Muslim, is quoted in Vol. 46, as saying, "Every time I faced a complex (theological) problem, I had to seek its solution from Abu [the father of] Ja'far, till I asked him about thirty thousand questions." One of his companions, Jabir ibn Yazid al-Jufi, may Allah be pleased with him, said once, as quoted in the same references which also quotes Al-Ikhtisas, saying, "Abu Ja'far narrated to me as many as seventy thousand traditions."

Advising Jabir ibn Yazid al-Jufi, he said, "I admonish you regarding five things: If you are wronged, do not commit wrongdoing to others; if your are betrayed, do not betray anyone; if you are called a liar, do not be furious; if you are praised, do not be jubilant; if you are criticized, do not fret and think of what is said in criticism: if you find in yourself what is criticized about you, then your falling down in the eyes of Allah, when you are furious about the truth, is a much greater calamity than your falling down in the eyes of people. And if you are the opposite of what is said (in criticism) about you, then it is a merit you acquired without having to tire yourself in obtaining it."

The dissemination of religious and scientific knowledge of Ahl al-Bayt (ع) was achieved by Imam Muhammad al-Baqir (ع). Out of the benefits gained from such a high-ranking mentor, the students wrote several books on various branches of knowledge. Here is a brief description of some of his disciples and their works which reflects the extent of Islamic learning imparted by the Imam:

1. Aban ibn Taghlib. He was the famous lexicographer and reciter of the Holy Qur'an who wrote the work *Ghara'ib al-Qur'an* **غرائب القرآن**, the first book explaining the intricate diction of the Holy Qur'an. He died in 141 A.H./758 A.D.

2. Abu Ja'far Muhammad ibn al-Hassan ibn Abi Sarh ar-Rawasi, the famous scholar of recitation, syntax and exegesis. Kitab al-Faisal and Maani al-Qur'an are two among five books which he authored. He died in 101 A.H./720 A.D.

3. Abdullah ibn Maimun, Abul-Aswad al-Du'Ali. A biography of the Holy Prophet and another book expounding on Paradise and Hell are among his works. He died in 105 A.H./723 A.D.

4. Atiyyah ibn Sa'd al-'Awfi. He wrote an exegesis of the Holy Qur'an in five volumes; he died in 111 A.H./729 A.D.

5. Isma'eel ibn Abd ar-Rahman as-Saddi al-Kabir (as-Saddi senior), the well-known author of Tafsir. He is frequently referred to by all Muslim writers of tafsir books as as-Saddi. He died in 127 A.H./745 A.D.

6. Jabir ibn Yazid al-Jufi. He committed to memory 50,000 (or 70,000 according to some biographers) traditions which he had heard from Imam al-Baqir (ع). He is quoted in Muslim's Sahih. He wrote several volumes on tradition, tafsir and jurisprudence. He died in 128 A.H./746 A.D.

7. Ammar ibn Mu'awiyah al-Wahni. A book on jurisprudence is his contribution. He died in 133 A.H./752 A.D.

8. Salim ibn Abi Hafsah (Abu Yousuf) al-Kufi. He is the writer of a book on jurisprudence. He died in 137 A.H./754 A.D.

9. Abdul-Mu'min ibn Qasim (Abu Abdullah) al-Ansari. He is the writer of a book on jurisprudence. He died in 147 A.H./764 A.D.

10. Abu Hamzah at-Thumali. He wrote a book on tafsir (exegesis) of the Holy Qur'an. Kitab an-Nawadir and Kitab az-Zuhd are among his works. He died in 150 A.H./767 A.D.

11. Zararah ibn Ayun, a high-ranking Shi'a scholar who wrote several books on tradition, jurisprudence and kalam. He died in 150 A.H./767 A.D.

12. Muhammad ibn Muslim. He was a great scholar who recorded 30,000 traditions which he learned from Imam al-Baqir (ع). He wrote many books, including the "Four hundred problems of halal and haram." He died in 150 A.H./767 A.D.

13. Yahya ibn Qasim (Abu Basar) al-Asadi. He was a revered scholar who wrote Kitab Manasik al-Hajj and Kitab Yawmun wa Lailah. He died in 150 A.H./767 A.D.

14. Ishaq al-Qummi. He has a book on jurisprudence.

15. Isma'eel ibn Jabir al-Khashami al-Kufi. He wrote many volumes on hadith (tradition) and one on jurisprudence.

16. Isma'eel ibn Abdul-Khaliq. He was a high ranking jurist and had a book to his credit.

17. Bard al-Asqaf al-Azdi. He wrote on jurisprudence.

18. Al-Harith ibn al-Mughirah. He authored a book on the problems of jurisprudence.

19. Huthaifah ibn Mansur al-Khuza'i. He had a book on jurisprudence.

20. Hassan ibn Sirri al-Katib. He wrote one book.

21. Husayn ibn Saur ibn Abi Fakhita, author of *Kitab an-Nawadir*.

22. Husayn ibn Muhammad ‘Abidi al-Kufi; he is author of one book.

23. Husayn ibn Mus'ab al-Bajali. He has a book to his credit.

24. Hammad ibn Abi Talha; he wrote one book.

25. Hamzah ibn Hamran ibn Ayun. He was nephew of Zurarah and author of one book.

These are quite a few scholars, traditionists and jurists who learned from the Ahl al-Bayt (ع), mostly from Imam Muhammad al-Baqir (ع), and safeguarded such knowledge by recording it in their books. Later, in the days of the Imam’s son, namely Imam Ja’far as-Sadiq, hundreds of volumes were written—the sources from which such valuable collections of hadith as *Al-Kafi, Man la Yahdharuhu Al-Faqih, Tahdhib al-Khasa’il, Al-Istibsar*, etc. were compiled. These books now form the fundamentals of Shi'a learnings. In addition to these, you may read his biography and the ahadith which he narrated in at-Tabari’s *Tarikh*, in al-Balathiri, as-Salami, al-Khattab, Abu Dawud’s *Sunan*, al-Isfahani, az-Zamakhshari, and in others.

His moral excellences were admired even by his foes. A Syrian lived in Medina and used to come to Imam al-Baqir (ع) frequently declaring that he was opposed to the Household. Yet, despite his prejudice, he admitted that, "The high morality and eloquence of Imam al-Baqir (ع) are too attractive to resist."

The author of *Tuhaf al-‘Uqul* quotes Imam as-Sadiq (ع) saying, “I entered the house of my father once and found him doling out eight thousand dinars as sadaqa to the poor, then he freed eleven slaves.”

In a chapter on the merits of Imam Muhammad al-Baqir (ع) in Vol. 3 of *Manaqib Ali Abi Talib*, and in Vol. 46 of al-Majlisi’s *Bihar al-Anwar*, Sulayman ibn Qaram is quoted as saying, "Abu Ja'far Muhammad [ibn al-Hanafiyya], son of Imam Ali (ع), used to give us as much as five or six hundred or even a thousand dirhams, and he never tired of visiting his brethren."

Imam Ali ibn Abu Talib (ع) cooperated with his contemporary caliphs and offered sound counsel concerning the affairs of the Muslims. So did all the Imams who succeeded him, each following his example. None of them hesitated to offer advice to their contemporary rulers, and Imam al-Baqir (ع) was no exception. The Umayyad government had till then no currency of its own. The Byzantine currency of the eastern section of the then Roman Holy Empire was the valid tender in Damascus as well.

But during the reign of al-Walid ibn Abdul-Malik, there rose a rift between him and the Byzantine ruler when the latter decided to stamp a new currency with a phrase which al-Walid considered as derogatory to the Holy Prophet (ص). This created suspense among the Muslims. Al-Walid convened a committee in which prominent Muslim scholars participated.

Imam al-Baqir (ع) expressed his opinion that the Muslim government ought to mint its own currency on

one side of which it should stamp the statement "La Ilaha Illa Allah" and on the other the statement "Muhammadun Rasul-Allah," (There is no god but Allah; Muhammad is the Messenger of Allah). The opinion was unanimously approved and new Islamic coins were minted.

It was only during the caliphate of Omer ibn Abdul-Aziz, the only pious Umayyad caliph, that the Prophet's progeny enjoyed a brief period of peace which lasted for only two years and five months, the duration of Omer's government.

He lifted from them a great deal of atrocities and prohibited the cursing of Imam Ali ibn Abu Talib (ع) on the pulpits on Friday, substituting it with this verse of the Holy Qur'an: "Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition" Qur'an, 16:90 (an-Nahl).

When the Imam met caliph Omer ibn Abdul-Aziz, he found him weeping for the injustice inflicted by his predecessors upon their subjects. The Imam admonished him with pieces of wisdom till the caliph sobbed, knelt down and begged the Imam for more. Then the Imam told Omer what wrongdoing he came to ask him to rectify, and it was none other than the estate of Fadak which the Messenger of Allah (ص) had left as inheritance to his daughter Fatima (ع) and her descendants. According to Vol. 4 of *Bihar al-Anwar*, Omer wrote: "*In the Name of Allah, the Most Gracious, the Most Merciful*. This is what Omer ibn Abdul-Aziz had given back to Muhammad ibn Ali to rectify the wrongdoing: Fadak."

Hisham ibn Abdul-Malik succeeded Omer ibn Abd ul-Aziz as the ruler, and he was a stone-hearted, immoral, miser and racist. His prejudice against non-Arab Muslims caused him to double the taxes non-Arabs had to pay, and his reign was a replay of the bloody days of Yazid ibn Mu'awiyah and those of the blood-thirsty al-Hajjaj ibn Yousuf at-Thaqafi5.

It was then that the revolution of Zaid ibn Ali broke out as a continuation of the revolution of Imam Husayn ibn Ali ibn Abu Talib (ع), but Hisham was swift in crushing it. Dr. Hassan Ibrahim Hassan, in his book *Tarikh al-Islam* ("History of Islam"), quotes contemporary historians testifying that Hisham ordered to crucify Zaid ibn Ali and then burn his corpse and throw the ashes in the Euphrates.

Although Imam al-Baqir (ع) never expressed any interest nor participated in political activities except when the rulers invited him to, since his peaceful way of living was devoted to people's spiritual guidance, he was not tolerated by the government. Hisham ibn Abdul-Malik wrote his governor over Medina instructing him to send Imam al-Baqir (ع) together with his son [later Imam] Ja'far as-Sadiq (ع) to Damascus, intending to insult them both. When they reached Damascus, he kept them waiting for three days.

On the fourth day, he called them to his presence. He sat on a throne surrounded by his nobility, fully armed. In the center of the courtyard, a target was set on which the elite were shooting arrows on bet. Islam prohibits betting or gambling or any way of making money without working hard to earn it. As soon as the Imam entered, Hisham bluntly asked him to shoot arrows with others. Imam al-Baqir (ع) asked to

be excused, but Hisham insisted; he planned to ridicule the Imam.

Since the Imam led a secluded life, Hisham thought that he might not have had anything to do with martial arts. Compelled by Hisham, Imam al-Baqir (ع) took the bow. Handling it skillfully, he shot a few arrows continuously, all sitting straight in the very heart of the center. A shout of praise burst from the throats of the astonished elites standing right and left. Hisham, thus outwitted, began to discuss the problems of Imamate and the virtues of Ahl al-Bayt (ع). Now he clearly saw that the Imam's stay in Damascus might lead to popular respect for Ahl al-Bayt (ع), so he permitted the Imam to return home to Medina. Inwardly, his enmity of the Prophet's family had increased.

Hisham harassed not only the Prophet's family but also their followers, dignitaries and scholars. He issued an order to execute Jabir ibn Yazid al-Jufi, the most distinguished among the Imam's scholars, but the Imam foiled his attempt by advising Jabir to feign madness as the only way to escape execution.

The more the Umayyads learned about the Imam's prestige and popularity, the more intolerable his existence became. At last they resorted to the same soundless weapon, poison, which used to be applied by those cunning monarchs quite often to eliminate their opponents or suspects. A saddle was presented to the Imam to which poison was skillfully applied. When he mounted on it, poison affected his whole body. After spending a few days suffering the pain of his ailment, he expired on the seventh of Thul-Hijja, 114 A.H./January 28, 733 A.D. He was laid to rest underneath the same dome in Jannat al-Baqi where Imam Hassan (ع) and Imam Zain al-Abidin (ع) already lay.

3) Imam Ja'far As-Sadiq (as)

His name is Ja'far, and he is known as as-Sadiq and Abu Abdullah, son of Imam Muhammad al-Baqir (ع) son of Imam Zain al-Abidin (ع) son of Imam Husayn (ع). His mother was Umm Farwah daughter of Qasim son of Muhammad son of [first caliph] Abu Bakr who was one of the seven most prominent jurists of Medina. Thus, the sixth Imam has an impressive lineage.

The Imam came to this world on Rabi' al-Awwal 17, 83 A.H./April 20, 702 A.D., the same lunar date when his great grandfather, the Holy Prophet (ص), was born. At his birth, his father, Imam al-Baqir (ع), was 26, and his grandfather, Imam Zain al-Abidin (ع), was 44. The Prophet's family joyfully welcomed this auspicious addition.

Till the age of twelve, Ja'far was brought up under the guidance of his grandfather Imam Zain al-Abidin (ع) whose main concern was to worship his Maker and reflect on the tragic events of Karbala''. Twenty-two years had lapsed since then, yet the remembrance of that shocking tragedy was still quite fresh in his memory.

So, as soon as Ja'far gained understanding, he was profoundly impressed by the continuous grief of his grandfather, so much so that he felt as if he himself was present during that tragedy. He also

contemplated on the presence of his father, Imam Muhammad al-Baqir (ع), although only three years old, at that gruesome scene. Ja'far as-Sadiq considered it as his duty to convene the recitation gatherings (majalis) about that sorrowful event.

He was twelve years old when his grandfather Imam Zain al-Abidin (ع) expired. From then on and till the age of 31, he spent his time under the supervision of his father Imam al-Baqir (ع). It was the time when the Umayyad politics were tottering and Muslims who were approaching Imam Muhammad al-Baqir (ع) by the thousands seeking his knowledge, wisdom and guidance. Whether at Medina or in travels, Ja'far as-Sadiq was always with his father. When Hisham ibn Abdul-Malik summoned Imam Muhammad al-Baqir (ع), Ja'far as-Sadiq accompanied him, as stated above.

In 114 A.H./732 A.D., Imam Muhammad al-Baqir (ع) died, and the responsibilities of Imamate devolved on the shoulders of now Imam Ja'far as-Sadiq. Hisham ibn Abdul-Malik was ruling in Damascus and political disturbances were rampant. The call for seeking revenge against Bani Umayyah was strong among the public, and several descendants of Imam Ali (ع) were preparing themselves in the hope of overthrowing their corrupt regime. Most prominent among them was Zaid bin Ali, the respected son of Imam Zain al-Abidin (ع). His religious zeal and piety were known throughout Arabia. He was a well versed hafiz of the Holy Qur'an and had taken the field against the tyranny of the Umayyads.

This was a precarious juncture for Imam Ja'far as-Sadiq. As regarding hatred of the Umayyads, he agreed with his uncle Zaid for whom he had a great deal of respect. His far-sighted judgment could clearly see that his rising against the well-organized royal forces was of no avail; he, therefore, did not join him for all practical reasons. But he was compassionate towards him and sympathetic to his cause, and he asked him to be judicious. As a great host of Iraqis had sworn their allegiance to him, Zaid was now quite optimistic. He valiantly fought the royal forces but was in the end killed.

The vengeful enemies were not satisfied with Zaid's death. They exhumed his dead body from the grave, severed his head, sent it as a trophy to Hisham and hanged the body at the gate of Kufa where it remained for several years. One year after Zaid's martyrdom, his son Yahya earned the same ancestral honour. Imam Ja'far was surely moved by these tragic events, but he was destined to carry out the duties of spreading the religious knowledge of Ahl al-Bayt (ع).

The last days of the Umayyads' reign of terror were ruffled by political disturbances. Imam Ja'far as-Sadiq witnessed the rise and fall of many of their kings. After Hisham, al-Walid ibn Yazid ibn Abdul-Malik, then Yazid ibn al-Walid, then Ibrahim ibn al-Walid, then Marwan al-Himar [the donkey] ascended the throne. The capture and death of the latter terminated the monarchy of tyrannical Umayyads.

During the last phase of tottering Umayyad rule, the Hashemites were actively engaged in their anti-Umayyad activities. The Abbasides took advantage of their efforts and secretly formed an association whose members had sworn to transfer the government from the Umayyads to the Hashemites who really deserved it. It is clear that to rule the Islamic world was not the job of every Hashemite. It was the right

of those divinely appointed descendants of the Holy Prophet and Imam Ali (ع) whom Allah had chosen to lead humanity. But these high-thinking souls never wished to take undue advantage of the situation with the aid of cunning tactics.

In short, the Imams who descended from the Commander of the Faithful, Imam Ali (ع), never tried to acquire power through political trickery and opportunism. But the Abbasides, who also were Hashemites, no doubt took the opportunity by the forelock. Availing themselves of the silence shown by the Imams, and of the compassion the people had for the Hashemites, the 'Abbasides realized their chance to rise to power.

But when they established themselves on the throne, they became enemies of Imam Ali's posterity in the same degree or more than that which had been adopted by the heartless Umayyads. Details of this will be narrated in the biographies of later Imams.

The first to start the movement from among the Abbasides was Muhammad ibn Ali ibn 'Abdullah ibn al-Abbas who sent his agents throughout Persia to secretly obtain the oath of allegiance to the Hashemites' cause from the Persians. On Muhammad's death, his son Ibrahim succeeded him. Meanwhile, the martyrdom of Zaid and his son Yahya had fanned the flames of revolution against the Umayyads.

The Abbasides took advantage of it, increasing their influence in Iraq through Abu Salamah al-Khallal. Slowly but steadily, their power base increased. Through the sincere support of Abu Muslim al-Khurasani, all Western Persia and Khurasan came under their control and the Umayyad governor had to flee. The name of the Umayyad ruler was dropped from Friday sermons, having been replaced by that of Ibrahim ibn Muhammad.

The Umayyads till then were under the impression that the disturbances were merely local protests, but now the government spies reported that it was a full-fledged movement initiated by Ibrahim ibn Muhammad ibn Abbas who resided at Jabulqa. Soon Ibrahim was arrested, imprisoned and mercilessly killed. His family escaped the royal wrath with other Abbasides and sought refuge with Abu Salamah in Iraq. When the news reached Abu Muslim al-Khurasani, he sent an army to Iraq which defeated the Umayyad forces and annexed Iraq.

Abu Salamah al-Khallal, dubbed "Minister of the Prophet's Progeny," was especially compassionate towards Imam Ali's offspring. He wrote letters to the prominent heads from among them inviting them to accept and share the royal power. One of such letters was addressed to Imam Ja'far as-Sadiq. In political struggles, such opportunities are considered golden, but the Imam declined the offer and remained devoted to his duty of disseminating knowledge.

Those who supported the Abbasides' cause, in addition to the followers of Abu Muslim al-Khurasani, swore the oath of allegiance to Abul-Abbas as-Saffah. On Rabi' II 14, 132 A.H./November 30, 749 A.D., the latter was acknowledged as the ruler and caliph of the Muslim world. Establishing themselves in Iraq, the Abbasides advanced towards Damascus. Marwan assembled his forces and confronted them, but

his army was defeated. He had to flee for his life but was later captured in Egypt and killed.

Thereafter, a reign of terror followed: The Umayyads were massacred publicly; the dead bodies of the monarchs of their dynasty were exhumed and treated in a most shocking manner; thus, the revenge upon the oppressors, the law of nature, was implemented through the Abbasides. In 136 A.H./753 A.D., as-Saffah, the first Abbaside caliph, died and was succeeded by his brother Abu Ja'far al-Mansur, commonly known as al-Dawaniqi.

The Abbasides raised the banner of standing and protecting the rights of Ahl al-Bayt (ع), thus succeeding to rally the public around them on this very pretext, and it was their war-cry as well. But when they came to power and destroyed the Umayyads, they naturally feared lest the world should be disappointed and disillusioned with them, or lest a movement should start demanding that the caliphate must be vested upon the descendants of Imam Ali (ع) and Fatima instead of the Abbasides.

Abu Salamah was inclined to the descendants, and he was a candidate to support such a movement; therefore, in spite of all the favours which he had done to the Abbasides, he was the first to fall victim to their ingratitude. He was put to death during the reign of as-Saffah. Persia was under the control of Abu Muslim al-Khurasani. Al-Mansur arranged to have him murdered most treacherously.

Al-Mansur was no longer apprehensive of the interference of any influential person in his government. He, therefore, turned all his tyranny against the Sayyids, descendants of the Prophet (ص) themselves. On mere suspicion, al-Mansur would begin to destroy the Sayyids. The prominent among them were subjected to atrocities. Muhammad son of Ibrahim, who was the most handsome among them and was, therefore, called the "silken", was walled alive6.

Imam Ja'far as-Sadiq (ع) was sadly affected by those events. When the descendants of Imam al-Hassan ibn Ali (ع) were all fettered, shackled and banished from Medina, he watched their plight with a saddened heart from the flat roof-top of his house. With flooded eyes he was heard saying, “Oh! Medina is no longer a sanctuary or a haven of peace...”

Then he expressed his sorrow for the descendants of the Ansar who stood idly by thus: “The early Medenites (Ansar) had invited the Holy Prophet to Medina under the oath that they would protect him and his descendants just as they would protect their own kith and kin. But today the descendants of those very Ansar act as silent onlookers,and none stands up to protect the Prophet’s offspring.” Having said these words, he returned to his house and fell ill, unable to move from bed for twenty days.

Among the afore-mentioned prisoners was the aged Abdullah Mahd son of Imam al-Hassan ibn Ali (ع) who had to suffer the hardships of a prolonged imprisonment. His son Muhammad (known as “Thul Nafs az-Zakiyya”) rose against the oppressive government and fell fighting near Medina in 145 A.H./762 A.D. The head of the young warrior was severed then sent to his aged father in prison, a shocking sight which the worn-out old man could not bear, falling dead shortly thereafter. Another son of Abdullah Mahd, namely Ibrahim, also fought against al-Mansur’s army and fell fighting near Kufa.

In the same way, Abdullah son of Thul Nafs az-Zakiyya, Musa and Yahya, brothers of Thul Nafs az-Zakiyya, were all killed mercilessly. Many Sayyids were used alive as part of the building materials of walls as explained in a footnote above.

In spite of all these atrocities which have been described very briefly here, Imam Ja'far as-Sadiq (ع) went on silently propagating the teachings of Ahl al-Bayt (ع). As a result, even those who did not acknowledge him as the Imam nor knew his prestige and lineage, bowed before his knowledge and prided in being counted among his students.

Al-Mansur wanted to diminish the esteem in which Imam Ja'far as-Sadiq (ع) was held by the people. He tried to bring persons to compete with him who all proved incapable of arguing not with him but with his own students. These fellows admitted that their counterparts had acquired the religious learning from the Prophet's Progeny (ع).

The haughty ruler, therefore, ignored them but continued to undermine the popularity of the Imam. Failing in all his efforts, he decided to harass, arrest or murder him. In every town and city, hired agents were posted to monitor the activities of the Shi'as so that anyone suspected of supporting the Imam would be arrested. Al-Mu'alla son of Khunais was one of the many Shi'as who were thus arrested and murdered in cold blood.

The Imam himself was summoned from Medina to the royal palace five times, each time being in one way or another nothing but harassment. Al-Mansur, however, could never find sufficient grounds to order his imprisonment or execution.

On the other hand, the consequent stay of the Imam in Iraq only expanded the circle of those who wanted to learn the teachings of Ahl al-Bayt from him. Perceiving this, al-Mansur ordered him to be sent back to Medina. Even there, he was not spared persecution. Through saboteurs, his house was once set on fire but Providence put it out and nobody was harmed.

Imam Ja'far as-Sadiq (ع) was one of those Infallibles who were created by the Almighty to be role models of moral excellence. The particular virtues of Imam Ja'far as-Sadiq (ع), which were recorded by historians, included: hospitality, charity, the helping of the needy in secrecy, the fair treatment of the relatives, forgiveness, patience and fortitude.

Once a pilgrim visiting the Prophet's mosque in Medina fell asleep there. On waking up, he hurriedly searched his belongings and found out that his purse containing one thousand dinars was missing. Looking around, he saw Imam Ja'far as-Sadiq (ع) saying his prayers in a corner of the mosque. Bewildered and ignorant of the greatness of the Imam, he accused him of having picked his purse. The Imam asked about its contents and was told that it contained one thousand dinars. The Imam asked the stranger to follow him to his house where he paid him the amount from his own money. When the stranger came back to the mosque satisfied, once more he checked his property and found his purse intact, wrapped in a bundle. Greatly ashamed of his conduct, he went back to the Imam's house,

profusely apologized and asked him to take his money back. The Imam appeased him with these words: "We never take back what we once give away."

Another event of the Imam's trust in Allah, the Sustainer, deserves mention here. During the days of scarcity and famine, one naturally tries to hoard up as much provisions as might suffice his needs for a long time. Once, the Imam asked his household's manager, Trenchab, "The price of corn is rising day by day. How much corn is there in our warehouses?" Trenchab said that the Imam should have no reason to worry since there was a large quantity of it to sustain them over a long period of time.

The noble Imam then ordered him thus: "Sell out all the corn today and let us face the situation along with others." Then he directed him thus: "Pure wheat flour shall not be used in my kitchen. Let it be mixed with an equal quantity of oat flour. We must share the misfortune with the needy as long as it takes."The Imam (ع) used to respect the poor more than the rich and value their hard work. Trade was his occupation, yet he liked to personally do manual work in his orchards. One day, while wielding the spade and sweating profusely from top toe, someone offered to do the work for him, but the Imam (ع) said, "It is no insult to bear the heat of the summer sun for the sake of my family."

To be kind to the slaves and bondmaids was the main characteristic of the Prophet's Progeny (ع). Sufyan at-Thawri has narrated a surprising event in this regard. He said, "Once I went to pay him a visit. I saw his complexion fading.

On my asking him the reason, the Imam explained: I had forbidden my folk from ascending the stairs to the roof-top. Just now, as I entered the house, I saw a nursing maid with my babe in her arms ascending the stairs. She was so frightened that she became nervous, and the baby fell down and died. I do not grieve on the death of the baby as much as I grieve on her fright.'" Then he prepared to arrange for the shrouding and burial of his dead baby.

The Imam's profound knowledge of religious and other sciences was reputed throughout the entire Islamic world, and even Western scholars have paid him tribute, admiring his knowledge and character. One famous Western reference discussing the Imam is the renown *Encyclopedia Britannica* where he is discussed on p. 498, Vol. 5, of its *Micropedia*. People came to him from distant regions to quench their thirst for his ocean of knowledge. The number of his students reached once four thousand. Among them were scholars of jurisprudence, tafsir (exegesis), *hadith*, etc. Theologies from other creeds also went there to debate with his students. When they went away vanquished and defeated, the Imam used to explain to his students their (the latter's) own weak points so that they might be more careful in the future.

Sometimes he himself debated with the opponents especially the atheists. Apart from religious sciences, he used to teach some students mathematics, chemistry, medicine, etc. Jabir ibn Hayyan7 of Tarsus, the famous pioneer of physics, chemistry and mathematics, was his disciple who wrote about four hundred treatises based on his mentor's instruction. The jurists who learned from him and authored several

volumes of books on jurisprudence can be counted by the hundreds and their students by the thousands.

Such a great teacher and scholar can never be ambitious for power. But the government of his time regarded his popularity as a constant threat. It finally resorted to the use of their soundless weapon, poison, to put an end to this great man, just as other governments did to his ancestors and offspring. History always repeats itself; it is a wheel in an endless motion.

The governor of Medina was directed to offer him poisoned grapes the efficacy of which ended his life on Shawwal 15, 148 A.H./December 4, 765 A.D. when he was 65. His funeral was arranged by his son and successor, Imam Musa al-Kadhim (ع), who led the burial prayers. He was laid to rest in the same compound at Jannat al-Baqi where Imam al-Hassan (ع), Imam Zain al-Abidin (ع), and Imam al-Baqir (ع) are buried...

4) Imam Musa Al-Kadhim (as)

His name is Musa; “al-Kadhim” and “Abul-Hassan” are his titles. He is usually called Musa al-Kadhim. Imam Ja’far as-Sadiq (ع) was his father whose lineage, by five generations, reaches the Holy Prophet (ص). His mother, Hamida Khatun, was a North African Berber. He was born on Safar 7, 128 A.H./November 8, 745 A.D.

The knowledge of his father, Imam Ja'far as-Sadiq (ع), saturated the Islamic world. Although two elder sons, Isma'eel and Abdullah, had already illuminated the house, the addition of the new-born brought unequalled happiness to the family, probably because Providence had decided to maintain the continuity of Imamate through him. Photo (above) shows Imam al-Kadhim’s shrine in al-Kadhimiyya, Baghdad, Iraq.

For twenty years, he remained under the care of his father Imam Ja'far as-Sadiq (ع). It was due to the virtues, teachings and the dissemination of the knowledge of the Prophet (ص) through Imam Ja'far as-Sadiq (ع) that Shi'a Muslims are called “Ja'faris,” taught by Imam Ja'far as-Sadiq (ع).

The scholarly achievements of Imam Musa al-Kadhim (ع) were so conspicuous that the world acknowledged Imam Ja'far as-Sadiq (ع) had, indeed, appointed him as his successor as commanded by the Almighty. It is proven by this act that Imamate does not, as a rule, go to the eldest son or be inherited.

It is the blessing bestowed by the Almighty upon the Infallible ones who are gifted with divine knowledge. The principle is further established by the fact that such a great responsibility had once before passed from Imam Hassan (ع) to his brother Imam Husayn (ع) rather than to Hassan’s descendants. The Imamate of Musa al-Kadhim (ع), therefore, illustrates that Imamate is based on personal perfection, not necessarily on descent.

In 148 A.H./765 A.D., upon the death of Imam Ja'far as-Sadiq (ع), the responsibilities of Imamate devolved on Imam Musa al-Kadhim (ع). This was during the reign of al-Mansur al-Dawaniqi, the tyrant who ordered the slaying of countless Sayyids, descendants of the Prophet of Islam (ع). The number of those imprisoned, oppressed, thrown into the dark cells of prisons or bricked up in the walls alive, was known only to Allah. Imam Ja'far himself had been subjected to harassment, tyranny and intrigues, the last of which was poison which ended his life.

On his death-bed, Imam Ja'far as-Sadiq (ع) predicted that the life of his successor would also be ended in the same way. In order to avert this danger as much as he could, he nominated, in his will, five trustees to look after his family. Al-Mansur, the Abbaside ruler, was one of them. The other four were: Muhammad ibn Sulayman, the then governor of Medina, his son Abdullah al-Aftah, (later Imam) Musa al-Kadhim (ع), and their respected mother Hamida Khatun.

Imam Ja'far's prediction was correct. When the news of his death reached al-Mansur, the latter made a show of grief by thrice repeating these words: Inna lillahi wa inn ilayhi rajioon, "We are Allah's and to Him is our return." He also said, "Who can be Ja'far's equal now...?" But secretly he wrote to the governor of Medina saying, "If Ja'far, by way of a will, appointed any trustee, put him to death immediately." The governor replied: "He has appointed five trustees, the first of whom is your majesty." Having read this reply, al-Mansur remained silent, since the sanctity of a will cannot be violated. Then, pondering over the situation, he said, "In this case, these persons cannot be slain."

Accordingly, for the next ten years, al-Mansur did not try to harass Imam Musa al-Kadhim (ع) who carried out the duties of Imamate peacefully. Al-Mansur was, moreover, preoccupied with building the new capital, Baghdad, which he completed just one year before his death. He had, therefore, little time to think about harassing Imam Musa al-Kadhim (ع).

Al-Mansur al-Dawaniqi died in 158 A.H./775 A.D. and was succeeded by his son al-Mahdi. In the beginning, al-Mahdi did nothing to humiliate or disrespect Imam Musa al-Kadhim (ع), but later he fostered the old enmity against Imam Ali's descendants. In 164 A.H./781 A.D., having performed the *hajj*, he took the Imam with him from Mecca to Baghdad where he imprisoned him. For one year, the Imam suffered the hardship of imprisonment.

Then the ruler realized that he was mistreating a descendant of the Prophet (ص), so he released the pious Imam (ع). In 169 A.H./785 A.D., al-Mahdi died and was succeeded by his brother al-Hadi who ruled for only 13 months. On his death, Harun ar-Rashid ascended the throne. The latter's attitude towards Imam Musa al-Kadhim (ع) was very antagonistic, causing Imam al-Kadhim (ع) to die in prison.

Imam Musa al-Kadhim (ع) was one of the illustrious Imams whom the Almighty Allah had set as a paragon of moral excellence. Each member of this illustrious family personified the best of virtues and moral excellences. Each one of them was the embodiment of goodness. The Seventh Imam excelled in tolerance and forgiveness, so much so that he was titled al-Kadhim (ع), the suppressor of fury.

Never was he heard speaking roughly or looking sternly. Even in the most unpleasant situations, he wore a smile. This was in accordance with the saying of his ancestor Imam Ali ibn Abu Talib (ع) that a believer keeps his grief confined in his chest while wearing a smile on his face.

One government official of Medina was a persistent source of harassment to Imam Musa al-Kadhim (ع), even using abusive language regardig Imam Ali (ع). But the Imam always directed his followers not to abuse him in return. When his malicious conduct became too rude to be tolerated, they sought permission to retaliate against him. The Imam appeased them, promising to settle the matter himself.

Pacifying his followers thus, he went to the fellow's farm and treated him with such noble benevolence that the man felt ashamed of his conduct and subsequently changed his attitude and altered his conduct. Explaining this policy to his followers, the Imam asked them: "Was my behaviour better than the methods you suggested?" They admitted that it was.

He thus carried out the instruction of his great ancestor Imam Ali (ع) which is recorded in Nahjul-Balagha: Subdue the enemy with kindness, since it is more effective than vanquishing him with force. Undoubtedly, this requires a correct judgment of the enemy's nature.

With some enemies, one may say, good conduct does not bear any fruit; it is then that force must be met with equal or better force, rest assured. Imam Ali (ع) has, therefore, warned not to use this policy with the vile and the mean lest they should be encouraged to do more mischief. Consider this piece of advice when you deal with the enemies of Islam.

To vanquish the foe with goodness certainly requires the foresight the Imam possessed. Strictness is permissible only when the enemy's continuous vile conduct justifies retaliation or the use of force. If not, these dignified souls preferred to deal with him gently, so as to have a valid pretext against the opponent and leave no ground for him to justify his aggression.

Such was the noble method usually employed by the Family of the Prophet (ص). Imam Ali (ع), even on his death-bed, behaved liberally with Ibn Muljim al-Muradi, his assassin who had dealt him a mortal blow only the day before. Imam Musa al-Kadhim (ع) showered his generosity on Muhammad ibn Isma'eel who carried out the orders of the Abbaside caliph to put an end to the Imam's life. It was Imam Musa al-Kadhim (ع) who aided him when he wanted to embark upon his journey with a grant of 400 dinars and 1,500 dirhams although he undertook this journey solely to poison the ears of the caliph against him.

Imam Musa al-Kadhim (ع) had to undergo a great deal of hardship. The academy of learning, which his father Imam Ja'far as-Sadiq (ع) had established, could no longer be maintained. Other means to disseminate knowledge were beyond his reach. It was only through his noble personal behaviour that he was able to introduce the teachings of Prophet Muhammad (ص) and his Progeny (ع) to the public.

This, indeed, is the best way to propagate Islam. You can talk about Islam as much as you want, but

when one sees you doing something un-Islamic, your words will be forgotten, your reputation will be ruined, and your hypocrisy will be exposed. Talk is cheap; action is the true yardstick to measure one's piety; actions speak louder than words.

The Imam (ع) used to observe silence at gatherings or seminars, and he never spoke unless spoken to or someone asked him a question or requested him to solve a scientific problem. Nor did he ever initiate a conversation. In spite of this, he was held in very high esteem by friends and foes alike. All acknowledged his knowledge and noble personality.

In view of his excessive worship at night, he was called "al-Abd as-Salih," i.e. the pious worshipper of Allah. No less famed was his generosity. He used to secretly help the beggars and the destitute who never got to know who their benefactor was till he had died. After the fajr (pre-dawn) prayers, he used to lower his forehead in prostration and remain in that position till the sun rose high in the heart of the sky. His recitation of the Holy Qur'an was attractive; he wept as he recited, and his audiences were deeply moved.

In 170 A.H./787 A.D., Harun ar-Rashid succeeded Abu Ja'far al-Mansur as the caliph. His ancestors' traditional cruelty towards the descendants of Imam Ali (ع) and Fatima (ع) was well in his view. The revolt of Yahya ibn Abdullah ibn al-Hassan broke out. Violating all agreements and covenants, as was always customary of the Umayyads and the Abbasides, Harun threw Yahya into the choking dark dungeons then had someone kill him. Imam Musa al-Kadhim (ع) was in no way connected with Yahya's uprising.

Rather, he had actually advised him against opposing the tyrannical government. But Yahya's action served to intensify the enmity which Harun harboured towards Imam Ali's descendants including, of course, Imam Musa al-Kadhim (ع). To make matters even worse, the Prime Minister, Yahya ibn Khalid al-Barmaki, poisoned Harun's ears by pointing out that Ja'far ibn al-Ash'ath (tutor of Harun's son, al-Amin, and a political rival of Yahya) was a follower of the Imam and that he planned to bring the Imam to power.

Although Yahya ibn Khalid intended just to entice Harun against Ja'far ibn al-Ash'ath, his plan proved to be fatal to Imam Musa al-Kadhim (ع). In the same year, Harun came to Mecca to perform the hajj, and so did Imam Musa al-Kadhim (ع). Here Harun watched with jealous eyes the sublime popularity which the Muslim multitudes demonstrated towards that sage. It was sufficient to flare up his rage. Muhammad ibn Isma'eel's hostility worsened the situation.

To understand these complications, let us ponder on the following facts: Isma'eel, Muhammad's father, was the eldest son of Imam Ja'far as-Sadiq (ع), and he was expected to succeed his father as the Imam. But he died during the Imam's lefetime. The common notion was thus shattered. Yet some simpletons still held the view that Imam Ja'far's successor should be one of Isma'eel's offspring. Muhammad ibn Isma'eel and his followers, the Isma'eelis (or Isma'eelites, now a small off-shoot Shi'a

sect), therefore, never acknowledged the Imamate of Musa al-Kadhim (ع). Since his followers were a small minority, he outwardly expressed his loyalty to the family.

To discuss all means to annihilate Imam Musa al-Kadhim (ع), Harun consulted Yahya al-Barmaki whom he instructed to collect complete reports about the Imam through one of the descendants of Imam Ali (ع). Yahya, an avowed foe of the Prophet's Progeny, recommended Muhammad ibn Isma'eel as the person who would supply all the details correctly. Accordingly, he was summoned to Baghdad.

When Muhammad ibn Isma'eel received the caliph's letter, he considered it a passport to power, prestige, and prosperity. But he was penniless and unable to prepare for the journey. He was, therefore, obliged to approach the same generous saint who demonstrated benevolence to friends and foes alike. The Imam knew fully well the motives behind the journey. He nevertheless inquired about its purpose. Muhammad explained that he was having hard times, being deeply in debt, and that he thought that the journey might bring him prosperity.

The Imam said, "You need not go there; I promise to pay off all your debts and provide adequately for your sustenance." But Muhammad would not change his mind about going to Baghdad. Upon leaving, he paid the Imam a visit and requested a useful piece of advice. Imam Musa al-Kadhim (ع) remained silent. When he repeated his request, the Imam said, "Please see that you do not become a party in slaying me, and please do not be the cause of making my children orphans." Muhammad tried to turn from the point and asked for some appropriate advice. But the Imam refused to say anything more. When he got up to depart, the noble Imam gave him 450 gold dinars and 1,500 silver dirhams for the journey.

The result was exactly what the Imam had foreseen. Muhammad ibn Isma'eel reached Baghdad and stayed at the house of Prime Minister Yahya who introduced him to caliph Harun. The latter surrounded him with honours and inquired about the pace of events in Medina. Muhammad stated the circumstances most incorrectly, adding, "I never saw nor heard that a country is ruled by two kings." Asked to explain, he asserted: "As you are ruling here in Baghdad, Imam Musa al-Kadhim rules there in Medina. From every town, revenues are delivered to him, and he claims to be your own equal in power."

These were the words Yahya al-Barmaki had instructed Muhammad to say to Harun who felt provoked and challenged. He sent Muhammad back after granting him ten thousand dinars. But Allah wished that Muhammad should not avail of this sizeable wealth. On that very night, he suffered from throat pain, and when the day dawned, the darkness of death closed on him. Harun heard the news and ordered to retrieve the cash! Muhammad's statement was not erased from Harun's memory and he was resolved to put an end to the Imam's life.

In 179 A.H./795 A.D., Harun went to Mecca and Medina. He stayed in the latter city for a day or two after which he sent his men to arrest Imam Musa al-Kadhim (ع). The Imam was not at home when the caliph's men came, so they went to the Prophet's tomb where he used to say his prayers. Having total

disregard for the sanctity of the Prophet's grave, they arrested his descendant there and brought him before Harun.

It was on the 20th of Shawwal of 179 A.H./795 A.D. that the Prophet's pious son was being fettered and taken prisoner while not even one Medenite dared to raise a finger against the tyrant. This lethargy of the unfeeling Muslims had also been witnessed on several occasions before that incident. As a matter of fact, these Medenites have been politically lethargic ever since, especially after the Wahhabis took control, by force, of the politics of their country...

Being apprehensive of any attempt which might be made to rescue the Imam, Harun ordered two camel-domes to be prepared in one of which he seated the Imam and sent him to Basra escorted by a sizeable military detachment. The other empty dome was sent to Baghdad with an equal number of soldiers in order to confuse any prospective rescuers and distract the attention of the people by keeping the place of imprisonment unknown. Was it not a shocking event that the Imam's family could not even see the Imam or bid him farewell?

They only received the news that he had been imprisoned by the government. They were distressed to hear it and the Imam, too, was equally grieved for being separated from his loved ones without being able to bid them farewell.

Nobody knows what a zigzag route was followed; the journey to Basra took 47 days. There, the Imam remained in confinement for one year. The city's governor was asa ibn Ja'far, a cousin of Harun. In the beginning, he carried out Harun's orders. But he often wondered about the reasons for the imprisonment of the pious descendant of Prophet Muhammad (ص). He, therefore, became curious about the Imam's life, character and personality. The more he studied them and noticed his forbearance, the more he was impressed by his noble conduct. He conveyed his views to Harun in good faith, but the latter only became suspicious of the intentions of his own cousin.

He, therefore, ordered the Imam to be transferred to Baghdad where he put him under the custody of Fadl ibn ar-Rabi'. Having come to know that Fadl was sympathetic to the followers (Shi'a) of the Prophet's Progeny (ع), he put the Imam under the custody of Yahya al-Barmaki, the notorious enemy of Ahl al-Bayt (ع). It seems that the Imam's sacred personality impressed everybody, so the tyrant thought it necessary to change his jailers.

The Imam was finally imprisoned in a dungeon under the charge of as-Sindi ibn Shahik, the ruthless and stone-hearted Chief of Police of Harun ar-Rashid . The Imam died on the 25th of Rajab 183 A.H./September 2, 799 A.D. at the age of 55. No respect was awarded to him at the time of his burial either. Rather, the corpse was carried to the grave-yard by men who were announcing his death in degrading tones.

By this time, the people felt depressed about the fate of the elevated Imam and sadly accompanied the coffin with a sincere display of grief and respect. They buried him in a northern suburb of Baghdad now

bearing his name: al-Kadhimiyya, the city of Imam al-Kadhim (ع), where his magnificent mausoleum now houses a reputed school of theology coveted by scholars and seekers of knowledge.

5) Imam 'Ali Ar-Rida' (as)

He is Imam Abul-Hassan II, Ali ibn Musa ar-Rida, the eighth in the series of the Imams from the Ahl al-Bayt (ع) of the Prophet. His birthplace is Medina, and his resting place is Tus (Iran). He was born in Medina on Friday, or Thursday, Thul-Hijja 11, or Thul-Qi'da, or Rabaul-Awwal, of the Hijri year 148 or the year 153. He died on Friday, or Monday, near the end of the month of Safar, or the 17th of Safar, or Ramadan 21, or Jumada I 18, or Thul-Qi'da 23, or the end of Thul-Qi'da, of the year 202 or 203 or 206.

In his *'Uyun Akhbar ar-Rida*, as-Saduq states: "What is accurate is that he died on the 13th of Ramadan, on a Friday, in the year 203." There is a great deal of dispute regarding the name of his mother. Some say she was called al-Khayzaran; others say she was Arwi and her nickname was "the blonde of Nubia," while others say she was Najma and her nickname was "Ummul-Baneen."

Others say she was called Sakan the Nubian; still others say she was called Takattum. Disputes exist also regarding the number of his offspring and their names. Some scholars say that they were five sons and one daughter, and that they were: Muhammad al-Qani', al-Hassan, Ja'far, Ibrahim, al-Husayn, and 'Aisha.

Sibt ibn al-Jawzi, in his book titled *Tathkiratul-Khawass*, says that the sons were only four, dropping the name of Husayn from the list. Al-Mufid inclines to believe that the Imam did not have any son other than Imam Muhammad al-Jawad (ع), and Ibn Shahr Ashub emphatically states so, and so does at-Tibrisi in his *A'lam al-Wara*. Author of *Al-'Udad al-Qawiyya* states that the Imam (ع) had two sons: Muhammad and Musa, and that he did not have other descendants.

In his claim, he is supported by *Qurb al-Isnad* where the author says that al-Bazanti asked ar-Rida, "For years I have been asking you who your successor is and you keep telling me that it is your son even when you had no son at all, but since Allah has now blessed you with two sons, which one of them is he?" *'Uyun Akhbar ar-Rida* indicates that he had a daughter named Fatima. His life was characterized by melancholy from its beginning till its painful end. At the onset of his life, he witnessed the trials and tribulations which filled the life of his father Imam Musa ibn Ja'far (ع).

The Abbaside caliph al-Mahdi III ordered the Imam (ع) to go to Baghdad so that the caliph would secure from him promises and pledges that he would not oppose his authority nor mobilize a revolution against him, and the Imam (ع) did not go back home till al-Mahdi went back to his Lord with his shoulders bent by the load of the regime's sins and immoral actions. He was succeeded by the Abbaside caliph al-Hadi who tried to put an end to the life of the Imam, but he did not live long enough, so ar-Rashid acceded to the throne, thus the parching flames of the tragedy started incinerating the existence of the Alawis (Alawides) headed by Imam Musa ibn Ja'far (ع), and the dungeons of Baghdad, Basra, Wasit and other

cities could not limit the regime's passion for seeking revenge against its opponents.

Instructions issued by the government required the builders to fill the hollow building cylinders and columns with the still alive bodies of the elite from among Alawi youths as well as non-Alawi sympathizers. This ugly method of eliminating the government's opponents was not something invented by ar-Rashid ; it was a continuation of a custom started by al-Mansur who sought revenge against some Alawi youths as history tells us.8

The Abbaside caliph al-Ma'mun decided to use the Imam (ع) as a bargaining chip between him and the Abbasides in Baghdad on one hand, and between him and the Alawis on the other, and also between him and the Shi'as of Khurasan as well. The ploy of relinquishing the throne was foiled when the Imam (ع) refused to accede to it.

It is worth mentioning here that when Imam ar-Rida (ع) refused to accept the caliphate from the abdicating caliph, al-Ma'mun, or to take charge of the post of heir apparent to the throne, he had no reason except his own awareness of the real depth of the goal al-Ma'mun anticipated to achieve by his plan, and that the desire to abdicate was not to be taken seriously.

Imam ar-Rida (ع) inherited the knowledge of his grandfather the Messenger of Allah (ع). History narrates a great deal about his scholarly stances and intellectual discourses. Imam Musa a-Kadhim (ع) is reported to have often said to his sons, "Ali ibn Musa, your brother, is the learned scholar of the Descendants of Muhammad (ص); therefore, you may ask him about your religion, and memorize what he tells you for I have heard my father Ja'far ibn Muhammad more than once saying, The learned scholar of the family of Muhammad is in your loins. How I wish I had met him, for he is named after the Commander of the Faithful Ali (ع).'"

Ibrahim ibn al-Abbas as-Sali is reported as having said, "I never saw ar-Rida (ع) unable to provide the answer to any question he received, nor have I ever seen any contemporary of his more learned than he was. Al-Ma'mun used to put him to test by asking him about almost everything, and he always provided him with the answer, and his answer and parable was always derived from the Holy Qur'an."

Raja' ibn Abul-Dhahhak, who was commissioned by al-Ma'mun to escort ar-Rida (ع) to his court, said once, "By Allah! I never saw anyone more pious than him nor more often praising Allah at all times, nor more fearful of Allah, the Exalted. People approached him whenever they knew he was present in their area, asking him questions regarding their faith and its aspects, and he would answer them and narrate a great deal of hadith from his father who quoted each of his forefathers till Ali (ع) who quoted the Messenger of Allah (ع). When I arrived at al-Ma'mun's court, the latter asked me about his behaviour during the trip and I told him what I observed about him during the night and the day, while riding or halting; so, he said, Yes, O son of al-Dahhak! This is the best man on the face of earth, the most learned, and the most pious.'"9

Al-Hakim is quoted in Tarikh Nishapur as saying that the Imam (ع) used to issue religious verdicts when

he was a little more then twenty years old. In Ibn Majah's Sunan, in the chapter on "Summary of Cultivating Perfection," he is described as "the master of Banu Hashim, and al-Ma'mun used to hold him in high esteem and surround him with utmost respect; he even made him his successor and secured the oath of allegiance for him."

Al-Ma'mun said the following statement once in response to Banu Hashim: "As regarding your reaction to the selection by al-Ma'mun of Abul-Hassan ar-Rida (ع) as his successor, be reminded that al-Ma'mun did not make such a selection except upon being fully aware of its implications, knowing that there is none on the face of earth more distinguished, more virtuous, more pious, more ascetic, more acceptable to the elite as well as to the commoners, or more God-fearing, than he (ar-Rida) is."10

Abul-Salt al-Harawi is quoted as saying, "I never saw anyone more knowledgeable than Ali ibn Musa ar-Rida (ع). Every scholar who met him admitted the same. Al-Ma'mun gathered once a large number of theologians, jurists and orators and he (ar-Rida [ع]) surpassed each and every one of them in his own respective branch of knowledge, so much so that the loser admitted his loss and the superiority of the winner over him."11

He is also quoted as saying, "I have heard Ali ibn Musa ar-Rida (ع) saying, I used to take my place at the theological center and the number of the learned scholars in Medina was quite large, yet when a question over-taxed the mind of one of those scholars, he and the rest would point at me, and they would send me their queries, and I would answer them all."12

After an intellectual discourse with al-Ma'mun, 'Ali ibn al-Jahm said, "Al-Ma'mun stood up to perform the prayers and took Muhammad ibn Ja'far, who was present there, by the hand, and I followed both of them. He asked him: What do you think of your nephew?' He answered, A learned scholar although we never saw him being tutored by any learned mentor.'

Al-Ma'mun said, This nephew of yours is a member of the family of the Prophet (ص) about whom the Prophet (ص) said, The virtuous among my descendants and the elite among my progeny are the most thoughtful when young, the most learned when adult; therefore, do not teach them for they are more learned than you are, nor will they ever take you out of guidance, nor lead you into misguidance.'"13

Good manners constitute a significant part of one's personality. The Imam was characterized by a most noble personality which won him the love of the commoners as well as the elite. Ibrahim ibn al-Abbas as-Sali is quoted as saying, "I never saw Abul-Hassan ar-Rida (ع) angering anyone by something he said, nor did I ever see him interrupting anyone, nor refusing to do someone a favour he was able to do, nor did he ever stretch his legs before an audience, nor leaned upon something while his companion did not, nor did he ever call any of his servants or attendants a bad name, nor did I ever see him spit or burst into laughter; rather, his laughter was just a smile. When he was ready to eat, he seated with him all his attendants, including the doorman and the groom." He added saying, "Do not, therefore, believe anyone who claims that he saw someone else enjoying such accomplishments."14

A guest once kept entertaining him part of the night when the lamp started fading and the guest stretched his hand to fix it, but Abul-Hassan (ع) swiftly checked him and fixed it himself, saying, "We are folks who do not let their guests serve them."15

The author of *Al-Manaqib* states that ar-Rida (ع) once went to the public bath-house and someone asked him to give him a massage, so he kept giving the man a massage till someone recognized him and told that person who that dignitary was. The man felt extremely embarrassed; he apologized to the Imam (ع) and gave him a massage.16 Muhammad ibn al-Fadl narrates the following anecdote regarding the Imam's simple personality. He says:

Ar-Rida (ع), on the occasion of Eidul-Fitr, said to one of his attendants, "May Allah accept your good deeds and ours," then he stood up and left. On the occasion of Eidul-Adha, he said to the same man, "May Allah accept our good deeds and yours." I asked him, "O son of the Messenger of Allah! You said something to this man on the occasion of Eidul-Fitr and something else on the occasion of Eidul-Adha; why?" He answered: "I pleaded to Allah to accept his good deeds and ours because his action was similar to mine and I combined it with mine in my plea, whereas I pleaded to Allah to accept our good deeds and his because we are capable of offering the ceremonial sacrifice while he is not; so, our action is different from his."17

Imam ar-Rida (ع) defines for us the Islamic theory as the rules which govern the actual dealings of man with his brother man. From this can we be inspired that Islam abolishes the then class distinctions among individuals and groups in the areas of public rights and the safeguarding of man's dignity, and that the difference which we must recognize regarding these areas is the one between a person who obeys Allah and another who does not.

A man once said to the Imam: "By Allah! There is nobody on the face of earth who is more honourable than your forefathers." The Imam responded by saying, "Their piety secured their honour, and their obedience of Allah made them fortunate."18 Another man said to him: "By Allah! You are the best of all people!" He said to him: "Do not swear that like. Better than me is one who is more obedient to Allah and more pious. By Allah! The following verse was never abrogated: And We have made you nations and tribes so that you may know each other; verily the best of you in Allah's sight is the most pious.'"19

Abul-Salt once asked him: "O son of the Messenger of Allah! What do you say about something because of which people have been criticizing you?" He asked: "What is it?" He said, "They claim that you call people your slaves." He said, "Allah! Creator of the heavens and the earth, You know what is hidden and what is manifest! I invoke Thee to testify that I have never said so, nor did I ever hear that any of my forefathers had said so! Allah! You know the many injustices this nation has committed against us, and this is just one of them..." Then he came to Abul-Salt and said, "O Abdul-Salam! If all people, as some claim, are our slaves, who did we buy them from?" Abul-Salt answered: "You are right, O son of the Messenger of Allah..."

Then the Imam said, “O Abdul-Salam! Do you deny the right which Allah has allotted for us to be charged with the authority as others deny?” He said, “God forbid! I do acknowledge such right.”20 Abdullah ibn as-Salt quotes a man from Balkh saying, “I accompanied ar-Rida (ع) during his trip to Khurasan. One day he ordered preparations for his meal to which he invited all his attendants, blacks and non-blacks, so I said to him, May my life be sacrificed for yours! Maybe these should have a separate eating arrangement.’ He said, Allah Almighty is One; the father (Adam) and the mother (Eve) are the same, and people are rewarded according to their deeds.’”21

Ibrahim ibn al-Abbas as-Sali is quoted as saying, “I heard ‘Ali ibn Musa ar-Rida saying, I swear by emancipation--and whenever I swore by it, I would emancipate one of my slaves till I emancipated each and every one of them--that I do not see myself as better than that (and he pointed to a black slave of his who remained in his service) on account of my kinship to the Messenger of Allah (ع) except if I do a good deed which would render me better.’”22

Yasir, one of his servants, said once: “Abul-Hassan said to us once: If I leave the table before you do, while you are still eating, do not leave on my account till you are through.’ It may happen that he calls upon some of us to his service and he is told that they are eating, whereupon he says: Leave them to finish their meal first.’” Nadir, another servant, says, “Abul-Hassan did not require us to do anything for him except if we had finished eating our meal.”23

There is no doubt that, generally speaking, the Imams (ع) were more distant than anyone else from the alluring wares of this vanishing world, and most distant from its ornamentations and allurements. But the concept of asceticism according to them was not limited to wearing modest coarse clothes or eating very simple food.

Rather, its limits extended beyond that, for the ascetic person is the one who does not allow the pleasures of this world to take control over him without being able to take control of them, one who does not see this world as the ultimate goal he seeks; rather, when it comes towards him, the believer is entitled to enjoy its good things, and when it forsakes him, he contends himself that Allah’s rewards are more lasting.

Al-Ṭabi is quoted in *Nathr al-Durar* **نثر الدرر** as saying, "A group of Sufis visited ar-Rida (ع) when he was in Khurasan, and they said to him, 'The commander of the faithful looked into the authority Allah Almighty entrusted to him, and he found you, members of the Prophet’s Ahl al-Bayt (ع), to be the most deserving of all people to be the leaders. Then he discerned you, members of the Prophet’s Ahl al-Bayt (ع), and he found yourself the most worthy of leading the people, so he decided to entrust such leadership to you. The nation is in need of one who wears coarse clothes, eats the most simple food, rides the donkey and visits the sick.'

Ar-Rida (ع) was first leaning on his side, so he sat straight then said, 'Joseph (Yousuf) was a Prophet who used to wear silk mantles brocaded with gold. He sat on the thrones of the Pharaohs and ruled. An

Imam is required to be just and fair; when he says something, he says the truth, and when he passes a judgement, he judges equitably, and when he promises something, he fulfills his promise. Allah did not forbid (an Imam) from wearing a particular type of clothes or eating a particular type of food.'

Then he recited the Qur'anic verse:

'Say: Who has forbidden the beautiful (gifts) of Allah which He has produced for His servants, and the good things, clean and pure (which He has provided) for sustenance?'"24

Imam al-Jawad (ع) was asked once about his view regarding musk. He answered: "My father ordered musk to be made for him in a ben tree in the amount of seven hundred dirhams. Al-Fadl ibn Sahl wrote him saying that people criticized him for that.

He worte back: O Fadl! Have you not come to know that Joseph (Yousuf), who was a Prophet, used to wear silk clothes brocaded with gold, and that he used to sit on gilded thrones, and that all of that did not decrease any of his wisdom?' Then he ordered a galia moschata (perfume of musk and ambergris) to be made for him in the amount of four thousand dirhams.'"25

Ibn Abbad tells us the following about Imam ar-Rida's ascetic conduct: "Ar-Rida used to sit on a leaf mat during the summer and on a straw sack during the winter; he used to put on coarse clothes, but when he went out to meet the public, he put on his very best."26

So, when he is by himself, away from public life, his soul finds harmony with denying what is fake, that is, the decorations and allurements of this life. But when he goes out to meet people, he puts on his best for them following their own nature of holding the appearances of this world as significant, enjoying its good things. This realistically ascetic conduct of the Imam provides us with a glorious example of the truth regarding the Ahl al-Bayt (ع) and their pure view of life which is free from any disturbing fake or pretense.

The Imam (ع) tries to cause others to adorn themselves with the same trait of clemency and tolerance upon being wronged as an element of good relationship among them, justifying this by saying that it increases the dignity of man, for clemency and tolerance, when the ability to deal equal blows and effect equal retribution express the power of anger in man and his control over his rash temper upon being challenged, this causes others to respect and venerate such a person especially when that person shoulders the responsibilities of authority. Al-[illegible]bi says:

A man sentenced to be beheaded was brought to al-Ma'mun while ar-Rida (ع) was among his train. Al-Ma'mun asked him: Father of al-Hassan! What is your view?' He said, All I can say is that Allah only increases the dignity of those whose good will causes them to forgive.' He, therefore, forgave the man.27

In a dialogue with al-Bazanti, the Imam said, "Anyone who receives a boon is in danger: He has to carry out Allah's commandments in its regard. By Allah! Whenever Allah blesses me with something, I

continue to be in extreme apprehension till (and here he made a motion with his hand) I take out some of it and spend it in the way Allah has ordained in its regard." Al-Bazanti asked him: "May my life be sacrificed for yours! You, in your status of high esteem, fear that much?" He answered: "Yes, indeed! And I praise my Creator for the blessings He bestowed upon me."28

When in Khurasan, he once distributed his entire wealth to the poor on the day of Arafat, so al-Fadl ibn Sahl said to him: "Now you are bankrupt!" he said, "On the contrary! I am now wealthier than ever. Do not consider trading my wealth for Allah's rewards and pleasure as bankruptcy."29 He did not give others in order to buy their affection or friendship; rather, he considered giving with generosity as a good trait whereby man gets nearer to his Maker by including His servants in the wealth with which He blessed him. This is the difference between his method of giving and that of others. Ya'qub ibn Ishaq an-Nawbakhti is quoted as saying,

A man passed by Abul-Hassan and begged him to give him according to the extent of his kindness. He said, "I cannot afford that." So he said, "Then give me according to mine,'"whereupon he ordered his servant to give the man two hundred dinars. 30

The reason why the Imam abstained from giving the man according to the extent of his own kindness, as the man asked him the first time, is probably due to the fact that he simply did not have as much money as he liked to give. As regarding his own affection towards the poor and the indigent, and his way of looking after them, Mu'ammar ibn Khallad narrates this anecdote:

Whenever Abul-Hassan ar-Rida (ع) was about to eat his meal, he would bring a large platter and select the choicest food on the table and put on it, then he would order it to be given away to the poor. After that he would recite the following verse: "But he hath made no haste on the path that is steep."31 After that he would say, "Allah, the Exalted and the Sublime, knows that not everyone has the ability to free a slave; nevertheless, He found means for them to achieve Paradise (by feeding others)."32

Thus does the Imam sense the weight of deprivation under which the poor moan and groan; therefore, he shares his best food with them in response to the call of humanity and kindness and in harmony with the spirit of the message with which Allah entrusted him. Al-Bazanti tells the story of a letter Imam ar-Rida (ع) once wrote to his son (later Imam) Abu Ja'far (ع) which personifies the generosity and spirit of giving deeply rooted in the hearts of the Prophet's Ahl al-Bayt (ع); he says:

"I read the letter of Abul-Hassan Imam ar-Rida (ع) to Abu Ja'far which said, O Abu Ja'far! I have heard that when you ride, the servants take you out of the city through its small gate. This is due to their being miser so that nobody would ask you for something. I plead to you by the right I have upon you that every time you enter into or get out of the city, you should do so through its large gate, and when you ride, take gold and silver with you, and every time you are asked, you should give. If any of your uncles asks you for something, you should give him no less than fifty dinars, and you yourself may determine the maximum amount you would like to give; and if any of your aunts asks you for something, do not give

her less than twenty-five dinars, and it is up to you to determine the maximum amount. I only desire that Allah raises your status; therefore, keep giving away and do not fear that the Lord of the Throne will ever throw you into poverty.'"33

Yasir, one of the Imam's servants, narrates saying that the Imam's attendants were eating some fruit one day and they were throwing away a good portion of it uneaten. Abul-Hassan (ع) said to them: "Praise be to Allah! If you have eaten to your fill, there are many who have not; so, you should feed them of it instead."34

Sulaiman ibn Ja'far al-Jufi is quoted as saying, "I was in the company of ar-Rida (ع) trying to take care of some personal business of my own when I wanted to go home. He said to me, Come with me and spend the night over my house.' So I went with him and he entered his house shortly before sunset. He noticed that his attendants were working with clay, probably mending stables, and there was a black man among them. He asked them, What is this man doing with you?' They said, He is helping us, and we will pay him something.' He asked, Did you come to an agreement with him regarding his wages?' They said, No. He will accept whatever we pay him.' He, thereupon, started whipping them and showing signs of extreme anger. I said to him, May my life be sacrificed for yours! Why are you so angry?' He said, I have forbidden them so many times from doing something like that and ordered them not to employ anyone before coming to an agreement with him regarding his wages. You know that nobody would work for you without an agreed upon wage. If you do not, and then you pay him three times as much as you first intended to pay him, he would still think that you underpaid him. But if you agree on the wage, he will praise you for fulfilling your promise and for paying him according to your agreement, and then if you give him a little bit more, he would recognize it and notice that you increased his pay."35

Al-Bazanti is quoted as saying,

Ar-Rida (ع) had one of his donkeys sent to convey me to his residence, so I came to the town and stayed with a dignitary for a part of the night, and we both had our supper together, then he ordered my bed to be prepared. A Tiberian pillow, a Caesarian sheet, and a Merv blanket were brought to me. Having eaten my supper, he asked me, "Would you like to retire?"' I said, "Yes, may my life be sacrificed for yours." So he put the sheet and the blanket over me and said, "May Allah make you sleep in good health," and we were on the rooftop. When he went down, I told myself that I had achieved a status with that man nobody else had attained before. It was then when I heard someone calling my name, but I did not recognize the voice till one of his (ar-Rida's) servants came to me. He said, "Come meet my master;" so I went down and he came towards me, asked me for my hand to shake and he shook it with a squeeze, saying, "The Commander of the Faithful, Allah's peace be with him, came once to visit Sa'sa'ah ibn Sawhan, and when it was time to leave, he advised Sa'sa'ah not to boast about his visit to him but to look after himself instead for he seemed to be about to depart from this world and that worldly hopes do not do a dying man any good, and he greeted him a great deal as he bid him good-bye."36

We can clearly be acquainted with the negative stance of Ahl al-Bayt (ع) towards their rulers by

examining what al-Hassan ibn al-Husayn al-Anbari tells us about Imam Abul-Hassan ar-Rida (ع). Says he, "I continued writing him for fourteen years asking his permission that I accept a job in the service of the sultan. At the conclusion of the last letter which I wrote him, I stated the fact that I was fearing for my life because the sultan was accusing me of being a Rafidi and that he did not doubt that the reason why I declined from working for him was due to my being a Rafidi. So Abul-Hassan wrote me saying, I have comprehended the contents of your letters and what you stated regarding your life being in jeopardy. If you know that should you accept the job, you would behave according to the commands of the Messenger of Allah (ع) and your assistants and clerks would be followers of your faith, and if you use the gain you receive to help needy believers till you become their equal, then one deed will offset another; otherwise, do not.'"37.

The author of *Al-Ghaiba* **الغيبة** quotes al-Hassan ibn al-Hassan (al-Hassan II) saying, "I said to Abul-Hassan Musa (ع) once, Can I ask you a question?' He answered, You must rather ask your own Imam.' I inquired, What do you mean? I do not know of any Imam other than your own self.' He said, He is my son 'Ali to whom I gave my title (of Imam).' I said, Master! Please help me save myself from Hellfire! Abu Abdullah (ع) had said that you yourself are the Qa'im, the caretaker of this issue.' He said, Was I not?'

Then he added, O Hassan! No Imam preaches to a nation except when he is their Qa'im; so, when he leaves them (i.e. dies), his successor will be the Qa'im and the Hujja (Proof) till he too leaves. We (the Imams) are all Qa'ims; therefore, from now on, redirect all your dealings to my son 'Ali, for by Allah do I swear twice that I did not do that on my own accord but Allah did out of His love for him.'"38

The Imam did his best to emphasize the error of that concept and how it collided with the reality by continuously stating that the Imamate after his demise would be the responsibility of his son 'Ali, and he even made a number of his followers and family testify to it. For example, Haider ibn Ayyub says, "We were in Medina at Quba, where we used to meet Muhammad ibn Zaid ibn Ali. He (the latter) came to us one day much later than anticipated, so we asked him what caused him to be so late.

He said, Abu Ibrahim (Imam ar-Rida [ع]) invited seventeen of our men, all descendants of Ali and Fatima, Allah's blessings be upon both of them, and he required us to bear witness to his will and testimony that his son Ali would be his successor and representative during the remainder of his own life and after his demise.'

Then Muhammad ibn Zaid said, By Allah, O Haider! He has today tied the knot of Imamate for him, and the Shi'as will accept him as the Imam after his father's demise.'"39 Abdullah ibn al-Harith said, "Abu Ibrahim called us to his presence and we responded. He said, Do you know why I have gathered you all here?' We answered in the negative. He said, Bear witness that this Ali, my son, is my regent, the executor of my will, and my successor after me; whoever entrusted me with anything, let him take it back from him, and whoever insisted on seeking audience with me, let him obtain his written approval first.'"40

Abdul-Rahman ibn al-Hajjaj is quoted as saying that Abul-Hassan Musa ibn Ja'far (ع) had nominated

his son Ali for the Imamate and wrote a statement to this effect in the presence of sixty witnesses from among the most distinguished dignitaries of Medina.41

There are many narratives narrated by some advocates and inventors of Waqfism which clearly prove to us their false claims. For example, Ziyad ibn Marwan al-Qandi narrates the following:

Once I visited Abu Ibrahim, and his son Ali was with him. He said to me, "O Ziyad! His statements (referring to his son) are as good as mine, his speech is like my speech, and his instructions are as binding as mine."42

Ahmed ibn Muhammad al-Maithami, a Waqfi, says, "Muhammad ibn Isma'eel ibn al-Fadl al-Hashimi told me the following: I visited Abul-Hassan Musa ibn Ja'far (ع) when he was suffering from an acute illness. I asked him: If the matter regarding which I pray Allah that it would not happen (Imam's death) comes to pass, who shall we follow?' He said, My son Ali; his writing is as though I wrote it, and he is my regent and successor after me.'"43

Ghannam ibn al-Qasim is quoted as saying, "Mansur ibn Younus Barzaj told me that he had visited Abul-Hassan, that is, Musa ibn Ja'far (ع), and he said to him, Have you come to know what new undertaking I have undertaken today?'

He answered in the negative, so the Imam said, I have appointed my son Ali as my regent and successor after me; so, entered the room and congratulate him and tell him that I ordered you to do so.' He, therefore, entered Ali's room and congratulated him and informed him that his father had ordered him to do so, but al-Mansur reneged after that, and he even confiscated the funds (of Muslims) entrusted to him."44

There is another stance for the Imam which is not without an exciting moment involving one of the main advocates of Waqfism. His stance was like a clear warning to those who created the controversy of this "sect" and promoted it; al-Bata'ini states the following:

I said to Abul-Hassan, "Your father had informed us of his successor, and we wish you could inform us of yours." So he took my hand and shook it, then he recited the verse: "Allah will not mislead people after He had guided them, in order that He may make clear to them what to fear (and avoid)."45

The recitation of that verse came almost like a prophecy about the future of what that person and his friends would do and how they would fall into the slippery paths of misguidance; therefore, he shook his hand and recited a verse which predicted that those folks' deviation would take place after proof had been made manifest against them. The Imam, as a matter of fact, referred clearly to the Waqfi movement after him and even recited the epitaph of the faith of those who advocated Waqfism in a narrative transmitted by Muhammad ibn Sinan who says,

I visited Abul-Hassan one year before he was transported to Iraq, and his son was with him. He called

upon me to be attentive, and I responded. Then he said, “There will be a movement this year..., but do not let it bother you.” Then he lowered his head contemplating, picking the ground. Then he raised his head and recited this verse: “Allah leads the oppressors astray and does whatever He pleases.”46 I said, “And what is that, may my life be sacrificed for yours?” He said, “Anyone who denies the right of this son of mine and refuses to recognize his Imamate after me will be equal to one who denied the right of Ali ibn Abu Talib (ع) and did not recognize his Imamate after Muhammad (ص).” So I understood that he was implying that his death was near, and that he was appointing his son as his successor.47

The Imam (ع) was briefly contemporary to ar-Rashid ’s regime during which he suffered the tragedy of the assassination of his father Imam Musa al-Kadhim (ع) and other Alawides. After the murder of his father, he was not safe from the schemes of some of those who flattered the rulers, followed their course, and pretended to show their loyalty by instigating enmity against the regime’s opponents, encouraging their elimination, thinking that that would increase the rulers’ liking for them and nearness to them, that it would strengthen their position, grant them unique distinctions, and raise them to the highest pinnacles.

Ja'far ibn Yahya says, “I heard asa ibn Ja'far say to Harun (ar-Rashid) upon leaving ar-Riqqa for Mecca, Remember your oath by the dignity of the descendants of Abu Talib that: should anyone after Musa (al-Kadhim [ع]) claim to be the Imam, you would strike his head with the sword. This Ali, his son, claims so, and people are addressing him in the same way they used to address his father.’ He looked at him angrily and said, Why? Do you expect me to eliminate each and every one of them?’” Musa ibn Mahran says that when he heard Ja'far ibn Yahya say so, he went to him (i.e. to Imam ar-Rida) and told him what he had heard. Ar-Rida (ع) responded by saying, “What do I have to do with them? By Allah, they cannot hurt me in the least.”

Such instigation was not confined within a reasonable limit but went beyond it to where instigation might cause ar-Rashid to pay serious attention, for the Barmakis were most antagonistic towards the Descendants of the Prophet (ص) and the most cruel among them in their grudge, so much so that it is reported that Yahya ibn Khalid al-Barmaki was the one who ordered Imam Musa ibn Ja'far (ع) to be murdered48 when the Abbaside caliphate was under their mercy.49

Imam ar-Rida (ع) rendered Allah’s retribution against the Barmakis to their persecution and oppression the worst of which was suffered by Imam al-Kadhim (ع).50 Suffices for proof is the fact that Yahya ibn Khalid was the one who plotted the ugly plot against Imam al-Kadhim (ع) after causing Harun ar-Rashid to be angry with him, instigating ar-Rashid against the Imam (ع) and using some simpleton weaklings among the Alawides to achieve his goal.51

Finally, ar-Rashid is surrounded by a large number of courtiers instigating him to kill Imam ar-Rida (ع), and they succeeded in stirring his feelings against the Imam (ع). Abul-Salt al-Harawi narrates saying that one day he was sitting with the Imam (ع) at his house when a messenger from Harun ar-Rashid came in and ordered the Imam (ع) to present himself before the caliph. The Imam (ع) said, “O Abul-Salt!

He does not call upon me at such time of the night except for trouble. By Allah! He cannot do anything which I hate to me because of what I had come to know of certain statements said by my grandfather the Messenger of Allah (ع)." Abul-Salt continues his narrative to say that he accompanied the Imam (ع) as he entered Harun ar-Rashid 's court.

When the latter looked at him, ar-Rida (ع) recited a certain supplication by the Prophet (ص). When the Imam (ع) stood before ar-Rashid , the latter looked carefully at him and then said, "O Abul-Hassan! We have ordered a hundred thousand dirhams for you; write down of all your family's needs." When the Imam (ع) left the court, the caliph kept looking at him as he was leaving and said behind his back: "I wished something, and Allah wished otherwise, and what Allah wished was good."

Thus did Allah save the life of the Imam (ع) who sought refuge with Him, seeking His assistance through the sincere words which he had come to know that his grandfather the Messenger of Allah (ع) had articulated. Ar-Rashid , on the other hand, went back to himself satisfied after destiny had opposed his vicious intention just to realize that what Allah had done was, indeed, better than what he himself had intended to do.

Safwan ibn Yahya is quoted as saying, "When Abul-Hassan Musa (ع) passed away and ar-Rida (ع) started preaching his mission, we were worried about his life (ar-Rida's) and we said to him, You have declared something of great magnanimity, and we worry about your safety because of this tyrant.' He said, Let him try his best, for he shall not have the means to hurt me.'"[52]

Muhammad ibn Sinan said, "During Harun's reign, I said to Abul-Hassan ar-Rida (ع), You have made yourself well-known because of this matter and followed in the footsteps of your father while Haroun's sword is dripping with blood.' He said, What made me bold in this regard is that the Messenger of Allah (ع) had said, If Abu Jahl harms even one hair on my head, then bear witness that I am not a Prophet at all,' and I tell you that if Harun took one hair away from my head, then bear witness that I am not an Imam at all.'"[53]

Some Waqfis tried to warn him against declaring himself as the Imam (ع) and openly acting as such, and he told them that such a matter did not require a warning, and that the fear that Harun might hurt him was groundless.

Those individuals had only one objective in mind: to discourage ar-Rida (ع) from making his Imamate public so that they might be able to promote their "sect" which claimed that the Qa'im was Imam Musa ibn Ja'far (ع) and that he was still alive as we mentioned above. Let us review the dialogue between the Imam (ع) and some of those Waqfis. Abu Masrooq has stated the following:

"A group of Waqfis entered the house of the Imam (ع) once and among them were men like Abu Hamzah al-Bata'ini, Muhammad ibn Ishaq ibn Ammar, al-Husayn ibn Umran, and al-Husayn ibn Abu Sa'd al-Makari. Ali ibn Abu Hamzah said to him, "May my life be sacrificed for you! Tell us how your father is doing." He said, "He, peace be with him, passed away." He said, "Who did he recommend to

succeed him?" He answered, "Myself." He said, "You are claiming something which none among your forefathers claimed, starting from Ali ibn Abu Talib downwards." He said, "It was said by the best of my forefathers and the most distinguished among them: the Messenger of Allah (ع)." He asked, "Do not you fear for your safety?" He said, "Had I worried about my safety, I would have been in a position to do something to protect myself. The Messenger of Allah (ع) was approached once by Abu Lahab who threatened him; the Messenger of Allah (ع) said to him: If I am scratched by you even slightly, then I am, indeed, a liar.' That was the first time the Messenger of Allah (ع) instigated someone, and this is the first time I do likewise and tell you that if I am scratched by Harun even slightly, then I am, indeed, a liar." Husayn ibnMahran said to him, "If this comes to pass, then we will have achieved our objective." He said, "What do you exactly want? Should I go to Harun and tell him that I am the Imam (ع) and that he is nobody? This is not how the Messenger of Allah behaved at the onset of his mission; rather, he said so to his family and followers and those whom he trusted from among the public. You believe that Imamate belongs to my father, claiming that what stops me from admitting that my father is alive is my own fear. I do not fear you when I say to you that I am the Imam; so, how can I fear you if my father is, indeed, alive?"54

The Imam's expectation proved to be true; Ar-Rashid breathed his last without hurting the Imam (ع) in the least.

As regarding the Imam's life during al-Amin's reign, we cannot recount any incident regarding the government's stance towards Imam ar-Rida (ع), and this may be attributed to the confusing environment in which the Abbaside caliphate found itself due to internal dissents which led in the end to a serious split among the members of the ruling dynasty.

Such split which was caused by al-Amin who deposed his brother al-Ma'mun from the post of heir to the throne and the nomination of his son, Musa, in his place after listening to the advice of al-Fadl ibn ar-Rabi" who had a personal vendetta against al-Ma'mun and who feared him for his post should he become the caliph instead, since he had already opposed him openly.55

There is disagreement regarding caliph al-Amin's school of thought. Some think that he was Shi'a, while others think that he only pretended to be so out of his concern for Imam ar-Rida's feelings and for those of other Alawides while in reality he was otherwise. But his discourses, debates, and his serious method whereby he challenged what was regarded as accepted facts by those who opposed his views dispel any doubts regarding his acceptance of Shi'aism.

Moreover, there are certain noteworthy measures which he undertook supporting this view such as his belief that the Holy Qur'an was the Word of Allah created by Him, and his insistence that scholars and faqihs should indicate and promote this view, so much so that he stirred quite a reaction among contemporary Islamic circles to the extent that it was referred to as "the Holy Qur'an's ordeal."

His father, ar-Rashid , differed from him in this regard. When he heard that Bishr al-Marisi endorsed the

concept that the Holy Qur'an was created by Allah, he said, "If I ever lay my hand on him, I shall strike his neck with the sword."56 Also, he believed in the temporary marriage of mut'a, and he refuted the views of the second caliph in this regard with arguments which have already been recorded by leading historians.

Add to all this his preference of Ali ibn Abu Talib (ع) over all other companions of the Prophet (ص) and his view that Ali was more worthy of succeeding the Messenger of Allah (ص) as the caliph. Yet another supporting argument is his serious attempt to make the cursing of Mu'awiyah a tradition and enforce it on his subjects; he announced to people once the following:

There shall be no pardon for anyone guilty of praising Mu'awiyah, and the best of creation after the Prophet (ص) is Ali ibn Abu Talib (ع).57

That was in response to Mu'awiyah who made the cursing of Ali a tradition which continued throughout the reign of all Umayyad rulers till the days of caliph Omer ibn Abdul-Aziz who put an end to it in order to safeguard the government of the Umayyads against the disgust people felt towards such ignominous tradition. He sympathized with the Alawides, and returned Fedak to them.

Al-Ma'mun, in fact, sincerely felt guilty about the crimes committed by his predecessors against the Alawides as a letter he wrote to some Hashemites testified as stated above wherein he said, "The Umayyads killed anyone (among the Alawides) who unsheathed a sword, while we, the Abbasides, have been killing them en masse; so, ask the great souls of the Hashemites what sin they committed, and ask those who were buried in Baghdad and Kufa alive..."58

Al-Ma'mun's inclination towards Shaism is the result of many factors of a permanent impact upon his way of thinking, starting with his childhood when a Shi'a educator planted deeply in his soul the allegiance to Ali and the family of Ali (ع), and ending with his residence in parts of Khurasan where mostly Shi'as lived. Al-Ma'mun himself narrated an anecdote with a moral which taught him to sympathize with Shi'as. It involved an encounter with his father ar-Rashid who was very well known for his cruelty, tyranny, arrogance and hatred of the Alawides, especially Imam Musa ibn Ja'far (ع) whom he poisoned. Al-Ma'mun states that when Imam Musa ibn Ja'far (ع) met ar-Rashid at Medina, ar-Rashid showed a great deal of humbleness before him and a great deal of respect to a degree which attracted his own attention; so, he continues to say, "When there was nobody else present, I said, O commander of the faithful! Who is this man whom you have held with such high esteem, respected a great deal, stood up to receive, and even seated in the most prominent place while seating yourself in front of him, and you even ordered us to hold the rein of his horse?!' He said, This is the Imam of the people, the Proof of Allah's Mercy to His creation (Hujjatullah) and His caliph among His servants.'

I asked, O commander of the faithful! Are not all these attributes yours and fulfilled in your person?' He replied, I am the Imam of the masses by force and through oppression, while Musa ibn Ja'far (ع) is the Imam in truth. By Allah, son, he is more worthy of being the successor of the Messenger of Allah (ع) as

the caliph than I am and anyone else among the people! By Allah! If you yourself attempt to take such caliphate from me, I shall take it away from you even if that means gouging your eyes, for power is blind!'"[59]

Harun ar-Rashid was still not satisfied till he divided the domains of the state into three sections, granting al-Amin authority over Iraq and Syria up to the end of his western possessions; to al-Ma'mun he gave the territories from Hamadan up to the eastern borders of his domains; to al-Qasim he gave the peninsula, the sea ports, and the metropolises after having secured the oath of allegiance for him after his brother al-Ma'mun and giving him the option to keep or depose al-Ma'mun.[60]

Thus, ar-Rashid thought, the ghost of dissension would be averted, and the government after his death would be secured for all his sons since he gave each one of them a portion thereof whereby he would maintain a force strong enough to deter the aggression of the other.

People predicted ominous consequences because of what ar-Rashid had done. Some of them said that he sowed the seeds of evil and war among his sons.[61] Some wise men said that he caused them to fall into an inner conflict the perils of which victimized the subjects.[62] The conflict among the two brothers was worsened by the instigation of some top rank politicians in each party.

On one hand, we find al-Fadl ibn ar-Rabi", who caused the army to renege on its sworn promise of support for al-Ma'mun in Khurasan as soon as ar-Rashid died, marched to Baghdad in order to strengthen al-Amin's position, trying to aggravate the tension between al-Amin and his brother al-Ma'mun, instigating the first to nullify the allegiance to al-Ma'mun and change it to his son Musa, depending in so doing on various means of instigation which in the end pushed al-Amin to attack his brother.

Al-Fadl, by doing so, was trying to get rid of al-Ma'mun as the regent for fear that should he come to rule, he would certainly seek revenge against him due to his going back on his promise to support al-Ma'mun whom he slighted and the oath of allegiance to whom he violated.[63]

Al-Irshad narrates that al-Ma'mun discussed the subject of regency with ar-Rida (ع), saying, "I have decided that you should be my successor." The Imam said, "Exempt me from that, O commander of the faithful, for I have neither the ability nor the strength for that." He said, "I have decided that you should be my successor."

The Imam said, "Exempt me from that, O commander of the faithful." Al-Ma'mun responded with a statement which was more of a threat than anything else; he said to him: "Omer ibn al-Khattab entrusted six persons to consult regarding the caliphate; one of them was your grandfather, Ali ibn Abu Talib (ع), and he preconditioned that anyone who went against their decision should be executed; therefore, you will have to accept what I have decreed for you, for I see no way that I can ever change my mind."[64]

The Imam (ع), therefore, had to agree.65 It is also narrated that a lengthy discussion went on between both men in which al-Ma'mun offered the Imam to be the caliph and the Imam refused to accept, then he offered him the regency and he again refused, so al-Ma'mun said to him, “You always say what I hate to hear, and you think that you are safe from my might; therefore, I swear by Allah that you should either accept the regency willingly or I shall force you to do so; therefore, accept out of your own will; otherwise, I shall certainly strike your neck with the sword.”66

What proves the fact that al-Ma'mun was not serious in his offer to the Imam to be the regent is a narration stating that al-Fadl an-Nawbakhti, who was an astronomer believed to be a Shi'a, wanted to test al-Ma'mun’s intentions, so he wrote him saying, “The order of the stars indicates that naming ar-Rida (ع) as the regent at this time cannot be done; otherwise, the person named will suffer a catastrophe.

Therefore, if al-Ma'mun’s intentions agree with what he proclaims in public, he ought to postpone this matter till a more opportune time.” To this, al-Ma'mun warned him against discouraging Thul-Riyasatayn from contracting that agreement at that time, and that if he did not, he would know that the postponement was instigated by an-Nawbakhti.

He also ordered him to return his own letter back to him so that nobody else would come to find out about it. He then came to know that al-Fadl was aware of the fact that time was not ripe for contracting the regency because he himself had knowledge of the science of the stars; therefore, an-Nawbakhti feared that the change of mind of al-Fadl ibn Sahl was because of him personally, and he would thus be killed by al-Ma'mun, so he rode to him and convinced him through his own knowledge of astronomy that time was indeed ripe for it, contrary to the reality, because he was more knowledgeable than him in astrology, and he kept confusing him till he finally convinced him.67

Having failed to convince the Imam that he would abdicate the throne for him, al-Ma'mun requested him to accept to be the regent and to name him the succeeding caliph after him, but the Imam again insisted on refusing, so much so that al-Ma'mun had to seek the assistance of some of his best aides despite the fact that they themselves were not convinced that it was such a good idea, thinking that al-Ma'mun was serious. In his book titled Kitab Al-Irshad, Shaikh al-Mufid states the following:

"A group of historians and court biographers who were contemporary to the [Abbaside] caliphs say that when al-Ma'mun wanted to name Ali ibn Musa (ع) as his successor, and having thought seriously about the matter, he ordered al-Fadl ibn Sahl to come to him and he informed him of his intention, ordering him to seek the assistance of his brother al-Hassan ibn Sahl68 in this regard, and he did just that. So they met with him, and al-Hassan kept pointing out the magnanimity of the consequences of his suggestion, acquainting him with the outcomes resulting from taking his family out of it and affecting his own life.

Al-Ma'mun, thereupon, said to him: “I pledged to Allah that if I lay my hand on the person who deposed

me, I would hand the caliphate over to the best person among the progeny of Abu Talib, and I do not know anyone better than this man on the face of earth." So, when both al-Fadl and al-Hassan saw his determination to carry out this matter, they stopped opposing him and he sent them to ar-Rida (ع). They offered him the position, but he refused to accept it, and they continued pressing him till he finally agreed, so they went back to al-Ma'mun and told him about his approval whereupon he was very pleased."[69]

Abul-Faraj al-Isfahani stated something similar to the above with this variation: "He dispatched them to Ali ibn Musa ar-Rida (ع) and they offered it to him, and they continued pressing him while he was refusing till one of them said to him, If you agree, let it be so, but if you do not, we shall surely harm you,' and he threatened to kill him. Then one of them said, By Allah he ordered me to strike your neck with my sword if you go against his wish.'"[70]

Imam ar-Rida (ع) knew beforehand about al-Ma'mun's intentions through his knowledgeable foresight of the circumstances which led al-Ma'mun to vest the regency upon him, and he was contented that he would not actually accede to the throne in the future. Al-Madaini quotes one of his sources saying, "When ar-Rida (ع) was seated during the regency celebration, with the orators and poets surrounding him and the flags fanning him, one individual who was present there and then said, I was close to him that day, and he looked at me and noticed my optimistic smile regarding the event, so he beckoned for me to come close. When I did, he said the following to me while nobody except me could hear him: Do not let this excite you, and do not be overly optimistic, for it will never materialize.'"[71]

Al-Ma'mun was not satisfied with all of that; he went ahead and subjected the Imam (ع) to a strict surveillance whereby he was closely watching all his movements, and he indirectly restricted his contacts with others; ar-Rayyan ibn as-Salt narrates the following:

"Hisham ibn Ibrahim ar-Rashid i was the closest person to ar-Rida (ع) before he was taken to the caliph's palace, and he was a courteous and brilliant scholar. Ar-Rida's contacts used to be transacted through him and under his supervision, and he used to collect all monies on his behalf before he, Abul-Hassan, was taken away. When he was taken away to the palace, Hisham ibn Ibrahim contacted Thul-Riyasatayn and he tried his best to win his favour and started informing him and al-Ma'mun about ar-Rida's movements, thus he won their confidence and did not conceal anything regarding the Imam (ع) from them.

Al-Ma'mun, therefore, appointed him as the Imam's chamberlain, and nobody could have audience with the Imam (ع) except those whom he liked, and he enforced a tight surveillance on the Imam (ع), so much so that none of his supporters could reach him without Hisham's approval, and he used to inform al-Ma'mun and Thul-Riyasatayn of anything and everything ar-Rida (ع) said at home."[72]

What prompted al-Ma'mun to take such a harsh measure was his great apprehension that the Alawides, who predominated Khurasan, encouraged and directed by the Imam (ع), might move topple his

government.

Having evaluated the general status of the political policies of his government, which were surrounded by tumultuous events starting with Baghdad going back against its promise of support to him and passing by the Shi'a Alawide throngs surrounding his base of government in Khurasan and ending with the Alawide rebellions in Iraq, Hijaz and Yemen, al-Ma'mun thought of curing this weak point by a brilliantly acceptable political move which would be something to divert the attention of the Alawides and the Shi'a residents of Khurasan and, at the same time, constituting a terrible threat to the Abbaside masses in Baghdad.

All such measures, he hoped, would strengthen his influence and help him control all parties involved. This could not be accomplished without naming Imam Ali ibn Musa ar-Rida (ع) as the successor to the throne. And so it happened; the caliph sent letters to the Imam (ع) ordering him to go to Merv. The Imam (ع) refused, and a great deal of correspondence ensured between both men till al-Ma'mun finally convinced him to go there, sending a special force to escort him which included al-Dhahhak, or, according to al-Mufid and Abul Faraj al-Isfahani, al-Jalladi. History books do not say much about that trip except small bits and pieces which do not provide us with a clear vision of its nature and mission.

Al-Ma'mun had already ordered his messenger to take a group of dignitaries who were descendants of Abu Talib to the Basra highway, then to al-Ahwaz and Persia, keeping in mind that the alternate route, which was Kufa-al-Jabal-Kerman Shah-Qum, was mostly inhabited by Shi'as and it has their strongholds, and they might be carried away by their enthusiasm upon finding out that the Imam (ع) was among them and might decide to keep him there and thus involve the government in dangerous consequences which might cause its weakening and collapse.

When he entered Nishapur73, he stayed at a neighbourhood called al-Qazwani where there were crowds of pigeons, the pigeons which they call today ar-Rida (ع) pigeons, and there was a spring there the water of which had receded, so he hired workers who repaired it till its water became plentiful. He had a pool built on its outside where stairs were also built according to his instructions leading to the low level of the spring water, so the Imam (ع) went down, made his ablution, came out and said his prayers on the outside.

The Imam (ع) continued his trip till he finally reached Merv where al-Ma'mun had prepared a comfortable place for him, surrounding him with respect and. It was then that al-Ma'mun started to execute the plan which he had plotted for the regency.

Having been convinced to accept, the Imam (ع) said to al-Ma'mun: “I also agree not to name anyone in a post nor remove anyone from a post, that I do not cancel any decree or custom, and to remain as an advisor.” The caliph agreed.74

In another encounter, al-Ma'mun tried to press the Imam (ع) into participating in the state affairs. Mu’ammar ibn Khallad said that Abul-Hassan ar-Rida (ع) had said to him, “Al-Ma'mun said to me, O

father of al-Hassan! You may suggest the names of some individuals whom you trust to be governors of the areas where corruption is manifest,' and I said to him, If you honour your part of the agreement, I shall certainly honour mine. I agreed to what I agreed on the condition that I do not issue orders nor overrule others, nor depose anyone nor appoint anyone, nor do I go anywhere except wherever Allah sends me. By Allah! Caliphate is something which I never desired, and I used to live in Medina where I would go traverse its alleys on the back of my animal, and when its residents or others asked me to do them a favour, I would do them a favour, and thus they become like my own uncles. My letters still carry weight in various lands, and you have not increased me in the least in whatever blessing Allah has bestowed upon me.' So he said, I shall honour it.'"[75]

One of the manifestations of the inaugural regency ceremony was the Eid prayers which al-Ma'mun insisted that the Imam (ع) should conduct in person because he himself had caught a very bad cold, or he may have had another excuse. Al-Irshad quotes Ali ibn Ibrahim who, in turn, quotes Yasir the servant and ar-Rayyan ibn as-Salt saying that when the Eid approached, and ar-Rida (ع) had already been named as the caliph's successor, al-Ma'mun invited him to ride to the place where the occasion was to be celebrated and to lead the congregational prayers and deliver the sermon. Ar-Rida (ع) sent him word saying, "You know what terms exist between both of us; so, please exempt me from conducting the prayers to people." Al-Ma'mun answered saying, "My intention is that people's hearts must rest at peace regarding you and they should come to know your excellences."

Messengers kept going between both men carrying messages, and when al-Ma'mun insisted on his suggestion, he sent him a message saying, "If you exempt me, I would appreciate it, and if you do not, I shall come out just as the Messenger of Allah (ص) and the Commander of the Faithful Ali ibn Abu Talib (ع) did," whereupon al-Ma'mun said, "Come out however you please."

He ordered the commanders of the army and the chamberlains as well as the public at large to go early to ar-Rida's house. People waited in the alleys and on rooftops to see Abul-Hassan ar-Rida (ع), and women and children waited for him, too. The army commanders and their attending troops stood guard at his door mounted on their horses till the sun started rising.

Abul-Hassan washed, put on his outdoor clothes. He wore a cotton turban, leaving a tassel of it drape down on his chest and between his shoulders. He rubbed his hands with some perfume, took a cane and told his servants to do likewise. So they all came out, and he was barefoot. He raised his trousers up to half the leg, and his clothes were hanging loosely on him. He walked for a short while, raised his head above and made the takbar and his servants did likewise. Then he walked till he reached his doorstep.

When the leaders and their troops saw him looking like that, they all swiftly alighted, so much so that lucky was whoever happened to have a knife to cut the leather stirrups so that he could jump faster than the rest, take his sandals off and remain barefoot just as the Imam (ع) had done. Ar-Rida (ع) made takbar again, and everyone else did likewise; it seemed as if the sky and the walls echoed with him, and

Merv was shaken with the noise of weeping and hassle when its residents saw Abul-Hassan and heard him say *Allahu Akbar! Allahu Akbar!...*

Al-Ma'mun came to know about all of that. Al-Fadl ibn Sahl Thul-Riyasatayn said to him, "O Commander of the faithful! If ar-Rida (ع) reaches the mosque in such a condition, people will be fascinated by him and we all will have to fear for our lives; so, send him a messenger and tell him to return."

Al-Ma'mun sent him a message saying, "We have over-burdened you and wore you out, and we do not wish that you should suffer any hardship on our account; so, go back home, and let people say their prayers behind whoever they have been praying." Abul-Hassan, therefore, asked for his sandals back, put them on and went back. People on that day differed regarding their prayers, and he did not congregate with them.

Al-Ma'mun's reign was plagued with dissensions and discords both at home and abroad, and part of the problem was the influence the caliph had awarded to his prime minister al-Fadl ibn Sahl. The latter did many things on his own, letting the caliph know what he wanted him to know. Many dignitaries, including top ranking government officials and commanders of the army, were not happy about such an influence.

They were sincere in their intentions to save the deteriorating situation by requesting Imam ar-Rida (ع) to disclose the reality of the status quo to al-Ma'mun, since he was the only one who could not be harmed by al-Fadl nor could anyone instigate al-Ma'mun against him. Ibn Khaldun writes the following:

"As discords took place in Iraq because of al-Hassan ibn Sahl (brother of al-Fadl), and due to people's resentment of his and his brother's excessive influence over al-Ma'mun, then [their outrage at] the nomination of Ali ibn Musa ar-Rida (ع) and the possibility of the caliphate slipping away from the Abbasides' hands, al-Fadl ibn Sahl was meanwhile concealing all of that from al-Ma'mun.

He was going to extremes in such concealment for fear al-Ma'mun might change his heart about him and about his brother. When Harthamah came, he knew that he was going to tell al-Ma'mun about all of that, and that al-Ma'mun trusted the advice of Harthamah; so, he perfected his instigation against him with al-Ma'mun till he made him change his mind about the man and kill him, and he did not even listen to what he wanted to say; therefore, the displeasure of the Shi'as there, as well as that of the residents of Baghdad, intensified against him, and dissensions became widespread.

The commanders of al-Ma'mun's army started talking about it, but they could not inform him of it, so they approached Ali ar-Rida (ع) and asked him to convey the matter to al-Ma'mun. And so it was. He informed him of the rioting and killing in Iraq and that people criticized him for the favourite status which he had granted both al-Fadl and al-Hassan, and for his (ar-Rida's) nomination.

Al-Ma'mun asked him, "Who else besides you knows all of that?" He said, "Yahya ibn Maad, Abdul-Aziz ibn Imran and other prominent army leaders." So he called them to him, and they did not reveal anything

except after he had offered them sworn guarantees of their own security, so they told him exactly what ar-Rida (ع) had already told him."[76]

At-Tabari provides us with a clear and more precise picture of Imam ar-Rida's situation; he writes the following in his famous history book:

"It was rumoured that Ali ibn Musa ibn Ja'far ibn Muhammad [ar-Rida], the Alawide, told al-Ma'mun about the dissension and inter-killing among people, that since the assassination of his brother, al-Fadl was concealing the news from him, that his own family and the public criticized him for certain reasons and said he was a bewildered madman, and that since they saw that he was doing all of that, they swore the oath of allegiance to his uncle Ibrahim ibn al-Mahdi as the caliph.

Al-Ma'mun said, "They did not swear the oath of allegiance to him; rather, they accepted him as a governor ruling them in the way al-Fadl had instructed him." He informed him that al-Fadl had indeed lied to him and that he cheated him as well, adding, "The war between Ibrahim and al-Hassan ibn Sahl is raging; people criticize him for the status which you gave him (al-Fadl) and his brother, and they criticize your nomination of myself as your successor."

He asked him, "Who else in my army is aware of that?" He said, "Yahya ibn Mad, Abdul-Aziz ibn Imran, and a number of prominent military commanders." So he called them to his court, and they were Yahya ibn Mad, Abdul-Aziz ibn Imran and Musa and Ali ibn Abu Sa'd, who was son of al-Fadl's sister, and also Khalaf the Egyptian. He asked them about what he had heard, but they refused to tell him anything unless he guaranteed their safety against the threat of revenge by al-Fadl ibn Sahl.

He guaranteed that for them, and he wrote each one of them a statement in his own handwriting to that effect. Then they told him about the discords among his subjects, about the deliberate misinformation he heard from al-Fadl regarding Harthamah, and that Tahir ibn al-Husayn had done an excellent job serving him and opened many lands to his government and strengthened his caliphate.

When he accomplished all of that, he was "rewarded" by banishment to Riqqa where he was not permitted to receive funds from anyone, till his authority was undermined and his troops mutinied, that had his caliphate been in Baghdad, he would have had a better control and nobody would have dared to mislead him as al-Hassan ibn Sahl had. The land from one end to the other was shaking under his feet. Tahir ibn al-Husayn had been forgotten that year, since the murder of Muhammad in Riqqa, without being utilized in these wars while someone who was a lot less qualified was in charge...[77]

The picture now was turned upside down in the eyes of al-Ma'mun, but he did not try to change the way how he was dealing with al-Fadl because the latter was in charge of the government base in both Khurasan and Baghdad.

In Khurasan, the psychological war, which he waged by deposing Tahir ibn al-Husayn and by having Harthamah murdered, nurtured the desire among the commanders of the army for mutiny, pushing them

to yield to his wishes and expectations after having felt that al-Ma'mun represented no more than a magic wand in al-Fadl's hands. As regarding Baghdad, it was in the grip of his brother al-Hassan ibn Sahl who was considered as al-Fadl's right hand and the big stick whereby he threatened al-Ma'mun.

As regarding those men who exposed to al-Ma'mun the reality of al-Fadl's conduct and the dangers it implied, they were terrified when al-Fadl tore down the assurances which had been written by al-Ma'mun guaranteeing their safety against his wrath and revenge upon coming to know about their instigation and their support of what Imam ar-Rida (ع) had said about him. At-Tabari says,

"When that became certain to al-Ma'mun, he ordered preparations to march to Baghdad, and when al-Fadl ibn Sahl came to know about those preparations, he came to know only about some of them, so he interrogated those men, whipping and jailing some of them and pulling the hair out of the beards of others. Ali ibn Musa [ar-Rida] came to his court and told him what had happened to those men and reminded him of his assurances to them. He [al-Ma'mun] answered him by saying that he was only tolerating."78

Al-Ma'mun was now convinced that he had no choice except to get rid of al-Fadl ibn Sahl whose job in modern times is equivalent to prime minister. It is also interesting that chance should play a major role in the execution of al-Ma'mun's plan to eliminate al-Fadl, and it may even have been arranged by al-Ma'mun himself.

While on his way to Baghdad, al-Fadl, who was in the company of al-Ma'mun, received a letter from his brother al-Hassan ibn Sahl in which he said, "I have looked in the changing of this year according to the calculations of the movements of the stars and I found out that you will in such and such month, on a Wednesday, taste the pain of red-hot iron and of the burning fire, and I am of the view that you should today go in the company of ar-Rida (ع) and the commander of the faithful to the bath-house to take a bath and then pour blood over your body so that the ill luck of this omen may leave you." Al-Fadl, therefore, sent a letter to al-Ma'mun asking him to go with him to the bath-house, and to request Abul-Hassan (ع) to join them too.

Al-Ma'mun wrote a letter in that same meaning to ar-Rida (ع) who wrote him back saying that he would not enter the bath-house the next day, nor would he recommend that the commander of the faithful should enter it either, nor even al-Fadl. But al-Ma'mun repeated his request twice, and Abul-Hassan wrote him again saying, "I shall not enter the bath-house tomorrow for I saw in a vision the Messenger of Allah (ع) last night telling me not to enter the bath-house tomorrow; therefore, I do not advise the commander of the faithful nor al-Fadl to enter the bath-house tomorrow,"

Whereupon al-Ma'mun wrote him saying, "You have, master, said the truth, and so has the Messenger of Allah (ص); I shall not enter the bath-house tomorrow, and al-Fadl knows best what he should do..."79 Al-Fadl entered the bath-house just to be received by the swords of the assassins as the letter he had received from his brother al-Hassan ibn Sahl had "predicted," or was it really a prediction?!

We do not think it is unlikely that the letter prepared by al-Ma'mun imitated the writing style of the al-Fadl's brother, al-Hassan, in order to avoid being accused of murdering his prime minister. It is also possible that al-Ma'mun wished to get rid of both al-Fadl and Imam ar-Rida (ع) by that method of assassination, but the Imam (ع) was alert in the face of al-Ma'mun's cunning and scheming, so he resisted the insistence of al-Ma'mun to enter the bath-house with him and with al-Fadl by tact and caution.

The last paragraph of the anecdote tells us clearly that the letter was a plot by al-Ma'mun to kill both al-Fadl and the Imam (ع); otherwise, why did al-Ma'mun abstain from warning al-Fadl against entering the bath-house although the Imam (ع) had asked him to do just that?

What provides evidence is the fact that those who killed al-Fadl were among the closest courtiers and train members of al-Ma'mun and, according to one account, they later on faced al-Ma'mun with their accusation that he was the one who asked them to do it. At-Tabari writes the following:

When he [Ma'mun] reached Sarkhas, some men assaulted al-Fadl ibn Sahl at the bath-house and struck him with their swords till he was dead, and that was on a Friday two nights before the end of Shaban in the year 202 A.H./817 A.D. They were arrested, and it became clear that those who assassinated al-Fadl were among al-Maman's closest courtiers. They were four in number: Ghalib al-Mas'udi, the black man, Qistantine (Constantine), Faraj al-Daylami, and Muwaffaq of Sicily; they killed him and he was sixty years old and they ran away. Al-Ma'mun posted a reward of ten thousand dinars for anyone who would bring them to him, and they were brought to him by al-Abbas ibn Haitham ibn Bazar-Jamhar al-Daynari, and they said to al-Ma'mun, "But you ordered us to kill him!" He ordered them to be killed. It is also said that when those who killed al-Fadl were arrested, al-Ma'mun interrogated them, and some of them said that Ali ibn Abu Sa'd the son of al-Fadl's sister had dispatched them, while others among them denied that, and he ordered their execution. After that he ordered Abdul-Aiz ibn Imran, Ali, Musa, and Khalaf, to be brought to him, and he interrogated them. They denied having any knowledge of the matter, but he did not believe them and ordered their execution too, sending their heads to al-Hassan ibn Sahl in Wasit as a trophy and informing him about his own pain because of the tragedy of the murder of al-Fadl and that he appointed him in his place.80

Thus did al-Ma'mun get rid of the strongest power base within his government which threatened his authority and his fate, leaving only one obstacle in his way to guarantee to uproot the rebellion in Baghdad by dealing with its root causes which included the presence of Imam ar-Rida (ع) who, according to the Abbasides, was a difficult knot they could not be loyal to al-Ma'mun except if he untied it, for its presence meant the end of the Abbaside rule and the beginning of the Alawide.

It was not politically feasible for al-Ma'mun to reach Baghdad accompanied by Imam ar-Rida (ع), for that would stir the winds of dissension against him which he might not be strong enough to withstand. We are convinced that al-Ma'mun was the one who plotted to end the life of the Imam (ع) by giving him poisoned grapes. Al-Ma'mun's letter to the Abbasides and the residents of Baghdad, which he wrote

after the demise of Imam ar-Rida (ع), lends credence to such a conviction. “He wrote the Abbasides and their supporters as well as the people of Baghdad informing them of the death of Ali ibn Musa and that they had resented his nominating him as his successor, asking them now to go back to their loyalty to him.”81

This may be understood as a clear admission that the death of the Imam (ع) was not natural during those circumstances, and the text Ibn Khaldun provides in expressing the contents of this letter provides even clearer clues to accusing al-Ma'mun of murdering him; he says the following in his Tarikh:

"... And al-Ma'mun sent messages to al-Hassan ibn Sahl, to the people of Baghdad, and to his supporters apologizing for naming him his heir to the throne and inviting them to go back to his loyalty.82

As-Saduq narrates saying, “While ar-Rida (ع) was breathing his last, al-Ma'mun said to him, “By Allah! I do not know which of the two calamities is greater: losing you and parting from you, or people’s accusation that I assassinated you...’”83

In another narrative by Abul-Faraj al-Isfahani, al-Ma'mun said to him, “It is very hard for me to live to see you die, and there was some hope hinging upon your stay, yet even harder for me is people saying that I have poisoned you, and Allah knows that I am innocent of that.”84

This situation discloses the fact that the accusation of his own murder of the Imam (ع) was the subject of argument, maybe even of conviction, even then, for al-Ma'mun asserts people’s accusation of him and he tries to extract an admission from the Imam (ع) clearing him of it, as Abul-Faraj al-Isfahani mentions in his book *Maqatil at-Talibiyyin*.

Accounts regarding the method al-Ma'mun employed to kill Imam ar-Rida (ع) are abundant. Abul-Faraj al-Isfahani and Shaikh al-Mufid say that he killed him by poisoned pomegranate juice and poisoned grape juice. In his book *Al-Irshad*, al-Mufid quotes Abdullah ibn Bashir saying, Al-Ma'mun ordered me to let my nails grow as long as they could without letting anyone notice that; so I did, then he ordered to see me and he gave me something which looked like tamarind and said, Squeeze this with both your hands,’ and I did.

Then he stood up, left me and went to see ar-Rida (ع) to whom he said, How are you?’ He answered, I hope I am alright.’ He said, I, too, by the Grace of Allah, am alright; did any well-wisher visit you today?’ He answered in the negative, so al-Ma'mun became angry and called upon his servants to come, then he ordered one of them to immediately take the pomegranate juice to him, adding, ... for he cannot do without it.’ Then he called me to him and said, Squeeze it with your own hands,’ and so I did. Then al-Ma'mun handed the juice to ar-Rida (ع) in person, and that was the reason for his death for he stayed only two days before he (ع) died.’”

Abul-Salt al-Harawi is quoted as saying, “I entered ar-Rida’s house after al-Ma'mun had already left; he said to me, O Abul-Salt! They have done it...!’ and he kept unifying and praising Allah.” Muhammad ibn

al-Jahm is quoted as saying, “Ar-Rida (ع) used to love grapes. Some grapes were said to be prepared for him; they were pierced with needles at their very tips and were kept like that for several days. Then the needles were taken out, and they were brought to him and he ate some of them and fell into the sickness to which we have referred. The grapes killed him, and it was said that that was one of the most effective methods of poisoning.”[85] Al-Ma'mun was, indeed, the one who killed Imam ar-Rida (ع), there is no doubt about it.

His death occurred at Toos in a village called Sanabad, of the Nooqan area, and he was buried at the house of Hameed ibn Tahtaba under the dome where Harun ar-Rashid had been buried, and he was buried beside him facing the *qibla*.[86]

When ar-Rida (ع) died, al-Ma'mun did not disclose when it happened, leaving him dead for one day and one night, then he called for Muhammad ibn Ja'far ibn Muhammad and a group of descendants of Abu Talib.

When they were present, he showed him [Imam] to them; his corpse looked alright; then he started weeping and addressed the corpse saying, “O Brother! It is indeed very hard for me to see you in such a condition, and I was hoping to go before you, but Allah insisted on carrying out His decree,” and he showed a great deal of agony and grief and went out carrying the coffin with others till he reached the place where it is now buried...[87]

... So al-Ma'mun was present there before the grave was dug, and he ordered his [Imam's] grave to be dug beside that of his father, then he approached us and said, “he person inside this coffin told me that when his grave is dug, water and fish will appear underneath; so, dig...” They dug. When they finished digging, a spring of water appeared, and fish appeared in it, then the water dissipated, and ar-Rida (ع) was then buried.[88]

In Yemen, in the aftermath of the Imam's assassination, Ibrahim ibn Musa ibn Ja'far rebelled and took control of the government after banishing al-Ma'mun's governor. In Mecca, al-Husayn ibn al-Hassan al-Aftas revolted, and Muhammad ibn Ja'far was named caliph. In Basra, Zaid ibn Musa ibn Ja'far rebelled. He was nicknamed “Zaid of the fire” due to the number of the homes of the Abbasides and of their followers which he had burnt. Whenever he came across a man draped in black, he would burn his home. Ali ibn Sa'd marched to him.

Zaid requested him to guarantee his safety if he gave up, and Ali agreed. But he nevertheless arrested him[89] and sent him to al-Hassan ibn Sahl who ordered to have him executed while al-Hajjaj ibn Khaythamah was present, so he said, “Prince! Do not rush, for I have a piece of advice for you.” He stopped the executioner and came close to him. He said, “Prince! Did you receive instructions from the commander of the faithful to do what you are about to?” He answered in the negative, so he asked again, “Then why are you executing the cousin of the commander of the faithful without his knowledge or consultation?” Then he narrated for him the story of Abu Abdullah al-Aftas whom ar-Rashid jailed under

the watchful eyes of Ja'far ibn Yahya. Ja'far killed him without his knowledge and sent his head on a platter to him together with other Nawraz90 presents.

When ar-Rashid ordered Masrar to kill Ja'far, he said to him, “If Ja'far asked you about his crime for which you are killing him, tell him that you are killing him for his own killing of my cousin Ibn al-Aftas whom he killed without my knowledge.” Then al-Hajjaj ibn Khaythamah said to al-Hassan ibn Sahl, “O Prince! Do you feel secure should anything happen between you and the commander of the faithful if you kill this man and use it as an excuse just as ar-Rashid had done against Ja'far ibn Yahya?” Al-Hassan said to al-Hajjaj, “May Allah reward you!” Then he ordered Zaid to be returned to his prison where he was kept till he was transported to al-Ma'mun. Once he was there, al-Ma'mun sent him to his brother ar-Rida (ع) who set him free.91 One of the interesting anecdotes narrated about him is the following:

"When he was brought to al-Ma'mun, the latter said to him, “O Zaid! You led the uprising in Basra, and instead of starting with the homes of our common enemies: the Umayyads, Banu Thaqaf, Uday, Bahila and al Ziyad, you targeted the homes of your own cousins.” Zaid, who had a humorous temper, said, “I, indeed, erred from each direction, O commander of the faithful! If I go back, I will start with our enemies!” Al-Ma'mun laughed and sent him to his brother ar-Rida (ع) saying, “I have pardoned him just to please you.” When he was brought to the Imam (ع), he was reprimanded then released."92

What we try to get acquainted with by examining the Imam’s stand towards his brother “Zaid of the fire” was the reality regarding the Imam’s viewpoint of the revolutionary method employed by the Alawides in their revolutions against the Abbasides. We find the Imam (ع) taking a strictly negative stand towards his brother Zaid. Yet he did not rebuke him and blame him simply because he had revolted against the government, but rather because he had committed several unlawful acts according to Islamic Shari’a such as looting, confiscating, burning, in which acts he did not distinguish between the innocent and the guilty.

Other than that, the sincere Alawide revolutions which aimed at standing in the face of injustice and oppression used to enjoy the support of the Imams who considered them the only way to disclose to the nation how corrupt the government was, and to make them aware of its infringements and transgressions.

Al-Ma'mun’s tolerance towards those who rebelled against him was not in contradiction with his general conduct. On one hand, he wanted to compete with the Alawides in winning the public opinion to his side. On the other hand, he was trying to stay away from getting involved in shedding their blood and seeking revenge against them which did not agree with his inclination, though in theory, towards the Alawides.

The Imam (ع) had sided with the Alawide revolution of Ibn Tabataba under the command of Abul-Saraya; this is a fact. Muhammad ibn al-Athram, Medina’s chief of the police force of Muhammad ibn Sulayman al-Alawi during the days of Abul-Saraya, is quoted as saying, “His near in kin and some

people from Quraish gathered around him and swore the oath of allegiance to him saying, If you send word to Abul-Hassan (ع), he will surely support us, and we will be thus united.'

Sulayman said to me, Go to him and convey my greetings to him and tell him that his kinfolk have gathered and desired that he should join them; so, if you wish, please do so.' So I met him at al-Hamra and I conveyed the message to him. He said, "Convey my greeting to him and tell him that I will join him after twenty days." I conveyed to him the message with which I was sent. On the 18th day, Warqa, al-Jalladi's commander, marched towards us, whereupon I ran in the direction of the two Surs. When I heard someone calling me 'O Abu Athram!', I turned back, and it was Abul-Hassan (ع) asking me: 'Did the twenty days pass already?!"93

Such cautious stand of the Imam (ع) was not due to evading his participation in the revolutionary movement but was the result of a realistic calculation of the development of events in the sphere of the movement of revolutions along the Abbaside rule and before them the Umayyad. For this reason, we cannot conclude that the Imam's lack of participation in a rebellion meant that he was not convinced of the principle of its necessity.

Now let us turn to the intellectual contributions of this great sage to Islam in particular and to humanity in general. Nobody can do justice to all the rich aspects of the intellectual life of Imam ar-Rida (ع), but let us glance at his intellectual output in various fields of knowledge and scholarship.

Some historians doubted the scholarship of the Imams, let alone their scholarly superiority, basing their doubts on the claim that had they been truly scholars, their books would have been made available to the public as is the case with all other scholars.

Anyone who considers the revolution of Imam Husayn (ع) against Yazid as a mistake committed by the Imam (ع) and a gross miscalculation can be expected to make a statement like this which we cannot attribute to ignorance or to lack of the ability to know, but it is nothing other than the dark cloud of sectarian prejudice forming a curtain between a prejudiced person and his seeing events, issues, and reflections as they really are. This is true about Muslims and non-Muslims.

A "fair-minded" historian is asked to tell us about the books authored by the sahaba and their works from whom he derived the principles and precepts of the creed of the Prophet (ص), or even the works of the tabieen whom he regards as the second class that is knowledgeable of the issues of the sharaa, custodians of its structure. What books did the "righteous caliphs" write?! Can you call the title of any of them besides Nahjul-Balagha or Mushaf Fatima?! Let us stop here for a minute; surely many readers have heard and probably read Nahjul-Balagha, but not many of them are familiar with Fatima's mushaf; so, let us shed some light on it here.

Linguistically, the word "mushaf" means: a collection of suhuf, plural of sahafa, a page or a tablet. The word "qur'an" means: a reading material, a written text. Both words are used at the present time to denote the Book of Allah, the Holy Qur'an, but that was not the case during the dawn of Islam.

Mushaf Fatima, or Fatima's mushaf, is not a copy of the Holy Qur'an as one may be tempted to believe. One of the scholars who sheds light on it is Thiqatul-Islam Muhammad ibn Ya'qub al-Kulayni. He does so on page 295 and following pages of Vol. 1 of his famous classic work titled *Usul al-Kafi*. The edition consulted for this book was published by Dar at-Ta'aruf (Beirut, Lebanon) in 1411 A.H./1990 A.D.

Al-Kulayni quotes a dialogue between Imam Ja'far as-Sadiq (ع) and his great companion, Abu Busayr, wherein the Imam (ع) details the most precious relics Ahl al-Bayt (ع) have, and the list includes, among others, Fatima's mushaf. The Imam (ع) described this *mushaf* as follows: "It is a *mushaf* three times the size of the Qur'an, yet it does not contain even one Qur'anic verse." The Imam (ع) continued to describe the extent of its contents to Abu Busayr.

It contains, among others, a chronology of Islamic events, numerous traditions of the Prophet (ص), numerous *qudsi* traditions and many narratives related by arch-angel Gabriel to the Prophet (ص). Refer to this text for a description of "al-jami'a", a 70-yard long book written on ox skin by the Commander of the Faithful Imam Ali ibn Abu Talib (ع).

The legacy our Imams, members of Ahl al-Bayt (ع) in various fields of knowledge is narrated about them by those with whom they associated, their admirers and sincere followers, and it is sufficient to acquaint us with the extent of their knowledge and superiority over all others barring none. Is it really possible that Ibn Khaldun did not review such legacy of ahadith which reached us through them and recorded by scholars and thinkers and upon which the structure of their school of thought, in which a large section of the nation believes, stood? We doubt it; nay, we are sure about the unrealistic nature of such an odd question especially since Ibn Khaldun is one of the most knowledgeable, highly intellectual, and mature writers. A writer of such caliber is not expected to be so ignorant. Ignorant he was not, prejudiced he surely was, and so are millions others...

The Imams were tested during various periods of their lives by pressing crises due to the trespassing of oppressive rulers on their civil liberties. They pursued their followers and sincere adherents, straitening on them in various aspects of their everyday life, so much so that the word rafidi came to represent in the eyes of the rulers the final indictment of anyone proven to be "guilty" of its context, a believer in its background.

Because of that, the chance was lost for many of those who sought knowledge to derive from that leading fountainhead, and the chance to find the scholarly solutions for the intellectual problems because of which they were disturbing their minds. Despite all these pressures and violent trespassing, mankind is not intellectually deprived of a great deal of intellectual masterpieces which the Imams (ع) dictated to their students and disciples in various aspects of scholarship.

Some of those students used to bribe the jailers so that they might agree to carry written questions to the jailed Imam (ع) and bring them back his answers. They only desired to benefit from the presence of the Imam (ع), and they aspired to be faithful to the trust of scholarship. They, moreover, wanted to

protect the faith from the abyss of doubt and suspicion.

The biography of the jailed Imam Musa ibn Ja'far (ع) bears witness to these facts according to the testimony of those who quoted him. Historians and biographers of Imam ar-Rida (ع) do, in fact, mention some books authored by the Imam (ع) besides his narration of hadith. They record what he dictated to those who asked him various questions and whatever he confided to his close companions who used to frequently question him about various types of knowledge which they could not fully comprehend and digest.

Among such books is *Al-Fiqh ar-Radawi* which **الفقه الرضوي** was for some time the object of debate among scholars. There are among the latter those who considered it to be authored by the Imam (ع), relied on it, and built their arguments on its premises. Among such scholars were: al-Majlisi (both al-Majlisi senior, the father, and his son, the renown author of *Bihar al-Anwar*, Sayyid Bahr al-Ulum, Shaikh an-Nawari, and others. The story of how this book surfaced is interesting.

A a group of the residents of Qum brought a copy with them to Mecca where the ruler-judge (qadi-emir) Sayyid Husayn al-Isfahani saw it and testified to its being authored by ar-Rida (ع) and made a copy of it for himself which he brought to Isfahan. There, he showed it to al-Majlisi (senior) who was, likewise, sure it was authored by the Imam (ع) and so was his son the second al-Majlisi (junior). The latter quoted the ahadith it contained in his voluminous book Bihar al-Anwar, making the book one of his references, and this is how its fame spread.

In his Introduction to *Bihar al-Anwar*, al-Majlisi writes, "I was told about the book *Fiqh ar-Rida* by the virtuous traditionist the ruler-judge Husayn, may Allah be Gracious to his soul, after returning to Isfahan. He said to me, It happened that during the time when I was neighbouring the House of Allah, a group of the residents of Qum visited me while performing their *hajj* and they had with them an old book the date of its writing agreed with the date during which ar-Rida (ع) was alive.'" Al-Majlisi continues to say, "I heard my father saying that it was written in the handwriting of ar-Rida (ع), and a large number of dignitaries testified to the same."

Among the Imam's scientific books is what is known as *Ar-Risala at-Thahabiyya fil Tibb* (the golden medical dissertation) for which sources are counted reaching sometimes to Muhammad ibn Jumhar, and sometimes to al-Hassan ibn Muhammad an-Nawfali who was accepted as trustworthy by an-Najjashi who described him as "highly esteemed and trustworthy; he narrated one text about ar-Rida (ع)," which could be "the golden medical dissertation."

It is possible that the dissertation's fame among scholars, and their consensus in various centuries that the Imam (ع) was its author, and that nobody doubted such an authorship, are enough proofs leading the researcher to comfortably conclude that it was, indeed, from the intellectual output of Imam ar-Rida (ع) himself. But what is this dissertation all about, anyway?

This dissertation is one of the most precious pieces of Islamic legacy dealing with the science of

medicine. It is a summary of a number of medical sciences such as anatomy, biology, physiology, pathology and preventive medicine. Its contents are also relevant to the sciences of nutrition and chemistry, in addition to other medicine-related branches of science. The Imam (ع) sent this dissertation to the caliph al-Ma'mun around the year 201 A.H./816 A.D., that is to say, when medicine was a primitive science and its research was not conducted scientifically but based on practice alone rather than on scientific discoveries.

The science of bacteriology was not yet discovered, nor was there any significant knowledge of nutritional supplements such as vitamins, nor were there other significant medical discoveries for fighting microbes such as penicillin, streptomycin, oromycin, etc. On the surface, the dissertation seemed to be very simple in order to be in line with the mentality of that time, but it is quite deep and complicated in its implications and it is worthy of a serious scientific study and lengthy researches to unveil its secrets and uncover its treasures. It should be compared with modern scientific facts.94

Al-Ma'mun was very pleased to receive that dissertation and he expressed how much he cherished it by ordering to have it written down in gold and to be deposited at his "depository of wisdom," hence its name, "the golden dissertation."

In praising it, al-Ma'mun said, "I have reviewed the dissertation of my learned cousin, the loved and virtuous one, the logical physician, which deals with the betterment of the body, the conduct of bathing, the balance of nutrition, and I found it very well organized and one of the best blessings. I carefully studied it, reviewed and contemplated upon it, till its wisdom manifested itself to me, and its benefits became obvious, and it found its place to my heart, so I learned it by heart and I understood it by my mind, for I found it to be a most precious item to post, a great treasure, and a most useful thing, so I ordered it to be written in gold due to its being precious, and I deposited it at the depository of wisdom after I had it copied down by the descendants of Hashim, the youths of the nation. Bodies become healthy by balanced diets, and life becomes possible by overcoming disease, and through life wisdom is achieved, and through wisdom Paradise is won. It is worthy of being safeguarded and treasured... It is so because it came out of the house of those who derive their knowledge from the knowledge of the Chosen One (ع), the missive of the prophets, the arguments of successors to the prophets, the manners of scholars, the cure to the hearts and the sick from among the people of ignorance and blindness...; may Allah be pleased with them, bless and be merciful to them, the first of them and the last, the young and the old. I showed it to the elite from among my closest train who are known for their wisdom and knowledge of medicine, and who are authors of books, those who are counted among the people of knowledge and described with wisdom. Each one of them lauded it and thought highly of it, elevated it with esteem and evaluated it in order to be fair to its author, submitting to him, believing in the wisdom he included therein."95

Al-Ma'mun had a very inquisitive mind and a thirst for knowledge; he was always eager to obtain more and more knowledge. During one of his scientific debates, a group of physicians and philosophers in

Nishapur, including Yuhanna (John) ibn Masawayh, the physician, Jibraeel (Gabriel) ibn Bakhtishoo96, the physician, Salih ibn Salhamah, the Indian philosopher, in addition to others, had gathered. Discussion turned to medicine and how through it can the bodies be improved.

Al-Ma'mun and his attendants were involved in a very lengthy discussion of the subject. They were debating how Allah created the human body and the contradictory things in it, the four elements, the harms and the benefits of various types of food. All this went on as the Imam (ع) kept silent and did not take part in any of it. Al-Ma'mun, therefore, said to him, "What do you have to say, O father of al-Hassan, about today's subject of discussion?"

Abul-Hassan (ع) said, "I have of it the knowledge of what I have personally tested and came to know about its accuracy by experience and by the passage of time in addition to what I was told by my ancestors of what nobody can afford to be ignorant of, nor excused for leaving out. I shall compile it with an equal portion of what everyone should know." Al-Ma'mun, following that, had to go in a hurry to Balkh, now a province in northern Afghanistan the capital of which is Mazar Sharif97, and Abul-Hassan (ع) did not accompany him; therefore, al-Ma'mun sent him from there a letter asking him to fulfill his promise and to make that compilation. Ar-Rida (ع) wrote him saying,

In the Name of Allah, Most Gracious, Most Merciful; My reliance is upon Allah. I have received the letter of the commander of the faithful ordering me to acquaint him with what is needed of matters which I have tested and heard, about foods and drinks, medicines, venesection, blood letting, bathing, poisons, what should be avoided, and other things which manage the health of the body, and I explained what is needed to be done regarding one's own body, and Allah is the One Who grants success.

After that he initiated his dissertation. A good number of scholars attempted to write commentaries on the dissertation; here is a partial listing of some of them so that the discreet reader may refer to them if he so wishes:

1. *Tarjamat al-Alawi lil Tibb ar-Radawi* ***ترجمة العلوي للطب الرضوي***of Sayyid Diaud-Dan Abul-Rida Fadlallah ibn Ali ar-Rawandi (d. 548 A.H./1153 A.D.).

2. *Tarjamat at-Thahabiyya* **ترجمة الذهبية** by mawla FaydAllah 'Usarah at-Tasatturi, an authority on medicine and astrology during the regime of Fath-Ali Khan. This book was written in secrecy in about 107 A.H./725 A.D. A handwritten copy of the manuscript dated 1133 A.H./1721 A.D. is available at the Mishkat Library of Tehran's University.

3. *Tarjamat at-Thahabiyya* ***ترجمة الذهبية*** by Muhammad Baqir al-Majlisi. It is available at the private library of the late Sayyid Hassan as-Sadr in Kadhimiyya (north Baghdad, Iraq).

4. *'Afiyat al-Bariyya fi Sharh at-Thahabiyya* ***عافية البرية في شرح الذهبية*** by Mirza Muhammad Hadi son of Mirza Muhammad Salih ash-Sharazi. It was authored during the reign of Sultan Husayn as-Safawi (the Safavid). It is in handwritten manuscript form and is available at the Sayyid Husayn al-Hamadani

Library, Najaf al-Ashraf (Iraq).

5. *Sharh Tibb ar-Rida* **شرح طب الرضا** by mawla Muhammad Sharif al-Khatunabadi. He authored it around 1120 A.H./1709 A.D.

6. *Tarjamat at-Thahabiyya* **ترجمة الذهبية** by Sayyid Shamsud-Din Muhammad ibn Muhammad Bada ar-Radawi al-Mashhadi. Its writing was finished in 1155 A.H./1743 A.D. and is available at the Shaikh Muhammad Ali Akbar an-Nahawandi Library in Khurasan (Iran).

7. *Sharh Tibb ar-Rida* **شرح طب الرضا** by Sayyid Abdulllah ash-Shubber who died in 1242 A.H./1827 A.D. Shaikh an-Nawari indicated in some of his writings that he had seen that copy himself.

8. *Sharh Tibb ar-Rida* **شرح طب الرضا** by mawla Muhammad ibn al-Hajj Muhammad Hassan al-Mashhadi who taught at Mashhad and died in 1257 A.H./1842 A.D.

9. *Sharh Tibb ar-Rida* **شرح طب الرضا** by mawla Nawraz Ali al-Bastami.

10. *Al-Mahmoodiyya* **المحمودية** by al-Hajj Kadhim al-Musawi az-Zanjani who died in 1292 A.H./1876 A.D. It is in manuscript form and is available with the author's grandsons.

There are others besides these scholars who explained and commented on it, revealing what is hidden of its secrets and obscure treasures. Probably the latest person to explain it and to conduct a comparative study between its theory and the latest modern scientific discoveries is Dr. Abdul-Sahib Zaini who did so in the "Multaqa al-Asrayn" periodical series.

Among other works, credit for which goes to this great Imam (ع), is Sahafat ar-Rida which deals with fiqh. The author of *Mustadrak al-Wasa'il* described it as "among the well-known books which is relied upon and which no other book, before it or after it, is more esteemed or reliable."

Sayyid Muhsin al-Amin, in his encylopædic work titled A'yan ash-Shi'a98, mentions an isnad (ascription) related to it alone from Shaikh Abdul-Wasi' al-Yemani az-Zaydi for the copy brought by the said Shaikh from Yemen and published in Damascus, Syria. Also, some of its copies contain its ascription to Abu Ali at-Tibrisi.

Al-Mustadrak states the following: "The esteemed Mirza Abd-Allah Afandi, in his *Riyad al-Ulema'*, has compiled all its sources and said, Among them is a copy of this *Saheefa* which I saw at the town of Ardabil (chief town of the Azerbaijan district, Iran), and its sanad was...,' then he goes on to indicate its *sanad*. Among other works attributed to the Imam (ع) is the book titled Mahd al-Islam wa Shara'i ad-Dan which is referred to by as-Saduq in his Uyun Akhbar ar-Rida through al-Fadl ibn Shathan, but he did not indicate that it was written in response to al-Ma'mun's request.99

Ajwibat Musa'il Ibn Sinan ("Answers to ibn Sinan's Queries") can be described as one of the works of the Imam (ع). It contains his answers to questions put forth to him by Ibn Sinan. But this cannot be

described as a book authored by the Imam (ع); otherwise, the collection of his answers to the questions of many others, which deal with various fields of knowledge and scholarship, must be also described as such. Ilal Ibn Shathan: This book contains the Imam's answers to questions relevant to ailments put forth to him by Ibn Shathan.

On various occasions, al-Ma'mun tried to force Imam ar-Rida (ع) into the arena of complex debates with various groups and creeds. He used to conduct scientific and intellectual sessions to which he invited great thinkers, leading scientists, the atheists of the century, and debaters whose scientific caliber was feared, and before the stubbornness of whose complex arguments the evidence was muted, and due to the fierceness of whose doubt the proof was weakened. In all such debates, the Imam would come out victorious over his opponents due to the tremendous power of knowledge with which the Almighty endowed him, for such are the miracles of the Infallible Imams.

None of them ever had to force himself into the sophistry of arguments to which some might have resorted in order to smash his opponent's argument and weaken his ability to provide evidence. Rather, he depended in his debates on honest arguments in order to prove right to be right and on his miraculous ability of conviction and calm stylistic method.

An-Nawfali tried to warn the Imam against attempting to deal with the debates of such people when the Imam asked him why al-Ma'mun had invited him to debate them, for al-Ma'mun had asked the Catholic archbishop, the High Rabbi, the leading Sabians, the Hindu high priest, followers of Zoroaster, Nestus the Roman medical scientist, and a group of orators of his time, to engage in scientific debates with Imam ar-Rida (ع).

He dispatched Yasir, the servant, to tell the Imam about the time when the debate would start, requesting him to attend. When Yasir went out and an-Nawfali was alone with the Imam, the Imam (ع) turned to him and asked him in the form of a dialogue, "O Nawfali! You are an Iraqi, and the heart of an Iraqi is not severe; so, what can you gain from causing your cousin to require us to meet with disbelievers and rhetoricians?" An-Nawfali answered, "May my life be sacrificed for yours! He wants to put you to test, and he loves to know how much knowledge you have. He has, indeed, built his assumption on a shaky foundation, and doomed, by Allah, is what he has built."

He asked him, "And what has he built?" He answered him saying, "Scholars of kalam and innovators are the antithesis of the scholars. A scholar does not deny the undeniable, whereas rhetoricians and polytheists are people who deny and try to prove what is not true. If you argue with them and tell them that Allah is One, they would say, Prove His Oneness,' and if you say that Muhammad (ص) is the Messenger of Allah, they would say, Confirm his Message,' then they would press their lies on a person while he tries to disprove their lies, and they would continue to prove that he is mistaken till he abandons his argument; so, beware of them, may my life be sacrificed for you."

The Imam (ع) smiled and asked him, "O Nawfali! Do you fear that they will disprove my argument?" He

answered, “No, by Allah! I have never worried about you, and I hope Allah will enable you to have the upper hand over them.” The Imam asked him again, “O Nawfali! Would you like to know when al-Ma'mun will feel remorseful?” He answered, “Yes.”

He said, “When he hears me argue with the people of the Torah quoting their own Torah, with the people of the Gospel (Bible) quoting their own Gospel, with the people of the Psalms quoting their own Psalms, with Zoroastrians arguing in their Persian language, with the Romans in their own Latin, and with rhetoricians using their very rhetoric. So, if I closed all the avenues of argument in the face of each arguing party and disproved his claim, making him renounce his statement from its onset and referring to my own statement, then al-Ma'mun will realize that he will not achieve what he aspires. It is then that he will feel regretful; We are Allah’s, and Unto Him is our return.”

Thus does the Imam show that he was not concerned about such persons whom al-Ma'mun wished to gather together against him trying to embarrass him with their falsification and arguments which he hoped might close for the Imam (ع) all the avenues of argument.

Whenever a session started and the Imam (ع) was invited to join it, discussion started and the Imam (ع) debated with the Catholics, making the Bible his reference to prove his own defense of the Unity of Allah (versus their Trinity) and disprove the so-called godhead of Christ (ع).

Then he would follow up with a magnificent discussion proving that the Bible in circulation today is not the same which Allah had revealed to Christ (ع) and that it is authored by some of the disciples of Jesus (ع) who are the authors of the four gospels, not Jesus (ع), depending in his argument on the fact that the details presented by each one of them stand in flagrant contradiction with those of the other. To the right of this text is cover page of the author’s book Mary and Jesus in Islam, a thorough research that proves, from “Christian” references, that Jesus (ع) was not the one who was crucified but that Judas Iscariot was, that he was not born on December 25, that the concept of Trinity crept into Christianity in the 3rd century…, in addition to evidences that Christianity has borrowed so much from ancient Babylonian, Greek, Roman Persian and Indian mythologies.

Let us digress here for a minute to tackle the issue of Christianity in brief, particularly that of Catholicism, then we will bring the reader a debate between Imam ar-Rida (ع) and a Catholic archbishop.

The reader already knows that the only Bible accepted by Muslims is the one compiled by Saint Barnabas, a gospel which was not canonized at the famous Nicæa, N.W. Asia Minor, conference of 325 A.D. called for by Emperor Constantine who aspired to put an end to the sectarian differences among the Christians of his time. The next few paragraphs are excerpted from my book *Mary and Jesus in Islam*:

According to the Gospel of Matthew, and to be exact Ch. 10, verse 4, the list of the twelve disciples of Jesus Christ is as follows: Simon (or Peter), Andrew (Peter’s brother), James (son of Zebedee), John (James’ brother), Philip, Bartholomew, Thomas, Matthew (the tax collector), James (son of Alphaeus),

Thaddaeus, another Simon who is said to be "a member of The Zealots,' a subversive political party," and Judas Iscariot. Why is the name of Saint Barnabas not among them, and how did he come to write his own Gospel, the only one accepted by Muslims as the true Bible?

With all their prejudices, speculations, sectarian motivations, it is unwise to accept what today's or yesterday's Christians tell us about Saint Barnabas and his Bible, or about the other disciples. The Encyclopedia Britannica III, for example, describes those who believed that Christ was human and not divine as heretics, and so do many Christian writers and theologians. An independent research, therefore, will yield better results, that's for sure.

One such research has been undertaken by M.A. Yusseff who published his findings in a very interesting book titled The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament which was published in 1405 A.H./1985 A.D. by the American Trust Publications of Indianapolis, Indiana, U.S.A.100 Saint Barnabas was originally called Joseph the Levite, or Joses the Levite, and is better known as Matthai, or Matthias.

In the Christian document known as Recognitions, Matthias is identified as another name for Apostle Barnabas, which is correct. In another document known as Homilies, Barnabas is said to be a personal Apostle of Jesus, "a strict servant of the Law," and, hence, one of the original twelve Disciples (or Apostles) of Jesus Christ.

The Jews, too, list his name among not twelve but five apostles, the remaining four being: Naki, Nester (perhaps Nestor after whom Nestorian Christians are named), Buni, and Todah. But we find the name "Lebbacus" among these disciples in Matthew 10:13, that of "Judas son of James" in Luke 6:16 and Acts 1:13, both contradicting other Biblical accounts; so, which one is correct and which one is not?!

Saint Barnabas was born in Cyprus in the first century A.D. Other references to him are recorded in the Bible in Acts 11:19 and 15:41. He is said as having joined the Jerusalem church "after the alleged crucifixion of Jesus101," which is not true, sold his property, and gave the proceeds as a donation to his community. He founded the church in Antioch (Turkish Antakya; see footnote above about the history of this city), where he preached.

Inviting Paul of Tarsus (Turkey) to be his assistant, he undertook missionary activity and then went to Jerusalem. Shortly after 48 A.D., a conflict separated both men, and Barnabas sailed home to Cyprus. Where did he write his Gospel and when? Nobody seems to know. How did he die? Nobody seems to know, yet he is called a martyr... We are also told that he knew St. Mark. In 488 A.D., his grave was discovered near the Monastery of St. Barnabas in the Cypriot city of Salamis. A copy of his Gospel was found buried with him102. The accurate list of the twelve disciples of Jesus exists in the Gospel of St. Barnabas himself who records the following:

Jesus, having returned to the region of Jerusalem, was found again of the people with exceedingly great joy, and they implored him to abide with them, for his words were not as those of the scribes, but were

with power; for they touched the heart.

Jesus, seeing that great was the multitude of them that returned to their heart for to walk in the law of God, went up into the mountain, and abode all night in prayer. When the day came he descended from the mountain and chose twelve whom he called apostles, among whom is Judas, who was slain upon the cross[103].

Their names are: Andrew and Peter his brother, fishermen; Barnabas, who wrote this, with Matthew the publican, who sat at the receipt of custom; John and James, son of Zebedee; Thaddaeus and Judas[104]; Bartholomew and Philip; James, and Judas Iscariot the traitor. To these he always revealed the divine secrets. He made Judas Iscariot his dispenser of that which was given in alms, but he took the tenth part of everything. (The Gospel of Barnabas 14)

The Gospel of St. Barnabas is the one that contains the true teachings of Jesus Christ; it will be discussed later how it refers to Prophet Muammed as the "Paraclete," a Greek word meaning "Messenger" and "Comforter," in Arabic al-Amin... Even if you set aside the Gospel of St. Barnabas, a good Greek translation of the original of John 14:16 will be: "And I will Pray the Patera, and he shall give you another Paraclete, that he may abide with you forever." The Greek word Patera is erroneously translated into "the Father," a reference to the Almighty, in a "modern" version of the Bible which gives the following text for John 14:16-17: "And I will ask the Father, and he will give you another Counselor to be with you forever__the Spirit of Truth."[105] No man of righteousness has earned the title of "the Spirit of Truth" (in Arabic al-adiq) more than Prophet Muammed.

A good scholar of Greek will do better than that; he will translate Patera into "Nourisher" or "Sustainer," and Paraclete into "Comforter," al-Amin in Arabic, a title given to Prophet Muammed even before he had started his mission. The translation of what John has in 14:16-17 should instead run as follows:

"And I will request the Nourisher (God) to send you another Messenger, so that he may be (your) guide always, the inspired, the Truthful, whom the world at large will not welcome because it will not comprehend or appreciate him, but you (believers) will recognize him. He will dwell with you and (his message) will find a place in your hearts."

A testimony to the truth of the statement saying "... and (his message) will find a place in your hearts" is that most converts to Islam used to follow one sect of Christianity or another. Upon acceptance of Islam, such converts do not abandon Christ; they simply rediscover him and get to know the real Christ whose message has been and is still being distorted. The best Christians in the world are the Muslims. Muslims wholeheartedly honour Jesus Christ and his true and pristine message presented by Prophet Muammed; read the following verses of the Holy Qur'an and see for yourself how such message is described:

***Allah said: O Jesus! I am going to terminate the period of your stay* (*on earth*) *and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve till the Day of Resurrection...* (*3:55*)**

Carefully examine the above verse especially this portion: "... and make those who follow you above those who disbelieve till the Day of Resurrection" and see how the Almighty raises the status of those who follow Jesus above those who disbelieve in him till the Day of Judgment. Those who believe in Jesus Christ and who follow his pristine message are none other than the Muslims, whereas the rest may be divided into two groups:

1) those who have distorted the message of Jesus Christ and lied about it one generation after another and are still doing so, and

2) the Jews who disbelieved in him and in his message and disbelieved in his virgin birth. Although the Jews now are the masters of the world, thanks to the West in general and to the U.S. in particular, but such power they will not keep forever. They will eventually weaken because the promise of the Almighty is true and irreversible; they will be exposed for what they really are: the anti-Christ, the Dajjal, the disseminator of falsehood through their absolute control over the news and information media.

The Imam (ع) asked the Catholic, "O Christian! Are you familiar with a statement in the Bible wherein Jesus says: 'I am going to my Lord and your Lord, and the Paraclete is coming who shall testify to my truth just as I testified for him, and he shall explain everything to you, and he shall be the one to expose all the sins of nations, and he shall be the one to smash the pillar of apostasy'?106 The Catholic said, 'We admit all what you have just quoted of the Bible." The Imam asked him, "Do you testify that such a statement is actually fixed in the Bible?" "Yes," said the Catholic. Imam ar-Rida said, "O Catholic! Could you tell me about the first Bible, how you lost it then found it, and who put your existing Bible together?" The Catholic said, "We did not lose the Bible except for one single day then we found it fresh; John and Matthew brought it back to us." Imam ar-Rida (ع) said, "How little your knowledge of the Bible and its scholars is! If such is your claim, then why do you dispute with one another about the Bible? Rather, controversy has always revolved around the Bible which is in your hands today. Had it been the same as the first one was, you would not have thus disputed (with one another) about it, but I shall inform you of such controversy myself."

The Imam went on to state the following:

"Be informed that when the first Bible was lost, the Christians gathered around their scholars and said to them: 'Jesus son of Mary has been killed, and we do not know where the Bible is. You are the scholars; so, what do you have with you?' Luke and Mark said to them, We have learned the Bible by heart; so, do not grieve in its regard, and do not forsake the churches, for we shall recite to you one Gospel after another on each Sunday till we put it all together.'

Luke, Mark, John and Matthew sat together, and they put this Bible of yours for you after you had lost the first (original) one. These four men were students of the early disciples; are you aware of that?!" The Catholic answered, "This I did not know and now I do. It is also now clear to me how much you know about the Bible, and I have heard from you things with which I was familiar and to which my heart

testifies to be the truth. I have, therefore, gained a better understanding."

Imam ar-Rida then said to him, "How do you, then, find the testimony of these men?" "Accurate," said the Catholic, "since they are the scholars of the Bible, and everything to which they testified is the truth."

Imam ar-Ria then turned to al-Mamoon and his company and said, "Bear witness to what he has just said." They said, "We testify."

Then the Imam turned to the Catholic and said, "I challenge you to swear by the son and his mother whether you know if Matthew had said, The Messiah is David son of Abraham son of Isaac son of Jacob son of Yehuda son of Khadrun', and that Mark said about the lineage of Jesus son of Mary that he was 'The word of God which He placed in the human body, so it became human', and that Luke said, 'Jesus son of Mary and his mother were humans of flesh and blood, so the Holy Spirit entered into them'. Then you testify that Jesus had himself said the following about his creation: 'I tell you the truth: None ascends the heavens except that he descends therefrom except the man who rides the camel, the seal of the prophets, for he shall ascend to the heavens then shall he descend;' so, what do you say about that?" The Catholic said, "This is the speech of Jesus, and we do not deny it."

Imam ar-Rida (ع) said, "If so, what do you say about the testimony of Luke, Mark, and Matthew with regard to Jesus and what they had attributed to him?" The Catholic said, "They lied about Jesus..."

Imam ar-Rida (ع) turned to the audience and said, "O people! Has he not (a moment ago) testified to their truthfulness, saying that they were the scholars of the Bible and what they said is the truth?!" The Catholic said to the Imam (ع), "O scholar of the Muslims! I would like you to excuse me from discussing these men."

After a while the Imam (ع) turned to that Catholic, who was an arch-bishop, and said, "In the Bible, it is written: 'The son of the virtuous woman is departing, and the Paraclete is coming after him, and he shall lighten the burdens and explain everything to you, and he shall testify for me as I have testified to you. I have brought you the parables, and he shall bring you the interpretation.' Do you believe that such a text exists in the Bible?" The Catholic answered in the affirmative.107

The Holy Qur'an, moreover, tells us in Surat as-Saff (Ch. 61) that "Jesus son of Mary said: 'O Children of Israel! I am the prophet of Allah to you testifying to that which is before me of the Torah and giving the glad tidings of a Prophet who will come after me; his name is Amed; but when he came to them with clear arguments, they said: This is clear magic" (Qur'an, 61:6). Compare this Qur'anic verse with the following text in the Gospel of St. Barnabas:

Thereupon said the disciples, "O master, it is thus written in the book of Moses, that in Isaac was the promise made."

Jesus answered with a groan, "It is so written, but Moses wrote it not, nor Joshua, but rather our rabbins

(rabbis), who fear not God. Verily, I say to you that if you consider the words of the angel Gabriel, you shall discover the malice of our scribes and doctors. For the angel said: Abraham, all the world shall know how God loves you, but how shall the world know the love that you bear to God? Assuredly it is necessary that you do something for the love of God.' Abraham answered, 'Behold the servant of God ready to do all that which God shall will.'

"Then spoke God, saying to Abraham, 'Take your son, your firstborn Ishmael, and come up the mountain to sacrifice him.' How is Isaac firstborn, if when Isaac was born Ishmael was seven years old?!"

Then answered Jesus, "Verily I say to you that Satan ever seeks to annul the laws of God. Therefore he with his followers, hypocrites and evildoers, the former with false doctrine, the latter with lewd living, today have contaminated almost all things, so that scarcely is the truth found. Woe to the hypocrites, for the praises of this world shall turn for them into insults and torments in hell.

"I, therefore, say to you that the messenger of God is a splendor that shall give gladness to nearly all that God has made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love (of God), the spirit of prudence and temperance. He is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he has received from God three times more than He has given to all his creatures. O blessed time, when he shall come to the world. Believe me that I have seen him and have done him reverence, even as every prophet has seen him. Seeing that of his spirit God gives to them prophecy. And when I saw him my soul was filled with consolation, saying, O Muammed, God be with you, and may he make me worthy to untie your shoe latchet, for obtaining this I shall be a great prophet and holy one of God." (The Gospel of Barnabas 44)

"... unworthy to untie your latchet" above brings to memory what St. Mark said in 1:7: "And this was his message: After me will come one more powerful than I, the thongs of whose sandals I am not worthy to stoop down and untie." The speaker is undoubtedly Jesus and the one whose coming he is predicting is none other than Prophet Muhammad (ص). But people look at things and make them appear as they would like them to. Such is the truth which all other disciples, with the exception of Barnabas, had deliberately hidden.

The reader is encouraged to obtain a copy of the Gospel of Saint Barnabas108 and compare it with other existing Bibles, be they those accepted by the Catholics or those endorsed by the Protestants, and judge for himself as to how much distortion the message of Christ has suffered and is still suffering...

The Catholic archbishop slipped into an obvious self-contradiction; for he on one hand sanctified the authors of the four gospels and held them above lying while, on the other hand, he admitted to the Imam that they did tell lies about Christ (ع).

Then the Imam (ع) debated with the High Rabbi, the most distinguished scholar of the Jews, to prove the prophethood of Prophet Muhammad (ص) from the previously revealed divine testaments, after which he

follows with a very logical debate. Having argued with him that one of the requirements of a Prophet was to perform something all other creation are unable to perform, he asked him about the reason why they, the Jews, refrained from believing into the miracles of all prophets other than Moses (ع) son of Imran (Amram), and the High Rabbi answered him by saying, “We cannot admit the prophethood of any who professes prophethood except after bringing us knowledge similar to that brought by Moses.”

Ar-Rida (ع) said to him, “Then how come you admitted the prophethood of other prophets who preceded Moses (ع) who did not split the sea, nor did they cleave the stones so that twelve springs would gush forth from it, nor did they take their hands out shining white as Moses did, nor did they turn a cane into a snake?!” It was then that the High Rabbi overcame his stubbornness, submitted to the argument, and admitted that any supernatural act beyond human capacity was indeed a proof of prophethood.

The Imam (ع) then asked him about the reason why the Jews did not believe in the prophethood of Jesus (ع) despite the fact that he brought forth miracles beyond human capacity such as bringing the dead back to life, healing those who were born blind and the lepers, and about the reason why they did not believe in the prophethood of Muhammad (ص) despite his bringing an extra-ordinary miracle, the Holy Qur’an, although he was neither a scholar nor a writer. The High Rabbi had no answer at all.

Then came the turn of the Zoroastrian high priest whom the Imam debated based on the priest’s belief in the prophethood of Zoroaster. The Zoroastrian told the Imam (ع) that Zoroaster brought them what no other man had ever brought them before. “We did not see him,” he continued, “but the tales of our ancestors informed us that he legalized for us what no other person before had made legal; so, we followed him.” The Imam (ع) asked him, “You believed in the tales which came to you about him, so you followed him, didn’t you?” “Yes,” he answered. The Imam (ع) said, “This is the case with all other nations. Tales came to them about what the prophets had accomplished, what Moses (ع), Jesus (ع), and Muhammad (ص) had all brought them, so why did you not believe in any of these prophets, having believed in Zoroaster through the tales that came to you about him informing that he brought forth what others did not?” The Zoroastrian high priest had no more to say.

After that the Imam turned to the debate’s witnesses, having finished debating with the chief representatives of those creeds, asking anyone else to go ahead and put forth any question to him. Everyone abstained from doing so. It was then that Imran the Sabian, who was one of the most distinguished scholars of the science of kalam of his time, approached the Imam (ع) and asked him how he could prove the existence of the Creator. The discussion between them delved into the deepest depths of this complex question, while the Imam answered the man’s questions through clear scientific facts in a very simple way.

Among the questions Imran asked the Imam (ع) was: “Master! Was the Being known to Himself by His Own Self?” The Imam said, “Knowledge is acquired by something which would negate its antithesis (ignorance). So that the thing itself would be existing through what it is negated, without the existence of anything which contradicts its existence, a need arises to negate that thing about itself by defining what

is known about it. Do you understand, O Imran?" He said, "Yes, by Allah, master! Tell me, then, by what means did He come to know what He knew, by a pronoun or by something else?"

The Imam (ع) said, "If it had been by a pronoun, would He then find anyway not to establish for that pronoun a limit where knowledge ends?" Imran answered, "Yes, He will have to find such a way." The Imam asked him, "Then what is that pronoun?" Imran could not provide any answer. The Imam (ع) said, "Is it alright if I ask you about the pronoun and you define it by another pronoun? If you answer in the affirmative, then you would make both your claim and statement void. O Imran! Ought you not come to know that the One cannot be described by a pronoun and would not be described except by a verb, a deed, an action, and He cannot be expected to be parts and kinds like human beings?"

Imran asked him, "Master! The knowledge I have says that the being is changed in his essence by his action of creating..." The Imam (ع) said, "Does your statement, O Imran, mean that the being does not in any way change its essence except when it affects its own essence in a way which changes it? O Imran! Can you say that the fire changes its own nature, or that the heat burns itself, or have you seen anyone seeing his own vision?" Imran said, "No, I have not seen that; could you please tell me, master, is it the creation, or is it the nature of creation?"

The Imam (ع) said, "Yes, O Imran, He is above all of that; He is not in the creation, nor is the creation in Him; He is elevated above that, and bad indeed is your knowledge about Him, and there is no might except in Allah. Tell me about the mirror: are you in it or is it in you? If neither one of you is in the other, then how did you come to see your own reflection in it?" Imran said, "Through the light between myself and it."

The Imam (ع) said, "Can you see of that light more than what you can with your own eyes?" He answered, "Yes." The Imam (ع) said to him, "Then show it to us..." It was then that the man was too baffled to say a word. The Imam (ع) said, "I do not see the light except leading you and the mirror to come to know each other without being in either one of you. There are many such examples which the ignorant simply cannot observe, and Allah Has the greatest example."

Thus did the Imam face the challenge of Imran the Sabian's doubting method, smashing it and dispelling the ambiguity of the complex doubts which he could not understand till vision became clear to him. The Imam (ع) did not determine an evidence except after building it with simple, easy to understand, proofs derived from everyday life in order not to leave any room for the opponent to doubt after transforming a most complex theory into an easy and commonsense idea, all of that by employing a very beautiful and miraculously effective style.

In another session, al-Ma'mun invited the Imam (ع) to debate Sulayman al-Marazi, Khurasan's scientist in kalam, and the debate between them dealt with some significant topics which were being debated then by scholars of the science of kalam. The starting-point of the discussion was the issue of *bada'*. The Imam (ع) explained its sound meaning, indicating that the Sublime and Dear God had innermost

knowledge which nobody but He knew: that was the source of *bada'* and the knowledge whereby He taught His angels and Prophets.

To explain it in a way which would remove all confusion and ambiguity, we can say about *bada'* is that Allah makes it clear that His Divine Will is always linked to an advantage, a benefit, that necessitates it, brings about such Will, carries it out..., whereas what is apparent is that His Will is hinging on what is opposite thereto. Then He, after that, makes manifest His actual Will when the advantage is satisfied from all aspects, and the reasons for which it was not previously manifested are removed, and it appears to the creation as if Allah willed to abandon His first Will, hence it is in the view of creation, not in the reality of Will, *bada'*. This is the theory of *bada'* in its simple logical context which Imamis (Shi'as) uphold and which some people misunderstood and misinterpreted, giving it a wrong meaning which necessitated attributing ignorance (!!!) to the Almighty God, an excuse to wage an unfair campaign of defamation against Imami Shi'as by their opponents from among the followers of other sects.

First, the Imam (ع) has proven the accuracy of *bada'* in which Ahl al-Bayt (ع) believe by: First quoting the Holy Qur'an where Allah Almighty says,

فَتَوَلَّ عَنْهُمْ فَمَا أَنتَ بِمَلُومٍ

***"So leave them alone, for you shall not be blamed for that"* (*Qur'an, 51:54*),**

meaning thereby that He intends to annihilate them. Then the Almighty, according to the bada' theory, says,

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ

***"So remind* (*them*)*, for* (*such*) *reminding may avail the believers"* (*Qur'an, 51:55*),**

which indicates a shift from the first decision as observed from studying the context of both verses.

Second, he tries to prove it through traditions narrated from his forefathers citing the Messenger of Allah (ع) saying, "Allah sent his wahi to one of His prophets to inform him that he would die on a particular day, and when that prophet was told of it, he plead toed Allah, the King, while on his bed, and kept saying, Lord! Postpone my demise till I see my son growing up to carry out my will' till he fell from his bed, whereupon Allah sent his wahi again to the same prophet to inform him that He decided to postpone it."

It is apparent that *bada'* in the meaning which we indicated requires no reason whatsoever to be

alarmed, and it does not justify waging a campaign of defamation against those who believe in it by those who do not.

The same discussion led to discussing the will's eternity and transience, and the Imam (ع) stood to disprove the theory which called for the eternity of the will, proving its being transient by revealing its self-contradiction, removing the confusion which may occupy anyone's mind in its regard.

Will, as the Imam (ع) says, is one of the actions of the Almighty. It is not one of His attributes; therefore, it is transient, not perpetual, since an action is a form of event, and the deed cannot be identical to the doer, so the will cannot be identical to the willing person. Will is not like hearing, or seeing, or knowing as al-Marazi tried to prove; it does not make sense, the Imam says, to say that

He "wanted" Himself. Does He want to be "something," or does He want to be alive, Seeing, Hearing, or Able?! If this is according to His Will, it would require the impossible which is the change occurring to the self, for the meaning then would be that He wanted Himself to be something which was not... Sublime is Allah greatly above all of this sophistry.

Thus did the debates between the Imam and al-Marazi take place frequently about the eternity of the will versus its transience with regard to relevant matters.

In his debates with the Imam (ع), al-Marazi kept arguing and coming back to the same point from which he had started his argument in an inflexible argumentative manner. While accepting that to desire something (to "will", to wish, to desire, to decide) is a verb, he goes back to deny that, claiming that it is an adjective, and he may admit something and say something else.

The Imam asked him, "O Abu Sulayman! Can you tell me if the will is a verb or not?" He said, "Yes, it is a verb." The Imam (ع) asked him, "Is it causative, since verbs are?" "It is not a verb," came the answer. The Imam (ع) asked him, "Is there anyone besides Him who, too, is eternal?" Sulayman answered, "Willing is doing."

The Imam (ع) said, "O Sulayman! This is the same (sophistry) because of which you criticized Dirar and his followers, saying that everything Allah Almighty has created in His heavens and earth, ocean or land, dog or pig, monkey, human, or an animal, is Allah's will, and that Allah's will gives life and takes life away, and it goes here or drinks from there, marries, enjoys food, commits immoral acts, disbelieves and commits shirk..."

Sulayman said, "It is like hearing, seeing, or knowing; that is, it is an adjective, an attribute." Having abstained from providing an answer to the Imam's question, Sulayman went back to the beginning of the argument regarding whether the will is an adjective, an attribute, or a verb, but the Imam nevertheless repeated his argument with him by following another route different from the one he took first. This indicates how commonsense the idea seems to him and demonstrates his ability to prove it however he willed.

The debate continued between them in the same calm manner in which the Imam (ع) coined his questions, which is the most magnificent method of debate. In his way of providing answers, the Imam never blocked the avenue before his opponent to continue the debate; rather, he left him completely free to debate in whatever manner he wished through his questions till he brought him to a dead-end where he could not proceed anymore just to go back to seek another route which the Imam himself wanted him to seek out of his own will, and after his own conviction.

But Sulayman kept fumbling about in his answers to the Imam's questions after the Imam had closed before him all avenues of argument, and al-Ma'mun was quick to notice his fumbling about which indicated Sulayman's loss, so he rebuked the latter and criticized him. It is reported that during the debate, when ar-Rida (ع) asked him to continue his questions, he said, "Will is one of His attributes."

The Imam said, "How many times have you said that it is one of His attributes?! Is it a new attribute, or has it always been so?" Sulayman said, "New."

The Imam (ع) said, "Allahu Akbar! You are telling me that His attribute is new! Had it been one of His attributes, an eternal one, then He willed and He created as long as His will and His creation are eternal...! This means it is an attribute of someone who did not know what he did! Allah is Elevated above this..."

Sulayman said, "Things are not a will, and He did not will anything." Here the Imam said, "You have hissed, O Sulayman! He did and He created as long as His will and His creation are eternal...?! This is the attribute of someone who does not know what he is doing! Elevated is Allah above all of that." Turning to al-Ma'mun, Sulayman then said, "Master! I have already informed him that it is like hearing and seeing and knowing." Al-Ma'mun said, "Woe unto you, Sulayman! How you have erred and how often you have repeated yourself! Stop it and take another route, for you seem to be unable to provide any answer better than that."

The debate continued after that till Sulayman's tongue was tied, whereupon al-Ma'mun said, "O Sulayman! This is the most learned descendant of Hashim," and the session was terminated.

The Imam (ع) also conducted a very magnificent debate with Ali ibn al-Jahm dealing with the infallibility of prophets in which he explained in a very beautiful way. He underscored the fact that the superficial meaning of some verses may give the impression of self-contradiction. The Imam (ع) started his discussion with Ali ibn al-Jahm by criticizing him and those who interpreted the Book of Allah according to their own viewpoints, stating that he and those folks have to refer to those whom Allah endowed with the faculty of knowledge and understanding in order to learn the actual and accurate interpretation of such verses. This is according to the sacred verse which says,

"And none knows its interpretation except Allah and those deeply grounded in knowledge" (***Qur'an, 3:7***).

Then the Imam (ع) started explaining the verses whose superficial meaning indicates the fallibility and possibility of sinning by prophets. He indicated that Adam's transgression took place while he was in Paradise, not on earth, and the infallibility in question is earthly, and that he did not commit any sinning act as long as he lived on earth which contradicted his infallibility as proven by the following sacred verse:

"Allah did indeed choose Adam and Noah, the family of Abraham, and the family of Imran above all people" (***Qur'an,3:33***).

As regarding the verse which states the following:

"And remember Thun-nan when he departed in wrath; he imagined that We had no power over him, but he cried through the depths of darkness, There is no God but You! Glory to You; I was indeed wrong"(***Qur'an, Al-Anbiya':87***),

what is meant by "he imagined that We had no power over him" is that he realized that Allah was not going to sustain him." Had he thought that Allah was unable to overpower him, he would have then committed kufr (apostasy) and he would have also committed *'isyan*, transgression.

As regarding the verse "And (with passionate lust) did she desire him, and he would have desired her" (Qur'an, Yousuf:24), the case regarding what the wife of al-'Aziz wanted, and what Yousuf (ع) desired to do, are two different things, for she wanted to commit a sin while he desired to kill her if she forced him; therefore, Allah saved him from the deed of killing her and its terrible consequences, and saved her from her own wishful desire to commit a sin.

As regarding prophet David (ع), his statement that the defendant had committed injustice by asking for the ewe, it was an error only within the framework of the case, and it took place before he had asked the defendant about his defense against the plaintiff's claim, and it is not a transgression, for Allah corrected his decision for him by bringing him the example of the two kings.

As regarding his marriage with the widow of Uryah, which was regarded by people at that time as a sin and criticized him for it, it was done for the sake of effecting a legislative interest whereby David wanted to shatter the then prevalent custom of a widow not getting married after the death of her husband.

It is similar to what happened to the Prophet with Zainab daughter of Jahsh, wife of Zaid ibn Harithah who had been adopted by the Prophet (ص). By marrying Zainab after granting her divorce from Zaid, the Prophet (ص) wanted to shatter the pre-Islamic custom whereby a man would not be permitted to marry the former wife of someone whom he had adopted, as is clear in the text of the Holy Qur'an. The Prophet (ص) was apprehensive of the criticism of the hypocrites of his action, so the Almighty addressed him by saying,

"Do not fear people; it is more fitting that you should fear Allah" (***Qur'an, Al Ahzab:37***),

since it was Allah Who ordered him to marry her as we understand from the verse,

***"Then when Zaid had dissolved* (*his marriage*) *with her, with the necessary* (*formality*)*, We joined her in marriage to you in order that* (*henceforth*) *there will be no difficulty to the believers in* (*the matter of*) *marrying the wives of their adopted sons, when the latter have dissolved with the necessary* (*formality, their marriage*) *with them, and Allah's command must be fulfilled"* (*Qur'an, Al Ahzab:37*).**

By providing such glorious knowledge of the exegesis of sacred Qur'anic verses, and by giving such honest interpretations which safeguard the integrity of the context, the Imam (ع) used to dispel the confusion of those who did not have a deep actual understanding of the Glorious Book of Allah.

In his book *Al-'Iqd al-Farid*, Ibn Abd Rabbih al-Andalusi recorded a debate on the subject of Imamate between the Imam and caliph al-Ma'mun which seems to be stamped with artificiality, and we think it is possible that some fanatics from among those who deviated from the line of the Ahl al-Bayt (ع) had fabricated it, for he stated the following in his book:

Al-Ma'mun said to Ali ibn Musa (ع), "Why do you claim it (Imamate) for your own selves?" The Imam (ع) answered, "Due to Ali and Fatima (ع) being near in kin to the Messenger of Allah (ع)." Al-Ma'mun said, "If it is only a matter of kinship, then the Messenger of Allah (ع) had left behind him those who were closer in kinship to him than Ali or any of his relatives, and if you mean the kinship of Fatima (ع) to the Messenger of Allah (ص), then the matter (Imamate) after her should have belonged to al-Hassan and al-Husayn (ع) whose right was confiscated by Ali even while they were still alive, taking control of what was not his." Ali ibn Musa (ar-Rida [ع]) could not provide an answer.

Let us record the following regarding this quotation:

The Imam did not claim his right to caliphate only on account of his kinship to the Prophet (ص), but rather on account of the clear statements made by the Prophet (ص) emphasizing that he was to be the caliph after him, in addition to the personal qualifications which adorned Imam Ali (ع) and which distinguished him above the rest of *sahaba*.

The concept of caliphate according to Ahl al-Bayt (ع) is that it is decreed according to a divine text, not dictated due to factors of kinship, politics, etc. Allah is the One Who chooses, and His choice is conveyed by His Prophet (ص), whoever He sees to be most fit to safeguard the Message and the interest of the nation. The claim of those who said that they deserved caliphate due to their kinship to the Prophet (ص) is similar to the claim of those who said that the muhajiran (immigrants) were more qualified than the ansar (supporters of Medina) due to the nearness of the first party to the Messenger of Allah (ص). The Imam, if this story is true at all, would not have been unable, as it suggests, to answer al-Ma'mun's objection that there are among the Ahl al-Bayt (ع) those who had more priority than Ali (ع) or any of his relatives, an apparent reference to his grandfather al-Abbas ibn Abdul-Muttalib109, to caliphate.

It was al-Abbas himself who approached the Imam requesting him to stretch his hand to him so that he would swear the oath of allegiance to him when he felt that the fate looked ominous and that the environment was threatening of a revolt. But the Imam refused to accept such an oath privately; rather, he preferred that such an oath be sworn to him in public and before eye witnesses after finishing the funeral rites for the Messenger of Allah (ص) whose corpse was still lying in state waiting to be bathed and buried110. If you suppose that al-Abbas had any right to the caliphate, he would then have relinquished it.

As regarding al-Hassan and al-Husayn, they were then very young; Hassan was 10 and Husayn was 9. Neither wilayat nor wisayat can be enforced on caliphate till they were old enough, for caliphate is a post which permits no wisayat at all; therefore, the issue of caliphate was confined to Ali (ع) alone.

The fact that al-Ma'mun's way of thinking regarding the issue of caliphate, and his views with which he confronted the faqihs in his debates, as the author of *Al-'Iqd al-Farid* ***العقد الفريد*** himself mentions, proving that caliphate was the legitimate right of only Ali rather than anyone else among the sahaba, this fact itself convinces us that this fabricated dialogue quoted above was written by some fanatic followers of other sects.

Imam ar-Rida (ع) did not write a book on exegesis, but he explained the meanings of the Qur'anic verses about which he was asked, and we will indicate here some such explanations in order to acquaint you with the magnificent method and innovative style of the Imam (ع) in this regard.

Al-Ma'mun asked him once to explain some Qur'anic verses out of his curiosity about the knowledge which Allah bestowed upon the Imam (ع). Among such verses was this one:

"He it is Who created the heavens and the earth in six days, and His throne was over the water, so that He might try you which of you is best in conduct" (***Qur'an, Hud:7***).

He said, "The Praised and Exalted Allah created the Throne, the water, and the angels before the creation of the heavens and the earth, and the angels used to know Allah through their own creation, through the Throne and the water. Then He made His Throne over the water in order to manifest His might to the angels so that they might know that He is capable of doing whatever He pleased. Then He raised the Throne through His might, moved it and made it above the seven heavens. Then He created the heavens and the earth in six periods of time. He was capable of creating them in a twinkle of the eye, but the Exalted One created them in six periods in order to show the angels what He was creating, one creation after another, so that they would know time, and so that they would again know that Allah was the absolute Originator of each and every thing. Allah did not create the Throne because He was and is independent of it and of everything He created; He cannot be described by anything in the cosmos simply because He has no physical body; Exalted is He above the characteristics of what He created a great deal of Exaltation.

"As regarding His saying, ...so that He might try you which of you is best in conduct,' He has created

them in order to test them through the responsibility of obeying and worshipping Him, not out of His desire to test or to try them, since He already knows all things."

Al-Ma'mun also asked him about the meaning of this verse:

***"Had it been thy Lord's Will, they would all have believed,* (*so would have*) *all those on earth! Will you then compel mankind, against their will, to believe?! No soul can believe except by the Will of Allah"* (*Qur'an, Younus:99-100*).**

Quoting his forefathers, ar-Rida (ع) said, "Muslims said to the Messenger of Allah (ص), We wish you forced those whom you have conquered, O Messenger of Allah, to accept Islam, so that our number would increase, and we would become stronger in the face of our enemies.' The Messenger of Allah (ص) said, I am not going to meet Allah, the Almighty and the Exalted, having invented an innovation which He did not command me to do, nor am I the type of person who forces others to do anything at all.' It was then that this verse was revealed: Had it been thy Lord's Will, they would all have believed, (so would have) all those on earth,' by means of forcing them, or when they find no other choice while in this world, just as will those who will believe only after witnessing Allah's might and retribution in the life after death. If I do such a thing to them, they would not deserve any reward, but I wish they accept it out of their own choice rather than being forced to do so in order that they may deserve to be close to me and blessed through me, and they will thus remain in Paradise forever.'

"As regarding the meaning of No soul can believe except by the Will of Allah,' it does not mean that it is prohibited from believing (without a prior consent from Allah); it simply means that Allah invites it to believe without forcing it to do so."

The Imam (ع) said the following in his explanation of the verse which says,

***"*[*Allah is He*] *Who has made the earth your couch, and the heavens your canopy"* (*Qur'an, Al-Baqara:22*):**

"He made the earth suitable to the creation of your nature, agreeable to your bodies; He did not make it too hot to burn you, nor too cold to freeze you, nor too windy to cause you dizziness, nor too stinky to damage your heads, nor as liquid as water to cause you to drown, nor too solid to enable you to build houses and graves for your dead; rather, the Exalted and the Sublime One made it strong enough to be useful for you, for your bodies, and for your buildings, making it usable in your homes and graves and a great deal of other advantages as well; thus, He made the earth a couch for you.

"As for the heavens, He made them like a protective ceiling above your heads in which He let the sun and its moon and the stars orbit for your own good. He ... 'sent down water from the heavens, and brought forth therewith fruits for your sustenance,' meaning thereby water which He caused to descend from a high altitude in order to reach the summits of your mountains and hills, valleys and plains. He caused it to descend as showers and as moisture which soil inhales, and He did not cause it to pour

down at once to ruin your lands, trees and other vegetation and fruits. And brought forth therewith fruits for your sustenance' (Qur'an, Al-Baqara:22)

means whatever grows on earth for your sustenance, so Do not set up rivals unto Allah while you know (the truth),' that is, rivals' such as similitudes and such things like idols which have no comprehension, hearing, sight, nor are they able to do anything at all, while you know that they cannot create any of these great blessings with which He, your Lord, the Exalted, the Most High, has blessed you."

About the subject of the infallibility of Prophets, the Imam (ع) was asked to explain the meanings of some verses whose superficial meanings suggest that Prophets were not infallible at all, that they were liable to commit sins. At one of the meetings arranged by al-Ma'mun, the latter asked the Imam (ع): "O Son of the Messenger of Allah (ص)! Don't you claim that Prophets are infallible?"
The Imam (ع) answered in the affirmative.

Al-Ma'mun then asked him, "Then what is the meaning of this verse: Thus did Adam disobey his Lord and allow himself to be seduced'?"

The Imam answered this question by explaining that Allah had forbidden Adam and Eve from coming close to a particular tree without forbidding them from eating its fruit or the fruit of similar trees. They obeyed Allah by not coming near that tree, but Iblis (Eblis) confused them in this regard and suggested that they should eat not from that tree but from other similar trees, swearing to them by Allah that he was only providing them with advice. So they believed in his oath, and they ate the fruit of a similar tree, and that was before Adam was considered as a Prophet and before his descent to earth.

What he did was not a sin for which the penalty is Hellfire, but it was a minor disobedience which could be forgiven and could be committed by Prophets before wahi (revelation) reaches them. When Allah chose him and made him a Prophet, he became infallible and was not permitted to commit a sin, minor or major, telling him, "Thus did Adam disobey his Lord and allow himself to be seduced. But his Lord chose him (for His Grace); He turned to him, and gave him guidance.'"

Then he asked him about Ibrahim (Abraham) al-Khalil (ع), the Friend of Allah, and about the stage of doubt through which he passed as appears on the surface in the Holy Qur'an when he is mentioned, till truth became manifest to him and he believed therein. The Almighty says:

"When the night covered him, he saw a star. He said, This is my Lord.' But when it set, he said, I do not love those that set.' When he saw the moon rising in splendour, he said, This is my Lord.' But the moon set, so he said, Unless my Lord guides me, I shall surely be among those who go astray.' When he saw the sun rising in splendour, he said, This is my Lord; this is the greatest (of all).' But when the sun set, he said, O my people! I am indeed free from your (guilt) of ascribing partners to Allah. For me, I have set my face firmly and truly towards Him Who created the heavens and the earth, and never shall I attribue partners to Allah'" (Qur'an, Al An'am:76-79).

About this issue, the Imam (ع) commented thus:

"Ibrahim (ع) never passed through a stage of doubt in Allah; rather, his story may be summarized thus: He lived in a society where three types of worship dominated: the worship of Venus, the worship of the moon, and the worship of the sun. The outward pretense of Ibrahim (ع) to follow these religions before declaring his belief in Allah was only to deny the validity of each one of them and to prove to others the fact that they were invalid, not due to his temporary belief in them. He simply wanted to prove to their fellows, through the method of argument which he employed in a spirit filled with belief in Him, that their type of creed and their norm of worship of Venus, the moon, and the sun, were not appropriate due to the variation which occurred to them and which is one of the attributes of the creatures, not of the Creator."

Then the Imam (ع) added saying, "What Ibrahim al-Khalil (ع) did was actually according to the inspiration which he had received from Allah by the token of the verse that says, That was the reasoning about Us which We gave to Abraham (to employ) against his people' (Qur'an, Al-An'am:83). What he did, therefore, was merely a method to win the argument against his people regarding the invalidity of their norms of worship and in their belief in gods other than Allah, which is a unique method among Qur'anic methods to invite others to believe."

Al-Ma'mun then asked him about the meaning of the verse which says,

***"... till the apostles give up hope* (*of their people*) *and* (*their people come to*) *think that they proved them to be liars, Our help will then come to them"* (*Qur'an, Yousuf:110*).**

The reason for questioning is attributing despair to Allah's Messengers after being promised help from Allah. Despair and despondency are forms of kufr (disbelief); the Almighty has said,

***"Never give up hope of Allah's mercy; truly none despairs of Allah's mercy except those who have no faith"* (*Qur'an, Yousuf:87*).**

So, how can despair find its way to the heart of a messenger of Allah, or a prophet, knowing that, according to this verse, only kafirs can do so, and what is a greater sin than committing *kufr*?!

What is superficially obvious from the text of this verse is that the time when they despaired was after receiving the Message and inspiration. To this, the Imam (ع) answered by saying that the subject of despair in this verse is not Allah's help promised to His messengers, but rather losing hope of their people ever believing in them and accepting their message; i.e. to believe in Him and renounce their previous disbelief and disobedience by their worship of gods other than Allah. The meaning of this verse, then, will be something like this: When the messengers lost hope that their people would ever believe in them, and when those people thought that they succeeded in proving those messengers liars, it is then that Our help came to them.

Thus is the outward ambiguity of the verse removed, and thus does the Imam (ع), through providing such glorious explanations to the sacred verses of the Holy Qur'an whose outward meaning is actually the opposite of that of the context, dispel the cloud of doubt which may come to one's mind regarding the infallibility of Prophets. They are not mere justifications or one's own personal opinions; rather, they are actual facts; to uphold to the contrary is not possible.

There are other verses the superficial meaning of which gives the impression that Allah has limbs just as humans do which He uses to achieve His purpose. An example is His statement addressing Iblis when the latter refused to prostrate to Adam as commanded by Allah: "What prohibited you from prostrating to what I have created with My own hands?" and also the verse saying, "When a leg will be uncovered and they are invited to prostrate..."

The Imam (ع) explains the meaning of Allah's hand to be His might. The meaning of the previous verse would be, "What prohibited you from prostrating to what I have created with My might and power?" Allah does not have eyes, legs, hands, or any such things as we may imagine which would put limits to Allah like those to man, and the revealed texts containing a reference to such things are given meanings which agree with conceiving Allah to be Exalted above having physical dimensions a great deal of exaltation.

The "leg" is interpreted by the Imam as a barrier of light which, when removed, will cause the believers to fall prostrating, while the legs of the hypocrites become too stiffened to prostrate.

Thus does Imam ar-Rida (ع) portray for us an accurate picture which is honest in interpreting the meanings embedded in the Glorious Book if we wish to honestly and wisely interpret its verses.

One more thing remains. There are narratives which contain some interpretations of Qur'anic verses attributed to Imam ar-Rida (ع) the authenticity of which is questioned simply because some of those who reported them are not free of the practice of distortion or fabrication.

What we feel comfortable with is: if such narrations do not contain anything which disagrees with the beliefs of followers of the Ahl al-Bayt (ع) regarding the interpretation of Qur'anic verses, it will be a testimony to their authenticity. Add to this the fact that we think it is quite unlikely that some narrators would deliberately tell lies about the Imam (ع) in cases where telling lies does not benefit the narrator a bit, particularly in the interpretations of the verses which we have quoted above. This is why we find scholars of exegesis rely on such narratives and their likes in explaining the Holy Qur'an. If they contradict one another, they accept the one which seems to have the most sound meaning, or to the ones which agree with the basic principles of the School of Thought.

In the case where the interpretation of certain verses becomes the basis of a legislative rule, or in the process of deriving one, then the authenticity of narration or interpretation has to be verified first as one provided by the Prophet (ص) or by members of his Ahl al-Bayt (ع), and attempts should be made to make sure that the integrity of their narrators is not questioned.

Commander of the Faithful Imam Ali ibn Abu Talib (ع) justifies the existence of Qur'anic verses which can be interpreted in more than one way by saying, "The Almighty has done so in order to foil the attempt of wrong-doers from among those who would take control over the legacy of the knowledge of the Book left by the Messenger of Allah (ع), which he did not intend them to acquire, rendering them unable to explain the various possible meanings thereof."

It is as if Allah willed that the Prophet (ص) and those who would bear the Message after him would have a special distinction which is: the understanding of what others are not able to understand, so that people would resort to them when they are unable to understand certain verses of the Holy Qur'an which they need to understand for the betterment of their life and the comprehension of their creed.

The Imam's answers to theological questions were all in harmony with the environment of the occasion surrounding their legislation. Causes may be to achieve a social benefit, when the social aspect of legislation is more apparent than any other, or for a health-related, spiritual or psychological benefit. For example, when he explains the causes for the prohibition of adultery, the Imam (ع) says, "Adultery is prohibited due to the corruption it causes such as murders, loss of lineage, child desertion, chaos regarding inheritance, and other such aspects of corruption."

The Imam (ع) explains to us why usury (riba) is prohibited by saying, "The reason for prohibiting usury is because it eliminates favours, ruins funds, causes greed for profit, causes people to abandon their dealing with loans to each other or in paying with cash, or when they do each other favours, and due to all the bad consequences of corruption and oppression and the exhaustion of funds."

As regarding the prohibition of eating the meat of pigs, rabbits, dead animals, spleens, the Imam (ع) says, "As regarding pigs, their creation was distorted by Allah in order to provide a moral lesson to man, and in order to remind man to fear Allah, and as an evidence of Allah's might to distort what He creates at will, and because the food they eat is the filthiest of filth, in addition to many other reasons. As regarding the rabbits, they are like cats: Their claws are like those of cats and like wild animals. Their behaviour, therefore, is equally wild, in addition to their own inner dirtiness and due to their bleeding which is similar to the bleeding of women during their menstrual period because they are miscreants. As regarding dead animals, the prohibition of eating their meat is due to the damage such meat will cause to the body, and due to the fact that Allah has made lawful the meat of animals slaughtered in His name so that that would be a distinction between what is lawful and what is not. As regarding the spleen, it is prohibited because of the bad blood it contains, and the cause of its prohibition is similar to that of dead animals; it is equally bad in its consequences."

The Imam (ع) has said the following regarding the legislation of the pilgrimage (*hajj*): "The reason for the hajj is to seek to be the guest of Allah, to request more blessings, to part with past sins, to feel repentant about the past, and to look forward to the future. It is due to spending on the trip seeking nearness to Allah, tiring the body, abstaining from pleasures and desires, seeking nearness to Allah by worshipping Him, yielding and submitting to Him, looking up towards Him in cases of hot weather and chilling cold,

during security and fear, incessantly doing so, and due to all the benefits in it of desiring the rewards and fearing the wrath of Allah, the Dear One, the Exalted."

As regarding marital relations between man and woman, the Imam (ع) justifies for us some legislative rules in this regard. For example, the reason why a man may marry up to four women, while a woman is prohibited from marrying more than one man, is that when a man marries four women, his children will all be related to him; had a woman married two husbands or more simultaneously, nobody would know for sure who fathered the sons she gave birth to, since they all were in cohabiting with her, and this causes a complete disorder for relating one to his father, and who should inherit who, and who is the kin of who.

The reason for repeating the divorce statement thrice is due to the time interval between each, and due to a possible desire for reconciliation or the calming of anger, if any, and to teach women to respect their husbands and deter them from disobeying them.

The reason why a husband can never remarry his wife whom he divorced thrice (articulating, in the process, the divorce statement nine times all in all), is that it is his right penalty so that men do not take divorce lightly or take advantage of women and think of them as weak, and so that the man would be considering his affairs, remaining awake and aware, so that he would lose all hope of a reunion after the ninth pronouncement of the divorce statement.

The reason why a wife during her waiting period (iddat) cannot remarry her previous husband who had divorced her twice till she marries someone else, is due to the fact that Allah had permitted divorce twice, saying, "A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness,"111 that is, after he had already divorced her for the third time, due to his committing something which Allah Almighty hates for him to do; therefore, He prohibited him from marrying her again except after she marries someone else in order to prohibit people from taking divorce lightly and in order to protect women's rights.

Regarding the monetary distribution of inheritance by allotting the male heir twice the share of that of the female, the Imam (ع) says the following: "The reason for giving women half what men get of inheritance is that when the woman marries, she receives, while the man gives; therefore, Allah decided to assist the males to be able to give."

He provides another reason why the man is given twice as much as the woman: The woman is considered dependent on the man when she needs, and he has to take care of her living expenses and to spend on her, while the woman is not required to take care of the expenses of the man, nor can she be required to pay his expenses if he was in need; therefore, Allah decreed to give the man more according to the Qur'anic verse, "Men are the protectors and maintainers of women because Allah has given the one more than the other, and because they support them from their means."112

Regarding the common custom of defining the value of the dower to be equivalent to the value of five

hundred dirhams, the Imam (ع) says in a narrative: “Allah the Almighty and the Exalted has promised that if one believer pronounced *Allahu Akbar!* one hundred times, and *Subhana-Allah* one hundred times, and *Alhamdu-Lillah* one hundred times, and *La Ilaha Ila-Allah* one hundred more times, and send blessings unto His Prophet (ص) yet a hundred more, then he pleads to Him to grant him in marriage the huris of Paradise with large lovely eyes, He would surely marry him to one, then He determined women’s dowers to be five hundred dirhams. If any believer asks the hand of a woman from another Muslim brother, pays him the five hundred dirhams, and the brother does not marry him to that woman, he would have committed ‘uqooq (disobedience of Allah’s commandments) towards him, and Allah will not marry him to a huri.”

The hadith of Imam ar-Rida (ع) contains precious jewels and invaluable treasures in which man senses the depth of the idea, the magnificence of tafsir, the beauty of performance, with neither the artificial manner of expression, nor the ambiguity of meaning, nor the stubbornness of instruction. When he is asked about the reasonable comprehension of some ahadith of the Prophet (ص) in which a cloud of ambiguity hovers above their narration, he defines their actual objective with flexibility and ease, as if hadith has no other connotation except the one he provides.

Some people asked him (ع) about the meaning of this tradition: “My companions are like the stars: If you follow any of them, you shall receive guidance,” and another one saying, “Leave my companions to me.” Both of these traditions are considered by Sunnis as the foundation of their generalization of judgement regarding all companions of the Prophet (ص) barring none, thus justifying even their acts which contradicted Islamic justice, calling what they could not justify as “an error in ijtihad.”

But the Imam (ع) provides us with the actual explanation of these and other such ahadith with honesty and integrity, outlining in an easy manner their exact meaning. In his answer regarding the first tradition, he said, “Yes; he did say this hadith, meaning thereby the companions who did not make any alteration after him or any change (to the Islamic creed).”

He was asked, “How can you tell that they altered and changed?” He said, “This is due to what is reported about him (ع) that he said, Certain individuals among my companions will be pushed away by force from my Pool (of Kawthar) on the Day of Judgement just as strange camels are pushed away from the watering place, and I shall cry, O Lord! My companions! My companions!’ and it shall be said to me, You do not know what innovations they invented after you,’ so they will be pushed away towards the left side (where Hell is), and I shall say, Away with them; ruined they shall be.’” The Imam continued to say, “Such will be the penalty of those who alter and change (the *hadith* and the Sunnah).”

This *hadith* is narrated, with a minor variation in its wording, by al-Bukhari who quotes Abdullah ibn Mas'ud citing the Prophet (ص) saying, “I shall be the first to reach the Pool, then the souls of some men from among you will be resurrected and they shall be prohibited from coming near me, and I shall say, Lord! These are my companions!’ And it shall be said to me, You do not know what they did after you...’”[113] A number of huffaz and narrators of hadith reported this tradition in various wordings which

maintained the same contextual meaning, proving thus that it is consecutively reported.

The Imam (ع), through his frank and proven answer, saved us the effort to look for lame excuses for the flagrant transgressions in which a number of the sahaba fell, and from far-fetched artificialities to justify the errors of conduct which they deliberately committed with determination and which the same *huffaz* could not justify except by saying that they were cases of "mistaken ijtihad" which, according to them, did not contradict the justice expected of them, having been pressed by their attempt to attribute absolute justice to the sahabi no matter what he did...!

A companion (*sahabi*) of the Prophet (ص) who was distinguished with the honour of being so close to the Prophet (ص) is the custodian over the fruits of the Message and the protector of its structure through his faith and deeds. He is a man who ought to be taken as a role model of conduct. He is a man, as the Imam (ع) used to say, who does not alter or change any of the statements of the Prophet (ص).

As regarding those who altered and changed, these cannot be awarded a unique distinction, just because they were companions of the Prophet (ص), which raised their status above that of other Muslims simply because they were not up to par with the level of responsibility of being honest, which is expected of them, to carry out after the demise of the Prophet (ص) and the cessation of *wahi* (divine inspiration).

The *hadith* which the Imam (ع) narrated about Ibn Mas'ud, and which is recorded by a number of those who learned the Holy Qur'an and hadith by heart in their books, is considered as an explanation of this hadith and of its connotation.

Moreover, it puts the sahaba on equal footing with the others in subjecting their behaviour to criticism and discussion, and it shatters the self-immunity which was granted to them in accordance with alleged Prophetic "statements" actually fabricated by a number of *huffaz* and traditionists without permitting themselves or others to discuss but take for granted.

In another *hadith*, the Imam (ع) proves to us, through a clear tradition by the Prophet (ص), that some individuals who were regarded as sahaba were not actually so, which shatters all the excuses used to justify the mistakes and the transgression committed by them. For example, Muhammad ibn Ishaq at-Taliqani reported that a man in Khurasan swore by divorce that Mu'awiyah was not among the true companions of the Messenger of Allah (ص), and this happened when Imam ar-Rida (ع) was present there. The jurists there issued their verdict that the man had actually divorced his wife, and the Imam (ع) was asked to provide his own opinion in this regard. He decided that the man's wife was not divorced; therefore, those jurists wrote a statement and sent it to him. In it, they asked him, "How did you come to say, O son of the Messenger of Allah (ص), that the woman was not to be divorced?" He wrote down on the same sheet saying, "It is so because of what you yourselves narrate from Abu Sa'eed al-Khudri who quotes the Messenger of Allah (ص) saying about those who accepted Islam on the day of conquering Mecca, that is, Friday, the 20th of the month of Ramadan, 8 A.H., corresponding to January 14, 630

A.D., when he was surrounded by a large number of people, You are good; my companions are good; and there shall be no migration after this Fath (conquest),' without including these (meaning Mu'awiyah) among his companions." The jurists had to adopt the decision of the Imam (ع).

Thus did the Imam (ع) deny that Mu'awiyah was a companion of the Prophet (ص). Such a claim used to surround this man with a halo of sanctity and was used to justify the very serious transgressions which he committed. Such transgressions left their terrible marks on the structure of the Islamic government since then.

They justified such transgressions by saying that he was a sahabi, and that, as such, whatever he did or said could not possibly cast a doubt about his integrity, adding, "If we see the good aspect of his action missing, we may say that he attempted *ijtihad*, and he erred," even if such error was at the expense of the Prophet's Message itself...!

If we accept this argument, we would be justifying all the transgressions and erroneous behaviour of some companions of the Prophet (ص) regardless of their motives or horrible consequences. The transgressions of Mu'awiyah and his norms of conduct, in which he departed from the line of the Islamic Message altogether, and which agreed with the attitude of animosity towards Islam, and whose motives and impulses were to cast doubts and suspicions, nobody is really obligated to defend and describe as within the Islamic Shari'a simply because they were the result of an erroneous ijtihad wherein the mujtahid is rewarded with one reward, due to his "immunity" which does not include Mu'awiyah simply because the latter was not a companion of the Prophet (ص) but was just like any other Muslim whose conduct was subject to accountability and criticism, and the verdict in his regard is based on the anticipated results of his deeds.

The directive which the Imam (ع) intended by denying that those who accepted Islam, including Mu'awiyah, were not all companions of the Prophet on the day when Mecca was conquered, is one of the strongest and deepest of his directives, for he drew a line between the Prophet (ص) and his true companions on one hand, and those who accepted Islam after the conquest of Mecca and under the pressure of a superior power and authority on the other.

Had it not been for their reaction to the precarious situation versus the might of their opponent, realizing that they had no choice except to make asylum and submit to the word of Islam, they would have otherwise dealt with Islam in a quite different manner...

Al-Ma'mun once asked the Imam (ع) why the Commander of the Faithful Imam Ali (ع) is called the divider of Paradise and of Hell, and how that attribute came to be applied to him. The Imam (ع) in turn asked him, "O commander of the faithful! Have you not narrated from your father from his forefathers quoting Abdullah ibn Abbas saying that he had heard the Messenger of Allah (ع) saying, Loving Ali (ع) is iman, and hating him is *kufr*?'" Al-Ma'mun answered in the affirmative, so the Imam (ع) said, "If the distribution of Paradise and of Hell is done according to loving or hating him, then he is the distributor of

Paradise and of Hell."

Al-Ma'mun then said, "May Allah never permit me to live after your demise, O father of al-Hassan! I testify that you are the heir of the knowledge of the Messenger of Allah (ص)."

Abul-Salt al-Harawi said, "After the Imam (ع) had gone back home, I came to visit him, and I said to him, O son of the Messenger of Allah! What an excellent answer you have given the commander of the faithful!' He said, O Abul-Salt! I spoke to him in the way he understood best, and I have heard my father telling hadith from his forefathers about Ali (ع) saying, The Messenger of Allah (ص) said, O Ali! You are the distributor of Paradise and of Hell on the Day of Judgement; you say to Hell: This is mine, and that is yours...'"

In another narrative, he asked the Imam (ع) about the Commander of the Faithful Imam Ali (ع) as to why he did not restore Fadak to its rightful owners after becoming the caliph. He answered him by saying, "We are members of a family who, upon becoming rulers, do not take their rights from those who confiscated them. Should we become in charge of the Muslims, we shall rule them and restore their confiscated rights to them, but we do not do so for our own selves."

Fadak remained the symbol of the lost justice according to the Ahl al-Bayt (ع); for az-Zamakhshari says the following in his great book titled *Rab'i' al-Abrar*: "Harun ar-Rashid kept pressing Musa ibn Ja'far (ع) to take Fadak back, and he kept refusing. When he insisted that he should, he said, "I shall not take it back except in its boundaries." He asked him, "And what are its boundaries?" He said, "The first is Aden;" ar-Rashid 's face changed colour, yet he asked him, "And what is the second boundary?"' He said, "Samarkand;" now his face started shaking in anger.

He asked him, "And what is the third boundary?" He said, "Africa;" and the caliph's face now turned black in outrage, yet he asked him, "And what is the fourth boundary?" He said, "The ocean, and whatever lies beyond the Caspian Sea and Armenia." Harun ar-Rashid then said, "There is nothing left for us; so, come and take my throne as well!" The Imam (ع) said, "I had told you before that if I defined its boundaries, you would refuse to give it back to me."

From this dialogue between Imam Musa ibn Ja'far (ع) and Harun ar-Rashid , we can comprehend the vast dimension of the significance of Fadak to Ahl al-Bayt (ع), and that it did not represent simply a piece of land and a few palm trees but a big missionary objective whose significance was linked to the significance of the Message itself in its connotation and depth.

Another person asked him about the Commander of the Faithful Imam Ali (ع) as to why people deserted him after knowing his distinction, his past feats, and the status he enjoyed in the eyes of the Messenger of Allah (ص). He answered, "They deserted him and preferred others over him after having come to know his merits simply because he had killed a great number of their fathers, grandfathers, brothers, uncles, and other relatives who defied Allah and His Messenger (ص); therefore, they kept their grudge against him inside their hearts and they did not like it when he became their ruler. They did not have

grudge against anyone else as much as they had against him, for nobody else was so forceful in making jihad in the defense of the Messenger of Allah (ص) as much as he was; so, they deserted him for someone else."

The Prophet (ص) realized the seriousness of Ali's stand, the difficulty of the situation after his demise, and the dire consequences awaiting him due to his firm jihad in the Cause of Allah. The statements he (ص) made regarding Ali (ع), therefore, were meant to deter those who were waiting for a chance to get even with him. Had they not been veiled by grudges, and by his own glorious past, they would have been described as the beginning of the tragedy of justice and righteousness.

We cannot find a better explanation for the change in public opinion regarding Ali's stand after the death of the Prophet (ص) better than what Imam ar-Rida (ع) provided. If we set aside the clear ahadith which named the Imam (ع) as the caliph succeeding the Prophet (ص) without any question and consulted the faculty of reason in all the criteria and logical orders to determine the person who should succeed the Prophet (ص) as the caliph, the unavoidable outcome would certainly be none other than Ali (ع). Besides, had the grudges and the past not been the cause of the removal of Ali from the post of ruler, the question would have remained unanswered by any honest and equitable person.

Another person asked the Imam (ع), "Tell me, O son of the Messenger of Allah! Why didn't Ali ibn Abu Talib (ع) fight his enemies during the twenty-five years after the demise of the Messenger of Allah (ص) as he did during the days of his caliphate?" He answered, "It is due to his following the example of the Messenger of Allah (ص) who did not fight the polytheists of Mecca during the thirteen years after his Prophethood, or the ones in Medina during the nineteen months period of his stay there; it is due to the number of his supporters being too small.

Likewise, Ali (ع) did not engage himself in fighting his enemies because his own supporters were too few. Since the Prophethood of the Messenger of Allah (ص) was not nullified by the fact that he did not make jihad during the period of thirteen years (in Mecca) and nineteen months (in Medina), the Imamate of Ali (ع) was not nullified because he did not perform jihad for twenty-five years, for the deterring factor in both examples was one and the same."

Among the *ahadith* of Imam ar-Rida (ع) is one narrated by Ibrahim ibn Muhammad al-Hamadani; he said, "I asked Abul-Hassan ar-Rida (ع), What is the reason for which the Almighty and Exalted Allah drowned Pharaoh even after Pharaoh had believed in Him and admitted His unity?' He answered, Because he believed only when he saw Allah's retribution, and belief to avoid danger is not accepted. This is Allah's judgement regarding past and future generations. The Exalted and the Almighty has said,

***When they saw Our Punishment, they said, We believe in Allah, the One God, and we reject the partners we used to associate with Him,' but their professing the faith when they* (*actually*) *saw Our Punishment was not going to benefit them'* (*Qur'an, Al Mu'min* [*or Ghafir*]*:84-85*).**

The Exalted and Almighty has also said,

The day that certain Signs of thy Lord do come, no good will it do to a soul to believe in them then, if it did not believe before nor did it earn righteousness through its faith'" **(*Qur'an, Al An'am:158*).**

***So when Pharaoh was about to be drowned, he said, "I believe that there is no God except the One in Whom the children of Israel believe, and I am of those who submit* (*to Allah in Islam*).*'* (*It was then said to him*)*, Ah now! But a little while before were you in rebellion! And you did mischief* (*and violence*)*! This day shall We save you in your body, so that you may be a Sign to those who come after thee!'"* (*Qur'an, Younus:90-92*).**

This narrative has a moral for those who wish to learn, for iman is not that one believes and returns to his Lord only when he sees no avenue of salvation before him and despair overcomes him; rather, iman is belief in Allah and going towards Him voluntarily in both cases of despair and of hope.

Another *hadith* narrated by Imam ar-Rida (ع) stated the following: "Anyone who meets a poor Muslim and greets him in a greeting different from the one whereby he greets the rich, he would meet the Exalted and the Almighty on the Day of Judgement and He is angry with him." In this tradition, the Imam (ع) provides us with a very beautiful example of humanity enjoined by genuine Islamic conduct governing the Muslim's conduct with his Muslim brother, for Islam united all members of the nation in its law of personal conduct; there is no distinction for the wealthy man over the deprived poor man, and all people are equal under the judgement of Islam.

Another *hadith* of the Imam (ع) is one in which he was asked by Ibn as-Sikkit, "Why did the Almighty and Exalted God send Musa (Moses) ibn Imran (ع) with a miraculous cane and white hand and the tool of sorcery, asa (Jesus [ع]) with miraculous medicine, and Muhammad (ص) with miraculous speech and oratory?"

The Imam (ع) said, "When the Almighty and the Exalted One sent Moses (ع), sorcery dominated the minds of people of his time. He, therefore, brought them from the Almighty and the Exalted One something which they never had, nor could they bring about anything like it, thus rendering their sorcery void and driving his argument against them home. When the Almighty and the Exalted God sent Jesus during a period of time when chronic diseases became widespread and people were in dire need of a cure, Jesus (ع) brought them from Allah, the Almighty and the Exalted, something they never had, bringing the dead back to life, curing those born blind and the lepers by the Will of Allah, proving his argument against them. And when the Almighty and the Exalted One sent Muhammad (ص) during the time when speeches and oratory (and I think he said with poetry, too), he brought them the Book of the Almighty and the Exalted God and with the wisdom and counsel, thereby voiding their arguments." Ibn as-Sikkit said, "By Allah I have never seen anyone like you! What is the argument against people these days, then?" He answered, "Reason. Through it can you come to know who tells the truth about Allah, so you believe in him, and who tells lies about Allah, so you disbelieve in him." Ibn as-Sikkit said, "This, by Allah, is the right answer..."

A miracle is a supernatural thing which the ordinary individual is unable to perform due to his limited energies and motivational powers. Miracles are different from sorcery. Sorcery is not an actual supernatural act but a swift movement which causes the viewer to see the realities turned upside down, or turns the visible picture into its contrary.

This may take place by subjecting the viewer to obscure effects which veil from his sight a certain colour or a picture. What leads us to that conclusion is the statement of the Almighty in the context of narrating how Moses (ع) fared with the wizards from the descendants of Israel, saying,

"So their ropes and canes seemed to him, because of their sorcery, as though they were crawling" **(*Qur'an, Taha:66*).**

Sorcery, then, is nothing more than stimulating the imagination, making things look different than they are, and causing one to fall under a magical spell. A miracle is an actual result of a super-natural deed intended to win the argument against people in the process of proving one's true prophethood and mission, and it is an act which Allah causes to take place.

It is different from sorcery because it is not subjected to psychological effects, or complications in the movement, but a broadening of the energy which affects matters viewed by man due to the effect of the Might of the Almighty. In narrating the story of Moses (ع), the Almighty states,

"... and* (*appoint him*) *an apostle to the children of Israel,* (*with this message*)*: I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and I breathe into it, and it becomes a bird by Allah's leave; and I heal those born blind, and the lepers, and I bring the dead back to life by Allah's leave'" **(*Qur'an, Ali Imran:49*).**

And the Almighty has also said,

***"And it was never the part of an apostle to bring a Sign except as Allah permitted. For each period is a Book* (*revealed*)*"* (*Qur'an, Al-Ra'd:38*).**

Every prophet had a miracle which distinguished him from other prophets and messengers and which was in harmony, in its own particular way, with the common phenomena prevailing upon the social condition of the time, so that the psychological effect caused by its miraculous effect would become a reality, as the Imam (ع) meant in the tradition stated above.

The miracles of prophets, according to the contexts of the verses and narratives, were not the result of the effect of a natural human energy; rather, they were the results of a creative energy whereby Allah distinguished His Prophets for the purpose of establishing the superiority of their argument when such a miracle was necessitated by their mission.

As regarding the miracles of the Imams which are reported in order to testify to their Imamate and to their being the most rightful for the post of caliphate, this is not something unusual about them since they

were selected by Allah to be His vicegerents on earth. He entrusted them to carry out the responsibilities of the message after the demise of His Prophet (ص), but what must be researched is that many such miracles were proven to have been performed by them and were attested to by an acceptable medium. But the Imams never needed a miracle beyond the qualifications of knowledge and conduct which distinguished them in order to prove the authenticity of their Imamate, for the qualifications which characterized them were by themselves the miracles proving their right.

Among the ahadith of Imam ar-Rida (ع) which deal with the Islamic legislative system is one narrated by Abdullah ibn Tawoos who said, "I told Abul-Hassan ar-Rida (ع) that I had a nephew whom I married off to my daughter and who used to frequently pronounce the divorce statement. He said, If he is a descendant of one of your (Shi'a) brethren, there is nothing to worry about, but if he is from these (Sunni) brothers, then recall your daughter, for they shall have to separate.'

I said, But, may my life be sacrificed for yours, did not Abu Abdullah (ع) use to say, Beware of those divorced thrice at one time, for they shall marry more than once?' He said, Yes, this is the case if the man is one of your brethren, not one of these; whoever follows the creed of certain people is bound to follow their [juristic] rules.'"

As regarding the issue of divorce, which is the subject-matter of this hadith, the school of thought of the Ahl al-Bayt (ع) determines that if the divorce statement contains "thrice" in it, rather than being repeated twice again, is not considered binding but it would be if the statement were repeated twice provided it meets the other conditions such as the presence of two just witnesses, the absence of the use of force, and the woman being tahir (clean), that is, she has not cohabited with her husband prior to his pronouncement and has not taken her ghusul (ceremonial bath) yet, in addition to other conditions which validate divorce. This is what is commonly accepted, while others have decided that it will be void as the apparent understanding of this hadith suggests.

But if the husband repeats his statement, "She is divorced!" three times, it is, according to Imami (Shi'a) Muslims considered as one-time divorce with rendering the repetition null if such repetition is to be doubtful. The rest of Muslim sects regard divorce in both instands as binding and the husband cannot go back to her before she marries another husband.

Another *hadith* narrated by the Imam (ع) says, "The Almighty and Exalted One has decreed three rites each depends on yet another: He decreed the prayers and the payment of zakat; so, He does not accept the prayers of anyone who says his prayers but does not pay zakat; He decreed that one must thank Him and thank his parents, too; so, He does not accept the thanks of one who thanks Him but is not grateful to his parents; and He decreed that one should fear Him and remain in constant contact with his kin; so, anyone who does not remain in close touch with his relatives does not in turn fear Allah, the Exalted, the Almighty."

Still another says, "A believer (mu'min) cannot be truly so except after acquiring three attributes: from his

Lord, from his Prophet (ص), and from his fellow humans. From his Lord, he must learn how to keep a secret;

The Almighty and the Exalted said,

***He* (*alone*) *knows the Unseen, nor does He make anyone acquainted with his Mysteries, except an apostle whom He has chosen'* (*Qur'an, Al-Jinn:26-27*).**

From his Prophet, he must learn patience while dealing with people; the Exalted and the Almighty ordered His Prophet to be patient with people saying, Uphold forgiveness; command what is right; but turn away from the ignorant* (*folks*).'** (Qur'an, Al-Araf: 199*).**

***From his fellows, he has to learn patience during periods of poverty and adversity, for the Dear and the Almighty One says, … And to be firm and patient in pain and in adversity'* (*Qur'an, Al-Baqara: 177*).**

A man asked the Imam (ع) once about the meaning of the verse saying, "Whoever relies on Allah, He suffices him." He said, "Reliance on Allah is in various degrees one of which is that you rely on Him in everything related to you, and when He does something to you which you know will not bring you anything good, you rely on His wisdom in doing it, so you nevertheless put your trust in Him willingly. Another is to believe in the Unseen regarding Allah of which you have no knowledge, so you relied on Him and on His custodians, trusting in Him in their regard, and in others." He was also asked once about the extent of such reliance.

He said, "It is that you fear none save Allah." What the Imam here means is that you submit to the Will of Allah and accept His decree. Ahmed ibn Najm asked him about the pride which spoils one's deeds. He said, "Pride is degrees; among them is that one sees his bad deed as good, so he likes it and feels proud of it; another is that one believes in Allah and feels he is doing Him a favour by believing in Him, whereas He is the One who enabled that person to believe in Him."

He, peace be with him, said once, "If one lacks five attributes, do not expect to gain anything good out of him for your life in this world or for the life to come: if his lineage is known to be untrustworthy, if his nature lacks generosity, if his temper lacks balance, if he lacks a noble conduct, and if he lacks fear of his Lord."

He (ع) was asked once who a lowly person is. He said, "Anyone who has something (a serious moral defect, habit, etc.) to distract him from Allah."

Among the jewels of his wisdom are the following; read them, digest them, and share them with those whom you love:

"Allah abhors hearsay, the loss of one's funds (through foolishness), and excessive questioning."

“To be courteous to people is to cross half the way to achieving wisdom.”

“The discretion of a Muslim is not complete except after he acquires ten merits: Allah accepts his good deeds, he is trustworthy, he sees as plentiful the little good that others do for him, while seeing his own abundant good as little; he does not fret from being asked for favours, nor does he feel tired of constantly seeking knowledge; poverty reached in order to please Allah is better for him than wealth accumulated otherwise; to be subjected to power while trying to serve Allah is better in his regard than achieving power over his foe, and obscurity he prefers over fame.” Then he said, “And the third one..., do you know what the third one is?”

It was said to him, “What is it?” He said, “Whenever he meets someone, he says to himself, He is better than me and more pious.’ People are two types: a person better than him and more pious, and one who is more evil than him and more lowly. If he meets the one who is more evil than him and more lowly, he says to himself, Maybe the goodness of this (statement) is implied, and it is better that he hears such a compliment, while my own goodness is apparent and it is detrimental to me.’ And when he sees someone better than him and more pious, he would humble himself before him trying to raise himself to his level. So if he does that, his glory will be higher, his reputation will be better, and he will become distinguished above his contemporaries.”

“Silence is one of the gates of wisdom. Silence wins the love of others. It is an indication of everything good.”

“Everyone’s friend is his reason; his enemy is his ignorance.”

“Among the habits of Prophets is cleanliness.”

“One who is blessed with plenty must spend generously on his family.”

“If you mention someone who is present, use a kunya (surname) for him, and if he is absent, mention his full name.”

“Time will come when one’s safety lies in ten things nine of which are in staying aloof from people, and the tenth in staying silent.”

“Whoever scrutinizes his behaviour wins; whoever does not do so loses. Whoever fears the consequences will live safely. Whoever learns a moral from others achieves insight, and whoever achieves insight achieves wisdom, and whoever achieves wisdom achieves knowledge. One who befriends the ignorant will be worn out. The best of wealth is that which safeguards one’s honour. The best of reason is one’s knowledge of his own self. If a true believer becomes angry, his anger does not cause him to abandon righteousness; when he is pleased, his pleasure will not tempt him into wrong–doing, and when he achieves power, he does not take more than what rightfully belongs to him.”

“If one’s attributes become plentiful, they will relieve him from having to win praise by mentioning them.”

“Do not pay attention to the view of someone who does not follow your advice for his own good. Whoever seeks guidance from the appropriate source will never slip, and if he slips, he will find a way to correct himself.”

“People’s hearts are sometimes coming towards you, sometimes keeping away from you; sometimes they are active, sometimes they are relaxed. If they come along, they will achieve wisdom and understanding, and if they stay away, they will be exhausted and worn out; so, take them when they come to you and when they are active, and shun them when they stay away or are relaxed.”

“Accompany with caution the person who has authority over you; be humble when in the company of a friend; stay alert when facing an enemy, and mingle with the public with a smile on your face.”

“Postponement is detrimental to the fulfillment of desires. Fulfillment is the gain of the strict. Wastefulness is the calamity of one who can afford it. Miserliness tears up honour. Passion invites trouble. The best and most honourable of virtues is to do others favours, to aid the one who calls for help, to bring the hope of the hopeful to reality, not to disappoint the optimist, to have an ever increase of the number of friends when you are alive, and the number of those who will cry when you die.”

“The miser one is never restful. The envious is never pleased. The grumbling is never loyal. The liar has no conscience.”

“One who struggles to satisfy the needs of his family shall have more rewards than those who perform *jihad* in the Way of Allah.”

“Assisting the weak is better for you than your act of charity.”

“No servant of Allah achieves true belief except when he acquires three attributes: 1) He derives juristic deductions from the creed; 2) He is wise regarding his livelihood, and 3) He is patient while facing calamities.”

“Beware of one who wants to offer you advice by speaking behind others’ backs; he does not realize how bad his own end shall be.”

He (ع) was asked once who the best of believers are; he said, “They are the ones who are excited with expectation when they do a good deed, who pray for Allah’s forgiveness when they commit a bad one, who show gratitude when they are granted something, who are patient when they are tried, who forgive those who anger them.”

He (ع) was asked once, “How did you start your day?” He answered, “With a shorter life-span, with our deeds being recorded, with death round our necks, with Fire behind our backs, and we do not know what will be done to us.”

He (ع) also said, “Wealth is not accumulated except by five means: extreme miserliness, a long-

standing optimism, an overwhelming care, a boycott of the relatives, and a preference of this life over the life to come."

Ali ibn Shu'ayb said that he once visited Abul-Hassan Ali ar-Rida (ع) who asked him, "O Ali! Do you know whose subsistence is the best?" He answered, "You, master, know better than me." He said, "It is that of the one through whom others' subsistence is improved. Do you know who has the worst subsistence?" Ali answered, "You know better than me!"

The Imam (ع) answered saying, "It is that of the one who does not include others in it." Then he added, "O Ali! Be thoughtful to the boons for they are wild: if they leave people, they never come back to them. O Ali! The worst of people is someone who stops his contributions to charity, eats by himself, and whips his slave (or servant)."

When al-Hassan ibn Sahl died, He (ع) said, "To congratulate one for a reward in store for him is better than to console him on a swift calamity."

This is a truly magnificent bouquet of shining statements made by Imam a-Rida (ع) which emanate with his wisdom, overflow with his iman, and over-brim with tasty intellectual fruits, but this book is too small to contain all of them. This book was originally meant to be no more than a hundred pages, yet the Almighty has enabled it to grow, for He, and only He, helps promote and disseminate a good word and a good deed. In his statements, the Imam (ع) defines glorious ethical and educational manners and the upright conduct of a true belief, offering some glimpses of humanity for social cooperation and coexistence a Muslim is supposed to implement if he wants to be in harmony with the principles of Islam. They make up, if implemented, a milestone in the social change, turning an oppressive ignorant society into an advanced civilized one built upon virtue and love, justice and equity, respect and morality. But who is there to take upon himself such a task? Who has the power to implement the moral precepts provided by this great Imam (ع) and social reformer? The answer is too obvious to state...

We have to translate these statements into actions in our daily life and be in harmony with their ethical and humane practical implications if we wish to direct our individual and social conduct to the right direction which safeguards its principles and precepts in order to create a nation based on virtues and humanity, and build it from within in a firm spiritual structure. Such a structure is reflects its practical reality and affects its intellectual and social objectives so that it would be "the best nation that ever was" (Qur'an, Sarat Aali 'Imran:110).

May the Almighty enable us and your own self to follow in the footsteps of Imam a-Rida (ع), and may He strengthen our conviction, keep our feet firm on His Right Path, the Path of happiness in the life of this world and of salvation in the life to come, Allahomma aammen.

6) Imam Muhammad At-Taqi (as)

His name is Muhammad; “Abu Ja'far,” at-Taqi and al-Jawad are his titles. He is sometimes called Abu Ja'far II, the first being Imam Muhammad al-Baqir (ع). His father’s name is Imam Ali ar-Rida (ع); his respected mother is known as Subaika or Sukayna. He was born in Medina on the 10th of Rajab 195 A.H./April 8, 811 A.D. At that time, al-Amin son of Harun ar-Rashid was the monarch of Baghdad.

It is a sad story that Imam Muhammad at-Taqi (ع) had to face series of misfortunes since his early childhood. For only a very brief peaceful period, he enjoyed the love and availed himself of the teachings of his father. He was five years old when Imam Ali ar-Rida (ع) was forced to leave Medina for Khurasan. The sire never saw his son again since then, for Imam Ali ar-Rida (ع) died in Merv three years after this separation.

The astonishment of people knew no bounds when, a few years later, they saw the boy arguing and expostulating with the renowned scholars of fiqh, tafsir, hadith and kalam, and subduing them in the presence of al-Ma'mun. They had to admit that God-gifted knowledge never depends on material resources or on age.

Political exigencies had compelled al-Ma'mun to cultivate relations with the descendants of Imam Ali and Fatima (ع) in order to win the support of the Shi'as. After all, being a Hashemite himself, he was related to them though remotely. He was aware of the political need to maintain close relations with them; therefore, at one of the gatherings relof heir-apparentship, he married his sister Umm Habiba to Imam Ali ar-Rida (ع) and betrothed his daughter Umm al-Fadl to the son of Imam ar-Rida (ع), this Muhammad at-Taqi (ع). He thought that those steps would enable him to win over Imam Ali ar-Rida (ع) completely.

But al-Ma'mun soon realized that Imam ar-Rida (ع) continued to lead the same simple and saintly life which characterized the descendants of the Prophet (ص). The pattern of his true Islamic life, which was bound to disseminate the spirit of fraternity and equality, was obviously harmful to al-Ma'mun’s authority, especially when Imam Ali ar-Rida (ع) was now a member of the royal family. It was at this point that he decided to put an end to the Imam’s life.

But as he thought it expedient that he should keep the Shi'as, particularly the Persians, on his side, he pretended to be very depressed at Imam Ali ar-Rida’s death, as the reader has already come to know. This was also necessary for him in trying his best to prove that he had no hand in killing him. In order to isolate himself from any suspicion, he summoned ar-Rida’s son, Muhammad at-Taqi, from Medina to Baghdad to marry him off to his daughter Umm al-Fadl although she was already engaged.

The appointment of Imam Ali ar-Rida (ع) as heir-apparent had been an intolerable dilemma for the Abbasides; so, when ar-Rida died, they sighed in relief. They also succeeded in causing al-Ma'mun to appoint his son Trenchaman as his successor who later came to be known as caliph al-Muta'sim Billah. During the time when Imam ar-Rida was the heir-apparent, the colour of the caliph’s court and royal

robes had been changed from black to green. After the Imam's death, they changed it again to black which signalled the restoration of Abbaside traditions. All these steps undertaken by al-Ma'mun sufficiently satisfied the Abbasides who thought that he was acting in accordance with their own desires.

But when al-Ma'mun procliam ed that he was going to marry his daughter off to the son of Imam Ali ar-Rida (ع), their tribal attitude was stimulated. They could no longer hide their feelings, and their delegation approached al-Ma'mun and complained in in the most unambiguous statements they could make, telling him that the honours which he had showered on Imam Ali ar-Rida (ع) had grieved them, and that they tolerated it because the Imam could be respected in view of his age, learning and other virtues, and that he deserved those honours only to a certain extent.

But elevating his son, who was quite young, so much as to prefer him over all other dignitaries and learned scholars did not befit the caliph. Furthermore, the marriage of al-Ma'mun's sister to Imam Ali ar-Rida (ع) did not prove prosperous. Why did the caliph, then, wish to offer the hand of the princess to ar-Rida's son, anyway?

Al-Ma'mun told them that ar-Rida's son, Muhammad, was no doubt a boy of tender age, but he had inherited his father's virtues and qualities in full; the learned scholars of the Islamic world could not compete with him, and that if they doubted, they could put the boy to test. This reply, though totally said in jest, amounted to a challenge. Prompted by al-Ma'mun's taunt, they consented to judge the boy's knowledge in a contest with the most learned authority of Baghdad then, namely Yahya ibn Aktham.

Al-Ma'mun convened a pompous gathering for this open expostulation. There was anxiety to see this unequal match where a boy of eight was to contend with the seasoned and renowned Chief Justice of the land. People crowded from every quarter. Historians have recorded that apart from dignitaries and the nobility, 900 seats were reserved only for scholars. Al-Ma'mun's reign was described as the golden age of learning; experts from every trade and profession had assembled in that great capital from every corner of the world.

Al-Ma'mun had a carpet laid by the side of his throne to seat Imam Muhammad at-Taqi. In front of him was accommodated the Chief Justice Yahya ibn Aktham. There was pindrop silence among the audience who waited to hear the arguments. Silence was broken by Yahya who said, "Will His Majesty allow me to put some questions to Muhammad at-Taqi?" Al-Ma'mun answered: "You may seek that permission from Muhammad at-Taqi himself."

Yahya (to Muhammad at-Taqi): "Do you allow me to ask you a question?" Muhammad at-Taqi: "Yes, you may ask whatever you please." Yahya: "What is the atonement for a person who hunts a game while he is dressed in the pilgrimage garb?"

The question itself indicated that Yahya underestimated the status of his opponent. Intoxicated with the pride of position and knowledge, he thought that the young boy might well be aware of simple daily routine problems of prayer or fasting, but the possibility that he might be totally ignorant of the statutes of

pilgrimage or of the atonements of the sins or mistakes committed by a pilgrim never entertained his mind.

The sagacious, young Imam was clever enough to respond to the old seasoned inquirer. Instead of giving a general or a vague reply, he analyzed the different aspects of the question so aptly that the audience immediately had a true evaluation of the Imam's knowledge and of Yahya's shallow-mindedness. Yahya, too, was puzzled and felt humiliated when the Imam addressed him thus:

"Your question is utterly vague and lacks definition. You should first clarify whether the game killed was outside the sanctified area or inside it; whether the hunter was aware of his sin or did so in ignorance; did he kill the game purposely or by mistake? Was the hunter a slave or a free man? Was he an adult or a minor? Did he commit the sin for the first time or had he done so before? Was the hunted game a bird or some thing else? Was it a small animal or a big one? Is the sinner sorry for his misdeed or does he insist on it? Did he kill it secretly at night or openly during daylight? Was he putting on the pilgrimage garb for hajj or for the umra?! Unless you clarify and define these aspects, how can you have a definite answer?"

Whatever Yahya's knowledge might have been, he was undoubtedly a well-read man specialized in jurisprudence. While the Imam was unfolding all such aspects of the problem, he had concluded that he was no match for his ingenious opponent. His face lost colour and the onlookers knew the situation as it was. His lips were sealed and he made no reply. Al-Ma'mun fully assessed his condition and thought it useless to put any further pressure on him.

He, rather, requested Imam Muhammad at-Taqi (ع) to solve all the aspects of the question one by one so that the listeners might gain knowledge. The Imam, in spite of his young age, explained the various aspects of the question. Yahya, silent and puzzled, gazed at him. But al-Ma'mun was bent on carrying the matter to its very extreme. He, therefore, requested the Imam to put some questions to Yahya if he liked. The Imam accordingly said, "May I ask you a question?"

Disillusioned, Yahya, who now had a correct idea about the Imam's ability and had now no misunderstanding about himself, said in a humble tone: "Your grace can ask; I shall reply if I can or I shall get it solved by your own self." Then the Imam put up a question in reply to which Yahya admitted his ignorance. The Imam explained it, too. Al-Ma'mun's joy knew no bounds. Addressing the audience, he said, "Did I not tell you that this Progeny has been gifted by Allah with unlimited knowledge? None can cope with even the children of this elevated House."

The excitement of the gathering was great: all unanimously exclaimed that al-Ma'mun's assumption was correct and that Imam Muhammad at-Taqi (ع) was peerless. Al-Ma'mun then thought it advisable to marry his daughter off to Imam Muhammad at-Taqi there and then. The Imam (ع) recited the marriage sermon in person. This sermon, as a remembrance, is being recited at weddings everywhere throughout the Muslim world ever since. Overjoyed at this auspicious occasion, al-Ma'mun demonstrated his

generosity by giving away millions in charity to the poor. Common people were given with regards to his grants.

One year after the marriage, Imam Muhammad at-Taqi (ع) lived in Baghdad. Then al-Ma'mun allowed him to return to Medina with his daughter Umm al-Fadl surrounded with great pomp.

Imam Muhammad at-Taqi (ع) occupied the highest position in human virtues and moral attainments, such is the Prophet's family. To meet everyone humbly, fulfill the needs of the poor, maintain Islamic equality and simplicity, help the destitute secretly, treat even the foes fairly, extend hospitality, impart knowledge to the scholars of religion and the like, all marked his saintly life.

Common people, who could not appreciate such heights of moral excellence, might have thought that the new relationship, i.e. to become son-in-law of the most influential monarch of his time, must influence the pattern of life of the Imam and change his manners altogether. Al-Ma'mun, too, might have thought on the same lines because spiritualism which was the chief characteristic of this Progeny, was against the practices of worldly rulers.

In order to uphold their imperialistic and luxurious norms of life, monarchs like al-Ma'mun wanted to do away with these saints who personified righteousness, compassion, faith, piety, fraternity and justice as taught by Islam. Yazid's demanding obedience from Imam Husayn (ع) or al-Ma'mun appointing Imam Ali ar-Rida (ع) as his heir-appaent were two different aspects of one phenomenon. The procedures were different but the purpose was the same. Imam Husayn (ع) did not bow to pay homage, so he was slain on the battlefield. Imam Ali ar-Rida (ع) did not serve the cause of Abbaside imperialism, so he was silenced with poison.

Undoubtedly, Imam ar-Rida (ع) did not conform to al-Ma'mun's designs, nor desires, but this did not disappoint him. Ar-Rida's mature way of thinking and simple norm of life could not be changed. But there was the hope that in all probability a tender boy, who was brought up in the luxurious atmosphere of a royal palace, would grow up to be an ambitious, merry-making prince__altogether against his ancestral ways and views.

With the exception of a few enlightened persons, everybody would think on such lines. But the world stood aghast to see that the young son-in-law of the most distinguished monarch of his time refused to stay in the royal palace and lived instead in a rented house, thus maintaining his ancestral anti-monarchical conduct, leading a simple and modest life.

In the Middle East, it is usually seen that if the bride's people are fairly rich, they wish that the groom might live with them; if not in the same house, at least in the same town. The will-power of the Imam (ع) can be judged from the fact that he lived in a separate dwelling. After one year, when al-Ma'mun realized that his son-in-law was not pleased with staying in Baghdad, he had to allow him to go to Medina with Umm al-Fadl.

Having returned to Medina, he maintained the same ancestral, unimposing behaviour: no body-guards, no pomp, no restrictions, no visiting times, no discrimination. He spent most of his time sitting at the Prophet's Mosque, where Muslims came to avail from his preaching. The narrators of hadith and other students of theology came to inquire about religious sciences, and the Imam guided them by explaining every complicated issue. All the world saw that Imam Ja'far's successor, seated on the same mat, was guiding the people towards faith and piety.

Imam at-Taqi (ع) allowed the same amount of freedom to his wife Umm al-Fadl and imposed the same restrictions on her as his ancestors had done with their wives. He did not care much about the fact that Umm al-Fadl was a princess. Although she lived with him, he married another lady who was a descendant of Ammar ibn Yasir. Allah had intended to continue the line of Imamate through her, and she gave birth to (later) Imam Ali an-Naqi (ع), the tenth Imam. Umm al-Fadl complained about this to her father. Surely this would have passed heavily on al-Ma'mun's heart but he could not interfere in the matter. He wrote his daughter saying, "Do not make such complaints to me in the future. I cannot stop Muhammad atTaqi from those things which Allah has made lawful."

There are precedents, no doubt, that in view of the high personal virtues of a woman, her husband does not marry another lady. For example, while Khadija lived, the Holy Prophet did not marry any other wife. Similarly, Imam Ali (ع) married no other woman during the life-time of Fatima az-Zahra' (ع). But the same distinction could not be awarded to the daughter of a king because it was against the spirit of Islam which the Prophet's descendants were to safeguard, implement, and preserve.

Imam Muhammad at-Taqi's speech was very moving and effective. During the hajj season, he once addressed a gathering of Muslims, stating the commandments of the Divine Law of Sharaa. The audience included learned scholars who admitted that they had never heard such a comprehensive speech.

During the days of Imam ar-Rida (ع), there was a group which believed that the Imamate had come to an end with Imam Musa al-Kadhim (ع). They were called the Waqfiyya (Waqfism) **الواقفة**. Imam Muhammad at-Taqi (ع) admonished them so nicely, they abandoned their wrong beliefs for good. Nobody of that creed persisted in adhering to such beliefs.

Through Imam ar-Rida (ع), scholars came to learn the teachings of Ahl al-Bayt (ع). A collection of brief and wise sayings is also among his legacy, resembling and ranking in wisdom next to the sayings of his ancestor Imam Ali ibn Abu Talib (ع). Some profound discourses on theology and monotheism are also to his credit.

Al-Ma'mun died in 218 A.H./833 A.D. He was succeeded by his brother al-Mu'taman, the second heir apparent after Imam ar-Rida (ع). He came to be known as al-Muta'sim Billah al-Abbasi. His niece, Umm al-Fadl, now began to send him more complaining letters than she did during the days of her father. As al-Ma'mun had given her in marriage to Imam at-Taqi (ع) in spite of the opposition of all the

tribe, he paid no attention to her letters. Rather, he silenced her with disappointing replies. But al-Muta'sim was jealous of Imam ar-Rida (ع). He had also led the opposition in the matter of Imam at-Taqi's marriage with his niece.

Al-Muta'sim now got a chance to settle his difference in this matter. Imam Muhammad at-Taqi's fame as a great scholar and people's gathering around him, as well as the fame of his world-renown noble character, annoyed him. The failure of the political tactics, too, intensified his resentment. All these factors intensified his enmity.

In the second year of his reign, he summoned Imam Muhammad at-Taqi from Medina to Baghdad, writing to the governor of Medina expressly in this regard. Imam Muhammad at-Taqi had no choice except to set out for Baghdad leaving his son Imam Ali an-Naqi (ع) with his mother in Medina.

Upon his arrival at Baghdad, Imam at-Taqi was not harmed by al-Muta'sim. But the Imam's stay in Baghdad was a forcible act which can be labelled as custody or house arrest. Imam Ali an-Naqi (ع), therefore, was killed with the very same soundless weapon which was quite frequently used against his ancestors.

He was poison, so he died on the 29th of Thul-Qida, 220 A.H./November 24, 835 A.D. and was buried near his grandfather Imam Musa al-Kadhim (ع). It is due to these two saints' tombs that the place is called Kadhimain (the two Kadhims, the enduring ones). Inna Lillah wa Inna Ilayhi Rajian; surely we belong to Allah, and to Him shall we return.

7) Imam 'Ali An-Naqi (as)

His name, Ali, is usually prefixed by his titles "Abul-Hassan" and "an-Naqi," the pure one.Since both Imams Ali al-Murtada and Ali ar-Rida (ع) were also called "Abul-Hassan" each, Imam Ali an-Naqi is known as "Abul-Hassan III." His mother's name is Sumana Khatun. He was born in Medina on Rajab 5, 214 A.H./September 8, 829 A.D.

He enjoyed the love of his father Imam at-Taqi (ع) for only six years because his father had to leave for Baghdad where he died on the 29th of Thu al-Qida 220 A.H./November 24, 835 A.D. and the responsibilities of Imamate devolved on his young son's shoulders. Providence was the only tutor and instructor that reared and raised him to the extreme zenith of learning.

Imam Ali an-Naqi (ع) was still young when the Abbaside ruler al-Muta'sim Billah died and was succeeded by al-Wathiq Billah who died in 236 A.H./850 A.D. Al-Mutawakkil, the most cruel and deadly enemy of Ahl al-Bayt (ع), ascended the throne in the same year then died in 250 A.H./864 A.D. and was succeeded by al-Muntasir Billah who ruled for only six months. On his death, al-Mustain was installed on the throne of the Abbasides in Baghdad. The latter had to part with his crown, as well as with his head, in 253 A.H./867 A.D. and was succeeded by al-Mu'tazz Billah during whose regime Imam Ali an-

Naqi (ع) died.

Al-Muta'sim remained preoccupied with war against the Byzantines and had to deal with the troubles created by the Abbaside tribesmen in Baghdad. He did not harass the young Imam who carried out his responsibilities peacefully. After him, al-Wathiq Billah, too, treated Imam Ali an-Naqi (ع) fairly. But when he was succeeded by his brother al-Mutawakkil son of al-Muta'sim, the period of persecution and misfortune began on a full scale. This ruler exceeded all his predecessors in bearing animosity towards Ahl al-Bayt (ع).

During the 16 years of his Imamate, Imam Ali an-Naqi (ع) had become famous throughout the Islamic world. Those who loved to learn the teachings of Ahl al-Bayt (ع) always flocked around him. In the 4th year of al-Mutawakkil's reign, the governor of Medina, Abdullah ibn Hakim, started harassing the Imam. After persecuting him personally, he sent hostile reports against him to Baghdad. He wrote the central government there saying that the Imam was assembling apparatuses of kingdom, and that his followers were in such numbers that he could rise against the government whenever he wished.

Imam Ali an-Naqi (ع) became aware of such antagonism in sufficient time. In order to counteract, he, too, wrote a letter to al-Mutawakkil explaining the personal enmity the lying governor had borne against him. As a political step, al-Mutawakkil was quick to dismiss the governor. At the same time, he sent a regiment under the command of Yahya ibn Harthamah to explain to the Imam in a friendly way that the caliph wished him to stay in the capital for a few days before going back to Medina.

The Imam knew very well the motives behind this request. He knew that the polite invitation actually meant his banishment from his ancestral city. But to refuse was useless, as it would involve a forcible departure later. Leaving the sacred city was as painful to him as it had been for his respected forefathers, viz. Imam Husayn (ع), Imam Musa al-Kadhim (ع), Imam Ali ar-Rida (ع) and Muhammad at-Taqi (ع). This type of harassment had almost become a legacy.

Al-Mutawakkil's letter to the Imam was full of respect and terms of endearment. The military detachment sent to escort him as retinue or bodyguards was actually a deceitful ploy. So when the Imam reached Samarra' (Surra man Ra'a), and al-Mutawakkil was informed, he neither arranged for his reception nor for his stay. He ordered to accommodate him in a wilderness where the city's beggars usually dwelt. Although the Prophet's descendants gladly associated with the poor and the destitute, and they did not covet luxurious living, al-Mutawakkil meant to thus insult the Imam who stayed there for three days; thereafter, al-Mutawakkil placed him under the custody of his secretary Razzaqi, banning his meetings with others.

It has been seen that during the imprisonment of Imam Musa al-Kadhim (ع), the Imam's moral charm had softened the guards' stone hearts. Likewise, Razzaqi was impressed by the greatness of Imam Ali an-Naqi (ع) and began to provide for his comfort. This leniency could not remain hidden from al-Mutawakkil who transferred the Imam (ع) to the custody of Sa'd, a cruel and ruthless man in whose jail

Imam Ali an-Naqi (ع) spent twelve long years.

In spite of all the hardships he had to suffer there, he spent his time worshipping his Maker, fasting during the day and praying during the night. Although confined within the four walls of a dark dungeon cell, his fame was on the wing. He was known in every house of Samarra', rather throughout all of Iraq. Millions hated the cruel ruler who had put such a man of noble character in prison.

Al-Fadl ibn Khaqan, who loved the Prophet's Progeny, had risen to the post of Minister in al-Mutawakkil's cabinet solely by virtue of his intellectual and administrative merits. On his recommendation, al-Mutawakkil ordered the Imam's imprisonment to be changed to house arrest, granting him a piece of land and allowing him to build his house on it to live therein. But Imam Ali an-Naqi (ع) was forbidden from leaving Samarra'. Sa'd was ordered to keep a tight surveillance on the Imam's movements, contacts and correspondence.

During this period, too, Imam Ali an-Naqi (ع) set an admirable example of trust in Allah, ignoring all worldly gains. In spite of permanent residence in the capital, he neither made a protest to the caliph, nor did he ever ask him for a favour. He continued the same worshipping and hermit-like life that he had led during his imprisonment.

The tyrant had changed his behaviour but the saint had maintained his own. Even during such circumstances, Imam Ali an-Naqi (ع) was not allowed to live peacefully. He was not harassed physically but psychologically. His house was periodically searched for arms or dissenting correspondence undermining the position of the government. Such an act is certainly painful for a man of an innocent and noble character. To top all this, the Imam was once summoned to the royal palace where the cups of wine were in rotation.

Surrounded by his courtiers, al-Mutawakkil was very much given to merry-making, so much so that in the excess of vanity and lewdness, the arrogant and shameless ruler handed the cup of wine to the Imam and asked him to drink. This order was surely more painful than a thousand strokes of the sword, but the guardian of faith said with unruffled dignity: "Spare me this order, for the flesh and blood of my forefathers and my own have never mixed with wine." Had there been a slight sense of faith in al-Mutawakkil, he would have been impressed by the dignity of this saintly reply. But he was dead to such a feeling; he, therefore, said, "Well, if you do not like it, then sing a song for us."

The Imam replied: "I do not know that art, either." At last the haughty monarch said, "You shall have to recite a few verses of poetry, then, in any tone you like." This crude and ridiculous behaviour would have infuriated any ordinary person, but the dignified Imam remained undisturbed and sought to do what he was compelled to. He turned the ruler's order for recitation of poetry into an opportunity for preaching, and he recited the following poetic verses:

باتوا على قلل الأجبال تحرسهم غلب الرجال، فلم تنفعهم القلل

واستنزلوا بعد عز من معاقلهم و اسكنوا حفرا، يا بئسما نزلوا

ناداهم صارخ من بعد دفنهم: أين الأساور و التيجان و الحلل؟

أين الوجوه التي كانت منعمة من دونها تضرب الأستار و الكلل؟

فافصح القبر عنهم حين ساءلهم: تلك الوجوه عليها الدود تقتتل

قد طال ما أكلوا دهرا وقد شربوا واصبحوا اليوم بعد الأكل قد أكلوا

The glories of our blood and state
Are shadows, not substantial things.
There is no armour against the fate;
Death lays its icy hand on kings.
Sceptre and crown
Must tumble down.
And in the earth be equal made
To the labourer's scythe and spade.

No fortress on the mountain peak
Could save the kings from the jaws of death.
Their pomp and power proved too weak;
They lie in graves, deprived of breath.

The cold earth asks them in contempt:
"Whither is the robe, the crown, and the throne?!

“Did cruel Death thy beauty exempt?!
“Did it respect thy royal blood and bone?!”

The grave replies
With sorrowful sighs:

“Those beautiful forms
“Are now food for the worms!”

Having heard these lines recited by the Imam so profoundly, the gathering became spell-bound. The drunkards making merry just a moment ago now burst into tears. Even the proud king began to weep and wail. As soon as he recovered a bit, he allowed the Imam to go home.

Another incident that disturbed him a great deal was al-Mutawakkil’s oppressive order forbidding the public from visiting Karbala’’ and Najaf. Throughout his territories ran the order that people should not go to visit the tombs of Imam Ali (ع) and Imam Husayn (ع). Anybody disobeying this order would do so under the penalty of death. He further ordered that the buildings in Najaf and Karbala’’ be levelled to the ground, that all the mausoleums be razed and the land around Imam Husayn’s tomb be ploughed. It was not, however, possible to stop those who loved Ahl al-Bayt (ع) from visiting those holy shrines. They disobeyed, and thousands of them were put to death indiscriminately. Undoubtedly, the Imam was as sorry for each one of them as he could have been on the death of a near relative of his. Due to this oppressive environment, he could not even preach or convey to the faithful the necessary instructions. This sorrowful situation lasted till al-Mutawakkil’s death in 247 A.H./861 A.D.

At al-Mutawakkil’s court, Imam Ali ibn Abu Talib (ع) was mimicked and mocked by the buffoons while al-Mutawakkil and his courtiers burst into laughter. It was such an insulting scene that once al-Mutawakkil’s son could not help protesting thus: “It was somewhat tolerable if you spoke ill of Imam Ali (ع) yourself, but since you yourself say that he was related to you, how do you allow these wretched buffoons to mock him like that?”

Instead of being sorry, al-Mutawakkil jested with his son and composed two couplets abusive of his mother which he instructed the singers to sing. They used to always sing those couplets as al-Mutawakkil laughed heartily.

Another event of those wretched times is equally painful. Ibn as-Sikkit of Baghdad, the acknowledged scholar of lexicography and syntax and the genius of his time, was the tutor of al-Mutawakkil’s son.

One day the cruel ruler asked this great scholar: “Are my two sons more respectable than Hassan and Husayn (ع)?” Ibn as-Sikkit loved Ahl al-Bayt. He could not control his feelings and flatly replied: “Not to speak of Imams Hassan and Husayn (ع), Imam Ali’s slave Qanbar is more respectable than both of your sons.” Hearing these words, al-Mutawakkil flew into a passion and ordered that Ibn as-Sikkit’s tongue be cut off. This barbaric order was carried out immediately, leading to the death of one of those who

cherished the Prophet's Progeny (ع).

Imam Ali an-Naqi (ع) was not physically connected with these events. But each was like a blow of the sword, not striking his neck but torturing his soul. Al-Mutawakkil's cruelties caused him to be the object of common hatred. Even his own children set their hearts against him. One of them, al-Muntasir, conspired with his chief slave Baqir ar-Rumi to murder al-Mutawakkil while the latter was asleep, using his own sword, thus the world heard a sigh of relief and the population of hell increased by one; the death of the tyrant and the caliphate of al-Muntasir were proclaimed. After assuming the throne, al-Muntasir revoked the unjust orders of his father.

Visiting the shrines of Najaf and Karbala'' was permitted without any restriction. The tombs, moreover, received minor repairs. Al-Muntasir's conduct towards Imam Ali an-Naqi (ع) was fair. But the life of the new ruler proved to be mysteriously too short; he died in 248 A.H./862 A.D. after a brief rule of only six months. After him, caliph al-Mustaan Billah, too, did not mistreat the Imam (ع).

As stated above, Imam Ali an-Naqi (ع) had built a house in Samarra' and did not go back to Medina either out of his own free will or under the orders of the rulers. Due to his continued stay there and the lack of interference by the regime, the students of the teachings of Ahl al-Bayt (ع) surrounded him. Al-Mustaan Billah died in 252 A.H./866 A.D. and was succeeded by al-Mu'tazz Billah who was alarmed by the Imam's popularity, so he put an end to his life.

Imam Ali an-Naqi's conduct and moral excellence were the same as those of each and every member of the sacred series of Infallibles. Imprisonment, confinement or freedom, in every case these sacred souls were engaged in worship, helping the poor, living a most ascetic and God-fearing life, disseminating knowledge and scholarship and promoting virtue.

Totally refraining from succumbing to their own desires, greed or worldly ambitions, they lived dignified in misfortune. Dealing fairly even with the foes and helping the destitute were the qualities marking their conduct. The same virtues were reflected during the lifetime of Imam Ali an-Naqi (ع) as well.

During the period of his imprisonment, the Imam (ع) had a grave dug up for him and was ready by his prayer-mat. Some visitors expressed either apprehension or bewilderment thereat. The Imam explained thus: "In order to remember my end, I keep the grave before my eyes." Be it so, but in reality, it was a silent, unspoken protest against those cruel rulers who wanted the Imam (ع) to give up his pure Islamic teachings. It was a negation of their demand of obeisance. It showed that the worldly rulers who can frighten common men with death can never bend a saint who is ready to embrace death at any moment.

In spite of this fearlessness, he never took part in any secret or subversive activity against the government. Living permanently in a capital where daily conspiracies were sapping the roots of the Abbasside regime, he could never be accused of treason by the strong secret intelligence of those kings.

Can you imagine the extent of the political turmoil of those unstable days? Al-Mutawakkil was opposed

by his own son al-Muntasir and he ended in being slain by his own Turkish slave Baqir ar-Rami. After al-Muntasir's death, the court nobility decided to take away the governemnt from the ruling dynasty.

The regime of al-Mustaan was shaken by the uprising of Yahya ibn Omer ibn Yahya ibn Zaid al-Alawi in Kufa, and by the occupation of Tabaristan by Hassan ibn Zaid (titled "Dai al-Haqq," the caller to justice) and his establishment of a permanent government there; the revolt of the Turkish slaves in Samarra' and al-Mustaan's flight to Baghdad to take refuge in its fort, and in the end his compulsory abdication and murder by al-Mu'tazz. Add to this list the Byzantine aggression during the reign of al-Mu'tazz who feared the danger of his own brother; Muayyad's demise; Muwaffaq's imprisonment in Basra__it was a continuous chain of chaos of which an opportunist could easily take advantage.

But Imam Ali an-Naqi (ع) could not be suspected even of taking part in any of these struggles for power. Any opportunist, excited by greed or revenge, will always take arms against a regime which not only harassed him but also exiled, insulted and imprisoned him. Yet, these sacred souls considered it below their spotless honour and dignity to partake in those vainglorious bids for power. They looked down upon all these struggles and always rose above the vile level of temporal temptations, declaring that all such acts were below them and their standard of virtue.

The Imam (ع) died during the reign of al-Mu'tazz Billah in Samarra' on the 3rd of Rajab 254 A.H./June 28, 868 A.D. His death was attended only by his son Hassan al-'Askari who led the funeral prayers and arranged his burial, laying him to rest in his own residence. Now high stands his mausoleum which is being visited daily by tens of thousands of pilgrims from all over the world.

8) Imam Hassan Al-'Askari (as)

His name is al-Hassan, "Abu Muhammad." Being a resident of Askar, a suburb of Samarra', he is titled "al-'Askari." His father was Imam Ali an-Naqi (ع) and his mother was Salal Khatun, a role model of piety, adoration, chastity and generosity. He was born in Medina on the tenth of Rabi' al-Akhir, 232 A.H./ December 4, 846 A.D. He lived under the care of his respected father upto the age of 11. Then his father had to leave for Samarra' and he was to accompany him and thus share the hardships of the journey with the family.

At Samarra', he spent his time with his father either in imprisonment or in partial freedom. He had, however, the opportunity to benefit from his father's teaching and instruction. His father died in 254 A.H./868 A.D. when he himself was twenty-two. Four months before his death, the father declared his son to be his successor and executor of his will, asking his followers to bear witnes to the fact. Thus were the responsibilities of Imamate vested upon him which he fulfilled even in the face of great difficulties and hostilities.

Imam Hassan al-'Askari partook in all misfortunes and hardships suffered by his father, whether imprisonment or confinement. In the early days of his Imamate, al-Mu'tazz Billah, was the al-Abbasi

caliph who, when deposed in 255 A.H./869 A.D., was succeeded by al-Muhtadi.

After The latter's brief reign of only eleven months and one week, al-Mu'tamid ascended to the throne. During these caliphs' regimes, Imam Hassan al-'Askari (ع) did not enjoy any peace of mind at all. Although the Abbaside dynasty was involved in constant complications and disorder, each and every king thought it necessary to keep the Imam imprisoned.

One of the Holy Prophet's traditions stated that the Prophet (ص) would be succeeded by twelve princes, the last of whom would be the Mahdi, Qa'im Ali Muhammad. The Abbasides knew well that the true successors of the Prophet were these very Imams (ع). With Imam Hassan al-'Askari (ع) being the eleventh of this series, his son would surely be the twelfth, the last.

They, therefore, tried to put an end to the life of Imam Hassan al-'Askari (ع) so that nobody would succeed him. The house arrest once imposed on Imam Ali an-Naqi (ع) was considered inadequate for Imam Hassan al-'Askari (ع), so he was imprisoned, away from his family. Undoubtedly, the revolutionary intervals between two regimes gave him brief periods of freedom. Yet as soon as the new king came to the throne, he followed his predecessor's policy and imprisoned the Imam again. The Imam's brief life, therefore, was mostly spent inside dungeon cells.

The hardship of imprisonment reached its peak time during the reign of al-Mu'tamid Billah, although the latter knew the lineage, piety, knowledge and righteousness of the Imam as did all his predecessors.

Once, during a devastating drought, a Christian hermit was able to demonstrate that he could bring rain whenever he prayed to Allah. This led many Muslims to convert to Christianity. In order to save Islam from this calamity, Imam Hassan al-'Askari (ع) was brought out of jail. He noticed how that Christian hermit raised his hands in prayers, and how as soon as he did so, rain started pouring down.

He told the gathering that the piece of bone belonged to the corpse of one of the Prophets of Allah, and he proved his point by raising it himself in his hand, and upon doing so, Lo, rain started pouring down again, as if the skies were weeping for the prophet! The Imam (ع) thus removed the common doubts from the minds of the people and kept them firmly on Islam. Al-Mu'tamid Billah was so impressed that he felt too ashamed to send the Imam back to prison; so, he put him under house arrest instead. Complete freedom, however, was not granted.

During all circumstances, the Imams (ع) carried out their duties of guiding the people no matter what. Imam Hassan al-'Askari (ع) was subjected to numerous restrictions, so much so that those who sought to learn the teachings of Ahl al-Bayt (ع) and their Shi'a point of view could not reach him. In order to solve this problem, the Imam appointed certain confidants as his deputies in view of their knowledge of jurisprudence.

These persons satisfied the curiosity of inquirers as much as they could. But if they could not solve certain theological problems, they would keep them pending the solutions provided by the Imam (ع)

whenever they got the opportunity to see him. Of course, the visit to the Imam (ع) by a few individuals could be allowed by the government but certainly not by groups who wished to see the Imam on a regular basis.

The khums (1/5 of total savings), which was being paid to the Imams by the believers who cherished them and regarded them as representatives of the Divine Law, was spent by these sacred saints on religious matters, and to sustain the Prophet's descendants. This khums was now secretly collected by these deputies who spent it according to the directives of the Imam (ع).

They, accordingly, were in constant danger of being identified as such by the government's powerful secret intelligence service. In order to avert this danger, Othman ibn Sa'd and his son Abu Ja'far Muhammad, two prominent deputies of the Imam (ع) in the capital Baghdad, ran a large shop trading in oils. This provided them with free contact with the concerned people. It was thus that even under the very thumb of the tyrant regime, those devotees managed to run the system of the Divine law unsuspected.

Imam Hassan al-'Askari (ع) was one of the illustrious series of the immaculate Infallibles each member of whom displayed the moral excellence of human perfection. He was peerless in knowledge, forbearance, forgiveness, generosity, sacrifice, and piety. Whenever al-Mu'tamid Billah asked anybody about his captive Hassan al-'Askari, he was told that the Imam (ع) fasted during the day and adored his Lord during the night, and that his tongue uttered no word but remembrance of his Maker.

During the brief periods of freedom and stay at home, people approached him hoping to avail from his benevolence, and they went back well rewarded. Once when the Abbaside caliph asked Ahmed ibn Abdullah ibn Khaqan, his Minister of Endowments (*awqaf*), about the descendants of Imam Ali (ع), he reported: "I do not know anybody among them who is more distinguished than Hassan al-'Askari. None can surpass him in dignity, knowledge, piety and abstinence, nor can anybody match him in nobleness, majestic grandeur, modesty and honesty."

When his father Imam Ali an-Naqi (ع) died and the family was busy arranging for his burial, some servants stole certain articles, thinking that none would notice it. When the burial was over, he called the servants and said to them, "I ask you about some missing items; if you tell me the truth, I will pardon you; but if you speak falsely, I shall get all those items from you then punish you." Then he asked each for the items which he had stolen. When they confessed their guilt, he got the articles back from them and spared them the penalty.

Imam Hassan al-'Askari (ع) had a brief span of life, only twenty-eight years, but even during this short period of time, which was ruffled by a chain of troubles and tribulations, several high ranking scholars benefitted from his ocean of knowledge. He also uprooted the atheism and disbelief which ensued from the philosophers of that age. One of those philosophers was the renown Ishaq al-Kindi who was then writing a book on what he called "self-contradictions" in the Holy Qur'an.

When the news reached the Imam, he waited for an opportunity to refute and rebut him. By chance, some of Ishaq's students came to visit him. The Imam (ع) asked them: "Is there anyone among you who can stop Ishaq from wasting his time in this useless effort fighting the Holy Qur'an?" The students said, "Master! We are his students; how can we object to his teaching?" The Imam urged that they could at least convey to their teacher what he had to tell them. They replied that they would be ready to cooperate as much as they could.

The Imam (ع) then recited a few verses from the Holy Qur'an which the philosopher considered as contradictory of one another. He then explained to them thus: "Your teacher thinks that some of the words in these verses have only one meaning. But according to the Arabic tongue, these words have other meanings too which, when taken into consideration, indicate no contradiction in the overall meaning. Thus, your teacher is not justified for basing his objections and allegations of contradictions on the premises of the 'wrong meaning' which he himself selects for such verses." He then put up some examples of such words before them so clearly that the students absorbed the point and comprehended the precedents of more than one meaning.

When these students visited Ishaq al-Kindi and, after routine discussions, reproduced the disputed points, he was surprised. He was a fair-minded scholar, and he attentively listened to his students' explanations.
Then he said, "What you have argued is above your capacity; tell me truly who has taught you these points?" The students first said that it was their own reflection, but when he insisted that they could never have conceived those points, they admitted that they were explained to them by Abu Muhammad Imam Hassan al-'Askari (ع).

Al-Kindi said, "Yes; this level of knowledge is the heritage of that House, and only that House." Then he asked the students to set all such works of his to fire. This is a famous incident, and the reader is encouraged to research it on his own. This and so many other religious services were performed silently by the Prophet's descendants.

The Abbaside dynasty, which unfairly claimed to be "the defender of the faith," was deeply drunk with lustful merriment. Had it ever recovered from its drunkenness and thus come to its senses, it would not have thought that those sincere and saintly souls were a "danger" to its power. It, therefore, issued orders to put some more restrictions on their movements. Imam Hassan al-'Askari (ع), the lofty mountain of dignity and piety, put up with such unfair restrictions and unwarranted persecution with determined fortitude.

Imam Hassan al-'Askari (ع) was a reliable authority on traditionists who have recorded several traditions in their collections on his own authority. One tradition about drinking runs thus: "The wine drinker is like an idolater."

It has been recorded by Ibn al-Jawzi in his book Tahrim al-Khamr (prohibition of wine drinking) with

continuous chain of references tracing its narrators. “Abu Na'im,” namely Fadl ibn Waka, states that the tradition is true as it has been narrated by the Prophet’s descendants and some of his companions such as Ibn Abbas, Abu Hurayra, Anas, Abdullah ibn 'Awf al-Aslami and others.

In his book titled *Kitab al-Ansab* (a geneaology book), as-Sam’ani indicates that “Abu Muhammad Ahmed ibn Ibrahim ibn Hashim al-Alawi al-Balathiri heard many traditions in Mecca from the Imam of Ahl al-Bayt (ع), i.e. Imam Hassan al-'Askari (ع), which he recorded.” The names of some of his prominent students who, availing of his discourses, speeches and addresses, became authors of some books, are given here:

1. “Abu Hashim,” Dawud ibn Qasim al-Ja'fari, one of the deputies of the Imam, was a scholar of advanced age. He acquired knowledge from Imam ar-Rida (ع), from his son Imam Muhammad at-Taqi (ع), from his son Imam Ali an-Naqi (ع), and from the latter’s son Imam Hassan al-'Askari (ع).

2. Dawud ibn Abu Zaid an-Nishapuri114. He often visited Imam Ali an-Naqi (ع) and Imam Hassan (ع) al-'Askari (ع).

3. Abu Tahir Muhammad ibn Ali ibn Bilal.

4. Abul-Abbas Abdullah ibn Ja'far al-Humairi al-Qummi. He was a scholar of a high caliber. He authored many books including Qurb al-Isnad which is a major source of Al-Kafi, etc.

5. Muhammad ibn Ahmed ibn Ja'far al-Qummi was the Imam’s chief deputy.

6. Ja'far ibn Suhail Saiqal was one of his most distinguished deputies.

7. Muhammad ibn Hassan as-Saffar al-Qummi was a high ranking scholar, author of several books including the famous classic work titled Basa’ir al-Darajat. He sent written inquiries to the Imam (ع) and received their answers from him.

8. Abu Ja'far Hamani al-Barmaki (Barmakid); he obtained written answers to his questions in jurisprudence from the Imam (ع) and compiled a book using their text.

9. Ibrahim ibn Abu Hafs, “Abu Ishaq,” al-Katib is a companion of the Imam and author of a book.

10. Ibrahim ibn Mehr-Yar. He has a book to his credit.

11. Ahmed ibn Ibrahim ibn Isma'eel ibn Dawud ibn Hamdan al-Katib an-Nadam. He was an authority on literature and lexicography, author of many books, and a confidant of the Imam (ع).

12. Ahmed ibn Ishaq al-Ashari, “Abu Ali,” al-Qummi was an acknowledged scholar and author of several books including *Hilal as-Sawm*.

These are only a few names; the details of all the students and companions would require a whole

volume. The best reference the reader may consult is the encyclopوdia titled Ayan ash-Shi'ah, which is discussed above. “Abu Ali” Hassan ibn Khalid ibn Muhammad prepared a commentary of the Holy Qur’an which should be considered the work of the Imam (ع) himself. The Imam (ع) used to dictate its contents and Abu Ali recorded them. Scholars indicate that the book consisted of 1,920 pages.

Unfortunately, these precious treasures of knowledge are not available now. Baghdad was repeatedly attacked by raiders from various nations that burnt or drowned thousands of precious books. A book recently published under the title Tafsir Hassan al-'Askari (exegesis of Hassan al-'Askari) is a separate work which was traced and rendered to the fourth century A.H. Shaikh as-Saduq, namely Muhammad ibn Ali Babawayh al-Qummi, says that it was actually dictated by the Imam (ع). But the Shaikh’s sources from which he copied are obscure. The biographers are not, however, sure about attributing it to the Imam (ع).

These are the details of the Imam’s scholarly attainments, a wonderful performance when one reflects on the fact that he died at the young age of twenty-eight, having served as Imam for only six years, a period constantly disturbed by the troubles already stated above.

A busy man, who is engaged in the service of religion and scholarship, usually does not have time for politics or subversive activities. But the Imam’s spiritual supremacy and his increasing popularity made him intolerable to his contemporary monarchs. Al-Mu'tamid Billah, the Abbaside ruler, administered his poisoning, so the Imam (ع) died on the 8th of Rabi' al-Awwal of 260 A.H./January 1, 874 A.D. and was buried in Samarra’ by his father’s side. His mausoleum, in spite of hostile circumstances, has been a sacred shrine for his admirers ever since and is visited daily by tens of thousands of pilgrims from all over the world.

9) The Awaited One, Imam Al-Mahdi (as)

Muhammad son of Hassan al-'Askari (ع) is a facsimile of his name-sake and great ancestor, the Holy Prophet Muhammad (ص), in form and in manners. His mother was Nerjis Khatun, granddaughter of the contemporary Byzantine king who was a descendant of prophet Sham’un (Shemon, or Simon, trustee of Jesus Christ [ع]). He was born on the 15th of Sha'ban, 255 A.H./July 29, 869 A.D. His father, Imam Hassan al-'Askari (ع), gave away loaves of bread and meat as charity and sacrificed several goats for aqiqah, birth celebration. He also instructed his pious sister, Halima Khatun, to tutor his child in the Divine Law.

Al-Mahdi (ع) is usually called by his titles rather than by his first name. These are numerous, second in number to those of Imam Ali ibn Abu Talib (ع). Famous among them are:

1. Al-Mahdi: ***المهدي*** This is the title which has acquired the status of a name to which reference is made in the prophecies of the Holy Prophet (ص). Hence, the concept of al-Mahdi, the Guided One, al-Muntazar, the Awaited One, is commonly acknowledge by Muslims.

Undoubtedly, there are some differences of opinion among scholars in his regard, but these deal with his life events or qualities. The belief in the reappearance of Imam al-Mahdi (ع) from his occultation is entertained by all except those who call themselves Muslims only for political or other necessities while not believing even in the unseen God. How can we expect such people to believe in the prophecies of the Holy Prophet (ص) regarding Imam al-Mahdi (ع)?

"Al-Mahdi" means: "the guided one." It indicates that Allah is the real Guide; all creatures are guided by Him. In this sense, the Prophet and all Imams are Mahdis, yet in reality, this title is exclusively used for the 12th Imam.

2. "Al-Qa'im." **القائم** This title is based on some traditions (ahadith) where Prophet Muhammad (ص) asserts that, "This world will not come to its end unless there rises a Qa'im from my offspring who will fill it with equity and justice after its being filled with injustice and oppression."

3. "Sahib az-Zaman" **صاحب الزمان** (master of the time). This is in view of the fact that he is the real guide of our time.

4. "Hujjatullah." **حجة الله** Every Prophet or Imam is Hujjatullah, the "proof" or "sign" of the Mercy Allah, our Creator; he fulfills the responsibility of guiding humanity, thus leaving for people no excuse to commit wrongdoing. Since in our time the responsibility of guiding the world is fulfilled by the 12th Imam (ع), he will be called Hujjatullah till Doomsday.

5. "Al-Muntazar" **المنتظر** (the expected or awaited one). All Muslim scholars have been repeating the prophecies regarding the reappearance of Imam al-Mahdi (ع). Not only the Muslims but even people of other religions, too, believe in a "comer" to come in the last days. His name in various creeds may be different, but the coming of such a person is universally accepted. He was expected before his birth, and after birth and disappearance. Now his reappearance is awaited, hence his title.

Those who deny al-Mahdi (ع) base their denial on the incorrect claim that there is no reference to al-Mahdi (ع) in the Holy Qur'an. There are two considerations to be borne in mind while studying the Holy Qur'an:

First: Names of individuals are not always stated explicitly. For example, the holy Prophet of Islam (ع) is mentioned by name as: Muhammad, Ahmed, Taha and Yasin, whereas he is mentioned implicitly throughout the entire text of the Holy Qur'an.

Second: Scholars of the Holy Qur'an tell us that there are at least four meanings for each Qur'anic verse: "ma'na zahir," an apparent or explicit meaning, "ma'na batin," a hidden or implicit meaning, "tanzeel," revelation (the circumstances under which that particular verse was revealed), and "ta'weel," interpretation. In order to fully comprehend a verse, we have to fathom all these four meanings; otherwise, our understanding of it will be extremely shallow, and "little knowledge is a dangerous thing."

The following references are all quoted from the most reliable Sunni sources:

On p. 443 of *Yanabi' al-Mawaddah*, the Hanafi *hafiz* Sulayman al-Qanduzi quotes Jabir ibn Abdullah al-Ansari narrating a lengthy hadith in which a Jew named Jandal ibn Junadah ibn Jubair accepted Islam at the hands of the Prophet (ص) and the new convert asked the Prophet (ص) who his wasis were. The Prophet (ص) counted them for Jandal till he said, ".. and after him (i.e. Imam Hassan al-'Askari [ع]) his son Muhammad, who shall be called al-Mahdi and al-Qa'im and al-Hujjah. He shall occult, then shall he come back.

When he comes back, he shall fill the world with justice and equity just as it was filled with injustice and iniquity; blessed are those who persevere during his occultation (*ghayba*, or absence); blessed are those who persist in their love for them, for they are the ones whom Allah described in His book saying,

'It is guidance sure, without doubt, to those who fear Allah, who believe in the Unseen* (*ghayb* الغيب)' (*Qur'an, 2:2-3*)."**

On p. 505 of the same work, the author, who belongs to the major Sunni sect the Hanafi, quotes Muhammad ibn Muslim who cites Imam Ja'far as-Sadiq (ع) explaining the meaning of verse 155 of the same Sura which states the following: ***"We shall test you with something of fear and hunger; some loss in goods or lives or the fruits* (*of your toil*)*, but give glad tidings to those who patiently persevere* (*Qur'an, 2:155*)."**

Imam Ja'far as-Sadiq (ع) indicated that there would be signs indicating the coming (reappearance) of al-Mahdi (ع) which are means whereby Allah tests the faithful:

"Something of fear" is a reference to masses perishing by contagious diseases; "hunger" is a reference to high prices of foodstuffs; "some loss in goods" is reference to scarcity and famines; "lives" is reference to mass destruction (of human lives, probably due to global wars); "fruits" is reference to lengthy periods of droughts; so when all that happens, then "give glad tidings to those who patiently persevere".

"This is its interpretation," continued the Imam, quoting verse 7 of Ali 'Imran (Qur'an, 3:7), which indicates that only those who are "firmly grounded in knowledge" are capable of interpreting the verses of the Holy Qur'an, adding, "We (Ahl al-Bayt) are the ones firmly grounded in knowledge."

On p. 321 of the same work, the author quotes Imam Ja'far as-Sadiq (ع) interpreting verse 83 of Chapter 3 of the Holy Qur'an then commenting thus: "When the Qa'im, al-Mahdi (ع), reappears, there will be no land on earth where the shahada (the testimony that La ilaha illa-Allah, Muhammadun rasulullah: There is no god but Allah, Muhammad is the Messenger of Allah) is not said." This could be a prediction that by the time al-Mahdi (ع) reappears, all continents of the world will have Muslim populations. They already do.

At the end of Vol. 2 of Fara'id as-Simtayn, and on p. 269 of Ibn Khaldun's Introduction, Ibn Abbas is quoted as saying that the Messenger of Allah (ص) said, "Imam Ali ibn Abu Talib (ع) is the Imam of my nation and my successor therein after me; among his offspring is the awaited Qa'im who shall fill the world with justice and equity after it had been filled with injustice and iniquity.

By the One Who sent me in truth a bearer of glad tidings, and a warner, I swear that those who persist adhering to his Imamate even during his ghaybat (occultation) are more rare than red sulphur." Jabir ibn Abdullah al-Ansari stood up to ask the Messenger of Allah (ص): "O Messenger of Allah! Will there be a ghayba for that Qa'im from among your offspring?" He (ع) answered: "Ay by my Allah! (then he quoted this verse:) 'Allah desires to purify those that are true.' O Jabir! This is one of Allah's orders and a secret of His which is obscure from His servants; therefore, beware of doubting, for to doubt the order of Allah, the Mighty and the Sublime, is apostasy (*kufr*)."

On p. 507, the *hafiz* al-Qanduzi states in his book *Yanabi' al-Mawaddah* the explanation of verse 89 of Chapter 6 (al-An'am) quoting Muhammad ibn Ja'far as-Sadiq (ع) saying, "The person implied in this verse is the Qa'im, al-Mahdi (ع), who is safeguarded by Allah; even if all people perish, Allah will bring him and his companions out, for they are the ones entrusted by Allah and who do not disbelieve."

Another author who follows the Shafi'i sect and who enjoys the title *'allama* is ash-Shiblinji, author of *Nur al-Absar*. He quotes Abu Ja'far (ع) explaining verse 86 of Chapter 11 (Hud) in a lengthy *hadith* in which the Imam says, "When he (al-Mahdi (ع)) reappears, he shall lean on the Ka'ba, and three hundred and thirteen men of his companions shall join him there; the first statement he shall utter there will be:

***'That which is left for you by Allah is best for you* (*Qur'an, 11:86*).'**

Then he shall say: 'I am what is left you by Allah, His vicegerent (a descendant of Adam), and His Proof (Hujjatullah) over you;' so whenever someone greets him, he says, 'Peace be with you, O the one left for us by Allah'."

The Shafi'i *faqih* Abd ar-Rahman ibn Abu Bakr as-Sayyuti, quoting the Sunan of Abu Dawud, cites Abu Sa'id al-Khudri on p. 50, Vol. 6, of his *Al-Durr al-Manthur*, saying that the Messenger of Allah (ع) had said, "The Hour shall not come till al-Mahdi (ع) takes charge on earth on my own behalf; he shall have a high forehead, a straight nose, and he shall fill the world with justice and equity after being filled with injustice and iniquity."

He also indicates that Imam Ahmed ibn Hanbal (founder of one of the four Sunni sects, i.e. the Hanbali) quotes Abu Sa'id al-Khudri quoting the Messenger of Allah (ص) saying, "I bring you the glad tidings of al-Mahdi (ع); Allah shall send him to my nation, in time quite different from your own, and after series of earthquakes, and he shall fill the world with justice and equity as it was filled before with injustice and iniquity, and all the residents of the world shall be pleased with him, and he shall distribute the wealth equitably."

Allama al-Bahrani, quoting the Shafi'i *faqih* Ibrahim ibn Muhammad al-Hamawayni who in turn quotes Abdullah ibn Abbas on p. 692 of *Ghayat al-Maram* saying that the Messenger of Allah (ع) had said, "My successors, wasis and hujaj are twelve: the first of them is my brother and the last is my son."

He was asked: "O Messenger of Allah! Who is your brother?!" He answered: "Ali ibn Abu Talib." "Then who is your son?" "Al-Mahdi (ع) who shall fill the world with justice and equity after being filled with injustice and iniquity. By the One Who sent me in truth a bearer of glad tidings and a warner, I swear that if there is only one day left in this world, Allah will prolong that day till my son (descendant) al-Mahdi (ع) reappears, and the Spirit of Allah, Jesus son of Mary, shall say his prayers behind him (then he quoted verse 69 of Chapter 39:)

'And the earth will shine with the glory of its Lord' and his domain shall encompass the East and the West."

Before the Imam's birth, predictions regarding him were put forth by the Holy Prophet and the Infallible Imams. Several scholars of the Sunni School of Muslim Law have written volumes exclusively on this topic. For example, *hafiz* Muhammad ibn Yousuf al-Kanji ash-Shafi'i has compiled *Al-Bayan fi Akhbari Sahib az-Zaman* (the clear evidence regarding the tidings of the Master of Age). *Hafiz* Abu Na'im al-Isfahani has written *Na't al-Mahdi* (ع) (title of al-Mahdi (ع)).

Abu Dawud as-Sijistani has devoted one complete chapter titled "Kitab al-Mahdi (ع)" in his *Sunan* dedicated entirely to this subject. At-Tirmithi in his *Sahih*, Ibn Majah in his *Sunan*, and al-Hakim in his *Mustadrak*, have all done likewise.

One tradition recorded by Muhammad ibn Ibrahim al-Hamawi (of Hama, Syria) which ash-Shafi'i cited in his work *Fara'id as-Simtayn* says, "Ibn Abbas heard the Prophet (ص) saying, I am the chief of the Prophets, and Ali is the chief of the Trustees (*wasis*). My trustees (or successors) after me are twelve: the first of them is Ali and the last is al-Mahdi.'"

Jabir ibn Abdullah al-Ansari narrated saying that Fatima az-Zahra (ع) had a tablet (mushaf) on which the names of all the succeeding Imams were written down; three of them were named "Muhammad" and four were named "Ali", all being her offspring, and the last was named al-Qa'im.

Shaikh as-Saduq, namely Muhammad ibn Ali ibn Babawayh al-Qummi, records in his book Ikmal ad-Din wa Itmam an-Ni'ma a tradition on the authority of Imam ar-Rida (ع) who narrated it from his ancestors. It states that Imam Ali (ع) addressed his son Imam Husayn (ع) once saying, "The ninth from your descendants shall rise defending the truth; he shall protect the faith and promote justice."

As-Saduq, in his book *Ikmal al-Deen*, also quotes the Prophet (ص) as saying, "When the ninth among the descendants of my son Husayn is born, Allah will extend his life-span during the period of absence (occultation) and will project him at the appointed time."

Imam Husayn (ع), the chief of martyrs, is quoted as saying, “The ninth of my descendants is the Imam who will rise with the truth. Allah will grant life to earth through him after its death. The true faith will supersede all religions through him. His absence shall be lengthy during which multitudes would go astray. Only a few will be on the Right Path. They shall suffer painfully.

People will oppress them, saying, Let us know when this promise is fulfilled!’ Those who will bear the pain and deprivation patiently will get the same rewards as those who accompanied the Prophet during his expeditions for Jihad.” Imam Zain al-Abidin (ع) has said, “Of us one will be born whose birth will remain secret, so much so that people will say that he was not born at all.” Imam Muhammad al-Baqir (ع) is quoted in *Al-Kafi* by al-Kulayni as saying, “Nine Imams after Husayn are destined; the last of them will be al-Qa’im.”

Imam Ja'far as-Sadiq (ع) is quoted by Shaikh as-Saduq in his book *‘Ilal ash-Sharai’* as saying: “The fifth descendant of my son, Musa, will be the Qa’im, a descendant of the Prophet (ص).”

As recorded in *Ikmal ad-Din* of Shaikh as-Saduq, Imam Musa al-Kadhim (ع) was asked once: “Are you the Qa’im with the truth?” The Imam replied: “I, too, rise truthfully, but the real Qa’im is he who will remove the enemies of Allah from earth and will fill it with justice. He shall be my fifth descendant. His absence will be lengthy during which multitudes will turn away from the faith while only a few will uphold it.”

When Du'bal al-Khuza'i, the famous poet, recited his poem to Imam ar-Rida (ع) which included these lines:

The Riser will appear, I do confess,
With grace he will rise, blessed and good:
And will deal with the faithful and the faithless
And will distinguish between truth and falsehood;

Imam ar-Rida (ع) wept. Then, raising his head, he said, “O Du'bal, these lines have been inspired to you by Gabriel. Do you know who this Riser (Qa’im) is and when he shall rise?” Du'bal said that he did not know the details, but that he had been hearing that an Imam who would purge the world from evils and fill it with justice. The Imam explained: “O Du'bal, my son, Muhammad, will come when I am gone. After him, his descendant, al-Qa’im, will come. He will be awaited during his absence. When he appears, the world shall bow down before him.”

Imam Muhammad at-Taqi (ع) has said, “The Qa’im will be from amongst us, the third of my descendants.”

Imam Ali an-Naqi (ع) has said, “My successor is my son, Imam Hassan; but what will be your condition during the reign of Imam Hassan’s successor?” Those who were present asked him: “Why, what do you mean by that?” Imam Ali an-Naqi (ع) said, “You will not have the opportunity to see him; later, you will

not be allowed even to mention his name." Then he was asked as to how they should mention him. He said, "You may say that he is the last of Muhammad's (Infallible) descendants."

Some people asked Imam Hassan al-'Askari (ع): "Your revered forefathers have said that the earth would never be without a Sign of Allah (Hujjat-Allah) till Doomsday, and he who dies without knowing the Imam of his time dies the death of the days of ignorance." Imam Hassan al-'Askari (ع) said that that was as true as the shining day.

They inquired as to who would be the Imam and who would be the Sign of the Mercy of Allah after his death. Imam Hassan explained thus: "He will be my son, the namesake of the Holy Prophet. He who dies without knowing him will die the death of the days of ignorance. His absence will be so lengthy that the ignorant will wander puzzled and will surely stray; the false will fall into eternal destruction. Those who will foretell the exact date of his appearing will be wrong."

All these predictions were recorded since the time of the Holy Prophet who prophesied the advent of the Mahdi. The anecdote of Dubal demonstrates that the concept was quite common. History tells us that friends and foes of Ahl al-Bayt (ع) knew the fact, and sometimes tried to take wrong advantage thereof.

For example, one of the Abbasides named Muhammad had assumed the title of al-Mahdi (ع). Muhammad son of Abdullah Mahd, an offspring of Imam Husayn (ع), too, was considered by some people as the Mahdi. The Kaisanis had attributed the same to Muhammad ibn al-Hanafiyya. But these suppositions were refuted by the Imams who condemned them and explained the qualities of the true Mahdi and asserted his absence. The aforementioned events clearly indicate that the idea about the advent of the Mahdi was unanimously acknowledged.

Besides, the traditions of the Holy Prophet continuously affirmed that he would be succeeded by 12 persons. This number itself sufficed to refute the claims of the false pretenders. But when the eleventh Imam al-Hassan (ع) al-'Askari (ع) had come, people keenly awaited al-Mahdi (ع) who was sought even prior to his birth with the same eagerness as he is now awaited since his absence.

Precedents existed that many Imams did not have an opportunity for education; still, Providence Divine made arrangements to adorn them with learning and moral accomplishments which elevated them to Imamate. For example, Imam Ali an-Naqi (ع) was six years old when his father Muhammad at-Taqi (ع) died. Imam at-Taqi (ع) was eight years old at the time of the death of his father Imam ar-Rida (ع). Outwardly, a boy of this age cannot be proficient in learning. But once we acknowledge that Allah had specially gifted the Prophet's Progeny, the question of age stands no more. If Jesus Christ could speak in his cradle and assert his prophethood (see the Holy Qur'an, 19:24 and 19:30-33), a believer cannot think that the childhood of Imam al-Mahdi (ع) would negate or render his Imamate faulty. Imam al-Mahdi (ع) could enjoy his father's love and instruction for a very short period of time because he was only five years old when his father died in 260 A.H./874 A.D. Even at that young age, Providence crowned him with Imamate.

When the Pharaoh of Egypt heard the prophecy that a child would soon be born to destroy his kingdom, he tried his best to obstruct the child's birth or kill him after his birth. Likewise, the Abbaside ruler knew that a child would be born to Imam Hassan al-'Askari (ع) who would destroy his unjust kingdom.

He, therefore, made every possible arrangement that the child would not be born, keeping Imam Hassan al-'Askari (ع) in continuous imprisonment away from his wife. But even the greatest worldly power cannot fight Providence. In spite of all the efforts of Pharaoh, Moses was born; similarly, in spite of the efforts of the Abbaside government, the awaited Imam came into the world.

His birth and upbringing were kept secret and, as Providence so wished, it remained so. Only a few moments did he appear in public. It was the time when his father's coffin was ready for the funeral prayers. All prominent Shi'ahs were present. The ranks had been formed. Imam Hassan al-'Askari's brother Ja'far stepped forward to lead the prayers and was at the point of reciting the Takbir when suddenly a boy came out from behind the curtains, passed the ranks quickly and took hold of Ja'far's robe and said, "Get back, Uncle; I am more than you worthy of leading the funeral prayers for my father." Ja'far at once withdrew and the boy led the prayers.

Having performed this duty, the boy went back. It was not possible that the Abbaside ruler could remain ignorant of the fact. The search for him was carried out more seriously than ever before in order to arrest and slay the boy. Some may ask: "How can a boy lead the funeral prayers in the capacity of an Imam?" The question is provided by the Holy Qur'an. Such skeptics should research the Holy Qur'an to see how another boy, namely Yahya (John the Baptist), became a Prophet of Allah even while being a young boy. See verse 12 of Chapter 19 (Surat Maryam).

The Prophet and the Imams had predicted al-Mahdi's occultation (disappearance from public eyes, absence) as has already been narrated. His occultation is divided into two periods. The first period is known as the minor occultation. It extended from 260 A.H. to 329 A.H. (874-941 A.D.) when very pious persons nominated by the Imam himself acted as his deputies.

Their duty was to convey to the Imam all problems of the Shi'as, get their solutions from the Imam or solve them themselves according to their own discretion, collect *zakat* and *khums* and spend them in the proper way, and convey the Imam's instructions to the trusted persons. Those deputies, four in number, were the most pious and learned, and they were the trusted confidants. Here are their names:

1. Abu Amr Othman ibn Sa'd ibn Amr al-Amri al-Assadi. He was a deputy of Imam Ali an-Naqi (ع), then of his son Imam Hassan al-'Askari (ع). Having performed the same duty for a few years for Imam al-Mahdi (ع), he died in Baghdad and was buried there.

2. Abu Ja'far Muhammad ibn Othman ibn Sa'd al-Amri (son of the above). Imam Hassan al-'Askari (ع) foretold his being deputized. Then his father, at the time of his death, proclaimed under the orders of the Imam his appointment as deputy. He died in Jumada I of 305 A.H./November 917 A.D.

3. Abul-Qasim Husayn ibn Ruh ibn Abu Bakr an-Nawbakhti. A member of the famous Nawbakhti family, he was distinguished for his knowledge, philosophy, astrology and kalam. He was a top ranking scholar and a pious man. Under the directions of Imam al-Mahdi (ع), Abu Ja'far Muhammad ibn Othman appointed him as his successor. After having served for fifteen years in that capacity, he died in Shaban of 320 A.H./932 A.D.

4. "Abu Hassan," Ali ibn Muhammad as-Samari. He was the last deputy, succeeding Husayn ibn Rah as directed by the Imam. He performed this duty for nine years only and died on the 15th of Sha'ban of 329 A.H./May 15, 941 A.D. Having been asked on his deathbed as to who would succeed him, he replied: "Providence now wishes to give the matter another shape the duration of which is known by Allah Alone."

After the demise of Abul-Hassan, there was no deputy. In this sorrowful year, i.e. 329 A.H./941 A.D., Imam Ali ibn Babawayh al-Qummi, the revered father of Shaikh as-Saduq, and Muhammad ibn Ya'qub al-Kulayni, the learned compiler of Al-Kafi, also expired. Besides these sad events, an extra-ordinary phenomenon was also witnessed. In the sky so many stars did shoot that it seemed as if Doomsday had come. That year was, therefore, named "the year of the dispersal of the stars." After this followed a dark period because none was left to approach Imam al-Mahdi (ع).

The period since 329 A.H./941 A.D. is called "the major occultation" because there is none deputized by the Imam. It was for this period that Imam al-Mahdi (ع) directed "to refer to those who know our traditions the lawful and the unlawful matters because they will guide you on our own behalf." It is in view of this advice that the scholars and mujtahids are called the Imam's successors. But this succession means general guidance of the people and is in no way by personal nomination. They are, therefore, quite different from the deputies who served as such during the minor occultation.

The predictions about these occultations had been made by the Infallible ones. The Holy Prophet affirmed: "He will have an occultation in which many groups will wander aimlessly; during this period, the number of those who believe in and follow him will be meager."

Imam Ali ibn Abu Talib (ع) said, "The Qa'im will have a long period of absence (occultation). The scene is full in my view when the friends of Ahl al-Bayt (ع) will wander during his absence as animals wander in search of a meadow." Another tradition says that "He will reappear after such a long period of absence during which only true and sincere believers will uphold their religion."

Imam al-Hassan (ع) said, "Allah will prolong his life-span during his absence." Imam al-Husayn (ع) said, "He will remain absent during which period so many parties will go astray." Imam Muhammad al-Baqir (ع) said, "His absence will be so lengthy that many people will go astray."

Imam Ja'far as-Sadiq (ع) said, "Al-Mahdi (ع) will be the fifth descendant of the seventh Imam. He will remain unseen." On another occasion, he said that Sahib al-Amr (the master of command) will have an occultation during which everybody must remember Allah, do good deeds and uphold his religion.

Imam Musa al-Kadhim (ع) said, “His person will remain unseen to the eye but the believers will never forget him; he will be the Twelfth of our line.”

Imam ar-Rida (ع) predicted that he would be awaited during his absence. Imam Muhammad at-Taqi (ع) explained: “Al-Mahdi (ع) will be awaited during his absence and will be obeyed upon his reappearance.”

Imam Ali an-Naqi (ع) clarified: “The Master of Command will be the one about whom people will say: He has not been born yet.’” Imam Hassan al-'Askari (ع) said, “My son’s absence will cause doubts and disbeliefs in the minds of people except those whom Allah guides.”

Imam Muhammad al-Baqir (ع) had also explained that the Qa’im of Ali Muhammad would have two periods of absence, a very lengthy one and a relatively short one. Imam Ja'far as-Sadiq (ع) had similarly predicted thus: “One of the two periods of absence will be quite lengthy.”

It was due to these predictions that after the death of Imam Hassan al-'Askari (ع), his followers and sincere believers did not entertain any doubt about him. Instead of acknowledging the Imamate of some present false claimant, they only believed in Imam al-Mahdi (ع), the Absent, the Occultant.

Although absent and unrepresented, Imam al-Mahdi (ع) still guides people and defends the faith. Even though unseen, he supervises the world’s affairs and guides it. This curtain will exist as long as Providence deems it necessary; the time will come soon (though “soon” may occur to many too late) when the curtain of absence will be removed, Imam al-Mahdi (ع) will reappear and fill the world with justice and equity, discarding all the prevailing injustices and iniquities. May Allah Almighty bring about his early reappearance and ease his coming, Allahomma Aameen.

اللهم أرزقنا شفاعة الحسين

1. In the writing of this chapter, I utilized one of the books which I edited: Biographies of Leaders of Islam by Sayyid Ali Naqi Naqwi, published in 1990 by Imam Husayn Foundation, P.O. Box 25-114, Beirut, Lebanon.
2. The city of Antioch is situated on the banks of the river al-asi (Orontes). It was founded about 300 B.C. by Celeucus I (Nicator) who died in 280 B.C. Celeucus I was a general of Alexander the Great. Antioch is the city where the followers of Jesus Christ were called "Christians" (rather than Nazarines) for the first time. It is the seat of a Melchite, or Maronite, and a Jacobite patriarch. It fell to the Persians in 538 A.D., to the Arabs in 637 A.D. (16 A.H.), to the Byzantians from 969 - 1084 A.D. (358 - 477 A.H.), to Seljuk Turks in 1085 A.D. (478 A.H.), to the Crusaders in 1098 A.D. (491 A.H.), to Egyptian Mamlukes in 1268 A.D. (666 A.H.), and to Ottoman Turks in 1516 A.D. (922 A.H.). It was transferred to Syria by Western powers in 1920 (1339 A.H.) but restored to Turkey in 1939 A.D. (1358 A.H.). This is why the reader sometimes may see Antioch identified as a Syrian town and some other times as Turkish! What a busy little town!
3. Merv is an ancient city located in a large oasis of the Kara Kum desert, Turkmenistan (formerly part of the Soviet Union). During the Abbaside period, it served as the capital of ancient Persia and a thriving center of Islamic culture.
4. One of the greatest of all Arab poets, al-Farazdaq was born in Basra in about 641 A.D. and died in about 732 A.D. His real name is Hammam ibn Ghalib ibn Mujashi al-Darmi at-Tamimi. He was contemporary to another very famous poet, Jarir, with whom he had exchanged extensive literary criticism which lasted al his lifelong. Al-Farazdaq once praised Imam

as-Sajjad with a poem considered as one of the best masterpieces of Arab poetry, and he did so in the presence of then caliph Hisham ibn Abdul-Malik who asked him why he did not compose one like it in his own praise. Al-Farazdaq said, "Had your grandfather been like his grandfather (ع), and had your father been like his father (ع), and had your mother been like his mother (ع), I would have done so." Hisham was so angry that he ordered him to be jailed at a place called Usfan, located between Mecca and Medina, where he continued to compose poetry taunting and belittling Hisham who finally had to set him free, hoping he would leave him alone and stop the barrage of poems exposing him and his likes from among Banu Umayyah.

5. The extent of al-Hajjaj's passion for shedding blood can be realized from this recorded and referenced incident: He entered once al-Heera's jail and commented about the prisoners saying, "I see heads the time for whose harvesting has come." They were all beheaded and their heads were brought to him at his government mansion. He ordered a carpet to be placed on the heads whereupon he sat and was served his lunch. Having finished eating, he said, "This has been the tastiest meal I have ever had." More about al-Hajjaj is stated in another footnote above. No wonder some Muslims do not teach Islamic history at all: It indicts them.

6. So that the reader may not misunderstand this statement, let him be informed that whenever the Abbasides built a house or a mansion, they used to bring a number of descendants of the Prophet (ص) whom they would place inside the new structure's column; then they would continue the construction, making their bodies part of the construction, slowly killing them by suffocation, keeping their corpses inside the structure... For numerous such incidents, the reader is referred to the book titled Maqatil at-Talibiyyeen by "Abul-Faraj" Ali ibn al-Husayn ibn Muhammad ibn Ahmed ibn Abdul-Rahman ibn Marwan ibn Abdullah ibn Marwan ibn Muhammad ibn Marwan ibn al-Hakam ibn Abul-As ibn Umayyah ibn Abd Shams ibn Abd Munaf, of the Umayyads of Quraish, famous as "al-Isfahani." This great Sunni author was born in Isfahan, Iran, in 284 A.H./897 A.D. and died in 356 A.H./967 A.D. He wrote more than 31 books, the most famous of which are: Al-Aghani, Jamharat Ansab al-Arab, Nasab Bani Taghlib, and, of course, Maqatil at-Talibiyyeen. Mankind seldom produces writers as prolific and as fair this Isfahani. May he be rewarded most generously by the Almighty, Ameen.

7. Jabir's name is immortalized in both the East and the West: it is from his first name that the science of Algebra is derived. He was its pioneer and founder.

8. Ibn al-Atheer, Vol. 4, p. 375. "Al-Mansur," Muhammad ibn Ibrahim ibn al-Hassan, was brought in, and he was the most handsome man people ever saw. The Abbaside caliph asked him, "Are you the one nicknamed the yellow silk?" He answered, "Yes." He said, "I shall certainly kill you in a manner which I have not employed to anyone else," then he ordered him to be placed in a cylinder and it was built up on him while he was still alive; thus, he died inside it." al-Isfahani, Maqatil at-Talibiyyeen, p. 136, indicates likewise.

9. 'Uyun Akhbar ar-Rida, Vol. 2, pp. 180-183.

10. al-Majlisi, Bihar al-Anwar, Vol. 49, p. 211, as quoted by Ibn Maskawayhi's book Nadam at-Taraf.

11. Ibid., Vol. 49, p. 100. It is narrated from al-Hakim by Abu Abdullah, the hafiz of Nishapur.

12. Ibid.

13. as-Saduq, 'Uyun Akhbar ar-Rida, Vol. 1, p. 203.

14. Ibid, Vol. 2, p. 184.

15. Shaikh al-Mufid, Al Kafi, Vol. 6, p. 203.

16. al-Maghazili, Al-Manaqib, Vol. 4, p. 362.

17. Shaikh al-Mufid, Al-Kafi, Vol. 4, p. 81.

18. as-Saduq, 'Uyun Akhbar ar-Rida, Vol. 2, p. 226.

19. Qur'an, Surat Al-Hujurat:13.

20. Ibid., Vol. 2, p. 174.

21. Shaikh al-Mufid, Al-Kafi, Vol. 4, p. 23.

22. as-Saduq, 'Uyun Akhbar ar-Rida, Vol. 2, p. 237.

23. Shaikh al-Mufid Al-Kafi, Vol. 6, p. 298.

24. Kashf al-Ghumma, Vol. 3, p. 147; Surat Al A'raf:32.

25. Shaikh al-Mufid, Al Kafi, Vol. 6, p. 516.

26. as-Saduq, Uyun Akhbar ar-Rida, Vol. 2, p. 178.

27. Kashf al-Ghumma, Vol. 3, p. 143.
28. Shaikh al-Mufid, Al Kafi, Vol. 3, p. 502.
29. Ibn al-Maghazili, Al-Manaqib, Vol. 4, p. 361.
30. Ibid., Vol. 2, p. 360.
31. Al Balad:11.
32. as-Saduq, 'Uyun Akhbar ar-Rida, Vol. 2, p. 264.
33. Ibid., Vol. 2, p. 8.
34. Shaikh al-Mufid, Al-Kafi, Vol. 6, p. 297.
35. Ibid., Vol. 5, p. 288.
36. Qurb al-Isnad, p. 222, and Al-Kharaij wal Jaraih, p. 237, with a slight textual variation.
37. Shaikh al-Mufid, Al-Kafi, Vol. 5, p. 111.
38. Shaikh at-Tusi, Al-Ghaiba, p. 29.
39. as-Saduq, Uyun Akhbar ar-Rida, Vol. 1, p. 28.
40. Ibid., p. 27.
41. Ibid., p. 28.
42. Shaikh al-Mufid, Al-Kafi, Vol. 1, p. 381; also al-Mufid's Al-Irshad, p. 286.
43. Shaikh al-Mufid, Uyun Akhbar ar-Rida, Vol. 1, p. 20.
44. al-Kashi's Rijal, p. 398.
45. al-'Ayyashi, Tafsir, Vol. 2, p. 115 where verse 115 of Surat al Tawba is discussed.
46. Qur'an, Surat Ibrahim:27.
47. as-Saduq, 'Uyun Akhbar ar-Rida, Vol. 1, p. 32.
48. as-Saduq, 'Uyun Akhbar ar-Rida, Vol. 2, p. 226.
49. 'Umdat at-Talib, p. 185, 1st edition (Najaf, Iraq).
50. al-Majlisi, Bihar al-Anwar, Vol. 48, p. 249.
51. Shaikh at-Tusi, Al-Ghaiba, p. 22.
52. Shaikh al-Mufid, Al-Kafi, Vol. 1, p. 487. It is also mentioned in as-Saduq's book 'Uyun Akhbar ar-Rida, in Al-Manaqib, and in Al-Irshad.
53. Rawdat al-Kafi, p. 257.
54. Sayyid Muhsin al-Amin, Ayan ash-Shi'a, Vol. 4, Part I, p. 138.
55. Ibn al-Atheer, At-Tarikh al-Kamil Vol. 5, p. 138.
56. as-Sayyati, Tarikh al-Khulafa', p. 284.
57. Ibid., p. 308.
58. Al-Majlisi, Bihar al-Anwar, Vol. 49, p. 210 as quoted in Ibn Maskawayhi's book Nadam al-Farid.
59. as-Saduq,'Uyun Akhbar ar-Rida, Vol. 1, p. 88.
60. Ibid., p. 112.
61. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 5, p. 113.
62. as-Sayyuti, Tarikh al-Khulafa, p. 290.
63. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 5, p. 138.
64. al-Mufid, Kitab al-Irshad, p. 290. Abul-Faraj al-Isfahani, Maqatil at-Talibiyyeen, p. 375.
65. al-Isfahani, Maqatil at-Talibiyyeen, p. 375.
66. as-Saduq, Ilal ash-Shara'i, p. 266.
67. as-Saduq, `Uyun Akhbar ar-Rida, Vol. 2, P. 148.
68. It appears that al-Hassan ibn Sahl was al-Ma'mun's ruler over Iraq at that time, and we cannot explain why the name of al-Hassan is mentioned in this story except in the case al-Ma'mun had called him to meet with him to consult regarding the issue of selecting Imam ar-Rida (ع) as the regent as presumes Sayyid Muhsin al-Amin in his encyclopedic work titled A'yan ash-Shi'a. But al-Fadl's letter to his brother al-Hassan regarding regency, as Ibn al-Atheer and at-Tabari and other historians indicate, negates all that, and the addition may have been the action of the narrator who was ignorant of all of that, thus causing a major problem afflicting narratives.

69. al-Mufid, Al-Irshad, p. 291.
70. al-Isfahani, Maqatil at-Talibiyyeen, p. 375.
71. al-Mufid, Kitab Al-Irshad, p. 291.
72. as-Saduq, Uyun Akhbar ar-Rida, Vol. 2, p. 153.
73. Founded in the third century A.D. by king Shapur I, Nishapur was a major cultural center under the Seljuks. It is the town where Omer al-Khayyam was born and buried.
74. as-Saduq, Ilal ash-Shara'i, Vol. 1, p. 226.
75. as-Saduq, Uyun Akhbar ar-Rida, Vol. 2, p. 167.
76. Ibn Khaldun, Al-Muqaddima, Vol. 3, p. 249.
77. at-Tabari, Tarikh, Vol. 8, p. 564.
78. Ibid., p. 565.
79. Shaikh al-Mufid, Al-Kafi, Vol. 1, p. 491. Shaikh al-Mufid, Al-Irshad, p. 294.
80. at-Tabari, Vol. 8, p. 565. Ibn Khaldun mentions a similar story in Vol. 3, p. 250, of his work titled Al-Muqaddima fil Tarikh.
81. at-Tabari, Tarikh, Vol. 8, p. 558, "Events of the Year 203 A.H.".
82. Ibn Khaldun, Muqaddima, Vol. 3, p. 250.
83. as-Saduq,Uyun Akhbar ar-Rida, Vol. 2, p. 242.
84. Abul-Faraj al-Isfahani, Maqatil at-Talibiyyeen, p. 380.
85. Shaikh al-Mufid, Al-Irshad, p. 297. A similar narrative is mentioned in al-Isfahani's book Maqatil at-Talibiyyeen, pp. 377-378.
86. as-Saduq, Uyun Akhbar ar-Rida, Vol. 1, p. 18.
87. al-Isfahani, Maqatil at-Talibiyyeen, p. 378.
88. Ibid., p. 380.
89. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. 5, pp. 175-177.
90. Nawraz is the first day of Spring and, hence, the first day of the Persian (and Kurdish) new year. It is celebrated outdoors by enjoying the beauty of nature.
91. as-Saduq, Uyun Akhbar ar-Rida, Vol. 2, p. 233.
92. Ibid.
93. as-Saduq, Uyun Akhbar ar-Rida, Vol. 2, p. 208.
94. Ibid., pp. 19-20.
95. Sayyid Muhsin al-Amin, A'yan ash-Shi'a أعيان الشيعة, Vol. 4, pp. 2, 143 and 144.
96. The reader can correctly conclude that there were many Christian and Jewish scholars and scientists who received a great deal of respect and support from caliph al-Ma'mun who was a scholar in his own right. His time was, indeed, a golden period of learning and scholarship despite all contemporary political turmoils.
97. "Mazar Sharif" means: a sacred mausoleum. It is named so because it houses the shrine of Khavajeh Abu Nasr Parsa, a pious man from the Persian region of Parsa who died and was buried there.
98. This great encylopedia falls in ten volumes, excluding its thorough and very well arranged Index which constitutes a volume by itself. The copy we have in our library is dated 1406 A.H./1986 A.D. and is published by Dar at-Ta'aruf lil Matbu'at (P.O. Box 8601, Beirut, Lebanon). It lists thousands of Shi'a men of letters, scholars, theologians, poets, authors, politicians, narrators of traditions, etc. It is edited by the author's son, the renown scholar Hassan al-Amin, author of many books probably the most famous of which is the 11-volume encylopedia titled Al-Ghadir..
99. as-Saduq, Uyun Akhbar ar-Rida, Vol. 2, p. 121.
100. For the benefit of our reader, the full address of the said Publisher is: ATP, 10900 W. Washington Street, Indianapolis, IN 46231. This book should be in every personal and public library.
101. This misleading statement exists in Vol. One of the world renown Encyclopedia Britannica III. How many other errors exist in this Encyclopedia?
102. That copy was later deposited at the Imperial Library at Vienna. It was at a much later date translated into English and edited by Lonsdale and Laura Ragg.

103. This statement, among many others in the Gospel of St. Barnabas, agrees with what we, Muslims, have in the Holy Qur'an. Jesus Christ was not crucified.
104. The reader can easily see that there were two men among the disciples of Jesus named Judas; one of them was crucified, so he was rewarded in heaven, and the other was not, so he was rewarded by the Romans for his treachery. The latter is Judas Iscariot.
105. The Great News: The New Testament (Colorado Springs, Colorado: International Bible Society, 1984).
106. This is a rough translation of the original Arabic text. A thorough research of the Bible may yield better results and reveal the exact Biblical verse the Imam was referring to. Unfortunately, the Imam did not specify which of the four Gospels he was quoting. Consulting a Bible in Arabic may also produce the same anticipated result: the number of the exact verse and the name of the Gospel the Imam had in mind.
107. al-Majlisi, Bihar al-Anwar, Vol. 14, pp. 331-333. Again, since this text is my translation from the Arabic original, the Imam's quotations may not be exact. Consulting a Bible written in Arabic will be worthwhile and will provide the numbers of the chapters and verses to which the Imam here refers. Unfortunately, I do not have a copy of the Bible in Arabic.
108. Since there is no copyright on The Gospel of Barnabas, the copy of it consulted for this book does not contain the Publisher's name nor the place nor the date of publication.
109. This is a direct reference to the Abbasides who regarded themselves as more worthy of ruling the Muslims than all others although they proved to be among the very worst who ever ruled the Islamic nation. The title of the founder of their government, namely "as-Saffah," which means "the blood-shedder," says it all.
110. The very fact that the so-called "election" of the first caliph, Abu Bakr, took place at Saqafat Bana Saida before the Prophet (ص) had been buried opens the eyes even of the blind to the fact that those who were involved in such "election" masquerade were more concerned about power and politics than about burying the corpse of their Prophet (ص).
111. Qur'an, Surat Al-Baqarah:229.
112. Qur'an, Surat An-Nisa':34.
113. al-Bukhari, Sahih, Vol. 8, p. 119, Amari edition.
114. A footnote above discusses the city of Nishapur for the curious reader.

Imam al-Husayn's revolution was not only for changing a government, as noble an objective as it was. Had it been so, it would have been wrong to call it a revolution. Imam al-Husayn (ع) advocated a drastic change in the social order, in the economic and political structure, and he enjoined the refining of the Islamic concepts from foreign ideas that had crept into them. In other words, Imam al-Husayn (ع) wanted to change the life of the Muslims for all time to come in conformity with the established Islamic laws and principles.

In our time and age, there are many Yazids ruling our Muslim world. This is why when the Muslim women were raped in Bosnia, massacred in Chechnya, Kashmir, Palestine, or southern Lebanon, very, very few Muslims stir to action while the rest remain in their slumber, preferring to close their eyes rather than see the horrors of what happens to their brethren.

Yes, there are many Yazids throughout our Islamic world, but there is no Husayn to lead the revolution against them; so, the oppression and the inequity shall continue unabated, and the Muslims shall remain the underdogs of the world till they take Islam more seriously and defend its pristine tenets with all their might and means. Meanwhile, the suffering continues.., *Inna Lillah wa Inna Ilayahi Raji'oon* (We belong to Allah, and to Him shall we return).

It is sincerely hoped that the discreet reader has benefitted from this book, that it has brought him closer to His Maker, the One Who created him for one and only reason: to worship Him, and only Him. It is hoped that this book has brought him closer to Him, to His last Prophet (ص), and to the Prophet's Ahl al-Bayt (ع) and distanced himself from all those who do not denounce the murderers of Imam Husayn (ع), those who do not learn any lesson from his epic of heroism, who do not mourn his tragedy, who do not shed tears during the month of Muharram to commemorate this tragedy the like of which has never been recorded in history..., and unfortunately this description fits the majority of Muslims, for the majority is not always right. Seventy-two verses in the Holy Qur'an condemn the majority. Let this be a lesson for all of us. Might and numerical superiority do not necessarily have to be right. In most instances, they are not.

For sure, whoever bases his belief in the Almighty on solid foundations will be the winner in this life and in the life to come, and the most solid of all foundations is one built on knowledge and conviction, not on ignorance, nor on taking things for granted, nor on hiding the truth or distorting it. This address is directed specifically to new Muslim converts in the West in general and in the U.S. in particular, those who have been taught to glorify certain sahaba and to forget about everyone else, to study the first few years of the dawn of Islam, and to forget about the rest.

These converts should spare no time nor effort to study Islamic history and to find out who actually took Islam seriously and who did not, who shed the blood of innocent Muslims, including members of the Prophet's family, the very best of all families in the entire history of mankind, and altered the Sunnah to serve his own ambition.

One authentic *hadith* says, "For everything there is a zakat, and the zakat of knowledge is its dissemination." The reader who reads this book ought not keep what he/she has learned to himself/herself but share it with others, believers or non-believers. It will then enhance the conviction of the believers and plant the seed of iman in the hearts of the unbelievers. Who knows? Maybe one day that seed will grow.

It is the Almighty Who permits its growth, and He does so at the right time, the time which He chooses. Pass this book on to a relative or a friend. Translate it into another language. Let on-line computer services benefit from it. Make photocopies of some of its contents and distribute them to others. Write a dissertation or a thesis utilizing its text. Extract excerpts from it for inclusion in your newsletter or magazine, book or booklet. Or write one like it or better. All these options are yours; so, do not sit idle. Move to action, and let the Almighty use you as His tool for disseminating useful knowledge.

Do you, dear reader, think that you have a choice whether to disseminate the knowledge included in this book with others or not? If you think that you do, read the following statement of the great grandson of the Messenger of Allah (ع), namely Imam Musa ibn Ja'far (ع), who quotes his forefathers citing the Messenger of Allah (ع) saying,

One who reneges from his oath of allegiance, or who promotes what misleads people, or who hides some knowledge with him, or who confines some wealth with him unjustly, or who knowingly aids an oppressor in committing oppression while being fully aware of his oppression, is outside the folds of Islam.

This tradition is recorded on p. 67, Vol. 2, of al-Majlisi's *Bihar al-Anwar*. It clearly demonstrates that one who hides knowledge is on the same level with that who deliberately assists oppressors and tyrants. We, therefore, should spare no means to share what we know with others, with those who listen and who follow the best of what they listen to. Earn rewards by bringing the servants of Allah closer to their Creator Who made and sustained them, Who will try them and place them either in His Paradise or in His hell. If acts of worship are based on shallow conviction, they are as good as nothing. Strengthen your brethren's conviction through this book. They will surely appreciate it and, above all, Allah, too, will.

If the reader appreciates the time and effort exerted in writing this book, I, the author, kindly request him/her to recite Srat al-Fatiha for the soul of my father, the late qari al-Hajj Tuma Abbas al-Jibouri who died in 1991 of diabetes and for the souls of all believing men and women, the living and the dead. If you do so, rest assured that your rewards will be with the Most Generous of all those who reward, with Allah Almighty Who appreciates even the smallest of good deeds. Why do I request the kind reader to recite Surat al-Fatiha for my parents?

Well, this is the least a son can do for his deceased father who worked very hard to raise him as a Muslim. My father was a *qari* of the Holy Qur'an who refused to read any other book besides the Qur'an as long as he lived, a man who never intentionally hurt anyone all his life. Not only will my father receive blessings when you recite Surat al-Fatiha for his soul, but you, too, dear reader, will get your rewards as well. How will you be rewarded? Well, read on! Here is a glimpse of what you will Insha-Allah receive:

On p. 88, Vol. 1, of *Mujma' al-Bayan fi Tafsir al-Qur'an*, at-Tibrisi cites a tradition through a chain of narrator wherein the Prophet of Islam is quoted as saying, "Whoever recites Surat al-Fatiha will be rewarded as though he had read two thirds of the Holy Qur'an and will be (in addition to that) given rewards as though he gave charity to each and every believing man and woman." Just imagine how generous the Almighty is! Ubayy ibn Kab is cited in the same reference saying, "I once recited Surat al-Fatiha in the presence of the Messenger of Allah, peace and blessings of Allah be upon him and his progeny, who said to me, I swear by the One Who controls my life, Allah never revealed any chapter in the Torah, the Gospel, the Psalms, or (even) in the Qur'an like it. It is the mother of the Book, and it is the seven oft-repeated verses. It is divided between Allah and His servant, and His servant will get whatever he asks Him for.'"

The Messenger of Allah (ع) said once to Jabir ibn Abdullah al-Ansari, one of his greatest sahaba, may Allah be pleased with all his good sahaba, "O Jabir! Shall I teach you the merits of a Sura which Allah revealed in His Book?" Jabir said, "Yes, O Messenger of Allah! May both my parents be sacrificed for your sake! Please do!" The Messenger of Allah (ع) taught him Srat al-Hamd, the "Mother of the Book,"

then said to him, “Shall I tell you something about it?” “Yes, O Messenger of Allah,” Jabir responded, “may my father and mother be sacrificed for your sake!” The Messenger of Allah (ع) said, “It cures everything except death.” Imam Ja'far as-Sadiq is quoted on the same page as saying, “Anyone who is not cured by the Book’s Fatiha cannot be cured by anything else.” Imam Ali ibn Abu Talib (ع) has said,

The Messenger of Allah (ص) has said, “Allah, the Exalted One, the Sublime, said to me: (O Muhammad!) We have bestowed upon you seven oft-repeated verses and the Great Qur’an (verse 87 of Surat al-Hijr); so, express your appreciation for it by reciting the Book’s Fatia,’ thus comparing it to the entire Qur’an.” Surat al-Fatiha is the most precious of the treasures of the Arsh. Allah specifically chose Muhammad (ص) to be honoured by it without having done so to any of His prophets with the exception of prophet Sulayman (Solomon) who was granted (only this verse) of it: Bismillahir-Rahmanir-Rahim (verse 30 of Chapter 27, Surat an-Naml); don’t you see how He narrates about Balqees1 saying,

“O Chiefs* (*of Yemen’s tribes*)*! Surely an honourable letter has been delivered to me; it is from Solomon, and it is: In the Name of Allah, the Beneficent, the Merciful…”* (*27:29-30*)*?

So whoever recites it sincerely believing that he/she is following in the footsteps of Muhammad and his progeny, abiding by its injunctions, believing in its apparent as well as hidden meanings, Allah will give him for each of its letters a good deed better than all this world and everything in it of wealth and good things.

And whoever listens to someone reciting it will receive a third of the rewards the reciter receives; so, let each one of you accumulate of such available goodness, for it surely is a great gain. Do not let it pass you by, for then you will have a great sigh in your heart about it.”2

Rewards of reciting Surat al-Fatiha are also recorded on p. 132 of *Thawab al-A’mal wa Iqab al-A’mal* ***ثواب الأعمال و عقاب الأعمال*** cited above. Abu Abdullah Imam Ja'far as-Sadiq has said, “Whoever recites Surat al-Baqara and Surat al-Fatiha, they will both shade him like two clouds on the Day of Judgment. And if the reader wishes to read more about the merits of the Basmala (Bismillahir-Rahmanir-Raham), he is referred to pp. 70-71 of my book *Fast of the Month of Ramadan: Philosophy and Ahkam* published by Ansariyan (P.O. Box 37185/187, Qum, Islamic Republic of Iran). As for the merits of Surat al-Fatiha, I would like to quote for you here what is published on pp. 71-73 of the same book:

At-Tibrisi, in his exegesis *Mujma'ul-Bayan fi Tafsir al-Qur’an*, provides nine names for the first chapter of the Holy Qur’an, namely Surat al-Fatiha:

1) al-Fatiha ***الفاتحة***, the one that opens, for it is like a gate: when opened, it leads one to the Book of Allah;
2) al-Hamd ***الحمد***, the praise, for its verses are clearly praising the Almighty;
3) Ummul-Kitab ***أم الكتاب***, the mother of the Book, for its status is superior to all other chapters of the Holy Qur’an, or like the war standard: it is always in the forefront;
4) as-Sab’ ***السبع***, the seven verses, for it is comprised of seven verses and the only one whose verses

are seven, and there is no room here to elaborate on the merits of the number 7 especially since most readers of this book are already aware of such merits;
5) al-Mathani *المثاني*, the oft-repeated Chapter, for no other Chapter of the Holy Qur'an is repeated as often as this one;
6) al-Kafiya *الكافية*, the chapter that suffices and that has no substitute; you simply cannot replace its recitation with that of any other chapter of the Holy Qur'an in the first two rek'ats of the prayers, whereas it can substitute others;
7) al-Asas *الأساس*, the basis or foundation or bed-rock, a connotation of its being the foundation upon which the Holy Qur'an stands just as the Basmala ("Bismillahir-Rahmanir-Rahim") is the foundation of the Fatiha;
8) ash-Shifa' *الشفاء*, the healing, due to the fact that the Messenger of Allah (ع) has said that the Fatiha heals from all ailments except death, and 9) as-Salat *الصلاة*, the prayers, or the basic requirement of the daily prayers, one without the recitation of which no prayer can be accepted. The Prophet has quoted the Almighty as saying, "The prayers have been divided between Me and My servant: one half for Me, and one for him;" so when one recites it and says, "Alhamdu lillahi Rabbil-alaman," the Almighty says, "My servant has praised Me." And when he says, "Arrahmanir-Raham," the Almighty says, "My servant has lauded Me." And when he says, "Maliki Yawmid-Dan," Allah says, "My servant has exalted Me." And when he says, "Iyyaka Nabudu wa iyyaka nastaan," Allah will say, "This is a covenant between Me and My servant, and My servant shall be granted the fulfillment of his pleas." Then if he finishes reciting the Fatiha to the end, Allah will again confirm His promise by saying, "This is for [the benefit of] My servant, and My servant will be granted the answer to his wishes."

The Messenger of Allah (ع) is quoted by Abu Ali al-Fadl ibn al-asan ibn al-Fadl at-Tibrisi, may Allah have mercy on his soul, saying that one who recites al-Fatia will be regarded by the Almighty as though he recited two-thirds of the Holy Qur'an and as though he gave by way of charity to each and every believing man and woman. "By the One in Whose hand my soul is," the Prophet continues, "Allah Almighty did not reveal in the Torah, the Gospel, or the Psalms any chapter like it; it is the Mother of the Book and as-Sab' al-Mathani *السبع المثاني* (the oft-repeated seven verses), and it is divided between Allah and His servant, and His servant shall get whatever he asks; it is the best Sura in the Book of the most Exalted One, and it is a healing from every ailment except poison, which is death."

He is also quoted by al-Kaf'ami as saying,

"He (Allah) bestowed it upon me as His blessing, making it equivalent to the Holy Qur'an, saying, And We have granted you as-Sab' al-Mathani and the Great Qur'an (Surat al-ijr, verse 87).'

It is the most precious among the treasures of the Arsh." Indeed, Allah, the most Sublime, has chosen Muhammad (ص) alone to be honoured by it without doing so to any other Prophet or Messenger of His with the exception of Solomon (Solomon) who was granted the Basmala. One who recites it, being fully convinced of his following in the footsteps of Muhammad (ص) and his Progeny (ع), adhering to its

injunctions, believing in its outward and inward meanings, will be granted by Allah for each of its letters a blessing better than what all there is in the world of wealth and good things, and whoever listens to someone reciting it will receive one third of the rewards due to its reciter.

There is no doubt that you, dear reader, know that it is very costly to print books, and philanthropists in the Muslim world are rare and endangered species. Once you find one, you will find out that he is willing to spend money on anything except on a book! This is very sad, very tragic, very shameful. Islam spread through a Book: the Holy Qur'an.

That was all the early generations of Muslims needed besides the presence of the Messenger of Allah. But times have changed; we do not have the presence of the Messenger of Allah in our midst to ask him whenever we need to know, and his Sunnah has suffered acutely of alteration, addition, deletion, custom-designing and tailoring to fit the needs of the powerful politicians of the times, so much so that it is now very hard to find the pristine truth among all the numerous different views and interpretations. This is why the reader has to spend more effort to get to know the truth; nobody is going to hand it to you on a golden platter. You have to work hard to acquire it. "Easy come, easy go."

Yet readers who would like to earn a place in Paradise through their dissemination of Islamic knowledge, such as the knowledge included in this book, are very much needed and are advised in earnest to send their contributions to the Publisher of this book in order to help him print more copies of it and make them available to those who cannot afford to purchase them. Some readers erroneously surmise that book publishers are wealthy people who make a lot of money selling books, but, alas, this applies ONLY to non-Muslim publishers.

After all, Allah will judge our actions according to our intentions, and if you help promote a book seeking the Pleasure of Allah, rest assured that you will be richly rewarded. It remains to see how strong you are against the temptations of Satan who will try his best, and his worst, to dissuade you from doing so. He very well knows that nothing in the world stands between him and corrupting the minds of Muslims more than accurate knowledge about Allah and the men of Allah. May Allah Taala include us among the latter, *Allahomma Aameen*.

May Allah Ta'ala accept our humble effort; may He forgive our sins and shortcomings; may He take our hands and guide us to what He loves and prefers, *Allahomma Aameen, Wassalamo Alaikom wa Rahmatullahi wa Barakatuh*.

1. Balqees Queen of Saba' (Sheba) belonged to the Arab tribe of Himyar which for centuries has been residing in Yemen. Her people used to worship the sun and the moon and other stars, and some of the ruins of the temples she had built for them can still be seen in Saba'. Solomon (Sulayman), on the other hand, was headquartered in Jerusalem (Ur-o-Shalom, the city of peace, as it is called in Hebrew; the Arabs used to refer to it as Eilya). The place where Balqees met Sulayman, that is to say, his palace, had been built in the 10th century B.C. Reference to the grandeur of this palace exists in 27:44: its glass-covered floor was so smooth, Balqees thought she was in front of a lake. Damascus, a very ancient city not far from Jerusalem, had by then established a reputation for its glass industry. Damascus, in 940 B.C. (around the same period of time when Sulayman was ruling in Jerusalem) was the city capital of the Aramaeans, the nations that spoke Aramaic,

mother-tongue of prophet Jesus Christ (ع). This is why Syria used to be called Aram, the land of the Aramaens. Aramaic is still spoken in some part of Syria even today.
2. at-Tabari, Tarikh, Vol. 1, p. 88.

These poems are too beautiful to be translated in any language at all. This is why we leave them as they are, hoping the faithful will recite them during Muharram and other somber occasions:

هذه مختارات من قصائد في مديح أبي الشهداء الحسين (ع) و أهل بيته الطيبين الطاهرين آثر المؤلف أن يدرجها في كتابه هذا للناطقين بالضاد لقراءتها في المحرم و مآتم أهل البيت (ع).

أبو البحر صفوان بن إدريس بن إبراهيم النجيبي المرسي (561 ـ 598ه):

سلام كأزهار الربى يتنسم على منزلة الهدى يتعلم

على مصرع للفاطميين غيبت لا وجههم فيه بدور وأنجم

على مشهد لو كنت حاضر أهله لعاينت أعضاء النبي تقسم

على كربلاء لا أخلف الغيث كربلا وإلا فأن الدمع أندى وأكرم

مصارع ضجت يثرب لمصابها وناح عليهن الحطيم وزمزم

ومكة والأستار والركن والصفا وموقف حج والمقام المعظم

لو أن رسول الله يحيى بعيدهم رأى أبن زياد أمه كيف تعقم

وأقبلت الزهراء قدس تربها تنادي اباها والمدامع تسجم

تقول: أبي هم غادروا أبني نهبة كما صاغة قيس ومامج أرقم

وهم قطعوا رأس الحسين بكربلا كأنهم قد أحسنوا حين أجرموا

فخذ منهم ثأري وسكن جوانحاً وأجفان عين تستطير وتسجم

أبي وأنتصر للسبط وأذكر مصابه وغلته والنهر ريان مفعم

فيا أيها المغرور والله غاضب لبنت رسول الله أين تيمم؟

ألا طرب يقلى ألا حزن يصطفى ألا أدمع تجري ألا قلب يضرم

قفوا ساعدونا بالدموع فأنها لتصغر في حق الحسين ويعظم

ومهما سمعتم في الحسين مراثياً تعبر عن محض الأسى وتترجم

فمدوا أكفاً مسعدين بدعوة وصلوا على جد الحسين وسلموا

دعبل : أنقل لكم أخوتي في الأسطر القليله الآتيه بعض القصائد العظيمه لشاعر أهل بيت العصمه (ص) دعبل الخزاعي رضوان الله تعالى عليه ولنشاركه جميعاً بالدمعة والعبره فطالما بكى وأبكى رضوان الله عليه

يا نكبةً جاءتْ مِنَ الشَّرقِ ... لَم تترُكي منّي ولم تُبْقي

مَوْتُ عليٍّ بن موسى الرضا ... مِنْ سَخَطِ الله على الخَلْقِ

وباتَ طَرْفي مانِعاً للكَرى ... و باتت الأحشاء في الخَفْقِ

وأصبحَ الإسلام مُسْتَعبِراً ... لِثلمَةٍ باينةِ الرَّتقِ

سَقى الغريب المُنْتئي قبرهُ ... بأرضِ طوسٍ ، سبل الودْقِ

ألا أيها القبر الغريب:

ألا أيّها القبرُ الغريبُ مَحَلّهُ ... بطوسٍ ، عليك السّارياتُ هُتونُ

بك العِلمُ والتّقوى ، بك الحُلمُ والحِجى ... بك الدّين والدّنيا ، وأنت ضمينُ

جرى الموتُ على خَيْرِ النّبيين فارتقى ... ولكنني فيما دهاكَ ظنينُ

ومِن قَبلُ موسى كمْ بَدَت منهُ آية ... فأمسى يُعاني السّمّ وهو سجينُ

فيا لَقَتيلَيْ غَدْرةٍ قدْ سُقيتما ... بها السّمّ ، والمَكْرُ الخَفِيُّ يبينُ

سأبكيكما عمري وألعن غادراً ... ومَنْ كان أوحى ، والحديثُ شُجونُ

نذكر هناك في الأسطر القادمه قصيدتان لدعبل الخزاعي رضوان الله تعالى عليه في رثاء سيدنا ومولانا قتيلُ العَبْره سيد الشهداء أبي عبدالله الحسين عليه أفضل الصلاة والسلام

جاؤوا من الشّام:

جاؤوا منَ الشّام المَشومةِ أهلها ... بالشّؤمِ يَقدُمُ جندهم إبليسُ

لُعِنوا ، وقد لُعِنوا بقتل إمامهم ... تركوه وهو مُبَضّعٌ مَحموسُ

و سَبَوْا ـفواحَزنيـ بنات محمّدٍ ... عَبْرى حَواسِرَ ما لهنّ لَبوسُ

تباً لكم ، يا وَيْلكم ، أرضيتم ... بالنّار ؟ ذَلّ هُنالك المَحبوسُ

بِعتمْ لدنيا غيركم ، جَهْلاً لكم ... عِزّ الحياة ، وإنّهُ لَنفيسُ

أخْسِرْ بها مِن بيعةٍ أمَوِيّةٍ ... لُعِنَت ، و حَظّ البايعين خسيسُ

بؤساً لِمن بايعتم ، وكأنني ... بإمامكم وَسْطَ الجحيم حبيسُ

يا آل أحمدَ ما لقيتم بعدهُ ... مِن عُصبةٍ هم في القياس مجوسُ ؟

كمْ عبرةٍ فاضت لكم وتقطّعت ... يوم الطّفوفِ على الحُسَيْنِ نفوسُ

واحَسرتاهُ !! لكم جسومٌ بالعرا ... فيها ، وفَوْقَ الذّابلاتِ رؤوسُ

صبراً موالينا ، فسوف يُديلُكم ... يومٌ على آل اللعين عبوسُ

ما زلتُ متّبعاً لكم ولأمركم ... وعليه نفسي ما حييت أسوسُ

رأس ابن بنت محمد:

رأس ابن بنتِ محمّدٍ و وَصيّهُ ... يا للرجال ، على قناةٍ يُرْفعُ

والمسلمون بمنظرٍ وبمسمعٍ ... لا جازعٌ مِن ذا ، ولا متَخَشّعُ!!

أيْقظْتَ أجفاناً وكنتَ لها كرىً ... و أنَمْتَ عَيْناً لم تكُن بكَ تهْجَعُ

كُحِلَتْ بِمنظرِكَ العيونُ عِمايةً ... و أصمَّ نَعْيُكَ كلَّ أذنٍ تسمعُ

ما روضةٌ إلاّ تمنّت أنّها ... لك مضجعٌ ، و لَخَطَّ قبرك مَوْضِعُ

قصيدة جداً رائعة من أجمل قصائد نزار قباني:

سأل المخالف حين انهكه العجب هل للحسين مع الروافض من نسب

لا ينقضي ذكر الحسين بثغرهم وعلى امتداد الدهر يُوقِدُ كاللَّهب

وكأنَّ لا أكَلَ الزمانُ على دمٍ كدم الحسين بكربلاء ولا شرب

أوَلَمْ يَحِنْ كفُّ البكاء فما عسى يُبدي ويُجدي والحسين قد احتسب

فأجبته ما للحسين وما لكم يا رائدي ندوات آلية الطرب

إن لم يكن بين الحسين وبيننا نسبٌ فيكفينا الرثاء له نسب

والحر لا ينسى الجميل وردّه ولَإنْ نسى فلقد أساء إلى الأدب

يالائمي حب الحسين أجننا واجتاح أودية الضمائر واشرأبّ

فلقد تشرَّب في النخاع ولم يزل سريانه حتى تسلَّط في الرُكب

من مثله أحيى الكرامة حينما ماتت على أيدي جبابرة العرب

وأفاق دنياً طأطأت لولاتها فرقى لذاك ونال عالية الرتب

و غدى الصمود بإثره متحفزاً والذل عن وهج الحياة قد احتجب

أما البكاء فذاك مصدر عزنا وبه نواسيهم ليوم المنقلب

نبكي على الرأس المرتل آية والرمح منبره وذاك هو العجب

نبكي على الثغر المكسر سنه نبكي على الجسد السليب المُنتهب

نبكي على خدر الفواطم حسرة وعلى الشبيبة قطعوا إرباً إرب

دع عنك ذكر الخالدين وغبطهم كي لا تكون لنار بارئهم حطب

قصيدة الجواهري في رثاء الحسين ع:

فِدَاءً لمثواكَ من مَضْجَعِ تَنَوَّرَ بالأبلَجِ الأروَعِ

بأعبقَ من نَفحاتِ الجِنانِ رُوْحَاً ومن مِسْكِها أَضْوَعِ

وَرَعْيَاً ليومِكَ يومِ "الطُّفوف" وسَقْيَاً لأرضِكَ مِن مَصْرَعِ

وحُزْناً عليكَ بِحَبْسِ النفوس على نَهْجِكَ النَّيِّرِ المَهْيَعِ

وصَوْنَاً لمجدِكَ مِنْ أَنْ يُذَال بما أنتَ تأبـاهُ مِنْ مُبْـدَعِ

فيا أيُّها الوِتْرُ في الخالدِينَ فَـذَّاً ، إلى الآنَ لم يُشْفَـعِ

ويا عِظَةَ الطامحينَ العِظامِ للاهينَ عن غَـدِهِمْ قُنَّـعِ

تعاليتَ من مُفْزِعٍ للحُتوفِ وبُـورِكَ قبـرُكَ من مَفْـزَعِ

تلوذُ الدُّهورُ فَمِنْ سُجَّدٍ على جانبيـه ومـن رُكَّـعِ

شَمَمْتُ ثَرَاكَ فَهَبَّ النَّسِيمُ نَسِيـمُ الكَرَامَـةِ مِنْ بَلْقَـعِ

وعَفَّرْتُ خَدّي بحيثُ استراحَ خَـدٌّ تَفَرَّى ولم يَضْـرَعِ

وحيثُ سنابِكُ خيلِ الطُّغَاةِ جالتْ عليـهِ ولم يَخْشَـعِ

وَخِلْتُ وقد طارتِ الذكرياتُ بِروحي إلى عَالَـمٍ أرْفَـعِ

وطُفْتُ بقبرِكَ طَوْفَ الخَيَالِ بصومعـةِ المُلْهَـمِ المُبْـدِعِ

كأنَّ يَدَاً مِنْ وَرَاءِ الضَّرِيحِ حمراءَ " مَبْتُورَةَ الإصْبَعِ"

تَمُدُّ إلى عَالَمٍ بالخُنُوعِ وَالضَّيْمِ ذي شَرَقٍ مُتْرَعِ

تَخَبَّطَ في غابةٍ أطْبَقَتْ على مُذْئِبٍ منه أو مُسْبِعِ

لِتُبْدِلَ منهُ جَدِيبَ الضَّمِيرِ بآخَرَ مُعْشَوْشِبٍ مُمْرِعِ

وتدفعَ هذي النفوسَ الصغارَ خوفاً إلى حَرَمٍ أَمْنَعِ

تعاليتَ من صاعِقٍ يلتظي فَإنْ تَدْجُ داجِيَةٌ يَلْمَعِ

تأرّمُ حِقداً على الصاعقاتِ لم تُنْءِ ضَيْراً ولم تَنْفَعِ

ولم تَبْذُرِ الحَبَّ إثرَ الهشيمِ وقد حَرَّقَتْهُ ولم تَزْرَعِ

ولم تُخْلِ أبراجَها في السماء ولم تأتِ أرضاً ولم تُدْقِعِ

ولم تَقْطَعِ الشَّرَّ من جِذْمِهِ وغِلَّ الضمائرِ لم تَنْزِعِ

ولم تَصْدِمِ الناسَ فيما هُمُ عليهِ مِنَ الخُلُقِ الأوْضَعِ

تعاليتَ من "فَلَكٍ" قُطْرُهُ يَدُورُ على المِحْوَرِ الأوْسَعِ

فيابنَ البتولِ وحَسْبِي بِهَا ضَمَاناً على كُلِّ ما أَدَّعِي

ويابنَ التي لم يَضَعْ مِثْلُها كمِثْلِكِ حَمْلاً ولم تُرْضِعِ

ويابنَ البَطِينِ بلا بِطْنَةٍ ويابنَ الفتى الحاسرِ الأنْزَعِ

ويا غُصْنَ "هاشِمَ" لم يَنْفَتِحْ بأزْهَرَ منكَ ولم يُفْرِعِ

ويا واصِلاً من نشيدِ الخُلود خِتَامَ القصيدةِ بالمَطْلَعِ

يَسِيرُ الوَرَى بركابِ الزمانِ مِنْ مُسْتَقِيمٍ ومن أظْلَعِ

وأنتَ تُسَيِّرُ رَكْبَ الخلودِ ما تَسْتَجِدُّ لهُ يَتْبَعِ

تَمَثَّلْتُ يومَكَ في خاطِرِي ورَدَّدْتُ صوتَكَ في مَسْمَعِي

وَمَحَّصْتُ أمْرَكَ لم أرْتَهِبْ بِنَقْلِ " الرُّوَاةِ " ولم أُخْدَعِ

وقُلْتُ: لعلَّ دَوِيَّ السنين بأصداءِ حادثِكَ المُفْجِعِ

وَمَا رَتَّلَ المُخْلِصُونَ الدُّعَاةُ من " مُرْسِلِينَ " ومنْ "سُجَّعِ"

ومِنْ "ناثراتٍ" عليكَ المساءَ والصُّبْحَ بالشَّعْرِ والأدْمُعِ

لعلَّ السياسةَ فيما جَنَتْ على لاصِقٍ بِكَ أو مُدَّعِي

وتشريدَهَا كُلَّ مَنْ يَدَّلِي بِحَبْلٍ لأهْلِيكَ أو مَقْطَعِ

لعلَّ لِذاكَ و"كَوْنِ" الشَّجِيّ وَلُوعَاً بكُلِّ شَجٍ مُوْلَعِ

يداً في اصطباغِ حديثِ الحُسَيْن بلونٍ أُرِيدَ لَهُ مُمْتِعِ

وكانتْ وَلَمّا تَزَلْ بَرْزَةً يدُ الواثِقِ المُلْجَأ الألمعي

صَناعَاً متى ما تُرِدْ خُطَّةً وكيفَ ومهما تُرِدْ تَصْنَعِ

ولما أَزَحْتُ طِلاءَ القُرُونِ وسِتْرَ الخِدَاعِ عَنِ المخْـدَعِ

أريدُ "الحقيقةَ" في ذاتِهَا بغيرِ الطبيعـةِ لم تُطْبَـعِ

وجَدْتُكَ في صورةٍ لـم أُرَعْ بِأَعْظَـمَ منهـا ولا أرْوَعِ

وماذا! أأرْوَعُ مِنْ أنْ يَكُون لَحْمُكَ وَقْفَاً على المِبْضَـعِ

وأنْ تَتَّقِي ـ دونَ ما تَرْتَئِيـ ضميرَكَ بالأُسَّـلِ الشُّـرَّعِ

وأن تُطْعِمَ الموتَ خيرَ البنينَ مِنَ "الأَكْهَلِيـنَ" إلى الرُّضَّـعِ

وخيرَ بني "الأمِّ" مِن هاشِمٍ وخيرَ بني " الأب " مِنْ تُبَّـعِ

وخيرَ الصِّحابِ بخيرِ الصُّدُورِ كَانُوا وِقَـاءَكُ ، والأذْرَعِ

وقَدَّسْتُ ذِكراكَ لم انتحِـلْ ثِيَـابَ التُّقَـاةِ ولم أَدَّعِ

تَقَحَّمْتَ صَدْرِي ورَيْبُ الشُّكُوكِ يِضِـجُّ بِجُدْرَانِـهِ الأَرْبَـعِ

وَرَانَ سَحَابٌ صَفِيقُ الحِجَاب عَلَيَّ مِنَ القَلَـقِ المُفْـزِعِ

وَهَبَّتْ رِياحٌ من الطَّيِّبَـاتِ و" الطَّيِّبِيـنَ " ولم يُقْشَـعِ

إذا ما تَزَحْزَحَ عَنْ مَوْضِعٍ تَأَبَّى وعـادَ إلى مَوْضِـعِ

وجَازَ بِيَ الشَّـكُّ فيما مَعَ " الجدودِ " إلى الشَّكِّ فيما معي

إلى أن أَقَمْتُ عَلَيْهِ الدَّلِيـلَ مِنْ " مبدأٍ " بِدَمٍ مُشْبَـعِ

فأسْلَمَ طَوْعَاً إليكَ القِيَـادَ وَأَعْطَاكَ إذْعَانَـةَ المُهْطِـعِ

فَنَوَّرْتَ ما اظْلَمَّ مِنْ فِكْرَتِي وقَوَّمْتَ ما اعْوَجَّ من أضْلُعِـي

وآمَنْتُ إيمانَ مَنْ لا يَـرَى سِوَىالعَقْل في الشَّكِّ مِنْ مَرْجَعِ

بأنَّ (الإباءَ) ووحيَ السَّمَاءِ وفَيْضَ النُّبُوَّةِ ، مِـنْ مَنْبَـعِ

تَجَمَّعُ في (جوهرٍ) خالِصٍ تَنَزَّهَ عن (عَرَضٍ) المَطْمَـعِ

قصيدة لآبي الحسن علي بن أحمد الجرجاني في رثآء الحسين عليه السلآم

زادوا عليه بحبس الماء غلته تبا لرأي فريق فيـه مغبـون

نالوا أزمـة دنياهم ببغيهـم فليتهم سمحوا مـنها بماعـون

حتى يصيح بقنسرين راهبها يا فرقة الغي يا حزب الشياطين

أتهزؤن برأس بـات منتصبا على القنـاة بدين الله يوصيني

آمـنت ويحكـم بالله مهتـديا وبالنبي وحـب المرتضى ديني

فجدلوه صريعا فوق جبهـته وقسـموه بأطراف السـكاكين

وأوقروا صهوات الخيل مـن _ إحن على اساراهم فعل الفراعين

مصفدين على أقتاب أرحلهـم محمولة بين مضروب ومطعون

أطفال فاطمـة الزهراء قد فط مـوا من الثدي بأنياب الثعابين

يا أمـة ولي الشـيطان رايتها ومـكن الغي منها كل تمكين

ما المرتضى وبنوه من معاوية ولا الفواطم من هند وميسون ؟

آل الرسول عباديد السيوف فمن هام على وجهه خوفا ومسجون

يا عين لا تدعي شيئا لغاديـة تهمي ولا تدعي دمعا لمحزون

قومي على جدث بالطف فانتق ضي بكل لؤلؤ دمع فيك مكنون

يا آل أحمد إن الجوهري لكـم سيف يقطع عنكم كل موصون

قال علي بن الحسين علاء الدين الحلي في قصيدته السادسة في رثاء الحسين عليه السّلام:

عسى موعد إن صح منك قبول تؤديه إن عزّ الرسول قبول

قتيل بكت حزنا عليه سماءها و صبّ لها دمع عليه هموم

ءأنسى حسينا للسهام رمية و خيل العدى بغيا عليه تجول

له من علي في الخطوب شجاعة و من أحمد عند الخطابة قيل

كفاه علوا في البرية أنه لأحمد و الطهر البتول سليل

فما كل جد في الرجال محمد و لاكل أم في النساء بتول

بنفسي و أهلى عافر الخط حوله لدا الطف من آل الرسول قبيل

قضى ظاميا و الماء طام تصدّه شرار الورى عن ورده و نغول

وآب جواد السبط يهتف ناعيا و قد ملأ البيداء منه صهبل

فلما سمعن الطاهرات نعيه لراكبه و السرج منه يميل

برزن سليبات الحلي نوادبا لهن على الندب الكريم عويل

فيا لك عينا لا تجف دموعها و نارا لها بين الضلوع دخيل

أيقتل ظمانا حسين وجده إلى الناس من رب العباد رسول

بها من علي في علاك مناقب يقوم عليها في الكتاب دليل

إذا لظقت آي الكتاب بفظلكم فماذا عسى فيما أقول أقول

لساني على التقصير في شرح وصفكم قصير و شرح الاعتذار طويل

للصنوبري :

يا خير من لبس النبوة *** من جميع الأنبياء

وجدي على سبطيك وجد *** ليس يؤذن بانقضاء

هذا قتيل الأشقياء *** و ذا قتيل الأدعياء

يوم الحسين هرقت دمع *** الأرض بل دمع السماء

يوم الحسين تركت باب *** العز مهجور الفناء

يا كربلاء خلقت من *** كرب علي و من بلاء

كم فيك من وجه تشرب *** ماؤه ماء البهاء

نفسي فداء المصطلي *** نار الوغى أي اصطلاء

حيث الأسنة في الجواشن *** كالكواكب في السماء

فاختار درع الصبر حيث *** الصبر من لبس السناء

و أبى إباء الأسد إن *** الأسد صادقة الإباء

و قضى كريما إذ قضى *** ظمآن في نفر ظماء

منعوه طعم الماء لا *** وجدوا لماء طعم ماء

من ذا لمعفور الجواد *** ممال أعواد الخباء

من للطريح الشلو عر *** يانا مخلى بالعراء

من للمحنط بالتراب و *** للمغسل بالدماء

من لابن فاطمة المغيب *** عن عيون الأولياء

للامام الشافعي :

تأوه قلبي و الفؤاد كئيب *** و أرق نومي فالسهاد عجيب

فمن مبلغ عني الحسين رسالة *** و إن كرهتها أنفس و قلوب

ذبيح بلا جرم كأن قميصه *** صبيغ بماء الأرجوان خضيب

فللسيف إعوال و للرمح رنة *** و للخيل من بعد الصهيل نحيب

تزلزلت الدنيا لآل محمد *** و كادت لهم صم الجبال تذوب

و غارت نجوم و اقشعرت كواكب *** و هتك أستار و شق جيوب

يصلى على المبعوث من آل هاشم *** و يغزى بنوه إن ذا لعجيب

لئن كان ذنبي حب آل محمد *** فذلك ذنب لست عنه أتوب

هم شفعائي يوم حشري و موقفي *** إذا ما بدت للناظرين خطوب

للجوهري :

عاشورنا ذا ألا لهفي على الدين *** خذوا حدادكم يا آل ياسين

اليوم شقق جيب الدين و انتهبت *** بنات أحمد نهب الروم و الصين

اليوم قام بأعلى الطف نادبهم *** يقول من ليتيم أو لمسكين

اليوم خضب جيب المصطفى بدم *** أمسى عبير بخور الحور و العين

اليوم خرت نجوم الفخر من مضر *** على مناخر تذليل و توهين

اليوم أطفئ نور الله متقدا *** و جررت لهم التقوى على الطين

اليوم هتك أسباب الهدى مزقا *** و برقعت غرة الإسلام بالهون

اليوم زعزع قدس من جوانبه *** و طاح بالخيل ساحات الميادين

اليوم نال بنو حرب طوائلها *** مما صلوه ببدر ثم صفين

اليوم جدل سبط المصطفى شرقا *** من نفسه بنجيع غير مسنون

نقل الكنجي في الكفاية في رثاء الحسين عليه السّلام قصيدة منها:

و أبكت جفوني بالفرات مصارع لآل النبي المصطفى و عظام

فكم حرّة مسبية فاطمية و كم من كريم قد علاه حسام

أفاطمة أشجاني بنوك ذو و العلا فشبّت و إني صادق لغلام

المصادر: كفاية الطالب: ص 297.

قال الحافظ البرسي في قصيدته في رثاء الإمام السبط الشهيد عليه السّلام:

ما هاجني ذكر ذات البان و العلم و لا السلام على سلمي بذي سلم

لكن تذكرت مولاي الحسين و قد أصخى بكرب البلاء في كربلاء ظمي

و هام إذ همّت العبرات من عدم قبلي و لم استطع مع ذلك منع دمي

بكربلاء هذه تدعى فقال: أجل اجالنا بين تلك الهضب و الأكم

فهاهنا تصبح الأكباد من ظمأ حرى و أجسادها تروي بفيض دم

و راح ثم جواد السبط يندبه عالي الصهيل خليا طالب الخيم

فمذ رأته النساء الطاهرات بدا يكادم الأرض في خد له و فم

فجئن و السبط ملقى بالنصال أبت من كف مستلم أو ثغر ملتثم

و الشمر ينحر منه النحر من حنق و الأرض ترجف خوفا من فعالهم

فتستر الوجه في كم عقيلته و تنحني فوق قلب واله كلم

هذي سكينة قد عزّت سكينتها و هذه فاطم تبكي بفيض دم

يا جد لو نظرت عيناك من حزن للعترة الغر بعد الصون و الحشم

أين النبي و ثغر السبط يقرعه يزيد بغضا لخير الخلق كلهم

يا ويله حين يأتي الطهر فاطمة في الحشر صارخة في موقف الأمم

أيا نبي الوحي و الذكر الحكيم و من و لا هم أملي و البرء من ألمي

نجل الحسين سليل الطهر فاطمة و ابن الوصي علي كاسر الصنم

يابن النبي و يابن الطهر حيدرة يابن البتول و يابن الحل و الحرم

متى نراك فلا ظلم و لا ظلم و الدين في رغد و الكفر في غمم

أو يختشي الزلة البرسي و هو يرى و لا كم فوق ذي القربى و ذي الرحم

المصادر: الغدير: ج 7 ص 62.

قال علاء الدين الحلي في قصيدته في رثاء الحسين عليه السّلام:

أبرق ترائي عن يمين ثغورها أم ابتسمت عن لؤلؤ من ثغورها

سلام على الدار التي طالما عدت جلآ لعيني درة من درورها

و لولا مصاب السبط بالطف ما بدا بليل عذاري السبط و خط قتيرها

و ما أنس لا أنسى الحسين مجاهدا بنفس خلت من خلها و عشيرها

بنفسي مجروح الجوارح آيسا من النصر خلوا ظهره من ظهيرها

يتوق إلى ماء الفرات و دونه حدود شفار أحدقت بشفيرها

قضى ظاميا و الماء يلمع طاميا و عوذر مقتولا دوين غديرها

و أعلنت الأملاك نوحا و أعولت له الجن في غيطانها و حفيرها

على مثل هذا الرزء يستحسن البكاء و تقلع من أنفس عن سرورها

أيقتل خير الخلق أما و والدا و أكرم خلق اللّه و ابن نذيرها

و يمنع من ماء الفرات و تغتدي و حوش الفلا ريانة من نميرها

يدار على رأس السنان برأسه سنان ألا شلّت يمين مديرها

و يؤتى بزين العابدين مكبّلا أسيرا ألا روحي الفداء لأسيرها

و يمسي يزيد رافلا في حريرة و يمسي حسين عاريا في حرورها

و دار بني صخر بن حرب أنيسته بنشد أغانيها و سكب خمورها

و دار علي و البتول و أحمد و شبّرها مولى الورى و شبيرها

معالمها تبكي على علمائها و زائرها يبكى لفقد مزورها

فيا يوم عاشوراء حسبك إنك المشوم و إن طال المدى من دهورها

متى يظهر المهدي من آل هاشم على سيرة لم يبق غير يسيرها

و تنظر عيني بهجة علوية و يسعد يوما ناظري من نصيرها

المصادر: الغدير: ج 6 ص 373.

أيضا لعلاء الدين الحلي من قصيدته الخامسة في رثاء السبط الشهيد الحسين عليه السّلام:

حلّت عليك عقود المزن يا حلل و صافحتك أكف الطل يا طلل

مالت إلى الهجر من بعد الوصال و عهد الغانيات كفيء الظل نسعل

من معشر عدلوا عن عهد حيدرة و قابلوه بعدوان و ما قبلوا

و بدّلو قولهم يوم الغدير له غدرا و ما عدلوا في الحب بل عدلوا

و أجمعوا الأمر فيما بينهم و غوت لهم أمانيهم و الجهل و الأهل

أن يحرقوا منزل الزهراء فاطمة فيا له حادث مستصعب جلل

بيت به خمسة جبريل سادسهم من غير ما سبب بالنار يشتعل

و أخرج المرتضى عن عقر منزله بين الأراذل محتف بهم و كل

لهفي سبط رسول اللّه منفردا بين الطغاة و قد ذاقت به السبل

ألقى الحسام عليهم راكعا فهوت بالترب ساجدة من وقعه العلل

أردمه كالطود عن ظهر الجواد حميد الذكر ما راعه ذل و لا فشل

لهفي و قد راح ينعاه الجواد إلى خبائه و به من أسهم قزل

لهفي لزينب تسعى نحوه و لها قلب تزايد فيه الوجد و الوجل

تدافع الشمر عنه باليمين و با لشمال تستر وجها شأنه الخجل

تقول: يا شمر لا تعجل عليه ففي قتل ابن فاطمة لا يخمد العجل

أ ليس ذا ابن علي و البتول و من بجده ختمت في الأمة الرسل

أبى الشقي لها إلا الخلاف و هل يجدي عتاب لأهل الكفران عذلوا

يا آل أحمد يا سفن النجاة و من عليهم بعد رب العرش اتكل

فدونكم من علي عبد عبدكم فريدة طاب منها المدح و الغزل

أعددتها جنّة من حر نار لظى أرجو بها جنّة أنها رها عسل

المصادر: الغدير: ج 6 ص 390.

قال جنّي في رثاء الحسين عليه السّلام:

أبكى ابن فاطمة الذي من قتله شاب الشعر

و لقتله زلزلتم و لقتله نكسف القمر

و احمرّ آفاق السماء هن العشية و السحر

و تغيرت شمس البلاد له و أظلمت الكور

ذاك ابن فاطمة المصاب به الخلائق و البشر

أورثنا ذلّا به جد ع الأنوف مع الغرر

المصادر:. ناسخ التواريخ: ج 3 الإمام الحسين عليه السّلام ص 245.:

قال حكيم بن داود الرقي: إن جدي حدثني أنه إذا قتل الحسين عليه السّلام رثاه جنّ بهذه الأشعار:

يا عين جودي بالعبر و ابكي فقد حقّ الخبر

أبكي ابن فاطمة الذي ورد الفرات و ما صدر

الجن تبكي شجوها لما أتى منه الخبر

قتل الحسين و رهطه تعثا لذلك من خبر

فلأبكينّك حرقة عند العشاء و بالسحر

المصادر: ناسخ التواريخ: ج 3 مجلد الإمام الحسين عليه السّلام ص 240.

قال ابن العودي النيلي في قصيدته:

متى يشتفي من لاعج القلب مغرم و قد لجّ في الهجران من ليس يرحم

و أصفيت مدحي للنبي و صنوه و للنفر البيض الذين هم هم

هم التين و الزيتون آل محمد هم شجر الطوبى لمن يتفهّم

هم جنة المأوى هم الحوض في غده هم اللوح و القف الرفيع المعظم

هم آل عمران هم الحج و النسا هم سبأ و الذاريات و مريم

هم آل ياسين و طه و هل أتى هم النحل و الأنفال إن كنت تعلم

فلولا هم لم يخلق اللّه خلقه و لا هبطا للنسل حوا و آدم

هم باهلوا نجران من داخل العبا فعاد المنادي فيهم و هو مضحم

أبوهم أمير المؤمنين وجدهم أبو القاسم الهادي النبي المكرم

و خالهم إبراهيم و الأم فاطم و عمهم الطيار في الخلد ينعم

كأنهم كانوا من الروم فالتقت سراياكم صلبانهم و ظفرتم

منعتم تراثي ابنتي لا أبا لكم فلم أنتم آباءكم قد ورثتم

و قلتم نبي لا تراث لولده ألأجنبي الإرث فيما زعمتم

فهذا سليمان لداود وارث و يحيى لزكريا فلم ذا منعتم

فحسبهم في ظلم آل محمد من اللّه في العقبى عقاب و مأثم

فيا رب بالأشباح آل محمد نجوم الهدى للناس و الأفق مظلم

و بالقائم المهدي من آل أحمد و آبائه الهادين و الحق معصم

تفضل على العودي منك برحمة فأنت إذا استرحمت تعفو و ترحم

المصادر: الغدير: ج 4 ص 372 ح 48.

قال الشريف الرضي في قصيدة يرثى الحسين عليه السّلام يوم عاشوراء:

هذي المنازل بالغميم فنادها و اسكب سخي العين بعد جمادها

لم يبق ذخر للمدامع عنكم كلا و لا عين جرى لرقادها

شغل الدموع عن الديار بكاؤنا لبكاء فاطمة على أولادها

لم يخلفوها في الشهيد و قد رأى دفع الفرات يزاد عن أورادها

أترى درت أن الحسين طريدة لقنا بني الطرداء عند ولادها

كانت ماتم بالعراق تعدها أموية بالشام من أعيادها

وا لهفتاه لعصبة علوية تبعت أمية بعد عزّ قيادها

يا غيرة اللّه اغضبي لنبيه و تزحزحي بالبيض عن أغمادها

من عصبة ضاعت دماء محمد و بنيه بين يزيدها و زيادها

صفدات مال اللّه ملئ أكفها و أكف آل اللّه في أصفادها

ضربوا بسيف محمد أبناءه ضرب الغرائب عدن بعد ذيادها

المصادر: 1. الغدير: ج 4 ص 215، عن ديوان الشريف الرضي. 2. ديوان الشريف الرضي، على ما في الغدير. 3. المنتخب للطريحي: ص 110، شطرا

منه.

قال مهيار الديلمي في قصيدة في 70 بيتا مستهلها:

من جب غارب هاشم و سنامها و لوى لويا فاستزلّ مقامها

و مضى بيثرب مذعجا ما شاء من تلك القبور الطاهرات عظامها

يبكي النبي و يستنيح لفاطم بالطف في أبنائها أيامها

أتناكرت أيدي الرجال سيوفها فاستسلمت أم أنكرت إسلامها

أم غال ذا الحسين حامي ذودها قدر أراح على الغدو سوامها

المصادر: الغدير: ج 4 ص 211.؛ ديوان مهيار الديلمي: ج 3 ص 266.

كلام الصنوبري يرثي فيها أمير المؤمنين عليه السّلام و ولده السبط الشهيد عليه السّلام بقوله:

نعم الشهيدان رب العرش يشهد لي و الخلق أنهما نعم الشهيدان

من ذا يعز النبي المصطفى بهما من ذا يعزيه من قاص و من دان

من ذا لفاطمة اللهفاء ينبؤها عن بعلها و ابنها أنباء لهفان

من قابض النفس في المحراب منتصبا و قابض النفس في الهيجاء عطشان

نجما في الأرض بل بدران قد أفلا نعم و شمسان إما قلت شمسان

سيفان يغمد سيف الحرب إن برزا و في يمينيهما للحرب سيفان

و له يرثي الإمام السبط الشهيد عليه السّلام:

يا خير من لبس النب وة من جميع الأنبياء

و جدي على سبطيك و ج د ليس يؤذن بانقضاء

هذا قتيل الأشقيا ء و ذا قتيل الأدعياء

يوم الحسين هرقت دم ع الأرض بل دمع المساء

يوم الحسين تركت با ب العزّ مهجور الفناء

يا كربلا خلقت من كرب علىّ و من بلاء

من للطريح الشلو عر يانا فحلى بالعراء

من للمحنط بالترا ب و للمغسل بالدماء

من لابن فاطمة المغي ب عن عيون الأولياء

المصادر: الغدير: ج 3 ص 371.

كلام الشيخ هادي ابن الشيخ أحمد النحوي في رثاء الإمام السبط عليه السّلام:

يمينا بنا حادي السري إن بدت نجد يمينا فللعاني العليل بها نجد

كأني بمولاي الحسين و رهطه حيارى و لا عون هناك و لا عضد

يسائلهم هل تعرفوني مسائلا وسائل دمع العين سال به الخد

فقالوا نعم أنت الحسين بن فاطم و جدك خير المرسلين إذا عدو

كلام للشاعر المذكور في رثاء الإمام السبط الشهيد عليه السّلام:

دمع يبدّده مقيم نازح و دم يبدّده مقيم نازح

هو سيد الكونين بل هو أشرف الثقلين حقا و النذير الناصح

و الأم فاطمة البتول و بضعة الهادي الرسول المهيمن مانح

حورية إنسية لجلالها و جمالها الوحي المنزل شارح

حزني لفاطم تلطم الخدين من عظم المصاب لها جوى و تبارح

يا فاطم الزهراء قومي و انظري وجه الحسين له الصعيد مصافح

كلام الحافظ البرسي في رثاء الإمام السبط عليه السّلام:

ما هاجني ذكر ذات البان و العلم و لا السلام على سلمي بذي سلم

أين النبي و ثغر سبط يقرعه يزيد بغضا لخير الخلق كلهم

يا ويله حين تأتي الطهر فاطمة في الحشر صارخة في موقف الأمم

فليس للدين من حام و منتصر إلا الإمام الفتى الكشاف للظلم

نجل الحسين سليل الطهر فاطمة و ابن الوصي على كاسر الصنم

يابن النبي و يابن الطهر حيدرة يابن البتول و يابن الحل و الحرم

كلام الحسين عليه السّلام لما رأى العباس صريعا على شاطئ الفرات:

تعدّيتم يا شر قوم ببغيكم و خالفتم دين النبي محمد

أما كانت الزهراء أمي دونكم ؟ أما كان من خير البرية أحمد؟

كلام الحسين عليه السّلام لما ركب فرسه و تقدم إلى القتال:

كفر القوم و قدما رغبوا عن ثواب اللّه رب العالمين

من له جد كجدي في الورى أو كشيخي فأنا ابن العالمين

فاطم الزهراء أمي و أبي قاسم الكف ببدر و حنين

كلام الحسين عليه السّلام حين وقف قبالة القوم و سيفه مصلّت في يده، آيسا من الحياة عازما على الموت:

أنا ابن علي الطهر من آل هاشم كفاني بهذا مفخرا حين أفخر

وجدي رسول اللّه أكرم من مضى و نحن سراج اللّه في الأرض نزهر

و فاطم أمي من سلالة أحمد و عمي يدعى ذا الجناحين جعفر

كلام سيف بن عميرة في قصيدته:

حلّ المصاب بمن أصبنا فأعذري يا هذه و عن الملامة فاقصري

رزؤ الحسين الطهر أكرم من بري باري الورى من سوقه و مؤمر

و البضعة الزهراء فاطم أمه حوراء طاهرة و بنت الأطهر

يابن النبي المصطفى خير الورى و ابن البتولة و الإمام الأطهر

يدعون أمهم البتولة فاطما دعوى الحزين الواله المتحير

يا أمنا هذا الحسين مجدلا ملقى عفيرا مثل بدر مزهر

يا أمنا نوحي عليه و عولي في قبرك المستور بين الأقبر

يا أمنا لو تعلمين بحالنا لرأيت ذا حال قبيح المنظر

أنا ابن علي الطهر من آل هاشم كفاني بهذا المفخر حين أفخر

و فاطم أمي ثم جدي محمد و عمي يدعى ذا الجناحين جعفر

و قال بعد حين:

كفر القوم و قدما رغبوا عن ثواب اللّه رب الثقلين

أمي الزهراء حقا و أبي وارث العلم و مولى الثقلين

من له جد كجدي في الورى أو كأمي في جميع المشرقين

36. في ج 2 ص 466: في كلام الشاعر المحب في قصيدته:

و لم أنس من بين النساء سكينة تقول و دمع العين يهمي و يهمل

و تشكو إلى الزهراء بنت محمد بقلب حزين بالكابة مقفل

37. ج 2 ص 468: كلام في المدائح و المراثي لأهل البيت عليهم السّلام:

تمسك بالكتاب و من تلاه فأهل البيت هم أهل الكتاب

شفيعي في القيامة عند ربي نبيي و الوصي أبو تراب

و فاطمة البتول و سيدا من يخلد في الجنان من الشباب

38. ج 2 ص 472: كلام محمد بن حماد في رثاء الحسين عليه السّلام:

لغير مصاب السبط دمعك ضائع و لم نحظ بالحظ الذي أنت طامع

و كل مصاب دون رزء ابن فاطم حقير و رزؤ السبط و اللّه فازع

و للفاطميات العفاف تلهف على شربة و الذئب و الكلب شارع

39. ج 2 ص 475: كلام محب في رثاء الحسين عليه السّلام:

و لم أنس مولاي الحسين و قد غدا يودّع أهليه و يوصي و يعجل

و قمن النساء الفاطميات و لها فأبصرن منه ما يسوء و يذهل

و تشكو إلى الزهراء فاطم حالها و تندب مما نالها و تولول

أيا أم قومي من ثرى القبر و انظري حبيبك ملقى في الثرى لا يغسل

و هل أنت يا ست النساء عليمة بأنّا حيارى نستجير و نسأل

و هل لك علم من علي فإنه أسير عليل في القيود مغلّل

كلام الخليعي في قصيدته:

ما لدمعي لم يطف حر غليلي للقتيل الظامي و أي قتيل

و أتت زينب إليه تنادي وا أخي وا مؤملي وا كفيلي

يابن أمي يا واحدي يا شقيقي وا سبائي وا ذلتي وا غليلي

ثم تدعو بأمها أم يا أم أدركيني و عجّلي و اندبي لي

يابن بنت النبي جفني بتسكاب دموعي عليك غير بخيلي

42. في ج ص 500: كلام أم كلثوم حين توجّهت إلى المدينة، جعلت تبكي و تقول:

مدينة جدنا لا تقبلينا فبالحسرات و الأحزان جئنا

أفاطم لو نظرت إلى السبايا بناتك في البلاد مشتّتينا

أفاطم ما لقيت من عداكي و لا قيراط مما لقينا

كلام القطان لرثاء الحسين عليه السّلام:

يا أيها المنزل المحيل جادك مسحنفر «1» هطول

يا قوم ما بالنا جفينا فلا كتال و لا رسول

لو وجدوا بعض ما وجدنا لكاتبونا و لم يحولوا

يسطو علينا بلحظ جفن كأنه مرهف صقيل

كما سطت بالحسين قوم أراذل ما لهم أصول

يا أهل كوفان لم غدرتم بنا و لم أنتم نكول

و أم كلثوم قد تنادي و قد عزا أطرفها الذهول

أين الذي حين أرضعوه ناغاه في المهد جبرئيل

أين الذي حيدر أبوه و أمه فاطم البتول

ما الرفض ديني و لا اعتقادي و مذهبي عنه لا أحول

14. ج 2 ص 128: في كلام علي بن أحمد النيشابوري في مدح أهل البيت و أولاد فاطمة عليها السّلام:

أيا سائلي عن مذهبي و طريقتي محبة أولاد النبي عقيدتي

هما الحسنان اللؤلؤان تلالئا و فاطمة الزهراء بنت خديجة

سرور فؤاد المصطفى علم الهدى محمد المختار هادي الخليفة

و قرة عين المرتضى أسد الوغى أبي الحسن الكرار مردي الكتيبة

و خذ سبعة من بعدهم و افتخر بهم مع اثنين ثم امح سواهم أو أثبت

فلاتر مني بالفرض ويلك إنني لفي من يعاديني شديد الوقيعة

كلام الشافعي في حب فاطمة عليها السّلام و ذكر الشيعة:

إذا في مجلس ذكروا عليا و سبطيه و فاطمة الزكية

يقول لما يصح ذووا فهذا سقيم من حديث الرافضية

برئت إلى المهيمن من أناس يرون الرفض حب الفاطمية

إذا ذكروا عليا أو بنيه أفاضوا بالروايات الوقية

كلام الشريف السيد الرضي في قصيدة له:

شغل الدموع عن الديار بكاؤها لبكاء فاطمة على أولادها

وا لهفتاه لعصبة علويه تبعت أمية بعد عزّ قيادها

يا غيرة اللّه اغضبي لنبيه و تزخرحي بالبيض عن أغمادها

من عصبة ضاعت دماء محمد و بنيه بين يزيدها و زيادها

كلام الجوهري الجرجاني في قصيدته:

وجدي بكوفان لا وجدي لكوفان تهمي عليه ضلوعي قبل أجفان

فمن قتيل بأعلى كربلاء على جهد الصدى فتراه غير صديان

قتلتم ولدي أصبر على الظماء هذا و ترجون عند الحوض إحسان

سبيتم ثكلتكم أمهاتكم بني البتول و هم روحي و جثمان

ماذا تجيبون و الزهراء خصمكم و الحاكم اللّه للمظلوم و الجاني

أهل الكساء صلاة اللّه ما نزلت عليكم الآي من مثنى و وحدان

20. ج 2 ص 137: كلام المنسوب إلى عبد اللّه بن عمار البرقي المقتول سنة 245 ه؛ قطع لسانه و خرق ديوانه بسبب شعره في قصيدته الطويلة:

إذا جاء عاشور تضاعف حسرتي لآل رسول اللّه انهلّ دمعتي

أريقت دماء الفاطميين بالفلا فلو عقلت شمس النهار لخرّت

كأني ببنت المصطفى قد تعلّقت يداها بساق العرش و الدمع أذرت

21. ج 2 ص 139: كلام الصاحب بن عباد في قصيدته الطويلة:

بلغت نفسي مناها بالموالي آل طاها

برسول اللّه من حا ز المعالي و حواها

و ببنت المصطفى من أشبهت فضلا أباها

23. ج 2 ص 145: كلام جعفر بن عفان في قصيدة طويلة:

تبكي العيون لركن الدين حين و هى و للرزايا العظيمات الجليلات

هل لإمرئ عاذر في خزن أدهمه بعد الحسين و سبي الفاطميات

ينقلن من عند جبار يؤنّبها لآخر مثله نقل السبيات

24. ج 2 ص 145: كلام الناشئ علي بن وصيف الشاعر المعروف- المتوفى 366 ه- مما يناح في الماتم:

أما سبحاك يا سكن قتل الحسين و الحسن

ظمأت من فرط الحزن و كل و غدنا هل

يقول يا قوم أبي علي البر الأبي

و فاطم بنت النبي أمي و عني سائلوا

فيا عيوني إسكبي على بني بنت النبي

بفيض دمع و اهضبي كذاك يبكي العاقل

25. ج 2 ص 152 : كلام الصاحب بن عباد في قصيدته:

عين جودي على الشهيد القتيل و اتركي الخد كالمحل المحيل

و استباحوا بنات فاطمة الز هراء صرخن حول القتيل

سوف تأتي الزهراء تلتمس الحكم إذا حان محشر التعديل

قد كفاني في الشرق و الغرب فخرا أن يقولوا من قيل إسماعيل

26. ج 2 ص 156 : كلام العوين الشاعر في قصيدة:

أيا بضعة من فؤاد النبي بالطف أضحت كئيبا مهيلا

و يا حبة من فؤاد البتول بالطف سلّت فأصحت أكيلا

قتلت فأبكيت عين الرسول و أبكيت من رحمة جبرئيلا

27. ج 2 ص 157 : كلام بعض الشعراء فيما يناح به في قصيدة:

يا حسين بن علي يا قتيل ابن زياد

لو رأى جدك يبكي بدموع كالعهاد

لو رأى حيدر أودي فيه لا سيف المرادي

أو رأت فاطم ناحت نوح ورقاء بوادي

و أقامت و هي و لهى لك تبكي و تنادي

ولدي قرة عيني كبدي حب فؤادي

أنت روحي قسّموها لصعيد و صعاد

لقد ذبحوا الحسين بن البتول و قالوا نحن أشياع الرسول

و إن موفّقا إن لم يقاتل أمامك يابن فاطمة البتول

فسوف يصوغ فيك محبرات تنقل في الحزون و في السهول

و حكى سهيل بن ذبيان بن فضل قال: دخلت على الإمام علي بن موسى الرضا عليه السّلام في بعض الأيام قبل أن يدخل عليه أحد من الناس، فقال لي:

مرحبا بك يابن ذبيان؛ الساعة أراد رسولنا يأتيك لتحضر عندنا. فقلت: لماذا يابن رسول اللّه؟ فقال: لمنام رأيته البارحة و قد أزعجني و أرقّني. فقلت: خيرا يكون إن شاء اللّه تعالى. فقال: يابن ذبيان، رأيت كأني نصب لي سلّم فيه مائة مرقاة؛ فصعدت إلى أعلاه.

فقلت: يا مولاي، أهنّئك بطول العمر، ربما تعيش مائة سنة، لكل مرقاة سنة. فقال لي: ما شاء اللّه كان، ثم قال: يابن ذبيان، فلما صعدت إلى أعلى السلم رأيت كأني دخلت في قبة خضراء يرى ظاهرها من باطنها، و رأيت جدي رسول اللّه صلّى اللّه عليه و آله جالسا فيها، و إلى يمينه و شماله غلامان حسنان يشرق النور من وجوههما، و رأيت إمرأة بهية الخلقة، و رأيت بين يديه شخصا بهي الخلقة جالسا عنده، و رأيت رجلا واقفا بين يديه و هو يقرء هذه القصيدة: «لأم عمر باللوي مربع». فلما رآني النبي صلّى اللّه عليه و آله قال لي: مرحبا بك يا ولدي يا علي بن موسى الرضا؛ سلّم على أبيك علي عليه السّلام، فسلّمت عليه. ثم قال لي: سلّم على أمك فاطمة الزهراء عليها السّلام، فسلّمت عليها. فقال لي: و سلّم على أبويك الحسن و الحسين عليهما السّلام، فسلّمت عليهما.

ثم قال لي: و سلّم على شاعرنا و مادحنا في دار الدينا السيد إسماعيل الحميري، فسلّمت عليه و جلست.

فالتفت النبي صلّى اللّه عليه و آله إلى السيد إسماعيل و قال له: عد إلى ما كنا فيه من إنشاد القصيدة.

فأنشد يقول:

لأم عمرو باللوى مربع طامسة أعلامه بلقع

فبكى النبي صلّى اللّه عليه و آله. فلما بلغ إلى قوله: «و وجهه كالشمس إذ تطلع»، بكى النبي صلّى اللّه عليه و آله و فاطمة عليها السّلام معه و من معه، و لما بلغ إلى قوله:

قالوا له لو شئت أعلمتنا إلى من الغاية و المفزع

رفع النبي صلّى اللّه عليه و آله يديه و قال: إلهي أنت الشاهد عليّ و عليهم إني أعلمتهم إن الغاية و المفزع علي بن أبي طالب عليه السّلام، و أشار بيده إليه و هو جالس بين يديه.

قال علي بن موسى الرضا عليه السّلام: فلما فرغ السيد إسماعيل الحميري من إنشاد القصيدة التفت النبي صلّى اللّه عليه و آله إليّ و قال لي: يا علي بن

موسى الرضا، أحفظ هذه القصيدة و أمر شيعتنا بحفظه و أعلمهم أن من حفظها و أدّ من قراءتها ضمنت له الجنة على اللّه. قال الرضا عليه السّلام:

و لم يزل يكرّرها عليّ حتى حفظتها منه. القصيدة هذه:

لأم عمرو باللوى مربع طامسة أعلامه بلقع

تروح عنه الطير وحشية و الأسد من خيفته تفزع

برسم دار ما بها مونس إلا ظلال في الثرى وقّع

رقش يخاف الموت من نفثها و السم في أنيابها منقع

لما وقفن العيس من رسمها و العين من عرفانه تدمع

ذكرت من قد كنت ألهو به فبتّ و القلب شج موجع

كأن بالنار لما شفنى من حب أروى كبد تلذع

عجبت من قوم أتوا أحمدا بخطبة ليس لها موضع

قالوا له: لو شئت أعلمتنا إلى من الغاية و المفزع

إذا توفّيت و فارقتنا و فيهم في الملك من يطمع

يذبّ عنها ابن أبي طالب ذبا كجرباء إبل شرّع

و العطر و الريحان أنواعه ذاك و قد هبت به زعزع

ريح من الجنة مأمورة ذا هبة ليس لها مرجع

إذا دنوا منه لكي يشربوا قال لهم تبا لكم فارجعوا

دونكم فالتمسوا منهلا يرويكم أو مطمع يشبع

هذا لمن والى بني أحمد و لم يكن غيرهم يتبع

فالفوز للشارب من حوضه و الويل و الذل لمن يمنع

و الناس يوم الحشر راياتهم خمس فمنها هالك أربع

فراية العجل و فرعونها و سامري الأمة المشنع

و راية يقدمها أذلم عبد لئيم لكع أكوع

و راية يقدمها حبتر للزور و البهتان قد أبدع

و راية يقدمها نعثل لا برّد اللّه له مضجع

أربعة في سقر أودعوا ليس لهم من قعرها مطلع

و راية يقدمها حيدر و وجهه كالشمس إذ تطلع

غدا يلاقي المصطفى حيدر و راية الحمد له ترفع

مولا له الجنة مأمورة و النار من إجلاله تفزع

إمام صدق و له شيعة يروووا من الحوض و لم يمنع

بذاك جاء الوحي من ربنا يا شيعة الحق فلا تجزع

الحميري مادحكم لم يزل و لو يقطع إصبع إصبع

و بعدها صلوا على المصطفى و صنوه حيدرة الأصلع

فقال لو أعلمتكم مفزعا كنتم عسيتم فيه أن تصنعوا

صنيع أهل العجل إذ فارقوا هارون فالترك له أودع

و في الذي قال بيان لمن كان إذا يعقل أو يسمع

ثم أتته بعد ذا عزمة من ربه ليس لها مدفع

أبلغ و إلا لم تكن مبلغا و اللّه منهم عاصم يمنع

فعندها قام النبي الذي كان بما يأمره يصدع

يخطب مأمور و في كفه كف علي ظاهرا يلمع

رافعها أكرم بكف الذي يرفع و الكف الذي ترفع

يقول و الأملاك من حوله و اللّه فيهم شاهد يسمع

من كنت مولاه فهذا له مولى فلم يرضوا و لم يقنع

فاتهموه و جنت منهم على خلاف الصادق الأضلع

و طل قوم غاضهم فعله كأنما آنافهم تجدع

حتى إذا واروه في قبره و انصرفوا عن دفنه ضيع

ما قال بالأمس و أوصى به و اشتروا الضرّ بما ينفع

و قطعوا أرحامه بعده فسوف يجزون بما قطّع

و أزمعوا غدرا بمولاهم تبا لما كان به أزمع

لا هم عليه يردوا حوضه غدا و لا هو فيهم يشفع

حوض له ما بين صنعا إلى أيلة و العرض به أوسع

ينصب فيه علم للهدى و الحوض من ماء له مترع

يفيض من رحمته كوثر أبيض كالفضة أو أنصع

حصاه ياقوت و مرجانة و لؤلؤ لم تجنه أصبع

بطحاؤه مسك و حافاته يهتزّ منها مونق مربع

أخضر ما دون الورى ناضر وفاقع أصفر أو أنصع

فيه أباريق و قد حانه يذبّ عنها الرجل الأصلع

المصادر: المنتخب للطريحي: ص 315.

قال ابن منير الطرابلسي في قصيدته:

عذبت طرفي بالسهر و أذبت قلبي بالفكر

و مزجت صفو مودتي من بعد بعدك بالكدر

و اليت آل أمية الطهر الميامين الغرر

و جحدت بيعة حيدر و عدلت عنه إلى عمر

و إذا رووا خبر الغدير أقول ما صح الخبر

و إذا جرى ذكر الصحابة بين قوم و اشتهر

قلت المقدم شيخ تيم ثم صاحبه عمر

كلا و لا صدّ البتول عن التراث و لا زجر

و أقول إن يزيد ما شرب الخمور و لا فجر

و لجيشه بالكف عن أبناء فاطمة أمر

و الشمر ما قتل الحسين و لا ابن سعد ما غدر

و اللّه يغفر للمسيء إذا تنصّل و اعتذر

إلا لمن جحد الوصي ولاءه و لمن كفر

المصادر: 1. الغدير: ج 4 ص 326 ح 45، عن ثمرات الأوراق. 2. ثمرات الأوراق: ج 2 ص 44. 3. تذكرة ابن العراق، على ما في الغدير. 4. مجالس المؤمنين: ص 457، على ما في الغدير. 5. أنوار الربيع: ص 359، على ما في الغدير. 6. الكشكول لصاحب الحدائق: ص 80، على ما في الغدير. 7. نامه دانشوران: ج 1 ص 85، علي ما في الغدير. 8. تزئين الأسواق: ص 174، على ما في الغدير. 9. نسمة السحر فيمن تشيّع و شعر، على ما في الغدير. 10. أمل الآمل، على ما في الغدير، شطرا منها.

عن أبي الصلت الهروي، قال: دخل دعبل بن علي الخزاعي على الرضا عليه السّلام بمرو فقال له: يابن رسول اللّه، إني قد قلت فيكم قصيدة و آليت على نفسي أن لا أنشدها أحدا قبلك. فقال الرضا عليه السّلام: هاتها. فأنشد:

تجاوبن بالأرنان و الزفرات نوائح عجم اللفظ و النطقات

يخبرن بالأنفاس عن سر أنفس أسارى هوى ماض و آخر آت

على العرصات الخاليات من ألمها سلام شج صبّ على العرصات

فعهدي بها خضر المعاهد مألفا من العطرات البيض و الخفرات

ليالي يعدين الوصال على القلى و يعدي تدانينا على العزبات

و إذ هنّ يلحظن العيون سوافرا و يسترن بالأيدي على الوجنات

و إذ كل يوم لي بلحظي نشوة يبيت بها قلبي على نشوات

فكم حسرات هاجها بمحسر وقوفي يوم الجمع من عرفات

ألم تر للأيام ما جرّ جورها على الناس من نقض و طول شتات

و من دول المستهزئين و من غدا بهم طالبا للنور في الظلمات

فيكف و من أنّى بطالب زلفة إلى اللّه بعد الصوم و الصلوات

سوى حب أبناء و رهطه و بغض بني الزرقاء و العبلات

و هند و ما أدّت سمية و ابنها أولوا الكفر في الإسلام و الفجرات

هم نقضوا عهد الكتاب و فرضه و محكمه بالزور و الشبهات

و لم تك إلا محنة كشفتهم بدعوى ضلال من هن و هنات

تراث بلا قربى و ملك بلا هدى و حكم بلا شورى بغير هداة

رزايا أرتنا خضرة الأفق حمرة وردت أجاجا طعم كل فرات

و ما سهلت تلك المذاهب فيهم على الناس إلا بيعة الفلتات

و ما قيل أصحاب السقيفة جهرة بدعوى تراث في الضلال نتات

و لو قلّدوا الموصى إليه أمورها لزمت بمأمون على العثرات

أخي خاتم الرسل المصفى من القذى و مفترس الأبطال في الغمرات

فإن جحدوا كان الغدير شهيده و بدر و أحد شامخ الهضبات

و آي من القرآن تتلى بفضله و إيثاره بالقوت في اللزبات

و عز خلال أدركته بسبقها مناقب كانت فيه مؤتنفات

مناقب لم تدرك بخير و لم تنل بشيء سوى حد القنا الذربات

نجي لجبريل الأمين و أنتم عكوف على العزى معا و منات

بكيت لرسم الدار من عرفات و أذريت دمع العين بالعبرات

و بان عرى صبري و هاجت صبابتي رسوم ديار قد عفت و عرات

مدارس آيات خلت من تلاوة و منزل وحي مقفر العرصات

لآل رسول اللّه بالخيف من منى و للسيد الداعي إلى الصلوات

ديار علي و الحسين و جعفر و حمزة و السجاد ذي الثفنات

ديار لعبد اللّه و الفضل صنوه نجي رسول اللّه في الخلوات

و سبطي رسول اللّه و ابني وصيه و وارث علم اللّه و الحسنات

منازل وحي اللّه ينزل بينها على أحمد المذكور في الصلوات

منازل قوم يهتدي بهداهم فيؤمن منهم زلة العثرات

منازل كانت للصلاة و للتقى و للصوم و التطهير و الحسنات

منازل لا تيم يحلّ بربعها و لا ابن صهاك فاتك الحرمات

ديار عفاها جور كل منابذ و لم تعف للأيام و السنوات

قفا نسأل الدار التي خفّ أهلها متى عهدها بالصوم و الصلوات

و أين الأولى شطّت بهم غربة النوى أفانين في الأقطار مفترقات

هم أهل ميراث النبي إذا اعتزوا و هم خير سادات و خير حماة

إذا لم نناج اللّه في صلواتنا بأسمائهم لم يقبل الصلوات

مطاعيم للأعسار في كل مشهد لقد شرّفوا بالفضل و البركات

و ما الناس إلا غاصب و مكذّب و مضطغن ذو إحنة و ترات

إذا ذكروا قتلى ببدر و خيبر و يوم حنين أسبلوا العبرات

فكيف يحبون النبي و رهطه و هم تركوا أحشاءهم و غرات

لقد لا ينوه في المقال و أضمروا قلوبا على الأحقاد منطويات

فإن لم يكن إلا بقربى محمد فهاشم أولى من هن و هنات

سقى اللّه قبرا بالمدينة غيثه فقد حلّ فيه الأمن بالبركات

نبي الهدى صلى عليه مليكه و بلّغ عنا روحه التحفات

و صلى عليه اللّه ما ذرّ شارق و لاحت نجوم الليل مبتدرات

أفاطم لو خلت الحسين مجدلا و قد مات عطشانا بشط فرات

إذا للطمت الخد فاطم عنده و أجريت دمع العين في الوجنات

أفاطم قومي يابنة الخير و اندبي نجوم سماوات بأرض فلات

قبور بكوفان و أخرى بطيبة و أخرى بفخ نالها صلواتي

و أخرى بأرض الجوزجان محلها و قبر بباخمرى لدى الغربات

و قبر ببغداد لنفس زكية تضمّنها الرحمن في الغربات

و قبر بطوس يا لها من مصيبة ألحّت على الأحشاء بالزفرات

إلى الحشر حتى يبعث اللّه قائما يفرّج عنا الغم و الكربات

علي بن موسى أرشد اللّه أمره و صلى عليه أفضل الصلوات

فأما الممضات التي لست بالغا مبالغها مني بكنه صفات

قبور ببطن النهر من جنب كربلاء معرّسهم منها بشط فرات

توفّوا عطاشا بالفرات فليتني توفّيت فيهم قبل حين وفاتي

إلى اللّه أشكو لوعة عند ذكرهم سقتني بكأس الثكل و الفظعات

أخاف بأن ازدارهم فتشوقني مصارعهم بالجزع فالنخلات

تغشّاهم ريب المنون فما ترى لهم عقرة مغشية الحجرات

خلا أن منهم بالمدينة عصبة مدينين أنضاء من اللزبات

قليلة زوار سوى أن زورا من الضبع و العقبان و الرخمات

لهم كل يوم تربة بمضاجع ثوت في نواحي الأرض مفترقات

تنكبّت لأواء السنين جوارهم و لا تصطليهم جمرة الجمرات

و قد كان منهم بالحجاز و أرضها مغاوير نجّارون في الأزمات

حمى لم تزره المذنبات و أوجه تضيء لدى الأستار و الظلمات

إذا وردوا خيلا بسمر من القنا مساعير حرب أقحموا الغمرات

فإن فخروا يوما أتوا بمحمد و جبريل و الفرقان و السورات

و عدّوا عليا ذا المناقب و العلى و فاطمة الزهراء خير بنات

و حمزة و العباس ذا الهدي و التقى و جعفرا الطيار في الحجبات

أولئك لا ملقوح هند و حزبها سمية من نوكى و من قذرات

ستسأل تيم عنهم وعديها و بيعتهم من أفجر الفجرات

هم منعوا الآباء عن أخذ حقهم و هم تركوا الأبناء رهن شتات

و هم عدلوها عن وصي محمد فبيعتهم جاءت عن الغدرات

وليهم صنو النبي محمد أبو الحسن الفرّاج للغمرات

ملامك في آل النبي فإنهم أحبّاي ما داموا و أهل ثقاتي

تخيّرتهم رشدا لنفسي إنهم على كل حال خيرة الخيرات

نبذت إليهم بالمودة صادقا و سلّمت نفسي طائعا لولاتي

فيا رب زدني في هواي بصيرة وزد حبهم يا رب في حسناتي

سأبكيهم ما حج للّه راكب و ما ناح قمريّ على الشجرات

و إني لمولاهم و قال عدوهم و إني لمحزون بطول حياتي

بنفسي أنتم من كهول وفتية لفكّ عتاة أو لحمل ديات

و للخيل لما قيّد الموت خطوها فأطلقتم منهن بالذربات

أحب قصي الرحم من أجل حبكم و أهجر فيكم زوجتي و بناتي

و أكتم حبيكم مخافة كاشح عنيد لأهل الحق غير موات

فيا عين بكيهم وجودي بعبرة فقد آن للتسكاب و الهملات

لقد خفت في الدنيا و أيام سعيها و إني لأرجوا لأمن بعد وفاتي

ألم تراني مذ ثلاثون حجة أروح و أغدو دائم الحسرات

أرى فيئهم في غيرهم متقسّما و أيديهم من فيئهم صفرات

و كيف أداوي من جوى بي و الجوى أمية أهل الكفر و اللعنات

و آل زياد في الحرير مصونة و آل رسول اللّه منهتكات

سأبكيهم ما ذرّ في الأفق شارق و نادى مناد الخير بالصلوات

و ما طلعت شمس و حان غروبها و بالليل أبكيهم و بالغدوات

ديار رسول اللّه أصبحن بلقعا و آل زياد تسكن الحجرات

و آل رسول اللّه تدمي نحورهم و آل زياد ربة الحجلات

و آل رسول اللّه يسبى حريمهم و آل زياد آمنوا السربات

إذا و تروا مدّوا إلى واتريهم أكفّا عن الأوتار منقبضات

فلولا الذي أرجوه في اليوم أو غد تقطّع نفسي إثرهم حسرات

خروج إمام لا محالة خارج يقوم على إسم اللّه و البركات

يميز فينا كل حق و باطل و يجزي على النعماء و النقمات

فيا نفس طيبي ثم يا نفس فابشري فغير بعيد كل ما هو آت

و لا تجزعي من مدة الجور إنني أرى قوتي قد آذنت بثبات

فيا رب عجّل ما أءمّل فيهم لأشفي نفسي من أسى المحنات

فإن قرب الرحمان من تلك مدتي و أخّر من عمري و وقت وفاتي

شفيت و لم أترك لنفسي غصة و رويت منهم منصلي و قناتي

فإني من الرحمن أرجو بحبهم حياة لدى الفردوس غير تباتي

عسى اللّه أن يرتاح للخلق إنه إلى كل قوم دائم اللحظات

فإن قلت عرفا أنكروه بمنكر و غطّوا على التحقيق بالشبهات

تقاصر نفسي دائما عن جدالهم كفاني ما ألقى من العبرات

أحاول نقل الصم عن مستقرها و إسماع أحجار من الصلدات

فحسبي منهم أن أبوء بغصة تردّد في صدري و في لهواتي

فمن عارف لم ينتفع و معاند تميل به الأهواء للشهوات

كأنك بالأضلاع قد ضاق ذرعها لما حملت من شدة الزفرات

لما وصل إلى قوله: «و قبر ببغداد»، قال عليه السّلام له: أفلا ألحق لك بهذا الموضع بيتين بهما تمام صيدتك؟ قال: بلى يابن رسول اللّه. فقال: «و قبر بطوس» و الذي يليه. قال دعبل: يابن رسول اللّه! لمن هذا القبر بطوس؟ فقال: قبري، و لا ينقضي الأيام و السنون حتى تصير طوس مختلف شيعتي؛ فمن زارني في غربتي كان معي في درجتي يوم القيامة، مغفورا له. و نهض الرضا عليه السّلام و قال: لا تبرح، و أنفذ إليّ صرّة فيها مائة دينار ...

المصادر: 1. بحار الأنوار: ج 49 ص 245 ح 13، عن كشف الغمة. 2. العدد القوية: ص 288 ح 15، بزيادة فيه. 3. رجال الكشي: ص 426، شطرا منه و زيادة في آخره. 4. الأغاني: ج 20 ص 69، على ما في العدد. 5. كشف الغمة: ج 2 ص 318. 6. حلية الأبرار: ج 4 ص 319 المنهج التاسع الباب الثامن. 7. حلية الأبرار: ج 4 ص 415 المنهج التاسع الباب التاسع. 8. عيون الأخبار: ج 2 ص 267 ح 34، شطرا من الحديث. 9. عيون الأخبار: ج 2 ص 141 ح 8،

شطرا قليلا منه.

معمر بن خلاد و جماعة قالوا: دخلنا على الرضا عليه السّلام، فقال له بعضنا: جعلني اللّه فداك، ما لي أراك متغير الوجه؟! فقال عليه السّلام: إني بقيت ليلتي ساهرا مفكّرا في قول مروان بن أبي حفصة:

أنّى يكون و ليس ذاك بكائن لبني البنات وراثة الأعمام

ثم نمت، فإذا أنا بقائل قد أخذ بعضادتي الباب و هو يقول:

أنّى يكون و ليس ذاك بكائن للمشركين دعائم الإسلام

لبني البنات نصيبهم من جدهم و العم متروك بغير سهام

ما للطليق و تراث و إنما سجد الطليق مخافة الصمصام

قد كان أخبرك القرآن بفضله فمضى القضاء به من الحكام

إن ابن فاطمة المنوه بإسمه حاز الوراثة عن بني الأعمام

و بقى ابن نثلة واقفا متردّدا يرثي و يسعده ذوو الأرحام

المصادر: 1. عيون أخبار الرضا عليه السّلام: ج 2 ص 175 ح 2. 2. بحار الأنوار: ج 49 ص 109 ح 3. 3. عوالم العلوم: ج 22 ص 194 ح 5، عن العيون.

قال العوني في رثاء الحسين عليه السّلام:

فيا بضعة من فؤاد النبي يا لطف أجرت كثيبا مهيلا

و يا كبدا في فؤاد البتولة يا لطف ثلت فأضحت أكيلا

قتلت فأبكيت عين الرسول و أبكيت من رحمة جبرئيلا

المصادر: تاريخ الأمم و الملوك للطبري: ج 4 ص 422.

سافر أبو المحاسن إلى مكة و معه كثير من الدراهم و الدنانير و الأموال. فلاقاه جماعة بني داود بن موسى بن عبد اللّه بن محض بن حسن مثنى بن حسن بن علي بن أبي طالب و هجموا عليه و أخذوا أمواله. فكتب أبو المحاسن حاله و قصته إلى ملك عزيز بن أيوب حاكم يمن، و دفع سادات بني الحسن و حرّضه بهذه الأشعار:

أعيت صفات نداك المصقع اللسنا و حزت في الجواد حد الحسن و الحسنا

و ما تريد بجسم لا حياة له من خلّص الزبد ما أبقى لك اللبنا

و لا تقل ساحل الأنج أفتحه فما يساوى إذا قايسته عدنا

و إن أردت جهادا دون سيفك من قوم أضاعوا فروض اللّه ذو السننا

طهّر بسيفك بيت اللّه من دنس و ما أحاط به من خسة و خنا

و لا تقل أنهم أولاد فاطمة لو أدركوا آل حرب حاربوا الحسنا

فإذا أنشد أبو المحاسن هذه القصيدة و أرسل إلى ملك عزيز لقتل أولاد الحسن بن علي عليه السّلام و نهبه، قال: رأيت في المنام إن فاطمة بنت رسول اللّه عليها السّلام مشغول بطواف بيت الحرام. فسلّمت عليها فأعرضت عني و لم يردّ الجواب. فخرج أبو المحاسن بالذل و الضراعة مما رأى من السيدة. فسئل عنها عن ذنبه، فأجابه فاطمة عليها السّلام بهذه الأشعار:

حاشا بني فاطمة كلهم من خسة تعرض أو من خنا

و إنما الأيام في عذرها و فعلها السوء أساءت بنا

فتب إلى اللّه فمن يعترف إثما بنا يأمن ممن حنا

لئن أساء من ولدي واحد يجعل كل السبت عمدا لنا

فأكرم لعين المصطفى أحمد و لا تهن من آله أعينا

فكمل ما نالك منهم غدا تلق به في الحشر منا و منا

فنهص أبو المحاسن بالوحشة و الرعدة من نومه و لا يرى في بدنه جراحة مما أصابت من بني داود، و أنشد هذه الأشعار للتوبة و المعذرة:

عذرا إلى بنت نبي الهدى تصفح عن ذنب محب جنا

و توبة تقبلها من أخي مقالة توقعه في العنا

و اللّه لو قطعني واحد منهم بسيف البغي أو بالقنا

لم أر ما يفعله سيئا بل إنه في الفعل قد أحسنا

المصادر: 1. ناسخ التواريخ: ج 2 من مجلدات الإمام الحسن عليه السّلام ص

389. 2. ديوان أبي المحاسن، على ما في الناسخ. 3. در النظيم في مناقب الأئمة اللهاميم عليهم السّلام، على ما في الناسخ. 4. دار السلام للمحدث النوري: ج 2 ص 5. 5. عمده الطالب، على ما في دار السلام. 6. بيت الأحزان: ص 13، عن عمدة الطالب. 7. جواهر العقدين في فضل الشرفين: ص 355، بتغيير فيه.

قال الجوهري في مراثي ولد فاطمة عليها السّلام: ...

فجدّلوه صريعا فوق جبهته و قسّموه بأطراف السكاكين

مصفّدين على أقتاب أرحلهم محمولة بين مضروب و مطعون

أطفال فاطمة الزهراء قد فطموا من الثدي بأنياب الثعابين

يا أمة ولي الشيطان رأيتها و مكّن الغي منها كل تمكين

ما المرتضى و بنوه من معاوية و لا الفواطم من هند و ميسون

و قال في ص 222:

أريقت دماء الفاطميين بالملأ فلو عقلت شمس النهار لخرّت

ألا بأبي تلك الدماء التي جرت بأيدي كلاب في الجحيم استقرّت

بنفسي خدود في التراب تعفّرت بنفسي جسوم بالعراء تعرّت

بنفسي من آل النبي خرائد حواسر لم تقذف عليهم بسترة

المصادر: ناسخ التواريخ: ج 4 من مجلدات سيد الشهداء عليه السّلام ص 222.

في المنتخب من أشعار محمود الطريحي في مراثي ولد فاطمة عليها السّلام:

هجوعي و تلذاذي على محرم إذا أهلّ في دور الشهور محرم

أجدّد حزنا لا يزال مجدّدا ولي مدمع هام هموم مجسم

و أبكى على الأطهار من آل هاشم و ما ظفرت أيد أولي البغي منهم

وجدهم الهادي النبي و أمهم بتول و مولانا علي أبوهم

يعزّ على المختار و الطهر حيدر و فاطمة بالطف زرء معظم

و قد صار بالرهط الحسين بن فاطمة لكتب من الطاغين بالخدع تقدم

إلى أن أتى أرض الطفوف بأهله فلم ينبعث مهر و لم يجر منسم

و في هذه تبدوا البنات حواسرا و توجع ضربا بالسياط و تشتم

إلى أن فنوا أصحابه و رجاله و أضحى فريدا لفّه «4» الترب و الدم

و زينب في صدر الحسين مرضفا فصاحت و نار الحزن في القلب تضرم

المصادر: 1. ناسخ التواريخ: ج 4 من مجلدات سيد الشهداء عليه السّلام ص 195، عن المنتخب. 2. المنتخب للطريحي، على ما في الناسخ.

عن ذي النون المصري، قال: خرجت في بعض سياحتي حتى كنت ببطن السماوة، فأفضى لي المسير إلى تدمر. فرأيت بقربها أبنية عادية قديمة؛ فساورتها فإذا هي من حجارة منقورة فيها بيوت و غرف من حجارة، و أبوابها كذلك بغير ملاط و أرضها كذلك حجارة صلدة. فبينا أجول فيها إذ بصرت بكتابة غريبة على حائط منها. فقرأته فإذا هو:

أنا ابن منى و المشعرين و زمزم و مكة و البيت العتيق المعظم

و جدي النبي المصطفى و أبي الذي ولايته فرض على كل مسلم

و أمي البتول المستضاء بنورها إذا ما عددناها عديلة مريم

و سبطا رسول اللّه عمي و والدي و أولاده الأطهار تسعة أنجم

متى تعتلق منهم بحبل ولاية تفزّ يوم يجزي الفائزون و تنعم

أئمة هذا الخلق بعد نبيهم فإن كنت لم تعلم بذلك فاعلم

أنا العلوي الفاطمي الذي ارتمى به الخوف و الأيام بالمرء ترتمي

فضاقت بي الأرض و الفضاء برحبها و لم استطع نيل السماء بسلّم

فألممت بالدار التي أنا كاتب عليها بشعري فاقرأ إن شئت و المم

و سلّم لأمر اللّه في كل حالة فليس أخو الإسلام من لم يسلّم

قال ذو النون: فعلمت إنه علوي قد هرب، و ذلك في خلافة هارون، وقع إلى ما هناك.

فسألت من ثم من سكان هذه الدار- و كانوا من بقايا القبط الأول- هل تعرفون من كتب هذا الكتاب؟ قالوا: و اللّه ما عرفناه إلا يوما واحدا، فإنه نزل فأنزلناه. فلما كان صبيحة ليلة غدا، فكتب هذا الكتاب و مضى. قلت: أي رجل كان؟ قالوا: برجل عليه أطمار رثة، تعلوه هيبة و جلالة و بين عينيه نور شديد؛ لم يزل ليلته قائما و راكعا و ساجدا، إلى أن انبلج له الفجر، فكتب و انصرف.

المصادر: 1. بحار الأنوار: ج 48 ص 182 ح 25، عن المقتضب. 2. مقتضب الأثر: ص 55.

من أشعار ابن الحناط في ذكر بني فاطمة الزهراء عليها السّلام:

أبناء فاطمة رسل العلا رضعوا و بالسماح غذو و الجود إذ فطموا

قوم إذا حلف الأقوام أنهم خير البرية لم يحنث لهم قسم

سما لهم من سماء المجد من شرف بيت تداعت إليه العرب و العجم

مناقب سمحت في كل مكرمة كأنما هي في ألف العلا شمم

المصادر: تاريخ الأدب العربي: ج 4 ص 486.

قال أبو العلاء السروي في مدح بني الزهراء:

ضدان جالا على خديك فاتفقا من بعد ما افترقا في الدهر و اختلفا

هذا بأعلام بيض اغتدا فبدا و ذا بأعلام سود انطوى فعفا

أعجب بما حكيا في كتب أمرهما عن الشعارين في الدنيا و ما وصفا

هذا ملوك بني العباس قد شرعوا لبس السواد و أبقوه لهم شرفا

و ذاكهول بني السبطين رأيتهم بيضاء تخفق إما حادث أزفا

كم ظل بين شباب لا بقاء له و بين شيب عليه بالنهى عطفا

هل المشيب إلى جنب الشباب سوى صحيح هنالك عن وجه الدجى كشفا

و هل يؤدّي شباب قد تعقبه شيب سوى كدر أعقبت منه صفا

لو لم يكن لبني الزهراء فاطمة من شاهد غير هذا في الورى فكفى

فراية لبني العباس عابسة سوداء تشهد فيه التيه و السرفا

و راية لبني الزهراء زاهرة بيضاء لعرف فيه الحق من عرفا

شهادة كشفت عن وجه أمرهما فبحّ بها و انتصف إن كنت منتصفا

المصادر: 1. المناقب لابن شهر آشوب: ج 3 ص 300. 2. المناقب لابن شهر آشوب: ج 2 ص 72. 3. الغدير: ج 4 ص 119.

قتل المتوكل من أصحاب الرضا عليه السّلام أهل التقى مثل يعقوب بن السكيت الأديب، و سبب قتله أنه كان معلّما للمعين و المؤيد ابني المتوكل، إذ أقبل فقال له: يا يعقوب! أهما أحبّ إليك أم الحسن و الحسين عليهما السّلام؟ فقال: و اللّه أن قنبرا غلام علي عليه السّلام خير منهما و من أبيها. فقال المتوكل: سلّوا لسانه من قفاه. فسلّوه فمات؛ و مثل دعبل الخزاعي. و انتهت بالمتوكل العداوة لأهل البيت عليهم السّلام إلى أن أمر بهجو علي و فاطمة عليهما السّلام و أولادها. فهجاهم ابن المعتز بن الجهم و ابن سكرة و آل أبي حفصة و نحوهم، لعنهم اللّه جميعا، و صار من أمر المتوكل إلى أن أمر بهدم البناء على قبر الحسين عليه السّلام و إحراق مقابر قريش، و في ذلك أنشد حيث قال:

قام الخليفة من بني العباس بخلاف أمر إلهه في الناس

ضاها بهتك حريم آل محمد سفها فعال أمية الأرجاس

و اللّه ما فعلت أمية فيهم معشار ما فعلوا بنو العباس

ما قتلهم عندي بأعظم مأتما من حرقهم من بعد في الارماس

ثم جرى الظلم على ذلك إلى هدم سبكتكين مشهد الرضا عليه السّلام و أخرج أبوابه و أخرج منه و قرّ ألف جمل مالا و ثيابا و قتل عدة من الشيعه. قيل: و ممن دفن حيا من الطالبيين عبد العظيم الحسني بالري و محمد بن عبد اللّه بن الحسين.

و لم يبق في بيضة الإسلام بلدة إلا قتل فيها طالبي أو شيعي، حتى ترى الظلمة يسلّمون على من يعرفونه دهريا أو يهوديا أو نصرانيا و يقتلون من عرفوه شيعيا، يسفكون دم من إسمه علي؛ ألا تسمعون بيحيى المحدث كيف قطعوا لسانه و يديه و رجليه و ضربوه ألف سوط ثم صلبوه، و بعلي بن يقطين كيف اتهموه، و زرارة بن أعين كيف جبّهوه، و أبي تراب الرموزي كيف حبسوه، و منصور بن الزبرقان من قبره كيف نبشوه، و لقد لعن بنو أمية عليا عليه السّلام ألف شهر في الجمع و الأعياد و طافوا بأولاده في الأمصار و البلاد

المصادر: المنتخب: ج 1 ص 6.

قال القضاعي: إن سيدة انتقلت من المنزل الذي نزلت به إلى دار أبي جعفر خالد بن هارون السلمي، و هي التي وهبها لها أمير مصر السري بن الحكم في خلافة المأمون. فأقامت بها حينا إلى زمن وفاتها، و حفرت قبرها بيدها في بيتها، و كانت تصلّي فيها كثيرا ...، لا زالت كذلك إلى أول جمعة من شهر رمضان، فزاد بها الألم و هي صائمة. فدخل عليها الأطباء الحذّاق و أشاروا

عليها بالإفطار لحفظ القوة، فقالت: وا عجبا لي! ثلاثون سنة أسأل اللّه عزوجل أن يتوّفاني و أنا صائمة فأفطر؟! معاذ اللّه.

ثم أنشدت تقول:

اصرفوا عني طبيبي و دعوني و حبيبي

زاد بي شوقي إليه و غرامي في لهيب

قالت زينب: ثم إنها بقيت كذلك إلى العشر الأواسط من شهر رمضان، فاحتضرت و استفتحت بقراءة سورة الأنعام. فلا زالت تقرأ إلى أن وصلت إلى قوله تعالى: «قُلْ لِلَّهِ كَتَبَ عَلى نَفْسِهِ الرَّحْمَةَ»، ففاضت روحه الكريمة.

و في درر الأصداف عنها: فلما وصلت إلى قوله تعالى: «لَهُمْ دارُ السَّلامِ عِنْدَ رَبِّهِمْ وَ هُوَ وَلِيُّهُمْ بِما كانُوا يَعْمَلُونَ» «1»، غشي عليها. فضممتها لصدري، فتشهدت شهادة الحق و قبضت عليها، و ذلك في سنة ثمان و مائتين، و دفنت بمزار بدرب السباع، و كان يوم دفنها يوما مشهودا، و أتوها من البلاد و النواحي يصلّون عليها بعد دفنها، و أوقدت الشموع تلك الليلة و سمع البكاء من كل دار بمصر و عظم الأسف عليها.

و أقامت بمصر سبع سنين و يزورون قبره بهذه الكلمات عند ضريحها:

السلام و التحية و الإكرام و الرضا من العلي الأعلى الرحمان على السيدة نفيسة سلالة نبي الرحمة و هادي الأمة؛ من أبوها علم العشيرة و هو الإمام حيدرة. السلام عليك يا بنت الحسن المسموم عليه السّلام أخي الإمام الحسين عليه السّلام المظلوم. السلام عليك يا بنت فاطمة الزهراء عليها السّلام بنت خديجة الكبرى ...

قال المقريزي: قبر السيدة نفيسة أحد المواضع المعروفة بإجابة الدعاء بمصر.

المصادر: نور الأبصار: ص 207.

اللهم ارزقنا شفاعة الحسين

A'imma أئمة: Plural of امام imam, religious leader. There are many types of such leaders in Islam: The most common is the امام الجماعة mam al-jama'a, leader of congregational prayers. Imamite Shi'ites follow 12 Imams who start from Ali ibn Abu Talib and end with the Awaited One, Imam al-Mahdi. The word امام imam is given a much broader meaning in verse 124 of Ch. 2, The Cow, of the Holy Qur'an where it refers to an imam of an entire nation. Such imams of entire nations, we are told in 17:71, will be gathered on the Judgment Day with their followers for questioning.

Abrashiyya أبرشية: parish, diocese A.D.: stands for "Anno Domini" ("year of the Lord"). It is used to refer to pre-Hijra dates. Hijra is the migration of the Prophet from Mecca to Medina. According to some reports, the Prophet entered Medina on the 12th of Rabi` I which then coincided with the 24th of September according to the Julian calendar or the 27th of September according to the Gregorian calendar of the year 622 A.D.

Adab or Aadaab آداب: ethics, rules of conduct, morals, arts

`Adil عادل: fair, just, equitable, impartial, unbiased

`Adl عدل: Usually, it refers to the concept of the justice of Allah (God). This is one of the principles of the

Islamic creed: The Almighty is fair and just to everyone and does not discriminate among His servants.

Ahadith or Ahadeeth أحاديث: Pl.; singular: hadith, a statement (usually stated/attributed either to the Prophet (ص) or to one of the members of his Progeny or companions); these are one of the two sources of the Sunna, the other being the Holy Qur'an. But this Sunna has been distorted so much since the beginning of the Islamic history by politicians and interest seekers, so much so that it is very difficult now to sift through them and identify what is authentic, genuine, and what is fabricated. Mu`awiyah played a major role in distorting the Islamic creed by paying writers to tailor design "traditions" to serve his interests and support his deviated views.

Ahilla أهله: plural of hilal, crescent

Ahl ar-Ra'i أهل الرأي: people of opinion. It refers to qualified people who are consulted on Islamic matters.

Ahzab أحزاب: parties. "Ahzab" occurs in Ch. 33 of the Holy Qur'an to describe the different tribes that fought the Muslims in the Battle of Khandaq (ditch, moat) which took place in 5 A.H./627 A.D. Refer to the meaning of khandaq below for full details.

Ala علا: rose, ascended; علا على: prevailed, overrode, predominated, triuphed over. It also means soared or indulged in pride, acted arrogantly, thought too much of himself. Other meanins: mounted, towered over.

`Alim عالم: scholar, theologian, a highly knowledgeable person

Allahu Akbar or Allaho Akbar, Allahu Akber, Allahoo Akber, Or Allah Akbar الله أكبر: This statement is said by Muslims quite often and on various occasions. During the call for prayers, during prayers, when they are happy, when they wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker..., Muslims utter this expression. Its means: "Allah is the Greatest."

Almani علماني" secular, multi-confessional

A`mal أعمال: highly recommended acts of adoration

Amin or Ameen أمين: custodian or guardian, someone who is loyal, faithful, trustworthy, secretary

Amir or Ameer أمير: leader or commander, prince, one in charge

Amir al-Mumineen or Ameerul-Mu'mineen أمير المؤمنين: Commander of the Faithful: title of the caliphs, Islamic rulers. Followers of Ahl al-Bayt (ع), the Prophet's Prgeny, apply it particularly to Imam Ali ibn Abu Talib (ع) on account of the "Ghadeer Khumm Declaration". This Declaration took place on the 18th of Thul-Hijja of the year 11 A.H. which then coincided, according to the Gregorian Christian calendar, with the 9th of March (or the 6th of March according to the Julian Christian calendar) of the year 633 A.D.

The Ghadeer, swamp or small lake of shallow water formed mostly by rainfall, is located in the Juhfa desert between Mecca and Medina on the pilgrims' route to Mecca. It is there and then that the Prophet (ص) articulated his famous statement: "To whom I have been a mawla, master, this Ali is his master! Lord befriend whoever befriends him and be the enemy of whoever antagonizes him!" It is there and then that Ali was called "Amir al-Mu'mineen", commander of the faithful. Numerous classic books (mostly in Arabic) detail this incident. One of them is al-Bukhari's book titled At-Tarikh Al-Kabir where the author details the incident in Vol. 1, Part 1, p. 375 (Hayderabad, India, edition). Alhamdu-Lillah, I have written an entire book about this incident which I titled Ghadeer Khumm: Where Islam was Perfected.

Ansar or Ansar أنصار: helpers, supporters. These were the people of Medina who responded to the Prophet's call to Islam and helped establish Islam's first city-state power. One of the most famous of the Ansar is the great sahabi "Abu Ayyub" Khalid ibn Zaid (some say ibn Kulayb) al-Ansari who hosted the Prophet (ص) upon his arrival at Medina following his Hijra, migration, from Mecca.

Aqaba or Aqabah عقبه: Literally, this word means: obstacle, obstruction, stumbling block, hindrance. It also refers to a place in Mina just outside Mecca where the first Muslims of Yathrib (Medina) pledged allegiance to the Prophet in the year 621 A.D. shortly before the migration (hijra). A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet (ص).

Aqiqa عقيقة: a dinner reception held after a child is born; relatives, friends, and neighbors are invited for such an occasion; sacrifice of a sheep or goat at the time of the ritual shaving of the baby's first grown hair

Arafat or Arafah or Arafa عرفه: a hill and plain north of Mecca. Muslims believe that it is on this hill and its surrounding plain that mankind will start their resurrection on the Judgment Day for questioning, judgment and settling accounts. During the hajj on the ninth day of the month of Thul-Hijja, Muslim pilgrims gather in this area for one day.

Arsh عرش: Literally, it means throne, symbol of the Almighty's Authority.

Asabiyya عصبيه: fanaticism, extremism, excessive tribal loyalty

Asala or Asaalah أصالة: Purism, purity, genuineness, authenticity, excellence

Ashar أسحار: plural of sahar, the time immediately preceding daybreak

Assalamu Alaikum or Assalamo Alaikum, As-Salamo Alaikom السلام عليكم" This is an expression which Muslims utter whenever they meet one another. It is a statement of greeting with peace. Its meaning is: "Peace be upon/with you" or "May the peace and the Mercy of Allah be upon/with you," The complete statement is "Assalamu Alalikum Wa Rahmatullahi Wa Barakatuh," السلام عليكم و رحمة الله و بركاته which means: "May the peace, mercy, and blessings of Allah be upon/with you."

Asr عصر" late afternoon, time for one of the five obligatory salat, prayer, rites

Astaghfirullah or Astaghfir-Allah أستغفرالله: This is an expression used by a Muslim when he pleads for Allah's forgiveness. The meaning is: "I ask Allah for His forgiveness." A Muslim utters this statement many times, even when he is talking to another person. When a Muslim abstains from doing wrong, or even when he wants to prove that he is innocent of an incident of which he is charged, he uses this expression, too. After every salat (payer), a Muslim utters this statement at least three times. One hadith (Prophet's tradition) says that Istighfar, the uttering of this statement, is the essence of adoration.

Ateeq عتيق: Literally, it means old, obsolete, antinquated, ancient. But the Venerable Ka'ba has always been referred to as البيت العتيق which has more than one meaning: the House which was spared the destruction of the flood of Prophet Noah (ع), that is, it was "freed" or spared the destruction caused by the flood. According to the famous lexicon Lisan al-Arab, what is عتيق is the best, the choicest, the most precious of everything. This fits the Ka'ba more than any other place or spot or monument on earth. Lisan al-Arab also says that the Ka'ba is described as البيت العتيق because the Almighty freed it from the hegemony of any tyrant in all human history: None could demolish it or obliterate its precincts or put an end to the pilgrimage to it which was first started by our father Adam, and it will continue till the Last Day. Adam was taught by arch-angel Gabriel how to perform the pilgrimage so he would be forgiven for having eaten of the forbidden fruit in Paradise. The time when Adam was kicked out of Paradise was in the late afternoon, so Gabriel taught him to pray 3 rek'ats (prostrations): one on behalf of himself, another on behalf of his wife, our mother Eve, and one on behalf of his offspring, our human species. This is why sunset prayers are performed in 3 rek'ats.

Athan or Adhan أذان: the call for prayers; mu'aththin is one who performs the 'athan

Athbat أثبات: plural of thabat ثبت, one who is widely recognized as an authority in his field

Atiyya عطية: gift, present, grant, boon

A'uzu billahi minashaitanir-rajim or A'oodhu billahi minash-Shaitan ar-Rajeem أعوذ بالله من الشيطان الرجيم: This is a statement which Muslims have to recite before reciting the Holy Qur'an, before speaking, before doing almost anything, even before making a supplication, performing the ablution or entering the wash room. Its meaning is: "I seek refuge with Allah from the outcast Satan." "Allah" is the Arabic name of God which the Muslims prefer over "God" simply because it is unique: You cannot derive a dual, plural, or feminine derivation from it. One of its meanings is: "The One about Whom the minds wonder" because nobody can grasp the essence or greatness of the Almighty. Satan is the source of evil and he always tries to misguide and mislead people, so one needs to seek refuge against the mischief of Satan with the omni-Potent and all-Powerful Lord of lords, Allah.

Awl عول: one sought during the time of need, a reliable helper
Awqiyya أوقيه: weight, undefined measure for weighing items

Awra عورة: Private parts, body parts that are not supposed to be exposed to others, nudity, nakedness, intimate bodily parts, shame. For men, they are from the navel to the knee. For women, all the body

except the hands, feet, and face.

Aya or Ayat آيه: Verse (from a sacred scripture); plural: ayat. The literal meaning of "aya" is miracle or sign. The Qur'an is considered to be a miracle by itself. Each verse is called an ayat, a miracle.

Aza' عزاء: consolation, comfort, solace, condolence; a ceremony held at one's death or martyrdom; عزاء: (ع) الحسين Commemorations of the somber occasion of the martyrdom of Imam al-Husayn (ع) which include the recounting of the heroic epic of his martyrdom, lamentations, religious lectures, admonishments and other rites. They also include the distribution of traditional foods served on the occasion and other gifts to the attendants of the majalis where such commemmorations are held.

Bada' بداء: starting point, the beginning/start of something, the onset

Badiya باديه: desert or semi-arid environment

Badr بدر: Geographically, Badr is a highway station located 200 miles from Mecca and 80 miles from Medina, and it is the site of the early Muslims' first battle in defense of the creed. The Muslims numbered only 313 men who had to fight mostly on foot because they had only 2 horses and 70 camels. Their enemies, the polytheists of Quraish, numbered between 900 and one thousand men. But the Muslims were fired with holy zeal and enthusiasm, so much so that they defeated their enemies, killing seventy of them and wounding many others. Their losses were: 14 from among the Muhajir fighters and 8 from the Ansar. The battle started on the 17th of the month of Ramadan in 2 A.H., which coincided with March 16, 624 A.D.

Bagha بغى: transgressed, behaved in an aggressive or unfairly hostile way, oppressed

Baghidh بغيض: hated, contemptible, abhorred

Ba'is بائس: destitute, needy, indigent, distressed, wretch, miserable

Bakka'in or Bakka'un or Bakka'oon بكائون: weepers. These were the people who could not accompany the Prophet on his Tabuk campaign because they lacked the resources. They started to weep when they realized that they could not go.

Balagha or Balaaghah بلاغة: wise rhetoric, elocution, mastery of oratory and language

Baqi` or Baqee بقيع: the cemetery where some members of the Prophet's family and many sahaba are buried. It is located in the south-east side of Medina. The tomb of the Mother of the Faithful Khadija daughter of Khuwaylid, the Prophet's first wife and main supporter in spreading Islam, was also located there before it was demolished by Saudi authorities, and so was the grave of Hamzah, uncle and strong supporter of the Prophet. Only traces of both graves can now be seen at the Baqee'. A number of

graves of other sahaba were gradually razed as well.

Bara'a or Baraa'ah براءه: dissociation, rejecting responsibility for; it also is one of the Chapters of the Holy Qur'an and it has another name: Surat at-Tahreem, Chapter of Prohibition (Ch. 9). It was revealed to ban non-Muslims from entering the Haram of the Ka`ba in Mecca up to a certain perimeter. It is the only Qur'anic chapter which does not start with the basmala.

Barak-Allah or Barakalla, Barakalah بارك الله: This is an expression which means "May the blessings of Allah (be upon/with you)." When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation and gratitude. One of them is to say "Baraka Allah."

Barakah or Baraka بركه: blessing, Divine Grace

Barzakh برزخ: barrier, separator, the place and time wherein the souls undergo a life of their own in the spiritual world till the Day of Judgment when each soul is re-outfitted with an eternal, indestructible, body, physical form or shape; see the Holy Qur'an, 23:100, 55:20 and 25:53.

Basira or Baseerah بصيره: (intellectual) vision, insight, circumspection, discernment

Basmala بسمله: the uttering of "Bismillahir-Ramanir-Raam" (In the Name of Allah, the most Gracious, the most Merciful); see also Bismillah... below. Basmala (or Bismillah, Arabic بسملة) is an Arabic language noun which is used as the collective name of the whole of the recurring Islamic phrase bismi-llahi ar-rahmani ar-rahim. This phrase constitutes the first verse of every "sura" (or chapter) of the Qur'an (except for the ninth sura), and is used in a number of contexts by Muslims. It is recited several times as part of Muslim daily prayers, and it is usually the first phrase in the preamble of the constitutions of Islamic countries.

بسم الله الرحمن الرحيم bismi-llahi ar-rahmani ar-rahimi
"In the name of Allah, the Most Gracious, the Most Merciful"

The word "basmala" itself was derived by a slightly unusual procedure in which the first four pronounced consonants of the phrase bismi-llahi... were taken as a quadri-literal consonantal root b-s-m-l (ب س م ل). This abstract consonantal root was used to derive the noun basmala, as well as related verb forms which mean "to recite the basmala". The practice of giving often-repeated phrases special names is paralleled by the phrase Allahu Akbar, which is referred to as the "Takbir تكبير" (also Ta'awwudh تعوذ etc.); and the method of coining a quadri-literal name from the consonants of such a phrase is paralleled by the name "Hamdala" for Alhamdulillah.

In the Qur'an, the phrase is usually numbered as the first verse of the first sura, but according to the view adopted by at-Tabari, it precedes the first verse. It occurs at the beginning of each subsequent sura of the Qur'an, except for the ninth sura (see, however, the discussion of the 8th and 9th chapters of the Qur'an at eighth sura), but is not numbered as a verse except, in the currently most common system, in

the first sura (chapter).

The Basmala occurs twice in the 27th sura, at the beginning and in verse 30 (where it prefaces a letter from Sulayman (Prophet Solomon) to the Queen of Sheba, Balqees (or Balqis).

The Basmala has a special significance for Muslims, who are to begin each task after reciting the verse. It is often preceded by Ta'awwudh. In Arabic calligraphy, it is the most prevalent motif, more so even than the Shahada. The three definite nouns of the Basmala, Allah, ar-Rahman and ar-Rahim correspond to the first three of the traditional 99 Names of Allah in Islam. Both ar-Rahman and ar-Rahim are from the same triliteral root, rahm "to feel sympathy or pity". According to Lane, ar-rahman is more intensive, including in its objects the believer and the unbeliever, and may be rendered as "The Compassionate", while ar-rahim has for its peculiar object the believer, considered as expressive of a constant attribute, and may be rendered as "The Merciful".

In a commentary on the Basmala in his Tafsir at-Tabari writes: "The Messenger of Allah (ص) said that Jesus was handed by his mother Mary over to a school in order that he might be taught. [The teacher] said to him: 'Write "Bism (In the name of)".' And Jesus said to him: 'What is "Bism"?' The teacher said: 'I do not know.' Jesus said: 'The "Ba" is Baha'u'llah (the glory of Allah), the "Sin" is His Sana' (radiance), and the "Mim" is His Mamlakah (sovereignty)."

The total value of the letters of "Bismillah ar-Rahman ar-Rahim" according to one Arabic system of numerology is 786. There are two methods of arranging the letters of the Arabic alphabet. One method is the most common alphabetical order (used for most ordinary purposes), beginning with the letters Alif ا, ba ب, ta ت, tha ث etc. The other method is known as the "Abjad nimerals' method" or ordinal method. In this method the letters are arranged in the following order:: Abjad, Hawwaz, Hutti, Kalaman, Sa'fas, Qarshat, Sakhaz, Zazagh; and each letter has an arithmetic value assigned to it from one to one thousand. (This arrangement was done, most probably in the 3rd century of Hijrah during the 'Abbasid period, following the practices of speakers of other Semitic languages such as Aramaic, Hebrew, Syriac, Chaldean etc.)

Taking into account the numeric values of all the letters of the Basmala, according to the Abjad order, the total is 786. In the Indian subcontinent the Abjad numerals have become quite popular. Some people, mostly in India and Pakistan, use 786 as a substitute for Bismillah ("In the name of Allah" or "In the name of God"). They write this number to avoid writing the name of God, or Qur'anic verses on ordinary papers, which can be subject to dirt or come in contact with unclean materials. This practice does not date from the time of Muhammad and is not universally accepted by Muslims.

The basmala, or the phrase bismillah ar-Rahman ar-Rahim, is one of the most oft-recited phrases in the life of every single observant Muslim. It occupies a key place in the Qur'an itself, for it is the only non-Qur'anic phrase that all copies of the Qur'an included, apparently as a 'marker' between the Suras. Numerous works have been written specifically about the basmala. In this response, a brief linguistic and

grammatical explanation will be offered, followed by a discussion of the name ar-Rahman.

The Basmala as Portrayed in Early and Medieval Islamic Sources

The first verse of the Qur'an has almost unanimously been portrayed as being Qur'an, 96:1, 'Recite in the name of your Lord who created.' From this, some derived that the status of a rudimentary basmala was established, as the 'name of your Lord' is invoked. In another early Meccan Sura, Noah is told to ride the Arc '…in the name of God' (Qur'an, 11:41). In yet another Meccan Sura, reputed to have been revealed after this one, Solomon writes a letter to the Queen of Sheba in which her advisors tell her, **"This (letter) is from Solomon, and it (says): In the name of God, the Rahman, the Rahim" (Qur'an, 27:30).**

The fact that the basmala in its present form was introduced to the Meccan Arabs by the Prophet is quite explicitly mentioned in many sources. One incident, recorded in some canonical works of hadith and the Sirah of Ibn Ishaq (d. 150/767), mentions that during the writing of the Treaty of Hudaybiyyah in 6 A.H., one of the emissaries of Mecca, Suhayl ibn Amr, refused to allow the Prophet to begin the treaty with the basmala. His reputed reason was, "As for this 'ar-Rahman', I do not know who He is, but rather, write as we are accustomed to write, 'In your name, O God! (bismik Allahumma).'"

There are quite a few prophetic traditions that expound upon the blessings of this phrase and when it should be said. It might also have served a more mundane role: Ibn Abbas is alleged to have said that the Prophet was not able to recognize the end of one Sura from the beginning of the next until the basmala was recited by Gabriel.

The basmala is the only phrase of the Qur'an that Sunni scholars have disagreed about: is it a verse of the Qur'an or not? There is agreement that it is a part of Qur'an, 27:30, where it is mentioned in Solomon's letter to Sheba, and there is also agreement that it does not form a part of Sura 9. But there was a disagreement about its status at the beginning of all other Suras, especially the first, al-Fatiha. This disagreement is found amongst the four canonical schools of law as well as the ten recitations (qira'at) of the Qur'an. Some of them opined that the basmala was a separate verse at the beginning of every Sura, others said it was part of the first verse. A third group claimed it was only a verse at the beginning of the al-Fatiha, while a fourth denied that it was a verse in any of these instances. And a fifth group posited that it was a verse by itself, not connected to any Sura, which had been placed there as a 'divider' to separate two consecutive Suras. This difference of opinion had a direct impact on certain rituals, such as whether one was obliged to recite the basmala out loud in every prayer or not.6

A Grammatical Breakdown and Exegetical Explanation of the Basmala

The basmala consists of four words, the first of which has a prepositional letter attached to it. All of these

words are nouns; no verbs or verbal nouns are present. The first letter of the basmala, the 'b–' is a prepositional letter (harf jar), thus causing the first word ('bism') to be in a genitive state The preposition b– has many uses, but over here appears to be for seeking help (istianah).7 The word ism is the Arabic for 'noun'. Linguists differed whether it originated from sumuw (s–m–w), meaning 'to elevate', or from wasam (w–s–m), meaning 'to brandish'; the Basran school opted for the former, whilst the Kufan preferred the latter.

Due to the fact that the phrase bism is in a genitive state, it needs some actor (amil) to which it can be attached (taalluq). The Kufan school of grammar typically assumes that all missing actors must be verbs, as that is the basis of words for them. In contrast, the Basran school considers all missing actors to be nouns due to their position that nouns are the basis of words. The Kufans then split up amongst themselves in three specific issues regarding the basmala. Firstly: what was this missing verb? Was it, 'I recite,' or 'I begin,' or perhaps a verb that varied depending upon the action being done at that time? Secondly, what was the tense of the verb: was it a command or was it in present tense? In other words, is the recitor saying, 'I recite with the name of God', or is God saying 'I command you to recite with the name of God?' Thirdly, what was the position of this missing verb: before the 'bism' or after?

Most Kufans, as well as az–Zamakhshari in his al–Kashshaf, came to the conclusion that the verb is specific to the context of invoking the basmala (hence it can be used for any permissible act), that it was in the present tense (since the purpose of the basmala is to obtain God's blessings upon the recitor), and that the missing verb's place was after the 'bismi' (since it is more blessed to begin with the name of God, and since it reminded one that the purpose of doing any act was for God, and because it is a clear refutation of the pagans who would begin by saying 'In the name of al–Lat').

The Basrans, on the other hand, generally held that the missing noun was 'My recitation' (qira'ati), or 'My beginning' (ibtida'i), and that it was placed before the genitive. The question also arose: what does it mean seeking help from the 'name' (ism) of God? Specifically, the issue concerned the theological controversy over the implication of the Divine Names: are these Names God Himself, or do they belong to God, or originate from Him, or is the noun 'ism' superfluous (za'id) and only needed for emphasis? The Asharites, Mutazilites and Ahl al–Hadith (to name the more prominent groups) each had their own positions.

The next noun in the basmala is the divine name 'Allah'. This name raises a whole slew of questions, of which only a few will be dealt with here. There is no doubt that the name 'Allah' was the primary name of the Islamic divinity. The name appears more than 2,700 times in the Qur'anic text, and there is an overwhelming amount of evidence to show that this name was used for many centuries by the pagan Arabs to refer to a Supreme God – a god that even they, with their permissive idolatry, refused to draw or carve images of.

The linguistic meaning and origin of this name has always been a topic of much discussed in Muslim scholarship. Although a minority of Sunni theologians and linguists considered this name to be a proper

name, devoid of any meaning, the majority of them considered it to be derived from some three letter root. Some suggested that it was a rare transmutation from walaha, which means 'to confound and confuse', as if the nature of God ('Allah') confuses and befuddles the minds of all those who try to grasp or understand Him. Others suggested that it is from laha, which means 'to conceal and cover', since the true nature of God is concealed from all. However, the most prevalent opinion, amongst linguistics, theologians, and exegetes, is that the name is derived from alaha, which means 'to show servitude and worship'; hence God ("Allah") is the only Being that is worthy of servitude and worship.

Some Western Islamists have posited Aramaic, Syriac or Hebrew origins for this name; strong evidence to substantiate this claim, however, remains lacking.

To summarize before moving on, the first two words of the basmala translate as, 'My recitation is with the name of Allah' for the Basris, and as, 'With the name of Allah I recite…' for the Kufans.

This name (viz., 'Allah'), is then followed by two other nouns, ar-Rahman, and ar-Rahim. Both can be derived from the root r-h-m, which means 'to have mercy, to be compassionate.' Both utilize known and common morphological forms: falan for the first and fail for the second. Before translating the basmala, it is crucial to understand the grammatical role of these two nouns, as that will decidedly determine the understanding of the basmala. We shall discuss the alleged origins of 'ar-Rahman' in the next section.

Almost all classical works that I was able to reference (including works of theology, exegesis, and shuruh al-hadith) appear to understand these two nouns as adjectives of the first noun, viz., 'Allah'. Many books of grammatical analysis do not even mention any other opinion. If these two nouns are understood as being adjectives (i.e., nat), it will imply that both ar-Rahman and ar-Rahim describe and characterize God ('Allah'). So it is as if the basmala translates as (according to the Kufan understanding), "With the name of Allah, who is ever Merciful (ar-Rahman) and extremely Compassionate (ar-Rahim), I begin this recitation."

Numerous opinions are found in classical sources regarding the difference between these two names. Most scholars (but not all) are in agreement that the two names are not synonymous or even as efficacious as each other, but rather that ar-Rahman is more indicative of God's mercy than ar-Rahim. Some opine that ar-Rahman is indicative of God's mercy to believers and unbelievers in this world, and ar-Rahim is indicative of His special mercy to believers in both worlds. Yet another opinion is that ar-Rahman indicates that God's Mercy is an essential part of His character, whereas ar-Rahim indicates that God's actions are always merciful.

Many scholars have sought to understand the wisdom of this particular order of names. At-Tabari posited that the reason these three names are in this order is that the Arabs typically start off with the primary name and then with its descriptions. God's primary name is 'Allah', hence it was used here. And since ar-Rahman was more specific to God than ar-Rahim, it was given precedence to it.

So far we have considered both nouns to be adjectives, and this is by far the 'standard' opinion. There

seems to be another opinion, rarely expressed, that considers these two nouns to be substitutes (badal). As a substitute, the basmala would translate as (according to the Basran opinion this time, for ease of understanding), 'My recitation begins with the name of Allah; my recitation begins with the name of ar-Rahman; my recitation begins with the name of ar-Rahim.' The purpose of these reiterations would obviously not be to express three distinct deities but rather to express three of God's 99 names. A modern theologian, Muhammad Abduh, who appeared to lean towards such an explanation, claimed that this reiteration was meant as a refutation of the Trinity of the Christians, who began their rites with 'In the Name of the Father, the Son and the Holy Ghost.' By mentioning three of His Names, God intended to demonstrate to the Christians that even if He has many attributes, He is still One in His essence.

Some modern Islamists pose a third position, and that is that only the first of these two nouns is a substitute (badal), and the second is an adjective (nat) of it. If this understanding is taken, the basmala would translate as, 'My recitation begins with the name of Allah, the merciful ar-Rahman.' I was not able to find any scholar within the Muslim tradition who understood it in this manner. Additionally, since both ar-Rahman and ar-Rahim are placed after the first noun, in the same grammatical context, one would have to show why one of these nouns should be given a different grammatical role than the other, as this would be an awkward rendering of the Arabic expression.

If this third position is taken, then obviously the question arises as to why two names are emphasized ('Allah' and 'ar-Rahman'), and what the relationship is between them. In order to do this, we need to first discuss the opinions regarding the origins of the name 'ar-Rahman'.

Origin of the Attribute ar-Rahman

The discussion regarding the origins of the name ar-Rahman is an ancient one. The Qur'an itself quite explicitly states that this name was unknown to the Quraysh (as in Qur'an, 25:60). Most scholars are of the opinion that ar-Rahman is a unique name of God, and so cannot be used to describe the creation, unlike most other Divine Names, including ar-Rahim. This is due to 17:110, where the two names 'Allah' and 'ar-Rahman' appear to be equivalent in sanctity.

There is also a tradition in the canonical works, a hadith Qudsi, in which God is reported as saying 'I am ar-Rahman; I created the ties of kinship (ar-Rahm), and from it derived one of My Names.' This was one of the primary evidences used by those who claimed that this name is derived from r-h-m. On the other hand, a number of early Islamic authorities, such as al-Mubarrad, considered ar-Rahman to have a Jewish origin. Quite a few authorities are on record as stating that this name was a name given to 'ancients' as well.

It is clear that the Qur'an itself considers the name ar-Rahman to be an ancient name. Apart from the reference in Solomon's letter (already given), this name is used as the God of all previous nations in Qur'an, 43:45; Abraham beseeches God with it (Qur'an, 19:44); Aaron uses it to remind the Israelites of their God (Qur'an, 20:19); it appears on the tongue of an Israelite community (Qur'an, 36:15); and it

appears on the tongue of Mary, mother of Jesus twice (in 19:18 and 19:26).

It is claimed by some that this name was a Meccan name that was later not emphasized as much, and perhaps even sidelined by later Muslims as a primary name of God. However, the name is mentioned in quite a few Medinan verses as well (for example, Qur'an, 2:163, and 59:22). In addition, every single Sunni theologian who discussed the Divine Names considered the name 'ar-Rahman' as being one of those 99 names.

To conclude, as with many issues dealing with the academic study of religion, how one chooses to interpret the basmala has a lot to do with one's basic theological and historical premises. If one believes that Muhammad conjured up a new monotheistic system in order to unite the Arabs, then it is plausible to suggest that he might have wished to unite various factions of Arabia under the deities that they would be familiar with, hence 'Allah' for the Arabs of Hijaz and 'ar-Rahman' for the Arabs of Southern Arabia. And this is indeed the position of many modern Islamists.

But such a position does lead to other questions, such as: why did he only choose the name of the god of one faction of Arabia (Southern Arabia), and not other areas and provinces? And why was he so stubbornly opposed to all the Meccan (and Hijazite) pagan deities, allowing no compromise with those deities whatsoever? Also the question arises as to how the name of this obscure divinity reached him. The claim that Muhammad was reaching out to convert Arabs in Southern Yemen while he was still in the early stages of his career at Mecca presupposes that he was envisioning this new religion to be a dominant force in the farthest corners of Arabia, even while being persecuted and rejected in his own city.

"That ar-Rahman should have been the name of a single God in central and southern Arabia is in no way incompatible with the fact that, when adopted by Islam, it assumes a grammatical form of a word derived from the root rahm."

Batil or Baatil باطل: false or falsehood, nullified, voided

Batsh بطش: Despotic behavior, tyranny

Batul or Batool بتول: ascetic. It is ascribed to Fatima (the Prophet's daughter) and Virgin Mary.

Bawadi بوادي: plural of Badiya

Bay'a or Bay'ah بيعه: oath of allegiance, pledge to a man of authority or prominence

Bayan بيان: Statement, account, declaration, explanation, clarification, announcement

Bayt al-Mal بيت المال: State Treasury in the Islamic State

Beed بيض: plural ofأبيض abyad, white

Bid`a or Bid`ah بدعه: innovation, novelty, (in religion) heresy

Bigha' بغاء: prostitution

Bismillahir-rahmanir-rahim بسم الله الرحمن الرحيم : This is a verse/statement from the Qur'an which is articulated before the recitation of the Qur'an. It is also recited before doing any daily activity, even when a husband starts making love to his wife, for love-making between legal spouses is as sacred as anything else can be, and it is rewardable by the Almighty, too, Who will surely punish those who permit themselves to have intercourse outside of the sacred limits of marriage unless they regret, repent and do good deeds to wipe out the bad ones.

Islam is not just a religion, it is a way of life, the most clean and the most fulfilling, one which brings happiness in both this life and in the Hereafter. The Basmala means: "In the name of Allah, the Most Beneficent, the Most Merciful." In the Fatiha, the first chapter of the Holy Qur'an, the Basmala is a verse all by itself, whereas in all other chapters, with the exception of Bara'ah or Tawbah where it is not recited, it serves as an introduction to other verses. On pp. 39-40, Vol. 1, of his Tafsir, al-Qummi chronologically arranges the isnad of one particular statement made by Imam Ja'far as-Sadiq (ع) and recounts the longest list of narrators we have ever come across.

The list of narrators ends with Abu Busayr, a well-known companion of this great Imam (ع), saying that he once asked Imam as-Sadiq (ع) about the exegesis of the Basmala. The Imam said the following: "The ب is derived from بهاء الله "baha-Allah," the Splendor of Allah; the س is derived from سناء الله "sanaa-Allah," the Majesty of Allah; the م is derived from ملك الله "mulk-Allah," the Kingdom of Allah; "Allah" is the God of everything; الرحمان is the One Who is Merciful to all His creation; الرحيم is the One Who singles out those who believe in Him to receive the greatest share of His mercy."

On p. 506 of Misbah al-Kaf'ami مصباح الكفعمي, the Messenger of Allah (ص) is quoted as saying that when a teacher, who teaches a child to recite the Holy Qur'an, tells the child to recite this Basmala, and when the child recites it, the Almighty will decree a clearance for the child, for his parents and for the teacher from hell, and that it is comprised of nineteen letters, the same number that corresponds to the number of the keepers of the gates of hell; therefore, whoever pronounces it, Allah will permit these letters to close the gates of hell against him.

Bi'tha بعثه: the beginning of the Prophet's mission, his call to Prophethood, which started during the month of Ramadan, 13 years before the hijra, which coincided in the year 610 A.D.

Burda بردة: garment, gown

Busr بصر: partially ripe dates

Buhtan بهتان: falsehood, untruth

Dafn دفن: burial. In Islam, there are numerous rules relevant to burying the dead. One is that their dead must not be buried together with followers of other creeds. Muslims have to have their own cemeteries when they live in non-Muslim countries. The corpses have to be given their burial bath then clothed in clean white cotton sheets, shrouds. It is highly recommended to write verses of the Holy Qur'an on these shrouds. It is also recommended a small copy of the Holy Qur'an be buried with the deceased person, and two will be even better, one on each of his/her sides.

Visiting graves has always been an Islamic tradition especially on certain religious occasions when the Qur'an is recited at the grave of a loved one whose soul, rest assured, will hear the recitation and appreciate it tremendously. The body dies, but the soul is immortal. Performing prayers on behalf of the dead, especially the parents, has numerous rewards of which only the Almighty is familiar.

Doing acts of charity on behalf of the dead has its rewards to both the doer and the person for whom they are done. Graveyards, cemeteries, burial grounds and the like have their own sanctity in Islam and must meet certain conditions to qualify to be called as such. There are also rules restricting the burying of Muslim dead to certain ways and certain places which must be distinguished from those of non-Muslims. A Muslim must not be buried at non-Muslims' cemetery. "Life" in the grave is a big topic in Islam and is worth researching. This text touches on it lightly due to space constrictions.

Dahr دهر: time, age, eternity, forever

Da'i داعي: Muslim missionary involved in da'wa دعوه, propagation of Islam. It can also have a general meaning referring to someone who calls others to a certain belief or ideology or to a gathering, meeting, banquet, wedding, etc.

Daim دائم: Permanent, continuous; if preceded by the definite article, i.e. الدائم, it will then refer to the Almighty Who is always there and neither time, nor place, nor anything material applies to Him, the One and only God of everyone and everything.

Da`iyy دعي: One whose father is unknown and someone joins him to his own lineage, a foundling, illegitimately born

Dajjal دجال: Impostor, charlatan, deceiver, pretender

Daleel دليل: evidence, proof, argument, indication, clue, guide, directory

Darij دارج: current, common, familiar, parlance, colloquial, vernacular

Da'wa دعوه: inviting others to Islam, any missionary activity

Dayn دين: debt. It may be debt to other people or to the Almighty. Some people die leaving debts behind which they owe to others who had loaned them to the Almighty to Whom they owe everything and Who required them to do what is surely within their human ability. These debts, to people or to the Almighty,

must be paid by the relatives of these unfortunate dead, and there is hardly one who leaves this temporary abode without leaving behind him/her many debts. This is why Islam emphasizes the need for writing wills. Remember that whatever you owe people, or you owe your Maker, in this life will be so hard for you to pay in the life to come.

Deen دين: religion, creed, faith. Islam is all of this and much more; it is a complete and perfect way of life. Islam is referred to as a "deen" while it is much, much more than that, it is a complete, perfect and flawless way of life which leads to one's happiness in the life of this world and in the Hereafter. It regulates one's relations with other people on one hand and with his/her Creator on the other. It is provides a complete social, political and economic system.

Deewan or Diwan Diwan ديوان: a collection of poem; also a place of meeting

Dhaleel ذليل: undignified, lowly, contemptible, one living in an undignified one

Dhamm ذم: slander, maligning, vilifying, speaking ill of someone. This is the habit of many people which will in the end lodge them in hell unless they regret, repent and amend. Beware of speaking ill of people unless they are publicly exposing their own sinning and perhaps even bragging about it. In such case, you should condemn them as should everyone else.

Dharee`ah ذريعه: pretext, excuse, ostensible motive, excuse

Dhikr or Thikr or Zikr ذكر: remembrance or the praising of Allah.

Dhimmi or Thimmi or Zimmi ذمي: a non-Muslim individual who lives under the protection of a Muslim state. He is exempt from Islamic duties and obligations, including military service, but he must pay a protection tax called jizya.

Dhurriyya ذريه: offspring, issue, progeny, descendants, children

Dinar or Deenar دينار: an Islamic (now Arab) gold currency varying in weight

Dirham درهم: (historically an) Islamic silver currency weighing approx. 3.12 grams

Diyya دية: blood money, monetary compensation for manslaughter or intentional murder

Du `a' دعاء: supplication, invocation, prayer

Du'at دعاة: plural of da'iya or da`iyah, a caller to Islam or any ideology

Dukhan دخان: smoke. Chapter 44 of the Holy Qur'an is called "Al-Dukhan", the smoke. If you read the first 16 verses (out of a total of 59), you will notice how the Almighty warns those who disbelieve in the message brought from Him to Prophet Muhammad (ص):

"Keep waiting, therefore, for the day when the sky brings an evident smoke that shall overtake men" **(*Qur'an, 44:10-11*).**

The Prophet, in a tradition dealing with the signs that denote the approach of the Day of Judgment, is quoted as having said, "The first of such signs is the smoke [to which reference is made in these verses]." He was asked what smoke it would be. He said, "It will cover the east of the earth and the west; it will remain for forty days and nights. It will affect the believer just like a cold [catarrh]. As to the unbeliever, he will feel as though he is intoxicated. It [smoke] will come out of his nostrils, ears and rear end."

Imam Ja'far as-Sadiq (ع) is quoted as having said, "There will be a smoke that will overwhelm both ends of the earth (east and west or north and south), causing the death of two thirds of the world's population." This "smoke" can now be said as caused by the explosion of nuclear and hydrogen bombs and by the poison gases they release.

Dunya دنيا: this world or life as opposed to the Hereafter, mortality

Eid or d or `Eid or Eed عيد: an Islamic feast, a joyous celebration, a merry or festive occasion. The word 'Eid is an Arabic noun which means: a festivity, celebration, recurring happiness. In Islam, there are two major 'Eids: the feast marking the end of the fast of the month of Ramadan, which is called 'EId al-Fitr, and the Feast of Sacrifice, 'Eid al-Adhha. Friday is also regarded as the greatest of all feasts.

Fadak فدك : a garden oasis in Khaybar, a tract of land approximately thirty miles from Medina, and it was known for its water-wells, dates, and handicrafts. When the Muslims defeated the people of Khaybar at the Battle of Khaybar, which took place in the year 628 A.D., the oasis of Fadak was part of the booty given to the Prophet Muhammad (ص). Upon his death, he bequeathed it to his daughter, Fatima. It became the object of dispute between Fatima and Abu Bakr (573 – 634 A.D.) after the latter had assumed power in the year 632 A.D. following the Prophet's death.

A brief history of Khaybar tells us that in the 7th century, this oasis was inhabited by Arab Jews who pioneered the cultivation of the oasis and made their living growing date trees as well as through commerce and craftsmanship, accumulating considerable wealth. The oasis was divided into three regions: an-Natat, ash-Shiqq الشِّق, and al-Katiba الكتيبة, probably separated by natural diversions, such as the desert, lava drifts, and swamps. Each of these regions contained several fortresses or redoubts containing homes, storehouses and stables. Each fortress was occupied by a clan and surrounded by cultivated fields and palm-groves. In order to improve their defensive capabilities, the fortresses were raised up on hills or basalt rocks.

Prophet Muhammad (ص) led the march on Khaybar oasis on Thul-Qa'da 6, 7 A.H., corresponding to May 7, 629 A.D., with approximately 1500 men and one to two hundred horses. Primary sources, including the Seerat Rasool Allah (Biography of the Prophet) of Ibn Ishaq, describe the conquest of Khaybar, detailing the agreement of Muhammad with the Jews to remain in Fadak and cultivate their land, retaining one-half of the produce of the oasis.

This agreement was distinct from the agreement with the Jews of Khaybar, which essentially entailed the practice of share-cropping. It is not entirely clear how Muhammad managed his possession of Fadak. Some Muslim commentators agree that after the conquest of Fadak, the property belonged exclusively to the Prophet (ص). Various primary sources describe the acquisition of Fadak in the following way:

An account indicates that eleven fruit trees in Fadak were planted by the Prophet (ص) himself. Other scholars who accept the view of Fadak as belonging exclusively to the Prophet (ص) after the conquest of Khaybar include Ali bn Ahmed as-Samhudi, Ibn Hisham and Abul-Fida.

Upon the death of the Prophet (ص) on Rabi' I 2 or 12, 11 A.H./May 31st or June 12th, 632 A.D., his daughter Fatima declared her claim to inherit Fadak as the estate of her father. The claim was rejected by Abu Bakr on instigation from Omer ibn al-Khattab on the grounds that Fadak was public property and arguing that the Prophet had "no heirs". Sources report that Ali together with Umm Ayman testified to the fact that Muhammad granted it to Fatima when Abu Bakr required Fatima to summon witnesses for her claim. Various primary sources contend that Fadak was gifted by Muhammad to Fatima, drawing on the Qur'an as evidence. These include narrations of Ibn 'Abbas who argued that when the Qur'anic verse on giving rights to kindred was revealed, Muhammad called to his daughter and gifted the land of Fadak to her.

Various scholars commenting on the Qur'an, Surat Al-Hashr (Chapter 59), verse 7, write that the Angel Gabriel came to the Prophet (ص) and commanded him to give the appropriate rights to "Thul Qurba" (near kin). The verse reads:

مَّا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لا يَكُونَ دُولَةً بَيْنَ الأَغْنِيَاء مِنكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

***What Allah has bestowed on His Messenger* (*and taken away*) *from the people of the towns, belongs to Allah, to His Messenger, and to* (*the Prophet's*) *kindred and orphans, the needy and the wayfarers; so that it may not be taken in turn by the rich among you. So take what the Messenger assigns to you, and abstain from what he withholds from you. And fear Allah, for Allah is strict in punishment* (*59:7*).**

When asked by the Prophet (ص) about who those “Thul Qurba” were referred to in that verse, Gabriel replied: “Fatima” and that by “rights” was meant “Fadak”, upon which Muhammad called Fatima and presented Fadak to her.

When Omer became caliph, the value of the land of Fadak along with its dates was, according to some account, 50,000 dirhams. Ali again claimed Fatima’s inheritance during Omer's era but was denied with the same argument as in the time of Abu Bakr. Omer, however, restored the estates in Medina to `Abbas ibn `Abd al-Muttalib and Ali, as representatives of Muhammad's clan, the Banu Hashim.

During Othman's caliphate, Marwan ibn al-Hakâm, his cousin, was made trustee of Fadak. After Othman, Ali became caliph but did not overturn the decision of his predecessor. He maintained Marwan's position as trustee of the Fadak. During Ali's caliphate, Fadak was regarded to be under the control of the Prophet's family, so the caliph did not make a formal declaration of personal possession in order to avoid resurrecting old feuds and jealousies and thus the causing of disunity regarding.

Under the Umayyads (661 – 750 A.D.), Mu'awiyah, their first self-impose ruler, the latter did not return Fadak to Fatima's descendants. This way was continued by later Umayyad Caliphs until the time of caliph Omer ibn Abd al-Aziz. When Omer ibn Abd al-Aziz, known as Omer II, became Caliph in 717 A.D., the income from the property of Fadak was 40,000 dinars.

Fadak was returned to Fatima's descendants by an edict given by Omer II, but this decision was renounced by later caliphs and may have been the cause of Omer being killed as well. Omer II's successor, Yazid ibn Abd al-Malik (known as Yazid II) overturned his decision, and Fadak was again made public trust. Fadak was then managed this way until the Ummayad Caliphate expired.

Under the Abbasids (750 – 1258 A.D.), in 747 A.D., a huge revolt against the Umayyad Caliphate took place. The Umayyad's were eventually defeated by the Abbasid army under the rule of “Abu Abbas” Abdullah as-Saffah (as-Saffah means in Arabic “blood-shedder” which perfectly describes him and his dynasty just as it describes the Umayyads as well. The last Umayyad ruler, Marwan II, was killed in a lesser battle a few months after the Battle of the Zab of 750 A.D., thus ending the Umayyad Caliphate. Historical accounts differ about what happened to Fadak under early Abbasid rulers.

Most likely they collected its revenues and spent it as they pleased. There is, however, consensus among Islamic scholars that Fadak was returned to the descendants of Fatima during Al-Ma'mun's reign (831-833 A.D.).

Al-Ma’mun even decreed this to be recorded in his diw□ns. Al-Ma’mun’s successor, al-Mutawakkil (847-861 A.D.), repossessed Fadak, confiscating it from the descendants of Fatima. Al-Muntasir (861-862 A.D.), however, apparently maintained the decision of al-Ma'mun, thus allowing Fatima's offspring to manage Fadak. What happened thereafter is uncertain, but Fadak was probably seized by again and managed exclusively by the ruler of the time as his own personal property, and thus do some people behave.

In the 7th century, the Khaybar oasis was inhabited by Arab Jews who pioneered the cultivation of the oasis and made their living growing date palm trees as well as through commerce and craftsmanship, accumulating considerable wealth. Some objects found by the Muslims following their conquest of Khaybar and its fortresses included a siege-engine, 20 bales of Yemenite cloth, and 500 cloaks, an indication of an intense trade carried out by those Jews.

The oasis was divided into three regions: an-Natat, ash-Shiqq الشِّق, and al-Katiba الكتيبة, probably separated by natural diversions, such as the desert, lava drifts, and swamps. Each of these regions contained several fortresses or redoubts containing homes, storehouses and stables. Each fortress was occupied by a clan and surrounded by cultivated fields and palm-groves. In order to improve their defensive capabilities, the fortresses were raised up on hills or basalt rocks.

One may wonder what brought those Jews to Medina. There are two theories. One says that those Jews were motivated by the desire to be the first to believe in the new Arabian Prophet whose name they have in their religious books and whose mission was about to start, so they made a mass immigration to Medina.

Their high rabbis told them that Medina would be the place where the new Prophet, Muhammad (ص), would be preaching the divine message. This view is supported by verses 40 – 103 of Surat al-Baqara (Chapter of the Cow, i.e. Ch. 2) which repeatedly admonishes the Israelites and strongly rebukes them for seeing the truth but turning away from it. According to this theory, those Jews with religious fervor had come from Jerusalem in particular and Greater Syria (Sham) in particular.

The other theory seeks an explanation from the historic events that took place in southern Arabia, particularly Yemen, concluding that those Jews had migrated from there seeking religious freedom and better economic conditions. This is how advocates of this theory reason:

The immigration of the majority of Jews into Yemen from abroad appears to have taken place about the beginning of the 2nd century A.D., although the province is mentioned neither by Josephus, better known as Yoseph ben (ibn, i.e. son of) Mattithyahu (37 – cir. 100 A.D.), a Romano-Jewish historian and hagiographer of priestly and royal ancestry, nor by the main books of the Jewish oral law, namely the Mishnah and Talmud. According to some sources, the Jews of Yemen enjoyed prosperity until the 6th century A.D.

The Himyarite King, Abu-Karib Asad Toban, converted to Judaism at the end of the 5th century, while laying siege to Medina. It is likely some of his soldiers preferred to stay there for economic and perhaps other reasons. His army had marched north to battle the Aksumites who had been fighting for control of Yemen for a hundred years. The Aksumites were only expelled from the region when the newly Jewish king rallied the Jews together from all over Arabia, together with pagan allies. But this victory was short-lived.

In 518, the kingdom of Yemen was taken over by Zar'a Yousuf, who was of "royal descent" but was not

the son of his predecessor, Ma'di Karib Ya'fur. Yousuf converted to Judaism and instigated wars to drive the Aksumite Ethiopians from Arabia. Zar'a Yusuf is chiefly known by his cognomen "Thu Nuwas", in reference to his "curly hair." The Jewish rule lasted till 525 A.D., only 85 years before the inception of the Islamic Prophetic mission.

Some historians, however, date it later, to 530, when Christians from the Aksumites Kingdom of Ethiopia defeated and killed Thu Nuwas, taking power in Yemen. According to a number of medieval historians, Thu Nuwas announced that he would persecute the Christians living in his kingdom, mostly in Najran, because Christian states persecuted his fellow co-religionists (the Jews) in their realms. This persecution, which took place in the year 524 A.D., is blamed on one Dimnon in Najran, that is modern al-Ukhdud (or al-Okhdood) area of Saudi Arabia.

Any reader of the Holy Qur'an must have come across verse 4 of Surat al-Buruj (Chapter 85) of the Holy Qur'an which refers to أَصْحَابُ الأُخْدُودِ, fellows of the Ukhdud, which is imprecisely translated as "the ditch self-destructed". To the author of this book, my dear reader, "the ditch self-destructed" does not make much sense at all. Actually, this "ukhdud" was a long ditch filled with firewood. It was lit and the believers were thrown into it if they refused to abandon their faith.

Some ran away from this inferno, which may remind one of a similar situation which took place with Prophet Ibrahim (Abraham) at the hands of Nimrud of 13th Century B.C. Assyria. The survivors, most likely Christians and Jews, fled up north in the direction of Medina which they made it home. The Almighty in 85:4 condemns this massacre in the strongest of terms.

According to some sources, after seizing the throne of the Himyarites, in 518 or 523 A.D., Thu Nuwas attacked the Aksumite (mainly Christian) garrison at Zafar, capturing them and burning their churches. He then moved against Najran, a Christian and Aksumite stronghold. After accepting the city's capitulation, he massacred those inhabitants who would not renounce Christianity in this ukhdud incident. Estimates of the death toll from this event range up to 20,000 in some sources. So, believers in God, Christians and Jews, had reasons to go somewhere else where they would practice their religion freely while enjoying better business opportunities among Arabs who, at the time, were mostly nomads.

Fa'izeen or Fa'izùn فائزين أو فائزون: winners, those who earn the Pleasure of the Almighty and His rewards

Fajir فاجر: unrepentant sinner, adulterer; according to p. 94, 94, Vol. 5 (Dar Sadir, Beirut, Lebanon, edition of 1997), of the famous lexicon Lisan al-Arab لسان العرب by Ibn Manzour, it also means one who commits too many sins while putting off repentance for them; another meaning is: wrongdoer

Fajr فجر: Daybreak, obligatory pre-sunrise salat, prayer rite; another meaning for it, according to p. 94, Vol. 5 (Dar Sadir, Beirut, Lebanon, edition of 1997), of Lisan al-Arab lexicon, is abundance of wealth.

Faqih فقيه: jurist, one who is knowledgeable in Islamic jurisprudence (law), the Shari`a

Farasikh فراسخ: plural of farsakh فرسخ, parasang (a loan Persian word), a measure of distance. According to Lisan al-`Arab lexicon, it may be three to six miles. "It is called so," the author of the famous lexicon 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 standstill, to rest.

Fard فرض: something which is obligatory on a Muslim. It is sometimes used in reference to the obligatory part of salat.

Fasiq فاسق: one of corrupt moral character who engages in various sins without feeling any sense of shame or regret

Fatawa فتاوى: plural of fatwa, a religious edict or decision

Fatiha (al-) الفاتحه: The Prophet (ص) has quoted the Almighty as saying, "The prayers have been divided between Me and My servant: one half for Me, and one for him;" so when one recites it and says, "Alhamdulillahi Rabbil-'Alameen," the Almighty says, "My servant has praised Me." And when he says, "Arrahmanir Raheem," the Almighty says, "My servant has praised Me." And when he says, "Maaliki YawmidDeen," Allah says, "My servant has exalted Me." And when he says, "Iyyaaka Na'budu wa iyyaaka nasta'een," Allah will say, 'This is a covenant between Me and My servant, and My servant shall be granted the fulfillment of his pleas." Then if he finishes reciting the Fatiha to the end, Allah will again confirm His promise by saying, 'This is for [the benefit of] My servant, and My servant will be granted the answer to his wishes.

The Messenger of Allah (ص) is quoted by Abu Ali al-Fadl ibn al-Hassan ibn al-Fadl at-Tibrisi الطبرسي, may Allah have mercy on his soul, saying that one who recites al-Fatiha will be regarded by the Almighty as though he recited two-thirds of the Holy Qur'an and as though he gave by way of charity to each and every believing man and woman. "By the One in Whose hand my soul is," the Prophet (ص) continues, "Allah Almighty did not reveal in the Torah, the Gospel, or the Psalms any chapter like it; it is the Mother of the Book and al- Sab' al-Mathani (the oft-repeated seven verses), and it is divided between Allah and His servant, and His servant shall get whatever he asks; it is the best Sura in the Book of the most Exalted One, and it is a healing from every ailment except poison, which is death."

He (ص) is also quoted by al-Kaf'ami الكفعمي as saying,

"He (Allah) bestowed it upon me as His blessing, making it equivalent to the Holy Qur'an, saying, 'And We have granted you as-Sab' al-Mathani and the Great Qur'an (Surat al-Hijr, verse 87).'

It is the most precious among the treasures of the 'Arsh." Indeed, Allah, the most Sublime, has chosen Muhammad (ص) alone to be honored by it without doing so to any other Prophet or Messenger of His with the exception of Sulayman (Solomon) سليمان نبي, peace be upon him, who was granted the Basmala البسمله (see Qur'an, 27:30, i.e. verse 30 of Surat an-Naml, Chapter of the Ant).

One who recites it, being fully convinced of his following in the footsteps of Muhammad (ص) and his Progeny (ع), adhering to its injunctions, believing in its outward and inward meanings, will be granted by Allah for each of its letters a blessing better than what all there is in the world of wealth and good things, and whoever listens to someone reciting it will receive one third of the rewards due to the one who recites it.

من بعض أسرار سورة الحمد (الفاتحة)

كتب قيصر الروم كتابا إلى خلفاء بني العباس وجاء فيه ((جاء في كتاب الإنجيل أنه من قرأ سورة خالية من سبعة أحرف ، حرم الله جسده من نار جهنم ، وهذه الأحرف عبارة عن :(ع) ث ، ج ، خ ، ز ، ش ، ظ ، ف (ع) . وفحصنا كثيرا فلم نعثر على هكذا سورة في كتب التوراة والزبور والإنجيل ، فهل يوجد في كتابكم السماوي تلك السورة؟

فجمع الخليفة العباسي جميع العلماء وعرض عليهم السؤال فعجزوا عن الجواب وأخيرا طرحوا هذا السؤال على الإمام علي الهادي (ع) فأجاب عليه السلام قائلا : هذه السورة هي سورة الحمد التي تكون خالية من الأحرف السبعة .

فسألوا الإمام ما فلسفة خلو هذه السورة من الأحرف السبعة ؟ فأجاب الإمام عليه السلام :

إن حرف (ث) إشارة إلى الثبور ، وحرف (ج) إشارة إلى الجحيم ، وحرف (خ) إشارة إلى الخبث ، وحرف (ز) إشارة إلى الزقوم ، وحرف (ش) إشارة إلى الشقاوة، وحرف (ظ) إشارة إلى الظلمة ، وحرف (ف) إشارة إلى الآفة .

فأرسل الخليفة هذا الجواب لقيصر الروم ، وشعر القيصر بالفرح بعد حصوله على الجواب واعتنق الإسلام وخرج من الدنيا مسلما. فأكثروا من قراءة سورة الحمد. لا تقرأ سورة الحمد (الفاتحة) بسرعة ..... انظر لماذا؟

كثير من الناس يقرؤون سورة الفاتحة في الصلاة بسرعة وكأن الذئاب تلاحقهم ولا يعلمون ما فيها. روي عن رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وآله وَسَلَّمَ أنه قالُ: قَالَ اللَّهُ تَعَالَى: قَسَمْتُ الصَّلاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ: {الْحَمْدُ لِلَّهِ رَبّ الْعَالَمِينَ} قَالَ اللَّهُ تَعَالَى: حَمِدَنِي عَبْدِي وَإِذَا قَالَ: {الرَّحْمَنِ الرَّحِيمِ} قَالَ اللَّهُ تَعَالَى: أَثْنَى عَلَيَّ عَبْدِي وَإِذَا قَالَ: {مَالِكِ يَوْمِ الدِّينِ} قَالَ: مَجَّدَنِي عَبْدِي وَقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِي فَإِذَا قَالَ: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ: {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَل،،،،

Some mysteries about Surat al-Fatiha

One of Rome's Caesars wrote a letter to an Abbasid "caliph"—to use the word loosely since none of the Umayyads or Abbasid rulers deserved to be called a caliph but a despotic ruler with the exception of only Caliph Omer ibn Abdul-Aziz, but we will use it here since it is quite commonly referred to those corrupt folks—saying, "It is written in the Bible that if anyone recites a chapter which does not contain seven letters, God will prohibit the Fire of Hell from consuming his body. These letters are: We have carefully examined in the Torah, Psalms and Bible but could not find such a chapter; so, is there in your divinely revealed Book such a Chapter?"

The Abbasid caliph gathered all scholars and presented the question to them, but they could not provide an answer. Finally, they submitted this question to Imam Ali al-Hadi (ع) who answered saying that such a chapter is Surat al-Hamd, the Fatiha, which does not contain these alphabetical letters. The Imam (ع) explained the philosophy behind the exclusion of these alphabetical letters in the Fatiha Chapter as stated below, so the "caliph" sent this answer to Rome's Caesar who was very happy for having obtained it and immediately embraced Islam, departing from this world as a Muslim.

You, therefore, should recite Surat al-Hamd (Fatiha) quite often, but do not do so. Why? Many people recite the Fatiha in their prayers quickly as if the wolves are chasing them, not knowing what it really

contains:

It has been narrated about the Messenger of Allah, peace and blessings of Allah be with him and his Progeny, has said, "Allah Almighty has said: 'I have divided the prayer (supplication) between Myself and My servant into two halves: Whenever the servant says

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise be to Allah, the Cherisher and Sustainer of the worlds,

I say that My servant has praised Me. When he says

الرَّحْمَنِ الرَّحِيمِ

The Most Gracious, the Most Merciful,

I say that My servant has lauded me. When he says

مَالِكِ يَوْمِ الدِّينِ

*Master of the Day of Judgment***,**

I say that My servant has exulted me. In another narration of this tradition, the Almighty says, 'My servant has entrusted his (Hereafter) affairs to me'. When he says

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You do we worship, and Your aid do we seek,

I say: 'This is between Myself and My servant, and My servant shall have what he pleads for'. And when he says

اهدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ

الضَّالِّينَ

Guide us the Straight way, the way of those on whom You have bestowed Your Grace, those whose (*portion*) *is not wrath, and who do not stray*,

I say: 'This (too) is for My servant, and My servant shall be granted what he pleads for'."

Imam Ali al-Hadi (ع) was asked about the philosophy behind the Fatiha containing none of these seven alphabetical letters, so the Imam (ع) said: "The letter **(ث)** refers to **ثبور** destruction." The Almighty refers to it in the Holy Qur'an in places such as these: 25:13 and 14, 84:11 and to one who is really ruined, Pharaoh, in 17:102. "The letter (**ج),"** the Imam (ع) went on, "refers to **جحيم**, hell."

Numerous Qur'anic verses refer to hell, warning those who heed the call about its torment. Some such verses are: 2:119, 5:10, 5:86, 9:113, 22:51, 26:91, 37:23, 37:55, 37:64, 37:68, 37:97, 37:163, 40:7, 44:47, 44:56, 52:18, 57:19, 69:31, 79:36, 81:12, 82:14, 83:16, 102:6, 73:12, to name few.

The Imam (ع) added saying, "The letter **(خ)** refers to **خبث** " which is any bad thing, deed, person, thought, etc. to which references in the Holy Qur'an exist in verses such as these: 7:58, 2:267, 3:179, 4:2, 5:100, 8:37, 24:26, 14:26, 7:157 and 21:74. The Imam (ع) went on to say, "The letter **(ز)** refers to **زقوم** *Zaqqoom*)" which is a tree in hell of which the sinners eat and to which references in the Holy Qur'an exist in verses such as these: 37:62, 44:43 and 56:52. "The letter **(ش),"** went on the Imam (ع), "refers to **شقاوة** ", pain or suffering, a reference to the suffering of people, good or bad: The good people suffer in this life because of others unfairly and unjustifiably harming, hurting, oppressing belying them.

They also suffer as they see things taking place and people behaving in an ungodly way and feel sorry for them. Some ordinary persons may suffer also during the period of the *barzakh* **برزخ** so the Almighty may punish them in the grave and forgive them later, while bad persons may suffer in this life and in the hereafter as well for their bad deeds. Its derivations exist in many verses such as these: 20:2, 20:117, 20:123, 11:105, 19:4, 19:32. 19:48, 87:11, 92:15, 91:12 and 23:106.

The Imam (ع) went on in stating why these letters do not exist in the Fatiha and said, "The letter **(ظ)** refers to **ظلمة** ", darkness, either physical, material, tangible, as is the darkness in the grave or in hell, or non-physical, immaterial, such as darkness of one's outlooks, attitudes, etc. Notice that the word **ظلم** which means oppression or injustice is associated with this same word **ظلمة** because people do not oppress others unless their mentality is dark.

Hundreds of references in the Book of Islam, the Holy Qur'an, refer to both types of such darkness and to people who oppress others or wrong them: These references are only few for you to check if you wish: 4:153, 13:6, 16:61, 4:75, 18:35, 25:27, 35:32, 37:113. This is just a drop in the bucket.

Explaining the last letter, the Imam (ع) said, "The letter **ف)**) refers to **آفة** lesion, something which

consumes, devours, spreads quickly like cancer cells, fire or a rash of bad deed in which many people are involved: This word fits many descriptions and applications, and it needs no further explanation.

The inquisitive reader may wonder who this Imam Ali al-Hadi (ع) is; after all, not many are familiar with the immediate family of the Prophet of Islam (ص); therefore, we have included his biography in this Glossary under "Hadi, al-" to which you may refer.

Fatwa فتوى: religious edict, which may be relevant to everyday matters or to the creed, issued by a *mujtahid* **مجتهد**

Fidya فدية: blood money, montary compensation for either murder or a crime as serious as murder

Fiqh فقه: knowledge of the science of Islamic jurisprudence, the *Shari`a* **شريعة**. The literal meaning of the word *fiqh* is: understanding, comprehension, knowledge and familiarity with Islam's jurisprudence. A jurist is called *faqih*, one who is an expert in Islamic legal matters. A *faqih* **فقيه** issues verdicts within the rules of the Islamic Law, the *Shari`a* الشريعه. Any action or step in Islam falls within the following five categories of *fiqh*:

1. **Fardh فرض** (**must, obligatory, mandatory**)**:** This category is a must for the Muslim to undertake such as the performance of the five daily prayers. Performing the *fardh* counts as a good deed, and not doing it is considered as a bad deed, a sin. It is also called *wajib*.

2. **Mandub مندوب** (**recommended, commendable**)**:** This category is recommended for the Muslim to do such as additional prayers after the performance of the daily prayers. Doing what is *mandub* counts as a good deed, while not doing it does not count as a bad deed or a sin.

3. **Mubah مباح** (**allowed, permissible**)**:** This category is optional and is left for the individual to decide such as partaking of food, etc. Doing or not doing the *mubah* does not count as a good or bad deed. One's intention can change *mubah* into a *fardh*, *mandub*, *makruh* or *haram*. Other things can also change the status of the *mubah*. For example, any *mubah* becomes *haram* if it is proven to be harmful, whether physically or spiritually, and any necessary thing to fulfill a *fardh* is a *fardh*, too.

4. **Makruh مكروه hated, not commendable:** This category includes acts that are detested, hated, things which one must stay away from such as letting his fingernails grow or sleeping on the stomach, etc. Not doing what is *makruh* counts as a good deed while doing it does not count as a bad deed.

5. **Haram حرام prohibited, banned:** This category includes things a Muslim is prohibited from doing such as stealing and lying. Doing what is *haram* counts as a sin, a bad deed, while not doing it counts as a good deed. Views of Islamic scholars about all the above vary.

Firdaws فردوس: Paradise, heaven, abode of the blessed, place of eternal peace and happiness, the garden of bliss. Some linguists think this word is Persian, whether others think it is Babylonian in origin, that is, a loan word.

Firqa فرقة: group, party, sect, division

Fitna or Fitnah فتنه: sedition, something which creates division, discord, disagreement, dispute, etc. among people. Numerous references exist in the Holy Qur'an about *fitna*, warning the believers about falling into its traps.

One such verse is this:

الفتنة أشد من القتل

Sedition is harder than killing **(Qur'an, 2:191),**

a warning which apparently was not heeded even when Islam was still in its infancy: Some "Muslims" went as far as plotting to assassinate the Prophet of Islam (ص) as he was returning from his last pilgrimage known as Hijjat al-Wadaa', Farewell Pilgrimage, as he himself points out in his Ghadeer sermon narrated for you in this Glossary.

During the lifetime of the Prophet (ص), Muslims divided themselves into two communities: one following Ali (ع) whom they saw as the embodiment of everything Islam stands for, and one followed a handful of very affluent and influential companions of the Prophet (ص) in order to benefit from their money and prestige.

As soon as the Prophet (ص) passed away, this division became much more evident: The first camp preferred to keep their pledge, which was made to the Prophet on Thul-Hijja 18, 10 A.H./March 19, 632 A.D., to obey Ali (ع) as the Commander of the Faithful **أمير المؤمنين** as granted this title by the Prophet of Islam (ص) who appointed him on that day at Ghadeer Khumm as his successor as ordered by the Almighty.

Details of this subject are recorded in this Glossary under the "Ghadeer" item below. That was one of the earliest *fitnas* that divided the Muslims of the world and its effects can still be seen in our time and will continue to be so till the end of time.

The *fitna* of the succession to the Prophet (ص) almost led to Muslims killing each other, but Ali (ع) preferred to submit his will to the Almighty rather than go out to demand the implementation of the Ghadeer wasiyya (will) of the Prophet (ص). Abu Bakr, Omer ibn al-Khattab then Othman succeeded each other in ruling the Muslims, and during their governments many innovations found their way to Islam.

The deliberate reluctance to follow the Prophet's will delivered in his Ghadeer sermon below, in which he appointed Imam Ali (ع) as his successor in response to a command which he had received from the

Almighty, was later regretted as we know from the following text:

On pp. 428–9, Vol. 1/8 of the latest edition of *Bihar al-Anwar*, we read the following:

قال أبو الصلاح قدس الله روحه في تقريب المعارف: لما طعن عمر جمع بني عبد المطلب و قال: يا بني عبد المطلب، أراضون أنتم عني؟ فقال رجل من أصحابه: و من ذا الذي يسخط عليك؟ فأعاد اكلام ثلاث مرات، فأجابه رجل بمثل جوابه، فانتهره عمر و قال: نحن أعلم بما أشعرنا قلوبنا، انا و الله أشعرنا قلوبنا ما ... نسأل الله أن يكفينا شره، و ان بيعة أبي بكركانت فلتة نسأل الله أن يكفينا شرها.

و قال لابنه عبد الله و هو مسنده الى صدره: ويحك ضع رأسي بالأرض. فأخذته الغشية، قال: فوجدت من ذلك. فقال: ويحك ضع رأسي بالأرض. فأخذته الغشية، قال: فوجدت من ذلك. فقال: ويحك ضع رأسي بالأرض. فوضعت رأسه بالأرض فعفر التراب، ثم قال: ويل لعمر و ويل لأمه ان لم يغفر الله له.

و قال أيضا حين حضره الموت: أتوب الى الله من ثلاث: من اغتصابي هذا الأمر أنا و أبو بكر من دون الناس، و من استخلافي عليهم و من تفضيلي المسلمين بعضهم على بعض.

و قال أيضا: أتوب الى الله من ثلاث: من ردي رقيق اليمن، و من رجوعي عن جيش أسامة بعد أن أمره رسول الله (ص) علينا، و من تعاقدنا على أهل البيت ان قبض رسول الله أن لا نولي منهم أحدا.

Abul-Salah (man of righteousness), may Allah sanctify his soul, has said in *Taqreeb al-Ma'arif* **تقريب المعارف** the following: "When Omer [ibn al-Khattab] was stabbed, he gathered the descendants of Abdul-Muttalib and said, 'O sons of Abdul-Muttalib! Are you pleased with me?' A man from among his fellows said, 'Who would be angry with you?' He (Omer) repeated his statement three times, getting the

same response from the same man whom Omer rebuked and to whom he said, 'We know best how we made our hearts feel. We, by Allah, made our hearts feel... what we plead to Allah to spare us its evil. Allegiance to Abu Bakr was a slip [from the Right Path] the evil of which we plead to Allah to spare us.'

"He (Omer) said to his son Abdullah, who was helping his father recline on his chest, 'Woe on you! Put my head on the ground.' He was overtaken by a swoon. He (Abdullah ibn Omer) said, 'I felt quite worried about it.' He (Omer) said, 'Woe on you! Put my head on the ground.' He was again overtaken by a swoon. He (Abdullah ibn Omer) said, 'I felt quite worried about it.' He (Omer) said [for the third time], 'Woe on you! Put my head on the ground.' He (Abdullah ibn Omer, a great reporter of *hadith*) said, 'I put his head on the ground. Then he (Omer) said, 'Woe unto Omer, and woe unto his mother if Allah does not forgive him.'

"He (Omer) also said at the time of his death: 'I repent to Allah three things: my sending the slaves of Yemen back, my abandonment of Usamah's army after the Messenger of Allah (ص) had placed him in charge over us, and our agreement against Ahl al-Bayt (ع) that if the Messenger of Allah died, we would not let any of them take charge.'"

Yet the most serious innovations, actually deviations from the right path of Islam, were practices by the government during Othman's time, so much so that Othman gradually lost all respect he had among the local Muslims and throughout the Islamic world. Among those who resented him was Mother of the Believers Aisha daughter of Abu Bakr and wife of the Prophet (ص).

On p. 794, Vol. 1/8 of the latest edition of *Bihar al-Anwar*, we read the following:

علي بن محمد الكاتب، عن الزعفراني، عن الثقفي، عن الحسن بن الحسين الأنصاري، عن سفيان، عن فضيل بن الزبير، عن فروة بن مجاشع، عن أبي جعفر (ع) قال: جاءت عائشة الى عثمان فقالت له: اعطني ما كان يعطيني أبي و عمر بن الخطاب. فقال: لم أجد لك موضعا في الكتاب و لا في السنة، و انما كان أبوك و عمر بن الخطاب يعطيانك بطيبة من أنفسهما، و أنا لا أفعل. قالت: فاعطني ميراثي من رسول الله (ص). فقال لها: أو لم تحسبي أنت و مالك بن أوس النضري فشهدتما أن رسول الله (ص) لا يورث حتى منعتما فاطمه (بنت النبي) ميراثها؟ أبطلتما حقها، فكيف تطلبين اليوم ميراثا من النبي (ص)؟ فتركته و انصرفت، و كان عثمان اذا خرج الى الصلاة أخذت قميص رسول الله (ص) على قصبة فرفعته عليها، ثم قالت ان عثمان قد خالف صاحب هذا القميص و ترك سنته.

Ali ibn Muhammad the scribe quotes az-Zaafarani quoting at-Thaqafi quoting al-Hassan ibn al-Husayn al-Ansari quoting Sufyan quoting Fudayl ibn az-Zubair quoting Farwah ibn Mujashi` from Imam [al-Baqir] Abu Ja'far (ع) saying: "Aisha went to Othman and said to him: 'Give me what my father [Abu Bakr] and Omer ibn al-Khattab used to give me.' Othman said: 'I found no place for you in the Book of Allah (Qur'an) or in the Sunna [that you should get paid from *baytul-mal*].

Rather, your father and Omer ibn al-Khattab used to give you out of the goodness of their hearts, and I do not do that.' She said: 'Then give me my inheritance from the Messenger of Allah (ص).' Othman said to her: 'Did you not think about it when you and Malik ibn Aws an-Nadari testified saying that the Messenger of Allah (ص) does not leave any inheritance, so much so that you prevented [through your testimony] Fatima (daughter of the Prophet (ص)) from getting her inheritance?

You voided what was her legitimate right; so, how can you now demand any inheritance from the Prophet (ص)?' So she left him. Whenever Othman went out to pray, Aisha used to hand the shirt of the Messenger of Allah (ص) on a reed and raise it high, then she would say: 'Othman has violated the owner of this shirt and has abandoned his Sunna'."

And on the same page we also read the following:

روى في كشف الغمة أن عائشة قالت لعثمان: يا نعثل يا عدو الله، انما سماك رسول الله (ص) باسم نعثل اليهودي الذي باليمن، فلاعنته و لاعنها، و حلفت أن لا تساكنه بمصر أبدا، خرجت الى مكة. ثم قال: قد نقل ابن أعثم صاحب الفتوح أنها (عائشة) قالت: اقتلوا نعثلا، قتل الله نعثلا، فلقد أبلى سنة رسول الله (ص): هذه ثيابه لم تبل، و خرجت الى مكة.

It has been narrated in *Kashf al-Ghumma* that Aisha said to Othman, "O Na'thal! O enemy of Allah! The Messenger of Allah called you 'Na'thal' after the Jew in Yemen.' She cursed him and he cursed her, and she swore never to stay in the same city where he was staying at all; she went out [of Medina] to Mecca."

The narrator went on to say: "Ibn A'tham, author of *Al-Fitooh* [conquests], has transmitted saying that she (Aisha) said, 'Kill Na'thal, may Allah kill Na'thal, for he has worn out the Sunna of the Messenger of Allah (ص): Here are his clothes yet to wear out.' She went out for Mecca."

In the 1426 A.H./2005 A.D. Arabic edition of **تأريخ الأمم و الملوك** (History of nations and kings) (published by Al-Amira House for Printing, Publishing and Distribution, Beirut, Lebanon; this is the edition used for this book) by imam Abu Ja'far Muhammad ibn Jarir at-Tabari, which is more famous as Tabari's *Tarikh*, Vol. 3, p. 135:

قال محمد بن عمر: و حدثني محمد بن صالح، عن عبيد الله بن رافع بن نقاخة، عن عثمان بن الشريد، قال: مر عثمان على جبلة بن عمرو الساعدي و هو بفناء داره و معه جامعة فقال: يا نعثل، و الله لأقتلنك، و لأحملنك على قلوص جرباء، و لأخرجنك الى حرة النار، ثم جاءه مرة أخرى و عثمان على المنبر فأنزله عنه.

حدثني محمد قال: حدثني أبو بكر بن اسماعيل عن أبيه عن عامر بن سعد قال: كان أول من اجترأ على عثمان بالمنطق السيء جبلة بن عمرو الساعدي، مر به عثمان و هو جالس في ندي قومه و في يد جبلة بن عمرو جامعة، فلما مر عثمان سلم، فرد القوم، فقال جبلة: لم تردون على رجل فعل كذا و كذا؟! قال: ثم أقبل على عثمان فقال: و الله لأطرحن هذه الجامعة في عنقك أو لتتركن بطانتك هذه. قال عثمان: أي بطانة؟! فو الله اني لأتخير الناس. فقال جبلة: مروان تخيرته! و معاوية تخيرته! و عبد الله بن سعد تخيرته! منهم من نزل القرآن بدمه، و أباح رسول الله دمه.

قال: فانصرف عثمان، فما زال الناس مجترئين عليه (يعني على عثمان) الى هذا اليوم.

Muhammad ibn Omer has said: "Muhammad ibn Salih has narrated to me citing Ubaydullah ibn Raafi` ibn Naqakhah from Othman ibn ash-Sharid who said: "Othman passed by Jiblah ibn Amr as-Saa'idi as he was in the courtyard of his home, and he had chains, so he said, 'O Na'thal! By Allah I shall kill you, and I shall carry you on a scabby she-camel (not yet trained to carry anyone or anything), and I shall get you out to the heat of the Fire.' Jiblah ibn Amr as-Saa'idi also went once and saw Othman on the pulpit (preaching), so he pulled him down it.

I [the author, at-Tabari, goes on to add] have been told by Muhammad who said: I have been told by Abu Bakr ibn Isma'eel who quotes his father citing Aamir ibn Sa'd saying: "The first person to verbally abuse Othman was Jiblah ibn Amr as-Saa'idi: Othman passed by him once as he was sitting in his folk's meeting place. Jiblah ibn Amr as-Saa'idi had a chain in his hand. When Othman passed by, he greeted [those present at the meeting place]. The folks responded [to the greeting], whereupon Jiblah said: 'Why do you respond to a man who has done such and such?!' Then he went to Othman and said: 'By Allah, I shall place this chain round your neck unless you abandon your train.'

Othman said, 'What train?! By Allah, I choose from among people [for my close companions].' Jiblah said: 'You chose Marwan [ibn al-Hakam, Othman's young cousin and bearer of his seal]! And you chose Mu'awiyah! And you chose Abdullah ibn Sa'd! Some of these have been condemned to death by the Qur'an, and some of them were condemned to die by the Messenger of Allah (ص)!' He went on to say: 'Othman left, and people kept verbally abusing Othman till this day."

Why did the third caliph cause matters to deteriorate so badly? There is no room here to provide you with the detailed answer to this question, but we can refer you to a book written by one of Egypt's best intellectuals and scholars of the century, namely Dr. Taha Hussein, who worte **الفتنة الكبرى** The Greater Sedition. In it, you will find out that one of Othman's serious mistakes was giving his seal to his young and wreckless cousin Marwan ibn al-Hakam, as you will read under the item "Hadi, al-" below, who greatly abused the power that seal gave him.

Taha Hussein details how the public funds deposited at the State Treasury known then as baytul-mal **بيت المال** were plundered and distributed among Othman's family, relatives and supporters, so much so that Othman had three mansions built for him each of each cost more than three million dinars.

Arabs do not have the word "million" in their language; instead, they use the term "a thousand thousands" to describe the gold dinars and the silver dirhams spent on building mansions for Othman and for his wife, Naila daughter of al-Qarafisa, who had so much jewelry, her jingle could be heard from a distance.

Another *fitna* was the falsification of *ahadith* **أحاديث**, traditions, which make up one of the main sources of the Sunna which every Muslim must follow, the other being the Holy Qur'an. Abu Bakr prohibited the writing of *hadith* and most traditions were collected and burnt, so very few survived. Later, the Umayyad dynasty that ruled the Islamic world from 655 to 1031 A.D. was characterized by the flourishing of manufactures for making custom-designed traditions tailored to please various Umayyad rulers the first of whom was Mu'awiyah ibn Abu Sufyan ibn Harb.

On pp. 332-3 of the 1426 A.H./2005 A.D. edition of **تأريخ الأمم و الملوك** (History of nations and kings) by imam Abu Ja'far Muhammad ibn Jarir at-Tabari, which is more famous as Tabari's *Tarikh*, we read the following:

و كانوا يعدون دهاة الناس حين ثارت الفتنة خمسة رهط، فقالوا: ذوو رأي العرب و مكيدتهم: معاوية بن أبي سفيان، و عمرو بن العاص، و المغيرة بن شعبة، و قيس بن سعد، و من المهاجرين عبد الله بن بديل الخزاعي.

Five men used to be regarded as the most cunning of all people when sedition erupted. People said that they were people of opinions and of scheming, and these are: Mu'awiyah ibn Abu Sufyan, Amr ibn al-Aas, al-Mughirah ibn Shu'bah and Qais ibn Sa'd, all from the Ansar, in addition to Abdullah ibn Budayl

al-Khuza'i from the Muhajirun.

Who is this man, Mu'awiyah ibn Abu Sufyan ibn Harb?

On the 10th of Hijra/630 A.D., the date of the Conquest of Mecca, Abu Sufyan, father of this Mu'awiyah, had to choose either to accept Islam or be beheaded, so he pretended to accept Islam while all his actions and those of his family members proved that they never really did. Abu Sufyan was a wealthy and influential man who belonged to the Banu Umayyah clan of the once pagan tribe of Quraish of Mecca, Hijaz, that fought the spread of Islam relentlessly during the time of the Prophet of Islam (ص).

He was contemporary to the Prophet of Islam (ص) whom he fought vigorously. His date of birth is unknown, but he died in 31 A.H./652 A.D. "Abu Sufyan" is his kunya, surname; his name is Sakhr ibn Harb ibn Umayyah. He is father of Mu`awiyah and grandfather of Yazid.

Abu Sufyan led pagan Quraish in its many wars against Prophet Muhammad (ص) and his small band of supporters, making alliances with other pagan tribes and with the Jews of Medina against the new rising power of Islam. He kept leading one battle after another till the fall of Mecca to the Muslims in 630 A.D. It was then that he had to either accept the Islamic faith or face a sure death for all the mischief he had committed against the Muslims, so he preferred to live in hypocrisy as a "Muslim," though only in name, rather than accept death.

He was the most cunning man in all of Arabia and one of its aristocrats and men of might and means. He saw Islam as the harbinger of the waning of his own personal power and prestige and those of his tribe, Quraish, not to mention the decline of his faith, paganism, and the pre-Islamic way of life to which he and his likes were very much accustomed, the life of promiscuity, lewdness and debauchery, with all the wine, women and wealth aristocrats like him very much enjoyed. His likes are present throughout the Islamic lands in our time and in every time and clime... This has always been so, and it shall unfortunately remain so...

Mu`awiyah son of Abu Sufyan was born out of wedlock in 602 A.D. during the *jahiliyya*, the time of ignorance, the period that preceded Islam. His mother, Maysun, was one of his father's slave-girls. Maysun had a sexual intercourse with one of Mu`awiyah's slaves and conceived Yazid by him. Mu`awiyah, in total disregard for Islamic or traditional Arab traditions, claimed Yazid as his son.

A testimony to this fact is the well-documented tradition of the Prophet (ع) wherein he said, "The murderer of my [grand]son al-Husayn is a bastard." This tradition is quoted on p. 156, Vol. 1, of *Kanz al-`Ummal* of al-Muttaqi al-Hindi. The stigma of being a bastard applies actually not only to Yazid but also to both Shimr ibn Thul-Jawshan and `Ubaydullah ibn Sa`d, the accomplices about whom the reader can read a great deal in my book titled *Karbala' and Beyond*.

One glaring proof about the fact that Mu'awiyah never really accepted Islam is the following famous verse of poetry which Mu'awiyah composed:

لعبت هاشم بالملك فلا خبر جاء و لا وحي نزل

Hashim (*clan*) *played with power:*
Neither news came nor revelation descended.

Mu`awiyah played a major role in distorting the Islamic creed by paying writers to tailor design "traditions" to serve his interests and support his deviated views. He installed himself as ruler of Syria in 40 A.H./661 A.D. and ruled for twenty long years till his death at the age of seventy–eight. Shortly before his death, which took place in the month of Rajab of 60 A.H./May of 680 A.D., he managed to secure the oath of allegiance to his corrupt and immoral son Yazid as his successor.

He did so by intimidation once and once by buying loyalty and favours, spending in the process huge sums of money that belonged to the Muslims. The weak–minded majority of the Muslims of his time swore allegiance to him. This proves that the majority does not necessarily have to be right. Imam al–Husayn (ع), together with a small band of devotees to the cause of truth, refused to bow their heads to the oppressive forces, hence this tale of heroism.

Mu`awiyah declared himself "caliph" in Syria when he was 59 years old and assumed authority by sheer force. He was not elected, nor was he requested to take charge. He did not hide this fact; rather, he bragged about it once when he addressed the Kafians saying, "O people of Kufa! Do you think that I fought you in order that you may establish prayers or give *zakat* or perform the pilgrimage?! I know that you do pray, pay zakat and perform the pilgrimage. Indeed, I fought you in order to take command over you with contempt, and Allah has given me that against your wishes. Rest assured that whoever killed any of us will himself be killed. And the treaty between us of amnesty is under my feet."

Mu`awiyah's rule was terror in the whole Muslim land. Such terrorism was spread by many convoys sent to various regions. Historians have narrated that Mu`awiyh summoned Sufyan ibn Awf al–Ghamidi, one of the commanders of his army, and said to him, "This army is under your command. Proceed along the Euphrates River till you reach Heet. Any resistance you meet on your way should be crushed, and then you should proceed to invade Anbar. After that, penetrate deeply into Mada'in. O Sufyan! These invasions will frighten the Iraqis and please those who like us. Such campaigns will attract frightened people to our side. Kill whoever holds different views from ours; loot their villages and demolish their homes. Indeed, fighting them against their livelihood and taking their wealth away is similar to killing them but is more painful to their hearts."

Another of his commanders, namely Bishr ibn Arta'ah, was summoned and ordered to proceed to Hijaz and Yemen with these instructions issued by Mu`awiyah: "Proceed to Medina and expel its people. Meanwhile, people in your way, who are not from our camp, should be terrorized. When you enter Medina, let it appear as if you are going to kill them. Make it appear that your aim is to exterminate them. Then pardon them. Terrorize the people around Mecca and Medina and scatter them around."

During Mu`awiyah's reign, basic human rights were denied, not simply violated. No one was free to express his views. Government spies were paid to terrorize the public, assisting the army and the police in sparing no opportunity to crush the people and to silence their dissent. There are some documents which reveal Mu`awiyah's instructions to his governors to do just that. For instance, the following letter was addressed to all judges: "Do not accept the testimony of Ali's followers (Shiites) or of his descendants in (your) courts."

Another letter stated: "If you have evidence that someone likes `Ali and his family, omit his name from the recipients of rations stipulated from the *zakat* funds."

Another letter said, "Punish whoever is suspected of following `Ali and demolish his house." Such was the situation during the government of Mu`awiyah, Yazid's infamous father. Historians who were recording these waves of terror described them as unprecedented in history. People were so frightened, they did not mind being called atheists, thieves, etc., but not followers of Imam `Ali ibn Abu Talib (ع), the right hand of Prophet Muhammad ((ص, confidant and son-in-law.

Another aspect of the government of Mu`awiyah was the racist discrimination between Arabs and non-Arabs. Although they were supposed to have embraced Islam which tolerates no racism in its teachings, non-Arabs were forced to pay khiraj and jizya taxes that are levied from non-Muslims living under the protection of Muslims and enjoying certain privileges, including the exemption from the military service. A non-Arab soldier fighting in the state's army used to receive bare subsistence from the rations.

Once, a dispute flared up between an Arab and a non-Arab and both were brought to court. The judge, namely Abdullah ibn `amir, heard the non-Arab saying to his Arab opponent, "May Allah not permit people of your kind (i.e. Arabs) to multiply." The Arab answered him by saying, "O Allah! I invoke You to multiply their (non-Arabs') population among us!" People present there and then were bewildered to hear such a plea, so they asked him, "How do you pray for this man's people to multiply while he prays for yours to be diminished?!" The Arab opponent said, "Yes, indeed, I do so! They clean our streets and make shoes for our animals, and they weave our clothes!"

Imam al-Husayn's older brother, Imam al-Hasan (ع), was elected in Medina on the 21st of the month of Ramadan, 40 A.H./January 28, 661 A.D. as the caliph, but his caliphate did not last long due to the terrorism promoted by Mu`awiyah who either intimidated, killed, or bribed the most distinguished men upon whom Imam al-Hasan (ع) depended to run the affairs of the government. Finally, Mu`awiyah pushed Imam al-Hasan (ع) out of power after signing a treaty with him the terms of which were, indeed, honourable and fair, had they only been implemented. Finding his men too weak or too reluctant to fight Mu`awiyah, Imam al-Hasan (ع) had no alternative except to sign the said treaty with a man whom he knew very well to be the most hypocritical of all and the most untrustworthy.

This is the father. The mother is Maysun, Hind Having seen how his father, Abu Sufyan, became a "Muslim"—but never a Mu'min—, Mu'awiyah fled away to Bahrain where he sent his father a very nasty

letter reprimanding him for accepting Islam.

Mu'awiyah son of Abu Sufyan was born out of wedlock in 602 A.D. during the *jahiliyya*, the time of ignorance, the period that preceded Islam. His mother, Maysun, was one of his father's slave-girls. Maysun had a sexual intercourse with one of Mu`awiyah's slaves and conceived Yazid by him. Mu`awiyah, in total disregard for Islamic or traditional Arab traditions, claimed Yazid as his son.

A testimony to this fact is the well-documented tradition of the Prophet (a) wherein he said, "The murderer of my [grand]son al-Husayn is a bastard." This tradition is quoted on p. 156, Vol. 1, of *Kanz al-`Ummal* of al-Muttaqi al-Hindi. The stigma of being a bastard applies actually not only to Yazid but also to both Shimr ibn Thul-Jawshan and `Ubaydullah ibn Sa`d, the accomplices about whom the reader will read later; all of these men were born out of wedlock.

Mu`awiyah played a major role in distorting the Islamic creed. He installed himself as ruler of Syria in 40 A.H./661 A.D. and ruled for twenty long years till his death at the age of seventy-eight. Shortly before his death, which took place in the month of Rajab of 60 A.H./May of 680 A.D., he managed to secure the oath of allegiance to his corrupt and immoral son Yazid as his successor. He did so by intimidation once and once by buying loyalty and favours, spending in the process huge sums of money that belonged to the Muslims. The weak-minded majority of the Muslims of his time swore allegiance to him. This proves that the majority does not necessarily have to be right. Imam al-Husayn (a), together with a small band of devotees to the cause of truth, refused to bow their heads to the oppressive forces, hence this tale of heroism.

The greatest damage Mu'awiyah caused to the Islamic creed is through falsification, fabrication and manufacturing of hadith. He found in Abu Hurayra al-Dawsi his best tool to achieve this goal. Who is this Abu Hurayra, and why did he manufacture as many as three thousand traditions during the three year period when he was in the Suffa, a shelter for indigent Muslims, close to the Prophet's Mosque in Medina?

In the year 7 A.H./629 A.D., a young and very poor man from the Daws tribe of southern Arabia (Yemen), met the Prophet immediately after the battle of Khaybar and embraced Islam. He is well known in history as "Abu Hurayra," the fellow of the kitten, after a kitten to which he was very much attached, reportedly carrying it wherever he went. His name shone neither during the lifetime of the Prophet nor of the four "righteous caliphs" but during the un-Islamic reign of terror of the Umayyads which lasted from 655, when Mu'awiyah seized power in Damascus, to 750 A.D., when Marwan II, the last Umayyad ruler in Damascus, died.

It was during that period that the Islamic world witnessed an astronomical number of "traditions" which were attributed, through this same Abu Hurayra, to the Prophet of Islam (ص). Since these traditions, known collectively as *hadith*, constitute one of the two sources of the Islamic legislative system, the Shari`a, it is very important to shed a light on the life and character of this man even if some readers

may consider this chapter as a digression from the main topic.

It is of utmost importance to expose the facts relevant to Abu Hurayra so that Muslims may be cautious whenever they come across a tradition narrated by him or attributed to him which, all in all, reached the astronomical figure of 5,374 “traditions,” although he spent no more than three years in the company of the Prophet, a fact supported by the renown compiler al-Bukhari, whenever such company did not involve any danger to his life, and despite the fact that Abu Hurayra did not know how to read and write...

The reader can easily conclude that this figure is unrealistic when he comes to know that Abu Bakr, friend of the Prophet and one of the earliest converts to Islam, narrated no more than 142 traditions. Omer ibn al-Khattab, the story of whose conversion to Islam is narrated earlier in this book, narrated no more than 537 traditions.

Othman ibn Affan narrated no more than 146 traditions. And Ali, the man who was raised by the Prophet and who was always with him, following him like his shadow, and whose memory and integrity nobody at all can question, narrated no more than 586 traditions. All these men, especially Ali and Abu Bakr, spent many years of their lives in the company of the Prophet and did not hide when their lives were in jeopardy, as is the case with Abu Hurayrah, yet they did not narrate except a tiny fraction of the number of “traditions,” many of which cannot be accepted by logic and commonsense, narrated by or attributed to Abu Hurayra.

This is why it is so important to discuss this man and expose the factories of falsification of *hadith* established by his benefactors, the Umayyads, descendants and supporters of Abu Sufyan, then his son Mu`awiyah, then his son Yazid, all of whom were outright hypocrites and had absolutely nothing to do with Islam.

Abu Hurayra's name is said to be `Omayr ibn Aamir ibn `Abd Thish-Shari ibn Tareef, of the Yemenite tribe of Daws ibn `Adnan 1. His mother's name is Umaima daughter of Safeeh ibn al-Harith ibn Shabi ibn Abu Sa`b, also of the Daws tribe. His date of birth is unknown, but he is said to have died in 57, 58, or 59 A.H., and that he had lived to be 78. This would put the date of his birth at 677, 678 or 679 A.D.

When he came to the Prophet (ص), he was young and healthy and, hence, capable of enlisting in the Prophet's army. But he preferred to be lodged together with destitute Muslims at the Suffa referred to above. Most of the time which Abu Hurayra spent with the Prophet was during the lunches or dinners the Prophet hosted for those destitute. Abu Hurayra himself admitted more than once that he remained close to the Prophet so that he could get a meal to eat. Another person who used to shower the destitute of the Suffa with his generosity was Ja`fer ibn Abu Talib (588 - 629 A.D.), the Prophet's cousin and a brother of Ali ibn Abu Talib. He was, for this reason, called “Abul Masakeen,” father of the destitute.

This is why, Abu Hurayra used to regard Ja`fer as the most generous person next only to the Prophet.

When the Prophet mandated military service for all able men in the Mu'ta expedition, Ja`fer ibn Abu Talib did not hesitate from responding to the Prophet's call, but Abu Hurayra, who considered Ja`fer as his patron, preferred not to participate, thus violating the order of the Prophet. History records the names of those who did likewise.

In 21 A.H./642 A.D., during the caliphate of Omer ibn al-Khattab, Abu Hurayra was made governor of Bahrain. After two years, he was deposed because of a scandal. The details of that scandal are recorded in the books of Ibn `Abd Rabbih, the Mu`tazilite writer, and in Ibn al-Atheer's famous classic book *Al-Iqd al-Fareed*. A summary of that incident runs as follows:

When Abu Hurayra was brought to him, Omer said to him: "I have come to know that when I made you governor of Bahrain, you did not even have shoes to wear, but I am now told that you have purchased horses for one thousand and six hundred dinars." Abu Hurayra said, "I had horses which have multiplied, and I received some as gifts." Omer then said, "I would give you only your salary. This (amount) is a lot more than that (more than your salary for both years). Pay the balance back (to *baytul-mal*, the Muslim state treasury)!" Abu Hurayra said, "This money is not yours." Omer said, "By Allah! I would bruise your back!" Saying this, Omer whipped Abu Hurayra till he bled. Then he thundered: "Now bring the money back!" Abu Hurayra replied: "I am to account for it before Allah." Omer said, "This could be so only if you had taken it rightfully and had paid it back obediently. I shall throw you back to your mother as though you were dung so that she would use you to graze donkeys."

According to the sequence employed by Ibn Sa`d in his *Tabaqat*, Abu Hurayra ranks in the ninth or tenth class. He came to the Messenger of Allah near the end of the seventh Hijri year. Hence, historians say that he accompanied the Prophet no more than three years 2 according to the best estimates, while other historians say it was no more than two years if we take into consideration the fact that the Prophet sent him to accompany Ibn al-Hadrami to Bahrain, then the Messenger of Allah died while he was still in Bahrain.3

Abu Hurayra was not known for his *jihad* or valor, nor was he among those who were regarded as brilliant thinkers, nor among the jurists who knew the Qur'an by heart, nor did he even know how to read and write... He came to the Messenger of Allah in order to satisfy his hunger as he himself said, and as the Prophet came to understand from him, so he lodged him among the people of the Suffa to whom the Prophet used to send some food.

Yet he became famous for the abundance of *ahadith* **أحاديث** which he used to narrate about the Messenger of Allah. This fact attracted the attention of verifiers of *hadith* especially since he had not remained in the company of the Prophet for any length of time and to the fact that he narrated traditions regarding battles which he had never attended.

Some critics and verifiers of *hadith* gathered all what was narrated by the "righteous caliphs" as well as by the ten men given the glad tidings of going to Paradise in addition to what the mothers of the faithful

and the purified Ahl al-Bayt, and they did not total one tenth of what Abu Hurayra had narrated all alone. This came despite the fact that among the latter was Ali ibn Abu Talib who remained in the company of the Prophet for thirty years.

Then fingers were pointed to Abu Hurayra charging him with telling lies and with fabricating and forging *hadith*. Some went as far as labeling him as the first narrator in the history of Islam thus charged. Yet he is called by some "Islam's narrator" and is surrounded with a great deal of respect. They totally rely on him, even go as far as saying "Radiya Allhu `anhu," Allah be pleased with him, whenever they mention his name. Some of them may even regard him as being more knowledgeable than Ali due to one particular tradition which he narrates about himself and in which he says, "I said, `O Messenger of Allah! I hear a great deal of your *hadith* which I have been forgetting!' He said, `Stretch your mantle,' had created the heavens, the earth, and all creation in seven days. When Omer heard about it, he called him in and asked him to repeat that *hadith*. Having heard him repeating it, Omer struck him and said to him, "How so when Allah Himself says it was done in six days, while you yourself now say it was done in seven?!" Abu Hurayra said, "Maybe I heard it from Ka`b al-Ahbar..." Omer said, "Since you cannot distinguish between the Prophet's *ahadith* and what Ka`b al-Ahbar says, you must not narrate anything at all."4

It is also narrated that Ali ibn Abu Talib has said, "Among all the living, the person who has told the most lies about the Messenger of Allah is Abu Hurayra al-Dawsi," as we read on p. 28, Vol. 4 of Ibn Abul-Hadeed's work *Sharh Nahjul-Balagha*. Mother of the faithful Aisha, too, testified to his being a liar several times in reference to many *ahadith* which he used to attribute to the Messenger of Allah (ص).

For example, she resented something which he had once said so she asked him, "When did you hear the Messenger of Allah say so?" He said to her, "The mirror, the kohl, and the dyestuff have all diverted you from the *hadith* of the Messenger of Allah," but when she insisted that he was lying and scandalized him, Marwan ibn al-Hakam interfered and took upon himself to verify the authenticity of the *hadith* in question.

It was then that Abu Hurayra admitted, "I did not hear it from the Messenger of Allah; rather, I heard it from al-Fadl ibn al-`Abbas," according to al-Bukhari, *Sahih*, Vol. 2, p. 232, in a chapter dealing with a fasting person who wakes up finding himself in the state of *janaba*, and Malik, *Mawta'*, Vol. 1, p. 272.

It is because of this particular narration that Ibn Qutaybah charged him with lying saying, "Abu Hurayra claimed that al-Fadl ibn al-`Abbas, who had by then died, testified to the authenticity of that tradition which he attributed to him in order to mislead people into thinking that he had heard it from him, according to at-Thahbi's book *Siyar A`lam an-Nubala*.

In his book *Ta'weel al-Ahadith* تأويل الأحاديث, Ibn Qutaybah says, "Abu Hurayra used to say: `The Messenger of Allah said such-and-such, but I heard it from someone else." In his book A`lam an-Nubala, at-Thahbi says that Yazid ibn Ibrahim once cited Shu`bah ibn al-Hajjaj saying that Abu Hurayra

used to commit forgery.

In his book *Al-Bidaya wal Nihaya* **البداية و النهاية**, Ibn Katheer states that Yazid ibn Haroun heard Shu`bah ibn al-Hajjaj accusing him of the same, that is, that he forges *hadith*, and that he used to narrate what he used to hear from Ka`b al-Ahbar as well as from the Messenger of Allah without distinguishing one from the other.

Ja`fer al-Iskafi has said, "Abu Hurayra is doubted by our mentors; his narrations are not acceptable," as we read on p. 68, Vol. 4, of Ibn Abul-Hadeed's book *Sharh Nahjul-Balagha*.

During his lifetime, Abu Hurayra was famous among the *sahaba* of lying and forgery and of narrating too many fabricated ahadith to the extent that some of the *sahaba* used to deride him and ask him to fabricate *ahadith* agreeable with their own taste.

For example, a man belonging to Quraysh put on once a new jubbah (a long outer garment) and started showing off. He passed by Abu Hurayra and [sarcastically] said to him, "O Abu Hurayra! You narrate quite a few traditions about the Messenger of Allah; so, did you hear him say anything about my jubbah?!"

Abu Hurayra said, "I have heard the father of al-Qasim saying, `A man before your time was showing off his outfit when Allah caused the earth to cave in over him; so he has been rattling in it and will continue to do so till the Hour.' By Allah! I do not know whether he was one of your people or not," as we read in Ibn Katheer's book *Al-Bidaya wal Nihaya*, Vol. 8, p. 108.

How can people help doubting Abu Hurayra's traditions since they are so self-contradictory? He narrates one "hadith" then he narrates its antithesis, and if he is opposed or his previously narrated traditions are used against him, he becomes angry or starts babbling in the Ethiopian language.5

How could they help accusing him of telling lies and of forgery after he himself had admitted that he got traditions out of his own pouch then attributed them to the Prophet?

Al-Bukhari, in his *Sahih*, states the following:

"Abu Hurayra said once, 'The Prophet said, `The best charity is willingly given; the higher hand is better than the lower one, and start with your own dependents. A woman says: `Either feed me or divorce me.' A slave says, `Feed me and use me.' A son says, `Feed me for the woman who will forsake me.'" He was asked, "O Abu Hurayra! Did you really hear the Messenger of Allah say so?" He said, "No, this one is from Abu Hurayra's pouch,'" as we read in Bukhari, *Sahih*, Vol. 6, p. 190, in a chapter dealing with spending on the wife and children.

Notice how he starts this "tradition" by saying, "The Prophet said," then when they refuse to believe what he tells them, he admits by saying, "... This one is from Abu Hurayra's pouch"! So congratulations to Abu Hurayra for possessing this pouch which is full of lies and myths, and for which Mu`awiyah and

Banu Umayyah provided a great deal of publicity, and because of which he acquired position, authority, wealth, and mansions. Mu`awiyah made him the governor of Medina and built him the Aqeeq mansion then married him off to a woman of honourable descent for whom he used to work as a servant...

Since Abu Hurayra was the close vizier of Mu`awiyah, it is not due to his own merits, honor, or knowledge; rather, it is because Abu Hurayra used to provide him with whatever traditions he needed to circulate. If some *sahaba* used to hesitate in cursing "Abu Turab," finding doing that embarrassing, Abu Hurayra cursed Ali in his own house and as his Shiites heard:

Ibn Abul-Hadeed says,

"When Abu Hurayra came to Iraq in the company of Mu`awiyah in the Year of the Jama`a, he came to Kufa's mosque. Having seen the huge number of those who welcomed him, he knelt down then beat his bald head and said, "O people of Iraq! Do you claim that I tell lies about the Messenger of Allah and thus burn myself in the fire?! By Allah! I heard the Messenger of Allah saying, `Each prophet has a sanctuary, and my sanctuary is in Medina from Eer to [the mountain of] Thawr; so, anyone who makes it unclean will be cursed by Allah, the angels, and all people, and I bear witness that Ali had done so." When Mu`awiyah came to hear this statement, he gave him a present, showered him with his generosity, and made him the governor of Medina."6

Suffices us to point out to the fact that he was created governor of Medina by none other than Mu`awiyah. There is no doubt that verifiers and researchers who are free from prejudice will doubt anyone who befriended the enemy of Allah and His Messenger and who was antagonistic towards the friends of Allah and of His Messenger...

There is no doubt that Abu Hurayra did not reach that lofty position of authority, namely the governor of Medina, the then capital of the Islamic domains, except by virtue of the services which he had rendered to Mu`awiyah and other authoritative Umayyads. Praise to the One Who changes the conditions!

Abu Hurayra had come to Medina with nothing to cover his private parts other than a tiny striped piece of cloth, begging passers-by to feed him. Then he suddenly became ruler of the sacred precincts of Medina, residing in the Aqeeq mansion, enjoying wealth, servants and slaves, and nobody could say a word without his permission. All of this was from the blessings of his pouch!

Do not forget, nor should you be amazed, that nowadays we see the same plays being repeatedly enacted, and history certainly repeats itself. How many ignorant indigent persons sought nearness to a ruler and joined his party till they became feared masters who do and undo, issuing orders as they please, having a direct access to wealth without being accounted for it, riding in automobiles without being watched, eating foods not sold on the market...?

One such person may not even know how to speak his own language, nor does he know a meaning for life except satisfying his stomach and sexual appetite. The whole matter is simply his having a pouch like

the one Abu Hurayra used to have with some exception, of course, yet the aim is one and the same: pleasing the ruler and publicizing for him in order to strengthen his authority, firm his throne, and finish his foes.

Abu Hurayra loved the Umayyads and they loved him since the days of Othman ibn Affan, their leader. His view with regard to Othman was contrary to that of all the *sahaba* who belonged to the Muhajirun and the Ansar; he regarded all the *sahaba* who participated in or encouraged the killing of Othman as apostates.

Undoubtedly, Abu Hurayra used to accuse Ali ibn Abu Talib of killing Othman. We can derive this conclusion from the statement he made at Kufa's mosque and his saying that Ali made Medina unclean and that he, therefore, was cursed by the Prophet, the angels, and everyone else. For this reason, Ibn Sa`d indicates in his *Tabaqat* that when Abu Hurayra died in 59 A.H./679 A.D., Othman's descendants carried his coffin and brought it to the Baqee` to bury it as an expression of their appreciation of his having had high regards for Othman.7

Surely Allah has his own wisdom in faring with His creation. Othman ibn Affan, the master of Quraysh and their greatest, was killed although he was the Muslims' caliph bearing the title of "Thul-Noorayn" and of whom, according to their claim, the angels feel shy. His corpse did not receive the ceremonial burial bath nor was it shrouded; moreover, it was not buried for full three days after which it was buried at Medina's then Jewish cemetery.

Yet Abu Hurayra died after having enjoyed pomp and power. He was an indigent man whose lineage and tribal origins were not known to anybody. He had no kinship to Quraysh. Despite all of this, the caliph's sons, who were in charge of running the affairs during Mu`awiyah's reign, took to bearing his corpse and to burying it at the Baqee` where the Messenger of Allah was buried...! But let us go back to Abu Hurayra to examine his attitude towards the Prophet's Sunnah.

In his *Sahih*, al-Bukhari quotes Abu Hurayra saying, "I learned the fill of two receptacles [of *ahadith*] from the Messenger of Allah: I have disseminated only one of them; as for the other, if I disseminate it, this throat will be slit."8

Here is Abu Hurayra revealing what erstwhile is hidden, admitting that the only traditions he quoted were the ones that pleased the ruling authorities. Building upon this premise, Abu Hurayra used to have two pouches, or two receptacles, as he called them. He used to disseminate the contents of one of them, the one which we have discussed here that contains whatever the rulers desired.

As for the other, which Abu Hurayra kept to himself and whose *ahadith* he did not narrate for fear his throat would be slit, it is the one containing the authentic traditions of the Prophet. Had Abu Hurayra been a reliable authority, he would have never hidden true *ahadith* while disseminating illusions and lies only to support the oppressor, knowing that Allah curses whoever hides the clear evidence.

Al-Bukhari quotes him saying once, “People say that Abu Hurayra narrates too many *ahadith*. Had it not been for two [particular] verses in the Book of Allah, I would not have narrated a single hadith:

`Those who conceal what We have revealed of clear proofs and the guidance, after Our having clarified [***everything***] ***for people in the Book, these it is whom Allah shall curse, and those who curse shall curse them, too'*** (***Qur'an, 2:159***).

Our brethren from the Muhajirun used to be busy consigning transactions at the market-place, while our brethren from the Ansar used to be busy doing business with their own money, while Abu Hurayra kept in the shadow of the Prophet in order to satisfy his hunger, attending what they did not attend, learning what they did not learn.”9

How can Abu Hurayra say that had it not been for a couple of verses in the Book of Allah, he would not have narrated a single *hadith*, then he says, “I learned two receptacles [of *ahadith*] from the Messenger of Allah: I have disseminated one of them; as for the other, if I disseminate it, this throat will be slit”?! Is this not his admission of having concealed the truth despite both verses in the Book of Allah?!

Had the Prophet not said to his companions, “Go back to your people and teach them”?10

Had he not also said, “One who conveys is more aware than one who hears”? Al-Bukhari states that the Prophet urged the deputation of `Abd Qays to learn belief and scholarship “... then convey what you learn to those whom you have left behind,” as we read in the same reference. Can we help wondering: Why should the throat of a *sahabi* be slit if he quotes the Prophet (ص)?! There must be a secret here which the caliphs do not wish others to know. Here, we would like to briefly say that “the people of the remembrance” was [a phrase in] a Qur'anic verse revealed to refer to Ali's succession to the Prophet.

Abu Hurayra is not to blame; he knew his own worth and testified against his own soul that Allah cursed him, and so did those who curse, for having hidden the Prophet's *hadith*. But the blame is on those who call Abu Hurayra the narrator of the Sunnah while he himself testifies that he hid it then testifies that he fabricated it and told lies in its regard, then he further goes on to testify that it became confused for him, so he could not tell which one was the statement of the Prophet and which one was made by others. All of these *ahadith* and correct admissions are recorded in al-Bukhari's *Sahih* and in other authentic books of *hadith*.

How can anyone feel comfortable about a man whose justice was doubted by the Commander of the Faithful Ali ibn Abu Talib who charged him with lying, saying that among the living, nobody told more lies about the Prophet than Abu Hurayra?!

Omer ibn al-Khattab, too, charged him of the same; he beat him and threatened to expel him. Aisha doubted his integrity and many times called him a liar, and many other *sahaba* cast doubts about his accuracy and rejected his contradictory *ahadith*, so he would once admit his error and would sometimes prattle in Ethiopian.11

A large number of Muslim scholars refuted his traditions and charged him with lying, fabricating, and throwing himself at Mu`awiyah's dinner tables, at his coffers of gold and silver.

Is it right, then, for Abu Hurayra to become “Islam's narrator” from whom the religion's injunctions are learned?

Judaica and Jewish doctrines have filled the books of *hadith*. Ka`b al-Ahbar, a Jew, may have succeeded in getting such doctrines and beliefs included into the books of *hadith*, hence we find traditions likening or personifying Allah, as well as the theory of incarnation, in addition to many abominable statements about the prophets and messengers of Allah: all of these are cited through Abu Hurayra.

Mu'awiya was succeeded by his corrupt and equally sinner Yazid who is famous for staging the Karbala’ massacre of the immediate family, relatives and some supporters of Imam Husayn son of Ali son of Abu Talib, peace be with them all. The Imam felt obligated to rise against Yazid due to the depths to which the Islamic faith was driven at the hands of Yazid and his father Mu'awiyah, preferring to be martyred rather than endorse Yazid's illegitimate appointment as the "commander of the faithful" imposed on the Muslims.

Full details can be found in my book titled *Karbala’ and Beyond* and in many other books written on the Karbala’ epic of heroism to which I would like to refer the seeker of the truth. In order to demonstrate to the reader how hostile Yazid was not only to Imam Husayn but also to his father and grandfather, the Prophet of Islam (ص), I would like to quote here verses of poetry which demonstrate this hostility:

كان يزيد جالسا في منظرة على "جيرون"، و لما رأى السبايا و الرؤوس على أطراف الرماح و قد أشرفوا على ثنية جيرون نعب غراب فأنشأ يزيد يقول:

لما بدت تلك الحمول و أشرقت تلك الرؤوس على شفا جيرون

نعب الغراب فقلت: قل أو لا تقل فقد اقتضيت من الرسول ديوني

Yazid was sitting at a surveillance outpost overlooking Jerun Mountain when he saw the captives with the severed heads planted atop spears as their throng came close and a crow croaked, so he composed these lines of poetry:

When those conveyances drew nigh
And the heads on the edge of Jerun,
The crow croaked, so said I:
"Say whatever you wish to say
"Or say nothing at all,
"From the Messenger have I today
"What he owed me he did repay."

Notice the last couple of verses and how Yazid considered the Prophet (ص) as owing him, and how what he did to Imam Husayn (ع) was the "repayment" of that debt! An in-depth study of what Yazid had in mind will take the reader back to the Battle of Badr in which many relatives of Mu'awiyah were killed, so the Umayyads were hostile to Islam and Muslims, including the Prophet (ص) himself, since then, and their actions prove that they really never accepted Islam wholeheartedly, and their offspring, who exist among us, in our time never will.

Fira فطره: the amount (in cash or kind) paid to the needy at the end of the month of Ramadan; see text on this topic in my book titled *Fast of the Month of Ramadan: Philosophy and Ahkam* for more details. Another meaning for this word, **فطرة**, is: nature, the human nature, the way the Almighty created it

Fuqaha' فقهاء: plural of faqih, jurist

Furoo' or Furu' فروع: branches (of the faith, teaching, tree, company or anything else)

1. According to Al-Munjid fil lugha wal a`lam المنجد في اللغة و الأعلام, however, Abu Hurayra's name is recorded as `Abd ar-Rahman ibn Sakhr al-Azdi, and that he died in 59 A.H./678 A.D. The same reference indicates that this man spent "a long time in the company of the Prophet," which is not true at all; he accompanied the Prophet from time to time for only 3 years. The Publisher of this Munjid, namely Dar al-Mashriq of Beirut, Lebanon, is sponsored by the Catholic Press of Beirut. Undoubtedly, the information about Abu Hurayra in this Arabic-Arabic dictionary must have been furnished by Sunnis who try their best to elevate the status of Abu Hurayra even at the risk of sacrificing historical facts and data.
2. Al-Bukhari, Sahih, Vol. 4, p. 175, where the author quotes Abu Hurayra talking about himself in a chapter dealing with the characteristics of Prophethood.
3. This paragraph and the ones that follow are excerpted from my translation of Dr. Muhammad at-Tijani as-Samawi's book Shi`as are the Ahl as-Sunnah (New York: Vantage Press, 1996), pp. 207-215.
4. Refer to the book titled Abu Hurayra by the Egyptian author Mahmoud Abu Rayyah.
5. Al-Bukhari, Sahih, Vol. 7, p. 31.
6. Ibn Abul-Hadeed, Sharh Nahjul-Balagha, Vol. 4, p. 67.
7. Ibn Sa`d, Tabaqat, Vol. 2, p. 63.
8. Al-Bukhari, Sahih, Vol. 1, p. 38, in a chapter dealing with learning.
9. Ibid., Vol. 1, p. 37.
10. Al-Bukhari, Sahih, Vol. 1, p. 30.
11. Abu Hurayra was bilingual. He spoke Arabic (his mother tongue) and Amharic. Historically speaking, during Abu Hurayra's time, Amheric was the language of "aristocrats" due to the fact that the Ethiopians had for many years colonized Yemen till they were kicked out of it at the hands of Sayf ibn Thi Yazun (or Yazin), Himyar's king who died in 574 A.D.

Ghadeer or **Ghadir غدير:** pool, shallow water lake. The most famous shallow water lake in history is Gahdir Khumm, the place where the Prophet of Islam (ص) delivered a famous speech, nominating Ali ibn Abu Talib (ع) as his successor.

Ghadeer Khumm غدير خم: Non-Muslims who like to attack Islam accuse the Prophet of Islam of having neglected to name his successor, not knowing that he actually did exactly so in accordance with the Divine order which he had received on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., announcing the name of his successor the very next day, and here are the details:

In 10 A.H./632 A.D., immediately following *Hijjatul-Wada'* **حجة الوداع** (the Farewell Pilgrimage, the last pilgrimage performed by Prophet Mohammed), a divine order was revealed to the Prophet to convey the remaining Islamic tenets: the annual pilgrimage to Mecca and the Imamate of the Twelve Infallible Imams. The Prophet called upon the faithful to accompany him on his last pilgrimage; he knew that it would be his last and that he would soon have to leave this temporary abode for the eternal one. More than one hundred and twenty thousand Muslims responded to his call.

The Prophet and his company put on the ihram garbs at the appropriate time at Masjid ash-Shajara, a short distance from Mecca, his birthplace, which he entered on Thul-Hijja 5, 10 A.H./March 6, 632 A.D. The Prophet's call reached Yemen where Ali ibn Abu Talib (ع) was acting as his representative. Twelve thousand Yemenite pilgrims came out headed by Ali in response to the Prophet's call to accompany him on his historic Pilgrimage, bringing the total number of those early pilgrims to more than one hundred and thirty-two thousand.

The Islamic pilgrimage starts in the month of Thul-Hijja (month of the pilgrimage), the last Islamic lunar calendar month, and continues for at least ten days. First, each pilgrim dons a special garb called ihram; males' *ihram* **احرام** consists of two white sheets or towels covering the upper and lower parts of the body, whereas females wear a full white cotton outfit, simple and modest. This ihram reminds the pilgrim of his/her death and of the equality of all before God. All pilgrims perform the same rituals; none receives any favorable treatment or distinction on account of his status, power, or wealth. The pilgrimage starts by the *tawaf*, the circling of the Ka'ba seven times.

The Ka'ba is identified in Islamic literature as an earthly counterpart to the Almighty's Throne ('Arsh) in heaven where the angels circle it in adoration. Likewise, in imitation of those angels, Muslim pilgrims circle the Ka'ba in adoration of their Lord. The *tawaf* **طواف** is followed by the *Sa'i* **سعي:** the pilgrims run back and forth seven times between the -Safa and the Marwa in commemoration of Hagar (Hajar), mother of Ishmael, frantically searching for water for her newborn son Ishmael. After that, the pilgrims drink of the well of Zamzam which had appeared miraculously for Hagar and Ishmael, wash with it or use it to make ablution for prayers at the Ka'ba but never to use it in the toilet; Zamzam is too sacred for such an application.

Then the pilgrims leave Mecca for Muzdalifa, 'Arafa, and finally Mina to perform certain rites which fall

outside the scope of this book which is intended to be a historical account of the Prophet of Islam, not one of *fiqh*. The author is a writer, a researcher, someone who, according to a friend of mine, "insists on finding out who the foundling's father is!" But he is not a faqih. Now let us go back to our original story after having cast a glimpse at the rite of the pilgrimage in Islam.

It was at Arafa that the divine command was received by Prophet Muhammad to appoint 'Ali as "Ameerul-Mo'mineen," **أمير المؤمنين** *the* Commander of the Faithful, title of the bearer of the highest temporal and religious powers in the Islamic State, one reserved solely for caliphs, those who are supposed to be the most knowledgeable of all people of secular and religious problems and of how to solve them. Muhammad was also ordered to convey to Ali the knowledge which the Almighty had bestowed upon him so that it would not be lost once he is dead.

In Mina, the Prophet delivered two sermons in preparation for the great announcement to come. In the first, he referred to Ali's caliphate and reminded the audience of one particular *hadith* which he had conveyed to them on various occasions and which is identified in books of *hadith* as "*hadith at-Thaqalain* **حديث الثقلين**", tradition of the two weighty things (the first being the Holy Quran and the second being the Prophet's Progeny, the" Ahl al-Bayt" mentioned in verse 33 of Chapter 33 [al-Ahzab] of the Holy Qur'an).

He delivered his second sermon at Masjid al-Khaif, also located in Mina in the Meccan valley. In it, the Prophet reminded his audience of Ali's Imamate, emphasizing the necessity of disseminating the contents of his sermon, announcing that those present were duty-bound to convey it to those who were absent. In both of these sermons, the Prophet publicly vested upon Ali both powers referred to above.

As soon as the rituals of the pilgrimage were completed, and to be exact on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., the divine order came to the Prophet embedded in verse 67 of Chapter 5 (a1-Ma'ida) quoted in the text of the Prophet's sermon to follow. The Prophet immediately ordered Bilal ibn Rabah, his caller to prayers and one of his faithful *sahaba* **صحابه**, to convey the following order to the faithful: "Tomorrow, nobody should lag behind but should go to Ghadeer Khumm **غدير خم**."

The word "Ghadeer" means "swamp," an area where rain water gathers to form a shallow lake. Ghadeer Khumm is located near the crossroads of trade and pilgrimage caravans coming from Medina, Egypt, Iraq, Syria, and Nejd on their way to Mecca. The presence of water and a few old trees there served as a resting place for trade caravans for centuries. A mosque, called Masjid al-Ghadeer, was later built on the same spot where the great gathering took place to commemorate that momentous event, an event which has unfortunately been forgotten by the vast majority of the Muslims who, by thus forgetting, forgot the most important part of their creed, one without which their faith is not complete at all according to the Prophet's sermon to follow and according to the text of the Holy Qur'an...

The announcement conveyed by Bilal was transmitted by one person to another till it reached as far as Mecca proper, and people were wondering about what it could be. They had expected the Prophet to

linger a little bit longer at Mecca where the pilgrims could meet him and ask him whatever questions they had about this new institution called "hajj" and about other religious matters.

In the morning of the next day, Thul-Hijja 18, 10 A.H./March 19, 632A.D., the Prophet and his 120,000 companions went to Ghadeer Khumm غدير خم, and so didAli with his 12,000 Yemenite pilgrims who had to change their route to the north instead of to the south where they would be home-bound. The Prophet also issued an order to four of his closest *sahaba*, namely Selman-al-Farisi, Abu Tharr al-Ghifari, Miqdad ibn al-Aswad al-Kindi andAmmar ibn yasir, with whom the reader is already familiar, to clear the area where the old trees stood, to uproot the thorn bushes, collect the rocks and stones, and to clean the place and sprinkle it with water.

Then these men took a piece of cloth which they tied between two of those trees, thus providing some shade. The Prophet told those *sahaba* that a ceremony that would last for three continuous days would be held in that area. Then the same men piled the rocks on top of each other and made a makeshift pulpit over them of camel litters as high as the Prophet's own length. They put another piece of cloth on the pulpit which was installed in the middle of the crowd, giving the Prophet an overview of the whole gathering. A man was selected to repeat loudly what the Prophet was saying so that those who stood the furthermost would not miss a word.

The *athan* أذان for the noon prayers was recited, and the congregational (*jama'a*) صلاة الجماعة prayers were led by the Prophet. After that, the Prophet ascended the pulpit and signaled to Ali ibn Abu Talib (ع) to stand on his right. Ali did so, standing one pulpit step below the Prophet. Before saying anything, the Prophet looked right and left to make sure that people were prepared to listen to every word of his. The sun was so hot that people had to pull some of their outer mantles over their heads and under their feet in order to be able to somehow tolerate the heat.

Finally the Prophet delivered his historic sermon which he intended, as the reader will see, to be not only for the assembled crowd but for all those who were not present at that gathering and for all their offspring, one generation after another, till the Day of Judgment.

Here is the text of the Prophet's sermon. We hope it will bring the reader guidance in the life of this world and happiness and success in the life to come through the intercession of Muhammad, the one loved most by Allah, peace and blessings of the Almighty be upon him, his progeny, and true companions who obeyed him during his lifetime and after his demise and who did not forget or pretend to forget his following *khutba* (sermon):

Prophet's Historic Ghadir Sermon

Below is the original Arabic text of this great sermon and below it you will find a humble translation by the author of this book. The text and translation were published through efforts of Darul-Salam Center in Annandale, Virginia, United States of America, in Thul-Hijja 1419/March 1999 when al-Jibouri was still

living in the U.S. A copy of this translation is posted on the Internet, too. Here is the original Arabic text of this sermon:

نص خطبة الغدير المباركة

بِسْمِ اللّهِ الرَّحْمَنِ الرَّحيمِ.

الحمد والثناء : الْحَمْدُ لِلّهِ الَّذي عَلاَ في تَوَحُّدِهِ وَدَنَا في تَفَرُّدِهِ وَجَلَّ في سُلْطانِهِ وَعَظُمَ في أَرْكانِهِ، وَأَحَاطَ بِكُلّ شَيْءٍ عِلْماً وَهُوَ في مَكانِهِ، وَقَهَرَ جَميعَ الْخَلْقِ بِقُدْرَتِهِ وَبُرْهانِهِ، مَجيداً لَمْ يَزَلْ، مَحْمُوداً لاَ يَزَالُ. بَارِئُ الْمَسْمُوكَات وَدَاحِي الْمَدْحُوَّات وَجَبَّارُ الأَرَضينَ وَالسَّمَاوَات، قُدُّوسٌ سُبُّوحٌ، رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ، مُتَفَضِّلٌ عَلَى جَميعِ مَنْ بَرَأَهُ، مُتَطَوِّلٌ عَلَى جَميعِ مَنْ أَنْشَأَهُ. يَلْحَظُ كُلَّ عَيْنٍ وَالْعُيونُ لاَ تَراهُ. كَريمٌ حَليمٌ ذُو أَنَاة، قَدْ وَسِعَ كُلَّ شَيْءٍ رَحْمَتُهُ وَمَنَّ عَلَيْهِمْ بِنِعْمَتِهِ. لاَ يَعْجَلُ بِانْتِقَامِهِ، وَلاَ يُبَادِرُ إِلَيهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ. قَدْ فَهِمَ السَّرَائِرَ وَعَلِمَ الضَّمَائِرَ، وَلَمْ تَخْفَ عَلَيْهِ الْمَكْنونَاتُ وَلاَ اشْتَبَهَتْ عَلَيْهِ الْخَفِيَّاتُ. لَهُ الإِحَاطَةُ بِكُلّ شَيْءٍ، وَالْغَلَبَةُ عَلَى كُلّ شَيْءٍ، وَالْقُوَّةُ في كُلّ شَيْءٍ، وَالْقُدْرَةُ عَلَى كُلّ شَيْءٍ، وَلَيْسَ مِثْلَهُ شَيْءٌ. وَهُوَ مُنْشِئُ الشَيْءِ حينَ لاَ شَيْءَ. دَائِمٌ قَائِمٌ بِالْقِسْطِ، لاَ إِلَهَ إِلاَّ هُوَ الْعَزيزُ الْحَكيمُ. جَلَّ عَنْ أَنْ تُدْرِكَهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ وَهُوَ اللَّطيفُ الْخَبيرُ. لاَ يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَايَنَة، وَلاَ يَجِدُ أَحَدٌ كَيْفَ هُوَ مِنْ سِرّ وَعَلاَنِيَةٍ إِلاَّ بِمَا دَلَّ عَزَّ وَجَلَّ عَلَى نَفْسِهِ. وَأَشْهَدُ أَنَّهُ اللّهُ الَّذي مَلأَ الدَّهْرَ قُدْسُهُ، وَالَّذي يَغْشَى الأَبَدَ نُورُهُ، وَالَّذي يُنْفِذُ أَمْرَهُ بِلاَ مُشَاوَرَةِ مُشيرٍ، وَلاَ مَعَهُ شَريكٌ في تَقْديرٍ وَلاَ يُعَاوَنُ في تَدْبيرٍ. صَوَّرَ مَا ابْتَدَعَ عَلَى غَيْرِ مِثَال، وَخَلَقَ مَا خَلَقَ بِلاَ مَعُونَة مِنْ أَحَد وَلاَ تَكَلُّف وَلاَ احْتِيَال. أَنْشَأَهَا فَكَانَتْ، وَبَرَأَهَا فَبَانَتْ. فَهُوَ اللهُ الَّذي لاَ إِلَهَ إِلاَّ هُوَ الْمُتْقِنُ الصَّنْعَةَ، الْحَسَنُ الصَّنيعَةُ، الْعَدْلُ الَّذي لاَ يَجُورُ، وَالأَكْرَمُ الَّذي تَرْجِعُ إِلَيْهِ الأُمُورُ. وَأَشْهَدُ أَنَّهُ الَّذي تَوَاضَعَ كُلُّ شَيْءٍ لِقُدْرَتِهِ، وَخَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ. مَلِكُ الأَمْلاَك وَمُفَلِّكُ الأَفلاَك وَمُسَخِّرُ الشَّمْسِ وَالْقَمَرِ، كُلٌّ يَجْري لأَجَل مُسَمّى. يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ يَطْلُبُهُ حَثيثاً. قَاصِمُ كُلّ جَبَّارٍ عَنيدٍ، وَمُهْلِكُ كُلّ شَيْطَانٍ مَريدٍ. لَمْ يَكُنْ مَعَهُ ضِدٌّ وَلاَ نِدٌّ،

أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَلَمْ يولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ. إِلَهٌ وَاحِدٌ وَرَبٌّ مَاجِدٌ، يَشَاءُ فَيُمْضي، وَيُرِيدُ فَيَقْضي، وَيَعْلَمُ فَيُحْصي، وَيُميتُ وَيُحْيي، وَيُفْقِرُ ويُغْنِي، وَيُضحِكُ وَيُبكي، وَيَمنعُ وَيُعْطي، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلّ شَيْءٍ قَدِيرٌ. يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ، لاَ إِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْغَفَّارُ. مُجِيبُ الدَّعَاءِ وَمُجْزِلُ الْعَطَاءِ، مُحْصِي الأَنْفَاسِ وَرَبُّ الْجِنَّةِ وَالنَّاسِ، لاَ يُشْكِلُ عَلَيْهِ شَيْءٌ، وَلاَ يُضْجِرُهُ صُرَاخُ الْمُسْتَصْرِخِينَ وَلاَ يُبْرِمُهُ إِلْحَاحُ الْمُلِحّينَ. الْعَاصِمُ لِلصَّالِحِينَ، وَالْمُوَفِّقُ لِلْمُفْلِحِينَ، وَمَوْلَى الْعَالَمِينَ. الَّذي اسْتَحَقَّ مِنْ كُلّ مَنْ خَلَقَ أَنْ يَشْكُرَهُ وَيَحْمَدَهُ. أَحْمَدُهُ عَلَى السَّرَّاءِ وَالضَّرَّاءِ وَالشِّدَّةِ وَالرَّخَاءِ وَأُومِنُ بِهِ وَبِمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ. أَسْمَعُ لأَمْرِهِ وَأُطِيعُ وَأُبَادِرُ إِلى كُلّ مَا يَرْضَاهُ، وَأَسْتَسْلِمُ لِقَضَائِهِ، رَغْبَةً في طَاعَتِهِ وَخَوْفاً مِنْ عُقُوبَتِهِ، لِأَنَّهُ اللّهُ الَّذي لاَ يُؤْمَنُ مَكْرُهُ وَلاَ يُخَافُ جَوْرُهُ.

أمر الهي في موضوع هام

وأُقِرُّ لَهُ عَلَى نَفْسي بِالْعُبُودِيَّةِ وَأَشْهَدُ لَهُ بِالرُّبُوبِيَّةِ، وَأُؤَدّي مَا أَوْحَى إِليَّ حَذَراً مِنْ أَنْ لاَ أَفْعَلَ فَتَحِلَّ بي مِنْهُ قَارِعَةٌ لاَ يَدْفَعُهَا عَنّي أَحَدٌ وَإِنْ عَظُمَتْ حِيلَتُهُ; لاَ إِلَهَ إِلاّ هُوَ. لأَنَّهُ قَدْ أَعْلَمَنِي أَنّي إِنْ لَمْ أُبَلّغْ مَا أَنْزَلَ إِلَيَّ فَمَا بَلَّغْتُ رِسَالَتَهُ، وَقَدْ ضَمِنَ لي تَبَارَكَ وَتَعَالَى العِصْمَةَ وَهُوَ اللّهُ الكَافِي الكَرِيمُ. فَأَوْحَى إِلَيَّ: ﴿بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، يَا أَيُّهَا الرَّسولُ بَلّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبّكَ ـ في عَلِيّ يَعْنِي فِي الْخِلاَفَةِ لِعَلِيّ بْنِ أَبي طَالِب ـ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسالَتَهُ وَاللّهُ يَعْصِمُكَ مِنَ النّاسِ﴾. مَعَاشِرَ النَّاسِ، مَا قَصَّرْتُ في تَبْليغ مَا أَنْزَلَ اللّهُ تَعَالَى إِلَيَّ وَأَنَا مُبَيّنٌ لَكُمْ سَبَبَ نُزولِ هَذِهِ الآيَةِ: إِنَّ جَبْرَئِيلَ عَلَيْهِ السَّلاَمُ هَبَطَ إِليَّ مِرَاراً ثَلاَثاً يَأْمُرُني عَنِ السَّلاَمِ رَبّي ـ وَهُوَ السَّلاَمُ ـ أَنْ أَقُومَ في هَذَا الْمَشْهَدِ فَأُعْلِمَ كُلَّ أَبْيَضَ وَأَسْوَدَ: أَنَّ عَلِيَّ بْنَ أَبي طَالِب أَخي وَوَصِيّي وَخَلِيفَتِي وَالإِمَامُ مِنْ بَعْدي، الَّذي مَحَلُّهُ مِنّي مَحَلُّ هَارونَ مِنْ مُوسى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدي وَهُوَ وَلِيُّكُمْ بَعْدَ اللهِ وَرَسولِهِ. وَقَدْ أَنْزَلَ اللّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ: ﴿إِنَّمَا وَلِيُّكُمُ اللّهُ وَرَسُولُهُ وَالَّذينَ آمَنُوا الَّذينَ يُقيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾، وَعَلِيُّ بْنُ أَبي طَالِبٍ أَقَامَ

الصَّلاَةَ وَآتَى الزَّكَاةَ وَهُوَ رَاكِعٌ يُريدُ اللّهَ عَزَّ وَجَلَّ في كُلّ حَال. وَسَأَلْتُ جَبْرَئيلَ أَنْ يَسْتَعْفِيَ لِيَ عَنْ تَبْليغِ ذلِكَ إِلَيْكُمْ ـ أَيُّهَا النَّاسُ ـ لِعِلْمي بِقِلَّةِ الْمُتَّقينَ وَكَثْرَةِ الْمُنَافِقينَ وَإِدْغَالِ الآثمينَ وَحِيَلِ الْمُسْتَهزئينَ بِالإِسْلاَمِ، الَّذينَ وَصَفَهُمُ اللهُ في كِتَابِهِ بِأَنَّهُمْ يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ في قُلُوبِهِمْ، وَيَحْسَبُونَهُ هَيّناً وَهُوَ عِنْدَ اللهِ عَظيمٌ، وَكَثْرَةِ أَذَاهُمْ لي غَيْرَ مَرَّةٍ، حَتَّى سَمُّوني أُذُناً وَزَعَمُوا أَنِّي كَذَلِكَ لِكَثْرَةِ مُلاَزَمَتِهِ إِيَّايَ وَإِقْبَالي عَلَيْهِ، حَتَّى أَنْزَلَ اللّهُ عَزَّ وَجَلَّ في ذَلِكَ قُرْآناً: ﴿وَمِنْهُمُ الَّذينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ، قُلْ أُذُنُ ـ عَلَى الَّذينَ يَزْعُمُونَ أَنَّهُ أُذُنٌ ـ خَيْرٍ لَكُمْ، يُؤْمِنُ بِاللّهِ وَيُؤْمِنُ لِلْمُؤْمِنينَ﴾. وَلَوْ شِئْتُ أَنْ أُسَمِّيَ بِأَسْمَائِهِمْ لَسَمَّيْتُ، وَأَنْ أُومِيَ إِلَيْهِمْ بِأَعْيَانِهِمْ لأَوْمَأْتُ، وَأَنْ أَدُلَّ عَلَيْهِمْ لَدَلَلْتُ، وَلَكِنّي وَاللّهِ في أُمُورِهِمْ قَدْ تَكَرَّمْتُ. وَكُلُّ ذلِكَ لاَ يَرْضَى اللّهُ مِنّي إِلاَّ أَنْ أُبَلِّغَ مَا أَنْزَلَ إِلَيَّ. ثُمَّ تَلاَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ـ في عَلِيٍّ ـ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾.

الاعلان الرسمي بأمامة الأئمة الاثنى عشر(عليهم السلام) وولايتهم

فَاعْلَمُوا مَعَاشِرَ النّاسِ أَنَّ اللّهَ قَدْ نَصَبَهُ لَكُمْ وَلِيّاً وَإِمَاماً مُفتَرَضاً طَاعَتُهُ عَلَى الْمُهاجِرينَ وَالأَنْصَارِ وَعَلَى التَّابِعينَ لَهُمْ بِإِحْسَانٍ، وَعَلَى الْبَادي وَالْحَاضِرِ، وَعَلَى الأَعْجَميّ وَالْعَرَبِيّ، وَالْحُرّ وَالْمَمْلوك، وَالصَّغيرِ وَالْكَبيرِ، وَعَلَى الأَبْيَضِ وَالأَسْوَدِ، وَعَلَى كُلّ مُوَحِّدٍ. مَاضٍ حُكْمُهُ، جَازٍ قَوْلُهُ، نَافِذٌ أَمْرُهُ، مَلْعُونٌ مَنْ خَالَفَهُ، مَرْحُومٌ مَنْ تَبِعَهُ، مُؤْمِنٌ مَنْ صَدَّقَهُ، فَقَدْ غَفَرَ اللّهُ لَهُ وَلِمَنْ سَمِعَ مِنْهُ وَأَطَاعَ لَهُ. مَعَاشِرَ النَّاسِ، إِنَّهُ آخِرُ مَقَامٍ أَقومُهُ في هَذَا الْمَشْهَدِ، فَاسْمَعوا وَأَطيعوا وَانْقَادُوا لأَمْرِ رَبِّكُمْ، فَإِنَّ اللّهَ عَزَّ وَجَلَّ هُوَ مَوْلاَكُمْ وَإِلَهُكُمْ، ثُمَّ مِنْ دُونِهِ مُحَمَّدٌ1 وَلِيُّكُمُ الْقَائِمُ الْمُخَاطِبُ لَكُمْ، ثُمَّ مِنْ بَعْدي عَلِيٌّ وَلِيُّكُمْ وَإِمَامُكُمْ بِأَمْرِ رَبِّكُمْ، ثُمَّ الإِمَامَةُ في ذُرِّيَّتي مِنْ وُلْدِهِ إِلَى يَوْمٍ تَلْقَوْنَ اللّهَ وَرَسُولَهُ. لاَ حَلاَلَ إِلاَّ مَا أَحَلَّهُ اللّهُ، وَلاَ حَرَامَ إِلاَّ مَا حَرَّمَهُ اللهُ، عَرَّفَنِي الْحَلاَلَ وَالْحَرَامَ وَأَنَا أَفْضَيْتُ بِمَا عَلَّمَنِي رَبّي مِنْ كِتَابِهِ وَحَلاَلِهِ وَحَرَامِهِ إِلَيْهِ. مَعَاشِرَ النَّاسِ، مَا مِنْ عِلْمٍ إِلاَّ وَقَدْ أَحْصَاهُ اللّهُ فِيَّ، وَكُلُّ عِلْمٍ عُلِّمْتُ فَقَدْ أَحْصَيْتُهُ في إِمَامِ الْمُتَّقينَ، وَمَا مِنْ عِلْمٍ إِلاَّ

عَلَّمْتُهُ عَلِيّاً، وَهُوَ الإمَامُ الْمُبينُ. مَعَاشِرَ النَّاس، لاَ تَضِلُّوا عَنْهُ وَلاَ تَنْفِرُوا مِنْهُ، وَلاَ تَسْتَنْكِفُوا مِنْ وِلاَيَتِهِ، فَهُوَ الَّذي يَهْدي إِلَى الْحَقّ وَيَعْمَلُ بِهِ، وَيُزْهِقُ الْبَاطِلَ وَيَنْهَى عَنْهُ، وَلاَ تَأْخُذُهُ فِي اللّهِ لَوْمَةُ لاَئِم. ثُمّ إِنّهُ أَوّلُ مَنْ آمَنَ بِاللّهِ وَرَسولِهِ، وَهُوَ الَّذي فَدَى رَسُولَهُ بِنَفْسِهِ، وَهُوَ الَّذي كَانَ مَعَ رَسُولِ اللّهِ وَلاَ أَحَدَ يَعْبُدُ اللّهَ مَعَ رَسُولِهِ مِنَ الرّجَالِ غَيْرُهُ. مَعَاشِرَ النَّاس، فَضِلّوهُ فَقَدْ فَضَّلَهُ اللّهُ، وَاقْبَلُوهُ فَقَدْ نَصَبَهُ اللّهُ. مَعَاشِرَ النَّاس، إِنَّهُ إِمَامٌ مِنَ الله، وَلَنْ يَتُوبَ اللّهُ عَلَى أَحَد أَنْكَرَ وِلاَيَتَهُ وَلَنْ يَغْفِرَ لَهُ، حَتْماً عَلَى اللّهِ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ خَالَفَ أَمْرَهُ فيه وَأَنْ يُعَذّبَهُ عَذَاباً شَديداً نُكْراً أَبَدَ الآبَاد وَدَهْرَ الدُّهُور. فَاحْذَرُوا أَنْ تُخَالِفُوهُ، فَتَصْلُوا نَاراً وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ. أَيُّهَا النّاسُ، بي وَاللّهِ بَشَّرَ الأَوَّلُونَ مِنَ النَّبِيّينَ وَالْمُرْسَلينَ، وَأَنَا خاتِمُ الأَنْبياءِ وَالْمُرْسَلينَ وَالْحُجَّةُ عَلَى جَميعِ الْمَخْلُوقينَ مِنْ أَهْلِ السَّمَاوات وَالأَرَضينَ. فَمَنْ شَكَّ في ذَلِكَ فَهُوَ كَافِرٌ كُفْرَ الْجاهِلِيَّةِ الأُولَى، وَمَنْ شَكَّ في شَيْءٍ مِنْ قَوْلي هَذَا فَقَدْ شَكَّ في الكُلّ مِنْهُ، وَالشَّاكُّ في ذلكَ فَلَهُ النَّارُ. مَعَاشِرَ النَّاس، حَبَانِيَ اللّهُ بِهَذِهِ الْفَضيلَةِ مَنّاً مِنْهُ عَلَيَّ وَإِحْسَاناً مِنْهُ إِلَيَّ وَلاَ إِلَهَ إِلاَّ هُوَ، لَهُ الْحَمْدُ مِنّي أَبَدَ الآبِدينَ وَدَهْرَ الدَّاهِرينَ وَعَلَى كُلّ حَال. مَعَاشِرَ النَّاس، فَضِلّوا عَلِيّاً فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدي مِنْ ذَكَرٍ وَأُنْثى. بِنَا أَنْزَلَ اللّهُ الرِّزْقَ وَبِقِيَ الْخَلْقُ. مَلْعُونٌ مَلْعُونٌ، مَغْضُوبٌ مَغْضُوبٌ مَنْ رَدَّ عَلَيَّ قَولي هَذَا وَلَمْ يُوَافِقْهُ. أَلاَ إِنَّ جَبْرَئيلَ خَبَّرَني عَنِ اللّهِ تَعَالى بِذَلِكَ وَيَقُولُ: مَنْ عَادَى عَلِيّاً وَلَمْ يَتَوَلَّهُ فَعَلَيْهِ لَعْنَتي وَغَضَبي، ﴿وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَد وَاتَّقُوا اللّهَ ـ أَنْ تُخَالِفُوهُ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا ـ إِنَّ اللّهَ خَبيرٌ بِمَا تَعْلَمُونَ﴾. مَعَاشِرَ النَّاس، إِنَّهُ جَنْبُ اللّهِ الَّذي ذُكِرَ في كِتَابِهِ، فَقَالَ تَعَالَى مُخْبِراً: ﴿أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ في جَنْبِ اللّهِ﴾. مَعَاشِرَ النّاس، تَدَبَّرُوا الْقُرْآنَ وَافْهَمُوا آيَاتِهِ وَانْظُرُوا إِلَى مُحْكَمَاتِهِ وَلاَ تَتَّبعوا مُتَشَابِهَهُ، فَوَ اللّهِ لَنْ يُبَيّنَ لَكُمْ زَوَاجِرَهُ وَلَنْ يُوضِحَ لَكُمْ تَفْسيرَهُ إِلاَّ الَّذي أَنَا آخِذٌ بِيَدِهِ وَمُصْعِدُهُ إِلَيَّ وَشَائِلٌ بِعَضُدِهِ وَمُعْلِمُكُمْ: أَنَّ مَنْ كُنْتُ مَوْلاَهُ فَهَذَا عَلِيٌّ مَوْلاَهُ، وَهُوَ عَلِيُّ بْنُ أَبي طَالِب أَخي وَوَصِيّي، وَمُوَالاَتُهُ مِنَ اللّهِ عَزَّ وَجَلَّ أَنْزَلَهَا عَلَيَّ. مَعَاشِرَ النَّاس، إِنَّ عَلِيّاً وَالطَّيّبينَ مِنْ وُلْدي هُمُ الثِّقْلُ الأَصْغَرُ، وَالْقُرْآنُ الثِّقْلُ الأَكْبَرُ، فَكُلُّ وَاحِد مُنْبِئٌ عَنْ صَاحِبِهِ وَمُوَافِقٌ لَهُ، لَنْ يَفْتَرِقَا حَتى يَرِدَا عَلَيَّ الْحَوْضَ. هُمْ أُمَنَاءُ اللّهِ في خَلْقِهِ وَحُكَّامُهُ في أَرْضِهِ. أَلاَ وَقَدْ أَدَّيْتُ، أَلاَ وَقَدْ بَلَّغْتُ، أَلاَ وَقَدْ أَسْمَعْتُ، أَلاَ وَقَدْ أَوْضَحْتُ. أَلاَ وَإِنَّ اللّهَ عَزَّ وَجَلَّ قَالَ وَأَنَا قُلْتُ عَنِ اللّهِ عَزَّ وَجَلَّ. أَلاَ إِنَّهُ لَيْسَ «أَميرَ الْمُؤْمِنينَ» غَيْرُ أَخي هَذَا. وَلاَ تَحِلُّ إِمْرَةُ الْمُؤْمِنينَ بَعْدي لأَحَدٍ غَيْرِهِ.

رفع علي (عليه السلام) بيدي رسول الله (صلى الله عليه وآله و سلم)

ثُمَّ ضَرَبَ بِيَدِهِ إِلَى عَضُدِ عَلِيّ عَلَيْهِ السَّلاَمُ فَرَفَعَهُ، وَكَانَ أَميرُ المؤمنينَ عَلَيْهِ السَّلاَمُ مُنْذُ أَوَّلَ مَا صَعَدَ رَسُولُ اللّه صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَشَالَ عَلِيّاً عَلَيْهِ السَّلاَمُ حَتَّى صَارَت رِجْلُهُ مَعَ رُكْبَةِ رَسُولِ اللّهِ صَلَّى اللهُ عَلَيْهِ وَآلِه. ثُمَّ قَالَ: مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ أَخي وَوَصِيّي وَوَاعي عِلْمي، وَخَليفَتِي في أُمَّتِي وَعَلَى تَفْسيرِ كِتَابِ اللّهِ عَزَّ وَجَلَّ، وَالدَّاعي إِلَيْهِ وَالْعَامِلُ بِمَا يَرْضَاهُ وَالْمُحَارِبُ لأَعْدَائِهِ وَالْمُوَالي عَلَى طَاعَتِهِ وَالنَّاهي عَنْ مَعْصِيَتِهِ. خَليفَةُ رَسُولِ اللّهِ وَأَميرُ الْمُؤْمِنينَ وَالإِمَامُ الْهَادي وَقَاتِلُ النَّاكِثينَ وَالْقَاسِطينَ وَالْمَارِقينَ بِأَمْرِ اللّه. أَقُولُ وَمَا يُبَدَّلُ الْقَوْلُ لَدَيَّ بِأَمْرِ رَبّي، أَقُولُ: اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَاد مَنْ عَادَاهُ وَالْعَنْ مَنْ أَنْكَرَهُ وَاغْضَبْ عَلَى مَنْ جَحَدَ حَقَّهُ. اللّهُمَّ إِنَّكَ أَنْزَلْتَ عَلَيَّ أَنَّ الإِمَامَةَ بَعدي لِعَليّ وَلِيّكَ عِنْدَ تِبيَاني ذَلِكَ وَنَصْبِي إِيَّاهُ بِمَا أَكْمَلتَ لِعِبَادِكَ مِنْ دينِهِم وَأَتْمَمْتَ عَلَيْهِم بِنعمَتِك وَرَضيتَ لَهُمْ الإِسلاَمَ ديناً فَقُلْتَ: ﴿وَمَنْ يَبْتَغِ غَيْرَ الاِسْلاَمِ ديناً فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الخَاسِرِينَ﴾. اللّهُمَّ إِنّي أُشْهِدُكَ وَكَفَى بِكَ شَهيداً أَنّي قَدْ بَلَّغْتُ. مَعَاشِرَ النَّاسِ، إِنّمَا أَكْمَلَ اللّهُ عَزَّ وَجَلَّ دينَكُمْ بِإِمَامَتِهِ. فَمَنْ لَمْ يَأْتَمَّ بِهِ وَبِمَنْ يَقُومُ مَقَامَهُ مِنْ وُلْدي مِنْ صُلْبِهِ إِلى يَوْمِ الْقِيَامَةِ وَالْعَرْضِ عَلَى اللّهِ عَزَّ وَجَلَّ فَأُولئِكَ الَّذينَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ، ﴿لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنْظَرُونَ﴾. مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ، أَنْصَرُكُمْ لي وَأَحَقُّكُمْ بي وَأَقْرَبُكُمْ إِلَيَّ وَأَعَزُّكُمْ عَلَيَّ، وَاللّهُ عَزَّ وجَلَّ وَأَنَا عَنْهُ رَاضِيَان. وَمَا نَزَلَتْ آيَةُ رِضاً إِلاَّ فيهِ، وَمَا خَاطَبَ اللّهُ الَّذينَ آمَنوا إِلاَّ بَدَأَ بِهِ، وَلاَ نَزَلَتْ آيَةُ مَدْحٍ فِي الْقُرآنِ إِلاَّ فيهِ، وَلاَ شَهِدَ اللهُ بِالْجَنَّةِ في ﴿هَلْ أَتى عَلَى الإِنْسَانِ﴾ إِلاَّ لَهُ، وَلاَ أَنْزَلَهَا في سِوَاهُ وَلاَ مَدَحَ بِهَا غَيْرَهُ. مَعَاشِرَ النَّاسِ، هُوَ نَاصِرُ دينِ اللّهِ، وَالْمُجَادِلُ عَنْ رَسُولِ اللّهِ، وَهُوَ التَّقِيُّ النَّقِيُّ الْهَادي الْمَهْدِيُّ. نَبِيُّكُمْ خَيْرُ نَبِيّ وَوَصِيُّكُمْ خَيْرُ وَصِيّ وَبَنُوهُ خَيْرُ الأَوْصِيَاءِ. مَعَاشِرَ النَّاسِ، ذُرِّيَّةُ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ، وَذُرِّيَّتِي مِنْ صُلْبِ أَميرِ الْمُؤْمِنينَ عَلِيٍّ.

مَعَاشِرَ النَّاسِ، إِنَّ إِبْلِيسَ أَخْرَجَ آدَمَ مِنَ الْجَنَّةِ بِالْحَسَدِ، فَلاَ تَحْسُدوهُ فَتَحْبَطَ أَعْمَالُكُمْ وَتَزِلَّ أَقْدَامُكُمْ، فَإِنَّ آدَمَ أُهْبِطَ إِلَى الأَرْضِ لِخَطيئَةٍ وَاحِدَةٍ، وَهُوَ صَفْوَةُ

اللّهِ عَزَّ وَجَلَّ، وَكَيْفَ بِكُمْ وَأَنْتُمْ أَنْتُمْ وَمِنْكُمْ أَعْدَاءُ اللّهِ. أَلاَ وَإِنَّهُ لاَ يُبْغِضُ عَلِيّاً إِلاَّ شَقِيٌّ، وَلاَ يُوَالِي عَلِيّاً إِلاَّ تَقِيٌّ، وَلاَ يُؤْمِنُ بِهِ إِلاَّ مُؤْمِنٌ مُخْلِصٌ. وَفِي عَلِيٍّ ـ وَاللهِ ـ نَزَلَتْ سُورَةُ الْعَصْرِ: ﴿بِسْمِ اللّهِ الرَّحْمنِ الرَّحِيمِ ● وَالْعَصْرِ ● إِنَّ الإِنْسَانَ لَفِي خُسْرٍ ● إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾. مَعَاشِرَ النَّاسِ، قَدِ اسْتَشْهَدْتُ اللهَ وَبَلَّغْتُكُمْ رِسَالَتِي وَمَا عَلَى الرَّسُولِ إِلاَّ البَلاَغُ المُبِينُ. مَعَاشِرَ النَّاسِ، اِتَّقُوا اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ. مَعَاشِرَ النَّاسِ، ﴿آمِنُوا بِاللّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أُنْزِلَ مَعَهُ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهاً فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنُهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ﴾. مَعَاشِرَ النَّاسِ، النُّورُ مِنَ اللّهِ عَزَّ وجَلَّ مَسْلُوكٌ فِيَّ ثُمَّ فِي عَلِيّ بْنِ أَبِي طَالِبٍ، ثُمَّ فِي النَّسْلِ مِنْهُ إِلَى الْقَائِمِ الْمَهْدِيِّ الَّذِي يَأْخُذُ بِحَقِّ اللّهِ وَبِكُلِّ حَقٍّ هُوَ لَنَا، لأَنَّ اللّهَ عَزَّ وَجلَّ قَدْ جَعَلَنَا حُجَّةً عَلَى الْمُقَصِّرِينَ وَالْمُعَانِدِينَ وَالمخَالِفِينَ وَالْخَائِنِينَ وَالآثِمِينَ وَالظَّالِمِينَ مِنْ جَمِيعِ الْعَالَمِينَ. مَعَاشِرَ النَّاسِ، أُنْذِرُكُمْ أَنِّي رَسولُ اللّهِ قَدْ خَلَتْ مِنْ قَبْلِيَ الرُّسُلُ، أَفَإِنْ مِتُّ أَوْ قُتِلْتُ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ؟ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللّهَ شَيْئاً وَسَيَجْزِي اللّهُ الشَّاكِرِينَ الصَّابِرِينَ. أَلاَ وَإِنَّ عَلِيّاً هُوَ الْمَوصُوفُ بِالصَّبْرِ وَالشُّكْرِ، ثُمَّ مِنْ بَعْدِهِ وُلْدِي مِنْ صُلْبِهِ. مَعَاشِرَ النَّاسِ، لاَ تَمُنُّوا عَلَى اللهِ إِسْلاَمَكُمْ فَيَسْخَطَ عَلَيْكُمْ وَيُصِيبَكُم بِعَذَابٍ مِنْ عِنْدِهِ، إِنَّه لَبِالْمِرْصَادِ. مَعَاشِرَ النَّاسِ، إِنَّهُ سَيَكُونُ مِنْ بَعْدِي أَئِمَّةٌ يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لاَ يُنْصَرُونَ. مَعَاشِرَ النَّاسِ، إِنَّ اللّهَ وَأَنَا بَرِيئَانِ مِنْهُمْ.

مَعَاشِرَ النَّاسِ، إِنَّهُمْ وَانْصَارُهُمْ وَأَتْبَاعُهُمْ وَأَشْيَاعُهُمْ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ وَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ. أَلاَ إِنَّهُمْ أَصْحَابُ الصَّحِيفَةِ، فَلْيَنْظُرْ أَحَدُكُمْ فِي صَحِيفَتِهِ!!

(قَالَ: فَذَهَبَ عَلَى النَّاسِ ـ إِلاَّ شِرْذِمَةٌ مِنْهُمْ ـ أَمْرُ الصَّحِيفَةِ.)

مَعَاشِرَ النَّاسِ، إِنِّي أَدَعُهَا إِمَامَةً وَوِرَاثَةً فِي عَقِبِي إِلَى يَوْمِ الْقِيَامَةِ، وَقَدْ بَلَّغْتُ مَا

أُمِرْتُ بِتَبْلِيغِهِ حُجَّةً عَلَى كُلّ حَاضِرٍ وَغَائِبٍ وَعَلَى كُلّ أَحَدٍ مِمَّنْ شَهِدَ أَوْ لَمْ يَشْهَدْ، وُلِدَ أَوْ لَمْ يُولَدْ، فَلْيُبَلِّغِ الْحَاضِرُ الْغَائِبَ وَالْوَالِدُ الْوَلَدَ إِلَى يَوْمِ الْقِيَامَةِ. وَسَيَجْعَلُونَ الإِمَامَةَ بَعْدِي مُلْكاً وَاغْتِصَاباً، أَلاَ لَعَنَ اللّهُ الغَاصِبِينَ الْمُغْتَصِبِينَ، وَعِنْدَهَا ﴿سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلاَنِ﴾، وَ ﴿يُرْسَلُ عَلَيْكُمَا شوَاظٌ مِنْ نَار وَنُحَاسٌ فَلاَ تَنْتَصِرَانِ﴾. مَعَاشِرَ النَّاس، إِنَّ اللّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ لِيَذَرَكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتّى يَميزَ الْخَبِيثَ مِنَ الطَّيّب، وَمَا كَانَ اللّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْب. مَعَاشِرَ النَّاس، إِنَّهُ مَا مِنْ قَرْيَة إِلاَّ وَاللّهُ مُهْلِكُهَا بِتَكْذِيبِهَا وَكَذَلِكَ يُهْلِكُ القُرى وَهُيَ ظَالِمَةٌ، وَهَذَا عَليٌّ إِمَامُكُم وَوَلِيُّكُم وَهُوَ مَوَاعِيدُ اللهِ، وَاللهُ مُصَدّقٌ وَعْدَهُ. مَعَاشِرَ النَّاس، قَدْ ظَلَّ قَبْلَكُمْ أَكْثَرُ الأَوَّلِينَ، وَاللّهُ لَقَدْ أَهْلَكَ الأَوَّلِينَ، وَهُوَ مُهْلِكُ الآخِرِينَ. قَالَ اللّهُ تَعَالَى: ﴿أَلَمْ نُهْلِكِ الأَوَّلِينَ ● ثُمَّ نُتْبِعُهُمُ الآخِرِينَ ● كَذلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ● وَيْلٌ يَوْمَئِذ لِلْمُكَذّبِينَ﴾. مَعَاشِرَ النَّاس، إِنَّ اللّهَ قَدْ أَمَرَنِي وَنَهَانِي، وَقَدْ أَمَرْتُ عَلِيّاً وَنَهَيْتُهُ. فَعِلْمُ الأَمْرِ وَالنَّهْيِ مِنْ رَبِّهِ عَزَّ وَجَلَّ، فَاسْمَعُوا لأَمْرِهِ تَسْلَمُوا، وَأَطِيعُوهُ تَهْتَدُوا، وَانْتَهُوا لِنَهْيِهِ تَرْشُدُوا، وَصِيرُوا إِلَى مُرَادِهِ وَلاَ تَتَفَرَّقَ بِكُمُ السُّبُلُ عَنْ سَبِيلِهِ. مَعَاشِرَ النَّاس، أَنَا صِرَاطُ اللّهِ الْمُسْتَقِيمُ الَّذِي أَمَرَكُمْ بِاتّبَاعِهِ، ثُمَّ عَلِيٌّ مِنْ بَعْدِي، ثُمَّ وُلْدِي مِنْ صُلْبِهِ أَئِمَّةٌ يَهْدونَ إِلَى الْحَقّ وَبِهِ يَعْدِلُونَ. ثُمَّ قَرَأَ: ﴿بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ ● الْحَمْدُ للّهِ رَبّ الْعَالَمِينَ...﴾ إِلَى آخرِهَا، وَقَال: فِيَّ نَزَلَتْ وَفِيهِمْ نَزَلَتْ، وَلَهُمْ عَمَّتْ وَإِيَّاهُمْ خَصَّتْ، أُولئِكَ أَوْلِيَاءُ اللّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ، أَلاَ إِنَّ حِزْبَ اللّهِ هُمُ الْغَالِبُون. أَلاَ إِنَّ أَعْدَاءَ عَليّ هُمْ أَهلُ الشّقَاقِ وَالنِّفَاقِ وَالحَادُّونَ وَهُمُ العَادُونَ وَإِخْوَانُ الشَّيَاطِينِ الّذِينَ يُوحِي بَعْضُهُمْ إِلى بَعْضٍ زُخْرُفَ الْقَوْلِ غُروراً. أَلاَ إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ ذَكَرَهُمُ اللّهُ فِي كِتَابِهِ، فَقَالَ عَزَّ وجَلَّ: ﴿لاَ تَجِدُ قَوْماً يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ مَنْ حَادَّ اللّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ، أُولئِكَ كَتَبَ فِي قُلوبِهِمُ الإِيمَانَ...﴾. أَلاَ إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ اللّهُ عَزَّ وَجَلَّ فَقَالَ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا ايمَانَهُمْ بِظُلْم أُولئِكَ لَهُمُ الأَمْنُ وَهُمْ مُهْتَدُونَ﴾. أَلاَ إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِسَلاَم آمِنِينَ، تَتَلَقَّاهُمُ الْمَلاَئِكَةُ بِالتَّسْلِيمِ يَقولُونَ: سَلاَمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ. أَلاَ إِنَّ أَوْلِيَاءَهُمُ الَّذِين قَالَ لَهُمُ اللهُ عَزَّ وَجَلَّ ﴿يَدْخُلُونَ الْجَنَّةُ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَاب﴾. أَلاَ إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَصْلَوْنَ سَعِيراً. أَلاَ إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَسْمَعُونَ لِجَهَنَّمَ شَهِيقاً وَهِيَ تَفورُ وَلَهَا زَفِير. أَلاَ إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللّهُ فِيهِمْ: ﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا﴾. أَلاَ إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللّهُ عَزَّوَجَلَّ: ﴿كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نذيرٌ قَالوا بَلَى قَدْ جَاءَنَا نَذيرٌ

فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللّهُ مِنْ شَيْءٍ، إِنْ أَنْتُمْ إِلاَّ في ضَلاَل كَبير﴾. أَلاَ إِنَّ أَوْلِيَاءَهُمُ الَّذينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْب، لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبيرٌ. مَعَاشِرَ النَّاس، شَتَّانَ مَا بَيْنَ السَّعيرِ وَالجَنَّةِ. عَدُوُّنَا مَنْ ذَمَّهُ اللّهُ وَلَعَنَهُ، وَوَلِيُّنَا مَنْ مَدَحَهُ اللّهُ وَأَحَبَّهُ. مَعَاشِرَ النَّاسِ، أَلاَ وَإِنّي مُنْذِرٌ وَعَلِيٌّ هَاد.

مَعَاشِرَ النَّاس، إِنّي نَبِيٌّ وَعَلِيٌّ وَصِيّي. أَلاَ إِنَّ خَاتَمَ الأَئِمَّةِ مِنَّا الْقَائِمُ الْمَهْدِيَّ. أَلاَ إِنَّهُ الظَّاهِرُ عَلَى الدِّين. أَلاَ إِنَّهُ الْمُنْتَقِمُ مِنَ الظَّالِمينَ. أَلاَ إِنَّهُ فَاتِحُ الْحُصُونِ وَهَادِمُهَا. أَلاَ إِنَّهُ قَاتِلُ كُلِّ قَبيلَةٍ مِنْ أَهْلِ الشِّرْك. أَلاَ إِنَّهُ الْمُدْرِكُ بِكُلِّ ثَارِ لأَوْلِيَاءِ اللّهِ. أَلاَ إِنَّهُ النَّاصِرُ لِدينِ اللّهِ. أَلاَ إِنَّهُ الْغَرَّافُ في بَحْرٍ عَميق. أَلاَ إِنَّهُ يَسِمُ كُلَّ ذي فَضْل بِفَضْلِهِ وَكُلَّ ذي جَهْل بِجَهْلِهِ. أَلاَ إِنَّهُ خِيَرَةُ اللّهِ وَمُخْتَارُهُ. أَلاَ إِنَّهُ وَارِثُ كُلِّ عِلْمٍ وَالمحيطُ بِكُلِّ فَهْم. أَلاَ إِنَّهُ المُخْبِرُ عَنْ رَبِّهِ عَزَّ وَجَلَّ وَالمُنَبِّهُ بِأَمْرِ إِيمَانِهِ، أَلاَ إِنَّهُ الرَّشيدُ السَّديدُ. أَلاَ إِنَّهُ الْمُفَوَّضُ إِلَيْهِ. أَلاَ إِنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ بَيْنَ يَدَيْهِ. أَلاَ إِنَّهُ الْبَاقي حُجَّةً وَلاَ حُجَّةَ بَعْدَهُ، وَلاَ حَقَّ إِلاَّ مَعَهُ، وَلاَ نُورَ إِلاَّ عِنْدَهُ. أَلاَ إِنَّهُ لاَ غَالِبَ لَهُ وَلاَ مَنْصُورَ عَلَيْهِ. أَلاَ وَإِنَّهُ وَلِيُّ اللّهِ في أَرْضِهِ، وَحَكَمُهُ في خَلْقِهِ، وَأَمينُهُ في سِرِّهِ وَعَلاَنِيَتِهِ.

مَعَاشِرَ النَّاس، قَدْ بَيَّنْتُ لَكُمْ وَأَفْهَمْتُكُمْ، وَهَذَا عَلِيٌّ يُفْهِمُكُمْ بَعْدي. أَلاَ وَإِنّي عِنْدَ انْقِضَاءِ خُطْبَتِي أَدْعوكُمْ إِلى مُصَافَقَتِي عَلَى بَيْعَتِهِ وَالإِقْرَارِ بِهِ، ثُمَّ مُصَافَقَتِهِ بَعْدي. أَلاَ وَإِنّي قَدْ بَايَعْتُ اللّهَ وَعَلِيٌّ قَدْ بَايَعَني، وَأَنَا آخِذُكُمْ بِالْبَيْعَةِ لَهُ عَنِ اللّهِ عَزَّ وَجَلَّ. ﴿إِنَّ الَّذينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعونَ اللّهَ، يَدُ اللّهِ فَوْقَ أَيْديهِمْ. فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ، وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللّهَ فَسَيُؤْتيهِ أَجْراً عَظيماً﴾. مَعَاشِرَ النَّاس، إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعَائِرِ اللّهِ، ﴿فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَجُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾. مَعَاشِرَ النَّاس، حجُّوا الْبَيْتَ، فَمَا وَرَدَهُ أَهْلُ بَيْت إِلاَّ اسْتَغْنَوْا، وَلاَ تَخَلَّفوا عَنْهُ إِلاَّ افْتَقَرُوا. مَعَاشِرَ النَّاس، مَا وَقَفَ بِالْمَوْقِفِ مُؤْمِنٌ إِلاَّ غَفَرَ اللّهُ لَهُ مَا سَلَفَ مِنْ ذَنْبِهِ إِلى وَقْتِهِ ذلِكَ، فَإِذَا انْقَضَتْ حَجَّتُهُ اسْتَأْنَفَ عَمَلَهُ. مَعَاشِرَ النَّاس، الْحُجَّاجُ مُعَانُونَ وَنَفَقَاتُهُمْ مُخَلَّفَةٌ عَلَيْهِمْ، وَاللّهُ لاَ يُضيعُ أَجْرَ الْمحْسِنينَ.

مَعَاشِرَ النَّاسِ، حجُّوا الْبَيْتَ بِكَمَالِ الدّينِ وَالتَّفَقُّهِ، ولاَ تَنْصَرِفُوا عَنِ الْمَشَاهِدِ إلاَّ بِتَوْبَةٍ وَإِقْلاَعٍ. مَعَاشِرَ النَّاسِ، أَقيمُوا الصَّلاَةَ وَآتُوا الزَّكَاةَ كَمَا أَمَرَكُمُ اللّهُ عَزَّ وَجَلَّ فَإِنْ طَالَ عَلَيْكُمُ الأَمَدُ فَقَصَّرْتُمْ أَوْ نَسيتُمْ فَعَلِيٌّ وَلِيُّكُمْ وَمُبَيّنٌ لَكُمْ. الَّذي نَصبَهُ اللّهُ عزَّ وَجلَّ لَكُمْ بَعْدي وَمَنْ خَلَّفَهُ اللهُ مِنّي وَمِنْهُ يُخْبِرُونَكُمْ بِمَا تَسأَلُونَ عَنْهُ وَيُبَيّنُونَ لَكُمْ مَا لاَ تَعْلَمُونَ. أَلاَ إنَّ الْحَلاَلَ وَالْحَرَامَ أَكْثَرُ مِنْ أَنْ أُحْصِيَهُمَا وَأُعَرّفَهُمَا فَآمُرَ بِالْحَلاَلِ وَأَنْهى عَنِ الْحَرَامِ في مَقَامٍ وَاحد، فَأُمِرْتُ أَنْ آخُذَ الْبَيْعَةَ مِنْكُمْ وَالصَّفْقَةَ لَكُمْ بِقَبولِ مَا جِئْتُ بِهِ عَنِ اللّهِ عزَّ وَجلَّ في عَلِيّ أَميرِ الْمُؤْمِنينَ وَالأَئِمَّةِ مِنْ بَعْدِهِ الَّذينَ هُمْ مِنّي وَمِنْهُ إمَامَةً فيهِمْ قَائِمَةً، خَاتِمُهَا الْمَهْدِيُّ إلى يَوْمِ يَلْقَى اللّهَ الَّذي يَقْضي بالحَقّ.

مَعَاشِرَ النَّاسِ، وَكُلُّ حَلاَلٍ دَلَلْتُكُمْ عَلَيْهِ، وَكُلُّ حَرَامٍ نَهَيْتُكُمْ عَنْهُ؛ فَإِنّي لَمْ أَرْجِعْ عَنْ ذلِكَ وَلَمْ أُبَدّلْ. أَلاَ فَاذْكُرُوا ذَلِكَ وَاحْفَظُوهُ وَتَوَاصَوْا بِهِ، وَلاَ تُبَدّلُوهُ وَلاَ تُغَيّرُوهُ. أَلاَ وَإنّي أُجَدّدُ الْقَوْلَ: أَلاَ فَأَقيمُوا الصَّلاَةَ وَآتُوا الزَّكَاةَ وَأْمُروا بِالْمَعْروفِ وَانْهَوْا عَنِ الْمُنْكَرِ. أَلاَ وَإنَّ رَأْسَ الأَمْرِ بِالْمَعْرُوفِ وَالنَّهيِ عَنِ المُنْكَرِ أَنْ تَنْتَهُوا إلى قَوْلي وَتُبَلّغوهُ مَنْ لَمْ يَحْضُرْ، وَتَأْمُرُوهُ بِقَبُولِهِ عَنّي، وَتَنْهَوْهُ عَنْ مُخَالَفَتِهِ فَإِنَّهُ أَمْرٌ مِنَ اللّهِ عَزَّ وَجَلَّ وَمِنّي. وَلاَ أَمْرَ بِمَعْرُوفٍ وَلاَ نَهْيَ عَنْ مُنْكَرٍ إلاَّ مَعَ إمَامٍ مَعْصُوم.

مَعَاشِرَ النَّاسِ، الْقُرآنُ يُعَرّفُكُمْ أَنَّ الأَئِمَّةَ مِنْ بَعْدِهِ وُلْدُهُ، وَعَرَّفْتُكُمْ أَنَّهُمْ مِنّي وَأَنَا مِنْهُ، حَيْثُ يَقُولُ اللّهُ في كِتَابِهِ: ﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً في عَقِبِهِ﴾، وَقُلْتُ: ﴿لَنْ تَضِلُّوا مَا إنْ تَمَسَّكْتُمْ بِهِمَا﴾. مَعَاشِرَ النَّاسِ، التَّقْوَى، التَّقْوَى، وَاحْذَرُوا السَّاعَةَ كَمَا قَالَ اللّهُ عَزَّ وَجَلَّ: ﴿إنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظيمٌ﴾. أُذْكُرُوا الْمَمَاتَ وَالْمَعادَ وَالْحِسَابَ وَالْمَوَازِينَ وَالمحَاسَبَةَ بَيْنَ يَدَيْ رَبّ الْعَالَمينَ وَالثَّوَابَ وَالْعِقَابَ. فَمَنْ جَاءَ بِالْحَسَنَةِ أُثيبَ عَلَيْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَيْسَ لَهُ فِي الْجِنَانِ نَصيبٌ.

مَعَاشِرَ النَّاس، إنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُوني بِكَفّ وَاحِد، وَقَدْ أَمَرَنيَ اللّهُ عَزَّ وَجَلَّ أَنْ آخُذَ مِنْ أَلْسِنَتِكُمُ الإقْرَارَ بِمَا عَقَدْتُ لَعَلِيّ أَمِيرِ الْمُؤْمِنِينَ، وَلِمَنْ جَاءَ بَعْدَهُ مِنَ الأَئِمَّةِ مِنّي وَمِنْهُ، عَلَى مَا أَعْلَمْتُكُمْ أَنَّ ذُرِّيَّتِي مِنْ صُلْبِهِ. فَقُولُوا بِأَجْمَعِكُمْ: «إنَّا سَامِعُونَ مُطيعُونَ رَاضُونَ مُنْقَادُونَ لِمَا بَلَّغْتَ عَنْ رَبّنَا وَرَبّكَ في أَمْرِ إمَامِنَا عَلِيّ أَمِيرِ الْمُؤْمِنِينَ وَأَمْرِ وُلدِهِ مِنْ صُلْبِهِ مِنَ الأَئِمَّةِ. نُبَايِعُكَ عَلَى ذلِكَ بِقُلُوبِنَا وَأَنْفُسِنَا وَأَلْسِنَتِنَا وَأَيْدِينَا. عَلَى ذَلِكَ نَحْيى وَعَلَيْهِ نَمُوتُ وَعَلَيْهِ نُبْعَثُ. وَلاَ نُغَيّرُ وَلاَ نُبَدّلُ، وَلاَ نَشُكُّ وَلاَ نَجْحَدُ وَلاَ نَرْتَابُ، وَلاَ نَرْجِعُ عَنِ الْعَهْدِ وَلاَ نَنْقُضُ الْميثَاقَ. نُطيعُ اللهَ وَنُطيعُكَ وَعَلِيّاً أَميرَ الْمُؤْمِنينَ وَالأَئِمَّةَ الَّذينَ ذَكَرْتَهُم مِنْ ذُرِّيَّتِكَ مِنْ وُلْدِهِ بَعْدَهُ، الْحَسَنَ وَالْحُسَيْنَ. ... فَالْعَهْدُ وَالْميثَاقُ لَهُمْ مَأْخُوذٌ مِنَّا، مِنْ قُلُوبِنَا وَأَنْفُسِنَا وَأَلْسِنَتِنَا وَضَمَايِرِنَا وَمُصَافَقةِ أَيدِينَا. مَن أَدرَكَهَا بِيَدِه وَإلاَّ فَقَد أَقَرَّ بِلِسَانِهِ وَلاَ يَبغي بِذلِكَ بَدَلاً وَلاَ يَرَى اللّهُ مِنْ أَنْفُسِنَا عَنْهُ حِوَلاً أَبداً. نَحْنُ نُؤَدّي ذلِكَ عَنْكَ، الدَّاني وَالْقَاصي مِنْ أَوْلاَدِنَا وَأَهَالِينَا، وَنُشْهِدُ اللّهَ بِذلِكَ وَكَفى بِاللّهِ شَهِيداً وَأَنْتَ عَلَيْنَا بِهِ شَهِيدٌ». ...

مَعَاشِرَ النَّاس، مَا تَقُولُونَ؟ فَإِنَّ اللّهَ يَعْلَمُ كُلَّ صَوْت وَخَافِيَةَ كُلّ نَفْس، ﴿فَمَنِ اهْتَدى فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا﴾، وَمَنْ بَايَعَ فَإِنَّمَا يُبَايِعُ اللّهَ، ﴿يَدُ اللّهِ فَوْقَ أَيْديهِمْ﴾. مَعَاشِرَ النَّاس، فَاتّقُوا الله وَبَايِعُوا عَلِيّاً أَميرَ الْمُؤْمِنينَ وَالْحَسَنَ وَالْحُسَيْنَ وَالأَئِمَّةَ كَلِمَةً طيّبَةً بَاقِيَةً; يُهْلِكُ اللّهُ مَنْ غَدَرَ وَيَرْحَمُ مَنْ وَفى. ﴿فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفى بِمَا عَاهَدَ عَلَيْهُ اللّهُ فَسَيُؤْتيهِ أَجْراً عَظيماً﴾. مَعَاشِرَ النَّاس، قُولُوا الَّذي قُلْتُ لَكُمْ وَسَلّمُوا عَلَى عَلِيّ بِإمْرَةِ الْمُؤْمِنينَ، وَقُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصيرُ، وَقُولُوا: الْحَمْدُ لِلّهِ الَّذي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلاَ أَنْ هَدانَا اللّهُ. مَعَاشِرَ النَّاس، إنَّ فَضَائِلَ عَلِيّ بْنَ أَبي طَالِب عِنْدَ اللّهِ عَزَّ وَجَلَّ ـ وَقَدْ أَنْزَلَهَا فِي الْقُرآنِ ـ أَكْثَرُ مِنْ أَنْ أُحْصِيَهَا في مَقَامٍ وَاحِد، فَمَنْ أَنْبَأَكُمْ بِهَا وَعَرَّفَهَا فَصَدّقُوهُ. مَعَاشِرَ النَّاس، مَنْ يُطِعِ اللّهَ وَرَسولَهُ وَعَلِيّاً وَالأَئِمَّةَ الَّذينَ ذَكَرْتُهُمْ فَقَدْ فَازَ فَوْزاً عَظيماً.

مَعَاشِرَ النَّاسِ، السَّابِقُونَ إلى مُبَايَعَتِهِ وَمُوَالاَتِهِ وَالتَّسْليمِ عَلَيْهِ بِإمْرَةِ الْمُؤْمِنينَ

أُولئِكَ هُمُ الْفَائِزُونَ في جَنَّات النَّعيم. مَعَاشِرَ النَّاس، قُولُوا ما يَرْضَى اللّهُ بِهِ عَنْكُمْ مِنَ الْقَوْل، فإنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الأَرْضِ جَميعاً فَلَنْ يَضُرَّ اللّهَ شَيْئاً. اَللّهُمَّ اغْفِرْ لِلْمُؤْمِنينَ وَاغْضَبْ عَلَى الْكَافِرينَ، وَالْحَمْدُ للّهِ رَبِّ الْعَالَمينَ.

Here is my humble translation of this most important text:

"All Praise is due to Allah Who is Exalted in His Unity, Near in His Uniqueness, Sublime in His Authority, Magnanimous in His Dominance. He knows everything; He subdues all creation through His might and evidence. He is Praised always and forever, Glorified and has no end. He begins and He repeats, and to Him every matter is referred. Allah is the Creator of everything; He dominates with His power the earth and the heavens. Holy, He is, and Praised, the Lord of the angels and of the spirits. His favors overwhelm whatever He creates, and He is the Mighty over whatever He initiates. He observes all eyes while no eye can observe Him. He is Generous, Clement, Patient. His mercy encompasses everything, and so is His giving. He never rushes His revenge, nor does He hasten the retribution they deserve. He comprehends what the breast conceals and what the conscience hides. No inner I thought can be concealed from Him, nor does He confuse one with another. He encompasses everything, dominates everything, and subdues everything. Nothing is like Him. He initiates the creation from nothing; He is everlasting, living, sustaining in the truth; He is greater than can be conceived by visions, while He conceives all visions, the Eternal, the Knowing. None can describe Him by seeing Him, nor can anyone find out how He is, be it by his intellect or by a spoken word except through what leads to Him, the Sublime, the Mighty that He is.

"I testify that He is Allah, the One Who has filled time with His Holiness, the One Whose Light overwhelms eternity, Who effects His will without consulting anyone; there is no partner with Him in His decisions, nor is He assisted in running His affairs. He shaped what He made without following a preexisting model, and He created whatever He created without receiving help from anyone, nor did doing so exhaust Him nor frustrated His designs. He created, and so it was, and He initiated, and it became visible. So He is Allah, the One and Only God, the One Who does whatever He does extremely well. He is the Just One Who never oppresses, the most Holy to Whom all affairs are referred.

"I further testify that He is Allah before Whom everything is humbled, to Whose Greatness everything is humiliated, and to Whose Dignity everything submits. He is the King of every domain and the One Who places planets in their orbits. He controls the movements of the sun and of the moon, each circles till a certain time. He makes the night follow the day and the day follow the night, seeking it incessantly. He splits the spine of every stubborn tyrant and annihilates every mighty devil.

"Never has there been any opponent opposing Him nor a peer assisting Him. He is Independent; He never begets nor is He begotten, and none can ever be His equal. He is One God, the Glorified Lord. His will is done; His word is the law. He knows, so He takes account. He causes death and gives life. He

makes some poor and others rich. He causes some to smile and others to cry .He brings some nearer to Him while distancing others from Him. He withholds and He gives. The domain belongs to Him and so is all the Praise. In His hand is all goodness, and He can do anything at all. He lets the night cover the day and the day cover the night; there is no god but He, the Sublime, the oft-Forgiving One. He responds to the supplication; He gives generously; He computes the breath; He is the Lord of the jinns and of mankind, the One Whom nothing confuses, nor is He annoyed by those who cry for His help, nor is He fed-up by those who persist. He safeguards the righteous against sinning, and He enables the winners to win. He is the Master of the faithful, the Lord of the Worlds Who deserves the appreciation of all those whom He created and is praised no matter what. I praise Him and always thank Him for the ease He brings me and for the constriction, in hardship and in prosperity, and I believe in Him, in His angels, in His Books and messengers. I listen to His Command and I obey, and I initiate the doing of whatever pleases Him, and I submit to His decree hoping to acquire obedience to Him and fear of His penalty, for He is Allah against Whose designs nobody should feel secure, nor should anyone ever fear His "oppression."

"I testify, even against my own soul, that I am His servant, and I bear witness that he is my Lord. I convey what He reveals to me, being cautious lest I should not do it, so a catastrophe from Him would befall upon me, one which none can keep away, no matter how great his design may be and how sincere his friendship. There is no god but He, for He has informed me that if I do not convey what He has just revealed to me in honor of Ali in truth, I will not have conveyed His Message at all, and He, the Praised and the Exalted One, has guaranteed for me to protect me from the (evil) people, and He is Allah, the One Who suffices, the Sublime. He has just revealed to me the following (verse):

***In The Name of Allah, the Most Gracious, the Most Merciful. O Messenger! Convey what has* (*just*) *been revealed to you* (*with regard to 'Ali*)*, and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from* (*evil*) *people; surely Allah will not guide the unbelieving people* (Qur'an, 5:67).**

"O people! I have not committed any shortcoming in conveying what Allah Almighty revealed to me, and I am now going to explain to you the reason behind the revelation of this verse: Three times did Gabriel command me on behalf of the Peace, my Lord, Who is the source of all peace, to thus make a stand in order to inform everyone, black and white, that: Ali ibn Abu Talib is my Brother, *Wasi*, and successor over my nation and the Imam after me, the one whose status to me is like that of Aaron to Moses except there will be no prophet after me, and he is your master next only to Allah and to His Messenger, and Allah has already revealed to me the same in one of the fixed verses of His Book saying,

***"Your Master is Allah and His Messenger and those who believe, those who keep up prayers and pay zakat even as they bow down"* (*Qur'an, 5:55*),**

and, Ali ibn Abu Talib the one who keeps up prayers, who pays *zakat* even as he bows down, seeking to please Allah, the Sublime, the Almighty, on each and every occasion.

"I asked Gabriel to plead to the Peace to excuse me from having to convey such a message to you, O people! Due to my knowledge that the pious are few1 while the hypocrites are many, and due to those who will blame me, and due to the trickery of those who ridicule Islam and whom Allah described in His Book as saying with their tongues contrarily to what their hearts conceal, thinking lightly of it, while it is with Allah magnanimous, and due to the abundance of their harm to me, so much so that they called me "ears" and claimed that I am so because of being so much in his (Ali's) company, always welcoming him, loving him and being so much pleased with him till Allah, the Exalted and the Sublime One, revealed in this regard the verse saying: " And there are some of them who harm the (feelings of the) Prophet and say: He is an ear (*uthun* أذنٌ ; i.e. he always listens to Ali).

***Say: One who listens* (*to Ali*) *is good for you; He believes in Allah and testifies to the conviction of the believers and a mercy for those of you who believe; and those who* (*thus*) *harm the Messenger of Allah shall have a painful punishment"* (Qur'an, 9:61).**

Had I wished to name those who have called me so, I would have called them by their names, and I would have pointed them out. I would have singled them out and called them by what they really are, but I, by Allah, am fully aware of their affairs. Yet despite all of that, Allah insisted that I should convey what He has just revealed to me in honor of Ali. Then the Prophet recited the following verse:)

***O Messenger! Convey what has* (*just*) *been revealed to you* (*with regard to 'Ali*)*, and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from* (*evil*) *people* (Qur'an, 5:67).**

"O people! Comprehend (the implications of) what I have just said, and again do comprehend it, and be (further) informed that Allah has installed him (Ali) as your Master and Imam, obligating the Muhajirun and the Ansar and those who follow them in goodness to obey him, and so must everyone who lives in the desert or in the city, who is a non-Arab or an Arab, who is a free man or a slave, who is young or old, white or black, and so should everyone who believes in His Unity. His decree shall be carried out. His (Ali's) word is binding; his command is obligating; cursed is whoever opposes him, blessed with mercy is whoever follows him and believes in him, for Allah has already forgiven him and forgiven whoever listens to him and obeys him.

"O people! This is the last stand I make in such a situation; so, listen and obey, and submit to the Command of Allah, your Lord, for Allah, the Exalted and the Sublime One, is your Master and Lord, then next to Him is His Messenger and Prophet who is now addressing you, then after me 'Ali is your Master and Imam according to the Command of Allah, your Lord, then the Imams from among my progeny, his offspring, till the Day you meet Allah and His Messenger. Nothing is permissible except what is deemed so by Allah, His Messenger, and they (the Imams), and nothing is prohibitive except what is deemed so by Allah and His Messenger and they (the Imams). Allah, the Exalted and the Sublime One, has made me acquainted with what is permissible and what is prohibitive, and I have conveyed to you what my Lord has taught me of His Book, of what it decrees as permissible or as prohibitive.

"O people! Prefer him (Ali) over all others! There is no knowledge except that Allah has divulged it to me, and all the knowledge I have learned I have divulged to Imam al-Muttaqin امام المتقين (leader of the righteous), and there is no knowledge (that I know) except that I divulged it to Ali, and he is *al-Imam al-Mubin* امام مبين (the evident Imam) whom Allah mentions in Surat Ya-Sin:

***"... and everything We have computed is in* (*the knowledge of*) *an evident Imam"* (Qur'an, 36:12).**

"O people! Do not abandon him, nor should you flee away from him, nor should you be too arrogant to accept his authority, for he is the one who guides to righteousness and who acts according to it. He defeats falsehood and prohibits others from acting according to it, accepting no blame from anyone while seeking to please Allah. He is the first to believe in Allah and in His Messenger; none preceded him as such. And he is the one who offered his life as a sacrifice for the Messenger of Allah and who was in the company of the Messenger of Allah while no other man was. He is the first of all people to offer prayers and the first to worship Allah with me. I ordered him, on behalf of Allah, to sleep in my bed, and he did, offering his life as a sacrifice for my sake.

"O people! Prefer him (over all others), for Allah has preferred him, and accept him, for Allah has appointed him (as your leader). O people! He is an Imam appointed by Allah, and Allah shall never accept the repentance of anyone who denies his authority, nor shall He forgive him; this is a must decree from Allah never to do so to anyone who opposes him, and that He shall torment him with a most painful torment for all time to come, for eternity; so, beware lest you should oppose him and thus enter the fire the fuel of which is the people and the stones prepared for the unbelievers.

"O people! By Allah! All past prophets and messengers conveyed the glad tiding of my advent, and I, by Allah, am the seal of the prophets and of the messengers and the argument against all beings in the heavens and on earth. Anyone who doubts this commits apostasy similar to that of the early *jahiliyya*, and anyone who doubts anything of what I have just said doubts everything which has been revealed to me, and anyone who doubts any of the Imams doubts all of them, and anyone who doubts us shall be lodged in the fire.

"O people! Allah, the most Exalted and the Almighty, has bestowed this virtue upon me out of His kindness towards Ali and as a boon to Ali and there is no god but He; to Him all praise belongs in all times, for eternity, and in all circumstances. O people! Prefer Ali (over all others), for he is the very best of all people after me, be they males or females, so long as Allah sends down His sustenance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone who does not accept this statement of mine and who does not agree to it. Gabriel himself has informed me of the same on behalf of Allah Almighty Who he said (in Gabriel's words): "Anyone who antagonizes Ali and refuses to accept his *wilayat* shall incur My curse upon him and My wrath."

***"... and let every soul consider what it has sent forth for the morrow, and be careful of* (*your duty to*) *Allah"* (Qur'an, 59:18),**

***"And do not make your oaths a means of deceit between you lest a foot should slip after its stability"* (*Qur'an, 16:94*),**

***" Allah is fully aware of all what you do"* (Qur'an, 58: 13).**

"O people! He (Ali) is *janb–Allah* mentioned in the Book of Allah, the Sublime One: The Almighty, forewarning his (Ali's) adversaries, says,

***"Lest a soul should say: O woe unto me for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn"* (Qur'an, 39:56).**

"O people! Study the Qur'an and comprehend its verses, look into its fixed verses and do not follow what is similar thereof, for by Allah, none shall explain to you what it forbids you from doing, nor clarify its exegesis, other than the one whose hand I am taking and whom I am lifting to me, the one whose arm I am taking and whom I am lifting, so that I may enable you to understand that: Whoever among you takes me as his master, this, Ali is his master, and he is Ali ibn Abu Talib, my Brother and *wasi*, and his appointment as your *wali* is from Allah, the Sublime, the Exalted One, a commandment which He revealed to me.

"O people! Ali and the good ones from among my offspring from his loins are the Lesser Weight, while the Qur'an is the Greater One: each one of them informs you of and agrees with the other. They shall never part till they meet me at the Pool (of Kawthar). They are the Trustees of Allah over His creation, the rulers on His earth. Indeed now I have performed my duty and conveyed the Message. Indeed you have heard what I have said and explained. Indeed Allah, the Exalted One and the Sublime, has said, and so have Ion behalf of Allah, the Exalted One and the Sublime, that there is no Ameerul–Mo'mineen أمير المؤمنين (Commander of the Faithful) *save this Brother of mine*; no authority over a believer is permissible after me except to him."

Then the Prophet patted Ali's arm, lifting him up. Since the time when the Messenger of Allah ascended the pulpit, Ameerul–Mo'mineen was one pulpit step below where the Messenger of Allah had seated himself on his pulpit. As Ali was on his (Prophet's) right side, one pulpit step lower, now they both appeared to the gathering to be on the same level; the Prophet lifted him up. The Prophet then raised his hands to the heavens in supplication while Ali's leg was touching the knee of the Messenger of Allah. The Prophet continued his sermon thus:

"O people! This is Ali, my Brother, *Wasi*, the one who comprehends my knowledge, and my successor over my nation, over everyone who believes in me. He is the one entrusted with explaining the Book of Allah, the most Exalted One, the Sublime, and the one who invites people to His path. He is the one who does whatever pleases Him, fighting His enemies, befriending His friends who obey Him, prohibiting disobedience to Him. He is the successor of the Messenger of Allah and Ameerul– Mo'mineen, the man assigned by Allah to guide others, killer of the renegades and of those who believe in equals to Allah, those who violate the Commandments of Allah. Allah says,

***"My Word shall not be changed, nor am I in the least unjust to the servants"* (Qur'an, 50.29),**
and by Your Command, O Lord, do I (submit and) say, O Allah! Befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; curse whoever disavows him, and let Your Wrath descend on whoever usurps his right. "O Lord! You revealed a verse in honor of Ali, Your *wali*, in its explanation and to effect Your own appointment of him this very day did You say,

***"This day have I perfected your religion for you, completed My favor on you, and chosen for you Islam as a religion"* (Qur'an, 5.3);**

***"And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers"* (*Qur'an, 3:85*).**

Lord! I implore You to testify that I have conveyed (Your Message).

"O people! Allah, the Exalted and the Sublime, has perfected your religion through his (Ali's) Imamate; so, whoever rejects him as his Imam or rejects those of my offspring from his loins who assume the same status (as Imams) till the Day of Judgment when they shall all be displayed before Allah, the Exalted and the Sublime, these are the ones whose (good) deeds shall be nil and void in the life of this world and in the hereafter, and in the fire shall they be lodged forever,

***"…their torture shall not be decreased, nor shall they be given a respite"* (Qur'an,2:162).**

"O people! Here is Ali, the one who has supported me more than anyone else among you, the one who most deserves my gratitude, the one who is closest of all of you to me and the one who is the very dearest to me. Both Allah, the Exalted and the Sublime, and I are pleased with him, and no verse of the Holy Qur'an expressing Allah's Pleasure except that he is implied therein, nor has any verse of praise been revealed in the Qur'an except that he is implied therein, nor has the Lord testified to Paradise in the (Qur'anic) Chapter starting with

***"Has there not come over man a long period of time when he was nothing* (*not even*) *mentioned?"* (Qur'an, 76:1)**

nor was this Chapter revealed except in his praise.

"O people! He is the one who supports the religion of Allah, who argues on behalf of the Messenger of Allah. He is the pious, the pure, the guide, the one rightly guided. Your Prophet is the best of all prophets, and your *wasi* is the best of all *wasis*, and his offspring are the best of *wasis*. O people! Each prophet's progeny is from his own loins whereas mine is from the loins of Arneerul-Mo'mineen Ali.

"O people! Iblis caused Adam to be dismissed from the garden through envy; so, do not envy him lest your deeds should be voided and lest your feet should slip away, for Adam was sent down to earth after having committed only one sin, and he was among the elite of Allah's creation. How, then, will be your

case, and you being who you are, and among you are enemies of Allah? Indeed, none hates Ali except a wretch, and none accepts Ali's wilayat except a pious person. None believes in him except a sincere *mu'min*, and in honor of, Ali was the Chapter of Asr (Ch. 103) revealed, I swear to it by Allah:

"In the Name of Allah, the Beneficent, the Merciful. I swear by time that most surely man is in loss" **(*Qur'an, 103:1-2*)**

except Ali who believed and was pleased with the truth and with perseverance.

"O people! I have sought Allah to be my Witness and have conveyed my Message to you, and the Messenger is obligated only to clearly convey (his Message). O people!

"Fear Allah as Re ought to be feared, and do not die except as Muslims" **(Qur'an, 3:102).**

O people!

"...Believe in what We have revealed, verifying what you have, before We alter faces then turn them on their backs or curse them as We cursed the violators of the Sabbath" **(Qur'an, 4:47).**

By Allah! Redid not imply anyone in this verse except a certain band of my *sahaba* whom I know by name and by lineage, and I have been ordered (by my Lord) to pardon them; so, let each person deal with Ali according to what he finds in his heart of love or of hatred.

"O people! The *noor* from Allah, the Exalted One and the Sublime, flows through me then through 'Ali ibn Abu Talib then in the progeny that descends from him till al-Qa'im al-Mahdi **(القائم المهدي عج)**, who shall effect the justice of Allah, and who will take back any right belonging to us because Allah, the Exalted and the Sublime, made us Hujjat over those who take us lightly, the stubborn ones, those who act contrarily to our word, who are treacherous, who are sinners, who are oppressors, who are usurpers, from the entire world.

"O people! I warn you that I am the Messenger of Allah; messengers before me have already passed away; so, should I die or should I be killed, are you going to turn upon your heels? And whoever turns upon his heels shall not harm Allah in the least, and Allah shall reward those who are grateful, those who persevere. 'Ali is surely the one described with perseverance and gratitude, then after him are my offspring from his loins.

"O people! Do not think that you are doing me a favor by your accepting Islam. Nay! Do not think that you are doing Allah such a favor lest He should void your deeds, lest His wrath should descend upon you, lest He should try you with a flame of fire and brass; surely your Lord is ever-watchful.

"O people! There shall be Imams after me who shall invite people to the fire, and they shall not be helped on the Day of Judgment. O people! Allah and I are both clear of them. O people! They and their supporters and followers shall be in the lowest rung of the fire; miserable, indeed, is the resort of the

arrogant ones. Indeed, these are the folks of the *sahifa* [a covenant written by a number of very prominent Muslims, some of whom are sanctified by some Muslims, pledging to assassinate the Prophet; it was written and signed then buried at one of the walls of the Ka'ba]; so, let each one of you look into his *sahifa*! [This reference to the *sahifa* has been overlooked by most people with the exception of a small band, and I, author of this book, will *Insha-Allah* shed light on this *sahifa* in my later writings. The Prophet continued his historic sermon thus:]

"O people! I am calling for it to be an Imamate and a succession confined to my offspring till the Day of Judgment, and I have conveyed only what I have been commanded (by my Lord) to convey to drive the argument home against everyone present or absent and on everyone who has witnessed or who has not, who is already born or he is yet to be born; therefore, let those present here convey it to those who are absent, and let the father convey it to his son, and so on till the Day of Judgment. And they shall make the Imamate after me a property, *a usurpation*; may Allah curse the usurpers who usurp, and it is then that you, O jinns and mankind, will get the full attention of the One Who shall cause a flame of fire and brass to be hurled upon you, and you shall not achieve any victory!

"O people! Allah, the Exalted and the Sublime, is not to let you be whatever you want to be except so that He may distinguish the bad ones from among you from the good, and Allah is not to make you acquainted with the unknown. O people! There shall be no town that falsifies except that Allah shall annihilate it on account of its falsehood before the Day of Judgment, and He shall give al-Imam al-Mahdi (عج) authority over it, and surely Allah's promise is true.

"O people! Most of the early generations before you have strayed, and by Allah, He surely annihilated the early generations, and He shall annihilate the later ones. Allah Almighty has said,

"Did We not destroy the former generations? Then did We follow them up with later ones. Even thus shall We deal with the guilty. Woe on that Day to the rejecters!" **(Qur'an, 77: 16-19).**

"O people! Allah has ordered me to do and not to do, and I have ordered 'Ali to do and not to do, so he learned what should be done and what should not; therefore. you should listen to his orders so that you may be safe, and you should obey him so that you may be rightly guided. Do not do what he forbids you from doing so that you may acquire wisdom. Agree with him, and do not let your paths be different from his. O people! I am as-Sirat al-Mustaqeem (the Straight Path) of Allah whom He commanded you to follow, and it is after me Ali then my offspring from his loins, the Imams of Guidance: They guide to the truth and act accordingly."

Then the Prophet recited the entire text of Surat al-Fatiha and commented by saying: "It is in my honor that this (Sura) was revealed, including them (the Imams) specifically; they are the friends of Allah for whom there shall be no fear, nor shall they grieve; truly the Party of Allah are the winners. Indeed, it is their enemies who are the impudent ones, the deviators, the brethren of Satan; they inspire each other with embellished speech out of their haughtiness. Indeed, their (Imams') friends are the ones whom

Allah, the Exalted One, the Great, mentions in His Book saying,

"You shall not find a people who believe in Allah and in the latter Day befriending those who act in opposition to Allah and to His Prophet, even though they may be their own fathers or sons or brothers or kinsfolk; these are they into whose hearts He has impressed conviction" **(Qur'an, 58:22).**

Indeed, their (Imams') friends are the *mu'mins* (believers) whom Allah, the Exalted One, the Sublime, describes as:

"Those who believe and do not mix up their faith with iniquity, those are the ones who shall have the security, and they are the rightly guided" **(Qur'an, 6:82).**

"Indeed, their friends are those who believed and never doubted. Indeed, their friends are the ones who shall enter Paradise in peace and security; the angels shall receive them with welcome saying, "Peace be upon you! Enter it and reside in it forever!" Indeed, their friends shall be rewarded with Paradise where they shall be sustained without having to account for anything. Indeed, their enemies are the ones who shall be hurled into the fire. Indeed, their enemies are the ones who shall hear the exhalation of hell as it increases in intensity, and they shall see it sigh. Indeed, their enemies are the ones thus described by Allah:

"Whenever a nation enters, it shall curse its sister..." **(Qur'an, 7:38).**

Indeed, their enemies are the ones whom Allah, the Exalted One and the Sublime, describes thus:

"Whenever a group is cast into it, its keepers shall ask them: Did any warner not come to you? They shall say: Yea! Indeed, there came to us a warner but we rejected (him) and said: Allah has not revealed anything; you are only in a great error. And they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning fire. So they shall acknowledge their sins, but far will be forgiveness) from the inmates of the burning fire" **(Qur'an, 67:8–11).**

Indeed, their friends are the ones who fear their Lord in the unseen; forgiveness shall be theirs and a great reward.

"O people! What a difference it is between the fire and the great reward! O people! Our enemy is the one whom Allah censures and curses, whereas our friend is everyone praised and loved by Allah. O people! I am the Warner (*nathir* **نذير**) and Ali is the one who brings glad tidings (*basheer* **بشير**). O people! I am the one who warns (munthir) while 'Ali is the guide (*hadi* **هادي**). O people! I am a Prophet (*nabi* **نبي**) and Ali is the successor (*wasi* **وصي**).

O people! I am a Messenger (*rasool* **رسول**) and Ali is the Imam and the *wasi* after me, and so are the Imams after him from among his offspring. Indeed, I am their father, and they shall descend from his

loins. Indeed, the seal of the Imams from among us is al-Qa'im al-Mahdi. He, indeed, is the one who shall come out so that the creed may prevail. He, indeed, is the one who shall seek revenge against the oppressor. He, indeed, is the one who conquers the forts and demolishes them. He, indeed, is the one who subdues every tribe from among the people of polytheism and the one to guide it. He is the one who shall seek redress for all friends of Allah. He is the one who supports the religion of Allah. He ever derives (his knowledge) from a very deep ocean.

He shall identify each man of distinction by his distinction and every man of ignorance by his ignorance. He shall be the choicest of Allah's beings and the chosen one. He is the heir of all (branches of) knowledge, the one who encompasses every perception. He conveys on behalf of his Lord, the Exalted and the Sublime, who points out His miracles. He is the wise, the one endowed with wisdom, the one upon whom (Divine) authority is vested.

Glad tidings of him have been conveyed by past generations, yet he is the one who shall remain as a Hujja, and there shall be no Hujja after him nor any right except with him, nor any *noor* except with him. None, indeed, shall subdue him, nor shall he ever be vanquished. He is the friend of Allah on His earth, the judge over His creatures, the custodian of what is evident and what is hidden of His.

"O people! I have explained (everything) for you and enabled you to comprehend it, and this Ali shall after me explain everything to you. At the conclusion of my *khutba*, I shall call upon you to shake hands with me to swear your allegiance to him and to recognize his authority, then to shake hands with him after you have shaken hands with me. I had, indeed, sworn allegiance to Allah, and Ali had sworn allegiance to me, and I on behalf of Allah, the Exalted One and the Sublime, I require you to swear the oath of allegiance to him:

"Surely those who swear **(*the oath of*)** ***allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands; therefore, whoever reneges*** **(*from his oath*)*, he reneges only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward"*** **(Qur'an,48:10)**.

"O people! The pilgrimage (*hajj*) and the 'umra are among Allah's rituals;

"So whoever makes a pilgrimage to the House or pays a visit **(*to it*)*, there is no blame on him if he goes round them*** **[*Safa and Marwa*]** ***both"*** **(Qur'an, 2:158)**.

O people! Perform your pilgrimage to the House, for no members of a family went there except that they became wealthy, and receive glad tidings! None failed to do so except that their lineage was cut-off and were impoverished. O people! No believer stands at the standing place [at 'Arafa] except that Allah forgives his past sins till then; so, once his pilgrimage is over, he resumes his deeds. O people! Pilgrims are assisted, and their expenses shall be replenished, and Allah never suffers the rewards of the doers of good to be lost.

"O people! Perform your pilgrimage to the House by perfecting your religion and by delving into *fiqh*, and do not leave the sacred places except after having repented and abandoned (the doing of anything prohibited). O people! Uphold prayers and pay the *zakat* as Allah, the Exalted One and the Sublime, commanded you; so, if time lapses and you were short of doing so or you forgot, Ali is your *wali* and he will explain for you.

He is the one whom Allah, the Exalted and the Sublime, appointed for you after me as the custodian of His creation. He is from me and I am from him, and he and those who will succeed him from my progeny shall inform you of anything you ask them about, and they shall clarify whatever you do not know.

Halal and *haram* things are more than I can count for you now or explain, for a commandment to enjoin what is permissible and a prohibition from what is not permissible are both on the same level, so I was ordered (by my Lord) to take your oath of allegiance and to make a covenant with you to accept what I brought you from Allah, the Exalted One and the Sublime, with regards to Ali Ameerul-Mo'mineen and to the *wasis* after him who are from me and from him, a standing Imamate whose seal is al-Mahdi till the Day he meets Allah Who decrees and Who judges.

"O people! I never refrained from informing you of everything permissible or prohibitive; so, do remember this and safeguard it and advise each other to do likewise; do not alter it; do not substitute it with something else. I am now repeating what I have already said: Uphold the prayers and pay the *zakat* and enjoin righteousness and forbid abomination. The peak of enjoining righteousness is to resort to my speech and to convey it to whoever did not attend it and to order him on my behalf to accept it and to (likewise) order him not to violate it, for it is an order from Allah, the Exalted and the Sublime, and there is no knowledge of enjoining righteousness nor prohibiting abomination except that it is with a *ma'soom* (infallible) Imam امام معصوم.

"O people! The Qur'an informs you that the Imams after him are his (Ali's) descendants, and I have already informed you that they are from me and from him, for Allah says in His Book,

"And he made it a word to continue in his posterity so that they may return " **(Qur'an, 43:28)**

while I have said: "You shall not stray as long as you uphold both of them (simultaneously)." O people! (Uphold) piety, (uphold) piety, and be forewarned of the Hour as Allah, the Exalted and the Sublime, has said,

***"O people! Guard (yourselves) against (punishment from) your Lord; surely the violence of the Hour is a grievous thing"* (Qur'an, 22:1).**

"Remember death, resurrection, the judgment, the scales, and the account before the Lord of the Worlds, and (remember) the rewards and the penalty. So whoever does a good deed shall be rewarded for it, and whoever commits a sin shall have no place in the Gardens. O people! You are more numerous than (it is practical) to shake hands with me all at the same time, and Allah, the Exalted and

the Sublime, commanded me to require you to confirm what authority I have vested upon Ali Ameerul–Mo'mineen and to whoever succeeds him of the Imams from me and from him, since I have just informed you that my offspring are from his loins. You, therefore, should say in one voice: 'We hear, and we obey; we accept and we are bound by what you have conveyed to us from our Lord and yours with regard to our Imam Ali Ameerul–Mo'mineen, and to the Imams, your sons from his loins. We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, with our hands. According to it shall we live, and according to it shall we die, and according to it shall we be resurrected. We shall not alter anything or substitute anything with another, nor shall we doubt nor deny nor suspect, nor shall we violate our covenant nor abrogate the pledge. You admonished us on behalf of Allah with regard to Ali Ameerul–Mo'mineen, and to the Imams whom you mentioned to be from your offspring from among his descendants after him: al–Hasan and al–Husayn and to whoever is appointed (as such) by Allah after them. The covenant and the pledge are taken from us, from our hearts, from our souls, from our tongues, from our conscience, from our hands. Whoever does so by his handshake, it shall be so, or otherwise testified to it by his tongue, and we do not seek any substitute for it, nor shall Allah see our souls deviating there from. We shall convey the same on your behalf to anyone near and far of our offspring and families, and we implore Allah to testify to it, and surely Allah suffices as the Witness and you, too, shall testify for us.'

"O people! What are you going to say?! Allah knows every sound and the innermost of every soul;

"Whoever chooses the right guidance, it is for his own soul that he is rightly guided, and whoever strays, it is only to its detriment that he goes astray" **(Qur'an, 17:15).**

O people! Swear the oath of allegiance to Allah, and swear it to me, and swear it to Ali Ameerul–Mo'mineen, and to al–Hasan and al–Husayn and to the Imams from their offspring in the life of this world and in the hereafter, a word that shall always remain so. Allah shall annihilate anyone guilty of treachery and be merciful upon everyone who remains true to his word:

"Whoever reneges **(*from his oath*)*, he reneges only to the harm of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward"*** **(Qur'an, 48:10).**

"O people! Repeat what I have just told you to, and greet Ali with the title of authority of "Ameerul–Mo'mineen" and say:

"We hear, and we obey, O Lord! Your forgiveness **(*do we seek*)*, and to You is the eventual course"*** **(Qur'an, 2:285),**

and you should say:

"All praise is due to Allah Who guided us to this, and we would not have found the way had it not been for Allah Who guided us" **(Qur'an, 7:43).**

"O people! The merits of Ali ibn Abu Talib with Allah, the Exalted and the Sublime, the merits which are revealed in the Qur'an, are more numerous than I can recount in one speech; so, whoever informs you of them and defines them for you, you should believe him. O people! Whoever obeys Allah and His Messenger and Ali and the Imams to whom I have already referred shall attain a great victory.

O people! Those foremost from among you who swear allegiance to him and who pledge to obey him and who greet him with the greeting of being the Commander of the Faithful are the ones who shall win the Gardens of Felicity. O people! Say what brings you the Pleasure of Allah, for if you and all the people of the earth disbelieve, it will not harm Allah in the least. O Lord! Forgive the believers through what I have conveyed, and let Your Wrath descend upon those who renege, the apostates, and all Praise is due to Allah, the Lord of the Worlds."

Thus did the Prophet of Allah (ص) speak on behalf of the Almighty Who sent him as the beacon of guidance not only for the Muslims but for all mankind. But the question that forces itself here is: "What happened after that historic event? Why did the Muslims forget, or pretend to have forgotten, their Prophet's instructions with regards to Ali and supposedly "elected" someone else in his stead?"

To answer this question requires the writing of another book and, indeed many such books have been written. May the Almighty grant all of us guidance, and may He count us among His true servants who recognize the truth when they see it, who abide by His tenets, Who revere His Prophet and follow his instructions in all times, in all climes, *Allahomma Ameen* **اللهم آمين**.

The reader may wonder what happened following this Ghadeer incident. The answer is very simple: The most prominent Muslims of the time prtended to have forgotten it, so they met at **سقيفة بني ساعدة** the shed of Bani Saa'ida, few meters from the Prophet's Mosque, where they kept for days fussing with each other about who would succeed the Prophet (ص) as the caliph while the corpse of the Prophet (ص) was lying in state waiting to be buried... And the rest is history.

The Ghadeer incident is immortalized in Arabic poetry. Hassan ibn Thabit, the Prophet's poet, was there and then witnessing the appointment of Ali as **أمير المؤمنين** Commander of the Faithful, so he composed the following lines of poetry on the occasion which I roughly translated below:

يناديهم يوم الغدير نبيهم بخم، و أكرم بالنبي مناديا

يقول: فمن مولاكم و وليكم؟ فقالوا و لم يبدوا هناك التعاديا:

الهك مولانا و أنت ولينا و لن تجدن منا لك اليوم عاصيا

فقال له: قم يا علي فانني رضيتك من بعدي اماما و هاديا

و كان علي أرمد العين يبتغي لعينيه مما يشتكيه مداويا

فداواه خير الناس منه بريقه فبورك مرقيا و بورك راقيا

Their Prophet on the Ghadeer Day calls upon them all
At Khumm, how great the Prophet is when he does call!
He said, "Who is your Master and Wali?"
They said, showing on that day no hostility,
"Our Master is our God while our Wali is you,
You shall find today none to disobey you."
He said to him, "Stand up, O Ali, for I did find
"You to be and Imam after me and a guide."
Ali was sore in the eyes and did seek a remedy
For that from which was complaining Ali,
So he was doctored with the saliva of the best of all,
So the one who received it and who gave it are blessed by all.
(Reference: al-Qanduzi, *Yanabi al-Mawadda* **ينابيع المودة**, p. 120)

For those who have the habit of casting doubt about anything in which they do not wish to believe, we would like to state below some mostly classic references where this *Khutba of the Ghadeer* is quoted. In these references the reader can deliberate on the various portions of this historic sermon as quoted in bits and pieces in these references. Most of these references are considered reliable by the majority of Muslims, Sunnis and Shiites:

1. Jalal ad-Deen as-Sayyuti, *Kitab Al-Itqan*, Vol. 1, p. 31.

2. al-Majlisi, *Bihar.al-Anwar*, Vol. 21, pp. 360-90, Vol. 37, pp. 111-235, and Vol. 41, p. 228.He Quotes book *Al-Ih'tijaj* by at-Tibrisi (vol.2)

3. *Al-Bidaya wal Nihaya*, Vol. 5, p. 208.

4. *Badeeal-Ma'ani*, p. 75

5. *Tareekh Baghdad*, V01. 1, p. 411 and V01. 8, p. 290.

6. *Tareekh Dimashq*, Vol. 5, p. 210.

7. Ibn al-Jawziyya, *Tadh'kirat al-Khawas*, pp. 18-20.

8. Ibn as-Sa'ud's *Tafseer*, Vol. 8, p. 292.

9. At-Tibari, *Tafseer al-Qur'an*, Vol. 3, p. 428 and Vol. 6, p. 46.

10. al-Fakhr ar-Razi, *At-Tafseer al-Kabeer*, Vol. 3, p. 636.

11. *At-Tamhid fi USool al-Deen*, p. 171.

12. *Tayseer al-Wusul*, Vol. 1, p. 122.

13. Ghiyath ad-Din ibn Hammam, *Tareekh Habib as-Siyar*, V01. 1, p. 144.

14. al-Maqrizi, *Khutat*, p. 223.

15. as-Sayyuti, *Al-Durr al-Manthur*, Vol. 2, pp. 259, 298.

16. *Thakha'ir al-'Uqba*, p. 68.

17. *Ruh al-Ma'ani*, Vol. 2, p. 348.

18. Mohibb at-Tabari, *Al-Riyadh an-Nadhirah*, Vol. 2, p. 169. Look it up also in his *Tarikh*.

19. *As-Siraj al-Munir*, Vol. 4, p. 364.

20. al-Hakim, *As-Seera al-Halabiyya*, Vol. 3, p. 302.

21. *Shar'h al-Mawahib*, V01. 7, p. 13.

22. Ibn Hajar al-Asqalani, *As-Sawa'iq al-Muhriqa*, p. 26.

23. Ibn al-Badriq, *Al-'Umda*, p. 52.

24. Badr ad-Deen, *'Umdat al-Qari fi Shar'h al-Bukhari*, V01. 8, p. 584.

25. Hassan al-Ameen, *Al-Ghadeer*, V01. 2, p. 57.

26. Sharafud-Deen Sadr ad-Deen al-Mousawi, *Al-Fusul al-Muhimma*, pp. 25-27.

27. *Fadha'il as-Sahaba*, p. 272.

28. *Faydh al-Ghadeer*, V01. 6, p. 218.

29. *Kashf al-Ghumma*, p. 94.

30. *Kifayat al- Talib*, pp. 17, 28.

31. al-Muttaqi al-Hindi, *Kanz al-'Ummal*, Vol. 6, p. 397.

32. Imam Ibn Hanbal, *Musnad*, V01. 4, p. 281.

33. *Mishkat al-Masabeeh*, p. 272.

34. *Mushkil al-Athar*, Vol. 3, p. 196.

35. *Matalib as-Su'ul*, p. 16.

36. *Muftah an-Najat*, p. 216.

37. ash-Shahristani, *Al-Milal wal Nihal*, V 01. 1, p. 220.

38. al-Khawarizmi, *Manaqib*, pp. 80, 94.

39. Ibn al-Maghazli, *Manaqib*, p. 232.

40. al-Qastalani, *Al-Mawahib*, Vol. 2, p. 13.

41. as-Samhudi, *Wafaal-Wafa'*, Vol. 2, p. 173.

There is a question that forces itself here, folks: What is the location of this Ghadeer and how does it look like now? As you have already come to know, the event took place in 10 A.H./632 A.D., that is, 1,422 Hijri years ago, 1,379 Christian Era years ago; the Hijri year is a little bit shorter than the CE (or A.D., Anno Domini, "Year of our Lord", as they call it).

Surely the site has undergone a great deal of change since then. Kamal al-Sayyid has conducted a research which Ansariyan Publications published it in a booklet form first in 1419 A.H./1998 A.D. then reprinted it in 1424 A.H./2003 A.D. It falls in 45 small but interesting pages plus nine pages of color photographs and site maps. It is titled **الطريق الى غدير خم** *The Road to Ghadeer Khumm*. We would like to quote below some of its contents for the curious reader:

The "Ghadeer Khumm" area is located midway on the route between Mecca and Medina near the Juhfa. Our Prophet (ص) passed through it during his historic *hijra*, or Hegira, migration, in September of 622 A.D. then on the 18th of Thul-Hijja of the 10th Hijri year (March 16, 632 A.D. according to the Julian calendar or the 19th of March of the same year according to the Gregorian calendar) during his return

from the Farewell Pilgrimage حجة الوداع. Sands have covered the ancient caravan routes in this area which is now called the Ghurba غربة, but a water spring still gushes out of the core of stones in a spacious valley bordered by two mountain series from the north and the south.

One who leaves the port city of Jidda on the Red Sea will arrive at the Juhfa junction near Rabigh city مدينة رابغ where there is a local air port on the route's right side. The distance between the said junction and the Miqat Mosque مسجد الميقات, which was built on the ruins of an ancient mosque, extends to 10 kilo meters.

From this Miqat Mosque, one can head in the direction of the Alyaa Mansion قصر علياء across a route full of sand dunes where the blessed migration route can still be seen. This Mansion is located on the borders of the Juhfa village in the direction that leads to Medina and to Rabigh city, whereas the Miqat Mosque is located, in the direction that leads to Mecca. The distance between the Miqat Mosque and the Alyaa Mansion is about five kilo meters. Sand dunes and torrential rains have created sand dams between both areas where there are mountain heights that form the path leading to an open valley where routes diverge. From there, one can go in the direction of the Ghurba, which is not easy to get to because of the sand dunes.

As for the Ghadeer area itself, it falls at the borders of the Harra, an area filled with black stones where it is impossible for anything to grow, at the end of which the broad valley opens and leads to the Ghadeer water spring. It is in this very spot that the Prophet (ص) stopped to convey the caravans of pilgrims and the entire Islamic nation, then, now and till the Judgment Day, the last of the Almighty's directives to the faithful.

Because of violent torrential floods during rainy seasons, the area's features keep changing. One who seeks the blessing of this spot, where the very last of the Almighty's prophets and their very best, Muhammad (ص), stopped to make history, can go via one of two routes: either the Juhfa or the Rabigh: The first route starts from the Juhfa junction at the Rabigh Airport where there is a paved road extending up to nine kilo meters to the Juhfa village, where there is a large mosque, and from there he takes a route to the right to a distance of two kilo meters of sand dunes and dark rocks, as dark as the hearts of all those Muslims who forgot, or pretended to have forgotten, the Ghadeer Declaration and left it behind their backs and will continue to do so for all time to come. At the end of that route, the Ghadeer valley starts.

The second route starts from the Mecca–Medina junction in the direction of Rabigh. After a distance of ten kilo meters, the road leading to the Ghadeer diverges; the distance from Rabigh to the Ghadeer is about 26 kilo meters. The Ghadeer valley is located, generally speaking, to the east of the Miqat Mosque in the Juhfa at the distance of eight kilo meters, or to the south from Rabigh city at the distance of 26 kilo meters. In this sacred spot, a mosque was built. Its structure has for long been covered by sands and torrential waters. Winds and other soil erosion factors have all taken their toll on it.

This mosque may have remained up to the beginning of the 8th century; only its walls remain as indicted in books of *fiqh* and history as well as texts of *ziyara* of those who seek Allah's blessings at it, supplicating to the Almighty and pleading to Him to keep their firm on the footsteps of the Prophet of Islam (ص) and to count them among those who act upon the last will of His beloved Prophet and Messenger (ص) who never spoke a word of his own but only conveyed the Divine Message which he received from his Lord and Maker.

It is a shame that only Shi'ite Muslims now joyously celebrate the Eid al-Ghadeer feast, as if the Prophet (ص) singled them out to do so rather than generalizing the message to all those who testify that **لا اله الا الله، محمد رسول الله** *There is no god save Allah, Muhammad* (ص) *is the Messenger of Allah*. And do not be surprised, dear reader, if someone, a Muslim, of course, tells you that all what is said about Ghadeer Khumm is simply "old hags' tales", for there are such people in all times and climes. May the Almighty keep us away from such folks. May He forgive them and lead them to His Path, *Allahomma Aameen* **اللهم آمين**.

Ghara غاره: raid, incursion, sudden descent (upon something), (predatory) invasion

Ghawi غاوي: aberrant (individual or group), deviate, stray, misguided

Ghazi غازي: Muslim soldier, warrior

Ghazwa غزوة: military expedition, campaign, invasion

Ghulat غلاة: plural of *ghali*, an extremist, one whose views and/or actions are excessive, the name of a renegade sect; noun: **غلو** ghulu; the best (worst) example of extremists these days are the Takfiris who follow to the letter the philosophy of Ibn Taymiyyah.

Ghusul غسل: ceremonial bath conducted in certain ways, physical purification, for occasions such as Friday ghusul, *Janaba* ghusul, Burial ghusul, etc.

Habs حبس: confinement, imprisonment, detention, jail

Hadas حدس: conjucture, presumption, a sense of something

Hadd حد: penalty imposed by the Shari`a, border, adjoin, margin, frontier, barrier, ceiling, limit

Hadi هادي: guide, one who shows the right path to others: It may be any ordinary person who guides others towards what is good for them, something which is righteous, useful and beneficial. If the definite article "the " is added to it, it will have a special meaning, a much broader one: It will then refer to the Almighty Who guides His servants to His Right Path, or it may be one of the Infallible Imams who, in turn, are guided by the Almighty and instructed to show the right way to people. Here are two examples

for you:

Al-Hadi الهادي, the Almighty God, Allah, **سبحانه و تعالى** Praise and Exaltation belong to Him and only Him. The Most Glorified and Exalted One has said, *... and sufficient is your Lord as a Guide and a Helper* (Qur'an, 25:31). "Al-Hadi" is an Attribute derived, linguistically, from hidaya, guidance, which means: to attract someone to something, such as attracting the heart of a believer to al-Hadi, to the One Who provides such guidance.

Guidance means bringing the hearts closer to the Almighty. Guidance is the following of one's sound reason and common sense and the graceful way of bringing someone to the anticipated goal. He guides the elite from among His servants whom He has chosen to know His Essence, so much so that they see things through Him, and He guides the commoners among them to witness His creatures, so much so that they have seen them as signs of His being their Creator and Sustainer.

He has guided everything He created to whatever means whereby it can satisfy its needs. He has guided the baby to suck the breast of its mother, the young birds to pick the seeds, and the bees to build their honey-combs in hexagonal shapes which are the best to suit the forms of their bodies, and such examples are quite lengthy indeed.

Al-Hadi guides the guilty to repentance, and those blessed with knowledge to the facts regarding nearness to Him. Al-Hadi occupies the hearts by truthfulness and equity, the bodies by life and death. Al-Hadi has given everything He has created its shape and characteristics, and He guides whom He creates to the goals behind His creating them, to issues related to their life in this world and to those related to their creed, in addition to everything else related to them. He guides the hearts to know Him and the souls to obey Him; He guides the guilty to the path of repentance, the sincere ones to nearness to Him after being far from it. He keeps the hearts filled with love for equity and truth; He enables them to treat people justly. Al-Hadi is in all reality Allah. Al-Hadi has guided the elite from among His servants to wisdom and knowledge.

Whenever the Messenger of Allah woke up during the night for prayers, he would supplicate to his Lord saying, "Lord! God of Gabriel, Michael and Israfil, Originator of the heavens and the earth, Knower of the unknown and the Witness! You judge between Your servants regarding that wherein they dispute! I plead to You to guide me to that wherein they have differed, by Your will, for You guide whomsoever You please to a straight path." We know that the Almighty is the source of all guidance, but we also know that He works through mediums, agents, servants of His who obey His commandments and guide others to His Path, the Path of happiness in this life and in the life to come. These guides can be ordinary men and they can be scholars of theology who dedicate years of their life to studying His Holy Book, the Qur'an, and His Prophet's Sunna. Below is information about one of His servants who dedicated his life to serving his Creator and the servants of this Creator; he is Infallible Imam Ali al-Hadi, peace be with him and with all Imams from among the Prophet's Progeny:

Imam al-Hadi (ع): His first name is Ali which is usually prefixed by one of his many titles the most famous of which are: an-Nasih, al-Muftah, an-Najib, al-Murtada, al-Hadi, an-Naqi, al-Alim, al-Faqih, al-Amin, al-Mu'taman, at-Tayyib, al-Mutawakkil, a title which he avoided very much during the Abbasid ruler who also was called "al-Mutawakkil", and the "Askari *Faqih*". Because both Imams Ali ibn Abu Talib, al-Murtada, and Ali ar-Rida, peace be with both of them, were called "Abul-Hassan" each, Imam Ali al-Hadi (ع) is referred to as "Abul-Hassan III". His mother's name is Sumana Khatun. He was born in Saria, a suburb of Medina, now "Saudi Arabia", on Rajab 5, 214 A.H./September 8, 829 A.D.

He enjoyed the love of his father, Imam at-Taqi and also al-Jawad (ع), for only six years because his father had to leave for Baghdad where he was martyred on the 29th of Thu al-Qi`da 220 A.H./November 24, 835 A.D. and the responsibilities of Imamate devolved on his young son's shoulders. Providence was the only tutor and instructor that reared and raised him to the extreme zenith of learning. For more information about Imam al-Hadi (ع), refer to our discussion above of the nine Imams who descended from the hero of this book (ع).

Hadith or Hadeeth حديث: A report on a statement or tradition (action) of Prophet Muhammad (ص) or what he witnessed and approved of is called *hadith* (sing.; plural: *ahadith*). These are the explanations, interpretations and living examples of the Prophet (ص) as he taught the nation and/or explained the teachings of the Qur'an. Other meanings of this word include: modern, new, talk, speech, conversation, fresh, novel

Hadith Qudsi حديث قدسي: one of *ahadith* in which the Prophet cites the Almighty; i.e. the speech of the Almighty as worded by His Prophet Muhammad. The meaning of these *ahadith* indicates revelations to the Prophet which the Prophet (ص) put in his own words, unlike the Qur'an which is the word of Allah Almighty as conveyed to the Prophet (ص) exactly, *verbatim*.

Hafi حافض: one who has learned the entire text of the Holy Qur'an by heart; plural *huffaz*; another meaning refers to an angel in charge of protecting a human's life till it is time for his/her demise

Hajib حاجب: doorkeeper, usher

Hajiz حاجز: barrier, curtain, separator, obstruction, check or control post

Hajj or Haj or Hijj حج: Hajj is an Arabic word which means: the performance of the Islamic pilgrimage to Mecca in Hijaz, northern Saudi Arabia. It is one of the five pillars of Islam. A Muslim is to perform *hajj* at least once in his/her life, if he has the means (of health and financial ability) to do so. There are rules and regulations as well as specific outfits related to the performance of this rite. The Islamic pilgrimage takes place during the last month of the Islamic lunar calendar, namely the month of Thul-Hijja.

Hajz حجز: seizure, sequestration, garnishment, confinement, impounding

Halal حلال: something which is lawful, permissible, in Islam, the opposite of *haram*

Halif or Haleef حليف: ally, one who enjoys the protection of a tribe but does not belong to it

Hakim حاكم: ruler, governor, judge, magistrate

Halaqa حلقة: ring, circle, cycle, a group of students involved in the study of Islam

Hamid or Hameed : حميد praiseworthy, commendable, laudable

Hamim or Hameem حميم: intimate, very close (friend); another meaning refers to the boiling water or pus given to the residents of hell whenever they ask for water

Hamiya حاميه: garrison, protection force

Hamil حامل: bearer, carrier, conveyor,, holder, expectant, pregnant

Hanan حنان: affection, tenderness, sympathy, compassion

Hanif or Haneef حنيف: *Haneefs* are people who, during the pre-Islamic period of *jahiliyya*, rejected the worship of idols. These people were in search for the true religion of Prophet Abraham.

Hanith حانث: perjurer, guilty of perjury

Hannata (v.) حنط: embalmed, (n.) embalming حنوط. A word of caution here: Do not confuse what the Muslims do to corpses of their dead with that of non-Muslims, mostly the Christians who embalm their dead by draining them of blood then injecting a liquid in them. This is not permissible in Islam. Instead, Muslims anoint/oil the corpse with a special mixture of herbs which preserve the freshness of the corpse for some time. The best who excelled in this art are the Pharaohs of ancient Egypt.

The hardest period that follows death (which, in Islam, means: the separation of the eternal and indestructible soul from the temporal and decaying body) is the first three days of our own counting. Researching true life, eternal life, that is, life after death, is from my viewpoint a most fascinating research.

For those who wish to research this subject, the best reference I have come across is Sheikh (mentor) Abbas al-Qummi's *Manazil al-Akhira* which was originally written in Farsi then translated into Arabic by Dr. Abdul-Mahdi Yargari who, by the way, did an outstanding job. The edition I read was published in 1990 by the Balagh Foundation of Beirut, Lebanon. It falls only in 124 pages, yet it draws a road map for you and explains what you should expect, and how to be prepared for, as the stages on the very long and rough road to eternity succeed each other. To my deep dismay, not a single Publisher has till now asked me to translate this precious book, and I do not know if I will live long enough to see this great book translated into English…

Haqq حق: the truth, what is right, an obligation, a responsibility, what belongs to someone

Har m or Haraam حرام: a thing or action which is forbidden, prohibited, made unlawful by Islam

Haram حرم: sanctuary, a sacred territory. Mecca has been a *haram* since time immemorial. All things within the limits/boundaries of the *haram* are protected and considered inviolable; non–Muslims are not supposed to enter them. Medina was also declared a *haram* by the Prophet (ص). The term "Haramain" refers to both sanctuaries of Mecca and Medina.

Hasana or Hasaanah حصانه: immunity, privilege, exemption, liberty

Hashd حشد: crowd (of people, etc.), throng, multitude (of persons, etc.), riotous assembly

Hashr حشر: crowding, grouping, gathering together, assembling **يوم الحشر** (such as for the Day of Judgment). Speaking of the Day of Judgment, here is the picture I have drawn in my imagination for the Gathering on that Day: First of all, the place where I believe the Judgment will take place will be on our Planet Earth since we all are earthlings. The globe will change its form considerably: The mountains will be crushed and made to look like cotton being worked by a cotton carder (**نداف**) as we are told in 101:5 (Chapter 101, Verse 5) of the Holy Qur'an and the oxygen will be separated from the hydrogen in water and the oxygen is set ablaze, so much so that you will see oceans set on fire as we are told in verses such as 81:6 and 52:6, till the entire earth is flattened like a computer's storage CD.

This completely circular disk will be split into at least 128,000 triangles, this number corresponding to the number of prophets whom the Almighty sent to various nations of the human species. If you place many triangles side by side, you will come up with a circle. On tip of each pyramid will be the prophet who will face the nation to whom he was sent as those closest to him will be the nearest followed those who emulated them, and so on and so forth.

For example, immediately facing the prophet will be his *wasis* **الأوصياء** (successors to prophets), then the *walis* **الأولياء**, then the martyrs **الشهداء**, then the scholars **العلماء**, that is, the people of knowledge who did not profit by their knowledge, who did not sell their religion, who did not become wealthy or politically powerful (or who gained both wealth and power while losing all their balance with God), those who did not write for fame or reputation but to benefit the public and hopefully earn the Almighty's Pleasure and rewards.

Another tough condition for these scholars is that they should have acted upon what they had taught the people, a condition which not many of them can meet, and this includes the writer of this book who, therefore, needs your prayers and supplications, perhaps these prayers and supplications will benefit him on the Day of Gathering **يوم الحشر**.

These will be followed by others and others who disseminated knowledge or who in some way benefited the people especially in assisting them in getting closer to know and to worship their Maker rather than worship their ego, whims and desires. Within each triangle, there will be numerous groups. Each group will share one or more characteristic. People, we are told by a number of *ahadith* (traditions), will be

gathered in the company of those whom they love the most, and "love" here does not mean only emotional but in actuality, in practicality, in reality, in degree of emulation and following.

So, it is now up to you to give your heart to whomsoever you please: the movie stars, the singers, the dancers and their likes, or those who sacrificed their lives for the sake of humanity, setting immortal models for self-denial and self-sacrifice, rather than self-worship, such as the prophets and messengers of God who we, Muslims, respect and revere without making distinctions, as we are instructed to do in the Holy Qur'an. Now, and only now, you have an option. When the Day of Gathering comes, there will be no options left.

The angels will know exactly where to place you for judgment; they are the judgment angels, for each angel has a function for which the Almighty creates him, and "him" here is used loosely since angels in Islam have no gender nor will have the souls. After the judgment is done and the accounts are settled (make sure you do not die while owing people some money or a past due apology!), the fortunate ones will be transported, in groups or individually, to the gardens of bliss **جنات النعيم**, which I think will occupy the vast cosmos at that time—and only God knows if that cosmos will be similar to this cosmos, and most likely it will not—whereas those doomed will remain on earth. At that time, the earth will take another shape, becoming an inferno with numerous methods and chambers of torture described vividly in the Holy Qur'an for our admonishment. This is just an imagined picture, that is all, and you can say that I have a "wild imagination"! If you have a better idea, let us hear it! Surely Allah knows best.

Hasra or Hasrah حسره: regret, sorrow, remorse

Hawza حوزه: place of acquisition (of higher learning), religious seminary; among the world's most famous *hawzas* are located in Najaf, Iraq, and Qum, Iran.

Haya' حياء: timidity, shyness, feeling of decorum or propriety, modesty

Hayawan حيوان: animal. It also means "eternal life", everlasting life, eternity, as we read in Ch. 29 (Al-Ankabut, Spider), Verse 64. Most Arabic words have more than one meaning.

Hayawi حيوي: vital, full if vitality and energy, of utmost importance, essential

Hayawiyya حيويه: vitality, energy

Hayd or Haydh or Hayz حيض: menstruation period

Hayta or Heeta حيطه" precaution, safeguard; *al-ahwat* **الأحوط** refers to what is regarded by the creed as the most precautionary measure

Hazan (or Huzn) حزن: grief, agony, sorrow

Hazim حازم: strict, stringent, stern

Hifz حفظ: preservation, protection from loss, memorization (usually of the Holy Qur'an). Anyone who memorizes the entire text of the Holy Qur'an is called *hafiz*.

Hila or Heelah حيله: trick, cunning, ruse, artifice, stratagem, ingenuity, contrivance

Hijab حجاب: veil, curtain, barrier

Hijama or Hijaamah **حجامه:** cupping

Hikma حكمه: wisdom, sagacity, prudence

Hilal هلال: crescent, singular of *ahilla*

Hilf حلف: alliance, confederation, an oath

Hijra هجره: migration. The *hijra* or hegira refers to the Prophet's migration from Mecca to Madinah. This journey took place in the 13th year of his mission (which coincided at the time with the month of September of 622 A.D.). This is the beginning of the Muslim calendar. The word *"hijra*" means: leaving a place in order to seek sanctuary or freedom from persecution or to go where there is freedom of religion, or for any other purpose. *Hijra* can also mean to leave a bad way of life for a good or more righteous way, or to leave the company of bad folks and choose that of good folks.

Hiqd حقد: grudge, animosity, intense hatred, hostility, malice. (Do not let any of these diseases eat your heart up. Instead, pray for the wrongdoers to see the light of the Right Path so they may return to their senses, amend their ways and spare people their mischief. Do not harbor such negative feelings towards any human being, animal, plant or even stone, for all these are servants of the Almighty.

Direct such sentiments towards bad actions caused through the insinuations of the Devil, arch-enemy Satan, Lucifer, and those of his tribe. Direct your contempt towards the deed rather than the doer for the doer may not be aware of what he does or why he does it. Empty your heart of hatred and fill it with love for everyone and everything, and this love will return back to you multiplied many times. Those who sow good seeds will reap a good harvest. Try it! It comes with a guarantee!)

Hisab حساب: accounting, accounting (or right and wrong, etc.), arithmetic, computation

Hisar حصار: siege, boycott, blockade, embargo

Hiwar حوار: dialogue, conversation (usually between two persons or groups)

Hizb حزب: literally, it means party (plural *azab*); another meaning is each 60th portion of the text of the Holy Qur'an

Hisn حصن: fortress, fortified place, chateau, citadel, protection against or a protective place or measure, security against, immunity

Hudud or Hudood حدود: limits ordained by Allah. This includes the punishment for crimes; it also refers to the plural of *hadd* **حد**, specific penalty

Hujja حجة: proof, argument, evidence, authority

Huri حوري: heavenly wives known for their extreme whiteness and large lovely eyes married to the male residents of Paradise

Hurr حر: free, liberal, open-minded

I`ara or I`aarah إعاره: lending, loaning

Ibada عباده: worship, adoration, religious service, rite, cult; Muslims feel honored when described as "obedient servants of Allah". They testify that Prophet Muhammad (ص), the very best not only of mankind but of all creation, is the servant and Messenger of Allah. Anyone who serves anyone else other than Allah is a mean, humiliated and miserable loser in both this life and the life to come, whereas a sincere servant of the Almighty is a winner of both.

Ibaha or Ibaahah إباحة: Sufferance, tolerance or toleration, passive consent, disclosure, divulgence and sometimes it means: promiscuity, pornography **إباحية**

Ibham or Ibhaam إبهام: ambiguity, obscurity; it also means thumb

Ibtal or Ibtaal إبطال: nullification, annulment, voiding

Ibtihal ابتهال: supplication, invocation

Ida or Idha or Iza عظه: admonition, lesson, warning sermon

Iddi`a' إدعاء: allegation, claim, contention, assertion, declaration

Idman إدمان: addiction

Iffa عفه: uprightness, probity, modesty, honesty, incorruptibility, continence

Iftar إفطار: time or meal for breaking the fast; breakfast

Ifti`al إفتعال: contriving, designing, scheming

Iftirad إفتراض: supposition, hypothesis, assumption

Ihram إحرام: pilgrimage garb, white unwoven cotton shroud worn by pilgrims

Ihsan or Ihsaan إحسان: benevolence, charity, beneficence, kindness

Ihtifal احتفال: festivity, celebration, a merry occasion; plural: **احتفالات *ihtifalat* Islamic Festivities**: Other than the two major Islamic feasts or `ids, there are few festivities which Muslims enjoy. These are related to different activities or special occasions. Some of these special occasions are:

عقيقة Aqiqa: It is a dinner reception held after a child is born. Relatives, friends, and neighbors are invited for such an occasion.
وليمة Walima: It is a dinner reception during or after marriage is consummated. It is offered by the parents and/or the married couple. Friends, relatives, and neighbors are also invited.

Ihtijaj or Ihtijaaj إحتجاج: protesting, remonstrance, under protest, the producing of evidence, proof, rebuttal

Ihtikar or Ihtikaar إحتكار: monopoly, monopolization

Ihtiraz or Ihtiraaz إحتراز: taking precaution, precautionary measure

Ihtiyat or Ihtiyaat إحتياط: precaution, taking precautionary measures, advance care/measure

Ijhaf or Ijhaaf إجحاف: injustice, inequity

Ijma` or Ijmaa` إجماع: **unanimity, consensus**

Ijtihad or Ijtehad, Ijtihad, Ijtehad إجتهاد: the degree one reaches in order to be qualified as a *mujtahid*, one who is capable of deriving religious decisions on his own. It is exerting one's total ability to uncover Allah's rulings on issues from their sources (Qur'an, Sunnah, consensus, etc.).

Ikhtilaq or Ikhtilaaq إختلاق: fabrication, invention, innovation

Ikrah or Ikraah إكراه: coercion, imposition, forcing

Ikram or Ikraam إكرام: honoring, being generous to, revering, respecting, esteeming, recognizing, venerating

Ilhaf or Ilhaaf إلحاف: insistence, importunity, soliciting or requesting while being too pushy

`Illiyeen or `Illiyoon عليون: the highest pinnacle of Paradise; see Holy Qur'an, 83:18.

`Ilm علم: knowledge, learning, knowing, science; **علم الأجواء** : aerology; **علم الأمراض** : pathology; **علم أمراض الجلد**: dermatology; **علم أمراض النساء** : gynaecology; **علم الأمراض النفسيه**: psychiatrics; **علم الأنساب** : genealogy; **علم الأنسان** : anthropology; **علم البيئه** : ecology; **علم التربيه الزراعيه** : agrology; **علم التشريح** : anatomy; **علم الجرائم** : criminology; **علم الحشائش**: agrostology; **علم الحشرات** : entomology; **علم الصحه** : hygiene; **علم الصخور** : petrology; **علم طبقات الأرض** : geology; **علم الطبيعيات الأرضيه** : geophysics; **علم الفلك** : astronomy; **علم الفنون الصناعيه** : technology; **علم الكونيات** : cosmology; **علم النفس** : psychology; **علم النوويات**: nucleonics; **علم الوراثه** : genetics.

Iltibas or Iltibaas إلتباس: confusion, complication, predicament

Imam or Imam, Emam, Emaam إمام: 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 religious or political authority or both, or one of the Twelve Infallible Imams (ع). An *imam* is a religious community leader. Any person who leads a congregational prayer is called an *imam*. A religious leader who also leads his community in the political affairs may be called an *imam*, an *amir* (or *emir*) or caliph.

Iman or Iman, Eman إيمان: faith and trust in Allah, conviction

Imtiyaz or Emtiyaaz إمتياز: distinction, excellence, eminence, privilege, concession, franchise

Infilaq or Infilaaq إنفلاق: cleaving, fission (of nucleus, molecules, etc.)

Infirat or Infiraat إنفراط: dispersal, breaking down (of group, coalition, etc.), disruption, separation, falling apart

Injil إنجيل: the revelations that were sent down during the time of Prophet Isa (Jesus). It is referred to as the New Testament.

***Inna lillahi wa inna ilahi raji'un or Inna Lillahi Wa Inna Ilahi Rajioon* إنا لله و إنا إليه راجعون**: When a Muslim is struck with a calamity, such as when he loses one of his loved ones, or when he becomes bankrupt, he should be patient and utter this statement with full conviction. It means: "We are from Allah and to Him do we return." Muslims believe that Allah is the One who gives and who takes away. He tests us.

A true Muslim submits himself to Allah wholeheartedly, during good times and bad times. He is grateful and thankful to Allah for whatever He decrees for him. He is patient and says this expression during times of turmoil and calamity.

Insha-Allah* or Insha *Allah, In Sha' Allah إنشاء الله: When a person wishes to plan to do something in the future, when he promises someone to do something for him or to give him something, when he makes resolutions, and when he makes a pledge…, he does so only with permission of the Almighty Who enables him to do so, Who provides him with the means, tools, resources, etc., to achieve this end.

For this reason, a Muslim uses the Qur'anic instructions by saying "In-Sha' Allah", which means: "If Allah so wills." Muslims are supposed to strive hard and to trust in Allah, not in themselves, not in anyone else. They leave the results in the hands of Allah.

Inshiqaq or Inshiqaaq إنشقاق: separating from, breaking open, cleaving, breaking apart; title of Ch. 84 of the Holy Qur'an

Inshitar or Inshitaar إنشطار: fission, cleaving, splitting, dividing, tearing apart

Intihal or Intihaal إنتحال: impersonation, simulation

Intikas or Intikaas إنتكاص: recanting, repudiation, renunciation (of a previous assertion or conviction)

Iq'ad إقعاد: paralysis in the lower half of the body

Iqama or Iqamah إقامه: the pronouncement of certain statements in preparation for the performing of the prayers. It usually follows the *athan*. *Iqama* means that the prayer ritual is ready to start, to be performed, whether individually or collectively (in a congregation). It is to be recited in Arabic before every obligatory prayer.

Iqna` إقناع : convincing, persuading, inducing

Irhab إرهاب: terrorism, terrorizing, intimidation

Irtidad إرتداد: reneging, defection, apostasy, reversion

Irtiyab إرتياب: suspicion, doubt, apprehension

Isha or Isha' عشاء: nighttime, evening, time for obligatory evening *salat*, prayer, after sunset, later in the evening. It also means supper.

Ishtiqaq إشتقاق: derivation, deduction

Islam إسلام: Islam is an Arabic word the root of which is "silm", peace, and "salam", which also means peace. Among its other meanings are these: greeting, salutation, obedience to the Almighty, loyalty, allegiance, and submission to the will of the Creator of the Universe. Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnicity, language or one's social, political or any other position.

The religion of Islam is not to be confused with so-called "Mohammedanism", a misnomer created by some ignorant folks in order to tarnish the image of this pristine faith. Muslims do not accept this name as it gives wrong information about Islam and Muslims. If you really wish to know what Islam is all about, ask Muslims, not those who are hostile to the adherents to this religion of peace, and unfortunately there are many such folks.

Isnad إسناد: the method whereby one *adath* is traced and in the end attributed to a *muhaddith*, traditionist, one who first transmitted it

Isra' إسراء: night journey; usually a reference to the Prophet's night journey from Mecca to Jerusalem, an incident which took place in the year 622 A.D.

Israf إسراف: extravagance, eccessiveness, going to extremes

Ithbat or Ithbaat إثبات: proof or proving, evidence (or presenting an evidence)

Ith`an إذعان: surrender, submission, obedience, resignation, succumb-ing, acceding

Ithna-Asheris or Ithna-Ashariyya الاثنا عشرية: Shi'ite (or Shi'a or Shi'i) Muslims who follow the path of the 14 Infallibles, namely the Prophet of Islam (ص), Fatima (ع) daughter of the Prophet (ص) and the Infallible Imams who descended from Ali (ع). Ithna-Asheris are also called Ja'faris, after Imam Ja'far as-Sadiq (ع) whose biography is detailed in this book. Here is a brief narrative of their biographies for you:

The 14 Infallibles

1. **Prophet Muhammad**: He is Muhammad ibn (son of) Abdullah ibn Abdul-Muttalib ibn Hashim ibn Abd Munaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka`b ibn ibn Ghalib ibn Fahr ibn Malik ibn Nadar ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mazar ibn Nazar ibn Ma`ad ibn Adnan ibn Isma`eel (Ishmael) ibn Ibrahim (Abraham), peace and blessings of All□h be upon him, his progeny, and righteous ancestors, especially his great grandfathers Isma`eel and Ibrahim.

Prophet's Father: Abdull□h ibn Abdul-Muttalib (545 – 570 A.D.). The Blessed Prophet's father, Abdull□h ibn Abdul-Muttalib, was born in 545 A.D., 25 years before the Year of the Elephant. Abu T□lib and az-Zubair were his brothers by the same father and mother. So were the girls, except Safiyya. When his father died, the Prophet of All□h (ص) was two months old, though reports about this differ. Abdul-Mualib loved `Abdull□h immensely because he was the best of his children, the most chaste and the most noble among them. Once Abdul-Muttalib sent his son on business, and when the caravan passed by Yathrib (Medina), Abdull□h died there. He was buried in the house of Arqam ibn Ibr□him ibn Sur□qah al-Adawi.

Prophet's Foster Father: Al-H□rith son of Abd al-Uzza ibn Rif□`ah ibn Mill□n ibn N□irah ibn Fuayya ibn Nar ibn Sa`d ibn Bakr ibn Haw□zin.

Prophet's Foster Mothers: Thawbiyya; she was a bondmaid of Abu Lahab, the paternal uncle of the Messenger of All□h (ص). She breast-fed him with the milk of her son Masruh.

Halima, the Prophet's foster mother. She was the daughter of "Abu Thu'aib" Abdull□h ibn Shajnah ibn J□bir ibn Riz□m ibn N□irah ibn Sa`d ibn Bakr ibn Haw□zin al-Qaisi. She breast-fed the Messenger of All□h (ص) with the milk of her son Abdull□h and reared him (ص) for four years (till the year 574 A.D.).

Prophet's Children: 1) Ibr□him, 2) Abdull□h; 3) al-Q□sim; 4) stepdaughter (some say daughter) Zainab (d. 629 A.D.); 5) stepdaughter (some say daughter) Ruqayya (d. 624 A.D.), 6) stepdaughter (some say daughter) Umm Kulthum (d. 630 A.D.); 7) the Prophet's daughter F□ima, peace be upon her and her progeny. For more details, refer to my book titled *Muhammad: Prophet and Messenger of Allah*.

2. **Fatima (ع) Daughter of Muhammad (ص)**: Fatima (615 – 632 A.D.), mother of the Imams (ع), is the daughter of the Messenger of Allah (ص) by his first wife, Khadija daughter of Khuwaylid, may the

Almighty be pleased with her. Fatima was born in Mecca on a Friday, the 20th of Jumada II in the fifth year after the declaration of the Prophetic message which corresponds, according to the Christian calendar, to the year 615.

She was only 18 and 75 days when she died in Medina few days only (some say 75) after the death of her revered father (ص): The Prophet (ص) passed away on Safar 28/May 28 according to the Christian Gregorian calendar, or the 25th according to the Julian calendar, of the same year. Fatima passed away on the 14th of Jumada I of 11 A.H. which corresponded to August 7, 632 A.D. She was buried somewhere in the graveyard of Jannatul-Baqi' in Medina in an unmarked and unknown grave. According to her will, her husband, Imam Ali (ع), did not leave any marks identifying her grave, and nobody knows where it is. According to Shiite Muslims, she was the only daughter of the Holy Prophet (ص).

Fatima has nine names/titles: Fatima **فاطمة**, al-Siddiqa **الصديقة** (the truthful one), al-Mubaraka **المباركة** (the blessed one), al-Tahira **الطاهرة** (the pure one), al-Zakiyya **الزكية** (the chaste one), al-Radhiayya **الرضية** (the grateful one), al-Mardhiyya **المرضية** (the one who shall be pleased [on Judgment Day]), al-Muhaddatha **المحدثة** (the one, other than the Prophet, to whom an angel speaks) and al-Zahra **الزهراء** (the splendid one).

The Prophet (ص) taught Fatima (ع) divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fatima (ع) also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some "Muslims".

A number of chronicles quote her mother, Khadija, narrating the following about the birth of her revered daughter: "At the time of Fatima's birth, I sent for my neighboring Qurayshite women to assist me. They flatly refused, saying that I had betrayed them by marrying and supporting Muhammad. I was perturbed for a while when, to my great surprise, I saw four strange tall women with halos around their faces approaching me. Finding me dismayed, one of them addressed me thus, 'O Khadija! I am Sarah, mother of Ishaq (Isaac). The other three are: Mary mother of Christ, Asiya daughter of Muzahim and Umm Kulthum sister of Moses. We have all been commanded by God to put our nursing knowledge at your disposal.' Saying this, all of them sat around me and rendered the services of midwifery till my daughter Fatima was born."

The motherly blessings and affection received by Fatima (ع) were only for five years after which Khadija left for her heavenly home. The Holy Prophet brought her up thereafter.

The Holy Prophet said: "Whoever injures (bodily or otherwise) Fatima, he injures me; and whoever injures me injures Allah; and whoever injures Allah practices unbelief. O Fatima! If your wrath is incurred, it incurs the wrath of Allah; and if you are pleased, it makes Allah pleased, too."

M.H. Shakir writes the following: "Fatima, the only daughter of the Holy Prophet of Islam, was born in

Mecca on 20th of Jumada al-Thaniya 18 B.H. (Before Hijra). The good and noble lady Khadija and the Apostle of Allah bestowed all their natural love, care and devotion on their lovable and only child, Fatima, who in her turn was extremely fond of her parents. The Princess of the House of the Prophet was very intelligent, accomplished and cheerful. Her speeches, poems and sayings serve as an index to her strength of character and nobility of mind. Her virtues gained her the title 'Our Lady of Light'. She was moderately tall, slender and endowed with great beauty which caused her to be called 'az-Zahra' (the Lady of Light)".

Fatima (ع) was called az-Zahra' because her light used to shine among those in the heavens. After arriving in Medina, she was married to Ali in the first year of Hijra, and she gave birth to three sons. Her sons were: Hassan, Husayn, Masters of the youths of Paradise, and Muhsin. Muhsin never saw the light because he was aborted as his mother was behind her house door fending for herself while rogues were trying to break into it and force her husband to swear the oath of allegiance to Abu Bakr. She had two daughters, Zainab, the heroine of Karbala', and Umm Kulthum. Her children are well-known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history.

The Holy Prophet said **فاطمة بضعة مني**, "Fatima is part of me". He would go out to receive his daughter whenever she came from her husband's house. Every morning on his way to the Mosque, he would pass by Fatima's house and say, *"as-Salamu `alaykum ya Ahla Bay annnubuwwah wa ma`din arr-risala "* (Peace be with you, O Ahl al-Bayt (Household of the Prophet) and the Substance of the Message).

Fatima (ع) is famous and acknowledged as the "Sayyidatu nisa '1-`alamin" (Leader of all the women of the world for all times) because the Prophethood of Muhammad would not have been everlasting without her. The Prophet is the perfect example for men, but could not be so for women. For all the verses revealed in the Holy Qur'an for women, Fatima is the perfect model, who translated every verse into action. In her lifetime, she was a complete woman, being Daughter, Wife and Mother at the same time.

Fatima inherited the genius and wisdom, the determination and will power, piety and sanctity, generosity and benevolence, devotion and worship of Allah, self-sacrifice and hospitality, forbearance and patience, knowledge and nobility of disposition of her illustrious father, both in words and in actions. "I often witnessed my mother," says Imam Husain, "absorbed in prayer from dusk to dawn."

Her generosity and compassion for the poor was such that no destitute or beggar ever returned from her door empty-handed. She (ع) worked, dressed, ate and lived very simply. She was very generous; and none who came to her door ever went away empty handed. Many times she gave away all the food she had had, staying without any food at all. As a daughter, she loved her parents so much that she won their love and regard to such an extent that the Holy Prophet (ص) used to stand up whenever she came to him.

Marriage: When Fatima came of age, a number of hopefuls sought her hand in marriage. The Holy

Prophet was awaiting the Divine order in this respect until Imam `Ali approached him and asked for her hand in marriage. The Holy Prophet came to Fatima (ع) and asked, "My daughter! Do you consent to be wedded to `Ali, as I am so commanded by Allah?" Fatima (ع) thereupon bowed her head in modesty. Umm Salamah narrates the following: "Fatima's face Fatima bloomed with joy and her silence was so suggestive and conspicuous that the Holy Prophet stood up to shout: *Allahu Akbar'* (Allah is great)! Fatima's silence is her acceptance."

On Friday, Thul Hijja 1, 2 A.H., which corresponded to May 25, 624 A.D. according to the Julian Christian calendar or to the 28th of May of the same year according to the Gregorian Christian calendar which is widely used in the text of this book, the marriage ceremony took place. All the Muhajirun (emigrants) and Ansar (supporters) of Medina assembled in the mosque while Imam `Ali was seated before the Holy Prophet with all the ceremonious modesty of a bridegroom.

The Holy Prophet first recited an eloquent sermon then declared: "I have been commanded by Allah to get Fatima wedded to `Ali, and so I do hereby solemnize the matrimony between `Ali and Fatima on a dower of four hundred *mithqal* of silver." Then he asked Imam Ali, "Do you consent to it, O Ali? " "Yes, I do, O Holy Prophet of Allah!" replied Imam Ali (ع). Then the Holy Prophet raised his hands and supplicated thus: "O Lord! Bless both of them, sanctify their progeny and grant them the keys of Your beneficence, Your treasures of wisdom and genius; and let them be a source of blessing and peace to my *umma.*" Her children; Imam Hasan, Imam Husayn, Zainab and Umm Kulthum, are well-known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history and fortified Islam which otherwise would have been lost to mankind.

As a wife, she was very devoted. She never asked Ali for anything in her entire life. As a mother, she cared for and brought up wonderful children; they have left their marks on the pages of world history which time and the plots of enemies of Ahl al-Bayt (ع) will never be able to erase.

After The Prophet's Demise

قال ابن الجوزي (أبو الفرج عبد الرحمن بن أبي الحسن علي بن محمد القرشي التيمي البكري، الفقيه الحنبلي الحافظ المفسر الواعظ المؤرخ الأديب المعروف بابن الجوزي، رحمه الله رحمة واسعة، وأدخله فسيح جناته، فقيه حنبلي محدث ومؤرخ ومتكلم 510]هـ/1116م ـ 12 رمضان 592 هـ [ولد وتوفي في بغداد) : روي عن علي (عليه السلام) قال: لما مات رسول الله (صلى الله عليه وآله وسلم) جاءت فاطمة (عليها السلام) فأخذت قبضة من تراب القبر فوضعته على عينيها، فبكت وأنشأت تقول:

نفسي على زفراتها محبوسة يا ليتها خرجت مع الزفرات

لا خير بعدك في الحياة وإنما أبكي مخافة أن تطول حياتي

Ibn al-Jawzi, namely Abul-Faraj Abdul-Rahman ibn Abul-Hassan Ali ibn Muhammad al-Qarashi al-Taymi al-Bakri, was a Hanbali *faqih* who knew the Holy Qur'an by heart, an orator, historian and a man of letters. He was born in Baghdad in 510 A.H./1117 A.D. and died there on the 12th of the month of Ramadan of 592 A.H. which coincided with August 16, 1196 A.D. according to the Gregorian Christian calendar or the 9th of the same month and year according to the Julian calendar. May the Almighty shower him with His broad mercy and admit him into His spacious Paradise. He quotes Imam Ali (ع) saying that when the Messenger of Allah (ص) died, Fatima (ع) went to his gravesite, took a handful of its dust, put it on her eyes, wept and composed these verses of poetry:

My soul is confined with every sigh,
How I wish it departed as sighs depart.
No good is there in life after you so I
For fear my life will prolong do I cry.

Property of Fadak

The Prophet (ص) taught Fatima (ع) divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fatima (ع) also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some "Muslims". For more details about Fadak, refer to its proper place in this Glossary.

Digression: Jews of Medina

One may wonder what brought those Jews to Medina to live among people whom they regarded as their inferior, polytheist pagans who regarded as profession other than trade to be beneath their status. There are two theories. One says that those Jews were motivated by the desire to be the first to believe in the new Arabian Prophet whose name was written in their religious books and whose mission was about to start, so they made a mass immigration to Medina. Their high rabbis had told them that Medina would be the place where the new Prophet, Muhammad (ص), would be preaching the divine message. This view is supported by verses 40 – 103 of Surat al-Baqara (Chapter of the Cow, i.e. Ch. 2) which repeatedly admonishes the Israelites and strongly rebukes them for seeing the truth but turning away from it.

According to this theory, those Jews with religious fervor had come from Jerusalem in particular and Greater Syria (Sham) in particular.

The other theory seeks an explanation from the historic events that took place in southern Arabia, particularly Yemen, concluding that those Jews had migrated from there seeking religious freedom and better economic conditions. This is how advocates of this theory reason:

The immigration of the majority of Jews into Yemen from abroad appears to have taken place about the beginning of the 2nd century A.D. But the province is mentioned neither by Josephus, better known as Yoseph ben (ibn, i.e. son of) Mattithyahu (37 – cir. 100 A.D.), a Romano–Jewish historian and hagiographer of priestly and royal ancestry, nor by the main books of the Jewish oral law, namely the Mishnah and Talmud.

According to some sources, the Jews of Yemen enjoyed prosperity until the 6th century A.D. The Himyarite King, Abu–Karib Asad Toban, converted to Judaism at the end of the 5th century, while laying siege to Medina. It is likely some of his soldiers preferred to stay there for economic and perhaps other reasons. His army had marched north to battle the Aksumites who had been fighting for control of Yemen for a hundred years. The Aksumites were only expelled from the region when the newly Jewish king rallied the Jews from all over Arabia, together with pagan allies. But this victory was short–lived.

In 518 A.D., the kingdom of Yemen was taken over by Zar'a Yousuf, who was of "royal descent" but was not the son of his predecessor, Ma'di Karib Ya'fur. Yousuf converted to Judaism and instigated wars to drive the Aksumite Ethiopians from Arabia. Zar'a Yousuf is chiefly known by his cognomen "Thu Nuwas", in reference to his "curly hair." The Jewish rule lasted till 525 A.D., only 85 years before the inception of the Islamic Prophetic mission. Some historians, however, date it later, to 530, when Christians from the Aksumite Kingdom of Ethiopia defeated and killed Thu Nuwas, taking power in Yemen.

According to a number of medieval historians, Thu Nuwas announced that he would persecute the Christians living in his kingdom, mostly in Najran, because Christian states had persecuted his fellow co–religionists (the Jews) in their realms. This persecution, which took place in the year 524 A.D., is blamed on one Dimnon in Najran, that is modern al–Ukhdud area of Saudi Arabia. Any reader of the Holy Qur'an must have come across verse 4 of Surat al–Buruj (Chapter 85) of the Holy Qur'an which refers to **أَصْحَابُ الْأُخْدُودِ**, fellows of the Ukhdud, which is imprecisely translated as "the ditch self–destructed" in some English translations of the Holy Qur'an.

To the author of this book, who speaks Arabis as his mother tongue, my dear reader, "the ditch self–destructed" does not make much sense at all. Actually, this "ukhdud" was a long ditch filled with firewood. It was lit and the believers were thrown into it if they refused to abandon their faith. Some ran away from this inferno, which may remind one of a similar situation which took place with Prophet Ibrahim (Abraham) at the hands of Nimrud of 13th Century B.C. Assyria. The survivors, most likely Christians and Jews, fled up north in the direction of Medina which they made home. The Almighty in

85:4 condemns this massacre in the strongest of terms, and Christians and Jews ought to appreciate this fact.

According to some sources, after seizing the throne of the Himyarites, in 518 or 523 A.D., Thu Nuwas attacked the Aksumite (mainly Christian) garrison at Zafar, capturing them and burning their churches. He then moved against Najran, a Christian and Aksumite stronghold. After accepting the city's capitulation, he massacred those inhabitants who would not renounce Christianity in this *ukhdud* incident. Estimates of the death toll from this event range up to 20,000 in some sources. So, believers in God, Christians and Jews, had reasons to go somewhere else where they would practice their religion freely while enjoying better business opportunities among Arabs who, at the time, were mostly nomads.

Khutba of Fatima Zahra (as) Demanding Fadak

خطبة فاطمة الزهراء بنت النبي محمد في مسجد أبيها (ص) عند مطالبتها بفدك وميراثها من أبيها:

روى عبد الله بن الحسن باسناده عن آبائه ، أنه لما أجمع أبوبكر وعمر على منع فاطمة عليها السلام فدكا و بلغها ذلك لاثت خمارها على رأسها و اشتملت بجلبابها وأقبلت في لمةٍ من حفدتها ونساء قومها تطأ ذيولها، ما تخرم مشيتها مشية رسول الله (ص)، حتى دخلت على أبي بكر وهو في حشد من المهاجرين والأنصار وغيرهم فنيطت دونها ملاءة فجلست ثم أَنَت أَنَةً أجهش القوم لها بالبكاء فأرتج المجلس ثم أمهلت هنيئة حتى إذا سكن نشيج القوم وهدأت فورتهم افتتحت الكلام بحمد الله و الثناء عليه والصلاة على رسوله فعاد القوم في بكائهم فلما أمسكوا عادت في كلامها فقالت عليها السلام:

الحمد لله على ما أنعم وله الشكر على ما ألهم والثناء بما قدم من عموم نعم ابتداها وسبوغ آلاء أسداها وتمام منن أولاها جم عن الإحصاء عددها ونأى عن الجزاء أمدها وتفاوت عن الإدراك أبدها وندبهم لاستزادتها بالشكر لاتصالها واستحمد إلى الخلائق بإجزالها وثنى بالندب إلى أمثالها وأشهد أن لا إله إلا الله وحده لا شريك له كلمة جعل الإخلاص تأويلها وضمن القلوب موصولها وأنار

في التفكر معقولها الممتنع من الأبصار رؤيته ومن الألسن صفته ومن الأوهام كيفيته ابتدع الأشياء لا من شيء كان قبلها وأنشأها بلا احتذاء أمثلة امتثلها كونها بقدرته وذرأها بمشيته من غير حاجة منه إلى تكوينها ولا فائدة له في تصويرها إلا تثبيتا لحكمته وتنبيها على طاعته وإظهارا لقدرته تعبدا لبريته وإعزازا لدعوته ثم جعل الثواب على طاعته ووضع العقاب على معصيته ذيادة لعباده من نقمته وحياشة لهم إلى جنته وأشهد أن أبي محمدا عبده ورسوله اختاره قبل أن أرسله وسماه قبل أن اجتباه واصطفاه قبل أن ابتعثه إذ الخلائق بالغيب مكنونة وبستر الأهاويل مصونة وبنهاية العدم مقرونة علما من الله تعالى بمآيل الأمور وإحاطة بحوادث الدهور ومعرفة بمواقع الأمور ابتعثه الله إتماما لأمره وعزيمة على إمضاء حكمه وإنفاذا لمقادير رحمته فرأى الأمم فرقا في أديانها عكفا على نيرانها عابدة لأوثانها منكرة لله مع عرفانها فأنار الله بأبي محمد ص ظلمها وكشف عن القلوب بهمها وجلى عن الأبصار غممها وقام في الناس بالهداية فأنقذهم من الغواية وبصرهم من العماية وهداهم إلى الدين القويم ودعاهم إلى الطريق المستقيم ثم قبضه الله إليه قبض رأفة واختيار ورغبة وإيثار فمحمد (ص) من تعب هذه الدار في راحة قد حف بالملائكة الأبرار ورضوان الرب الغفار ومجاورة الملك الجبار صلى الله على أبي نبيه وأمينه وخيرته من الخلق وصفيه والسلام عليه ورحمة الله وبركاته.

ثم التفتت إلى أهل المجلس وقالت : أنتم عباد الله نصب أمره ونهيه وحملة دينه ووحيه وأمناء الله على أنفسكم وبلغاءه إلى الأمم زعيم حق له فيكم وعهد قدمه إليكم وبقية استخلفها عليكم كتاب الله الناطق والقرآن الصادق والنور الساطع والضياء اللامع بينة بصائره منكشفة سرائره منجلية ظواهره مغتبطة به أشياعه قائدا إلى الرضوان اتباعه مؤد إلى النجاة استماعه به تنال حجج الله المنورة وعزائمه المفسرة ومحارمه المحذرة وبيناته الجالية وبراهينه الكافية وفضائله المندوبة ورخصه الموهوبة وشرائعه المكتوبة فجعل الله الإيمان تطهيرا لكم من الشرك والصلاة تنزيها لكم عن الكبر والزكاة تزكية للنفس ونماء في الرزق والصيام تثبيتا للإخلاص والحج تشييدا للدين والعدل تنسيقا للقلوب وطاعتنا نظاما للملة وإمامتنا أمانا للفرقة والجهاد عزا للإسلام والصبر معونة على استيجاب الأجر والأمر بالمعروف مصلحة للعامة وبر الوالدين وقاية

من السخط وصلة الأرحام منسأة في العمر ومنماة للعدد والقصاص حقنا للدماء والوفاء بالنذر تعريضا للمغفرة وتوفية المكاييل والموازين تغييرا للبخس والنهي عن شرب الخمر تنزيها عن الرجس واجتناب القذف حجابا عن اللعنة وترك السرقة إيجابا للعفة وحرم الله الشرك إخلاصا له بالربوبية فاتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون وأطيعوا الله فيما أمركم به ونهاكم عنه فإنه إنما يخشى الله من عباده العلماء.

ثم قالت: أيها الناس اعلموا أني فاطمة و أبي محمد ص أقول عودا وبدوا ولا أقول ما أقول غلطا ولا أفعل ما أفعل شططا ، لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ ، فإن تعزوه وتعرفوه تجدوه أبي دون نسائكم وأخا ابن عمي دون رجالكم ، ولنعم المعزى إليه ص فبلغ الرسالة صادعا بالنذارة مائلا عن مدرجة المشركين ضاربا ثبجهم آخذا بأكظامهم داعيا إلى سبيل ربه بالحكمة والموعظة الحسنة يجف الأصنام وينكث الهام حتى انهزم الجمع وولوا الدبر حتى تفرى الليل عن صبحه وأسفر الحق عن محضه ونطق زعيم الدين وخرست شقاشق الشياطين وطاح وشيظ النفاق وانحلت عقد الكفر والشقاق وفهتم بكلمة الإخلاص في نفر من البيض الخماص وكنتم على شفا حفرة من النار مذقة الشارب ونهزة الطامع وقبسة العجلان وموطئ الأقدام تشربون الطرق وتقتاتون القد و الورق أذلة خاسئين تخافون أن يتخطفكم الناس من حولكم فأنقذكم الله تبارك وتعالى بمحمد ص بعد اللتيا واللتي وبعد أن مني ببهم الرجال وذؤبان العرب ومردة أهل الكتاب كلما أوقدوانارا للحرب أطفأها الله أو نجم قرن الشيطان أو فغرت فاغرة من المشركين قذف أخاه في لهواتها فلا ينكفئ حتى يطأ جناحها بأخمصه ويخمد لهبها بسيفه مكدودا في ذات الله مجتهدا في أمر الله قريبا من رسول الله سيدا في أولياء الله مشمرا ناصحا مجدا كادحا لا تأخذه في الله لومة لائم وأنتم في رفاهية من العيش وادعون فاكهون آمنون تتربصون بنا الدوائر وتتوكفون الأخبار وتنكصون عند النزال وتفرون من القتال. فلما اختار الله لنبيه دار أنبيائه ومأوى أصفيائه ظهر فيكم حسكة النفاق وسمل جلباب الدين ونطق كاظم الغاوين ونبغ خامل الأقلين وهدر فنيق المبطلين فخطر في عرصاتكم وأطلع الشيطان رأسه من مغرزه هاتفا بكم فألفاكم لدعوته مستجيبين وللعزة

فيه ملاحظين ثم استنهضكم فوجدكم خفافا وأحمشكم فألفاكم غضابا فوسمتم غير إبلكم ووردتم غير مشربكم هذا والعهد قريب والكلم رحيب والجرح لما يندمل والرسول لما يقبر ابتدارا زعمتم خوف الفتنة ألا في الفتنة سقطوا وإن جهنم لمحيطة بالكافرين فهيهات منكم وكيف بكم وأنى تؤفكون وكتاب الله بين أظهركم أموره ظاهرة وأحكامه زاهرة وأعلامه باهرة وزواجره لائحة وأوامره واضحة وقد خلفتموه وراء ظهوركم أرغبة عنه تريدون أم بغيره تحكمون بئس للظالمين بدلا ومن يتبع غير الإسلام دينا فلن يقبل منه وهو في الآخرة من الخاسرين ثم لم تلبثوا إلا ريث أن تسكن نفرتها ويسلس قيادها ثم أخذتم تورون وقدتها وتهيجون جمرتها وتستجيبون لهتاف الشيطان الغوي وإطفاء أنوار الدين الجلي وإهمال سنن النبي الصفي تشربون حسوا في ارتغاء وتمشون لأهله وولده في الخمرة والضراء ويصير منكم على مثل حز المدى ووخز السنان في الحشا وأنتم الآن تزعمون أن لا إرث لنا ، أ فحكم الجاهلية تبغون ومن أحسن من الله حكما لقوم يوقنون أفلا تعلمون ، بلى قد تجلى لكم كالشمس الضاحية أني ابنته أيها المسلمون أأغلب على إرثي يا ابن أبي قحافة أفي كتاب الله ترث أباك ولا أرث أبي لقد جئت شيئا فريا أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم إذ يقول" :وَوَرِثَ سُلَيْمانُ داوُد" وقال فيما اقتص من خبر يحيى بن زكريا إذ قال : "فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ" وقال" : وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ" وقال":يُوصِيكُمُ اللَّهُ فِي أَوْلادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ "وقال" : إِنْ تَرَكَ خَيْراً الْوَصِيَّةُ لِلْوالِدَيْنِ وَ الْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ"، وزعمتم أن لا حظوة لي ولا إرث من أبي ولا رحم بيننا أ فخصكم الله بآية أخرج أبي منها أم هل تقولون إن أهل ملتين لا يتوارثان أو لست أنا وأبي من أهل ملة واحدة أم أنتم أعلم بخصوص القرآن وعمومه من أبي وابن عمي فدونكها مخطومة مرحولة تلقاك يوم حشرك فنعم الحكم الله والزعيم محمد والموعد القيامة وعند الساعة يخسر المبطلون ولا ينفعكم إذ تندمون ولكل نبأ مستقر وسوف تعلمون من يأتيه عذاب يخزيه ويحل عليه عذاب مقيم.

ثم رمت بطرفها نحو الأنصار فقالت

:

يا معشر النقيبة وأعضاد الملة وحضنة الإسلام، ما هذه الغميزة في حقي والسنة عن ظلامتي أما كان رسول الله أبي يقول المرء يحفظ في ولده سرعان ما أحدثتم وعجلان ذا إهالة ولكم طاقة بما أحاول وقوة على ما أطلب و أزاول أتقولون مات محمد (ص) فخطب جليل استوسع وهنه واستنهر فتقه وانفتق رتقه وأظلمت الأرض لغيبته وكسفت الشمس والقمر وانتثرت النجوم لمصيبته وأكدت الآمال وخشعت الجبال وأضيع الحريم وأزيلت الحرمة عند مماته، فتلك والله النازلة الكبرى والمصيبة العظمى لا مثلها نازلة ولا بائقة عاجلة أعلن بها كتاب الله جل ثناؤه في أفنيتكم وفي ممساكم ومصبحكم يهتف في أفنيتكم هتافا وصراخا وتلاوة وألحانا ولقبله ما حل بأنبياء الله ورسله حكم فصل وقضاء حتم "وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ . "إيها بني قيله أأهضم تراث أبي وأنتم بمرأى مني ومسمع ومنتدى ومجمع تلبسكم الدعوة وتشملكم الخبرة وأنتم ذوو العدد والعدة والأداة والقوة وعندكم السلاح والجنة توافيكم الدعوة فلا تجيبون وتأتيكم الصرخة فلا تغيثون؟ أنتم موصوفون بالكفاح معروفون بالخير والصلاح والنخبة التي انتخبت والخيرة التي اختيرت لنا أهل البيت قاتلتم العرب وتحملتم الكد والتعب وناطحتم الأمم كافحتم البهم لا نبرح أو تبرحون نأمركم فتأتمرون حتى إذا دارت بنا رحى الإسلام ودر حلب الأيام وخضعت ثغرة الشرك وسكنت فورة الإفك وخمدت نيران الكفر وهدأت دعوة الهرج واستوسق نظام الدين فأنى حزتم بعد البيان وأسررتم بعد الإعلان ونكصتم بعد الإقدام وأشركتم بعد الإيمان؛بؤسا لقوم نكثوا أيمانهم من بعد عهدهم وهموا بإخراج الرسول وهم بدءوكم أول مرة أ تخشونهم فالله أحق أن تخشوه إن كنتم مؤمنين ألا وقد أرى أن قد أخلدتم إلى الخفض وأبعدتم من هو أحق بالبسط والقبض وخلوتم بالدعة ونجوتم بالضيق من السعة فمججتم ما وعيتم ودسعتم الذي تسوغتم فإن تكفروا أنتم ومن في الأرض جميعا فإن الله لغني حميد ألا وقد قلت ما قلت هذا على معرفة مني بالجذلة التي خامرتكم والغدرة التي استشعرتها قلوبكم ولكنها فيضة النفس ونفثة الغيظ وخور القناة وبثة الصدر وتقدمة الحجة فدونكموها فاحتقبوها دبرة

الظهر نقبة الخف باقية العار موسومة بغضب الجبار وشنار الأبد موصولة بنار الله الموقدة التي تطلع على الأفئدة ، فبعين الله ما تفعلون وسيعلم الذين ظلموا أي منقلب ينقلبون وأنا ابنة نذير لكم بين يدي عذاب شديد فاعملوا إنا عاملون و انتظروا إنا منتظرون.

Abullah son of Imam al-Hassan (ع) quotes his forefathers saying that Abu Bakr and Omer decided to prevent Fatima (ع) from her Fadak property. When she came to know about it, she put her veil on her head, wrapped herself with her outer cloak and, accompanied by some of her relatives and men of her folks, stepping on her gown, her gait not differing from that of the Messenger of Allah (ص), went till she entered [the Mosque of the Prophet] where Abu Bakr was.

Abu Bakr was in the company of a crowd of the Muhajirun and Ansar and others. A curtain was placed behind which she sat and moaned. Hearing her thus moaning, everyone present burst in tears, so much so that the meeting place shook. She waited for a moment till the sobbing stopped and the fervor abated. She started her speech by praising Allah and lauding Him, sending blessings to His Messenger, whereupon people resumed their cries. When they stopped, she resumed her speech saying,

“Praise to Allah for that which He bestowed (us). We thank and laud Him for all that which He inspired and offered, for the abundant boons which He initiated, the perfect grants which He presented. Such boons are too many to compute, too vast to measure. Their limit is too distant to grasp. He commended them (to His beings) so they would gain more by being grateful for their continuity. He ordained Himself praiseworthy by giving generously to His creatures.

I testify that there is no God but Allah, the One without a partner, a statement which sincere devotion is its interpretation, the hearts guarantee its continuation, and in the minds and hearts is its perpetuation. He is the One Who cannot be perceived with vision, nor can He be described by tongues, nor can imagination comprehend how He is. He originated things but not from anything that existed before them, created them without pre-existing examples. Rather, He created them with His might and spread them according to His will. He did so not for a need for which He created them, nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him and exalt His decrees. He then made the reward for obedience to Him and punishment for disobedience so as to protect His creatures from His Wrath and amass them into His Paradise.

“I also testify that my Father, Muhammad, is His servant and messenger whom He chose and prior to sending him when the [souls of all] beings were still concealed in that which was transcendental, protected from anything appalling, associated with termination and nonexistence. Allah the Exalted One knew that which was to follow, comprehended that which would come to pass and realized the place of every event. Allah sent him (Muhammad) to perfect His commands, a resolution to accomplish His

decree, and an implementation of the dictates of His Mercy.

So he (Muhammad) found nations differing in their creeds, obsessed by their fires [Zoroastrians], worshipping their idols [Pagans], and denying Allah [atheists] despite their knowledge of Him. Therefore, Allah illuminated their darkness with my Father, Muhammad, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance to the people. He delivered them from being led astray, taking them away from misguidance, showing them the right religion and inviting them to the Straight Path (*as-Sirat al-Mustaqeem*).

“Allah then chose to recall him mercifully, with love and preference. So, Muhammad is now in comfort, released from the burden of this world, surrounded angels of devotion, satisfied with the Merciful Lord and with being near the powerful King. So, peace of Allah with my Father, His Prophet, the trusted one, the one whom He chose from among His servants, His sincere friend, and peace and blessings of Allah with him.”

Fatima (ع) then turned to the crowd and said:

“Surely you (people) are Allah's servants at His command and prohibition, bearers of His creed and revelation. You are the ones whom Allah entrusted to fare with your own selves, His messengers to the nations. Amongst you does He have the right authority, a covenant which He brought forth to you and an legacy which He left to guard you: The eloquent Book of Allah, the Qur’an of the truth, the brilliant light, the shining beam. Its insights are indisputable, its secrets are revealed, its indications are manifest and those who follow it are surely blessed. (The Qur’an) leads its adherents to righteousness. Listening (and acting upon) it leads to salvation. Through it are the enlightening divine arguments achieved, His manifest determination acquired, His prohibited decrees avoided, His manifest evidence recognized, His convincing proofs made apparent, His permissions granted and His laws written. So Allah made belief (in Islam) a purification for you from polytheism. He made prayers an exaltation for you from conceit, Zakat purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of the creed and justice (Adl) the harmony of the hearts. And He made obedience to us (Ahl al-Bayt) the management of the affairs of the nation and our leadership (Ahl al-Bayt) a safeguard from disunity. He made *jihad* (struggle) a way for strengthening Islam and patience a helping course for deserving (divine) rewards. He made commending what is right (Amr Bil Ma’ruf) a cause for public welfare, kindness to parents a safeguard from (His) wrath, the maintaining of close ties with one's kin a cause for a longer life and for multiplying the number of offspring, in-kind reprisal (*qisas* قصاص) to save lives, fulfillment of vows the earning of mercy, the completion of weights and measures a cause for avoiding neglecting the rights of others, forbidding drinking wines an exaltation from atrocity, avoiding slander a veil from curse, abandoning theft a reason for deserving chastity. Allah has also prohibited polytheism so that one can devote himself to His Mastership. Therefore; Fear Allah as He should be feared, and die not except in a state of Islam; Obey Allah in that which He has commanded you to do and that which He has forbidden, for surely those truly fear among His servants, who have

knowledge.'

“O People! Be informed that I am Fatima, and my father is Muhammad I say that repeatedly and initiate it continually; I say not what I say mistakenly, nor do I do what I do aimlessly. Now has come unto you an Apostle from amongst yourselves; It grieves him that you should perish; ardently anxious is he over you; To the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali (ع)) rather than any of your men. What an excellent identity he was, may the peace and blessings of Allah be upon him and his descendants Thus, he propagated the Message, by coming out openly with the warning, and while inclined away from the path of the polytheists, (whom he) struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching He destroyed idols, and defeated heroes, until their group fled and turned their backs. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced; The crown of hypocrisy was diminished; the tightening of infidelity and desertion were untied, So you spoke the statement of devotion amongst a band of starved ones; and you were on the edge of a hole of fire;(you were) the drink of the thirsty one; the opportunity of the desiring one; the fire brand of him who passes in haste; the step for feet; you used to drink from the water gathered on roads; eat jerked meat. (Lady Fatima (ع) was stating their lowly situation before Islam) You were despised outcasts always in fear of abduction from those around you. Yet, Allah rescued you through my father, Muhammad after much ado, and after he was confronted by mighty men, the Arab beasts, and the demons of the people of the Book Who, whenever they ignited the fire of war, Allah extinguished it; and whenever the thorn of the devil appeared, or a mouth of the polytheists opened wide in defiance, he would strike its discords with his brother (Ali, (ع)), who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword. (Ali is) diligent in Allah's affair, near to the Messenger of Allah, A master among Allah's worshippers, setting to work briskly, sincere in his advice, earnest and exerting himself (in service to Islam); While you were calm, gay, and feeling safe in your comfortable lives, waiting for us to meet disasters, awaiting the spread of news, you fell back during every battle, and took to your heels at times of fighting. Yet, When Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere (servants); The thorns of hypocrisy appeared on you, the garment of faith became worn out, The misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed. The he camel of the vain wiggled his tail in your courtyards and the your courtyards and the Devil stuck his head from its place of hiding and called upon you, he found you responsive to his invitation, and observing his deceits. He then aroused you and found you quick (to answer him), and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places. Then while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A (quick) undertaking as you claimed, aimed at preventing discord (trial), Surely, they have fallen into trial already! And indeed Hell surrounds the unbelievers. How preposterous! What an idea! What a falsehood! For Allah's Book is still amongst you, its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are

visible, and its commands are evident. Yet, indeed you have cast it behind your backs! What! Do you detest it? Or according to something else you wish to rule? Evil would be the exchange for the wrongdoers! And if anyone desires a religion other than Islam (submission to Allah), it never will it be accepted from him; And in the hereafter, he will be in the ranks of those who have lost. Surely you have not waited until its stampede seized, and it became obedient. You then started arousing its flames, instigating its coal, complying with the call of the misled devil, quenching the light of the manifest religion, and extinguished the light of the sincere Prophet. You concealed sips on froth and proceeded towards his (the Prophet) kin and children in swamps and forests (meaning you plot against them in deceitful ways), but we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens, Yet–now you claim that there is not inheritance for us! What! "Do they then seek after a judgment of (the Days of) ignorance? But How, for a people whose faith is assured, can give better judgment than Allah? Don't you know? Yes, indeed it is obvious to you that I am his daughter. O Muslims! Will my inheritance be usurped? O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind your back? Do you not read where it says: And Solomon (Sulayman) inherited David (Dawood)'? And when it narrates the story of Zacharias and says: `So give me an heir as from thyself (One that) will inherit me, and inherit the posterity of Jacob (Yaqoob)' And: `But kindred by hood have prior rights against each other in the Book of Allah' And: Allah (thus) directs you as regards your children's (inheritance) to the male, a portion equal to that of two females' And, If he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the pious ones.' You claim that I have no share! And that I do not inherit my father! What! Did Allah reveal a (Qur'anic) verse regarding you, from which He excluded my father? Or do you say: `These (Fatima and her father) are the people of two faiths, they do not inherit each other?!' Are we not, me and my father, a people adhering to one faith? Or is it that you have more knowledge about the specifications and generalizations of the Qur'an than my father and my cousin (Imam Ali)? So, here you are! Take it! (Ready with) its nose rope and saddled! But if shall encounter you on the Day of Gathering; (thus) what a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of Rising. At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit; and soon shall ye know who will be inflicted with torture that will humiliate him, and who will be confronted by an everlasting punishment. (Fatima then turned towards the Ansar and said:) O you people of intellect! The strong supporters of the nation! And those who embraced Islam; What is this shortcoming in defending my right? And what is this slumber (while you see) injustice (being done toward me)? Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his children'? O how quick have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (to help me) in that which I request and (in) my pursuit (of it). Or do you say: "Muhammad has perished;" Surely this is a great calamity; Its damage is excessive its injury is great, Its wound (is much too deep) to heal. The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were seized; mountains submitted; sanctity was violated, and holiness was encroached

upon after his death. Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction–which is the like of it; nor will there be a sudden misfortune (as surprising as this). The Book of Allah–excellent in praising him–announced in the courtyards (of your houses) in the place where you spend your evenings and mornings; A call, A cry, A recitation, and (verses) in order. It had previously came upon His (Allah's) Prophets and Messengers; (for it is) A decree final, and a predestination fulfilled: "Muhammad is not but an Apostle: Many were the apostles that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude." O you people of reflection; will I be usurped the inheritance of my father while you hear and see me?! (And while) You are sitting and gathered around me? You hear my call, and are included in the (news of the) affair? (But) You are numerous and well equipped! (You have) the means and the power, and the weapons and the shields. Yet, the call reaches you but you do not answer; the cry comes to you but you do not come to help? (This) While you are characterized by struggle, known for goodness and welfare, the selected group (which was chosen), and the best ones chosen by the Messenger for us, Ahlul- Bayt. You fought the Arabs, bore with pain and exhaustion, struggled against the nations, and resisted their heroes. We were still, so were you in ordering you, and you in obeying us. So that Islam became triumphant, the accomplishment of the days came near, the fort of polytheism was subjected, the outburst of was subjected, the outburst of infidelity calmed down, and the system of religion was well-ordered. Thus, (why have you) become confused after clearness? Conceal matters after announcing them? Do you thus turn on your heels after daring, associating (others with Allah) after believing? Will you not fight people who violated their oaths? Plotted to expel the Apostle and became aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom you should more justly fear, if you believe! Now I see that you are inclined to easy living; having dismissed one who is more worthy of guardianship [referring to Ali (ع)]. You secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, ye and all on earth together, yet, Allah free of all wants, worthy of all praise. Surely I have said all that I have said with full knowledge that you intent to forsake me, and knowing the betrayal that your hearts sensed. But it is the state of soul, the effusion of fury, the dissemination of (what is) the chest and the presentation of the proof. Hence, Here it is! Bag it (leadership and) put it on the back of an ill she camel, which has a thin hump with everlasting grace, marked with the wrath of Allah, and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which doth mount (right) to the hearts; For, Allah witnesses what you do, and soon will the unjust assailants know what vicissitudes their affairs will take! And I am the daughter of a warner (the Prophet) to you against a severe punishment. So, act and so will we, and wait, and we shall wait.'"

فأجابها أبو بكر وقال : يا بنت رسول الله لقد كان أبوك بالمؤمنين عطوفا
كريما رءوفا رحيما وعلى الكافرين عذابا أليما وعقابا عظيما إن عزوناه وجدناه

أباك دون النساء وأخا إلفك دون الأخلاء آثره على كل حميم وساعده في كل أمر جسيم لا يحبكم إلا سعيد ولا يبغضكم إلا شقي بعيد فأنتم عترة رسول الله الطيبون الخيرة المنتجبون على الخير أدلتنا وإلى الجنة مسالكنا. وأنت يا خيرة النساء وابنة خير الأنبياء صادقة في قولك سابقة في وفور عقلك غير مردودة عن حقك ولا مصدودة عن صدقك والله ما عدوت رأي رسول الله ولا عملت إلا بإذنه والرائد لا يكذب أهله وإني أشهد الله وكفى به شهيدا أني سمعت رسول الله (ص) يقول نحن معاشر الأنبياء لا نورث ذهبا و لا فضة و لا دارا و لا عقارا و إنما نورث الكتاب والحكمة والعلم والنبوة وما كان لنا من طعمة فلولي الأمر بعدنا أن يحكم فيه بحكمه وقد جعلنا ما حاولته في الكراع والسلاح يقاتل بها المسلمون ويجاهدون.

فقالت عليها السلام ، سبحان الله ما كان أبي رسول الله (ص) عن كتاب الله صادفا ولا لأحكامه مخالفا بل كان يتبع أثره ويقفو سوره؛ أفتجمعون إلى الغدر اعتلالا عليه بالزور وهذا بعد وفاته شبيه بما بغي له من الغوائل في حياته هذا كتاب الله حكما عدلا وناطقا فصلا يقول يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ و يقول وَ وَرِثَ سُلَيْمانُ داوُدَ وبين عز وجل فيما وزع من الأقساط وشرع من الفرائض والميراث وأباح من حظ الذكران والإناث ما أزاح به علة المبطلين وأزال التظني والشبهات في الغابرين كلا بل سولت لكم أنفسكم أمرا فصبر جميل والله المستعان على ما تصفون . فقال أبو بكر: صدق الله ورسوله وصدقت ابنته معدن الحكمة وموطن الهدى والرحمة وركن الدين وعين الحجة لا أبعد صوابك ولا أنكر خطابك هؤلاء المسلمون بيني وبينك قلدوني ما تقلدت وباتفاق منهم أخذت ما أخذت غير مكابر ولا مستبد ولا مستأثر وهم بذلك شهود.

فالتفتت فاطمة عليها السلام إلى الناس و قالت:

معاشر المسلمين المسرعة إلى قيل الباطل المغضية على الفعل القبيح الخاسر

أفلا تتدبرون القرآن أم على قلوب أقفالها كلا بل ران على قلوبكم ما أسأتم من أعمالكم فأخذ بسمعكم وأبصاركم ولبئس ما تأولتم وساء ما به أشرتم وشر ما منه اغتصبتم لتجدن والله محمله ثقيلا وغبه وبيلا إذا كشف لكم الغطاء وبان بإورائه الضراء وبدا لكم من ربكم ما لم تكونوا تحتسبون و خسر هنا لك المبطلون.

Abu Bakr responded to her by saying, “O daughter of the Messenger of Allah! Your father was always affectionate with the believers, generous, kind and merciful, and towards the unbelievers was a painful torment and a great punishment. Surely the Prophet is your father, not anyone else's, the brother of your husband, not any other man's; he surely preferred him over all his friends and (Ali) supported him in every important matter, no one loves you save the lucky and no one hates you save the wretched. You are the blessed progeny of Allah's Messenger, the chosen ones, our guides to goodness our path to Paradise, and you–the best of women–and the daughter of the best of prophets, truthful is your sayings, excelling in reason. You shall not be driven back from your right... But I surely heard your father saying: `We the, group of prophets do not inherit, nor are we inherited Yet, this is my situation and property, it is yours (if you wish); it shall not be concealed from you, nor will it be stored away from you. You are the Mistress of your father's nation, and the blessed tree of your descendants. Your property shall not be usurped against your will nor can your name be defamed. Your judgment shall be executed in all that which I possess. This, do you think that I violate your father's (will)?"

Fatima then refuted Abu Bakr's claim that the Prophet had stated that prophets cannot be inherited, and said: "Glory be to Allah!! Surely Allah's Messenger did not abandon Allah's Book nor did he violate His commands. Rather, he followed its decrees and adhered to its chapters. So do you unite with treachery justifying your acts with fabrications? Indeed this—after his departure—is similar to the disasters which were plotted against him during his lifetime. But behold! This is Allah's Book, a just judge and a decisive speaker, saying: `One that will (truly) inherit Me, and inherit the posterity of Yaqub,' (19:6) and 'And Sulaiman (Solomon) inherited Dawood (David).' (27: 16) Thus, He (Glory be to Him) made clear that which He made share of all heirs, decreed from the amounts of inheritance, allowed for males and females, and eradicated all doubts and ambiguities (pertaining to this issue which existed with the) bygones. Nay! But your minds have made up a tale (that may pass) with you, but (for me) patience is most fitting against that which ye assert; it is Allah (alone) whose help can be sought." It is apparent that Abu Bakr chanced the mode with which he addressed Lady Fatima (ع) after delivering her speech. Listen to his following speech; which is his reply to Fatima's just reported speech.

Abu Bakr said: "Surely Allah and His Apostle are truthful, and so has his (the Prophet's) daughter told the truth. Surely you are the source of wisdom, the element of faith, and the sole authority. May Allah not refute your righteous argument, nor invalidate your decisive speech. But these are the Muslims between us–who have entrusted me with leadership, and it was according to their satisfaction that 1 received

what 1 have. I am not being arrogant, autocratic, or selfish, and they are my witnesses." Upon hearing Abu Bakr speak of the people's support for him, Lady Fatima Zahra (ع) turned towards them and said:

"O people, who rush towards uttering falsehood and are indifferent to disgraceful and losing actions! Do you not earnestly seek to reflect upon the Qur'an, or are your hearts isolated with locks? But on your hearts is the stain of the evil, which you committed; it has seized your hearing and your sight, evil is that which you justified cursed is that which you reckoned, and wicked is what you have taken for an exchange! You shall, by Allah, find bearing it (to be a great) burden, and its consequence disastrous. (That is) on the day when the cover is removed and appears to you what is behind it of wrath. When you will be confronted by Allah with that which you could never have expected, there will perish, there and then, those who stood on falsehoods." Although parts of Abu Bakr's speeches cannot be verified with authentic evidence, and despite the fact that we have already mentioned part of the actual speech, which Abu Bakr delivered after Lady Fatima's arguments, it appears certain that Abu Bakr was finally persuaded to submit Fadak to her. Nevertheless, when Fatima was leaving Abu Bakr's house, Omer suddenly appeared and exclaimed: "What is it that you hold in your hand?"

Abu Bakr replied: 'A decree I have written for Fatima in which I assigned Fadak and her father's inheritance to her." Omer then said: "With what will you spend on the Muslims if the Arabs decide to fight you?!"

وفي سيرة الحلبي ج 3 ص 391 :ـ أن عمر أخذ الكتاب فشقه.

According to p. 391, Vol. 3, of al-Halabi's *Seera* book, Omer [ibn al-Khattab] seized the decree and tore it to pieces...

ثم عطفت على قبر النبي (ص) و قالت:

قد كان بعدك انباء وهنبثة لوكنت شاهدها لم تكثر الخطب

انا فقدناك فقد الارض وابلها واختل قومك فاشهدهم فقد نكبوا

وقد رُزينا بما لم يرزه أحد من البرية لا عجم ولا عرب

ضاقت عليَّ بلادي بعدما رحبت وسيم سبطاك خسفاً فيه لي نصب

و كل أهل له قربى و منزلة عند الاله على الأدنين مقترب

أبدت رجال لنا نجوى صدورهم لما مضيت و حالت دونك الترب

تجهمتنا رجال وآستخف بنا اذ غبت عنا فنحن اليوم نغتصب

وكنت بدرا ونورا يستضاء به عليك ينزل من ذي العزة الكتب

قد كان جبريل بالآيات يؤنسنا فقد فقدت و كل الخير محتجب

فليت قبلك كان الموت صادفنا لما مضيت و حالت دونك الكثب

فسوف نبكيك ما عشنا وما بقيت من العيون بتهمال لها سكب

After you, reports and momentous chaotic events we found,
Had you witnessed them, calamities would not abound.
We missed you as sorely as earth would miss its rain,
Your folks lost balance, see how from the creed they did refrain,

We, like no others, have suffered affliction,
Unlike all Arabs, or others from among Allah's creation.
My homeland is now narrow after its great expanse indeed,
Both your grandsons have been wronged, so my heart is grieved,
Every family has relatives and a place
With the Almighty Who is close to those of grace,
Certain men what their chests hid did they to us reveal,
When you went, and now you from our sights did a grave conceal,
Men assaulted and slighted us, when you became far away
So, now what rightfully belongs to us is being taken away.
You were the moon, your light showed us what we should heed,
Messages from the Exalted One were to you revealed.
With the Verses did Gabriel make our day,
Now you are gone, every good thing is kept away.
How we wish in our direction death did the Almighty guide
Before you left us, and you did the dunes from us hide.
We shall cry over you so long as our tears can pour,
So long as floods of tears can withstand and endure.

ـ من أشار إلى خطبة الصديقة فاطمة (عليها السلام(أو روى شيئاً منها نذكر بعضاً منهم على سبيل المثال لا حصر، وهم كالتالي:

1 ـ الخليل بن أحمد الفراهيدي (ت 175 هـ) في كتاب العين: 8 / 323 في كلمة اللمّة، وقال: وفي الحديث جاءت فاطمة (عليها السلام) إلى أبي بكر في لُميمة من حفدتها ونساء قومها.

2 ـ جار الله محمد بن عمر الزمخشري (ت 538 هـ).

في الفائق: 3 / 331 في مادة اللمة أيضاً قال: وفي حديث فاطمة (عليها السلام): إنّها خرجت في لمة من نسائها تتوطّأ ذيلها، حتى دخلت على أبي بكر.

3 ـ أبو الفرج عبد الرحمن بن علي بن الجوزي، (ت 597 هـ(.

في غريب الحديث: 2 / 333 وقال: وفي الحديث: أنّ فاطمة (عليها السلام) خرجت في لمة من نسائها إلى أبي بكر فعاتبته. أي في جماعة ; وقيل: من الثلاث إلى العشر.

4 ـ مجد الدين أبو السعادات ابن الأثير (ت 606 هـ(.

في النهاية في غريب الحديث والأثر: 4 / 273 وقال: في حديث فاطمة (عليها السلام): إنّها خرجت في لمة من نسائها تتوطّأ ذيلها، إلى أبي بكر فعاتبته.

5 ـ أبو الفضل جمال الدين بن منظور (ت 711 هـ).

في لسان العرب: 12 / 548 وقال: وفي حديث فاطمة (عليها السلام): إنّها خرجت في لمة من نسائها تتوطّأ ذيلها إلى أبي بكر فعاتبته. ذكرها في مادة لمم.

References to this speech by the Truthful One, Fatima, peace with her, including some who cited excerpts of it, include the following:

1. Al-Khalil ibn Ahmed al-Farahidi **الخليل بن أحمد الفراهيدي** (d. 175 A.H./792 A.D.) on p. 323, Vol. 8, of *Kitab al-Ayn*,

2. Jarallah Muhammad ibn Omer al-Zamakhshari **الزمخشري** (d. 538 A.H./1144 A.D.) on p. 331, Vol. 3, of Al-Faiq;

3. Abul-Faraj Abdul-Rahman ibn Ali ibn al-Jawzi **ابن الجوزي** (d. 597 A.H./1201 A.D.),

4. Majd ad-Deen Abu al-Sa'adat Ibn al-Atheer **ابن الأثير** (d. 606 A.H./1210 A.D.) on p. 273, Vol. 4 of his

book titled *Al-Nihaya*,

5. Abul-Fadl Jamal ad-Deen ibn Manzour **ابن منظور** (d. 711 A.H./1312 A.D.) on p. 548, Vol. 12 (old edition) of his lexicon titled *Lisan al-Arab*.

Fatima Further Oppressed

Throughout her life, Fatima (ع) never spoke to those who had oppressed her and deprived her of her rightful claims. She kept her grief to herself. During her sickness which preceded her death, she requested that her oppressors should be kept away even from attending her funeral. Her ill-wishers even resorted to physical violence. Once the door of her house was pushed on her, and the child she was carrying was hurt and the baby-boy was stillborn. This incident took place, and it is very well documented by Shi'ite and Sunni historians and chroniclers, when Omer ibn al-Khattab was urging, sometimes even beating, people to go to the Prophet's Mosque to swear allegiance to his friend, Abu Bark.

Omer promoted Abu Bakr to the seat of "caliph", being the very first person to swear allegiance to him after being convinced that it would not be long before he, too, would occupy the same seat. Fatima's house was set on fire. Having been mistreated and stricken with grief, which crossed all limits of forbearance and endurance, she expressed her sorrows in an elegy which she composed to mourn her father the Holy Prophet (ص). In that elegy, she makes a particular reference to her woeful plight saying, after having taken a handful of earth from her father's grave, putting it on her eyes, crying and saying,

ماذا على من شمَّ تربةَ أحمد أن لا يشمّ َ مدى الزمان غواليا؟

صُبّت عليَّ مصائبٌ لو أنّها صُبّت على الأيّام صِرْنَ لياليا

قد كنت ذات حمى بظل محمد لا أختشي ضيماً و كان جماليا

فاليوم أخشع للذليل وأتقي ضيمي، و أدفع ظالمي بردائيا

فإذا بكت قمرية في ليلها شجناً على غصن بكيت صباحيا

فلأجعلن الحزن بعدك مؤنسي و لأجعلن الدمع فيك وشاحيا

What blame should be on one who smells Ahmed's soil
That he shall never smell any precious person at all?
Calamities have been poured on me (*like waters boil*)
Were they poured on days, they would become nights.
In the shade of Muhammad, I enjoyed all protection
And he was my beauty, and I feared no oppression,
But now I surrender to the lowly and fear I am done
Injustice, pushing my oppressor with only my gown.
So, if a dove cries during its night, forlorn,
Out of grief on its twig, I cry in my morn.
So, I shall after you let grief be a companion for me,
And my tears that mourn you my cover they shall be.

On p. 218, Vol. 2, of al-Tabari's *Tarikh* (Dar al-Amira for Printing, Publishing and Distribution, Beirut, Lebanon, 2005), it is stated that when Fatima could not get her inheritance, Fadak, from Abu Bakr, she boycotted him and never spoke to him till her death.

The death of the Apostle, affected her very much and she was very sad and grief-stricken and wept her heart out crying all the time. Unfortunately, after the death of the Prophet, the Government confiscated her famous land of Fadak. Fatima (ع) was pushed behind her home door (when they attacked Ali's house and took him away in order to force him to accept the caliphate of Abu Bakr), so the fetus she was carrying, namely Muhsin, was subsequently aborted. Omer ibn al-Khattab ordered his servant, Qunfath, to set her house on fire, an incident which is immortalized by verses of poetry composed by the famous Egyptian poet Hafiz Ibrahim which is reproduced here but without English translation. The author has preferred not to translate it in order not to hurt the feelings of his Sunni brethren, especially non-Arabs:

On p. 220, Vol. 2, of al-Tabari's *Tarikh* (Arabic text), it is stated that the Holy Prophet (ص) remained unburied for three days. His sacred body finally received the burial bath by his cousin and son-in-law, Fatima's husband Ali (ع). Besides Ali (ع), those who attended the burial of the Prophet (ص) were: al-Abbas ibn Abdul-Muttalib, his son al-Fadhl, Qutham ibn al-Abbas, Usamah ibn Zaid, and Shuqran, a freed slave of the Prophet (ص), according to the same page. According to Ibn Ishaq, Aws ibn Khawli, who had taken part in the Battle of Badr, earnestly requested Ali (ع) to let him assist in burying the

Messenger of Allah (ص) which the Commander of the Faithful accepted (ع).

The tragedy of her father's death and the unkindness of her father's followers, were too much for the good, gentle and sensitive lady and she breathed her last on Jumda I 14, 11 A.H., exactly seventy–five days after the death of her revered father, the Holy Prophet of Islam. Grieved about the way she was treated by certain “sahaba” of the Prophet (ص), the confiscation of her property, Fadak, the aborting of her son, Musin, and the confiscation of the right to caliphate from her husband, Ali, were all too much for her, so much so that they eventually put an end to her life when she was in the prime of her life at the age of eighteen, although historians provide different dates, and was buried in Jannatul–Baqi', Medina.

Fatima’s Death

On p. 218, Vol. 2, of al–Tabari’s Tarikh, al–Tabari says,

فدفنها علي ليلا، و لم يؤذن بها أبا بكر

“Ali buried her at night, and Abu Bakr did not call the athan (to announce her death).”

Fatima (ع) did not survive more than seventy–five days after the demise of her father. She breathed her last on the 14th Jumdi I, 11 A.H. Before her demise, she told her will to her husband, Imam Ali (ع), thus:

1. O Ali, you will personally perform my funeral rites.
2. Those who have displeased me should not be allowed to attend my funeral.
3. My corpse should be carried to the graveyard at night.

Thus, Imam Ali (ع), in compliance with her will, performed all the funeral rites and accompanied exclusively by her relatives and sons carried her at night to Jannatu'l–Baqi `, where she was laid to rest and her wishes fulfilled.

Having buried her, in the darkness of the night, her husband, the Commander of the Faithful Ali (ع) composed these verses of poetry:

هذي قصيدة الامام علي بن ابي طالب عندما كان عند قبر فاطمة الزهراء (ع):

ما لي وقفت على القبورِ مُسلما قبر الحبيب فلم يردّ جوابي؟

أَحبيـب، ما لك لا تـرد جوابنـا أَنسيت بعـدي خلَّـة الأَحبـاب؟

قال الحبِيب: وكيف لي بجوابكم و أنـا رهيـن جنـادل و تراب؟

أَكل الترابُ محاسـني فنسيتكُـم وحجبـت عن أَهلي وعن أَترابـي

فعليكم منـي السـلام تقطعـت منـي و منكـم خلـة الأحبـاب

Why did I stand at the graves to greet,
The tomb of the loved one, but it did not respond?
O loved one! Why do you not answer us?
Have you forgotten the friendship among loved ones?
The loved one said: How can I answer you
While I am held hostage by soil and stones?
Earth has eaten my beauties, so I forgot about you,
And I now am kept away from family and peers;
So, peace from me to you, the ties are now cut off
And so are the ties with loved ones.

On p. 136 of Dalaa'il al-Imama **دلائل الامامة**, we are told that those who attended Fatima's burial in the darkness of the night were, besides her husband Ali (ع), none other than both her sons al-Hassan and al-Husayn (ع), her daughters Zainab and Umm Kulthum, her maid Fidda and Asmaa daughter of Umays. The author, as quoted on p. 92, Vol. 10 of the newly published edition of *Bihar al-Anwar*, adds the following:

و أصبح البقيع ليلة دفنت و فيه أربعون قبرا جددا، و ان المسلمين لما علموا وفاتها جاءوا الى البقيع فوجدوا فيه أربعين قبرا، فأشكل عليهم قبرها من سائر القبور، فضج الناس و لام بعضهم بعضا و قالوا: لم يخلف نبيكم فيكم الا بنتا واحدة تموت و تدفن و لم تحضروا وفاتها و الصلاة عليها و لا حتى تعرفوا قبرها.

ثم قال ولاة الأمر منهم: هاتم من نساء المسلمين من ينبش هذه القبور حتى نجدها فنصلي عليها و نزور قبرها. فبلغ ذلك أمير المؤمنين صلوات الله عليه، فخرج مغضبا قد احمرت عيناه و درت أوداجه و عليه قباه الأصفر الذي كان يلبسه في كل كريهة و هو متوكيء على سيفه ذي الفقار حتى ورد البقيع، فسار الى الناس النذير و قال: هذا علي بن أبي طالب قد أقبل كما ترونه يقسم بالله لئن حول من هذه القبور حجر ليضعن السيف على غابر الآخر.

فتلقاه عمر (بن الخطاب) و من معه من أصحابه و قال له: ما لك يا أبا الحسن؟ و الله لننبشن قبرها و لنصلين عليها. فضرب علي (ع) بيده الى جوامع ثوبه (يعني ثوب عمر) فهزه، ثم ضرب به الأرض و قال: يا ابن السوداء! أما حقي (في الخلافة) فقد تركته مخافة أن يرتد الناس عن دينهم، و أما قبر فاطمة، فو الذي نفس علي بيده، لئن رمت و أصحابك شيئا من ذلك، لأسقين الأرض من دمائكم. فان شئت، فأعرض يا عمر.

فتلقاه أبو بكر فقال: يا أبا الحسن بحق رسول الله و بحق من (هو) فوق العرش الا خليت عنه، فانا غير فاعلين شيئا تكرهه. فتخلى عنه و تفرق الناس و لم يعودوا الى ذلك.

In the morning of the eve in which she (Fatima) was buried, al-Baqi' was found to have forty new graves. When the Muslims came to know about her death, they went to al-Baqi' where they found forty freshly built graves, so they were confused and could not identify her grave from among all of them. People fussed and blamed each other. They said, "Your Prophet left only one daughter among you. She dies and is buried while you do not attend her demise or perform the prayers for her or even know where her grave is."

Those in authority among them said, "Bring from among the Muslims' women those who would inter these graves till we find her, perform the prayers for her and visit her grave." The report reached the Commander of the Faithful, Allah's blessings with him, so he came out furious, his eyes reddened, his veins swollen and wearing his yellow outer garment which he always put on whenever there was trouble, leaning on his sword, Thul-Fiqar, till he reached al-Baqi'. A warner rushed to people to warn them saying, "Here is Ali ibn Abu Talib has come as you can see, swearing by Allah that if anyone moves a

brick of these graves, he will kill each and every one of them."

He was met by Omer [ibn al-Khattab] and some of his companions and said, "What is wrong with you, O father of al-Hassan?! By Allah, we shall inter her grave, and we shall perform the [funeral] prayers for her." Ali (ع) took hold of Omer's garment, shook him and threw him on the ground and said, "O son of the black woman! As regarding my right [to succeed the Prophet as the caliph], I have abandoned it for fear people might revert from their religion. As for Fatima's grave, I swear by the One Who holds Ali's soul in His hands that if you and your fellows want to do any such thing, I shall let the earth drink of your blood, all of you; so, if you want, stay away from it, O Omer."

Abu Bakr met him and said, "O father of al-Hassan! By the right of the Messenger of Allah (ص) and by the right of the One on the Arsh, leave him, for we shall not do anything which you dislike." Ali (ع) left Omer alone. People dispersed and did not make any further attempt. This incident shows the reader how Abu Bakr was blessed with a higher degree of wisdom than Omer.

هذه الابيات من قصيدة فاطمة سيدة نساء العالمين للمرحوم الشيخ محسن أبو الحب الكبير أهديها الى كل الفاطميات:

فإن قيل حوّا قلت فاطم فخرها أو قيل مريم قلت فاطم أفضل

أفهل لحوّا والد كمحمّدٍ أم هل لمريم مثل فاطم أشبل؟

كلّ لها عند الولادة حالة منها عقول ذوي البصائر تذهل

هذي لنخلتها التجت فتساقطت رطبا جنيّاً فهي منه تأكلّ

وضعت بعيسى وهي غير مروعةٍ أنّي وحارسها السّرىّ الأبسل؟

وإلى الجدار وصفحة الباب التجت بنت النّبيّ فأسقطت ما تحمل

سقطت وأسقطت الجنين وحولها من كلّ ذي حسبٍ لئيم جحفل

هذا يعنّفها وذاك يدعّها ويردها هذا وهذا يركل

وأمامها أسد الأسود يقوده بالحبل قنفذ، هل كهذا معضل؟

ولسوف تأتي في القيامة فاطم تشكو الى رب السماء وتعول

ولتعرفنّ جنينها وحنينها بشكايةٍ منها السّما تتزلزل:

ربّاه ميراثي وبعلي حقّه غصبوا، وأبنائي جميعاً قتّلوا

Following are verses of poetry in honor of Fatima, Head of the Women of Mankind, composed by the late Shaikh Muhsin Abu al-Hubb Senior presented to all ladies who descended from Fatima:

When they mention Eve, I say that Fatima is her pride,
Or if Mary is mentioned, I say that Fatima is superior.
Can anyone underestimate a father such as Muhammad?
Or does Mary have a lion cub more brave than Fatima's?
Each had a status at her birth that puzzles sages' minds:
This to her date tree resorted, so of fresh ripe dates she ate,
Giving birth to Jesus without fright, how so when the guard
Is the most brave night sojourner?
And to the wall and the door's slab did this resort,
Prophet's daughter, so she aborted what she was bearing.

She fell, and her fetus [*Muhsin*] *fell with her, surrounded by*
Every one of a mean descent and lowly birth:
This rogue rebukes her, that one reprimands her,
This one dismisses her, that one even kicks her...
Though before her was the lion of lions being led
By the rope..., so, is there a greater calamity?
Fatima will come on the Judgment Day to complain
To the Lord of the Heavens, and she will wail,
And you will know who her fetus was, why she wails
Why she presents a complaint from which the heavens shake:
"Lord! My inheritance and my husband's right did they confiscate
"And, moreover, all my sons did they kill, O Lord!"

قصيدة للشاعر المسيحي عبد المسيح الأنطاكي يمدح فيها فاطمة الزهراء (ع) فالسيدة الزهراء (ع) قد شهد بفضلها المخالف والمؤالف لأنها سيدة نساء العالمين من الأولين والأخرين:

و إنها فزَّةٌ بين النساء فلا بنتُ لحواءَ تدنو من معاليها

ومن يُشعُّ شَعَاعَ الشمس جبهتُها و لا تُلالي إذا لاحت كلاليها

هي الجديرةُ بالكُفءِ الكريم لها مَن بالمفاخِرِ والعُليا يُحاكيها

والعُرْبُ تطلبُ أكفاءٌ تَزّوجُهُمْ بناتها، سّنيةُ تأبى تعدّيْها

وكُلُ عقدٍ بغير الكُفءِ تحسَبُهُ عاراً عليها لدى الأقرانِ يُخزيها

فمن يليقُ ببنتِ المُصطفى حسباً ومَن مِن العَرَب العَربَاء كافيها؟

ومَن يناسَب طه كي يُصاهَرهُ وهي المصاهرّةُ المسعودُ مُلقيَها؟

غيُر العليّ حبيب المصُطفى و له سَبَقُ الهدايةِ مُذ نادى مناديها

فانه بعدَ طه خيرُ من ولدَتْ قُريشَ مُنذَ برا الباري ذراريها

و أنه بطلُ الإسلامِ تعرفُهُ تلك الحروب التي أمسى مُجليّها

Here is a poem composed by the Christian poet Abdul-Maseeh al-Antaki (of Antioch city) in praise of Fatima al-Zahra (ع), for those who agree with our [religious] views and those who do not have all testified to Fatima's distinction: She is the Mistress of all Women of Mankind from the early generations to the very last:

Among women, hers is a unique birth:
No other daughter of Eve comes to her distinctions close.
One from whose forehead the sun's rays shine,
From her standing places glitter glows.
She is the peer of the honored one and only who
In his feats and supreme honors is her only match.
Arabs seek competent peers for daughters to marry
A tradition which they refuse to forgo.
Any marriage without a competent peer they regard
As a shame on them that debases them among peers.
Who can match in lineage the daughter of the Chosen one?
Who among the Arabs in honors matches her?
Who suits Taha (ص) to be his son-in-law,
A marriage tie that brings happiness to one who wins it
Other than Ali, the one loved by the Chosen One?

He accepted Guidance since the Messenger called for it.
Next to the Chosen One, he is the best of Quraish
Since the Almighty created its souls.
And he is the hero of Islam well known
By those wars that raised his status.

ما هو "مصحف فاطمة"؟

((وخلفت فاطمة عليها السلام مصحفاً، ما هو قرآن، ولكنه كلام من كلام الله، أنزله عليها، إملاء رسول الله، وخط على عليه السلام))(بحار الأنوار ج26 ص41 رواية73 باب1) ولذا سمِّيت فاطمة، فهي مظهر فاطر السموات والأرض. وحيث أن الملك المرسل من قبَله تعالى يحدّثها، سمِّيت المحدَّثة، كما مرَّ أنه كان يخبرها عمّا سيحدث بعدها في ذريّتها من المصائب والبلايا، والأهم من ذلك ما ستكتسبها الذرية، من انتصارات عظيمة، ونجاح كبير في عصر الغيبة، ومن ثمّ ظهور ابنها المهدي المنتظر، عجلّ الله تعالى فرجه الشريف.

.

عليٌّ عليه السلام كاتبُ المصحف

أنَّ الزهراء، سلام الله عليها، كانت تحسُّ بالملك، وتسمع صوته، ولم تكن تشاهده، فبمجرَّد أن حصل ذلك، شكت إلى أمير المؤمنين عليٍ، عليه السلام، حيث لم تكن تتوقَّع هذا الأمر بهذه الصورة المستمرَّة. اذن كان أمير المؤمنين عليٍ، عليه السلام صاحب فكرة كتابة المصحف، حيث يسمع صوت روح الأمين، فيكتب كلما يسمعه، إلى أن اجتمع في مصحف متكامل، وهو مصحف الزهراء عليها السلام. ولا يخفى عليك ، أنّه ليس من السهل كتابة ما يلقيه جبرئيل، بل كان ذلك ضمن العلوم الخاصَّة الإلهيَّة التي امتاز بها أمير المؤمنين، عليه السلام، فهو الذي كتب من قبل ما أملاه رسول الله عليه، وهو الذي جمعَ القرآن الكريم في المصحف الشريف كما هو ثابت في محلِّه.

محتوى المصحف

إنَّ المصحف يشتمل على أمورٍ كثيرةٍ تتلخص في كلمة واحدة وهي: استيعابه لجميع الحوادث الخطيرة الآتية، خصوصاً ما سيواجه ذريتُها، من المصائب والبلايا، وأيضاً الانتصارات، ويشتمل على أسماء جميع الملوك والحكّام إلى يوم القيامة، كما ورد في الحديث: ((ما من نبي و لا وصي ولا ملك إلا وفي مصحف فاطمة)) (بحار الأنوار ج47 ص32 رواية29 باب4). ويحتوى على أمور ترجع إلى شخص رسول الله، صلى الله عليه وآله وسلم، وأيضاً يشتمل على وصيتها سلام الله عليها.

ابن هاشم عن يحيى بن أبي عمران عن يونس عن رجل عن سليمان بن خالد قال : قال أبو عبد الله عليه السلام..)) فإن فيه وصية فاطمة عليها السلام..))(بحار الأنوار ج26 ص43 رواية76 باب1). ومن الطبيعي أنَّ الوصيَّة تشتمل على أمورٍ خاصَّة، تتعلَّق بحزنها عليها السلام، وبالمصائب الواردة عليها، من أعدائها، ليُنفِّذها ابنها الإمام الثاني عشر المهدي المنتظر، عجَّل الله تعالى فرجه الشريف، لأنَّه هو الإمام مبسوط اليد، الذي به يملأ الله الأرض قسطاً وعدلاً، كما مُلئت ظلماً وجوراً.

الأئِمَّة عليهم السلام ومصحف فاطمة

كان الإمام الصادق عليه السلام، يؤكِّد دائماً على علوم أهل البيت عليهم السلام، ففي الحديث أنَّه كان يقول "أنَّ علمهم عليهم السلام غابر ومزبور ونكتٌ في القلوب ونقر في الأسماع" وأنَّهم يمتلكون "الجفر الأحمر، والجفر الأبيض، ومصحف فاطمة، والجامعة" فهم عليهم السلام رغم ارتباطهم وسماعهم صوت الملائكة ورغم تبعيّتهم لمصحف الإمام عليٍّ الذي هو الجامعة المشتملة على جميع الأحكام حتى أرش الخدش، ورغم معرفتهم بعلم الجفر الذي يشتمل على "علم ما يحتاج إليها الناس إلى يوم القيامة من حلال و حرام" إلاّ أنَّهم كانوا يعتمدون في فهم الحوادث الخطيرة على مصحف فاطمة عليها السلام كما ورد في الحديث "فنحن نتبع ما فيها فلا نعدوها" حيث يشتمل على الحوادث الخارجية جميعاً. وأيضاً أسماء الملوك إلى يوم القيامة، ففي الحديث: ((سئل عن محمد بن عبد الله بن الحسن فقال عليه السلام: ما من نبي ولا وصى ولا ملك إلاّ وهو في كتاب عندي. يعنى مصحف فاطمة، والله ما لمحمد بن عبدالله فيه اسم)) (بحار الأنوار ج47 ص32 رواية29 باب4).

لقد وصل المصحف إلى مستوى من الرفعة والسموّ بحيث صار مصدر سرورهم واستبشارهم، كما يستفاد من جملة قرت عينه في الحديث التالي: ((عن فضيل بن عثمان عن الحذاء قال: قال لي أبو جعفر عليه السلام يا أبا عبيدة كان عنده سيف رسول الله صلى الله عليه وآله وسلم ودرعه ورايتُه المغلبة ومصحف فاطمة عليها السلام قرَّتْ عينُه)) (بحار الأنوار ج26 ص211

رواية22 باب16).

هل مصحف فاطمة هو القرآن؟

إنَّ الكثير من الناس كانوا ولا زالوا يتصوَّرون أنَّ المصحف يشتمل على الآيات القرآنية الشريفة، أو أنَّ هناك قرآناً آخر عند الشيعة، كما يزعم بعضُ الجُهالُ من العامَّة. ولكنَّ الواقع هو خلاف ذلك، فإنَّ المصحف لا يشتمل حتى على آية واحدة من آيات القرآن الكريم، كما هو المستفاد من الأحاديث الكثيرة ،كما أنَّه ليس من قبيل القرآن ولا يشبهه من ناحية المحتوى أصلاً، فهو من مقولةٍ أخرى، فأحاديثنا صريحةٌ في ذلك فقد ورد في حديث: ((...عن على بن سعيد عن أبي عبد الله عليه السلام... ما فيه آيةٌ من القرآن)) (بحار الأنوار ج26 ص42 رواية74 باب1).

وفي أحاديث أخر: ((...عن على بن الحسين عن أبى عبد الله عليه السلام .. عندنا مصحف فاطمة، أما والله ما فيه حرفٌ من القرآن))(بحار الأنوار ج26 ص46 رواية84 باب1).

ـ ((عبد الله بن جعفر عن موسى بن جعفر عن الوشاء عن أبي حمزة عن أبي عبد الله عليه السلام قال: مصحف فاطمة عليها السلام ما فيه شيء من كتاب الله..))(بحار الأنوار ج26 ص48 رواية89 باب1).

ـ ((عن عنبسة بن مصعب قال: كنا عند أبي عبد الله عليه السلام.. ومصحف فاطمة أما والله ما أزعم أنه قرآن))(بحار الأنوار ج26 ص33 رواية50 باب1).

عند ملاحظة الأحاديث تعرف أنَّ الشبهة كانت منتشرة في عصر الأئمة عليهم السلام، ولهذا نراهم يستنكرون بكلِّ حزم وجدّ، ويتوسَّلون بالقسم لنفي ذلك، غير أنَّ هناك حديثاً يدلّ على أنّ المصحف:

((فيه مثل قرآنكم هذا ثلاث مرات))(بحار الأنوار ج26 ص38 رواية70 باب).

والظاهر أنّ المقصود هو من ناحية الكميّة وحجم المعلومات، لا من حيث المحتوى. ثمَّ لا يخفى عليك ما في كلمة قرآنكم من معانٍ فتأمَّل جيّداً.

وأيضاً:

المستفاد من أحاديث كثيرة أنَّ مصحف الزهراء عليها السلام ليس فيه شيء من الحلال والحرام أصلاً، ومن تلك الأحاديث قوله عليه السلام: ((أما إنَّه ليس من الحلال والحرام))(بحار الأنوار ج26 ص44 رواية77 باب1).

What is Fatima's Mushaf?

Fatima (ع) has left us a book behind her which is not a Qur'an but speech of the Almighty revealed to her, dictated by the Messenger of Allah (ص) and written down by Ali (ع), according to p. 41, Vol. 26 of *Bihar al-Anwar*.

This is why she is named "Fatima": the one who manifests the speech of the Fatir (Creator) of the heavens and earth. Since the angel sent by Him speaks to her on behalf of the Almighty, she is called "muhaddatha **المحدثة**", one spoken to. Also, the angel used to tell her the calamities and afflictions that will happen after her death to her progeny and, more importantly, the gains such progeny will achieve, the great victories and success during the Time of Occultation then during the time when her descendant, al-Mahdi, the Awaited One, may the Almighty speed up his holy ease, reappears.

Ali (ع) was the scribe of this *mushaf*. Al-Zahra used to sense the presence of the angel and hear his

voice, but she did not see him. When this took place, she complained about it to the Commander of the Faithful Ali (ع) because she did not expect the matter would thus continue taking place.

Ali (ع), then, was the one who thought about writing the *mushaf* down since he heard the voice of the trusted angels, so he would write down what he heard till a complete *mushaf* was gathered which is al-Zahra's *mushaf*, peace with her. You realize that it is not easy to write down what Gabriel was dictating; rather, this was among the special divine sciences which characterized the Commander of the Faithful (ع). He was the one who used to write down what the Messenger of Allah (ص) used to dictate to him, and he was the one who compiled together the Holy Qur'an as is confirmed.

Mushaf's Contents

Fatima's *mushaf* (book) contains many matters which can be summarized thus: It absorbs all upcoming serious events, especially the calamities and afflictions her progeny would face as well as the victories. It contains names of all kings and rulers till Judgment Day, according to this tradition which is recorded on p. 32, Vol. 47, of *Bihar al-Anwar*: "There is no prophet or *wasi* or king except that he is mentioned in Fatima's *mushaf*." It also contains matters relevant to the person of the Messenger of Allah (ص) as well as her own will (ع).

Ibn Hisham quotes Yahya ibn Abu Omran quoting other sources citing Abu Abdullah (Imam Ja'far al-Sadiq [ع]) saying that it contains the will of Fatima (ع) as stated on p. 43, Vol. 26, of *Bihar al-Anwar*. Naturally, the said will contains personal matters relevant to her grief and the predicaments she had to go through which her enemies caused so her descendant, the 12th Imam, the Awaited Mahdi, may Allah Almighty hasten his sacred ease, would carry it. This is so because the Mahdi is the one who will have the power to do so, who will be empowered by Allah to fill the earth with justice and equity after having been filled with injustice and iniquity.

The Imams (ع) and Fatima's Mushaf

Imam Ja'far al-Sadiq (ع) used to always emphasize the significance of the sciences of Ahl al-Bayt (ع). In one tradition, he used to say, "Their knowledge, peace with them, transcends time, comprehended and recorded, effective in the hearts, having an impact on those who hear it," that they have **الجفر الأحمر و الجفر الأبيض**, the Red Wide Well (or pool) and the White one, Fatima's *mushaf* and al-Jami'a." The red and white wells or pools referred to above are connotations of what is prohibitive and permissible in Islam.

As for al-Jami'a , it is a collection of writings by the Commander of the Faithful Ali (ع) who held them so precious, he attached them to his sword, Thul-Fiqar. The contents of this Jami'a were recorded on animal's skin and used to be inherited, as is the case with Fatima's book, by the immediate family of the Prophet (ص), the Ahl al-Bayt (ع), who were subjected to untold trials and tribulations, persecution, imprisonment, poisoning, beheading and a host of injustices because of which these precious writings

are now lost. Ahl al-Bayt (ع) used to maintain connection with the angels and adhere to the contents of Imam Ali's book, the Jami'a which contained all judicial rulings, including the penalty for one slightly scratching someone else's cheek.

Their knowledge included the "science of Jafr" which contains branches of knowledge relevant to what is permissible in Islam and what is not needed by people of all times till the Judgment Day. But they used to depend in understanding serious events on Fatima's book according to a tradition that says, "We follow its contents and do not go beyond them." Such contents include all external [beyond the Household of the Prophet {ص}] incidents as well as the names of kings till the Day of Judgment. One tradition states that Muhammad son of Abdullah son of Imam al-Hassan (ع) was once asked and he said this in his answer: "The names of every prophet, *wasi*, king... is with me in a book," meaning Fatima's book, adding, "By Allah! It does not contain any mention of [Prophet] Muhammad ibn Abdullah," according to p. 32, Vol. 47, of *Bihar al-Anwar*.

This *mushaf* reached a high level of loftiness, so much so that it became a source of happiness and optimism as is concluded from the phrase "apple of his eyes" in the following tradition: "Fudhail ibn Othman quotes al-Haththa saying that Imam Abu Ja'far [al-Baqir] (ع) said to him, 'O Abu Ubaidah! He used to have the sword of the Messenger of Allah (ص), his shield, winning banner and Fatima's *mushaf*, the apple of his eyes," as indicated on p. 211, Vol. 26, of *Bihar al-Anwar*.

Is Fatima's Mushaf The Holy Qur'an?

Most people used to, and still do, imagine that this *mushaf* contains the sacred Qur'anic verses, or that there is another Qur'an the Shi'as have, as ignorant commoners claim. But the reality is contrary to this: This *mushaf* does not contain a single verse of the verses of the Holy Qur'an, as is understood from many traditions. Also, it is not similar to the Qur'an, nor is it like it from the standpoint of context at all. It tells quite a different tale. Traditions are clear in this regard: One tradition says, "... quoting Ali ibn Sa'eed citing Abu Abdullah (ع), 'It does not contain any verse of the Qur'an,'" according to p. 42, Vol. 26, of *Bihar al-Anwar*.

In another tradition, it is indicated that "... from Ali son of al-Husayn who quotes Abu Abdullah (ع), 'We have Fatima's *mushaf*. By Allah! It does not contain a single syllable of the Qur'an," as stated on p. 46, Vol. 26, of *Bihar al-Anwar*.

● Abdullah ibn Ja'far quotes Mousa ibn Ja'far quoting al-Washa citing Abu Hamzah citing Abu Abdullah (ع) saying, 'The *mushaf* of Fatima, peace with her, does not contain anything of the Book of Allah,'" according to p. 48, Vol. 26, of *Bihar al-Anwar*.

● Anbasah ibn Mus'ab has said, "We were in the company of Abu Abdullah (ع)... and Fatima's *mushaf*; by Allah, he did not claim at all that it is a Qur'an," as we read on p. 33, Vol. 26, of *Bihar al-Anwar*.

When examining these traditions, you will come to know that this confusion spread even during the time of the Imams (ع); therefore, we find them strictly and seriously denouncing it, swearing about denying it. There is one tradition which indicates that this *mushaf* "contains three times the like of your Qur'an," according to p. 38, Vol. 26, of *Bihar al-Anwar*. It is quite obvious the comparison is with regard to the quantity and size of information, not from that of context. You can conclude that from the phrase "your Qur'an"; so, carefully ponder.

Many traditions conclude that the *mushaf* of al-Zahra (ع) does not contain anything about what is permissible and what is not; among such traditions is this statement (by Imam al-Sadiq, peace with him): "It is not about what is permissible and what is not," as stated on p. 44, Vol. 26, of *Bihar al-Anwar*.

The list of the other Infallible Fourteen (ع) is as follows:

3. Ali ibn Abu Talib (ع): He is discussed in detail in this book

4. Al-Hassan ibn Ali (ع): He is discussed in detail in this book.

5. Al-Husayn ibn Ali (ع): He is discussed in detail in this book.

6. Ali ibn al-Husayn (ع): He is discussed in detail in this book.

7. Muhammad ibn Ali al-Baqir (ع): He is discussed in detail in this book.

8. Ja'far ibn Muhammad al-Sadiq (ع): He is discussed in detail in this book.

9. Mousa ibn Ja'far al-Kadhim (ع): He is discussed in detail in this book.

10. Ali ibn Mousa al-Rida (ع): He is discussed in detail in this book.

11. Muhammad ibn Ali al-Taqi (ع): He is discussed in detail in this book.

12. Ali ibn Muhammad al-Naqi (ع): He is discussed in detail in this book.

13. al-Hassan ibn Ali al-Askari (ع): He is discussed in detail in this book.

14. Muhammad ibn al-Hassan al-Mahdi (ع): He is discussed in detail in this book.

The author of this book, his family and ancestors up to about 150 years back are followers of the Shi'a Ithna-Asheri faith. Earlier than that, his ancestors were Sunnis, and the convesion of his first ancestor took place in al-Kadhimiyya city following a bloody incident which shok him. Details of this incident and the persecution to which early Jibouri (author's tribesmen) Shi'as were exposed, as well as the prejudice the author received from Sunnis in Atlanta, Georgia, where he was studying for his higher degree, are all recorded in his Memoirs. These Memoirs are available for all to read on an Internet web page by clicking on this link: **http://www.scribd.com/yasinaljibouri [11]**/.

Istidrak إستدراك: retraction, catching up (with), overtaking (somebody ahead)

Istighfar إستغفار: seeking Allah's forgiveness

Istihqaq إستحقاق: entitlement, worth, value, merit, maturity (of debt, etc.)

Istihsan إستحسان: preference, finding something to be valuable, worthwhile, commending, advising

Istihtar إستهتار: rash behavior, disregard (for laws, customs, traditions, ethics, etc.), wantonness, recklessness, disregard for others' feelings, sentiments, interests, etc.

Istinsakh إستنساخ: copying, duplicating, cloning

Istintaj إستنتاج: reaching conclusion, deduction (from certain events or facts) by inference

Istitan إستيطان: settling (usually on someone else's land)

Istithna' إستثناء: exception, exclusion

I`tikaf إعتكاف: the act of remaining most of the time at a mosque for prayers and supplications

Itrat عترة: progeny (usually) of Prophet Muhammad

Itmam or Itmam إتمام: Completion, conclusion, consummation

Ittikal or Ittikaal **إتكال:** reliance (on), dependence on, dependency

Ittizan or Ittizan إتزان: rationality, sobriety, the keeping of sedateness (of conduct), balance, poise

Izdiwajiyya إزدواجية: duplicity, duality (of control, allegiance, jurisdiction, etc.), measuring by two scales, judging by two standards

Jadaf جدف: (v. or n.) to blaspheme (the name of God) or blashempy, to revile or reviling, to swear to a lie

Jahannam جهنم: Hell; reference to and description of it has already been made in my book titled Mary and Jesus in Islam. However, if you do not have a copy of it, here is what I wrote in explaining the Hebrew origin of this word: “Ge hen Hinnom,” Hebrew for “the valley of the son of Hinnom.” Jews believe that this valley is a place near Jerusalem where, according to Jeremiah 19:5, [Gentile] children were burnt in sacrifice to Baal.

The latter was the fertility god of then polytheist Canaanites (Arabs, descendants of Ken`an, who inhabited Greater Syria. According to Vol. 1, p. 24 of *Civilization: Past and Present*, “'Phoenician' is the

name which the Greeks gave to those Canaanites who dwelt along the Mediterranean coast of Syria, an area that is today Lebanon.”). The Greeks, then, were the ones who called those Arabs "Phoenicians". *Ge hen Hinnom* is Arabized as “Jahannam.”

Before the advent of Islam, Arabs believed neither in heaven nor in hell; they had no clear concept of the afterlife. They, therefore, had no words for Paradise or hell in their very rich and extensive vocabulary. “Janna جنة,” by the way, means: a garden, an orchard, but it really does not describe Paradise fully. Paradise is a lot more than an orchard or a garden. It is a whole world by itself. Incidentally, the word “Paradise” (*firdaws*) is also a loan word, some say from Persian, others from Babylonian.

Jahid جاحد: ingrate, unappreciative, denies favors, denies the existence of the Creator (apostate), atheist

Jahil جاهل: ignorant, illiterate, unlettered

Jahiliyya جاهليه: period of overwhelming ignorance, a reference to the conditions of the Arabs before the advent of Islam. It implies is a combination of views, ideas, and practices that totally defy and reject commonsense and the guidance sent down by God through His Prophets.

Ja’ir جائر: oppressive, unfair, unjust, unequitable, transgressing, encroaching, transgressing

Ja'iz جائز: permissible, allowable, admissible, possible, probable

Jalbab جلباب: long loose fitting garment worn by the Arabs

Jalda or Jaldah **جلده:** lash, whip

Jallad جلاد: executioner, headsman, hangman

Jami `a جامعه: inclusive, universal, university; it also means handcuffs

Janaba جنابه: uncleanness caused by seminal discharge

Jannat or Jannah جنه: heaven, Paradise, garden, the eternal abode of those with whom the Almighty is pleased; plural: *jannaat*

Janih جانح: devious, errant, delinquent, misdemeanant

Jami` جامع: mosque, house of congregational worship, same as *masjid* مسجد; literally, it means "place where people *gather for* يتجمع prayers"

Janin جنين: fetus

Jard جرد: stock-taking, inventory

Jarrada جرد: stripped one (of property, clothes, etc.), deprived of, despoiled, denuded

Jariya جاريه: bondmaid, slave girl, servant

Jasha` جشع:** greed, avarice, avidity; one who is greedy is called **jashi` جشع

Jaza'i جزائي: punitive, penal, vindicatory

Jazak Allahu khayran or Jazak Allahu Khairan, Jazak Allah Khair, Jazak Allahu Khair جزاك الله خيراً: This is a statement of thanks and appreciation said to the person who does a favor. Instead of saying "thanks" (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: " May Allah reward you for the good deed which you have done." It is understood that human beings can't repay one another enough, especially and particularly his parents and educators. Hence, it is better to plead to the Almighty, Allah, to reward the person who did you a favor to grant him what is best for him.

Jawhara جوهره: jewel, precious (stone, etc.)

Jazim جازم: positive, sure, categorical

Jidal جدال: arguing, argument, debate, discussion

Jihad or Jihaad جهاد: It is an Arabic word the root of which is "jahada" which implies one who has strived for a worthy cause, a better way of life, etc. The nouns from which the word is derived are: juhd (effort, endeavor, exertion, exhaustion), mujahid (one who exerts himself or defends the creed, provided such defense is not done through aggression or through any means not allowed by Islam), jihad (struggle, defense of the Islamic creed) and ijtihad (ultimate effort in order to derive a solution for a problem related to jurisprudence; one who does so is called *mujtahid*, a highly learned jurist capable of deriving Islamic rulings). The other meanings are: strain, exertion, effort, diligence, fighting to defend one's life, land and religion. Jihad has commonly been mis-translated or misrepresented to the world to mean "holy war".

In the absence of the Prophet, such a war does not exist in Islam, nor will Islam allow its followers to be involved in this so-called "holy war". Unfortunately, the past few years have witnessed the rising of a number of extremist movements that justify the shedding of the blood not only of non-Muslims but even of Muslims who do not agree with their ideologies. Those who are hostile to Islam have utilized the acts of terrorism committed by these groups, mostly identified as Takfiri groups, groups that label all others as "kafirs", apostates, to tarnish Islam's image. They use Islam as a pretext for their criminal acts just as the crusaders had done during the Middle Ages when even some crusaders shed the blood of their own Christian brethren.

Jihad is not a war to force the Islamic faith on others, as many ignorant people think or portray. Contrariwise, there is an explicit verse in the Qur'an that says the following:

"There is no compulsion in religion" (***Chapter Al-Baqarah, 2: 256***).

Jihad is not only a defensive war but a struggle, through peaceful means, against any unjust regime or any injustice, period. If such a regime exists—and there are many which do exist—such an effort has to be exerted against the leaders, the decision-makers, not against the people. Islam strongly prohibits terrorism, kidnapping, hijacking and depriving one of his freedom, even if this "one" is an animal or a bird. One statement made by the Prophet of Islam (ص) says, "A woman entered hell because of a cat which she confined, neither feeding it nor letting it eat of what is available on the ground."

As for some "Muslim" political figures, leaders and rulers who waged wars against non-Muslims in the pretext of "spreading Islam", they were further from Islam than the earth is from the sun and did what they did for political, economic or selfish reasons. They were ignorant of the true message of Islam. Unfortunately, there are many such "Muslims" in our time and in all times and climes.

Jinaya or Jinayah جنايه: serious crime, felony

Jinn or Jin, Ginn جن: These are spiritual beings, “genies”, that inhabit the world and, like humans, are required to follow the commandments of their Creator. They are held accountable for their deeds. Some of them are good while most of them are not, as is the case with humans. The meaning of the word "jinn" in Arabic is "hidden", invisible, because they cannot be seen by most humans. They were created by the Almighty from smokeless fire. I discussed the jinns in more detail in my book titled *Allah: The Concept of God in Islam*.

Jirab جراب: pouch, bag, sack

Jizya or Jizyah جزيه: tribute, protection tax paid to Muslims by non-Muslims residing in areas under Islamic control. The Muslims collect this tax in exchange for protecting the lives and possessions of these non-Muslims, exempting them from the military service and awarding them full freedom to practice their religion, whatever it may be.

If the Islamic State cannot protect those who have paid the *jizya*, they are entitled to get it back. In all reality, such tax is hardly collected because even in Pakistan, where the majority are Muslims living with mostly Hindu and Buddhist minorities, the latter do not pay any *jizya*.

Jumood جمود: stagnation, freezing, inaction, inactivity, passiveness (to influence, change, etc.)

Junha or Junhah جنحه: misdemeanor

Junoon or Jinoon جنون: madness, insanity

Jutham جذام: leprosy

Juzaf جزاف: at random, haphazard, casual

Ka'bah or Kaaba كعبه: the first house of worship built for mankind, the cubic-shaped structure which is the most sacred to the Muslims of the world. It was originally built by Adam and was rebuilt by Abraham and his son Ishmael because it was damaged by torrential rain. It has the Black Stone which is believed as having been brought by an angel for Adam from another planet. The stone has been subjected to tests and analyses which all proved that it was unlike any other on our planet, thus proving the Muslims' claim that it is not earthly but cosmic.

It is located in Mecca, the city located in Hijaz to which all Muslims of the world turn as they perform their five daily prayers and all other prayers, obligatory or optional. Mecca now is a very modern city with luxury hotels, malls, commercial centers and all modern facilities, and its people are most courteous, kind, generous and hospitable. Many pilgrims did not like to leave it once they had completed their pilgrimage rituals, so they married there and lived happily ever after.

Kaffara كفاره: atonement from sin, a penalty for wrongdoing. It is great if sinners pay for their sins in this short life for the price they will have to pay in the Hereafter will be quite dear. Kaffara sometimes is done by paying a certain amount of money determined by a jurist which will be distributed to the poor and needy. Other ways of paying it may be with performance of rituals such as prayers, fast, pilgrimage, etc.; so, dear reader, if you have committed a sin—who has not?! —, try to atone for it before it is too late.

Kafir كافر: infidel, apostate, atheist, one who does not believe in the existence of the Creator. The noun *kufr* denotes a person who refuses to submit to the will of Allah (God), who disbelieves in God. It also means one who deliberately covers up the truth while fully knowing it.

Kalam or Kalaam كلام: Talk or speech as in "kalamu-Allah". It also means logic or philosophy.

Kalima or Kalimah كلمه: 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 قنطار: in Arabic, it is *qintar*, a varying weight of 100 *rals* (rotls); a *ral* in Syria is roughly 3.202 kg., whereas in England it is 449.28 grams, and in Lebanon it is 2.566 kg.

Khabir or Khabeer خبير: expert, learned, informed, connoisseur (of), specialist

Khafaqan خفقان: palpitation (of heart, etc.)

Khala`a or Khalaa`ah خلاعه: indecency, immorality, debauchery

Khaleefa or Khalifah خليفه: caliph; the word "khalifah" refers to the successor of Prophet Muhammad (ص) or simply to any ruler who claims that he rules the Muslims according to the will of the Almighty, whether he is justified in his claim or not. History has proven that most of these claims are false! This person sees himself as the head not only of his country but of the entire Muslim nation, so let us leave him enjoying this thought! Another title for the khalifah is "Amir Al-Mu'mineen", Commander of the

Faithful, which is explained above.

Khalis خالص: whole, clear, pure, candid, genuine, exclusive

Khandaq خندق: ditch, moat. This word reminds the Muslims of the "Battle of the Khandaq" which took place during Islam's early years, that is, in 627 A.D. First of all, there are two theories about how contemporary Jews went to and settled in Mecca and Medina. One theory says that they fled the persecution of the Romans who had by then subjected Jerusalem, which Jews call Ur-shalom, the city of peace, and went to Arabia where they felt confident that the Romans would not chase them there. Arabia at that time did not have much to attract foreign invaders. Another theory says that these Jews, who spoke Arabic besides Hebrew and Yiddish, had actually fled away from the persecution of cruel and fanatical Christian rulers of Nejran, southern Yemen, who were at the time appointed by the emperors of Abyssinia (Ethiopia).

In Medina, most Jews settled within small fortified towns. Upon settling down at Khaibar, one of their tribes, Banu Nadir, decided to seek revenge against the Muslims because of an incident which had taken place at Medina's main bazaar: A Jewish shop owner went from behind a Muslim woman and pulled her gown up, exposing her private parts. A Muslim man noticed the incident, attacked the Jew and killed him. The Jews went into a riot and contacted the Meccans. Twenty Jewish leaders and 50 others from pagan Quraish made a covenant in the Ka`ba that as long as they lived, they would fight Muhammad and the Muslims.

Then the Jews and Quraish contacted their allies and sent emissaries to a number of tribes. Banu Ghatfan, Banu Asad, Banu Aslam, Banu Ashja`, Banu Kinanah and Banu Fizarah readily responded. The Meccans, four thousand strong, including three hundred cavaliers and fifteen hundred camels, were joined by six thousand allies from among the Jews and the bedouin tribes. The three armies set out, ten thousand strong, under the command of Abu Sufyan in the beginning of the month of Shawwal, 5 A.H. (the end of February 627 A.D.) to attack Medina.

When news of these preparations reached Medina, the Prophet consulted his companions, as he always did during such situations. There was hardly sufficient time to make preparations for the war. He decided this time to remain within the city and fight back. The stone houses of the city were built adjacent to one another so as to make a high and continuous strong wall for a long distance except in the north-west where a wide open space could afford the enemy an easy entry.

At this place, with the suggestion of Salman al-Farisi, who was familiar with the mode of defending cities in other countries such as his home country (Persia), a trench, fifteen feet in width and fifteen feet in depth, was dug up. Muslims were divided into parties of 10 each, and each party was allotted 10 yards to dig. The Prophet himself participated in this task, carrying the excavated earth away.

The *khandaq* (moat) was completed in the nick of time: just 3 days before the host of the enemies reached Medina. The houses outside the city were evacuated, and the women and children were

accommodated for safety on the tops of the double-storied houses at the entrenchment. Muslims could muster only three thousand men to face this huge army, and they immediately took cover behind the ditch. The Propeht camped in the center of the entrenchment in a tent of red leather on a space shaped like a crescent. The camp had the rising ground of Sila` on its rear and the trench in the front.

Huyaiy ibn Akhtab, head of Banu Nadir Jews of Medina, met secretly with Ka`b ibn Asad, head of Banu Quraizah, another Jewish tribe which was still in Medina. Huyaiy was the most antagonistic Jew towards the Prophet (ص). Banu Quraizah, on his instigation, tore down the treaty which they had concluded with the Muslims. The Jews decided that they would assist the pagan Quraishites after ten days' preparations and would attack the rear of Muhammad's army from the north-western side of the city which was located on the south-east side of their fortress and which was easily accessible to them.

Rumours reached the Prophet about the Jews' schemes, so he sent two chiefs, one from the Aws and one from the Khazraj, namely Sa`d ibn Mu`ath and Sa`d ibn `Abadah (by the way, the reader may remember this same Sa`d ibn `Abadah whom I mentioned in my book titled *Allah: The Concept of God in Islam* while discussing the jinns) respectively, to ascertain the truth.

Both men proceeded to meet the Jews. Having made searching inquiries and some scouting of their own, they returned to report to the Prophet that the temper of the Jews was even worse than it had been feared. This news alarmed the Prophet. It was then necessary to take precautions against any surprise attack or treachery from the side of those Jews. The north-western part of the city, which was located on the side of the Jewish stronghold, was the weakest of all defences.

In order to prtoect the families of his followers throughout the city, the Prophet, as a meager measure of precaution, had no choice except to send a considerable number of his men from his already small army of three thousand to afford them such protection. His men's supplies were hardly adequate due to the length of the siege of the entrenchment which formed his defense line. Still, he had no choice except to detach two parties, one of three hundred men under the command of Zayd ibn Harithah, his freed slave whom he raised since childhood, and another of two hundred men under the command of a chieftain from Medina. Their job was to patrol the streets and the alleys of the city night and day.

This treachery and danger from inside Medina, when Muslims were surrounded by the combined armies of pagans and Jews of all of Arabia on the outside, had a telling effect on the Muslims. The enemy was astonished to see the moat because it was a novel military tactic for the Arabs. They camped on the outside for 27 (or 24) days. Their number increased day by day, and many Muslims were extremely terrified, as the Qur'an portrays for us. Surat al-Ahzab (Chapter 33 of the Holy Qur'an) describes various aspects of this siege. For example, read the following verses:

When they came upon you from above you and from below, and when the eyes turned dull, and the hearts rose up to the throats, you began to think diverse thoughts about Allah. There, the believers were tried, and they wee shaken a tremendous shaking. **(Qur'an, 33:10-11)**

At that time, many hypocrites, and even some Muslims whose faith was weak and who are unfortunately described by some scholars as being *sahaba*, companions of the Prophet, asked permission to leave the ranks of the Muslims and to go home:

A party of them said: O people of Yathrib! There is no place for you to stand. And a party of them asked permission of the Prophet saying: Verily our houses are exposed, and they were not exposed; they only (***thus***) ***described*** (***them in order***) ***to flee away.*** (**Qur'an, 33:13**)

The bulk of the army, however, steadfastly withstood the hardship of inclement weather and rapidly depleting provisions. The coalition's army hurled arrows and stones at the Muslims.

Finally, a few of Quraish's more valiant warriors, `Amr ibn Abdwadd, Nawfal ibn Abdullah ibn Mughirah, Dhirar ibn Khattab, Hubairah ibn Abu Wahab, `Ikrimah ibn Abu Jahl (an unbelieving cousin of the Prophet) and Mirdas al-Fahri, succeeded in crossing the moat.

`Amr called for battle; nobody responded; he was considered equal to one thousand warriors. History accounts state that all the Muslims were as though birds were sitting on their heads: they were too afraid to raise their heads.

Three times did the Prophet exhort the Muslims to battle `Amr. Three times it was only Ali who stood up. In the third time, the Prophet allowed Ali to go. When Ali was going to the battlefield, the Prophet said: "The whole faith is going to fight the whole infidelity; the embodiment of the former bounds is to crush the entirety of the latter." The Prophet put his own turban on Ali's head, his own coat of mail over Ali's body, and he armed Ali with his own sword, Thul-Fiqar, then he sent him to meet his opponent. Then the Prophet raised his hands to supplicate thus: "O Allah! `Obaydah, my cousin, was taken away from me in the Battle of Badr, Hamzah, my uncle, in Uhud. Be Merciful, O Lord, not to leave me alone and undefended. Spare Ali to defend me. You are the best of defenders."

Ali invited `Amr to accept Islam or to return to Mecca, or to come down from his horse since Ali had no horse and was on foot.

"Nephew," said `Amr to Ali, being a friend of Ali's father Abu Talib, "By God I do not like to kill you." Ali replied, "By God, I am here to kill you!" `Amr, now enraged at this reply, alighted from his horse. Having hamstrung his horse, a token of his resolve never to run away from the battlefield but either to conquer or to perish, he advanced towards Ali. They were immediately engaged in a duel, turning the ground underneath them into a cloud of dust, so much so that for a good while, only the strokes of their swords could be heard while they themseles could not be seen. `Amr succeeded once in inflicting a serious cut on Ali's head. At last, Ali's voice was heard shouting, "*Allahu Akbar! Allahu Akbar!*" That was his cry of victory. It always is Muslims' cry of victory.

Seeing how the most brave among them has been killed by Ali, the other pagans who crossed the moat now took to their heels with the exception of Nawfal whose horse failed to leap; it fell into the moat. As

the Muslims showered him with a hail of stones, he cried out thus: “I rather die by the sword than by the stones!” Hearing this, Ali leaped into the moat and fulfilled his last wish, dispatching him to hell!

Ali, contrary to the Arab custom then, did not, however, strip either men from their armour or clothes. When `Amr's sister came to her brother's corpse, she was struck with admiration at the noble behaviour of her slain brother's adversary and, finding out who he was, she felt proud of her brother having met his fate at the hands of the person who was known as the unique champion of spotless character. She said, as recorded in *Tarikh al-Khamis*, “Had his conqueror been someone else other than the one who killed him, I would have mourned `Amr for the rest of my life. But his opponent was the unique spotless champion.” Ali, the “Lion of God,” thus distinguished himself as on previous occasions: in the battles of Badr and of Uhud. About this battle, the Prophet said: “Verily, one attack of Ali in the Battle of Khandaq is better than the worship of all human beings and jinns up to the Day of Resurrection.”

No further activity was atempted by the enemy that day, but great preparations were undertaken during the night. Khalid ibn al-Walid, with a party of cavaliers, attempted during the night to clear the ditch for crossing the next day. The next morning, the Muslims found the entire enemy force arrayed in fighting formations along their line of entrenchment. The enemies tried to overrun the Muslim side of the trench but were repelled at every point. The ditch served its purpose; it could not be crossed. During the entire military campaign, by the way, only five Muslims were martyred. The Muslims' vigilance paralyzed the enemies despite their numeric superiority. Numeric superiority is not always a prerequisite for victory. The Almighty grants victory to whosoever He pleases.

But the Muslims were running out of provisions. The Prophet had to tie a stone on his stomach in order to minimize the pangs of hunger. Abu Sa`eed al-Khudri said: “Our hearts had reached our throats in fear and in desperation.” On the other hand, the besieging army was getting restive, too; it could not put up any further with the rain and cold; its horses were perishing daily and provisions nearing depletion.

The Prophet went to the place where the Mosque of Victory (Masjidul-Fath) now stands and prayed to Allah. The Prophet said, “O Lord! Revealer of the Sacred Book, the One Who is swift in taking account, turn the confederate host away! Turn them to flight, O Lord, and make the earth underndeath them quake!”

A fierce storm raged, uprooting the tents of the enemies; their pots and belongings went flying in all directions; it blew dust in their faces, extinguished their fires, and their horses were running around as though they were possessed. An unbearable terror was cast in their hearts. In the fourth night, after having finished his prayers, Muhammad asked Abu Bakr if he would go to the enemy's camp to discern and report their activities. He replied saying, “I ask pardon of Allah and of His Messenger.”

The Prophet promised Paradise to be the reward of anyone who would venture out for that purpose, then asked `Omer ibn al-Khattab if he would do it. `Omer's answer was similar to that of Abu Bakr. The Prophet's request is actually an order, a divine one, since it is coming from one who does not say

anything or do anything without the Will of the Almighty. These facts are recorded in *Tafsir al-Durr al-Manthur, As-Sira al-Muhammadiyya, As-Sira al-Halabiyya, Tarikh al-Khamis,* and *Rawdat al-Ahbab* for all to review.

The third person the Prophet asked was Huthayfah al-Yemani who readily responded to the request and proceeded to the enemy camp in the darkness of the night where he saw the devestation wrought by the storm. He saw Abu Sufyan looking very depressed. When he came back to his camp and reported in detail to the Prophet what he had seen, the Prophet was delighted to find out that his plea to Allah was answered.

Either feeling the pain of the severity of the weather or struck with terror at that storm which was interpreted as a manifestation of the Divine Wrath, Abu Sufyan decided to lift the siege and to march back at once. Summoning the chiefs of his allies, he announced his decision to them, issuing orders to dismantle the camp. He and all the Meccans with him, as well as the pagan tribes that allied themselves under his command, fled away. The first to flee was Abu Sufyan himself who was so upset that he tried to ride his camel without first untying its rope.

Khalid ibn al-Walid guarded the rear of the armies with two hundred cavaliers against a pursuit. The Ghatfan tribesmen and the bedouin allies returned to their deserts; not a single person remained on the battlefield in the morning. It was with great joy that in the morning the Muslims discovered the sudden disappearance of the enemy, finding themselves unexpectedly relieved. The siege lasted for twenty-four long days and ended in March of 627 A.D.

This episode is referred to in the Qur'an in this *ayat*:

O ye who believe! Remember the bounty of Allah unto you when came upon you the hosts, so We sent against them a strong wind and hosts that ye saw not, and Allah sees all what you do. **(Qur'an, 33:9)**

And also in *ayat* 25 which says:

And God turned back the unbelievers in their rage; they did not achieve any advantage, and Allah sufficed for the believers in fighting, and Allah is Strong, Mighty. **(Qur'an, 33:25)**

Abdullah ibn Mas`ud was interpreting this thus: "And God sufficed the believers (through Ali ibn Abu Talib) in their fight," as we read in *Tafsir al-Durr al-Manthur*.

As a direct result of this defeat of the infidels' combined forces in the Battle of Khandaq (moat, or the Battle of Ahzab, coalitions), Quraish's influence waned, and those tribes who were till then hesitating to accept Islam out of fear of Quraish began to send deputations to the Prophet. The first deputation came from the tribe of Mazinah, and it consisted of four hundred persons. They not only accepted Islam but were ready to settle down in Medina. The Prophet, however, advised them to return to their homes.

Likewise, a deputation of a hundred persons came from the Ashja` and embraced Islam. The tribe of Juhainah lived near them, so they were influenced by their conversion. One thousand of the latter's men came to Medina to join the fraternity.

Kharab خراب: destruction, ruin, desolation, doom, waste

Khardal خردل: mustard

Khariq خارق: extraordinary, exceptional, remarkable, piercing, penetrating

Khasir خاسر: loser, loss-making, unprofitable

Khaskhasa خصخصه: privatization

Khasm خصم: opponent, disputant, foe

Khat خط: line, path, method, style, writing, route

Khatib or Khateeb : خطيب orator, speaker, one who delivers the "khutba", sermon, whether during the Friday prayer service or any other service

Khawarij خوارج: defectors, apostates, renegades, an extinct group of individuals who split from the Islamic nation and declared a rebellion on elected Caliph Ali ibn Abu Talib (ع). Literally, the word means "Those who Went Out"): a controversial term which is described by some Muslim scholars differently, each according to his level of education and extent of bias and prejudice. If you are sincere about researching who these rogues were, you can start with p. 278, Vol. 3, of Tabari's famous book *Tarikh al-Umam wal Mulook* (famous as simply Tarikh). There are many editions of this book available for reviewers, but the one I have is the newest; it is published by the Dar Al-Amira for Publication and Distribution, Beirut, Lebanon, and is dated 1426 A.H./2005 A.D.

Their history started in the year 37 A.H. (which then corresponded to the year 658 A.D.) when they first reverted against the then elected caliph, Ali, but returned to obedience after he had reasoned with them just to revolt against him again and one of them, namely Ibn Muljim, killed caliph Ali on a Friday, 11th, 13th or 17th of the month of Ramadan of 40 A.H., according to various narratives.

Their ideology could not withstand the intellectual challenges of the time, so it gradually weakened and died away. I think they do not deserve more space than this much here! To hell with them and with all those who apply this term to any Muslims, whoever they may be and from any sect at all, presently or in the future. The **خوارج** Khawarij and their ideology are both dead and decayed; so, there is no need to beat on a dead horse.

Khayr خير: good, goodness, well-being, welfare, prosperity, benefit; in some verses of the Holy Qur'an, it means "money" which, of course, can be a good tool for the doing of righteousness and for helping

people.

Khazaf خزف: ceramic

Khida` خداع: deceit, deception, trickery, cheating, fooling, double-dealing

Khilaf خلاف: dispute, disagreement, feud, variance (of opinion, etc.), discrepancy

Khilafa or Khilaafah خلافه: succession, [Islamic] caliphate

Khiraj خراج: religious tax collected at the end of the Islamic lunar year for *baytul-mal*

Khitam ختام: conclusion, end, termination

Khitan ختان: circumcision

Khiyara خيره: choice, option, prime, best

Khulud or Kholood خلود: immortality, eternity, forever

Khums خمس: one-fifth of one's savings and is now paid only by Shi`a Muslims; see Chapter 8, verse 41 of the Holy Qur'an. It is set aside from one's annual income or increase in wealth. It is divided into 2 equal parts: One, called "sahm as-Sadat", is payable to needy *Sadat* (or Sayyids), descendants of the Prophet who are not allowed to receive charity (*sadaqa*) and are too dignified to ask for it. The other half, called "sahm al-Imam عج))", is to be spent on promoting the Islamic creed, such as paying expenses for writing, translating, editing, publishing and printing of books or the building of schools, religious seminaries, libraries, etc. *Khums*, moreover, is collected from one's profits or gains which he earn, as well as from the following: minerals, treasure troves, amalgamation of *halal* (permissible) wealth with what is *haram* (prohibitive), gems obtained from sea diving, spoils of war, land which a *thimmi* (a non-Muslim living under the protection of Islamic Government) purchases from a Muslim. There are many rules and regulations about the collection of, exemption from and distribution of this *khums* which, according to 8:41 of the Holy Qur'an is not optional, as some ill-informed individuals claim, but compulsory. Here is this verse for you:

وَاعْلَمُواْ أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى
وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنتُمْ آمَنتُمْ بِاللَّهِ وَمَا أَنزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ
يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And know that out of all the booty that you may acquire (in war), a fifth share is assigned to God! and to the Messenger, and to near relatives, to the orphans, the needy, and the wayfarer! if you

believe in Allah and in the Revelation We sent down to Our servant on the day of testing! the day of the meeting of the two forces, for Allah has power over all things. (***Qur'an, 8:41***).

What is stated in the Holy Qur'an as permissible or not permissible remains so till the Day of Judgment, and if you disagree, it is your own burden which you will carry and not mine. If you have the *risala* (compilation of edicts) of Grand Ayatollah Sayyid Ali al-Husayni as-Sistani, refer to his "Kitab al-Khums" (Chapter on the *khums*) which starts on p. 387, Vol. 1, of the Arabic text of his 4-volume *Minhaj as-Saliheen* (published in the Hijri year 1427 which coincides with the year 2006 A.D. by the Grand Ayatollah's office in Holy Mashhad, Iran). If you do not have a copy of the said *risala*, the Internet can provide you with a wealth of information on this subject.

Khushu` خشوع: state of submission and full attention, humility, of being in reverence

Khusuf or Khosoof خسوف) القمر): eclipse of the moon

Khutba خطبه: a speech or sermon. It is sometimes used to refer to the sermon given during the Friday congregational prayer.

Kuffar كفار: plural form of *kafir*, apostate

Kufr كفر: showing ungratefulness to Allah and not to believe in Him and in His religion, to deliberately hide the truth while fully knowing it with the ability to show the truth

Kunya كنيه: the use of "Abu " (father of) or "Umm " (mother of) someone, often used as a prefix for one's name

Kursi كرسي: Literally, it means "chair", theologically, however, it refers to the symbol of the Almighty's Seat of Judgment and Authority; see Holy Qur'an, 2:255 (*ayat al-Kursi*, verse of the Throne).

Kusuf كسوف) الشمس): eclipse of the sun

Khutba خطبه: lecture, sermon; a speech delivered on a specific occasion

Kufr كفر: apostasy, infidelity, disbelief, the deliberate covering/hiding of the truth

Lat لات: a chief deity in the religion of pre-Islamic Arabs during the days of jahiliyya

La hawla wa la quwwata illa billah لا حول و لا قوة إلا بالله: The meaning of this expression is: "There is neither power nor strength save in Allah." This expression is articulated by a Muslim when he is struck by a calamity or is taken over by a situation beyond his control. A Muslim puts his trust in the hands of Allah, and submits himself willingly to Allah.

La ilaha ilal-Allah or La Ilaha Ill-Allah لا إله إلا الله: This expression is very important in Islam. It is part of the first pillar of Islam which is called tawhid, the belief in the unity of God. It means: "There is no god worthy of worship except Allah." The second part of this first pillar is to say "Muhammadun Rasul-Allah" which means: "Muhammad (ص) is the messenger of Allah." This statement is called the “key to Paradise”. Before you close your eyes and slepp, pronounce it three times because you do not know for sure whether you will wake up at all.

Labbayk لبيك!: an exclamation conveying the meaning of "At your service!" or "Here I am!"

Ma`ad معاد: the return: a reference to the returning of the souls to new bodies/forms after the period of *barzakh* برزخ (see above), their ultimate return to their Maker for judgment; generally, it is used to refer to death and the life hereafter.

Mahlaj محلج: cotton gin, gin

Maqam مقام: standing or staying place, a place where one usually stands to preach or address the public; “Maqam Ibrahim” is a small area in the precincts of the Ka’ba Mosque which shows footprints of Abraham (prophet Ibrahim [ع] where he used to stand to rebuild the Ka’ba.

Medina or Madeenah مدينه: city, the first city-state that came under the banner of Islam. It is a city in Hijaz, northern part of presently Saudi Arabia, where the Prophet's *masjid* and grave are located.

Maghazi مغازي: Prophet's military campaigns

Maghrib مغرب: sunset**,** time for the obligatory sunset prayer ritual, *salat*

Mahdi مهدي: Rightly guided in order to guide others; preceded by the definite article "**ال**", it means **المهدي (عج))** the Awaited Imam, al-Qa'im, al-Hujja, Savior of Mankind, the 12th in the series of the Infallible Imams followed by Twelver Shiites, may the Almighty hasten his re-appearance. We owe it to the reader to introduce him to this great personality, perhaps he will wake up from his slumber and realize that he has a lot of work to do in preparation for the re-appearance of the Savior of Mankind. Needless to say, Sunni and Shiite sects believe in al-Mahdi but differ among themselves about his family lineage, birth and other issues which are not regarded as being major.

More details about Imam al-Mahdi (عج) are already stated above.

Mahr مهر: dowry paid by the groom to the bride (or *vice versa* in some cultures). It is part of the Muslim marriage contract. It can never be demanded back except when the bride refuses to cohabit with her groom in the absence of any legitimate excuse. In this case, she may be entitled to receive half the dower or none of it once the divorce takes place. By the way, do you know what dowry our father Adam paid our mother, Eve?! If you do not, read my book titled *Allah: The Concept of God in Islam*.

Mahram or *Mahrim* محرم: "mahram" refers to people who are unlawful for a woman to marry due to blood relationships. These people include:

Her **permanant** *mahrams* on account of blood relationship: her father, son, brother, paternal uncle, maternal uncle, step-son and nephew.
Her ***radha'*** رضاع *mahrams* on account of sharing the nursing milk when she was an infant; their status is similar to the permanent *mahrams* referred to above.
Her (in law) *mahrams* because of marriage; these are: her husband's father (father in law), husband's son (step-son), her mother's husband (step-father) and her daughter's husband. These categories of people, along with the woman's husband, are permitted to escorts Muslim women when they travel as required by some countries such as Saudi Arabia.

Majalis مجالس: meetings or gatherings held to commemorate certain religious occasions, mostly applied to those held during the month of Muarram or to recite the *Faiha* for a deceased person; singular: *majlis*, a place where people sit

Manzil منزل: (sing.) home, residence, abode; **منزلة *manzila*:** status, position, esteem; (pl.) **منازل *manazil*:** homes, positions, stages, phases. **منازل الآخرة** Stages or phases of the life in the hereafter: Brace yourself, Dear Reader, for the following text may not make you happy; shed a tear now before your tears later on will not avail you a bit. You will notice that there are so many supplications in the following text. This is due to the significance Islam, or any other religion, awards supplication.

One authentic *hadith* **حديث** (tradition) says: **الدعاء مخ العبادة** Supplication is the pith (or essence) of adoration." As for the Holy Qur'an, it tells you in the following verse that had it not been for people supplicating to their Creator, He would have had nothing to do with them:

قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلا دُعَاؤُكُمْ

" Say: 'Had it not been for your prayers* (*supplications*)*, my Lord would not have cared about you'"* (*Qur'an, 25:77*)*:

Stages or Phases of The Hereafter: منازل الآخرة These are the phases through which one has to pass on his/her way to either eternal happiness in Paradise or endless doom in Hell, may the Almighty keep it away from us and from your own self **اللهم آمين** *Allahumma Ameen*. Following is a list of these stages or phases from some of which very few are exempted such as those who are very close to the Almighty on account of their being very deeply knowledgeable and ascetic such as the *anbiya,'* prophets **الأنبياء**, *awliya'*, walis **الأولياء**, *`ulema'*, scholars **العلماء**, *salihun*, righteous **الصالحون** and the *shuhada'*, martyrs **الشهداء**.

If you are none of these, and most of us are not, brace yourself for the following phases. Of course, due

to self-deception, every Muslim who performs his daily prayers thinks that he is included among the righteous, not knowing whether his/her prayers are accepted or not, forgetting that performing the daily prayers is only the very first step along a very lengthy and thorny path to salvation. Those included in the categories listed above will not taste any painful death, nor will they have to go anywhere in the company of hordes of angels except to Paradise and to nearness to the Almighty. Others have to go through the following:

1) ***An-Naza` al-akheer*** **النزع الأخير** **Drawing the Last Breath:** Another name is **سكرات الموت**, Stupors of Death. Reference to these stupors of death exists in this Qur'anic verse:

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ

"And the stupor of death will bring truth (***before his eyes***)***: "This was the thing which you were trying to escape!"*** (Qur'an, 50:19).

These are the moments when the dying person bids this vanishing world goodbye, casts a last look at it, mostly at his own self: Life will pass before his eyes like a flash, and he will realize how short it really was, how he wasted it, how he did not perform the purpose behind his very creation: to worship the Almighty his Lord and the Lord of all creation. How will one naturally die? The answer is in verses 88-96 of Surat al-Waqi`a (Chapter 56):

فَأَمَّا إِن كَانَ مِنَ الْمُقَرَّبِينَ، فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ: وَأَمَّا إِن كَانَ مِنَ أَصْحَابِ الْيَمِينِ فَسَلامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ، وَأَمَّا إِن كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِّنْ حَمِيمٍ وَتَصْلِيَةُ جَحِيمٍ: إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ، فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ:

Thus, then, if he is of those nearest to Allah, (***there is***) ***rest and satisfaction*** (***for him***) ***and a Garden of delights. And if he is of the companions of the right Hand,*** (***for him there is salutation:***) ***"Peace be unto you!" from the companions of the right Hand. And if he is one of those who treat*** (***truth***) ***as falsehood, who commit wrong, for him there is*** **entertainment** ***of boiling water and burning in Hell-Fire. Truly this is the very truth, so celebrate with praise the Name of your Lord, the Supreme*** (**Qur'an, 56:88-96**).

See how the Almighty in these verses classifies three methods of death perhaps the first of which is particularly interesting: One who is near to his Maker will smell fragrance which will turn death into a very pleasant and pleasurable experience. Of course an opposite type of death awaits those who are not close to Him and who apparently will experience death by way of suffocation. According to some traditions, two angels pull life out of each and every cell of the dying person's body, and it will not be fun at all.

During these moments, the dying person will have a moment of contemplation on what he has just left behind: worries about the little ones, separation from wealth, estates, precious items, homes on which he spent fortunes, wealth which he amassed without making sure where it exactly came from, etc. And there will be worries about how much he fell short of carrying out with regard to his duties to others and

to his Maker. In *Nahjul-Balagha*, the Commander of the Faithful Imam Ali (ع) has summarized it thus:

«يتذكر أمولاً جمعها أغمض في مطالبها وأخذها من مُصرَّحاتها ، ومشتبهاتها قد لزمته تبعات جمعها وأشرف على فراقها، تبقى لمن وراءه ينعمون بها فيكون المهنأ لغيره والعبءُ على ظهره».

"He shall remember wealth which he had overlooked where it had come from, accepting its sources as they were claimed to be, or as they were thought to be, the consequences of having collected it now are round his neck, haunting him, as he is about to leave it behind him for those who will now enjoy it, thus the pleasure will be for others while he bears the burden." Verse 22 of Surat Qaf states the following:

لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

*"**We have removed your veil, and your sight is sharp** (**on**) **this Day!"*** (Qur'an, 50:22).

Indeed, the sight of the dying person during the stupors of death will be quite sharp: He will for the first time be able to see angels, who are created of light that can easily blind any human eye, and the *jinns* who are created of smokeless fire. He will be able to see and hear his family, relatives, friends and strangers who are around him at the time of death and who will soon bear his casket to the cemetery. But he will not be able to show any reaction because he has lost control over his temporal body and his soul **روح** now takes over. On the other hand, there will be a tremendous transformation in the process of changing from one form into quite another which now enables him to see what he could never see before: According to p. 170, Vol. 6 of *Bihar al-Anwar*,

فيرى رسول الله وأهل بيته الأطهار صلوات الله عليهم وملائكة الرحمة وملائكة العذاب حاضرين عنده ليحكموا فيه وانّه يترقب ايّ حكم يحكمون به ، وأي شيء سوف يوصون به ؟ ومن جهة أُخرى قد اجتمع ابليس واعوانه ليوقعوه في الشك ، وهم يحاولون جاهدين أن يسلبوا إيمانه ليخرج من الدنيا بلا إيمان. ومن جهة أُخرى يعاني من هول حضور ملك الموت ، وبأي صورة وهيئة سوف يجيئه به ، وبأي نحو سوف يقبض روحه . الى غير ذلك.. قال أمير المؤمنين عليه السلام: «فاجتمعت عليه سكرات الموت ، فغير موصوف ما نزل به».

"He will see the Messenger of Allah and his Pure Family, peace and blessings of Allah be with them all, the angels of mercy and those of torment, all present near him as he awaits their verdict and what they will decide. On the other hand, the army of Satan and his helpers (will also be present in order to prevent him by all means from saying *La ilaha illa-Allah* **لا إله إلا الله**, There is no god save Allah, which is the key to salvation), to cast doubt in his heart and try hard to rob him of his belief (*iman* **يمانإ**) so he will come out of this life without *iman*. At the same time, he is overwhelmed by expecting the presence of the angel of death: In what form it will approach him and how he will take his life away, etc.

The Commander of the Faithful (ع) has said: 'The stupors of death surround him, so no description can be made for what has afflicted him.'" What about the *munjiyat* **المنجيات** during this very critical and dangerous phase, the acts of adoration which one can form during his lifetime so they may help ease or even cancel his pain of death?

We are told on p. 9 of Abbas al-Qummi's precious work **منازل الآخرة** *Manazil al-Akhira*, which is the main source for this text material, that it is reported that the Messenger of Allah (ص) was present during the death of a young man. The Prophet (ص) told the dying youth to testify that **لا إله إلا الله** *La ilaha illa-Allah* (There is no god save Allah), but his tongue was tied and he could not. Whenever the Prophet (ص) repeated his **تلقين** *talqeen* (instruction to the dying person to make a pronouncement), the dying young man could not respond. The Prophet (ص) asked a woman who was sitting at the head of the dying young man if she was his mother, and she answered in the affirmative. He again asked her if she was angry with her young son, and she again answered in the affirmative, adding that she had not spoken to him for the past six years. The Prophet (ص) asked her to be pleased with her son now, so she said, "May Allah be pleased with him on account of you being pleased with him, O Messenger of Allah." When the mother thus expressed her pleasure with her dying son, the latter was able to pronounce *La ilaha illa-Allah* **لا إله إلا الله**. The Prophet (ص) then asked the youth to tell him about what he saw. The youth said, "I see a very dark man, very ugly, extremely smelly, wearing very filthy outfits, emitting a stench, coming in my direction, pressing on my mouth and respiratory passages."

The Prophet (ص) ordered him to say:

يا من يقبل اليسير ويعفو عن الكثير، إقبل مِنّي اليسير وآعف عنِّي الكثير، إنَّك أنت الغفور الرحيم.

"O One Who accepts little (of good deeds) while forgiving a lot (of sinning), do accept what is little [of the good deeds which I have done] and forgive a lot (of my sins); surely You are the Forgiving, the most Merciful." The young man did as instructed by the Prophet (ص), so the Prophet (ص) asked him again about what he now saw. The dying young man said, "I now see a man with a glowing face, pleasant, smelling very nicely and wearing clean outfits coming in my direction, whereupon the dark one is going

away and getting ready to depart."

The Prophet (ص) ordered the young man to repeat the statement which he had taught him then asked him once more about what he then saw. "The dark one has already gone, leaving no traces," the young man said, adding, "while the one having a glowing face remains beside me." It was at that moment that the young man passed away. This is recorded on p. 92, Vol. 1 of *Mustadrak Wasa'il ash-Shi`ah*.

We also read on p. 380, Vol. 74 of *Bihar al-Anwar* that Imam Ja`far as-Sadiq (ع) has said, "One who gives an outfit to his [believing] brother, whether for the summer or for the winter, it will be incumbent upon the Almighty to outfit the first with one of the outfits of Paradise, ease the stupors of death for him and expand his resting place."

The greatest Prophet (ص) has said:

من أطعم أخاه حلاوه، أزال الله عنه مرارة الموت

"One who feeds his Muslim brother something sweet, Allah will remove from him the bitterness of death." What also helps the dying person and eases his pain is hearing the recitation of Surat Ya-Sin (Chapter 36 of the Holy Qur'an) and Surat as-Saffat (Chapter 37) as well as "du'a al-faraj" which is:

لا إله إلا الله الحليم الكريم، لا إله إلا الله العليم العظيم، سبحان الله رب السماوات السبع و رب الأرضين السبع و ما فيهن و ما بينهن و رب العرش العظيم و سلام على المرسلين، و الحمد لله رب العالمين:

"There is no god save Allah, the Clement, the Great; there is no god save Allah, the all-Knowing, the Great; praise to Allah, Lord of the seven heavens, Lord of the seven earths and everything in them and everything between them, and the Lord of the Great `Arsh; peace be with the Messengers, and praise be to Allah, Lord of the worlds."

We read on p. 33, Vol. 97, of *Bihar al-Anwar* that according to Imam as-Sadiq (ع), as we are told by the mentor as-Saduq, "One who fasts the last day of the month of Rajab will be placed by Allah in security against the intense pain of the stupors of death and the horror after death as well as the torment in the grave." As quoted by al-Kaf'ami on p. 397, Vol. 2, p. 397 of his *Musbah*, the Prophet (ص) is quoted as having said that if one recites the following supplication ten times every day, ten thousand of his major transgressions will be forgiven by Allah Who will also save him from the stupors of death and from the constriction of the grave as well as grant him security from one hundred thousands of the horrors of the Judgment Day; He will also protect him from the evil of Satan and his hosts, will pay his debts on his

behalf and remove his worries and concerns; this very precious supplication, which you should share with all the ones you love, is as follows:

«أعدَدتُ لِكُلّ هولٍ لا إله إلاّ الله ، وَلِكُلّ هَمّ وَغَمّ ما شاء اللهُ ، وَلِكُلّ نِعمَةٍ الحَمدُ للهِ ، وَلِكُلّ رَخاءٍ الشُّكرُ للهِ ، وَلِكُلّ أُعجُوبَةٍ سُبحانِ اللهِ ، وَلِكُلّ ذَنبٍ أستَغفِرُ الله ، وَلِكلّ مُصيبَةٍ إنا لله وإنا اليه راجعون ، وَلِكُلّ ضيقٍ حَسبيَ اللهُ و نعم الوكيل ، وَلِكلّ قَضاءٍ وَقَدَرٍ تَوَكَّلتُ على اللهِ ، وَلِكُلّ عَدُوٍّ اعتَصَمتُ باللهِ ، وَلِكُلّ طاعةٍ وَمَعصِيَةٍ لا حَولَ ولا قوهَ إلاّ بالله العَلِيّ العظيم»

"I have prepared for every horrific thing "There is no god save Allah", for every worry and distress "The will of Allah be done", for every blessing "Praise to Allah", for every prosperity "Thanks to Allah", for every amazing thing "Blessed be Allah", for every sin "I seek forgiveness of Allah", for every transgression "We belong to Allah, and to Him shall we return", for every hardship "Allah suffices me, and how good a Helper He is!", for every decree and destiny "I have relied on Allah", for every enemy "I have sought refuge with Allah" and for every obedience and disobedience "There is neither power nor might save in Allah, the most Sublime, the most Great".

Another supplication has as many as seventy merits one of which is that one who recites it will be given glad tidings at the time of his/her death; it is this:

«يا أسمع السامعين ويا أبصر الناظرين ويا أسرع الحاسبين ويا أحكم الحاكمين»

"O You, the most Hearing of those who hear, the most Seeing of those who see, the most Wise of those who decree!"

Al-Kulayni has quoted Imam as-Sadiq (ع) as saying, "Do not ever be bored with reciting Surat az-Zalzala (Chapter 99 of the Holy Qur'an), for if one recites it in the voluntary prayers, Allah will keep earthquakes away from him; he will not die because of an earthquake or be struck by lightning or any of this life's catastrophes; a glorious angel will descend upon him, sit at his head and address the angel of death thus: 'Be kind to him, for he is a servant of Allah who used to recite me quite often,'" as we read on p. 331, Vol. 92, of *Bihar al-Anwar*.

Remember that in the life hereafter, there will be personification of everything: Each and every action or intention, good or bad deed, will have a form, a shape, an entity. Every verse of the Holy Qur'an, every

chapter and the Qur'an as a whole will also have forms eaChapter So will desires, wishes, hopes, aspirations, remorse, regret, prayer, fast and all other forms of adoration: All will have forms.

How one will distinguish one from the other is a faculty which will be created with him as he is re-created, re-formulated, re-born in a new form, for the hereafter is the true life awaiting all of us, so get ready for it; there is no escape from it. But if you do not believe in the Hereafter, this book is not written for you, and it is a pity it fell in your hands; someone else can make better use of it. Also, some non-Muslims may feel "sorry" for what the Muslims will have to go through in the Afterlife, feeling happy with the thought placed in their heads by their clergymen that they had nothing to worry about, that nothing but many good things await them after they die. Muslims, however, think that all followers of religions, or those who do not follow any religion at all, are entitled to ther own wishful thinking.

2) **The *Adeela* at the Time of Death العديله عند الموت** It means one turning from right to wrong as he dies due to the presence of Satan at the time of his death who will cast doubts in his heart through his evil insinuations in order to get him out of the right creed. There are many supplications to seek protection for such **عديله**:

For example, the pride of all critics, may Allah have mercy on his soul, has said that if one seeks security against Satan, he must bring into his presence the proofs of conviction and the five basic principles of Islam through irrevocable evidences, with ease of conscience, then he hands them all over to Allah Almighty so He may return them to him at the time of his death. Having stated all the right doctrines, he should say the following:

"«اللّهمَّ يا أرحم الراحمين انّي قد اودعتك يقيني هذا وثبات ديني وأنت خير مستودع وقد أمرتنا بحفظ الودائع فردّه عليّ وقت حضور موتي». :

"O Lord, the most Merciful of those who show mercy: I have entrusted You with this conviction of mine, with the firmness of my creed. Since You are the best of trusted ones, and You commanded us to safe keep the trusts, do return it to me at the time when I am to die." What also helps is performing the prayer rites on time; doing so helps during such a critical stage.

According to one tradition, the angel of death looks at all people five times a day, that is, during the five daily prayers, so he may teach those who perform them on time the *shahada* and spare him the evil of the cursed Satan. It is also highly recommended to recite the following supplication/ Qur'anic verse on every Sunday during the month of Thil-Qi'da:

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

“Our Lord!” (they say,) “do not let our hearts deviate now that You have guided us, but grant us mercy from Your Own Presence, for You are the Giver of unlimited bounties" (Qur'an, 3:8). Other Qur'anic Chapters that have the same effect include Suras 23 and 109.

3) ***Wahshat al-Qabr*** **وحشة القبر Grave's Loneliness:** According to the book titled

من لا يحضره الفقيه *Man la Yahdhuruhu al-Faqih*, there are tremendous horrors in the grave; therefore, when the deceased person is taken to his burial spot, he must not be entered into it suddenly. He must be placed near the pit for a while so the dead person may get ready to enter it. Then one must bring him closer to it and wait a short while again after which the deceased person is to be placed in the grave.

Al-Majlisi, the father, has explained the wisdom in these steps. He says that, true, the soul has already left the body, the **الروح الحيوانية** "animal spirit" (*spiritus animalis* in Latin) or the moving soul; as for the **الروح الناطقة** "articulate soul", it is yet to sever its ties with the body: There is fear about the grave's constriction, the questioning by Munkir and Nakeer, Ruman who tries to cause the dead to slip away into the torment, and the **البرزخ** *barzakh*; so, the deceased person has a lot to worry about.

Ar-Rawandi has narrated saying that Jesus Christ (ع) once addressed his mother, Maryam (Mary) (ع), after her death saying, "Speak to me, Mother! Do you wish to return to the abode of the living?" She said, "Yes, so I may perform the prayers during an extremely cold night, and so I may fast during a very hot day. O Son! This path [of the dead] is frightful, horrific." It has also been narrated that Fatima az-Zahra (peace be with her) said once to her revered husband, Commander of the Faithful Ali (ع), by way of her will:

وروي : انَّ فاطمة عليها السلام لمّا احتضرت أوصت علياً عليه السلام فقالت : «اذا أنا مت، فتول أنت غسلي وجهزّني ، وصلّ عليَّ وانزلني قبري والحدني ، وسوّ التراب عليّ، واجلس عند رأسي قبالة وجهي ، فأكثر من تلاوة القرآن والدعاء فانّها ساعة يحتاج الميت فيها الى أُنس الأحياء»

"When I die, wash my body and outfit me [with the shrouds], perform prayers for me, get me inside the grave, place the grave stone, bury me in the earth, sit at my head facing me, recite the Book of Allah and recite many supplications, for it is time when the deceased person needs the company of those alive." We are told on p. 148, Vol. 1, of *Mustadrak al-Wasa'il* **مستدرك الوسائل** that Ibn Tawoos, may Allah have mercy on his soul, has quoted the Prophet (ص) as saying:

«لا يأتي على الميت ساعة أشدّ من أول ليلة فارحموا موتاكم بالصدقة ، فان لم تجدوا فليصل أحدكم ركعتين يقرا فيهما فاتحة الكتاب مرّة وآية الكرسي مرّة ،

وقل هو الله احد مرّتين ، وفي الثانية فاتحة الكتاب مرّة والهاكم التكاثر عشر مرّات ويسلم ويقول : اللّهمّ صلّ على محمّد وآل محمّد وابعث ثوابها الى قبر ذلك الميت فلان بن فلان ، فيبعث الله مِن ساعته الف ملك الى قبره مع كل ملك ثوب وحلة ويوسع في قبره من الضيق الى يوم ينفخ في الصور ويعطى المصلي بعدد ما طلعت عليه الشمس حسنات ويرفع له أربعون درجة»

"There is nothing harder for the deceased person than the first night in the grave; so, send mercy to your dead by offering charity on his behalf, and if one does not have charity to offer, let him perform two *rek'ats* (prostrations) in the first of which he should recite Surat al-Fatiha, the Verse of the Throne and twice Surat at-Tawhid (al-Ikhlas). In the second, he should recite Surat al-Fatiha followed by reciting ten times Surat at-Takathur (Chapter 102 of the Holy Qur'an). Then he should offer the *tasleem* [greeting the Prophet of Allah (ص)] and say, "Lord! Bless Muhammad and the Progeny of Muhammad, and send the rewards [of this prayer] to the grave of the deceased person so-and-so."

Allah Almighty will then instantly send a thousand angels to the grave of that dead person. Each angel will be carrying an outfit. His grave will be widened till the trumpet is blown. The person who performs this prayer will be granted good deeds as many as the expanse of what is under the sun, and he will be raised forty stations." What also helps lessen the pain of loneliness in the grave is one during his lifelong perfecting *rukoo'* **ركوع** (bowing down) very well during the prayers. Imam al-Baqir (ع) is quoted as having said: **من أكمل الركوع لا يدخل الى قبره وحشة** "One who perfects his bowing down [during the performance of the daily prayers] will not feel lonely in his grave," according to p. 244, Vol. 6 of *Bihar al-Anwar*.

Actually, the doers of good do not have to worry about such loneliness, for angels will keep them company and they will be permitted to visit their relatives, the living or the dead, escorted by these angels, and this will be a diversion for them. Another act of *munjiyat* **منجيات** is repeating a hundred times this beautiful statement:

لا اله الا الله الملك الحق المبين

There is no god save Allah, the true and obvious King. Such act will save one from poverty in his lifetime and from loneliness in the grave in the Hereafter. He will be wealthy in this life and the gates of Paradise will be opened for him in the next. According to p. 217, Vol. 8 of *Bihar al-Anwar*, one who fasts 12 days during the month of Sha`ban will be visited in his grave every day by seventy thousand angels till the trumpet is blown.

Here we must point out that "every day" means days of our own counting, days of this short life, for the

barzakh period precedes the Judgment Day. Starting with that Day, time will bear a different dimension. And one who goes to visit a sick person will be rewarded by Allah Who will assign an angel to visit him in his grave till the Day of Gathering, the Assembling Day. Also, it is recorded in Rawandi's *Da`awat* **دعوات** that the Prophet (ص) has said that if one recites the following supplication three times when a deceased person is buried, the torment from the latter will be lifted till the Trumpet is blown:

(اللّهمَّ إنّي أسألكَ بحق محمدٍ وآل محمدٍ أن لا تُعَذِبَ هذا المَيتَ)

Lord! I plead to You through the status reserved with you for Muhammad (ص) and the Progeny of Muhammad (ص) not to torment this deceased person till the Day when the trumpet is blown."

4) **Grave's Constriction ضغطة القبر:** This is a very terrifying phase to the extent that it is difficult for the living to imagine. Commander of the Faithful Imam Ali ibn Abu Talib (ع) has said the following about it

«يا عِباد الله ما بَعدَ المَوت لمَن لا يُغفَر له أشدُّ مِنَ المَوت: القبر، فاحذروا ضيقَةُ وضَنكَهُ وظُلمَتَهُ وَغُربتَهُ ، إنَّ القَبرَ يقولُ كُلَّ يَومٍ: أنا بَيتُ الغربة! انا بيتُ الوَحشَة! أنا بَيتُ الدّود! ، وَالقَبرُ روضَةٌ من رياض الجنّة أو حُفرةٌ من حُفرِ النّار... الى أن قالَ : وَإنَّ مَعيشَةَ الضَّنك الَّتي حَذَّرَ اللهُ مِنها عَدُوَّهُ (هي) عذابُ القبر ، إنَّه يُسلّطُ على الكافرِ في قَبرِه تِسعةً وتسعين تنيناً فَينهشنَ لحَمهُ ويَكسِرنَ عظمهُ، يَتردَّدنَ عليه كذلك الى يوم يبعث ؛ لَو انَّ تنيناً مِنها نَفَخَ في الأرض لَم تُنبِت زَرعاً. يا عباد الله: إنَّ انفسَكُمُ الضَّعيفة وأجسادكُمُ الناعمة الرّقيقة التي يكفيها اليسيرُ تَضعُفُ عن هذا».

"O servants of Allah! There is nothing harder, on those who are not forgiven, than death save the grave: So, beware of its constriction, darkness and loneliness. Each day, the grave says: 'I am the abode of loneliness! I am the abode of worms!' And the grave is either like one of the gardens of Paradise or one of the pits of Hell... Indeed, the "life of hardship" about which Allah has warned those who are hostile to Him is the torment in the grave: The unbeliever is assailed as he is in his grave by ninety-nine dragons that tear up his flesh, crush his bones and keep visiting him thus till the Day of Resurrection. Had one of these dragons blown on earth, no vegetation would have ever grown in it. O servants of Allah! Your weak selves, tender and soft bodies which are satisfied with little, are too weak to withstand all of this."

As indicated above, the sins, transgressions and wrongdoings will each take a form in the hereafter, and the worse one is the worse its form will be. What will help during this difficult situation?

of *Usul al-Kafi* أصول الكافي, tradition No. 13, says that whenever Imam as-Sadiq (ع) woke up at the end of the night, he would raise his voice so his family members could hear him saying the following:

«اللّهمّ أَعِنّي على هول المطلعِ ، و وسع علي ضيق المضجع، اللّهُمَّ بارِك لِي في الموتِ ، و ارزقني خير ما قبل الموت، و ارزقني خير ما بعد الموت؛ اللّهُمّ أعِنّي على سَكرات المَوتِ، اللّهُمَّ أَعِنّي على غمّ القَبر ، اللّهُمَّ أَعِنّي على ضيقِ القَبرِ، اللَّهُمَّ أعِنّي على وَحشَةِ القَبرِ، اللّهُمَّ زَوّجني مِن الحور العينِ»

"Lord! Help me with regard to the horror of what is awaiting me [after death] and expand for me the narrowness of the grave. Lord! Grant me a blessing at the time of death, and grant me goodness before death, and grant me goodness after death. Lord! Help me during the time of the stupors of death. Lord! Help me against the agonies of the grave. Lord! Help me against the constriction of the grave. Lord! Help me against the loneliness of the grave. And Lord! Do marry me to the *huris* with large, lovely eyes."
Be informed, dear reader, that most torment in the grave is due to one not paying enough attention and care while using the toilet, taking lightly the sources of نجاسة uncleanness, and also due to committing calumny and backbiting as well keeping a distance from his family, according to p. 222, Vol. 6 of *Bihar al-Anwar*. From a narration by Sa'eed ibn Jubair, another cause is one having bad manners with his wife, speaking to her roughly rather than with kindness and consideration. Whatever the reason may be, we are assured by Imam Ja`far as-Sadiq (ع) that

لا ينجو أحد من المؤمنين من ضغطة القبر

"No believer is spared the grave's constriction," according to p. 221, Vol. 6 of the same reference.

On p. 221, Vol. 6 of *Bihar al-Anwar* and on p. 74, Vol. 2 of *Safeenat al-Bihar*, Imam as-Sadiq (ع) is quoted as having said:

ان ضغطة القبر كفارة عن نعمه ضيعها المؤمن

"The grave's constriction is atonement for a bliss wasted by a believer."

Now let us review what helps in this terrible phase of the afterlife: Luckily, there are many acts of adoration which one can perform during his lifetime which will help him in the life to come, and the book titled منازل الآخرة *Manazil al-Akhira* by Abbas al-Qummi counts 15 of them. But we, in order to be brief,

would like to cite the following for you: 1) Commander of the Faithful Imam Ali (ع) has said

من قرأ سورة النساء من القرآن في كل يوم جمعة أمن من ضغطة القبر

"One who recites Surat an-Nisaa (Chapter 4 of the Holy Qur'an) every Friday will have security against the grave's constriction," according to p. 330, Vol. 74 of the same reference. 2) It is recorded on p. 397, Vol. 2 of *Safeenat al-Bihar* that **من داوم على قراءة سورة الزخرف، آمنه الله تعالى في قبره من حشرات الأرض و الحيوانات و ضغطة القبر** "One who recites Surat an-Nisaa (Chapter of the Women [Chapter 4] of the Holy Qur'an) every Friday will be granted security in his grave from the earth's insects, animals and the grave's constriction."

3) According to the same reference and page, some traditions of the Prophet (ص) indicate that

من قرأ سورة "ن و القلم" في فريضة الصلاة أو النافلة، آمنه الله من ضغطة القبر

"If one recites Surat Noon (Chapter 68 of the Holy Qur'an which is also called Surat al-Qalam), during obligatory or optional prayers, Allah will grant him security from the grave's constriction."

4) On pp. 221 and 243, Vol. 6 of *Bihar al-Anwar*, we are told that Imam ar-Rida (ع) has said:

من مات بين زوالي الخميس و الجمعه، آمنه الله من ضغطة القبر

"One who dies between the periods of *zawal* **زوال** (midday) of Thursday and Friday, he will be secured by Allah from the grave's constriction."

5) Imam ar-Rida (ع) is also quoted as having said:

عليكم بصلاة الليل، فما من عبد مؤمن قام آخر الليل فصلى ثماني ركعات صلاة الليل، و ركعتين صلاة الشفع، و ركعة صلاة الوتر، و استغفر في قنوت الوتر سبعين مرة، الا و آمنه الله من عذاب القبر، و من عذاب النار، و طال عمره، و توسعت معيشته

"Uphold the Night Prayer; no believing servant of Allah stands at the end of the night to offer 8 *rek'ats* (prostrations), two *Shaf` rek'ats* **ركعتا الشفع**, one *Witr Rek`a* **ركعة الوتر**, then he seeks forgiveness of Allah in the *Qunoot* (invocation) of the Witr seventy times except that Allah will grant him security against the torment of the grave and against the torture of the Fire, grants him a longer lifespan and expands his means of livelihood for him", as we are told on p. 397, Vol. 2 of *Safeenat al-Bihar* where the subject of the grave is discussed.

5) **Questioning by Munkir and Nakeer سؤال منكر و نكير:**

On p. 223, Vol. 6 of *Bihar al-Anwar*, Imam Ja`far as-Sadiq (ع) is quoted as having said:

« ليس من شيعتنا مَن أنكر ثلاثة أشياء: المعراج، المساءَلة في القبر، والشفاعة»

"Not among our followers (Shi'as) is one who denies three things: the ascension [to heavens], the questioning in the grave (by Munkir and Nakeer) and the intercession."

In the same reference on p. 261, we are told the following:

روي أن الملكين (منكر و نكير) يأتيان في هيئة هائلة، لهما صوت كالرعد و أعين كالبرق، يسألان: من ربك؟ و من نبيك؟ و ما دينك؟ و يسألان عن وليه و امامه، و بما أن الاجابة، في تلك الحال، صعبة على الميت، و أنه لا جرم يحتاج الى مساعدة، تعين التلقين في موضعين: أحدهما حين وضعه في القبر، و يستحسن أن يؤخذ كتفه الأيمن باليد اليمنى، و كتفه الأيسر باليد اليسرى، و يحرك و يلقن في حالة الاهتزاز و الادخال في القبر، و الثاني بعد وضعه في القبر و دفنه، يستحب أن يجلس أقرب أنسبائه، و هو ولي الميت، على رأس الميت، بعد أن تركه الباقون و غادروا المكان، و يلقن الميت بصوت مرتفع، و يستحسن به أن يضع (الملقن) كفيه على القبر، و يقرب فاه من القبر، أو يفعل ذلك من ينوب عنه، فلقد ورد أن الملكين حينما يسمعان هذا التلقين، يقول منكر لنكير: دعنا نعود، فلقد لقنوه تلقين الحجة، و لا يحتاج الى سؤال، فيتركان السؤال و يعودان.

It has been reported that the two angels (Munkir and Nakeer) come in a terrifying form: Their voice is like

thunder and their eyes like lightening. They will ask the dead person: "Who is your God? Who is your Prophet? What is your religion?" And they will ask him about his *wali* and Imam. Since the answers under such conditions will be very difficult for the dead person, and he undoubtedly needs help, the *talqeen* becomes a must in two places: One of them when he is placed inside the grave, and it is recommended that his right shoulder be held by the *mulaqqin* and his left shoulder by the left hand and moved then instructed with *talqeen* when his body is being shaken and entered into the grave. The other place is after the deceased person is put in the grave and buried: It is recommended that the *mulaqqin*, who is a close relative and a *wali* of the deceased person, sits at the area of the head after everyone else had left. He should raise his voice as he conducts the *talqeen*, and it is recommended that the *mulaqqin* places both his hands on the grave and brings his mouth close to the grave. Someone else who acts on behalf of the *mulaqqin* may do so. It is reported that when both angels hear the *talqeen*, Munkir will say to Nakeer: "Let us go back, for they have taught him the *talqeen* of evidence, and he needs no question," whereupon they both leave. On p. 183, Vol. 1 of *Mustadrak al-Wasa'il* **مستدرك وسائل الشيعة**, we are told that Imam as-Sadiq (ع) has said the following:

"اذا دخل المؤمن القبر، حضرت الصلاة الى يمينه، و الزكاة الى شماله و أشرف عليه البر و الاحسان: أما الصبر فيستقر في جانب، فاذا حضر الملكان ليسألاه، يخاطب الصبر الصلاة و الزكاة و البر (قائلا): أعينوا صاحبكم، يعني الميت، فان عجزتم عن ذلك، فأنا مستعد لذلك"

If the believer enters the grave, prayer come at his right and *zakat* at his left as kindness and benevolence look on. As for perseverance, it will stand aside. When both angels (Munkir and Nakeer) come to question him, perseverance will address prayer, *zakat* and kindness saying, 'Help your fellow,' meaning the deceased person, 'and if you cannot, I am ready.'" Also,

في بصائر الدرجات للصفار : ص 145 ـ 146 الطبعة الحجرية بالإسناد عن زر بن جبيش قال : روي في المحاسن بسند صحيح عن احدهما عليهما السلام ـ يعني الامام الصادق أو الامام الباقر ـ قال: «اذا مات العبد المؤمن دخل معه في قبره ستة صور ، فيهنّ صورة أحسنهنّ وجهاً ، وأبهاهنّ هيئة ، وأطيبهنَّ ريحاً ، وأنظفهنّ صورة . قال : فتقف صورة عن يمينه وأُخرى عن يساره وأُخرى بين يديه ، وأُخرى خلفه ، وأُخرى عند رجله . وتقف التي هي أحسنهنّ فوق رأسه . فإن أُوتي عن يمينه منعته التي عن يمينه، ثمّ كذلك الى أن يؤتى من الجهات الست. قال : فتقول أحسنهنّ صورة : ومن أنتم جزاكم الله عنّي خيراً؟

فتقول التي عن يمين العبد : أنا الصلاة. وتقول التي عن يساره : أنا الزكاة. وتقول التي بين يديه : أنا الصيام. وتقول التي خلفه : أنا الحجّ والعمرة . وتقول التي عند رجليه : أنا برّ مَن وصلت من اخوانك. ثمّ يقلن : مَن أنت ؟ فأنت أحسننا وجهاً وأطيبنا ريحاً ، وأبهاناً هيئة . فتقول : أنا الولاية لآل محمّد صلوات الله عليهم أجمعين».

On pp. 145–146 of the old edition of as–Saffar's *Basa'ir al–Darajat*, through isnad which goes back to Zurr ibn Jubaish narrating an authentic tradition in the *Mahasin* book from one of them, peace be with them, namely Imams as–Sadiq and al–Baqir, saying, "When a believer dies, six faces (forms or shapes, i.e. personifications) enter the grave with him, each is more beautiful, more fragrant and more clean than the rest. These faces settle in six positions: on his right side, on his left, behind him, in front of him and at his feet. The most beautiful and the most fragrant one rests at his head. If questioning or torture approaches him from all sides, it will be prevented by one of the six faces. The most beautiful face will ask the other faces saying: 'Who are you, may Allah reward you well on my behalf?!' The face settling at the believer's right side will say, 'I am the prayers.' The face settling on the believer's left side will say, 'I am the *zakat*.' The face settling opposite to the believer's face will say, 'I am the fast.' The one settling behind the believer will say, 'I am the pilgrimage', while the one settling at his feet will say, 'I am kindness and benevolence towards the believing brothers.' Everyone will then ask him about himself thus: 'And who are you with your dazzling beauty and extra–ordinary fragrance?' He will say, 'I am the *wilaya* (mastership) of the Progeny of Muhammad (peace and blessings of Allah be with them all).'"

6) **The *Barzakh* البرزخ (Purgatory?)** It is one of the terrifying phases or stages through which the vast majority of people will pass. Exceptions are two kinds: People with whom the Almighty is very pleased, and these go straight to Paradise, and people with whom He is very displeased, and these go straight to hell. Neither group will go through whatever goes on in the grave as indicated above. The *barzakh* is mentioned in the Holy Qur'an in places such as this:

وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

"(There) is a barrier before them till the Day they are raised up *(from their graves for judgment)" (Qur'an, 23:100).*

This barrier separates this short temporal life as we know it from the other everlasting one awaiting us, but it is also one of its phases or stages, a station, if you will.

On p. 71, Vol. 1 of *Safeenat al–Bihar* **سفينة البحار** we are told that Imam as–Sadiq (ع) pointed out to the

barzakh once saying, "By Allah, I fear for you the *barzakh*." He was asked, "What is the *barzakh*?" He said, "It is the grave from the moment of death till the Day of Judgment."

قال الامام الصادق عليه السلام في حديث: «ولكني والله اتخوف عليكم من البرزخ. قيل له: وما البرزخ ؟ قال: القبر منذ حين موته الى يوم القيامة.

It has been cited from ar-Rawandi's book *Lubb al-Lubab* **لب اللباب** that those in the graves go to call upon their families, offspring and relatives and tearfully plead to them saying: "O our children!! O our families! O our relatives! Have mercy on us and bestow upon us of the good things with you and the good deeds, and do remember us, may Allah have mercy on you. We have sat in narrow prisons, bearing many worries and concerns; so, do not be too miser to pray for us and to pay alms on our behalf before your fate becomes similar to ours, perhaps Allah will have mercy on us all. Alas! We used to be like you, enjoying blessings, but we did not spend in the way of Allah, so our wealth turned into a calamity on our heads while others benefited from it; so, listen to us and do not forget to do us a favor with a dirham or a loaf of bread or whatever you wish, for you shall join us; you shall weep and your tears will not do you any good, just as we do although we find doing so to be futile. Work hard and seize the opportunity before it is gone and before your condition will be similar to ours."

ونقل عن لبّ اللباب للقطب الراوندي قال: وفي الخبر كان الموتى يأتون فيقفون ، وينادي كلّ واحد منهم بصوت حزين باكياً : يا أهلاه ! يا ولداه ! وياقرابتاه ! اعطفوا علينا بشيء يرحمكم الله ، واذكرونا ولا تنسونا بالدعاء وارحموا علينا وعلى غربتنا ، فانّا قد بقينا في سجن ضيق ، وغمّ طويل وشدّة ، فارحمونا ، ولا تبخلوا بالدعاء والصدقة لنا لعل الله يرحمنا قبل أن تكونوا مثلنا. فواحسرتاه قد كنّا قادرين مثل ما أنتم قادرون فياعباد الله : اسمعوا كلامنا ولا تنسونا فانّكم ستعلمون غداً فانّ الفضول التي في ايديكم كانت في أيدينا فكنّا لاننفق في طاعة الله ، ومنعنا عن الحقّ ، فصار وبالاً علينا ومنفعةً لغيرنا . اعطفوا علينا بدرهم أو رغيف أو بكسرة. ثم ينادون ما أسرع ما تبكون على انفسكم ولا ينفعكم كما نحن نبكي ولا ينفعنا فاجتهدوا قبل أن تكونوا مثلنا.

Is the *barzakh* similar to the purgatory? Catholics believe that the purgatory is a place where the souls of the dead are cleansed before receiving God's grace, and such cleansing includes atonement through pain. This seems to be close to the Islamic concept because the Almighty punishes many of His servants in the grave in order to affect justice so He may not punish them again in hell. This does not

apply to everyone, however, because some sinners are punished in this life, in the grave and in hell as well.

This "purging" in which the Catholics believe may be close to the "grave's constriction" detailed above. It is also stated in some traditions that this constriction, or the torment in the grave, is one of the manifestations of the Almighty Who does not wish to torment His servants twice; so, the grave is the last phase where they have to "pay" for some of their sins.

But it is better, of course, to avoid such torment by doing simple things in this life that will spare you having to go through it, in other words, the *munjiyat* **المنجيات**, acts of salvation, the easiest of which is recitation of supplications on a regular basis and helping others morally and financially, that is, those who deserve to be helped as explained in the Qur'an and Sunnah. The best way to offer charity, of course, is to give with the right hand what the left does not know, that is, let it be a secret you keep to yourself; do not make a show of it and thus lose its rewards. In the reference *Jami` al-Akhbar* **جامع الأخبار**, we read the following on p. 197:

ذكر صحابي عن الرسول الأعظم (ص) أنه قال: "إبعثوا بهداياكم إلى موتاكم" فسئل عن هدايا الموتى، فقال: "الصدقه و الدعاء".

A companion of the Greatest Prophet (ص) cited the Prophet (ص) as saying, "Send your gifts to your dead." He was asked about what gifts could be sent to the dead, so he said, "Charity and supplication." If you read the classic reference written by al-Harrani titled *Thawab al-A`mal* **ثواب الأعمال**, you will see how rewards for good deeds multiply by many times, starting from the tenfold promised in the Almighty for a good deed and go up the ladder till they reach an astronomical figure of one hundred thousand times. Who will be rewarded so many times and for what? One who offers charity on behalf of both his deceased parents will receive them. If his parents still living, he will receive in the hereafter ten thousand times as much as he gives away as charity in the life of this world on their behalf. But if you have no money to pay charity, supplications will do. A combination of both is the best, though, if you really want to shun many horrors awaiting us in the hereafter and to live a very happy and blissful life here and hereafter.

و فيه أيضا عن النبي الكريم (ص) أنه قال: إذا تصدق أحدكم لميت، فإن ملكا يحملها في طبق من نور، تمتد إشعته حتى تبلغ السماوات، فيقف على حافة القبر، و ينادي بأعلى صوته: السلام عليكم يا أهل القبور، هذه هدية أهلكم إليكم! فيتسلمها الميت، و يدخلها قبره، و يتسع بها مضجعه. .... ثم قال رسول الله (ص): إعلموا أنه من ترحم على ميت بصدقه، فله أجر عند الله مثل جبل أحد،

و هو يوم القيامه تحت ظل عرش الله، إذ لا ظل سواه يومذاك و ينجو بالصدقه الأموات و الأحياء.

In the same reference, that is, *Jami` al-Akhbar* **جامع الأخبار**, we read the following on the same page: "The Revered Prophet (ص) has been quoted as saying, 'If one of you offers charity on behalf of a deceased person, an angel carries it on a platter of *noor* (celestial light) the rays of which extend and reach the heavens. He stands at the edge of the grave and calls out as loudly as he can, saying: Peace be with you, O people of the graves! This is a gift sent to you by your family! The deceased person receives it and takes it with him inside his grave: It expands his resting place..."

Then the Messenger of Allah (ص) added saying, "Be informed that when someone seeks mercy for a deceased person through offering charity on his behalf, he will get rewards as large as the Uhud Mountain, and he will be on the Judgment Day under the shade of Allah's `Arsh when, on that Day, there will be no shade other than it, and charity will be the salvation of the dead and of the living." Here we must point out that many writers write about the thirst and hunger of the Judgment Day but do not say much about the darkness which will engulf the bad ones.

There are many references to the *noor* **نور**, celestial light, that will shine through and for the good ones on that Day, whereas the bad ones will be terrified because they will have no *noor* that will enable them to see what is around them, and they will most likely suffer from the stench of the pus coming out of the bodies of many in their company whose bodies will be smitten by the angels of torture. Contrary to their condition is enjoyed by those whom the Almighty will bless on that Day: These will have *noor*, shade on their heads rather than heat and be brought drinks and fruits from Paradise as they watch others being tried, that is, court marshaled!

On p. 59, Vol. 74 and on pp. 573-4 of *Zad al-Ma`ad* **زاد المعاد**, we read the following statement by Imam as-Sadiq (ع):

قال الامام الصادق (ع) يرد الصوم و الصلاة و الصدقة و الحج و الأدعية و الخيرات على الميت في قبره، و يكتب ثواب جميع الأعمال للميت و لفاعل الخير معا

"Fast, prayers, charity, pilgrimage, supplications and good deeds reach the deceased person inside his grave, and the rewards of all deeds done on behalf of the deceased person will be recorded as they are for the doer of these deeds."

7) ***Qiyama*: Judgment Day القيامه** Belief in the Day of Judgment is one of the basic principles of the

Islamic creed and of almost all other creeds, including primitive non-divine ones. For example, if you ask an Eskimo in the North Pole what will happen when one of his folks dies, he will tell you that he will be placed in his husky dog-pulled chariot with plenty of food and clothes. The dogs will be told to pull it wherever they want, and he will be taken to a place reserved for the dead with which the huskies are familiar. There, he will return to life and, if he is good, the Eskimo will go on, the place to which the dogs will take him will be very nice and warm: The food and clothes will keep recreating themselves indefinitely. And we know how the ancient Egyptians used to bury their dead with food, clothes and jewelry due to their belief in the hereafter. Such belief is innate, natural, instinctive, deeply ingrained in the human nature. Islam portrays the Judgment Day as follows:

القيامة من منازل الآخره المهوله، بل هولها أشد الأهوال و أعظمها، و فزعها أكبر فزع، و قد وصفها الله (تبارك و تعالى) في القرآن: "يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالأَرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

They ask you about the Hour **(*of Resurrection*)** ***when its appointed time will be. Say: 'The knowledge of this is with my Lord*** **(*alone*)*: None but He can reveal when it will occur; its burden will be weighty throughout the heavens and the earth. It will come but suddenly to you'. They ask you as if you were solicitous of it; say: 'The knowledge of it is with Allah*** **(*alone*)*, but most men do not know'*" (Qur'an, 7:187).

On p. 312, Vol. 6 of *Bihar al-Anwar*, we read the following:

روى الراوندي عن الصادق من آل محمد (عليهم السلام) إن عيسى إبن مريم (عليه السلام) سأل جبرائيل: متى تقوم القيامة؟ فارتعش جبرائيل حتى سقط على الأرض مغشيا عليه و أغمي عليه، و لما صحا، قال: يا روح الله، ليس المسؤول بأعلم من السائل عن أمر القيامة، ثم تلى الآيه التي مر ذكرها

"Ar-Rawandi has quoted Imam as-Sadiq (ع) saying that Jesus son of Mary (peace be with him) asked Gabriel once: "When shall the Judgment Day be?" Gabriel shook till he fell on the ground conscious, and he lost his consciousness. When he woke up from it, he said, "O Ruhullah (Spirit of Allah)! The asked person does not know about it more than the questioner." Then he recited the above verse.

روي أنه لما كان النبي (ص) يذكر القيامة، يتغير صوته و يشتد، و يحمر وجهه الشريف

It has been narrated that whenever the Prophet (ص) mentioned the Judgment Day, his voice would change and intensifies, and his holy face would change color. There are many *munjiyat* **المنجيات**, acts of salvation, that can help during this terrifying Day about which so many Chapters and verses of the Holy Qur'an warn. Here are some of them:

1) On p. 293, Vol. 7 of *Bihar al-Anwar*, we read the following:

روي أنه من قرأ سورة يوسف (ع) كل يوم أو كل ليلة، يبعث يوم القيامة جميلا كجمال يوسف (ع)، و لا يستولي عليه فزع يوم القيامة الأكبر

"One who recites Surat Yousuf (Chapter 12 of the Holy Qur'an) every day or every night will be resurrected on the Judgment Day as beautiful as Yousuf (Joseph) (peace be with him) used to be, and he will not be overtaken by the greatest fright of the Judgment Day."

On p. 295 of the same reference, Imam al-Baqir (ع) is quoted as having said:

من قرأ سورة الدخان في فرائضه و نوافله، فإن الله تعالى يبعثه مع الآمنين المطمئنين

One who recites Surat al-Dukhan (Smoke, i.e. Chapter 44 of the Holy Qur'an) in his obligatory as well as voluntary prayers will be resurrected by Allah in the company of those who will be secure and contented."

And the Imam (ع) has also said the following as we read on p. 298 of the same reference

: من قرأ سورة الأحقاف كل ليلة أو كل جمعة، لا يستولي عليه الخوف في الدنيا، و يجعله الله تعالى في أمان يوم القيامة

"Whoever recites Surat al-Ahqaf (Chapter 46 of the Holy Qur'an) every night or every Friday will not be overtaken by fear in the temporary life, and Allah Almighty will grant him security on the Judgment Day."

On p. 298, Vol. 7 of the same reference, the Imam (ع) is quoted as having said:

من قرأ سورة "و العصر" في نوافله، يبعث يوم القيامة ناصع الوجه، مشرق المحيا، قرير العين، تبدو على شفتيه البسمة الى أن يدخل الجنة

" One who recites Surat al-Asr (Chapter 103 of the Holy Qur'an) in his voluntary prayers will be resurrected on the Judgment Day with a bright face, shiny forehead, cooled eyes and a smile painted on his lips till he enters Paradise." 2)

On p. 302, Vol. 7 of the same source, al-Kulayni cites Imam as-Sadiq (ع) as having said that the Messenger of Allah (ص) has said:

من إحترم الذي بيض شعره في الإسلام، جعله الله في أمان من فزع القيامة الأكبر، و لا يخاف منه

"One who shows respect to a person who grows grey hair while being Muslim will be granted by Allah security against the greatest fright of the Judgment Day and he will not fear that Day."

3) He is also quoted, as stated in the same reference and on the same page, as having said:

من مات في طريق مكه في ذهابه إليها أو إيابه عنها، كان آمنا من فزع القيامة الأكبر، و لا يخاف منه

" One who dies on his way going to Mecca or returning from it will be secure against the greatest fright of the Judgment Day, and he will not fear that Day."

And on p. 57 of the same source, as-Saduq quotes him as having said:

من مات في أحد الحرمين، أي حرم مكة و حرم المدينة، زادهما الله شرفا و تعظيما، بعثه الله مع الذين لا يخافون، و هم في أمان يوم القيامه

"One who is buried in the holy precincts of Mecca the Venerable or in Medina, may the Almighty increase their honor and glory, will be secure and resurrected by Allah in the company of those who do not fear and will enjoy security on the Judgment Day."

4) On p. 303, Vol. 7 of *Bihar al-Anwar*, it is indicated that as-Saduq has narrated saying that the Messenger of Allah (ص) said:

من تهيأت له فاحشه أو شهوه، فتخلى عنها و تجنب التورط فيها خوفا من الله تعالى جل و علا، حرم الله عليه نار جهنم، و جعله في أمان من هول القيامة و خوفها

"If one had the opportunity to commit a sin or satisfy a lustful desire but he let it pass by and avoided being involved in it out of his fear of Allah, the most Sublime, the most Great, Allah will prevent the fire of Hell from coming near him and will grant him security against the horror of the Judgment Day and of its fright."

5) The same source cites the Prophet (ص) as having said:

من عادى نفسه و لم يعاد الناس، جعله الله في أمان من فزع يوم القيامه

"If one opposes his desires while not being hostile to people, Allah will grant him security against the greatest fear of the Judgment Day."

6) The great mentor, Sheikh Ali ibn Ibrahim al-Qummi, as we read in Vol. 62 of the same reference, has quoted Imam Muhammad al-Baqir (ع) as having said:

من كظم غيظه و هو قادر على تنفيذه و تطبيقه، ملأ الله تعالى قلبه بالإيمان و الأمان

"If one suppresses his anger while being able to carry its dictates out and implement them, Allah will fill his heart with conviction and security."

7) Allah Almighty has said the following in the Holy Qur'an:

مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ آمِنُونَ

"Whoever does a good deed will be rewarded with better than it, and these will be secure against the fright of that Day" (*Qur'an, 27:89*).

A footnote on p. 117, Vol. 7 of *Bihar al-Anwar* cites the Commander of the Faithful Ali ibn Abu Talib (ع) commenting about the word **الحسنة** in this verse by saying:

الحسنه في هذه الإيه المعرفة و الولاية و محبتنا نحن أهل البيت

"The doing of good in this verse is knowing about, accepting the mastership of and loving us, we Ahl al-Bayt (ع) (immediate family of the Prophet (ص))."

8) In the same reference, we are told that as-Saduq has quoted Imam as-Sadiq (ع) as saying:

من أعان أخاه المغموم الضمآن بما في وسعه، و أراحه من همه و غمه، أو أعانه في قضاء حاجته، فله من الله تعالى إثنتان و سبعون رحمة، يعطيه الله في الدنيا رحمة واحدة، و بها يصلح الله أمر معاشه، و يدخر له إحدى و سبعين رحمة الباقيه لأهواله و فزعه يوم القيامة

"One who helps his distressed and thirsty brother as much as he can, or if he relieves him of his worry and concern, or if he helps him take care of something, he will receive from Allah Almighty seventy-two blessings: Allah will grant him in the life of this world one blessing whereby He repairs his livelihood while saving his remaining seventy-one blessings for the horrors and fright of the Judgment Day."

More *munjiyat* **منجيات**, acts of adoration that result in one's salvation, are stated on the pages of al-Qummi's *Manazil al-Akhria* **منازل الآخرة** to which we refer the reader.

8) ***Al-Hashr*** **الحشر The Gathering:** It is a terrifying phase which starts when one comes out of his grave, having a new form with which he is not familiar, and it is one of the three most critical times through which a human being has to go. Prophet Isa (Jesus Christ), peace be with him, refers to these three phases during which he will see nothing but peace as we read in verse 33 of Surat Maryam, a chapter in the Holy Qur'an named after his saintly mother, Maryam (Mary), where Jesus is quoted by the Almighty as saying on the very first day when he was born, a miracle which testified to his extra-ordinary birth to an extra-ordinary Lady, the Mistress of the world of her time, the following:

وَالسَّلامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

“So peace is upon me the day I was born, the day I die, and the day I shall be raised up to life (again)!” (Qur'an, 19:33).

In Surat al-Ma`arij (Chapter 70 of the Holy Qur'an), the Almighty says the following:

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ، يَوْمَ يَخْرُجُونَ مِنَ الأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ ، خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ

"So leave them to plunge into vain talk and play until they encounter the Day they have been promised. (It is) the Day on which they will come out of their sepulchers in sudden haste as if they were rushing to a goal-post (fixed for them), their eyes lowered in dejection, ignominy covering them (all over). Such is the Day they are promised" (Qur'an, 70:42-4).

On p. 111, Vol. 7, of *Bihar al-Anwar*, we read the following text:

روي عن ابن مسعود أنه قال: كنت جالسا في محضر أمير المؤمنين (عليه السلام)، فقال: في القيامة خمسون موقفا، و كل موقف ألف سنة. الموقف الأول هو الخروج من القبر، يحبس الناس فيه ألف سنة حفاة عراة جياعا عطاشا، فمن خرج من جدثه مؤمنا بالله و الجنة و النار و البعث و الحساب و القيامة، و مقرا بالله، و مصدقا لنبيه و ما أنزل من الله تعالى، نجا من الجوع و العطش.

"In the Hereafter, there will be fifty stations: Each station lasts a thousand years. The first station is getting out of the grave. People will be confined in it for a thousand years barefoot, hungry and thirsty. Whoever comes out of his grave believing in Allah, in Paradise and Hell, in the Accounting and the Judgment, admitting Allah as the Lord, believing in His Prophet and in what Allah Almighty had revealed to him, will be saved from hunger and thirst."

The Holy Qur'an refers to these fifty thousand years in the following verse:

تَعْرُجُ الْمَلائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

"The angels and the spirit ascend to Him in a Day whose measure is fifty thousand years" (Qur'an, 70:4).

In *Nahjul-Balagha*, the Commander of the Faithful Ali (ع) says the following:

و ذلك يوم يجمع الله فيه الأولين و الآخرين لنقاش الحساب، و جزاء الأعمال،

خضوعا قياما قد ألجمهم العرق، و رجفت بهم الأرض، و أحسنهم حالا من وجد لقدميه موضعا، و لنفسه متسعا

"It is the Day on which Allah gathers the early generations and the last to discuss settling accounts and to reward good deeds. People will be submissive as they stand stifled by sweat, the earth having shaken underneath their feet. The best condition among them all is one who can find a foothold and a space." Obviously, the reckoning will take place on the same earth on which humans have been living for many years, but the earth will not be the same: All mountains will be then be flattened, all water in the seas and the oceans would have been turned into fire: The oxygen will be separated from the hydrogen and set ablaze:

وَإِذَا الْجِبَالُ سُيِّرَتْ وَإِذَا الْعِشَارُ عُطِّلَتْ وَإِذَا الْوُحُوشُ حُشِرَتْ وَإِذَا الْبِحَارُ سُجِّرَتْ

*"**When the mountains vanish** (**like a mirage**)**; when the she-camels, ten months with young, are left untended; when the wild beasts are gathered together, and when the oceans boil over with a swell"** (*Qur'an, 81:3-6*).*

Notice the verse saying: "And when the wild beasts are gathered together" which indicates that the Day of Gathering will not be confined to humans but also to animals as well: All those who, without a justifiable cause, harmed these animals will have to account for their sins on that horrific Day, and this proves to you how Islam cares so much not only about humans but also about animals. One can write a book about "animal rights in Islam" and compare these rights with the abuse these servants of the Almighty receive at the hands of either ignorant or selfish humans, but let us not get into that now. As for the last verse, No. 6, the one referring to the oceans "boiling over with a swell", I think it is a weak translation of what should be something like this: "And when the oceans are set ablaze." The earth will be flattened in order to make room for all billions of humans and animals and perhaps birds as well; it will be like a thin disk.

Mentor al-Kulayni, as cited on p. 197, Vol. 7 of *Bihar al-Anwar*, quotes Imam al-Baqir (ع) as saying:

ان الله تبارك و تعالى يبعث يوم القيامة أناسا من قبورهم، غلت أيديهم و ربطت إلى أعناقهم لدرجة أنهم لا يستطيعون أن يأخذوا بأيديهم قدر أنمله، و معهم ملائكة يلومونهم بشدة و يقولون: هؤلاء منعوا الخير القليل عن الخير الكثير، و هؤلاء هم الذين منحهم الله من عطاياه، فامتنعوا عن أداء حقوق الله من أموالهم

"Allah, the most Blessed and the most Exalted One, will send on the Judgment Day people out of their graves: Their hands are tied to their necks to the extent they cannot take an iota of anything in their

hands. The angels will be with them chastising them harshly and saying: "These (folks) prevented the doing of small acts of goodness while plenty was at their disposal. These are the ones whom Allah granted out of His boons, yet they did not pay what belonged to Allah from their wealth." In the same reference and on the same page, mentor as-Saduq quotes the Messenger of Allah (ص) as saying the following in a lengthy tradition:

من وشى بين شخصين، سلط الله عليه في قبره نارا تحرقه إلى يوم القيامه، و إذا ما خرج من قبره و حفرته، سلط الله عليه حيه سوداء تقطع لحمه إلى أن يدخل النار

"If one drives a wedge between two persons, Allah sends a fire in his grave that burns him till the Judgment Day. Once he gets out of his grave, Allah will send on him a black snake that will tear his flesh apart till he enters hell." The Prophet (ص) is also quoted in the same reference as having said:

من ملأ عينه من النظر إلى المرأة الغريبه، حشره الله يوم القيامه مسمرا بمسامير ناريه حتى يحكم الله بين الناس، فيحكم عليه أن يؤخذ الى النار

"If one fills his eyes with looking at a stranger woman, Allah will gather him on the Judgment Day nailed with nails of fire till Allah judges among the people. He will then rule to throw that man into the fire of hell." He (ص) is also quoted on the next page of the same reference as having said the following:

شارب الخمر يحشر يوم القيامة مسود الوجه، مائل العينين معتمة، معوج الفم، يسيل اللعاب منه، و قد أخرج لسانه من قفاه

"One who drinks wine will be gathered on the Judgment Day with a black face, his eyes are dark and slanted, his mouth twisted, saliva pouring down his mouth and his tongue sticking out of his back." Sheikh as-Saduq, as stated on p. 198 of the same reference cited above, has quoted Imam as-Sadiq (ع) as saying:

أنه من أزال عن مؤمن همه و غمه، أزال الله عنه هموم الآخره و غمومها، و يخرج من قبره مفرح القلب مثلجه

"If one removes the worry and the agony of another believer, Allah will remove from him the worries and the agonies of the Hereafter, and he shall come out of his grave with a happy and cooled heart." Both al-Kulayni and as-Saduq, as stated in the same reference, narrate a lengthy tradition from Sadeer, the money exchanger, citing Imam as-Sadiq (ع) saying:

يحشر الله المؤمن من قبره و معه تمثال و نظير، و كلما رأى المؤمن من أهوال القيامه، قال له التمثال: لا تخف و لا تحزن فإن لك البشرى من الرحمن. و يديم على بشارته حتى يبلغ موقف الحساب، فيحاسبه الله حسابا يسيرا و يأمر له بالجنة و التمثال أمامه. فيقول المؤمن للتمثال: رحمك الله، فقد كنت لي خلا حسنا، خرجت معي من القبر، و داومت على بشارتي بالسرور و كرامة الله تعالى إلى أن تحققت لي، فمن أنت؟ فيجيبه التمثال: أنا السرور الذي أدخلته في قلب أخيك المؤمن في الدنيا، و قد خلقني الله لأبشرك بالسرور الدائم و الفرح المداوم

" Allah gathers a believer, once he is out of his grave, in the company of an image and a like form. Whenever the believer sees horror in the Hereafter, the image says to him, "Do not worry and do not grieve, for you have the glad tidings from the most Merciful One." He keeps telling him such glad tidings till he takes his place for the judgment. Allah will then be easy on him as He judges him. He will order him to be lodged in Paradise. The image will still be standing in front of him, so the believer will ask it, "May Allah have mercy on you! You have been a good companion to me: You came out with me from the grave and continued to give me glad tidings of happiness and honor from Allah Almighty till this became a reality for me; so, who are you?!" The image will answer him saying, "I am the pleasure which you entered into the heart of your believing brother in the temporary life, and Allah created me so I may inform you of the continuous happiness and incessant pleasure."

On p. 168, Vol. 7 and p. 380, Vol. 74 of the same reference, mentor al-Kulayni narrates saying that Imam as-Sadiq (ع) has also said:

من كسا أخاه المؤمن كسوة الشتاء أو الصيف، فقد أوجب الله على نفسه أن يكسوه ملابس الجنه و يسهل عليه مشاق الموت، و يوسع عليه قبره، و تبشره الملائكه بالبشرى حين خروجه من قبره إشارة الى هذه الآيه الكريمه: "لا يَحْزُنُهُمُ الْفَزَعُ الأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلائِكَةُ: هَذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ

"One who gives his believing brother an outfit for the winter or for the summer obligates Allah to clothe him from the outfits of Paradise, removes the hardships of death from him, expands his grave for him and the angels convey the glad tiding to him when he comes out of his grave as referred to in this sacred verse: 'The angels welcome them saying: This is your Day which Allah

promised you!' (***Qur'an, 21:103***)***."***

9) **الميزان Al-Mizan: The Scales of Deeds** It is one of the terrifying phases/stages of the hereafter; the Almighty says the following in Surat al-A`raf:

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُواْ أَنفُسَهُم بِمَا كَانُواْ بِآيَاتِنَا يَظْلِمُونَ

"And truly We shall recount their whole story with knowledge, for We were never absent (at any time or place). The balance that Day will be (absolutely) true: Those whose scales (of good deeds) will be heavy will prosper" (Qur'an, 7:8-9).

Following is Surat al-Qari`a, Chapter of the noise and clamor that announce the reckoning:

بسم الله الرحمن الرحيم: الْقَارِعَة: مَا الْقَارِعَة؟ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ؟ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ فَهُوَ فِي عِيشَةٍ رَّاضِيَة وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا هِيَهْ؟ نَارٌ حَامِيَة

In the name of Allah, Most Gracious, Most Merciful. The (***Day***) ***of noise and clamor: What is the*** (***Day***) ***of noise and clamor? And what will explain to you what the*** (***Day***) ***of noise and clamor is?*** (***It is***) ***a Day on which men will be scattered about like moths, and the mountains will be like carded wool. It is then that one whose balance*** (***of good deeds***) ***will be*** (***found***) ***heavy, he will be in a life of good pleasure and satisfaction. But if one's balance*** (***of good deeds***) ***will be*** (***found***) ***light, he will have his home in a*** (***bottomless***) ***pit*** (***of hell***)***. And what will explain to you what this*** (***pit***) ***is?*** (***It is***) ***a fiercely blazing Fire"*** (***Qur'an, 101:1-11***)***.***

It is called so because it hammers on the hearts with fear and terror.

We read the following on p. 64 of al-Qummi's book **منازل الآخرة** *Manazil al-Akhira*:

إعلم أنه ربما لا يساوي عمل لترجيح كفة الميزان في ثقله مثل الصلاة على النبي الكريم و آله البررة (صلوات الله عليهم أجمعين) و مثل الخلق الحسن

Be informed that perhaps there is nothing that tilts the scales of good deeds due to its weight like blessing the Venerable Prophet and his righteous progeny, peace and blessings of Allah be with them all, and like good manners. On p. 49, Vol. 2 of *Safeenat al-Bihar*, we read the following:

سأل من روى الحديث : كيف نصلي على محمد وآله؟ فقال الصادق (عليه السلام): تقول: صلوات الله وصلوات ملائكته وانبيائه ورسله وجميع خلقه على

محمد وآل محمد والسلام عليه وعليهم ورحمة الله وبركاته . قال الراوي : فسألت الامام: ما ثواب من صلى على النبي هكذا؟ فقال الصادق (عليه اللسلام): ثوابه الخروج من معاصيه وسيئاته، اي انه يتطهر منها كمن ولد من أمه.

"The person who narrated this tradition asked Imam as-Sadiq (ع): 'How should we bless Muhammad and his progeny?' The Imam (ع) said, 'You should say: Blessings of Allah, of His angels, prophets and messengers and all creation be with Muhammad and the progeny of Muhammad; greeting upon him and upon them, the mercy of Allah and His blessing.' The narrator said, 'I asked the Imam (ع): What is the reward of one who thus blesses the Prophet (ص)? The Imam (ع) said: Its reward is one coming out of his transgressions and sins, that is, he will be purged of them as though he has just been born."

On p. 443, Vol. 4 of the *Tafsir* book by Sheikh Abu al-Fitooh ar-Razi, we read the following text:

روى الشيخ أبو الفتوح الرازي عن رسول الله (صلى الله عليه و آله و سلم) أنه قال: في ليلة المعراج، عندما وصلت الى السماء، رأيت ملكا له ألف يد، وفي كل يد ألف إصبع، كان يعد بأصابعه. فسألت جبرائيل عن إسمه و وظيفته وعمله، فقال: إنه ملك موكل على عد قطرات المطر النازلة الى الأرض. فسألت الملك: هل تعلم عدد قطرات المطر الساقطة على الأرض منذ أن خلق الله تعالى الأرض؟ فاجاب الملك قائلا: يا رسول الله (صلى الله عليه و آله و سلم)، و الذي بعثك بالحق نبيا الى الخلائق، إني لأعلم عدد قطرات المطر النازلة من السماء الى الأرض عامة، كما أعلم الساقطة في البحار والقفار والمعمورة والمزروعة و الأرض السبخة والمقابر. قال النبي (صلى الله عليه و آله و سلم): فتعجبت من ذكائه وذاكرته في الحساب. فقال الملك: يا رسول الله (صلى الله عليه و آله و سلم)، ولكني بما لدي من الأيدي والأصابع وما عندي من الذاكرة والذكاء، فاني أعجز من عد أمر واحد. فقلت له: وما ذاك الامر؟ قال: اذ اجتمع عدد من أفراد أمتك في محفل وذكروا اسمك فصلوا عليك، فحينذاك أعجز عن حفظ ما لهؤلاء من الأجر والثواب إزاء صلواتهم عليك.

Sheikh Abu al-Fitooh ar-Razi has quoted the Messenger of Allah, peace and salutation of Allah be with him and his progeny, saying, "In the Ascension Night, when I reached the heavens, I saw an angel having a thousand hands. In each hand he had a thousand fingers. He was counting with his fingers. I

asked Gabriel about his name, function and job. Gabriel said, 'He is an angel in charge of counting the drops of water that fall to the ground.' I asked the angel, 'Do you [really] know the number of rain drops that fall on the earth since Allah Almighty created the earth?' The angel answered saying, 'O Messenger of Allah (peace and salutation of Allah be with him and his progeny), by the One Who sent you in truth as a Prophet to the creation, I know the number of the rain drops that fall from the sky to the earth, all of it. I also know those that fall in the seas, on the deserts, on inhabited areas, on farms, on salty land and on the grave sites.' The Prophet (peace and salutation of Allah be with him and his progeny) said, 'I was amazed at his intelligence and memory in calculation.'

The angel, therefore, said, 'O Messenger of Allah (peace and salutation of Allah be with him and his progeny), but despite all the hands, fingers, memory and intelligence, I am unable to count one thing.' I said to him, 'What is it?' He said, 'If some members of your nation gather together, mention your name and bless you, it is then that I am unable to calculate how many rewards they will receive for having blessed you.'" Also, al-Kulayni, the mentor, articulated the following after having performed the prayers ritual in the afternoon of a Friday:

روى الشيخ الكليني ذيل صلوات عصر الجمعة: اللهم صلي على محمد وآل محمد الأوصياء المرضيين بأفضل صلواتك وبارك عليهم بأفضل بركاتك، والسلام عليه وعليهم و رحمة الله وبركاته. إنه من قرأ هذه الصلوات سبع مرات، فإن الله يرد عليه بعدد كل عبد حسنة، وعمله مقبول يوم القيامة، ويأتي يوم القيامة و بين عينيه نور.

Lord! Send Your peace upon Muhammad and the progeny of Muhammad, the *wasis*, the pleased ones, bless them with the best of Your blessings, peace be with him and with them, the mercy of Allah and His blessings. Anyone who recites this supplication seven times will be rewarded by Allah with rewards the number of which equals that of all of His servants; his good deeds will be accepted on the Judgment Day, and he will come out on the Judgment Day with *noor* (celestial light) shining between his eyes." On p. 49, Vol. 2 of *Safeenat al-Bihar*, we read the following text:

روي أنه من قال بعد صلاة الصبح والظهر: اللهم صلي على محمد وآله وعجل فرجهم واحشرنا معهم وارزقنا شفاعتهم، فانه لا يموت الا و مدرك القائم من آل محمد (عليهم السلام)

"One who recites the following after the morning and afternoon prayers will not die before seeing al-

Qa'im [al-Mahdi عج] from among the progeny of Muhammad, peace be with them: 'Lord! Bless Muhammad and his progeny, speed up their ease, gather us in their company and grant us their intercession.'"

10) ***Al-Hisab*** **الحساب The Reckoning**: It is one of the most terrifying of all phases/stages of the hereafter, so much so that the hereafter is often referred to, as a whole, as "the Day of Reckoning". Numerous verses in the Holy Qur'an refer to it, emphasizing its significance and urging the faithful to prepare themselves for it with good deeds and acts of adoration, the latter cannot be accepted if the former are not. Some of the verses which refer to reckoning and to the fact that people take it lightly are these:

بسم الله الرحمن الرحيم. اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ، مَا يَأْتِيهِم مِّن ذِكْرٍ مَّن رَّبِّهِم مُّحْدَثٍ إِلاَّ اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ، لاهِيَةً قُلُوبُهُمْ وَأَسَرُّواْ النَّجْوَى الَّذِينَ ظَلَمُواْ: هَلْ هَذَا إِلاَّ بَشَرٌ مِّثْلُكُمْ؟ أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ؟ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاء وَالأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ، بَلْ قَالُواْ أَضْغَاثُ أَحْلامٍ، بَلِ افْتَرَاهُ، بَلْ هُوَ شَاعِرٌ، فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الأَوَّلُونَ: مَا آمَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَاهَا، أَفَهُمْ يُؤْمِنُونَ؟

"In the name of Allah, the Most Gracious, the Most Merciful. Mankind's reckoning comes closer and closer: Yet they do not heed, and they turn away. **(*Nothing*)** ***ever comes to them of a renewed message from their Lord except that they listen to it as in jest, their hearts toying with trifles. The wrongdoers conceal their private counsels*** **(*saying*)***, 'Is this more than a man like your own selves? Will you yield to witchcraft with your eyes open?' Say: 'My Lord knows*** **(*every*)** ***word*** **(*spoken*)** ***in the heavens and the earth: He is the One Who hears and knows*** **(*all things*)***.' 'No,' they say, '(these are*** **(*these are*)** ***medleys of dreams! No, he forged it! No, he is*** **(*but*)** ***a poet! Then let him bring us a Sign like the ones that were sent to*** **(*Prophets*)** ***of old!'*** **(*As for those*)** ***before them, not one of the populations which We destroyed believed: Will these believe?"*** **(*Qur'an, 21:1-6*)***.***

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا، فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا: أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا: رَّسُولا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا، قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا

How many generations that insolently opposed their Lord's command and **(*that*)** ***of His Prophets did We call to account, to a severe account? And We imposed on them an exemplary punishment. Then they tasted the evil result of their conduct, and the end of their conduct was perdition. Allah has prepared a severe punishment for them*** **(*in the hereafter*)***. So fear Allah, O you men of understanding who have believed, for Allah has indeed sent down a message for you, a Prophet who rehearses God's Signs to you, containing clear explanations, so that he may lead forth those who believe and do righteous deeds from the depths of darkness into the light. And those who believe in Allah and do righteous deeds He will admit into gardens beneath which rivers flow to dwell therein forever: Allah has indeed granted a most excellent provision for them"*** **(*Qur'an, 65:8-11*)***.***

Just as there are numerous references to reckoning in the Holy Qur'an, there are also numerous references to it in the Sunnah of the Prophet (ص): Many traditions warn the believers about its woes and perils. On p. 258, Vol. 7 of *Bihar al-Anwar*, we read the following:

روى الشيخ الصدوق (رحمة الله عليه) عن طريق أهل البيت (عليهم السلام) أنه قال رسول الله (صلى الله عليه و آله و سلم): لا تتحرك قدما عبد من عباد الله، إلا و أن يسأل عن أربعه: عن عمره فيم أفناه، و عن شبابه فيم قضاه، و عن ماله من أين وجده، و فيم صرفه، و عن محبتنا نحن أهل البيت

Sheikh as-Saduq (may Allah have mercy on him) has narrated through the path of Ahl al-Bayt (peace be with them) saying that the Messenger of Allah (peace and salutation of Allah be with him and his progeny) said: "The feet of a servant of Allah do not move before he is asked about four things: his lifespan and how he spent it, his youth and what he did during it, his wealth and where he found it and how he spent it and about love for us, we Ahl al-Bayt (ع)."

On p. 267 of the same reference, we read the following:

روى الشيخ الطوسي (رحمة الله عليه) عن الامام الباقر (عليه السلام أنه قال: أول ما يحاسب عنه العبد الصلاة، إن قبلت قبل ما سواها

Sheikh at-Tusi (may Allah have mercy on him) has narrated from Imam al-Baqir (peace be with him) saying: "The first thing about which a servant of Allah is questioned is prayer. If it is accepted, everything else is accepted." On p. 274 of the same reference, we read the following:

روى الشيخ الصدوق أن الدائن يأتي يوم القيامه و يشتكي، فاذا كان للمدين حسنات، تؤخذ منه للدائن، و ان لم تكن له حسنات، فتؤخذ من معاصي الدائن و تضاف الى معاصي المدين.

"Sheikh as-Saduq has narrated saying that the creditor comes on the Judgment Day and complains. If the borrower has good deeds, they (some of them if not all) will be taken away and given to the creditor. But if he has no good deeds, some of the sins of the creditor will be taken and added to those of the borrower."

On p. 82 of *Manazil al-Akhira*, we read the following

: إعلم أن بعض المحققين قد قال: لا ينجو من مخاطر الحساب و دقائق

الميزان إلا من حاسب نفسه في الدنيا و آختبر شخصه بميزان الشرع الاسلامي و كذلك أعماله و أقواله و أفعاله و سيئاته و لحظاته و حركاته و سكناته، فقد قالوا: حاسبوا أنفسكم قبل أن تحاسبوا

"Be informed that some critics have said: Nobody is spared the perils of reckoning and the precisions of the scales except one who holds himself to account in the short life and tests his person according to the scales of the Islamic *Shari`a*, applying the same to his actions, statements, deeds, sins, looks, motion and stillness, for they have said: Hold yourselves to account before you yourselves are held to account."

11) تسليم صحيفة الأعمال ***Tasleem Safeet al-A`mal*: Delivering the Book of Deeds:** It is one of the terrifying phases of the Judgment Day when the list of deeds is delivered to the one it belongs to. The Almighty has made a number of references to this book of deeds; here are some of them:

وَإِذَا الصُّحُفُ نُشِرَتْ،

" When the scrolls are laid open" (Qur'an, 81:10);

and also these verses:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَيَنقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا، وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاء ظَهْرِهِ فَسَوْفَ يَدْعُو ثُبُورًا وَيَصْلَى سَعِيرًا

"He who is given his book in his right hand, soon his account will be taken by an easy reckoning, and he will turn to his people, rejoicing! But whoever is given His record behind his back, He will soon cry for perdition, and he will enter a blazing Fire" (Qur'an, 84:7-12).

On p. 314, Vol. 7 of *Bihar al-Anwar*, al-Ayyashi quotes Imam as-Sadiq (ع) saying:

إذا قامت القيامة، تعطى لكل واحد قائمة أعماله و يقال له: إقرأ، و يذكره الله جميع أعماله بالنظر إلى تلك الصحيفة، و كذلك جميع أقواله، و خطواته و غيرها و كأنه قالها و فعلها و خطاها في الحال، فيقولون: "يا ويلتنا، ما لهذا الكتاب لا يغادر صغيرة و لا كبيرة إلا أحصاها؟"

When it is Judgment Day, everyone will be handed over his list of deeds, and it will be said to him, 'Read!' Allah will remind him of all his deeds through looking at this tablet, and the same applies to his statements, steps and everything else, as if he said, did or treaded them instantly. People will say,

'Woe unto us! Why does this book not leave out the recording of anything, be it small or big?!'" **(*Qur'an, 18:49*).**

Ibn Qawlawayh has quoted Imam as-Sadiq (ع) as saying:

من زار قبر الحسين (عليه السلام) في شهر رمضان و مات في سفر زيارته للحسين (عليه السلام)، فلا يتعرض لأمر أو حساب و يقال له: أدخل الجنة لا خوف عليك

"If one visits the gravesite of Imam al-Husayn (ع) during the month of Ramadan and dies during his trip to visit al-Husayn (ع), he will not be exposed to anything, nor will he be held to account, and it will be said to him, "Enter Paradise, you shall not fear." `Allama al-Majlisi, may Allah have mercy on him, has quoted Imam ar-Rida (ع) through two reliable *isnads* as saying:

من زارني على بعد قبري، أتيته في مواطن ثلاثه: يوم القيامه لأنقذه من أهوالها، و عند تطائر كتب المحسنين إلى يمينهم، و صحائف المجرمين إلى شمائلهم، و على الصراط، و على الميزان

"If one comes from a distance to visit my gravesite, I shall go to him on three occasions: on the Judgment Day to save him from its woes, when the books of the doers of good are flown to their right hands, when the tablets of the criminals are flown to their left, on the Sirat [path between Paradise and Hell] and at the Mizan (scales of deeds)." In the book titled *Al-Haqq al-Yaqeen* **الحق اليقين**, it is indicated that al-Husayn ibn Sa'eed has quoted Imam as-Sadiq (ع) as having said:

إذا أراد الله أن يحاسب مؤمنا، أعطاه كتابه بيمينه، و يحاسبه فيما بينه و بينه دون أن يطلع على حسابه أحد، و يقول له: عبدي، لقد فعلت كذا و كذا، فيجيب العبد: إلهي، لقد فعلته. و يقول الله تعالى: غفرت لك و بدلته إلى حسنات. فيقول الناس: سبحان الله! إن هذا العبد لم يقترف ذنبا، و لم يرتكب قبيحا، و هذا معنى قوله تعالى: " فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَيَنقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا" (الإنشقاق، 7-9) . فسأل الراوي: أي أهل يقصد بهذا الأهل؟ هل يصحب المؤمن أهله الذين كانوا معه في الدنيا؟ قال الصادق (ع): إذا أراد الله بعبد سوءا حاسبه جهرا أمام الخلائق و أتم عليه حجته و أعطاه كتابه إلى شماله، كما قال الله تعالى: " وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاء ظَهْرِهِ فَسَوْفَ يَدْعُو ثُبُورًا وَيَصْلَى سَعِيرًا، إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا " – يعني في الدنيا—، " إِنَّهُ ظَنَّ أَن لَّن يَحُورَ" يعني أنه لن يعود — و هذا يشير إلى أن أيدي الكفار و المنافقين تغل و تقيد و تسلم صحائفهم إلى شمالهم، و إلى هاتين الحالتين أشير

في أدعية الوضوء عند غسل اليدين: "اللهم أعطني كتابي بيميني و خلودي في الجنه بشمالي، و حاسبني حسابا يسيرا، و لا تعطني كتابي عن شمالي و لا وراء ظهري، و لا تغل يدي إلى عنقي".

"If Allah wants to hold a believer to account, he gives him his book [of deeds] in his right hand and judges him between Himself and the believer without anyone seeing it. He will then say to him, 'My servant! You have done this and that.' The servant will say, 'Lord, I have done it.' Allah Almighty will say, 'I have forgiven you and change it into good deeds.' People will say, 'Blessed be Allah! This servant of Allah did not commit a sin, nor did he do anything contemptible!' This is the meaning of the verse of the Almighty: Then whoever is given his record in his right hand, soon his account will be taken by an easy reckoning, and he will turn to his people, rejoicing!' (Qur'an, 84:7-9). The narrator asked, 'What is meant by *his people* (his family)? Does the believer accompany his folks who used to be with him in this life?'

Imam as-Sadiq (ع) said, 'If Allah wants something bad to afflict His servant [on account of the latter's deeds], He will try him before all creations, complete His argument against him then gives him his book in his left hand as Allah Almighty has said:

Truly he thought that he would not have to return (to Us)!' (Qur'an, 84:14).

This points towards the hands of the unbelievers and hypocrites being tied and chained and their tablets delivered on their left side. It is to both these conditions that the supplications related to ablution refer: 'Lord! Give me my book in my right hand and my eternity in Paradise on my left; do judge me easily and do not give me my book on my left or behind my back, and do not tie my hands to my neck."

12) ***As-Sirat al-Mustaqeem*** **الصراط المستقيم The Straight Path** is also one of the most terrifying phases/stages of the Hereafter if not the very most. It is described in both Holy Qur'an and authentic Sunnah in numerous verses and traditions (**أحاديث**) due to its significance, so much so that the faithful are reminded of it ten times a day in their obligatory daily prayers and in all optional ones (**نوافل**) when they recite Surat al-Fatiha, the Opening Chapter to the Book of Allah, the Qur'an. Following is a good deal of more information about this Sirat; so, keep reading.

On pp. 103-105, Vol. 46 of *Bihar al-Anwar*, we read detailed descriptions of this Sirat, and additional text is indicated on pp. 69-71 of the same reference. Here is some of the text on the latter pages:

هو جسر ممدود على جهنم، لا يدخل الجنة إلا من اجتازه. و جاء في الروايات أنه أدق من الشعرة و أحد من السيف و أصلى من النار. يعبره خالص المؤمنين كالبرق الخاطف، و بعضهم يعبره بصعوبة لكنه يجتازه و ينجو بنفسه.

و بعض المارة يسقطون في جهنم من بعض عقبات الصراط. و هو نموذج من صراط الدنيا المستقبم حيث الدين الحق و طريق الولاية، و متابعة أمير المؤمنين و ذريته الأئمة الطاهرين (صلوات الله عليهم أجمعين)، فمن مال عن هذا الصراط الدنيوي و عدل عنه إلى الباطل قولا أو عملا، فقد ارتجف من عقبة صراط الآخرة و سقط الى الجحيم، و الصراط المستقيم الذي تجده في سورة الحمد في القرآن الكريم يشير إلى صراط الدنيا و صراط الآخرة كليهما.

"It is a bridge extended over Hell: Nobody enters Paradise without successfully passing over it. Traditions indicate that it is thinner than hair, sharper than the sword and hotter than fire. Sincere believers cross over it like lightning that snatches the eyes. Some of them pass over it with difficulty but they pass it and are thus saved, whereas others fall into Hell from one of the obstacles on this Sirat.

It is a sort of this life's *As-Sirat al-Mustaqeem* where true faith, the path of the *wilaya* **ولاية**, is to follow in the footsteps of the Commander of the Faithful and the Purified Imams (peace of Allah be with all of them): Anyone who swerves from this worldly path and leans towards falsehood by speech or by action, the obstacle of the Hereafter's Sirat will shake under his feet, causing him to fall into hell. *As-Sirat Al-Mustaqeem* which you find in Surat al-Hamd in the Holy Qur'an points out to both Sirats: the one in this life and the one in the hereafter."

In his book titled *Al-Haqq Al-Yaqeen* **الحق اليقين,** where he quotes *Al-`Aqa'id* **العقائد** by Sheikh as-Saduq, may Allah have mercy on his soul, al-Majlisi states the following:

إننا نعتقد أن كل عقبة من العقبات التي تعترض سبيل المحشر هو إسم لفريضة من الفرائض—الأوامر و النواهي—فإذا وصل الإنسان الى عقبة مسماة بإسم فريضة، و كان مقصرا في ذلك الواجب، اوقف في تلك العقبة و طلب منه تأدية حق الله تعالى بالنسبة لذلك الواجب. فإن إستطاع الخروج من تلك العقبة بالأعمال الصالحة التي قدمها، أو برحمة من الله تشمله، فقد خرج و اجتاز تلك العقبة بالذات، و مدة التوقيف في كل عقبة ألف سنة، و تتوالى العقبات، و تتواصل التوقيفات و تنهال الأسئلة و الإستنطاق عما يعود إلى مسمى إسم تلك العقبة من الواجب و الفريضة، حتى إذا أجاب عن جميع ما عليه بما يجب من حسن الإجابة، إنتهى من العقبة الأخيرة إلى دار البقاء و سرح سراحا جميلا، و يحيى حياة خالدة لا موت فيها و لا بوار، و يسعد سعادة لا شقاء فيها و لا دمار، و يسكن إلى جوار رحمة ربه مع النبيين و الحجج و الصديقين و الشفعاء و

الصالحين و حسن أولئك رفيقا. أما إذا استجوب في عقبة من العقبات، و طلب منه حق قصر في تأديته في الدنيا، و لم يقدم عملا صالحا يكافىء ذلك التقصير، و لا تدركه رحمة من الله تعالى لينجو من تلك العقبة، فتزل قدمه في تلك العقبة و يسقط منها إلى الهاوية و الجحيم، و نعوذ بالله من ذلك الأمر. و جميع هذه العقبات على الصراط،، تسمى واحده منها الولاية، يتوقف فيها جميع الخلائق، فيسأل عن ولاية أمير المؤمنين علي بن أبي طالب و الأئمة الطاهرين من بعده، فإذا كان قد أتاها و إتبعها فقد نجا و اجتاز هذه العقبة، و إلا فقد هوى إلى الجحيم. قال تعالى: "وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ" (الصافات: آيه 24)، و أهم العقبات هي المرصاد: "إِنَّ رَبَّكَ لَبِالْمِرْصَادِ" (الفجر: آية 14). يقول الله تعالى: بعزتي و جلالي لا يفوتني ظلم ظالم. و تسمى عقبة أخرى بعقبة الرحم، و أخرى بالأمانة، و أخرى بالصلاة، و هكذا فإن لكل فريضة أو أمر من أوامر الله، أو نهي من نواهيه، يقف المرء ليجيب عما هو مسؤول عنه.

"We believe that each of the obstacles along the path to the Gathering represents the name of one of the obligations, i.e. what the Almighty has commanded or prohibited. If someone reaches an obstacle bearing the name of an obligation, and if he had fallen short of performing that obligation, he will be stopped at it and will be required to pay what he owes Allah Almighty. If he can get out of that obstacle through the good deeds which he had done, or there may be mercy from Allah which will include him, he will get out and pass that particular obstacle. The time period of keeping anyone at each of these obstacles is a thousand years.

The obstacles continue, following each other; questions go on and arguments are pursued about what each station represents: the obligations and the commandments. If one answers duly, he will pass by the last station to the abode of eternity and will be released most beautifully: He will live a perpetual life where there is neither death nor loss, and he will taste happiness where there is neither misery nor destruction. He will live beside the mercy of his Lord with the prophets, the Signs of Allah, the Truthful Ones, the ones who can intercede on behalf of others, the righteous ones whose company is truly the very best.

But if he is asked at one of the obstacles and required to make up for falling short of performing it during his lifetime, if he did not offer an act of righteousness to make up for that shortcoming, and if he is not saved through mercy from Allah Almighty that rescues him from that obstacle, his feet will slip in that area and he will fall from it into the abyss and into Hell, we seek refuge with Allah against this. All these obstacles are on the Sirat.

One of them is called the *wilayat* (mastership of or loyalty to the Imams from among the Ahl al-Bayt (ع)):

All people will be stopped at it and asked about the *wilayat* of the Commander of the Faithful Ali ibn Abu Talib and the Pure Imams after him (ع). If one was observing this *wilayat*, adhering to it, he will pass this obstacle; otherwise, he will fall into Hell.

Allah Almighty has said

وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ

"But stop them, for they must be asked" (***Qur'an, 37:24***).

And the most important of these obstacles is the Mirsad: **إِنَّ رَبَّكَ لَبِالْمِرْصَادِ**

"For your Lord is (***as a Guardian***) ***on a watch-tower"*** (***Qur'an, 89:14***).

Allah Almighty says:

بعزتي و جلالي لا يفوتني ظلم ظالم

"By My Honor and Greatness (do I swear) that no oppression committed by an oppressor escapes My knowledge." Another obstacle is called the kinship obstacle. Another is called *amana* **أمانة**, trust (something entrusted for safe keep to someone), another is called *salat* **صلاة**, prayer, and so on:

لكل فريضه من الفرائض—الأوامر و النواهي—يوقف العبد عندها ليجيب عما هو مسؤول عنه

Each obligation—what is commanded and what is prohibitive—has an obstacle at which the servant of Allah is stopped to answer about his responsibility towards it."

On p. 65, Vol. 8 of *Bihar al-Anwar*, we read the following:

فترى الناس على الصرلط يسقطون كالفراش المبثوث، و ترى آخرين قد تعلقوا بأيديهم أو بيد واحده أو بأرجلهم و هم يمسكون خوفا من الهبوط و الملائكة حولهم واقفون يدعون و ينادون: أيها الرب الحليم، اغفر لهؤلاء و اعف عن هؤلاء بفضلك و جودك، و سلمهم ليجاوزوا الصراط و يقطعوا الصراط. فمن اجتاز الصراط برحمة الله الواسعة، قال: الحمد لله، و بنعمة الله تتم صالحات الأعمال، و تنمو الحسنات، و أحمد الله الذي نجاني منك بفضله و منه، بعد أن كنت قد يئست، ان ربنا لأعمال العباد لغفور شكور

"So you would see people on the Sirat falling like scattered butterflies while others are holding to it with their hands or feet or even with one foot fearing they would fall down as the angels around them stand, call upon the Almighty and plead to Him saying: 'O Clement Lord! Forgive these people, overlook them through Your favor and generosity, let them safely pass on the Path and cross it.'

Whoever passes the Path does so through wide mercy from Allah and says, 'Praise to Allah and through a blessing from Allah that good deeds are sealed and blessed actions grow, and I praise Allah Who saved me from you through His favor and boon after I had lost all hope; surely our Lord forgives the servants' [sinful] deeds, appreciative [of good deeds]'."

On p. 410, Vol. 22 of the same reference, we are also told that the great *sahabi* Abu Tharr al-Ghifari (رض) has cited the Messenger of Allah (ص) saying:

الرحم و الأمانه على طرفي الصراط، فمن وصل الرحم و أدى الأمانة، سار على الصراط، فإن طرفي الصراط يحفظانه من السقوط و الهبوط في النار

"Kinship and trust are at both ends of the Path: Whoever maintains good relations with his kinsfolk and returns the trust safely will pass over the Path, for both ends of the Path shall protect him against falling into the Fire." In another narrative, Imam al-Baqir (ع) said:

إذا ورد قاطع الرحم و خائن الأمانة الصراط، فإن أعماله الحسنة لا تنفعه ما دامت له هاتان الخصلتان و تسقطانه في النار

"If one who severed his ties and betrayed the trust reaches the Path, his good deeds will not avail him so long as both these characteristics were in him, and they will cause him to fall into the Fire (of hell)."

May the Almighty have mercy on us in this life and the life to come and enable us to keep our feet firm on His **الصراط المستقيم** Straight Path and admit us into His Paradise, *Allahomma Ameen*

اللهم آمين.

أعمال لتسهيل المرور على الصراط:

Good deeds that make the passage on the Sirat easy:

1. According to p. 639 of the book **إقبال الأعمال** *Al-Iqbal* by Ibn Tawoos, one who offers 21 *rek'as* after the sunset prayers in the eve of the first of the month of Rajab in each *rek'a* of which he recites both Surat al-Hamd (Chapter 1) and Surat at-Tawhid (Chapter 112), then he recites the *tasleem* after each couple of prostrations will be protected by the Almighty, and his family, wealth and children will be protected, too, and he will be granted security from the torment in the grave. Moreover, he will pass over the Sirat without any questioning like lightning.

من صلّى أول ليلة من شهر رجب بعد صلاة المغرب عشرين ركعة بالحمد والتوحيد ، ويسلم بين كل ركعتين ليحفظ في نفسه وأهله وماله وولده، واجير من عذاب القبر، وجاز على الصراط كالبرق الخاطف.

2. On p. 136 of *Thawab al-A`mal*, we are told that one who fasts six days during the month of Rajab will be secure on the Day of Reckoning and will pass over the Sirat without being asked any questions.

من صام من رجب ستة أيّام ... بعث من الآمنين يوم القيامة حتّى يمرّ على الصراط بغير حساب.

3. Ibn Tawoos also narrates that one who performs ten *rek'as* during the 29th eve of the month of Sha'ban, reciting in each rek'a Surat al-Hamd once and at-Takathur (Chapter 102) ten times, in addition to both Chapter 113 and Chapter 114 ten times each and Surat at-Tawhid (Chapter 112), he will be granted by the Almighty rewards of those who exert their utmost in learning the creed and in teaching it, making his scale of good deeds heavier and easing for him to pass over the Sirat like lightning.

مَن صلّى في الليلة التاسعة والعشرين من شعبان عشر ركعات يقرأ في كل ركعة فاتحة الكتاب مرّة وألهاكم التكاثر عشر مرّات ، والمعوذتين عشر مرّات، وقل هو الله أحد عشر مرّات، أعطاه الله تعالى ثواب المجتهدين، وثقل ميزانه، ويخفف عنه الحساب، ويمرّ على الصراط كالبرق الخاطف.

4. On p. 102, Vol. 34 of *Bihar al-Anwar*, we are told that one who performs the *ziyara* of Imam ar-Rida (ع) despite his grave being so far, the Imam will visit him at three places on the Judgment Day in order to save him from their horrors, and one of these horrors is the Sirat.

من زار الامام الرضا عليهِ السَّلام على بعد قبره الشريف، فانّه يأتي عنده يوم القيامة في ثلاثة مواطن ليخلصه من أهوالها ، وانّ أحدها عند الصراط .

What will happen after all of these phases/stages? The answer is very simple: One will be led either to eternal happiness in Paradise or to damnation in hell. And surely Allah knows best.

Marji` taqlid مرجع تقليد: the highest theological authority–referee followed

Marwa or Marwah مروه: a mound near the Ka'ba referred to in the Qur'an as a place one of Islam's rites, the *sa`i* between the Safa and the Marwa, is performed 7 times during the pilgrimage or the *`umra*

Masjid مسجد: a place of worship, a mosque, where people can perform the *salat* rite. The life of the early Muslims used to revolve around the *masjid*. Meetings were held there and discussions took place.

Mash `ar مشعر: a place where certain rites are conducted, a sacred area or place or precinct

Ma`soom معصوم: infallible, divinely protected against sinning

Mawla مولى: It is a word with dual meaning: 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 denotes the person who is best suited to be the religious and/or temporal leader of the Muslims. It also means a person/slave who does not have tribal protection.

Mawlaya مولاي!: a form of address to a ruler who is referred to as the protector

Mihrab محراب: a recess/area in the *masjid*, mosque that indicates the direction of the Qibla

Mina or Minna منى: a plain within the limits of the *haram*, precincts, of Mecca, about five kilometers outside the city limits. During the *hajj*, the pilgrims pass the night between the eighth and ninth day before proceeding to Arafat on the ninth day.

Minbar منبر: pulpit, podium

Mi `raj معراج: Prophet's ascension from Jerusalem to the heavens

Mithqal مثقال: a weight equivalent to 24 karats or 4.68 grams

Mu'adh-dhin or Muaththin مؤذن: the person who calls the *athan*, the call for prayers

Mufassir مفسر: theologian who is well-versed in the exegesis of the Holy Qur'an and is capable of interpreting its verses

Mufti مفتي: a judge who enjoys the power to issue binding legal opinions relevant to the Islamic faith

Muhaddith محدث: traditionist, one who tracks and quotes statements of Prophet Muammed (ص)

Muhajir مهاجر: person who undergoes *hijra*, migration

Mujahid مجاهد : one who practices *jihad* (se *jihad* above), someone who is active and who struggles for the dignity and honor of Islam, a Muslim struggler

Mujtahid مجتهد: one who acquires the degree of *ijtihad* and thus becomes capable of deriving religious decisions/verdicts on his own

Mu'min مؤمن: believer, one who has *iman*, conviction, true belief, a person who has deep faith in Allah and is a righteous and obedient servant of His

Munafiq منافق: hypocrite, one whose external appearance is Islamic (with regard to performing the rituals or to promoting the creed) but whose inner reality conceals *kufr*—often unknown to the persons themselves. (See Al-Baqarah, verses 8-23).

A *munafiq* is more dangerous to the society and the religion and worse than a *kafir*: plural: *munafiqun*, hypocrites; refer to Ch. 63 of the Holy Qur'an titled al-Munafiqoon **المنافقون**, the hypocrites, which refers to interest-seekers and loafers from among the *sahaba*, companions, who used to hang around the Prophet not out of their love for Islam (ص) but for other un-Islamic reasons of their own.

Murabit مرابط: a person who disseminates and propagates for the Islamic creed

Mustad'afin or Mustad`afun or Mustad`afoon: مستظعفين أو مستظعفون a downtrodden, weak and oppressed person

Mushaf مصحف: a book, a sacred book, usually refers to a copy of the Qur'an but linguistically it refers to any book; a book manuscript (*Mushaf Fatima*, the very first book written in Islam; it contained some traditions of the Prophet (ص), narratives about some important contemporary incidents, explanations of some verses of the Holy Qur'an and other very interesting and valuable information; it seems that this great book was lost; it must not be confused with the Holy Qur'an simply because it is not) on which the names of all the succeeding Imams were written down; three of them were named Muhammad and four were named Ali, all being her offspring, and the last was named al-Qa'im **القائم (عج)**. Fatima's Mushaf **مصحف فاطمة** must not be confused with the Holy Qur'an. It is not a Qur'an; refer to what is stated about Fatima (ع) daughter of the Prophet (ص) above for details.

Mushawarah مشاوره: consultation, consulting, palry

Mushrik مشرك: a polytheist, a person who ascribes partners to Allah or believes in the existence of many gods

Musnad مسند: compilation of traditions (*ahadith*) which are consecutively and chronologically traced

back to their transmitters

Mutawatir متواتر: consecutively reported, traced by a perfect chronological chain of ascertained narrators of *hadith*

Mu'aththin مؤذن: caller to prayers (usually at a mosque)

Mut`a متعة: literally it means: enjoyment; temporary marriage; refer to verse 24 of Chapter 4 (an-Nisaa) of the Holy Qur'an:

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

where the root word for it is: **اسْتَمْتَعْتُمْ**, that is, "you enjoyed".

Temporary marriage existed during the time of the Prophet (ص), of first caliph Abu Bakr and part of second caliph, Omer ibn al-Khattab who, because of a certaint incident, banned it although his son, the famous and highly respected narrator of *hadith*, namely Abdullah ibn Omer, kept practicing despite his father's prohibition. He is reported as having regarded *mut'a* as being Islamically permissible.

Ahmed, *Musnad*, No. 2, p. 95; Ali ibn Abu Bakr al-Haithami, *Mujma' Az-Zawaaid*, Vol. 7, pp. 332-33; Sa'eed ibn Mansour, *Sunan*, Vol. 1, p. 252 and Abu Ya'li, *Musnad*, Vol. 10, p. 68 quote Abdullah ibn Omer saying,

"و الله ما كنا على عهد رسول الله (ص) زانين و لا مسافحين

By Allah! During the time of the Messenger of Allah (ص), we were neither adulterers nor fornicators." Only Shi'ites now perform this marriage without encouraging it except when there are legitimate reasons for it. Some Sunnis, notably Shafi'is, seem to have found a number of almost similar types of marriage the most famous of which is **زواج المسيار** misyar (or misyaar) marriage, as well as marriage with the intention to divorce, coworker's marriage, etc.

Nabi or Nebi, Nabee نبي: The meaning of the word Nabi is a prophet. To be a prophet he should receive a revelation from Allah that does not necessarily mean a revealed book. When a prophet is instructed to deliver his message to a certain group of people, he is a messenger. It is stated in the Qur'an that there are no more prophets and messengers after Muhammad (ص).

Naddaf نداف: cotton carder, cotton teaser, one who works cotton into some usable form

Nafaqa نفقة: maintainence expenses; *nafaqa* applies to the obligation of the husband towards the wife while they are married. *Alimony,* on the other hand, applies in the West to the "spousal support" which the ex-husband has to pay his divorced wife.

Nafl نفل: (also Nafila نافلة) optional, non-compulsory, supererogatory, highly recommended act of worship; plural *nawafil*

Najasa نجاسه: uncleanness, impurity; adjective *najis*

Najwa نجوى: silent supplication, invocation, the time when one pleads silently to his Maker; recommended periods for such supplications are: evenings, before dawn, during times of trials and tribulations or when one is sick

Nasab نسب: lineage or genealogy

Nasiha or Naseehah نصيحه: sincere good advice

Nathr نذر: one's pledge to do something to show appreciation for the Almighty's favorable response to his supplication and the attainment of his worldly wish; plural: *nuthur*

Nikah نكاح: Islamic marriage

Nisab نصاب: amount of savings or capital or product a Muslim has so the payment of zakat becomes obligatory on him; it is also applied in courts where it means “legal quorum”

Nifas نفاس: period of a woman’s pre-natal bleeding

Noor نور: divine or celestial light; Muslims believe that the angels are created of such *noor*. Human eyes cannot withstand the intensity of their light, so they are veiled by their Maker from being seen by humans. Humans will see the angels starting from the moment when the soul starts its journey out of the body and into the afterlife.

Nubuwwah نبوه: prophethood, the belief in prophets and their messages

P.B.U.H.

These acronyms refer to the phrase "Peace Be Upon/with Him" which mean in Arabic: "*'Alaihis Salam*" عليه السلام, an expression articulated when the name of a prophet is mentioned. This expression does not convey the meaning of "*Salla Allahu 'Alaihi Wa Alihi wa Sallam*" صلى الله عليه وعلى اله و سلم which means: Allah blesses him and his family and sends them His greetings."

Qadi or Qadhi قاضي: judge.

Qa`ideen or Qa`idoon قاعدين أو قاعدون: people who remain inactive and do not actively fight; the opposit of mujahid

Qanieen or Qanitoon قانتون: those who constantly supplicate

Qanitun or Qanitoon قانطون: those who lose hope of the mercy of Allah

Qard قرض: a loan given for a good cause in the name of Allah, in hopes of repayment or reward in the Hereafter

Qari قاريء: someone who recites the Qur'an being knowledgeable of the rules of such recitation

Qayyim قيم: person in charge of something, one charged with authority or responsibility

Qaa قضاء: compensatory, making up for a missed rite

Qibla قبلة: the direction that Muslims face when they perform their *salat*. It is in the direction of the Ka'bah in Mecca

Qisas قصاص: retaliation/reprisal in kind (an eye for an eye). In Islam, though, retaliation should be forgone as an act of charity; see Sura 5, Aya 48. According to some Muslim jurists, *qiyas* is a method, a yardstick, for measuring or reaching a legal decision on the basis of evidence (precedent) in which a common reason, or an effective cause, is applicable.

Qiyam قيام: standing (usually, but not necessarily, during the performance of the prayers)

Qiyama or Qiyaamah قيامة: Day of Judgment, resurrection, the dead rising from their graves and are herded for their Judgment

Qudat قضاة: plural form of *qadi*, judge

Qudsi قدسي: divine, related to the Almighty

Qunoo قنوت: optional but very highly recommended supplication during the prayer rite's second *rek`at*

Quraysh or Quraish قريش: the Arabian tribe of the Prophet of Islam; for the meaning of “quraish”, refer to my book titled *Muhammad: Prophet and Messenger of Allah*.

Qur'an or Koran or Kuran قرآن: The holy book of Islam is called the Qur'an. It was revealed to Prophet Muhammad (ص) through arch-angel Gabriel (Jibril) during a period of 23 years. There is only one Qur'an in the whole world and it is in Arabic. The Qur'an has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'an is composed of 114 *suras* (chapters). Rules and regulations apply to its methods of recitation and chanting.

The authenticity and pristine originality of the Qur'an have been documented and recognized. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. It also is described as being bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations to prophets who preceded Muhammad (ص).

Rabb رب: Owner, master, head, owner; **Ar-Rabb الرب** refers to the Almighty, Lord, Creator, Master of all, the Adored One. In Arabic, He is referred to as "Allah" which literally means "the One and Only God": It has no gender, and you cannot derive from it a plural form. As for *rabb*, one can be the *rabb*, head, of his family, or owner of home, business, etc.

Rabeeb ربيب: foster-child, step-child, someone brought up by another parent or parents. Islam does not permit adoption but strongly encourages custody, and the guardian is not supposed to give his lastname to anyone other than children of his own loins.

Radhi Allahu 'Anhu or Razhi Allahu 'Anhu رضي الله عنه: This is an expression used by Muslims whenever a name of a good and respectful companion of the Prophet Muhammad (ص) is mentioned. Not all the companions of the Prophet are worthy of praise and veneration; contrarily, some of them are condemned by the Almighty in Chapter 63 of the Qur'an titled "Al-Munafiqoon **المنافقون**", the hypocrites.

These hypocrites were some companions of the Prophet (ص). The Messenger of Allah (ص) was too nice and too polite to tell some leeches, loafers and seekers of interests to get off his back, go somewhere else and get lost. Believe it or not, some "companions" went as far as plotting to kill the Prophet by throwing rocks at him from mountains.

They even signed a pledge, covenant, to commit their conspiracy and buried their covenant at one of the walls of the Ka`ba in order to swear to it solemnly. Keeping these hypocrites aside, not all believers will escape the fire of hell: Read verses in which the Almighty addresses the believers, those who believe, **المؤمنون**, or **الذين آمنوا** where there are stern warnings of the Almighty's wrath on them or where they are warned not to take their conviction إيمان for granted.

One such verse is this: "O you **who believe**

[الذين آمنوا يا ايها]!

Save yourselves and your families from a fire whose fuel is men and stones, over which stern (***and***) ***strong angels are appointed,*** (***angels***) ***who do not flinch*** (***from executing***) ***the commands they receive from Allah but do*** (***precisely***) ***what they are commanded"*** (***Qur'an, 66:6***).

So, let the believers watch their conduct, fear their Lord and not look down at others as being inferior to them or harm them or others (unbelievers) in any way at all. The road to Paradise is not strewn with rose petals but with thorns.

Rafida or Rafidha or Rafidhis رافضة أو رافضي: Literally, it means "rejectors" or "rejectionists"; a misnomer used to insult Shiites by reminding them (as if they forgot!) that they rejected the governments established by the first three "righteous caliphs". These days, Saudi Arabia's Wahhabis in general and Takfiri extremists in particular, are circulating this misnomer in order to stir hostility against Shiite Muslims and thus justify beheading them, raping their women, killing their children, destroying their mosques..., etc. The best answer we provide for these ignorant Wahhabis and Takfiris are these poetic verse by none other than one of the four main imams of the Sunnis, namely Imam ash-Shafi'i (150 – 206 A.H./767 – 206 A.D.; notice how he founded this sect one century and a half after the *hijra*, migration, whereas Ali (ع), cousin and son-in-law of the Prophet (ص), was there a long time before then):

يا راكبا قف بالمحصب من منى واهتف بقاعد خيفها والناهض

سحرا إذا فاض الحجيج إلى منى فيضا كملتطم الفرات الفائض

إن كان رفضا حب آل محمد فليشهد الثقلان أني رافضي

O rider! Stop at the Muhassab in Mina and shout
At one who sits at its Kheef (*Mosque*) *and who stands*
At the time of sahar, when pilgrims flood Mina
A flood like the Euphrates when it floods
That if loving Muhammad's Progeny is Rafdh,
Let both Thaqalan bear witness that I am Rafidhi.

The "Muhassab" is an area in Mina, one of the stations where pilgrims perform the rituals of the pilgrimage. The "Thaqalan" is a collective word that refers to jinns and mankind. Imam ash-Shafi'i, may Allah be pleased with him, used to recite these verses with tears in his eyes whenever he was on top of any hill or mountain while performing the pilgrimage.

Rak`at or Rakat or Rek'a ركعة: an individual unit of salat

Ramadan or Ramadhan or Ramazan رمضان: the holy month of prescribed fasting for the Muslims. It

was during this month that the Qur'anic revelations began. For details about this month, refer to my book titled Fast of the Month of Ramadan: Philosophy and Ahkam.

Rashid راشد: adult, adolescent, the age of distinguishing between right and wrong through commonsense and instinct, the age of responsibility, of accountability, of questioning on the Day of Questioning; it also means wise, sage.

Rasul or Rasool رسول: The meaning of the word Rasul is: a messenger. Allah sent many prophets and messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'an. From within the list, the Qur'an states the names of five rasuls, messengers, who are the mighty ones and who are known as "ulul-azm", prophets of determination and resolution: Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Isa (Jesus), and Muhammad (ص). What is the difference between a Rasool and a Nabi, prophet? A messenger carries a message for people, some people or all people, while the prophet does so and more: He foretells them of things to happen to them or to others, i.e. he prophecizes according to divine inspiration which he receives from the Almighty. The word "prophet" in Islam carries much more weight than it does in other religions.

Riba ربا: usury, lending for an exorbitant interest, which is prohibited in Islam for both giver and taker

Rijs رجس: defilement, uncleanness, evil or Islamically prohibitive thought or act; Satan is believed to be the source of inspiring such thoughts to people; so, beware of his insinuations!

Risala رسالة: Literally, it means an oral “message” or a written letter; also: published collection of religious rulings by a marji`; dissertation containing what is permissible or prohibitive in Islam

Rooh or Ruh روح: spirit, soul, essence, an animating or life-giving principle or material. Some say that the origin of this word is ريح which means "wind" or "air": It cannot be seen but felt through motion. A human body is created of two main ingredients: the body and the soul. Most people look after their bodies while ignoring their souls, their need for spiritual nourishment, thus creating an imbalance between these two components which will eventually cause them either serious psychological or physical problems or both.

In Islam, the soul never dies; only the material body does. Scientists tell us that bodily cells are constantly born and die. Death is the separation of the soul from the body. The soul has much more faculties than the body: Souls of the dead can see, hear, feel and react to causes and causations, but it they have no means to show all these faculties to us since the means, the body, has expired. What will happen to all the dead when the time comes for them to stand on the Day of Judgment to answer to what they had done in this life?
Another question: How will life return to the dead when the resurrection process starts? Scientists tell us that the DNA (DeoxyriboNucleic Acid) never dies, is never extinct, indestructible. There are numerous verses in the Holy Qur'an which paint a picture of how all the dead buried in our planet will be brought back to life as the resurrection process starts in preparation for the big Day, the Judgment Day. On that

Day, all outstanding accounts are settled and those who call others bad names or harm them in any way get what they deserve.

One of these verses is 35:9 which reads:

"It is Allah Who sends forth the winds so that they raise up the clouds, and We drive them* [*clouds*] *to a land that is dead, and revive the earth with them after its death: Even so* (*will be*) *the Resurrection!"

Do you get the picture?! It seems that when that time comes, the Almighty will send a cloud the "rain water" of which will fall on the earth and will rearrange the DNA of each and every human being, and perhaps non-human beings, too, such as those of animals as we are told in 81:5 which reads: "And when the beasts (animals) are herded together (for Judgment)", in preparation for an enternal life. Just as a seed receives rain and it sprouts and brings about a new life, the dead will receive this "rain water", which most likely be different than water as we know it in this life, and life will start sprouting in them again. This water will infuse a new life in each DNA. At that time, the souls will be clothed with new bodies, forms, shapes, of some sort. How will these forms or shapes or bodies be, only the Creator knows. Will they be similar to ours? We do not know for sure, but we know that just as the soul during the barzakh برزخ period needs spiritual nourishment, these bodies will need food, fuel, something to keep them going. And we know that there will be eating and drinking in both Paradise and hell; so, will our stomachs be similar to the way they are now, we simply do not know; most likely they will not.

Ruku' or Ruku or Rukoo` ركوع: The root of this word is *raka'a* ركع which means: to bow down. During prayers (salat), a Muslim make ruku' before Allah to express veneration to him, he bows forward at the waist, stands with the hands on knees and the back parallel to the ground. While in the position of Ruku', a Muslim glorifies Allah three times.

Rushd رشد: adolescence, mental maturity, the ability to distinguish right from wrong

Rutab رطب: ripe dates, opposite: busr

Sabeel سبيل: path, way, avenue, same as Sirat

Sabirin or Sabiroon صابرين أو صابرون: people who are patient and steadfast, who persevere

Sabr صبر: patience, steadfastness, perseverence

Sadaq or Sedaq صداق: same meaning as *mahr*, dower

Sadaqa صدقة: (singular) charity offered voluntarily; plural: *sadaqat*

Sadeed صديد: pus collected from bleeding wounds and served to the sinners in hell to drink when they

ask for water to quench their thirst

Safa صفا: a mound near the Ka'bah referred to in the Qur'an as one of the spots held sacred by Allah. It is in conjunction with Marwah.

Safawis or Safavids or as-Safawiyyoon الصفويون: Some ignorant fanatics apply the misnomer "Safawis" to taunt Shiite Muslims, not even knowing exactly what the word means. For this reason, we decided to go into details to narrate to you the history of these Safawis, perhaps one of these fanatics will wake up.

The Internet's Wikipedia tells us that the Safavids (Persian: **صفویان**; Azerbaijani: *S□f□vil□r*) formed one of the most significant ruling dynasties in Iran's history. They ruled one of the greatest Persian empires since the Muslim conquest of Persia and established the Twelver school of Shi'a Islam as the official religion of their empire, marking one of the most important turning points in Muslim history. This Shi'i dynasty was of mixed ancestry (Kurdish and Azerbaijani, with intermarriages with Georgian and Pontic Greek dignitaries), ruling Iran from 1501 to 1722 A.D.

The Safavid dynasty had its origin in the Safaviyya Sufi order which was established in the city of Ardabil in the Azerbaijan region. From their base in Ardabil, the Safavids established control over all of Greater Iran and reasserted the Iranian identity of the region, thus becoming the first native dynasty since the Sassanid Empire to establish a unified Iranian state.

Despite their demise in 1736 A.D., the legacy that they left behind was the revival of Persia as an economic stronghold between East and West, the establishment of an efficient state and bureaucracy based on "checks and balances", their architectural innovations and patronage of fine arts. The Safavids have also left their mark down to the present era by spreading Shi'a Islam in major parts of the Caucasus and West Asia. Perhaps this is why the Wahhabis of Saudi Arabia are so hostile to the Shi'ites in general and to Iranians in particular.

Even though the Safavids were not the first Shi'a rulers in Iran, they played a crucial role in making Shi'a Islam the official religion in all of Iran. There were large Shi'a communities in some cities like Qum and Sabzevar as early as the 8th century. In the 10th and 11th centuries, the Buwayhids, who were of the Zaidiyya branch of Shi'a Islam, ruled in Fars, Isfahan and Baghdad. As a result of the Mongol conquest and the relative religious tolerance of the Ilkhanids, Shi'a dynasties were re-established in Iran, Sarbedaran in Khorasan being the most important. The Ilkhanid ruler Öljaitü and converted to Twelver Shi'ism in the 13th century.

Following his conquest of Iran, Isma'il I made conversion mandatory for the largely Sunni population. The Sunni ulema, clergy, were reportedly either killed or exiled. Isma'il I, despite his heterodox Shi'a beliefs, brought in Shi'a religious leaders and granted them land and money in return for loyalty. Later, during the Safavid, especially the Qajar period, the Shi'a ulema's power increased, and they were able to exercise a role, independent of or compatible with the government. Despite the Safavid's Sufi origins,

most Sufi groups were prohibited, except the Ni'matullahi order.

Iran became a feudal theocracy: The Shah was held to be the divinely ordained head of state and religion. In the following centuries, this religious stance cemented both Iran's internal cohesion and national feelings, provoking attacks by its Sunni neighbors. After the disastrous invasion of the Mongols, in the 1200s, migrated Turks and Mongolian tribes adopted the Persian customs and even language. In the 1300s, the Ilkhanids, a dynasty founded by "Genghis Khan's" grandson, Holagu Khan, had been an influential factor in Persia. During these turbulent years of 13th century, the Persians had submerged themselves deeper in Islamic devotion and Sufism.

Towards the end of the 14th century, Timur (Tamberlane) claimed to be a descent from Genghis Khan's family. The disturbed conditions in Mongol Transoxania gave him in the town of Kish the chance to build up a kingdom in Central Asia. He entered Iran in 1380, and in 1393 he reduced the Jalayirids' power and domination after taking their capital, Baghdad. In 1402 A.D., he captured the Ottoman Sultan Bayezid at Ankara and conquered Syria then turned his attention to campaigns to the east of his quickly acquired and ill-cemented empire. He died in 1405 on an expedition to China. He showed interest in Sufism, a form of mysticism. Timur may have hoped to find popular leaders whom he could use for his own purposes. But he encountered ill-treated Iranians who proved that they knew him perhaps better than he knew himself. His legacy was the reverse of stability to Iran; and division of his ill-assimilated conquests among his sons ensured that an integrated Timurid Empire would never be achieved.

The Timurid state came to being an integrated Iranian empire under Timur's son, Shahrokh Shah (1405-47), who endeavored to weld Azerbaijan, which demanded three military expeditions, as well as western Persia to Khurasan (which means in Persian "land of sunshine") and eastern Persia in order to form a united Timurid state for a short and troubled period of time. He only succeeded in loosely controlling western and southern Iran from his beautiful capital at Herat. He made Herat the seat of a splendid culture, the atelier of great miniature painters of Herat school, Behzad notable among them, and the home of a revival of Persian poetry and philosophy. This revival was not unconnected with an effort to claim for an Iranian center once more the leadership in the propagation of Sunni ideology; Herat used to send copies of Sunni canonical works on request to Egypt. The reaction in Shi'ism's ultimate victory under the Safavid shahs of Persia was, however, already in preparation.

In the mean time, the "*Qara Qoyunlu*" (Black Sheep) Turkman, used to dominate Western Iran. In Azerbaijan they had replaced their former masters, the Jalayirids. Timur had put these Qara Qoyunlu to run away, but in 1406, they regained their capital, Tabriz. On Shahrokh's death, Jahan Shah (reigned c. 1438-67) extended Qara Qoyunlu rule out of the northwest deeper into Iran. The Timurids relied on their old allies, the Qara Qoyunlus' rival Turkman of the "*Aq Qoyunlu*" (White Sheep) clans, whose Jahan Shah was destroyed by the Uzun Hassan of Aq Qoyunlu by the end of 1467.

Uzun Hassan (1453-78) achieved a short-lived Iranian empire, but under his son Yaqub (1478-90), the state was subjected to fiscal reforms associated with a government-sponsored effort to reapply hard

purist principles of orthodox Islamic rules for revenue collection. Yaqub attempted to purge the state of taxes introduced under the Mongols and not sanctioned by the Muslim canon. His Sunni fanaticism was discredited when the inquiries made into his activities by the orthodox religious authorities.

The attempts to revive religious orthodoxy through revenue reform gave momentum to the spread of Safavid Shi'a faith. Economic decline, which had resulted from fiscal reforms introduced by Yaqub, must have been another factor as well.

Shaikh Jonayd's son, Shaikh Heydar (or Haider), led a movement that had begun as a Sufi order under his ancestor, Shaikh Safi ud-Din Ardabili (of Ardabil 1252-1334). This order may be considered to have originally represented a puritanical, but not legalistically so, reaction against the corruption of Islam, the staining of Muslim lands, by the Mongol infidels. What began as a spiritual, unearthly reaction against irreligion and the betrayal of spiritual aspirations developed into a manifestation of the Shi'a quest for dominion over Islamic authority.

By the 15th century, the Safavid movement could draw on both the mystical emotional force and the Shi'a appeal to the oppressed masses to gain a large number of dedicated adherents. Shaikh Heydar toke his numerous followers to warfare by leading them on expeditions from Ardabil into the nearby Caucasus. He was killed on one of these campaigns in 1488. His son Esma'il, then was one year old, was to avenge his death and lead his devoted army to a conquest of Iran whereby Iran gained a great dynasty, a Shi'a regime, and in most essentials its shape as a modern nation state. Yaqub did not kill Shaikh Heydar's sons, whose mother was Yaqub's sister, but instead sent them to exile in Fars province. Death of Yaqub in 1490 caused turmoil and paved the path for Esmail and his brothers to leave their exile and secretly taking refuge in Lahijan, Gilan province, as its governor had sympathy toward Shi'a.

A militant Islamic Sufi order, the Safavids, appeared among Turkish speaking people of west of the Caspian Sea, at Ardabil. The Safavid order survived the invasion of Timur to that part of the Iran in the late 13th century. By 1500 the Safavids had adopted the Shi'a branch of Islam and were eager to advance Shi'ism by military means. Safavid males used to wear red headgear. They had great devotion for their leader as a religious leader and perfect guide as well as a military chieftain, and they viewed their leaders position as rightly passed from father to son according to the Shi'a tradition. In the year 1500, Esma'il the thirteen-year-old son of a killed Safavid leader, Shaikh Heydar, set out to conquer territories and avenge death of his father. In January 1502, Esma'il defeated the army of Alvand Beig of Aq Qoyunlu, ruler of Azerbaijan, and seized Tabriz and made this city his capital. Safavids went on and conquered rest of Azerbaijan, Armenia and Khorasan; They became the strongest force in Iran, and their leader, Esma'il, now fifteen, was declared Shah (King) on 11 March 1502.

In that era Iran had a variety of settled peoples; in addition to Persians it had Kurds, Arabs, Turkmans and Baluchis to name a few. Safavid's power over various tribes was not strong enough to consolidate an absolute supremacy; tribal leaders remained those who had been tribal chieftains and consider their tribes to be independent. However, the Safavids laid claim to authority over all that had been Persia.

Turkish language was spoken at Shah Esma'il's court, but having adopted Persian as official language and much of Persian culture the Safavids were mistakenly thought by outsiders to be Persian, but they were truly Iranian with a unifying spirit. To help organize the state the Safavids used Persian bureaucrats with a tradition in administration and tax collecting, and they tried to create a religious unity. Shah Esma'il described himself as a descendant, on their father's side, of the Prophet Mohammad and claimed to have royal Sassanian blood as well. Shi'ism became the state religion, Esma'il ignored the Sunni branch of Islam and tried to force people to become Shi'a, which was a difficult task with a variety of tribes and less than complete authority.

The newly established Iranian Empire lacked the resources that had been available to the Islamic Caliphs of Baghdad in former times through their dominion over Central Asia and the West in order to consolidate their power over the Islamic authority. Asia Minor and Transoxania were gone, and the rise of maritime trade in the West was unfavorable to a country whose wealth had depended greatly on its position on important east–west overland trade routes like the famous Silk Road. The rise of the Ottomans held back Iranian westward advances and contested with the Safavids' control over both the Caucasus and Mesopotamia. By 1506, Shah Esma'il had conquered Arak, Esfahan, Fars, Kerman, Yazd, Kashan, Semnan, Astarabad (Gorgan or Jurjan) and, in 1507, he added Shi'a holy cities of Najaf and Karbala' to Iran.

In 1507, the Portuguese invaded what is called the "Persian Gulf" and captured Hormuz Island. It became a naval base and a trade outpost which lasted for more than a hundred years. Shah Esma'il, having no navy, reluctantly accepted this European presence. In the mean time, the Safavids extended their rule by capturing Baghdad and Iraq in 1508. Later on, after defeating the Uzbeks and killing their leader, Mohammad Sheybani (Shaibani), nicknamed Sheibak Khan, in a battle near Merv on December 1510, Shah Esma'il absorbed the large province of Khorasan into his state as well as Merv, Herat and Qandahar. But Uzbeks remained a formidable rival to the Safavids' domination of Northern Khorasan throughout the 16th century.

In his message, the Ottoman sultan Bayezid II congratulated Shah Esma'il on his victories and advised him to stop destroying the graves and mosques of Sunni Muslims. Shah Esma'il was convinced of the righteousness of his cause, ignoring the request. With many Shi'a Muslims in Asia Minor under the authority of the Ottoman sultan, Bayezid II was concerned about the power of the Safavids. The new sultan in Constantinople after 1512, Sultan Selim (Salim), fought against Shi'a Muslims under his rule, killing thousands and displacing others. Sultan Selim waged war also against the Safavids.

On August 23, 1514, just west of Tabriz in the Chalderan plain, the army of Shah Esma'il suffered a crushing defeat. His cavalry and infantry were armed with spears, bows and swords and were fighting against Ottoman's superior numbers as well as field artillery and musketeers. Shah Esma'il and his followers firmly believed that Allah was on their side, but they were confused by their military setback. Tabriz, their capital, was briefly occupied. This battle and defeat of Safavid Shah paved the path for the

Ottoman conquest of Diyarbakr, Erzinjan and other parts of eastern Anatolia as well as northern Iraq. Shah Esma'il himself found relief from psychological depression in wine and died ten years later at the age of only thirty-seven.

Shah Esma'il's descendants, namely Shah Tahmasp I (1524–1576), Shah Esma'il II (1576–1577) and Shah Muhammad (1577–1587), ruling in succession, recovered some of the original Safavid confidence and expanded in the opposite direction of the Ottomans, as far as Transoxania. Safavid shahs tightened their controls over Iran; each district had its own Safavid leader, a "Qezelbash" chief who answered to the shah. In time of war, the Qezelbash chiefs were responsible for providing soldiers for the shah's army and to collect revenues to pay for war. The local Qezelbash chiefs grew wealthy in land and in collecting taxes. Shah Tahmasp I the eldest son of Shah Esma'il ascended the throne at the age of ten, and for the first ten years of his reign, real power was held by a number of leaders of competing Qezelbash factions, which caused much political instability.

In 1533, Shah Tahmasp I asserted his authority. One of his legacies was the introduction of converted slaves into court and the military. They were drawn from thousands of Georgian, Circassian and Armenian prisoners captured in campaigns fought in the Caucasus in the 1540s and 1550s. Female slaves entered the royal harem, becoming mothers of princes and a force in court politics and dynastic quarrels. Some of the male slaves began to acquire positions of influence, under Shah Abbas I, reaching high offices that challenged the supremacy of the Qezelbash.

During the reign of Shah Tahmasp I, Uzbeks launched as many as five major invasions of Khorasan with the intent of retaking the area. Safavids were successful in driving back the Uzbeks threat; and in 1545 they captured of Qandahar from the Mughal Empire. The Safavid capital was moved to Qazvin in 1548, following the temporary capture of Tabriz by the Ottomans. Despite periodic wars between Iran and the Ottoman Empire, they maintained an extensive trade, especially in the highly prized Iranian silk, which large quantities of silk were shipped from Iran to commercial centers such as Aleppo and Bursa and from there re-exported to Marseilles, London, and Venice.

Shah Tahmasp I, encouraged carpet weaving on the scale of a state industry. The exquisite miniatures illustrating the Iranian national epic known as the "Shahnama" (Epic of Kings) were painted at the request of Shah Tahmasp. This masterpiece is known as "Shahnameh of Tahmaspi" and was presented by the Safavid ruler to the Ottoman sultan Selim II in 1568.

In 1576 Qezelbash faction interested in a prince whose mother was Turkman rather than Circassian or Georgian, brought Shah Esma'il II son of Shah Tahmasp I to power. Shah Esma'il II reign was marked by brutality and a pro-Sunni policy. Consequently in November 1577, he was poisoned with the participation of his sister Pari Khan Khanom.
Mohammad Shah was the only surviving brother of Shah Esma'il II, proved to be a weak leader. His wife Mahd-e Olya initially dominated him; but after her assassination in 1579 the Qezelbash took control. Meanwhile Ottomans took advantage of Iran's political turmoil to launch a major invasion of the country.

Consequently extensive territories were lost to Ottomans, including most of Azerbaijan, with Tabriz, and Georgia.

With their self-esteem and power derived from their increased wealth, some local Qezelbash chiefs wished to have more freedom from the shah's authority. They tried to convince Mohammad Shah that he should select a successor agreeable to them. Some of these chiefs tried to reduce the chances of another choice by executing the heir apparent, his mother and some other possible heirs within the royal family. As often happens, politics by murder was less than efficient. The younger brother of the murdered heir apparent was secretly send away to Khorasan, and Qezelbash chiefs loyal to the royal family fought and defeated Qezelbash chiefs who were not, and full power was returned to the old dynasty of shahs.

Abbas I (1587-1629), who succeeded Mohammad Shah, learnt from his family's experience with the local Qezelbash chiefs, and he broke their power and confiscated their wealth. He extended state-owned lands and lands owned by the shah. Provinces were now to be administered by the state replacing the Qezelbash chiefs. He strengthened his government's bureaucracy and managed to relocate tribes in order to weaken their power. The Sufi bands, Qezelbash, which had been formed into artificial tribal units mainly for military purposes during the dynasty's formative period, as a source of recruitment, were replaced by a standing strong army of his own. He recruited soldiers from Persian villages and from among Christians, Georgians, Circassian, Armenians and others, equipped them with artillery and muskets. The Christians were proud to serve the shah and to call themselves "*Ghulams*" (slaves) of the shah although slaves they were not. To finance the new army, Shah Abbas converted large pieces of land traditionally granted to tribal chiefs as assignments into crown lands that he taxed directly. This new military force was trained on European lines with the advice of Robert Sherley. Sherley was an English adventurer expert in artillery tactics who, accompanied by a party of cannon founders, reached Qazvin (the Caspian Sea) with his brother Anthony Sherley in1598. In a short time Shah Abbas created a formidable army, consisting of cavalry, infantry and artillery.

Shah Abbas was open to the ideas and was mentally active as well. He was curious and in ways more tolerant than his predecessors. Previously, "infidels" (foreigners and non-Muslim subjects) had been denied entry to the shah's court. He welcomed foreigners and his non-Muslims subjects to his court, and enjoyed discussing with foreigners the complexities of religious ideology. He took an unusual step among Islamic rulers by allowing Christians to wear what they wanted and allowing them to own their own home and land.

Shah Abbas defeated the Uzbeks in April 1598 and recovered Herat and territories in Khorasan, including Mashhad, lost several years earlier. He consolidated the Safavid power strongly in Khorasan. He rebuilt and developed the shrine of Ali ar-Reza (Imam Reza or Rida) at Mashhad, the eighth Shi'a Imam, as a pilgrim, which was damaged by the Uzbeks. The shrine became a major center for Shi'a pilgrimage, and a rival to Shi'a holy places in Mesopotamia like Najaf and Karbala' where visiting pilgrims

took currency and attention out of Safavid into Ottoman territory.

The Safavids had earlier moved their capital from the vulnerable Tabriz to Qazvin. Since the Uzbek threat from east of the Caspian had been overcome, Shah Abbas could move to his newly built capital at Esfahan (or Isfahan) in 1598, more centrally placed than Qazvin for control over the whole country and for communication with the trade outlets of the Persian Gulf.

Under Shah Abbas I, Iran prospered; he also transplanted a colony of industrious and commercially astute Armenians from Jolfa in Azerbaijan to a new Jolfa next to Esfahan. He patronized the arts, and he built palaces, mosques and schools, Esfahan becoming the cultural and intellectual capital of Iran. Shah Abbas encouraged international trade and the production of silks, carpets, ceramics and metal ware for sale to Europeans. Shah Abbas also founded a carpet factory in Esfahan. Royal patronage and the influence of court designers assured that Persian carpets reached their zenith in elegance during the Safavid period. He advanced trade by building and safeguarding roads. He welcomed tradesmen from Britain, the Netherlands and elsewhere to Iran. His governmental monopoly over the silk trade enhanced state revenues. Merchants of the English East India Company established trading houses in Shiraz and Esfahan. After Shah Abbas ousted the Portuguese from the island of Hormuz at the entrance to the Persian Gulf in 1622, Bandar Abbas (Port of Abbas) became the center of the East India Company's trade. But Later the Dutch East India Company received trade capitulations from Shah Abbas. The Dutch soon gained supremacy in the European trade with Iran, outdistancing British competitors. They established a spice–trading center at Bandar Abbas. In 1623–24 Shah Abbas I launched an offensive against Ottomans and established control over Kurdish territories, Baghdad and the Shi'a Holy Cities of Najaf and Karbala'.

During his reign, Shah Abbas I paid considerable attention to the welfare institutions in Esfahan and other cities like establishing hospitals. Medical practice was still depended on medieval guides for the treatment of most illnesses. The standard reference work remained the Canon of Ebn Sina (Avicenna) (d. 1037), but new clinical works were written during the Safavid period as well. In the 17th century, a unique work, The Treasury of Surgery, was written by an army surgeon known as Hakim Mohammad and was dedicated to Shah Safi I. It included a detailed list of the instruments available to surgeons, including a special device for the removal of bullets; outlined various forms of anesthesia; and advocated surgery for cancerous tumors.

The bureaucracy, too, was carefully reorganized, bold reforms in the military, administrative, and fiscal structures helped to centralize state authority to a degree not achieved by Shah Abbas I predecessors. But the seeds of the sovereignty's weakness lay in the royal house itself, which lacked an established system of inheritance by primogeniture. One of Shah Abbas I innovations, however, weakened the Safavid state in the long run; fear of revolts by his sons led him to abandon the traditional practice of employing the princes to govern provinces. Instead, he instituted the practice of confinement of infant princes in the palace gardens away from the direct reach of conspiracies and the world at large. A

reigning shah's nearest and most acute objects of suspicion were his own sons. Among them, brother plotted against brother over who should succeed on their father's death; and conspirator, ambitious for influence in a subsequent reign, supported one prince against another. The new practice, followed also by his successors, resulted in ill-educated, indecisive shahs of lower competence, easily dominated by powerful religious dignitaries to whom the Safavids had accorded considerable influence in an attempt to make Shi'ism the state religion

After the death of Shah Abbas I in 1629, his son, Shah Safi I, who ruled from 1629 to 1642, known for his cruelty, sat on the throne. He was the first of the Safavid shahs to be raised in the palace gardens. Shah Safi I put to death potential rivals to the throne as well as some of his male and female relatives on his accession. He executed most of the generals, officers and councilors he had inherited from his father's reign. The dominant influence of Mirza Taqi, known as Saru Taqi, the Grand Vezir (chancellor, prime minister) at the Safavid court allowed the government to be run smoothly despite the shah's lack of interest in affairs of state.

On May 17, 1639, a peace treaty with the Ottomans was signed which established the Ottoman–Safavid frontier and put an end to more than a hundred years of sporadic conflict. The treaty forced Shah Safi I to accept the final loss of Baghdad in Mesopotamia, recaptured by the Ottomans in 1638, and instead gave Yerevan in the southern Caucasus to Iran.

The era of Shah Abbas II, who ruled from 1642 to 1667, was the last fully competent period of rule by a Safavid shah. Shah Abbas II took an active role in government matters. Under his rule Iran revived, and some of Persia's glory in the eyes of the outside world returned. He increased the central authority of the state by increasing crown lands and often intervened in provincial affairs on the side of the peasants, but with peace on the frontiers the army declined in size and quality. He stuck to the notion that the Safavid ruler was sacred and perfect and openly disputed with members of the Shi'a religious establishment who had begun to articulate the idea that in the absence of the occult Imam Zaman (twelfth Shi'a Imam, al-Mahdi), true temporal authority rightly belonged to the mujtahid who merited emulation by the faithful. Safavid Shi'ism had not improved monarchy as an institution, but instead recognized the state as a theocracy. The *'ulema*, religious leaders, rebuked the shahs, questioned the religious legitimacy of their power and claimed that the mujtahids had a superior claim to rule.

After Abbas II died in 1667, decline set in again when Shah Soleyman (Sulayman, Solomon) (Safi II), who ruled from 1667 to 1694, took power. He was renamed, superstitiously, to Soleyman because the first year and half of his reign was so disastrous. Shah Soleyman was not a competent ruler, and shortly after his accession food prices soared and famine and disease spread throughout the country. Although pressing problems faced him, he increasingly retreated into the harem and left his grand vezir to cope with affairs of state.

Shah Sultan Hossein, who ruled from 1694 to 1722, have been described as the most incompetent shah of Safavids. He was similar to some others who had inherited power by accident of birth. Indifferent to

affairs of state, Shah Sultan Hossein effectively brought Safavid Empire to its sudden and unexpected end. He was of a religious temperament and especially influenced by the Shi'a religious establishment. At their insistence, he issued decrees forbidding the consumption of alcohol and banning Sufism in Esfahan.

In 1694 Shah Sultan Hossein appointed Mohammad Baqir Majlesi, the most influential member of Shi'a religious establishment, to the new office of "*Mulla Bashi*" (Head Mulla). Majlesi wrote "Bihar al-Anwar" (The Seas of Light), an encyclopedic work dedicated to the preservation of the prophet Mohammad's words and deeds. He devoted himself to the propagation of a legalistic form of Shi'ism and to the eradication of Sufism and Sunni Islam in Iran.

Under his guidance specifically Shi'a popular rituals, such as mourning for the martyred third Shi'a Imam Hossein (d. 680), Ashora, were encouraged, as were pilgrimages to the tombs of holy Shi'a personages. Majlesi's policies also included the persecution of non-Muslims in Iran, including Zoroastrians, Jews, and Christians. Unchecked by the Safavid regime, Majlesi and the Shi'a clergy emerged with increased strength and independence from the ruling government in the 17th and 18th centuries.

The Safavid empire had also declined militarily, leaving it more vulnerable to invasion, which came out of the east. In 1722 Afghan invaders under Mahmoud, a former Safavid vassal in Afghanistan, captured Esfahan and murdered Shah Sultan Hossein. The Afghan invasion was disastrous for Iran, which consequently in 1723 the Ottomans took advantage of the disintegration of the Safavid realm and invaded from the west, ravaging western Persia as far as Hamadan, while the Russians seized territories around the Caspian Sea. In June 1724 the two powers agreed on a peaceful partitioning of Iran's northwestern provinces.

Safh صفح: pardon, forgiveness, excuse

Sahaba صحابة: companions of the Holy Prophet Muammed (ص); singular *sahabi*

Saheefa or Sahifa صحيفة: page, tablet, scroll, parchment, manuscript, written document

Sahih صحيح: literally: authentic, correct, accurate; it is generally used to refer to the collection, group of collections, or book, of verified and authenticated *ahadith* of Holy Prophet (ص)

Sajda سجدة: prostration; it is also the title of Chapter 32 of the Holy Qur'an

Salat or Salah صلاة: *Salat* is an Arabic word which mean: a spiritual relationship and communication between the servant/being and his Creator. *Salat* is one of the five pillars of Islam. It is performed five times a day at these times: *fajr* (pre-dawn or pre-daybreak), *dhuhr* noon, *'asr* (afternoon), maghrib (sunset) and *'isha'* (late night). *Salat* is to be performed with mental concentration, verbal communication, vocal recitation, and physical movement to attain spiritual upliftment, peace of mind, harmony with the soul and with the Creator and concord. Congregational prayer services are held on Fridays at noon

which they include a sermon (Khutbah) delivered by a religious leader (Imam) called *khatib*.

To perform the *salat* ritual, a Muslim has to first perform the ablution (*wudhu'*). He/she should make sure about that cleanliness of the body, clothing, and place before performing the *salat*. How many types of prayers are there in Islam?

There are many besides the daily prayers: The Ghufaila Prayers, the Sahu (forgetfulness or miscalucation while performing obligatory prayers), the Janaza Prayers for a deceased person whose coffin is being witnessed, the Ghaayib Prayers for the deceased person whose coffin is not present, Salat al-Wahsha which is performed for a deceased person in the same night of his death, Salat al-Layl which is performed from the time after midnight and before Fajr, Salat al-Aayaat which is performed at the time of eclipse of the sun or the moon, Salat al-Shukr, a form of thanks giving prayer, Salat al-Haja, a prayer performed when one wants to plea to his Maker so he may attain a certain objective, Salat al-Istikhara when one needs guidance from his Maker regarding a particular complex issue, a prayer to remove one's worries and concerns, Salat al-Tasabeeh in which one praises the Almighty a great deal, Eid prayers, prayers on certain other occasions such as Laylatul-Qadr, etc..., to name only a few. Each of these prayers has its own rules and regulations. Refer to your *mujtahid* for details. But if you have no *mujtahid* to guide you, for sure you are lost...!

Salatul-`Id صلاة العيد:** late morning prayers comprised of two ***rek`at* (prostrations) performed on the first day of `Id al-Fitr (the feast of fast-breaking) which signals the end of the fast of the month of Ramadan

Sall Allahu 'alaihi wa Aalihi wa sallam صلى الله و سلم وعلى اله عليه: This is an expression which Muslims articulate whenever the name of Prophet Muhammad (ص) is mentioned or written. The meaning is: "May the blessings and the peace of Allah be with him (Muhammad (ص)".

Saqifah or Saqifa or Saqeefa سقيفه: a shelter from the sun, a shed with a roof. The companions of the Prophet (ص) met in such a place in Medina known as "Saqifat Bani Sa`idah "**سقيفة بني ساعد ه** to "elect" the first successor to the Prophet (ص). The attendants actually represented a fraction of the Muslim community of the time and many dignitaries boycotted that "elections" and later cast doubts about its legitimacy, igniting a division among the Muslim the effects of which can still be felt even in our times and in all times to come. Many books have been written about this "saqifa" incident, and the controversy will most likely never dissipate.

On p. 215, Vol. 2 of Tabari's *Tarikh* (Dar al-Amira for Publication and Distribution, Beirut, Lebanon, 1426 A.H./2005 A.D.), we are told that the sacred body of the Prophet (ص) remained without being buried for three full days because some people were arguing with each other at the *saqifa* of Bani Sa'idah about who should be the successor to the Prophet (ص). How many Muslims were there when the Prophet (ص) was buried?

On p. 408, Vol. 6/2 (combined edition published in 1427 A.H./2006 A.D. by the Ihyaa al-Kutub al-Islamiyya, Qum, Iran) of al-Majlisi's *Bihar al-Anwar* **بحار الأنوار**, we read precise details about who gave

the Prophet (ص) his burial bath and buried him. The sacred body of the Prophet (ص) was given the burial bath by none other than his son-in-law, cousin and the man whom he raised in his lap: Ali ibn Abu Talib (ع).

A handful of the Prophet's closest relatives and true companions buried him, and these included, in addition to Ali, Aws ibn Khawli, "Abu Talhah" Zaid ibn Sahl, al-Abbas ibn Abdul-Muttalib and his son al-Fadl ibn al-Abbas, Abu Ubaidah ibn al-Jarrah and Usamah ibn Zaid ibn Harithah. As for the rest, they were too busy fussing and arguing, almost fighting, with each other about who would be the next caliph to be concerned about burying the Prophet of Allah (ص)...

Saraya سرايا: (plural) military campaigns personally ordered by Prophet Muammed (ص); singular: *sariya*

Sarmadi سرمدي: eternal, everlasting, perpetual

Sawm صوم: Sawm or Siyam implies a total abstinence from partaking of food, water or any liquid, smoking, intercourse, etc. from dawn till sunset for one whole lunar month. Sawm (fasting) takes place during the ninth month of the lunar calendar called Ramadan. It is one of the five pillars of Islam. How many types of fast are there in Islam? If you really want to know the answer, read my book Fast of the Month of Ramadan: Philosophy and Ahkam where you will find out that there are as many as forty types of fast in Islam. Muslims take their religion very seriously.

Sa'yee سعي: the going back and forth seven times between the Safa and the Marwa during the *hajj* or *umra*. It symbolizes Hajar's search for water for her son Ishmael.

Sayyid سيد: leader, head or chief; also: a descendant of the Prophet (ص)

Shafeer شفير: brink, verge, brim, edge

**Shafee` شفيع:** intercessor, preemptioner, one who intercedes on behalf of another. May the Almighty accept the Prophet of Islam (ص) as our Shafee` and yours, Allahomma Ameen.

Shahada شهادة: martyrdom; it also means testimony, declaration of faith. A person must recite the *shahada* in Arabic to convert to Islam. The *shahada* in Islam is: *Ashhadu an La Ilaha illa-Allah wa anna Muhammadan Rasul Allah*, that is, "I testify that there is no god except Allah and that Muhammad (ص) is the Messenger of Allah." Other meanings for this word: certificate, testimonial; **Shahadat Ashum شهادة أسهم أو حصص:** share certificate or scrip; **شهادة أسهم الحامل:** share-warrant to bearer; **شهادة أسهم امتياز:** certificate of preferred stock; **شهادة اكتتاب (بأسهم):** stock certificate; **شهادة (سفينه) أمان:** certificate of safety (of a ship/vessel); **شهادة ايداع :** certificate of deposit; **تأسيس شهادة :** certificate of incorporation; **تسجيل سفينه شهادة :** certificate of registry; **تفريغ شهادة:** unloading certificate; **سوابق شهادة :** certificate of police record (criminal record)

Shaheed or Shahid شهيد: a martyr, someone who dies in the way of Allah

Shahr شهر: month

Shi'a or Shi'i or Shiite شيعي: a follower of the Islamic faith according to the teachings of the Prophet's immediate family, the Ahl al-Bayt (ع). The largest Shiite sect is the Ithna-Asheri one which is detailed for you above.

Shaikh or Sheikh شيخ: The word "shaikh" is a title of an elderly person or a religious leader. This title is also given to a wise person, and it means, in this case, a mentor.

Shaitan or Shaitan شيطان: Shaitan (Satan) is the source of evil in the world. The plural name is Shayatin, devils or demons. His other name is Iblis or Eblis which means "one who has lost everything". The origin of this word is "shiyaat **شياط**", burning, and from it the term "burnt with rage **استشاط غضبا**" is derived. Rage surely burns! Among what it burns is homes: When a husband is angry with his wife, he goes ahead and divorces her, but rest assured that his divorce in this case is not legitimate at all. Read books of *fiqh* and learn the conditions for one's divorce to be acceptable in Islam.

Shakk شك: doubt, uncertainty, suspicion. In the Holy Qur'an, 49:12, we are told to avoid being too suspicious because sometimes suspicion/doubt can be a sin.

Shari` شارع:** street, road, thoroughfare; **Musharri` مشرع legislator, lawmaker; **Shar` شرع** law, doctrine, canon; **Shir`a شرعه** law, precept, concept**; Musharri` مشرع** legislator, lawmaker, jurist**; Shari`a شريعه** Islamic legislative system**; Shar`i شرعي** legitimate, lawful, legal, rightful, related to the Shari`a

Shari'a شريعة: path, method, way, manner, style, way of life, program; Islamic Shari'a is the legislative system in Islam which is derived from two sources: the Holy Qur'an and the Sunna of the Prophet of Islam (ص). This Sunna, which includes both actions and statements, is reported, narrated, detailed, chronicled and documented by two major groups of followers of Islam: 1) the Sahaba of the Prophet (ص), and 2) the immediate family members of the Prophet (ص) who are referred to the Holy Qur'an as **أهل البيت** Ahl al-Bayt, people of the house of the Prophet; see Qur'an, 33:33:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah only wishes to remove all abomination from you, you members of the* (*Prophet's*) *Family, and to make you pure and spotless.

Followers of the first group like to be called "Sunnis" whereas followers of the other group are referred to as "Shi'ites", "Shi'is", "Shiites" or "Shi'as". Unfortunately, some Sunni fanatics, instigated and paid by some politicians for one reason or another, have applied many derogatory names to the followers of Ahl al-Bayt (ع), the Shiites, such as "Rafidis" or "Rafidhis" **رافضة** which means rejectors, perhaps a reference to their rejection of the ascension to power of the first three "righteous caliphs" who saw with

their own eyes and heard with their own ears how the Prophet (ص), as ordered by the Almighty, chose Ali (ع) to be his successor rather than this man or that. Anyhow, what is passed is past, and Islam is like one tree stem having two main branches each of which has sub-branches, too.

Throughout history, some Muslims, for reasons of their own which may include serious research in Islamic literature and history, have shifted their following from one group to another and this will always take place as is the case with all other religions of the world. An example of such "conversion" from one Islamic sect to another took place in the author's populous tribe, the Jibouris **عشيرة الجبور**.

The author's ancestors, because of an incident that took place about 130 years ago in north-western Baghdad, specifically the holy city of al-Kadhimiyya where two Imams, direct descendants of the Prophet (ص), are buried in a magnificent mausoleum visited daily by thousands of the faithful from all over the world, changed their sect from Sunni to Shiite. For this reason, his ancestors were subjected to untold persecution, discrimination and suffering which all strengthened their conviction rather than weakening it.

The Autobiography of the author of this book details this incident, and it is available for you if you click on this link and search for it: **http://www.scribd.com/yasinaljibouri [11]/**. Now, dear reader, who do you personally think know the Sunna best: the Prophet's friends or his family members?!

May the Almighty keep the Muslim *umma* united and foil the efforts of those who try to divide it, *Allahomma Aameen* **اللهم آمين**. The root of this word is "shara'a **شرع**". Some other derivations of it are: *shar'*, *shir'a* and *tashri'*. Shari'a is the revealed and canonical laws of the Islamic faith. The Holy Qur'an and the sacred Sunna of the Prophet (ص) are the sources of the Shari'a, Islam's legislative code; **Shar`iyya شرعيه** legitimacy, legality. As for the misnomer "Rafidi", please refer to its place in this Glossary.

Sharr شر: evil, mischief; **Shirreer شرير** evildoer, mischief-maker, baneful, pernicious

Shatm شتم: revilement, insulting, calling someone bad names, cursing

Shiite or Shi`i شيعي: a Muslim following the Sunna of the Prophet (ص) as reported by the Prophet's immediate family, the Ahl al-Bayt (ع). The number of Shiites is estimated to range between 25% and 35% of the entire Muslim population of the world, but little is known about their beliefs for many reasons. Worse is the fact that their beliefs are often misrepresented, distorted, falsified and unjustifiably attacked by some of their ignorant Sunni brethren. This has been going on for centuries.

There are many Shiite sects which include, among others: **الشيعه الجعفريه الاثنا عشريه** the Twelvers, that is, the Shi`a Ja`feri Ithna-Asheris (the Twelvers, followers of the fiqh of Imam Ja`fer as-Sadiq (ع) who constitute the majority of Shiites of the world), **الزيديه** the Zaidis who follow Zaid son of Ali son of al-Husayn son of Ali son of Abu Talib (ع) who live mostly in Yemen; **الاسماعيليه** the Isma`ilis who mostly live in Turkey, **العلويه** the Alawis or Alawides who live in Syria, and **البهره أو البحاريون** the Buhris or Biharis who

live in India.

Shiqaq شقاق: discord, dissension

Shirk شرك: polytheism, the belief in the existence of partners with Allah. Shirk can also encompass any object that a person may regard as being higher in status than Allah. It is the most serious of all sins and can never be forgiven.

Shubha شبهة: (singular) doubt, suspicion, uncertainty; its plural is: shubuhaat

Shura شورى: the principle of mutual consultation, Islam's form of democracy; refer to verse 38, Chapter 42 (Shura or Consultation) of the Holy Qur'an: **وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ** *Those who listen to their Lord and establish regular prayers, who* (*conduct*) *their affairs by mutual consultation, who spend out of what sustenance We bestow upon them*... (42:38). Some Muslim governments set up "shura assemblies" to advise top officials and resolve main contentions.

Siddiq or Siddeeq صديق: one who testifies to the truthfulness of a prophet

Sifah سفاح: cohabitation with a woman without a marriage contract, unlawful according to Islam and other divine religions, fornication or adultery.

Sihr صهر: relative by marriage, an in-law

Sin al-Bulugh or al-Boloogh سن البلوغ: This is the age of maturity and puberty. It is the age at which a Muslim is considered to be an adult and, hence, becomes accountable for his/her actions and responsible for the Islamic duties and obligations. There is no fixed age for that in terms of years, and it is decided by three signs: having menstruation or monthly period for girls, and being physically mature, encountering wet dreams growing pubic hair, or reaching the age of fifteen, whichever comes first for boys,.

Sin at-Tamyiz سن التمييز: This is the age of distinguishing. This age is used in *fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him take care of himself/herself. In some Islamic schools of thought, it is seven years for the boy and nine for the girl. The girl is given longer time so that she can learn more about women's habits.

Sinn سن: literally, it means "tooth" or age such as: **سن الادراك** : age of discretion (or mature realization, of distinguishing between right and wrong, lawful and lawful, etc.), **سن (الرشد) البلوغ** age of (physical) maturity, adolescence, **سن الحداثه** age of minors, **سن الحضانه** age of nurture, of nursing, **سن الرشد** legal age, full age, **سن الرضا** age of consent.

Sira or Seera سيره: collective writings of the companions of the Prophet (ص) about him, his personality,

his life story, ways of handling different situations..., etc. is called *sira*. Among famous collectors of *sira* are: at-Tabari, Ibn Ishaq and Ibn Hisham.

Sirat صراط: path, highway; same as *sabeel* (*sabil*). As-*Sirat Al-Mustaqeem* **الصراط المستقيم** : The Straight Path is the one mentioned in Surat al-Fatiha and in numerous other verses under different other names, and it is a plea to the Almighty made by the faithful: **اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ** Guide us (O Lord!) to the Straight Path" (Qur'an, 1:6), thus praying Allah Almighty to keep their feet firm as they pass on it so it may lead them to happiness in this life and salvation in the life to come.

All souls in the hereafter without any exception have to pass over it, and it is described as a bridge, a path, a passage that stretches from Hell to Paradise; only those who successfully cross it will enter Paradise, the ultimate goal of all believers where they will stay forever.

Imam Ja'far as-Sadiq (ع), as recorded on p. 41, Vol. 1, of Tabatabai's *Al-Mizan fi Tafsir al-Qur'an* **الميزان في تفسير القرآن**, was asked once about the meaning of this verse; so he said, "It means: Guide us to upholding the path that leads to Your pleasure, that ends at Your Paradise, that prohibits us from following our own desires and thus deviate, or follow our own views and thus perish."

By the way, Tabatabai's full name is: Muhammad Husayn ibn Sayyid Muhammad ibn Sayyid Husayn ibn Mirza Ali Asgher Tabrizi Tabatabai, the judge. He was born in 1892 in Tabriz and died in Qum in 1981. His 21-Volume exegesis, *Al-Mizan*, is only one of his numerous works. The edition utilized for this book was published in 1991 by Al-A'lami Foundation of Beirut, Lebanon. Hujjatul-Islam Sayyid Saeed Akhtar Rizvi, recognized scholar and founder of the Bilal Muslim Mission of Tanzania, may Allah fill his resting place with *noor* **نور**, spent years of his blessed life translating some volumes of this valuable exegesis into English.

In his *Tafsir*, al-Ayyashi quotes Imam Ja'far as-Sadiq (ع) as saying that as-Sirat al-Mustaqeem is the Commander of the Faithful Imam Ali (ع). *As-Sirat al-Mustaqeem* is referred to in verse 61 of Surat Ya-Sin (Ch. 36), in verse 52 of Surat ash-Shura (Ch. 42), in verse 16 of Surat al-Ma'ida (Ch. 5), in verses 126 and 161 of Surat al-An'am (Ch. 6), in verses 70 and 174 of Surat an-Nisaa (Ch. 4), in verse 42 of Surat al-Hijr (Ch. 15), and in other verses where it is described as the *Sabeel*, another word for path, leading to the Almighty.

Abdul-Rahman ibn Muhammad al-Hassam quotes Ahmed ibn 'Eisa ibn Abu Maryam quoting Muhammad ibn Ahmed al-'Arjami quoting Ali ibn Hatim al-Minqari quoting al-Mufaddal ibn Omer as saying,

"I asked Abu Abdullah (Imam as-Sadiq (ع)) about the Sirat, and he said, 'It is the Path to knowing Allah, the most Exalted, the most Great, and there are two such paths: one in the life of this world, and one in the life hereafter. The Sirat in this life is the Imam whose obedience is incumbent; whoever knows him in this life and follows his guidance will be able to pass on the (other) Sirat which is a path over hell in the hereafter, and whoever does not know him in this life, his feet will slip away from the Sirat in the

hereafter, causing him to fall into the fire of hell.'"

This is recorded on pp. 13–14 of *Ma'ani al Akhbar* **معاني الأخبار** and also on p. 66, Vol. 8, of *Bihar al Anwar* **بحار الأنوار**. It is when you come to this Sirat, and you most certainly will, that you will find out how well you performed your prayers, fast and other religious obligations in the life of this world, how you dealt with your Maker, family, relatives and other members of the society.

As–Sirat al–Mustaqeem is the straight path over hell, a fire more intense in heat than boiling molten brass, and it has seven bridges over it: Each is three thousand years in length: one thousand to vertically ascend, one thousand to horizontally cross, and one thousand to descend. It is thinner than a human hair, sharper than the sharpest sword and darker than the darkest night inside a tunnel. Each bridge has seven branches, and each branch is like a long lance with sharp teeth: each servant of Allah will be confined on each and every one of them and be asked about all the injunctions the Almighty had required him to perform during his lifetime on this planet. In the first of such stops he will be asked about belief and conviction, *shirk* **شرك** (polytheism) and hypocrisy.

In the second he will be asked about prayers, what they entail, how to perform, and whether he performed them properly and on time. In the third he will be asked about *zakat*, its types, and whether he paid it or not. And it is in the fourth that he will be asked about the fast... It is there and then that he will realize whether he upheld this important obligation or not, whether he offered charity or not, and whether he regretted and repented his sins during the month of Ramadan or not. In the fifth he will be asked about the *hajj*, pilgrimage, and *'umra*, why he did not perform them, or why he failed to perform them properly, and how they must be performed. In the sixth he will be asked about *wudu* (ablution) and *ghusul*, how he performed them, which one is compulsory and which is optional.

Finally, in the seventh, he will be asked about how kind he was to his parents and kin, and whether he did injustice to any human being. In the absence of sufficient optional good deeds such as offering charity, helping a needy Muslim, performing optional prayers or fasts..., etc., if one gives the wrong answer to any question in any of these stops, he will be prone to fall into the pit of hell underneath..., as Abdel–Jabbar ar–Rubay'i tells us in his book *Al– Tathkira fi ahwal almawt wal akhira* **التذكرة في أحوال الموت و الآخرة**, having collected such details from various books of *hadith* and Sunnah. He adds saying, on p. 130, that the bridges will be shaken by the weight of crossing people who will climb on top of each other, causing these bridges to move like a ship tossed by a wind storm in the midst of the sea.

As–Sirat separates Paradise from hell. With reference to those who will fall into hell, the Almighty says the following:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ؟

"Have you not considered those who have changed Allah's favor into blasphemy and caused their people to fall into the abode of perdition?" (***Holy Qur'an, 14:28***)

where the "abode of perdition" connotes Hell;

وَمَن يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى

"... upon whomsoever My wrath descends shall fall therein" (***Holy Qur'an 20:81***)

where the "fall" here means falling into Hell;

فَمَنِ اتَّبَعَ هُدَايَ فَلا يَضِلُّ وَلا يَشْقَى

"Whoever follows My guidance will not lose his way nor fall into perdition" (***Holy Qur'an, 20:123***)***;***

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

"... Nor will his wealth benefit him when he falls headlong (***into the pit of fire***)***"*** (***Holy Qur'an, 92:11***)***.***

So, if one is found as having been derelict in performing any of his obligations, the angels questioning him will try to find out whether he somehow made up for it with optional good deeds. Once he is cleared, he will be escorted into Paradise. It is to such stopping and questioning that the Almighty refers when He addresses His angels to

وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ

"Stop them, for they must be questioned" (***Holy Qur'an, 37:24***)***.***

On p. 133, Vol. 17, of his book titled *Al-Mizan*, *`allama* Tabatabai quotes various views regarding what the questions on this Sirat will be. He says that some scholars are of the opinion that they will be asked about the Unity of Allah, while others believe it will be about the *wilayat* **ولاية** of Imam Ali (ع), but he also concedes that such stopping and questioning will take place on the Sirat over hell.

On p. 107 of as-Saduq's *A1-Amali* **لأماليا**, and also on pp. 64-65, Vol. 8, of al-Majlisi's *Biharal Anwar* **بحار الأنوار**, al-Waleed quotes as-Saffar quoting Ibn 'Eisa quoting Muhammad al-Barqi quoting al-Qasim ibn Muhammad al-Jawhari quoting Ali ibn Abu Hamza quoting Au Busayr quoting Abu Abdullah Imam Ja'far as-Sadiq (ع) as saying, "People will pass on different levels on the Sirat, and it is thinner than hair and sharper than the sword. Some will pass as swiftly as lightning, while others will pass as fast as a horse, while some of them will crawl on it, some will walk on it, while some others will pass hanging, so the fire will consume some of their body parts and leave others."

Imam Abu Ja'far al-Baqir (ع) is quoted on p. 65, Vol. 8, of al-Majlisi's *Bihar al-Anwar* as saying, "When the verse saying 'And hell is brought that Day' was revealed, the Messenger of Allah (ص) was asked about what it meant, so he (ص) said, 'The trusted Spirit (Gabriel) has informed me that when Allah, the One and only God, resurrects all people and gathers their early generations and the last, hell will be brought by a hundred thousand angels, very stern and mighty angels, and it will be coming roaring, inhaling and exhaling. The force of its exhalation is such that had Allah not delayed them for the reckoning, it would have caused everyone to perish.

Then a flame will come out of it and encircle all humans, the good and the bad, so much so that any servant of Allah, be he an angel or a prophet, will call out: `Save me, O Lord, save me,' except you, O Prophet of Allah, for you will call out: Save my nation, O Lord, save my nation!'" Muqatil, `Ataa and Ibn Abbas are among the greatest traditionists in the history of Islam without any contention. They are the ones who transmitted the *ahadith* **أحاديث** of the Messenger of Allah (ص) for all posterity.

All three of them, as stated on p. 67, Vol. 8, of *Bihar al Anwar*, have interpreted the verse saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَى رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ يَوْمَ لا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"O you who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove your ills and admit you into gardens beneath which rivers flow, the Day that Allah will not permit the Prophet and the believers with him to be humiliated. Their light* (*noor* نُورُهُمْ) *will shine before them and on their right hands, while they say, 'Lord! Perfect our light for us, and grant us forgiveness, for You have power over all things"' (*Qur'an, 66:8*)

to mean: "Allah will not torment the Prophet (that Day, the Day of Judgment)," and the phrase "and those who believed with him" to mean that He will not torment Ali ibn Abu Talib, Fatima, al-Hassan, al-Husayn, peace be with them, al-Hamza, and Ja'far, Allah be pleased with them, that "their light runs

before them" means "Their light shall illuminate the Sirat for Ali and Fatima seventy times more so than light in the life of this world." Their light will then be before them as they continue to cross. The intensity of their light will be indicative of their *iman* **بِأَيْمَانِهِمْ**, conviction.

Others will follow. "Members of the Ahl al-Bayt (ع) of Muhammad (ص) will pass over the Sirat like swift lightning. Then they will be followed by those who will pass like a speedy wind. Then there will be those who will pass as fast as a racing horse. Then another group of people will pass in a walking pace followed by those who will crawl on their hands and bellies, and finally by those who will crawl on their bellies (with extreme difficulty). Allah will make it wide for the believers and very narrow for the sinners." Then these narrators interpret the verse saying:

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا

"Lord! Complete our light for us" to mean "complete it for us so that we may be able to pass on the Sirat."

Ibn Shahr Ashub, in his *Manaqib Ali ibn Abi Talib* **مناقب علي بن أبي طالب**, comments, as quoted by al-Majlisi on the same page, saying, "'The Commander of the Faithful (ع) will pass in a howdah of green emeralds accompanied by Fatima on a conveyance of red rubies, and she will be surrounded by seventy thousand *huris*, as fast as lightning."

On p. 182 of his *Amali*, at-Tusi quotes al-Fahham quoting Muhammad ibn al-Hashim al-Hashimi quoting Abu Hashim ibn al-Qasim quoting Muhammad ibn Zakariyya ibn Abdullah quoting Abdullah ibn al-Muthanna quoting Tumamah ibn Abdullah ibn Anas ibn Malik quoting his father quoting his grandfather quoting the Prophet (ص) saying, "On the Day of Judgement, the Sirat will be spread over hell. None can pass over it except one who carries a permit admitting the *wilaya* (mastership) of Ali ibn Abu Talib (ع)."

Also with reference to the Sirat, Abu Tharr al-Ghifari, may Allah be pleased with him, is quoted by both al-Majlisi on p. 67, Vol. 8, of his book *Bihar al Anwar*, and by al-Kulayni on p. 152, Vol. 2, of his *Al-Kafi*, as saying, "I have heard the Messenger of Allah (ص) say, 'The edges of our Sirat on the Day of Judgment will be kindness to the kin and the returning of the trust. When one who is kind to his kin and faithful to his trust passes (over the Sirat), he will make his way to Paradise, but when one who is unfaithful to the trust and severs his ties with his kin passes, none of his good deeds will avail him, and the Sirat will hurl him into hell."

There are so many references to *noor* **نور**, divine celestial light, throughout the Holy Qur'an, in the *hadith*, and in *du'a*, supplication. It is the light of guidance whereby the Almighty guides whomsoever He pleases both in the life of this fleeting world and in the hereafter. Such light will be most sorely needed especially in the life hereafter. The reader is reminded that the intensity of his light, be it during the period of the

barzakh **برزخ**, when most graves will be almost as dark as hell, during the time when people are judged on the Day of Judgment, or as one passes over the Sirat..., all depends on the depth and sincerity of his conviction, on his *iman* **ايمان**.

No good deeds, no matter how great, will avail him as will his sincere and deep conviction regarding the Unity (**توحيد** *tawhid*) and Justice (**عدل** *`Adl*) of the Almighty, the truth which He revealed to His prophets (**نبوة** *Nubuwwah*), and that we will most certainly be resurrected and judged (*Ma'ad* **معاد**), so that one will be either rewarded or punished.

There will be no sun in the life hereafter as we know it, nor will there be electricity; so, one's own light will be his guiding star. Everything in the life hereafter will have a light of its own; there will be no reflection, nor can one walk in the beam of another's light, nor can one be benevolent and give of his light to another; it is non-transferable! There will be no giving. The time of giving is right here, in this life, folks; so, it is now your golden opportunity to give your all to your Maker, to worship Him and obey Him as He ought to be worshipped and obeyed—or at least try; pay Him His dues, and be aware of your responsibilities towards His servants, the believing men and women, and to all mankind, your extended family, regardless of their creeds, for they are your brothers and sisters in humanity Give others of what Allah has given you; pray for your believing brethren; be kind to everyone; do not hurt the feelings of anyone. Think well of others so that they may think well of you, too. Observe the fast in months other than the month of Ramadan in order to remind yourself of the hunger from which others, especially indigent Muslims, suffer, and give by way of charity; otherwise, keep everything to yourself, hoard, treasure, and be forever damned. Hell is characterized by its darkness, yet its residents will still be able to see things, and whatever they will see will not please them at all. May Allah Subhanahu wa Ta'ala keep us all away from it and keep it away from us, *Allahomma Ameen* **اللهم آمين** .

Nobody in the entire lengthy history of Arabia has ever been known to be more courageous and daring, when confronting his foes on the battlefield, than Imam Ali ibn Abu Talib (ع) who was the right hand of the Messenger of Allah (ص). Ali was the man who single-handedly uprooted the main gate of the fort of Khaybar of Medina's Jews of the time, that is, in the year 628 A.D., a gate so heavy it required forty men to close or open. Ali (ع) once was suffering acutely from an inflammation of the eye, and he was in extreme pain, screaming, the hero that he was. The Messenger of Allah (ص) visited him and saw him scream, so he asked him whether he was suffering from an acute pain or whether it was due to his frustration and agony.

The Imam (ع) said, "How intense my pain is! I have never felt such pain...," whereupon the Prophet (ص) said to him, "When the angel of death comes to take away the soul of a disbeliever, he brings with him a rod of fire whereby he takes his soul away. It is then that hell itself will scream because of the intensity of his pain and suffering." Having heard him say so, the Imam (ع) stood up then sat and said, "O Messenger of Allah! Please repeat what you have just said, for it has made me forget my own pain."

Then the Imam (ع) asked the Messenger of Allah, "Will the soul of any member of your nation be taken

away as you have described?" The Prophet (ص) answered, "Yes! The soul of an unjust ruler, or of one who consumes the wealth of an orphan, or of one who falsely testifies [will be thus taken away]." The disbeliever referred to in this tradition is one who is unfair to Allah, Glory to Him and Exaltation, regarding one of the commandments which He has required him to uphold, one who does not recognize the Prophethood of Muhammad (ص) and his sacred Sunnah **السنة النبوية الشريفة** or anything required by Islam; such is the disbeliever.

You can reduce the agony of your death, or that of your loved one, by offering charity, fasting, or praying *nafl* (optional) prayers. Among such prayers is one performed in two *rek'ats* **ركعات**; in each ***rek'a***, you should recite Surat al-Fatiha once and al-Ikhlas thrice. The intention for that prayer is to pray it seeking nearness to Allah. Once you complete it, you supplicate to the Almighty thus: "O Allah! Send blessings to Muhammad and the Progeny of Muhammad and send the rewards for these two *rek'ats* **ركعات** to so-and-so", naming the dead person, be he/she one of your parents, or both of them, or anyone else. How about you send it as a gift to all Muslims, alive and dead?

Imagine how many rewards you will then get, if your imagination can really grasp it! Never underestimate the extent of kindness and mercy of the Almighty; they are unlimited, infinite, and His doors of mercy are always open; how Great He is! If you fast either a few days or all of the months of Rajab and Sha'ban, according to your ability, the Almighty will reduce the agony of your death and the pain of loneliness in the grave. If you are truly concerned about these matters, and you most definitely should be, the month of Ramadan is your golden opportunity to earn as many blessings as Allah enables you to. It is an opportunity that may not recur, for nobody knows when his/her turn comes to die. We pray the Almighty to enable us to cross over His Sirat with hardship only in the life of this world, and without any hardship in the life hereafter, to forgive our sins, and to accept our fast and repentance, *Allahomma Ameen* **اللهم آمين**.

Sirwal سروال: long under garment worn by the Arabs

Siwak سواك: a piece of tree branch or root used as a toothbrush, also called *miswak*

Siyam صيام (or Sawm): Islamic fast, abstention from eating, drinking, smoking, intercourse or just speaking; in my book titled *Fast of the Month of Ramadan: Philosophy and Ahkam*, you can read about the 40 (forty) types of fast in Islam.

Subhanahu wa ta'ala سبحانه و تعالى: This is an expression used by Muslims use whenever the name of Allah is pronounced or written. It means: "Praise to Allah above having any partners, the most Exalted One above having a son". Muslims believe that Allah has neither partners nor offspring. Sometimes Muslims use or articulate other expressions when the name of Allah is written or pronounced. Some of these expressions are: "'Azza Wa Jall", that is, He is the Mighty and the Majestic; "Jalla Jalaluh", His Greatness is Great.

Suffa صفه: a raised platform that was used by the Prophet as a welcoming point for newcomers or

destitute peoplel rows of rooms accommodating poor and indigent Muslims who had no houses of their own. They were adjacent to and formed part of the Prophet's *masjid*, mosque, at the time.

Sufi صوفي: an ascetic, a mystic; it is derived from suf or soof, wool, because early Sufis used to wear coarse wool clothes; if we discuss Sufis and Sufism, we will need to write an entire book!

Suhoor or Suhur سحور: time or meal taken before daybreak in preparation for fasting during the day

Suhuf صحف: pages, manuscripts, tablets

Sujud or Sujood سجود: The root of those word is *sajada*, prostration to Allah, usually done during one's daily prayers. When in the position of *sujud*, a Muslim praises Allah Almighty and glorifies Him.

Sultan سلطان: ruler who rules in the name of Islam, a Muslim monarch

Sunan سنن: plural of *sunna*, a highly commended act of worship or way whereby a Muslim seeks nearness to Allah

Sunna or Sunnah سنة: In general, the word Sunna means: way of life, habit, practice, customary procedure, action, norm and tradition followed by tradition. Usually, the word Sunnah refers to what Prophet Muhammad (ص) had said and done or approved of when said or done by someone else. It includes the Prophet's sayings, practices, living habits, etc. The *hadith* reports on the Sunna. The two major legal sources of jurisprudence in Islam are the Qur'an and the Sunnah.

Sunni or Sunnite سني: a follower of the Islamic faith as reported, narrated and recorded by the Prophet's *sahaba* **صحابة**, companions, and *tabi'in* **تابعين**, those who learned from the *sahaba*, may the Almighty be pleased with the good ones among them. Shi'ite Muslims differ from their Sunni brothers when it comes to these sahaba: The Sunnis believe that they all were great, like stars in the heaven shining on earth, and whoever follows any of them, he is rightly guided.

Sunnis believe that if a scholar from amongst them acts on his *ijtihad*, and if his *ijtihad* is sound, he will be rewarded twice. But if he errs, he will be rewarded only once, something with which the Shiites totally disagree. Shiites differ: They say that not all of those *sahaba* were good folks, that many of them were interest seekers who did not hesitate to sacrifice Islam to achieve their objectives. Shi'is say that if a *mujtahid* errs, he will have to bear the burden not only of his own error but that of all those who follow him as well.

The Sunni branch of the Islamic faith is comprised mostly of 4 sects: 1) Hanafi, after "Abu Haneefah" Nu'man ibn Thabit ibn Zuta ibn Maah ibn Marzuban, who was born in 80 A.H. and died in 150 A.H. (699 – 767 A.D.); 2) Hanbali, after its founder, namely Ahmed ibn Muhammad ibn Hanbal ibn Hilal ibn As'ad ibn Idrees ibn Abdullah ibn Hayyan ibn Abdullah ibn Anas; he was born in 164 A.H. and died in 241 A.H. (781 – 856 A.D.); 3) Shafi'i after its founder, "Abu Abdullah" Muhammad ibn Idris ibn Abbas ibn Othman ibn Shafi'i ibn Saa'ib ibn Ubayd ibn Abd Yazeed ibn Hashim ibn Muttalib ibn Abd Munaf, of a Quraishi

Muttalibi Hashimi lineage; he was born in 150 A.H. and died in 204 A.H. (767 – 820 A.D.); and 4) Maliki after Malik ibn Anas ibn Malik ibn Abi Aamir, “Abu Abdullah,” who was born in 95 A.H. (some say 93 A.H.) and died in 179 A.H. (714 – 795 A.D.); may the Almighty shower His blessings on each and every one of these imams, *Allahomma Aameen* **اللهم آمين**.

Sura or Soorah سوره: The Qur'an is composed of 114 chapters or *suras*. The plural of *sura* is ***suwar*** **سور**, chapters.

S.W.T.
These letters are acronyms for "Subhanahu wa Ta'ala". When the name of Almighty Allah is pronounced, a Muslim is expected to show his veneration to Him. The meaning of this statement is that Allah is too pure to have partners or sons or any family members or relatives.

Ta`atuf تعاطف: sympathy, favour, support

Ta`ayush تعايش: coexistence

Ta`addi تعدي: assault, assailing, attack, invasion, trespassing, encroachment

Ta`ahhud تعهد: pledge, commitment, promise, warrant, warranty

Ta`ammuq تعمق: doing (something such as report, study, research, survey, book, etc.) in depth rather than superficially, the making of a profound (study or inquiry)

Ta`aqqul تعقل: prudence, good judgment

Tabi`i تابعي:** (singular:) one who accompanied for a good period of time and learned from a *sahabi* **صحابي**, a companion of the Holy Prophet Muhammad (ص); its plural is: tabi`in **تابعين

Tabthir تبذير: extravagance, profligacy, dissipation, wastefulness

Tadamun تضامن: solidarity, unity, sympathy

Tadarub تضارب: conflict, discordance, clash, discord

Tadarru` تضرع: supplication, imploration, earnest plea, prayer

Tadlis or Tadlees تدليس: deraud or defrauding, deception

Tadnis تدنيس: defilement, desecration, profanation

Tafadi تفادي: Avoidance, evasion, escape from, shunning or eschewing, sidestepping, overlooking

Tafadul تفاضل: Making a preference, preferring (something or someone) over others

Tafarruq تفرق: dispersal, scattering, division

Tafa'ul تفاؤل: optimism, anticipating the best, auguring well, taking a bright view of something

Tafawut تفاوت: variance, disparity, discrepancy, diversity

Tafawwuq تفوق: excellence, superiority

Tafawud تفاوض: negotiate, confer

Tafsir تفسير: interpretation, explanation, elucidation

Tahaffudi تحفظي: precautionary, protective (measure, custody, etc.), preventive, conservative, moderate

Tahajjud تهجد: night devotions. *Mutahajjid* is one who keeps vigilance, spending the night praying; the *tahajjud* prayer is an optional prayer that is supposed to be performed in the middle of the night. It is required that a person sleeps a little before getting up for the *tahajjud* prayers. It can be performed anytime during the period between the *isha* (evening) and the *fajr* (pre-dawn) time.

Tahakkum تهكم: sarcasm, taunting, deriding with irony

Tahara طهاره: purification, the act of removing *najasa*, uncleanness or impurity

Tahattuk تهتك: immorality, debauchery, licentiousness

Tahayyub تهيب: feeling afraid or scared of/about, apprehension, timidity

Tahkim تحكيم: arbitration

Ta'ib تائب: repentant, penitent, regretful, contrite

Tajrid تجريد: divestment, divestiture (of title), despoliation, deprivation or privation

Tajweed تجويد: a saying or an act of reciting the Qur'an in accordance with the established rules of *Nutq*, pronunciation and intonations, such as *tafkheem*, velarization, chanting and *Iqlab*, transposition

Takbir تكبير: the glorifying of Allah by declaring in an audible voice: **الله أكبر!** "Allaho Akbar!" Allah is Great! By the way, the Prophet's flag was green on which this declaration is written in white cloth.

Takfir or Takfeer تكفير: labeling someone as "kafir", apostate, unbeliever, excommunicating from the creed. People who do that are called "Takfiris" or Takfeeri". The terms is applied mostly to the most extremist and fanatical offshoot of the Wahhabi movement **الحركه الوهابيه**, and the Takfiris (**التكفيريون**) loosely apply this term to those who do not follow their own line, ideology or version of "Islam". They

have so far killed, through acts of terrorism and sabotage, more Muslims than non-Muslims although they claim to be the protectors of the Islamic creed... They are found mostly in Saudi Arabia, the Gulf region, Afghanistan, India, Pakistan and lately Iraq.

Al-Qaeda is these days one of the most famous and active Takfiri organizations due to the funding it receives from these Wahhabis and Takfiris. Their ideology is an interpretation of their own of one "Abu Taymiyyah", namely Ahmed ibn (son of) Abdul-Halim ibn Abdul-Salam ibn Abdullah al-Khidr, also known as "Taqiyy ad-Din" and as "Abul-`Abbas".

He was born in 661 A.H./1263 A.D. in Harran, now an area north of Syria, and died inside a Damascus, Syria, prison in 728 A.H./1328 A.D. Abu Taymiyyah had his own personal radical and un-orthodox way of interpreting *hadith* and was at the time reputed as a scholar who followed the Hanbali school of Sunni Muslim Law.

Since these interpretations differed from those of anyone else, including his own contemporaries as well as classic jurists (*faqihs*), he distinguished himself from all other scholars of jurisprudence. Those who adopt his views are called "Salafis", people who claim to follow in the footsteps of the "pious predecessors" (**السلف الصالح**). Abu Taymiyyah is on the record as beign the first person to disbelieve in the intercession **شفاعه** on the Judgment Day although numerous references to intercession exist in the Holy Qur'an such as these (first number corresponds to the Chaper/Sura and the next to the verse): 2:255, 4:85, 7:53, 21:28, 26:100, 74:48, 6:51. 6:70, 10:3, 32:4, 40:18, 7:53, 30:13, 39:43, 6:94, 10:18, 2:48, 2:123, 2:254, 4:85, 19:87, 20:109, 34:23, 39:44, 43:86, 74:48, 36:23 and 53:26.

If all these Qur'anic verses do not convince Ibn Taymiyyah and his followers that intercession does exist in this life and will exist in the life to come, nothing else at all will convince him and them. Since they do not believe in intercession, most likely they will never see such intercession; neither the Prophet nor anyone else will intercede on their behalf on the Judgment Day.

For more details, read an extensive 463-page book titled *Ibn Taymiyyah* by a great scholar and researcher, namely Sa'ib Abdul-Hamid, but do not let the Salafis or, worse, the Takfiris, catch you reading it! Here in Iraq, al-Qaeda terrorists, who are brainwashed by the philosophy of this man and of Abdul-Wahhab, behead Muslims and say that anyone who severs a certain number of heads (7 or 70) is guaranteed to go to Paradise, so he is exempted for the rest of his life from having to pray, fast, perform the pilgrimage or perform any other Islamic rite...! The Prophet of Islam (ص) continued to pray till the last day of his holy life; does this mean that he had no guarantee to go to Paradise?! We seek refuge with Allah from the evil, mischief and schemes of such twisted minds.

Takhmin تخمين: surmising, appraisal, assessment, guesswork

Takia or Takya تكية: place where Sufis perform their rituals and practices

Takmili تكميلي: complementary, supplemental

Takwin تكوين: formation, formulation

Talakku' تلكؤ: procrastination, lingering, taking too long to do something

Talaq طلاق: divorce. Divorce in Islam is one of the most complicated teachings, and scholars of jurisprudence differ among themselves regarding its rules and regulations a great deal. According to Grand Ayatollah Sayyid Ali as-Sistani, divorce is of two main types: 1) رجعي, ***raj'i*,** revocable; and 2) بائن ba'in, irrevocable.

Other types of divorce are: 1) خلعي ***talaq khal'i*:** It is one initiated by the wife. Yes, Islam permits the wife in certain circumstances to divorce her husband. It is a self-redemption divorce initiated by the wife**;** and 2) طلاق المباراة ***talaq al-mubarat*:** It is a divorce based on mutual dislike for marriage and the desire to end it. How many conditions are there for a divorce to be valid according to Islam?

You are dead wrong if you think that by merely pronouncing the statement "You are divorced **أنت طالق**" that the divorce becomes valid even if you repeat it not three but a hundred times.

Talawwuth تلوث: pollution, contamination

Talbiyah تلبية: uttering of **لبيك!** "*Labbayk!*" which means "Here I come, at your service!"

Taleeq طليق: an unconfined (free) man of Mecca who remained a non-believer in Islam till the conquest of Mecca in 630 A.D.

Talih طالح: bad, evil, wicked

Talqeen تلقين: addressing/instructing a dead person during the early stages of his long trip to the Hereafter. It is instructing the deceased person, who then hears the living but cannot respond to them, about the basics of his creed.

One who does so is the *mulaqqin* **ملقن**. Make sure you choose your *mulaqqin* before it is too late. For more details, refer to **منزل** *Manzil* above in the paragraph dealing with the questioning in the grave by angels Munkir and Nakeer.

Tamadi تمادي: transcending limits, indulgence in excesses, giving free rein (to)

Tamaluk تمالك (نفس): (self) restraining, self-control

Tamarud تمارض: feigning sickness, pretense of sickness

Tamarrud تمرد: rebellion, mutiny, disobedience

Tamarrus تمرس: acquiring mastership, becoming skilled, acquiring proficiency

Tamawut تماوت: feigning death, pretending to be dead

Tanafur تنافر: conflict, discord, feeling offended with/by, clash, disagreement, disharmony, revulsion

Tanafus تنافس: competition or competing, being in a contest, rivalry

Tanasul تناسل: procreation, propagation, reproduction

Tanasuq تناسق: consistency, coordination, uniformity

Tanjim or Tanjeem تنجيم: astrology, star science, star reading

Tannoor تنور: open oven, tandor. Another meaning is mentioned in the Holy Qur'an in two places when the Almighty narrates to us the great flood of Prophet Noah (ع):

...و فار التنور :

***"... and the fountains of the earth gushed forth..."* (*Qur'an, 11:40 and 23:27*),**

according to one translation of the Holy Qur'an.

You can refer to other translations of the Holy Qur'an for both 11:40 and 23:27 if you wish. Is there any similarity between an "open oven" in which people bake their bread or meat and "fountains of the earth"?! In his translation of the Holy Qur'an, S.V. Mir Ahmed Ali uses the word "oven", too. And surely Allah knows best.

Taqadum تقادم: process of becoming old, obsolete or antiquated

Taqashuf تقشف: austerity measures, extreme economizing, the leading of a very simple life

Tamasuk تماسك: cohesion, adhesion, conglomeration

Taqiyya تقيه: an obligatory measure for one whose life is endangered to exert precaution in order to save his creed or life when either is in jeopardy; a way for a Muslim to try to survive in the presence of sure perils.

Taqleed or Taqlid تقليد: emulation or emulating, following a *mujtahid* or an authority recognized as the *a`lim*, scholar or a most knowledgeable person in Islamic *fiqh*

Taqribi تقريبي: approximate, almost, not equal but close

Taqwa تقوى: love and awe that a Muslim feels for Allah. A person having *taqwa* in his heart desires to please Allah, so he stays away from doing things which displease or incur the Wrath of Allah. He is careful not to go beyond the boundariess and limits set by Allah.

Taraweeh تراويح: prayers performed in congregation by Sunnis during the nights of the month of Ramadan

Tareeqa طريقة: a Sufi method of conducting rituals, a Sufi code of ritualistic religious conduct

Tarikh or Taareekh تأريخ: history writing, chronicling (of events)

Tarteel ترتيل: chanting the Holy Qur'an and following certain relevant rules of recitation

Tarwiyah ترويه: The Day of Tarwiyah is the 8th of Thul-ijjah when the pilgrims fill their water bags and prepare to go to Mina.

Tasahul تساهل: toleration, tolerance, indulgence

Tasaluh تصالح: reconciliation, patching up, mending walls, making peace

Tasannu` تصنع: pretension, make-belief, simulation

Tashahhud تشهد: the testimony regarding Allah being the Lord and Muammad being His Servant and Messenger; it is the uttering of

أشهد أن لا اله الا الله و أن محمدا عبده و رسوله

"*Ashhadu an la ilaha illa-Allah, wa anna Muhammad abdoho wa rasooloh*"

Tashreeq تشريق: the cutting and sun-drying of sacrificed meat

Tathir تطهير: purification, disinfection, purgation or expurgation

Tawakkul توكل: reliance or dependence on, trust in

Tawatur تواتر: consecutive reporting (of *hadith*, incident, etc.), succession of narrators or narratives, sequence, succession, repetition, frequency

Tawaf طواف: the circling of (going around) the Ka'bah seven times, usually during *umra* or *hajj*.

Tawatur تواتر: consecutive reporting, the tracing of one particular *hadith* to its respective chronological chain of narrators

Tawbikh or Tawbeekh توبيخ: reprimanding, reproofing

Tawhid or Tawheed توحيد: confirming or testifying to the Oneness of Allah. It is the basis of Islam, the concept of the absolute Unity of God, the belief that God is One and indivisible, One__and Only

One__God.

Taw`iya توعيه: raising consciousness or awareness, awakening

Tawwabeen تواببين: the penitent ones, reportedly 686 in number, those who repented their reluctance to go to the rescue of Imam Husayn (ع) when he was confronted with Yazid's huge armies. These penitents enlisted under the military command of al-Mukhtar ibn Abu Ubayd at-Thaqafi (*cir.* 622 – 687 A.D.) and went on hot pursuit of those who massacred Imam Hussain son of Ali ibn Abù Talib, killing them all.

Tayammum تيمم: the method of using clean dust to perform ablution (*wudu*) in the absence of water or for health-related or other justifiable reasons

Tayammun تيمن: optimism, seeing or expecting realization of a good omen

Tayh تيه: willful misleading, perdition or loss, straying, deluding, loss of the right path or guidance

Tazammut تزمت: Zealotry, fanaticism, excessive conservatism

Thakireen ذاكرين: those who quite often mention the Name of the Almighty and Glorify Him

Thabat ثبات: firmness, steadfastness, holding grounds (in battle, etc.), solidity, stability

Thana' ثناء: praise, commendation, compliment

Thaqib ثاقب: piercing, penetrating

Thawab ثواب: reward of blessing

Thayyib ثيب: a widow or divorcee

Thiqal ثقل: weight, burden, pressure

Thiqat ثقاة: plural of thiqah **ثقة**, a trustworthy authority; this term is often used to testify to the truthfulness of some narrators of *hadith*.

Thireed ترید: pieces of bread cut and dipped in stew

Tih or Teeh تيه (ضياع): dispersion, diaspora, loss, random wandering without sense of direction

Tughyan طغيان: tyranny, despotism, oppression, escessive or abusive exercise of power or authority

Turath تراث: legacy, heritage, patrimony

`Ulama or Ulema or `Ulema علماء: plural of `*alim*, scholar-theologian, learned, knowledgeable in Islam

Umma or Ummah أمه: nation, group of people, a community. It is used in reference to the community of Believers

Umm al-Mu'mineen or Um al-Mu'mineen أم المؤمنين: "mother of the Believers" or of the faithful. This was the title of each of the Prophet's wives; (Sura 33 Ayah 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children).

Umra عمره: minor pilgrimage; pilgrimage to Mecca during any time other than the prescribed (first ten) days of the month of Thul-Hijja

Urf عرف: custom, radition, social usage; **عرف سائد** : prevailing custom; **عرف عام:** general custom; **عرف متوطد:** established custom; **عرف: مهنه** trade usage

Urwa عروه: tie, link, bond

Usool or Usul أصول: the basics of jurisprudence

Uzza عزى: a chief goddess according to the beliefs of pre-Islamic Arabs, i.e. during the days of *jahiliyya*

Wahi or Wahee وحي: revelation through arch-angel Gabriel or a divine inspiration

Wajib واجب: compulsory, obligatory, binding

Wakil or Wakeel وكيل: a person who is an authorized representative or proxy; agent. It can also mean lawyer in Urdu.

Wali or Walee ولي: person to whom *wilayat* ولايه is obligatory. A *wali* **والي**, however, is a governor appointed by a Muslim ruler of a higher authority (such as a caliph, sultan, etc.), legal guardian, friend or protector, someone who is supposed to look after your interest

Walima وليمه: post-wedding feast, reception.

Wasi وصي: successor to a prophet; guardian, protector, custodian

Wilayat ولايه: a binding supreme authority that combines both temporal and religious powers

Wial وصال: fasting the last day of every lunar calendar month

Wudu or Wuzu وضوء: a purification (*ablution*) which must be performed before the *salat* or the recitation of the Qur'an

Zakat or Zakat زكاة: One of the five pillars of Islam is *zakat* which literally means "purification", an increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay *zakat*. It is also called "alms dues" or "poor dues" except it is not optional. It is to be distributed for specific categories for the welfare of the society.

These categories are mentioned in the Qur'an which include: the poor, the needy, the destitutes, the captives, the ones in debt, in the cause of Allah, the wayfarers and for those who collect it. 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. *Zakiat* is somehow a complicated subject. For details, the 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 Ramaan).

Zaman or Dhamaan ضمان: guarantee, security, guaranty, warranty; variations: **ضمان لمحكمه** recognizance, **ضمان إضافي** collateral security; **ضمان حسن سلوك** security for good behavior; **ضمان** شخصي personal security; **ضمان عقاري** real estate security; **ضمان لياقه** warranty of fitness; **ضمان مطلق** absolute guaranty

Zawaj زواج: marriage, legal, legitimate and permissible cohabitation; spouses are: **Zawj زوج** husband and **Zawja زوجه** wife

Zawal زوال: disappearance, passage, lapse, discontinuance. It also refers to the certain times related to the position of the sun: It may be a sunset **غروب** or midday, meridian **منتصف النهار**.

Zendiq or Zindiq or Zindeeq زنديق: heretic, one who believes neither in the Unity of the Creator (*Tawhid*) nor in the Hereafter, one who goes so far into innovated and deviant beliefs and senseless sophistry without sticking to the truth which is already stated in the Qur'an and the Sunna to such an extreme extent that he actually leaves Islam altogether.

According to *Lisan al-Arab* lexicon by Ibn Manzour, this word is not originally Arabic; its root is the Persian *zand-kirai* which means one who believes that life is eternal and that there is no life hereafter.

Zihar ظهار: the making of a similitude between the back of one's wife and that of his mother; i.e. saying that his wife's back looks similar to his mother's back, a custom followed during the time of ignorance (*jahiliyya*) which Islam banned; doing so implied that such a wife was divorced.

Ziyara زياره: visit, social get-together. A pilgrimage to a holy site other than Mecca and Medina is also called Ziyara and the one who performs it is a **Zair زائر**.

Zuha ضحى: afternoon; also: title of Chapter 93 of the Holy Qur'an which comprised of 11 verses.

Zuhr or Dhuhr **ظهر**: the obligatory *salat*, prayer, performed in the afternoon right after the sun moves away from its zenith

Zuhoor or Zuhur ظهور: Its simple meaning is "the appearing", or the coming out. If you give it the definite article "the" and make it **الظهور**, you will be referring to the time when the Awaited One, the Mahdi, the Living 12th Imam (عج) comes out of his occultation, concealment, and starts working on filling the earth with justice and ease after being filled with injustice, oppression and depression, and there will be so much prosperity that nobody will be needy.

Any research about this reappearance of al-Mahdi (عج) cannot be covered fully and fairly except by a voluminous book. But let me give you few thoughts to consider about this momentous event: Just as there is One God, call Him Allah, Khuda, Diu, Jehovah, or whatever, for He is One and the same, there is also one single family that descended from Adam and Eve, our extended human family. And there is only one truth: It is revealed to nations each according to its history, culture, traditions, ways of life and levels of sophistication.

Likewise, there is one and only one Awaited Savior: The Christians believe he will be Christ re-incarnated, the Jews believe he will be one of the descendants of Prophet David, peace be with him, while other religions refer to a savior of some sort. Just as the Creator has many names, so does this savior. In Islam, he is al-Mahdi (عج), the guided one, the guide.

Let us tell you a little about this great personality: Imam al-Mahdi (عج) was born to the 11th Imam, Muhammad son of Hassan al-`Askari, who is buried in Samarra, Iraq, in what is now known world-wide as the "Askari Shrine" which was bombed by Wahhabi Takfiri terrorists on Wednesday, February 22, 2006, an event which almost hurled the Iraqis into the inferno of civil war. This shrine, which is now being rebuilt, has always been visited by the faithful from various parts of the world, so much so that plans are now plans underway to build an intenational airport in Samarra to cater to the influx of these pilgrims.

His mother is Lady Nerjis Khatun, granddaughter of the Imam al-Askari's contemporary Byzantine king who was a descendant of prophet Sham`un or Simon, trustee of Jesus Christ. Imam al-Mahdi (عج) was born on the 15th of Sha`ban of 255 A.H./July 29, 869 A.D. and became the Imam following the martyrdom of his revered father in 260 A.H./874 A.D. when he was only five. Do not be surprised and ask: How can a boy who is only five years old be an Imam?! Let me remind you that Prophet Yahya (John the Baptist) was a prophet even when he was a child with neither a beard nor a moustache. The Almighty can do anything at all.

His period of Imamate lasted till the year 260 A.H./874 A.D. He went into the "minor occultation", that is, not appearing in public so he would not be a target of the enemies of the Prophet's family from among those who ruled the Muslims in the name of "Islam" (and there are some of such people living even in our time), during the period which extended from 260 to 329 A.H. (874 – 941 A.D.).

During this period, he had deputies or representatives who acted as liaisons between him and the public and their names and biographies are available for review in books which discuss the Imam (عج).

After 329 A.H./874 A.D., it was too dangerous for anyone to represent the Imam (عج) even to his followers, so he went into the period of the "major occultation" which extended from 329 A.H./941 A.D. to our time and will continue till his re-appearance which many Islamic scholars now stress will be very soon especially since the signs marking his re-appearance, as recorded in Sunnah books, have already materialized, and there is no room to detail them here. Where will the Imam (عج) reappear? His reappearance will be in Mecca, Saudi Arabia, and it will be seen on television screens all over the world.

He will lead a campaign to purge the Islamic world of all those who do not deserve to live on our planet then establish alliances with non-Muslim countries based on mutual respect and brotherhood, and these non-Muslims will for the first time feel fully secure. We believe that he will reappear accompanied by prophet Jesus Christ so the whole world will see how close these two religions are to each other, and Christ will dissociate himself from all those who throughout the centuries played havoc with the pristine divine message which he had brought the world.

We must add that there have been many imposters each one of whom claimed to be Imam al-Mahdi (عج) in both Shiite and Sunni societies, but their falsehood was bared before the world, and most likely there will be many more in the future as well till the real Imam al-Mahdi (عج) appears to start his global revolution in defense of the poor, rightousness, justice, equality and toleration.

A lengthy tradition (*hadith* **حديث**) quoted in the classic reference *Thawab al-A`mal* **ثواب الأعما ل** cites Imam Ja'far as-Sadiq (ع) quoting the Messenger of Allah (ص) saying, "Time will come to my nation during which their inwardly intentions are bad while they display good attitudes only because they covet this life and they do not desire what Allah, the most Exalted, the most Great, has. They will have pretension without fear, so much so that they will be blinded by Allah with penalty from Him, whereupon they will plead to him like one about to drown, but He will not respond to their plea."

Another tradition in the same source quotes the Messenger of Allah (ص) as having said, "Time will come upon my nation (Muslims) during which nothing remains of the Qur'an except its form, nor of Islam except its name. They are called Muslims while they are the furthermost of people from it: Their mosques are crowded, yet they lack guidance. The *faqihs* **فقهاء** (jurists) of that time will be the worst under the sky; from them did فتنه strife begin, and to them it shall return."

In the classic reference *Ikmal ad-Deen* **إكمال الدين**, we read the following tradition quoted from Imam Muhammad al-Baqir (ع), father of Imam Ja'far as-Sadiq (ع), saying, "Al-Qa'im **القائم** (one of the titles of Imam al-Mahdi (عج)) will be supported with fear (in the hearts of his opponents), backed by victory; distances in the earth will be shortened for him; treasures will appear for him, and his authority will reach the east and the west. Allah, the most Exalted, the most Great, will let His creed (Islam) be the uppermost through him though the infidels abhor it. There will be no ruin on earth without being repaired.

And Ruhullah روح الله Jesus Christ will descend and pray behind him.

This will happen when men will look like women and women will imitate men, when a man is satisfied [sexually] by a man and a woman by a woman, when females ride and false witnesses are accepted by courts while those of just men will be rejected, when people take bloodletting lightly, when adultery is committed and usury is consumed, when evildoers are avoided for fear of what they would say, when the Sufyani comes out of Syria and the Yemani out of Yemen, when the desert gapes outand a young man from among the descendants of Muhammad (ص) is killed between the Rukn and the Maqam (in Holy Ka'ba) named Muhammad son of al-Hassan, a man of a pure soul, and when a cry comes out of the sky that he is a man of the truth and so are his followers; it is then when our Qa'im القائم comes out (of his occultation). So, when he comes out, he will recline his back on the Ka`ba, and 313 men will join him. The first that he will articulate is this verse:

***'That which is left by Allah for you is good for you, if you are believers'* (*Qur'an, 11:86*).**

He will then say, 'I am what is left by Allah for you in His land.' When the full number of his supporters is complete, which is 10,000 men, anything worshipped on earth other than Allah, the most Exalted One, the most Great, such as idols and other things, is set on fire and is burnt. This will take place after a long period of occultation so Allah may ascertain who obeys Him in the unseen and who believes in Him."

There are nimerous theories surrounding this reappearance of al-Mahdi (عج); some of them make some sense whereas others make some sense to some people and none to others, depending on people's level of understanding. One of these theories says that there will be major sites where vital roles will be played, all related to this reappearance. These include: Yemen, Hijaz (Saudi Arabia), Iran, Iraq, Syria, Palestine, Egypt and Europe. Apparently, very significant events will take place in all these countries. This theory goes on to state that allies in Yemen will stage a revolution only a couple of months before the reappearance, which is commonly referred to as the Zuhoor **ظهور**.

These Yemenites will fill up the political vacuum in Hijaz (Saudi Arabia) and will also assist the Imam (**عج**) in his sweeping revolution. The reason for this vacuum will be the death of King Abdullah who is currently the ruler of Saudi Arabia. This Abdullah is supposed to be the last monarch to rule Hijaz and Nejd (the two main parts of Saudi Arabia, the only country in the world named after its ruling clan).

After him, there will be a huge fight for the inheritance of the throne. The fight for the throne will go on till the advent of our Imam (عج). The monarchist system that has been ruling Saudi Arabia since 1932 will be reduced to few months. There shall be constant clashes among the tribes in Hijaz after the death of King Abdullah, and one person amongst these rulers will ruthlessly murder 15 important leaders or famous `*ulema*, scholars, and their sons who belong to his opponent's tribe.

More details about al-Mahdi **(عج)** are provided above under the item "Mahdi, al-" to which you may refer if you wish.

We pray the Almighty to hasten the reappearance of our Hidden Imam, al-Hujja, al-Mahdi (عج), and to count us among his soldiers who defend his message and to bless the humble effort exerted in putting this book together, Ameen.

And surely Allah knows best.

ربنا تقبل منا، انك أنت السميع العليم

Source URL: https://www.al-islam.org/karbala-and-beyond-yasin-t-al-jibouri

Links

[1] https://www.al-islam.org/user/login?destination=node/27729%23comment-form
[2] https://www.al-islam.org/user/register?destination=node/27729%23comment-form
[3] https://www.al-islam.org/person/yasin-t-al-jibouri
[4] https://www.al-islam.org/library/imam-al-husayn-and-karbala
[5] https://www.al-islam.org/tags/muharram
[6] https://www.al-islam.org/tags/ashura
[7] https://www.al-islam.org/tags/karbala
[8] https://www.al-islam.org/feature/shia-beliefs-explained
[9] https://www.al-islam.org/person/imam-husayn
[10] http://www.amazon.com
[11] http://www.scribd.com/yasinaljibouri