The Uprising of Imam Hussein

By:
[illegible]

Ameerul-Mumineen Center for Translation (ACT)

The Uprising
Of
Imam Hussein

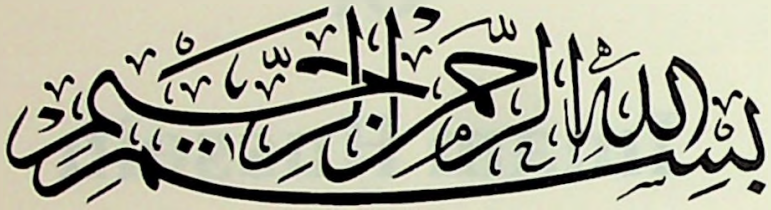
By:

the Grand Sayyid

Hibatul Deen al-Hussieni al-Shahrestani

Translated by

Mohammad Muheyaddin Taher



In the name of Allah , the Entirely Merciful, the Especially Merciful



The Book: The Uprising of Imam Hussein

Author: Sayyid Hibatul Deen al-Hussieni al-Shahrestani

Publisher: Intellectual and Cultural Affairs Department in the Holy Shrine of Imam Ali

Translation: Ameerul-Mumineen Center for Translation (ACT)

Translator: Mohammad Muheyaddin

Designed by: Hasanein -E- Shabaa

First Edition 2017

***The opinions and ideas expressed in this book are those of the author and do not necessarily reflect the publisher's view.**

All rights reserved. No part of this book may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher.

In the name of Allah , the Entirely Merciful, the Especially Merciful

Biography of the Author

Written by: Ali al-Khaqani

Sayyid Hibatul Deen al-Hussieni, alias al-Shahrestani

Born in 1301 AH corresponding to AD 1883.

Died in 1386 AH corresponding to AD 1967.

He is the grand Sayyid Hibatul Deen Mohammad Ali ibn[1] al-Hussein al-Abid ibn Muhsin al-Saraf ibn al-Murtadha ibn Mohammad ibn al-Ameer Sayyid Ali al-Kabir ibn Mansour ibn Sheikhh al-Islam Abi al-Ma'ali Mohammad Naqeeb al-Basra ibn Ahmed ibn Shamsul Deen Mohammad al-Bazbaz ibn Shareeful Deen Mohammad ibn Abdul Aziz al-Naqeeb ibn Ali al-Ra'ees ibn Mohammad ibn Ali al-Qateel ibn al-Hassan al-Naqeeb ibn Abi al-Futooh Mohammad ibn Shree'a al-Millah al-Hassan ibn Issa ibn Izul Deen Omar ibn Abi al-Ghana'im Mohammad ibn Mohammad al-Naqeeb ibn al-Shareef ibn Ali al-Hassan ibn Abi al-Hassan

---

(1)- Translator's note: ibn is used in Arabic personal names meaning 'son of'.

Mohammad al-Taqi al-Sabsi ibn Abi al-Hassan Mohammad al-Faris al-Naqeeb ibn Yahya ibn al-Hussein al-Nassaba ibn Ahmed ibn Omar ibn Yahya ibn al-Hussein ibn Zaid al-Shaheed ibn al-Imam Zainul Abideen Ali ibn al-Hussein ibn Ali ibn Abi-Talib.

In Karbala, his family known as Sayyid Ali Kabeer's (died in the early thirteenth century AH. The family has branches in Karbala, Najaf and Kadhimia. A century earlier, some of them went to Hamadan, Kermanshah and Tehran. Thus their families got larger. His maternal uncles are from Shahrestan. Therefore his extended family live in Iraq and Iran.

He was born in Samarra on Thursday the 23th of Rajab, 1301 AH. He was raised by his father who guided him to love knowledge and scholars. The first school (the mother) had a big role in implanting culture in his mind and refining his early sensations. Her writings improve that she was one of the virtuous poetesses. He was brought up by his virtuous parents. He grew up in the era of the greatest religious leader, Sayyid Hassan al-Shirazi, who refuted the westerners by his strong and bold religious discussions. Al-

Shirazi shook the biggest Western economic column by interdicting the contract of the franchise of tobacco. He imposed cancelling the contract on Shah Nasir al-Deen in 1307 AH. Sayyid Hibatul Deen heard these storms and felt these hurricanes that cultivate self-importance and pride in peoples' psyches. The religious scholar is higher in rank than the politician and the statesman. He looked at the grand Iraqi, Iranian and Indian nonpareils scholars in Samarra as they visit the Holy Shrine of Imam Askari and Imam Hadi (PBUT)[(1)] and then go to Shirazi's[2] house. He returned to Karbala after al-Shirazi's death. Here begins the parts of his life which I divided into seven:

1- After being more knowledgeable, he migrated from Karbala to Najaf in Sha'ban 1320 AH. This happened by virtue of Sayyid Murtadha al-Kashmiri who visited Karbala in 1320 AH and went to Sayyid Hibatul Deen's house to console him on the death of his father. They discussed some scientific matters and thus he liked migrating to Na-

---

(1)- Peace be upon them.

(2)- The grand Ayatollah al-Shirazi was the Highest Religious Authority.

jaf to benefit himself from its scientific seminaries and its global center. At first, he apologized to him because of some familial impediments. Afterwards, he met with him in the Holy Shrine of Imam Hussein (PBUH)[1] and insisted on him to go to Najaf and ordered him to make istikhara - invoking Allah for guidance- using the Quran and this verse:

﴿وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

"We made the son of Mary and his mother a miracle and settled them on a high land, quite secure and watered by a spring." (Quran, 23:50. Muhammad Sarwar) appeared.

Coincidently, his mother's name was Mary. Al-Kashmiri talked at length about this verse and this coincidence. Immediately, he migrated with his mother to Najaf and stayed there for fifteen years. He used to attend the scientific seminars and the literary assemblies. The first thing he had done is that he taught the four sciences: eloquence, logic and philosophy, astronomy, and the pillars and branches of religion. He was a tactful speaker and a bril-

---

(1)- Peace be upon him/her.

liant teacher. Therefore, the multitudes of the smart youth from different spiritual families went to him like, al-Jawahiri's, Kashiful Ghita's, al-Shabeebi's, and al-Jaza'iri's. His teachers like Sheikh Mullah Kadhim Khurasani, Sheikh al-Shariah, and Sayyid Kadhim al-Tabatab'i accompanied him. During the first three years, he got more ambitious and communicated with the magazines, scientific clubs, and printing houses of Cairo as a result. Unlike others, they answered him. The athirst for knowledge students gathered around him. In this period of his early life, he authored his first significant book which is *Al-Haia'a wal Islam*. This book expanded the horizon of the religious thought and opened new doors of knowledge and communication with the western thought and novelty.

2- He got involved in politics in 1324 AH. The scholars of Tehran -of which his cousin the grand Ayatollah the Emir Sayyid Mohammad al-Tabataba'i, and Sayyid Abdullah al-Bahbahani- called for justice, Shura[1], and constitution. He developed the political information and the intellec-

(1)- Shura is an Arabic word for "consultation" which means that Islam requires all decisions made by and for the Muslim community be made by shura/ consultation.

tual developments of this issue by help of these two scholars. He also communicated with Egyptian open-minded scholars. His relation with his teacher al-Khurasani was strengthened. The latter encouraged him to complete his activities. Educated groups of youth in Najaf made him stronger as they asked him to publish a political and scientific magazine. He responded to their request and published his magazine "*al-Ilm -knowledge-*" in that dark period. He kept publishing it for two years. The published issues of the magazine were like the flames that inflame the souls and awaken the unaware talented persons. A group of educated people gathered around and supported him. The echo of this magazine was heard in the Islamic and Arabic worlds. It also reached the farthest western areas. It was like a school that teaches the youth the meaning of jihad and work. Its topics and discussions -from separate books and magazines from around the world- had quite an impact on nourishing the souls of the free youth who were cut off from the outside world. By virtue of "*al-Ilm*", Najaf city could communicate with the eastern and western worlds politically and intellectually. Its free

bold opinions influenced the people outside Iraq. Thus Najaf was called the city of the free people. Therefore, the city was an unbiased tool for removing wrong principles and creating free countries that depend on Shura and reject despotism. The free citizen of Tehran and Istanbul cooperated with him to make the general Islamic opinion clear and to resist the despotic Ottoman Shahs and Sultans.

3- After being well-known, he travelled into different Arabic, Iranian and Indian cities. He went to Syria, Lebanon, Egypt, Hejaz, and Yemen. He also went to India and lived there for more than a year. Not only had he taught religion but also he led the youth of those countries to establish associations and clubs, to publish magazines and to spread knowledge and sciences. He wrote his memoirs in his journeys and described his discussions with the scholars of the cities he visited. His journey lasted for three years. In the early 1330s, he came back to Najaf on Ramadan, 1333 AH. He narrated what he saw to his brothers and students. Thus he fired their enthusiasm thus they wanted to see those cities and their developments.

4- This part begins with his jihad and resisting colonialism, the English armies who marched to Iraq, and the Russians who occupied Iran. He continued his lectures and egged his companions and students on chasing the aggressors. Because of this movement, the mayor of Najaf (Baheej Bey) visited him and gave him a letter from the ruler of Baghdad (Hussein Jaweed) who expressed his wish to see and consult him. He traveled to Baghdad on the twelfth of Ramadan, 1333 AH. The ruler exposed to him the secret of the German-English war in Europe and that it will spread to reach the ottoman cities. The ruler knew that from the army chief (Anwar Basha). He asked him for a plan to manage Iraq Province and the loyalty of its tribes to resist the enemy's attacks. Sayyid Hibatul Deen gave him a smart clear plan. If a ruler sticks to this plan he will win. Since then, he began strengthening relations among the Muslim clerics, Baghdad, and the Military Department in the Sultanate. He unified the opinions of the scholars of Karbala and Najaf. One of his first supporters was Sayyid Kadhim al-Yazdi who expressed his opinion boldly and clearly. Al-Yazdi stood upon the pulpit in Imam Mahdi's Maqam

(standing place) in Wadi al-Salaam[1] on the day of Ghadeer[2] as the multitudes of visitors gathered in Najaf. Sayyid Hibatul Deen explained the opinion of al-Yazdi in a simple way to make it clear for the public. The war between the Ottoman government and the English armies broke out in Eid ul-Adha, 1333 AH. The gatherings of the scholars went out of Najaf to protect the Iraqi border cities. Sayyid Mohammad Sa'eed al-Habubi lead the right wing and went toward al-Shu'eeba. Sheikh al-Shariah, Sayyid Abu al-Qasim al-Kashani, and Sayyid Mahdi Aal Sayyid Haider lead the middle of the army in Qurna. Sayyid Mohammad al-Yazdi and Sheikh Ja'far Aal Sheikh Radhi lead the left wing in Ahwaz. In the early days of Muharram, 1333 AH, Sayyid Hibatul Deen went to Simawa, then to Muntafic, then to Suq al-Shuyookh accompanying Aal Fatlahs, bani Hassans, Awabids and other tribes. They lastly reached the

---

(1)- Translator's note: Wadi Al-Salaam is a cemetery in Najaf. Its literal meaning is "the valley of peace". It is the largest cemetery in the world.

(2)- Translator's note: The day of Ghadeer was an event in (the 18th of Dhu al-Hijja, 10 AH), when the Prophet Muhammad announced that "whomsoever to I am leader, Ali is also their leader." Shia Muslims believe this to be the appointment of Ali as Muhammad's successor. It is celebrated by Shia every year.

right wing in Shuee'ba. Ali Bey and Ahmad Awarq led a troop there. Then the ruler -Sulaiman Askari Basha- joined them. Sayyid Hibatul Deen depicted the events and the disappointment that overcame the soldiers in his book "*Khaibat*[1] *al-Shuee'ba*". He came back to Najaf when the armies retreated and he became ill. The mayor of Karbala -Hamza Bey- asked him make a new plan using the road of Kut al-Imara. Sayyid al-Haidari, the scholars, and the tribes went to Kut al-Imara. Mohammad Basha Daghistani led them and Khalil Basha -the ruler of Baghdad- joined them. Fandar Ghalij Basha al-Almani supported them. They won this fight and captured twelve thousand English soldiers and their General, Tawand Zand. And we cannot detail the events of this battle.

5- In this part, he appeared like the hero of the Iraqi revolution after the British occupation of Baghdad and Basra. He resided in Karbala and gave seminars on Quran exegesis in Babul Sidra School. He wrote some books on Quran exegesis and on other topics as well. The youth's spiri-

---

(1)- disappointment of.

tual movement was invigorated. At that time, the Hujjah Sheikh Mohammad Taqi al-Shirazi moved from Samarra to Karbala. The free of Najaf and Sayyid Hibatul Deen communicated with him. And the result was that Imam Shirazi adopted the revolution and asked the English forces to leave the country so that Iraq becomes completely independent. The biographee was one of the members of this active movement and one of its prudent heroes. By order of his teacher and leader, al-Shirazi, he went to Baghdad with his friend Sheikh Ahmed ibn Sheikh Mullah Kadhim al-Khurasani. Because of arresting a large group of the revolutionists, Omar al-Haj Alwan, and Sheikh Mohammad Ridha -the son of Imam Shirazi, he and Sheikh Ahmed met with Sir Wilson, the colonial administrator of Baghdad in AD 1920. When they returned empty-handed, the first bullet was shot at the English soldiers in Rumetha. The tribes of Aal Fatlah, Khiza'il, Bani Hassan, Awabid and others revolted. The reliable sources of history recorded their jihad. It spread to Karbala, the outskirts of Hillah, and Najaf. They threw out the English rulers from those cities and blocked the roads. They shot down about 8 military aircrafts and scuttled some ships. The battles casualties reached about ten thousands. The news of the death of the chief leader

of the revolution, Imam Shirazi, came in a critical time in the early days of Dhul Hijja 1338 AH. It reflected badly on the determination of the revolutionists. To make matters worse, the English forces occupied Karbala because of Sheikh Fakhri Aal Kamuna's surrender in Saffar, 1338 AH. They arrested him, Sayyid Hibatul Deen, and their companions. They sent them to Hindyia and then to Hillah. They stayed in prison for nine months. They were released in Ramadan 1339 AH, because of the chaos of Mirza Kuhk Khan in Rasht. George V pardoned them. He went back to Karbala and pursued his scientific activity.

When he came from Najaf in Dhul Hijja 1339 AH, the political governor in Karbala Abdul Hameed Khan invited him to meeting the Eminence of King Faisal I in the Holy Shrine of Imam Hussein (PBUH). He and the other scholars received their honorable guest. King Faisal and Sayyid Hibatul Deen appreciated and welcomed each other hospitably. When the king reached Baghdad, he sent Sayyid Hibatul Deen a letter asking him to accept the Iraqi ministry of knowledge[1].

---

(1)- Now called the ministry of education.

6- In this period, Sayyid Shahrestani appeared like a great hero. He made plans to undermine the English dominance by help of the ministry of knowledge, especially with regard to the colonial curricula. Moreover, he substituted the English slogans for national ones. It drew the attention of the free and they liked his bravery and perseverance. The deceased patriotic young, Sayyid Mohammad Abdul Hussein al-Kadhimi al-Muhami, wrote "*Sirr Taqadum al-Ma'arif*"[1] explaining the role of this gentle minister. On the contrary of other ministers, he excluded the advisors. Therefore, he contradicted the other ministers. He was the first one to contradict the terms of the mandate. The Iraqi historian, Sayyid Abdul Razak al-Hassani, recorded his stances and adventures in his "*Tareekh al-Wizarat al-Iraqia*[2]." No one helped him to implement his long report that he submitted with regard to this matter. Thus he retired and decided not to cooperate with the other ministers. That time, the Prime Minister was Sayyid Abdul Rahman al-Naqeeb. He retired in Dhul Hijja, 1340 AH.

---

(1)- The Secret Behind Knowledge Improvement.

(2)- The history of the Iraqi ministries.

7- In this part, he was the representative of the religious judicature. Because of the insistence of King Faisal I, he headed the Ja'fari[1] personal status court. He apologized to the king in order not to head court, but the scholars insisted on him because of his competence. And they all supported Sayyid Naji al-Swuaidi to be the minister of Justice. He agreed on condition that the Ja'fari deputy judges must be promoted to the rank of a judge. He implemented this suggestion in Rabi' al-Awwal, 1342 AH. He established this court and specified the stance of the other related courts. He also elected some righteous people to be part of the court. During this time and his busyness in arranging this, the cruel fate surprised him by losing his sight. This event has a story but we cannot relate it now. Though, he remained in this position for twelve years because the judicial authorities needed him. At last, he felt

---

(1)- Translator's note: Ja'fari is the school of jurisprudence that is followed by Twelvers. The term Twelver refers to its adherents' belief in twelve divinely ordained leaders, known as the Twelve Imams, and heir belief that the last Imam, Muhammad al-Mahdi, lives in occultation and will reappear as the promised Mahdi.

exhausted because of administrating it. He preferred to leave it. He asked his friend, Sayyid Ali Jawdat al-Ayoubi to relieve him of this task. His friend responded to his request and elected him as a member in the Iraqi parliament. He remained a member until the dissolution of the parliament. After that, he decided to return to his spiritual abode that he longs for. Therefore, he decided to dwell in Kadhimia. He gave lectures on Quran's exegesis and discovering its secrets. He established al-Jawaden public library on Ramadan 1360 AH. He moved his books there. The library received many books from other countries which made it one of the largest Iraqi libraries.

He is one of the most famous persons in the Eastern world and his name reverberated reverently in the Western world. He continued his religious and scientific jihad in spite of his bad health. Because of his experience in comprehending health and its value, he could keep himself in good mood in spite of his works. He had by far the clearest thinking. He is the religious man who did not dissimulate, mix the wrong with the truth, or fluctuate according to the circumstances. His characteristics showed his integr-

ity who was a Marja[1] for a large number of people in the Eastern countries.

Since he began depending on his proficiency in jurisprudence and his comprehension of the Quran, he faced his community members with things that they thought part of religion while they were publicly denounced by the religion. These happened because of the idiocy of some people and the benefits of others. These things influenced the minds of the public until they forgot their real ideology. Abu Jawad (the Sayyid) is full of reform, goodness and work. The first shock he gave to his spiritual community is that he wrote "*Tahreem Naql al-Jana'ir*"[2]. The book became the byword of his courage and his wide experience in Ahlul Bayt's books and what they narrated. He shouted loudly in the face of the cowardly religious scholars asking them to show people the real doctrine and proved all that by means of every clear evidence. He also gave

---

(1)- Translator's note: Marja: Literally means "source to imitate/follow" or "religious reference". It is a label provided to the highest level shia authority, a Grand Ayatollah with the authority to make religious decisions within the confines of Islamic law for partisans/followers and less-credentialed clerics.

(2)- Forbidding Transporting the Coffins.

another shock to the community by his articles in his magazine (*al-Ilm*) which he established in 1328 AH. By virtue of this magazine, every unaware person could know the value of the real and pure doctrine. Furthermore, he shocked the community once more when he dismissed the British Counselor -Captain Foul- from the ministry of knowledge which sent shock waves across the political circles. He remained firm in his principles and never budged. What proved his truthfulness is that he did not use his serious social status for owning a piece of land or a piece of real estate.

I knew Abu Jawad a long time ago. He was happy to be the resort of the lost youth and the free people. And I knew him when I read his perpetual books and provocative articles. And I knew him after I communicated with him when he was the librarian of his general library in Khadimia. Every day, he used to disclose an unknown secret of his kindness, mildness, honor, and creativity. I noticed that he dictated all his family not to smoke or have tea or coffee strictly. When I use any of these, he gets annoyed. But he forgives me because of my arrangement of his li-

brary, making it more famous, spreading its name widely, and connecting it with authors.

I knew him throughout different circumstances, he is a man who loves and calls for goodness. He overturned Ashura ceremony, from a traditional ceremony to a great ceremony within which the secrets of Hussein's uprising are recited by the well-known poets and writers. He continued this for seven years. Magazines, newspapers, and valuable books mentioned these ceremonies every year like the special issues of "*al-Bayan*" magazine. He endeavored to do that to turn the page of thinking and make people understand religion and what the Imams (PBUT) want like happiness for people. But the greedy and the partial did not like that and tried to return the public to the place of ignorance and mortality. They won by help of the supporters of colonialism. Therefore, he resorted to his house and sought the reward of his sacrifice and work from Allah the Exalted.

I knew him more when I accompanied him on his visit to Iran in AD 1965. I spent more than two consecutive months with him to benefit myself from his information. I obtained what I wanted. He related to me many of his important memories and the momentous events and their reasons and incentives. He treated me more kindly than

my father, and sympathized with me more than he does to his sons. I was astonished by his great character when the Iranian state officials visited him and he treated them indifferently. Actually, someday I was with him in the house of his Excellency, Sayyid Sadr al-Ashraf (Tajreesh) as Sayyid Hussein Ala'a, the Prime Minister of Iran, visited him. He met with him the same way he does to any of his friends. When they went out, he did not walk with him a single step away from his chair. He was the religious leader who considers himself competent of engaging the spiritual position and dealing with it.

I accompanied him to Khurasan. We got on the plane together. I saw the multitudes of the people of khurasan and its government hasting toward him, welcoming him and kissing his hand. The same thing happened in Hamadan, Malayer, Borujerd , Dorud , Arak, and Qum. He got this status as a result of his efforts in serving the Arabic and Islamic world during half a century.

This was some of what I know about this unique scholar and sincere reformer who acted according to his belief. This was some of his fascinating and rich life history.

His Works:

The finest part of his life is his works. It filled a big gap in the Islamic Arabic library. These are the printed ones. There are other books, especially of Quran exegesis, that are still unprinted. The printed books are twenty nine. His handwritten works are a hundred and thirty four ones.

I feel sorry because I could not read or see these works and could not find some righteous and sincere people to print them.

His Death

He died in the middle of Sha'ban, 1386 AH corresponding to late November AD 1966. His health was undermined because of a severe flu followed by acute pneumonia, then an acute prostatitis. Because of his poor health, he could not undergo a surgery on his prostatitis. The physicians gave him analgesics only. His health became bad in general. Then he caught a kidney disease and hepatitis. The treatments contradicted each other. In spite of all that, he did not lose his temper or kindness with his family, guests and physicians. Until the prostatitis became very

severe on Friday's morning the sixth of February, AD 1967, he passed away at five a.m. sharp when he was in his house in Iuwadhia in Baghdad.

As soon as the government officials heard the news of his death, the Iraqi official radio channel broadcasted it. The council of ministers issued a statement commemorating his death to the Arabic and Islamic worlds. Baghdadi citizens participated in his funeral that began from Buratha mosque to Kadhimaya. The representative of the President, the ambassador of Iran, Dr. Sayyid Mahdi Berasteh, the employees of the Iranian embassy, and some government officials participated in the funeral as well. He was buried in his library. The Grand Sayyid Mohammad Mahdi al-Asfahani performed the dead prayer for him in the Holy Shrine of Imam Kadhim (PBUH). Many mourning ceremonies in different places were held for him. Many scholars, scientists and politicians from different places declared his death and elegized him.

The Translator's Foreword

In the Name of Allah, the especially Merciful, the entirely Merciful

All praise belongs to Allah, Lord of the Worlds, and may the peace and blessings be upon His Messenger, Muhammad, his pure, immaculate progeny and their righteous followers.

The esteemed author Sayyid Hibatul Deen wrote this book displaying Imam Hussein's, his partisans', and his family's great status.

The books deals with Imam Hussein's (PBUH) uprising objectively. It tells the moral lessons of his uprising in a modern way. It also answers the inquiries of those who think that Imam Hussein fought for the sake of securing his place as a caliph for Muslims, or that he was mistaken when he revolted, and many other questions that you can read throughout the book. This book is not written for Shia only. It talks to the people who want to know who is Hussein? Why did he launch an uprising? Why did not he just keep silent and leave Yazeed to be the caliph of Muslims? Why do Shittes from around the world hold ceremonies

each and every year commemorating his death? Why is he the role model for revolutionists and reformers? Who is Sayyida Zainab? Why her patience was astonishing and mind-boggling? Why his companions are the most sincere companions ever known? Why did they sacrifice themselves for him? What happened after his murder? Why is he still alive in the hearts of free people? Why do not we just forget him like any other person who was killed harshly? Why and why and why? ...

At the end of the book the author talks bodly about the rituals and ceremonies that are held commemorating Hussein's murder. He denounces some unreasonable acts that are done during some ceremonies. The author mentions the history, the types, and origins of these ceremonies.

And lastly, I really thank the esteemed translator, the poet Mohammad Edan al-Mansouri for his generous help.

Mohammad Muheyaddin Taher

The Author's Preface

Praise be to Allah and may the peace and benedictions of Allah be upon Muhammad and his Progeny.

What prompted me to compile this book is the heedlessness of the public as to the history, secrets, and results of the Husseini[1] Movement. It is the nucleus of global movements. When the freemen of the world see the nations' mourning and the demonstration of Arabs and non-Arabs, they would say "What is this? And why? Is not Hussein just a man who revolted against his caliph?"

We will know what is this, why, who is Hussein, who is the opponent, and the aims of the two sides. All that is found in this book. The book collected the historical trials and the social points of view, and the authenticated narrations from the pre-fourth century AH historical books like:

1. *Muruj al-Dhahab*, by Ali ibn al-Hussein al-Mas'udi (died in 345 AH).

2. *Maqatil al-Talibiyen*, by Abi al-Faraj Ali ibn al-Hussein the Umayyad al-Isfahani (died in 336 AH).

---

(1)- Husseini refers to anything that belongs to Imam Hussein (PBUH).

3. *Tareekh al-Umam wal Muluk*, by Mohammad ibn Jareer al-Tabari (died in 310 AH).

4. *Al-Irshad*, by Sheikh al-Muffeed Mohammad ibn Mohammad ibn al-Nu'man (died in 413 AH).

5. *Al-Aqd al-Fareed*, by Ibn Abd Rabah al-Maghribi (died in 328 AH).

6. *Al-Imam wal Syasa*, by Abdullah ibn Moslem al-Dinouri, alias Abi Qutaiba (died in 376 AH) and his other book "*al-Ma'arif*".

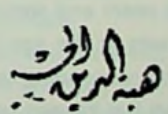
7. *Al-Akhbar al-Tiwal*, by Ahmed ibn Dawood al-Dinouri (died in 328 AH).

8. *Al-Kafi*, by Mohammad ibn Yaqub al-Kulaini al-Baghdadi (died in 328 AH).

All that is written briefly. I wish that it benefits the readers and the Husseini mourning reciters, and that they accept it from me.

Baghdad, the 24th of Ramadan, 1343 AH

Hibatul Deen al-Husseini al-Shahrestani



Hussein's Uprising

Uprising is the act of a group or an individual as required by the religious system or public interest, like the uprising of Hussein ibn Ali (PBUT)[1].

The reality of the uprising runs through individuals, nations, times, and places; but with the difference of shapes and goals. The history of human kind is nothing but the uprisings of groups and individuals and movements of peoples for some goals. Al-Khaleel -the Prophet Abraham-sparked off an uprising against Nimrod, Muhammad (PBUH&P)[2]

---

(1)- Hussein ibn Ali ibn Abi-Talib (PBUT). His mother is Fatima al-Zahra (PBUH) the daughter of the Prophet Muhammad (PBUH&P) and Khadija (PBUH).
He is one of the two grandsons of the Prophet and the fifth of Ahlul Kisa'a. He was born in Medina, the fifth of Sha'ban, 4 AH corresponding to AD 626. He lived with his grandfather – the Prophet- for six years and some months. He stayed with his brother –Hassan- for years. When he died, he was at the age 56. He was martyred on Friday's afternoon the tenth of Muharram, 61 AH corresponding to AD 680 in Taff in Karbala. Shimr ibn Thil Jawshan, Sinan ibn Anas, and Khawli ibn Yazeed participated in killing him. By order of the prince of Sham (the Levant), Yazeed ibn Mu'awiya, the governor of Kufa Obaidullah ibn Ziyad sent an army led by Omar ibn Sa'ad to fight and kill Imam Hussein and his companions (PBUT). They killed them, stole their luggage, and captured his family and drove them to Kufa then to Sham then to Medina. The books of history and Hadiths are rich in his biography.
(2)- Peace Be Upon Him and his Progeny.

against Abu Sufyan[1], and Ali (PBUH) against Mu'awiya.

There are always uprisings of the leaders of right against the leaders of wrong. The uprising of Imam Hussein deserved more appreciation not only because of its virtues and the vices of its opponents but also because of Imam Hussein's opposition to Yazeed[2]. He represented the feel-

---

(1)- He is Sakhr ibn Harb ibn Umayya ibn Abd Shams.
In the pre-Islamic period (ignorance period) he was a seller of oil and leather. He was ugly. He was one of the dignitaries of Quraish. He incited the people of Quraish against Banu Hashim. He headed the alliance of Quraish and decided to oppose Islam and fight Muslims. He was about 57 of age in the year of Hijra. The actions of his sister, the one-eyed Um Jameel, did not fall short of Abu Sufyan's. She harmed the Messenger of Allah (PBUH&P). She was backbiting and spreading corruption between Banu Hashim and the other tribes. She is the wife of Abu Lahab that is mentioned in the Holy Quran:

{وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ}

"and his wife, the carrier of the firewood." (Quran 111:4, Arberry). He kept inciting people and establishing parties against the Messenger of Allah (PBUH&P) like the battle of Badr al-Kubra, Badr al-Sughra, Uhud, Ahzab, and other battles. He saved no efforts in his animosity toward the Prophet publically and secretly and in his inciting people and armies against him. He kept fighting Muslims until the day of Mecca Conquest when he converted to Islam with the other Quraishi people.
The first time he fought with Muslims was in Hunayn Battle. Al-Mustafa -the Prophet- gave him a hundred camel of the spoils of war displaying his status. He also participated in al-Ta'if Battle where an arrow gouged his eye out. In the reign of Abu Bakr, in the thirteenth AH he participated in al-Yarmouk Battle where an arrow gouged his other eye out. He became blind. His speech in this battle shows his inclination toward the Romans.
He died in Damascus at the age 88 in 31 AH and was buried there.
(2)- He is Yazeed ibn Mu'awiya, his mother is Maysoon al-Kilabiya. He was born in 25 AH. His father named him after the name of his brother. He was fat and very swarthy-complexioned. His nose was ulcerated and his voice was high-pitched. He was obsessed with tricktrack and hunting by leopard. He was addicted to the different types of alcohol and lechery. He was defiantly disobedient even in the pilgrimage to Hajj and in the city of the Messenger of Allah. Mu'awiya professed people's allegiance to his son during his life. When Mu'awiya died in Rajab, 60 AH, Yazeed became the caliph. Yazeed died in the middle of Rabi' al-Awwal, 64 AH and he had thirteen children. Mu'awiya was his elder son.

ings of a conscientious nation[1]. He spoke loudly of the secrets of the nation that was hand-cuffed, muzzled, and fatigued of the oppressive rulers. Hussein rose on behalf of them, and sacrificed almost everything. He made strenuous efforts that others cannot, with regard to achieving his and his nations' goal. His uprising was the perfect image of truth. While the actions of his opponents represented the perfect image of power which they raped power and behaved unjustly.

---

(1)- The well-known virtuous persons of the Islamic nation -like Imam Hussein, Sa'ad ibn Abi Waqas, Abdullah ibn Omar, Abdullah ibn Zubair and Abdul Rahman ibn Abi Bakr- refused Yazeed's succession to the throne. He began to feel afraid of their opposition because the public opinion might be with them. Therefore, he persecuted and forced them. This proves that Hussein's uprising represented the opinion of the public and the feelings of the conscientious nation.

Yazeed's Reign and Hussein's Opposition

The Prophet's succession is managing and leading the nation in all its matters and all his own matters except inspiration. It is the sister of prophecy and its partner in allegiance, covenant, and presidency. The custodian of this covenant is called an Imam. His actions should be followed and his words should be heeded. Therefore, the nation of Muhammad (PBUH&P) agreed unanimously that the Imam must be just and devout as it is mentioned about the Prophet Abraham in the Holy Quran:

﴿ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴾

"I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers." (Quran, 2:124. Yusuf Ali).

And also stipulated that the Imam's actions must be according to Allah's book and the Messenger's Sunnah[1] for fear of mischoice or the chosen's immorality.

---

(1)- The teachings and practices of the Prophet.

Al-Muhajireen, al-Ansar, the Muslims of Egypt and other cities revolted against Uthman ibn Affan until what happened with him and with Marwan because of the contradiction that happened between the Book and the Sunnah. It would be more appropriate for the common people and their rulers if they drew a lesson from Othman's murder so that they do not accept a ruler until they become sure that he guides toward religion, guidance and reform. But the son of Hind[1] and his group -who belittle the religion- did not follow the path of the believers when they became caliphs and rulers. By force, they even led the Muhajireen to succumb to them.

After Imam Hassan (PBUH), Yazeed did not feel that Imam Hussein opposes him nor that Imam Hussein wants to be a caliph. His normal conduct is a clear evidence that he did not want that. He preferred the people's peace to dis-

---

(1)- Hind bint Utbah is the mother of Mu'awiya.

Translator's note: Mentioning the mother's name in Arabic is either an appreciation or an underestimation depending on the reputation of the mother. Mentioning Hind's name, for example, is an underestimation. Names like Marjana, al-Zarqa'a and Hind are mentioned for underestimation. The name of al-Zahra and Fatima are mentioned for veneration.

order provided the laws of Sharia and the rituals of religion are observed even to some extent. But Hussein's and his companions' hearts cannot endure seeing Yazeed as the representative of the Prophet with his dissipation, his and his governors' immorality.

Though Imam Hussein was patient with Mu'awiya's reign for forty years, but he was unable to bear some of Mu'awiya's tricks and at the same time made the heart of Yazeed filled with rancor on the other hand. I will mention two significant events: The first one enraged Yazeed and disclosed all his heart's grudges. This event is the story of the extremely beautiful Orainib bint[1] As-haq[2], while the second event provoked Imam Hussein's magnanimity, conscience, and strength. It is Mu'awiya's interest in making his son, Yazeed, the caliph of Muslims and the commander of the faithful. Mu'awiya, the sly, tried to do that in any and every possible way, jokingly and seriously, and with the help of those who kept adulating him.

Mu'awiya reviewed the matter of Yazeed with people as al-Ahnaf ibn Qais was sitting. Al-Ahnaf did not speak.

---

(1)- Translator's note: bint is used in Arabic personal names meaning 'daughter of'.

(2)- *Al-Aqd al-Fareed*, Vol 2, p 100.

Mu'awiya said "O Aba Bahr, why do not you speak?" He said "I fear you if I say the truth and I fear Allah if I lie."

It is narrated that Mu'awiya showed a fabricated letter of Ziyad ibn Abeeh mentioning Yazeed's succession to the throne[1].

Hassan al-Basri narrated that "Two men corrupted this nation: Amr ibn al-Aas, in the arbitration, and al-Mughira ibn Shuba'. Al-Mughira was Mu'awiya's governor of Kufa. Mu'awiya sent him a letter ordering him to quit and go back to Sham. Al-Mughira got late. Therefore when Mu'awiya saw him, he immediately asked him about his delay. He said "I got late because of a matter I prepared." "What is it?," Mu'awiya said. "Succession and allegiance to Yazeed after you," he replied. "Did you do that successfully?," Mu'awiya said. "Yes," he replied. "So go back to your work," Mu'awiya said. When al-Mughira came out, his companions asked him "What is that?" "I could manipulate Mu'awiya and drive him the way I want," he said.

Then Mu'awiya went to Hajj accompanying his son Ya-

---

(1)- *Al-Aqd al-Fareed.*

zeed and introducing him to the Muhajireen as the candidate for the Caliphate after him. Hussein went to him in Medina as he was indulged in dissoluteness and drinking alcohol. Imam Hussein was upset because they did that in public. A group of the grand companions joined Imam Hussein. But ibn Sakhr was distributing gold and silver and giving promises until the opponents of Mu'awiya became only four. The son of the Messenger of Allah felt the first abandonment of his nation in the city of his grandfather.

As soon ibn Sakhr came back to Sham, his recommendation of competing their opponents especially Imam Hussein was widespread. The son of Sayyida al-Zahra calmed down when he found some way out. He noticed the impact of the shock that influenced the hearts of the nation. When the despot of Sham -Mu'awiya- passed away, the son of Ali managed his affairs according to the circumstances. He was surprised by Yazeed's action. Yazeed asked him to pay him allegiance in private and the nation's allegiance in public. While the son the Prophet was satisfied by silence, they were not satisfied. They chose either to deceive or banish or fight or isolate him.

Hussein's Competence for the Caliphate

They might consider Hussein's response to the call of the people of Kufa and sending his cousin there as an evidence that he runs for the caliphate. Even though no one can criticize him for that, moreover this does not contradict his defensive plan as well. Four reasons led Imam Hussein to repond to the call of Kufa, if any Muslim clings to any of these, then Yazeed's resistance will be inevitable and obligatory.

First: Yazeed was closer to dissention rather than caliphate and guidance. The books of history are filled with his bad intentions and misbehavior like drinking alcohol, hunting by tigers, dissoluteness and even incest.

Also he had not bequeathed the caliphate, neither had he been elected for it, rather his father extorted it by his betrayal and deception. And he led people to pledge allegiance to his son, Yazeed, by force and intimidation- without any kind of democracy like Shura and election.

Therefore, it was obligatory for the nation to dethrone this

licentious usurper. The Messenger of Allah (PBUH&P) said[1] "The master of the martyrs is my uncle Hamza and a any man who confronts a despotic ruler, orders and prevents him and then kills him." This prophecy was fulfilled by Hussein's behavior before anyone else.

Second: The son of the Prophet knew from his grandfather, father and brother that he is the Imam of Muslims. The tongues that openly state the truth elected him. While others believed him without announcing their belief. Does anyone have such qualifications and yet he does not stage a revolution?

Third: The perfect life history of Imam Hussein says that he heard some news from his grandfather, father, mother, brother, and relatives that he will be killed by the sword of oppression whether he succumbs or not and whether he pledges allegiance or not. Will the brilliant mind of this man choose other than the plan that he had chosen?! The main constituent of his plan is (Shariah) religion and its bridle is nobility.

---

(1)- Al-Hakim and al-Tabarani deemed the narration of Jabir and (Ali) as authenticated.

Fourth: The many letters that are sent to the son of the Prophet (PBUH&P) from Iraq. The summary of many of them is: "O the son of the Messenger of Allah (PBUH&P) come to us, we do not have an Imam other than you. And Yazeed is licentious and disobedient[1]. You will not pay him the allegiance. Quicken the pace to us and if you do not do that we will complain about you to your grandfather on the Day of Judgment." How will a man like Hussein answer this letter? Will he be blamed if he does not respond to them?!

---

(1)- Refers any person who publicly commits sins.

Hussein is the Paragon of Rightness and Virtue

It is no wonder that Hussein's uprising is considered the role model for the other uprisings in the history. And no wonder that it achieved great renown and got great importance. Because its leader is Hussein who is the paragon of rightness and virtue. Naturally, rightness lasts and virtue spreads. Honesty has become a second nature for Ali's family to the extent that they know nothing but honesty. They were born truth-lovers whose natures cannot deviate from truth by a hair's breadth.

And that is also no wonder because it is authenticated that their grandfather (PBUH&P) said "Ali is with the truth and the truth is with Ali; it turns with him wherever he turns." Ali neither deceived his enemies nor flattered his rivals. He was competent and knowledgeable. His sons' life history is just like his which proves all that. As sons inherit the attributes of the fathers, the feeling of sacrifice -that noble feeling- was as an instinct for Ali and his sons especially Imam Hussein (PBUH).

Imam Ali (PBUH) sacrificed himself for the Prophet (PBUH&P) many times and thus Hussein sacrificed himself for the Prophet's religion and nation. He carried out an operation that uncovered the secrets of the sons of

Umayya -the Umayyad- and their bad intentions with regard to the Prophet, religion and principles of Islam.

In the story of Imam Hussein, there are compelling arguments that prove that they wanted to revenge and vent their rage on him. They fought Imam Hussein in retaliation for the battle of Badr. Yazeed declared this publically -as he was sitting on a table of alcohol and intoxicated with victory and wine- and recited the verse of al-Ziba'ri[1].

I wish that my chieftains who were at Badr could witness

The uneasiness of Khazraj's caused by the shower of spears

And he added:

Banu Hashim[2] have frivolously played with reign

For neither prophecy nor revelation have been sent down

I do not belong to Khandaf[3] if I will not revenge on

The sons of Ahmed for what he had done

---

(1)- The poet of the Sufyan's --Sufyan is the grandfather of Yazeed.

(2)- Translator's note: Banu Hashim is an alternative for Hashimites.

(3)- Khandaf is the nickname of Um Mudrika ibn al-Yas ibn Mudhar the grandfather of Quraish.

The Necessary and Reformational Movements

If the success of a nation depends on its leader, and its reformation is dependent on the reformation of its leader, then the worst perfidy and crime will be the incompetent's election to lead the nation and its matters. Whether you are satisfied with killing your people or with accepting the incompetent- it all amounts to the same thing. Any nation that considers its disobedient as an Imam, and its treacherous people as rulers, its ignorant people as scholars, and its cowards as soldiers and chiefs, will soon become extinct and it must become extinct.

This imminent danger influences every nation. The energetic reformers and the sincere scholars and the tongues of truth must rectify this bidding what is right and forbidding what is wrong. Thus they will stop the oppressors.

By legislating this remedy, the Prophet of Islam averted this grave danger saving his nation. He made it obligatory for all Muslims to bid what is right and forbid what is wrong after intimidating the oppressors and supporting the energetic reformers. In one of the authentic traditions, the Prophet is reported to have said, "All of you are guardians and are responsible for your wards." Therefore, who is in-

competent will not be in charge of the nation because he will corrupt their matters and the efforts of the Messenger and his companions will have come to nothing. This noble feeling was felt by Muslims until the era of Imam Hassan (PBUH).

Moreover, someday Aba Hafs delivered a sermon saying "If I deviated, reform me," one of the attendants stood up shaking his sword and said "If you do not be reformed we will reform you by sword."

Mu'awiya's sovereignty got more powerful because of his heresies, destroying the Sunnah, killing the righteous[1] and the free by sword, poison, and fire[2], changing beliefs,

---

(1)- He did all that from 40 AH until 60 AH. He appointed Mughira ibn Shu'ba and Ziyad ibn Abeeh as the governors of Iraq to eradicate the Alawy party –the Shia: people who belong to Imam Ali. He killed the pious companions of the Prophet and the Tabi'un (partisans) –the contemporaries of the companions-; like Hijr ibn Adi and his companions. He killed them publically and secretly. He killed, assassinated, buried alive, cut open their abdomens with sword, and gouged their eyes out. Moreover, he crucified, exiled, took away the livelihood, molested their families and killed them in battles. He did all that to prompt the nation to curse Ali ibn Abi Talib (PBUH) and to make them feel sorry for the death of Uthman and to give justifications for Mu'awiya's oppression.

(2)- Mu'awiya exceeded the limits in killing the companions and the Tabi'un by poisoning them like: Sa'ad ibn Abi Waqas, Hassan ibn Ali, Malik al-Ashtar al-Nakha'ee.

The Umayyad Abu al-Farj said in his *Maqatil*: Mu'awiya wanted to make Yazeed his successor and the hardest thing he faced in this was the matter of Imam Hassan and Sa'ad ibn Abi Waqas. Therefore he poisoned their food....etc.

and distributing money. Therefore, the mouths were shut, the swords were sheathed, the ears were deaf, and hearts were deviated from the path of truth and facts and the people who follow that path. Thus the sublime Islamic feeling died or hardly died. And everyone hardly felt himself responsible for the oppression that his fellows suffered and barely held the rulers responsible for their oppression and rarely opposed the oppressors.

The principle that says "Kiss the hand that you cannot cut" would have replace the verse:

﴿فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ﴾

"fight ye the party which doeth wrong till it return unto the ordinance of Allah." (Quran, 49:9. Pickthall).

The Effects of Hussein's Movement

Without Allah's sending Hussein to rescue this nation, the consequences of the past events would be annihilating the right by power, destroying moral concepts with material affairs, and leading to the extinction of the Imams and the nation by the extinction of morals and knowledge.

The Most Merciful sent him as a sign for truth, a banner of justice, a paragon of virtue and sincerity. He weighs himself and the nation in the scales of magnanimity. He finds the scale of the nation heavier and therefore he rose defending his doctrine, argument, nation, and Shariah. He did not expect a reward for his sacrifice neither asked for a reward without paying heed to the blame of enemies or friends. The greed for money, the affected prestige, mercy or fear for his family did not prevent him from achieving his goal.

Hussein, who outlived history, can be the role model of the reformers. He overturned the authority of a tyrannical oppressive ruler without the fear of blame of the blamers for the sake of Allah. The effects of his uprising were beneficial and sublime which are:

First: It created a blessing in and a movement for the reformers who deny every atrocity. Some people took after him like: the sons of Zubair, al-Mukhtar al-Thaqafi, ibn al-Ashtar, al-Tawabeen group, the martyr Zaid, until the era of his namesake al-Hussein ibn Ali the martyr of Fakh and until this day those innumerous reformers in different times and places. This disappointed the hopes of the Umayyads. They thought that they killed Imam Hussein and thus destroyed his character, soul, and mission. Never, never, they are mistaken. By killing him, they revived him. And every single drop of his blood created another Hussein who propagates his uprising.

Yes! Hussein was the advocate of truth, the preacher for Allah, the light of rightness that does not disappear, Allah's fire that does not extinguish. And Allah refuses except but to perfect His light and make it obvious.

Second: Hussein's uprising against oppression and dissoluteness revived the sublime Islamic feeling that was dead or hardly dead during the reign of Mu'awiya. He lead the public to love life and to take care of their own selves and desires and to become anxious about their prestige and families. If the religious people's conciliation with the ag-

gressors is justified, then Imam Hussein's conciliation would be the first. But he opposed that because it contradicts the religion of Islam, conscience, magnanimity and self-respect. His uprising renewed the core of sincere piety and honor in the psyches of the believers that they will not succumb to oppression and grievance or live just like animals as the riffraff. The feelings of freeing the slaves and freeing the conscience from the shackles of the tyrants and the illusions of the corruptors aroused.

Third: Hussein's uprising drove the limbs and dispositions toward sincerity and sacrifice. The hails were followed with wails responding to the advocates of rightness and the guardians of justice in the Islamic world to refresh the spirit of truth which is the head of virtues.

Generally, Hussein's uprising is considered the spring of perpetual social movements in the Islamic states. These movements helped attenuating the wails of Muslims by releasing the aggression of the aggressors. Which blessing is like this flowing spring that runs through the generations.

Vice and Virtue

Virtue is liked by all and vice is detestable by all as well save its doer. If the virtues -faithfulness, generosity, truthfulness, bravery, self-esteem, knowledge, worship, chastity, and asceticism- are counted, then Hussein will be the man of virtue in all its phenomena. His opponents are the men of vice in all its phenomena. They did not restrain one another from the wickedness they did.

Therefore, Hussein's uprising was the paragon of rightness and justice because the hero of this novel was the perfect paragon of virtue. Meanwhile, Yazeed's[1] movement was

---

(1)- The books of history are filled with the oppressions of Yazeed and his desecration of religion and the Two Holy Mosques (the Holy Kaaba and the Prophet's Holy Shrine) in his short-term reign. Anyone who participated him and helped him to be a caliph is sinful just like him, like: al-Mughira ibn Shu'ba who prompted Mu'awiya to make Yazeed his successor. Mu'awiya could not wait to make that happen. Therefore he sent him as a governor on Hajj twice. He also appointed him the chief of the army in Sa'ifa battle- Sa'ifa is the Roman's battle that always breaks out in summer-. He forced Muslims to pledge allegiance to his son willy-nilly without heed to those who opposed him and uglified his actions until his death in 60 AH. Yazeed declared himself the caliph of Muslims and the successor of his fathers.
His reign lasted for about three years. In the first year, he killed the flower of the Prophet Imam Hussein (PBUT) and captivated his offspring and family and took them to al-Sham treating them worse than the captives of the disbelievers. His bad intentions did not stop at this point, for he continued his aggression in the tragedy named al-Hara as he made the city of the Prophet (PBUH&P) fearful in 63 AH. That is because they refused his actions. It is nar-

the paragon of wrong and oppression. And the hero of its novel was the perfect paragon of vice and dissoluteness. And there war is nothing but a reflection of the conflict between the right and the wrong. No matter how many the assistants of the right are few and how weak it is at first, victory and pride is inevitably the result in the end and:

﴿ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ ﴾

"The unjust will soon know how terrible their end will be." (Quran, 26:227. Muhammad Sarwar).

---

rated in *Sahih Moslem* that the Prophet said "Who makes the resident of Medina fearful, Allah will make him fearful and the curse of Allah, angels, and peoples will be upon him. Yazeed ordered to make the city of the Prophet free for three days as they looped, stole, killed, and dishonored women. Disgusting things were said about shedding blood and dishonoring women there. And all the Arabs who fought in Badr battle were killed. He forced the people of Medina to be slaves and bondwomen and to confess that they do not own money or slaves. He killed everyone who did not pay him allegiance save Ali ibn al-Hussein (PBUH). He concluded his reign by seizing the Kaaba and hitting it by the catapulted stones from Abi-Qubais mountain. He made it permissible to kill and fight in the Haram (when and where fighting is forbidden) city and month in Muharram, 64 AH. He did that to force Abdullah ibn Zubair –who resorted to Kaaba- to obey him. He shot at the Kaaba stones of fire on the third of Rabi' al-Awwal. Thus he burnt its cover, ceiling, and the two horns of Ishmael's male sheep. It was burning for eleven days, and in those days Yazeed died in the fourteenth of Rabi' al-Awwal corresponding to the tenth of November 682 AD.

Series of the Factors of the Uprising

The Western historians ascribe the opposition of Banu Umayya to Banu Ali (PBUH) to a period older than the known. They ascribe it to a conflict happened between Hashim and his brother Abd-Shams, the sons of Abd-Manaf al-Qarashi. At that time, the conflict was between these two men only. A hundred years later, the conflict got bigger between two powerful parties: theism party whose leader is al-Mustafa, the Prophet Muhammad (PBUH&P), and polytheism party whose leaders are Abu-Sufian, Abu Jahl, al-Hakam, al-Waleed and fifteen other people. The fight between them continued for 19 years. Until help and victory came from Allah and large groups of people embraced the religion of Allah. Also the opponent party embraced it willingly and unwillingly. That fire of fight was extinguished for more than thirty years save in their hearts. Until Marwan provoked it in the days of Uthman. He provoked the grudges and caused irritations.

The leader of the Hashimite party is Ali, the man of truth, and his companions, the Muhajireen, Badryeen[1], the heroes of Egypt and Iraq, whose slogan is truth, virtue and preserving the sanctities. The opponents founded their state on the pillars of treachery, furtiveness, power and desires. They are Mu'awiya, Ziyad ibn Abeeh, Amr ibn al-A'as, Marwan, Mughira ibn Shu'ba, and their ilk. To be victorious, they used every means and every ruse for approximately quarter of a century. These years were full of disasters and atrocities until rightness disappeared and its people hid. The son of Abu Sufian won. In spite of every wrongdoing they have done they qualified him, even in doing the Friday prayer on other days and even in making Yazeed his successor[2] and even...even..leading them so easily like camels thinking that rightness had died. But

---

(1)- People who fought in Badr battle against the polytheists.

(2)- Al-Hassan al-Basri said "Mu'awiya has four traits and if there was only one, it would be a serious offence: Controlling the nation coercively intimidating them by sword until he made himself the caliphate without Shura though there were the companions of the Prophet and the virtuous people; making an alcoholic guy, who wears silk clothes and plays the drums, his successor; and adopting Ziyad as his child though the Prophet (PBUH&P) had said "the son belongs to the bed -his mother- and to the adulterer belongs the punishment and disappointment;" and killing Hijr and Hijr's companions and woe to him for this. Ibn Atheer's *al-Kamil*.

rightness is ever-living and never dies. The tyranny of Yazeed's pride and his oppression and licentiousness drove him to ask for the hand of Orainib (Um Khalid) the decent and beautiful wife of Abdullah.

Yazeed was fond of beautiful girls. He heard the description of Orainib bint Isaac al-Qarashi and her perfect beauty. He was excited and kept anticipating the moment he tells his father to ask for her hand. Someday he heard that she married her cousin Abdullah ibn Salaam. It was extremely hard for him and he told his father that he is about to die from disappointment. His father told him to suppress his disappointment until he finds a way out. He invited Abdullah ibn Salaam to Sham and received him hospitably. Then he sent Abu Hurairah to him alluring him into being Mu'awiya's son-in-law by marrying the sister of Yazeed. Abu Hurairah told Mu'awiya that he could do it. Abdullah accepted that thanking and praising him. Mu'awiya said "O Abu Hurairah, go to my daughter and tell her that I like to marry her to Abdullah. It is better to have her consent first then we guarantee Allah's satisfaction." Mu'awiya had told his daughter about this and told her how to an-

swer Abu Hurairah. He praised Abdullah and told her about her father's choice. She answered that she does not refuse what did they chose for her but she fears Orainib and what happens between the wife and her fellow wife and then what dissatisfies Allah and her father will happen. Abu Hurairah went to Abdullah and told him her answer. They decided that he divorces Orainib. He divorced her because he was greedy for being Mu'awiya's son-in-law and for gaining power and authority. When Mu'awiya became sure that she was divorced, he sent Abu Hurairah to her telling her to marry his son Yazeed paying the dowry she wants. The son of Salaam -Abdullah- kept asking Mu'awiya to fulfill his promise and Mu'awiya was keeping procrastinating the marriage; until he heard that his fiancée does not accept him alleging that who divorces his cousin -who surpassed other girls in beauty, wealth, honor, and perfectness- will simply divorce others. Mu'awiya's subterfuge spread among people and they knew that he did all that to marry Orainib to Yazeed. The son of Salaam, sad and angry, went out of Sham. Abu Hurairah saw Imam Hussein (PBUH) on his way and greeted

him. Al-Hussein (PBUH) welcomed him and asked him about the reason he left Sham. Abu Hurairah told him the story. Imam Hussein pleaded to him in the name of Allah to ask Orainib if she accepts him as her husband. Abu Hurairah accepted that and went to Orainib and told what Abdullah did... She cried and he calmed her down. She said:

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

"Indeed we belong to Allah and indeed to him we shall return." (Quran, 2:156). Then Abu Hurairah told her "Suitors better than Abdullah will ask your hand. Yazeed ibn Mu'awiya and al-Hussein ibn Ali (PBUT) want to marry you. And you know both of them as the best men. They will give whatever dowry you want." Then, when he asked her again about her opinion, she said "You are the best one to be consulted, so choose for me." "I do not prefer any mouth to a mouth that was kissed by the Prophet (PBUH&P). You put your mouth on the place that the Prophet had put his mouth on," he said. "So I do not choose other than Hussein ibn Ali. He is the Flower of the

Prophet and the master of the youth of Paradise," she said. Thus Imam Hussein made the contraction of marriage. When Mu'awiya heard that, he became extremely exasperated and said:

O Um Khalid[1], be happy

Many a man toils for an idle

Yazeed flamed up with anger and grudge against Hussein ibn Ali. Abdullah ibn Salaam felt easier and became less sad. He went to Hussein and asked him to ask Orainib to give him back his trust that he gave her when he travelled to Sham. The trust is all what he has in this world. Hussein went to Orainib and told her that Abdullah asks for his trust. She said "That is true, here it is." She gave him a sealed trust. Hussein said to Abdullah "Enter to her and take your trust from her hand the same way you gave her." He entered and cried and she cried with him and took his trust intact. Then Hussein said to both of them "Go back to your previous life, I call Allah to witness that I di-

---

(1)- Um Khalid is the epithet of Orainib.
Al-Nasa'ih al-Kafiya, p. 97.

vorce her and that I did not touch her. And I did enter her to my house and made the contraction of marriage only to keep her away from Yazeed's and his father's subterfuge. Take her and go to any place you like."

They cried for a long time and she wanted to give her dowry back to her master Imam Hussein (PBUH). He gave it to her as a gift and said "I expect Allah's reward which is better for me than this." And he did not take anything back because of his generosity and benefaction.

The trait of virtue prompted Imam Hussein to protect Abdullah's honor from Allah's enemy. Yazeed is known for profaning the sanctities, and his father is known for changing his grandfather's traits and removing his glory. Hussein also remembered poisoning his brother, cursing his father, what Hind did to his uncle, and Sakhr's hurting his grandfather. And what they hid for him and his family -or rather his nation in the future- is worse than what they did in the past. All these memories led Hussein, the paragon of honor, to display these feats that glitter in the sky of virtues.

Imam Hussein's action influences the honorable and noble Arabs. It provoked Yazeed's grudges that were suppressed or were hardly suppressed as well as his father's defeat in front of Imam Hassan; his father's fight; the death of Utba, Shaiba, Handhala and his grand chiefs; the humiliation that his grandfather suffered when he decided to support Ali (PBUH); the day he decided to be a Muslim in front of the Messenger (PBUH&P); when he resorted to them in Medina; etc. Immediately, when things became under his control and the masses adhered to him and among them is Obiadullah ibn Ziyad, he decided to revenge on the paragon of virtue, Hussein, severely.

The Principles of Hussein's Cause

All those who wrote about Hussein's cause began from the middle, meaning from the beginning of pledging the allegiance to Yazeed. While it begins -as we mentioned earlier- from the era of Abu Sufian and Muhammad (PBUH&P), if not to Hashim's[1] and Abd-Shams' era. Abu Sufian -Yazeed's grandfather- saw Muhammad -Hussein's grandfather- as he rose in Mecca in AD 610. He invited the Arabs to worship Allah and to achieve unity in His obedience. Abu Sufian thought that he is going to demolish the glory and presidency of Abd-Shams and that he is going to build for the Hashimites[2] a house of glory that

---

(1)- Hashim and Abd-Shams are brothers and their father is Abd Munaf ibn Qusai.
It is said that they were conjoined twins joined with one piece of flesh in their backs. Their family were forced to separate them by sword. The pessimists regarded this as an evil omen and concluded that their progeny will keep fighting by sword. And that is what happened. The Umayyad are the descendants of Abd-Shams and the Hashimites are of Abdul Mutalib. They were opponents in the pre-Islamic and the Islamic periods. Hashim's name was Amr – he was called Amrul Ola- and he received the appellation 'Hashim' because he used to welcome and feed his guests and the visitors of the Sacred House (Mecca).

(2)- Banu Hashim, the Hashimites, were the elite of Quraish when Quraish were the elite of Arabs. They were the dignitaries of the Arabian Peninsula. They were noted for their tolerance, eloquence, handsomeness, fluency, warm hospitality, supporting the oppressed, great attributes, and self-respect. They are highborn. Quraish used to assail them because of their adherence to the rights, fulfilling the promise and defending the sanctities.

has a sound foundation. Abu Sufian rushed gathering up all his strengths to oppose, resist, humiliate the Prophet. He separated the Prophet's supporters and mobilized the multitudes to fight him in Badr, Uhd, and Ahzab. The Prophet was the paragon of the right and they were that of the wrong. The matter of Muhammad was getting more powerful until the party of Abu Sufian hit the last arrow in its quiver and they failed.

﴿يُرِيدُونَ لِيُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

"They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse." (Quran, 61:8. Shakir). That is because Allah has given his Prophet a manifest victory in Mecca and granted him a majestic triumph over Quraish. Only outwardly, the Sufianic movement ended.

The defeated losing party was working day and night to compensate for their loss and to regain their authority. They worked undercover and more hidden than creeping of ants across a smooth stone. After the Prophet's (PBUH&P) death, he grasped the opportunity to restore his glory and planned to begin a large-scale movement.

Yes! Muhammad (PBUH&P) passed away and Abu Sufian was still alive. He could not show anything because al-Abass, the Prophet's uncle, knew some of his plans because he was his close friend in the Pre-Islamic period and in the Islamic period as well. Al-Abass pointed at Ali ibn Abi Talib, his nephew, as he was washing the Prophet's body and said "O Ali, give me your hand to swear allegiance to you so that people will say: the uncle of the Messenger of Allah swore the allegiance to the cousin of the Messenger of Allah, and thus no one will oppose your allegiance." Before they bury the Prophet, a conflict occurred between the Muhajireen and the Ansar with regard to succession to the Prophet (PBUH&P).

But we know that Abu Sufian was neither one of the Ansar nor of the Muhajireen. These parties said "There must be two Emirs, one is from the Muhajireen and another is from the Ansar." He did not take sides with any party. But he chose to be with the weak party -meaning Ali's- because this was nearer to his goal. As for him, that was better than finding equilibrium between the two forces and creating impediments that obstruct settling the conflict. He came

to Ali and told him "If I want, I would support you with horses and men." Ali was knocking at the doors of the Muhajireen and the Ansar searching for a supporter for his cause. If Ali had been from those who lose their minds before extravagant promises, he would have availed himself of Abu Sufian's offer. But Imam Ali knew his bad intentions and that he was fishing in troubled waters. He answered him saying "O Abu Sufian, Hush! do you want to combine the ignorance of the pre-Islamic period with Islam. He meant that Abu Sufian wanted to put the religion of Muhammad in trouble in both periods. He discerned his bad intentions through his speech and his grasping of the opportunity of the Prophet's companions' disagreement and his intentions of controlling the city of the Messenger, the capital of Islam, on the pretext of supporting the weak and settling the disagreement. His armies are those hypocrite insurgent Arabs. If those people enter into the field of monotheism, the hypocrites will preside and the principles of the ignorance of the pre-Islamic period will return. And people were new converts to Islam so that the reactionaries will have power and victory and the monotheists will be in humiliation and weakness and:

﴿لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾

"The mightier will soon drive out the weaker." (Quran, 63:8. Pickthall). Ali know these explanation of Abu Sufian's speech and thus he answered him openly because Ali is the man of truth and the hero of belief who will not sacrifice the religion or the public interest for self-interests, desires or revenge.

When Abu Sufian knew that Ali cannot be deceived and that Ali would shake hands with all Muslims to defend the religion no matter how much do they oppose him or he opposes them; Abu Sufian regretted having said what he said and rushed to the overwhelming party to preserve his social status before he loses both parties. His bad intentions were delayed until the Umayyads become stronger by Mu'awiya's control over Sham and the return of their authority.

When Mu'awiyạ became an adult, he decided to complete what his forebears had planned. At that time his father was with him, they made Ali (PBUH) the target of their arrows. Because he knew that Ali was the only flowing spring of al-Mustafa's (PBUH&P) revelations, the brave who

opposes them with all his might, the pillar of the Hashimites, and the strong center that will annihilate the Sufiani movement. He also knew that Ali and his father were the supporters of Muhammad (PBUH&P) when there were no supporters, to the extent that he sacrificed himself for the Prophet when he slept in his bed, covering up the Prophet's migration and foiling the plot of Quraish against him. Ali killed the braves from Quraish and the pillars of their party in Badr and other battles. But for him, the Messenger of Allah would have died in Badr battle or Uhud battle or Khanadaq battle. When Ali recited al-Bara'ah[1] chapter of the Holy Quran in that grave situation bravely and firmly, he opened the hearts of Meccans for Muhammad. None of Muslims did what Ali had done. There are many other events for Imam Ali (PBUH) in which he aborted the Umayyads' subterfuges and they were flaming up with rage over the man of belief.

---

(1)- It is a title of a chapter in the Holy Quran which means (declaration of) disassociation from or abrogation of.

Yazeed's Revengeful Motives

The son of Hind and the Umayyad party hid their plans under the guise of their cunning policy. But his opponents, like Yazeed and Waleed, removed the mask of their crimes and what they had hidden by their sayings and deeds. It was as clear as day that they wanted to take revenge on Muhammad and his Household vindictively. He did not ignore Hussein as the same as he did to ibn al-Zubair. Thus he contradicted his father's recommendations and program. He did not make peace with Imam Hussein like his father. He was not convinced that he should abandon the realm of his authority and the bounds of his domination.

They did not argue with him like Arabs do with other Arabs, rather they chased him everywhere, deprived him of the water of Euphrates, besieged him and his family in the desert, mutilated his and his companions' bodies horribly, took off their clothes and left their naked bodies lying on the ground exposed to air, decapitated them and raised their heads over spears, captured Hussein's child-

ren, moved his family around the marketplaces and paths fettered by ropes like sheep, and surrounded by drums and horns. Their prince put the holy head of Imam Hussein in front of him and hitt his front teeth and lips with a bamboo stick and said abusively:

How nice your color is!

Your cheeks are as red as a flower ...etc

They cursed Hussein, his father and his brother secretly and publicly. They innovated Hadiths that dispraise Ali and his companions. They also profaned the sanctities of Allah, the Messenger, and the religion. Yazeed oppressed the citizens of the city of the Prophet, Medina. Just like Pharaoh he killed their sons and spared their women. Their horse dropped dung in the Prophet's Holy Mosque. The city of the Prophet was made free for three days for his army. Twelve thousand virgins were deflowered. None of the girls could save herself but those who resorted to the house of al-Sajaad Ali ibn al-Hussein (PBUH). They were six hundred women from the Hashimites and others. Yazeed

excluded al-Sajaad's house. He ordered his chief of the army to force the citizen of Medina to re-pledge him the allegiance on the condition that they are slaves and that he sells or sets them free at will.

Al-Jahidh narrated that "They branded people and tattooed their bodies just like what they brand the cattle and dogs as a sign that they are slaves for the Umayyad's. Anas ibn Malik, the servant and companion of the Messenger of Allah, was seen and their necklace in his neck sealed with lead as a mark of slavery. They burned the cover of the Kaaba and catapulted it with stones. They killed those who circumambulate the Kaaba and those who use it as a retreat. They shed blood in the Haram (when and where fighting is forbidden) city and month.

Mu'awiya's Late Acts

Mu'awiya and his party opposed Ali and his companions. Thus the battles of Basra, Siffeen, and Nahrawan took place. In all these battles Ali was not defeated. Mu'awiya's hatred and grudges were increasing. Mu'awiya was an sly cunning man. He was tolerant except towards Ali and his companions.

When Ali was killed by ibn Muljim's sword in 40 AH as he was prostrating in his mihrab (prayer niche), the horrible ghost that was intimidating Mu'awiya disappeared. That ghost was intimidating him in his bed and his seclusions. Therefore, he became determined. And the wicked people who were imprisoned by Ali's attributes and sciences turned to him for they were submissive to his voice, whip, bravery and tolerance -the Prophet's attributes that he possessed could not be compared to others' and the services that he rendered for Muslims silenced them. Moreover, Mu'awiya's reign was longer and his active party was spread everywhere and they were giving money lavishly.

These factors and others undermined al-Hassan's and his successors' authority and expanded Mu'awiya's and his party's. He took revenge on Ali after his death and cursed him on pulpits, minarets, tongues and in books.

How bad is the means -cursing their chief- of their trial to remove the glory of the Hashimites! Ibn Abass said "They wanted to curse the Messenger of Allah by cursing Ali." Cursing was not sufficient for him, rather he pursued Ali's companions killing them with poison and honey saying "Allah has soldiers made of honey," meaning the poisoned honey. His assumed tolerance was never shown towards Ali and his sons. Thus he sent deadly poison to Imam Hassan with his wife and allured her by marrying her to Yazeed.

Hussein's Spiritual Affections

We have to study Hussein's case who loves his brother, al-Hassan, very much as he sees his brother's viscera being thrown in a basin because of Mu'awiya's poison. Afterwards, Marwan's trick prevented him from burying him beside his grandfather's grave though they (Hassan and Hussein) were the Prophet's flowers. Moreover, he heard cursing his father and brother on pulpits and in paths. His father's companions consoled them on Mu'awiya's murders, breaching the treaties, destroying Islamic rituals, changing his grandfather's Sunnah by heresy, and changing Islam's spirit from global religious spirit into tribal monarchal one, and building the foundation of the return to the pre-Islamic (ignorance) period.

In addition to all that, Mu'awiya's battles and fitnahs[1] that he did for self-interests. By means of these fitnahs he weakeneed the religion and divided and scattered Muslims. In addition to all that, what happened with his grand-

---

(1)- Fitnah is an Arabic word for civil war, disagreement, division within Islam. The word also includes the idea of drawing someone away from Allah.

father, al-Mustafa (PBUH&P), with the Sufianic party during his commencement of the Message and after his migration. After all that, will not Hussein's heart be like a notebook full of sadness?! These must have been in Hussein's bosom like an active volcano that would almost erupt. Hussein, the paragon of magnanimity, will not have patience with these things except for his brother's, father's, grandfather's, his close companions' recommendations of having patience and "Having patience is more bitter than patience."

How Would Hussein Pay Allegiance?

By Allah, it is strange that Yazeed whose noted for trivial matters and debauchery wants to be the Prophet's successor who was sent to perfect the good manners. And it is strange this happens during Hussein's life the son of that Prophet and his beloved! Yazeed knows Hussein's psyche and knows that his heart became like a volcano that is about to erupt. In spite of all that, he did not accept his silence and non-action, rather he wanted him to acknowledge his succession to the Prophet. Indeed, this is completely out of the question! Hussein's recognition of Yazeed's caliphate means that Hussein is not Hussein (that is to say that by pledging allegiance to Yazeed, Hussein will sell his grandfather's religion, all his glory, all noble sensations of Arabs, all Muslims' rights, and all his nations' hopes). Is it impossible that Hussein and the virtuous men do that. Acknowledging Yazeed's allegiance means equalizing between vice and virtue, justice and oppression, right and wrong, light and darkness, knowledge and ignorance, and that light and heavy things are equal in

the scales. After all that, will his silence and non-action be justified?!

The naïve will say if Hussein uses Taqiyya[1] and shakes hands with Yazeed he would be safe of the Umayyads' evils and tricks and would save his sanctity and soul. This is only an illusion, Hussein never shakes hands with Yazeed.

Yazeed, who commits evil openly, cannot be compared to Mu'awiya, the sly and reserved. Hussein's allegiance to Yazeed is not permissible by the Shariah. Therefore, Sa'ad ibn Abi Waqas, Abdul Rahman ibn Abi Bakr, Abdullah ibn Omar and Abdullah ibn al-Zubair withheld allegiance to Yazeed and did not accept Mu'awiya's succession to him until their death. And our master, al-Hussein, is the most worthy of refrainment and refusal.

Investigating the historical documents and authenticated books will lead us to believe that Imam Hussein (PBUH) knew the intentions of his opponents. They wanted to take

---

(1)- Taqiyya is the dissimulation of one's religious beliefs when one fears for one's life, the lives of one's family members, or for the preservation of the faith/religion.

revenge on him by killing him. In many places, he stated that the Umayyads will not leave him and even if he is in a lizard's burrow they would kill him. In Batn Akaba, he said to Akrami "I know their intention, but they do not negotiate with me rather they kill me." Ibn Ziyad confirmed their intention of killing him in a letter he sends to Ibn Sa'ad. He wrote "Prevent Hussein and his companions from the water. Never allow them to drink a drop just like what he did with Uthman the devout and virtuous man." And Yazeed declared that publically when he said:

I do not belong to Khandaf if I will not revenge on

The sons of Ahmed for what he had done

There is quite a bit of evidence for concluding Umayyads' retaliation against the Messenger's progeny. Through all that, the son of the Prophet (PBUH&P) knew Harbs' determination to revenge on Alis' no matter how much they pretend to be peaceful and submissive and no matter how much the Harb's pretend faith and belief. What confirms that more, ibn Ziyad's betrayal of Hussein's cousin

Moslem ibn Aqeel when he promised to guarantee his safety. But when Moslem dropped his sword, he killed him brutally. And more obviously, Mu'awiya's betrayal of Hassan and killing him after he made a peace contract and shook hands with him, and abdicated the caliphate to him. After all this, does anyone think that the son of the Prophet will retake the test and try those who have been previously tried? No! Hussein knew that he will be murdered whether he pays allegiance or not. But if he pays allegiance he would lose his soul, glory, and his grandfather's revelations. And if he did not pay allegiance he will die once and make his hopes, the rituals, and the eternal honor alive.

Allegiance to Yazeed

The way was paved for for Mu'awiya and he remained on the throne for about forty years. Such a long reign is rare. He worked day and night during all this period. He increased his supporters, supported his friends and brothers, and got whatever he wanted by means of his money and shrewdness. He attracted Ziyad, ibn al-A'as, and al-Mughira to his desires. They were sly and thus he enlarged his party and his aim. Even the Hashimites submitted to him. Mu'awiya loved this domination for his family and his successors. He wished that his successors will save his intentions because he knew that his power is temporary and compulsory, and what it made by compulsion does not last. He wanted to establish authority in his house as long as he is alive because he was afraid of the overthrow of his sons' authority especially his son, Yazeed, the despicable by the nation as there are others who are worthier and more competent than him. Therefore, he made Yazeed his successor and asked people to pledge allegiance to him during his life. He did that when he removed the obstacles and paved the way for his son. But

the noble men refused that. Mu'awiya's action was like a maneuver in which he examines his opponents. Then he enjoined his son not to hurt any of those who withhold their allegiance save ibn al-Zubair. The secret behind the choice of the sly of Quraish was that some of those were weak and did not oppose him openly.

Hussein, the grandson of the Prophet, has the psyche of his father. The Umayyads will be in danger if they oppose him. There is a hope that Hussein will be silent and will do nothing if they meet his demands and wishes. And there is a fear of the uprising of Hejaz, Kufa, and Basra if Hussein revolts. And at this time, Yazeed will have neither Mu'awiya nor ibn al-A'as to support him.

While ibn al-Zubair had the psyche of a fighter toward his enemies. He could manipulate his surveillants. But he was as miser as his father and therefore no one tried to take advantage of him. His enemy is not safe and his friend expects nothing of him. Yazeed deemed killing him as something trivial and did not expect the dangers of arousing hostility toward him. Yazeed did not execute his father's

will. Rather he lived in luxury. And he spent his life in hunting, drinking alcohol and playing. Such conduct leads to following desires and being deluded by lusts. He did neither respect an old man nor esteem a dignitary, nor adhere to religion, and nor took the public's wishes into account.

Thus, as soon as Mu'awiya died Yazeed ordered his cousin al-Waleed, the governor of Medina, to ask the people of Medina to pledge allegiance to him and especially Hussein and ibn al-Zubair. Al-Waleed ibn Yazeed ibn Abu Sufian executed his orders carefully and fearfully. He knew Yazeed's notoriety and their fame among Muslims in general and the people of Hejaz in particular. Al-Waleed's policy led to alluding Hussein and ibn al-Zubair to pledging allegiance in a peaceful way with taking their wishes and movements into account before he asks the public to pledge allegiance to Yazeed as a caliph (the Prophet's successor). He invited them. Hussein came accompanying some of his relatives but they did not enter with him. Al-

Waleed greeted him warmly as Marwan[1] was sitting. Marwan was very nervous that one can know what is in his heart through his facial expressions. Then al-Waleed mentioned the death of Mu'awiya and al-Hussein said:

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

"Indeed we belong to Allah and indeed to him we shall re-

---

(1)- Marwan ibn al-Hakam ibn al-A'as ibn Umayya.

He was born in 2 AH. The Prophet (PBUH&P) expelled him and his father to al-Ta'if because his father converted to Islam with Abu Sufian forcibly and hypocritically when Mecca was conquered. He used to poke fun at the Prophet when he was away and to reveal his secrets to the polytheists. Thus the Prophet (PBUH&P) expelled him. He asked Allah to curse him. Uthman returned them during his reign. He made Marwan his scribe. Muslims hated that, especially when they knew that Marwan counterfeited a letter on behalf of the caliph in which he orders the governor of Egypt to kill Muhammad ibn Abi Bakr and the messengers of Medina.

He was the troublemaker in the day in which Uthman's house was attacked and in the battles that Mu'awiya waged against Imam Ali (PBUH). He pledged allegiance to Imam Ali hypocritically just like his father's conversion to Islam. But soon he abandoned his allegiance and went out with Talha in Basra Battle then he shot Talha with an arrow. When Imam Ali captured him, al-Hassan interceded for him and then Imam Ali set him free. He went to Imam Ali to re-pledge allegiance to him but Imam Ali refused saying "I do not need his allegiance. He has a Jewish hand. He will govern for a short time. And he is the father of the four rams. The nation will face a red day (disastrous and bloody) because of them." Then he fled to Mu'awiya and fought with him against Imam Ali (PBUH) in Siffeen battle. After Mu'awiya's treaty with Imam Hassan (PBUH) he became the governor of Medina and then Hejaz in general. He confiscated Fadak for himself. Then Mu'awiya thought evil of him and he removed him from his position as governor. After Mu'awiya ibn Yazeed's death he became the caliph. Then his wife suffocated him in 65 AH in Sham.

turn." Then al-Waleed said "Yazeed liked to ask you to pay allegiance to him, so what is your opinion?" Al-Hussein replied "It is better for someone like me to pay allegiance to someone like Yazeed in public. So it is better to put it off until the people gather in the mosque." Al-Waleed answered him gently and simply but Marwan ruined this and said "O Emir, do not allow Hussein to go out without giving allegiance. Then he will be strong and you will be weak so imprison him or decapitate him." Then Hussein, the man of glory, stood saying "O ibn al-Zarqa'a! Do you kill me or does he? By Allah, you are a despicable liar." Then he went out with his relatives.

They both wanted to subject Hussein. One of them adopted policy and the other chose intimidation. Al-Waleed wanted to win Hussein's heart over and get him to accept, even secretly, because he knows that Hussein is the paragon of truth and determination, and that he keeps his word because he is not two-faced. He remains as he is publically and secretly whether others are absent or present.

Marwan knew that if Muslims gather in the Prophet's mosque between his grave and his pulpit and the Flower of the Prophet attends (and the Hashimites and al-Ansar) then the moral and sensational factors will lead to nothing but to pledging allegiance to Hussein and thus Yazeed's transaction will fall through. In general, Marwan revoked al-Waleed's order. While al-Hussein knew that Marwan will communicate with Yazeed to either remove al-Waleed from his position as governor or to order him to fight Hussein and his family. Yazeed and his party obey Marwan because he is a prominent figure in the Sufianic party and because of his old animosity toward the Prophet (PBUH&P). He and his father were dispelled and cursed[1] by the Messenger of Allah (PBUH&P). Therefore, he was determined to take revenge on the Flower of the Prophet in an equal manner or more than equal. Hussein could do nothing only to migrate secretly to Allah's mosque (Kaaba).

---

(1)- Al-Jahidh said in *Risalut al-Mafaker*: Marwan ibn al-Hakam and his father were dispelled and cursed by the Messenger of Allah (PBUH&P) during his life. Uthman interceded for him in the reigns of Abu Bakr and Omar but he drew a blank. When Uthman became a caliph he lodged him in Medina as Muslims were dissatisfied. This was one the reasons that led Muslims to revolt against and kill Uthman.

A Study of Hussein's Migration

The describers of Hussein's history regard the night before his death in Taff as the hardest night. That night, he and his family were besieged in an arid spot and the earth became strait to them notwithstanding its spaciousness. And he was deprived of water. He did not sleep a wink that night. And the hardest night might be the night when he returned from the assembly of the governor of Medina and his bewilderment with the oppressors. The night before his death he had a sure knowledge that what separates him from the Paradise are only some hours. He was in a state of intellectual fight and mental pain at the night before his migration. He thought of pledging allegiance to Yazeed which is impossible. Then he thought of staying in Medina, but this means that he surrenders to Marwan and the latter will kill his men and children, steal his money, and send his daughters with his decapitated head to Yazeed.

Marwan would do that and more than that to revenge himself on Hussein and to take revenge for Umayya trying to be closer to Yazeed. Ibn Marjanah (Obaidullah ibn

Ziyad) was not more oppressive and wicked than him. Then what would Hussein (PBUH) do? He migrated to Mecca to be away from Marwan's area and to meet Muslims in Haj and wait for relief. But will he migrate with his big family without preparation? Migrating with a family is not something easy especially in rough terrain and unknown ways. At last Hussein opted to migrate in spite of its hardships. He enjoined his brothers and family to migrate and they obey him no matter what he asks for even if they were dissatisfied, they show complete readiness to do properly what they have to do. Except his brother, Muhammad ibn al-Hanafiya, whom he asked to stay in Mecca among his supporters. Hussein told him about Yazeed's bad intentions and immense animosity toward him as well as his own lack of trust in his supporters. Then ibn al-Hanafiya said "If it was obligatory to migrate, then why are you taking your children and women?" Hussein (PBUH) could not find a persuasive answer other than saying "Because of the deep mutual love among us we cannot be separated and they do not accept that no matter what happens to them." Ibn al-Hanafiya said "My brother, you

are the dearest and the most beloved to me and I have to advise you. Do not pledge allegiance to Yazeed. Send your messengers to people asking them to pledge allegiance to you. If they do, then thank and praise Allah and if they gather around and support others, then your religion and virtue will not be minimized and your manhood and morals will not be lost." Imam Hussein (PBUH) said "O my brother, then where will I go?" He said "If you feel safe, stay in Mecca and if not then travel to deserts and mountains from a country to another until you see what will people choose so that you can have the perfect choice." Then Imam Hussein thanked him for his advice.

Imam Hussein left him in Mecca because he can depend on him in his center in Mecca as the chief of his house and the trusted on his trusts just like what he did with his cousin Abdullah ibn Ja'far al-Tayar.

Abdullah ibn Ja'far married Hussein's sister Sayyida Zainab bint Ali (PBUH). When Abdullah knew that Hussein intends to go to Iraq, he sent with him his two sons, Aon and Mo-

hammad[1]. He sent with them a letter to Imam Hussein saying "And then, by Allah I ask you not to leave until you read my letter. I am worried about your destination because you and your whole family might be killed. And if you are killed, the light of the earth is going to be extinguished because you are the guide of the partisans of the right course and the hope of the believers. Do not hasten to leave and I will follow you and peace be upon you."

Abdullah went to Amr ibn Sa'eed, the governor of Hejaz after al-Waleed, and asked him to send a letter to Imam Hussein guaranteeing his safety and asking him to return back. Amr ibn Sa'eed wrote to him and sent Yahya ibn Sa'eed and Abdullah ibn Ja'far to him. They earnestly asked him to return. Imam Hussein said "I saw the Messenger of Allah (PBUH&P) in a dream and he ordered me to do what I am doing." They said "What is this dream?" He said "I did not tell anyone and will not tell anyone until I

---

(1)- In *Maqatil al-Talibiyeen*: Aon ibn Abdullah ibn Ja'far, his mother is Sayyida Zainab.....and the Sayyida is whom ibn Abass narrated on her authority the speech of Fatima (PBUH) in Fadak. He said: Our Sayyida Zainab bint Ali talked to me.
While the mother of Mohammad is al-Khousa'a.

meet Allah the Exalted." When Abdullah ibn Ja'far could do nothing he ordered his sons to stay with him and to defend him.

Ibn Sa'eed failed to convince him to go back to Mecca to besiege him inside his sphere of influence. Abdullah ibn Ja'far was convinced not to follow Imam Hussein because the Imam permitted him to stay in his country and Imam Hussein was satisfied with him for he sent his brave sons to him. They sacrificed the most valuable things and their own selves for him. Their mother, Sayyida Zainab, was the supporter of Imam Hussein in his uprising. She took care of his children after his death. Moreover, she was the consolation to his sadness, and the lady who managed the matters of his family and his companions' families. Had it not been for her, his orphans would have been lost after his murder and his family would have been scattered after plundering his properties, and his sick son, al-Sajad, would have died and thus his progeny would have been extinct.

Hussein's Migration from the City of His Grandfather

The man of uprising, Hussein, said farewell to his grandfather's grave. When the traveler leaves his country, he looks at his beloveds and friends and even the water and the land of his country. Hussein's caravan were taking leave as if they will not return.

Hussein went out of his grandfather's (PBUH&P) mosque very afraid and cautious praying to his Lord to save him from the tyrants of his time. His tongue keeps mentioning his Lord's mercy, his principle is fear of his Lord, and his destination is his Lord's house. He walked on the wide path (the sultanic street). He has been told "It is better to keep away from this known path just like what ibn al-Zubair had done." He said "By Allah, I will not leave this path until Allah decrees whatever he desires to decree. He arrived at Mecca on Friday the third of Sha'ban as he was reciting:

﴿ وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴾

"And when he turned his face toward Midian, he said: Peradventure my Lord will guide me in the right road." (Quran, 28:22. Pickthall).

Hussein's Migration And the Vicissitudes of Time throughout Sixty Years

Events has roles and come successively through days and nights. History repeats itself throughout different stages. Hussein's and his family's migration to Mecca terrorized by Abu Sufians' like his grandfather's (Muhammad) and his family's migration to Medina did to Abu Sufian and his party. Sixty years elapsed between these two events. The glory of Umayya and Abu Sufian vanished when Muhammad ibn Abdullah the Hashimite Prophet (PBUH&P) conquered Mecca. And the state of Abu Sufians' also vanished after some years of Hussein's murder. Also sixty years elapsed between the two events. On the debris of this state, a Marwanic (belonging to Marwan) state was established that lasted for about sixty years. This last state and all the glory of the Umayyads was also vanished by the Hashimite leader Mohammad ibn Abdullah.

The people of principles and determination who know the ups and downs of this life will never yield to languor no matter how disappointed they will be! Change is the law of life. And they keep trying again and again. History has a repetition and people are in state of advancing and retreating. The advocate of a good idea perseveres to dis-

seminate it and calls to it strongly. He must be like the mountain which neither sweeping winds could move nor fears could shake. But he has to benefit from lessons, cases and circumstances because nothing is forever. If he finds his surrounding very corrupted to the extent that it cannot be reformed, then he has to change his place and neighborhood and that is the course of the Prophets and the reformers. When he wins and becomes powerful he returns to his previous place. And thus Muhammad did, from Mecca and then to it. Also Moses from Egypt and to it.

Hussein is not the first reformer that migrated from his hometown to save his course or to find hope in his uprising. It does not matter how you heard the reasons that led Hussein to leave Medina very afraid and cautious. But now hear the results of his migration and its reflection on the Islamic world. Communications between Medina and other cities were under observation let alone the primitive ways of communication. Therefore Hussein's movement was the talk of people, assemblies, and caravans. This news was spread far and wide until it became on everyone's lips.

Q What is new?

A Hussein (PBUH) migrated from his grandfather's city.

Q Why?

A Because Yazeed wants to force him to pledge allegiance.

Q O yes! Hussein has done the right thing. If he pledges allegiance to Yazeed the defiantly disobedient then the death knell for Islam will sound. So, what do you think will happen?

A There is no other than gathering Muslims around him and making him the successor of his father Ali (PBUH) to revive the rituals of his grandfather's religion by his knowledge, to protect Muslims interests by his Hashimite manhood, and to implement the rules of the Holy Quran that Allah has sent down to his house by his faith that is like his father's.

These conversations and others like it were the talk of Hejaz at first and then the talk of all the other cities. Had it not been for his abandoning Medina oppressed and resentful of the oppressors, Hussein would not have been widely honored and acclaimed.

Hussein and Ibn al-Zubair

Ibn al-Zubair got more determined by Hussein's movement. He announced contradicting Yazeed publicly and withheld his allegiance. He stayed in Mecca treading in the steps of Hussein's course but his real objective was to demand the caliphate for himself. Whereas Hussein (PBUH) did not demand the caliphate for himself, rather, he only withheld allegiance publically and he used Taqiyya to be safe of the Umayyads' evils and to go to a safe place. The Shariah dictates on Muslims to travel to another country in which they do not need Taqiyya, if they cannot do their rituals in their hometown. The grandson of the Prophet (PBUH&P) is the most worthy of adhering to the Shariah. Hussein's partisans (Shia) were increasing day after day because of his sincerity, great virtue, high honor, and noble origin. But the party of ibn al-Zubair, in spite of its small number, benefitted Hussein by repelling the public from the Umayyads. Ibn al-Zubair and his father had a bad history with Ali (PBUH) at the beginning of his Caliphate in spite of their strong ties of kinship. This kinship was close until Ali said "Al-Zubair was one of us until his son Ab-

dullah[1] was born." The mutual objective of both led them to forget the animosity of the past and to be reunited. They visited each other day and night. The scene of ibn al-Zubair and Hussein's unity had a big impact of fear in the hearts of their enemies. The messenger went from the two holy mosques, Mecca and Medina, to Yazeed telling him the terrible news magnifying the event which led Yazeed to be prepared fully by all his powers and subterfuges. He sent Amr ibn Sa'aeed as the governor of Medina with instructions and promises of support. He arrived at Mecca at the night before the day of Tarwiah.

(1)- Abdullah is the name of ibn al-Zubair and the latter is his epithet.

Imam Hussein's Situation in Mecca

Hussein lodged in Allah's mosque seeking His help and escaping those who want to force him to pledge allegiance to the man of oppression and debauchery. Muslims liked his adherence to the holy traditions. Therefore, Muslims who came to Mecca went to him eagerly and called others to him. They gathered around him seeking his knowledge and Hadiths quoting his aphorisms and concise and precise sayings to be guided by his lights for the darknesses of life. Every man among them was a paragon of dignity, magnanimity, wisdom and soundness. Therefore, his news and effects were spread. When the dignitaries of his Shia, especially from Kufa the capital of his father, heard Mu'awiya's death they sent letters, messengers, promises, and delegations to him. They mentioned Yazeed's bad habits and they knew Hussein's withholding and his travel with ibn al-Zubair to Mecca. Shia gathered in Kufa in the house of Sulaiman ibn Surad al-Khuza'i. They mentioned Mu'awiya's death then Sulaiman thanked and praised Allah and said "Mu'awiya has died. Hussein announced his refusal of Yazeed and went to Mecca. You are his and his father's Shia. If you know that you will support him and fight his enemy then send him letters. And if

you are afraid that you fail and be weakened then do not allure the man." They said "No, we will fight his enemies and sacrifice ourselves for him."

They sent him their letters on the end of Sha'ban. It is rare to see a letter with only one or two seals. They were sealed with dozens of names of dignitaries and chieftains. All who believe in his Imamate and hope for his coming wrote to him. Their words were brave but lying and their promises were big but hollow. It is well-known that they sent him twelve thousand letters in few days. The recommendations of his companions and close people were different. Some of them told him to stay in Mecca and to send his preachers and governors to them. Others told him to go to Yemen the root of sincerity and belief and the source of wisdom and Arabs. Yemenis were absolutely loyal to his father when the Prophet (PBUH&P) sent his father as a governor to them. Were in not for the fact that the one who goes to Yemen will be separated and cannot communicate with others, he would have gone there. Some others told him to go to Iraq, the capital of his father and the hometown of his companions and close people, the root of chivalry and the source of both men and money. Both are the sinews of every government.

Hussein Chooses Kufa

The plan of Imam Hussein (PBUH) was to defend himself and to go to an impregnable fortress to get rid of the evils of pledging allegiance to Yazeed. When he received the many letters and messengers, his plan changed.

The cries of peoples and the shouts of supporters shouting out his name and calling to him changed his mind from a state of limited defense to a state of extensive defense. He did that to support the religion and save Muslims from the oppression of Yazeed. He asked Allah for proper guidance and then he sent the lion of Aqeels', his cousin Moslem to Kufa. If he finds that they are sincere and truthful then he himself goes with his family.

Moslem was, just like Ali's household, a man of truth, purity, bravery and belief. He obeyed his brother-in-law and master Hussein. Considered the deputy of Imam Hussein (PBUH), the dignitaries and the public gathered around him and pledged allegiance to him as soon as he arrived at Kufa. Ali's household harbored blame against the people of Kufa because they let Imam Hassan (PBUH)

down and they were allured by Mu'awiya's dirhams. But their warm hospitality and great welcome for Moslem removed all blames and remitted every sin. The generous people are easily satisfied and the reformers do not hide any grudge and spite.

Moslem send Imam Hussein (PBUH) a letter mentioning the welcome of the public and the fidelity of the elite. They regretted their negligence toward the Hashimites because they knew if the latter governed then it would be better for their religion and their life. He urged Hussein to come to Iraq to renew on its land the reminiscences of his forebears.

The Umayyads and Hussein's Danger

The matter of Imam Hussein aroused the feelings and expressed the intentions of the Umayyads. Their allies and partisans were worried because they knew that Hussein fights the oppressors and never allows a defiantly disobedient person to be the caliph of Muslims. Therefore, the Umayyad's henchmen became tongues, eyes, pens, and swords against the Husseini movement especially in Iraq and Hejaz. First of all, they incited the government of Sham to be ready for the Hashimite danger.

Amr ibn Sa'ad, Omarah ibn Oqba, Abdullah ibn Moslem and their ilk wrote to Yazeed saying "Moslem ibn Aqeel came to Kufa. Being considered the deputy of Imam Hussein, the Shia pledged allegiance to him. So if you are still in need of Kufa, then send a strong man who can execute your orders and follow your example in dealing with your enemies because Nu'man ibn al-Basheer, the governor of Kufa, is weak or he pretends to be so." Those men and their messengers dragged the attention Sham's government to the matter of Imam Hussein. If he becomes stronger in Iraq, and the people of Iraq are Shia, and the

people of Mada'en Kisra are loyal to him -since Salman al-Farsi became the governor of Mada'en Kisra- then the lights of Hussein's principles will glow over Iran. Therefore he will have the supporters with money; in wars; of opinion; of management, and the supporters to spread the knowledge of Quran and the sciences of his Grandfather's Shariah. If he could establish a magnificent government, he would be worthier than Banu Umayya to govern the cities and even Hejaz and Sham. Who governs Iraq controls the roads of transportation between the two holy mosques and Sham. The battle of Siffeen might be renewed as Sham does not have the two sly persons, Mu'awiya and ibn al-A'as.

At first Yazeed did nothing but to consult Sarjoon, the servant of his father, about the letters of those people. Sarjoon recommended sending Obaidullah ibn Ziyad to Iraq. Yazeed's relationship with Obaidullah was poor. Sarjoon took out a letter written by Mu'awiya. As the historians say[1], Mu'awiya wrote a letter before his death in which

---

(1)- *Al-Aqd al-Fareed,* Vol. 2, p. 306 and *Irshad al-Mufeed,* p. 84.

he mentioned this matter. Yazeed accepted that and wrote a letter to Obaidullah saying "My partisans in Kufa sent me letters telling me that Moslem ibn Aqeel mobilizes people trying to separate Muslims. Therefore, as soon as you read my letter go to Kufa and search for Moslem as if you are searching for a bead until you find him. Then imprison or kill or banish him." By virtue of Yazeed's letter and messenger, Ibn Ziyad gained power, vision, and supreme authority over money therefore he promised people profusely of generous gifts.

Deeming it shrewdness and resolution, the government of Yazeed disregard ibn al-Zubair temporarily until they finish the matter of Imam Hussein (PBUH). Because Hussein was intimidating the entity of the Umayyads. If the Umayyads will achieve their wish with regard to Imam Hussein, then the matter of ibn al-Zubair will be easy. That is because fear and horror will haunt the opponents of Yazeed after destroying the Husseini movement. Because of many reasons the position of ibn al-Zubair in the hearts of Muslims is not as the same as that of Hussein and especially ibn al-Zubair is miser. And only the generous becomes a master.

Ibn al-Zubair was not in a blessed and prosperous land like Iraq to be benefitted by its supplies for his armies if he has any. If he continues his opposition to Yazeed, then Yazeed's army will besiege him in Hejaz, the arid area, between mountains and sands until he surrenders with his armies or fights alone. And the alone is defeated.

Kufa: in Hussein's View

Iraq's allegiance to Hussein (PBUH) as an Imam was spread. His partisans and the people of the two mosques became happy. They hoped that the right will be back to its people, hoping that heresy will die and the Sunnah will revive. But after they knew that Moslem traveled to Kufa, the elite partisans of Imam Hussein were of two types: a proponent and an objector like Abdullah ibn Abass. The latter came to Hussein (PBUH) warning him of traveling to Iraq and reminding him of their abandonment of his brother and disobedience to his father. They never dreamed of an Imam like Abi al-Hassan -Imam Ali (PBUH)- the noblest, the smartest, the most eloquent, the most generous, the most knowledgeable, and the most devout

though they disobeyed him. He used to wear the rough clothes and to give them the best clothes, to sleep as he is hungry and to feed them his own food, to exert himself watering them, to pay alms to the needy, and to be in front of them defending them in battlefields. He used to fight in battlefields until he defeats the enemy and they run away. Which Imam will be like Ali for them?! And how did they recompense him in his life and after his death?!

Ibn Abass was Habr al-Ummah (the grand scholar of the nation) and the representative of the Imams. Ameer al-Mumineen raised him, taught him and told him the perfect of his knowledge because Ali brought up the sons of his relatives the days he left the caliphate in Medina. He was knowledgeable, virtuous and high-minded. He was the most liked by Imam Hussein among Hussein's friends.

Imam Hussein did not take anybodies opinion into consideration, because he was thinking of something while others were thinking of another completely different thing.

Hussein was the man of magnanimity. The soul of his father was within him, he could do nothing but to answer the call

of those who call for his help. He could not have patience to bear with destroying the religion and demolishing the theists even if he suffers extremely.

The warning of those who warn was all about that Iraq do not fulfill a promise and never follow the clauses of any compact. Let's assume that this speech is correct, then the Imam want to put forward the argument for them before they do. If he beats the oppressors, then this is his wish and if not then he goes to faraway places until Allah gives him a better conquest or he dies and meets his Lord without being submissive to his enemies.

While Hussein's family remembered Iraq and its good memories. They remembered its: sympathy toward the strange, excellent and emotional speech, mild feelings, pure water, and fresh air. And above all those, they exchanged feelings, and good deeds with whom they met in Kufa.

This and what we mentioned earlier were important ideas that led to traveling to Iraq, and accepting the letter of his deputy, Moslem. All the people were sure that if he travels to Iraq, he would go after Haj and Eid al-Adha.

Hussein Leaves Mecca

Hussein was more knowledgeable and devout than those who criticized leaving Mecca before completing the rituals of Haj. He changed his Haj to an Omarah mufradah[1]. Thus he could travel on the day of Tarwia[2] to leave the borders of the Kaaba as soon as possible. He had incentives and motives. The news of the Iraqi Hajis telling that ibn Ziyad was prepared to go from Basra to Kufa motivated him. Hussein knows ibn Ziyad's astuteness, hypocrisy, intrepidity and audacity. If ibn Ziyad arrived in Kufa before Hussein did, he would round up people against him and prevent him from making contact with them. He used everything possible to defeat Moslem. Moslem has a fighter's character, so some political things might be ambiguous to him. And Moslem, the man of belief and chivalry, cannot get the better of this devil. Therefore, Imam Hussein went to Kufa hurriedly to save Moslem ibn Aqeel and Muslims.

---

(1)- Omarah mufradah is a kind of Omarahs that is performed independently of Hajj.

(2)- The story of leaving Mecca is mentioned in *Irshad al-Mufeed, p. 198.*

And he defended the Holy Mosque -Kaaba- because he knew his opponents' subterfuges. They intend to besiege him or kill him in Mecca when the Hajis leave. Then he will be either a fighter or a martyr and either ways there will be dishonoring to the Holy Mosque where shedding blood is prohibited. The intentions of objecting him became clear when Amr ibn Sa'eed came to Mecca the day before al-Tarwia day. He led the prayers and deployed his spies around Hussein and ibn al-Zubair. Imam Hussein prayed, circumambulated, walked seven times between the hills of Safa and Marwa, removed his ihram clothes and left Mecca. When Amr ibn Sa'eed knew that Imam Hussein left, he shouted loudly saying "Ride every camel between the sky and the earth and search for Hussein (meaning to search high and low)." He neither respected the sanctity of the peaceful city (Mecca) nor the trusted Prophet.

Imam Hussein travelled before the enemy could prevent, besiege and assassinate him. He was forced to move hurriedly and on the spur of the moment. This travel caused an intellectual revolution and spread his news like

lightning. In reality, I say "Hussein is determined and he does his best to spread his mission every time and everywhere, when and where it is hard to spread something. His travel, before completing the rites of Haj, resonated inside and outside Iraq. They were wondering whether Hussein completed the rites of Haj or left Mecca? Why? When? How? And to where?

Hussein left with his grand caravan and his family are around him just like the moon's halo. His family were just like exponents of his mission. At those days, who went out from Mecca even if he is only a single traveler would be noticed; then how about a complete caravan...this strange matter draws the attention of every passer-by.

This thing also makes the matter of the Imam more widespread. One of those who noticed the caravan was the poet al-Farazdaq when he was on his way to Mecca. Al-Farazdaq said "In 60 AH I took my mother to Mecca and as I was driving her camel and entering the Kaaba I met Hussein ibn Ali (PBUT) walking out of Mecca taking his swords and shields. I said "To whom does this caravan be-

long?" "To al-Hussein ibn Ali," someone said. Then I went to him, greeted him and said "May Allah fulfill your wish, may my father and mother be sacrificed for you. O the son of the Messenger of Allah, what caused you to hasten from Haj?" "If I do not do so, I will be killed," Hussein said. Then Hussein said to me "Who are you?" I said "A man from the Arabs. And I ask you for the sake of Allah not to inquire about more than this." Then he said "Tell me about people." I said "You asked the right man, their hearts are with you, their swords are against you. And destiny is descended from the sky." Then I asked him about things like vows and rites. He answered me and then said "Peace be upon you (Fare you well)."

Hussein's caravan was marching the wilderness and deserts. And the hearts' caravans were accompanying him from far distances. There are some of those sincere partisans who were determined to follow him after completing the rites of Haj. But the Imam was moving rapidly and the moon was their companion and guide. When he reached Aqaba, he met an old man from Bani Akramas'. The man asked him "Where are you going?" "Kufa," Imam

Hussein said. The man said "I ask you for the sake of Allah not to leave. By Allah, you will see nothing save their spears and swords. If those who sent you their letters can fight in front of you and have prepared their affairs for you then it would be right to go." Imam Hussein said "I know what is the right thing[1] to do and no one can have control over Allah's affairs." Then Hussein said "By Allah, they do not call me until they take the blood-clot out of my viscera. And if they do that Allah will authorize upon them who will humiliate them and they will be the most humiliated nation."

---

(1)- Here is the answer to those who objected his travel, and why he did not make a reconciliation just like Imam Hassan and Mu'awiya and thus he and his family will be safe?!
It is right that the Prophet's household tried the Umayyad's several times and they did not succeed in making a reconciliation with them. They tried them when the two arbitrators conciliated in Dawmatul Jandal and ibn al-A'as (the deputy of Mu'awiya) betrayed Abi Musa al-Asha'ri (the deputy of Imam Ali), and when Imam Hassan made a reconciliation with Mu'awiya but the latter betrayed him and did not fulfill his promises and poisoned him. And they took Moslem's sword by promising him to guarantee his safety but they broke their promise as well and killed him. After all that, will Hussein (the paragon of grandeur) trust their promises or make a reconciliation with them?I And who tries the one who has been tried will regret. Hussein knew that he will be killed whether he pledges allegiance or not. In such a case, neither a religion nor a brain will justify preferring an ignoble death to a noble death. Being murdered for the cause of Allah is surely better. Add to that when he announced his uprising, he thought that he would receive support and reinforcements and that he would recover his glory and retrieve his grandfather's Shariah and rituals.

Ibn Ziyad Becomes the Governor of Kufa

Yazeed made Obaidullah ibn Ziyad the governor of Kufa as well as of Basra. Ibn Ziyad deemed this a promotion because he had been given an absolute authority. He entrusted the affairs of Basra to his brother Uthman and supported him by his trusted followers for fear of those who gather people to support ibn al-Zubair or Hussein (PBUH). He went to Kufa accompanying Shuraik al-Harithy secretly. He entered Kufa audaciously wearing a veil and a black turban in the guise of Imam Hussein (PBUH)[1]. Thinking that he is Imam Hussein, people greeted him warmly and kissed his hand and foot. He did not speak to anyone as he was riding his camel until he reached the palace of Kufa. He knocked at the besieged governor, al-Nu'man ibn al-Basheer, and when the latter knew him he opened the door.

Afterwards, he was discovered and people knew that he was ibn Ziyad. That was a very critical night. People fell into two categories, satisfied and unsatisfied. Suddenly and

---

(1)- *Irshad, p. 185.*

alone, Ibn Ziyad entered Kufa and went to the center of authority immediately. He took control of money and weaponry. He went to the dignitaries who hid their accompaniment of Moslem. His crier called people to attend in Kufa mosque to listen to his sermon. He stood upon the pulpit audaciously. The audacity of the speaker makes his speech powerful and influential. He began to make promises and threats on behalf of his prince Yazeed, turning his back on what Allah and His messenger ordered. He told them that Yazeed greets them but they did not return the greeting at first. He made the one who obeys hanker after his great promises and intimidated who disobeys by sword. On account of this, some people greeted him in return. Afterwards, his crier gathered the chieftains and scholars to make a pact with them and to fulfill his promises, distribute gifts, and punish the absent severely. Therefore, many people rushed to his call, changing their minds and their tone of voices.

Wondering about the people of Kufa remains until you think about their reasons and secrets. Ibn Ziyad took the people of Kufa aback masqueraded as Imam Hussein. He settled down in the palace among his prepared hen-

chmen. After Hussein's response to their call and sending Moslem to them, the people of Kufa should have gathered and its dignitaries should have talked to people and throw ibn Ziyad and his henchmen out, and must deliver the leadership to the deputy of Hussein. They should have suggested things to Moslem which they know more because Moslem did not go there as a governor or an absolute deputy to be responsible of all of their affairs, rather he was sent as a representative who went to check their loyalty. Regretfully, the people of Kufa allured Moslem and they were allured. They did not make use of their large number or good situations. On the contrary, they were surprised by ibn Ziyad who separated them by giving great promises and intimidation. When the people around Moslem became less and less, ibn Ziyad banished those who helped him, and imprisoned the dignitaries of the Shia like al-Mukhtar al-Thaqafi, al-Musaiyab ibn Nujbah, Sulaiman, Rufa'a and others. Those people were not allured by promises and not weakened by his intimidations. Then, many of those who were following Moslem hid in the corners of their houses.

The Murder of Moslem and Hani

Despite the fact that thirty thousand Muslims pledged allegiance to Moslem ibn Aqeel, but he remained alone after imprisoning his chief partisans. He went to -the oldest, grandest, most discerning, and the chieftain of the largest tribe- his friend Hani. He was more than eighty years old. He was the chieftain of Kinda, the largest one fourth part of Kufa. If he shouts, thirty thousand swords will answer him. He and his father were Ali's partisans and supporters in his three battles in Iraq and Ali liked them both.

Hani welcomed Moslem warmly and tried to shelter him until the relief comes from Allah. Hani pretended illness and refused ibn Ziyad's invitation. But ibn Ziyad wanted to have Hani at his side because such a chief figure will mightily help him achieve his objectives.

It is narrated that Hani[1] suggested to Moslem -Hussein's deputy and the chief of Aqeel's- to kill ibn Ziyad all of a sudden when the latter visits Hani. Moslem said nothing but "We are the household of a family that hates betrayal."

---

(1)- As it is mentioned in *al-Aqad al-Fareed,* Vol. 2, p. 306 and in *Maqatil al-Talibiyeen, Tareekh al-Tabari* and other books.

This speech has deep significance and meaning. Ali's household were adherent to rightness and truthfulness and they did neither betray nor deceive even if it is necessary to do. They preferred the delayed victory by means of rightness to the immediate victory by means of perfidy. There ascendants were noted for this habit and it transmitted to their descendant, as if they were created to establish the government of rightness and virtue in the hearts of the chosen scholars. Their history attracted people's hearts and made them sit on the throne of people's hearts.

Generally, the son of Marjana -ibn Ziyad- has prepared the assassination of Hani in which he invited him to the palace under the pretext that he wants to consult him about his internal affairs. When Hani arrived, ibn Ziyad betrayed and cursed him, broke his nose and then killed him.

This event had quiet an impact on the hearts that astonished the public. This event resulted in scattering the people who were around Moslem. Moslem remained alone and he was perplexed about his affairs. As he was

walking in Kufa streets, he met a righteous woman from Kinda's called Taw'aa. She gained the honor of history. She knew the value of virtue while her tribe lost this honor and were allured by wishes. She was sitting in front of her door. He asked her a glass of water and he drank. Then he stood their gazing at the beginning and the end of the path for a long time if someone is searching for him. She noticed his loneliness and alienation and asked about his identity. He said "Yes, I am Moslem, and those people let me down." She was astonished and then she invited him to her house to hide him until morning. She welcomed him in her house and offered him dinner but he did not eat. Soon, her son came. He saw his mother entering the room of Moslem many times. He said to his mother "By Allah, I am suspicious about this room." He insisted on her to know what is the matter. She asked him to promise her not to divulge the secret and when she was sure about her son she told him about Moslem. In the early morning, her son went to ibn al-Ash'ath and told him that Moslem is in his house. The latter told ibn Ziyad and ibn Ziyad sent him a group of soldiers to arrest him.

Truthful heroes like the Hashimites were honest. Even if they get late in the fields of policy and deception but they are the foremost in the fields of knowledge, religion, generosity, honor, and fight.

After completing his prayers, he began reciting the Holy Quran. Then he heard the sound of horses hooves. He knew that he is going to die. The loin of Aqeel's went out of his den encountering the troops. They were led by Mohammad ibn al-Ash'ath. Moslem fought the cavalry on foot. He was like a loin who hunts the cattle and they were fleeing and searching for resorts. They threw at him fiery stones from the roofs of houses. Ibn al-Ash'ath was forced to resort to guaranteeing him safety provided that he throws his weapon. Moslem said "You do not have any safety." They repeated their request. He deemed that as a must to save himself and to prevent blood shedding. He gave himself up and gave them his weapon. They arrested him immediately and he knew that he was betrayed and regretted that but it was too late to regret.

When they him took him to ibn Ziyad he did not greet him. "Do not you greet the Emir?" they said. "Why would I say

(peace be upon you)[1] while he intends to kill me," he said. Ibn Ziyad said "By my life, you will be killed." Moslem said "Then allow me to make a will for some of my relatives." "Do it," ibn Ziyad said. He looked at the attendants and saw Omar ibn Sa'ad ibn Abi Waqas. He said "O Omar, you are my kin, I need you to do something for me. And it is a secret." Omar refused to listen to him. Ibn Ziyad said "Why do you refuse to listen to your cousin." Then he went to him and sat with him as ibn Ziyad was looking at them. Moslem said "I have a debt in Kufa since I came and it is seven hundred dirhams, so sell my sword and breastplate and pay back me debt. And if I will be killed, take my corpse from ibn Ziyad and entomb me. And send to Hussein not to come to Kufa because I sent him telling him that people are with him. He will be coming with only ninety persons of male, females and children." Omar said to ibn Ziyad "O Emir, do you know what did he just tell me?" Ibn Ziyad said, "Keep the secret of your cousin." He replied, "He is greater than this, he told me so and so."

---

(1)- Translator's note: The greeting of Islam is saying: peace be upon you. Can peace and murder be gathered?!

Ibn Ziyad said to Omar "The trusted does not betray, but the betrayer might be trusted. His money is for him (to pay his debt), and we do not prevent you to do anything with it. And as for his corpse, we do not care what you do with it when he dies. And as for Hussein, if he does not come here, then we will bring him." Then ibn Ziyad said to ibn Sa'ad "By Allah, if he tells us about Hussein's place, then it is only you who will fight him." Then ibn Ziyad went to Moslem and cursed him, Hussein, Ali, and Aqeel. Moslem did not answer him. Then ibn Ziyad said "Take him to the roof of the palace and decapitate him then throw his body." They took him up as he was saying "Allah Akbar" and asking Allah's forgiveness and to confer His blessing upon the Prophet and saying "O Allah, arbitrate between us and a group of people who allured us and lied to us."

Moslem was killed on Wednesday the ninth of Thil-Hija corresponding to the day of Arafa in 60 AH. He went out to Kufa on Thursday the eighth of Thil-Hija corresponding to the day of Tarwiah. And this day was the day in which Hani was killed and the same day in which Hussein went out from Mecca heading toward Kufa responding to the call of its people.

Moslem was killed, and thus Muslims' hopes were killed as well. They threw his body. It is the body that was thrown not the character.

Moreover, people saw the corpses of Hani and Moslem ibn Aqeel in the marketplaces. That was: the sign of the Sufianic party's deviation from the rituals of religion, an awakening admonition for the heedless, and a lesson for those who take warning. And how much are the lessons and how few are the ones who take lessons in the city of disappointment, Kufa.

Hussein's State After Moslem's Death

Abdullah ibn Sulaiman al-Assadi and al-Munthir ibn al-Misha'l al-Assadi said: When we completed our Haj we were determined to follow Hussein to see what happens. We drove our camels fast and reached him at Zarood. When we went close to him, a man from Kufa diverted and wanted to go Hussein but suddenly he left him and returned. "Let's go and ask this man about Kufa," we said to each other. We went to him and greeted him and said "Peace be upon you." He returned the greeting. "Who

are you?" we said. "I belong to al-Assadi tribe," he said. "And we do too. Who are you exactly?" we said. "I am Bakr the son of so and so," he said. We knew each other's families. Then we said to him "Tell us about the people of Kufa." He said "Yes, I did not go out of Kufa until Moslem ibn Aqeel and Hani ibn Urwa were killed. And I saw them being dragged from their legs in the marketplaces." We completed our journey until we reached Imam Hussein and walked at his pace until he reached al-Tha'labia. Then we went to the place where he lodged. We greeted him and he greeted us in return. And we said "May Allah have mercy on you, we have something to tell you. We will tell you secretly or publically as you wish." He looked at us and at his companions and said "There are no secrets between me and those people." "Did you see the man last night," we said. "Yes, and I wanted to ask him some questions," he said. "By Allah, we lifted this burden from you and we know his news. He is a man from our tribe. He is wise, truthful and knowledgeable. He told us that he did not leave Kufa until Hani and Moslem were killed. And he saw them being dragged from their legs in the market-

places of Kufa," we said. "Indeed we belong to Allah and indeed to him we shall return. May Allah send His mercy to them," he said repeatedly. "We ask you for the sake of Allah, to save yourself and your family and to leave this place. Because there is neither supporter nor partisan of you in Kufa. We are afraid that they become your enemy," we said.

He looked at the sons of Aqeel and said "What do you say? Moslem is killed." "By Allah, we will not return until we revenge for him and face the same as he had faced." they said. Then Hussein told us "There is no good in a life without those people who died." Thus, we knew that he was determined to leave[1].

In Zarood, Hussein heard the news of the death of the chief of his house but he did not change his mind and did not change his treatment with his family and companions. He did not show any kind of sadness. He did only say:

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

---

(1)- *Al-Irshad*, p. 201 and other books.

"Indeed we belong to Allah and indeed to him we shall return," (Quran, 2:156), and hid his sadness in the depth of his heart. Because eyes look at the leader in the hard times. If he becomes sad, then the atmosphere of sadness will overcome all of them. And they will think of different illusions and the leader's organization and control will be disordered. Rather, Hussein entered his tent and asked them to bring the daughter of Moslem to him. He sat her on his lap and tapped on her head trying to appease her and himself.

All of them and above all Hussein felt the defeat after what happened to Moslem and the vacillation of the people of Kufa. And Kufa was the only resort for Hussein and his companions. If Hussein's hopes lay in Kufa and Kufa have been overturned and killed Hussein's deputy, then why would Hussein go to Kufa and how will he rely on it? But Hussein's perseverance in his conduct removed these illusions.

After all, the son of Ali (PBUH) deemed going to Kufa as an announcement for the people of Kufa that he responded to their call and as completion for his argument against

them. And that he did not come short with regard to supporting them even though they killed his deputy. The Imam treats the nation regardless of the persons and personages. And he hopes that the supporters will follow him in his way and the cities will obey him and that Kufa overturns another time.

When the death of Moslem and the overturn of the people of Kufa were spread in Hussein's caravan, many of the greedy and lowly of the community left him secretly and publically, day and night. They were accompanying him and gathering around him between his brothers, and now they forsook him in the time of fight and let him down in the lurch.

It does not matter! If Hussein's caravan ran out of useless and deceptive people, then there are some people who admired Hussein (PBUH) and follow him. They did not follow him for the sake of him money and not for fear of his men, rather they found the person who sacrificed his soul for the sake of Islam. And they sacrificed for him everything they got whether dear or cheap.

Al-Hur Meets Imam Hussein

Ibn Ziyad could get rid of Hussein's movement inside Kufa and he eradicated it. He demolished its seeds by reward, punishment, intimidating, banishing, killing, dishonoring, and frightening. He fought them with sword and bread. When he became sure of Kufa he went out of Kufa. He used the effective means against Hussein and searched for him in Iraq and tried to know his news. He knew that he was in Qadisiyah. He sent to him an army led by al-Husain ibn al-Numair, the police chief of Obaidullah in Kufa. He intended to block the roads and to make the suburbs and outskirts safe from raids and revolutions. He tried to make the lines of communication between Kufa and Sham secured. He besieged the roads between Kufa and Waqisa to Basra and prevented everyone from leaving Kufa. Al-Husain's army surrounded the area between Khafan and Qatqataniah. He sent groups of soldiers to each and every spring and well along the road to Hejaz. No matter how far the caravan detours the road, they have to go back to the springs and wells on the trodden routes to water their animals and to have rest.

One of those whom he sent to watch the wilderness was al-Hur[1] ibn Yazeed al-Riyahi. Hussein's caravan reached Ashraf. He ordered them to take water more than their needs but they did not know why. When they arrived at Thi-Hasm, a man cried "Allah is the Greatest" assuming that he saw the palm trees of Kufa. They did not agree with him and when they checked they knew that those were heads of spears. Hussein went to the plateaus of Thi-Hasm and said "We lodge here to meet them from one side."

Hussein took the military precautions and his caravan sought shelter in plateaus. He sent the bowmen above the plateau to defend the holy family. After a while, al-Hur accompanying one thousand knights appeared. He was sent by the general Umayyad chief to surveil the wilderness. They went to block the road of Imam Hussein wherever they see him and to take him to the nearest governmental center. And until they become sure that he is peaceful and that he will pledge allegiance, they take him to ibn Ziyad.

---

(1)- Hur means free (man) in Arabic.

Al-Hur and his companions were very thirsty because of their rounds in the desert and the hot weather. They were about to die. The man of chivalry, Hussein, ordered his bondmen and sons to water his enemies and their horses[1].

Here, Hussein's companions knew why did he save water more than their needs. By his benevolence he could enslave al-Hur; and the freeman -like al-Hur- appreciates benevolence. Hussein asked him about his intention. He answered him shyly saying that he was sent to take him to ibn Ziyad.

When Hussein said "Go to your companions and lead the prayer with them and I will pray with my companions," al-Hur answered "O the son of the Messenger of Allah, we will pray behind you as well." He acted as if he reminds the people that Hussein is the Imam of rightness and he is a son of an Imam and that they have to pray behind him.

When Hussein saw those who have wrote to him have been against him, he could not bear without reminding

---

(1)- *Irshad*, p. 203 and *Tabari* and others.

them and arguing them. He said "O the people of Kufa, you wrote to me and asked me to come to Iraq, to save you from the government of oppression and debauchery. So that I came responding to your calls and letters. If you have overturned, then let me go back whence I came." He said that showing them their letters depending on al-Hur's chivalry because the hearts of the freemen, like al-Hur, are the graves of secrets. He did that to leave no excuse for them. Al-Hur noted that he did not sent him any letter.

In that grave situation, al-Hur was perplexed by contradictory ideas and because of the current situation he could do nothing other than finding a compromise solution. He suggested that Imam Hussein goes to a road in the wilderness that does neither lead him to Kufa nor to Sham. And thus the two sides will be safe. Hussein approved of his suggestion because he wanted to shun the wicked without harming anyone. Al-Hur also thought that this was a way out of hurting the family the Prophet and convincing for the Umayyads. Thus he drove Hussein's uprising out of Iraq and prevented shedding blood and fighting. When he reached (Aqsas) Malik, he wrote a letter to ibn Ziyad telling him what happened and his opinion.

Kufa is Driven into Battle

After Moslem's death, Kufa was subject to ibn Ziyad's astuteness. Its chiefs submit to and lubricated the rough spots for him. Still, he was worried because he knew the big influence of Hussein's mission on Iraq and the loyalty of its people. Ibn Ziyad was worldly-wise. He and his father have studied Iraq's spiritual states and its fast vicissitudes and desires. The Iraqis oscillate between action and inaction. Many politicians and officials have been tempted by these two characteristic. So that Hussein might go to Kufa with soldiers which ibn Ziyad will not be able to face. And he might lodge in Qadisiyah and the Bedouin tribes in Sham and the tribes in the area of Euphrates -between Kufa and Basra- might support him. Or his arrival at the near cities of Kufa might influence the people of Kufa and they will revolt and release the dignitaries and chieftains from prison. Thus ibn Ziyad will either be killed or captured.

Either ways, whatever he built will be demolished. And toleration, if any, will make him lose. Therefore, ibn Ziyad did everything in his power trying to make outside Kufa safe

after he did it inside Kufa and mobilized the people of Kufa against Imam Hussein (PBUH). He occupied Qadisiyah before Hussein does and occupied the important places on the roads of Hejaz. Soon, he received the letter of al-Hur and became happy knowing that Hussein went to the far north-western area of Kufa accompanying a small number of his close people. Thus he will not be able to control the suburbs of Kufa and in the same time he is away from Basra. The army of al-Hur put him under surveillance. This army is enough to defeat or encounter Hussein.

Ibn Ziyad spent that night feeling relieved. He wrote to Yazeed so that the central government will have no worries on this account. He did that to show his services to his Sultan. He did that as if he noted that al-Hur and his armies will be with Hussein. The son of the Messenger of Allah attracts the selves by means of his guidance and owns the hearts by means of his speech. So that al-Hur might announce his loyalty to Imam Hussein and joins him. And then the news of al-Hur's mutiny will be spread among the chiefs of the army and that would cause an insurmounta-

ble problem. And Hussein might settle in Anbar and besiege ibn Ziyad and cut off ammunitions and supplies. And then ibn Ziyad will not be able to besiege him because of the river, the loyalty of the tribes of the suburbs, and his nearness to Mada'in Kisrah.

Whenever the grandson of the Prophet (PBUH&P) goes to propagate his righteous and true doctrine whether in Iraq or Iran, his will be supported and spread. Thus ibn Ziyad began making promises again, distributing money between tribes and dignitaries to create soldiers and leaders.

Ibn Sa'ad's Governance and Leadership

The fear of the expansion of the Husseini movement beyond the Euphrates and the borders of Persia was not less than the fear of his arriving in Kufa. That is because the two countries -Iraq and Iran- have mutual interests and close bonds. One of the parts of this sad novel was Omar ibn Sa'ad's election to be the governor of Ray -a city in Iran- provided that he fights Hussein. Ibn Sa'ad will not be the governor of Ray if Hussein heads toward it with a useful mission and a clear evidence accompanying the holy Prophet's household (PBUT). There was a marriage relationship between Hussein and the late governing family in Iran.

These were significant factors to establish Hussein's movement in Iran. The governor of Basra and Kufa, ibn Ziyad, did not find a way out of these illusions other than electing Omar ibn Sa'ad for being the governor of Ray. His father was one of the leaders of the army that conquered Ray. Thus his fame reflected fear on them and he liked to go there. This governorate was very beneficial and has miscellaneous greeds. Apparently, controlling Ray

could stop the Husseini movement and therefore its governor will have the free will and the free management. Therefore, when ibn Ziyad saw ibn Sa'ad's flattery to him and to Yazeed and his hatred toward Hussein's movement, he sent a letter to Yazeed telling him how hard is Moslem's matter. And told him that Omar divulged the secret of Moslem to him. Ibn Ziyad convinced Omar to do the necessary things to stop Hussein before going on his first mission to Iran.

Ibn Ziyad found that Omar was the best person to subjugate Hussein (PBUH) or to convince him. The people of Kufa were good to Imam Hussein (PBUH) and they had some features of Quraish and inclination toward Mecca and Medina. They omitted that and encountered the Imam for greeds and temptations. And most of the deficiency of intelligence occurs due to the flash of greed.

Ibn Sa'ad asked ibn Ziyad to wait for him for a night to think over. He thought about the magnitude of the matter because he knows that Hussein calls to rightness. He knew that Hussein is just like his father, he cannot be deceived

and he is sager than that. If ibn Sa'ad meets him he cannot fight him rather it is religiously and consanguineously obligatory for him to be loyal to him and fight with him. But he thinks big about being the governor of Ray like fulfilling his self desires and finding family comfort, and securing the future. He remained between an incentive and deterrer being perplexed between benefits and harms. He said his known verses:

By Allah, I am perplexed and I do not know what to do

I think about what I have to do, torn between two choices

Should I leave my goal in governing Ray?

Or should I come back laden with sins for killing Hussein?

Hussein is my cousin, and the accidents are many.

And by my life, Ray is the delight of my eye.

The God of the Throne will forgive me my sins,

Even if was the worst oppressor in the two weights (Jinn and mankind).

Indeed, this world is wellbeing given in advance.

And no sage will change the present wellbeing for unseen one

They say that Allah has created Heavens,

Hellfire, punishment, and shackles.

If they are right, then

I will repent to Allah after two years

And if they are wrong, then

I gained a great permanent wealth.

And his last thought was that if he defeats Hussein then be it and if not then Hussein is a man of chivalry and will not punish or revenge on him.

And generally, he became the chief leader of a huge army in Ninawah (Karbala). The Iraqi Iranian line and the Iraqi Hejazi line meets there. And it is near al-Anbar. He knew that Hussein arrived at Karbala.

Hussein Lodges in Karbala

The factors of despair —that were the outcome of Moslem's death, the bad treatment of the people of Kufa with him, what they heinously did with his two messengers - Abdullah ibn Yaqtur and Qais ibn Musshir al-Saidawi- as well as what he saw when he met al-Hur's army— did not affect Hussein's determination. That is because the one who proclaims rightness never gives up hope of Allah's Mercy. The Army of Kufa let Imam Hussein's hopes down. Therefore he took his caravan to another road whither they do not know. Al-Hur was marching along with the Imam to take him out of his Emir's borders. Afterwards al-Hur can give the tidings to his Emir to release his worries.

The one who reads the uprising of Imam Hussein may think that the intention of Imam Hussein was to cross Euphrates heading toward Anbar and Mada'en for he might find supporters, partisans, and the fertile ground for his uprising. Al-Hur's army were walking once along the right side and once along the left side of Hussein's caravan. A cavalryman followed them as he was carrying his bow and greeted al-Hur and his army. He delivered him a letter from ibn Ziyad. Al-Hur read the letter for Imam Hussein. It

tells "Force Hussein's caravan out of the way of Kufa as soon as you receive my letter. Never leave him until he becomes in a desert where there is neither water nor plants."

Therefore, they asked Imam Hussein to lodge and he asked them about the name of that area. They said that its name is Karbala. Imam Hussein said "I seek refuge in Allah from distress and tribulation[1]." Imam Hussein asked "Does this place have another name?" "Al-Qa'ar," they said. "I seek refuge in Allah from Qa'ar (nadir). What is destined by Allah will happen." Then he said to al-Hur "Let's lodge in this village (Ninawah), or that (Ghathir-ryeah), or that (Shafeetha)." Al-Hur said "This man is sent to me to spy on me." Then Zuhair ibn al-Qain said "By Allah, after what happened I expect worse than this. Fighting these people now is easier. By my life, they will send us armies that we will not be able to face." Hussein said "I will not begin a fight." Then he lodged there and it was on Thursday the second of Muharram.

---

(1)- Karbala sounds like two words in Arabic, Karb meaning distress and Bala' meaning tribulation.

The Old Geography of Karbala

This research is highly relevant to the clearness of murdering Hussein and its historical events. Completing this research exhausts the researcher because he cannot find enough references that detail the old geography of Karbala at those days. And I tried to work out the geography of Karabla according to my capabilities.

Karbala is a old name transmitted in Hussein's, his father's and his grandfather's sayings and is explained as Karb (distress) and Bala' (tribulation). It is derived from the word 'Kour Babel' referring to some Babylonian villages like: Ninawah that is near to Sadatul Hindia, Ghathirreah that is called today Arathil Hussieniyah, Karbalah that is near to the southern east of today's Karbala, then Karbala or Qa'ar which is near to western-north of Ghathiriyah, then al-Nawawiss[1] that was a public cemetery before the Is-

---

(1)- Nawawiss is the plural form of Nawoos and it is a coffin made of porcelain or wood that the Babylonians used to put the dead bodies inside and bury them. Nawawiss is a cemetery near to Kour Babel.
It is narrated in *al-Irshad* that Imam Hussein said in his sermon "I see as if the wolves of deserts cut my body into pieces in the area between Nawawiss and Karbala."

lamic conquest. Then comes al-Hir or al-Ha'ir which is today Hussein's grave that reaches to the borders of today's holy shrine. This place was a lowland surrounded by hills and mounds(1) that begin from the eastern-north area beside al-Sidrah gate until al-Zainabi gate in the western part. And it reaches al-Qibili gate in the southern area. These close mounds composed half a circle and an eastern entrance in which the visitors go to the holy shrine of our master al-Abass (PBUH). In the depth of the near houses to Imam Hussein's grave, the excavators found the high ruins of mounds in the west and the north of the grave. They found a loose low sand in the eastern side. This thing proves that the eastern part of this area was low in those old days(2) and that there was a mound in the

---

(1)- What proves that al-Ha'ir represents this explained area is what happened in the days of the Abassid caliph al-Mutawakil. He ran water over Hussein's grave to efface it and its trials. Water moved around the grave and never reached it. And it is known that water runs in lowlands. The sides of al-Ha'ir were and still green and water runs on its eastern part near Euphrates.

(2)- What proves this more is the narration of Ja'far ibn Qawlawaih in *Kamil al-Ziyara*h and his teacher al-Kulaini in *al-Kafi*, and al-Majlisee in *Mazar al-Bihar* at p.145: Imam Ja'far ibn Muhammad al-Sadiq (PBUH) said "The visitor of Imam Hussein bathes at the eastern part on the river then goes to the grave....."

north and west sides composing a crescent-shape area. In this crescent-shape place, Hussein was besieged and killed as we will mention in following chapters.

The water of Euphrates ran from its high area to water the villages to the suburbs of Kufa. The river has a branch that goes to the north of Mussaib and waters the eastern-north area of Karbala until it reaches a near area to the grave of al-Abass (PBUH) then it reaches the suburbs of Hindyah then it converges with Euphrates in the western-north of Thi al-Kufl and it is called al-Alqami. This small branch of Euphrates from its head to its mouth was called al-Alqami. Al-Taff is a general name that is used to refer to a place that water does not reach and that is why the areas at the sides of al-Alqami river were called al-Taff. In there, the event of Imam Hussein (PBUH) was called al-Taff battle.

The Imam is Encountered and Besieged

The caravan of Imam Hussein lodged in Karbala in the second of Muharram in 61 AH. They lodged in a desolate area far from water and grass. They were in the corner of a triangle facing al-Hur's army in al-Ghathirayat and the army of Ibn Sa'ad in Ninawah. Al-Hur considered that his mission is only watching Hussein other than subjugating, convincing, or forcing him to return until ibn Sa'ad reached him and the latter was interested in convincing and subjugating him. Therefore, al-Hur and al-Hussein were exchanging views and sending messengers in order to reach a satisfactory solution.

Ibn Sa'ad commissioned some men of his entourage to encounter Imam Hussein. They refused under the pretext that they wrote to him asking him to come to Kufa. Then ibn Sa'ad sent his messenger, al-Handhali, to the son of the Messenger of Allah (PBUH&P). He went to the Imam and asked him on behalf of his Emir about his destination. Hussein said "The people of your city have written to me to come to them, and if you have changed your minds and do not like this anymore then I will leave you."

Habib ibn Mudhahir -one of the messenger's maternal uncles- said to the messenger "O Qarrah (al-Handhali), Woe unto you. Do not go back to the unjust people. Support this man. Allah has given you self-esteem by help of his fathers."

Al-Handhali said "I will go back to my comrade with the answer and then I will think over."

Then he went to Omar ibn Sa'ad and told him Hussein's answer. Omar said "I ask Allah to keep me away from fighting him." He wrote to ibn Ziyad what happened between him and Hussein and mentioned that the Imam is ready to leave Iraq and forsake every hope in it.

Hassan al-Abasi said: I was at ibn Ziyad's when he received this letter. He read it and said:

Now that our claws have captured him

he seeks to escape, but it is not a time for escape[1]

---

(1)- In *al-Irshad*: He wrote to ibn Sa'ad "I have received your letter and understood your speech so ask Hussein to pledge allegiance to Yazeed with all his companions. And we will think about his matter if he does so. Salaam." "I was afraid that he will not accept peace,"

Afterwards, Hussein met with ibn Sa'ad seeking peace and avoiding shedding blood. They talked for a long time. Then ibn Sa'ad wrote to ibn Ziyad saying "Allah has extinguished the fire, gathered us together, and improved the matter of this nation. Hussein has promised me go back whence he came or to go to any other place and act like other Muslims. He will have the same rights and responsibilities of other Muslims."

When ibn Ziyad read the letter, he said "This letter is of an honest man who feels pity for people -meaning the people of Quraish-." Shimr ibn Thil-Jawshan stood and said "Do you accept that as he has lodged in your land? By Allah, if he leaves your land without pledging you the allegiance then he would be mightier than you. Therefore, do not grant him this status for it reflects that you are weak. Let him and his companions obey you. So if you punish them you are worthy of doing so, and if you forgive them then it is up to you." When ibn Ziyad noticed Shimr's

---

ibn Sa'ad said when he received the answer. Ibn Ziyad sent another letter to ibn Sa'ad saying "Prevent Hussein and his companions from water. They should not taste a drop of water just like what he did with the pure and righteous man, Uthman ibn Affan."

resort to power and loyalty to his government and his underestimation of Hussein and his companions said "Yes, it is your opinion that is going to be carried out. Take my letter to ibn Sa'ad, if he obeys me then you obey him and if not then you are the chief of the army and decapitate him." And he wrote to Omar ibn Sa'ad saying "I did neither send you to intercede for Hussein nor to guarantee safety for him nor to apologize instead of him. If he and his companions obey me then send them to me and if not then march to them, kill them and mutilate their bodies for they deserve that. And if you kill Hussein then let horses trod on his breast and back because he is arrogant and tyrannical. And I do not think that doing this will harm him after his death rather it is just for I said that."

Shimr brought the letter to ibn Sa'ad and the bad man brings bad news. Ibn Sa'ad's mood changed when he read the worst instructions of his warner and said "O Shimr, may Allah curse you. You have corrupted a matter that we were intending to reform." But when ibn Sa'ad considered Shimr a surveillant who surveils and threatens him he declared publically that he should force the paragon

of highness, Hussein, to submit. Then his speech, thoughts, and shape were all changed. He moved his soldiers near Hussein. He made three fronts. He led the middle front that was between Heera and the river to prevent them from drinking water. If Hussein finds that the roads are blocked and the river and springs are prohibited for him then he has either to fight or to obey them. They were sure that they would be victorious either way.

When the Imam saw that, he knew that he would inevitably be killed. Because he was in an arid area where there were neither water nor grass. If he waits for supporters to come from far cities then his children and cattle will die and his companions will leave him alone. Hunger and thirst will be harsher than the enemy on them. And if he submits to them and pledges allegiance to the Umayyads then he would have sold the Ummah and the Shariah. And if he fights them he contradicts his defensive plan because there is no glimpse of victory over them. And it is better for the freeman to die generously if he cannot live with dignity.

Hussein and His Companions Do not Care for Death

In the high moral standards, the characteristic of sacrifice glows like the rising moon among the bright stars. If the feeling of sacrifice is seen in someone's character it would be sufficient to cover other feats and high morals. No wonder, if truthfulness is considered the source of virtues then the feeling of sacrifice is the highest degree of truthfulness. The one who does not care for death kills with himself every suspicion, blemish of reputation, dissemblance, and deception.

And true feeling like that plants in the soil of truthfulness and is watered by sincerity. And this must bear the fruits of the perpetual goodness for the people of rightness. If death was a necessary hit that cannot be escaped then you should replace this short life with general benefit and eternal goodness. By Allah, it is indeed an excellent bargain and a commerce that will never fail. The best kind of death is sacrifice and the best sacrifice is to sacrifice the mortal body for the sake of immortal benefit.

And the martyrs do so for the sake of reforming the nation or liberating it from the capture of the oppressors. The master of those martyrs is Imam Hussein ibn Ali (PBUH). He and his companions revived the glory of the Hashimites, the religion of Muhammad (PBUH&P), the sciences of the Quran, the rituals of Islam, and Arab's morals in their resistance to oppression and debauchery. So that, his speech never changed, his conduct never differed, his determinations never lacked, and his movement never slowed. He never wasted his and his companions' interests for the sake of satisfying his enemies. Such a lofty and strong psyche became like the magnet that attracts his likes who are characterized by sincerity and sacrifice. The people who gathered around the paragon of rightness, Hussein, were like him. They sacrificed almost everything and their souls for the sake of religion and believers. When he felt that he will be encountered, besieged, and inevitably killed in Karbala he permitted his relatives and companions to leave him because it hurts him that others die be-

cause of him[1]. Then he permitted his relatives and companions to leave him because the enemies did want other than him. So that he renounced his allegiance off them. He said talking to them:

"I praise Allah perfectly, and thank Him in tribulation and affluence. O Allah, I thank You for You honored us with Prophethood, taught us the Holy Quran, and made us completely versed in religion, and gave us hearing, sight, and hearts and made us thankful. Indeed, I do not know more loyal nor better companions than my companions. And I do not know a household more dutiful and closer than my household.

May Allah reward you with goodness. Do know that I have permitted you to leave and you are free to abandon my allegiance and you are free from blame. The night has

---

(1)- In the second volume of *al-Aqd al-Fareed* "When ibn Sa'ad lodged with Hussein and Hussein knew that they will kill him, he talked with his companions. He thanked and praised Allah and said "You see the state into which I get. And this world have changed and masked, and its favors have been gone. It has nothing left only what is like the residue of a bowl and a humiliated life like the unhealthy pasture. Do not you see that the right have been forsaken and the wrong have not been left. The believer wishes to meet Allah. Indeed, I see that death is happiness and living with the oppressors is humiliation and regret...."

come so take advantage of its darkness and leave us....etc"

His brothers, sons, nephews, and the sons of Abdullah ibn Ja'far said "Should we do that to stay alive after you are dead? May Allah never make us do that." Hussein said "O the sons of Aqeel, the death of Moslem is sufficient. You are free and you can leave me." They said "Glory be to Allah, what will we tell people and what will they answer us? We left our master, chief and cousin and we did not shoot an arrow, thrust a spear, fight with swords, and we do not know what did he and his companions do? By Allah, we will not do that. We will sacrifice our lives, money, and family. We will fight with you until we face what you face. And Life after your death is ugly."

Moslem ibn Aosaja said "Will we leave you? What apology will we make in front of Allah with regard to fulfilling your duty? I will thrust my spear in their chests and kill them with my sword as long as I can hold a sword. And if I do not have any weapon I will throw stones at them. By Allah we will not leave you until Allah knows that we have honored the son of the Messenger in his absence. By Allah, if I come to know that I will be killed and brought to life

again; and burned and brought to life again; and my ashes will be scattered in the air and all this happen with me seventy times, I will not leave you. How would not I do that as long as I will die just once. Indeed, this is the self-respect that will last forever."

Zuhair ibn al-Qain stood and said "By Allah I would like to be killed then brought to life, then killed again a thousand times so Allah will save you and your family by that."

Other companions said things like that and Hussein rewarded them with goodness.

It is narrated that a man came and entered Hussein's camp and went to one of his companions and said "I have the news of your son. The Daylamites have captivated him so go with me to rescue him." He said "To do what? I sacrifice him and myself for Allah's reward." Hussein said to him "Go, you are free to abandon my allegiance. I will pay your son's ransom." He said "How impossible to leave you. And what will I do afterwards? Will I ask the caravan about you?! By Allah, this will never happen and I will never leave you."[1]

---

(1)- See *al-Irshad* and *Maqatil al-Talibiyen* and others.

The Messengers of Peace and the Harbinger of War

Shimr, the Kharijite, came to Karbala with evil intentions. He was the harbinger of war. He gave the worst and harshest instructions of ibn Ziyad to ibn Sa'ad. Ibn Sa'ad considered him a surveillant. Therefore, he changed his mind in order to dismiss the accusation of being loyal to Imam Hussein and to achieve his greeds in the governance of Ray. He moved his army near Imam Hussein on the bank of al-Alqami river. He ordered Omar ibn al-Hajaj to guard the river just like what Mu'awiya did in Siffin battle. He began to demonstrate his encounter with Hussein acting like the firm Kharijites to be close to ibn Ziyad. He was never convinced of all what happened and he moved his own army toward Imam Hussein and took an arrow from Duraid and put it in his bow and shot the camp of Imam Hussein and said "Do testify before the Emir that I am the first one to shoot Hussein." The flatterers considered this as the easiest way to get closer to the persons in authority. Therefore arrows were shot at Hussein's camp. Then, Hussein said to his companions "O generous people, stand now. These arrows are their messengers," -meaning that the

enemy began to fight other than obeying the principles of the Quran and the Sunnah therefore we can do nothing other than waiting for a while until they get calm. And if they refuse waiting for us, then we have to defend our holies and sanctities following the paragon of the generous people when they give up hope of peace.

Around Hussein's Camp

When Hussein became sure that the enemies forbade not one another any wrongdoing that they did -because they wanted to punish and torture him- he began to defend his family and caravan waiting for the hour of his martyrdom. But he discovered that his camp was in the most arid area, arid of the means of defense. There were some bad men from Kufa who followed Shimr al-Dhababi to satisfy their greeds of getting the presents and leftovers of the presidents' tables and to take some worthless spoils. They had no weapons other than stones and audacity. Hussein's camp was exposed to the danger of those people. Unlike the chieftains, those mean inferiors do not adhere to the Arab morals. Therefore, Hussein went out of his camp to find a better place for defense.

He searched the lowlands and the highlands and reached a series of plateaus and mounds that fit for tents and families. Those mounds and hills were lunate and that area was called al-Hir or al-Ha'ir. But this area benefits the one who has water, ammunition, and supplies and as for that who does not have such -like Hussein (PBUH)- then he is just acting as if he intends to commit suicide and to lead his family to death. That is because the enemy can besiege them through the eastern entrance and thus they will die from starvation and thirst in a short time. But Hussein found a rectangular mound next to his mound which was a better fortification. There were other mounds at the north and the west of this mound that protect from the enemy by help of some bowmen of Hussein's companions if they hide in them. What remains are the southern and eastern sides that Hussein and his companions can defend, and from these sides they encounter the enemy. Therefore, he moved his caravan to this area and it is now known as "Khemagah" meaning the place of tents. Thus, al-Hir separated between them and the enemy. He ordered his companions to put the tents one near the other

and to burn fire on canes and firewood. And they dug a ditch at the back of the tents. Hussein prepared the means of defense in his camp. And he waited for relief whenever it became more difficult.

The Thirsty Are Next to the Shari'ah[1]

People are used to observe some ethics of wars no matter how much the warriors are harsh and wicked. Some morals like their avoidance of killing women and innocent people and avoidance of preventing food and water. Nowadays, the governments observe these morals respectfully and consider committing such a thing as the worst crime. Like other ideologies, the Islamic Shariah prevented besieging the innocent people; assaulting women; and preventing the innocent people, women, the sick, the captives, and the children from food or water because they are free from what their men -the fighters- have done. And our Shariah prevented from slaughtering an animal as it is thirsty.

---

(1)- It is a place on the bank of a river from which people drink water or take water for drink.

The Sunfianic party committed all these crimes and oppressions because they were seething with anger against Hussein and his household (PBUT).

Let's also mention what happened in "Yaom al-Dar", the day when Al-Muhajireen and al-Ansar revolted against Uthman and besieged him. They wanted him to deliver his cousin "Marwan" then he called for the help of Ali (PBUH) and complained to him about thirst and other matters. At those days, Ali closed his door and sat on the fence. Therefore, he sent to him his two sons, Hassan and Hussein (PBUT), and his bondman Qanbar. They carried water for him as he was besieged, they protected him from the public and they put up with injuries and embarrassments just for the sake of him. On the contrary, Mohammad ibn Abi-Bakr and his companions climbed back the wall of Uthman's house and happened what everyone knows.

While the astute, Mu'awiya, rumored this matter in Sham contrary to the fact in order to send them to fight Ameer al-Mumineen. He spread among them that Uthman was killed as he was thirsty because Ali prevented them from

water. Thus, he went to the Shari'ah and took control of it and prevented the Iraqi from it. Ali (PBUH) sent the heroes of Iraq and they took control of the Shari'ah then Ali allowed the two sides to drink from the water. His generous self prevented him from requiting them with the same of what they did. He said "No, I will not prohibit you from what Allah has made lawful for you." Ibn Ziyad renewed this heresy and ordered the armies to prevent Hussein from the water. He circulated his lie and wrote to ibn Sa'ad "Do prevent Hussein and his companions from reaching water. Never allow them to drink a drop just like what he did to Uthman the devout and virtuous man..."etc. Though, it is Hussein who delivered water to the house of Uthman and bore its difficulties. The paragon of virtue, Hussein, and the paragon of magnanimity, Ali, will not prevent drinking water for any creature. If it is so, then why dozens of women and a group of children and sick people were prevented from the permissible water?! Islam and humanity are free from this heinous oppression.

Ibn Ziyad prevented Hussein, his companions, and his household from water for three days. In August, the blistering month, they were unquenchably thirsty. They were in an area far from water and grass. The horses neighed as if they were asking for water. Women clamored for water and children slept and woke waiting for water. The newborn cried because women could not nurse him. They were looking at the running water and the enemies -who embrace Islam- prevent them from it. All these harsh oppressions happened because Hussein (PBUH) did not pay allegiance to the oppressors which results in obliterating the Prophet's (PBUH&P) book. And Hussein were as if he says "O enemies, you can confine me in this large space but you cannot constrict the borders of my sublime principle and general aim. And you can kill me, my companions, and my children but you cannot kill my call, matter and thought as long as I am and the Muslims are alive.

The Imam's Interest in Exhortation and Advice

The life history of Imam Hussein is a series of proofs that he has good thought concerning people. He had high expectations in the people of Kufa. But this is changed because of the bad events that occurred in the suburbs of Kufa and the signs of change of the Bedouins and the urbanites for the sale of the slightest greeds. He revealed the true secret from the depth of the real truth in his immortal speech "People are slaves of this world. And religion is just like a morsel on their tongues which they keep it as long as it benefits them. And if they are examined by distress then the religious people will be very few." The messengers of reform and the Imams of guidance are used to make their proof clear for the riffraff and the naïve people so that:

﴿لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَن بَيِّنَةٍ﴾

"he who perished might perish by a clear proof and he who survived might survive by a clear proof. (Quran, 8:42. Pickthall)." And thus the disobedient will no longer be powerful. Hussein, the man of guidance, did his best to en-

lighten their thoughts by arguments and proofs and to warn and notify them by messengers and sermons. The majority of his enemies were the worst of people who worshipped evil. Those people never consider the right, in fact they only consider money and power. Therefore, the man of faith, Hussein made a vivid demonstration of his proofs when he became sure that they will not allow him to go back. He wore the Prophet's (PBUH&P) turban and clothes, carried his sword, and rode on his camel or horse and went out to the enemy resembling his grandfather the Prophet (PBUH&P). His lineaments made him the very image of his grandfather. This shape was an unequivocal evidence to announce his right in being the successor of his grandfather instead of the tyrant of Sham if only they can apprehend. Their devils knew that this demonstration will serve Imam Hussein especially if he finds some noble people. He reminded them of some verses that are revealed to his grandfather. But they made noises and raised cries to prevent their people from hearing Allah's speech that is said by Allah's representative -and he is the son of the daughter of the Messenger of Allah (PBUH&P)- in the shape of the Prophet.

The paragon of glory, Hussein, did not lose his opportunity and asked them to listen to him but they refused stubbornly. He shouted aloud and said "O people, do lend me your ears, and listen to my advise carefully so that no one may blame me. If you just become unbiased you will be happy. And otherwise, resolve on your affair then let not your affair be a worry to you but then should execute your plans against me without delay. Surely my guardian is Allah who has revealed the Book (the Quran), and He supports the righteous."

When silence overcame the place and their noise was deadened, he gave a speech. He praised and thanked Allah and asked Allah to confer blessing upon the Prophet. There was not any person as eloquent as him. Then he said:

"O people, trace back my ancestry, and see who am I? Then return to your inner selves and admonish them and think: Do you have the right to kill me and to profane my sanctity? Am I not the son of your Prophet's daughter, the son of the one whom the Prophet entrusted with his will

and the Prophet's cousin who is the first believer in the Messenger of Allah and what was revealed to him from Allah? Is not Hamza, the master of martyrs, my uncle? Is not Ja'afar al-Tayar, who is flying with two wings in the Heaven, my uncle? Did not you hear what did the Prophet say about me and my brother: 'These are the masters of the youth of Heaven'. So if you believe what I say which is the truth, and by Allah I do not lie because I know that Allah loathes the liars. But if you accuse me of lying, then there are persons among you whom you can ask about that: ask Jabir ibn Abdullah al-Ansari, Aba Sa'eed al-Khudari, Sahl al-Sa'edi, Zaid ibn Arqam, and Anas ibn Malik to prove to you that they heard this speech from the Messenger of Allah (PBUH&P). Will not all this prevent you from killing me?..... "If you doubt that or doubt that I am the son of your Prophet's daughter, then by Allah there is no son of a Prophet from the far east to the far west other than me. Woe to you, do you revenge on me for a person that I have killed, or for money that I have spent lavishly?....then he shouted: O Shabth ibn Rib'iee, O Hajjar ibn Abjur, O Qais ibn al-Ash'ath, O Yazeed ibn al-Harith, and O Amr ibn

al-Hajaj have not you written to me that: 'the fruits have been ripe and the lands have been green and if you come you will have huge armies.....'"

The son of Ali (PBUH) made an eloquent and convincing speech, but there was no just man among them. On the contrary they answered coldly saying "We do not understand what you say, do obey your cousin (Yazeed) and if you will not, we will never leave you." Their answer was harsh, dyed with impudence, and embedded with arrogance and deviation toward conceit and falseness. The paragon of highness, Hussein, answered them saying "No, by Allah I will never surrender to you like the subservient, and neither obey you like slaves. Allah, his Messenger, and pure and immaculate people refuse that. We will never prefer obedience to the low to the death of the generous." In spite of that, the demonstration of evidence was not in vain. As the evening wore on, many chivalrous and magnanimous fighters went to Hussein's camp showing regret.

Hussein Announces his Death to his Sister

Zainab[1], the sister of Imam Hussein, has considerable importance and a major role in in the movement of Imam Hussein (PBUH). Women like her are rare among the Arabs who helped men and participated them in their glorious history. She accompanied her brother in his perilous journey intending to participate him in rendering service to the religion and spreading its principles. She was serving men in her right hand and fulfilling children's needs in her left hand. She did all that with indescribable verve.

---

(1)- Ameerul Mumineen (PBUH) has two daughters called Zainab. One of them is nicknamed Um Kalthum and the elder one is the Lady that attended al-Taff battle. When ibn Abass mentions her, he names her Aqeelat Bani Hashim. She was born after two year of Hussein's birth. Her cousin, Abdullah ibn Ja'afar married her after the death of her sister during the reign of Uthman or Mu'awiya. She was the pivot of the circle of the family in the Hussein's camp.

Lisan al-Mulik wrote a comprehensive biography of Sayyida Zainab in his encyclopedia *'Nasikh al-Tawareekh'*.

It is mentioned in *al-Khairat al-Hissan* and other books: Someday Medina faced famine and therefore Abdullah ibn Ja'far went to his piece of land in Sham. His wife, Zainab, had bore hardships and evoked bad memories of sadness and sorrows of this road since the time of Yazeed's capture of the Prophet's household. Therefore, she died in the mid of Rajab in 65 AH. She was buried there in her known shrine.

Others said that this grave belongs to Zainab al-Sughra –Um Kalthum- as it is carved in the stone on the grave. And they noted that Zainab al-Kubara -Sayyida Zainab- passed away in Egypt and she was buried in the known shrine in Qanatir al-Siba'a in Cairo.

As long as they are relaxed and active, women can do things that men cannot. But if they are broken-hearted they will be like a glass or thinner than the glass and their break will not be splint. Therefore, the Prophet (PBUH) enjoined people saying "Be gentle to the glassy flasks, meaning womankind." He described them as glass because they need good care.

Careless of the enemy, besiege, and thirst, the daughter of Imam Ali (PBUT) met the needs of Hussein's caravan. When she sees the bright-face of Imam Hussein smiling she becomes hopeful. The more hopeful the person gets, the more active and hardworking he becomes. The smiling bright-face of the leader has a significant influence on the strength and verve of his partisans. At the night before Hussein's murder, she entered his tent unawares. She saw him polishing his sword and saying:

O time, what a bad friend you are

At the sunrise and before the sunset

Many a companion or a benefit seeker have killed

And this means that the time has many deceased or killed persons in the places where the sun rises or sets, so woe to it.

Zainab panicked when she heard her brother uttering these verses. She knew that her brother had lost hope in life and in making reconciliation with the enemy and that he is certainly killed. And if he is killed, then who shall protect her? The family and the children were in a desolation and under the open sky. And the arch enemy was awaiting the turns of fortune in order to hurt them. Because of this and that, the sister of Imam Hussein shouted loudly calling her brother. She visualized what will happen to his family and caravan after his death. She said "Today, my grandfather, father, mother, and brother died." As she could do nothing anymore, she went out and fainted. Hussein put her head in his lap and cried until his tears fell on her face and she woke up. She became happy at the sight of her brother and he consoled her -and some of the consolation is hiding of the fact. He said "O my sister, the

people of the earth will die, and the people of sky will not stay and nothing remains save the face of Allah. My grandfather, father, mother and brother died and all of them are better than me. Therefore, do not allow the devil to take your patience away." He remained beside her until he appeased her by his high spirit and stopped her tears by his kind speech.

At that position, there was a hidden secret. Zainab, who could not hear the illusions of killing her brother while he was alive, showed great endurance when her brother and relatives where decapitated. She saw his and their heads raised on spears and others' children were playing with them. Ibn Ziyad and Yazeed were hitting Hussein's front teeth with stick as well as other calamities that even strangers cannot look at, then how would it be with the relatives?!

If only I knew, what changed that tender heart to a heart harder than stones?! In the full sense of the word, Zainab was the sister of Imam Hussein. No wonder if the mistress of Taff shared her brother Hussein (PBUH) in distresses and

pains. She shared with him the honor and heritage of her parents in terms of shape, morals, and speech.

In spite of her kind emotions and quick sensation she could change her mood and control herself. Because Hussein (PBUH) revealed to her the secrets of his uprising and the outcomes of his movement and that she has to shoulder the burdens of martyrdom and its outcomes and distresses for the sake of supporting the religion and reviving the Shariah of his grandfather and the rituals of his glory. He kept walking until he reached the place of his martyrdom in Karbala. She has to act on behalf of her brother in fulfilling his tasks and conveying his argument in terms of enduring distress, giving sermons, and suffering from pains all along the journey from Karbala to Kufa, and then to Sham. She has to keep the secrets of his martyrdom and to call for his mission every time and everywhere. She tried to take advantage of the least opportunities. He accompanied her everywhere but he was on the top of spears. He was a sermonizer through his state impaled on the point of a long spear and she was a sermonizer with her tongue.

Racing to Heavens

Racing for benefits is an instinct in the livings in which they neither leave nor be blamed for. It may lead to a struggle between persons and between kinds. But as for the sage, racing to death cannot be accepted unless for sublime aims that are more important than their lives in their doctrine. Moreover, if he believes that he will obtain perpetual happiness and pleasures that are better than all what he has is this life.

In the history of invasions and Jihad, there are such people who prefer death to life. Among the companions of the Prophet (PBUH&P), there are men who have been true to their covenant with Allah. They raced to fighting with the Prophet because they believed that nothing separates them from the eternal Heaven and the highest Paradise but few hours, or few dates they eat, or few attacks. This is the noblest race, the finest death, and its emblem is the strongest evidence of belief and virtue. History does not register a group that races to death, to Heavens, and to spears like Hussein's companions.

Hussein has tried them and tested their determination. He got their absolute test. His tests resulted in pure and sincere companions who fought bravely. No upriser could have such companions. There is no exaggeration when Hussein described them saying "Indeed, I do not know more loyal nor better companions than my companions. And I do not know a household more dutiful and closer than my household". Choosing Hussein's companions was mainly credited to his careful selection and fulfilling his duties of Imamate and leadership. Leader's fulfilling duties leads to partisans'; and his adherence to his straight principles leads his partisans to adhere to principles, way, and aim. Hussein's tents -of his family, children and companions- were just stable and firm and could not be separated. Everyone of them was the mirror of his master, Hussein, in terms of deeds and speech. They sacrificed themselves for him and he wished to die before them. Eventually, they could convince their lord to fight before him. One after the other, they led a moralistic fight wearing military uniforms. They announced Imam Ali's principles and spread Hussein mission in order to guide the ignorant

people and to give lessons to the unbelievers and to awaken the heedless ones. In order that mankind might have no argument against Allah. And Allah in sufficient for the believers in fight. And if they die then their destination will be just like those of the Prophets and reformers in rest and happiness, Heavens and good pleasure. They will be relaxed from this mortal life and will be happy by gaining an immortal happy life. This life does not last for a living and no creature will stay on earth. Therefore it is better for this mortal body to be an immortal sacrifice and a dowry for the life of this nation.

The group of Imam Hussein was just like glasses full of the feeling of sacrifice. They wore their hearts on their shields and went hurriedly to sacrifice their souls. Whenever Imam Hussein permits one of them to fight he farewells him as if he will never return. They were flying like arrows from his tent to the enemies in order to save the holy aim. They were reciting eloquent poems and clear evidence that lift suspicions for the near and the far, and the present and the absent. But the listeners were deaf, dumb, and blind, they were void of wisdom. They could think of nothing

save the dirhams (money) and stick (punishment) of ibn Ziyad. Neither advice nor evidence shall deter that he who does only care for sword and bread.

Yes, advices shall avail if there combined with greeds and evidence shall guide if its combinted with swords. Thus, Hussein's companions found no answer save the swords and spears and they were killed ruthlessly:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ ﴾

"Think not of those who are slain in Allah's way as dead, Nay, they live, finding their sustenance in the presence of their Lord" (Quran 3:169. Yusuf Ali). They were alive by their souls and by their glorious history. They had a good report in later generations and they had followed the paragon of the precedents.

The Prophet's Lookalike Murder

The Arab and foreign scholars of the different nations believed and are still believing that the habits and characteristics are inherited by marriage and relationship. The son inherits from his parents and his grandparents their intellectual abilities and moral attributes just like their features, habits, and diseases. The modern science has proved that the similarity of shape is just like the similarity of morals. Therefore, the family that loses its chief searches for his lookalike and gather around him because they hope that his lookalike will repeat his achievements. Though, the deeds are the outcome of the results of morals. The child who resembles his forefathers physically and morally is more likely to repeat their feats and exploits. All the time, the Prophet's household were sorry for his loss. His loss meant losing every glory. This lasted until Hussein ibn Ali begot a child who resembled his grandfather in terms of appearance, morals, and way of speech. They centered all their hopes and wishes in him. Whenever they remembered the Prophet (PBUH&P), they looked at him. He was given the appellation of the Prophet's lookalike. As he

grown up, the Prophet's beauty and perfection grew with him. As well, their hopes grew bigger around him. The Prophet's household played with him like a child admiringly. When he recited a verse of the Holy Quran or a Hadith, he resembled the Messenger of Allah (PBUH&P) in his speech and posture. In addition to the Prophet's resemblance, he was the namesake of his grandfather Ali (PBUH) and he resembled him in terms of bravery and rigid adherence to rightness. And what proves that is when Hussein (PBUH) said "As if I saw a knight approached to us and said: this caravan are walking and death accompanies them." Ali ibn al-Hussein said "O father, are not we on the right path?" Hussein said "By that to Whom all creature shall return, yes we are." Then Ali said "Then we will not care for death." He was just like the planet of dawn in Hussein's caravan glowing with beauty and his family were looking at him.

But the besiege and sadness suffocated him that he could not find a way out other than death. Therefore, he went to his father and asked him the permission to fight but he was broken-hearted because he knew how much his fa-

ther is hurt by this speech. The master of al-Taff has unbendable perseverance and was steadfast is his speech and action but when his son did that he lost part of his steadfastness concerning his son. And by Allah, he permitted him but he was just like the one who intends to hurt a girl emotionally. Ali hasted toward the enemies and his father's eyes followed him shedding tears accompanied by sighs. On account of that, women began to wail and his mother was weeping over him impatiently because she lost the center of her hopes. Imam Hussein shouted loudly saying "O ibn Sa'ad, may Allah sever the ties of your kinship just like what you did to mine and that you did not observe my kinship to the Messenger of Allah."

However, Ali ibn al-Hussein went out as if he had the face of the Messenger of Allah and he wore the Messenger's turban, carried his weapon, rode his horse, and spoke like him and said:

I am Ali ibn al-Hussein ibn Ali

We, by the house of Allah, are closer to the Prophet

By Allah, the bastard shall not be our governor

He meant "I am the perfect paragon of the Messenger of

Allah (PBUH&P) in appearance, conduct, and lineage. I am the souvenir of my grandfather Ali. I am the lookalike of the Prophet. My father -Hussein- is the grandson of Prophet. My grandfather -Ali- is the Prophet's Message custodian and his brother. We are all the relatives and the household of the Prophet whom Allah removed impurity far from us and purified us thoroughly. Because those who are akin are nearer to each other in the book of Allah then we are worthier than anyone else with regard to the succession to the Prophet (PBUH&P). After this clear evidence, we have no right to give the principles of our grandfather's religion to the son of a bastard." The bastard is the one whose considered the son of his illegitimate father. Obaidullah ibn Margana was considered the son of Ziyad and Ziyad also was considered the son of Abu Sufain contrary to the Prophet's speech: "The son belongs to the legitimate father (the husband of the prostitute) and the adulterer is to be stoned." Will it be legitimate in the Shariah of honor and the religion of justice to be under the orders of a bastard who is the son of a bastard?!

The guy fought the army of Kufa like a lion who attacks the sheep. After he assailed them he went back to his fa-

ther and said "Thirst killed me." His father said "O dear have patience, before the night the Messenger of Allah will quench your thirst by his perfect glass. Be patient, my beloved one, for it will not be long until your Grandfather gives you a drink with his best glass." He kept fighting them until ibn Murah al-Abdi looked at him and said "I swear that I will bear all Arab's sins if I do not bereave his mother of him if he carries another attack out." As he was attacking them and declaiming verses of poetry, al-Abdi hit him and killed him. He cried "O father, peace be upon you. Here is my grandfather, he has quenched my thirst by his perfect glass and he greets you and says to you: haste haste to us." Then, he took a breath and his soul went out. Hussein went hurriedly to him and cried "O son, may Allah kill the people who killed you. How could they commit such a crime before Allah and how could they sacrilege the sanctity of the Messenger. O son, there is no worth of life after you."

Afterwards, he said to his young supporters "Carry your brother to the tent." He was the first martyr in Hussein's army. He deterred the women of religion to go out to his place of death without putting scarves on:

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

"Indeed, we belong to Allah and indeed to him we shall return".

The Regret and Martyrdom of al-Hur

Who studies and examines people's psychological states will find that the good people fall into two categories. The first is that who wants to fulfill his self-interests on the condition that he keeps his creed and those are many. The second type is better than the first which are those who consider reviving their creeds before their personal interests. At first, the state of al-Hur ibn Yazeed al-Riyahi was like the first type's. He respected Hussein -the son of Fatima- because he claimed that Hussein will inevitably make reconciliation with the strong authority of the Umayyads or that they will allow him to leave their lands. Thus, he will not be burdened with sin for fighting Hussein and will not lose the gifts and promotions of the Umayyads. Therefore, he walked along side with Imam Hussein showing toleration, respect, and politeness. The harsh demonstration of Kufa Army and the moral and religious demonstration of -

the paragon of virtue- Hussein illuminated al-Hur's thought and aroused his emotions. He elevated himself to the highest level of loving happiness and martyrdom. He went to ibn Sa'ad and said "Do you really want to fight this man?!" Ibn Sa'ad said "Yes, and the least of it is to decapitated heads and to sever hands." Al-Hur said "Are not you satisfied with what he had offered you?" He answered him saying "If I were to decide I would have been satisfied, but we have to obey the orders of your Emir." Al-Hur went back shuddering and shaking with fear because he felt that he was the reason of besieging the Imam.

The person who used to accompany him said to him "Your behavior is suspicious! By Allah, if someone asks me about the bravest person in Iraq, I would say your name. What is wrong with you?" Al-Hur said "Woe to you, I am between two choices: either to choose Heaven or to choose Hell. By Allah, I would not prefer anything to Heavens even if I would be burned or cut to pieces." He said that and rode on his horse and went to Hussein immediately.

He met accidently with Qura ibn Qais and said "O Qura, did you water your horse?" "No," Qura said. Qura thought that al-Hur wanted to go away from the battlefield or to leave the fight and he did not want to be seen by anyone. Qura said "By Allah, if he told me about his intentions I would go with him to Hussein."

Slowly, al-Hur went to Hussein. He did not do that because of fear, but rather because he was ashamed. Until he became close to him he said "O the son of the Messenger of Allah, may I be a sacrifice for you. I am the man who prevented you from going back, annoyed you and forced you to stay here feeling unsafe. I did not think that they will reject your suggestions. By Allah, if I knew that they will do what they are intending to do now I would not have done all what I have done. I repent to Allah for what I did. Will Allah accept my repentance?" Hussein said "Yes, Allah will. Come down." "Keep me fighting on my horse better than fighting them on foot. I will fight them on my horse as long as I can and dismounting is the last thing I do," al-Hur said. "May Allah have mercy on you, do whatever you like," al-Hussein said.

Afterwards, al-Hur shout loudly at the army of ibn Sa'ad and said "O the people of Kufa! May your mothers be bereft of you, you called this righteous man to support him but now you are submitting him to the enemies. You wrote to him that you are ready to be killed for his sake, but now you are fighting him. You finished up his patience and besieged him from all sides preventing him from going to any of Allah's vast lands. He is now just like the captive in your hands. He cannot neither benefit nor defend himself. You prevented him, his women and children from the running water of Euphrates that the Christians, Jews, and Magians drink from. The dogs and pigs wallow in it and the progeny of Muhammad are extremely thirsty. What an evil act you have commmited toward the Prophet's household? May not Allah quench your thirst on the Day of Thirst (Judgment)." They kept silent that you could have heard a pin drop and they were dumbfounded. He received no answer. Rather they shot arrows at him. He attacked them declaiming:

I am al-Hur the host of the guest

I will strike you down feeling no inequity

He fought them bitterly and bravely until they killed his horse and gathered around him. He kept fighting them after he dismounted his horse until he was severely wounded. They threw him down. He shouted "Peace be upon you O Aba Abdullah". Imam Hussein elegized him saying "You are a free man just like the name given to you by your mother -al-Hur (the free man). May you receive abundant blessings and the best eternal dwelling."

The Most Apparent Religious Demonstration

Describing Hussein as the sign of rightness and the paragon of peace etc., is not an exaggeration. The truth is to be told that Imam Hussein was the paragon of rightness and the paragon of Islam in all of his states, deeds, and speeches. He reflected Islam just like the mirror that reflects the light of the sun. No wonder, the reformer who intends to establish rightness must be the paragon of rightness in all of its levels and phases. Hussein ibn Ali became the paragon of rightness in his uprising. He expressed rightness in his letters, sermons, sayings and states. He prioritized the importance of religion rather than the importance of residence and country. He chose the sanctity of Allah, his Messenger and the Messenger's household before his own sanctity. He responded to the call of those whom their loyalty and call cannot be trusted. He sacrificed his beloveds and the best persons among his tribe for the sake of his nation. He confined his freedom to protect the religion's principles. He did his best and made strenuous efforts to advise the enemies of religion and lastly he sacrificed himself and the most valuable things for the religion.

He did all that to remind them of Allah and to guide them by Allah's book. Then the time of presenting the most apparent religious demonstration -which was the time of the noon's prayer on the tenth of Muharram- came. Hussein was not of those who forgets or pretends to have forgotten the fixed-timed prayer though it was in the most critical moments. He took after his father -the man of belief- who did not delay his prayer in the hardest time of the night of Siffin battle. He performed his prayer as the two sides were fighting and when they blamed him for this he said "Are not we fighting to perform prayers?!"

Hussein acted like his father, like father, like son. When Abu Tumamah al-Saidawi called to prayer, he performed the prayer of fear in a Qasr[1] form. In spite of asking the enemies to stop fighting for a while, their arrows were shot at Hussein and his compaiosn while they were performing prayers.

Will Imam Hussein be afraid of being killed in his prayers while his father was killed in his prayer niche?! Will his com-

---

(1)- Qasr means reducing the number of genuflections of a four-genuflections prayer into two only, in the times of fear and travel.

panions be afraid of death if they are racing to it like the hungry people who race to plates of food?! They prefer to die in Allah's cause with the son of the Messenger of Allah (PBUH&P).

The prayer of Imam Hussein was the most apparent demonstration of his devotion to Allah and his adherence to the Shariah. The demonstration was thouroughly void of any suspicion and blemish. These Husseini demonstrations revealed his enemies' bad morals and their inhumanity. The fear prayer among those opponents proved their bad intentions and their underestimation of the Islamic Shariah. If it could not abolish the charm of the enemy, it was able to convey Hussein's argument even to those were absent. That is because the enemy was encountering Imam Hussein's uprising under the pretext of religion. They were alluding the simple and the idiot people saying that Yazeed is the successor of the Prophet because many Muslims pledged allegiance to him, and that Hussein is fighting his caliph Yazeed for the sake of worldly benefits, therefore Hussein must be killed or forced to pay allegiance to his caliph Yazeed. The name of religion might seduce the common people though it is intending to erase the reli-

gion. The people of wrong justified their deeds by the weapons of rightness against the people of rightness and thus the common people were seduced. This is the same way that the Kharijites were deceived by tying copies of the Quran to the ends of spears on the pretext that Amee-rul Munineen was contradicting religion. Which religion is this? Is it the same religion that was established and straightened by Ali's services, battles and knowledge? Shimr and his ilk were among those Kharijites and they acted like their antecedents. They distorted the facts of religion by means of deceptive demonstrations. They used the name of Islam in order to achieve their intentions to-ward Hussein (PBUH). But Hussein's performing of prayer, in the hardest times and the most difficult situations among swords and spears in the middle of enemies and death, was an effective way to disclose their slyness and decep-tion. They did not give Hussein and his companions respite to perform prayers while the religion makes obligatory to respite the worshippers. Worship is the shibboleth of the monotheists. How will they apologize to the Messenger of Allah in the Day of Judgment after this?! Did not they see his flower -Hussein- praying for Allah and turning toward the Kaaba with his Muslim companions? Will not the prayer

be respected while it is Allah's sanctuary? Did not they hear Allah's saying:

﴿ وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا ﴾

"And do not say to one who gives you [a greeting of] peace: You are not a believer". (Quran, 4:94. Sahih International). Hussein companions left their weapons aside and and gave the greeting of peace in Islam, they asked for a respite to performing prayers. Will there be a better demonstration of rightness and religion than this? But the hearts of the enemies of Hussein became hardened after that, being like stones or even harder so that the religious demonstrations or the humanistic emotions could not influence them. The only things that influence were sword and bread and both were in the hands of the enemies of guidance and:

﴿ وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ﴾

"Deem not that Allah is unaware of what the wicked do." (Quran, 14:42. Pickthall).

The Slain Baby

If the holy Quran described the sacrifice of Abraham as "great sacrifice" because his imprints are still found in Hajj and Islam, then the last demonstration of Imam Hussein had a big influence among his moral struggles in revealing the inclination of the Umayyads. In brief, when Hussein's camp ran out of water and the thirst became very hard on his family until the breasts of the nursing mothers as well as their eyes became dry, he took his little baby boy whose name is Ali or Abdullah to get him some water. He went to them in that holy infallible shape saying "O people, if you claim that we are wrongdoers, then what is the sin of this baby? You see him dying of thirst. He is just a baby that neither commits nor knows anything. Woe to you, do quench him with a sip of water because his mother's breasts have been dry." They blamed each other. Some of them said "We have to water the baby because ibn Ziyad ordered us to prevent the old people from water not the babies. Religions and emotions have excluded the little children from any crime or revenge even if they were descendants from the disbelievers."

Others said "Hussein has reached the highest level of necessity and thirst. So that if you have patience for moments he will surrender and yield to you."

Ibn Sa'ad became afraid of the long discussion of his soldiers and feared that they will rebel against him so that he said to Harmalah "Do end the discussion of the soldiers." Harmalah was one of the hard-hearted bowmen. He knew the real intentions of ibn Sa'ad and threw an arrow at the baby and hit his neck. Hussein took his baby's blood in his hand. Whenever his hand became full he threw the blood to the sky saying "O Allah, do not make it less important than the young camel of Saleh."

When the baby felt the heat and pain of the iron he opened his eyes and looked at his father and began fluttering like a decapitated bird. His soul flew to the Utterly Just the Most Exalted complaining about his situation. He left our hearts broken and over-burdened with sadness. This matter is a clear evidence to the deviations of those people from the principles of humanity and to their immorality. Hussein became hopeless of guiding them and he

returned disappointedly. His distress in his disappointment might be more influential than his in losing his baby. A girl received him when he returned to the camp and said "O father, perhaps you gave water to my brother?" He said "Take your slain brother." Afterwards, he dug the land with his sword and buried his baby and all his hopes.

The paragon of rightness -Hussein- saved no effort and lost no opportunity in disclosing the secrets of the Sufianic party. Relgions and traditions strictly prevent killing descendants and babies. The narrator of Hadiths narrated that the Prophet (PBUH&P) sent a company and they killed some women and children(1). The Prophet denounced their action strongly. They said "O the Messenger of Allah, they are the descendants of the theists." He said "Are not the best people among you the descendants of the theist?" When Khalid ibn al-Waleed killed children in al-Osaima'a, the Prophet raised his hand until the whiteness of his armpit was seen and said "O Allah, I disavow what Khalid has done." Then he sent Ali to bury them. Since

---

(1)- Translator's note: The Prophet (PBUH&P) used to order Muslims before every fight not to kill children or women and even not to fell trees. But this company disobeyed the Prophet's orders and the principles of Islam.

then, slaying children was not repeated until Mu'awiya's killing children in Anbar and in Yemen when he ordered his governor Bisr ibn Arta'a to do so. Two sons of Obaidullah ibn Abass were among those children who were killed. His followers did that in al-Taff battle ruthlessly. This proved their extreme cruelty and disobedience to the religion. And also it proved very clearly that their intention of revenge was so steadfast that was expressed in their determination to exterminate the Prophet's progeny.

As for the sick Ali ibn al-Hussein, he did not survive because he was young or because his paternal aunt Sayyida Zainab said "He will not be killed until you kill me with him," and not because of the intercession of Hameed ibn Moslem and his ilk. Rather he survived because of his acute disease and the enemy's little hope of his survival. And al-Hassan ibn al-Hassan survived because he was hidden as he was severely injured and thrown on earth. Allah fulfilled his promise to save the progeny of the Prophet of mercy to increase the reformers in the nation and to guide them by the sciences of the Imams.

Thirst and the Murder of al-Abass

The mind boggles whenever it thinks about the bylaws of Hussein's family and his good upbringing of his family and children. They followed him like his shadow and obeyed him unquestioningly even in the hardest times. Nothing can improve the situation of a community like good obedience. It would be no exaggeration to say "Obey the chief even if you hate to and do not disobey him in a matter even if you like it." Were it not for hunger and thirst, hopelessness would not have affected this group. Thus, Shimr was not exaggerating when he said to his soldiers "If they -Hussein and his partisans- reach water they will exterminate all of you." The most powerful weapon against Hussein's army was preventing them from drinking water. Hunger is bearable but thirst is unbearable. As they hear the cries of the sick and the children out of thirst, the braves of the Hashimites are influenced emotionally. How could they, and especially the brave man Aba al-Fadhl al-Abass, see the running water while their swords are in their hands?! He went to his brother Hussein asking him to allow him to fight because he hated life and hated being alive anymore.

Nothing is more beautiful than life if it is full of happiness and pleasure. Rather, if life is void of these two pieces of bliss and full of unbearable pains it would be like a miserable life. If they ended up facing this difficult situation and were unable to console themselves with the respite of time, they will choose to die in order to defeat death preferring it to dying in bed while waiting for death. Death for the sake of defeating it is better than death for the sake of waiting for it. Hussein and his companions did not care for death. Their noble selves drank from the glass of sacrifice and were well-watered from the spring of altruism. The first of those people was Aba al-Fadhl, the eldest among Hussein's step-brothers. He was extremely handsome, absolutely perfect, and was the moon of Bani Hashim, the standard-bearer, and the object of Hussein's hopes to protect his family. Thus, it was very hard on Imam Hussein to allow him fight the enemies. He hopes to make his argument completely convincing and to revive the progeny; and to quench the thirst of the family by fighting them. Therefore, al-Abass had such a high rank that the other martyrs wish to have. The wickedest chief among the

enemy's army was "Shimr al-Kilabi". In spite of his wickedness, he guaranteed safety for Abass and his brothers because the mother of Abass and Shimr were relatives. If Hussein asks the man of magnanimity Abass to bring water he will bring it to the camp of Hussein. Thus Hussein said "Go to those people, and ask for water for the children."

Al-Abass went to the other army who besieged the watering places, they tried to prevent him from reaching water. They urged each other to fight him for fear that he takes water to the Prophet's family. Al-Abass kept fighting them bravely and he scattered their gatherings. In al- Ghathirryeah, a man hid behind a palm tree and severed his right hand. He caught his sword in his left arm and kept fighting without caring for his severed hand. He was declaiming verses of poetry reminding them of Ahlul Bayt's virtues and their kinship to the Messenger of Allah (PBUH&P). Therefore, they hid behind another palm tree and severed his left hand. He became like his uncle Ja'afar al-Tayar defending himself without his both hands. As if they severed Hussein's hands by severing al-Abass's hands. A fighter went close to him without feeling afraid of him and hit him

on his head with a iron shaft. Al-Abass fell and shouted "O brother, help your brother." Hussein could not reach his chief supporter until he drove away the gatherings and soldiers off and said "Now, my back is broken, I have nothing to do, and my enemy is gloating over me."

Hussein's Bravery

Hussein and his companions acted defensively. They were very cautious not to shed blood or to sacrilege a sanctity. He did many things like immigrating from Mecca and Medina, making reconciliation with al-Hur, going away from the road of Kufa, then presenting ibn Sa'ad to ibn Ziyad so that the latter leaves the former and allows him to travel to Persian and Daylamites lands, asking to release himself - Hussein- from the besiege to go to Yazeed in person, sheltering behind plateaus and mounds to protect his family then asking for water by help of his men, interceding by help of his children, sending envoys of peace and advice, and giving sermons....etc and all the other things proved his defensive method. But his enemies were experienced in acts of aggression against them in every place and event. They proved for the Islamic nation that they

wanted to revenge and give vent to their rage harshly and immorally. In the last defensive method he used a military action because he became hopeless of guiding them. And the gates of hopes in life were closed. He saw the deaths of his family and companions and lastly the death of Abass his last hope for life. He became sure that those people will keep preventing him and his family completely from drinking water until they die of thirst. Therefore, when he came back from the murder place of his brother, he fought the men who blocked his road to his camp very bravely. I have not seen a man outnumbered by others having such determination and steadfastness like Hussein (PBUH). After being surrounded by them, he fought until they scattered away like running goats afraid of lions. They ran away like locusts rushing about as he was declaiming:

I am Hussein ibn Ali

I would never surrender

He reminded them of the days of his father in Siffin and al-Jamal battles. The relaters mentioned this bravery astoni-

shingly. He faced things that no brave man has ever faced like: extreme thirst, intimidated family, losing companions and relatives, and ending up alone encountering thousands of fighters. Though, he gave no heed to their large number. In spite of this difficult terrifying situation, he never acted contradictorily to honesty, humanity or religion. By Allah that was a miracle. His situation was the greatest calamity. In his assaults, he was declaiming:

If the bodies were created for death

Then death for Allah's sake is better and worthier

He kept fighting them in groups until they decided to besiege him in a circle in al-Ha'ir. They divided into four companies, a company with swords which were the nearest to him, a company with spears which were surrounding and moving around him, a company with bows and arrows which were on the high mounds, and a company with stones and they were spread among the horsemen. They injured the body of the grandson of the Prophet (PBUH) and many of injuries were in the front part of his body. His skin became just like the hedgehog.

Whenever he bent to fall on the ground, he tried to balance himself on his horse. His mare was thoroughbred. The mare also became weak because of her many injuries. He fell from his saddle on his face. His mare went to the camp neighing and whinnying. Zainab went out of her tent putting her hand on her head and saying "O I wish that the sky gets shut on the earth and that the mountains be crushed". Afterwards she shouted at ibn Sa'ad saying "O Omar, will Abu Abdullah be killed and you just keep looking?" The tears of ibn Sa'ad fell on his beard but he turned his face. Then Shimr came to Hussein urging the soldiers to fight him. Hussein fought them and drove them away saying "Do you gather to kill me? By Allah, I wish that Allah will honor me by humiliating you and revenge for me as you do not sense it. By Allah, if you kill me Allah will make adversity among you. And he will not be satisfied with that until He doubles your severe punishment." He kept fighting them, as he falls and stands, without his mare defending himself and fighting others. When he falls they gather around him and when he stands they just flee.

The Martyrdom of the Imam and his Murder place

Because he kept chasing and countering the knights throughout the fight and while supporting his companions and defending his family, the grandson of the Prophet (PBUH&P) was severely injured. When he reached al-Misanat (dam), ibn al-Numair shot an arrow at him and hit the place between his mouth and jaw. He filled his hand of his blood and said "O Allah divide them, kill them exterminatingly, never leave any of them alive, and never make their governors pleased with them." Then, a man from Kinda hit him on his head. He cut his burnoose. His head bled and his burnoose became full of blood. Hussein said "May you not eat with your hand. May Allah gather you with the oppressors." He threw the burnoose and wore something else on his head. Afterwards, the Kharijite Abu al-Hutoof shot a stone on his forehead. Blood ran on his face. They ran to his murder place. Shimr came with soldiers preventing Hussein to go to his camp. The soldiers grabbed the opportunity to plunder his caravan and his family. At that difficult hour, the family lost their protector. The family's panic aroused Hussein's emotions so that he

lifted his head and saw the uncivil soldiers getting down from the hills heading toward the camp to plunder and steal whatever there is. Hussein's manhood excited him that he began creeping and saying "O the followers of Abu Sufain's family, If you do not believe in any religion and have not fear from the Day of Judgment then be free men in your life. Do trace back your lineage and see whether you are real Arabs or not."

Shimr shouted "O the son of Fatima, what are you saying?" The Imam said "We are fighting each other. Women are not envolved in the fight. Order your ignorant and oppressive people not to assault my family." They accepted that and returned.

The Imam remained on earth with his injuries and they were afraid to commit an unforgivable sin by killing him. Shimr shouted at them "Woe to you, what are waiting? Kill him, may your mothers be bereft of you." They attacked him and Zur'aa hit him with his sword on his shoulder. As ibn Ka'ab came to him with his sword trying to kill him, a boy from his family came beside him. The boy cried "O

the son of the wicked woman, do you want to kill my uncle?" Ibn Ka'ab hit the boy on his hand and cut it. The boy's hand remained hanging with his skin. The boy cried "Ah mother." Hussein hugged him and said "O my nephew, do bear up. Allah will send you to your righteous and pure fathers, the Messenger of Allah, Ali and al-Hassan." Then he said "O Allah, prevent raining on their lands, prevent them from the blisses of earth. O Allah, make them pleased for while and then separate them to divided sects. O Allah, never make the governors pleased with them because they asked us to come to them intending to support us but now they are fighting us."

The number of the infantry soldiers and the knights was doubled. Sinan stabbed him with his spear and said to Khouli "Decapitate his head." Khouli feared that. Sinan said "May Allah weaken you." He dismounted and decapitated him and gave his head to Khouli. They stole his clothes and even his footwear and underwear. Then they turned to his family and caravan and stole everything. The women of Ahlul Bayt were protecting their hijabs from stealing. Each girl tried to protect herself from them as

they intended to steal their earrings. Even, they stole the beds of the sick people.

Ibn Sa'ad shouted at his companions "Who goes to Hussein and stomps on his chest and back with horses' hooves?" Ten knight went to his body and stomped on his holy corpse. They broke his ribs. Ibn Sa'ad performed the death prayers on his dead soldiers and buried them. He left the righteous martyrs of Hussein's family and companions in the open ground:

﴿ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ ﴾

"The unjust will soon know how terrible their end will be." (Quran, 26:227. Muhammad Sarwar.

After Hussein's Murder

Having killed the paragon of virtue, the oppressors were extremely happy. They thought that they have killed his character, message, and words. They also thought that they have revenged for their ancestors when they stomped Hussein's chest and back assuming they stomped his words and message.

They left the corpses of Hussein and his companions unclothed in the open ground without Ghusl (washing body), shrouding, burial or praying on their bodies. They assumed that they erased Hussein's personality and the importance of rightness and belief. They mutilated Hussein's corpse. Islam strictly taboos mutilation. They claimed that they made a paragon of Hussein in failure and disappointment. They thought that he is going be the proverbial for failure and disappointment. They played with his head and the heads of his relatives and partisans on the spear in the public. They claimed that they will change people's interests and doctrines as long as they are alive and able to. They stole his family and caravan, burned his tents and assailed his family thinking that it was the knockout blow and Ahlul Bayt will never be seen again.

They were sure of their claims because of the favourable events happening to them. Ibn Sa'ad buried all his dead soldiers as well as every fear and disappointment he felt. He left Karbala accompanying Hussein's family and the heads of the martyrs to ibn Ziyad. He left the bodies of the people of rightness and justice unclothed in the open ground subject to the scorching sun on the burning sands being exposed to wild animals. What hurts the heart and arouses sadness is that Ali, the paragon of belief, fought the Umayyadic oppressors in Siffin and al-Jamal battles. Afterwards, Ali performed all the funeral ceremonies on the dead bodies of the enemy's soldiers. On the contrary, those who revenged on Hussein did not consider any religious or traditional ceremony. They deemed their blood enough to do their Ghusl, the earth enough to aromatize their bodies, and the dust blown by the wind enough to replace all the acts of funeral.

I wonder what will the prayers of the followers of the devil benefit the people of rightness? It is sufficient for them that the swords prayed on their bodies, the arrows escorted them, and the hardships of time and the wild beasts buried them. May the peace and prayers of Allah and the righteous people who search for justice and rightness be

sent to them as long as wind flows and morning dawns.

At the night of the twelfth of Muharram, the people who reside in the area far from Karbala and the tribe of Bani Assad who lived in Ninawah and Ghathirayat went to the battlefield. Many of them were followers of Imam Hussein and some of them were the infantry in al-Kufa army. They saw the holy bodies that ibn Sa'ad had left in the open ground. Days and years have passed and these murder places have been shrines. The shrines are full of blessings were poems are recited, gatherings are held, dignitaries and scholars visit, and kings stand at their doors. The attraction of Imam Hussein reached the far borders of China, India, Persia, Turkey, Dalamyites, and further than Egypt, the Arabic Peninsula, and Morocco. They commemorate his death, lead processions, revive his message, and perform theatrical plays of his martyrdom every year. All these are some of his delayed victories and success and:

﴿يُرِيدُونَ أَن يُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

"even though the unbelievers may dislike it, God has decided to let His light shine forever." (Quran, 9:32. Muhammad Sarwar).

As for the Sufianic party, they have been disappointed and went through the worst after Hussein's death. They suffered throughout their attempts to appease others and put revolutions down. The more corrupted was eliminate by the most corrupted as if they avoided the burning sands by fire. They profaned Medina (the city of the Prophet) and scared its people and killed ibn al-Zubair in the Kaaba (the safe territory). They besieged and catapulted him. Also they prevented Muslims from performing pilgrimage. Then they profaned most of the rituals of Islam.

Al-Mukhtar and al-Tawabeen revolted against them revenging for Hussein (PBUH). They killed ibn Ziyad, ibn Sa'ad and their allies severely. Also they punished and killed Shimr severely. They burned Harmalah alive. They followed Hussein's enemies and killers everywhere and killed and punished them severely. Allah responded to Hussein's Dua'a in the day of Ashura when he said "O Allah, send upon them the man of Thaqeef (al-Mukhtar) who makes their lives like drinking from a bitter cup."

Revolutions were carried out against them one after the other until Allah decreed the end of the reign of the Umayyads. The state of Bani Marwan (relatives of the

Umayyads who governed after the son of Yazeed) was overthrown by the Abassid Abass ibn Abdullah, alias al-Saffah (bloodthirsty), his brothers and uncles, the brave chief Abi Moslem al-Khurasani, and a group of the Hashimites. They eradicated that oppressive reign and exterminated their men and women. They even burned their ashes. They were accursed wherever they were found, and seized and massacred completely. Hence then, Yazeed's grave in his capital was in the most humiliating situation. Wherever and whenever he is mentioned, disgrace and ignominy is remembered. This is the fate and the destination of that disobedient debauchee. And the fate and destination of the Mujahid and reformer is:

﴿إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

"The earth belongs to Him and He has made it the heritage of whichever of His servants He chooses. The final victory is for the pious ones." (Quran, 7:128. Muhammad Sarwar).

Sayyida Zainab is in the Capital of her Father

Abu Hafs was the first to choose Kufa as a place for soldiers and victual. And Abu al-Hassan (Imam Ali) was the first to rehabilitate and urbanize it. Then he considered it the capital of his government[1]. It became the center of judgment, eloquence, knowledge and worship. When Ameer al-Mumineen was there, Zainab was the princess of Kufa. The consolidators of her glory were her noble brothers. Her husband was, her cousin Abdullah ibn Ja'afar al-Tayar, the master of generosity. He was noted for his munificence. He had lent al-Zubair a million dirham and afterwards he gifted the debt to his son.

The house of Zainab in Kufa was the refuge for the destitute. Sometimes, her father was her guest. It was narrated that he visited her on the night of his martyrdom. To this city, the center of her glory, the lady of sadness was taken as a captive accompanied by a group of women from Muhammad's household surrounded by orphans. They were riding camels without howdahs and they had no

---

(1)- Al-Qarmani narrated that in his *Awakher al-Dooal*.

covers to put on. Their modesty was their cover. The victorious army was driving them like servants. The people of Kufa were crying for what happened to the Prophet's progeny. And they were astonished by that seen. Women in the lanes and on the roofs were crying. Some of them gave the children some dates and bread feeling pity for them.

The free woman, the Hashimite, the descendant of the Prophet (PBUH&P) shouted at them and said "Giving charity to Ahlul Bayt is haram (forbidden)."

Khuzaima al-Assadi said "I entered Kufa the time that Ali ibn al-Hussein and Ahlul Bayt went from Karbala to ibn Ziyad. The women of Kufa were crying and lamenting. Ali ibn al-Hussein was saying in a doleful low voice, because of his acute illness, "O the people of Kufa, you are crying on us?! Who else killed us other than you?!" I also saw Sayyida Zainab bint Ali. By Allah I have never seen a woman more eloquent than her. She talked as if she was Ameer al-Mumineen. She gestured to people to be silent. They were silent that even their breaths could not be

heard and the bells around animals necks have stopped ringing. Then she said:

"Praise be to Allah and let peace and benediction be upon Muhammad and his pure and immaculate progeny. Then..... O the people of Kufa, you are treacherous and deceptive. Do you cry?! May your tears never cease and your sighs never end. You are like the woman who unravels the thread, after she has made it strong, to thin filaments. You make your oaths a deceit among you. Is there any one among you but the impudent, those whose hearts are full of hatred, flatterers who say what they do not mean, and submissive men like bondwomen. Or you are like a pasture on manure or silver on graves. Evil indeed are the works that you yourselves send on before you: that Allah will be angry with you and in torment you will abide.

Do you cry and sigh? Yes, by Allah! Cry a lot and laugh a little. You have made a shame and an ignominy and this will not be washed out. How will you wash out the murder of the son of the Last Prophet, the very essence of the

Message, the master of the youth of Heaven, the refuge of your righteous people, the resort from your calamities, the minaret of your argument, and the house of your Sunnah. And evil indeed are the burdens that you bear, and away with you and you are far removed from His mercy. Your efforts have drawn a blank, your hands have been perished, and your deals have been lost. And you have incurred the wrath of Allah. Humiliation and wretchedness shall be your destiny.

Woe to you, O the people of Kufa. Do know which liver of the Messenger of Allah you had torn, which dignified daughter of him you had exposed, which blood you had shed, and which sanctity you had profaned?! You have made a most deformed and monstrous act enough to fill the earth and the sky of its badness. Do you wonder why the sky rained blood?! And indeed the punishment of the Hereafter is severer and you shall not be helped. Do not let respite elate you. Allah might hasten your punishment and He does not fear the loss of the opportunity for revenge and He is ever watchful."

The narrator of this sermon says "By Allah, the people were perplexedly crying. They had put their hands in their mouths. I saw an old man standing beside crying until his beard got soaked. He said addressing Ahlul Bayt "May my father and mother be sacrificed for you. Your old men are the best old men, your youth are the best youth, your women are the best women and your progeny are the best progeny that shall not be humiliated or distressed."

The Captivity and Qasr al-Imara[1]

They took the captives to Obaidullah ibn Ziyad in Qasr al-Imara. The head of Imam Hussein was their because ibn Sa'ad sent Imam Hussein's head to ibn Ziyad after an hour of decapitating his head with Ziyad ibn Kouli al-Assbahi. He took the head to his house and kept it till the morning in a basin. The assembly of ibn Ziyad was full of dignitaries and chiefs. He was smiling in extreme happiness and jubilation. He was hitting Hussein's head and lips in a stick without fear or embarrassment. No one blamed him for what he was doing unless the great Sahaabi Zaid ibn Ar-

---

(1)- Qasr al-Imara is the Governor's Palace, the Ruling Castle....

qam. He said "Lift your stick off these two lips. Because by Allah, I have seen the Messenger of Allah putting his lips on these lips and kissing them," then he cried. Ibn Ziyad cursed him and said "My Allah make your eyes ever-crying. Were it not that you are an old man and you have been senile I would have decapitated you." Zaid went out saying to people "O Arabs, henceforth you are slaves because you kill the son of Fatima and make the son of Marjana your Emir."

When they entered the captives of Hussein's family, Zainab (PBUH) hid among the bondwomen in order not to be known. Ibn Ziyad said "Whose that arrogant women who hid herself?" She did not answer him. He repeated his question three times but she did not talk to him. One of the bondwomen said "She is Zainab, the daughter of Fatima." Ibn Ziyad said "Praise be to Allah who disgraced, killed, and revealed your lies." Zainab said "Praise be to Allah who have honored us with his Prophet Muhammad and made us (his progeny) pure and immaculate on the contrary of what you say. Indeed the disobedient debauchee is disgraced and the dissolute lies; and we are not."

Ibn Ziyad said "How have you seen what Allah has done to your family?" She said "Allah had destined them to be murdered. They went out to their resting places. Allah will gather you and them and He will be the arbitrator. At that time we will see who is the loser."

Ibn Ziyad seethed with anger. Omar ibn Huraith said to him "O Emir, she is just a woman. And women are not blamed for what they say." Then ibn Ziyad said to Zainab "Allah has given vent to my rage and killed your tyrant and the disobedient of your family." She said "By my life, you have killed my old man, persecuted my family, cut off my branch, and eradicated my root. If these give vent to your rage then you have indeed done so." Ibn Ziyad said to his people "This is assonance. Her father is better than her at assonance[1]."

Then he turned to Ali ibn al-Hussein (PBUH) and said "What is your name?" He said "Ali ibn al-Hussein." "Did not Allah kill Ali?," ibn Ziayd said. "I had a brother called Ali, and he was killed by people," Ali replied. Ibn Ziyad said "Rather,

---

(1)- The speech of Sayyida Zainab in the Arabic text has assonance and is completely rhymed.

he was killed by Allah." Ali (PBUH) replied "Allah takes souls at the time of their death. There is no soul can die except by Allah's leave." Ibn Ziyad got angry and ordered them to kill him. Sayyida Zainab held him firmly and said "O ibn Ziyad, suffices you what you have shed of our blood! Have not you revenged and quenched your thirst for blood. Did you leave any of us alive? I ask you for the sake of Allah if you are a believer to kill me with him if you intend to kill him." He looked at them for a long time and said "I wonder about the ties of kinship, she wants to be killed instead of him. Leave him. Let him go with the women."

The greedy people and those who search after ibn Ziyad's gifts rallied around him because the time of fulfilling promises and giving their salaries has come. Ibn Ziyad noticed that his treasury cannot pay the salaries of the soldier let alone the promised gifts. He enticed them with gifts and promises alluringly and deceptively. The people of Kufa are used to obey blindly before completing the pact. Therefore, they end up blamed and the others awarded. Ibn Ziyad deceived them after Hussein's murder and deprived many of them of the most trivial things. He even broke his promise with ibn Sa'ad with regard to governing al-Ray.

When Sinan ibn Anass came saying:

Fill my bags with silver or gold

I have killed the noble master

Who has the best father and mother

And who has the best lineage

Obaidullah replied "If you know that, then why did you kill him?" Ibn Ziyad sent some of these men to his Emir Yazeed in al-Sham so that they might have their gifts there. He sent the captives and all the decapitated heads with them. The chief of the caravan was Zajr and the chief of the soldiers was Shimr. He did that because he knew that Kufa is fickle. He felt the intentions of revolution if the Messenger's household stay in Kufa. As well, the prisons were full of the chieftains of tribes.

Ibn Ziyad was not as negligent as Yazeed. Therefore, ibn Ziyad sent Hussein's household to Sham rapidly. Yazeed used to play and to lose opportunities. Ahlul Bayt suffered from the long journey until they reached Damascus during the first days of Rajab.

In the Capital of the Umayyads

The events of the uprising of Imam Hussein are a series of calamities probably begin from Medina (the city of the Prophet) and end in al-Sham. Rather, the one who meditate on its parts finds it hard to connect the rings and to explain the events and to know the effects. History leads the reader to stop perplexedly, as the reader puts his finger on his lips instead of putting it on a historical sentence leading him to the cause. How will not he be astonished as he reads what boggles the mind and what causes wonder?! He looks at the right side and sees multiple virtues centered in Hussein's character. These virtues are great to the degree that it calls for appreciating and dignifying its owner -Hussein- whether he takes action or not. But, when he looks at the left side, he sees a black page full of sins that calls for depreciating and cursing its owner whenever he is. The reader thinks of the horrid acts and what the bitter enemies have done like: hurting children, slaying the progeny, captivating women, killing innocents, beating the sick, cursing the dead, besieging the weaklings while they are thirsty, mutilating the corpses and other bloodcurdling actions.

Did they do all that because of grudges and venoms that they have bequeathed from their fathers? When the quarrels end, whether among Arabs or non-Arabs, grudges of the defeated end as well. Rather, they preserve the sanctity of the defeated and change the curse into mercy.

Extremely regretfully, Yazeed did not treat the family of the Messenger of Allah (PBUH&P) like the opponents of monarchic noble people. He did not end his oppressions by only defeating and spoliating them, rather he captivated the women and forced them harshly to walk far distances from Karbala to Sham, he stopped them in front of his assembly like servants as they were disheveled, tattered-clothed, and dirty-faced. This makes us assume that this is a matter of revenge especially when he gave vent to his rage by hitting Hussein's lips and front teeth with a bamboo stick saying "This day equals the day of Badr." Abu Barda al-Aslami refused that saying "Woe to you O Yazeed, do you hit the front teeth of the son of Fatima?! I bear witness that I have seen the Prophet kisses his and his brother al-Hassan's lips saying: 'You both are the masters of the youth of Heaven. May Allah kill and curse your murderers.'"

Yazeed flamed up with anger and ordered them to drag him out. Afterwards he recited the verse of al-Ziba'ri

I wish that my chieftains who were at Badr could witness.....etc

And he added to this poet his own verses as al-Shi'bi and others narrated:

I do not belong to Khandaf if I will not revenge on

The sons of Ahmed for what he had done

Then Fatima bint al-Hussein tried to raise her head to look at her father's head. Yazeed tried to hide the head with his body to prevent her from seeing him and began reciting:

We split the heads of some noblemen

Who are dear to us, but more unjust and more disobedient

Ali ibn al-Hussein shouted as he was handcuffed "O Yazeed, how will Prophet's state be if he sees us like this?" Yazeed ordered them to release his handcuffs and said

"Your father have severed our ties of kinship, ignored my right, and fought me to take my right. Therefore, Allah has punished him like what you see." Ali said:

﴿مَا أَصَابَ مِن مُّصِيبَةٍ فِي الأَرْضِ وَلاَ فِي أَنفُسِكُمْ إِلاَّ فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللهِ يَسِيرٌ. لِكَيْلاَ تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلاَ تَفْرَحُوا بِمَا آتَاكُمْ وَاللهُ لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

"No tragedy befalls in the earth or in your souls except that is in a register before the creation of the souls. That is truly easy for Allah In order that you may grieve not over what you have lost, nor be exultant at what He has given you. Allah does not love any arrogant boaster." (Quran, 57:22-23).

A red man from Sham stood and pointed at Fatima bint al-Hussein and said "O Emir, present me this bondwomen." Fatima shuddered for fear and caught her aunt Zainab. Then, the paragon of eloquence, Zainab said "Hush! This would neither happen to nor to your Emir." Yazeed fumed and said "The matter belongs to me, and if I want to make it happen I would." Zainab said "By Allah, you have lied. This would never happen to you except if you be an apostate and embrace another religion." Yazeed flamed

up with anger and said "How dare you talk to me like that. It is indeed your father and brother who have committed apostasy." She said "You have been guided by the virtue of Allah's and my father's religion if you are a Muslim. Rather, you are an Emir who curses oppressively and defeats by help of his power."

The daughter of Ameer al-Mumineen did not become satisfied with what she said in that awful assembly that is not less awful than battlefields. Rather, she disclosed their ignominies. She showed them her closeness to Islam. Therefore she stood saying:

Praise be to Allah the Lord of the Worlds. And may Allah bless His Messenger and the all the Messenger's household.

Allah has said the truth:

﴿ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاؤُوا السُّوأَى أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِؤُون﴾

"Then evil was the consequence to those who dealt in evil, because they denied the revelations of Allah and made a mock of them." (Quran, 30:10. Pickthall).

O Yazeed, did you think when you drove us like captive and besieged us completely that Allah depreciates us and appreciates you or that you have magnitude and reverence. Therefore, you have been arrogant, self-important, pleased and happy when you saw the world submissive to you and things are going your way and when our kingdom have been purely yours. So, wait and be patient, did you forget Allah's speech:

﴿ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴾

"The unbelievers must not think that Our respite is for their good. We only grant them respite that they may increase in sin, and for them is a humiliating punishment." (Quran, 3:178).

O the son of Tulaqa'a[1] is it fair to cover (hijab) your ladies and bondwomen keeping them in their chambers while you drive the daughters of the Messenger of Allah as cap-

---

(1)- Translator's note: Al-Tulaqa'a means the "released people or freedmen" are those disbeliever from Quriash whom the Prophet (PBUH&P) has released after the conquer of Mecca. Mu'awiya, the father of Yazeed, was among those people.

tives after you profaned their sanctity, exposed their faces, taken by enemies from a city to another city. And everyone, far and near, noble and low, looked at them carefully to know who they are having no man nor any of their protector to be with them.

How can it be expected from the one, (who descends from) whose mouth had chewed the liver of the purified people, and whose flesh has been grown with the blood of the martyrs, to fear Allah? How would not you hate us while you look at us with detestation, hatred, grudge, and rancor?

Then, you say without feeling guilty:

'They would have cheered and shouted happily

Then they would have said, good job O Yazeed'

batting the front teeth of Abu Abdullah by your stick. Why would not you say so, and you have already stirred the wound, exterminated our family, shed the blood of the progeny of the Messenger of Allah (PBUH&P) and the flowers of Abdul-Mutalib's manhood. You do that uttering the names of chieftains calling them, you will be gathered

with them soon. You would wish if you would have been paralyzed or become dumb instead of saying what you have said now.

O Allah, take vengeance for us, revenge on those who oppressed us, turn your wrath on who shed our blood and killed our protectors.

By Allah you have only torn your skin and cut your flesh. And you will surely be brought in front of the Messenger of Allah laden with the burdens of shedding the blood of his progeny, profaning the sanctity of his kinsfolk and relatives. He will be your judge when Allah gathers them and requites you. And:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ ﴾

"***Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord,*" *(Quran, 3:169. Yusuf Ali).***

Allah is sufficient for you as an arbitrator, Muhammad as an opponent and Gabriel as a foe.

The one who enticed you and put you in charge of Muslim will know that ﴿ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴾ ***"Evil is the alternative for the***

oppressors" and ﴿مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُندًا﴾ ***"who is worse in position and weaker in forces."***

The calamities have forced me to talked to you, I scorn your status, and deem it underestimating to me to reproach you. But the eyes are tearful and the hearts are filled with sorrow.

So what a big wonder that the party of Satan the Tulaqa'a killed the honored party of Allah. And these hands have been soaked with our blood and these mouths excrete saliva for seeing our flesh. And those pure corpses are being preyed by wolves and being wallowed in sands by hyenas. If you consider us a profit you will soon be shocked that we are a loss to you. That is when you see nothing save your deeds that you have sent forth. And Allah is never unjust to His servants. And we complain to Allah and on Him we rely.

Therefore, do whatever you can do, expend your efforts. By Allah, you will not be able to erase our remembrance, or cause our revelation to die, and will never reach our honesty. You will never get rid of this disgrace. Surely you

opinion is futile, your days are numerated, and your gatherings are scattered. And the day that the crier shall cry: The curse of Allah is on the wrong-doers.

So praise be to Allah who made the ending of our early ones in happiness and of our last people in martyrdom and mercy. And I ask Allah to perfect His reward.

The First Signs of Awakening

The sermon of Sayyida Zianab reverberated in that awful crowded assembly. She awakened and notified people as if they were in deep emotional and mental sleep.

The Lady of Hijab, Zainab, removed the suspicion out of the sight of the people of Sham. They thought that these captives were from Rome or the Tatars that even some of them wanted to make one of the daughters of the Messenger of Allah his bondmaid. The people of Sham discovered that these captives are from the pure, immaculate, and Hashimite Prophet's house. When Yazeed ordered his men to release the ropes in their necks and hands, he said to Zain al-Abideen (Ali ibn al-Hussein) to stand upon the pulpit and to apologize to him for what his

father, Hussein, did. The son of best parents stoop upon the pulpit and praised Allah and called Allah to send blessings to Muhammad and said[1]:

O people, we were granted six features and favored with seven: We were granted knowledge, forbearance, tolerance, eloquence, courage, and love in the hearts of the believers. And we were favored as one of us is the Chosen Prophet Muhammad, the Siddeeq (Imam Ali), al-Tayar, Allah's and his Messenger's Lion (the Prophet's uncle Hamza), the Grandsons of the Prophet, and al-Mahdi of this nation. Who had met me then he should know me and who does not know me I will tell him my honorable lineage: I am the son of al-Mustafa Muhammad, I am the son of al-Murtadh Ali, I am the son of al-Zahra Fatima, I am the son of the Lady of all women... he kept saying "I am, I am...." until people began to cry loudly and Yazeed feared from a revolution or a sedition. Therefore, he ordered the muezzin to call for prayer to interrupt the

---

(1)- This great sermon is very detailed. So we decided to abbreviate it and to choose some paragraphs and sentences. The details of this sermon is mentioned in *Bihar al-Anwar* Vol. 10.

Imam's speech. When the muezzin reached "I bear witness that Muhammad is the Messenger of Allah." The sick (Imam Ali ibn al-Hussein) turned to Yazeed and said "O Yazeed, is Muhammad my grandfather or yours? If you claim that he is your grandfather then you would have lied and blasphemed. And if you say that he is my grandfather then why did you kill his pedigree?"

Ali ibn al-Hussein's great sermon directed the dignitaries of Sham against Yazeed just like his Aunt's.

According to what we have mentioned, the pivot of Hussein's uprising is to inform the nation about the evils and misdeeds of the Umayyads. This did not end by the end of Hussein's life, rather it was continued as mentioned in the previous chapter by his sister Zainab. She disclosed the cover of their ignominy and oppression in their capital and in the assemblies of ibn Ziyad and Yazeed. As well, Ali ibn al-Hussein has done so in those awful places to inform the unaware people and to express his dissatisfaction with the oppressors. He gave them the tidings of his Grandfather's principles so:

﴿لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ﴾

"that those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence." (Quran, 8:42. Sahih International).

At that time, Yazeed showed regret and said "May Allah curse ibn Ziyad, it has been sufficient for me if he did not go so far with Hussein." Then he asked Ali ibn al-Hussein about his needs. Ali said "I want you to show me my father's face, and to give the women what you have taken from them because these things are the bequests of our parents, and if you intend to kill me then send someone with the family to take them to Medina." Yazeed answered "As for your father's face, you will not see him. And as for what have been taken from your family, you will have them back. And as for your family, you will take them back for I forgave you and will not kill you."

At this time, the cinder of revenge in Yazeed's heart extinguished and the end of the tragedy is here.

Yazeed allowed the Prophet's family to commemorate and mourn over the death of their kinfolks for days and

nights. The sounds of cries and wails raised from Yazeed's houses and his women were like the birds who console the criers for Ahlul Bayt over the death of the Master of the Youth of Heaven.

The man of obscenity, Yazeed, ordered al-Nu'man ibn al-Basheer to take the Messenger's household to Medina on the twentieth of Safar. He ordered him to lodge far from them, neither to continue the trip nor to lodge unless by their will, and to serve them and do his best treating them mercifully.

How bad was their state when the captives reached Medina?! You shall know that when you hear Zianab's speech when she entered Medina:

O the city of our grandfather, Medina, do not welcome us

We have come accompanied by cries and sadness

We left you with our whole family

But we have come back without our men and sons

When we went out, we went all together

But we have come back despoiled and with our heads uncovered

We were in Allah's safety publicly

But we have come back secluded and scared

Our master, Hussein, was our consoler

But we have come back grieved by Hussein

We are lost without anyone to protect us

We are the mourners for our brother

We have been transported on the back of the mounts

The back of the camels of our haters

Then she caught the jambs of the door of the Prophet's mosque and said sorrowfully: O my grandfather, I announce the death of my brother al-Hussein to you." Afterwards, her tears never stopped. She never quit wailing and crying. Whenever she looks at Ali ibn al-Hussein she remembers her sadness and her grief increases.

Muharram and the History of the Husseini Commemorations

History has many murders...many calamities that are mind-boggling. But the tragedy of Karbala, as all the historians say, is the most terrible tragedy that tore the hearts...that is because of the massacre that happened to the household of the Prophet and their companions on the tenth of Muharram in 61 AH corresponding to AD 685. Imam Abu Abdullah al-Hussein ibn Ali ibn Abu-Talib (PBUH), his family, the Hashimites, and his companions from Iraq and Hejaz were besieged and killed by the Umayyad's army that was headed by Omar ibn Sa'ad ibn Abi Waqas at the orders of Obaidullah ibn Ziyad, Yazeed's governor of Kufa. They did not commit any crime to be killed, rather they just adhered to their straight principles with regard to their responsibility of the political matters.

Thus with the advent of the Hijri year[1] Muslims remember sadly and regretfully the deaths of the progeny of the Messenger of Allah (PBUT) and the killing, maiming, and the exemplary punishment of the army of the Umayyads...and how the hooves of horses stomped on their chests and backs. Such an ignominious and harsh act never happened throughout history. They took the heads on the spears with the women to Kufa and Sham under the title "The Romans Captives" and afterwards they took them to Yathrib -Medina- the city of their grand-

---

(1)- Some sects of Islam deem it necessary to celebrate at seeing the crescent of Muharram as it is the first month of the Hijri year. And that this month must be a month of happiness and pleasure. And that they must show happiness and pleasure like all other nations that considered the beginning of their years as Eid. Therefore, the Islamic countries began imitating this concept and holding assemblies and ceremonies in the eve of the first day of Muharram. The narrators began to write about this thing without giving heed to others' emotions. Islamic states celebrate this day as the day of Hijra (the day in which the Prophet immigrated) whereas the Prophet immigrated on Monday in Ra'beea al-Awal in AD 662 and that the Prophet left Mecca at night and immigrated with his companions Abu Bakr to Medina and he left his cousin, Ali, in his bed at that night. There is no connection between this immigration and the first of Muharram. As well, it is not mentioned in history that there is a ceremony at the beginning of Muharram. Rather, in Omar's reign Muslims agreed to make the Hijra of the Prophet the beginning of the Hijri calendar and they considered Muharram as the first month in order to begin counting months and years. And making ceremonies as the beginning of a new year and making it an official holiday is one the new heresies of these last years.

father with their faces uncovered[1]. All that happened when Islam was still new and peace was in the spring of its life.

Therefore, on this date of every year and especially on Ashura, the tenth of Muharram, Muslims around the world get ready to express their feelings with regard to this painful event. Muslims gather in this day and remember the deaths of the Prophet's household with deep sadness and depression. They remember the states of Imam Hussein and who was martyred with him by eulogizing them.... Some others exaggerates in showing his sadness in the way they like and in which it reflects their impact toward this disaster.... This tragedy greatly influenced the Islamic world until today and until whatever days will come in the future.

---

(1)- The Hashimites received them an a way that Muslims and Shias never forget, in a scene of cries, fears and wails...as the daughter of Aqeel ibn Abu Talib recited:

What will you answer the Messenger if he asks you?
O last nation, what have you done to
My family and relatives after my death?
You have captivated some and killed others
This is not my reward for I advised you
to treat them well after my demise

Tareekh al-Alawi'een, Mohammad Qalib al-Taweel.

Some people might think that these rituals and assemblies that are held around the world on the first ten days of Muharram are of the heresies of these last years to express their sadness and influence with regard to Hussein martyrdom[1]. No, it belongs to the old days of Islam which are near to the days of Sahaba and Tabi'un. At the beginning, the ceremonies and rituals were little that the closest people to Hussein do in order to console each other and mitigate the sadness of the disaster.

---

(1)- The murder of Imam Hussein was the harshest calamity in the Islamic history. Previous to him, Omar, Othman and Ali were killed...and many Muslims were killed as well in al-Jamal and Siffin battles. All these did not influence Muslims like Hussein's martyrdom. This calamity separated Muslims and they are so until this day. The state of the Umayyads was demolished under the pretext of taking revenge and the same happened to the Abassids'. And Timur Lenk killed the people of Sham under the pretext of taking revenge for Imam Hussein....*Tareekh al-Alawi'een.*

The Commemoration Ceremonies in the Reign of the Umayyads

Just like the Arabic horizons reverberated this painful disaster[1] that befell the Prophet's progeny in Karbala by the

---

(1)- Sulaiman ibn Qata al-Adwee passed by Karbala after three days of Hussein's death. He looked at their murder places and leant over his horse and recited:

I passed by the houses of Mohammed's household
They were not like what I have seen them at the time of lodging
Do not you see how the sun looks sick!
Because of Hussein's death and how the cities recoil with a shudder
They were hopes but they are in distresses now
These distresses are great and severe
The Ghani's family killed some of us
And we will ask for the blood of our martyrs
May Allah not separate me from them
Even if I am forced now to be away from them
And the Hashimite martyr of al-Taff battle
Will be the reason of other Muslim's humility (they will be killed as well)
The sky began to cry
And its stars wail on him and sent Allah's blessing to him

And ibn al-Habariya passed by Karbala and sat there crying over Hussein and his family and recited:

O Hussein, your grandfather was sent by guidance
By Allah, the right is what I will be asked about
If I were in Karbala
I would do my best to help you
I would make them taste my sword
And I treat them with my spear
By I could not reach you because of my evil fortune
I reached the place among al-Ghari and Babel

Umayyads, the Prophet's descendants commemorated their tragedy every day and night, all men and women..whenever they see the water they remember the thirst of their martyrs...they never felt the deliciousness of any food and never slept comfortably[1].

Muslim dignitaries and the followers of Ahlul Bayt (PBUT) were visiting the houses of Ahlul Bayt in Medina consoling them and expressing their feelings by the best speech until they left a literary heritage in the literary works of consolation and solace.

It has been narrated that he slept and saw in his dream as if he Prophet (PBUH&P) told him "May Allah reward you with the best reward from me. Be happy for Allah has registered you with those who fought with Hussein (PBUH)."
The source is al-Amili's *al-Majalis al-Husseiniah,* Vol. 1, p.42,43.
(1)- Fatima bint Ali ibn Abu-Talib said "No one of our women used henna, kohl stick, or comb until al-Mukhtar send the head of ibn Ziyad to Ali ibn al-Hussein (PBUH)." Imam Sadiq said "No one of Hashimite women used kohl or dyed her hair, and smoke was never seen in any of their houses (they did not cook) until Obaidullah ibn Ziyad was killed...Imam Ali ibn al-Hussein al-Sajjad was extremely sad and kept crying all the time over the martyrs of al-Taff. Then one of his servants tried to console and blame him for his continuous cry and asked him to reduce that. He said "Jacob ibn Isaac was a Prophet and he had twelve sons...one of them was lost. Jacob's hair became white for fear, his back became hunched for distress, and he lost his eye-sight for crying while his son was alive. And as for me, I saw my father and brother and seventeen persons from family killed and their heads were raised on spears..afterwards will I reduce my cries and sadness.
Sayyid Mohsin al-Amili's *al-Majalis al-Sanyah* Vol. 1.

The houses of the Prophet's household were covered with sadness and blackness. Fires for food were never lit up..until a group of young and Arab chieftains in Iraq like al-Mukhtar al-Thaqafi, Abraham ibn Malik al-Ashtar al-Nakha'i, Sulaiman al-Khza'ai, al-Mussayyab al-Fizari and others revolted. They revenged for Imam Hussein's death and killed all Hussein's killers like ibn Ziyad, ibn Sa'ad, Si-nan, Shimr, Harmalah etc[1]. This reduced their pains, cries, and sighs. Afterwards, Ahlul Bayt's commemorations and mourning ceremonies were held yearly as they were held continuously.

---

(1)- Ibn al-Atheer narrated in his *al-Kamil* on authority of al-Turmithi in his *Jami'a* that "When the head of ibn Ziyad was put in front of al-Mukhtar, a small snake came and crept among the heads until it entered the mouth of Obaidullah ibn Ziyad then it went out of his nostril and entered his other nostril and kept entering and going out. Afterwards, al-Mukhtar sent the head of Obaidullah ibn Ziyad to Ali ibn al-Hussein (PBUH). Ali was in Mecca. As he was having lunch, they brought him the head. He prostrated for Allah thanking him and saying "Praise be to Allah who made me see the requital of my enemy. May Allah reward al-Mukhtar with the best reward...I was taken to ibn Ziyad as he was having lunch and the head of father was in front of him..then I said: O Allah do not make me die until You make me see the head of ibn Ziyad." The murder of ibn Ziyad and his followers was in Ashura, the same day on which Hussein was killed. The people of Sham were never so killed after Siffin battle like this time, in which al-Mukhtar killed seventy thousand of them (during several battles). Al-Amili's *Al-Majalis al-Sanyya*, Vol. 1.

The Islamic history tells us that Ahlul Bayt were commemorating their beloveds whenever Muharram comes. The Arab poets[1] visited them to commemorate Hussein's murder with his honorable sons. They wrote masterpieces in eulogy and consolation in an attractive way. Their poems remained immortal throughout the ages.

The Arabic poet al-Kumait ibn Zaid al-Assadi was one of the poets in the Umayyad's reign (died in 126 AH). Many of his poems were eulogizing the Hashimites and mentioning Ahlul Bayt's disasters..until his poems were called "the Hashimiyat". He used to recite many of them in the as-

---

(1)- Sayyid al-Ameen said in his *al-Majalis al-Saniyah* vol. 1: Imam Sadiq said to the poet Abu Omara "O Abu Omara recite something about Hussein ibn Ali." Abu Omara said "I recited some verses and he began to cry, I continued and he continued crying until his cries were heard outside the house." Imam Sadiq said "O Abu Omara, who recites a poem about Hussein ibn Ali (PBUH) and make others cry Allah will reward him with Paradise...
Ja'afar ibn Othman went to Imam Sadiq and sat beside him. Imam Sadiq said "O Ja'afar, I heard that you write poems about Hussein." "Yes," Ja'afar said. Imam Sadiq asked him to recite a poem. He recited a poem and Imam Sadiq and the people who were present cried. He cried until tears spread on his face and beard then he said "O Ja'afar, by Allah I have seen Allah's angels here, hearing your poem and they cried as much as we did. It is just now that Allah has rewarded you with Paradise..forgave you..O Ja'afar, do not you want me to tell you more." Ja'afar said "Yes, my master." Imam Sadiq said "Everyone who recites a poem about Hussein and cries and makes others cry unless Allah ensures his place in Paradise and will forgive him....".

semblies of Imam Sadiq, Baqer, and Ali ibn al-Hussein (PBUT). He recited one of his well-known poems to Imam Ali ibn al-Hussein al-Sajjad.

When he concluded his poem, al-Sajjad said "We cannot reward you...but Allah can..." Al-Kumait said "O my master, if you want to reward me then give me some of your clothes that you wear on your body directly so that I have its blessing." The Imam gave him his clothes and prayed for him.

He recited one of his other well-known poems in Imam Sadiq's assembly. His great poet gained many great rewards from Ahlul Bayt. And once Imam Sadiq rewarded him for one thousand dinar and clothes. Al-Kumait said "By Allah, I did not like and follow you for worldly benefits. And if I wanted worldly benefits I would go to its people. But I loved you for the rewards of the Hereafter. Thus I will take the clothes but will not take the money.

The poet Sayyid Isma'eel al-Himyari, one of the well-known poets in the reign of the Umayyds, is similar to him. He wrote many of his poems about this disaster. Someday

he went to Imam Sadiq (PBUH) and asked him for a permission to recite his poems. Imam Sadiq allowed him. He recited:

Pass by the grave of Hussein

And say to his noble bones

"O bone, may you be always watered

With a raining heavy cloud

And if you pass by his grave

Then stop at it for a long time

And cry sincerely for the Immaculate one, the son of the immaculate father

And the son of the immaculate mother

Like the crying of a woman

For the death of her only son

When he reached this point of his poem Imam's tears fell on his cheek, his cries where heard aloud in his house...then the Imam ordered him to stop. Afterwards he

rewarded him with a valuable gift.

Thus, poets were going to Ahlul Bayt's and other Hashimite's houses to recite their poems on this occasion and they were getting the best rewards.

The Commemoration Ceremonies in the Reign of the Abassids

The Hashimite's assemblies had a vital role in gathering al-Talybeyeen (the descendants of Abu Talib), al-Alawyeen (the sons of Imam Ali), al-Abassiyeen (the sons of Al-Abass ibn Abdul Mutalib), and their followers who have not yet taken revenge on the Umayyads. They assembled people against the Umayyads and proclaimed to give the governance back to the Hashimites and to punish the cruel authority of the Umayyads. We know throughout the Islamic history that the establishment of the Abassid state was based on the Hashimites' claims of taking the final revenge for Ahlul Bayt. Poets never missed any opportunity or occasion to remind of vengeance. Until Allah decreed that they dethrone the Umayyads. Abu al-Abass al-Saffah ascended the throne as the first Hashimite (from the sons of Al-Abass ibn Abdul Mutalib) caliph. History reminds us of

his well-known banquet in which eighty dignitaries of the Umayyads attended. As they were sitting around food, Shibl -a bondman for the Hashimite- entered and recited his poem angrily:

Authority has been firmly established

By the noble-minded Abbassids

You are the guide of the Hashimites

Many people lain their hopes in you

They asked to take revenge for the Hashimites

After long-lived injustice and despair

Never forgive Abd Shams's (Umayyads) faults

Do kill them and make their lives miseries

And remember the death of Hussein, Zaid,

And the one who was killed in Uhud (Hamza)

Al-Saffah immediately fumed up and ordered to kill all of them. Therefore poets felt free to elegize the Prophet's household who were killed in al-Taff battle.

Two of those poets are the famous Di'abil ibn Ali al-Khuza'i and Ibraheem ibn al-Abass. The former came to Imam Ali ibn Mousa al-Ridha[1] in the days of al-Ma'moon's caliphate when he was a crown prince in 203 AH and recited his famous poem[2].

Imam Ridha and his family cried. He rewarded him with ten thousand dirhams which were struck decorated with his name, and took off his coat and gave it to him. This was the best symbol for appreciation and liking. Al-Qamyon bought the coat from Di'bil for one thousand dinars when the latter went back to Iraq.

---

(1)- Imam Ridha (PBUH) said: if Muharram comes, I never see my father smiling..and sorrow overwhelms his face until the first ten days pass. And the tenth of it was the day of his sadness and grief.

Sayyid al-Amili's *al-Majalis al-Sanyah,* Vol, 1.

(2)- Di'bil said: I went to my master Ali ibn Mousa al-Ridha (PBUH) during the first ten days of Muharram. He was sitting among his companions and was immensely sad and grieved. When he saw me he said "Welcome Di'bil, do welcome O our supporter with hand and tongue." Then he made enough room for me and I sat beside him. He said "O Di'bil, I would like you to recite for me a poem about these sad days that are sad for Ahlul Bayt and gladdening for our enemies and especially the Umayyads...O Di'bil who ever cries and make others cry over our disaster, Allah will reward him..O Di'bil who ever cries over the tragedy of my grandfather Hussein (PBUH), Allah will forgive all his sins. Afterwards, he put a partition and brought his women to sit behind the barrier so that they cry over the tragedy of their grandfather Hussein (PBUH). Then he looked at me and said "O Di'bil elegize Hussein, you are our supporter as long as you are alive." I cried and recited my poem: O Fatima .....

His friend Ibraheem ibn al-Abass[1] is just like him. He recited for Imam Ridha (PBUH) his well-known poem. The Imam rewarded him just like the reward of his friend al-Khuza'i.

The rewards of the Imams were very generous and full of blessings until it became a saying: "Mousa ibn Ja'afar's gifts always enriched those they were given to." Therefore and because of their big impact in the great tragedy of al-Taff battle, poets wrote masterpieces in this regard. They were also influenced by Ahlul Bayt's speech about the rewards and the state -in the sight of Allah the Glorified- of those who elegize Hussein (PBUH). Imam Ja'afar al-Sadiq (PBUH) said to Ja'afar ibn Affan: Whomever recites a poem about Hussein (PBUH) and cries and make others cry, Allah will surely grant him the Paradise and forgive him."

---

(1)- Al-Sadooq narrated in his *Oyoon* on authority of al-Buhaiqi, Usooli, and Aaron ibn Abdullah al-Mihali that "When Ibraheem ibn al-Abass and Di'bil reached to Imam Ridha when he was appointed crown prince, Di'bil recited his well-known T-rhymed poem and Ibraheem recited his well-known D-rhymed poem. He gave them twenty thousand dirhams.

Therefore poets were competing each other elegizing, consoling, and writing masterpieces in this occasion and in Ahlul Bayt's assemblies. There is no doubt that these assemblies were commemorating every oppressed person and those whose rights have been taken forcibly in which they were consoled greatly because of the terrible tragedy of Hussein if they compare to theirs.

As this commemoration contained displaying that disaster, it also contained versification about the oppression of the governors and the types of oppression that befell the Prophet's descendants (PBUT). They were intimidating the oppressors by the dire consequences they face and how bad is their end. Poets and preachers mentioned that in a good, attractive and eloquent way that attracts people and strengthens hearts. Someday a poet said:

By Allah, the Umayyads did not hurt you

As much as one tenth of that what the Abassids have done

The governing authorities were chasing these ceremonies and killing and punishing the attendants of these assem-

blies severely. Many of those poems, about Hussein, were damaged. If those poems were saved until now, I would be a great literary heritage.

Ibn al-Atheer mentioned some bloody events about those ceremonies that happened between Shia and their opponents in Baghdad, the capital of the Hashimites at that time. These oppressions were decreasing and increasing according to the policy of the ruling governments and the governors. Many casualties were caused only because of despicable bigotry, ignorance about Ahlul Bayt's (PBUT) status and their depreciation for the rituals and ceremonies of love and appreciation of the Messenger of Allah and his household.

In spite of all these incidents, the rituals were performed yearly every Muharram. Also, the ceremonies got increased and decreased according to the circumstances. However, it became more fixed in hearts. Poets had the chief virtue in strengthening these rituals and attracting others to it by help of their great poems that depict Hussein's and his household's calamities. They could have

such a big influence that some Shia did not consider the oppression and punishment of the governors like considering performing the rituals no matter what the circumstances were.

Mourning Gatherings (Majlis) Over Hussein

When Shiism got expanded and the enemies were less ruthless toward Shiites, the followers of Ahlul Bayt (PBUT) held Majlises under the title "Niyaha" meaning lamenting and bewailing. They held these Majlises next to Imams' and their households' graves or in the houses of those who are fully trusted of followers of Ahlul Bayt. It is noteworthy that there was no trail for those mourners save the poets and reciters who were doing their rituals in the houses of Ahlul Bayt in the first century -that Hussein was killed in- and in the second century as well...until the reciters and poets -who elegize Hussein (PBUH) like Di'bil al-Khuza'i and Ali al-Nashi'a al-Asghar- earned the appellation "Na'ih" meaning the crier.

Gatherings were held under the title Majlis al-Niyaha - meaning crying over Hussein- secretly. They recite their poems about Hussein. The two well-known historians Yaqut

al-Hamawi in his Mu'jam[1] and inb Khalkan in his Wafiyat mentioned the story of al-Nashi' al-Asghar and the Husseini majlises proving that majlises were held. This was not only in Iraq, rather it was in Hejaz, Persia, and Egypt.

---

(1)- It was mentioned in the biography of Ali ibn Abdullah al-Nashi' that: al-Khali' said "In 246 AH I went with my father as I was a child to the Majlis of al-Kabthawi among the goldsmiths and papermakers. It was very crowded. A man came wearing tattered clothes and holding a crutch. He was disheveled. He greeted people loudly and said "I am the messenger of Fatima al-Zahra (PBUH)." They said "You are welcome." He said "Will not you introduce Ahmed al-Na'ih to me? They said "Here he is." He said "I saw our Lady Fatima (PBUH) in my dream, and she told me to come to Baghdad and to tell Ahmed to recite poems over her son Hussein and to read the poem of al-Nashi' that says:

O the children of Ahmed, my heart goes out for you
No one has ever heard like my affliction for you

Al-Nashi' was sitting there. He smacked his face harshly and thus did al-Muzawraq and all the people there. They cried until they performed the noon's prayers. Then people went out. They insisted very much on him to accept a reward. He said "By Allah if you give me the whole world I will not take it. Will the messenger of Lady al-Zahra (PBUH) take a reward?! Will I take a fee or a compensation for what I did?!" And he took nothing.

And he said: someday I passed by al-Nashi' as he was sitting among the saddlers. He told me to write his poem. I told him that I will go to do something and then I will come back to him to write it. I went to the place I was intending to go to. I sat and slept for a while there. I saw a dream as if al-Na'ih Aba al-Qasim Abdul Azeez said to me "Do you like to wake up and write the B-rhymed poem of al-Nashi'. When I read it and cried a lot at the grave of Imam Hussein (PBUH)." This man, Aba al-Qasim, died when he came back from Ziyarah I woke up and went to him and told him to give me his B-rhymed poem to write it. He asked me how could I know that it is B-rhymed as he had not told anyone about?! I told him my dream. He cried. I wrote his poem that begins with:

My hope is far-reached and my death is near
My assumption is wrong and death is right

Afterwards, these majlises developed. Reciters like ibn Nama and ibn Tawoos began to read the death story. The reciters of the story are called 'Qari al-Hussein' until today.

The Beginning of Mawkebs and Hussainias

History records the interest of Moe'z al-Dawlah al-Buyid and the other Buyid kings in the Abassids' caliphate in 352 AH in holding gatherings and mawkebs outside houses. Women were performing these rituals at night, and men were doing so throughout the day. Men were bare-headed and bare-footed. They were greeting each other in terms of consolation. This thing is still performed in the holy cities in Iraq and Iran. The vicissitudes drove authority to the hands of the followers of Muhammad's household either in the state of al-Fatimyeen in Egypt or that of the Hamdanyeen in Aleppo in the days of Saif al-Dowla al-Hamdani or that of the Safavid in Iran as well as other kings in different kingdoms in Turkey and India. Houses for Niyaha were built everywhere for the commemoration ceremonies. Those houses are called 'Hussainia' in Arabic,

and 'Imam Bara'[1] in Indian, and 'Matam Saray' in Turkish and Persian. They were called 'Matam or Ta'azi al-Hussein' in Arabic as well. Ceremonies and rituals were held at specific times. Considerable alms were allocated for it and they were making great benefits. The rituals expanded under the supervision of the ruling authorities. The followers of Ahlul Bayt became free expressing their feelings and performing their rituals.

Who looks at these rituals assumes that these are generated by Persians in the times of the Safavids. Rather, the one who reads books of history will find that these had phases and roles before the Safavids' reign and among non-Persian people. They belong to the old Iraq in the Mesopotamia before any other nation. Afterwards it expanded and stretched to other nations.

Whoever travels through Islamic and non-Islamic states will see many Hussainias in which people commemorate the death of Imam Hussein (PBUH).

---

(1)- Hibatul Deen al-Hussieni al-Shahrestani's *al-Dala'il wal al-Masa'il*, an answer to the history of the commemoration ceremonies about Imam Hussein. Vol. 1.

The Interest of the Islamic States in the Husseini Rituals

Thus, Muslims commemorate this occasion on the tenth of Muharram in all the Islamic countries. This day is considered an official holiday in many countries and many presidents participate in these rituals.

Whether on the tenth of Muharram or in its first ten days, the Islamic world becomes covered in sadness and sorrow as if Imam Hussein is newly killed, and his and his companions' limbs and body parts are still on the land and their blood is still running on the ground. This arouses the feeling of sadness in the hearts of the nation which resulted in preserving the sanctity of these rituals in many Arabic and Islamic states. Therefore, they ordered to close the amusements centers, playgrounds, theatres etc., and they decreased the TV. and radio programs and alternated them with religious, scientific, and spiritual programs throughout the first ten days in Muharram. That is done in order not to hurt Muslims' emotions and to keep the sanctity of this occasion. This was the case in Iraq, Iran, India, Pakistan, and many other Islamic states.

Muslims celebrate this occasion glorifying and commending the stance, sacrifice, and bravery of Imam Hussein, his household and companions that astonished the generations.

They express their feelings toward Imam Hussein (PBUH) and they differ in their beliefs in his movement and martyrdom.

Some of them consider it a blessing festival because virtue had won against vice and that Imam Hussein consolidated the principles of his grandfather the Master of all Messengers and he renewed his Shariah. This is the thought of people of north Africa and the Maghreb countries.

Some others are aroused in emotions and hurt themselves like using chains and swords as a consolation and as taking after those martyrs. This is what people do in Iraq, Iran, India, and Pakistan.

Commemoration Ceremonies in Central America

Some others, as in central America[1], gather in one place in Port of Spain, the capital of the Republic of Trinidad and Tobago in the Caribbean sea in the north part of South America. Muslims there decorate a large howdah with gold, silver, and beautiful colors. Christians and Hindus take part in this great procession accompanied by drums and musical instruments playing sad tones and moving in the streets of the capital in which they shout loudly the name of Hussein and they throw this great howdah in the sea. Afterwards, they return to the Majlises. This phenomenon is most probably introduced there by Muslim Indians in which they perform some rituals like those of the Indians. And this was done in the most African and Asian countries according to their beliefs and ideologies.

Some others might do some sad rituals that are characterized by subtle logic, attractive styles and taking lessons of bravery, belief, and morals from the holiness of that historic day even if they were only reiterating slogans.

---

(1)- Ref. Al-Usboo' al-Arabi Magazines, issue 515 the tenth year in 21-4-1969, written by Bahjat Mansour.

Commemoration Ceremonies in the Holy Cities

The holy cities in Iraq, Iran, and the important mosques in India and Pakistan as well as the other states, in which people are bigoted followers of Ahlul Bayt, are covered in black as a sign of sadness and mourning. They quit all the states of happiness, intimacy, relaxation, and adornment.

This is the case in the first ten days of this month, if not the whole month or until the twentieth of Safar -in order to perform the rituals of al-Arba'een[1]- every year, in the Islamic countries like Iraq, Iran, India, and Pakistan. It has its special Ziyarah and rituals in Karbala where millions of visitors visit Hussein's grave in his Arba'een. Mawkebs circumambulate his grave for the sake of having blessing and prosperity.

---

(1)- The passage of forty days after Hussein's (PBUH) death.

Husseini Majlises

The Majlises are held throughout Muharram and Safar[1] in the holy cities and in other cities which they attract Muslims like magnet as ﴿إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ﴾ ***"brothers resting on couches facing one another."*** They gather around the pulpit where a preacher gives a sermon. He recites some verses of the holy Quran and begins to explain its secrets by help of Hadiths. Then he mentions something from the Islamic history and finishes mentioning the history of Imam Hussein and what happened to him and to his household (PBUT)[2]. These sermons are embedded with moral lessons, warnings, solacing poems making the Majlis like a school of knowledge. It deals with the matters that interest Muslims for their worldly and religiously matters.

---

(1)- In addition to Muharram and Safar, in Ramadan and throughout the year in the intention of fulfilling the needs of the holder of these Majlises or making Nathr (vows). These Majlises are held for one day, three days, a week, ten days or more and they distribute food and stuffs for the needy and the attendants.

(2)- Some people considers Ashura a day of happiness and pleasure. This is considered a tradition by the Umayyads. People followed them ignorantly. A Muslim cannot be happy in a day in which the son of the daughter of the Prophet was killed. If the Prophet (PBUH&P) was alive, people would have consoled him and he would cry over him.

And on Allah we depend to fulfill what we need.

Baghdad, the thirteenth of Muharram, 1389 AH corresponding to June 1, 1969.

Hibatul Deen al-Hussieni al-Shahrestani

Contents

BIOGRAPHY OF THE AUTHOR 7

HIS WORKS: 26

HIS DEATH 26

THE TRANSLATOR'S FOREWORD 28

THE AUTHOR'S PREFACE 30

HUSSEIN'S UPRISING 32

YAZEED'S REIGN AND HUSSEIN'S OPPOSITION 35

HUSSEIN'S COMPETENCE FOR THE CALIPHATE 40

HUSSEIN IS THE PARAGON OF RIGHTNESS AND VIRTUE 43

THE NECESSARY AND REFORMATIONAL MOVEMENTS 45

THE EFFECTS OF HUSSEIN'S MOVEMENT 48

VICE AND VIRTUE 51

SERIES OF THE FACTORS OF THE UPRISING 53

THE PRINCIPLES OF HUSSEIN'S CAUSE 61

YAZEED'S REVENGEFUL MOTIVES 67

MU'AWIYA'S LATE ACTS 70

HUSSEIN'S SPIRITUAL AFFECTIONS 72

HOW WOULD HUSSEIN PAY ALLEGIANCE? 74

ALLEGIANCE TO YAZEED 78

A STUDY OF HUSSEIN'S MIGRATION 84

HUSSEIN'S MIGRATION FROM THE CITY OF HIS GRANDFATHER 89

HUSSEIN'S MIGRATION AND THE VICISSITUDES OF TIME THROUGHOUT SIXTY YEARS 90

HUSSEIN AND IBN AL-ZUBAIR 93

IMAM HUSSEIN'S SITUATION IN MECCA 95

HUSSEIN CHOOSES KUFA 97

THE UMAYYADS AND HUSSEIN'S DANGER 99

KUFA: IN HUSSEIN'S VIEW 102

HUSSEIN LEAVES MECCA 105

IBN ZIYAD BECOMES THE GOVERNOR OF KUFA..... 110

THE MURDER OF MOSLEM AND HANI 113

HUSSEIN'S STATE AFTER MOSLEM'S DEATH..... 119

AL-HUR MEETS IMAM HUSSEIN 124

KUFA IS DRIVEN INTO BATTLE..... 128

IBN SA'AD'S GOVERNANCE AND LEADERSHIP..... 131

HUSSEIN LODGES IN KARBALA 135

THE OLD GEOGRAPHY OF KARBALA..... 137

THE IMAM IS ENCOUNTERED AND BESIEGED..... 140

HUSSEIN AND HIS COMPANIONS DO NOT CARE FOR DEATH..... 145

THE MESSENGERS OF PEACE AND THE HARBINGER OF WAR..... 150

AROUND HUSSEIN'S CAMP 151

THE THIRSTY ARE NEXT TO THE SHARI'AH..... 153

THE IMAM'S INTEREST IN EXHORTATION AND ADVICE 157

HUSSEIN ANNOUNCES HIS DEATH TO HIS SISTER 162

RACING TO HEAVENS 167

THE PROPHET'S LOOKALIKE MURDER 171

THE REGRET AND MARTYRDOM OF AL-HUR 176

THE MOST APPARENT RELIGIOUS DEMONSTRATION 181

THE SLAIN BABY 186

THIRST AND THE MURDER OF AL-ABASS 190

HUSSEIN'S BRAVERY 193

THE MARTYRDOM OF THE IMAM AND HIS MURDER PLACE 197

AFTER HUSSEIN'S MURDER 201

SAYYIDA ZAINAB IS IN THE CAPITAL OF HER FATHER 206

THE CAPTIVITY AND QASR AL-IMARA 210

IN THE CAPITAL OF THE UMAYYADS 215

THE FIRST SIGNS OF AWAKENING 224

MUHARRAM AND THE HISTORY OF THE HUSSEINI COMMEMORATIONS 230

THE COMMEMORATION CEREMONIES IN THE REIGN OF THE UMAYYADS 234

THE COMMEMORATION CEREMONIES IN THE REIGN OF THE ABASSIDS 240

MOURNING GATHERINGS (MAJLIS) OVER HUSSEIN 246

THE BEGINNING OF MAWKEBS AND HUSSAINIAS 248

THE INTEREST OF THE ISLAMIC STATES IN THE HUSSEINI RITUALS 250

COMMEMORATION CEREMONIES IN CENTRAL AMERICA 252

COMMEMORATION CEREMONIES IN THE HOLY CITIES 253

HUSSEINI MAJLISES 254

CONTENTS 256