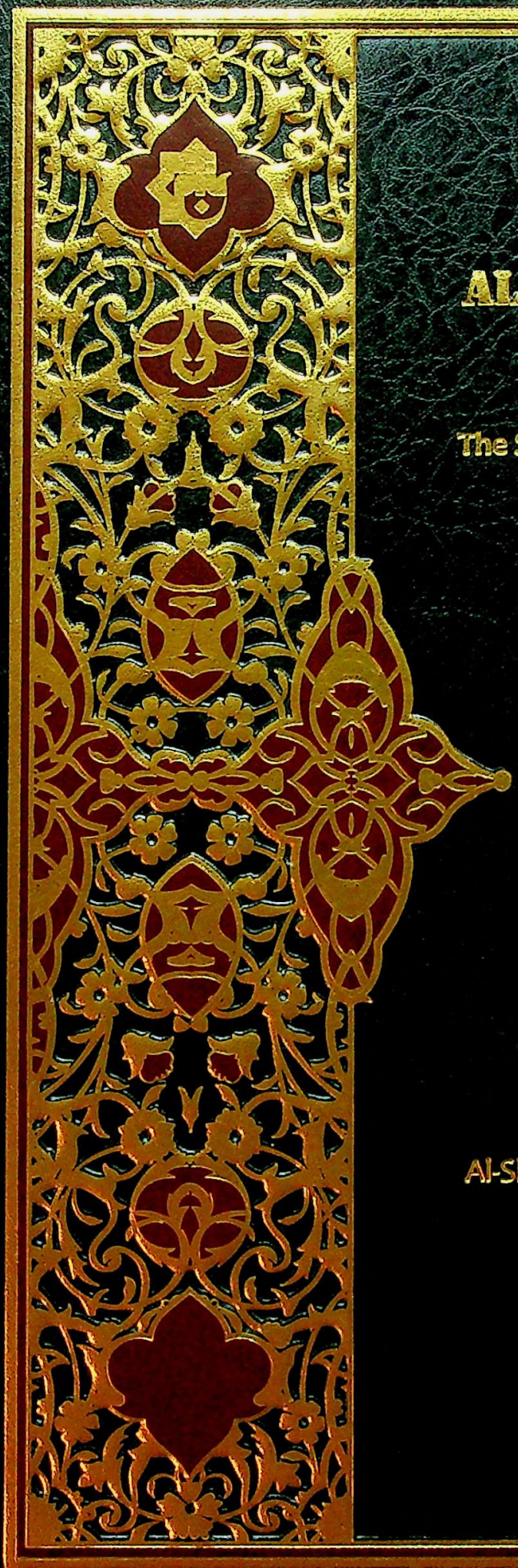


AL-ABBAS BIN ALI

A . S

The Staunch Advocate of Dignity and Sacrifice in Islam

His Eminence
Al-Sheikh-Baqir Sharif-el-Qarashi

Translated By
Hussein-el-Bazzaz

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AL-Abbas bin Ali (A.S.)
The Staunch Advocate of Dignity
and
Sacrifice in Islam

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In the Name of Allah
Most Merciful
Most Compassionate

(169) (Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. (170) They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. (171) they rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers) .
Surah – Aal-Imran 3: 169 - 171

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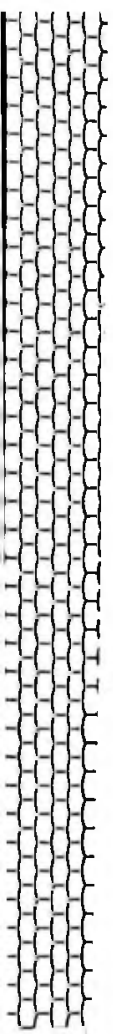
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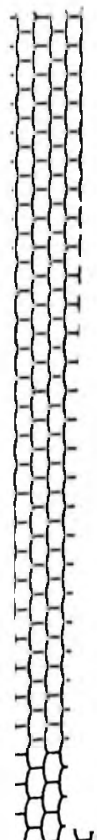
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The Killing
of
Abul-Fadhl Al-Abbas

. . . Dedication . . .

To the Messenger of Allah—Mohammed bin Abdullah (P.B.U.H)
The Bearer OF All Faith in Islam Amir-el-Muminin Ali-bin Abi Talib (A.S.)
To the Heavenly-beloved daughter of the Messenger of Allah, the Prime Mistress of all women Fatima-Ul-Zahra (A.S.)
To Imam-el-Hassan (A.S.), the unjustly Poisoned Martyr of faith dignity in Islam
To the Father of the Free and the Master of Martyrs Al-Imam-el-Hussein (A.S.)
To the great victor who occupied the hearts of the people and their emotions
To her Eminence Ummul-Beneen (A.S.)
To Al-Abbas bin Ali (A.S)
The Moon of the Hashimites
&
The Pride of the Adnanese
To the Guardian of our time Al-Imam Al-Mehdi (A.S.)
To his Eminence Al-Sheikh Baqir Sharif –el-Qarashi.
This book is dedicated

Preface

It's really shameful to claim that we are Muslims while we know very little or nothing important about our religion, the prophet and Ahlul-Bayt. One reason is that we don't read books while we are literate and books are available everywhere. It is incumbent upon every Muslim to know his beliefs, principles, duties, rights and his other Islamic affairs, and follow up his religious authority from time to time.

We, unfortunately, hear nowadays that most of our young people spend long hours watching TV. Programs especially football matches, not to mention illegal programs that corrupt man's whole character and lead him astray while they never strive to spend five minutes on reciting verses of the holy Quran.

There are, praise be to God, spacious, air-conditioned, bookshelf - furnished libraries, like those at Al-Hussein's and Al-Abbas's holy shrines providing frequenters of various levels with everything they need for their studies and researches. There are also so many book shops where one can purchase a variety of complete volumes with which he can meet his needs.

The second reason is that most people are so engaged in their daily affairs that they rarely have time to study books or refer to libraries; bookshops and institutes therefore they depend only on what orators have got to advise them on pulpits or on religious TV programs while having their rest at home.

Arab Moslems, all over the Islamic countries, can be enlightened about their religion as all books are written in their mother-tongue and all facilities are there to get their knowledge from.

But the real problem lies in non-Arab Islamic countries where Moslems of both or all sects can't read Arabic. They have to know every thing about right or wrong, , legal or illegal, fair or unfair and the like. They know nothing or very little about the biographies of the twelve Imams (A.S.)

In some Islamic countries, most of the Shiite visitors only know that there are two holy-shrines in Karbala, one in Najaf and one in Khadhumain and so on, but they don't have the least knowledge about their real characters, their virtues, their divine honours and reasons for their immortality.

On this basis, the Non-Arab Islamic peoples need to be enlightened through one possible access to their knowledge, namely, translation.

By means of translation volumes of dust - covered books can be put within the disposal of millions of Moslems who are unaware of the golden treasures that lie therein, like the publications of his eminence - Al-Sheikh Sadiq-el-Karbasi, the publications of his eminence, Al-Sheikh Abbas Kashif-el-Ghita, the publications of his eminence Baqir Sharif-el-Qarashi and many other supreme religious authors like them.

I would like to advise the youths of this generation to be acquainted with these remarkable authors and their voluminous work concerning the biographies of the twelve Imams written by his eminence, Al-Sheikh Baqir Sharif-el-Qarashi (May Allah keep him safe and sound).

I embarked upon this project according to the urgent demand of Dar-el-Eman Establishment in Pakistan which approved wholeheartedly of the idea of translating the biographies of the twelve Imams from Arabic into English written by his Eminence, Al-Sheikh Baqir Sharif-el-Qarashi after having received permission from the dignified Sheikh with the aim of disseminating authentic knowledge of the upright and infallible Imams, their virtues, their faith in Islam, their call for reform and they commitments to the teaching of the Holy Quran to all the people of Islam. Hoping meantime from this work to receive Allah's consent and acceptance.

The Translator: Sayyid Hussein-el-Bazzaz
Holy Karbala, Iraq

AL-ABBAS BIN ALI (A.S.)

(Between Your Hands)
(You, the Moon of the Hashimites and the Pride of the Adnanese)

You, the typical model of the Free and the Revolutionary have been elevated to the peak of this honour, as a symbol of true heroism and a title of real commitment to principles. You have witnessed the Umayyad rule that had been driving the society away towards complete destruction, degradation and indignification, thus suppressing all forms of freedom, devouring people's sustenance and finally leading whole society to a miserable life which has got no trace of political and social justice.

For all this, you have raised the banner of liberation with your bother-the Father of the Free and the Master of the Martyrs (A.S) you who have embodied the hopes and aspirations of the people of the world and sought liberation their wills and restoring their dignity. You have stood up with your bothers in one trench to put up the Word of Allah aiming to establish man's dignity and the setting up of up a secure and stable life for him-life which is void of injustice and tyranny.

But you-Abul Fadhl have been a gift bestowed by Allah to this nation as you have opened to it brilliant horizons of freedom and dignity and taught it that sacrifice should be pure to Allah, thoroughly away from all worldly desires, passions and tendencies that finally go to dust. With this original Islamic spirit your sacrifice has been-Abul Fadhl-characterized by defense of right and commitment to values and principles, and this is the secret of the immortality of your sacrifice and its interaction with people's emotions in the long run.

But you- The Moon of the Hashimites-have set up the edifice of right in the world of the Arabs and Islam and constructed for Muslims tremendously high glory by standing up for you brother The Master of Martyrs- who struggled to make social justice dominate the world and distribute Allah's bounty to the prosecuted and the deprived, and it was you who had borne with all the burdens of this mission. Therefore, you have been, together with your brother

and all the glorious martyrs of (Ahlul-Bayt A.S.) and their companions the holy vanguards of martyrs of right all over the world.

Greetings of Allah and greetings of His favourite angels, His pious servants, the commissioned prophets all Martyrs and truthfuls, as well as pure and holy congratulations day and night, Be Upon you, O son of Amir –el–Muminin.

Introduction

And there Abul-Fadhl-el-Abbas (A.S.) you have appeared on the stage of the Islamic history as the highest leader with no counterpart in the history of mankind to match rare heroic acts, and also in all of your other good morals which he proudly contained all people's languages on earth.

On «Taff Day» you - Abul-Fadhl have shown such a great steadfastness and hard will which have been really beyond description. You have been, by your unshakable self-control and powerful might, so to say, an undefeatable army as you could alarm the army of Ibn Ziyad and cause them to psychologically flee as well as to flee in the battle fields.

The heroic acts of Abul-Fadhl (A.S.) were and still are the topic of conversation among the people of all ages, as they have never witnessed one man alone so overwhelmed with mishaps and misfortunes that he could wage as assault over an intensive army supported with all war tools and with some ten thousand infantry and others and cause such huge losses to their war machinery and soldiers.

Historians say of his bravery: "When he launches a campaign over a battalion the whole battalion will flee from between his hands."

"Some crush some, death hovers over them, gets them overwhelmed with panic and horror, lose their minds and hearts and their vast number can do nothing for their rescue."

Abul-Fadhl's bravery with his other gifts and merits make people take pride in his character- that pride which does not only concern Abul-Fadhl and the Muslims but every human who claims to possess the spirit of humanity and submits to its noble values.

In addition to what Abul-Fadhl enjoys of his marvellous heroism, he, peace be upon him, has been an ideal figure for his honourable qualities and grand tendencies. His character has embodied chivalry, nobility, faithfulness and consolatory spirit. He, peace be upon him, consoled the Father of the Free, Imam Hussein. (A.S.) during the days of his greatest misfortune. He did his best to protect him and finally sacrifice himself for him undoubtedly; nobody can possess such consolatory spirit to save the one whom Allah has subjected his heart to testing his faith and enhancing his guidance.

Abul-Fadhl-el-Abbas has represented through his behaviour towards his brother, Imam Hussein (A.S.) the real and true Islamic brotherhood and manifested all its values and virtues. He showed him all kinds of politeness, charity and fidelity and spared none of such virtues in that direction. One of the wonderful things that he had done in the fields of consolation to his brother was that when he occupied the spot where he could take water from during the day of Al-Taff, he took a handful of water and tried to take it in, but he soon remembered the deadly thirst of his brother Hussein (A.S.) and the thirst of the children of Ahlul-Bayt (A.S.) his self-honour and elevated spirit made him throw the water off his hand for the sake of consoling them in their current misfortune.

Investigate the books of nations and peoples_ Can you find such true brotherhood?!

Have a look at autobiographies of the noble people of this world, can you find such nobility and such altruism?!

Allah is the greatest! What kind of mercy is this, what tenderness is like this?!

All humanity with all its values and virtues bow humbly and submissively before Abul-Fadhl-el-Abbas for the great nobility he has shown to his brother, Imam Hussein the Father of the Free and the Master of the Martyrs (Peace be upon him).

And the thing which calls for taking pride in the sacrifice of Abul-Fadhl (A.S.) and his defense of his brother Imam Hussein (A.S.) is that it isn't motivated by brotherhood and blood relation and other prevalent considerations of the public, but it has been motivated by pure faith in Allah-that faith which has interacted with the sentiments of Abul-Fadhl and has become one of its organic elements and basic factors. He has shown that faith in a few short lines of verse recited by him when his right hand was cut off-that hand which has always overflowed with charity and benevolence to people. The content of the lines runs as follows:

If you cut off my right;
For religion I fight;
For my Imam with might;
True in faith and upright

Al-Rajaz (The 'Trembling) in those ages has been representing the objectives, principles and values for which a person fights and sacrifices himself, and the 'rajaz' of Al-Abbas, our master (A.S.) is open and evident as he fought in defense of Islam and of the original Islamic principles which had been exposed to danger during the black Umayyad's rule, as well as in defense of the Imam of the Muslims' son-in-Law, of the messenger of Allah, and his most beloved one, namely, Imam Hussein (A.S.), the first defender of Islam's dignity. Therefore, it is these factors which have motivated him to sacrifice and no other factor and here lies the secret of the prestige and immortality of his sacrifice along centuries and generations.

Abul-Fadhl-el-Abbas (A.S.) is martyred for consolidating the high principles, which Imam Hussein, the Father of the Free, has raised their banner - the most significant of all these are: to set up in the eastern part of this world the rule of Quran, spread justice among the people and divide the bounties of the earth among them- therefore, they are not allotted to a certain community without equal sharing of others.

Abul-Fadhl is martyred (A.S.) to bring back to man his freedom and dignity, spread among the people the mercy of Islam and its greatest bliss of eradicating injustice and tyranny as well as establishing a society which has got no shade of any colour of horror and fear.

Abul-Fadhl (A.S.) has borne the torch of freedom and dignity and led caravans of martyrs to the fields of honour and the domains of the dignity and victory of the Islamic nation which had been suffering long under the yoke of injustice and tyranny.

Abul-Fadhl has set out for the fields of Al-Jihad in order to raise the word of Allah high on earth- the word which is a perfect curriculum towards a noble life among the people.

Al-Rajaz: is a poem of short rhymed lines, easy to compose and recited loudly in public to show one's real character. (Translator)

Al-Jihad: means holy fighting for Islam (Translator)

The Imam (A.S.) has erupted his greatest revolution through which Allah, the Almighty, Has clearly shown His book and made it a lesson to those who possess brilliant minds and thus through this revolution, he could demolish the fortresses of injustice and castles of tyranny.

Imam Hussein (A.S.) has not burst his unique and gigantic revolution for being idle or vain or unjust or corrupt according to what he has said, but he sought changing the bitter reality through which the whole nation has been undergoing on account of the perverted Umayyad's rule in relation with all conventions and laws-that system which has turned the life of the people into an unbearable hell. The whole Islamic countries have been afflicted with various forms of tyranny and terrorism the most catastrophic and most severe were those Islamic countries which were under the rule of Ziyad Ibn Abeeh Muawiya's (2) Wali to Iraq, and his illegitimate brother who broke out the fire of sedition among the people and governed them in a way that was contrary to the teaching of the Holy Quran- that is, the innocent taken as guilty, the comer as the goer, and practised killing the people on groundless suspicions and allegations as he usually declared. He applied this rule indeed on the life of the general public.

Imam Hussein, (A.S.) has been the only hope of Islam and the first responsible figure for taking care of the Muslims, safeguarding their lives as well as their social entity through which the whole nation has been undergoing and pointing to a disastrous danger on its social, intellectual and dogmatic life as it has become under full control of the Umayyad's most despotic rulers and Qurashi capitalist tyrants who have borne the tool of destruction over the whole infrastructure that Islam has established as regarding its original glory and high morals of the nation.

In addition to that, those tyrants and despots have started exploiting all the economic revenues of the Islamic world spending them on their illegal desires and private interests-and from this starting point the Father of the Free has got up to rescue the Muslims and return to them their former noble life. What a great outcome it has been for Islam and how far and wide his kind acts his spirit and hands have offered to Muslims.

Karbala's legendary act is the most significant international event and even the most unprecedented and remarkable achievement among mankind's marvellous ones in the fields of armed struggle against injustice and tyranny. It has changed the course of Islamic people's history.

This immortal legend has kindled the emotions of the free people and pushed them to armed struggle to liberate whole society from the yoke of slavery and humiliation and rescue it from their illegal rule.

The Master of the Martyrs has won victory, in his immortal revolution as well as his great objectives and principles and has remained an immortal example of holy struggle running after all the unjust and tyrants of all age and time and enhancing the revolutionaries the spirit of sacrifice and martyrdom.

One of the marvellous victories achieved by this irresistible figure in his revolution is that he has deprived the Umayyad's rule of any legitimacy as it neither represents Islam nor Muslims in any way, but only dictatorial rule based on stabbing and sword, not on the nation's consent and choice.

The Father of the Free has placed, so to say, his explosives in the Umayyad ruling courts and burst them and thus demolished the existing sites of their vanity, tyranny and injustice and thus remained a black example to every perverted rule from the path of right and justice.

The Father of the Free's revolution has awakened the Islamic peoples from their lassitude and long sleep and started its change like a huge giant in successive revolutions raising high the banner of liberation, independence and dignity to get rid of that black rule.

The Islamic people have launched several successive campaigns following the same track of Hussein's revolution till they could overthrow the Umayyad's rule and remove it from the world.

It's noteworthy to mention that Karbala's catastrophe' and what Imam Hussein (A.S.) has suffered from compulsion and open aggression has not come from vacuum, but it can be concluded from the direct results of perverted acts and behaviour (in political tracks) of those rulers and responsible men who have been regarding authority as a booty and a means of gaining great easy wealth, without putting in mind that Islam considers authority as a tool to be used for serving society and developing its cultural and economic life and as being responsible before Allah for the economy of the nation. Therefore they should take great care of it. On this basis, neither the chiefs of State, nor others, who participate with him in ruling the country, have the right to select for themselves and for their relatives anything of the countries' property.

At the top of those perverted rulers were the Umayyad's who had constructed their states out of Allah's property and taken Allah's subjects as slaves. They deliberately sought injustice and harm to be imposed on the Alawites (Peace be upon them) and then the killing of there followers.

Abul-Fadhl (A.S.) has witnessed the unbearable and crucial mishaps that encountered Ahlul-Bayt (Peace be upon them) and their true lovers. Undoubtedly, such insupportable misfortunes have left their mark in the depth of his heart.

But Abbas's role in the legendary act of Karbala comes next in importance if compared with the role of his brother, the Father of the Free_the creator of this immortal legend in the world of right and justice as Al-Abbas could surpass all Imam Hussein's companions and his dignified Ahlul-Bayt (Peace be upon them) by the great services he has offered to his brother (Peace be upon him) in addition to his wonderful heroic acts and unshakeable steadfastness in front of Ibn Ziad's army.

He has shown such an unbelievable bravery that could amaze the people's minds and occupy their hearts by inculcating in them might and determination for sacrifice and holy struggle (Jihad) between his hands. He has ridiculed death and made fun of life and this very phenomenon has been implanted in their spirits and made them embrace martyrdom and immediately set out for the battlefield to raise the word of Allah on earth.

During the days of Hussein's misfortune (Peace be upon him) Al-Abbas has kept close to his brother never leaving him and presenting to him all kinds of support and fidelity to his cause. He has been protecting him and sacrificing himself for him as he has been the bearer of his banner, the manager of his affairs and the performer of his services. Narrators say; "It is Hussein's heart that has contained Abbas's love and his sincerity to him till the culmination of this love into sacrifice for Hussein, (Peace be upon him) Al-Abbas is regarded as Hussein's guest. He didn't want to allow him to go to war even after the martyrdom of his companions and family members, because he felt powerful and secure as long as Abbas was alive beside him."

So, after the martyrdom of Al-Abbas (A.S.) Imam Hussein has experienced loneliness, loss and alienation and thus lost all hope in life and started laminating his death bitterly and shedding tears for him then, he, Peace be upon him. He hurried to the battlefield again to meet his brother soon in the eternal heavens.

Peace be upon you, Abul-Fadhl. Within your life time, namely from birth to death you have been the secure meeting centre of all human values. Suffice it to say that you alone have been a wonderful example of all Al-Taff martyrs who have occupied the peak of honour and glory in the world of Arabs and Islam.

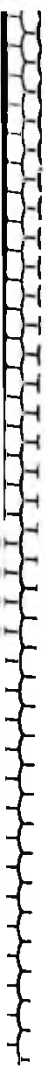
It was my desire, several years ago, to be honoured in making a research on the resume' of Abul-Fadhl (A.S.) the staunch advocate of honour and dignity to this nation. Some of the elevated and respectful figures of the religious academy of Holy Najaf had insistently called me to start this project.

But because of being engaged in compiling an encyclopaedia of the Imams of Ahlul-Bayt (Peace be upon them) I put the research off to be dealt with later. Once upon a time one of my children has been afflicted with one of

the disasters of time and he and me beseeched Allah to remove what he had been suffering from and getting him saved and Allah, the Almighty responded to our plea and rescued him, (Praise be to Him).

After the rescue, my son asked me to write a research on the life of Abul-Fadhl, his resume' and his martyrdom. I replied him positively leaving the research which was in my hand aside to embark on this new project hoping from Allah, the Omnipotent, to give me a distinguished and perfect picture about his life and not to be away from citing reality or far from my objective on writing about him; may Allah alone is the guardian of bliss and success.

Holy Najaf, Iraq
His Eminence Al-Sheikh-Baqir Sharif-el-Qarashi



His Birth and Education (P. B.U. H)

Before I talk about Abul-Fadhl-el-Abbas's birth and growth I briefly touch upon his kinship (Al-Waddah)-that noble kinship which has got the perfect impact on the growth of his great personality and the formation of his honourable behaviour which is based on honour and virtue and what follows below highlights that.

Al-Waddah (His Kinship):

There is no kinship in the world of family which humanity has ever known in all its phases. It is this deep-rooted family in honour and glory that supplied the Arabs and Islamic world with the elements of virtue and sacrifice for prompting goodness and what benefits the people and has illumined the public life with the spirit of piety and faith. Below is a brief exhibition of his noble originality, to which the Moon of the Hashimites and the pride of Adnanese' belongs.

Father:

As for the noble father of our master Al-Abbas (Peace be upon him) is the Prince of the Faithful and the recommended successor of the messenger of Allah (Peace be upon him and his progeny) and the city gate of his knowledge and the husband of his daughter. He is the first to believe in Allah, the Almighty and confirm the Messenger's call to Islam and whose status as compared with that of the prophet's is like that of Haroun's relation to Moses. He is the hero of Islam and the first to raise the word of the oneness of Allah (Al-Tawheed). He has fought the near and distant relatives for the sake of spreading the message of Islam and acquainting the people with its great objectives.

In this great Imam have embodied all the virtues of our secular life. Nobody can, be equal to him in virtue and knowledge. He also, by the unanimity of all Muslims (as all Muslims unanimously agree) he is the wealthiest scientific figure in his talents and geniuses and comes next in status to the messenger Mohammed (Peace be upon him and his progeny). He is so well known to people that no need is there for further information and detailed introduction as his virtues and morals have covered all the languages of the world. Suffice honour and pride to Abbas that he is a branch of the Imamate tree and a brother-in-law to the prophet's grandson (Peace be upon them).

Mother:

But Abul-Fadhl-el-Abbas's dignified and glorious mother (A.S.) is Mrs Fatima, daughter of Hizam bin Khalid and Hizam, her father, is one of the pillars of honour among the Arabs and one of the distinguished characters in open-handedness, bravery and hospitality.

As regards her family, she belongs to the noblest Arab families and she is known for offering help or chivalry and some of this family are reputed for their nobility and courage.

Amer Ben Al-Tufail:

He is the brother of Mrs Umra, the first Ummul-Beneen's grandmother. He has been one the most outstanding Arab cavalry in the intesity of his power. His name has been widely reputed in Arab mediums and others. His name has been so high that Caesar used to dignify any guest of the Arabs if there is some great kinship between him and Amer, and if not, he will neglect or ignore him.

Amer Bin Malik:

He is the second grandfather of Ummul-Beneen and one of the bravest Arab cavalry, nicknamed "The spearhead player" for his surprising courage and of him the poet says:

"That all spearhead's luck is his, tis clear"

In addition to his bravery, he has been renowned for wrong-resistance and pledge-keeping. Historians convey many of his initiatives which prove that all these qualities are true.

Attufail:

Is the father of Umrah, the first Ummul-Beneen's grandmother and is famous among the Arabs for being the bravest and has got brothers who are all as brave as he is. Of these are: Rabeeah, Ubaida and Muawiya and their mother is nicknamed (Ummul-Beneen).

Once, they have paid a visit to Al-Nu'man bin al-Mundher and found Al-Rabee-bin-Ziad-el-Absi present there who has been their foe and opponent. Suddenly the famous poet Labeed-bin-Rabeeah rushes forward to the front (quite furious and exasperated) and addressed Al-Numan in a few lines of verse, which made Al-Nu'man ordered bin-el-Absi to leave the court. He started his verse by speaking well of Ummul-Beneen's four sons and badly of Al-Absi. On hearing the lines, Al-Nu'man, in his turn, got furious too and promptly made a few lines of verse ordering Al-Rabee to leave his court.

Labeed's Verse starts as such:

Perhaps, war is better than calm
Still there stirs in head alarm
We are sons of Ummul-Beneen
Amir's four sons, his best have been
Go out of sight and flee from me
And talk no more, and make no plea
If right or wrong the claim can be
Excuse not, no stay for thee

This incident also signifies the great prestige and high social position they had got in the court of Al-Numan-Bin-Al-Mundhir.

Urwah Bin Utbah:

He is the father of Kabshah, the second Ummul-Beneen's grandmother. He is regarded as one of the remarkable figures in the Arab world and is respectfully received by the kings of his age honouring him and bestowing their blessings on him and receiving him cordially.[1]

(1) The reviewer Al-Sheikh Abdul-Wahid Al-Mudhaffer gave in his book (Al-AlQami Hero) detailed exhibition about the virtuous achievements of this noble family. Her Care for the Prophet's grandson: 12- (Tanaqeeh-el-Maqal) 1; 2: 2; 128.

These are some of the renowned grandfathers of the noble mistress Ummul-Beneen. They are known for their generous qualities and elevated manner and by the law of heritage these honourable qualities have been inherited to Ummul-Beneen and then to her glorified sons.

Ummul-Beneen's Engagement to the Imam:

When the Imam, the Prince of the Faithful, has become a widower after the death of the Prophet's inseparable part and his heavenly beloved daughter, the mistress of all women of the world, Fatima-El-Zahra (P.B.U.H.) he delegated his brother Aqeel to engage a women who is generated from the original uncontaminated Arab-blood to the Imam to marry her to beget a staunch and brave young boy who can fully support and stand up for his son, the Master of the Martyrs in the battlefield of Karbala.

At last, Aqeel has pointed to Ummul-Beneen, the noble Kellabiya lady as in all the Arab families there's no braver and nobler family than this one, and Labeed, the poet used to mention this advantage in them; "We are the best of Amir Bin Sasaa's sons, and this fact is denied by none of the Arabs of that time" and from her community the spearhead, Abu Buraa who is well experienced in spear handling has stood as the bravest among the Arabs who haven't known someone similar to him in bravery.

The Imam (Peace be upon him) has delegated Aqeel to engage her to him and Aqeel went to her father and told him about this issue and the father, in turn, hurried excitedly to his daughter who proudly and dearly responded to that. Thus, she has got wed to the Prince of the Faithful (A.S.). The Imam has found in her character a sagacious mind, intimate faith, sublime morals and fair qualities. He endeared her and showed her his utmost fidelity.

This noble mistress, Ummul-Beneen has taken good care of the grandsons of the Messenger of Allah (Peace be upon him and his progeny) his two heavenly beloved sons and the two masters of the Heaven's youth's (Al-Hassan and Al-Hussein) (Peace be upon them). They have found in her character such sentiments of kindness and sympathy that she could make up for the painful loss which they doomed to bear after the death of their Mother the mistress of the entire female world. She had left for the other world when she was as young as a flower and her loss had left unbearable grief and sorrow in their hearts.

While still living, Ummul-Beneen has cherished in herself genuine leniency and love for Al-Hassan and Al-Hussein (Peace be upon them) more than love for her own sons who have been her own self and spirit in their perfection and

good manners. In service and care she gave priority to the Messenger of Allah's grandsons than to her own sons and history never tells us such a mother who is more faithful to her sons-in-law than to her own sons like this pure mistress, as she considers that a kind of religious duty because, she believes, Allah has given an order to be fidel to them (as clearly shown in the holy Quran). They are really the trust of the Messenger of Allah and his heavenly-beloved grandsons. Ummul-Beneen has been aware of that and for all this she met their needs and did her utmost in serving them.

Ummul-Beneen's status among Ahlul-Bayt (A.S.):

This pure Mistress has got a remarkable position among Ahlul-Bayt. They have highly appreciated her loyalty and sincerity to Imam Hussein and appreciated as well the heroic acts of devotion shown by her dignified sons towards the Master of the Martyrs. The First Martyr, who is of the highest authorities of Imamate legislature (Fiqh) says: "Ummul-Beneen has been one of the noblest women, fully aware of the rights of Ahlul-Bayt highly faithful in her loyalty to them, deep in her devotion and among them she is greatly respected and highly regarded. Elderly" "Zainab has paid her a visit on her arrival to Al-Medina for the loss of her four sons as well as during the days of festivals."

Elderly Zainab- to Ummul-Beneen and her consolatory act for her painful misfortune-that is the loss of her good and noble sons shows the significance of Ummul-Beneen and her top position among Ahlul-Bayt.

Her Status among the Muslims:

This magnificent mistress occupies a considerable position in the hearts of the Muslims and most of them believe that she has got a great position in Allah's estimation. No one resorts to her in his plea and employs her as an intercessor to Allah without being recovered or has his misfortune removed. They ask for her support if afflicted with one of the time's disasters or any hardships of life.

It is natural for her to get such a lofty position bestowed by Allah the Almighty, upon her as she has offered in his path the most valuable parts of her body and spirit as sacrifice to His religion.

The grand offspring:

The first offspring of the mistress, Ummul-Beneen has been our master Abul-Fadhl-el-Abbas on whose birth.[1] Yathrib has flourished and the whole universe has shone with light and waves of joy and pleasure spread among the members of the Alawite family because the bright "moon" which he lit the sky of this world with its virtues and noble acts has been borne and thus he has added to the Hashimites an immortal glory and odour-satiated memories.

When the Imam, the Prince of the Faithful has got the happy news of this blessed birth, he hurried to his house and took him between his arms, hugging and kissing him and conducted the formalities of the legal birth. He called for prayer in his right ear and Allah is the greatest in the left ear.

The first sound that pierced through his ear has been his father's voice, the advocate of faith and piety on earth, the anthem of that voice is: Allah is the greatest... There's no other god but Allah. These great words which represent the prophet's message and the anthem of the pious people have found their way deep into Abul-Fadhl's heart and got printed within his soul until they got to be of his distinguished elements.

He has undertaken the task of calling for them in his future life till he has gone to pieces for them. On the seventh day of Abul-Fadhl's birth, the Imam, (the prince of the faithful) has shaved the child's head and equal to the full weight of the child's body, the Imam has distributed gold and silver among the poor, and slaughtered a goat for him as he has formally done to Al-Hassan and Al-Hussein according to the familiar Islamic conventions.

Abul-Fadhl's birthday:

Some investigators say that Abul-Fadhl was born on the twenty sixth of Hijra on the fourth of Shaaban.[2]

His Name:

The Imam, the Prince of the Faithful, has given his blessed offspring the name of (Al-Abbas) He conceived from the unknown world that Al-Abbas would become the best of the heroes of Islam and that he would keep stern at

(1) Al-Abbas / Al-Muqarrum / P. 76- 73
(2) Qamar-Beni Hashim: Vol. 2. P. 5.

the face of wrong and evil doing and keep smiling at the face of goodness and he really got to be so as the Imam had foretold.

Al-Abbas has kept a rigorous face in the battlefields which the aggressive forces have raised against Ahlul-Bayt, he could destroy their battalions, defeated their heroes and death has been hovering all over all the military troops during the Day of Karbala. The poet on this eventful day says:

For fear of death the foes are seen with faces long

Whereas Abbas with a smiling face marching along

His Nickname:

He has got several nicknames as shown below:

Abul-Fadhl

He is so nicknamed because he has got a son by this name (Al-Fadhl). In an elegy on him, some poets confirm this fact. The poet says:

"Although Abbas has got a son whose name is Fadhl;
This Fadhl which means Favour' belongs to sire alone;
Abbas, alone, is but the Father of all Fadhl
And self-control and Fadhl itself admits no son
To bear and share 'Favour' with him, nor any one."

This very nickname is conforming to his great and real entity. If he hasn't got a son by his name, he is actually Abul-Fadhl and the source of its overflow as he, during his life-time, has been so.

Abul-Qasim

He was nicknamed so, as he got a son by his name (Qasim). Some historians related that he was martyred with him on Al-Taff Day and forwarded him as an offering to Allah's religion and sacrifice to the heavenly-beloved grandson of the Messenger of Allah. (Peace be upon him and his progeny).

His Surnames:

But as for the surnames that people add to one's personality, they speak of his psychological qualities', whether good or bad. As regards Abul-Fadhl, so many lofty surnames are added to him which all imply his good psychological trends and what characterize his good morals. His surnames are as follows:

The Moon of the Hashimites

Al-Abbas (Peace be upon him) has been extremely handsome, ever glowing with youth- and an ideal type of beauty and for this reason he is surnamed: the Moon of the Hashimites. He has not only been the Moon of his noble Alawite family but also the Moon of the world of Islam as he illuminated the path of martyrdom and has shown to all Muslims its noble aims.

Water Supplier (Al-Saqqaa'a)

This surname is the dearest and the loveliest to his heart and the reason for bestowing this noble surname on him lies in the endeavour he made to supply water to the thirsty individuals of Ahlul-Bayt (Peace be upon them) especially when the criminal terrorist (Ibn Marjana) has imposed his blockade over water and deployed his troops all along the Euphrates in order to let the progeny of the prophets die from thirst. Abul-Fadhl set out to break into the Euphrates several times and he could supply the thirsty individuals of Ahlul-Bayt and those helpers who had been with him. We'll expose the details when we touch upon his martyrdom.

The Hero of AL-Al-Qami

AL-Al-Qami is the name of the river at whose banks Abul-Fadhl-el-Abbas has been martyred. He has been surrounded with intensive army forces prepared by (Ibn Marjana) to prevent the heavenly-beloved grandson of the Messenger of Allah and the master of the Heaven's Youths and those who have been with him-women and children from having water. But Abul-Fadhl, by his tremendous might and rare heroism has been able to paralyze the heroes and make the dwarfs of that vile army flee from between his hands and finally occupy that river. He did that several times until at last he has been martyred at its banks and for this he is surnamed as the (Hero of Al-Qami).

Banner-Bearer

Of his most famous surnames is Banner-Bearer. It is really the most honourable banner. It is the banner of the Father of the Free-Imam Hussein (Peace be upon him) Al-Hussein has chosen none of his family people nor his

companions to be the bearer of his banner except Al-Abbas. Since he has got the military capabilities that make him well cut out for that mission. At that age, the banner-bearer is regarded one of the most significant and sensitive posts in the army. The banner which Abul-Fadhl is honoured to bear remained since he left Yathrib till he finally reached Karbala. He held it firmly with an iron hand and it did not fall off until his both hands have been cut off and fell to the ground dead beside the Al-Qami River.

The Battalion Male Sheep (The Ram)

(The Male Sheep of the Battalion)

It is of the noble surnames awarded to the supreme commander of the army who safeguards the battalions of his army through his good conduct and powerful might. This high emblem (decoration) is endowed to our master Abul-Fadhl for the courage and chivalry shown by him in defense and protection of the military camp of Imam Hussein. He alone has been the forwarding force in his brother's camping site and a horrible and destructive thunderbolt against the armies of illegality.

Al-Ameed (The Chief)

It is a very sublime surname in the army which is usually awarded to the distinguished members in military leadership. He has held this decoration as he has been the chief of his brother's army of Abu Abdullah and the commander in chief of his armed forces during the day of Al-Taff.

Family Protector

It is of the most renowned surnames of Abul-Fadhl (The family protector (Hami-el-Dhaeena) Jaafer-el-Hulli in his infallible elegy says:

What a big difference there is
Between the family protector
And Rabeea
And or between Rabeea
And his dignified father in prestige!

This very honourable surname is awarded to him for the vital role he played in taking good care of the chaste and pure mistresses and wives of the divine communication. He has done his best in the process of protecting, guarding and offering services. It is he who has undertaken all the stages of supporting them to mount their camels or dismount from them during the whole period of transfer from Yathrib to Karbala.

It is noteworthy to mention that this surname is awarded to Rabeea who has been the bravest cavalry hero of the Arabs, namely Rabeea son of Mukarrum.[1]

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(1) One can read in "AL-Aqd-el-Fareed": 2: 231: "Duraid son of Al-Summa went out with a number of cavalry belonging to Beni Jasham. When they arrived at a valley belonging to Beni Kenana, called Al-Akhram, with the intention of making a raid over Beni Kenana, they saw a man settling at a corner of the valley with his family there. At this, Duraid asked one of his horsemen. "Go and occupy his family." On approaching the man, the horseman shouted at him saying: "Get away from the people with you and save yourself." At once, he left the rein of his she-camel and ordered those on the back of the camel to march forward. In a few lines of verse he said:

Move on at ease and feel secure
Without delay I fight and win
Look back at me and him just then
Be sure I win, I win be sure

• So, he attacked the horseman, got him down to the ground and took his horse to his people. After that, Duraid sent another horseman to see what had happened to his companion. On arrival to the spot, he saw him dead on the ground. The horseman shouted at him and the man promptly left the rein of the camel, reached the spot and attacked the horseman and in some other few lines of verse he said:

Leave that powerful, free horse alone
Rabeea'a I, with whom you fight.
His spear is firm in his own right
One stab will do and leave you moan.

• Like the first horseman, Rabeea, wrestled the second one down, stabbed him to death. On the second horseman's delay, Duraid, sent a third horseman to see what his two horsemen had done. When the third horseman got to the spot he saw both lying dead on the ground and the man drawing back his spear. When Rabeea saw the horseman standing he ordered his people: "Get back to your lodging area." Rabeea then turned to the horseman reciting this verse:

What are you waiting for from one rigorous man?
Haven't you seen so far what he has done?
Horseman after horseman lay down their dead.
With one dry spear of mine have got him bled.

• He wrestled him down and stabbed him with his spear after breaking the horseman's one. But Duraid felt suspicious of the issue of the three horsemen thinking that they had got the man's people after killing him. So, he followed them by himself. Meantime, Rabeea had been approaching the housing area of his community Duraid had seen them all killed, he turned to Rabeea and said: "Someone like you cannot kill as I; see no spear with you, whereas you were coping with so fierce and hardy heroes mounting fiery and furious horses. I admire your courage and for this reason I donate my simple gift to you. "Do take my spear and keep it with you. It may be useful in

He has well served in protecting his female camping area and shown top devotion and sacrifice to that.

The Supplicant's Gate (Babul-Hawayij)

This is the most common and widely spread surname among the people. They believe and trust nobody submits his plea before him in good faith, without getting a positive response from Allah, who surely fulfils his demand on account of Abul-Fadhl's position in Allah's estimation. Any visitor afflicted with a chronic disease or an unsolvable problem by Allah's support that disease will be cured and that problem will be solved. My own son, Mohammed-el-Hussein is one of those who resorted to him while encountering a disaster and through his visit to Abul-Fadhl and Allah's support he got his rescue.

Abul-Fadhl is a fragrant flow of mercy out of Allah's mercies and a gate out of Allah's gateways and a means out of His means and has got from Allah his high prestige which is due to his holy struggle (Al-Jihad) for the sake of Islam's victory and the defense of his objectives and principles, as well as his firm stand with the heavenly-beloved grandson of the Messenger of Allah until his martyrdom for his noble cause.

These are some of Abul-Fadhl surnames which tell about the great dimensions of his outstanding personality and the great morals and high qualities it embodies. His features show a typically admirable character of top beauty.(1)

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time of need. " "I'm leaving you now to join my companions and show how I feel disappointed with them". So, Duraid went back to his companions and related what he had seen by saying: the horseman whose family was there had bravely protected them and killed your companions and taken my spear, so don't feel you can do any mischief". To show his admiration for Rabeea, Duraid recited this verse:

Like this horseman I have never heard of or seen;
Who can protect of whom he is in charge has been;
Who killed stalwart horsemen and looked for more and more
More as though no act was done by him out there before.
And every time he went to fight with a smiling face
As white as sword polished all well for every case
Supports his mates and draws the spear with daring will
Like mums he takes good care of fowls of kill

(1) In (Tanqeeh-el-Maqal) : 2: 128 "tells us that Al-Abbas has got 16 surnames)".

His Features:

He is surnamed: The Moon of the Hashimites for his glamorous appearance and features, bodily robust and sturdy with marks suggestive of heroism and bravery. Narrators describe him as being tremendously handsome, always mounting the obese horse with his feet reaching the ground and making marks on it.(1)

Ummul-Beneen's prayer of safety for him:

Ummul-Beneen's pure heart has contained Al-Abbas's love. He has been dearer to her than life, and always fears harm or mischief befalls him and she always supplicates Allah to keep him safe and sound. With this aim in mind, she recites the following lines of verse:

I do beseech my only God to keep him well and vigorous
And far from the evil of the eyes of all the envious
Standing be they, sitting be they in any state, whatsoever
Muslims be they, or non-Muslims , they are the same In this matter
Coming be they, going be they at any time and where ever
Their father be, their son's maybe or anyone, that won't differ

With his Father:

Imam Amir-el-Muminin, the Prince of the Faithful had been looking after him since his childhood, and taking upmost care of him by overwhelming him with the great capabilities that he possessed within his great spirit which had been flourishing with faith and supreme morals. He had predicted that one day he would become a famous hero of Islam and would record for all the Muslims brilliant pages of honour and dignity.

The Imam, the true Prince of the Faithful Amir-el-Muminin had usually showered Abul-Fadhl with kisses, as he could occupy the Imam's heart and senses. Historians narrate: "Once he had him sat in his lap and Al-Abbas had extended forth his both arms and the Imam started kissing them with eyes filled with tears. On seeing the Imam in such a state she promptly asked him." "What makes you cry?" The Imam answered in a low voice, with a melancholic

(1) Amaqtel-el-Talibiyeen P. 56.

tone: "I have just looked at these two hands and remembered what will happen to them.

She quickly and eagerly commented saying: "What will happen to them?" The Imam replied in tones of great sorrow and sadness "They will be cut off from the wrists." These words had been like a thunderbolt on Ummul-Beneen. They have melted her heart-and hurried, thoroughly shocked, to him and asked: "Why will they be cut off?" The Imam informed her that they would be cut off for Islam's victory and in defense of his brother, the protector of Allah's legislature, the heavenly-beloved grandson of the Messenger of Allah. On hearing this crying and the women who had been there has shared her deep sorrow and painful distress.(1)

Ummul-Beneen then resorted to patience and praised Allah, the Almighty for finding her son sacrifice reply from the Imam she burst out into himself for the grandson of the Messenger of Allah and his heavenly-beloved one.

His Growth:

Abul-Fadhl has grown up to be noble and righteous and rarely one can acquire such, growth as his. He is brought up in the lap of his father, the advocate of social justice on earth. He has got him nourished with his knowledge and piety, and inculcated in him honourable trends and good habits to be his example and a model for others like him, His mother, Mistress Fatima has planted in his spirit all the qualities of virtue and perfection and nourished him love of the Great Creator, and from his childhood she has made look forward to pleasing Allah and obeying his orders and he has kept on abiding by this state all though his life.

In addition Abul-Fadhl also kept joining his two brothers, grandsons and lovely basils of the Messenger of Allah-namely Al-Hassan and Al-Hussein, the two masters of the Heaven's Youths. He has been acquiring from them rules of virtue and basics of fine ethics. He, particularly, has kept attending his brother, the Father of the Martyrs, Imam Hussein. He has never separated himself from the Imam neither in his settlement nor in his travels. He is influenced by the Imam's behaviour and praiseworthy qualities. The Imam's noble morals have found access to the depths of his heart until he has become a true picture of Al-Hussein's, following his morals and his tendencies.

(1) Qamar-Beni Hashim: Vol. 1. P. 19

Imam Hussein has shown Abul-Fadhl his utmost sincerity and priority over all the individuals of Ahlul-Bayt as he has seen from him true brotherhood and honesty until at last his sacrifice for him.

The right,-educational structure which our master Abul-Fadhl el-Abbas has obtained has raised him to the level of the great people and reformers who could change the course of human history for the immense sacrifice they have offered in the way of their self-determination issues and rescue from the darkness of humiliation and bondage.

Abul-Fadhl has been brought up for sacrifice and devotion to Islam and raising right and the message of Islam which aims at liberating the will of man and building a better society in which justice, love and altruism prevail. Al-Abbas has been much moved by these sublime principles and struggled for their sake tremendously. He has planted them deep into himself and within his real entity- his father has been, the real Prince of the Faithful and his two brothers- Al-Hassan and Al-Hussein.

These are the great who have borne the torch of freedom and dignity and opened wide the bright horizons to all the peoples of the world and nations of the earth for the sake of their dignity and freedom and for making justice and noble values dominate the world of Muslims.

Impressions on his personality

Abul-Fadhl has occupied the hearts of the great people and their senses and has become the anthem of all the free people of all times and places on account of the significant sacrifice he has done towards his brother, the Master of the Martyrs who stood firm in the face of injustice and tyranny and built up for the Muslims supreme sovereignty and immortal glory. Following are some of the valuable words which have been expressed by high dignitaries about Abul-Fadhl.

Imam Al-Sajjad (A.S.):

Imam Zain-ul-Abadeen is one of the founders of piety and virtue in Islam. This great Imam has always been calling Allah for showing his mercy to his uncle-Al-Abbas, and recalling with increasing regards and respects his immense sacrifices towards his brother, Al-Hussein. Of the things he said about him are these precious words:

"May Allah shower his mercy on Al-Abbas, my uncle as he has shown his utmost altruism and sacrifice himself for his brother till his hands have been cut off and Allah, the Almighty Has replaced them with two wings with which he can fly with the angels in heavens as He Has done to Jaafer, son of Abu Talib. There's such a high position to be conferred on him by Allah on Doomsday that all martyrs wish to obtain likewise." (1)

(1) Al-Khisal 68 Al-Hadith 101, Amali-el-Sadouq: 548 Al-Hadith 731 Behar-el-Anwar: 22: 274 Al-Hadith 21. Al-Awalim: 249.

These words have been euthanatized by the remarkable deeds done by Abul-Fadhl-represented in the sacrifice made to his brother, the Father of the Free, Imam Hussein. On the right track of the Imam he revealed all kinds of altruism and all sorts of sacrifices which are really beyond description. Such sacrifice has got to be the topic of conversation all along history- his both hands have been cut off for the sake of the Imam during the Day of Al-Taff, and he remained resisting for him till he fell down to the ground and got to his everlasting destination. In Allah's sight, these huge sacrifices deserve noble position in return. Allah has conferred on him such rewards and gifts that all martyrs of right virtue wish to possess likewise.

Imam Al-Sadiq:

As for Imam Al-Sadiq, he is the owner of the creative mind and the great thinker of Islam. This gigantic and great figure has always paid tribute to his uncle, Al-Abbas and imparted odorous and fragrant praises to him for his heroic attitudes during the Day of el-Taff. The following sentences are part of what he tells us about him:

"My uncle Al-Abbas has got deep insight and strong will. He shared his brother, Al-Hussein the holy struggle in his uprising and did his best and passed away as a martyr." He also talked about the noblest qualities of his uncle, Al-Abbas, which have been the cause of Imam Sadiq's admiration. These qualities can be shown in the following:[1]

Deep insight:

His privilege of deep insight is generated from his sound opinion and originality of thought, nobody can possess such quality any except the individual whose spirit is pure and his heart is clear, and motives of sheer passion and vanity have got no authority over him. This very noble quality is one of the remarkable characteristics of Abul-Fadhl personality. It's his deep insight into things and thinking that have made him support and attend the Imam of piety and the Master of the Martyrs, Imam Hussein. He has rose by that to the peak of honour and glory and got immortal all along history. Abul-Fadhl has got the peak of the human values as long as man submits to them and glorifies them.

(1) Thekheerat-el-Darein : 123: Maali-el-Sibtain : 1: 434.

Firmness of faith:

The other phenomenon of Abul-Fadhl's qualities is firmness in faith, and this firmness of faith has manifested itself in his holy struggle at the battlefields between the hands of the martyrs, and the heavenly-beloved grandson of the Messenger of Allah with the objective of gaining his fair pay from Allah. He hasn't been motivated by any material factor, as he declared that in his short verse at the battlefield (Al-Rajaz) during the Day-of-el-Taff. This is the most reliable documented evidence of his faith.

If you cut off my right;
For my faith I do fight;
For my Imam with might;
Trust worthy and upright;

His Holy Struggle beside Imam-el-Hussein (A.S.):

Some other dignified acts and virtues that the hero of Karbala –Al-Abbas contained were well spoken of by Imam-Al-Sadiq and that was his brilliant holy struggle (Al-jihad) between the hands of the grandson of the Messenger of Allah and the Master of the Heaven's Youth's. His holy struggle on the track of Al-Hussein was of the highest class of virtue which Al-Abbas has deservedly achieved-where he had done his utmost on the Day of Al-Taff, thoroughly unprecedented in the world of heroism.

The Visit of Al-Imam Al-Sadiq:

Imam Al-Sadiq had visited the martyrdom's area and sacrifice-Karbala. After visiting Imam Hussein and all Ahlul-Bayt and the selective group of his companions. He eagerly set out for visiting the grave of his uncle, Al-Abbas and there he stood by the magnified holy grave lamenting his death. This visit of the Imam did imply the height of Al-Abbas's position and prestige. It runs as follows:

"Peace of Allah and peace of His close angles and
Peace of His prophets and messengers,
And of His righteous subjects, together with
Peace of all the martyrs and devotees and all
Pure and good angels who keep abiding by the location from sunrise
To sunset, be upon you, son of the true Prince of the Faithful» "

Al-Imam-Al-Sadiq received his uncle, Abbas with the words which were profuse with all the meanings of supremacy and magnification, ranging from greetings of Allah and peace of his angels, prophets and Messengers and peace of all righteous subjects of such odour-satiated and pure martyrs and devotees, greetings are raised for him. AL-Imam-Al-Sadiq, the prophet's inseparable progeny proceeded on in his visit saying:

"I bear witness to you of my submission, and confirmation, and fidelity and consultation to the ancestor of the messenger prophet, his adopted grandson, the knowledgeable guide, the informative guardian and the illegally wronged."

Al-Imam-Al-Sadiq through this section has added very fine decorations to his uncle Al-Abbas, which is regarded of the clearest and most sublime decoration, bestowed on the great martyrs. Below are some of these decorations.

Complete submission

Al-Abbas has submitted to his brother AL-Hussein all his own affairs and attended to all of the Imam's issues till he has got martyred on the track of faith knowledge of the true Imamite of the Imam establishing his knowledge of the true Imamate of the Imam on four principles: deep faith in Allah, the Almighty the originality of opinion, legality of purpose and sincerity of intention.

Confirmation

Al-Abbas has recognized and confirmed the various directions of his heavenly-beloved brother. He left no room for anyone to suspect the justice of his issue-that is, of his being with right suspect the justice of his issue so; anyone who cherished hostility and launched war against him was clearly on the wrong track.

Fidelity

Among the noble qualities that Imam Al-Sadiq has added to his uncle, Abul-Fadhl is fidelity as Abul-Fadhl has kept his pledge to Allah of backing up the Imam of right, his brother Abu Abdullah-Al-Hussein in his fight against the army of Ibn Ziad, curse be upon him. Abul-Fadhl had stood beside his brother in the most crucial situations, and kept on with him until both of his hands had been cut off. He was created for fidelity and charity for those who were close relatives or distant ones.

Offering Counsel:

Al-Imam-Al-Sadiq bears witness to the counsel offered by his uncle-Al-Abbas to his brother, Master of the Martyrs. He has been honest to him in giving counsel to combat evil-doers and refuting the allegations of advocates of blasphemy and misleading guidance as well as participating in his tremendous sacrifice which the world has never witnessed as such before in all stages of history. Let us wait for another aspect of this noble visit in which the Imam says:

"Therefore, Allah the Almighty, has awarded you, on behalf of His Messenger, of the true Prince of the Faithful, of Al-Hassan and Al-Hussein Peace of Allah be upon them, the best rewards in return for the patience you have endured, the misfortunes you have encountered, and the support you have offered, so blessed be you in your last destination in the hereafter."

This section has contained Al-Imam-Al-Sadiq's high regard for his uncle, Al-Abbas for the great service he has forwarded and the immense sacrifices for the Master of the Heaven's Youths and the Heavenly-beloved grandson of the Messenger of Allah, Al-Imam-Al-Hussein as he sacrificed himself for him and protected him with his heart and kept patient despite all the hardships and the misfortunes he has faced on his right-track of faith hoping for fair pay from Allah. For all this, Allah has awarded him, on behalf of His prophet- the Greatest Messenger and his city gateway to knowledge, Al-Imam (Amir-el-Muminin) the true Prince of the Faithful and on behalf of Al-Hassan and AL-Hussein, the best of rewards in return for his great sacrifices.

"Curse be upon those who have killed you; curse be upon those who have ignored your right and ridiculed your sacredness; and curse be upon those who have stood as impediments between you and the water of the Euphrates."

"I bear witness that you have been killed illegally, and that Allah will fulfil His promise to you. I have come as a guest to visit you, with my heart perfectly submitted to you and fully attached to you. I, myself am your attendant and my holy support to you is available till Allah gives His judgement and He is the best of all judges. I'm with you, with you, not with your enemy. I believe in you and in your return and those who have opposed you and killed you are of the unbelievers. May Allah kill that community who have killed you with hands and tongues."

"Peace be upon you - you the righteous subjects, the obedient to Allah, to His Messenger to the true Prince of the Faithful, to Al-Hassan and Al-Hussein, (Peace be upon them) Peace be upon you and Allah's mercy, blessings, forgiveness and consent be upon your body and spirit."

"I bear witness and beseech Allah to bear witness, too that you have followed the example of Badr fighters and the holy strugglers on the path of Allah; who have been advisors calling for the holy struggle, against His enemies? Who have shown unbelievable support to their guardians and who have defended His beloved ones."

"May Allah award you the best of rewards, the most of rewards, the most abundant of rewards, the most satisfactory of rewards like those awarded to someone who has kept to his pledge to Him and responded to His call for Islam and obeyed His guardians."

Al-Imam-Al-Sadiq has borne witness - the ever thinking and creative mind in Islam and requested Allah the Almighty to bear witness to what he says about his uncle Abul-Fadhl –el-Abbas that he has followed in his holy struggle with his brother, the Father of the Free Al-Imam-Al-Hussein the same track which the martyrs of Al-Badr followed - the fighters who are regarded by Allah as the most noblest of martyrs. It is they who have written victory to Islam, and with their pure bloods, the word of Allah has raised high on earth. They have met martyrdom after being fully aware of their real state of being and thoroughly confident of their just issue.

Like those mentioned above, Abul-Fadhl-Al-Abbas has moved along this bright line. He has been martyred to save Islam from its overwhelming misfortune. The Umayyad's community rogue Abu-Sufyan's grandson has endeavoured to eradicate the word of Allah from existence, fold the banner of Islam and get people back to their first pre-Islamic era. So, Abul-Fadhl rose vehemently under the leadership of his brother- the Father of the Free at the face of bloodthirsty tyrant and in their holy uprising, the supreme word of Allah has been achieved by the real and eternal victory of Islam and the overwhelming retreat of his enemies and opponents. Al-Imam-Al-Sadiq resumes this recitation of this visit to his uncle, Al-Abbas and records what he bears of high prestige and dignification saying:

"I also bear witness to the highest counsel you have offered and to the most excessive effort you have made until Allah has placed you among the martyrs and your spirit with those who have greatly pleased with what Allah has conferred on them and bestowed on you in His Heavens, the most spacious accommodation and the best of rooms, and held your name up to the horizons and let you join the prophets, and concubines, martyrs and righteous people - with all those favourite companions."

"I bear witness that you have neither humiliated others nor shown them infidelity and that you have gone along fully aware of your holy issue following the example of the righteous and attending the prophets. I request Allah to join me with you and with His Messenger and Guardians in the accommodations

of those who fear him. He is the most merciful." [1] One can conceive from the final items of his visit, the extent of Al-Abbas's significance, and the height of his position in the eyes of Al-Imam-Al-Sadiq, the Imam of piety, on account of the great commitment of this great hero to his pledge, and his great sacrifice to the odorous basil of the Messenger of Allah Al-Imam-Al-Hussein. The Imam has also beseeched Allah to raise him to the level of the prophets and their grandsons and those whom Allah Has tested their faith.

AL-Imam AL-Hujjah:

Al-Imam Al-Hujjah, the great reformer and the only remaining Imam of Allah's earth, the still existing guardian of the Mohammadans declared in a wonderful speech on behalf of his uncle, Al-Abbas. In this speech came: "Peace be upon Abul-Fadhl Al-Abbas, son of the true Prince of the Faithful." (Amir-el-Muminin). Who has consoled his brother by self-sacrifice; and has taken for his tomorrow from his yesterday? Who has been his devotee, his protector and his water supplier, and whose hands have been cut off for him? "Curse be upon his killers

Yazid [2], son of Al-Raqqad-el-Janbi [3] and

Hukaim [4], son of Attufail-el-Tayy

Allah's remaining Imam on earth has paid tribute to the noble qualities represented in his uncle's character, the Moon of the Hashimites and the pride of the Adnanese: The qualities are presented below:

1. Sharing his brother, the Master of the Martyrs his crucial situations. He has stood up for him in the darkest of conditions and in the most violent and severest misfortunes to a degree that he has become the topic of talk among the people all along history.
2. Keeping the best 'food stuff' for his life in the hereafter by his piety and his intense precautionary attitudes on religion as well as his support for the Imam of Piety.

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(1) Kamil-el-Ziyarat : P. 440. Part 85 / Al-Hadith : 1: Tahdthib-el-Ahkam : Vol. 6 Page. 6570- / Misbayh-el-Mutahajjed: P. 724726- / Al-Mazar-el-Kabeer : P. 388392- / Misbah-el-Zayir P. 215 / Mazar-el-Shaheed P.131134- / Bihar-el-Anwar Vol. 98 P. 217, 277 Al-Hadith Vol. 1 P. 287 / Al-Hadith 2.
(2) Ibid and in Autobiographies' "Zayd".
(3) Ibid and in Bihar-el-Anwar (Wiiqad).
(4) Iqbal-el-Aqmal Vol. 3 P.73 / Misbah-el-Zayir P.425 / Al-Mazar-el-Kabeer P.485 / Bihar –el-Anwar Vol. 45 P.64.

3. Presenting himself, his brother and his son as holy oblation to the Master of the Heaven's Youths Al-Imam-Al-Hussein.
4. Employing his holy spirit in protecting his wronged brother.
5. Endeavouring to supply water to his brother and all Ahlul-Bayt individuals when the authorities of injustice and tyranny have imposed blockade on water, not letting a drop of it reach the people of the prophet.

Fourth: the Poets:

The poets of Ahlul-Bayt have greatly admired Abul-Fadhl's personality which has reached the peak of honour and glory and recorded pages of light in the history of the Islamic nation, and have composed on his behalf wonderful Arabic poetry in admiration and dignification of his noble values. Following are a number of the distinguished poets:

1- AL-Kumait

As for the great Muslim poet, Al-Kumait Al-Asadi, Abul-Fadhl's love has pierced into the depths of his heart. He has touched upon his praise in one of his immortal Hashimite poems. He said:

The mere mention of Abul-Fadhl
Is a balm to the diseased [1]

The mention of Abbas's name is but a balm which can relieve the patient's soul and make it calm. Recalling the name of Abul-Fadhl-Al-Abbas and the rest of Ahlul-Bayt is lovely to any man of honour as the very meaning of the word suggests virtue and absolute perfection as well as being a balm to spirit's afflicted with ignorance, vanity and other psychological diseases.

(1) Al-Hashimite P. 25 / It is strange to find that the reviewer of his poetry works said that Abul-Fadhl here is meant Al-Abbas-bin Abul-Mutalib.

2- AL-Fadhl Bin Mohammad

Is one of the inspired poets who are afflicted by the personality of Abul-Fadhl, and this great poet is the grandson of Al-Abbas, (A.S.) whose full name is: Mohammed son of Al-Fadhl, son of Al-Hassan, son of Ubeidullah [1] son of Al-Abbas. In his poem he says:

I often recall Abbas's firm stand
With heads of foes cut off with sword in hand
Protecting his Imam and while in thirst,
Without a thread of fear he did his best
I think I can't one day witness a scene
Full of prestige and pride as I have seen
How high his favour is! How fine!
Eternal as the sun his acts do shine[2]

These lines give us an image of Abul-Fadhl's bravery illustrating the bright part he played in the battlefield, that brilliant past which called for dignification and pride in protecting his brother, the Father of the Free and preventing any harm from touching the Imam's spirit and supplying water to all the member of his family and children in particular. There is no scene bitter and more sublime than this miraculous attitude which Abul-Fadhl has had with his brother, Abdullah's father. These noble situations have occupied the heart of his grandson, Al-Fadhl, the poet who has already recited his verse. He has also written an elegy on his martyrdom, deeply affected by this unforgettable event. From AL-Fadhl, grandson of Abul-Fadhl-Al-Abbas the following tender lines is selected from his elegy.

The one to be cried for, the only one
Is that for whom Hussein himself cried
Brother of his and father's daring son
Abbas by name whose heart in red is dyed
For him in Karbala, he did his best
Bringing water for him and he - dying from thirst [3]

(1) He is Abul-Abbas Bin Mohammed, he was described as being gentle; kind; handsome; pious. He was also the guardian of Medina during the days of Beni Al-Abbas. When he was 55 years old he passed away. Sirr-el-Silseila-el-Alawaiya P.89 / Lubab-el-Ansab Vol.1. P.357 / Al-Sajarah-el-Mubaraka. P.184.
(2) Al-Mujdi-Fi-Ansab-el-Talibiyeen: P. 232.
(3) These lines belong to Al-Fadhl, son of Mohammed, son of-el-Hassan, son of Ubeidullah,

Yes, Abul-Fadhl-Al-Abbas the symbol of evil-resistance and virtue has got the full right among the people to be cried over and glorified for the agonies and calamities he had suffered at the battlefield.

AL-Imam AL-Hussein has got afflicted with unspeakable misfortune and cried bitter cries over his death because he has lost the most charitable brother and the tenderest one to him.

3- Sayyid Radhi-el-Qazwini

The poet has also admired Abul-Fadhl's character. The following stanza is taken from a poem composed by him:

Abul-Fadhl, you set up favour
And self- control,
Favour knows none save you-never
As guide at all,
You wished to reach the peak of height
And reached indeed.
But no one else used all his might
And met his need
To live in peace with evil foes
Is vile and base
To nobly die for right at wars
Is worth praise

Abul-Fadhl is one the founders of 'AL-FADHL' and evil-resistance in the world of the Arabs and Islam he has risen to the ways that can lead to glory and dignity and actually he could reach their peaks. He has chosen the path of war so as not to the victim of indignity and dishonour.

4- Mohammed Ridha-el-Azri

In his masterpiece, the great poet and pilgrim Mohammed-Ridha- el-Azdi has spoken well of the noble values and morals of the Moon of the Hashimites which have occupied the senses and feelings of the free people of the world. The following is an excerpt of what he says:

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son of Abbas, son of Ali / Sharh-el-Akhbar: 84: 3: 193 / Al-Luhuf: 70 Lawaij-el-Ashjan: 80. / Al-Ghadeer: 3: P.5

To your sweet remembrance rise with arms right out,
Eternal are the things that noblemen can buy,
Haven't you heard so far of Karbala's event
Whose heart-rending actions have overwhelmed the sky?
"Guidance" towards Abbas that day for help it went
When then a sunlight a ray was veiled with lots of dust, throughout

In this first line of his masterpiece Al-Azdi, calls for purchasing sweet remembrance which is the best achievement that man can gain as it can be everlasting whereas in the second line he calls for contemplating and benefiting from Karbala's catastrophic event from which a gigantic volcano of values and virtues that belong to the progeny of the prophets has broken out. Then, he proceeds on to the third line where heavenly-beloved grandson of the prophet resorts to Al-Abbas. Let us listen to what Al-Abbas has done in the process of protecting and guarding his brother. Al-Azdi says:

Protects he then the den with fiery roar;
And stands against the beasts before his chief;
And swords shriek as thunder shouts in grief
From a stalwart receives a smile the battalion core;
And meantime heads are seen cut off at once;
His high morals never upset the weak;
He only after, foes of right, doth always seek.
Are all Quraishi men, still unaware.
Of how daring he is in rushing everywhere?! (1)

These lines are thoroughly harmonious with the heroic acts of Abul-Fadhl. They cite his values and the honourable role he has played in protecting his brother, the Father of the Free. He rose like a lion defending his brother in the battle of honour and dignity, not causing at all for all the wild beasts that have filled the desert of Karbala in defence of the human wolves. Abul-Fadhl rushed forward smiling in the fields of was breaking the noses of those mean and base villains and causing their death for sake of his dignity and honour of his brother. It has become clearly evident to the Qurashi tribes in this battle that Abul-Fadhl Al-Abbas always take the initiative and in the van in breaking through any corner, and that he is the son of that who could make Islam have full control over them by demolishing their idols and all their pre-Islamic inhuman acts.

(1) Riyadh-el-Madh-Wul-Ritha : 82.

5- Ibrahim Hussein AL-Tabtabai

He is Sayyid Ibrahim son of Sayyid Hussein, son of Sayyid Mehdi Bahr-el-Ulum, born in 1248 H. and died in 1319 H. To you, dear reader, I present a sample of his verse:-

Stand by "Tufoof" and ask the troops who have been there;
And ask Abbas: " Who moved the dust of war? Be fair"
If gates blocked with force of their pre-sharpened tools;
With his own sword he unlocks all and turns them fools.
And saves Hussein by sweeping them away so soon;
Up in the sky, exposed them all, that Hashami Moon [1]

. . . . . .

With confidence and daring soul he got to foes;
With will and might he worked his sword when got so close;
I weep to see him lain on those deserted lands;
With holy blood of his, be mixed with sands.
It's you who raised those lonely spots above the sky;
I cry for you, as ladies lost their lads, cry;
I cry for you, you-who have lost your sacred hands,
With which you made the water waves so sweetly flow
The worse, the foes have done at war to you
The so better has been -to render faith anew.
The world has got so pleased with you and with your Eid;
With birth and your rebirth, the world has got so pleased
And with many happy returns, be pleased indeed;
Thou art the gem that was placed on its garland
With its crown adorns thy face and whole stand [2]

(1) Bahr-el-Ulum: Sayyid Mehdi is the surname given to the grandfather of the famous family which is now called Aal-Bahr-el-Ulum. Many renowned poets, clergymen and writers belong to this family in Najaf.
(2) The poet's poetry Book. (His Diran). P.57.

His psychological Aspects

Our master Al-Abbas has been a world of virtue and morals, No noble quality or sublime trend is there without being of his distinguished characteristics and personal privileges. Suffice pride to him, his being the son of Al-Imam, the true Prince of the Faithful in whose figure all the virtues of the world are contained, from his father Abul-Fadhl has inherited the whole of his father's virtues and noble behaviour until he got to be the symbol of every virtue, and a title of all fine values. Below we allude to his personal traits in brief.

Bravery:

Bravery is of the most elevated traits of manlihood as it implies powerful personality and it steadfastness before events. Abul-Fadhl-Al-Abbas has inherited this noble privilege from his father, Al-Imam and the true Prince of the Faithful who has been the bravest man throughout the world of existence. He also has inherited this sublime quality from his uncles who have been merited with this phenomenon and renowned among all Arab districts. Abul-Fadhl has been a complete world in heroism. Never his heart has palpitated in fear or horror in all the wars which he has a share with his father as some historians declare. He has shown that kind of courage that he has become the topic of talk all along history. On the historic day the most significant legendry event has taken has taken place in Islam through which Abul-Fadhl rose bravely before those forces which have covered the desert of Karbala. He could upset the brave and horrify the hearts of the whole army. The ground has shaken under the feet and death has kept hovering over them and sought offering him general leaderships of their army in case he abandons supporting this brother. At this, Abbas ridiculed them and on the courage, this offer made him more

firm in defense of his belief and principles. Al-Abbas courage and what he has shown of that during the Day of Al-Taff has not been materialistic in nature on this life. But for the sake of defending the holiest principles embodied in his brother's uprising - the master of the Martyrs, the first defender of the wronged and the vulnerable.

With the Poets:

Some poets of Islam have got amazed at the bravery of Abul-Fadhl and the power of his might and what he has caused to the Amawite army of their overwhelming retreat. Below are some poets who are enticed with his personality. The Alawite poet sayed Jaafer Al-Hilli in his masterpiece has described what has be fallen the Amawite army of panic and havoc by virtue of Abul-Fadhl bravery.

Torture befell the army of Umayyad side
From a stalwart who with valour made them divide
No one brought them havoc save that valiant lion
Roaring with words unknown to them when he was on
All army men got long faces, afraid of death
But Al-Abbas smiling is seen with prefect health
He turned the right over the left and broke through
The heart of Foe, reaping the heads with less ado.
No brave advanced and lived till his head first advanced
Stained their horses all red with mighty spear
Till their horses and his spear went red and rare
When being engaged with one and gets in high anger
That one cannot escape from his ordained danger
His forward rush towards the foes can be compared
With rush of an escaping man when being scared
Hero, indeed, he got that soul from noble dad
With which he broke noses of men who were so bad

This description cities clearly Abul-Fadhls power of might-as well as his rare bravery! Have you seen how Al-Hilli imparts the details of what has happened to the Umayyads army- of their overall cowardice, and their complete retreat when the Moon of the Hashimites and the hero of Islam has risen to them and caused them all this painful torture, leaving their army sections wallow with fright and horror whereas Al-Abbas is seen unhesitant, irresistible and indifferent to whatever happens, ever smiling for the unbearable losses he is

doomed to bear. He has covered the battle field with bodies lying there and stained their horses with their own blood. I think there is no other description of valour and courage to match this strict and wonderful one which as narrators say is void of any exaggeration or conceit about what Al-Abbas has brought about to the Kufites as regards their huge losses at that time.

Al-Sayyid-el-Hilli goes on describing Abul-Fadhl. He says:

Hero - indeed, whenever mounting his horse
His horse, although obese, retains its force
He is-with sword in hand, a thunderbolt
If not ordained, his sword will make no fault.
If God wills it, it leaves no one, safe there,
All Kufans die and God's judgement is fair [1]

Al-Abbas would have demolished the foes whole army and removed them from the world of existence.

Al-Imam Kashef-el-Gheta:

This poet is one of the admirers of Abul-Fadhl's bravery. In his infallible poem, he says:

The Foes' faces, from fear frown, during the fight
When Al-Abbas rushes forward and gets in sight
His sword in hand, his smiling face glows with delight
His sword knows well what death doth mean in dreams at night

All the faces of the Umayyad's army, out of fear and horror frown and get horrified at the appearance of Abul-Fadhl Al-Abbas, who has kept on cut tiny off the heads of their heroes, shattering their ideals and causing them painful torture.

(1) Sihr-Babil-Wa-Saj-el-Balabil / Sayyid Jaafer-el-Hilli, 420431- Reviewed by Al-Imam-el-Sheikh Mohammed Hussein Aal-Kashif-el-Gheta.

Al-Fartusi:

The poet of Ahlul-Bayt, Al-Sheikh, Abdul-Muniem AL-Fartusi, may Allah light his grave, in which portrays in his immortal epic poem, Abul-Fadhl's bravery and valour in the battle field. Now, listen, dear reader, to what he says:

Renowned for holy fight in every march,
Renowned in meetings for his firm stand,
In him has grown all might and got no match,
From Ali learned rescue and open hand
Self-controlled man he is in every plight

Al-Fartusi also adds portraying the bulk of losses Abul-Fadhl has caused to the various sections of the Umayyad's army.

He mounted soon the back of his obesest horse
A banner on a high castle, he there appeared
And that in fact has been his natural course
Exposed to Foes-as moon-and war as night is heard.
The hearts of all the brave have lost their ribs so soon.
As though flown up out of their parts at seeing the moon.
Beating battalions hard and showing them their fate.
Their losses reached their peak and high death rate [1]

Ibn Nema Al-Hilli:

To cry over his painful death deserves he much
Abbas whose help for Al-Hussein has got no match
With holy fight he could defeat all evil acts
Guided by right against what they proclaim as facts.
In Allah's name – he did his best for Al-Hussein
After making his foes disperse with utmost pain.
He filled the skin with water but he kept in thirst
Hoping to quench thirst of all kids and ladies first

(1) Malhamat-Ahlul-Bayt Vol.3 p.329330-.

Abul-Fadhl's bravery has amazed the greatest of poets and has become the topic of people's conversation in the long run, and what enhanced its significance was that it's all devoted to the victory of right and in defense of the morals and principles that Islam has brought to people. It hasn't been, in any case, exploited to get some material and secular gain.

Faith in Allah:

As for the power of faith in Allah and its firmness, it is one of the remarkable elements that form; the character of Abul-Fadhl, which wins priority over his other qualities . He is brought up in the laps of faith and centres of knowledge and piety and institutes of Obedience and worship to Allah, the Omnipotent. He is nourished by his father, the chief of the Unifiers and the master of the pious who commit to the essence of faith and the reality of unification. He has got him nourished with the faith that evolves from awareness, and contemplation the facts of the Universe and mysteries of nature- that faith which the Imam has once declared saying . Even if I get the "cover" revealed, my faith doesn't increase". This deep faith has interacted ion the depths of Abul-Fadhl's heart and within the spheres of his spirit till he has become one of the giants of the pious and unifiers. It is this great and boundless that has made him, together with his brothers and some of his son's pure "oblations" in the path of Allah's, the Almighty. Al-Abbas has fought bravely in defense of religion, and the protection of the principles of Islam which have been exposed to overwhelming danger during the Umayyad>s rule, aiming only at achieving Allah's consent and granting the life of the hereafter.

Self-dignity and Evil resistance:

Another quality among the sublime qualities of Abul-Fadhl's was self-dignity, and evil resistance. He refused to live humiliated under the Umayyad's rule which had exploited Allah's property to build their vast countries with and Allah's subjects as servants. He set out for the holy fight fields with his brother, the Father of the Free who raised the slogan of dignity, self-supremacy and declared that death under the shades of military tools is a perfect happiness and life with the tyrants is sheer boredom.

Abul-Fadhl has portrayed on the Day of Al-Taff the quality of self-dignity in all its concepts and broad horizons. The Umayyad's promised him that he would be authorize the leadership of the army as the general leader if he abandoned his brother, the Master of the Heaven's Youths , but he ridiculed them and placed the leadership of their army under his feet. Finally, he with

true faith and eagerness rushed towards to the battlefields where he could knock the opponent's heroes down and cut off their heads in defense of his freedom, religion and dignity.

Patience:

The characteristics and remarkable merits of Abul-Fadhl's patience is patience against the calamities of time - calamities that have overwhelmed him during Al-Taff Day whose horror could melt down mountains but he remained stead fast and didn't lose patience, and uttered no word to show his discomfort as to what was happening to him and to all his family people. On the contrary, he thoroughly surrendered himself to the will of the Great Creator taking his brother the Master of the Martyrs as his ideal model whose patience had exceeded the weight of the highest mountains of the world if one desired to weigh it. Abul-Fadhl has witnessed the brilliant stars and the faithful, dignified companions lying on the scorching ground of Karbala, slaughtered like victims with the sweltering heat of the sun melting them down. He too has heard the cries of the children and kids while calling for water – "thirst O thirst". He has also heard the wives of the 'Divine Communication' who have been lamenting the death of the martyrs as well as the loneliness of his brother Al-Hussein who has been surrounded with the mean and vile people of Al-Kufa who wished to kill him to get close to their Master, Ibn Marjana. Abul-Fadhl has witnessed all these hard and unbearable disasters but after all, he did not lose patience and delivered himself to Allah, the Almighty, hoping to please Him and get His reward.

Fidelity:

(Sincerity, faithfulness)

Abul-Fadhl's fidelity is of the noblest and of the most distinguished characteristics of his personality. He has passed the record in this noble privilege and got to the top of the level. The following points represent features of his fidelity.

Fidelity to his religion:

In fact, Abul-Fadhl has been the most fidel figure to his religion and the staunchest in defense of it. When Islam is exposed to a devastating danger by the Umayyad's clique who have denied Islam completely and resumed fighting

it day and night without stoppage. Abul-Fadhl has rushed to the battlefields and followed the track of the pious and the faithful believers to raise the word of Allah high on earth, with both hands cut off and his pure body fallen off to the ground for the sake of his religious principles.

Fidelity to his nation:

Our Master Abul-Fadhl-el-Abbas has seen the whole Islamic nation undergoing a dark nightmare of humility and bondage and its fate has become in the hands of a criminal Umayyad mob- they have confiscated its properties and intervened in its private affairs to the level that one of their principal political leaders has declared without shame or shyness saying: "All green lands belong to Quraish only" what insult to the nation is greater than this?! He also thought that fidelity could be shown by rising to liberate the nation from its bitter state of being. To achieve that together with he set out with his brother, the Father of the Free the shining stars of Ahlul-Bayt's youth's including the Free and dignified figures of their companions and raised the motto of liberation and announced holy fight (Jihad) for the sake of rescuing the Muslims from humility and servitude and returning the noble and free life to them until their martyrdom for this sublime objectives. What fidelity is there in the world to match such fidelity?

Fidelity to the nation:

The Islamic nation has undergone hard and unbearable troubles during the Umayyad rule. It has lost its independence and dignity and has totally become on orchard to the Umayyad's and other capitalist forces of Quraishis and their agents. Deprivation and misery have become common phenomena and most reformers and free people were subjected to humility and degradation and there had been no room for the freedom of thought and opinion later by virtue of their sacrifices. So Al-Abbas, under the leadership of his brother, the Master of the Martyrs rushed to resist that black rule and demolish its orchards and thrones_ all these have been accomplished.

Fidelity to his brother:

Abul-Fadhl kept fidel to his word to Allah about his pledge to his brother, the heavenly-beloved grandson of the Messenger of Allah and the first advocate of the rights of the wronged and the vulnerable. People, all along history, have

not seen or felt such fidelity as that of Abul-Fadhl's to his brother Al-Hussein. Definitely speaking, there's no remark in the record book of human fidelity, more brilliant and brighter than that fidelity that has become the attracting pole to every honest free man.

The Power of Will:

It is universally acknowledged that the power of will is the most remarkable feature of the great people for whom their deeds are written down with success. It is impossible for one with a weak will and inactive might to achieve any social objective or doing any potential task. Abul-Fadhl has been of the first class in the power of his might and solidity of his will. So, he has joined the army of right without causing harm to others or showing any dishonesty to the cause of Islam. He mounted the stage of history as unique leader and if he hadn't been bearing this privilege, he wouldn't have found pride and glory written down for him along the course of history.

Mercy and Sympathy:

The fountains of mercy and sympathy have been showered forth, out of Abul-Fadhl's noble spirit, upon the down-trodden and the vulnerable. This phenomenon has manifested itself in its most wonderful attire in Karbala when the Umayyad armies have occupied the basin of the Euphrates to deprive Ahlul-Bayt of water to die or to yield to them. So, when Al-Abbas has found that his brother's sons with withered lips and changed and the kids of his other brothers in urgent need of water, his heart melted for them in sympathy and pity. He made his way through the Euphrates where he has borne bearing the water for them and having them had sips of it.

On the tenth day of AL-Muharram he overheard them crying "Thirst O, Thirst" at which his liver so to say, went to pieces for them, so he took a skin and went into a conflict with the enemies of Allah until he cleared them away from Al-Forat. He took a handful of water to quench his thirst, but on remembering the thirst of his brother, his family and his Master Al-Hussein, he threw the cold water from his hands as his pity and mercy prevented him from supping that water. Investigate the history of the peoples and the nations can you find such mercy; kindness and self-control as that of the Moon of the Hashimites and the Pride of the Adnanese.

These are some aspects and qualities of Abul-Fadhl which he has raised to the highest peak of glory just like his father, Amir-el-Muminin.

With the Events

From early childhood Abul-Fadhl-el-Abbas encountered a lot of grave incidents which in nature were not all flat or trifle but highly deep and intense. They have raised a thorough disturbance in the dogmatic and intellectual life of the Muslims; they have also been targeted strictly at excluding Ahlul-Bayt from the political centres of the Islamic states and subjecting them to be subservient to the desires of the ruling authority and to their interests on the social and economic levels.

Tasks which most of their terms do not agree with the Islamic legislation have become evident during the days of the Uthman's rule by the measures taken in administrative fields. The ruling authority of that time has deliberately awarded the state's posts and the other public positions to the sons of Umayyah and to the tribe of Abi-Mueit, and deprived the sons' of the prophet's companions of any public posts. The Umayyad's have got all the state's systems under their control and implementing them according to their wishes or un-deliberately, creating sharp crises among the Muslims. It is definitely true that the authoritative figures have got no Islamic inclinations and no knowledge of Islamic judgements of the Islamic law, and of the Islamic legislative demands regarding the foundation of a developed Islamic society based on friendliness and cooperation and absolutely far away from backwardness.

Uthman's government has made capitalism a common phenomenon in the whole Islamic state. It has awarded the Umayyad's and some of Qurashi son's very special privileges and opened the way for them to gain properties and illegally accumulate them. This illegally complicated policy has led to the creation of an overwhelming disturbance, not only in the economic life but also in all fields of life as well as the domination of unrest and discontent all over the Islamic countries.

Therefore a number of military troops that have been settling in Iraq and Egypt have moved to Yathrib and demanded from Uthman to follow wisdom in his policy and exclude the Umayyad's from the systems of the Islamic state and in particular exclude his counsellor and minister Marwan Ibn-el-Hakam, who had been openly working to trigger the fire of sedition in the state. But Uthman hasn't responded to the demands of the revolutionaries and has not followed the words of advisors and his sympathizers and kept sticking to his own family and embracing his followers. He has been receiving news of their perversions from the right path of Islam and committing what Allah has considered as illegal in His holy Book but he gave a deaf ear to their pleas and went on supporting his attendants and finding excuses to justify their shameful acts and perverted behaviour and accusing the advisors of cherishing hostility towards them. When all the means of changing his attendants' behaviour have come to no avail, the revolutionary's only solution was to get rid of him by any fatal means.

Uthman was killed at last in a violent manner. Historians say: "Those who undertook the task of killing him were of the Prophet's best companions, men like Mohammed, son of Abu Bakr. Those, who; unanimously suggested his death were of the great companions of the Prophet, among whom the honourable prophets' companion and his concubine -Ammar bin Yasir. Thus, the government of Uthman has come to an end. This event has been the most significant one which has taken place in the age of Abul-Fadhl who has been the existing visible witness of the age."

Abul-Fadhl has been in the prime of his youth and in full vitality. He has seen with his eyes and heard with his ears how Umayyad opportunists have availed themselves of the opportunity of taking the killing of Uthman as an excuse and as an access to achieving their ends, so they exaggerated the incident and put up his blood-stained shirt and made it the slogan for their revolt against the rule of the Imam, the true Prince of the Faithful – that rule which has been based on right and justice. The worst inheritance left by Uthman's government was that it brought about sedition among the Muslims and restricted property to the Umayyad's and the family of Abu-Muait with their Umayyad agents who harboured grudge against social justice; therefore they could rise an armed rebellion against the government of the true Prince of the Faithful which has been the natural extension of the great Messenger's government. In any case, let's leave talking more about Uthman, and turn to remark the other events which have occurred during Abul-Fadhl's life-time.

The Government of Imam Ali:

The thing which is certain and no difference is there about it among the Muslims is that Muslims, in general agree to the fact that Imam Amir-el-Muminin has been elected unanimously by various sectors of the people and this fact is certain and beyond dispute. All armed forces who have overturned Uthman's government hurried to do homage to him and declare their pledge to him as well as the overwhelming majority of different Islamic countries except (Syria) and a few people from Yathrib among whom was Saad bin Abi Wakkas, Abdullah bin Umar together with some Umayyad figures who have been definitely sure that the Imam would spread social justice on earth and implement complete equality among the Muslims. There is no distinction between one another, and, due to that, they may lose their interests. For this reason, they have not gone to him for declaring their pledge. The Imam has not had a hostile attitude towards them and has not ordered the judicial and executive authorities to take decisive measures against them, that is to perform what Islam has bestowed to people of general freedoms, whether they are supporters of the state or of the opposition group, provided that they cause no corruption on earth or raise and armed revolt against the state; otherwise the state will be compelled to take legal measures against them.

In any case, Imam Amir Al-Muminin has been confirmed as the legal Imam of the Muslims after having that public Pledge through the free selection and consent of the Islamic peoples. In their pledge to him they have shown all celebrities of joy and pleasure on the occasion whereas no other former or later caliphs have got a pledge as that which the Imam has got. Once the Imam has taken office he positively and thoroughly endeavoured to implement the principle of the perfect justice and full right in his rule and abandon any personal interest which brings benefit to him or to any of his relatives. All the needy and the poor have got priority over others in relation to interests and services.

The Imam says: "O, people. I am a man from you. To me what is to you and on me what is on you, and in my rule I follow your prophet's program and execute what he has ordered me to. Any lot cut off by Uthman and any property referring to Allah is given away will be turned to Bayt-el-Mal. Nothing can abolish right. If this right is wrongly spent even on women's marriage, or as donations- to female servants or being distributed outside the state, all this shall return to Bayt-el-Mal since there is wide breath in justice. He, who gets uneasy with justice, will get more uneasy with injustice. "His happiness lies in seeing common people live contented and in happiness and no place is there for need and shortage". In the whole history of the East, no ruler like him has ever been known for his tenderness and sympathy towards the miserable and the down-trodden.

It's necessary for us to have a short pause to talk about the Imam's administrative affairs especially in connection with the resume of his son Abul-Fadhl as it reveals the noble and admirable education through which he has been brought up during the reign of his father, the advocate of social justice on earth, and which has left in him the love of sacrifice and devotion on the track of Allah and uncovered the close causes that have motivated the perverted and greedy forces to stand in the face of the Imam's government and to oppose his sons later on. Following are the details:

The Program of the Imam's government

The program of government with its philosophy to the Imam has been brilliant and profuse with potentialities of elevation and sublimity to uplift the Islamic peoples. I believe that humanity in all its courses, has never known a political system which adopts political, social and economic justice as that of the Imam's and the wonderful programs he has founded in these fields. Now, we refer to some of them:

Firstly / Offering Freedoms

The Imam believed in the necessity of releasing public freedoms to all the individuals of the nation and in the fact that they constituted the infra-structure of their social rights. The state was responsible for supplying every individual in the nation with such freedoms, and that their deprivation of them might create in them psychological complexes and prevent them from intellectual progress and social development of the states-and might eventually lead them to submission and lassitude and bring about great losses to them. The dimensions of such freedoms will be explained below:-

The Religious Freedom

The Imam's viewpoint is that all the people are free in what they believe and what religious thoughts they desire to follow and the state has got no right to prevent them from practising their own religious rituals and that they are not bound to carry out in private affairs what concerns the Muslims. They only have to be concerned with what has been established in their legislature by their top religious authorities.

The Political Freedom

We mean by it giving the people the full freedom of embracing the political doctrines which go in accord with their desires and inclinations. The state has no right to impose on them a political opinion which is different from what they like to follow. The state also has no right to force them to abandon their

own political ideas but it's incumbent on the state to give its decisive proofs and justifications that show the corruption of that doctrine and its invalidity. If they get back to their guidance, it's all right, but if not, it will be safe to leave them as they are on condition that they don't do any corruption on earth, or violate public security like what happened to the apostates who had lost all their intellectual qualifications and scientific backgrounds, and went far and deep into their ignorance and misguidance and exposed people to killing and terrorism, to a degree that the Imam found it inevitable for him to show resistance against them after finding his efforts come to nothing with them. It is noteworthy to mention that the people are free to criticise those who get to be their guardians. The Apostates have been interrupting the Imam while delivering a speech and injuring his feelings with their groundless criticism, but based on sheer ignorance and sophistication, but the Imam has not taken any measure against them or driven them to legal counts or judiciary to receive their fair punishment. The Imam endeavoured to spread public consciousness and build the flourishing personality of the Muslim. These are pictures of the freedom that has been applied during the reign of Imam Amir-el-Muminin which represents the scope of the originality of his political program which goes in ted with development and creativity.

Secondly / the spread of religious consciousness

Imam Amir-el-Muminin has positively been interested in spreading religious consciousness and prevalence of Islamic ideals among Muslims as being the first basis for reforming and rectifying the society. The first advantage of religious consciousness is the eradication of crime and getting over abnormality and perversion in society and if not polluted by that, it would get to the highest level of prosperity and progress. It is certain that we have never seen one of the Muslim caliphs and Kings Show great concern to religious education as shown by Imam Amir-el-Muminin. In (Nahj-el-Balaghah) there are so many of the Imam's speeches which can move the depths of the people's spirits and motivate them to follow the best of programs and embrace virtues and prevent them from committing crimes. His speeches have come off with founding a class of the best and righteous Muslims who could resist moral deterioration and stand against decay and sentimentalism which have become common during the Amawi rule, among whom Rasheed Al-Hujra, Meitham-el-Tammar, Amr bin-el-Hamq, and others who are regarded as builders of the Islamic thought.

Thirdly / the spread of Political Consciousness

The spread of the political consciousness is considered one of the most significant political objectives which the Imam has adopted during the days of

his government. We mean by political consciousness nourishing the society and making it understand, by all means, and devices, its responsibility before Allah, the Almighty of monitoring the public conditions of the state and other Muslims' social affairs so as not let any crack to occur in their classes or any delay or weakness in their individual and social life. Islam necessitated that on the Muslims. The Messenger of Allah, in this respect says: "All of you are guardians and all are responsible for those whom they guard." (1)

The prophet has asserted that responsibility is to be imposed all Muslims to look after their affairs and keep their interests and prevent corruption from becoming an apparent phenomenon in society.

Among the significant events that called for standing against the Imams of injustice and tyranny is this (2). Hadith of the prophets which is delivered by the Father of the Free to the Clique of Ibn Marjana and Ubaida, he said:

"O, people, the Messenger of Allah said "He who sees a tyrannical sultan legalising what Allah considers illegal, dishonouring Allah's pledge, disagreeing with the Prophets' practice, ruling Allah's subjects sinfully and aggressively and no acts, in word can change his behaviour, Allah will, then use his right to send him to where he deserves" (3)

This honourable Hadith is one of the stimulating factors of calling for Jihad (Holy fight) against the tyrannical Amawi rule which has legalised what Allah has forbidden, abandon his pledge and disagreed the Messenger's acts and ruled Allah's subjects with sin and aggression. The political consciousness that the Imam has rendered familiar among the Muslims during this government has created a revolutionary feeling against the unjust and the dictatrix. The brave holy fighters whom the Imam has nourished have been with this spirit employed to combat the tyrants among whom Hussein, the father of the Free and the Master of the Martyrs in the van, his brother, the unique hero Abul-Fadhl-el-Abbas and the shining stars of Ahlul-Bayt's Youth and their holy fighters.

They all rushed forward to stand in the face of the tyrant-Yazid to liberate the Muslims from humility and bondage and get back to the noble free life among the Muslims.

(1) Al-Jamee-el-Saqhir. Sututi's Explanation: Vol. 2: 158. Shahih-el-Bab-el-Juma-fil-Qura wal-Mudun.
(2) Hadith: Speech of the prophet related by narrators after his death.
(3) Tarikh-el-Umam-wal-Mulouk : 4304// Bihar-Ul-Anwar: 44: 382 / Al-kamil-fil-Tarikh : 4:48.

Among these great people there came the great reformers; Hijr bin Uday-el-Kindi, Amr bin-el-Hamq-el-Khuzayi, Rushaid-el-Hujra, Meitham-el-Tammar and other giants of freedom and advocates of social reform. They revolted against the tyrant, Muawiya bin Abi-Sufian. The representative of the pre-Islamic forces and the head of the hostile elements of Islam. In any case, the Imam has planted in them the spirit of revolution against injustice and tyranny and advised them, to do what is fair regarding the wronged or the wrong-doers.

Fourthly / the abolition of ancestry considerations

Among the significant tasks that the Imam has done during the years of his government is the absolute abolition of pedigree or ancestry considerations. The close and the far, to him, are the same in duties and right. There are no special privileges for the close relatives. They are equal in rights and duties. He has also settled the difference between the Arab objectively and this positive attitude has made the Non-Arabs in him and pay their true loyalty to him. The Imam has abolished all kinds of pedigree and ancestry considerations and forms of racism. He has considered all the Muslims equal despite their affiliations and nationalities- and this has been an unprecedented phenomenon in the history of nations and peoples. The principle of equalization has in his government borne the spirit of Islam and its essence and reality.

It is this that will bring people together and let them unite and sever, and never leave a gap in the classes of the Muslims through which the enemies of Islam can pierce to shatter their communities and crackdown their unity. The Prophet Mohammed says: "The humiliated person is dear to me till I bring back his right to him and the strong person is weak to me till I take the right from him. We are content with what Allah ordered to us and delivered our issue to Him."

Fifthly / the Eradication of Poverty

The Imam's philosophy of judgement is based on fighting poverty and to totally remove its abominable ghost from the people as its a destructive catastrophe' to talents and morals. It doesn't enable the nation to achieve any of its cultural and health objectives while being poor and miserable. Poverty stands as an impediment that blocks the way between the nation and its ambitions and prospects of development, progress and prosperity of its people.

The Prophet says: "See to the property that you get to possess of Allah's bounty and spend it on those whom you know having families or suffering from penury to meet their needs and the needs of others, who deserve

support, and what remains, conveys it to us to divide it among those who are in urgent need. (1)

It is noteworthy to mention that among the plans which remove poverty and necessitates the spread of philosophy among the people and which Islam has objectively shown are the following:

Supply of accommodation 2. Establishment of social security. 3. Labour force supply. 4. Overcoming monopoly. These are some means that Islam concerns itself upon in its economy. The Imam during the time of his government has adopted them but the Qurashi capitalistic forces stood against them and employed all its capabilities to get over the Imam's government who put an end to their narrow interests. By this we end our deal with the Imam's program and his philosophy of judgement. A short pause in order to be acquitted with the opposition forces that have criticised the government of the Imam. They haven't stood against any noble objectives, but they intended to seize the government and eventually occupy, the welfare of the nation and exercise in justice on the Muslims illegally. Following you can find the details

Mrs Aisha:

It's really pitiful to find Aisha's heart filled with a devastating grudge and intense hatred for Imam Amir-el-Muminin and the reason for that may, as we count, refer to the inclination of her husband, the prophet, to Imam Amir-el-Muminin and to his inseparable part and the most beloved daughter, Fatimatul-Zahra and to his two grandsons Al-Hassan and Al-Hussein, his two odorous basils and his ever praise for their favour and sublimate of position' conferred on them by Allah, the Almighty and the Muslim's obligation of showing love and friendliness for them.

Meantime Aisha has been treated like common people gathered his women together and very often the prophet has pointed to her acts. Once he said to them "If the dogs of Al-Howlab start barking at anyone of you, that one will go astray from the right path." He also added saying: "From here evil will be begotten emerge" and pointed to her house and other factors that stirred her emotions. Once more reason for Aisha's hatred for the Imam was his stern and unchangeable attitude towards her father who declared pledge to Abu-Bakr, while the Imam refused to vote for him and denounced that pledge after the collapse of Uthman's government she aimed at returning caliphate to her own

(1) Nahj-el-Balaghah. Vol. 2: 178: Written by Imam Ali (A.S.) addressing Ibn Abbas, guardian of Mecca.

tribe-Taym-to make the state's policy in all its systems work according to her desires and aspirations. While she was quite sine that if the caliphate returned to the Imam, then she would be treated likes common people and wouldn't get any special privileges as all political and social affairs would conform with the rulers of the Quran and the "Sunna" (1) and there would be to him for emotions and personal desires. Aisha was fully aware of this fact and for this reason she declared revolt and rebellion against the Imam's government and those who joined her were: Al-Zubair, Talha, the Amawi people and those perverted and greedy men of Qurashi tribes who has stood against the call for Islam since the very start of over the world.

In any case, Aisha was the real documented cause of the down fall of Uthman's government and it was she who agreed to have him killed. When she got sure of his death she set out for Mecca looking forward to what was going on there. As word came about Uthman's being killed, she expressed declared her greatest pleasure at the news but when she got to know of the Imam's being elected and the people declared their pledge to him, she got shocked, and this very news had overturned her state of being and started promoting rumours saying: "Uthman was killed wronged, I'll demand his blood"... so she, hypocritically laminated Uthman's death and lifted his shirt, stained with his blood and employed it as a motto for her revolt against the legal authority which called for human rights and catered for the interests of the deprived and the vulnerable and which had been the extension of the government of the great Messenger of Allah. In Mecca, Aisha held meetings with distinguished party members like Talha and el-Zubair and other Umayyad people and exchanged opinions with them about the town which they would conquer to form a government of their own.

After deep contemplation and thorough investigation of the conditions of Islamic countries. They unanimously adopted the idea of conquering Basra as they have got supporters and shite people there and then they declared their armed revolt and made their way towards Basra followed by human beasts and the riff raff who have neither got thought or consciousness. They continued their march towards Basrah without finding any convenient location on the way for their settlement. After violent resistance between them and the central government they could occupy it and arrest its ruler Uthman bin Haneef who was brought to Aisha before she handcuffed him. She gave an order to have his beard pulled out and her ruthless gang did what they were ordered to commit. Ibn Haneef after his long beard returned young.

(1) Sunna: Means whole acts and talks of the Prophet which come next to the holy Quran in significance.

When news came to inform the Imam Amir-el-Muminin of Aisha's revolt and her occupation of Al-Basra, he hurried with his armies to defeat this revolting pockets lest the fire of sedition should move on to other Islamic countries the Imam's string and well-enlightened in Islam's army included the great Islamic companions - people like Ammar Bin Yasir, Malik-el-Ashtar, Hijr Bin Uday, Ibn-el-Tihan and others who contributed to building up Islam and seating their pillars deep under the ground.

The Imam's armies had marched forward until they got to Basra and found it occupied with great multitudes of soldiers who declared obedience and loyalty to their 'Mother' Aisha. At this, the Imam has sent his messengers to the military leading members of Aisha' army like Talha and-el-Zubair and declared their intention of keeping peace with them and entering into negotiations between them and the Imam to spare muslim bloods be shed from both armies but Aisha's army refused and insisted on their revolt and disobedience shamelessly demanding 'Uthman's blood' whereas it was they who pulled down Uthman's government and caused his death and most of his supporters to the level that the battlefield has been filled with their dead bodies accumulated and piled up on the spot and Allah had rendered and as for those who remained alive, Allah, the Almighty had rendered them panic-stricken and at top speed they filed away from the battlefield with their shame and dishonour.

Finally, the Imam's army had overcome Aisha, the general leader of the army of the rebels and was cordially carried to some houses in Basrah, but the Imam (Peace be upon him) didn't take any measures against her and treated her nobly and respectfully. Then they hurried to nobly release her and send her to Yathrib to be at ease in her house which Allah and his Messenger ordered her to live conveniently and not to interfere into affairs which she is not charge of. This sedition which the historians called (Harb-el-Jamel) [1] came to an end after leaving among the Arab districts, sorrow, lamentation, windows, and separation of their unified classes and threw them into a great and unbelievable evil.

It is certain that the motives behind their war have not been sound and Aisha and her party's justifications have not been logical as personal interests and strong hatred for the Imam's government are evident since there will not be special privileges to be got from that government which came to treat all people equally. Abul-Fadhl-el-Abbas was an eye witness in the bloody battle and came to know the objectives which aimed at destroying his father's government, the real advocate of social justice on earth. This war

(1) Harb el-Jamel literally means: (The Camel War).

has uncovered to the Imam the dimensions of the grudges cherished by one of the Quraishi tribes for him and understood that religion has not yet gone deep into their heart but only showing their commitment by word of mouth to keep their interests as well as their lives.

Muawiya and the Amawi People (Beni Umayyah):

At the head of the opposition groups and the hostile against the rule of the Imam were:

Muawiya bin Abi Sufian and Beni Umayyah. Allah, the Almighty has taken faith out of their hearts and thrown them into sedition. They were the most hostile figures to the Imam and formerly to the Messenger of Allah. It was they who stood against his call for Islam and disbelieved in his messenger-ship (divine mission) and it was they who plotted day and night to kill him and get rid of him until Allah, the Almighty dignified him and humiliated them and supported him but defeated them. They entered Islam unwillingly - non believers in Islam. But for the high manner of the Prophet and his great kindness to them, Allah wouldn't have left them any shade on earth. The Prophet awarded forgiveness to them as he did to other enemies. There has been no remark for the Umayyad people during the life time of the prophets. They have been living in abject humiliation and scorn, and are locked upon as enemies of Islam and Muslims real opponents and remember what they have done in fighting their religion and torturing their prophet. It is sorrowful that when the Muslims were afflicted with the loos of their prophet and the authority transferred to the Caliphs after him the star of the Amawi community raised high due to some special political reasons.

Abu Bakr appointed Yazid Bin Abi Sufian a guardian (ruler) in Damascus and he by himself went outside Yathrib to see him off magnifying his character and praising the prestige his family possess but he did not do like that with his other agents and guardians as historians say. When Yazid died authority to rule Damascus was submitted to his brother Muawiya who was respected by Umar but news from various sources came to Umar to say that Muawiya had been practising abnormal behaviour and perverting in his dealings from the rules employed in Islamic legislature and Judgement. Umar was told that Muawiya used to wear rare clothes made of fine smooth silk and (dibaj) [1] and eat in gold and silver dishes and all that was forbidden in Islam, to which Umar said in reply apologetically and supportably "That is (Kersa of the Arabs) when, by

(1) Dibaj: clothes made from valuable soft fabric.

Allah, has this vicious villain got to be (Kersa of the Arabs)"!!! If supportably, he was so, is it permission for him in Allah's legislature to commit an illegal act and not to be punished for it? There is no Kinship or family relation between Him and anybody anyone who goes astray and does counter to Allah's judgements he will be punished according to the immensity of his crime.

The great prophet says: "If I disobey, I'll fall one day" Zain-el-Abideen [1] says in this respect.

"Heavens are created for that who obeys Allah, even if he is a slave from Abassinia and Hellfire is created for that who disobeys Him even if he is a free man from Quraish." He also says "Come to me with your work, not with your kinship." [2]

In any case, Omar has bestowed all his kindness and favours on Muawiya, expanded the scope of his authority and blown into him the spirit of ambition. Muawiya remained ruling his district in Al-Sham[3] in a way suggestive of someone who seeks property and full authority. To achieve that, he brought dignitaries and highly honourable figures close to him awarding them gifts and properties and purchasing their consciences and emotion but greedy concentrating on obtaining the pledge of the riff raff to his guardianship. Aisha, in her turn, had paved the way, in her revolt against the government of the Imam; to Muawiya to announce his armed rebellion against the government of the Imam which has been the most honourable ever appeared in the Aralian East all along history.

Muawiya - this pre-Islamic wolf has raised his revolt taking Uthman's as an excuse for justifying his attitude as a means of bringing the riff raff to his side and meantime accusing the Imam of not demanding "Uthman's blood" which Muawiya claimed it to be the Imam's responsibility. At the same time, he informed his media staff to lament Uthman and show his innocence by releasing his past from the wrong behaviour in economic and political affairs which do not go in line with the Islamic judgements. So, Muawiya, so to say, armed himself with the highest diplomats and the political experts of the time in the Arab world-figures like Al-Maghira bin Shuba, Amr-Ibn-Ass and others like them who have got practical experience of the conditions of the society.

(1) Zain-el-Abideen (The best of the worshippers).
(2) Rawthat-el-Janat 29: 3.
(3) Al-Sham Current Country called Syria.

The Announcement of War:

Muawiya had formally refused declaring pledge to the Imam an announced war against him, quite aware that he would fight the brother of the Messenger of Allah, the Prophet's guardians after him, and the gate of his city of knowledge and the one who in position, had been like Haron to Moses. Muawiya announced war against the Imam as his father Abu Sufian had announced war against the Messenger of Allah. The army formed by Muawiya to fight the Imam consisted of the following elements.

The Riffraff:

The riffraff are the most ignorant sector among the peoples of the world. They're like beasts, or say, even worse. People of authority employ them at all times to fulfil their aims and 'erect their thrones on the riffraff's' skulls. The overwhelming majority of Muawiya's army were of the absent-minded riffraff who could not distinguish between right and wrong and easily coloured and deceived by propaganda. Muawiya made them a bridge to cross over to the other side where he could achieve his evil goals.

Hypocrites:

Hypocrites are those who show their Islam by word of mouth and keep disbelief and hostility to it within their consciences and hearts wishing to cause disasters to Muslims and plotting day and night to kill them and get rid of them. Islam has been extremely afflicted by them and the Muslims suffer from their unbearable ever-changing attitudes. They were during that time really a source of danger to Muslims and Islam.

Muawiya's army included heads of the hypocrites and their molar teeth like Al-Mugheera bin Shuba, Amr-el-Ass and Marwan Ibn-el-Hakam and some other oppressive groups of the gang who found the chance convenient for them to hit Islam and uproot it. They, so to say, were armed by Abu-Sufian, the first enemy of Islam. They joined his army to fight the brother of the Messenger of Allah and the guardian of the Muslims after him and the first defender of Islam. All those hypocrites who had formerly fought the Messenger of Allah, who had heartedly joined Muawiya and affiliated to his party and supporters in fighting Amir-el-Muminin, (Peace be upon him).

The Utilizers:

We mean by Utilizers the people who have lost their illegal privileges and interests during the rule of the Imam, the advocate of social justice on earth. At the head of these; the official guardians the rulers and other servicemen in the government of Uthman. They have lost their privileges and were haunted at the thought of seeing the government confiscate the properties which they had embezzled from the people during the reign of Uthman after they had been excluded from their posts since the Imam (Peace be upon him) took office. These are the elements that constituted most of Muawiya's army who had marched along to fight the leader of Islam and the advocate of human justice.

The Occupation of the Euphrates:

Muawiya's armies made their direction towards Iraq. They set up their camps in a spot called "Siffeen" which was employed as a war centre. An order was given by the general leadership to the various troops of the army to occupy the Euphrates where placed several military checkpoints along the basin of the Euphrates to prevent the army of the Imam from having water and letting them die from extreme thirst. Muawiya had considered that as his first victory and "Fat-h", that very act showed his sly nature and mean element. Every human being and even every animal has a natural right to possess water as commonly agreed upon all nations and peoples. But Muawiya and Beni Umayyah had abandoned all such conventions and used water deprivation as the main weapon in their battles. They prevented water from being supplied to the heavenly-beloved grandson of the Messenger of Allah and Ahlul-Bayt on Al-Taff Day and were about to die from urgent want of water.

When the Imam got to know of Muawiya's army marching forward to fight him, he directed his armies towards Siffeen. When they got there they found the basin of the Euphrates had been already occupied by Muawiya's army, and prevented them from even having a single drop of water there. Thirst became intense and fatal to the army of the Imam.

At this, the leaders of the Imam's army asked the Imam to give them permission to combat the enemy but the Imam desired before beginning to fight them, to ask them permission to have water. The enemy had no other means of winning the battle without the weapon of water prevention as water is legally free to every human being and animal in all religions and legislatures. The Imam's companions made that request to them, but they stubbornly refused and insisted on their misguidance and aggression. The Imam then found it incumbent on him to allow his armed forces to draw their

swords against them, so they launched one heavy campaign over them and made them all flee their locations and were readily occupied by the armies of the Imam and the Euphrates fell into their hands. A team of the Imam's army asked the Imam to give them permission to prevent water from being supplied or used by Muawiya's companions as they did so first. The Imam didn't like the concept to follow suit and do likewise act. He allowed them to have water as water is legally free to all according to Allah's legislature but the Umayyad rogues didn't thank this white hand of the Imam's which the Imam had extended to them. They, on the contrary, they deliberately prevented water from being supplied to the Imam's sons in Karbala until strong thirst fell upon them and wrestled them down and melted their hearts.

The Imam's call for Peace:

The Imam extremely hated war and blood shedding. He called for peace and fraternal co-existence. He sent several delegations to Ibn Hind asking him to enter into what the Muslims had entered and to leave fighting aside, but he refused and didn't respond to this noble call, and insisted on his misguidance and aggression. He demanded Uthman's blood which as he assumed that it wouldn't have been shed if he hadn't behaved wrongly politically and administratively.

The War:

When all the efforts of the Imam for the prevalence of peace and sparing people's blood came to no avail, he found it incumbent on him to open the gate of war at his enemy, at last, they went into fatal conflicts with one another which ten thousand were killed, in addition to the handicapped from both sides. The war prolonged to more than the two years getting stronger at times and weaker at others. In the last stage of this war, the Imam's army was about to win the battle and end it to his interest. The crackdown of Muawiya's army was evident as most of his military groups fled from the battlefield. Muawiya himself intended to flee but he recalled the verse of Ibn-el-Etnaba which got him back to patience and steadfastness, as he had been reciting this verse in time of peace.

But I reckon that it's not this verse that brought him back to steadfastness and non-escape as there was no chastity or self-shame in Ibn Hind and nothing of what that verse contained but his return to patience was his deceptive plot which had torn the Iraqi army. We would give the details later.

The Great Trick:

The absolute victory of the Imam's army in this was certain. The army was about to triumph. Only a brief span of time was supposed to end the fight with either arresting Muawiya or having him killed.

Let's listen to what he says:

My modesty, my self-shyness and daring heart;
Forbid me from being called hero -not taking part;
And, for not sharing with fighters I get my pay;
And get applause for cheap price is no good way;
My usual say then, when that war starts over these;
Stay where you are, praised-or have rest, and be at ease

As declared by the leader of the armed forces of the Imam's army, the chief Malik-el-Ashtar. It's very pitiful to see, during those decisive moments the Imam witness a military coup in his army. The army of Muawiya's camp raised versions of the holy Quran on the pointed tips of their spears shouting the call for reference to the Quran's arbitration to end the war and to spare the Muslims' bloods. A number of the Imam's troops had responded to this call within which implied a thorough destruction of the Imam's government and total disappearance of the country of the Quran. What a surprise! Muawiya's army called for reference to the arbitration of the Holy Quran while Muawiya and his fathers were among the first to fight the Quran. Is it true that Ibn Hind believed in Quran and vehemently clinged to the safety of the Muslims, and it was he, who shed rivers of their bloods to please his pre-Islamic trends and take revenge upon Islam. The first to respond to this false call was the Umayyad's agent Al-Ashath bin Qais, who like a dog rushed forward towards the Imam barking in a loud voice to make all the army hear him saying:

"I only see our people show consent and are pleased to respond to what he has called them for to refer to the Judgement of the Holy Quran." If you agree, I'll go to Muawiya and ask him what he wants to say: "But the Imam refused to give a reply to this hypocrite agent who had stabbed Islam in the depth, Round Al-Ashath a number of traitors gathered together and all stood close to the Imam and all in one voice: "Reply Al-Ashath and the Imam had nothing but give his consent. The traitors advanced towards Muawiya and asked him about the reasons for put tiny up these versions of the Quran?? Muawiya deceptively answered saying: "You and we go back to the verdict of the Holy Quran – you send one whom you like to represent you and, we similarly, send one of us and we ask both to succumb to the commandment of Allah in His book without aversion, then, we apply what we agree upon."

Al-Ashath then raised his neck up and said: "This is the eye of right." At this Al-Ashath left Muawiya and called for the necessity of stopping the war and getting back to the judgement of Allah's great Holy Book. It is quite certain that this coup which has been headed by this hypocrite agent is not generated from the act of the raising copies of the Quran" but this was already devised long ago. There have been secret communications between Al-Ashath and both Muawiya and Amr-Ibn-Ass, Muawiya's minister and the creative inventor of tricks and deceptions. The great authentic evidence that clearly show this lies in the fact that there have been no detection and intelligent agents in the army of Imam Ali who can be in touch with those concerned in Muawiya's camping site. The route was clearly open. Intensive talks between Muawiya and Al-Ashath and other leaders of the Iraqi army. Muawiya offered bribes to them and promised them high positions and more properties provided they respond to his call.

In any case, the Imam was compelled to accept the arbitration act as troops of his army surrounded him and raised their swords and spears against him calling "No judgement save that of God" and they have made that call a motto for their revolt and their stand against the Imam and they soon became a revolutionary movement and a source of worry of causing sedition and confusion.

In any case, the Imam by himself and his messengers tried hard to convince them and put them back on the right track but he found then insisting on heckling him with their obstinacy and stubbornness. They were serious in pulling down his government and finally responded to them and informed the leader of his military forces his chief, Malik-Ibn-Ashtar to stop the military operations and to withdraw from short battlefield. At those crucial moments the Imam's armed forces about to win victory and only very span of time was left between them and the opponent but Malik refused to declare his response and insisted on continuing the fight Meantime, he was informed of the Imam's being in danger and the rebels surrounding him. At this, Malik was obliged to stop the war and this was what Muawiya wanted to happen - that is to pull down the government of the Imam. At those moments victory over the Imam was written to Muawiya together with the victory of the Qurashi paganism, as some writers and narrators assert.

Arbitration:

Misfortunes and crises piled up one over the other and covered the life of the Imam. The hidden secrets of these rebellious agents were covered. They insisted on nominating Abu-Mosa-el-Al-Ash-ari to represent Iraq. Al-Ash-ari

was a sly and mean figure, bearing grudge against the Imam and was one of the most aggressive enemies and opponents of the Imam. In addition to that, he hasn't got deep insight into things or a sound understanding of the current events of the time. He was block-headed, absent-minded and hypocrite. The hypocrites and the rebels have taken Al-Ash-ari so to say, a bridge over which they crossed to where they could achieve their sly intentions to isolate the Imam from ruling over them and establishing Muawiya in his position.

The Imam couldn't stop this conspiratorial expansion in his army. The army leaders started receiving their orders and instructions from Muawiya and his minister Ibn-el-Ass while the Imam has been completely excluded from practising his normal political life. He gave orders to his army leaders but they gave deaf ears to him, and called out to listen to him but he received no response form them and the whole authority has got to be in the hands of Muawiya.

Al-ash-ari's decision was to exclude the Imam from his government while Ibn-el-Ass's decision was to keep Muawiya in authority and thus the comedy of the arbitration was culminated in the dismissal of the Imam and the nomination of Muawiya in his position. Finally, this bright page of the holiest Islamic government ever appeared in the east had been turned over that government which was hoped for spreading the political and social justice among the people, but these beasts of prey did not release it form the claws of the Umayyad wolves and the other Quraishi tribes towards achieving its goals and its supreme morals.

Abul-Fadhl-el-Abbas had witnessed, while in the prime of his youth, all the scenes of their great tragedy which burnt his heart and stirred his emotions as this battle could bring about all sorts of misfortunes along with the previous plights and miseries.

The Apostates' Revolt:

Among the hardest misfortunes that encountered the Imam was the Apostates' revolution against his government as most had been enlisted as beasts of human savagery and upon whom Muawiya mounted making them a bridge to get to his goals and greedy ambitions without letting them know anything about his sly and hideous secrets. These Apostates were they who persisted on nominating the hypocrite Abu-Mosa-el-Ash-ary. When the arbitration project was made and finally ended with Abu-Mosa-el-Ash-ary's decision to dismiss the Imam and Ibn-el-ass's decision to keep Muawiya in his position, they get sorry for the wrong they have committed to the Islamic society and the plot fabricated by Ibn-el-Ass vis-lifting versions of the Quran

and blamed the Imam on his response to them considering the Imam as being an unbeliever in Islam while in fact, they themselves should bear all the responsibilities' resulting from this irremediable arbitration.

When the Imam's army had withdrawn from Siffeen to Al-Kufa, they did not join the Imam on entering it, but they got to a place called "Horora" and they were known by that name and their numbers as historians say were twelve thousand and the prayer caller of the army (the Muazzin) had announced to the people that the leader of the battle was the hypocrite Shabath bin Rab-ee who once had been the leader of the army which had fought against Imam Hussein in Karbala.

They appointed Abdullah-bin-el-Kawwa - an Imam for performing prayers and made judgement through (unanimous deliberation) "Shura" among them. The most significant verdict for which they are fighting is "forbidding wrong and enjoining good" with their slogan (No judgement is but God's) but soon they denied this slogan and made the sword their judgement which has become evident through the shedding of the blood of the innocent and through the panic and fear they spread among the Muslims.

After that the Imam sent some of his messengers to make them abandon their ideas and guide them to the path of right and truth, but all his efforts came to nothing. So, he himself set out for meeting them with a number of his renowned figures accompanying him and started discussing with them and bringing them documented evidences that show the corruption of their views and their wrong purposes.

The outcome of this meeting was that some responded to him and others refused. Things began to escalate to worse between the Imam and them. They started spreading terrorism and acts of destruction among the people and making corruption prevail.

They left Al-Kufa and held their camping in Al-Nahrawan and the great reverend devotee, Abdullah bin Khabbab bin Al-Art, one of the highly renowned of the Imam's companions entered into sharp skirmishing with them until at last ended with the killing of Abdullah and his mistress (his wife) who was with him. Their evil knew no limits because they went on spreading panic and havoc among the Muslims.

Later on, the Imam sent Al-Harith bin Murrah-el-Abdi to ask them about the extent of corruption that had taken place there. When Al-Harith reached their location they promptly rushed forward and killed him. After this, the Imam came to the conclusion that they would constitute a great danger to his government if matters went on in this manner. They were really a source of sedition and destruction among the Muslims and duty obliged the Imam to wage a campaign against them. Therefore, he took his army there and there

a great fight went on between the two parties. All the apostates were killed save nine who could flee form the battlefield. (1)

Thus, Al-Nahrawan war came to an end. Abul-Fadhl-el-Abbas had witnessed their wars and came to know the motives behind it_ the main motive was the great hatred such people had cherished against the justice of the Imam and his devotion to establish right among the people.

It is noteworthy to mention in this respect that Abul-Fadhl-el-Abbas did not take part in Al-Nahrawan war nor in Siffin war. Either became the Imam prevented him from participating in them as he also prevented some of his sons and a few of his close companions from entering into so as to keep them alive for other occasions. That was evident from those who wrote about the catastrophic event of Karbala as they did not remark any role of our master Abbas in them.

The Horrible Consequences:

After Al-Jamel war and Siffin's many of the worst and hardest events had befallen the Imam. Of these are the following:

Complete revolt in the army of the Imam as all the troops have become disobedient to his commands. The psychological defeat of the Imam's army had crept into the hearts of all and the troops have lost their moral spirit and felt absolute disappointment against the events that he had encountered.

Muawiya, after the battle of Siffin did his best to enhance and reinforce his army emitting in them the spirit of might and sincerity as he found himself confident of his victory and triumph over the Imam's army.

The Islamic countries which were within the Imam's rule have been exposed to violent and terroristic campaigns often made by the criminal gangs whom Muawiya had been sending to spread panic and fear among them. The nearby areas of the Imam's capital were open to the terrorist attacks of Muawiya's hounds. The Imam couldn't protect them and keep security and stability there. So he, vehemently and mightily called his army to defend the country and protect it from aggression but all remained cold to his call.

(1) (Al-Milel Wan nihal) By: Al-Shahristani: /1: 159 and the book related the following: (Two of them escaped to Oman, two to Kerman, two to Sajestan and one to Tel Moson and there they spread their thoughts until the novelty of the Apostates came into being).

Muawiya's armies have occupied Egypt militarily and thus Egypt has gone out of the Imam's hand and suffered a tremendous setback and has become an abstract form in the domain of government after these events.

The Imam's Death:

The disappointed Imam remained within the borderlines of Al-Kufa surrounded with great misfortunes and crises seeing Muawiya's falsehood get tight and his evil gets deep and the Imam cannot do anything to change the deteriorating social conditions which give an indication of the end of the country of right and the appearance of the government of injustice and tyranny. Those hard circumstances which surrounded the Imam overwhelmed his honest spirit but he kept on praying to Allah and heartily beseeching Him to take him to the Hereafter and release him from this world which is full of falsehood and sedition. Allah, the Almighty responded to his prayers.

A criminal gang of the apostates held a conference in Mecca where they began to recall sorrowfully those whose heads were sown with the swords of right in Al-Nahrawan and exposed to what the Islamic world of that time was doomed to encounter-of sedition and separation they laid the responsibility of all that in their Imam Amir-el-Muminin, Muawiya and Amr-Ibn-Ass according to their understanding. They made up their minds to assassinate them and appointed a date to fulfil that.

It is noteworthy as well, to mention their conference which was held within the full witness of eyes and ears of the local authority in Mecca and perhaps they had constant contacts with them and with the perverted forces who probably bribed Ibn Muljam with money to carry out the assassination of the Imam.

In any case, Ibn Muljam had returned to Al-Kufa bearing all the evils of the world to cause disasters to Muslims. On arriving in Al-Kufa he quickly communicated with the hypocrite Al-Ashath bin Al-Qais, an Umayyad agent and told him of the task and Al-Ash-ath, encouraged him to commit the crime providing all kinds of support for him to facilitate the assassination act. On the nineteenth day of Ramadan, the blessed month of Allah, the chief of the unifiers and the pious set out for the Kufa Mosque to establish the morning's prayer. He stood before Allah and started his prayer.

When he raised his head after prostration, - el - Yahouddia promptly directed his poisoned sword towards the Imam's honourable head and tore that matchless mind which had been a treasure of knowledge and faith and whole sole thinking was restricted to distributing Allah's limitless bounties on

the miserable and deprived and inculcating the sense of right and justice in the people. When the imam felt the bitter effect of the sword, a smile of consent and satisfaction was drawn on his lips and promptly said: "By Kaaba's Lord, I've won!"

You have really won, O Imam of the righteous; you've dedicated your entire life to Allah and struggled in his path like all sincere people. You've won O Imam of the pious since you never felt suspicious, nor were deceptive nor showed flattery. Verily, you didn't lag behind nor did turn away your face; verily, you were fully aware of truth at the time of leaving this world, following in the pious infallibles and the Prophet's footsteps, your dear cousin, Peace be upon you and upon him. It has been really a great matchless triumph.

O, Wise Imam, you've really won, as you experienced life and got to know its' being un-eternal and for this reason you have divorced it thrice by not letting its glamour and embellishment entice you, and directing your way towards Allah, so you did what pleased Him and brought you closer to Him. The Imam, then was carried to his house with people's eyes filled with tears and hearts with pain and sorrow, but the Imam was calm and at ease as his heart had been clinging to God and whole- heartedly engaged in mono-loguing with God requesting Allah to join him with the Prophets and His messengers and started concentrating his looks on his sons and asking them to pay special sympathy and tenderness towards Abul-Fadhl. He conceived from the unknown world that Al-Abbas would raise the banner of the Quran and support his brother, the heavenly beloved grandson of the Messenger of Allah and the first defender of the Islamic cause.

The Imam's immortal recommendations:

When the Imam knew that he was about to die, he gathered his sons together and started advising them to abide by noble virtues and good deeds and ordered them to embody Islam in their behaviour and objectives. Below are some items of his directions to them:

To be endowed with fear of God as it is the basis of building the Islamic personality that possesses perfect consciousness and insight.

To abide by right in word and in deed as by such commitment rights are protected and social justice among the people is preserved.

To stand firmly in the face of the tyrant and support the wronged in order to accomplish justice which is one of the significant and original objectives of Islam's aspirations.

To attempt reconciliation and remove grudge and hatred in conflicts between fighters. These are the best of works and the most significant as with such endeavours the establishment of a highly advanced society based on love and friendliness is possible.

Orphans caretaking:

This means offering them with whatever they want and never letting them be needy and will surely ensure the Islamic solidarity which is of the wonderful systems issued in the economic sector.

To be charitable with the neighbours and doing well to them as in them lies the prevalence of love among the Muslims in addition to their being the best means of the Islamic society's tightness and unity. To apply laws, verdicts and morals of the Holy Quran as they grant maintenance of the Muslims' behaviour and raise it to a higher position and a loftier level.

Establishing prayers at their proper hours of the day and performing them in the best possible manner as it is the pillar of religion. And this elevates man up to a great level because it honours him with communication with his lord, the creator of this universe and the life-donor to all human creatures all over the world.

Revival and activation of the work in mosques in the best possible way. Holy fight (Al-Jihad) in the right path of Allah by sacrificing ourselves and spending our money to re-establish the features of religion and rehnovate Al-Sunna and eradicate any novelty which causes depravity and misguidance.

Spreading love and friendliness among the Muslims by constant communication with another, and abandoning, sympathizing deception, separation and any other negative factors that may lead to severance of their unity.

Enjoining good and abandoning evil, as this will surely lead to building a sound society based on the principle of justice but the absence of it will cause bad complications that may drive the society to seditions and disasters i.e. by appointing the inappropriate men and evil doers to rule over them and then Allah may close the door of responding to their prayers and pleas.

These above mentioned points are some of the immortal directions delivered by this great Imam while sitting on his death-bed.[1]

(1) Nahjul – Balagha Where there are ample notice.

To Jannat Ul-Mauwa:

And the poison spread into all the parts of his holy body as a result of that sly strike which was made by the son of that Jewish woman Abdul-Rahman Bin Muljam and the departure of the Imam from this world approached him very rapidly and the Imam of the pious welcomed death with smiling lips and secure spirit, quite calm, craving to meet his Lord perfectly content with his fate and destiny, not slacking a moment without recalling Allah and muttering verse of His Holy Quran with all his sons gathering together around him silently carrying with tears filling their eyes over this heart-rending calamity. The Imam then directed himself towards Al-Qibla (1) praising Allah till his Great Spirit rose to its creator surrounded with the angels of the Almighty and with the spirits of all the prophets and Allah's representatives to where the immortal heavens did prosper with its arrival.

Thus, this giant human thought has passed away-who has been a staunch advocate of social justice on earth. This genius, this great Imam has lived like a stranger in a society that couldn't comprehend his position or assess his values and objectives some of which were: to eradicate misery and poverty from the earth and rid people of deprivation and want by distributing the bounties of Allah among them but sorrowfully that criminal gang of Qurashi capitalists and the mean Umayyad's stood against him - those who misused Allah's properties and misbehaved with His subjects but the great Imam showed his firm steadfastness and tremendous might against them until his martyrdom in defense of his values and objectives.

Preparations for his burial (burial supplies):

Al-Imam-el-Hassan with his noble brothers including Abul-Fadhl-el-Abbas got ready to do all the pre-burial services, to supply the great holy corpse of the Imam, so they washed his purified body and dressed it with shrouds while shedding tears over his departure. After that they carried him to his last destination.

They buried him in his holy tomb in the holy Najaf. Allah, the Almighty has raised his position and dignified his character him by making his holy shrine a second Kaaba for the Imam's visitors. No other holy shrine of the Messenger of Allah on earth has got such holiness as that of the Imam's which has been surrounded with such a halo of sanctification and magnification among all Muslims of the world.

(1) Al-Qibla the direction towards Mecca examples of such valuable directions.

Our master, Abul-Fadhl-el-Abbas has witnessed the crucial time of his father's caliphate with the immense problems and plights the father encountered in the way of applying social justice in real public life of the Muslims. But the vicious and aggressive forces of the time continued to stand maliciously against his social reforms. Al-Abbas has thoroughly comprehended the bright objectives which his father aimed at accomplishing. He strongly believed in them and confidently struggle to follow suit. He set out for the fields of honour and holy fight with his brother, master of the martyrs to revive the Islamic methodology of their father and his clear-cut program in the world of politics and government.

The caliphate of the Al-Imam-el-Hassan:

After the martyrdom of his father, Al-Imam-el-Hassan undertook the leadership of the Islamic nation and took office at a time when all the political and social conditions were not on his side. The inclinations of the overwhelming majority of the chieftains and military leaders secretly and openly, were towards Muawiya who could conquer them, so to say, with his gold and enslave them with his property.

In addition to that, the idea of apostasy has been prompted and spread among the sections of his army and acted like moths piercing into the minds of his followers who decaled the illegality of his caliphateship as well as that of his father before him. Moreover, the general public didn't show his allegiance not allegiance to him was very cold as well as the armed forces who were not enthusiastic enough to declare their allegiance to him but they were obliged to do so, and this state aroused suspicion in the mind of Imam-el-Hassan towards them.

The Monitors of the political conditions of the Imam's army felt that the army was entangled with sedition and afflicted with misery and its danger on the Imam's life has got to be greater than that of Muawiya; therefore they thought it would be inappropriate for the Imam to involve such as army in any kind of conflict in any battlefield. In any case, the Imam undertook the leadership of the whole Islamic country whose outcome was collapse, weakness spread of sedition and thorough disturbance. It was, therefore too difficult to control the social conditions and draw the nation back to his side. Yes, this can be achieved in two ways: the first was by the activation of conventional rules all over the Islamic nation, the confiscation of general freedoms; the spread of fear and terrorism and charging innocent people with guilt and false allegations. This method is the ordinary conduct of property and authority worshippers where they encounter crises as such with their peoples.

But the Imam of Ahlul-Bayt never admit any justification to legalize this policy even if it leads to a granted victory but they call for the necessity of providing free and noble life for the people and abandoning pervasive and twisted means for achieving their goals.

The second way: is by giving priority to the capitalist class and those in authority over other secondary ranks of the people in matters of property distribution, special privileges and significant posts. If the Imam had followed these two methods, he would have won victory and got rid of weakness and rebellion against him. But he got absolutely away from that as it was not allowed in Allah's legislature.

The program of Imam-el-Hassan in his political life was as clear as the sun-without showing any vagueness or ambiguity –that is, perfect commitment to right, avoidance of misconduct and abandonment of pervasive ways even if they led to triumph and victory?

Muawiya's declaration of War:

Muawiya took the initiative of announcing war against the grandson of the Messenger of Allah as he was aware of the deterioration and betrayal that took place in the army of the Imam. Muawiya could tempt the regiments' leaders, the army officers as well as the other ranks of the Imam's army by bribing them with his gold and property and promising them high positions and encouraging others of getting them married to his daughters. He employed bribery on a large scale to purchase their consciences and they responded to his call and granted him quick delivery of the Imam to him as captive wherever he wanted or have him assassinated –all these factors have motivated him to speed up the war and finalize the situation with his victory over the Imam.

Then, Muawiya marched along with his unified well-disciplined military troops. Where the Imam got to know of that, he in turn gathered his armed forces together and informed them of that and called for the holy fight to retaliate the aggression.—At this the Imam's armed forces with long faces, overwhelmed with panic and fright showed no response to his call as they got fed up with wars and preferred to be secure and live on in peace.

When their great commander Uday bin Hatim saw discouragement on their faces he got extremely exasperated and furious and rushed forward with great enthusiasm towards them and started reproaching them for their discouraging attitude. He meantime showed his absolute approval of the Imam's call. Among those who supported Uday's attitude, they honourable commander Qais bin Saad bin Ubaida, Ma'qil bin-Qais-el-Riyahi, Zaid bin

Sasa'ah-el-Timimi. They all severely blamed them on this stand which neither contained honour nor fairness and in this low-spirited state of being, they sent them to the battlefields. Al-Imam-el-Hassan promptly set out to meet Muawiya accompanied by a number of people of various levels he arrived at a location called Al-Nikheilah where a number of people agreed to attend the discouraged army of the Imam during his short stay there. After that he departed the location and continued his march until he finally got to Abdul-rahman's monastery where he stayed for three days and resumed his march with efforts which came to no avail at last.

In AL-Madaen:

The Imam with some troops of his army got to AL-Madaen and there he stayed surrounded with unbearable hardships and crises suffering from his torn, disloyal army all kinds of undesirable plights and tribulations and encountering what no other leader did encounter in the history of the Muslim leaders and their caliphs—among those whom the Imam had mostly suffered from where the following:

The high treason committed by the commander – in chief:

The severest of the situations through which the Imam had undergone during that crucial stage was the betrayal of his cousin, Ubeidullah bin-el-Abbas, the commander –in Chief of his armed forces. Muawiya bribed him with money approximately mounting to one million dirhams. That unfaithful coward leader fled away in the dark of the night accompanied by shame and disgrace. He joined Muawiya's camping site. When the Imam's army knew that, it tremendously shook and wallowed in sedition and misery and the sense infidelity crept into all sections of the army-among those were some with high ranks in the army. They all joined Muawiya's army after being tempted by his immense bribery. The treason of Ubeidullah has been the greatest back-breaking stroke that befall the Imam's army as it opened wide the getaway of betrayal to those with shaken consciences to sell their consciences to Muawiya. That treason, too, led to the morale deterioration of the Imam's army. In the meantime, that unfortunate event was the hardest of what the Imam faced during that crucial time. It could shed lights on most of his military leaders' spirits as being a number of treacherous gangs who haven't got any national or religious background.

Attempts to assassinate the Imam:

The distress of the Imam caused by his army know no limits indeed as it extended to what was greater than that. Some of the Umayyad's agents and beastly apostates schemed some plots to assassinate the Imam but all of them hopelessly failed. Those conspiratorial acts can be summed in the following:

Throwing an arrow at the Imam, while performing his prayer but it didn't affect him.

Stabbing him with a dagger while in prayer.

Stabbing him in his thigh.

Life turned black in the eyes of the beloved grandson of the Messenger of Allah as he was entangled with unbearable crises and plights and got to believe that he would either be murdered and his blood would be shed in vain or be caught and sent to Muawiya as captive. He, contemplated deeply on these possibilities which to a great extent terrified him

Convicting him with blasphemy:

The traitors and agents in the Imam's army went further in their crimes and evil. They met the Imam with rude words which were fiercer on the Imam's heart than the strike of swords and the stabbing of spears. AL-Jarrah Bin Sinan rushed forward towards the Imam howling like a dog at the face of the Imam saying: "O, Hassan, have you become a polytheist like your father?"

But none of the Imam's army dared to punish this guilty figure. Those traitors have deviated from the track of right and abandoned the straight path of Islam. They accused the son of the Messenger of Allah's daughter of blasphemy and deviation from religion. What delusions are there like these delusions?!!

Robbery of the Imam's Belongings:

Those insincere followers intentionally robbed the Imam of his furniture. They pulled off the carpet on which he was sitting and robbed him of his garments too. There was no security force for the Imam in his army to grant him protection. This act was done in the sight and hearing of his army personnel. These are some of the horrible events that the Imam has gone through in AL-Madaen which compelled him to accept reconciliation and to abandon that community which was afflicted with bad manners and hesitant beliefs.

The necessity of reconciliation:

As far as political conventions are concerned, Al-Imam-el-Hassan's reconciliation with Muawiya was a necessary act as well as legal obligation with demanded execution in the sight of Allah and the nation because if he unlocked the gate of war with his psychological defeated army, Muawiya's army would overcome the Imam's army in the first campaign and then he could have won no victory over his enemy. In that case, his issue would be one of these two fates: either death or captivity. If he is killed, nothing can the Islamic cause benefit from his killing, because Muawiya with his diplomacy of deception, tricks and hypocrisy can place the blame of the Imam's killing on the Imam himself and hence release his part from any responsibility and if the Imam is not killed and taken to Muawiya as war prisoner, Muawiya will, undoubtedly, pardon the Imam and in this way, Muawiya will show a white hand to the prophetic family and remove from him and his family the blemish of "The released" which the prophet Mohammed printed on their foreheads.(1)

In any case, Al-Imam-el-Hassan was obliged to accept reconciliation and was compelled to execute it. There was no other alternative for the Imam. This reconciliation was perfected according to conditions already mentioned in detail with analysis in our book (The life of AL-Imam-el-Hassan (A.S)).

It is undoubtedly true, according to scientific and political standards, that Imam-Abu-Mohammed turned out to be triumphant in this act of reconciliation over Muawiya as he could expose the truth of Muawiya's pre-Islamic attitude to life ad showed forth the intentions of his inner self and all the malice and hostility that he cherished towards Islam and Muslims.

When the state of affairs stabilized to him he intended openly to fight Islam and take revenge upon the eminent figures like the great prophet's companion, Hijr Ibn Uday. Muawiya thus immortalized with his crimes, hardships and disasters and drowned the whole society into the abyss of corruption and evil. We'll talk about that in our coming researches.

When the Imam Abu Mohammed convened the reconciliation act with Muawiya, he departed Kufa which betrayed him and his father to welcome Muawiya's injustice and tyranny. With the Imam there were his family and his brothers among whom were his brother and his right arm Abul-Fadhl-el-Abbas. They marched on vehemently but he had gained no result till they got to Yathrib and there they were cordially received with the companions that remained with their sons. The Imam settled in Yathrib gathering around him

(1) The released: are the people whom the prophet Mohammed set free when they were captured; among those was Abu Sufian. This is an indication of that incident.

and a number of legislatures and religious clergymen. He started nourishing them with his knowledge and sciences. Overflowing the miserable and the need with his generosity and nobility and, in his presence, Yathrib has returned what is lost of her spiritual leadership of the Muslims, after the departure of the guardian of the Messenger of Allah and the city gate of his knowledge, Imam Amir-el-Muminin, the real guardian of the faithful.

In any case, Abul-Fadhl-el-Abbas saw with both eyes what befell his upright brother Abu-Mohammed of the hard tribulations and disasters and saw the disloyalty and betrayal of the people of Al-Kufa to him and denial of their allegiance to him. Such political and social conditions have acquainted the Imam with the true character of the society and that the overwhelming majority of them have been looking after their own interests and there all religious values have no real effect on their hearts.

With this, we finalize our talk about some of the horrible events which Abul-Fadhl-el-Abbas has witnessed in the life time of Al-Imam-el-Hassan (A.s).

The Horrible Nightmare

The transfer of leadership of the Islamic State has now become completely in the hands of Muawiya after his reconciliation with Al-Imam-el-Hassan and thus all his evil hopes have been achieved for getting over the Alawite State - the State of the deprived and the prosecuted which has been the natural extension of the prophet's government and a living embodiment of his objectives and requirements for raising the standard of man and developing his life. All these values vanished away when the real Islamic state collapsed and the reins of power got to be in Muawiya's firm grip. So, all principles, values and morals which Islam was aiming to achieve have been turned into their opposite meanings and the Islamic world has got out of the world of prosperity, peace and stability and fell into a haunting nightmare surrounded with disasters and crises and overwhelmed with serfdom and humiliation.

Muawiya turned his back to all values and conventions and started ruling the state with a policy contrary to what was familiar to people before, and the political monitors believe that his victory is but the victory of paganism in all its negative dimensions.

Al-Sayyid Mer Ali-el-Hindy says: "With the elevation of Muawiya to power in AL-Sham, there came back the former theological paganism into practice; paganism occupied the location of the Islamic democracy and started reviving and flourishing with all its sentimentalities and wantonness as though it came to embrace vicious manners and immoral acts which have found spacious ground for expansion wherever the banners of the Umayyad's governors of Sham" The Muslims have met with unbearable crises during that black era and experienced the fiercest unprecedented conditions. We'll elicit to you, in short, some of the disasters the people have suffered at the period.

The annihilation of the conscious forces:

Ibn Hind was determined to put to death all the conscious forces of Islam and get rid of them completely. He sent a brilliant planet of them to the fields of execution. Now we present you some of these outstanding and remarkable figures.

Hijr bin Uday:

Hijr bin Uday was one the outstanding personalities in Islam and one of the heroes in the holy fight as well as a distinguished vanguard of glory and pride for Islamic and Arab nation. Hijr is looked upon as being a brilliant model that graduated from the school of the guardian of the faithful and contained the Imam's values and goals. This great giant offered his life to Allah and stood in the face of the criminal terrorist Ziyad bin Abeeh who formally declared the application of insult upon the guardian of the faithful believers, the –evolver of thought and light in the world of Islam and the second founder of the building of the Islamic belief after his cousin and his master, the greatest Messenger of Allah.(1)

The criminal tyrant Ziyad legalized the killing of the great holy fighter (Al-Mujahid) Hijr Bin Ziyad when he challenged Ziyad daringly refusing strongly calling bad names or insulting him, so, Hijr was arresting on account of that and was sent as captive with a number of other brilliant holy fighters to his brother in crime, Muawiya Bin Hind. Muawiya issued orders of having them hanged in a location called (Majr Adhra).

Those in charge executed the order of hanging them and their pure bodies fell down on the ground perfumed with the blood of martyrdom and dignity illuminating to the people the features of the route that leads to the free and noble life where there's no space for tyrants and dictators to impose their supremacy and sovereignty on the common people.

Amr bin Al-Humq Al-Khuzayi:

Here is another example of those immortal martyrs of Islam. Amr bin Al-Humq was an honourable companion. He was highly respected by the Holy Prophet who requested Allah, the Almighty to make Amr enjoy his youth and Allah, responded to the prophet's plea as Amr got to his eighty without having

(1) Ruh-El-Islam: P.296.

one white hair in his noble beard.[1] Amr comprehended the Islamic values and believed in them deeply, and struggled vehemently in the path of implementing them. When the prosecutor, Ziyad bin Abeeh became the ruler of Kufa after being appointed by his illegitimate brother, Muawiya ordered his detectives and gangs to follow Amr and bring him arrested as he has been one of the eminent shiite figures of Imam Ali Amir-el-Muminin. But Amr with his fellow Rafaa bin Shaddad fled together to Mosul. Before arriving there, they hid in a mountain to have some rest there. The police who were residing there caught sight of these two suspicious men. They looked askance at them and promptly took hold of Amr while the other fled away. The policemen, with Amr in their firm grip, brought him to the ruler of Mosul, Abdul-Rahman-el-Thaqafi who in turn, raised Amr's issue to Muawiya who ordered to have Amr stabbed nine times with a wide-bladed arrow.

The gang started stabbing Amr but he passed away in the first stab. Then, they cut off his head and was taken around the city of Damascus so that the people could have a look at this horrible scene, and this is the first head that was taken around the city in Islam. Later on, Ibn Hind ordered his gang to carry the head to his wife, Mrs Amina (The daughter of Al-Shareed) who was in jail. She felt astounded when her husband's head was dropped in her lap and was about to lose her life at seeing such a horrible sight. Then, Amr's wife was taken to Muawiya and there a sharp dialogue went on between them which showed Muawiya's complete disregard for all human values. This subject has been touched upon in our book (Imam Al-Hassan biography) in detail.

Rasheed-el-Hujri:

Rasheed-el-Hujri was one of the distinguished characters of Islam and an eminent figure of faith. He was perfectly honest to the vicegerent of the Messenger of Allah and the 'city gate' of his knowledge, Imam Amir-el-Muminin.

Ibn Ziyad's gang arrested him and brought him to Ibn Ziyad. When he stood in front of the criminal tyrant, the latter shouted at him saying: "What did your companion tell you - meaning Imam Ali - that we would do to you"? Rasheed, with sheer honesty and faith, replied without any regard for him, "You'll cut off my hands and legs and then hang me." At this, the mean, sly and hard hearted Ziyad, trying to belie the Imam, he said, "By God, I'll show the falsity of the tale of his companion, set him free." So, according to the

(1) Al-Isaba: 2: 576.

order of Ziyad, the gang released him but a little later Ziyad regretted what he said. He again ordered his gang to present Amr to him. When Amr stood before Ziyad, Ziyad shouted at him saying: "We can find nothing better than what your companion has said. You can still do us harm if you remain alive. Cut off his hands and his legs." So, the gang started cutting off his hands and legs but the great giant never showed any complaint about what he was suffering from and went on recalling the evil deeds of Beni Umayyah and motivating the people to erupt a revolution against them. When the gang observed Amr's activities they hurried with the news to Ziyad who then, ordered his gang to cut off his tongue. When they cut it off this great holy fighter who showed perfect loyalty to Ahlul-Bayt and stood up for his beliefs till his last breathe of his life, soon passed away.(1)

These are some of the great poles of Islam whom Ibn Hind had physically killed because they strived to spread the Islamic values and convey to people the virtues of Ahlul-Bayt who are really the source of awareness and thought in Islam.

Fabricating news against Ahlul-Bayt:

Muawiya formed a network of agents whose work was to fabricate false news about the Holy Prophet assuming to be said by him to degrade the good acts of Ahlul-Bayt and their importance in peoples' eyes. The fabrication deliberately made up news speaking well of the favours done by the Holy Prophet's companions to match the prestige of the perfectly pure progeny of the Messenger of Allah.

The great Imam Mohammed-el-Baqir estimated more than one hundred hadiths fabricated for this purpose as well as another group of news speaking badly of Ahlul-Bayt. Some other hadiths in praise of Beni Umayyah have been made up, too, together with attaching some created virtues to them while they worked against Islam in all stages of their history. The destructive network restricted itself to that but it went further to the degree of fabricating news concerning Islamic legislative judgements and authors did not focus their attention on their being fabricated and unreal.

Some research reviewers devoted their efforts to compiling some books in which they mentioned a few fabricated news. The great book reviewers Al-Suyati in his renowned book (Al-La'ali-el-Masnona fil-Akhbar-el-Mawdoana) have remarked a great number of such fabricated themes.

(1) Safinat-el-Bihar: Vol. 1 / page 522.

In the book of (Al-Ghadeer) the book reviewer Al-Ameeni has recorded a great multitude of unreal news mounting to approximately half a million hadiths.

In any case, the most unbearable of the calamities that Islam has undergone were those false news which distorted the bright reality of Islam and befell Muslims in the abyss of the great evil and deprived them of the sight of the Imams' of Ahlul-Bayt and the true hadiths narrated by them which were up to now the great relics of the heritage.

Insulting Imam Amir-el-Muminin:

Muawiya officially announced the insult of Imam Amir-el-Muminin and authorized his rulers and guardians everywhere to spread that among Muslims, and considered the insult as a fundamental element in enhancing the building up of his state and the establishment of his government. Thus, the hirelings, agents and the state sermonizers started escalating the acts of cursing and insulting the Imam and degrading him, not only in their private and public clubs but through speeches delivered at Friday prayer and on all other religious occasions believing that that would destroy the character of the Imam and bury his memorable popularity in oblivion but time alone could upset their calculations and illusions and dumb down their tongues for ever.

The curse then turned against them and against those who appointed them and authorized them to be in charge of the Muslims, as Imam Amir-el-Muminin came onto the stage of the human history as the most brilliant humanist leader who set up the foundations of social justice and erected the pillars of right on the earth.

In all international and political conventions, the Imam is looked upon as the greatest governor ever appeared in the East and the first magistrate who looked after the rights of the oppressed and the vulnerable and declared the human rights law while his disgraceful opponents were regarded as the dwarfs of mankind and the most evil of all God's creatures. They really committed extremely indescribable crimes against humanity-matchless, if compared with some other crimes.

They prevented this great giant from playing his role in the process of building up human civilization and in developing public life in all political, economic and social spheres.

The Employment of the Educational Institutes:

Muawiya has employed the educational institutes and the private religious teaching chambers to nourish the young on abhorring Ahlul-Bayt who were the influential centre of Islamic education and these systems have really inculcated in the Muslim hearts strong hatred towards the Holy Prophet's family and his progeny. This procedure has not lasted long. It was only temporary as Allah, the Almighty, has changed the course of Muawiya's will and upset his hopes-as Imam Amir-el-Muminin's memorable acts and favours have been on the tongues of all the world-his odorous memorial has spread in all the languages of the earth. He has become the anthem of the free of every time and place, the glittering planet in the sky of the East with whose light the reformers could see their way and the pious could follow the Islamic program-while Muawiya and all Beni-Umayyah have become the virus of corruption on earth-and they were only remembered with the bitterness of loss and the worst of fate.

Muawiya has been defeated in the political and social fields and his political schemes against Ahlul-Bayt have clearly shown his political reality which was polluted with germs and crimes. He appeared to all as the meanest ruler ever governed the Muslims in the Islamic and Arab world.

The Spread of Oppression:

Muawiya has spread oppression and injustice all over the Islamic world. He appointed terrorist guardians and rulers in almost every part of the vast Islamic state-rulers who have got no grain of mercy in their hearts and allowed themselves to commit any crimes they desired and caused much harm to people. The cruellest and the greatest evil-doer was the Ziyad Bin Abeeh. This inhuman brute has poured over Iraq a flood of painful sanctions by driving the suspects to the fields of death and hanging them without making any investigations about their issues with them.

His judgements depended only on suspicion and accusation as he declared that in one of his speeches and he was never embarrassed at causing unlawful blood-shedding and never felt any pain in spreading horror and fright among the people. In fact, he has been like the illegal brother, Muawiya who spared no effort in disregarding all that God, the Almighty Has forbidden or banned.

Oppression and tyranny in the various parts of the Islamic state have got to a degree that people began to say "If Saad was rescued, Saeed was killed." Among the people who were greatly suffered and tortured by Muawiya's faction were the Shiites of Ahlul-Bayt.

The authority exercised all kinds of aggression and tyranny against them but putting them in jails exposing them to torture and blinding their eyes and whatever was there in their hands to do and their only sin was their loyalty to Ahlul-Bayt.

Abul-Fadhl (A.S) has witnessed the horrible scenes of compulsion and misdeeds which befell the Shiites of Ahlul-Bayt and that indeed increased his faith in the necessity of the holy fight and in raising a revolution against the Umayyad's power to save the nation from its plight and bring back the Islamic life to its normal state.

Awarding the Caliphate to Yazid:

Muawiya has committed the most serious crime in Islam when he awarded the Islamic caliphate to his son Yazid who has been unanimously known by historians as being void of all human values and completely drowned in the swamp of vices, guilt and crime. He was (Pre-Islamic) in attitude and life-style in the full meaning of the word. He didn't have any faith in the Almighty Allah or in the hereafter as he revealed that in lines of verse composed by him.

He recited a poem starting with the following line when informed of the Prophet's female captives approaching the city of Damascus:

I dare but say that I am of Khindif;
Save I revenge on Ahmed's and be stiff [1]

This is Yazid, clad in his attire of godlessness and aversion from religion. Muawiya has appointed him as Caliph and made all the Muslims of the Islamic state subservient to his wanton wishes and will. Yazid spared no effort in bringing back the pre-Islamic life style and eradicating Islam-thought and faith—from the social life of the people and immortalizing to Muslims all calamities and disasters by annihilating the pure family of the Messenger of Allah and holding his progeny captives in his grip.

(1) Al-Futuh: 5129/. Maqatel-el-Talibiyeen: 119 Maqatel-el-Hussein / Al-Khawarizmi.

The Assassination of the outstanding Islamic Figures:

Muawiya was determined to assassinate the outstanding Islamic personalities who have got proper positions in the Islamic world and honoured with utmost respect of the Muslims so that none of them would match his son, Yazid in prestige and all attention could be directed to Yazid only, and with this purpose in mind, Muawiya started murdering a number of them among whom were the following:

Sa'ad bin Abi-Waqqas

Sa'ad Bin Abi-Waqqas was the conqueror of Iraq and a great member of Al-Shura committee whom Omar had nominated for holding the post of the Islamic Caliphate but because Sa'ad existence constituted a heavy burden on him and a menace to his government, he had him poisoned and killed.(1)

Abdul-Rahman bin Khalid

This noble character has got, among the people of Al-Sham, widespread popularity. When Muawiya has deliberated with the people there on the issue of his successor, they unanimously pointed to Abdul-Rahman Bin Khalid without any hesitation. Muawiya kept this in himself and cherished evil for him. Abdul-Rahman fell ill and Muawiya sent for a Jewish Physician to treat him and give him a drink mixed with poison and the physician did what he was ordered to do and Abdul-Rahman, because of that, passed away.(2)

Abdul-Rahman bin Abi Bakr

Abdul-Rahman Bin Abi Bakr was one of the remarkable opposition elements against Muawiya who wanted him to give his allegiance to Yazid. Abdul-Rahman openly declared his opposition to Yazid and announced this attitude in Yathrib and Damascus, as well. Muawiya tried in vain to purchase Abdul-Rahman's conscience by bribing him with a sum of one hundred thousand dirhams and obtain his consent. Abul-Rahman replied Muawiya by saying: "I don't sell me religion in return for my worldly pleasures" Some sources affirm the view that Muawiya has employed poison in the act of killing him.(3)

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(1) 59. Al-Badeya Wul-Nihaya: 8227 .206 ,194/. Shatherat-el-Dhahab: 1: 69 / Maqatel-el-Talibiyeen : P.29.

(2) Al-Istiab: 2830/. Al-Muntadham: 5217/. Al-Kamil-fil-Tarikh. 2225/. Al-Aghani: 16-417/ 418. In it he says that Khalid bin-el-Muhajer, Abdul-Rahman's nephew has killed the physician and the nephew is captured and brought to Muawiya.

(3) Ibid: 2: /820826-

Al-Imam-el-Hassan

The reconciliation treaty that was convened between Al-Imam-el-Hassan and Ibn Hind has left the latter in a state of anxiety and confusion and made him contemplate deeply on this problematic issue especially the condition of returning the caliphate to Imam-el-Hassan after the death of Ibn Hind.

Muawiya said to him: May God not honour you in the hereafter. You've killed my special personal physician.

The nephew promptly answered: "I killed the ordered, and only remained the orderer."

Muawiya, therefore, was determined to get rid of the Imam by any means, he called the Imam's followers and close companions so that he could purchase their consciences with his property in return for assassinating the Imam. But nobody attracted his attention other than the infidel, Ju'da bint-el-Ashath, the Imam's wife. She was of a family that didn't beget an honest one at all, and none of this family believed in human values. Muawiya has sent for his ruler to Yathrib, Marwan bin-el-Hakam to communicate with her, bribe her with lots of money and promise to get her married to Yazid.

At this, Juda being mean and selfish, reading responded to committing the crime. He handed her some deadly poison which she took and poisoned the Imam while the Imam had been fasting when the poisonous liquid got into his intestine. It cut off his bowls then; he turned to this malicious woman and said: "You killed me, may Allah kill you, by God, you won't beget a successor from me. He has tempted you, (meaning Muawiya) ridiculed you, and may God scandalize you and him."

The Messenger of Allah's grandson and his heavenly beloved-one began to suffer so much pain from the intensity of the poison which interacted with the blood in all the parts of his body that could make the Imam lose the brightness of his features and turn pale. He is seen recalling Allah, mentioning his holy name and reciting verses of the holy Quran till his noble spirit has flown up on its way back to its Creator, surrounded with the angels of the Merciful God and the Prophet's spirits.

Consequently, he got to his last destination with his spirit profuse with calamities caused by Ibn Hind who wronged the Imam with so many disasters and painful cases. Muawiya robbed the Imam of his right in caliphate and followed the Shiites of his father to have them killed or jailed. He let the Imam hear insulting him and his father and last of all, he made the Imam have that poisoned drink to cut off his intestine.

Supplying his burial:

The Master of the Martyrs started making post death preparations: he placed his brother's corpse on the ground, washed his pure body and he, with vast number of mourners, among whom the Alawites were in the van, carried the coffin, all shedding hot tears on, him for losing their eminent Imam till the procession marched toward the prophet's holy grave-yard to be buried close to him.

Beni Umayyah's sedition:

When the holy body was brought to the tomb of the Messenger of Allah for burial, the Umayyads' rose protesting against this procedure, headed by, the 'pious' son of the 'pious' Marwan bin Al-Hakam. They raised their voices at the faces of the mourners_ all, shouting: "How can we agree to see Al-Hassan get buried close to his grandfather and Othman in the remotest part of Al-Medina.?! – This cannot be done at all!"

They got fiercer howling like dogs at the mistress, Aisha, whom they had already known of her evasive attitude towards Ahlul-Bayt. They got her exasperated saying: "If Hassan got to be buried beside his grandfather, no pride would ever remain to your father and his companion." At hearing this, she promptly raised to her feet extremely furious and wrathful, made her way through the gathering and raised her voice: "If Al-Hassan got to be buried beside his grandfather, I would cut this off - pointing to her forelock." Then, she turned to the mourners and said "Don't allow anyone whom I don't like to enter my house." By saying so, she expressed the grudge she bore within her against Ahlul-Bayt. People may wonder from where she had got to possess a house of her own. Hasn't her father related to her what the prophet said once: ("We, the prophets do not inherit gold or silver").

So, the house of the prophet, according to this narration is like any other ordinary house of Allah's houses. It can be possessed by none as it is the property of all the Muslims. Then, on this basis, how could she allow to her father and his companion to be buried inside the house, and what if she doesn't follow his hadith? And the prophet, Mohammed. Like all the prophets - his progeny can inherit him. So, Al-Imam-el-Hassan is the one who can inherit him as he is his grandson. But the prophet's wives have got no right of inheriting the house, but they can inherit from the 'building' of it according to what the 'Fuqaha' remark. (Islamic legislative authority).

In any case, the Umayyads' had exercised so much evil on Ahlul-Bayt and disclosed their hidden grudges and malicious intentions against them. They

permitted their agents to throw stones and arrows on the Imam's coffin and war between the Hashimites and the Umayyad's was about to break out at this crucial situation Abul-Fadhl-el-Abbas hurried to confront the Umayyad's and crush them down but his brother Al-Hussein prevented him from doing anything and thus keeping obedient to his brother's recommendation which aimed at not shedding blood on my behalf however little it was. The pure body was taken to (Baqii-el-Gharqad) and there they buried him, and with him they buried clemency, honour and virtue, so, with his departure from this world a bright and marvellous page of apostleship and imamate was folded.

Abul-Fadhl-el-Abbas has witnessed all the horrible events which befell his brother Al-Imam-Abu Mohammed - such events made him pay little attention to worldly pleasures, hate living indignified among merciless oppressors and loved to raise a revolution and holy fight in the path of Allah.

AL-Imam-el-Hussein's Opposition to Muawiya

When Muawiya went on practising his twisted policy which was running counter to the interests of the Muslims and showing hostility to their aims, the Father of the Free didn't respond, at all to Muawiya's rule and strived intensively to scandalize Muawiya's evil deeds and called the Muslims to wage an uprising and then a revolution against his government. Security and Intelligence organs to Yathrib conveyed to Muawiya these political activities which were against him, and that state terrified him extremely and he soon raised a sharp-toned memo ordering him to stop his oppression and threatened him with taking merciless measures against him in case of not responding to him. But the Father of the Free replied with so vigorous tome that could place Muawiya on the table of anatomy, and lamented the fate of his oppressive policy which erupted all that was contrary to the holy Book of God and the Prophet's teachings and denounced all oppression that was committed by him against the free and the reformers' people like Hijr bin Uday, Amr bin-el-Hamq-el-Khuzae, Rasheed-el-Hujri as well as other eminent figures of thought in the Islamic state. The reply of the Imam, the master of the martyrs, has been one of the brilliant political documents ever written in history where the Imam could place, so to say, the dots on the letters. Thus, he illustrated in detail, the horrible events which were current in Muawiya's government, and in it he remarked definitely his firm attitude which implied his revolution against Muawiya's rule.[1]

(1) The exact text of the letter and this is mentioned by Ibn Qutaiba in his book. (Al-Imama wal-Siyasa): Vol.1 / page 189.

Imam Hussein's Conference:

Al-Imam, Abu Abdulla-el-Hussein held a political conference in holy Mecca where a great multitude of immigrants, helpers and their successors were present during the season of Al-Hajj-He, peace be upon him, stood up there an orator, he delivered a matchless speech through which (with his authorities demonstration) he talked about what befell them and their Shiites—about the calamities and hardship that they encountered in the reign of the tyrant, Muawiya.

Sulaim bin Qais has narrated a part of the speech: after praising and thanking Allah, he said: "And after all, verily, this tyrant,–meaning Muawiya—have done to us and to our Shiites all that you have learnt, seen and witnessed and I want to ask you about."

"If I say the truth, then believe me and if I tell lies, believe me not. Be attentive to my words and write to me; then get back to your homes, to your tribes and to those in whom you confide and trust and tell them of what you know about our right as we verily fear that this right can be buried in oblivion, vanished away or seized, and Allah is ever spreading His light weather the unbelievers like it or not.

In this respect, Sulaim bin Qais says: Al-Imam Hussein (A.S.) has never left anything of what Allah has descended in the Quran about them without reciting and interpreting it, nor anything of what the Messenger of Allah has said about his father, his brother, himself and Ahlul-Bayt without narrating it—and in confirmation to all that his companions say: "God, Yes we have heard and witnessed all that, their successor also reconfirms their narration saying: "By God, the one who has narrated that to me is of those companions in whom I trust and is honest." And then Al-Hussein added saying: "I beseech you by God to narrate what I am telling you now to those whom you trust in their honesty and religion".[1]

And this was the first political conference that was ever known by the Muslims at that time. In this very conference the Imam denounced Muawiya policy which was aiming at preventing the Muslims from getting in close touch with Ahlul-Bayt and disregarding their virtues. The Imam called the audience who were present there to reveal their good deeds to the public and announce their virtues and what the holy prophet had declared about as being right so as to let the Muslims know the evil intentions which Muawiya cherished against Ahlul-Bayt who were the active nerve that worked in the body of the Islamic nation.

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(1) The Book of Sulaim bin Qais: page 320: / Al-Ihtijaj; Vol. 2 : p.8788-

Muawiya's Death:

Muawiya received death with a worried and disturbed spirit on account of the grave events that he had committed and led to widening the distance between him and Allah.

He used to say reluctantly: "Fie to me for what I've done to Ibn-el-Adbar - meaning Hijr Bin Uday-My day will be the longest because of him."

Yes, his day will be too long and his account before Allah will be the heaviest, not because of Hijr only, but also because of the blood of the Muslims that he had shed without any legal right. He has killed tens of thousands of the Muslims leaving behind widowing, lamentation and sorrow.

Besides, he fought against the state of Islam and established the Umayyad state with Allah's property and people's servitude and it was he who authorized his most evil faction to exercise force on their subjects –people like: Ziyad bin Abeeh, who intensified his power of humiliating the Muslims and unlawfully oppressing them; and it was he who made his son Yazid, his successor, the owner of misdeeds and debauchery in Islam and like his grandfather Ibn-Sufian in his trends and prospects which ran counter to Allah's and his Messengers teachings and it was he who gave order to poison (The heavenly-beloved grandson of the Messenger of Allah, the pure Imam, Abu-Mohammed) and finally it was he who insulted Ahlul-Bayt publicly on pulpits and made that a part of the dogmatic life of the Muslims; irrespective of other acts of debauchery which he had committed and which made his account before Allah, the hardest and the heaviest.

Muawiya got to his last destination as the most vicious of the dead and the cheapest among the missing. Thus, the gate of oppression was broken and the corners of tyranny got rickety and dilapidated. He was lamented by the grand Iraqi leader, Yazid bin Masoud-el-Nahshali. But his successor and vicegerent Yazid, was not present at his father's death bed, but engaged with hunting, drinking and musical instruments.

Our topic of Muawiya's government has come to its end and that was the darkest and the hardest nightmare through which the Islamic world had gone during that era. Al-Abbas, peace be upon him, was an eye-witness of that eventful period which was filled with shocking tragedies and unbearable calamities in the lives of the Muslims all over the vast Islamic state.

With Hussein's Revolution

Abul-Fadhl-el-Abbas followed the great Islamic Revolution which was erupted by his brother - the Father of the Free and the |Master of the Martyrs, Al-Imam-el-Hussein that gigantic revolution which had been of the most significant world-wide revolutions and the most bounteous to the peoples of the world as it could change the course of history and shake the whole world altogether.

It has also liberated the Muslims' individual and pushed the popular troops of Muslims forward towards revolting against oppression and combating tyranny and compulsion. The Moon of the Hashimites and the Pride of Adnanese took a positive and effective part in this blessed revolution and shared Al-Imam-el-Hussein in all its sections.

Al-Abbas really comprehended all the objectives of this revolution concerning good and mercy to the deprived and the oppressed peoples. He absolutely believed in it. Al-Abbas has been the distinguished and outstanding member in this bright revolution. He kept accompanying the Imam till his last breath-obeying his orders, carrying out his desires, backing him up, believing in what he said and thought and never left him in his immortal march from Yathrib to Mecca, and then to the land of dignity and martyrdom. At every stage of Al-Imam-el-Hussein's revolution Al-Abbas was with him and a partner with him.

We will talk about some of the historical sections of this grand revolution in which Al-Abbas has been the distinguished figure.

AL-Imam-el-Hussein's refusal of giving (Al-Baya) to Yazid:

Al-Imam-el-Hussein has officially announced his complete refusal to give his allegiance to Yazid, and that was when he, in the dark of the night, called by the ruler of Al-Medina, Al-Waleed Bin Uqba to be present in his house. At this, the Imam knew what the ruler wanted from him. So he called so to say, his 'right arm' and his brother Abul-Fadhl-el-Abbas, and other young sons of his family to be his protectors. The Imam told them to sit outside the house. If they heard him shout in a loud voice, they should promptly break into the house to rescue the Imam.

The Imam entered the house and met Al-Waleed who welcomed him with due honour and cordiality and showed great sorrow for Muawiya's death and then stated that Yazid ordered him to take (Al-Baya) from the people of Medina in general and from Al-Hussein in particular, but Al-Hussein asked Al-Waleed to wait till the morning so that people could gather together. The Imam said so, because he wanted to announce to the people his absolute refusal to give Al-Baya to Yazid and to rebel against his government. In that meeting, Marwan Bin-el-Hakam, one of the notorious hypocrites and advocates of falsehood, was present.

He rushed forward to let the fire of sedition burn, he shouted at Al-Waleed saying: "If he leaves you now without giving Al-Baya, you can never have any other chance like this to achieve that and there will be lots of killings between you and him." Keep him firm in your grip until he gives Al-Baya, otherwise, cut off his neck. On hearing this, the wrong-resistant Imam challenged Marwan by addressing him scornfully "You, son of-el-Zarqa, will you or will he kill me? By God, you did lie, vile begets [1] vile" then the Father of the Free turned to Al-Waleed and told him of his determination to refuse paying allegiance to Yazid saying:

"Look, O guardian, verily, we are the household of the prophet-hood and the metal of the messenger-ship and the frequency spot of the angels and the location of mercy. Allah started his creation with us and with us he finalize, and Yazid is a debaucherer and a disintegrated figure, a drunkard and illegally human killer and calling publicly debauchery and one like me does not give Al-Baya to one like him." We get up in the morning and you get up, too, and we look and you look as to whom the right of the caliphate and Al-Baya' should be".[2]

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(1) Al Luhuf: 10/ Mudher-el-Ahzan 23, 24 / Awalim-el-Ulum 17/ 174 / Al-Futah: 5:14 Maqatel-el-Hussein/ Al Khawarizmi 1 / 184.

(2) Al-Irshad Al-Mufeed : 2:33 / Maqatul-Taff / Abu Makhnaf 81/ Tarikh-el-Umam wal-Mulouk 4: 251 / AL-Kamil fil-Tarikh 3/ 264.

The Imam has declared his refusal to give Al-Baya to Yazid in 'Bayt-el-Emara' and the office of authority completely disregarding the existing government. He established himself on martyrdom and oblation on the track of Islam to rescue the Muslims form a violent terrorist rule that had been aiming at humiliating and compelling them to submit to what they hate and adhere.

The Father of the Free (Abul-Ahrar) was fully aware of Yazid's debauchery, deviation and aversion from religion. If it had been destined for his government to settle for a longer time, he would have driven the Muslims to ignominy and slavery and stormed the Islamic belief, driving them towards an unmeasurable abyss which would lead mankind to the unknown spheres of this life, but he, peace be upon him, could confront such of the hurricanes ridiculing life and mocking at death. In this inevitable way, he could build up high dignity and sublime glory for Muslims, and raise the word of Islam high on the earth.

To holy Mecca:

Abul-Ahrar (the father of the Free) was determined to leave Yathrib for holy Mecca to get a settlement there for disseminating his call for real Islam and spreading the objectives of his revolution as well as encouraging them to wage an uprising against the Umayyad government which represented the pre-Islamic state of being with all its evil dimensions.

But before directing his way towards Mecca, he paid a visit to the tomb of his grandfather feeling sorrowful. He saw himself surrounded with so many crises and there he complained to his grandfather all the hardships and misfortunes that befell him. Then, he left for the grave of the top mistress of the female Muslims, his pure mother. With affectionate looks and tearful eyes, he bid her his last farewell. Later on, he visited the grave of his pure brother, Abu Mohammed (A.S.).

After that, the Imam peace be upon him, with all the members of his family has made his way to Mecca to feel safe in the holy sanctuary of Allah where he made it a secure shelter for all His subjects, and beside him was his brother Abul-Fadhl who raised the banner of the Imam high, waving sideways above his head. He held the responsibility of managing all of the Imam's affairs as well as the affairs of his family and he really did his best in supplying them with what they urgently needed.

The Father of the Free started marching along a public road. Some of those who were with them advised the Imam to change his way and leave the public road lest he should be recognized by the authority agents and got him

captured. But the Imam responded with full courage and self-confident: "No, by God, I'll never leave this road nor leave looking at Meccan houses unless I am doomed to accept what Allah has ordained to me according to what he loves and gets Him pleased".(1)

The Imam and his family arrived in Mecca on Friday night, the 3rd of Shaaban and they stayed in the house of Al-Abbas bin Abdul-Muttalib. The Meccan people welcomed him warmly and they frequented the house day and night for asking him about the teachings of their religion and narratives of their prophets. In addition, the people coming to the Holy House of Allah for Al-Hajj and Al-Umra from far-off countries also visited him singly and in groups and the Imam never let any moment pass away without enlightening his Meccan visitors and others about the political and religious consciousness, and meantime calling them to rebel against the Umayyad government which deliberately sought their degradation and servitude.

The fright of authority in Mecca:

The local authority of Mecca has got terrified at the arrival of the Imam and at the thought of taking Mecca (as) a settlement for serving his call for Islam and a centre for announcing his revolution. At that time the ruler of Mecca was the tyrant, Amr Bin Saeed-el-Ashdaq. Amr himself saw the Muslims crowd around the Imam and heard them say that the Imam was more appropriate to undertake the task of the Islamic caliphate and more legitimate in holding this position than any individual belonging to Abi-Sufyan's family who did not to show Allah His due respect. So, Amr hurried to the Imam and said to him in fury: What made you come to the "Holy House"? –as if the great Holy House of Allah were an exclusive property of Beni Umayyah and not to all Muslims. In reply, the Imam calmly and confidently said: "Seeking refuge with Allah and with this House".

The Tyrant, on hearing the Imam's attitude promptly sent a message to his master Yazid bin Muawiya notifying him of the Imam's coming to Mecca, the people visit him and gathered around him, and that this phenomenon could constitute a great menace to his government. Yazid's heart was filled with deep horror when he read Al-Ashdaq's letter. Without any delay or hesitation Yazid raised a memo to Ibn Abbas threatening Al-Hussein for his moves demanding from him urgently to interfere to return things to normal and prevent (Hussein) from resuming his opposition. Ibn Abbas, in his reply

(1) Al Futah : 5: 23 / Al-Muntadham : 5: 227 / Yanabee-el-Mawadda 3/ 55.

letter, justified Al-Hussein's situation and advised Yazid not to harm the Imam saying that Al-Hussein has migrated to Mecca to escape from the local authority of Yathrib which has shown no due respect and consideration. The Imam stayed in Mecca and the people continued to visit him motivating the Imam to announce his revolution against the Umayyads'. The intelligence organs have intensified their detection on him recording all his moves and political activities and what was going on between him and his frequenters and sending all that to Damascus for Yazid's knowledge.(1)

The Shiite's Moves in AL-Kufa:

When the news of Muawiya's death has spread in Kufa, the Shiites have expressed their sentiments of joy and pleasure on this great event, and held a popular meeting in the house of the most authoritative chieftain namely, Suleiman bin Surd-el-Khuzae and set out to deliver their enthusiastic speeches there. In their speeches they comprehensively illustrated their sufferings from violent acts and misbehaviour during the days of Muawiya and they unanimously confirmed Al-Baya to Imam-el-Hussein and showed their complete refusal to Yazid.

Meanwhile, they sent a delegation to urge the Imam to come to their town to form his government and to restore to them their noble life which they has missed in the shade of the Umayyad government and let security and prosperity dominate their state and thus make their town get back as capital of the whole Islamic state as it had been during the days of his father, Imam Amir-el-Muminin. Among that delegation was Abdullah-el-Bajly. The delegation marched hurriedly forward till it reached Mecca. Al-Bajly submitted the demands of the people of Kufa to the Imam, and this they insisted on him to come to them.

Letters from Kufa:

The Kufan people did not only send a delegation on their behalf to the Imam but they also sent him thousands of letters in which they expressed their serious willingness and might to support him to win victory by sacrificing themselves and their property for the cause of Islam requesting him urgently to come to Kufa as soon as possible to constitute the state of Islam and the Quran which was the top end of their hopes the Imam felt he would be held

(1) Tadhkerat-el-Khawas: Page. 214.

responsible before Allah, the Almighty and history if he did not respond to their call. The Imam felt that they burdened him with their legal excuse and that it was incumbent upon him to respond to their request.

Delegating Muslim bin Aqeel to Kufa:

When the delegates and letters have incessantly been showered on the Imam from the Kufite people, all urging him to come to them, the Imam found no other alternative than responding to their demands. So, he sent them his confidential and trustworthy figure of his family who was highly distinguished among them for his virtues and piety—his cousin Muslim bin Aqeel, whose task was special and definite- and that was to know the actual attitude of the Kufan people and what they really aspired to achieve. If they had been honest in what they claimed, the Imam would have directed his way towards them to set up in the region the state of the Quran.

So, Muslim set off at a quick pace without confronting anything significant on the way until he arrived in Kufa. He entered the house of a great chief of the Kufan chiefs, and so to say, a sharp sword of their swords, namely Al-Mukhtar bin Ubaidull-el-Thaqafi who had been enjoying a wide range of political experience, top bravery and perfect knowledge about social and psychological affairs. Al-Mukhtar opened his house to Muslim and it became the centre of Al-Hussein Embassy.

When the Shiites were informed of Muslim's arrival, they hurried to him, received him warmly and offered him all kinds of support and hospitality. They gathered together around Muslim wanting from him to take their (Baya) to Al-Imam-el-Hussein. Muslim responded to their demand thoroughly and opened a record book to register the names of the (Mubayeen).[1]

Those numbers rose to more than eighteen hundred within the few days of his arrival to Al-Kufa. Every day the numbers of (Al-Mubayeen) were increasing. They all insisted on the envoy to communicate the Imam to hurry to them to undertake the leadership of the Islamic nation.

It is noteworthy to mention that the local government was aware of the moves that would certainly lead to the revolution but it kept silent and didn't take any measures against them because Al-Numan bin-el-Bashir-el-Ansari, the then ruler of Al-Kufa was himself against Yazid's attitude on account of Yazid's

(1) The (Mubayeen) are those who declared their allegiance to Al-Imam-el-Hussein and promised to be his followers.

hostile treatment towards (AL-Ansar). In addition to that, AL-Ansari's daughter was the wife of Al-Mukhtar who hospitalized Muslim and stood by his side.

It is quite natural for the Umayyads' and their hirelings to be displeased with AL-Numan's attitude which was characterized with tenderness and indifference to the expected revolution. So, they hurriedly made a contact with Yazid, acquainted him with Al-Numan's attitude and requested him to take the initiative of excluding him from authority and meantime appointing a mighty ruler who could win victory over the expected uprising and subject them to his rule. Yazid got terrified at this news and promptly sent for his special advisor, Sirjon, who was an experienced diplomat.

Yazid explained to Sirjon what had befallen him and asked him to find a ruler who could control the exploding conditions in Al-Kufa. The advisor recommended to him the terrorist. Ubeidullah bin Ziyad who was like his father in being deprived of any human spirit and ready to commit the wildest of crimes to be the ruler there. Yazid approved of the advisor's opinion and wrote an official document applying Ubeidullah as ruler (Wali) to Al-Kufa after having been a Wali to Basra only.

As a result of that, Iraq has wholly come out to be under Ibn Ziyad's control. Then, Yazid issued strict orders to bin Ziyad to promptly go to Al-Kufa to suppress the revolution there and get rid of Muslim.

Ibn Ziyad in AL-Kufa

When Ibn Ziyad received the decree with which he was authorized to be Wali over Al-Kufa, he took a quick pace with nothing else in his mind to worry about just before the arrival of AL-Imam-el-Hussein and who would change the course of events there.

On arriving there, Ibn Ziyad has changed his clothes and dressed in Yemeni fashion with a black turban to give the Kufans the impression that he is Al-Imam-el-Hussein and they did believe that. So, they surrounded him with genuine greetings and joyful looks at his arrival shouting for his long life, but Ibn Ziyad felt restless and got extremely displeased with what they did and marched forward quickly lest he be recognized, scandalized and killed at once. When Ibn Ziyad reached Qasrul-Emara he found the gate closed, so he knocked at it.

At this, Al-Numan looked out from above, thinking that the speaker was Al-Imam-el-Hussein, so he addressed him softly saying: "I am not delivering you my trust, son of the Messenger of Allah, nor I have I any purpose in fighting you." When Al-Numan finished his talk, Ibn Marjana shouted at him: "Open

the gate, may Allah not open your sustenance to you today. Your night got to be longer." Some of the people who were standing behind Ibn Marjana have shouted at the masses "O, people, he is Ibn Marjana".(1)

This horrible beast fell over their heads like a thunderbolt and they all as one group of runners fled away to their houses with hearts filled with panic and fear. The tyrant broke into the castle and seized all the property and weapons there in surrounded with Umayyad's agents-figures like Omar Bin Saad, Shimr Bin thell-Jawshan and Mohammed bin-el-Ashath and other Kufan renowned personalities.

They started talking to Ibn Ziyad about the revolution and making him know about their characteristic members and they jointly made awful schemes to get over them. At the following daybreak, Ibn Marjana gathered the people together in the greatest mosque and there he announced to the people his rule over them. He promised property to those who would keep obedient to him and great punishment to those who would remain disobedient to him. He tried hard to spread fear and terrorism among the people. He arrested a group of people and without any prior investigation into their issues they were ordered to be hanged. He filled the jails with prisoners and employed this policy to control the state.

When Muslim knew about the arrival of Ibn Marjana and the terrorist acts that he did, he left the house of Al-Mukhtar for the house of the great Islamic chief Hani bin Urwah, who was the Master of Al-Kufa and its respectable chief. He was well known for his allegiance and friendliness to Ahlul-Bayt. Hani received Muslim with great hospitality and celebrity and welcomed him heartily and opened his house wide to all the Shiites of Muslim and made it an office for taking decision to support the revolution and stand against the opponents.

The frightful schemes:

Ibn Marjana formed a series of plans which led to his success in political fields and to overcoming the current events. After Kufa had been held in the grip of Muslim, it turned upside down and got to be in the grip of Ibn Ziyad. Among those plans which had been carried out were the following:

(1) Qasrul-Emara: the Government's Head office.

Muslim is under Ibn Ziyad's detection

The first initiative which Ibn Marjana used was exposing Muslim to espionage and having a clear picture of his political activities, full awareness of his strong and weak points and getting to know what is going on in his course of events.

Ibn Marjana chose his servant Ma'qil to embark on this task. Ma'qil was smart and witty and had some knowledge of deceptive policy and gave him three thousand dirhams and ordered him to communicate with the members of the revolution and inform them that he was from (Al-Mawali) who most of them were known for their allegiance to Ahlul-Bayt, and that he came to their region when he was informed of the arrival of the envoy of Al-Imam-el-Hussein who came to take "Al-Baya" from them to the Imam, and that there was some money on him to be given to the envoy to serve in supporting him in fighting his enemy.

Ma'qil went on his task and started looking for someone who got adequate knowledge about Al-Hussein's ambassador. At last, he was led to Muslim bin Ausaja who was an outstanding Shiite figure and one of the vanguard leaders of the revolution. He met with him and showed him his false allegiance to Ahlul-Bayt and his untrue craving for seeing their ambassador Muslim. Ibn Ausaja was deceived by Ma'qil' swords and was tempted by Ma'qil's great wish to see Al-Hussein's envoy. He let Ma'qil enter to see Muslim and there he gave Al-Baya to the Imam and took the money from him and began to meet him every day. Ma'qil, as the historians say was the first to see Muslim and the last to leave him. Ma'qil got full knowledge about all the affairs of the revolution and got to know all the members as well as the enthusiastic people who were eager to win their martyrdom and any new things that he could come across. All this information was conveyed literally to his master Ibn Marjana. In this way he got an adequate picture about all the events that were going on till nothing was left unknown to him.

Hani-Under arrest

Ibn Ziyad has made the most dangerous act which was met with success in the process of carrying out his schemes. He had arrested Hani Ibn Urwa, the master of Al-Kufa who was the only chief of the tribes of Mathehaj which constituted the overwhelming majority of Al-Kufa population. By this act he spread there a wave of fear and terror among all Kufan people. He also directed a violent and destructive strike to the revolution. Scare and horror occupied the hearts of all Muslim's supporters who were afflicted with a complete psychological setback. In any case, when Hani stood in front of the tyrant ibn Ziyad.

Ibn Ziyad received him fiercely and scornfully and promptly demanded from Hani to deliver his great guest, Muslim to him but Hani denied the residence of Muslim with him and concealed all the information about Muslim with absolute secrecy.

At this, Ibn Ziyad ordered his men to present the spy - Ma'qil. When Ma'qil appeared, Hani was extremely embarrassed and bent his head down in bewilderment as he had no other excuse to confirm what he had already claimed, but soon his courage controlled the situation. He boldly raised his head, and like a lion looked ridiculously at Ibn Ziyad showing absolute indifference to his authority. He prevented himself from handing Muslim to him because, in doing so, he would expose himself to a great disgrace and shame. Then, the tyrant glared at Hani sternly and ordered his servant Mahran to bring Hani closer to him and Mahran carried out the order immediately. Ibn Ziyad took a rod and started beating Hani's dignified face with such cruelty and violence that he broke his nose with parts of his cheeks on both sides and over his holy beard so many times that the rod smashed and the blood gushed down over his garments. Then, Ibn Ziyad gave an order to his gang to keep him in custody in one of the houses of the castle.

The Madhajj's Uprising:

When the news of Hani's arrest spread among the people, all the tribes of Madhajj rushed towards, Qasrul-Emara, headed by the dirty opportunist Amr-Bin-el-Hajjaj, who was of the authority hirelings and the meanest agents. He raised his voice to make Ibn Ziyad hear him saying: "I am Amr bin-el-Hajjaj and these are the cavalry of Madhajj and its renowned figures - all are here, no group is left behind and all are obedient to you." The tone of his words implied submission and surrender to authority and no bit of tendency in rescuing Hani. On the contrary, Amr's words contained confirmation and support to Ibn Ziyad. For this reason Ibn Ziyad paid no attention to him and turned towards Shuraih-el-Qadhi who was of Sultans' orators (sermonizers) and of the great poles of the Umayyad's government and asked him to get in and see Hani, then get out and tell the men of Hani's tribes that Hani is still safe and alive and that Hani orders them to get back to their homes. Shuraih entered the room where Hani was kept. When Hani caught sight of Shuraih, he shouted asking for help: "O, Muslims have all men of my tribe passed away?! Where are the people of my religion? Where are my town people? Do they intend to leave me alone with my opponents?"

Then Hani turned to Shuraih, hearing the voices of his family saying: "O, Shuraih, I expect these are the voices of Madhajj and my Muslim Shiites. Verily, if ten of them get in, they can save me." Shuraih, who sold his hereafter and conscience to Ibn Marjana, got out and said to Madhajj. "I looked at your fellow

and found him alive, not killed." Ibn-el-Hajjaj, the agent of the Umayyad's and their servant spoke in a loud voice to make Madhajj hear him saying: "If he is not killed, praise to be God." Madhajj tribes, at last, fled away as if they had got a chance of release from prison, drawing with them their betrayal and shame. It is definitely certain that Madhajj's surrender in such a quick manner was as a result of a secret agreement convened between their leaders and Ibn Marjana to get rid of Hani, otherwise, they could have attacked the jail and released their man.

Madhajj denied the favours conferred by their great chief on them and they didn't keep safe his rights but they left him a prisoner in the hand of the terrorist Ibn Marjana who spared no effort in humiliating and oppressing him whereas Madhajj had got full sovereignty all over Kufa.

Muslim's Revolution

When Muslim came to know what happened to Hani, the remarkable member of the revolution concerning his arrest and torture took the initiative of declaring the revolution against Ibn Ziyad. He asked one of the leaders of his army, Abdullah bin Hazim to call his companions to gather together and the house got filled with countless numbers of people mounting to approximately four thousand fighters or forty thousand - according to what another narrator relates all shouting the same slogan that the Muslims used during the day of Al-Badr. (O, Mansour).

Then Muslim began to organize his army. He entrusted the general leadership to those who were known for their allegiance and honesty to Ahlul-Bayt and marched on with his army towards Qasrul-Emara while Ibn Ziyad had been in the mosque delivering a speech to the masses threatening in it all those who dared to defy or show disobedience to him and challenge the state. When he finished his speech he heard a great noise coming from outside with the shouts of the revolutionaries who were calling for his downfall. He got surprised at hearing all that and asked for the reason. Ibn Ziyad was informed that Muslim bin Aqeel had come with great numbers of his Shiites for fighting against him.

The coward felt horrified and terror changed his colour and life turned black in his eyes as he had got no sufficient military force to protect him save thirty policemen and twenty others of Kufan honourable characters who were known for their agency to the Umayyad's. Muslim's army increased in number. They raised their banners and swords and war drums were beaten. The tyrant knew that his death was certain as he had got no secure place to hide himself in.

The War of the Nerves:

The tyrant began to contemplate on the best means and the most reliable one for his rescue. He saw that there was no other alternative for him than the employment of the war nerves and the dissemination of false news as he was fully aware of their impact upon the minds of the Kufan people. He recommended his agents of the Kufan dignitaries and honourable people to get themselves through the classes of Muslim's army and announce terrorism and spread fear in the army. The agents got into the troops of Muslim's army and there they started spreading rumours and lies. Their means of propagation can be summed up in the following points:

Threatening Muslim's companions with introducing the armies of the Shami (Syrian) people

The government will stop giving them their salaries and deprive them of all their economic resources.

The state will mobilize them in the army of Ahlul-Sham.

The government will issue conventional laws and employ the policy of Ziyad bin Abeeh which bears the implications of death and destruction.

All these rumours fell, like bombs, on the heads of the Kufan people, ruined their nerves, upset their hearts and made them cowards and finally had them fled away from the scene of combating them saying: "Why should we poke our noses into a fight between kings?"

After a very short time, most of Ibn Aqeel's army retreated and gave their legs to the winds only very few remained with Ibn Aqeel who took them to the great Mosque to establish both night prayers. They also escaped from the Mosque during their prayers as they were afflicted with horror and infected with fear.

No sooner had Muslim finished his prayer than all fled away and none remained to lead him to the main road or give him shelter. Thus, they dressed themselves in clothes of disgrace and shame and proved their allegiance to Ahlul-Bayt was only emotional and unstable in the depths of their hearts nor did have they cherish any sense of obligation or loyalty.

Muslim wandered at random along the narrow lanes and avenues of Al-Kufa looking for a house where he could spend the rest of his night, but his search came to nothing. The whole city was cleared from any passers - by as if a curfew was issued at that night. All Kufan people closed their house-gates for fear of being recognized by Ibn Ziyad's intelligence and detectives and hence suspected of being with Ibn Aqeel and arrested on account of that- and finally exposed to cruel treatment and violent procedures.

In hospitality of (Tawah):

Ibn Aqeel remained bewildered not knowing where his shelter and lodging would be. He was overwhelmed with currents of cares and his heart was about to explode on account of the intensity of the storming pain. It came quite clear to him that there was no honourable man in the town who could show him due hospitality and protection. He started wandering aimlessly in the lanes of Al-Kufa until he got to a noble mistress whose name was Taw'ah –a noble mistress indeed in the whole town of Kufa as she was endowed with a human spirit, honour and nobility. She was standing by the door of her house waiting for the arrival of her son. She felt apprehensive and anxious for his return safely owing to the horrible events that stormed the whole area. When Muslim saw her, he approached towards her and greeted her and she returned his greeting. Then, Muslim stopped and she promptly exclaimed: "What are you looking for?"

I need some water, he replied

The mistress hurried inside and fetched him some water. Muslim drank the water, and then he sat down. The mistress felt suspicious of him and promptly asked him:

"Didn't you drink the water?"

"Yes, Muslim answered."

"Then, go to your house and family. Sitting here brings about suspicion." commented Tawah.

At this, Muslim kept silent and she felt quite amazed and shouted at him: "Sub-han-Allah! I don't legalize your sitting here by the door of my house." When she prohibited him from sitting longer, he got up and said in a quiet and sorrowful tone "I have got no house or a clan in this region, can you favour me with your hospitality tonight and I hope I can reward you in return for it after this day?." The woman felt that the man was a stranger of high status and noble prestige and that he would reward her if she showed him due hospitality.

She asked Muslim, "Who are you, slave of God"?

He answered with eyes flooding with tears: "I am Muslim bin Aqeel, The people told me lies and denied me." At hearing his name she was greatly astounded and said in astonishment and solemnity: "Are you really Muslim bin Aqeel"? "Yes."

This noble mistress admitted with humility and full respect, her great guest of honour to bless her house with his entry. For this noble act she won glory and honour as she put him up for that night the progeny of Hashim and the ambassador of the heavenly-beloved grandson of the Messenger of Allah

holding complete the responsibility for such hospitality. This mistress took her great guest to another nearby house, not the house (that) she used to live in and fetched him light and food but he couldn't eat as sorrow had torn his honourable heart, and felt sure of meeting his inevitable backbreaking misfortunes. He visualized the predictable events he was going to encounter especially that of Al-Imam-el-Hussein which occupied his mind recalling how the people wrote to the Imam to come to Al-Kufa and how he, too, would confront what he confronted.

A short while later, Belal, Taw'ah's son, came back home. He saw his mother go out and get back repeatedly serving Muslim and looking after him. Feeling this case unfamiliar, he asked her about the reason, but she didn't dare to tell him. After long insistence of Belal, she disclosed the case to him after taking vows and pledges from him to keep the matter secret. The malicious spirit of the swindler flew up with joy and pleasure, and sat up the rest of that night waiting impatiently for dawn's light to emerge and clear the sky, then hurry to tell the authority about Muslim's residence in their house, so that he could win the authority's reward.

The vile scoundrel denied all conventions and Arabic morals which necessitate showing the guest due hospitality and protection from all mishaps and calamities. This phenomenon was prevalent even in the pre-Islamic age. What has been done by this villain indicates the deterioration of human and moral values, not only in the spirit of Belal but also in the spirits of the overwhelming majority of that society which has lost all the values which man could ascend to the peak of sublimity and honour.

In any case, the descendent of Hashim spent his night in worry, sorrow and confusion dividing most of his time in worshipping-between night prayers and Quran recitation. He felt sure that that night would be the last day of his life. Muslim had a short nap that night in which he saw his uncle Amir-el-Muminin who told him of joining him soon. Based on that dream, he felt sure that death was waiting for him to take him to the other world.

Muslim's secret revealed:

In the early morning of the next day Belal hurried to Qasrul-Emara to inform the authority about the residence of Muslim in his house. The sly rogue was in a state of great astonishment which would attract attention.

He went first to Abdul-Rahman bin Mohammed bin-el-Ashath who belonged to the malicious opportunist family that divorced honour and good will thrice and disclosed the secret to him. Mohammed ordered Belal to keep

silent lest someone else would hear that and promptly go to Ibn Ziyad and tell him about that to win the prize. Abdul-Rahman, on hearing that from Belal, hurried to his father Mohammed and told him of this serious affair with his features expressing joy and pleasure. Ibn Marjana realized that there had been a serious affair appearing on the horizon concerning the authority. He started questioning Mohammed saying:

- "What did Abdul-Rahman tell you?"

- "He answered with joy filling his heart and brightening his countenance: May God keep your eminence upright,"

- "Good News"!!

- "What is it, Can one, like you, bear good news?"

-"My son tells me that Muslim is in the house of Taw'ah."

On hearing this news, Ibn Ziyad flew high with joy and pleasure. His glittering hopes and dreams were all achieved. He caught hold of the ancestor of Hashim to present him as an oblation to his adhesive Umayyasim. He went on promising Ibn-el-Ashath with property and false prestige saying to him "Go and fetch him to me and you'll receive the best prize and the greatest fortune." Ibn-el-Ashath salivated over the thought of winning the prize and was pushed by his vile greed and illegal ambitions to lay hands on Muslim.

The Attack on Muslim:

Ibn Marjana has deputized Mohammed bin Al-Ashath and Amr bin Huraith-el-Makhzoomi to fight against Muslim with three hundreds of Kufan cavalry. All these brutal beasts which were void of honour and tenderness marched along to launch a war against an individual person who wanted to liberate them form humility and slavery and save them from the Umayyad's tyranny and oppression.

When the huge masses of Ibn Marjana's army approached Taw'ah's house, Muslim knew that they came to fight against him, so, he hurried to his mare, saddled her up, and bridled her, put on his shield and his sword. Then, he turned to the noble mistress, Taw'ah, thanked her for the good hospitality and told her that they had come because of her son's vile and disgraceful act.

The army then broke into the house and he, like a lion rushed forward striking them with his sword and making them flee from between his hands with horror and fear. After a short time, they returned and he again launched an attack on them and forced them to leave the house. He pushed himself towards them and started cutting off the heads of the fighters with his sword

showing them the rarest heroism unprecedented in all periods of history. Some historians say that he has killed forty one fighters regardless of the wounded ones. (1) Some described his rare power and vigorous might by saying that he could hold the man with his hand and throw him off as though he were throwing a stone.(2)

It is certain that there is no such heroism in the history of mankind, but it is not strange to see him possess that privilege-his uncle is Amir-el-Muminin, the bravest, the mightiest and the most powerful of all people. The rogues of Al-Kufa people, then, started throwing stones at Muslim and flames of fire from the roofs of their houses. It is undoubtfully true that if the war had been in the desert, he would have finished it all, but the war broke out in the lanes and streets and yet the armies of the Kufan rascals couldn't defeat this great hero nor could they resist his matchless power.

He spread death and destruction among them. At this, Ibn-el-Ashath asked his master Ibn Marjana to supply him with men and horses as he couldn't resist against this great hero. Getting amazed at Muslim's heroism, the tyrant criticised the leadership of Ibn-el-Ashath saying: "God to whom be ascribed all perfection and majesty! We sent you to bring us one man only whereas you incised in your companion such an irremediable incision."

It was too much for Ibn-el-Ashath to bear such a reproach, so he went on praising the heroic acts done by Ibn Aqeel saying: "Do you expect you sent me to a Kufan greengrocer, or a simple layman from Al-Hirah but you sent me to a stalwart, to a lion and a sharp sword in the hand of a matchless hero of the best of the people." So, Ibn Ziyad supplied him with intensive force form the army. The hero of Islam and the pride of Adnan began to fight against them violently and vigorously trilling the following lines of verse:

I swore I won't be killed unless be free;
Although bitter_ death is, I won't flee;
We will or not, we meet evil one day;
Or cold is seen mingled with hot, I say;
Sunrays are seen settle when they returned
I fear belied or tempted and be stained (3)

(1) Manaqib Aal-Abi Talib: Vol.2 page. 212.
(2) Al-Durr-el-Nadheed: 164. / Nafs-ul-Mahmoom ' 57.
(3) Tarikh-el-Umam-wal-Mulook. Vol.4 page. 280 / Al-Kamil Fil-Tarikh: Vol.3 page 3/ 273.

"But you, Ibn Aqeel, you proved to be the master of the wrong-resistant people and the free as you could raise the banner of dignity and honour and the slogan of freedom whereas your opponents were really the slaves who were pleased with humiliation and indignity and subjected to slavery and disgrace. You wanted to liberate them and return their noble and dignified lives but they refused to be reformed turned against you and thus lost, due to that, their human spirit and their fundamental living requirements."

When Ibn-el-Ashath heard the verse recited by Muslim in which he swore that he was determined to die the death of the free and the honourable, he rushed towards him to deceive him saying: "You don't lie and you can't be deceived; the people are your cousins; they are not your killers nor wrong doers".(1)

Muslim disregarded the lies of Ibn-el-Ashath, and carried on fighting them violently and intensely. They fled away from between his hands while (he was) reaping their heads, but they started to throwing stones at him. Muslim showed his discontent at their behaviour and shouted: "Fie to you! Why do you throw stones at me as you throw stones at the unbelievers while I am descendant of the house of the charitable people? Fie to you! Don't you care for the right of the Messenger of Allah and his progeny?"

These rascals have lost all values and conventions. They didn't regard any holiness relating to the Messenger of Allah who liberated them from their illusive life in the desert and established for them that unprecedented civilization-matchless if compared with those of other nations' and peoples civilizations. His reward from them was only showing their enmity and grudges towards his sons and his progeny exposing them to brutal persecution and killing.

In any case, the armies of Ibn Ziyad couldn't resist this great hero and their failure to win victory over him was clearly appeared and Ibn-el-Ashath got tired of dealing with Muslim. He got closer to Muslim and howled at him: "You, Ibn Aqeel, don't kill yourself. You are secure. I can grant you your life." Muslim didn't trust in Ibn-el-Ashath's offer of security as he was aware of his belonging to a malicious family which didn't (comprehend or) bear any meaning of nobility and faithfulness. Muslim replied Ibn-el-Ashath saying: "By God, I never give in so long as I able to fight, by God never that will be."

Muslim rushed towards him but the coward fled away panting like a dog and severe thirst affected Muslim's health greatly and made him say: "O, God, thirst is killing me!" At this, the soldiers who came to attack Muslim increased

(1) Al-Kamil-Fil-Tarikh -page.2/ 273.

by number all overwhelmed with panic and fear and all rose to their feet at the shouts of Ibn-el-Ashath to them: "Verily, it is disgrace and shame if one single man can make you impatient and desperate. Launch one wholesome campaign all of you at Muslim and rid us of him." The vile rascals launched the campaign at Muslim and started stabbing him with their spears and hitting him with their swords. The villain-Bukair Bin Himran-el-Ahmery stroke Muslim strongly on his upper lip and with his sword hit the lower lip, too but Muslim could retaliate the stroke and knock him down to the ground.

Muslim - a prisoner:

Muslim's health ran down on account of shedding too much blood with wounds filling his body. He lost his power and couldn't keep on his resistance and finally fell a prisoner in the hands of those dwarfs who raced hurriedly along the way to get to Ibn Marjana bearing to him the happy tidings of capturing the great leader who came to establish the divine rule of the Quran in their region and liberate them from the oppression of the Umayyads' and their tyranny. On hearing this news, Ibn Marjana flew up with joy. He, at last, got his opponent in hand and defeated the revolution and Muslim was taken as a prisoner of war to the slave of the Umayyad's and their agent. Those masses who gave allegiance to Muslim (Al-Baya) with pledges of loyalty betrayed him and set out to fight him.

Muslim's last destination was Qasr-el- Emara where he, there, was about to die from thirst. He caught sight of a pitcher containing cold water and turned to those surrounding him and said: "Give me some of this water, please." The vile rascal and the vicious agent of the Umayyad's, Muslim bin Amr-el-Bahili came forward and commented on what Muslim asked saying to him, "You see how cold it is!. By God, you won't taste it till you taste the scorching heat of hell fire." This initiative and others like it have come from those disfigured brutes for their being deprived of all human values. It is absolutely certain that this is the real feature that ever characterizes the manners of such immoral and defamed figures that are notorious for killing prophets and reformers. Muslim was greatly amazed at the odd behaviour of this deformed man and wanted to know who he was, he asked him, "Who are you?" In reply, "Al-Bahili", who was an obedient servant and agent of the authority, said "I am who knows right but you ignore it and I am true to the nation and the Imam, but you-untrue and infidel and I heard and obeyed, but you- denied and disobeyed. I am Muslim bin Amr-el-Bahili". By God, what right did this ungrateful and rude rogue speak or know about whereas he and the overwhelming majority of the society that he had been living with were wallowing in the morass of wrong and evil.

The most pride that this rascal boasted of taking in was his exaggerated devotion to serving Ibn Marjana who was the dirtiest creature that human history had ever known, but Muslim promptly replied, in his overflowing logic, saying: "May your mother bereaved of you. How rough, ungrateful and hard-hearted you are! O, Ibn Bahili, you deserve more than me to face sweltering heat and immortality in hellfire. Amarah bin Uqba was there and felt shy of Al-Bahili's ingratitude and meanness. He promptly asked someone to bring Muslim some cold water. The water was handed to Muslim in a glass. When at each time Muslim got the glass close to his lips to drink, the glass was filled with blood. This happened three times and Muslim said: "If it had been destined to be my lot, I would have drunk it".(1)

With Ibn Marjana:

The Moon of the Adnanese was taken in to meet Ibn Marjana. He greeted them all except Ibn Marjana, saying: "Peace be on you," but he didn't turn to face Ibn Marjana. Some of the Kufan rogues protested saying: "Do you not greet Al-Ameer (the Ruler)?" The great hero shouted at him despising him and his Ameer saying: "Shut up, motherless rogue! To me, he is not Ameer to deserve greeting." The tyrant got exasperated and went on saying: "Don't mind that, greet or not greet, you are to be killed for sure." The commodity of this tyrant is killing and destruction, and this way of dealing with the free especially with people like Muslim who built up the history of this nation, and set up its civilizational and cultural entity can never scare him. So many dialogues went on between Muslim and Ibn Marjana through which Muslim has proved his steadfastness, powerful might and the spirit of keeping himself firm in front of the tyrant and thus, with such courage; he could register his name in the list of the rarest and most unique figures in history.

To His Creator - his last destination:

Then, Ibn Marjana the stubborn and the obstinate beast turned to Bukair bin Himran who was beaten by Muslim and said to him: "take Muslim up to the top of the castle and cut off his head with your hand to relieve the pain that is in your breast and appease your mind." - and thus Muslim welcomed death with smiling lips, with high spirits, with great might, with strong will and peaceful mind. Muslim was taken up to the top of the castle while praying to

(1) Al-Kamil-Fil-Tarikh: Vol.3 page. 273.

Allah and sanctifying Him and showering curses on the human bloodhounds. The executioner, then got him to the place of the shoe-keepers and there he cut off his head and threw his body down to the ground. In this way, the life of this great hero came to an end-the hero who was martyred in defense of the rights of the oppressed and the persecuted and in defense of man's dignity and issues of self-determination. He was the first to martyr among the prophetic family who was publicly killed before the Muslims, and none rose to rescue or defend him.

The act of hanging Hani:

The offspring of treachery and betrayal, after killing Muslim, turned to the great head of Madhajj tribes and the outstanding member of the revolution, Hani bin Urwah. Hani was taken out of the jail while shouting at his own family who were like insects hovering there saying: "O, my Madhajj, O my tribe." If Hani's family had got any grain of sympathy and honour towards Hani, they would have rushed forward to save their great chief figure who was like their father in doing his best by offering Services to them but, like the rest of the Kufan tribes, his family had divorced goodness thrice and therefore they had nothing to do with honour and dignity. Hani was brought to a flat area of cattle sale and the executioners carried out the order of hanging Hani who fell to the ground wallowing in the blood of martyrdom. Finally Hani was killed but not defeated since his martyrdom was based on his commitment to his principles and beliefs and so with his martyrdom a wonderful page of heroism and holy fight for Islam was turned.

Dragging into the street:

Ibn Ziyad's agents and slaves composed of opportunists and riffraff were ordered to drag the bodies of Muslim and Hani into the streets and narrow lanes to plant fear into the hearts of the public and spread terrorism among the people and underestimate the Shiites of Muslim and his supporters. In this way, that gigantic revolution which was aiming to make justice, security and prosperity dominate among people came to an end. The Kufans, after the revolution's failure, were subdued to humility and slavery. The tyrant went deeper into oppressing the people by declaring martial laws in their country and started killing on suspicion and accusation and the innocent was taken guilty as his father Ziyad did in the past and drove them as cattle towards committing the most brutal crime that human history had ever known—that is, their war against the prophet's grandson - Al-Imam-el-Hussein.

To the Land of Martyrdom

Al-Imam-el-Hussein left Mecca where his residence did not last long. He learnt that the tyrant has inserted a faction of terrorist to murder him even if he was clinging to the curtains of Al-Kufa for fear of having his blood shed in Allah's holy house and in the forbidden month. In addition to that, his envoy to Kufa, Muslim bin Aqeel has written him a letter encouraging him to direct his way to Kufa and informing him of the people who were all waiting for his arrival and presence among them and people's readiness to sacrifice themselves and their property for him as well showing him perfect support for forming an Alawi (Shiite) government in their region.

The Imam set off to Kufa with his family surrounded with a brilliant galaxy of young members of Ahlul-Bayt who ever represented power, might and resistance against evil headed by Abul-Fadhl Al-Abbas. His banner was waving above the head of the Father of the Free from Holy Mecca down to the land of martyrdom and sacrifice –Karbala. Abul-Fadhl was monitoring accurately the steady march of the caravan lest the family of his brother and the children would be exposed to any harm, mischief or fatigue along the way. He undertook the task of looking after their affairs, needs and demands and they really felt practically his limitless care and sympathy towards them which were, in fact, beyond description.

The Imam proceeded on his immortal march feeling apprehensive of implied evil as he was sure of meeting his death and the death of his family young member and his companions by the hand of those who have written to him to come to their region. On the way, the great poet Al-Farazdag Bin Human Bin Ghalib was honoured with meeting the Imam whom he greeted in the Islamic manner and said: "By my father and mother, grandson of the prophet, why are you in such a hurry this time for Hajj?" In reply the Imam notified him of the authority's determination to murder him and said: "If I

don't hurry, I'll fall captive in their hands" [1]. Then the Imam quickly asked the poet, "From where did you come, Abu Firas?" The poet replied to the Imam saying: "From Al-Kufa", -then the master of the martyrs asked him: "Tell me about the people whom you have left behind." Al-Farazdag, with honesty and self-consciousness revealed the real state of being of the people in Al-Kufa and confirmed that conditions were not promising well there and didn't lead to optimism- all expressed in this way, "Now, you have got an experienced man to tell you about them. "The people's hearts are with you and their swords are with the Umayyads' and judgement descends from the sky and Allah does what he wills... and everyday Allah is engaged with His creature's affairs."

The Imam confirmed AL-Farazdaq's attitude about the people of Al-Kufa and informed him of his tremendous might and (his) unshakable will and of his steady approach towards fulfilling his holy fight, (Al-Jihad) and defending the sanctity of Islam.

Did he achieved what he aimed at, it would be all right, otherwise, martyrdom in the way of Allah would be an inevitable alternative, saying to him "You said the true judgement at all times, in the Hand of Allah. He does what He wills and everyday Allah is engaged with His creatures' affairs.

If judgement descends according to what we like, we praise Allah for his bounties - and He is Our supporter in performing our thanks for Him and if Judgement descends contrary to our hope, none will trespass His path - especially those whose intentions are to establish right and whose hearts pulse with piety". [2]

The Imam composed these lines on the spot saying:

If we regard this worldly life as valuable,
Allah's reward is nobler and more reasonable,
And if bodies for death designed, then they perish;
Death with a sword in sight of God has more relish;
And if the people's sustenance has got limit,
Tis nicer if one lives through in fair thrift,
And since to dust we leave our fortune behind,
We have to think of death so well and use the mind [3]

(1) Al-Ershad: Vol.2 p.67 / Al-Badaya-wal-Nihaya: Vol.8. p.169.
(2) Tarikh-el-Umam-wal-Mulouk : Vol.4 p.290 / Al-Kamil-Fil-Tarikh : Vol.3 p. 276 Al-Bidaya-wal-Nihaya: Vol.p.168 / Al-Sawaeq-el-Muhriqa.
(3) Al-Futuh: Vol.5 p.72, Maqatel-el-Hussein / Al-Khawarizmi Vol.1 p.223 / Wasilat-el-maal: 188 / AlSirat-el-Sawii-fi-Manaqib Aal-el-Nabii: 86.

These lines clearly show how ascetic and thrifty Al-Imam-el-Hussein has been in his life and his urgent desire to meet Allah, Almighty and his absolute determination is to be on the track of jihad and martyrdom. The meeting of Al-Imam with Al-Farazdag has uncovered the mask of people's submission to the authority and their non-tendency to fight for right. Al-Farazdag who possessed distinguished social and cultural consciousness caught sight of the heavenly-beloved grandson of Allah's Messenger while marching on with his family and companions towards martyrdom. The forces of falsehood gathered together to fight him. But Al-Farazdag was not motivated by the words of the Imam and was not blessed to be in ted with the Imam's procession because he preferred life to martyrdom. If this is the state of being of Al-Farazdag so, what is to be said in this respect of the overwhelming majority of laymen and ignorant people?

The arrival of the news of Muslim's Martyrdom (A.S.):

The caravan of the Father of the Free marched along the desert caring for nothing save their sole aim till they got to a place called (Zaroud) [1] where they came across someone coming forward from Al-Kufa side. When the stranger saw Al-Imam-el-Hussein he turned his face away while the Imam stopped to ask him some questions. When the Imam saw the man turn his face away from him, the Imam continued to move along. With the Imam on the spot there were two men-Abdullah bin Suleiman and Al-Mundhir bin-el-Jushamel, both from Beni-Asad tribe, who hurried towards the man when they knew of the Imam's desire to ask him questions. They could get to him and asked him about the conditions of Al-Kufa. The man answered them saying that he was there where he witnessed the act of having Muslim bin Aqeel and Hani bin Urwa killed and dragged away by their legs in the markets before his departure from Al-Kufa. At having this news from the man, the two companions of the Imam bid him farewell and moved hurriedly towards the Imam till they reached him. When the Imam got to Al-Talabiyya, [2] the two men said to him "God's mercy be upon you, we have got news for you. And we are ready to impart it to you either publicly or secretly according to your desire."

(1) Zaroud: it is probably called so because it swallows rainwater of the clouds because the area is sandy between Al-Talabiyya and Al-Khuzaimiyya on the AL-Hajj way from Al-Kufa / Mujam-el-Buldan: Vol.3 p.156.

(2) Al-Talabiyya is a spot on the roadway of Mecca from Al-Kufa after a place called Al-Shuquq and before reaching Al-Khuzaimiyya. Its two thirds of whole way. Mujam-el-Buldan: Vol.2 p.91.

At this, the Imam turned to his glorified companions and said, "No secret is to be left unrevealed about them." –"Did you see the horseman whom you received yesterday night?" –"Yes, and I wanted to ask him some questions."

By God, we could get everything out of him for you and you could do without any need for further inquiry. The man was one of us and endowed with attitude, honesty and reason. He talked to us about the killing of Muslim and Hani and saw the authority's hirelings drag them, by their legs into the markets [1] before his departure from Al-Kufa.

The hearts of the Alawees and the Shiites were shocked at this catastrophic event and burst into tears and sighs till the spot was rocked with cries and with tears rushing down like a flood and the ladies of Ahlul-Bayt had their share in condolences and cries. The treachery of the Kufan people and their violation of their pledge (Al-Baya) to the Imam were clearly manifested in the criminal acts that were committed by them and they thought of meeting the same fate that Muslim met. The Imam turned to Beni Aqeel and said to them, "What idea have you got in mind. Muslim has been killed?"

The young got up to declare their underestimation to death and their ridicule to life, determined to follow the program which Muslim employed saying: "No, by God, we return not till we revenge ourselves on our opponents or taste what Muslim has started." The Father of the Free went on approving of their determination by saying: "No, good is there in living after the loss of these". [2]

I will go forth as death is no disgrace
For man who fights evil, then death doth face;
And by himself shares good people their pain;
Departs a wronged guy and discards bad men.
No blame and no regret-to live or die.
Shame on you (if compelled by foe) and fie [3]

O, Father of the Free you went on the path of death with all determination and might, with your head high, and your forehead bright for the sake of your dignity and didn't submit or get lenient with those dwarfs who were fallen into the abyss of vice and debauchery.

(1) Al-Ershad: Vol.2 p.74 / Tareekh-el-Umam-wal-Mulouk Vol.4 p.299- 300.
(2) Al-Durr-el-Masluk: Vol.1 p.111.
(3) Al-Ershad Vol. 2 8081- / Ansab-el-Ashraf: 3: 382, 383. Tarikh-el-Umam wal-Mulouk: 4: 305 Al-Futuh: 5: 79 Al-Kamil-fil-Tarikh : 3: 280, 281. / Al-Durr-el-Nadheem : 549.

The shocking news of Abdullah's martyrdom:

The procession of the Imam went along the way with the sole aim of arriving in Al-Kufa. The group reached (Zubala) [1] where he met with the horrible news of the martyrdom of Abdullah bin Yaqtur whom he sent to meet with Muslim bin Aqeel. But the policemen arrested him and sent him captive to Ibn Marjana.

When Abdullah Ibn Yaqtur stood before him, the dirty and mean rogue said to him: "Go up the pulpit and curse the liar, - (meaning Imam-el-Hussein) the son of the liar till I see my opinion about you".[2]

Ibn Marjana thought that Abdullah bin Yaqtur was following the example of his policemen and his executioners who had sold their consciences to him and never knew that he was one of the matchless and unique free people who was brought up in the school of Ahlul-Bayt and recorded pride and honour to his nation. This great hero went up the pulpit and raised his voice- the voice of the ravishing right saying: "O, people, I am the Messenger of Al-Hussein bin Fatima to you to ask you to support him back him up against the claimer, son of the claimer."

Then Abdullah carried on his revolutionary speech to the people calling them for standing by the side of the heavenly-beloved grandson of the Messenger of Allah and defending him and opposing the Umayyad rule which aimed at humiliating the Muslims and depriving them of their freedom and will. On hearing his unbelievable speech, Ibn Marjana's face was swollen with fury and his nose blown up and ordered his hirelings to throw this giant off from the top of the castle down to the ground. The police took Abdullah and threw him off the castle. In this act Abdullah's bones were broken but there was some breath in him. At this, the wicked villain Abdul-Malik-el-Lakhmi hurried to him and slew him to win the favour of his master-Ibn Marjana.[3]

When the Father of the Free (Abul-Ahrar) knew of the killing of Abdullah, he was highly upset and felt depressed and lost hope of life and learnt that he was going towards death. He gathered his companions together and those who followed him for blessing, not for right to tell them about the discouragement and despair that overwhelmed the people there and their attachment to Beni Umayyah saying: "In the name of Allah, Most Merciful, and Most Compassionate"

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(1) (Zubala) is a well-known suburban area on the roadway of Mecca from Al-Kufa. It is a village with markets between Waisa and Al-Talabiyya / Mujam-el-Buldan . 3: 145.
(2) Tarikh-el-Umam-wal-Mulouk Vol.4 p. 303 Al-Kamil-fil-Tarikh Vol.2 p. 278.
(3) Al-Ershad Vo.2 p. 75 / Tarikh el-Umam-wal-Mulouk : 4: 301.

("And after all, horrible word came to us that Muslim bin Aqeel, Hani bin Urwa and Abdullah bin Yaqtur had been killed and our Shiites upset us, therefore anyone who wants to leave, I let leave with no embarrassment on him nor obligation. ") [1]

On hearing the Imam's speech, the greedy who followed him for the sake of booty (Spoils) and winning some posts in the state have dispersed and remained only those noblest of elite of his glorified companions who followed him with intentions free from avarice and greed and with hearts full of faith and awareness of their cause.

The Imam clearly manifested to them the real state of affairs in that decisive stage and let them know well that he was going on to martyrdom, not to power and authority and that who continued to follow him would win Allah's consent. If the Imam had been a lover of authority, he wouldn't have declared that, on the contrary, he would have kept it secret as he had been in urgent need of supporters and defenders.

The Imam was ever advising his companions and his family and relatives to abandon him in every situation for the sake of making them aware of their affairs and let not anyone then claim that no notification was given about that to him.

The meeting with Al-Hurr:

The procession of the Imam raced along the desert till they got to (Sharaf) [2] in which there was a fountain. The Imam ordered his young men to have their satisfaction of water supply and more. They did so according to the Imam's order. While the caravan was proceeding along the desert, some of the Imam's companions shouted AllahuAkbar! (Allah is Greatest at which) the Imam was astonished to hear that form him and said:

Why did you call AllahuAkbar? (Allah is greater than be described)

I saw the date-palms!!

But one of the companions of the Imam who knew the route they were passing through denied that and said, "No palm-trees can be found here but spearheads and horse-ears."

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(1) Al-Ershad Vol.2 p. 71 / Ansab-el-Ashraf Vol.3: 379 Tarikh-el-Umam-wal-Mulouk: 4: 301.

(2) "Sharaf" is "water area in Najd between Waqisa and –el-Qaraa" / Mujam-el-Buldan |Vol. 3: 375.

The Imam contemplated for a while and said "So I see, too i.e. spearheads and horse-ears. The Imam knew well that they were the vanguards of the Umayyad army who came to fight him. He asked his companions: "Is there any shelter for us to take refuge in to keep the army behind us and meet the enemy from one side?"

Some of the Imam's companions got fair knowledge of the road. He said to the Imam: "Yes, this spot is called (The Husam) [1] it is by your side on your left. If you go earlier to it, you'll find it as you like." The Imam with his marchers moved towards it. Before getting father he caught sight of an intensive army under the leadership of Al-Hurr Bin Yazid-el-Riyahi. Ibn Marjana authorized Al-Hurr to explore the desert of Al-Jazeera to look for the Imam and lay his hands on him. The number of that army according to what the historians say mount to approximately one thousand cavalry warriors. They stood before the Imam at noon and they were on the verge of dying of thirst. The Imam felt pity for them and ordered his men to supply the enemy's army with what they need of water as well as their horses. The Imam's companions carried out the Imam's order and supplied them all with water. Then, the Imam's companions turned to the enemy's horses and filled their containers and pots. If the horse got three, four or five mouthful sips of water, it would be left aside and the turn would come to the second horse and so forth until the last horse could get its lot of water.[2]

The Imam has showered his favours upon those roguish beasts that came to wage a war against him by saving them from deadly thirst. Such nobility and open-heartedness did not move them, on the contrary, they acted controvertibly by preventing the Imam and his children from having their need of water till their hearts cut to pieces for lack of water.

The Imam's Speech to the Army:

The Imam delivered a highly authoritative speech to the troops of that army. He made it clear to them that he did not come as a fighter but a liberator and a rescuer from the oppression and tyranny of the Umayyad's and that their delegations and letter have poured on him motivating him to come to their region to establish the state of the Quran and Islam, the following items are extracted from his honourable speech.

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(1) Husam is the name of a location mentioned by the poet Labeed in his verse. Mujam-el-Buldan 2: 258 and in some sources: (Thu Jusham) (Thu Husma).

(2) Tarikh-el-Umam-wal-Mulouk 4: 303. / Al-Khutat-el-Maqriziyah 1: 429.

"O, people, verily, it's an apology (excuse) submitted to Allah, the Almighty and to you that I didn't see set out for you till I had got your letters and received you messengers who insistently requested me to come to you as you've got no Imam. May Allah gather us together on the track of guidance. If this is your sole aim, I you will see me coming to achieve that for you. If you offer me what makes me trust your pledges and promises. I'll then have enough excuses to direct myself towards your region and if you don't do that accordingly and you are reluctant to accept my presence among you, I'll then leave you for the place from which I set out my journey for you."

They dared not deny that because most of them were of those who had written to him and given their allegiance to him in the presence of his great envoy (ambassador) Muslim bin Aqeel. At noon prayer, the Imam asked the one who called for the prayer Al-Hajjaj bin Masruq to start calling out for establishing noon prayer. After having finished that, the Imam turned to Al-Hurr and said to him: "Do you want to pray in front of your companions?" Al-Hurr politely replied, "But we had better pray behind you." All the army stood behind the heavenly-beloved grandson of the Messenger of Allah and established their prayer in his Imamate. When the noon prayer was over, they got back to their posts and locations. In the afternoon prayer Al-Hurr came again with his community to ask the Imam to establish their afternoon prayer in his Imamate.

When the prayer was over, Al-Imam-el-Hussein delivered a wonderful speech to them. After having praised and thanked Allah, the Almighty he said: "And after all, O people, if you truly bear fear of Allah, and know to whom right does belong, Allah will be more pleased with you and we, the private family of Mohammed, are more appropriate to undertake your affairs than these claimers of what they do not possess and who are driving you along with tyranny and aggression; and if you refuse and bear nothing other than hatred for us and ignorance of our right and of your controversial attitude now to what was written in your letters to me and despatched by your messengers, I will depart you".[1]

The Imam called them to commit to piety and follow the people of right and advocates of justice as by doing so , they can grant the consent of Allah and the rescue of themselves. And stand by the side of Ahlul-Bayt, the pioneers of honour and virtue, and advocates of social justice in Islam as they are more legitimate and appropriate people to take in their hands the guardianship of the Muslims than the Umayyads' who ruled the Islamic state counter to the

(1) Al-Ershad 2: 79,80 / Alluhuf 47. Ansab-el-Ashraf 3: 381 Tarikh-el-Umam-wal-Mulouk Vo. 4 p.304 Al-Futuh Vol. 5: 78.

teachings descended by Allah to them. If they do not respond to that and desire to change their intentions he will leave for the location from which he has come.

Al-Hurr then, rushed towards the Imam as he had no knowledge of the letters sent by the Kufan people to the Imam and asked "What letters did you remark just a little ago?" At hearing this question, the Imam ordered Uqba bin Saman to fetch the letters. He brought two bags full of letters and spread them between the hands of Al-Hurr who was greatly amazed at seeing them and began to contemplate on them. Then, Al-Hurr commented to the Imam. "We are not of those who wrote to you these letters."

The Imam intended to leave the place from which he came but Al-Hurr prevented him saying: "I won't leave you if I meet you till I take you to Kufa to hand you over to Ibn Ziyad."

These harsh words scratched the Imam's heart and made him outface Al-Hurr and shout at him: "Death is nearer to you than that." Then, the Imam ordered his companions to mount their horses. When they settled themselves over them, the Imam ordered them to direct themselves towards Yathrib. But Al-Hurr impeded their march. At this, the Imam shouted at him saying: "May your mother be bereaved of you, what do you want?"

Al-Hurr bent his head down in humiliation and contemplated for a while, then, he raised his head and looked at the Imam and politely said to him: "But by God, I have no way to swear by the name of your mother", but in the most positive way. On hearing these modest words from Al-Hurr, the Imam calmed down, but he repeated the same question and said "What do you want from us?"

- "I want to take you hurriedly to Ibn Ziyad."
- "By God, I won't follow you."
- "Therefore, By God, I won't let you go away."

The situation was about to explode between them with a war. But Al-Hurr came to his senses and said to the Imam: "I was not ordered to fight against you but I was ordered not to separate from you till I take you to Kufa. If you refuse that, you can take a course that will neither lead to Kufa or to Medina so that I can write to Ibn Ziyad about the issue hoping (that) Allah may bless me with this pardon and not with involvement in your affair". (1)

(1) Al-Ershad: Vol.2: 80. / Al-Futuh : 5:78,79 Al-Kamil-fil-Tarikh :3: 280,281.

Finally they agreed on that and the Imam turned to the left on his way towards (Al-Uthaib) and (Al-Qadisiyya) with his caravan marching along the desert and Al-Hurr with his army following the Imam from behind strictly monitoring his moves.

The Imam's Speech:

The procession of the Imam stopped at (Al-Bidha) [1] and here he delivered a wonderful speech to Al-Hurr and his followers in which he declared the motives of his revolution and called them to back him. Of this speech we selected the following paragraphs:

"O, people, the Messenger of Allah said: "One who suffers from an oppressive ruler legalizing what Allah has illegalized, violating his pledge to Allah opposing the decree of the Messenger of Allah, governing the people with falsehood and hostility and if no trace of change appears in word and deed in right, Allah, then will use His right in determining the proper recompense this ruler deserves."

"Bear in mind that these rulers have devoted themselves to the devil's obedience; abandoned their obedience to Allah; spread corruption; trespassed the legal limits of Allah; laid their hands on the spoils of war; legalized what Allah had illegalized what Allah had legalized. I have more right to be your guardian than those who worked in the opposite direction - your letters came within my disposal and your messengers came with your pledges of loyalty and that won't hand me over to the Umayyads' or upset me. If you commit yourselves to your allegiance to me, you'll be successful by your good reasoning and I am Al-Hussein bin Ali and son of Fatima, the daughter of the Messenger of Allah; myself is with yourselves and my family is with your families. You are all equal to me, and if you don't keep to your pledges, violate your promises and give up your -Baya, by my life the matter can never be denied. You've done that with my father, my brother and my cousin Muslim. The vain are those who will be once again deceived by you—you have missed your chance and lost your lot and he who denies, denies himself and Allah can do without you, peace be upon you".[2]

(1) Al-Bidha is a location between Al-Uthaib and Waqisa in the land of Al-Hazan-housing area of Beni Yarbou Ibn Handhala.

(2) Mujam-el-Bildan 1:631- 632 / Tarikh-el-Umam-wal-Mulouk Vol.4 p.304, 305 Al-Kamil-fil-Tarikh Vol.3 p.280

By this tremendously dignified speech the Father of the Free has announced his holy revolution against the government of Yazid and of its being free from all personal interests and aspirations, but it breaks out in response to the religious obligation which does not in any case, give any legitimacy to the government of this tyrannical ruler, who illegally abuses the divine sanctities, breaks his oath and violates the degree of the Messenger of Allah. The Imam also added that anyone who didn't rush to the battlefield of the holy fight against that tyrant, he would be regarded as his partner in his tyranny and oppression.

He denounced the acts done by the Umayyads who gave their total obedience to the devil and abandoned giving their obedience to Allah, monopolized the spoils and trespassed the restrictions of the Islamic teachings while the Imam has got more right and legitimacy than others to undertake the task of changing the current conditions and bringing back to normal the bright Islamic life among the Muslims. He, in his speech also, emphasized that if he held the affairs of the Islamic state in hand, he would place himself with themselves and his family with their families without bearing any privilege for himself other than his fair share.

The Imam, in his speech, has put the 'dots on the letters,' that is, he's given full sens to his words, and thus he opened for them the sources of light through which they could see their way in life. When the Imam's speech was over, Al-Hurr rose against the Imam and said: "Remember there is Allah between us; I bear witness that if you do want to fight, you'll certainly be killed."

The Imam promptly replied, "Do you frighten me with certain death? Do you think (that) the whole issue will be settled for you after killing me? I repeat what the brother of Aus has said to his cousin when Aus wanted to support the Messenger of Allah his cousin frightened him by saying: where are you going? Verily, you'll be killed." On hearing this from his cousin, Aus recited the following:

I will go forth as death is no disgrace;
For man who fights evil, then death doth face;
And by himself shares good people their pain;
And boldly leaves his foes with full disdain
I regret not myself if I lived on;
And would be blamed by none if I had gone;
Shame on you if compelled by Foe and Fie;
And as well if you live compelled and die

Hearing this from the Imam, Al-Hurr left him knowing too well that the Imam was determined to die and sacrifice himself for the sake of rescuing the Muslims from the Umayyads' tyranny and oppression.

Ibn Marjana's letter to AL-Hurr:

The Imam's caravan resumed its march along the desert turning once to the right and once to the left and Al-Hurr's army was protecting the caravan against any possible danger that might come along from the desert and pushing them forward towards Kufa but the Imam's army refused to advance. While the matter was tantalizing between advancing forward and staying where they were, they caught sight of a man on a horse racing against the wind towards them.

The caravan stopped for while waiting for the man till he arrived. The man was found to be a messenger sent by Ibn Ziyad to Al-Hurr. The rogue greeted Al-Hurr only and ignored the heavenly-beloved grandson of the Messenger of Allah and handed over a message to Ibn Marjana which read as follows: "And after all do quake Al-Hussein with horror when you receive my book and my messenger, let, in the open desert, be his abode where no fortification is there to hide in and not water to drink from. I also ordered my messenger to stay with you and never depart you till he comes back with the news of your fulfilment of my order, my Salam to you."

Ibn Marjana cancelled the idea of having the Imam captured by Al-Hurr and having him sent prisoner to Kufa. Perhaps Ibn Marjana was afraid of the development of events and changeover of conditions against him if the Imam reached Kufa. He found the act of keeping the Imam in custody in the desert far-off the cities was a better access to his objectives.

Al-Hurr read the letter of Ibn Marjana for the Imam while the Imam was striving to resume his march towards a village or a near-by water area but Al-Hurr objected to the Imam's desire because the looks of the monitor who was delegated by Ibn Ziyad were following him closely and recording any initiative which could break the orders of his master Ibn Marjana.

At this point, Zuhair Bin-el-Qain one of the leading figures of the Imam and the most loyal to him suggested starting the fight against Al-Hurr but the Imam did not agree to that saying: "I hate to start the war against them first."

In Karbala:

The caravan of the Imam was in Karbala where Al-Hurr insisted on him to get down. Therefore, it was inevitable for the Imam to settle in Karbala as there was no other alternative for him. The Imam, then turned to his fellows and said, "'What's the name of this spot?"

"Karbala"

On hearing the very name of Karbala, the Imam's eyes were filled with tears and went on saying: "O, Allah, I seek refuge with you from any plight and misfortune".(1)

The Imam felt sure of the occurrence of the catastrophe' here. He turned to his companions consoling himself and themselves saying: "This is the location of plights and misfortunes." Get down here as this is our last destination where we camp, settle and shed our blood.(2)

Abul-Fadhl-el-Abbas with the young people of Ahlul-Bayt and all the glorified companions hurried to set up the tents for the wives of the divine inspiration and the families of the prophet hood who were overwhelmed with horror to a degree that he felt sure of confronting very terrible events over this ground. The afflicted Imam raised his hands praying to Allah and complaining to Him about the great plights and misfortunes tha he with all those with him were entangled with saying: "O, Allah we are the selected elite of your prophet Mohammed. We are driven out, greatly annoyed, dismissed from our grandfather's sanctuary and the Umayyads have compelled them to return our rights and render us victorious over the oppressive community."

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(1) Al-Futuh : Vol.5 p. 81 In "Tathekerat-el-Khawas": 225: It was remarked that "When Al-Hussein was informed that that was the land of Karbala, he picked up a handful of dust from the ground and smelt it and said, "This is, by God, the same land that Gabrael had told the Messenger of Allah about where I would be killed." And in: (Hayat-Haywan) by Al-Dumairi: Vol.1 -.87 came: "Al-Hussein asked about the name of the place and the reply came: "Karbala, he defined it saying: with misfortunes and plight. My father came across this name when he was on his way to Siffin and I was with him. He stopped and asked about it they told him of its name. At this my father commented saying: "Here is their camping site where they get down and here is where they shed their blood. Desiring to get more highlighted about that Ali's companions asked Imam Ali who answered: "A number of the progeny of Mohammed will get down here."Then the Imam ordered his men to bring down their luggage there and they did so."

(2) Al-Luhoof : 49 / Maqatel-el-Hussein / Al-Khawarizmi; Vol.1 / p. 237 / Yanabee-el-Mawaddah: Vol.3 / p.63 / Maqatel-el-Hussein / Al-Khawarizmi : Vol. 1 / p.237 / Yanabee-el- 5 / 97 Mawadda This incident is also found in "Mukhtasar_Safwat-el-Safwah p.262".

Then, the Imam turned to his own family and companions saying: "People are the slaves of (the) worldly life and religion is no other than nonsense on their tongues - they claim their commitment to it as long as it can bring them more wealth. If they are exposed to a severe calamity, the number of religious people will seriously drop."

How golden are these words that reveal the people's reality and their directions in all stages of history. They are the slaves of this world and the slaves of authority as well. But religion and high moral values have no shadow in the depths of their hearts. If they are exposed to any calamity or plight, they will flee away from religion and one will remain keeping to it except those whom Allah had tested the faith they bear in their hearts - like the elite of Al-Hussein's Ahlul-Bayt and his followers.

Then the Imam after praising Allah and thanking Him; turned to his companions and said: "And after all, you came to know what had befallen us and how the world has changed, denied and given up doing good and nothing remained except that little bit of good - as little as the amount left in a pitcher, and that vile life on sustenance like unwanted bad-looking food.

See you not how right is no longer used and falsehood has not been abandoned has not been abandoned yet. Let the faithful desire to meet Allah. I see nothing in death other than joy and life with oppressors as disgrace".(1)

The Father of the Free has declared in this speech what has happened to him of plights and calamities and informed his family and companions about his string will and tremendous might in combating falsehood and setting up the right in which he has believed in all stages of his life. The Imam has delivered this speech letting them know well of their real state of affairs and take part in bearing the responsibility. They all stood firm to their cause and thus recording the most wonderful examples of devotion and sacrifice in the history of mankind for the establishment of Islamic state.

The first to speak among them was Zuhair Bin-el-Qain who was one of the most unique of the free saying to him, "We've heard, son of the Messenger of Allah, your speech and if this world was everlasting for us and we were immortal in it we would prefer raising with you to residing in this world".(2)

(1) Al-Mujam-el-Kabeer/Altabarani: 3/ 114- 115 / Al-Hadith: 2842 Hulyat-el-Awılya Vol.2 p.39. Tarikh Medinat Demashaq) 14. 217- 218 / Tarikh-el-Islam-Hawadith 61- 80:2.

(2) Al-Luhuf: P.48 / Bihar-el-Anwar: Vol.44. P.381 Awalim-el-Ulum 17: 232 / Tarikh-el-Umam wal Molouk. Vol. 4 P.306.

These words represented the honour of a human who has got none so equivalent to him in virtue and in these words; too, one can feel the implicit allegiance of his free followers for the heavenly-beloved grandson of the Messenger of Allah and their devotion to him.

Another hero of the Imam's companions,[1] Burair who rewarded his life to Allah appeared in the stage and said, so to say his words: "O, Son of the Messenger of Allah, Allah has favoured us with stand by your side and fighting between your hands having our limbs cut to pieces and then your grandfather would be out intercessor; on the Day of Resurrection."

Such pure faith can never be witnessed in the world of mankind. He felt sure that his support to the son of the Messenger of Allah is favour and gratitude offered by Allah to him to win intercession of his great grandfather on the day when he meets Allah, the almighty. Another great hero of the Imam's companions, Nafie [2] emerged and announced the same fate which the heroes among his fellows adopted saying: "You know (that) your grandfather couldn't make people appreciate his love for them nor could they get back to do what he desired. Among those people were hypocrites who promised to join him to win victory over the enemies but they cherished him grudge and treachery - they meet him in a way sweeter than honey and leave him in a way bitter than colocynth till Allah has got him to Him.

As your father faced the same course of events," some of the companions unanimously agreed to support him to win victory over the opponents by fighting against apostates, hypocrites and oath - violators still he passed away. His spirit went up and well met by Allah's mercy and consent and you among us are passing through that very stage of affairs. So, anyone who breaks his allegiance and violates his pledge, he will do harm to nobody but himself and Allah can do without him. So, guide us to the path of your sagacity and wisdom whether it is eastward or westward according to what you desire.

Biographers remark that "this man was brave, a staunch follower, very pious and Quran reciter - one of the masters of the Quran readers and a follower of Amir-el-Muminin - He was one of the honourables of Al-Kufa of the Hamadani tribe. He was the author of a book on (Issue and Judgement) narrated by Amir-el-Muminin and Al-Hassan, and another book on "The respectable principles of the Imam's companions." [3] By Allah, we never fail to follow what Allah

(1) In taj-el-Aroos confirms "Yazid Bin Khudhar" but Burair is more correct as more narrators confirm it refer to Taj0el-Aroos. Vol.3 p.183.
(2) He is Nafie Bin Hilal Bin Nafie Bin Jamel Bin Saad-el-Asheerha Al-Madhajji-el-Jamali. Ibsar-el-Aen: 114.
(3) Tangih-el-Maqal by_ Al-Mamgani. Vol.1 / 167.

has destined for us nor do we dislike meeting our Creator and we follow our intentions and our insight, and swear allegiance to that that swears allegiance to you and stands up against that who swears up against you." (1)

This wonderful speech indicates Nafie's awareness and deep recognition of the current events and his study of its dimensions. He declared that the great Messenger of Allah with all spiritual energies that he possessed couldn't bring all the people to his side and submit them to faith and enjoy his messenger-ship as there was a community of hypocrites who spread themselves among the classes of the Muslims cherishing (blasphemy and) disbelief within themselves and apparently showing their faith in Islam.

They were scheming plots to assassinate the prophet and these conspiratorial moves were carried on in the dark of the night as well as in the bright day light. The Imam also was afflicted with what the prophet before him had been afflicted. In short, some people believed in his messenger-ship and others launched a war against him and his followers. The Imam really faced the same state of affairs that his father and grandfather had faced before him. Few of his companions believed in him and stood by his side whereas the overwhelming majority of those whom Allah had stripped faith off their hearts marched forward to fight against him.

In any case, most of the Imam's companions declared their attitudes towards the Imam in the same manner which Nafie followed, all announcing their devotion and fidelity to him. The Imam, in turn, thanked and praised them and prayed Allah to show them His forgiveness and consent.

The Armies march to fight Hussein (A.S.):

Ibn Marjana's dreams came true and his hopes were achieved when the vanguards of his armies had got over the heavenly-beloved grandson of the Messenger of Allah, and began to contemplate on whom he should depend to lead the armies to launch a war against the Imam and nominate him to the leadership of his armed forces. After a long search in his mind about whom of his agents and hirelings would be the proper one to undertake this task, he found nobody worse than Umar bin Saad who could commit such a crime, as he had already studied his psychological state and his inclinations and trends among which submission and deviation from religion were more apparent as well as his indifference in matters of committing sins and crimes, boundless lust for property and some other evil interests.

(1) Bihar-el-Anwar : 44: 382383- Awalim-el-Ulum 17 : 233

Based on these considerations, Ibn Marjana, the offspring of claimers forwarded to Ibn Saad the issue of launching a war against the grandson of the Messenger of Allah but Ibn Saad refused this mission; so Ibn Marjana threatened Ibn Saad with the measure of depriving him of Al-Ray property. The thought of possessing Al-Ray property made him impatient. He salivated over it and replied positively.

Thus, Ibn Saad led the armies to Karbala with a cavalry of four thousand, fully aware of going out to fight against the progeny of the Messenger of Allah who was the best among those who lived on earth. The armies arrived in Karbala and joined the army that was settling there under the leadership of Al-Hurr bin Yazid-el-Riyahi.

Ibn-Ziyad's Speech

The tyrant gave an order to gather the people together in the yard of the Great Mosque. The people, on hearing the order, rushed, like sheep, towards the mosque for fear of Ibn Marjana's sharp temperament. The mosque was overcrowded with people. He stood up there and delivered a speech saying: "O, people you have experienced the rule of Aal-Abi-Sufian (The Sufyanese) and found them as you liked; and this is Amir-el-Muminin, Yazid whom you have known to be of good standing, benevolent to his subjects; dividing rights equally among the people in a praise-worthy method and all routes were secure during his reign and his father, Muawiya was like him at his time... and this is his son Yazid succeeding him.

He rewards his people and makes them rich by supplying them with property and honouring them. He increased the amount of your sustenance by hundred precent and ordered me to save them for you and get you out to war against his opponent Al-Hussein; therefore, give attentive ears to him and be obedient." (1) He addressed them in the language they could understand, struggle for it and devote their lives wholeheartedly to it - that is, money for which they would be ready to sacrifice their lives and they agreed to fulfil his desire. So, he could employ them to commit the horrible crime in the history of mankind.

He entrusted the leadership of some of the troops of his army to Al-Hussein bin Numair, Hajjar bin Abjar, Shimr bin Thell-Jawshan, Shibith bin Rab-ee and others and they marched forward with those who were with them to Karbala to help Ibn Saad in his mission.

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(1) Bihar-el-Anwar: V.44: p.385 Al-Futuh : 5: 89 Ansab-el-Ashraf : 3: 386- 387.

The Occupation of the Euphrates:

The criminal clique, who bore the evils of all the peoples of the earth and their malice, laid their hands on the banks of Al-Forat (the Euphrates) and no stream or outlet was left without guards to protect it. Very strict orders were issued by the general leadership to them to be alert and awake in order not to let a drop of water get to the family of the Messenger of Allah who are the best of Allah's creatures on earth.

Historians say: A blockade was imposed to prevent water reach the Imam and his family three days before his martyrdom and that was the greatest calamity which Al-Hussein had suffered from because he was hearing the cries of his children while calling: Thirst, thirst and the heart of the Imam was melting with sympathy and pity at that awful scene—the lips of his children withered, their bones melted and the milk of the breast-fed kids dried.[1]

Anwer-el-Jundi has portrayed this catastrophic scene by saying:

Wolves of evil enjoy fresh water there,
But the prophet's littluns have got no share.
How unfair tis to see the lion die
From thirst, with limbs all tied, with heart so dry;
And kids of Al-Hussein in that desert cry;
O God, where doth the force of judgement lie?

Allah, the Omnipotent has stripped mercy off their hearts and they denied the virtue of their humanity and denied all values and conventions as well. All legislations and doctrines do not agree to prevent water from women and kids. All the people are partners in this respect. This point is affirmed in the Islamic legislature and considered it as a natural right of everyman to possess water. But the Umayyad's army did not care for that. It deprived the family of the Prophet of water and some disfigured people took much pride in depriving Al-Hussein of water supply. The malicious rascal Al-Muhajr bin Aus advanced towards the Imam raising his voice saying: "O, Hussein, can't you see how water is flowing forth like the snake's abdomen. By God, you won't taste it; on the contrary, you'll be killed if you dare to have it."

Another rascal –Amir Bin Al-Hajjaj pushed himself towards Al-Hussein, quite excited at Hussein's state as if he received a big booty or profit in a business saying: "O Hussein, this is the Euphrates from which dogs, donkeys

(1) Al-Ershad : 2: 86- 87. / Ansab-el-Ashraf 3: 389/ Tarikh-el-Umam-wal-Mulouk : 4 :613 / Al-Kamil-fil-Tarikh 3: 283 Mirat-el-Zaman fee-Tarikh-el-Aayan: 89.

and pigs satisfy their want of water. By God, you won't taste even a dose of it till you taste the sweltering heat of hellfire." [1] And this malicious rogue was of those who wrote to the Imam encouraging him to come to Kufa.

Yet, another kufian rogue of the same level-Abdullah bin Al-Hussein-el-Azdi shouted in his loudest voice to let Ibn Marjana's Intelligence hear him and get his share of gifts and rewards saying: "O, Hussein, wouldn't you like to have a look at this water as if it were the liver of the sky, By God, you won't taste a drop of it till you die thirsty." At this, the Imam raised both of his hands in prayer to Allah saying: "O, Allah kill him thirsty and never forgive him".[2] These disfigured rogues took evil too far and finally fell into the abyss of crimes and misdeeds.

Al-Abbas Supplying Ahlul-Bayt with water:

Abul-Fadhl was extremely moved at the painful case of seeing his brother's sons and all Ahlul-Bayt suffering from deadly thirst. Seeing the situation too crucial to bear, this chivalrous and noble character rose to his feet and was determined to get his want of water by force.

So, he took with him a cavalry of thirty stalwart warriors and twenty of the infantry holding with them twenty leather water skins and all at one go, launched a heavy campaign against the Euphrates.

With Nafie bin Hilal-el-Muradi, a faithful companion of Al-Hussein's in the van. He was received cordially by Amr bin Al-Hajjaj-el-Zubaidi—one of the criminal of Karbala War to whom the authority of guarding the Euphrates was given. He addressed Nafie saying: "What made you get here?"

"We have come to drink the water which you prevented us from."

"Drink cheerfully."

"Shall I drink and Hussein is thirsty and those whom you know of his companions?"

"No access to water for them. We are placed here to prevent them from getting water."

The heroes of the Imam's companions didn't care a bit for him. On the contrary, they sneezed at him and broke into the Euphrates to fill their water

(1) Ansab-el-Ashraf : 3: 390.
(2) Tarikh-el-Umam-wal-Mulouk :4: 312. Al-Kamil fil-Tarikh 3 / 283 "Al-Sirat-el-Sawee fi Managib Adl-el-Nabi" : 86. Ansab-el-Ashraf : 3: 389 (Ibn Husn).

skins with water. Feeling disgraced, Amr bin Al-Hajjaj erupted at them with a section of soldiers (with him). The conflict between the two parties arose with Abul-Fadhl, the hero of Karbala and Nafie Bin Hilal were there, but none of the two sides was killed.

The companions of the Imam got back for water under the leadership of Abul-Fadhl and filled their skins with what they needed. Abul-Fadhl quenched the deadly thirst of the kids and all Ahlul-Bayt's and saved them from this fatal disaster. From that day Abul-Fadhl was awarded the surname of (Al-Saqqa) which has become the most famous of his surnames among the people and the most favourable and dearest to him, too.(1)

Al-Shimr's security to AL-Abbas and his brothers

The dirty and malicious rogue Shimr bin Thell-Jawshan took the initiative of granting security for Abul-Fadhl and his glorified brothers from Ibn Marjana and he immediately got that expecting that he could deceive them and separate them from their brother, the Father of the Free and hence he could weaken the army of the Imam as he would lose such heroes who were looked upon as the bravest of the Arab cavalry. The sly rogue came forward exasperated like a dog and stood in front of Al-Hussein's army addressing them: "Where are the sons of our daughter- Al-Abbas and his brothers?"

All the young rushed forward like lions to reply him they all answered with one voice, "What do you want, Son of Thell-Jawshan?" Filled with an ecstasy of joy showing them false sympathy, he said: "Your security is granted." On hearing that from Ibn Thell-Jawshan, they all shouted at his fence, absolutely outraged at his bitter proposal saying:

"Curse by upon you and your security!" Do you mean granting us our security while the grandson of the Messenger of Allah has got no security?" (2) At this, the rogue fled from the scene totally upset, thinking that these glorified brothers-in-law of the Imam are of the same calibre as those of his disfigured factions who have sold their consciences cheaply to Ibn Marjana and thus they offered their lives as a reward to Satan.

He was unaware of the fact that Al-Hussein's brothers were the most unique and best creatures all over the world who gave full meaning to the human dignity, pride and glory.

(1) Ansab-el-Ashraf : 3: 181.
(2) Ansab-el-Ashraf : 3 P.184.

The Armies crawling along to fight against Al-Imam-el-Hussein:

The vanguards of polytheism and blasphemy crawled along to fight against the heavenly-beloved grandson of the Messenger of Allah on Friday afternoon in the ninth of Muharram after the vigorous orders had been issued by Ibn Marjana to them to speed up the act of the war and have a quick and decisive situation for fear that the army opinion might change and lead to dividing its classes. The Imam was keeping his sword beside him and was asleep in front of his tent. He shook his head and was about to get up. In her tent, his sister, Mrs Zainab heard voices of the people in the distance, pushing one another towards her brother. She hurried, terrified at what she had heard, towards him and awakened him. The Imam raised his head and saw his sister standing by him greatly shocked but the Imam with might and steadfastness said to her, "I saw the Messenger of Allah in my sleep saying. "You are coming to join us soon." The spirit of Al-Aqeela was filled with sighs and sorrow and her power failed her.

She couldn't control herself; she slapped her face with her hands and went on saying: "Woe to me after your loss." Then, Abul-Fadhl turned to his brother and said to him: "O, brother, the army is approaching."

The Imam asked Abul-Fadhl to go to them to know what they intend to do, saying to him: "Mount your horse, dear bother, till you get to them and ask them: "What do you want and what would you like to do and what brought you here?" (1)

The Imam himself sacrificed his life for his brother and this shows the greatness of his character and the sublimity of his position. He was got to the top of the faithful and the highest degree of the pious... Abul-Fadhl hurried at top speed with a cavalry of twenty men of his companions among whom was Zuhair bin-el-Qain and Habib bin Mudhahir. Abul-Fadhl asked them about the reason for their crawling along towards them and they answered:

"The order of the ruler came to make you choose one of these two alternatives: either to submit to his rule or start fighting." (2) Then Al-Abbas got back to his brother and told him about their intentions, but there Habib started preaching them and warning them of Allah's punishment saying: "By

(1) Al-Ershad: 2: 90. Rawdhet-el-Waaedheen: 183. Bihar-el-Anwar: 44: 391. Al-Futuh: 5: 97 Tarikh-el-Umam-wal-Mulouk: 4: 315 Al-Kamil-Fil Tarikh : 3: 284285-. Al-Bidaya Wul-Nihaya : 8: 178.

(2) Ansab-el-Ashraf: 3: 392 Tarikh-el-Umam-wal-Mulouk 4: 315 Al-Bidaya-wal-Nihaya : 8: 178.

God, I say truly: Fie to the people who tomorrow will meet Almighty Allah and his Messenger Mohammed after having killed his progeny and Ahlul-Bayt, those who laboriously perform night prayers, recite the Quran vehemently day and night and their pious and benevolent Shiites, too"

On hearing Habib's speech, Azra bin Qain stood up replying haughtily saying: "O bin Mudhahir, verily, you are purifying yourself!"

But Zuhair bin Al-Qain rose to reply saying: O bin Qais don't be a supporter of those who call for illusion and kill the pure and chaste people of Ahlul-Bayt, the progeny of the best prophets that Allah has ever sent to mankind." (1) But Azra replied: "But you were a follower of Uthman's, how can you justify that?"

Zuhair promptly replied using the logic of honour and faith: "By God, I haven't written to Al-Hussein nor did I send him a messenger but the roadway joined me with him. When I saw him, I remembered the Messenger of Allah and knew about your treachery, you're an oath-violator and your inclination is to this worldly life. On considering all this I preferred to stand by his side and be with his party and keep back the right of the Messenger of Allah which you have wasted."

The words uttered by Zuhair were full of truth in all its aspects. He made it clear to them that he hadn>t written to the Imam to come to Kufa as he was a follower of Uthman's but when he met the Imam on his way to Kufa, he knew of the real state of affairs as to the treachery of the Kufan people and the abandonment of (Al-Baya) he turned upside down and because one of the companions of the Imam who cherished him his utmost love and friendliness as the Imam was the most adherent, among the people, to the Messenger of Allah.

In any case, Abul-Fadhl has shown the intentions of the opposite party to his brother. His brother, Al-Hussein said to him "Go back to them. If you manage to delay them until tomorrow and push them back this very night, we can pray to our Creator properly tonight, supplicate to Him and ask for His forgiveness as He, the Almighty knows that I love establishing my prayers, reciting His Quran, increasing supplications and asking for His forgiveness." (2)

The heavenly-beloved grandson of the Messenger of Allah wanted to bid this worldly life farewell by the most valuable thing in it which are: prayer, supplication, asking for forgiveness and reciting the Holy Quran and meeting Almighty Allah after having been supplied with all the former items.

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(1) Tarikh-el-Umam-wal-Molouk 4: 315316-. AL-Futuh : 5: 98.
(2) Al-Ershad : 2: 9091- / Al-Luhuf P.54.

Abul-Fadhl then got back to Ibn Marjana's camping site and informed them about his brother's attitude. Ibn Saad exposed that to the mean and sly rogue Shimr Ibn-Thell-Jawshan for fear of Shimr's back-biting him if he responded to the Imam's request. Shimr was the sole competitor of Ibn Saad's regarding the army leadership as well as a detective watching his moves and behaviour.

He also wanted him to be his partner in sharing responsibility with him in case Ibn Ziyad would blame him on delaying the war. AL-Shimr in turn, did not give any opinion on the subject but he delegated that to Ibn Saad himself so as to be the only responsible one for that.at this, Amr Bin-el-Hajjaj intervened and denied all this hesitation and avoidance of giving a response to the Imam saying: "Glory to God! By God if he had been from Dailam" [1] and asked you about this matter, you should have replied him.[2] Ibn-el-Hajjaj didn't add to what he said any more - he didn't say: He is the son of the Messenger of Allah and it was they who tempted him to come to Kufa by writing letters or Messenger for fear that Ibn Ziyad's military intelligence agents would convey all the speech to Ibn Ziyad and then he would receive punishment and deprivation. Ibn-el-Ashath confirmed Ibn-el-Hajjaj's attitude. Finally, Ibn Saad responded to postpone the war to the following day and asked one of his companions to announce that. So the announcer approached the camping site of the Imam and raised his voice saying: "O, Shiites of Al-Hussein Ibn Ali we put off the war till tomorrow. If you surrender and submit to the rule of AL-Ameer (Ibn Ziyad), we'll direct you to him and if you do not agree on that, the war will be the solution." [3]

So, the war was postponed till the morning of the tenth of Muharram and Ibn Saad's army remained waiting for the next day to get the Imam's agreement or refusal of their call.

The Imam is giving permission for his companions to leave him:

The heavenly-beloved grandson of the Messenger of Allah asked Ahlul-Bayt and his companions to assemble on the tenth night of Muharram and demonstrated to them that he would meet martyrdom and asked them to go ahead in the spacious and vast land and leave alone to meet his Inevitable fate.

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(1) of Persian nationality.
(2) Ansab-el-Ashraf : 3: 392 Tarikh-el-Umam-wal-Mulouk :4: 316. Al-Muntadham : 5: 237 Al-Tarikh-fil-Tarikh : 3: 258.
(3) Al-Futuh VOl.5. P.99 / Tarikh-el-Umam-wal- Molouk Vol. 4. P.317.

He wanted them to be aware very well of the matter. He therefore delivered this speech saying: "I commend Allah, the best (of) commendation and praise Him in prosperity and adversity. O Allah I praise You for honouring us with prophet-hood, teaching us the Quran, making us understand what religion is providing us with ears, eyes and hearts and making us not of the polytheists. After all, I know no companions more Fidel and better than mine and no family members are more benevolent and intimate than mine. Due to your favours to me, may Allah confer upon you all, the best of recompense. I reckon that our day with these enemies will be tomorrow. I have given permission to all of you to leave me. You can start off with your parts released and no change is there to be laid on you. Now you are wrapped up in the dark of this night. So, take it a camel and let everyone of you put his hand into the hand of a man of my own family. May Allah confer upon you all the best of recompense, then disperse when you get to your housing areas and cities till Allah displays our worries. I'm their sole target and if they get me in their grip they will be busy with me and forget all about those who are with me." (1)

The excellence of faith and the mistery of the imamate were deeply felt in this great address which had revealed a great part of the psychology of Abul-Ahrar. (The Father of the Free). In this critical and decisive situation he avoided all kinds of turnings and alleys and restricted in advance the result which would be inevitable i.e. killing and sacrifice and that there are no worldly pleasures to be enjoyed.

He asked them to leave him and their departure should be in the dark of the night, as it could be a good cover for them to flee without being seen or noticed. He made them free from all obligations towards him. He let them know that he is the sole target of those beasts of prey who are ready to shed his blood. If they can get him, they need to look for any other one.

The Reply of Ahlul-Bayt:

No sooner had the Imam ended his speech than Ahlul-Bayt rose with eyes profuse with tears to reconfirm their allegiance to him and their aptitude to sacrifice themselves for him. Abul-Fadhl-el-Abbas represented the heavenly group of Ahlul-Bayt. He got up addressed the Imam saying: "Why should we do that! To remain alive after you!! We request Allah not to let that day come for ever."

(1) Al-Muntadham : 5: 337 and 338. Al-Kamil-fil-Tarikh 3: 285.

The Imam then turned to his cousins who belong to Beni Aqeel and said to them: "No more killings from you after the Messenger of Muslims." "Go ahead. I've given you permission to leave me." On hearing this; the young rose to their feet like lions with their shouts rising high saying: "What then do the people say? What have we got to say? Is it proper to say that we left our master, our leader and our cousins who are the progeny of our best uncles without shooting an arrow with them without stabbing with a spear or hitting with a sword and without knowing what they did? No, by God, we don't do that!! But we'll sacrifice ourselves, our property and our families for you and fight with you till we get what you get. Damned be living after you!" (1)

They were determined to protect the Imam, and defend his objectives and principles preferring death under the shade of spears to life which is void of purpose.

Al-Imam's Speech was narrated in another way:

In Tafseer-el-Askari 198179- was narrated that he said:, "You are free from my (Baya) so, leave me and join your tribes and guardians, but to Ahlul-Bayt, he said "I have made you free from the obligation of remaining with me. You cannot bear them because their numbers and forces have been multi-doubled; and nobody was wanted by them other than me. So, leave me alone to cope with them. Verily, Allah, to whom be ascribed all perfection and majesty will support me and never prevents me from enjoying His brilliant sight as this is His habitual favour which He offered to our noble ancestors.

On hearing this speech some of his companions had left his camp—but his family commented on his speech saying: "We don't depart you, what saddens you saddens us and what befalls you, befalls us. We'll be nearer to Allah. You have to know that our life, in its sweetness and bitterness, in this world there is no other than a dream and the awakening is in the hereafter. The winner is the one who coins it if we keep on accompanying you."

Then the Imam said: "If you are determined to follow what I am determined to do, bear in mind that Allah will reward his subjects with honourable positions for forbearing misfortunes and that Allah had exclusively specified special honours to me and to those who passed away from my own family among whom I am the last remaining one in this world honours which can ease my for bearance of calamities and you to have got your share of Allah's honours".

(1) Al-Ershad 9192- Tarikh-el-Umam-wal-Mulouk: 4: 318 Al-Kamil-fil-Tarikh : 3: 285.

The reply of his companions:

As regards the companions of the Imam, they were the free people of the world. They rushed forward to announce their devotion and self-sacrifice for the Imam in defence of the scared principles which the Imam struggled to achieve. All of a sudden, Ibn Ausaja came forward and addressed the Imam saying: "Do you think we can leave you? And how can we apologize to Allah, the Almighty if we fail to carry out your right, By God. I don't leave you till I stab their chests with my spear and hit them with my sword as long as its handle is in my hand and if I didn't get a weapon to fight them with, I will throw stones on them. By God, we leave you not till Allah knows that we have truly kept to our pledge of allegiance after the departure of the Messenger of Allah from this world." (1)

These words expressed his deep faith in the heavenly-beloved grandson of the messenger of Allah and that he would stand up for him till the last breath of his life. Another hero of the Imam's companions—Saeed bin Abdullah-el-Hanafi rose and addressed the Imam saying: "By God, we never leave you till Allah knows we have kept the absence of His Messenger in you. (By God) if only I knew I would be killed, then got back to life, then burnt, then withered into ashes, seventy times, I wouldn't leave you till I meet my death for your sake so, why don't I do that whereas its only one death, then it's the never—ceasing dignity"

In the lexicon of fidelity there is no truer nor noble fidelity than this. He wishes from the depth of his heart to have the process of killing carried out upon him to seventy times for the sake of the Imam to keep through that the absence of the Messenger of Allah. How he can't enjoy death for his sake which is only once then it would be the never ceasing dignity for him. Then, the turn of Zuhair bin-el-Qain came to declare the same attitude that the holy fighters of his companions had shown before him saying: "By God, if I was killed and cut to pieces, then brought back to life, then killed up to one thousand times and that would be enough to push death away from you and from all the young of Ahlul-Bayt By God's grace, I wouldn't lose time to do that" (2)

Have you seen and appreciated the faithfulness of these heroes to their cause and can you find a likewise example of them in the whole history of this world? They have risen to that level of nobility and chivalry that nobody has ever reached and that, therefore gave brilliant lessons to mankind to defense of right.

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(1) Al-Luhuf : 56. Tarikh-el-Umam-wal-Mulouk : 4: 318 Al-Bidaya-wal-Nihaya: 8: 178179-/ Ansab-el-Ashraf: 3: 393 (it said he talks but it didn't quote the text).

(2) Al-Ershad: 2: 92. Al-Luhuf : 56 Tarikh-el-Umam-wal-Mulouk : 4 : 318.

The other companions of the Imam have expressed their welcome to martyrdom for the sake of their Imam and promised them good recompense and affirmed to them the fact that they would enjoy high positions in the supreme paradise and be attached to the prophets and staunch believers and all called out in one voice: "Praise be to Allah who dignified us with supporting you and honoured us with being killed with you." "Don't you be pleased to see we are with you in the same degree, son of the Messenger of Allah?" (1)

The spirits of these heroes have been nourished with deep faith and got liberated from the temptation of all worldly pleasures and amusements and they directed their attention to the sight of Allah, bearing the banner of Islam fluttering high in the spacious horizon of this universe.

Keeping the Night alive with worshipping:

The Imam and his pure and faithful elite of Ahlul-Bayt and companions have focussed their attention on Allah monologuing with their hearts asking Almighty God for pardon and forgiveness and none of them had tasted the relish of sleep - some kneeling down (in prayer) or prostrating or reciting the Quran - all humming like bees and waiting impatiently for the morning light to emerge to obtain martyrdom between the hands of the heavenly-beloved grandson of the Messenger of Allah. But as regards the camp of Ibn Ziyad they sat up the whole night anxious for the morning light to emerge to enjoy the sight of blood shedding from Ahlul-Bayt to get closer to their master- Ibn Marjana.

The Day of Ashura:(2)

There's no day like that of the tenth of Muharram in its sorrows, catastrophies and misfortunes. There is no distress among the distresses of the world or a disaster among the disasters of time that has not afflicted the heavenly-beloved grandson of the Messenger of Allah. Therefore, no day is like that immortal day in the world of sorrows.

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(1) Nafs-el-Mahmoom: 208. Maqatel-el-Hussein: Al-Muqarrum : 261.
(2) The tenth of Muharram.....

The Imam's supplications and prayers:

The Imam got out of his camp and saw the flat desert filled with horses and men and all those rascals and vicious rogues drew their swords to shed the Imam's blood and the bloods of his pure and benevolent elite of Ahlul-Bayt and companions to get the cheap reward from the criminal terrorist, Ibn Marjana. The Imam asked for a copy of the Quran and put it on his head and raised his hands praying to Allah saying: "O Allah, You are my trust in every calamity, my hope in every distress and You are to me in whatever befalls me my confidence and support. So many were the worries from which the heart weakens, the means of solving them gets rare, upsets the friend and pleases the foe, I brought them to You and complained only to you desiring from you, not from others to reveal and clear them. You are the guardian of every bounty and the founder of every favour and the culminator of every desire." (1)

The Imam delegated all his affaire to Almighty Allah and remained faithful to Him. Allah was His guardian and the shelter to which he resorted in whatever calamity has occurred to him.

The Imam's speech:

The Imam asked for his horse, with solemnity which resembled that of his grandfather's – the Messenger of Allah. He delivered that historical speech which was the most wonderful and rhetorical speech in the Arabic language. He called out in a loud voice that was audible to most of them saying: "O People, listen to my words and be in no hurry until I can advise you as to what I feel incumbent on me to make clear to you and to apologize to you for my presence to your camp. If you accept my apology and trust my words and be even and fair with me, you will be happier and you have no right to oppose me, and if you don't accept my excuse and you are not fair with your selves (So, you and your partners argue and decide unanimously so that your final resolution will not be a cause of worry to you, then get back to convey to me and ask me not of my view) Verily, my Guardian Is Allah who descended the Book and looks after the righteous."

The ether has carried these words to the ears of the mistresses—the married women of the prophet-hood and the pious ladies of the messenger-ship and made them burst into cries. The Imam sent his brother Al-Abbas and his son, Ali and said to them. "Try to calm them down, By my life, if you don't

(1) Al-Ershad : 2: 96 Tarikh-el-Umam-wal-Mulouk : 4: 321 / Tarikh Madinat Dimashq : 14: 217 / Al-Kamil-fil-Tarikh : 3: 276287- Al-Bidaya-Nihaya : 8: 171.

do that, their cries will get increased." When all the women kept silent, the Imam resumed his speech He applauded Allah and praised Him and praised his grandfather, the Messenger of Allah and the whole angels and prophets and what he said of them was countless to mention and with a logic that was unheard of before or after him. And among what he shed light on was the following:

"Praise be to Allah who Has created the world and rendered it a mortal perishable abode and ever changing its people from a state to a state, the vain character is the one who is attracted by it and the miserable one is that who gets infatuated with its fascination."

"be not tempted by this worldly life as it upsets the hope of one who resorts to it and leaves in despair the one who seeks the satisfaction of his covetousness. I see you are meeting and agreeing on something which brings about Allah's discontent and turns His noble sight away from you and establishes his resentment against you. How good our Creator is and what bad subjects you are!

You confirmed showing you obedience and believed in the Messenger, Mohammed and then you; yourselves crawled along to his progeny aiming at killing them. Satan was able to overcome you and let you forget to mention Great Allah. So, fie to you and to what you want. We belong to Allah and to Him shall we return. There is a gang who became apostates after showing their faith. Fie to all oppressors.(1)

The Imam sermonized his opponent with these words which reflected the same track of guidance employed by the prophets and their distress with their nations. He warned them against worldly sedition of their vanity and against being involved in killing the pure family members of their prophet and his progeny since by doing so; they would inevitably receive painful recompense and eternal resentment. Then the afflicted Imam went on saying: "Consider to whom I belong and who I am! Then get back to yourselves and blame them as to how they can justify killing me and violate my sanctity. Am I not the son of your prophet's daughter, son of his trustee (guardian), the son of his cousins, the first to believe in Allah and confirm what the Messenger has received from his Creator. Isn't Hamza, the Master of martyrs, my father's uncle?!! Isn't Jaafer-el-Tayyar my uncle?!!"

Haven't you been informed of the Messenger of Allah's speech about me and my brother?!" These are the prime youths of the people of Heaven. "if

(1) Manaqib Aal-Abi-Talib, : 4: 100 Bihar-el-Ansar: 45, 5, 6, Maqatel-el-Hussein, Al-Muqarrum: 278279- / Maqatel-el-Hussein, Al-Khawarizmi : 1: 252- 253.

you believe in what I say - which is absolutely true and by Allah, I have never resorted to telling lies since I knew that Allah would get displeased with lies and punishes those who fabricate them.

And if you suspect in what I am saying, there are people among you who, if you ask them about us, can tell you exactly. Ask Jabir bin Abdullah-el-Ansari, Abu-Saeed-el-Khudri, Sahl-bin Saad-el-Saeedi, Zayid bin Arqam and Anas bin Malik who can confirm you that they have heard the Messenger of Allah has said this about me and my brother. Isn't that not a sufficient excuse which forbids you from shedding my blood?!!" (1)

This brilliant speech is supposed to bring them back to their senses and turn them against their tyranny. By delivering this speech, the Imam has thoroughly done his duty by letting them contemplate at least very little on the gravity of the crime they are going to commit. Isn't he the Guardian of their prophet, the son of his guardian and the prime of the Heaven's Youths' as this was declared by his grandfather - the Messenger of Allah! In all these excuses lies his immunity against shedding his blood and violating his sanctity but the Umayyad's army did not comprehend this logic. The army resorted to committing the crime and their consciences turned black and the tie that linked their consciences to Allah's teachings was cut off.

Shimr-Ibn-Thell-Jawshan who was a deformed figure came defiantly forward to answer the Imam saying: "You are worshipping Allah on one letter if you know what I say?!" Verily, he didn't comprehend what the Imam was saying because he used to follow falsehood and wallow in the abyss of crime and Habib bin Mudhahir who was an eminent figure of guidance and piety raised to reply him: "By God, I see you worship God on seventy letters and I bear witness that you really don't know what the Imam is saying because Allah stamped block-headedness on your heart."

Then the Imam turned to the army troops and addressed them saying: "And if you are in doubt about my speech, can you still be in doubt as to my being the son of your prophet?! By God I swear, there is no son of the prophet other than me in the east or west. Be damned!!! Am I wanted because I've killed one of you, or exploited his property or wounded him and stirred him to retaliate.

Indeed, the enemies on hearing the Imam's profound proofs were bewildered as they possessed no reply to justify their situation towards him. Then he turned to the leaders of the army who called him with letters and

(1) Al-Ershad: 2: 9798- Tarikh-el-Umam-wal-Mulouk : 4: 322323- / Maqatel-el-Hussein, Khawarizmi : 1: 253 Al-Kamil-fil-Tarikh :3: 287 / Yanabee-el-Mawadda : 3 : 65.

messengers to come to their region and said to them, "O, Shabath Bin Rubee, O Hajjaj Bin Abjar, O, Qain Bin-el-Ashath and O Yazid Bin Harith. "Haven't you written to me: that the fruits have ripened and ready to be reaped and that you are going to witness all your men armed ready to fight, so hurry up to guide us? But all these traitors have denied their books, their promises and oaths of standing by the side of the Imam and said to him: We didn't do that! The Imam got surprised at their shameful denial and said," Glory to God, you did do that!"

Then he turned his eyes towards all troops of the opponent army and said: "O people if you got to hate me then let me leave you for any spot where I can find my safety." But Qais Ibn-el-Ashath, one of the heads of the hypocrites defied the Imam's request and thus taking off all his honour and shyness) he asked the Imam, "Wouldn't you like to submit to the rule of your cousins? They won't make you see other than what you like and no misfortunes will befall you thereof."

The Imam promptly replied saying,: "You are true to your brother", would you like to be indebted to the Hashimites more blood than that of Muslim Bin Aqeel? No, By God, I won't give my hand in surrender to you as a downtrodden person does, nor (do I) flee like a slave from (a) bondage. O subjects of Allah, I have sought refuge with my Allah and yours in case you discard me, I seek refuge with Allah and yours against all arrogant people who have no faith in the "Day of Reckoning" (1) These words reflected the dignity of the free and the honour of wrong-resistant people but they found no access to the hearts of the ungrateful people who were drowned into ignorance and sins.

The Imam's companions also talked to the army in Ibn Ziyad's military location enhancing their talk with sound proofs and reminded them of the Umayyad's oppression, despotism and tyranny but all these instructions came to no avail and they went on taking pride in their support to Ibn Marjana and in fighting against the heavenly-beloved grandson of the Messenger of Allah.

Another speech from Imam-el-Hussein (A.S.):

Once again the grandson of the Messenger of Allah proceeded to give advice to the Umayyad's army for fear that one might claim he was not aware of that affair. So, the Imam hurried towards them and opened the great Book

(1) Al-Ershad: 2: 97, 98 Tarikh-el-Umam-wal-Mulouk : 4: 323324- / Maqatel-el-Hussein el-Khawarizmi : 1: 253254- Al-Kamil-fil-Tarikh : 3: 287288-. / Al-Biaya-wal-Nihaya : 8: 180- 181.

of Allah over his head and put on the turban of his grandfather, the Messenger of Allah and wore his military uniform appearing in the solemnity of prophets and guardians with his noble countenance brightened with light saying: "Fie and curse be upon you all you called us eagerly to come to you and we did so immediately but you, in your faith, drew your swords and with bundles of twigs you opened fire against us, which was formerly ignited against our enemy and yours but you, unanimously sided with the enemies to fight for them and not for your true guardians and that was due to your being unfairly motivated to be against us: therefore no hope is there now for you in them?!

Woe to you, you who abandoned us with swords unsheathed, with might inactivated, with opinion still unsettled, but you unwisely hurried to join the enemies like little wasps and assembled there like crowds of tiny bugs; in consequence, you broke sillily and illusively your allegiance to me. To Hell with you, O slaves of the nation, highly conceited parties, the holy-book abjurers, word-misusers, guilt-clique, devil-disciples and prophet-decree malefactors. Woe to you!! Do you support such people and upset us?!

Yes, that is it! By God, your treachery is inculcated since ancient times in your origins and reinforced in your branches which turned out to yield the worst of products, sorrowful to the onlooker, edible to the usurper. The claimant, son of claimant insisted on the Imam to choose one of two options (either sword or surrender) i.e. either to give in and live on or to deny and die, that is to die dignified or to live indignified and how impossible it is for us to accept indignity! Allah never admits that to us, or to His Messenger, to His believers, to the purified and nobler laps and to the irresistible spirits. They do not prefer obedience to the malicious killing of the noble people -."

"I am now marching along with this noble family despite their little number and lack of supporter." The Imam resumed his speech reciting lines of verse belonging to Farwah bin Museik-el-Muradi.

If foes were forced to flee, tis we did so;
But if we flee, tis not caused by the foe;
Cowardice is not in our issue at all;
Tis our fate, and tis their time and role;
Which doth run counter to the holy call;
To rule with disregard to people's call;
Death took the elite of my folk away;
As took the old who perished into clay;
If kings for ever ruled; then ruled we, too;
And if the Noble lived, —the like we do.
Say, "Wake up, you who gloat at our woe;
That one day, you will, too, reap what you sow;

And if death once removes its load from some;
On some others lays it when it doth come

Then he added saying, "By God, your life will be as short as someone mounting a horse which, like a mill rotating violently around its unstable axis. This is confirmed by my father through my grandfather (so, devise your plot, you and your partners and let not your plot to be in doubt for you. Then pass your sentence on me and give me no respite)" (1)

"I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a straight Path (the truth)." (2) (3)

"O, God, deprive them of raindrops and descend on them years like years of Yousuf's and impose on them Thaqif's man to quench their thirst with a glass of fatal liquid since they took us a liars and upset us. O, God, You're our Lord We trust in You and in You lies our fate." (4)

This revolutionary speech reflected the Imam's sturdiness, powerful might and firm despising those dwarfs who had written to him asking for his help and taking refuge in him to rid them of the Umayyad's oppression and tyranny. When he responded to their call, they all turned upside down. On the contrary, they drew their swords and spears against him to get closer to their tyrants and despots who were strict with them whereas no trace of justice has appeared in them.

Besides, the Imam also declared his complete refusal of Ibn Marjana's call for submitting to him as he wanted to humiliate and in-dignify the Imam's status. How far the Imam is from subduing to him as he is the grandson of the Messenger of Allah and that Supreme representative of human dignity. He was determined to fight with his family, who equally showed honour and acts exam of heroism to keep safe the honour of his nation.

The Imam has also revealed to them their fate and what destiny had in store for them after his martyrdom I.e. they would enjoy their lives no more and Allah would send them one who would offer them a glass of fatal liquid and let them suffer the agonies of remorse and painful recompense.

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(1) Surah Yunus: 10 Verse 71.
(2) Hud / Surah 11 56. Verse.
(3) Tuhaf-el-Uqaul : 240262- Al-Ihtijaj : 2: 97100- Manaqib-Abi-Talib : 4: 110 Al-Luhuf : 4042- / Bihar-ul-Anwar 45: 810- Al-Hadith : 83 Tarikh Madinat Demashq: 14: 218, 219 Maqatel-el-Hussein AL-Khawarizmi :2 : 6, 8.
(4) Al-Luhuf : 60 Maqatel-el-Hussein Al-Khawarizmi : 2: (7- 8).

And this really has come true, no sooner had they committed the crime of killing the Imam than rose against them that great hero, the Islamic patriot, the revolting holy fighter, and the great authoritative leader Al-Mukhtar bin Ubaid-el-Thaqafi who filled their hearts with fright and horror and punished them severely and they were detected everywhere by Al-Mukhtar's policemen. They would kill anyone who they came across and none could flee except very few. The army of Ibn Saad got disappointed by this influential historical speech and most of them wished the earth to swallow them.

Al-Hurr's Response:

Al-Hurr's conscience was awakened and made him stand by the side of right when he heard the Imam's speech and began to think and contemplate on those decisive moments of his life. Is it good for him to join Al-Hussein and keep his hereafter and save himself from Allah's discontent and recompense or keep to be in his post as a leader of a military division in the Umayyad's army and get pleased with Ibn Marjana's rewards.

Finally, Al-Hurr adopted this call of his living conscience and got over his passion. He was determined to join AL-Hussein. Before turning to Al-Hussein, he hurried to Ibn Saad—the general leader of the armed forces and asked him: "Are you going to fight this man?" No trace of suspicion was formed in Ibn Saad's mind about Al-Hurr's sudden change of attitude. In reply, he said without hesitation: "Yes, By God, the least thing if it is a fight through which heads will be cut off and hands dropped." Ibn Saad declared that in front of all section leaders to show his faithfulness to Ibn Marjana. At this, Al-Hurr replied saying: "Haven't you been satisfied with a least one merit of the things the Imam has just mentioned to you?"

Then Ibn Saad rushed forward and said: "If the issue had been in my hand, I would have done it but your governor did not agree on that."

Getting sure of the leader's determination to fight against the Imam, Al-Hurr made up his mind to attach himself to the Imam's camp with a shock rocking within his limbs. Al-Hurr's fellow, Al-Muhajr bin Aus denied that attitude and said to Al-Hurr, "By God, your case is suspicious. By God, I have never seen you in a position like that at all as I can see now, and if people question me as to who is the bravest of the Kufi people. I say "None other than you..."

Then, Al-Hurr expressed what he was determined to do in saying: "By God, I will choose for myself one of the two alternatives: (Heaven or Hell) and nothing other than Heaven will be my ultimate choice even if I were cut to pieces or burned."

So, Al-Hurr pulled up the reins of his horse moving towards the Imam and bending his head down in shame and regret for the wrong he had done to the Imam. When he approached the Imam, he raised his voice with tears crystalized over his cheeks saying: "O, my Lord, to You I delegate my affairs, I've scared the hearts of your guardians and sons of our prophet. O Aba Abdullah, I'm coming now to repent to Allah, is there any repentance for me?"

He dismounted from his horse and started requesting the Imam to grant him repentance addressing him, "May Allah accept me as an oblation to you, son of the Messenger of Allah, it was I who prevented you from getting back and horrified you at this spot. By God, I didn't expect that these people would not respond at all to what you demonstrated to them and that they would never get to such a degree of antipathy, I don't care if I obey them in some of their affairs and not to be seen as getting disobedient to them provided that they accept some of what you advised them to do. By God, if only I knew in advance of their refusal to your call, I wouldn't have embarked upon this act and now I came to repent to Allah for what I did and share with you your woes and sorrows till I die between your hands. Do you think my repentance is acceptable?"

The Imam got pleased with this sudden turning point of Al-Hurr and granted him his consent and pardon and said to him: "Yes, Allah accepts you repentance and forgives you." Al-Hurr's heart was filled with joy when he won the consent of the heavenly beloved grandson of the Messenger of Allah and took permission of the Imam to speak with the Kufan people so that he could bring some of them back to the right path and to their senses and the Imam gave him that permission.

So, Al-Hurr rushed forward, raised his voice and said: "O, Kufan people, bereavement be to your mothers, and shedding of tears for their loss of you. Why did you call the Imam to come and when he came, you delivered him to the foes whereas you claimed to yourselves for the Imam and now you were determined to kill him?

You have overcome him, upset him, surrounded him from all sides and prevented him from setting off in the broad lands of Allah in the hope of finding a safe place for himself and his family. Therefore, he became a prisoner of war who possessed nothing to be of use to him nor could he push any mischief off himself and you left no access to Euphrates to his women, young sons and his family to satisfy themselves of the flowing water from which the Jews, the Christians and fire-worshippers have their want of water from it and where pigs and dogs of the region wallow in it. Now, they're dying of thirst. How bad are you in your behaviour with the progeny of Mohammed. May Allah deprive you of water on the Day of Thirst if you don't repent and take off what

you are cherishing in your hearts." [1] Most of the army wished the earth to swallow them. They were sure of the war as being illusive and unfair. But they responded promptly to their self-wishes of immortal life and some came to outface Al-Hurr and actually they threw Al-Hurr with arrows.

All that-was what they possessed of excuses in the battlefield

(Peace be upon you—O Hurr bin Yazid-el-Riyahi)

(1) Tarikh-el-Umam-wal-Molouk : 4: 326 Al-Ershad : 2: 100101- Ansab-el-Ashraf :3: 398, Al-Kamil-fil-Tarikh : 3: 289.

The War

On hearing of Al-Hurr's determination to join the Imam's camp, Ibn Saad was confused and felt afraid of seeing others' join the Imam's, too as Al-Hurr had been of the greatest troop leaders in his army and in order to control this crucial situation, he took an arrow, as though it were planted in his heart, and shot it towards the Imam, shouting in a loud voice, "O people bear witness to the Guardian, i.e. Ibn Ziyad that I am the first to shoot." [1]

He took that as a means of opening the gate of war, and asked his army to bear witness for him to his master Ibn Marjana that he was the first to shoot the heavenly beloved grandson of Allah's Messenger to be confident of his sincerity and fidelity to the Umayyad's and remove any suspicion of not being serious in his war against Al-Hussein.

Soon after that, arrows showered forth towards the companions of the Imam, like heavy rainfall, from all sides and none of them was left without being hit with one arrow at least. At this, the Imam turned to his companions and gave them permission to start the war saying: "Get up, noble people, these are the messengers of the folk to you" - meaning the act of arrow-shooting.[2]

The vanguard of honour and glory of the Imam's companions advanced towards the battlefield to protect the religion of Allah and defend the heavenly-beloved grandson of Allah's Messenger - fully aware and without the least suspicion of their being on the right track and (that) the Umayyad's army was on the wrong track, with whom Allah Has got angry and cherished them hard recompense.

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(1) Ansab-el-Ashraf: 3: 398 Tarikh-el-Umam-wal-Mulouk: 4: 326 Al-Futuh: 5: 100.
(2) Manaqib Aaal Abi Talib: 4: 100. Al-Luhuf: 60.

And there in the battlefield thirty two of the Imam's cavalry and forty men of the infantry advanced to meet tens of thousands of the Umayyad's army-and that faithful minority was equivalent to that vast majority which was equipped with tremendous weapons and ammunition, and that little minority has shown such bravery and sturdiness that they could amaze the people's minds and bewilder their sight.

The First Campaign:

The forces of Ibn Saad had launched a large scale offensive against the Imam's companions and both parties went through a fierce battle in which the Umayyad's camp took part with its wholesome troops and the Imam's companions stood with matchless might and sincerity unprecedented in all the wars that had ever taken place in the world as they could pierce through the enemy lines of Ibn Saad's army with hearts harder than rocks causing them heavy losses of people and equipment's. In this campaign half of the Imam's companions have martyred. (1)

The duelling scene between the two armies:

When most of the pure erudites of the Imam's companions fell down on the ground of martyrdom and honour, the rest rushed forward call the opponent party for duelling, after having been amazed at their unprecedented heroism of the Imam's companions. Who were welcoming death with extreme pleasure and the whole Umayyad army was on account of the great losses that they were afflicted with.

Then Amr Bin-el-Hajjaj-el-Zubaidi, one of the remarkable leading members in the army of Ibn Saad rose to prevent the army from duelling with the Imam's companions shouting: "O you fools!! Do you know against whom you are fighting? You are fighting the stout cavalry men of the region - men who fear no death and welcome martyrdom, so let not anyone come out to start duelling with them. They're few in number and they may not remain (alive). If only you threw stones on them, you could kill them."(2)

These words tell us of the remarkable qualities the companions of Al-Hussein possessed - they were the stout cavalry of the region in regards with

(1) Ma al Hussein-fi-Nahdatih.
(2) Al-Ershad: 2: 103 Ansab-el-Ashraf: 3: 400 Tarikh-el-Umam-wal-Mulouk: 4: 331 Maqatel-el-Hussein Al-Khawarizmi : 2: 15 Al-Muntadham : 5: 339.

bravery and power of will and they were endowed with deep in-sight and sound reason. They would not rush forward to back up the Imam without being fully aware of their issue. They were not like their opponents who were wallowing in the abyss of illusion and drowning themselves in the sea of falsehood and misguidance. In addition to all that, they were welcoming death fully aware there was no hope of life for them, in this war.

The companions of the Imam were equipped with all good trends and noble qualities reflected in their faith, consciousness, courage, chivalry and self-honour. Historians say: "Verily, Ibn Saad had approved of Ibn-el-Hajjaj's opinion, so he ordered his forces to give up the idea of duelling with them.[1] then, Amr bin al-Hajjaj has launched a general offensive against the rest of the Imam's companions and the two conflicting armies had he fiercest of battles. Meanwhile, Azra bin Qais demanded help from Ibn Saad to supply him with arrow-shooters and men, saying: "Don't you see what my horses have suffered from these few people?! Send them men and shooters."

Then Ibn Saad asked the hypocrite, Shabath bin Rab'ee to support him with what he demanded but he declined his demand saying: "Subhanallah, you send the sheikh of Mudhar and the chief of whole people with the shooters, haven't you found someone else other than me?!"

When Ibn Saad heard of Shabth Bin Rabee refusal he called Al-Hussein bin Numair and sent with him the required ammunition (arrows) with five hundred shooters.

They all shot the arrows towards the companions of the Imam and hit their horses and disabled them and thus the cavalry of the Imam was turned into infantry but this great loss motivated them to be fiercer in their fight against the enemy and more powerful to combat death. They got up like high mountains and never got even a step backward, with Al-Hurr bin Yazid-el-Riyahi among them fighting like the infantry without his horse. The fight between the two armies continued but this time it had become fiercer and more violent. Historians describe this fight as being the fiercest in the whole history of the world. The war continued till mid-day.[2]

(1) Al-Ershad: 2: 103. Ansab-el-Ashraf: 3: 400 Tarikh-el-Umam-wal-Mulouk: 4: 331 Al-Kamil-fil-Tarikh: 3: 290.

(2) Ansab-el-Ashraf : 3: 401402- Tarikh-el-Umam-wal-Mulouk:4: 331332- / Al-Kamil-fil-Tarikh :2: 291.

Establishing Mid-day prayer

Mid-day came and it was time for prayer, and there stood the faithful, and the holy fighter, Abu Thumama-el-Saeyidi. He began to look around the sky as though he were searching for the dearest thing to him and that was-establishing noon prayer. On seeing the sun denoting exactly mid-day time, he turned to the Imam saying: "How great it is if I die for you, I see these people are approaching you. By God, you will not be killed till I am killed in front of you and I hope to meet my Lord after establishing this prayer whose time is now due."

Death was a near to him as a drowning ship; yet he didn't forget his Lord nor the duties he had to perform. In fact, all of the Imam's companions followed suit owing to their deep faith in Allah and loyalty in performing His teachings. The Imam raised his head and contemplated on the time. He saw the time was due for establishing mid-day prayer. He turned to Al-Saeyidi saying: "You remember prayer time, may God keep you with those who pray honestly and keep their Lord in their minds. Yes this is its first time." Then, the Imam ordered his companions to ask Ibn Ziyad's army to suspend fighting so that they could establish their prayer. When they asked for that, suddenly the vile rogue-Al-Hussein bin Numair appeared and said: "It is not accepted!"

At this, Habib Ibn Mudhahir ridiculously replied him, "You assumed it wouldn't be accepted from the progeny of the Messenger of Allah and accepted from you - donkey!!" On hearing this reply, Al-Hussein attacked Habib, but fortunately Habib hurried forward towards him and hit the face of his horse with his sword and the startled moving up and down haphazardly until Al-Hussein fell off the horse to the ground. Then his companions arrived and rescued him.[1]

The enemies of Allah have shown their response, deceptively to the call of the Imam and permitted him to establish his noon prayer. The Imam himself stood on his feet ready for prayer and in front of him stood Saeed Bin Abdullah-el-Hanafi shielding him against the foes' arrows and spears. But the enemies of Allah seized the opportunity of the Imam's and his companion's engagement in their prayer and started showering them with their arrows and Saeed in turn, was employing his chest and throat as a shield to protect the Imam from being hit by them standing still like a mountain without changing his position despite the arrows and spears and the stones which they had him as their target. No sooner had the Imam finished his prayer than Saeed was soon deadly afflicted with very painful wounds. He fell down to the ground

(1) Tarikh-el-Umam-wal-Mulouk: 4: 335 Al-Kamil-fil-Tarikh: 3: 291.

bathing in his blood and was heard saying: "O Allah damn them as You have damned the people of "(Aad) and (Thamood)," and give my greeting to Your prophet and inform him of the pains I've suffered for the sake of wining Your good recompense and the victory of the progeny of Your prophet." Then, he turned to the Imam and said: "With honesty and sincerity," "have I done well to please God—?" son of the Messenger of Allah?!"

The Imam responded showing his gratitude to him: "Yes, I see you are before me in Heaven" at these words his spirit was filled with joy and met his last destination after being hit with thirteen arrows other than stabbing and striking, [1] and that was the utmost faith, loyalty to right and fidelity shown by such matchless heroes that has ever been witnessed in the history of mankind.

The Death of the Rest of the Imam's Supporters

The remaining companions of the Imam - the elderly, the youths and the kids all raced along towards the battlefields and what they did there was beyond description and history has never witnessed such holy fighters in all of the war operations that have taken place on the earth. They have encountered within their few numbers such intensive armies and caused them unbelievable damages to their machinery and men and none of them has got weakened in power of will and might and never tended to give in or retreat and all painted red with blood feeling happy and proud. The great Imam stood by every martyr contemplating on him with his gentle countenance—seeing them all wallowing in the blood of martyrdom. He was heard saying: "Our killings are the killings of prophets and their progeny." [2]

Their pure spirits were elevated to their Supreme Creator after winning an unprecedented and matchless pride and recording such a great honour to their nation that cannot be compared with any honour whatsoever, thus awarding to humanity the best of offers along the course of history. In any case, Abul-Fadhl-el-Abbas took part, with the glorified supporters of the Imam, in their holy fight and shared roles with them in the war operations. They got much experience of his chivalry, steadfastness, power of will and great might of sacrifice as well as rescuing some when entangled by some troops of the Umayyad army.

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(1) Al-Luhuf: 66. Ibsar-el-Ayn 165167- Ansab-el-Ashraf : 3: 43- Tarikh-el-Umam-wal-Mulouk :4:337 Maqatel-el-Hussein/Al-Khawarizmi :2:17 "That he was Thumama-el-Saeyidi.".

(2) Bihar-Ul-Anwar: 45: 80 Awalim-el-Ulum: 17(346).

The Killing of the Prophet's Progeny:

After the fall of the Imam's noble elite dead on the battlefield perfumed with the blood of martyrdom and dignity, the sons of the apostolic family, like stalwart lions, rushed forward to defend the heavenly-beloved grandson of Allah's Messenger and protect the spouse of the prophet-hood and ladies of the messenger-ship.

The first to advance to the duelling scene was the most similar figure to Allah's Messenger in manners and features Ali-el-Akbar. He preferred death to living with the rogues and ridiculed life for the sake of keeping his dignity and not submitting to the rule of the claimant, son of the claimant. When the Imam saw him approach the battlefield, he prolonged his look at him and his soul melted with sighs and sorrows and was about to die. He raised his noble head towards the sky addressing his Lord with zeal and sore pain.

"O, God, bear witness upon these people that a young boy who bears likeness to Your Messenger Mohammed in features, manners and logic rose to fight against them and whenever we felt eager (anxious) to look at Your prophet, we had a look at him. O God, deprive them of the blessing of the earth (and) get them separated (and) cut them to pieces (and) let them be misled and lost and never let their guardians (Chiefs) be pleased with them. They called us to come to stand by our side, they turned against us and were determined to fight us. "The psychological and good moral qualities of the great Messenger of Allah were embodied in his grandson Ali-el-Akbar. How great it is this property which was possessed by the progeny of Hashim and the pride of Adnan". The Imam's heart as though cut to pieces upon his son. He shouted at Ibn Saad saying: "What's the matter with you? May Allah cut off your progeny (family relations) and be not blessed in your affairs and may He impose upon you one who will slaughter you in your bedroom after me as you have cut off my progeny and haven't kept my kinship to Allah's Messenger."

Then the Imam recited the verse said by Allah the Almighty in the Holy Quran.[1] [2] The Imam lamented the loss of that "part of his liver" [3] while drowned in woes and sighs, and behind him the spouses of the prophet-hood whose voices stunned the brains and ravished the ears upon the loss of that who bore likeness to Allah's Messenger in manners and features and whose body would be the target for the spear shots, arrow shots and sword strikes.

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(1) Aal-Omran : 3:33 and 34.

(2) Bihar-ul-Anwar: 45 : 42- 43 Al-Futuh: 5: 114 Maqatel-el-Hussein Al-Khawarizmi: 2: 30.

(3) part of his liver: denotes Ali-el-Akbar (Al-Hussein's son).

This young boy, proudly, got into the battlefield without any fear or horror in his heart bearing the solemnity of his grandfather, the messenger and the bravery of his grandfather Amir-el-Muminin, the might of Hamza- his father's uncle and self-resistance of Al-Hussein—his father, and soon found himself in the middle of the enemies' weapon reciting short lines of verse that reflected his pride, honour and dignity, saying:

I am Ali -yubnul- Husseini-bni-Ali;
By God, none is akin to the prophet but We;
Never shall rule the claimer's son, never shall he! (1)

Indeed, what you say, son of Hussein is true—you the pride of the nation and advocate of its enlightment and dignity—you and you father had got more right in being closer to the prophet and to his position and status than these claimant who turned the life of the Muslims into an unbearable Hellfire.

In his swift trilling verse, Ali-bin-el-Hussein declared his mighty, determined and unshakable will, and of his preference of death to living in disgrace and submission to the claimant, son of the claimant. He inherited this phenomenon from his father- the master of all wrong challengers on earth. The pride of the Hashimites got into conflict with the enemies of Allah and filled their hearts with fear and terror.

His bravery and stalwartness were beyond description. Historians narrate saying: "he remained them of the heroic acts of his grandfather Amir-el-Muminin who had been the matchless and the unprecedented hero Who Almighty Allah had ever created. He had killed as Historians confirmed one hundred and twenty cavalry men other than injured ones. Excessive thirst took off much of (2) his physical power and made him return to his father wanting to get a dose of water and bid him his last farewell. His father received him warmly but with sorrow and pain. Ali addressed his father: "O father, thirst is killing me and the burden of iron (is) exhausting me, can there be an access to some water to regain power and get back to fight against the enemies." (3)

The words of the son burnt the Imam's heart with pain and sorrow and said to him in a low voice with eyes filled with tears, "What a plight! You are about to meet your grandfather who will quench your thirst with a glass of

(1) Tarikh-el-Molouk :4:340 Al-Kamil-fil-Tarikh : 3: 293.
(2) Maqatel-el-Hussein Al-Khawarizmi : 2: 30.
(3) Bihar-ul-Anwar: 45: 43. Al-Damaa-el-Sakiba: 4: 330 Al-Futuh : 5: 114- 115. Maqatel-el-Hussein Al-Qawarizm: 2: 13.

water after which you will never get thirsty." Then the son sucked his tongue and pulled it out to show it to the Imam to see what thirst had done to him—which was like a small slice of a file out of thirst. The Imam; then paid him his ring to put it in his mouth.(1)

And in all of them some differences are found in the text of the verse recited by Ali in the battlefield as well as in the number of the lines. The Pride of the Hashimites returned to the battlefield with injuries filling his honourable body as well as the thirst that tore up his heart but he never complained nor paid attention to all those unbearable pains. But what contained his feelings and emotions was his hope to let his father see him surrounded with enemies from all sides.

All the army troops were eager to shed his blood to please Ibn Marjana and get closer to him. At this crucial point Ali bin-el-Hussein recited the following couplets in front of the surrounding enemies.

"This war has shown the truth of your essence,
By God, the only God, we fight with sense,
With swords in hand, with faith in Him we fight;
They won't see sheaths till we establish right" (2)

The facts behind the war have become evident with all their objectives and features between the two parties. As for Hussein, he was struggling to eradicate social injustice, grant the rights of the vulnerable and the wronged and furnish a noble life for them whereas the Umayyad>s, were exploiting their efforts and forcing their warriors to unwilling harm or kill Ali Ibn-el-Hussein who declared in his verse that he would remain struggling and that swords wouldn't return to their sheaths till his noble aims and high principles were achieved.

Hussein's son went on fighting the enemies of Allah so fiercely and violently that he could kill two hundred of them.(3) the whole army showed discontent and get restless at the tremendous losses caused to them by him. The sly rogue-Murrah bin Munqidh-el-Abdi said: "Let all Arab sins fall upon me if I don't deprive his father off him".(4)

(1) Maqatel-el-Hussein Al-Khawarizmi : 2: 31.
(2) Al-Futuh : Vol. 5 : p. 115.
(3) Maqatel-el-Hussein / Al-Khawarizmi : 2: 31.
(4) Maqatel-el-Hussein / Al-Maqarrum : 223 Maqatel-Al-Thlibiyeen. 115.

So, the rogue hurried to the real similar character of the prophet and stabbed him with his spear in the back and hit him with a treacherous strike with his sword on his head which was split into two. This young warrior hugged his horse thinking that it would get him back to his father to bid him his last farewell but the horse took him to the opponent army where they surrounded him from all sides and cut him asunder with their swords to quench their grudges against him for the great losses he brought about to them. At this, they young boy raised his voice addressing his father: "Peace be upon you, father of Abdullah, this is my grandfather, the Messenger of Allah has given me a dose of water which I never feel thirsty and says that there is also another dose in store for you as well [1]" the wind conveyed these words to his father whose heart was torn up for him and cut his ribs. He quickly got to the spot completely disheartened and upset at seeing Al-Akbar die in such a terrible state. At Hussein, then put his cheek on his son' - now a motionless corpse being cut off with swords. The Imam shed hot tears upon him murmuring to himself in a low voice bearing the fragments of his totally torn heart: "May Allah kill those who have killed you, my son. How arrogant they were in sight of Allah and how insincere they were in violating the prophet's sanctity! The world is worthless to me after your loss." [2]

Al-Abbas was standing beside his brother. Like Hussein, Al-Abbas's heart withered and his soul was all sadness and sorrow for what had happened to them regarding the catastrophic state they were in and the painful plight they had undergone. The son of his brother was killed whose virtues were the topic of conversation among the overwhelming majority of friends and companions. What a tremendous disaster and how great his misfortune had been!!!

On hearing the sorrowful news of her nephew's death, Zainab hurried to his body enveloping him with hot tearful eyes, wailing and loudly lamenting him saying: "O my dear nephew.....O, the fruit of my heart!!" Zainab's sorrowful sight at that moment affected the spirit of the Imam and he began to console her, dry up her tears whereas he himself was in a dying state, sorrowfully contemplating on this tragic scene and repeatedly saying "The world is of no value after you, dear son!

- God be with you Abdullah's father for all these catastrophes which surpass the limit of patience and make mountains violently shake. You have endured all this for the sake of religion which has been violated by the criminal clique of the Umayyad's and their agents."

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(1) Maqatel-el-Hussein / Al-Khawarizmi : vol. 2 : p. 31.

(2) Nasab Qureish: 57 Tarikh-el-Umam –wal-Mulouk : 4. : 340 / Al-Kamil-fil-Tarikh :3: 293.

The Killings of Aal-Aqeel:

Those glorious youths of Aal Aqeel hurried to the holy fight to sacrifice their souls to the real Imam of the Muslims and the heavenly beloved grandson of the Messenger of Allah, ridiculing life and disregarding death.

The Imam recognized their stalwartness and their rush towards defending him. At this, the Imam prayed to Allah saying: "O, my Lord, Kill those who killed Aal-Aqeel," and he was heard also saying: "Be Patient Aal-Aqeel you're promised to be in heaven".[1] They caused huge losses to the enemies and fought like lions of prey and thus they exceeded in power of will and unshakable might all the troops of that army. Nine of those highly noble youths were martyred who were really the pride of the prophetic family about whom the poet says:

"O, eye , shower your tears and then increase your sighs.
When you lament, lament the Prophet's men with loud cries;
They were, nine in number who were—all of Ali's;
All martyred there and seven were, those of Aqeel's" [2]

Their pure souls have got to the highest paradise where the prophets, the righteous and the most honest people settle - blessed is he who is regarded as their closest companion!

The killing of Al-Hassan's Son (A.S):

All of Hassan's young sons of the pure Imam, Abu-Mohammed hurried to the battlefield to support their uncle and stand up for him with hearts shedding blood for what had befallen them of great disasters and tragedies - amongst whom was Al-Qasim. Historians described him as the moon of his handsomeness and brilliant features. His uncle nourished him with his talents and emitted on him rays of his spirit till he rendered him typical in manners and behaviour. In Bihar-el-Anwar Vol. 45 : p. 291 and Awalim-el-Ulum Vol.17 p.588 the lines run as follows:

They were nine in number who were-all of Ali's;
All martyred there and five were, those of Aqeel's [3]

(1) Batal-el-Qami: Vol. 1. P227 Yanabee-el-Mawadda: Vol. 3. P.73.
(2) Sharah Najul-Balagha / Ibn Abil-Hadid: Vol. 5 : p.236.
(3) The same number (5) as mentioned by Al-Tabari / Tarikh-el-Umam-wal-Mulouk: Vol.4 : p.662.

In Ansab-el-Ashraf Vol.3 p. 422 the lines run as the following:
They were five in number who were - all of Ali's;
All martyred there and seven were, those of Aqeel's.
And in Al- Nizaa- Wal - Takhasom: p. 29 line thus goes:
They were nine in number who were - all of Ali's;
All martyred there and nine were those of Aqeel's.
In Al-Maarif P. (24-) the line runs as follows:
They were seven in all who were all of Ali's
All martyred there and seven were those of Aqeel's

Al-Qasim and his brothers were looking forward to defending their uncle and retaliating the enemies' aggression with their bloods and spirits. Al-Qasim was repeatedly saying: "My uncle would not be killed so long as I bear my sword in hand".(1)

Then, 'Al-Qasim went forward to ask his uncle for permission to fight between his hands against the enemies. The Imam hugged him with eyes flowing with tears, but the young boy insisted on that and started kissing the Imam's hand and feet to allow him to fight to which the Imam finally agreed.

After receiving the permission, the young staunch advocate of Islam got hurriedly into the battlefield without fully militantly dressed in despise of those savages. He got into conflicts with them reaping heads and knocking down heroes as if it were in his will to cause death to them. In the middle of his struggle against them, his shoe lace was cut-which was more honourable than the whole of that army, and stood up challengingly to tie the shoe as the progeny of the prophethood did not like to remain with one shoe to fight. But one of the blood hounds of that army, namely, Amr bin Saad-el-Azdi, seized this opportunity and said: "By God, I'll fall on him." But Hamid bin Muslim who was standing by him denied that act and said to Amr: "Glory to God! What do you want to do to him? Suffice it to you that these people can get over all of you if they are given the chance." But he ignored what Hamid had said, he rushed towards Al-Qasim and hit him with his sword on his honourable head and made him fall down to the ground as honourably as stars do, wallowing in his blood and shouting in his loud voice: "O, my Uncle."

Death was more relieving the heart of the Imam than hearing his call. His heart was torn to pieces and his spirit overflowed with sighs and sorrows. The Imam rushed towards his nephew and directed his sword towards the killer and hit him hard but he pushed back the blow with his forearm and cut his

(1) Al-Bustan-el-Jamee Li-Jamee Tawarikh Ahl-el-Zaman: .p.25.

elbow and knocked him down. The enemy's cavalry advanced to the killer to rescue their man but the rogue was crushed under the hoofs of the horse. Then, the Imam turned to his nephew and showered him with kisses while the young boy's hands and feet were flattering like a slaughtered bird. The Imam went on addressing him with a melting spirit: "Curse be upon those who have killed you and those whom your grandfather is their opponent in the hereafter. How unbearable it is for your uncle to be called by you but he can't reply you or reply you but he can't benefit you. By God, it is a voice that is repeatedly echoed but received the least listeners." [1] The Imam then carried his nephew between his arms while moving hands and legs till his pure self has passed away between the Imam's hands".[2]

He brought him to where he laid his son, Ali-el-Akbar and the rest of the glorified martyrs of his holy household. He prolonged his look at them with a broken heart and requested Allah to punish those criminal bloodsuckers that legalized the killing of the prophet's progeny's, Saying: "O God, estimate their exact number and leave not anyone of them unpunished nor forgive them at all. Be patient, sons of my uncles be patient, my holy household. No ignominy will you see after this day at all".[3]

Then, appeared, after him Awn bin Abdullah bin Jaafer and Mohammed bin Abdullah bin Jaafer (whose mother was the granddaughter of the Messenger of Allah, Zainab-el-Kubra) and got the honour of martyrdom with the prophet's heavenly-beloved grandson.

No one then remained of these heavenly selected youths of the holy household except al-Imam-el-Hussein's brother with Abdul-Fadhl-el-Abbas ahead of them who stood by his brother as an attacking force against any aggression that may befall the Imam. Besides, Al-Abbas shared the Imam all his pains and sorrows.

On the Al-Qami river-Banks

Abul-Fadhl's heart was filled with great griefs and sorrows. He hoped he would have died before witnessed such honourable plights and disasters which amaze every single living creature on earth and make him lose patience. Such cases can't be endured by anybody save those mighty prophets of God whom He has tested their hearts for faith and chosen them to be His Messengers over His subjects.

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(1) Al-Ershad: vol.2. p. 108 Tarikh-el-Umam-wal-Malouk. Vol.4 p.431, 342. Al-Bidaya-wal-Nahaya. Vol.8. p.188.
(2) -Bustan-el-Jamee Le-Jamee Tuwarikh Ahlul-Zaman : 25.
(3) Al-Dury-el-Nadheem p.271 Maqatel-el-Hussein / Al-Khawarizmi Vol. 2 p.28.

Amongst those astounding disasters which Abul-Fadhl had witnessed was that, at each moment, he was receiving a youth or a boy of his holy house hold (below adolescence) whose body was torn with the Umayyad's swords and daggers, or hearing the cries and shouts of the ladies of the Messenger-ship and wives of the prophet-hood beating their faces with their hands and lamenting sorrowfully those, so to say, full moons whose bodies were satiated with the blood of martyrdom in defense of the heavenly-beloved grandson of the Messenger of Allah.

And, amongst the hardest distresses that Abul-Fadhl had suffered was that in which he saw his brother and the other part of his spirit- Al-Imam-el-Hussein surrounded by the Kufan rogues so that by killing Al-Hussein they could get closer to the progeny of the claimants. These tragic actions increased Abul-Fadhl's faith and might to stand up-against Allah's enemies and sacrifice his life as oblation to the son of the Messenger of Allah. Below, we illustrate, in brief, the act of his martyrdom and the actions that followed it.

Al-Abbas with his brothers

After the martyrdom of the heavenly selected youths of the holy household, the hero of Karbala turned to his brothers and said to them, "Get advanced to the battlefield, my mother's sons so that I can see you die in the way of Allah and his Messenger since you have got no children".(1) He asked his glorified brothers to forward themselves as oblations for Allah's religion and to do their best in their holy fight for Allah's sake and his Messenger. He didn't notice in their sacrifice of themselves any consideration regarding kinship or other factors. Then Abul-Fadhl turned to his brother Abdullah and said to him: "Go forward, brothers, to see you killed and record your name in the list of martyrs".(2)

All his brothers responded to the call of right and all at once advanced with power and will into the battlefield to defend and protect the master of the heavenly selected people and the Imam of guidance-Al-Hussein.

"Cheap say"

One of the weakest and the farthest point from the path of right was what Ibn-el-Atheer remarked in his book about Al-Abbas when addressing his brothers "Get advanced to the war so that I can inherit you."

(1) Al-Ershad: Vol.2 p. 109
(2) Maqatel-el-Talibiyeen : p. 88.

The text quoted in the book reads as the following: "And Al-Abbas Bin Ali said to his brothers (from the maternal side) namely: Abdullah, Jaafer and Othman, Go to the battlefield so that I can inherit you as you have got no children." So they did until they were killed.[1]

In fact, they fabricated this issue to devalue the significance of this giant who is looked upon as a great relic of Islam and a dignified pride of all Muslims. Is it possible that the Pride of the Hashimites think financially at that terrible hour at which death has been inevitable and as near to him as the shadow to the figure that makes it.

In addition to the calamities which he personally surrounded by, he saw his brothers surrounded by the tremendous Umayyads' armies- calling out for help but all giving deaf ears to him and hearing shouts of the wives of the prophet-hood and ladies of the Messenger-ship. His sole aim was to depart from this world and to catch up with his holy household who were reapt by the Umayyad's swords.

Together, with all this in mind, her eminence, Ummul-Beneen, the mother of the glorified masters was alive when her sons passed away and it was she who could claim the inheritance of her son's wealth as she had been regarded in the first class if, supposedly, there would be such wealth or property to be left to her by them. As for possessing the father, Al-Imam Amir-el-Muminin, he had left this world for the hereafter without leaving any white or yellow coins one might ask or wonder from where this property would come to his sons.

It is strongly probable that the word (inherit you) which came in Abul-Fadhl's speech to his brothers, used to mean (taking revenge) "I will revenge myself upon them because of their killing you." Thus the word misused.[2]

The Killing of Al-Abbas's brothers

With deep faith Abul-Fadhl's brothers quickly responded to the call of their brother and rushed towards the battlefield fully equipped with faith in their holy fight aiming to die in the act of defending the heavenly beloved brother, the grandson of the Messenger of Allah. Abdullah, son of Amir el-Muminin was the first to enter into conflict with the Umayyad's armies reciting the following lines of verse:

(1) Al Kamil-Fil-Tarikh Vol. 3: p.294.
(2) This idea belongs to the author of this book.

My Master is Ali in whom I take pride;
From Hashimites he is, by whom I now abide;
This is Imam Hussein, the Prophet's noble son;
With polished swords we fight for him, one after one.
I sacrifice my life for him with all my might;
My Lord, increase my lot since I keep on with right[1]

He expressed by these lines his honour and pride in his father Amir-el-Muminin, the city gateway of the prophet's knowledge and the Muslims' guardian after him as well as his brother-in-law, Abdullah then, declared that the reason for defending his Imam was because of the Imam's being the grandson of the Prophet requesting from Allah to bestow him the highest grades in heaven in the hereafter. He kept on fighting the enemies fiercely and violently till finally, one of the Kufan rogues; Hani bin ThuBait-el-Hadhrami attacked him with his sword and caused his death. [2]

And after him advanced his brother Jaafer who was nineteen years old. He fought fiercely like heroes and finally he was killed by his brother's killer.[3]

After Jaafer proceeded Uthman, his brother who was twenty one years old. Khawali shot him with an arrow which weakened his power till at last a rogue from Beni Darim attacked him and took his head to the bastard Ubeidullah bin Marjana to get closer to him and be awarded for that.[4]

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(1) Al-Futuh: vol.5. p.112.

(2) Al-Ershad: vol.2 p. 109. And in Futuh : Vol. 5 page. 112 " The one who killed Abdullah was Zahr Bin Badr-el-Nukhaee."
And in (Manaqib Aal-Abi-Talib): Vol.4 p.107 "After the martyrdom of Jaafer, his brother Abdullah advanced to the battlefield reciting these lines:

I am the son of rescue and favour,
The son of my father Ali Haydar,
The sharpest sword of holy Messenger,
Matchless, none came before him or after.

"Hani Bin Shibeeb-el-Hadhrami, Curse be upon him, has killed Abdullah" Bihar-Ul-Anwar: Vol.45 p. 38. / Maqatel-el-Hussein / Al-Khawarizmi : vol. 2 : p.29

(3) Maqatel-el-Talibiyeen p. 83
Ibn Shahr Aashub in "Manaqib Aal-Talib: Vol. 4 p.107 says: then, his brother Jaafer came forward reciting these lines:"

I am Jafar , son of Ali, man of honor
My father is highly renowned for his valor
For favor and for dignity that no other
One can ever proclaim to be match or better
Such are my uncles, you never get worthier

(4) Manaqib Aal-Abi-Talib): Vol.4 p.107 / Maqatel-el-Talibiyeen P.89.

Thus, their pure spirits were elevated to their Creator, the most brilliant sacrifice in the way of God. In the fight Jaafer was shot by Khawali-el-Asbahi who injured his forehead or eyes." And the most vigorous and profound faith in their fair sacrifice which is looked upon as of the noblest ever witnessed in the world.

The Martyrdom of Abul-Fadhl Al-Abbas

When Abul-Fadhl felt the loneliness of his brother, after the martyrdom of his companions and his holy household who sold themselves to their Lord, he asked him for permission to meet his shining fate but the Imam did not permit him and said in a sorrowful tone: "you are the bearer of my banner."

The Imam felt powerful and protected so long as Abul-Fadhl was there and still alive. Abul-Fadhl was the striking force that could retaliate any harm that might encounter the Imam and stand up against the enemies' aggression. But Abul-Fadhl insisted on playing his part in the battlefield and said: "I've got fed up with these hypocrites and I want to revenge myself upon them." (1)

His breast was totally occupied with sorrow and exasperation and got fed up with life when he saw those brilliant stars (brothers and cousins) lying dead and slaughtered on the scorching heat of the sandy land of Karbala. So, he was eager to take revenge upon the enemies of Islam before joining the marters who passed away some minutes ago. The Imam wanted him to go and seek water for the children who were about to die from thirst. Subservient to the request of the Imam, this chivalrous and noble man went towards those brutal rogues whose hearts were empty of any mercy and leniency so, he started sermonizing them and warning them of Allah's sanction and exasperation.

After that he, directed his speech to Ibn Saad saying: "This is Hussein, grandson of the Messenger of Allah. You have killed his companions and his holy household, and these are before you his family members and sons. Give them water because fatal thirst had burnt their hearts and the Imam himself says: "Let me go to Rome or India and I leave you Hijaz and Iraq." When the Imam said that in front of Ibn Saad's army, there had been horrible silence

(1) Bihar-Ul-Anwar Vol.45 P. 41.

afflicted Ibn Saad's forces and most of them were filled with deep shame and sorrow, hoping the earth would open wide and swallow them all. At this crucial situation, one sly-rogue –Shimr Bin Thell-Jawshan came forward and replied: "O, Son of Abu Turab (meaning Ali). If the surface of this earth is all water and under our control we will not allow you to have a drop of it unless you give allegiance to Yazid."

Meanness of nature, vileness of character and slyness of act were all gathered togather in this rogue to an unlimited degree indeed.

Abul-Fadhl-el-Abbas got back to his brother, the Imam and told him of the community's arrogance and tyranny and at the same time, the Pride of the Hashimites had heard the children's cries—shouting for their urgent need of water—all calling out: "Water, Water".(1)

Abul-Fadhl saw their withered lips, their changed colours, their painful cases and their being on the verge of death. These miserable states horrified Abul-Fadhl and the stormy pain went through his veins and made him change colour. So, he hurriedly and without any delay or hesitation, rushed forward to rescue them. He mounted his horse and took a skin with him. He broke through the Euphrates boldly and the enemy guards fled away from between his hands and could clear the area from the blockade which they imposed on water by occupying it. His honourable heart was like a dry pear from want of water. He took a dose of water and tried to drink it but as soon as he remembered the thirst of his brother and those men and children who were with him, he spattered the water from his hand and prevented himself from quenching his thirst. In a few lines of verse, he stated his case:

O, Self!! Nothing is there for you to be proud of
Think not of stay after Hussein nor look above
This is Hussein with mighty will going to death
How dare you have cold water and care for your health!!
Tis not, as far as my faith is concerned;
An act which keeps clean my truthful end

Humanity greets this highly elevated spirit which has glittered in the world of virtues and Islam.(2) Thus, it delivers wonderful lessons on human dignity to all generations. This state of altruism which surpassed the limits of time and place was the remarkable merit among the distinguished features of Abul-Fadhl's private qualities. His passions, being profuse with loyalty and

(1) Maali-el-Sibtain Vol.1 p.444- 445.
(2) Maqatel-el-Hussein / Abu M.

sympathy did not enable him to have water before the Imam had. Is there altruism nobler and truer than this?

The Pride of the Hashimites boldly directed his way towards the camping site after filling the skin with water which, to him, was more valuable than his life. But, unfortunately, he got into a fatal conflict with the enemies of God and with human savages. They surrounded him from all sides to block access of water to the thirsty women and children of the Prophet's family. He spread death and horror in them and recited the following lines of verse:

I fear no death when death encounters me;
Till I, in fighting you, buried in thee;
Myself — a shield protecting Taha's son;
I am, Abbas who waters everyone;
Your evil can't scare me now at all
I fight with might and faith until I fall [1]

Abul-Fadhl had declared in this verse the truth of his rare bravery and his ability to resist death with smiling lips in defense of right and in sacrificing himself for his brother, the grandson of Allah's Messenger. Besides, he was very proud of handling water supply to quench the deadly thirst of the women and the children of the holy household.

The enemy armies fled away from between his hand greatly haunted by fright and horror. He reminded them of his father's heroism, the conqueror of Khaibar and the destroyer of polytheist groups. But one of the sly and coward Kufan rogues took cover behind a date palm, when meeting him face to face and struck him treacherously on his right hand and cut if off. He cut off that noble and generous hand which always was overflowed with charity and generosity to the needy and the vulnerable and with which he always defended the rights of the vulnerable and the oppressed but the hero of Karbala did not care a bit for that and went on reciting the following lines of verse:

If you cut off my right
I keep my faith and fight
And rescue my Imam
The true man of Islam
The son of that upright
Prophet for whom I fight [2]

(1) Manaqib Aal-Abi-Talib : Vol.4 : 108 / Ibsar-el-Aen: p: 44.
(2) Manaqib Al-Talib : 4: 108 / Yanabee-el-Mawadda 3: 68.

Through these lines of verse, one can deduce the great objectives and moral values for which Abul-Fadhl had been struggling. Verily, he was fighting in defence of Islam and the Imam of the Muslims and the Chief of youths of Paradise.

It was not far away when a savage rogue, namely, Al-Hakeem Bin-el-Tufail-el-Tayee hit his left hand and cut if off. According to some sources, Abul-Fadhl bore the skin with his teeth and started running along to get the water to the thirsty members of Ahlul-Bayt not caring a bit for bleeding, scar pains and fatal thirst and that really was the highest level of honour, fidelity and mercy to which humanity had ever got. While he was running in that heart-rending state the skin was hit with a treacherous arrow which caused the spilling of the whole water and the hero stood there bewildered and sorrowful as the spilling of the water was more harmful to him than the loss of his both hands .

Another rogue attacked him with a big pole over his honourable head making a great crack in it. He instantly fell to the ground and bid his last farewell and greeting to his brother saying: "Peace be you Aba-Abdullah" [1] the wind bore his distress to his brother and tore his heart to pieces and shook all his entity. Then, Al-Hussein advanced towards the Al-Qami River where Abul-Fadhl had been lying motionless. The Imam made his way through the enemy armies and stood there beside his brother's body. Then, the Imam threw himself over his brother's body mixing tears of his eyes with the flowing blood along Abul-Fadhl's forehead and thus emitting the fragments of his heart which various calamities hard torn it to pieces saying in the meantime. "Now my back has broken, my wit departed me and my enemy rejoiced at my misfortune".[2]

The Imam, then contemplated on his brother's body with all his force had failed him, his ideals and hopes shattered and wished death to meet him before his brother. The Imam's state of being has been well-manifested in the description that is offered by: Sayyid Jaafer-el-Hilli after the death of Abul-Fadhl.

To him Hussein, then went forward with eyes
Once looked at him and once at camps, like wise
He found him there full moon; yet; void of charm;
As dark, red halo hid that at that time.
He threw himself on him with tears—his balm,
Which painted red the flat, hot sandy ground,

(1) Maqatel-el-Hussein / Al-Muqarrum p. 338 Yanabee-el-Mawadda Vol. 3 p.68.
(2) Maqatel-el-Hussein / Al-Khawarizmi / vol. 2 p.30 Bihar-Ul-Anwar Vol.45. p.42 Al-Awalim : p.285.

He wanted then to kiss him but he found
No space the swords had left for that at all
So loudly called that valleys heard his call—
That deaf rocks heard his shouts and shared his pain.
Brother you left me pleased but me still wane
Brother, who, then protects Mohammed's girls?
I thought my arms lose not power nor legs;
After you leave, and seek help now from foes
From highwaymen, robbers and meanest rogues
Nor thought my back in your absence break
Nor lose my sight, alas, what can I make?
For you now people beat their chests and mourn,
For me, their sharpened swords at me are borne
Moments are left between your death and mine;
Then I and you by God' true love combine;
This is your sword—who can at Foes now raise?
And standard, too—-who can deserve the praise?
Brother, my dear, as long as you were here,
I cared not much for my loss of my dear,
Small pains could heal if some big one appeared,
From you I got power and Foes had feared (1)

It is really an accurate description of this real state of being which befell the master of the martyrs after having lost his brother. Another poet, Mohammed Ridha-el-Azri had also described the state of the Imam in the following poetry.

Today, he lay by him and said with might
"Your faith and sword could have settled this fight"
Today, the ram of battalions had gone,
Today, the true Imam of all is known,
Today we get dispersed when we were one;
Today that tightened band will get undone;
Today, all eyes slept but none enjoyed
A sleep ere that, when your sharp sword employed
But some sat up that night with tearful eyes;
Eyelids remained open until sunrise;
Part of my soul, you know not what such foes

(1) Al-Durr-el-Nadheed : p.311.

Had done to you after departing those
Mean rogues who let their mares tread on your corpse
In this way did they want to meet their hopes
When I saw this, predicted I, the sky
Would fall on Earth at once with woe and sigh
Or flags of their banners which they had raised on hills
Would soon fall down and be against their wills.
But what can calm me down and feel appeased
Is that I join you soon as God's pleased [1]

Whatever the poets and writers say, they can't contain in their description what the Imam had really gone through and suffered from unbearable calamites and misfortunes. Those who dealt with Al-Taff martyrs remarked in their books that when the Imam lifted himself from the ground, he couldn't raise his body and stand on his feet and deeply felt his setback although he never got impatient and advanced towards his camping area drying up his hot tears. Reaching there, he was received by Sukeina saying: "where is my uncle, Abul-Fadhl?"

He, with tearful eyes and interrupted tone, told her of his martyrdom at which she was profoundly shocked and her voice raised with cries. When the heroine of Karbala, the niece of the Messenger of Allah, heard of her brother's martyrdom who never left any kind of good and charity without being bestowed on her, started suffering from her dying state and put her hand on her withering, (melting) heart shouting in a loud voice: "O, my brother, O, my Abbas. What a loss we have to suffer after you!!" [2]

(1) Al-Durr-el-Nadheed : p.296.
(2) Qamar Beni Hashim / Al-Muqarrum (p.112)

—What a great catastrophe it is!

—What a great calamity it is !

The loud cries of the prophet's holy household echoed in the remotest parts of Kerbala desert over the loss of their guardians and protectors on that scorching eventful day.

" Peace Be Upon You "

Abul-Fadhl-el-Abbas

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