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Al-Hasan and al-Hussein

The two grandsons of the Messenger of Allah



By

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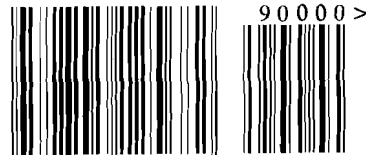
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The interpreter's Introduction

In the Name of Allah the Most Gracious, Most Merciful

The tragedy of al-Hasan and al-Hussein for whom may Allah's good pleasure is prayed

The story of al-Hasan and al-Hussein is a real tragedy. They are the grandsons of the Messenger of Allah, to whom may Allah's Blessings and peace be granted; the sons of Ali Ibn Abi Taleb, may peace be upon him, and Fatema the daughter of the Prophet Mohammed. But their honourable placing did not prevent their enemies from plotting and aggressing against them.

The tragedy of al-Hasan and al-Hussein grows greater as they are two virtuous members of Ahlul Bait, the family of the Prophet, to whom may Allah's Blessings and peace be granted, and the two beloved grandsons of the Prophet whom He called the two sweet basils; and the masters of al-Jannah (Paradise).

Allah, Be He exalted, said: «Verily, willeth Allah to keep away from you every uncleanliness. O, Ahlul-Bait! And to purify you thorough purifying.»

Al-Hasan, for whom may Allah's good pleasure is prayed, was wise, patient, generous, pious, peace-loving, hating seditions and blood-shedding. He never uttered a bad or dirty word. He set examples in generosity and self-denial. He was a real example to follow.

The two grandsons of Prophet Mohammed, to whom may Allah's Blessings and peace be granted, were raised by their pious, wise and courageous father, Imam Ali Ibn Abi Taleb. They grew in a high-quality manner and were bred on virtues in a social environment which is the most honourable and the most honest at that time, the environment of Fatema al-Zahra'a, the daughter of the Messenger of Allah and the lady of world's women.

Prophet Mohammed, to whom may Allah's Blessings and peace be granted, used to educate them and to take care of them all the time.

When the Messenger of Allah was praying and as he prostrated al-Hasan and al-Hussein used to jump on his back. And when they tried to prevent

them he gave them a sign by his hand to leave them both up; and he used to keep them into his lap saying: «He who loves me must love these two.»

Al-Bukhari reported Abu Bakrah saying:

«I saw the Messenger of Allah, to whom may Allah's Blessings and peace be granted, on the pulpit and al-Hasan Ibn Ali was with him. He said as he looked at people one time and at al-Hasan another: My son, this, is a master! May Allah make conciliation between two Moslems groups.»

He added: «When he took over as caliph he did not shed blood at all.»

Al-Hasan and al-Hussein acquired fluency, reason, cool-mindedness, generosity and wisdom from their father and grandfather. They were taught Quran and interpretation from their father Ali may Allah honour him, and from their family members and the great companions. They also received education on prophetic tradition (hadith) from them.

Al-Hussein for whom may Allah's good pleasure is prayed believed that al-Hasan should fight Mou'awya as his father Ali, may peace be upon him, did. But, al-Hasan, for whom may Allah's good pleasure is prayed, believed that fighting was not useful for it would cause Moslems blood-letting.

Furthermore, he was unable to reunite Moslems and to make them rally behind him. For this, he wanted to spare the blood of Moslems and to come to terms with Mou'awya.

Al-Hasan abandoned caliphate to Mou'awya on the condition that he would be the caliph after him. And Mou'awya accepted this condition, but he, later, broke his promise and appointed his son Yazid as successor.

Some historians said Mou'awya conspired with Ja'ada (Al-Hasan's wife) and poisoned him so as to make it easy for him to appoint his son Yazid as caliph after him.

When Amre Ibn al-A'ss and other Mou'awya's companions told the latter (Mou'awya) to summon al-Hasan to swear him and his father, Mou'awya said: «I swear by Allah, I have always felt afraid of his presence and his criticism of my defects.»

He summoned him and they uttered the ugliest swear words against him and his father Ali, may peace be upon him. The Ommayads harboured hatred against Ali and his sons. So, hatred turned them into blind. Their talk was illogical and a mere swearing, whereas al-Hasan, for whom may Allah's good pleasure is prayed, was logical and true in his defence of his father and Ahlul-Bait (the family of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.)

Objective critics and analysts said: «This is one of the most wonderful debates.»

Al-Hasan emerged victorious over the chiefs of Bani Ommaya (the Ommayads.)

He left them unable to know what to say. He left them humiliated and feeble. By his reply to them, al-Hasan proved he was a real outspoken who does not stammer or fear anyone when he wants to say the word of right and truth. He also proved he possessed an iron will and a great courage.

Al-Hasan was a wise and reasonable man. He said: «There is no good manners for those who don't have reason; and there is no amity for those who don't have determination; and there is no shyness for those who don't have faith. The prime of reason is treating people with good. And by reason we realize both worlds together.»

He also said: «The destruction of people lies in three things:

Haughtiness, stinginess and envy!

- Haughtiness is the destruction of religion and by it satan was damned.

- Stinginess is the enemy of the self and by it Adam was driven out from Paradise.

- And envy is the core of evil by which cane killed Abel!»

Al-Hussein's tragedy was more painful. He was a true defender of Islam's purity and right path. He was known for his reason, good nature, faith and wit.

He was similar to the Prophet, to whom may Allah's Blessings and peace be granted.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: «Hussein is a part of me and I am a part of Hussein. He who loved Hussein loved Allah. Hussein is the grandson of grandsons. Al-Hasan and al-Hussein are my two Raihanat (Basil plants) of the world. He who wants to get pleased by looking at a man from the people of al-Jannah (Paradise) let him look at Hussein!»

The Prophet also used to carry al-Hussein on his shoulders saying: «O, Allah! I love him. May thee love him!»

When Mou'awya appointed his son Yazid as his successor and ordered his rulers to get forcibly the pledge of allegiance for him from all the people, particularly the Shiites (Supporters of Ali Ibn Abi Taleb), he told his son Yazid: «I don't fear anybody in Quraish but three men: Al-Hussein Ibn Ali, Abdullah Ibn Omar and Abdullah Ibn al-Zubair(...)

Al-Hussein Ibn Ali is a witty man. I hope that Allah is sufficient for your support, as al-Hussein's father was killed and his brother was let down. He has a pure descent and a great right as well as kinship with Mohammed.»

Al-Hussein did not give the pledge of allegiance to Yazid for he, the latter was away from being committed to Islam in faith and in practice. He was busy with his personal entertainment and interests!!!

So, al-Hussein told al-Kufa people:

«O, people, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: He who saw an unjust Sultan (ruler) acting what Allah hath forbidden and breaking the pledge of Allah, contradicting the sunna of the Messenger of Allah, and adopting the behaviour of atrocity and aggression, thereby resisting him neither by act, nor by saying, Allah shall punish him.»

So, al-Hussein felt it was his duty to warn people against the dangers of these acts which contradict the very essence of Islam.

Al-Kufa people were with al-Hussein in their lip-service but they backed the Ommayyads by their swords. They cheated him and betrayed him.

Yazid's ruler sent the army to fight al-Hussein who went to al-Kufa with his family and companions. Al-Hussein had no army; but some men who defended Him to death.

The killing of al-Hussein represented a very ugly crime. Obaidullah Ibn Ziad, the ruler of Yazid in Iraq was a real criminal who knew no mercy. He killed all Moslems who showed support for Ahlul-Bait. His army mutilated and beheaded al-Hussein, his family members and his companions.

He sent their heads to Yazid and got his reward from him.

Al-Hussein's true words and faith were not sufficient. He needed the might of swords to back his right. So, might conquered right and evil prevailed.

Al-Hussein's story remains with very tragic lessons from which historians learned. Faith needs to be backed by might and strength. Right alone is not sufficient.

Al-Hussein said: «I swear by Allah, I never lied since I knew that Allah dislikes its people (the people who lie) and punishes those who fabricated them.

O, creatures of Allah, I have Allah as my only supporter! I beseech my Allah's protection from every haughty who doesn't have faith in the Day of Judgement!»

The Interpreter
Mohammad Agha

In the Name of Allah the Most Gracious, Most Merciful

Introduction

This book deals with the biographies of al-Hasan and al-Hussein, the two sons of Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed.

As for Imam Ali, may peace be upon him, I already issued a separate book on him.

Before starting with this date, I found it necessary to pave the way for it so that readers can understand the important events that broke out since the very beginning of the caliphate of Ali, for whom may Allah's good pleasure is prayed. This makes it easy for the readers to follow what we have written in detail in this book.

When Ali, for whom may Allah's good pleasure is prayed, was given the pledge of allegiance as caliph, he sought to rid himself of the opposition showed by Talha and al-Zubair who had ambition to be caliphs and who also had their supporters in al-Hijaz and Iraq. They rejected to give him the pledge of allegiance.

Aiysha, for whom may Allah's good pleasure is prayed, the wife of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and the Mother of Believers, opposed Ali after she had ignited Moslems to kill Othman.

Talha and al-Zubair joined her.

She hated Ali, may peace be upon Him, because of the so-called al-Ifk incident. Her army fought the army of Ali, for whom may Allah's good pleasure is prayed, on December 9, 656 A.D. He defeated her at al-Jamal Battle (the Battle of Camel).

Talha and al-Zubair were killed at this battle.. Aiysha was taken prisoner of war, but Ali released her and sent her to Medina with all respect and honour. So, the first battle in which Moslems fought Moslems was over.

Ali, may peace be upon Him, stayed in al-Kufa and turned it into the

capital of caliphate after he sacked the rulers of Othman.

Meantime, Mou'awya Ibn Abi Sufian, who was governor of al-Sham, demanded revenge for Othman's killing.

He hanged Othman's blood-stained shirt and the cut fingers of his wife (Naéla) at the Mosque of Damascus. He aimed at instigating the Moslems and gaining their sympathy against Ali. Mou'awya also asked Ali to hand him the murderers of Othman. For this, dispute between them got worse and their armies fought in Seffin, to the north of al-Raqqah on the western bank of the Euphrates.

Ali's army numbered 50000 men from Iraq; whereas Mou'awya led al-Sham people. Skirmishes between them lasted for several weeks. The final battle took place on July 26, 657 A.D.

Ali's army was led by Malek al-Ashtar. And as this army was about to get victorious, Amre Ibn al-Ass suggested raising al-Masahef (Qurans). So, Qurans were raised on the top of spears and they waved them into the air before Ali's army and requested arbitration on the basis of Quran.

Then, fighting came to a halt and the two parties negotiated on the matter.

Ali was forced to accept arbitration with the aim of stopping blood-letting.

Mou'awya chose Amre Ibn al-Ass as his arbitrator; whereas Ali's army chose Abu Mousa al-Ashaari in spite of Ali's opposition to this choice because he had known that he (Abu Mousa), who quit fighting was not the proper person for this mission.

Arbitration's result was controversial. The arbitrators ousted Ali.

Mou'awya was a ruler not caliph at that time. Arbitration promoted him to the level of Ali who was the caliph of Moslems. So, the acceptance of arbitration was a real ordeal to Ali, for whom may Allah's good pleasure is prayed.

Many of his supporters dissented and opposed him. For this they were called dissenters or (al-Khawarej). They showed hostility to him and recruited a 4000 - strong army. They fought him under the command of Abdullah Ibn Wahb al-Rasbi.

Fighting took place in al-Nahrawan. Ali defeated them. Only a few survived. At last, Ali, for whom may Allah's good pleasure is prayed, was assassinated. One of the Khawarej assassinated him. The assassin was called Abdul-Rahman Ibn Muljam.

Following the demise of Ali, his son, al-Hasan, was given the pledge of

allegiance as Caliph in Iraq. But, al-Hasan quit his position for the advantage of Mou'awya with the objective of sparing blood in a very dangerous civil war.»

Polygamy had no influence on the quitting of his position, as some orientalist claimed.

Some 40000 people of Iraq gave the pledge of allegiance to al-Hasan. But, he had not trust them for he felt they were disunited. Had he been war-loving person he would have been able to unite them and recruit an army from them! But, he saw that the civil war causes weakness for Moslems, as many great companions were killed at al-Jamal and Seffin Battles due to the dispute on the caliphate. And lately, his father was assassinated. Thus, he chose to avoid war, thereby leaving the matter to Mou'awya after he set forward conditions some of which he accepted and other he didn't.

Al-Hasan moved to Medina shunning hostility. As for Mou'awya, he kept on harbouring hatred to Ali, for whom may Allah's good pleasure is prayed, He gave permission to cursing Ali in al-Sham. He did not pay heed to al-Hasan's protest against this. Then, al-Hasan was killed by poison. His wife, Ja'ada, poisoned him for reasons that are not known. Shiits said Mou'awya had tempted her to do that in order to appoint his son Yazid as caliph after him. Al-Hasan had already put a condition that he should be the caliph.

Al-Hussein rejected to give the pledge of allegiance to Yazid Ibn Mou'awya because he had the right to caliphate, and because Yazid was accused of disbelief and injustice.

He intended to march towards al-Kufa following receiving several letters providing for giving him the pledge of allegiance for the caliphate. So, he marched paying no heed to those people who advised him not to do that. He was accompanied by a group of companions.

When Yazid knew this, he appointed Obaidullah Ibn Ziad in al-Kufa and sacked al-Nu'man Ibn Bashir as he (al-Nu'man) was accused of weakness.

Ibn Ziad Omar Ibn Sa'ad was appointed commander of a 4000 -strong army for fighting al-Hussein.

He fought him in Karbala, which is a village 25 miles north west of al-Kufa. Al-Hussein was killed in this battle after he was hit with many wounds. Those who were with him were also killed. Al-Hussein's head was sent to Yazid in Damascus.

Eversince, Shiites used to mark the 10th of Muharram every year as «A'shura' Day» mourning him.

By the way, many Shiites say that the Messenger of Allah, to whom may

Allah's Blessings and peace be granted, recommended while he was sick that Ali be His caliph. This is not proved. Aiysha, for whom may Allah's good pleasure is prayed, denied this. But, a group of them, claimed that the Prophet, to whom may Allah's Blessings and peace be granted, recommended that Ali be the Imam and accused the companions of disbelief because they did not give the pledge of allegiance to Ali.

The Shiites also said that al-Hasan Ibn Ali was the Imam after his father; and then his brother al-Hussein was the Imam (after al-Hasan).

When al-Hussein was killed, the Shiites felt penitent for their failure to support him.

They did not see any penance for this except by sacrificing themselves and avenging for him. Thus, they called themselves «the penants». Their chief was Sulaiman Ibn Sard, who fought and was killed.

Many of his companions were killed in 65 Hijra. Then, al-Mukhtar Ibn Abi Obaid avenged for al-Hussein Ibn Ali and killed those who killed him.

Mohammad Redha

Ahlul-Bait

The family of the Prophet, to whom may Allah's blessings and peace be granted

Ahlul-Bait, the family of the Prophet, to whom may Allah's blessings and peace be granted, are the closest people to him. He gave them a special care and affection. And Allah, Be He exalted, bestowed on them chastity and purity. Allah, Be He exalted, said: «Verily, willeth Allah to keep away from you every uncleanness. O, Ahlul-Bait! And to purify you thorough purifying.»

Ibn Abbas said: «This verse was revealed for the wives of the Prophet, to whom may Allah's blessings and peace be granted.»

Sa'id, Ibn Jubair, A'krama and Ibn al-Saib and Muqatel said the same thing. And this is the first opinion.

The second opinion says that Ahlul-Bait are the Messenger of Allah, to whom may Allah's blessings and peace be granted, Fatema, Ali, Al-Hasan and al-Hussein.

Abu Sa'id al-Khudri said Aiysha and Omm Salama are also included.

The third opinion says: Ahlul-Bait are the group of the Messenger of Allah, the believers: the Ja'fars, Aqeels and Abbases.

Az-Zamakhshari said: «The wives of the Prophet, to whom may Allah's Blessings and peace be granted, are members of Ahlul-Bait.»

Al-Rastaghni said: «The right is that Ahlul-Bait are his wives and his family.»

Al-Dahhak said the same thing because the words are right for both of them and include them as a whole.

Zaid Ibn al-Arqam was asked about the hadith of the Messenger of Allah, to whom may Allah's Blessings and peace be granted: «I remind you to have fear of Allah when you do unto my family!» When he was asked: «Who are they?»

He answered: «His wives were members of Ahlul-Bait.» Aiysha, for

whom may Allah's good pleasure is prayed, said: As the Prophet, to whom may Allah's Blessings and peace be granted, went out, someday, and saw al-Hasan he told him to enter. Then, Ali came and He also told him to enter. The Prophet, to whom may Allah's Blessings and peace be granted, recited the verse. «Verily, Willeth Allah to keep away from you every uncleanness. O, Ahlul-Bait; and to purify you thorough purifying!»

Anas said: the Prophet, to whom may Allah's Blessings and peace be granted, used to visit Fatema's home. He also used to say: Prayers! O, Ahlul-Bait! «Verily, Willeth, Allah to keep away from you every uncleanness. O, Ahlul-Bait, and to purify you, thorough purifying!»

Omm Salama said: «The Prophet, to whom may Allah's Blessings and peace be granted, was with me alongside Ali, Fatema, al-Hasan and al-Hussein. I cooked al-Khazira for them. They ate and then slept. He covered them with aba and a piece of cloth. Afterwards, he said: «O, Allah! They are my family. May Thou keep away from them every uncleanness and may Thou purify them thorough purifying.»

Abu al-Hamra reported: «I stayed in Medina for seven months during the reign of the Prophet, to whom may Allah's Blessings and peace be granted.» He added: «I saw the Prophet, to whom may Allah's Blessings and peace be granted, coming at the dawn outbreak to Ali and Fatema's door and saying: «Verily, willeth Allah to keep away from you every uncleanness. O, Ahlul-Bait; and to purify you thorough purifying!»

Allah, Be He exalted, said: «Say I want not to ask you for a reward on it bar amity for kinship!»

Ibn Abbas said: There is no family in Quraish tribe that has no relation with the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

When they belied him and rejected to give him the pledge of allegiance, he told them: «O, folks! As you reject to give me the pledge of allegiance I want you to maintain my relation with you. There is nobody among the Arabians who is more obliged to side with me and support me than you.»

Abu al-Dailam also said: «When Ali Ibn al-Hussein, for whom may Allah's good pleasure is prayed, was taken to Damascus, a man from al-Sham people told him: «Praise be to Allah, Who killed you; removed you and cut the roots of sedition!!!»

Ali Ibn al-Hussein, for whom may Allah's good pleasure is prayed, asked the man: Did you recite Quran? The man answered: Yes!

He said: Did you recite «Alef Lam Ha' Meem»?

He replied: I recited Quran; but I didn't read «Alef Lam Ha' Meem»!

He said: You didn't recite (Say I want not to ask you for a reward on it but amity for kinship!)

The man said: And aren't you they?

Ali Ibn al-Hussein, for whom may Allah's good pleasure is prayed, said: Yes!

There is no doubt that Ali and his sons, for whom may Allah's good pleasure is prayed, are the closest relatives of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

Biography of Al-Hasan Ibn Ali

For whom may Allah's good pleasure is prayed

The year 3-49 Hijra (625-669 A.D.)

Al-Hasan Ibn Ali Ibn Abi Taleb Ibn Abdul Muttaleb Ibn Hashem Ibn Abdu-Manaf al-Qurashi al-Hashemi, the grandson of the Prophet, to whom may Allah's Blessings and peace be granted. And he is the first son of Fatema, the daughter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, the lady of the world's women. He is the master of al-Jannah (Paradise) youths and the Raihanah (the Sweet Basil) of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and his like.

The Messenger of Allah named him «al-Hasan» and slaughtered a sheep for him in his seventh day. He cut his hair and ordered that equal to the weight of his hair be granted as alms. And he was the fifth member of the glory and honour's people.

Al-Hasan was born in the middle of Ramadan (Fasting month) in the illuminated Medina (Al-Medina al-Munnawara) in the third year of Hijra.

Omm al-Fadl⁽¹⁾ said: «O, the Messenger of Allah! I saw one of the members of your family at my home. He said: You saw good!

Fatema shall give birth to a child and you will suckle him with Qutham.»

Fatema gave birth to al-Hasan and Omm al-Fadl suckled him with Qutham (her son).

Naming him as al-Hasan

Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, said:

(1) Omm al Fadl is Lubaba daughter of al Harith Ibn Hazm al- Helalieh. The first woman who embraced Islam after Khadija in Mecca and she is the wife of al-Abbas Ibn Abdel Muttaleb. She is called Lubaba al-Kubra (Greater). She is the sister of Maimona, the wife of the Messenger of Allah and the aunt of Khalid of Ibn al-Walid. The Prophet, to whom may Allah's Blessings and peace be granted, used to visit her and to take a nap at her home.

She gave birth to six men for al-Abbas, one of them was al-Qutham.

«When al-Hasan was born, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, told them: Let me see my son. What did you name him?

I said: I named him «Harb».

He said: But, he is «Hasan».

And When al-Hussein was born, we named him Harb.

He said: But, he is Hussein.

And when the third son was born, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, came and said: What did you name?

I replied: I named him Harb.

He said: But, he is Muhsen.

Then, He said: I named them after the sons of Haroun (Shabr, Shuber and Mushber).

Muhsen passed away as he was still a baby.

Abu Ahmad al-A'skari said: The Messenger of Allah, to whom may Allah's Blessings and peace be granted, named him al-Hasan and gave him the name «Aba Mohammed» as a title.

This name was not known in the pre-Islam era.

His physical constitution

For whom may Allah's good pleasure is prayed

Al-Hasan, for whom may Allah's good pleasure is prayed, was with a reddish white complexion, his eyes were black. He has a beard and used to use al-Wasma to smoothen it and colour it.

His morality and virtues

For whom may Allah's good pleasure is prayed

Al-Hasan was wise, patient, generous, pious, peace-loving, hating seditions and blood-shedding. He never uttered a word which is bad or dirty. But, he was known for polygamy and many divorces. He never divorced a woman but she still felt love for him.

(2) Al-Wasma: It is a kind of plant used to smoothen the beard and colour it.

His father, for whom Allah's good pleasure is prayed, criticized him for the many divorces and feared the consequences of such an act. He said: «O, people of al-Kufa! Don't let your daughters marry al-Hasan! He is known for his many divorces.»

A man from Hamadan said: «We swear by Allah, we will let him marry our daughters. When he satisfies he will stay firm, but when he dissatisfies he can divorce!»

Ibn Sa'ad said that Ja'far Ibn Mohammad reported his father saying: «Al-Hasan marries and divorces to an extent we felt afraid that he would create hostilities with tribes».

Al-Hasan used not to take part in a case; or participate in an affair that would be understood as hypocrisy; or give a testimony because he did not like to see judges. He used to say what he does and to do what he doesn't say as thorough grace and generosity. He did not ignore his brethren or preferred something to himself other than his brothers. He did not blame anybody for something that might be committed and excused.

When two things face him as he doesn't know which is closer to right, he considers which is closer to his interest and then he contradicts it.

His judge was his father's and so was his clerk. He did not have a servant.

His generosity

For whom may Allah's good pleasure is prayed

One day, a man besought al-Hasan to give him alms as he had nothing to grant! He felt ashamed to let him go empty-handed; but he told him: Shall I advice you to do something that brings you good?

The man said: Yes! But what is it?

Al-Hasan said: Go to the caliph! His daughter has died; but nobody commiserated him till now. So, offer him condolences by saying: «Praise be to Allah who guarded her by your sitting on her grave; not uncovered her by sitting on your grave!»

The man went there and did what al-Hasan told him to do. So, the Caliph felt relieved and his feelings of sadness vanished. He asked his aides to grant him a good reward. And he asked him:

- Are these words yours?

The man said: No! But, they are the words of so and so!

He said: You are true. They are the subject matter of fluent words.

The caliph asked his aides to grant the man another reward.

This is a telling lesson. Those who resort to Ahlul-Bait will never be disappointed... On the contrary, they obtain whatever they want and more.

They are the source of generosity and grace. Al-Hasan was able to apologize to the man who asked for alms because he had nothing to give. And his apology was acceptable at that time. But, he found a way to relieve the man (the beggar) and he advised him to do what we mentioned above. And the man got a good reward.

We have to consider the big difference between the miserliness of the rich who allege poverty and seek many excuses when the poor ask them for anything they need. Those rich people do not have pity on the poor as they hoard up money. Meanwhile, they pretend being virtuous and good. They don't give money to the needy for they like it. And they are mean. They do not care for people whether they starved to death or lived in the worst conditions.

Al-Hasan, for whom may Allah's good pleasure is prayed, and other members of Ahlul-Bait as well as good and pious men set examples in generosity and self-denial. They were real examples to follow their suit. But, we did not pay attention to them. For this, people hated each other and their hearts were killed with hatred and envy.

Al-Hasan, for whom may Allah's good pleasure is prayed, heard a man beseeching his God to provide him with ten thousand dirhams. Then; al-Hasan sent the money to the man.

Another man complained to him about his bad conditions. Al-Hasan summoned his confidant and talked with him about his spending and outcome till he knew every thing.

He said: Bring the surplus!

The man brought 50000 dirhams. Then, al-Hasan told the man: «What have you done with the five hundred dinars which are still with you?

The man replied: I keep them.

He said: Bring them!

When the man brought the money. He repaid the dirhams and dinars to the man and apologized to him!

Al-Hasan, for whom may Allah's good pleasure is prayed, was told: «We see that you don't deny anyone the right to beseech your help even if you were needy!?

He said: Allah's help I beseech, and I feel ashamed to be beggar as I deny a mendicant his right to ask me for something. Allah, Be He exalted,

hath made me accustomed to a habit that he pours on me His bounties; and I used to have the honour to pour on people the bounties He giveth me. I fear that if I broke this habit He would deny me it. Then, he recited poetry.

- If a mendicant came to me I said welcome for His favour prompted me to grant others

- And from His favour there is a favour on every beneficent.

And the best days of the youth are those in which he is asked for something!

Al-Hasan, al-Hussein and Abdullah Ibn Ja'far, for whom may Allah's good pleasure is prayed, went to perform pilgrimage. And while they were still on their way to Mecca they felt hungry and thirsty. They saw a tent and went to it. They found an old woman inside it. They asked her: «Is there anything to drink?»

She replied: Yes!

They dismounted and saw the only sheep she had.

She told them to milk it and drink.

They did so. Then, they asked her: Is there any food?

She said: Only this sheep! I don't have anything but it! I swear by Allah, you have to slaughter it while I bring wood and prepare the fire to roast it and to eat it!

They did so and stayed till they got rest. As they departed they told her: O, Woman! We are a group from Quraish. We are leaving and if we returned safely you have to take care of us!

We will do you good. God willing!

Then, they departed.

When her husband came she told him the story. He got angry with her.

He said: Woe unto you! You slaughtered the only sheep we had for people we don't know. Then, you say they are a group of Quraish!?

Many years later, the woman and her husband were forced to go to Medina out of their need. They went there to pick up dung!

The old woman passed through some Medina's tracks with her scuttle picking up dung.

Al-Hasan, for whom may Allah's good pleasure is prayed, was sitting at the door of his home. He looked at her and knew her.

He called her: O, Woman! Do you know me?

She replied: No!

He said: I was one of you guests on that day and in that year at your tent...

She said: I sacrifice myself for you! I don't know you!

He said: You didn't know me, but I knew you! He sent his boy to purchase one thousand sheep for her from the alms sheep and he gave her one thousand dinar.

Then, he sent her with his boy to his brother al-Hussein, for whom may Allah's good pleasure is prayed.

When the boy entered with her, al-Hussein knew her. He asked the boy: What did my brother give her?

The boy told him. Then, al-Hussein granted her the same.

He sent her with the boy to Abudllah Ibn Ja'far, for whom may Allah's good pleasure is prayed. When she entered Abdullah knew her. The boy told him the whole story and what al-Hasan and al-Hussein for whom may Allah's good pleasure is prayed, did for her. He said: I swear by Allah, had she started with me I would have tired them. Then, he gave her two thousand sheep and two thousand dinars. She returned to her home as one of the richest people.

One of the stories of his generosity, for whom may Allah's good pleasure is prayed, is that he gave a great deal of money to a poet. He was told: Do you give a poet who disobeys Allah, the Merciful and spreads lies?

He said: The best money you spent is that which you gave to protect your honour. And seeking good tantamounts to prevention of evil.

The same was told about al-Hussein, for whom may Allah's good pleasure is prayed. It was said that he gave a big reward to a poet who commended him. And when he was blamed for that he said: I feared that he might say that I am neither the son of Fatema al-Zahra', the daughter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, nor the son of Ali Ibn Abi Taleb, may peace be upon him. And I feared that this would be believed and would remain immortal in the books kept by the heart of reporters!

The poet said: O, son of the Messenger of Allah! I swear by Allah you are more knowledgeable than me about praise and dispraise!

His upbringing and the love of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, for him

Since al-Hasan and al-Hussein, for whom may Allah's good pleasure is prayed, were the two sons of the daughter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and their father was Ali Ibn Abi Taleb, may peace be upon him, who is the cousin of the Prophet and His foster son; they were raised in a high-quality manner and bred on virtues in a social environment which is the most honourable and the most honest at that time. They also used to listen to al-Hadith al-Sharif (the prophetic tradition). Both of them, for whom may Allah's good pleasure is prayed, were under the care and amity of the Prophet, to whom may Allah's Blessings and peace be granted. He also used to educate them.

Al-Hassan reported hadith that he kept by heart from the Prophet, to whom may Allah's Blessings and peace be granted.

He said, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, had taught me words that I say in al-Watr; hadith.

Abu al-Hawra' said that he told al-Hasan:

What do you remember about the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

He said: I remember that once I took one of the alms dates and chewed it in my mouth. He came and took it out from my mouth with saliva; hadith.

And the prophetic tradition says:

These two boys are my sons and the sons of my daughter. O, Allah! I love them. May Thou loveth them and loveth those who love them!

As for the care of the Messenger of Allah for them; it is said that while he was preaching on the pulpit, al-Hasan and al-Hussein came with their two red shirts. They were stumbling in their walk. He went down and carried them both up and kept them on his lap while he was talking to Moslem worshippers; hadith.

When the Messenger of Allah was praying and as he prostrated, al-Hasan and al-Hussein jumped on his back. And when they tried to prevent them he gave them a sign to leave them. And when he completed his prayers he took them into his lap and said: «He who loves me must love these two.»

Once, Ali and Fatema went to the Messenger of Allah, to whom may Allah's Blessings and peace be granted, with al-Hasan and al-Hussein. He took them into his lap and kissed them. And he embraced Ali and Fatema

each by one hand. He placed a black cloth on them and said:

«O, Allah! They are for you not for the hellfire!»

Al-Bukhari reported Abu Bakrah saying:

«I saw the Messenger of Allah, to whom may Allah's Blessings and peace be granted, on the pulpit and al-Hasan Ibn Ali was with him. He said as he looked at people one time and at al-Hasan another: My son, this, is a master! May Allah makth conciliation between two Moslesm groups.»

He added: «When he took over as caliph he did not shed blood at all.»

Undoubtedly, al-Hasan and al-Hussein acquired fluency, reason, cool-mindedness, generosity and wisdom from their grandfather and father. They were taught Quran and interpretation from their father Ali, for whom may Allah's good pleasure is prayed, their family members and the great companions.

They also received education on prophetic tradition (hadith) from them. Ali, may peace be upon him, composed poetry and told wisdoms. So, his two sons, for whom may Allah's good pleasure is prayed, were raised and educated well.

Al-Hasan's story with the poor Jew

Al-Hasan, for whom may Allah's good pleasure is prayed, bathed himself and went out of his home in a new dress and good appearance. In the way, a poor Jew met him. He was with a leather cover. He seemed ill and very miserable. His complexion was roasted by the strong sun heat. He was also carrying a water jar on his back.

The poor Jew stopped al-Hasan, for whom may Allah's good pleasure is prayed, and told him: O, the son of the Messenger of Allah! May I ask you a question?

Al-Hasan said: What is it?

He said: Your grandfather says: «The world is the jail of believer and the paradise of the unbeliever».

And you are believer and I am unbeliever. But, I see the world as paradise in which you enjoy its graces; and I see it a jail for me which destroyed me and turned me into very poor and miserable!»

When al-Hasan heard him he said:

«O, man! If you looked into what Allah prepared for me in the

afterworld you would know that I am, in this case, in a jail, compared to that!!

And if you looked into the painful torture Allah prepared for you in the afterworld you would find that you are now in a broad paradise.»

Jews were known for their gimmicks and conspiracies since the very reign of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. They were also known for sowing the seeds of dissension among Moslems and for their lies.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, fought them in Medina.

And he drove them out of it for their betrayal and breaching of conventions and accords. Some of them converted into Islam and became good Moslems. But, the majority remained harbouring hatred for Moslems. The chief hypocrite was Abdullah Ibn Abi Saloul. He was mentioned in the biography of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He is Abdullah Ibn Saba'a who used to travel in countries to disseminate the propaganda against Othman Ibn Affan, for whom may Allah's good pleasure be prayed. He also ignited Moslems for rebellion.

In the story mentioned above, we find that the Jew objects to al-Hasan for the new dress he put on; and he told him a prophetic tradition of the Messenger of Allah, for whom may Allah's Blessings and peace be granted: «The world is a jail for the believer and a paradise for the unbeliever.»

So, how could al-Hasan have such a good appearance as he was believer; whereas the Jew led a miserable life as he was unbeliever???

Why don't things go in the other way round?

The Jew contended.

If the hadith of the Messenger of Allah was true why didn't things go in the a different way? He claimed.

This is a question by which the Jew wanted to embarrass al-Hasan! And he wanted to cast doubt on the hadith of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. But, al-Hasan was cool-minded and he replied the Jew in a convincing manner.

He explained to him that the condition about which he complained was like paradise in comparison with the torture prepared for him in the afterworld, and that the condition of al-Hasan that he thought as paradise was only like a jail in comparison with the paradise prepared for the believers.

The marriages of al-Hasan, for whom may Allah's good pleasure is prayed

Al-Hasan, for whom may Allah's good pleasure is prayed, was known for polygamy and many divorces. For this, orientalists said «He was interested in his own pleasures and entertainment and he spent a great deal of money for this objective. So, he let Mou'awya take the helm!»

Al-Madaeni reported that al-Hasan married some ninety women (separately) during the life of his father. Ali, for whom may Allah's good pleasure is prayed, said: «Al-Hasan married and divorced till I feared that could cause the hostility of tribes to us.»

Ali, may peace be upon him, was dissatisfied with the many marriages and divorces of al-Hasan.

One day, he addressed people telling them not to let their daughters marry him. But, he found people who accepted to let their daughters marry him.

Ibn Serin said: «Al-Hasan married a woman. He sent to her one hundred maids and every maid took with her one thousand dinars. Undoubtedly, polygamy and many divorces require a great deal of spending!

Sufian Ibn Otaiba said: Many women are not part of the world. Some people denied the status of sufists (ascetics). Some men of religion told him: What do you deny?

He said: They eat too much.

He asked: What about you?

If you got hungry like them you would eat like them too!

He said: Do they marry very much?

He answered: And you too! If you kept your eyes and your private parts as they did you might marry like them.

But, are sufists feel hungry more than others?

Labourers who work all the day in physical exhausting works are the ones who feel hungry more than any other man.

Despite this, we don't advice them to eat very much as they usually find it sufficient for them to eat little food. Then, he who keeps his eyes and private parts, doesn't intend to marry very much, but remains satisfied and moderate for the non-pre-occupation of his mind by temptations and catalysts!

Al-Ghazali said: As desire is stronger with Arabs, their pious men were known for polygamy.

And he said: «Some natures are dominated by desire as one woman is not sufficient to keep them under control. For this, they like to marry more. It is said that Ali, for whom may Allah's good pleasure is prayed, married seven nights after the demise of Fatema. And it is said that al-Hasan Ibn Ali was also known for his polygamy.

He married over two hundred women. He might marry four women at the same time and divorced four at the same time. He replaced the four he divorced by other four women.»

It is right that natures are dominated by desire, but not to this extent. The status of al-Hasan was «irregular». We cannot consider it as a basis. He was pious, virtuous and clinging fast to the doctrines of Islam.

One day al-Hasan told some of his companions that he wanted to divorce two of his wives. He said to them prepare yourselves for al-Idda (the waiting period of the divorced woman). He asked his companion to pay to each one of them 10000 dirhams.

His friend did that. And when he returned to him he said: What did you do?

He answered him: One of them lowered her head and felt sad and the other cried and I heard her saying: «A little thing from a departing beloved!»

Al-Hasan kept silent as he looked down and then he said «May Allah hath mercy on her.»

«Had I thought of returning a woman after I divorced her I would have returned her!» He said.

One day, al-Hasan went to Abdul-Rahman Ibn al-Harith Ibn Hisham the scholar of Medina and its chief. He had no counterpart in Medina. Aiysha, for whom may Allah's good pleasure is prayed, had set him as example when she said: «Had I had the opportunity to be back in time I would have wished to have sixteen children of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, like Abdul Rahman Ibn al-Harith Ibn Hisham.»

When al-Hasan went to Abdul Rahman, the latter showed him all respect and invited him to sit with him.

He told him: «Had you sent somebody to tell me you wanted me I would have gone to you!»

Al-Hasan said: It is our need!

He said: What is it?

He said: I have come to betroth your daughter.

Abdul-Rahman lowered his head then he raised it and said: I swear by Allah I don't have anybody under the sun who is dearer to me than you, but you know my daughter is part of me. I'll be harmed if anything harms her. And I'll be glad for anything that makes her happy.

So, you are known for your many divorces. And I have the fear that you may divorce her. If you did that I feared that my affection for you would change. You are part of the Messenger of Allah, for whom may Allah's Blessings and peace be granted. If you gave a pledge of commitment that you would never divorce her as your wife, I might agree.

Al-Hasan kept silent. Then, he stood up and went out.

The family of Abdul Rahman said they heard al-Hasan, while he was walking, saying: Abdul Rahman only wanted to put his daughter as a cordon around my neck.

The many marriages of al-Hasan had nothing to do with surrendering all the affairs to Mou'awya as orientalist claimed. On the contrary, the caliphate would make it easier for him to marry and divorce as much as he wanted, etc...

The children of al-Hasan

For whom may Allah's good pleasure is prayed

Al-Hasan, for whom may Allah's good pleasure is prayed, got eleven children. They are:

(1) Zaid (2) al-Hasan, his mother Khawla the daughter of Mansour al-Fazarieh (3) al-Qassem (4) Abu Bakr (5) Abdullah.

These five were killed with their uncle al-Hussein Ibn Ali in al-Tuff, which is a territory in al-Kufa located in the wasteland; and there al-Hussein Ibn Ali, for whom may Allah's good pleasure is prayed, was killed.

(6) Amre Ibn al-Hasan (7) Abdul Rahman (8) Al-Hussein (known as al-Ashram) (9) Mohammad (10) Yaqoub (11) Ismael.

Al-Hasan's opinion on his father's attitude

Al-Hasan, for whom may Allah's good pleasure is prayed, believed that his father Ali, may Allah honour him, should have left Medina when Othman

Ibn Affan was besieged lest he (Othman) was murdered during his presence there.

And he believed that his father should have not accepted the pledge of allegiance till delegations from the people of the countries, Arabians and all Egypt come to him; but he should have stayed at home as Talha and al-Zubair went out to make conciliation and if sedition broke out it would be instigated by others not by him.

But, Ali, for whom may Allah's good pleasure is prayed, did not agree with him and he did not follow his opinion.

He told al-Hasan: «As for your saying if you went out of Medina when Othman was besieged, I swear by Allah, we were besieged like him.»

But as for your saying «Do not accept the pledge of allegiance till delegations from the people of the countries, Arabians and all Egypt come to me, the final say is in the hands of Medina people and we disliked to lose the matter.»

Concerning your saying when Talha and al-Zubair went out, that was a point of weakness for the Islamic people. I swear by Allah I still feel depressed for I haven't been supported completely and as I don't reach what I seek!»

But as for your saying «stay at your home! How can I do that? Or how do you want me to do that? Do you want me so? Do you want me to be like the hyena surrounded by hunters!

Nothing will matter till it is untied then allowing it to go out!

If I don't consider the matter which concerns me who will consider it?

Stop it my son!!!

Al-Hasan gave his opinion to his father regardless of his position and without paying attention to the fact that he couldn't judge matters rightly so long as he is in a different status.

Ali preferred to stay in Medina when Othman was besieged lest others say he let the man besieged in the most dangerous cases and fled so as to escape the responsibility!

They might say his departure from Medina made it easier for the killers to assassinate Othman.

Furthermore, the departure was difficult as mentioned: In addition, he did not stay at his home and he accepted the pledge of allegiance because he saw himself as the only one who has the right to caliphate for many reasons including the fact that he was the son-in-law of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, his foster son and his

cousin. He was the first one who embraced Islam; and he was one of the greatest fighters for the sake of Allah and for he was courageous, with deep and wide knowledge as well as for his favours and precedence in Islam.

Generally speaking, he was the best after the assassination of the caliph Othman, for whom may Allah's good pleasure is prayed. A man like him in his position and prestige can never let matters move pointlessly or stay inactive at his own home.

Although al-Hasan, for whom may Allah's good pleasure is prayed, did not see the same opinion of his father on those issues, he obeyed his orders. When he ordered him to stay at the door of Othman during the siege, he obeyed him. And when Aiysha, for whom may Allah's good pleasure is prayed went out to fight his father, he did not quit him. He joined him despite he saw that his father should stay at his home in Medina. And when he heard Abu Mousa discouraging the pledge of al-Kufa by saying:

«A deaf sedition in which the sleeping is better than the vigilant and the vigilant is better than the onlooker and the onlooker is better than the bystander and the bystander is better than the rider. So, put your swords in their sheaths and return your arrows to their quiver. Cut the strings, and shelter the oppressed till the wound is healed,»; he replied to him by saying: «O, Abu Mousa! You won't discourage people!

I swear by Allah, we don't want anything but reform. There is nobody who calculates things like the Commander of Believers.»

This is an evidence that he trusts his father.

Then he addressed al-Kufa people urging them to respond to the call of his father the Commander of Believers.

He said:

«O, people! Respond to the call of your commander and march towards your brethren for there are people who will hurry to fight in defence of this matter. I swear by Allah, those who will be the first in response to the call are the best in their reward. So, respond to our call and help us put an end to the ordeal!»

This address had its good influence on people.

Then, he added:

«O, people! I am going. Those who intend to go with me can do it.»

Some 9000 men went out with him. But, Abu Mousa was ousted by people and driven out of his palace. He was sacked by the Commander of Believers.

The pledge of allegiance for al-Hasan
For whom may Allah's good pleasure is prayed
The year 40 Hijra (661 A.D.)

After Ibn Moljam had hit Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, Jundob Ibn Abdullah came closer to him and told him: O, Commander of Believers! If we missed you we would not lose you!!!

We will give the pledge of allegiance to al-Hasan.

He said: I neither order you nor I forbid you.

You are more knowledgeable!

Then he summoned al-Hasan and al-Hussein and said: «I recommend you to have a strong faith in Allah and not to be tyrants in the world even if it dealt in a bad manner with you. And do not feel sad for something quit you. And tell the truth; have mercy on the orphan, help the oppressed and act for your afterworld.

Be opponents to oppressors and supporters for the oppressed. And act according to the Book of Allah. Don't be afraid of any blame when you act for the satisfaction of Allah.»

The Commander of Believers did not appoint anybody for the caliphate. He left the decision to Moslems to chose whomever they want. He told them they are more knowledgeable on who is better for the caliphate after him!

Then, he recommended his two sons to have strong faith in Allah, Be He exalted; for this is the care of any virtue. This is in addition to telling the truth and that the unjust must be confronted (even if this unjust person was strong or a master of his people); and to be supporters for the oppressed. And this is a sheer justice, evidence of self-strength and distancing oneself from partiality and bias.

Al-Hasan was given the pledge of allegiance in Ramadan (the month of fasting) in 40 Hijra; two days after the demise of his father. It is said that Qais Ibn Sa'ad al-Ansari was the first Moslem who gave him the pledge of allegiance.

He told him: Extend your hand to give you the pledge of allegiance on the Book of Allah, to whom belong might and majesty, and the sunna of His Prophet. This is the condition!»

Then, he gave him the pledge of allegiance. Other people did the same.

The number of the people who gave the pledge of allegiance to al-Hasan reached 40000.

Al-Abbas wrote to him:

«People have chosen you as their commander after Ali. So, you have to be decisive and to fight against your enemy. Keep for the stingy his guilt in a manner that doesn't negatively affect your faith and deal with the chiefs of families so as to set their tribes aright»!

When the people of Iraq gave the pledge of allegiance to al-Hasan, he was informed that Mou'awya was leading 60000 men of al-Sham people to fight him. He prepared himself and equipped 40000 of those men who gave the pledge of allegiance to Ali. He marched out of al-Kufa to confront Mou'awya who stayed in Masken.

Al-Hasan, in the meantime, arrived in al-Madain and appointed Qais Ibn Sa'ad al-Ansari as commander in the lead of 12000 men. It was said that al-Hasan had already appointed Abdullah Ibn Abbas in the lead, and appointed Qais Ibn Sa'ad in the vanguard position.

As al-Hasan arrived in al-Madain, a caller called upon the soldiers: «O, people! Qais Ibn Sa'ad is killed. Hurry up and run away!»

The soldiers rash into the large tent of al-Hasan and pillaged its contents. They even took his own private things and tried to take his rag from his underneath.

Then, came to him al-Jarah Ibn al-Assad to march with him; but he stabbed him by a dagger in his thigh with the aim of killing him.

Al-Hasan said: «You killed my father yesterday and you want to kill me today. You seek to kill me out of your hate for the just people and your support for the unjust. I swear by Allah you'll get his news after a while!»

His hatred for them increased and his fear grew. Then, he went into the white house in al-Madain.

Sa'ad Ibn Mas'oud al-Thaqafi, the uncle of al-Mukhtar Ibn Abi Obaid, was the governor of al-Madain.

Al-Mukhtar (who was a youngman) told him: Do you want to gain wealth and honour?

He said: How is that?

He replied: Tie al-Hasan up and hand him to Mou'awya!

His uncle told him: May Allah damn you!

You advice me to tie up the grandson of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. How bad man you are!!!

Al-Hasan abandons Caliphate to Mou'awya

The year 41 Hijra (661 A.D.)

(The year of al-Jama'a)

The people of Iraq let al-Hasan, for whom may Allah's good pleasure is prayed, down. For this, he couldn't form an army to fight Mou'awya. So, he wrote to him and mentioned some conditions. He told him:

«If you accepted this I would be obedient to you. You have to fulfil them.»

He told his brother al-Hussein and Abdullah Ibn Ja'afar: «I sent a letter to Mou'awya on accord!»

Al-Hussein said: «I appeal to you by the Name of Allah! Do you believe Mou'awya's story and belie your father's!?

Al-Hasan told him: «Keep silent! I know about this matter more than you do!»

Al-Hussein, for whom may Allah's good pleasure is prayed, saw that al-Hasan should fight Mou'awya as his father Ali, for whom may Allah's good pleasure is prayed, did.

But, al-Hasan saw that he was unable to reunite the Moslems and to make them rally behind him. Had he fought Mou'awya by a united army and by soldiers who had no desire to fight, he would have not scored victory.

For this, he wanted to spare the blood of Moslems and to come to terms with Mou'awya.

When Mou'awya received al-Hasan's letter, he felt very glad. He held the letter. He had already sent Abdullah Ibn Amer and Abdul-Rahman Ibn Samura Ibn Habib Ibn Abdu-Shams to al-Hasan and he wrote to him: «Put any condition you wanted in this blank sheet which I undersigned and sealed. Any thing you want is yours!»

When al-Hasan received the sheet undersigned by Mou'awya, he put on it all the conditions he wanted. His conditions were on the sheet as double as those put down in his letter to Mou'awya. He held the sheet with him.

When al-Hasan abandoned the caliphate to Mou'awya, the latter asked him to send him the sheet of conditions undersigned by Mou'awya. But, he rejected. He told him: «I have given you what you wanted.»

And when they came to terms with each other, al-Hasan addressed the people of Iraq:

«The reasons that made me quit you and abandon the matter to Mou'awya are: Your assassination of my father; stabbing me (stabbing him in his thigh) and pillaging my things.»

He told them he had no confidence in them!

Al-Hasan asked Mou'awya to take all the funds of Bait al-Mal of al-Kufa which is estimated at five million dirhams (15000 Egyptian pounds) as well as the taxes of Dara Bejird (which is a Persian state in return for stopping swear-words against Imam Ali, may peace be upon him. Mou'awya did not respond. He rejected.

Then, al-Hasan asked Mou'awya to stop swear-words in public. He responded to him; but he did not honour his promise!

We don't know how Mou'awya permitted swearing Ali, for whom may Allah's good pleasure is prayed, particularly after he was assassinated.

It is right that Ali had fought him because he did not give him the pledge of allegiance. And Mou'awya sent an army to fight Ali under the pretext of seeking revenge for Othman's blood.

Ali believed that he, not Mou'awya, had the right to caliphate.

Anyhow, it was inadmissible that Ali, for whom may Allah's good pleasure is prayed, be dealt with in such a way; to use swear-words against him. And it was improper that Mou'awya used this method and permitted using the swear-words against Ali, who was honest and who embraced Islam since he was a child; and who was raised at the home of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He fought heroically for Islam and he was true in his «holy fight» (Jihad). The Prophet, to whom may Allah's Blessings and peace be granted, wedded him to his daughter, Fatema, the most lovable to him among his daughters! He also commended him on many occasions.

Al-Masoudi said: «Then, he (Mou'awya) made the people of al-Sham obey him to an extent that they continued swearing against Ali and turned this bad conduct into a tradition (Sunna) used by the youths and the elderly men!!!

Some people mentioned that they asked a man from al-Sham, a man who was one of their chiefs; of their decision-makers and of men of reason: Who is Abu Turab the one whom the Imam damns on the pulpit?

The man answered: I think he is one of the Arabian thieves!!!

As for the taxes of Dara Bejird, the people of al-Basra stopped granting them to al-Hasan. They said they are the outcome of your lands which we don't give to anybody. Their attitude was taken under instructions from Mou'awya himself!

They said: «O, Commander of Believers! Al-Hasan commemorated his father and recalled him! He said and they believed him. And he ordered and they obeyed him! And people rallied behind him. We swear by Allah, this is the start of something greater!

We still hear about him what is worse for us.

Mou'awya said: What do you want me to do?

They said: May you summon him to come here and we'll swear him and his father. And we will also scold him and tell him that his father killed Othman and we'll make him acknowledge this. He cannot do anything to us.

Mou'awya said: I don't see that and I won't do it!

They said: We insist that you have to do this, O, Commander of Believers!

He said: Woe unto you! Don't do this!

I swear by Allah, I have always felt afraid of his presence and his criticism of my defects whenever he meets me!!!

They said: Anyhow, summon him!

He said: If I did this I would give him a fair stand vis-a-vis you!

Amre Ibn al-Ass said: Do you fear that his untrue may overcome our right? Or that his logic may beat ours?

Mou'awya said: When I summon him I'll ask him to speak out as he wants!

They said: Well! Tell him what you want!

He said: As you disobeyed me and summoned him and insisted on this you have not to say bad words to him. And you should know that they are Ahlul Bait (the family of the Prophet Mohammed, to whom may Allah's Blessings and peace be granted) whom nobody dare say wrong or untrue about them; nor anybody can accuse them of disgrace!

But, speak out (Pelt him by a stone) and tell him that his father killed Othman and did not like the caliphs before him!

Afterwords, Mou'awya summoned al-Hasan. When his messenger told al-Hasan: «The Commander of Believers asks you to go to him,» he said: «Who are the people staying with him?»

The Messenger told al-Hasan the names of the audience.

Then, al-Hasan, may peace be upon him said:

«What happened to them! They have pulled down the temple over their

own heads! And the pains of torture hath befallen them unwillingly!

Then he told the maid to bring him his clothes. And he said: «O, Allah! I have no other supporter but Thou to protect me of their evils and to help me repel their dissolution.

O, Allah! I beseech your help to be able to face them off!

O, Allah! Spare me their injustice as Thou wisheth and how Thou wisheth by Thy support and by Thy might.

O, Allah! The Most Merciful!

When al-Hasan met Mou'awya, the later honoured him and invited him to sit close to him as other audience came and showed themselves off pompously.

Mou'awya said: «O, Aba Mohammed! Those people insisted on summoning you and disobeyed me!

Al-Hasan, may peace be upon him, said: «Glory to Allah! The house is yours and the order in it is yours too!

I swear by Allah, if you responded to their wish I might say that you were indecent and if they forced you to do so I might say you were weak. Which one of these two cases you do acknowledge or deny???

Had I known their place I would have brought with me people from Abdul Muttalebs who are like them!

And I'll not feel myself lonely here among you all. Allah's support and help are sufficient for me! And he is the best to help the pious men and the faithful!

Mou'awya said: O, man! I disliked to summon you but those people forced me to do so (unwillingly). And I'll give you a fair stand vis-a-vis me and them! We summoned you to come here to make you acknowledge that Othman was killed in an unjust manner; and that your father is the murderer(!!!)

So, you can listen to them and then you can answer them!

Don't let your loneliness and their meeting prevent you from speaking as you want?

Amre Ibn al-Ass spoke first. After praising Allah and recalling the Messenger of Allah, to whom may Allah's Blessings and peace be granted, Amre intensified his swear-words against Ali, may peace be upon him. Amre branded Ali with all ugly and untrue words. He said that Ali swore Abu Bakr and rejected to give the pledge of allegiance to him. Then, he gave the pledge of support unwillingly!

And he was an accomplice in Omar's killing! And later, he assassinated Othman in an unjust manner!

Moreover, Amre claimed , Ali claimed the right to caliphate as he had nothing to do with it(!!!)

Then, Amre mentioned the sedition and added all the bad acts accusing Abdul-Muttalebs of doing them(!!!)

Amre added: «O, Abdul-Muttalebs! Allah won't bestow on you the reign for slaughtering caliphs and legalizing the killing of those people whom Allah considereth their blood as taboo (haram), as well as for your care for keeping the reign with you and doing all wrong.

Furthermore, O, al-Hasan! You think that the caliphate is yours as you have neither the sense nor the sensibility to be caliph(!!!)

Don't you see that Allah, glory to Him, hath taken your brain; and made you the fool of Quraish, who is mocked by everybody, for bad acts(???!!!)

We summoned you here only to swear you and to swear your father.

As for your father, Allah hath taken him and there is no problem with him as He relieved us.

But, you are in our hands. We can chose any act to do with you; even if we killed you we would not be viewed as guilty by Allah or wrong by people!

So, can you contend us or belie us?

If you see that we lied in anything you have to repley to our sayings. If not, you have to know that you and your father are (both) unjust(!!!)...

After Amre Ibn al-Ass, al-Walid Ibn Abi Mu'et spoke out.

He said:

«O, Bani Hashem (the family of Hashem; the grandfather of the Prophet Mohammed, to whom may Allah's Blessings and peace be granted)! You were the cousin of Othman.

How good son he was!

He knew your right! And you were his brothers in law.

How good son-in-law he was!

He was for you; generous with you, but you were the first people to envy him; and then your father killed him in an unjust manner without any pretext or excuse!

How do you think Allah hath demanded revenge for his blood? And how

do you think Allah hath turned you into this position?

I swear by Allah, the Ommayyads are better for the Hashemites than the Hashemites for the Ommayyads!

And Mou'awya is better for you than yourself!

Then, O'tba Ibn Abi Sufian spoke out. He said:

«O, Hasan! Your father was the worst for Quraish for he shed their blood and disconnected the bonds of their kinship.

He was with long sword and tongue killing the alive and backbiting the dead(!)

You are one of those people who killed Othman and we'll kill you for this(!)

You, O, Hashemites! You killed Othman. And the right rules we have to kill you and your brother for this(!)

Concerning your father, Allah has relieved us of him(!)

But, I swear by Allah, we won't be guiltily or aggressors if we killed you(!)

Al-Maghira Ibn Shu'ba also spoke and used all swear-words against Ali. He said: I swear by Allah, I don't blame him for betrayal of a cause or a bad judgement, but for the assassination of Othman(!!!)

After al-Maghira spoke all of them kept silent.

Then, al-Hasan, may peace be upon him addressed them. He praised Allah and besought Allah's Blessings and peace to the Messenger of Allah, to whom may Allah's Blessings and peace be granted. And he said:

«So and so, O, Mou'awya! Those people haven't sworn against me but you are the one who did this. This is an injustice you used to pursue; a bad opinion you are known for; a bad morality you are characterized with; a tyranny against us; and a hostility by you to Mohammed and his family!

But, O, Mou'awya! Listen to me! And all of you, listen to me! I'll say about you what remains short than you deserve! I appeal to you by the Name of Allah, O' this band! Do you know that the one against whom you used swear-words is the one who performed prayers since the first day heading towards the two Keblas, (both)? But, you, Mou'awya, is unbeliever in them (both). You see it as it is aberration; but you keep on worshipping al-Lat and Izza (two pre-Islamic idols worshipped by the polytheists)! I appeal to you by the name of Allah! Do you know that he gave Him the two pledges of allegiance (both of them); the pledge of al-Fath and the pledge of al-Rahman? And you are, Mou'awya, is one of them, unbeliever and to the other disloyal!!!!

And I appeal to you by the Name of Allah! Do you know that he was the first people who got faithful, and that you, Mou'awya, and your father are one of those whose hearts are not true in faith? You keep disbelief within your hearts and pretend Islam. And you are tempted by funds.

I appeal to you by the Name of Allah! Don't you know that he was the holder of the banner of the Messenger of Allah, to whom May Allah's Blessings and peace be granted, on Badr Day, and that the banner of polytheists was with Mou'awya and his father? Then, he confronted you on Ohud Day and the Parties Day (Al-Ahzab Day) as he also was the holder of the banner of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

The banner of polytheists also was with you and with your father on those two days.

In all this, Allah has opened the right path for him; showed his evidence, supported his call and gave credit to his talk. And in all those spots, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, was satisfied with him and over you and your father indignant!!!

I appeal to you by the Name of Allah! O, Mou'awya! Do you remember that one day your father came riding a red camel led by you and by your brother this O'tba, and when the Messenger of Allah, to whom may Allah's Blessings and peace be granted, saw you he said: O, Allah! May Thou damn, the rider and the two guys who lead the camel!

Do you forget, O, Mou'awya, the poetry you composed for your father when he intended to become Moslem forbidding him to do that??? You said:

- O, Sakhr! Don't embrace Islam lest you bring us disgrace,

After those who turned in Badr into pieces

- My uncles and the uncle of my mother is the third

And Hanzal al-Khair caused us sleeplessness

- Don't surrender to a matter that may cost us dear

As those people in Mecca rejoice for our misfortune

- Death is easier than the saying by the enemies that

Ibn Harb deviated from Izza as he parted

I swear by Allah, you have concealed more than what you have showed. I appeal to you by the Name of Allah! O, band! Do you know that Ali forbade himself from the appetites as other companions of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, didn't??

Allah, Be He exalted, revealed to him: «O, those (men) who had faith!

Don't forbid yourselves from the appetites of what Allah allowed you to have!»...

And do you know that the Messenger of Allah, to whom may Allah's Blessings peace be granted, sent his ranking companions to Bani Quraiza (tribe) and they (the tribesmen) went down from their citadel and defeated them. Then, He sent Ali with the banner and defeated them imposing on them the ruling of Allah. Ali did the same in Khaibar.

Al-Hasan added: O, Mou'awya! I think you don't know that I know what the Messenger of Allah, to whom may Allah's Blessings and peace be granted, supplicated against you when he wanted to write a letter to Bani Khuzaima. He summoned you and unveiled your greed till you die.

And you, O, Band! I appeal to you by the Name of Allah. Don't you know that the Messenger of Allah, to whom may Allah's Blessings be granted, damned Aba Sufian in seven spots that you can't ward off. The first time was when the Messenger of Allah, to whom may Allah's Blessings and peace be granted, went out of Mecca to al-Taif calling Thaqif (tribe) to Islam. He met him; used swear-words against him and belied him accusing him of impudence. He also threatened him and was about to kill him. But, Allah and his Messenger damned him. So, he went away.

The second time was the day of camels as the Messenger of Allah, to whom may Allah's Blessings and peace be granted, tried to control them as they came from al-Sham. But Abu Sufian drove them away and took them.

Moslems lost them, And the Messenger of Allah, for whom may Allah's Blessings and peace be granted, damned him and supplicated against him. As a result Badr Battle took place.

The third time was on Ohud Day as he stood in the foot of the mountain and the Messenger of Allah, to whom may Allah's Blessings and peace be granted, was atop the mountain. He (Abu Sufian) called loudly and repeatedly beseeching help from Hobal (one of the polytheists gods). The Messenger of Allah, to whom may Allah's Blessings and peace be granted, damned him ten times and so did all Moslems.

The fourth time was when he brought al-Ahزاب (parties-clans), Ghatfan and the Jews. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, damned him and besought Allah's support.

The fifth time was when Abu Sufian led Quraish and fought the Messenger of Allah, to whom Allah's Blessings and peace be granted, and when he prevented him from going into al-Masjed al-Haram. This was on al-Hudaibieh Day. The Messenger of Allah damned Abu Sufian, the commanders and followers as well.

He said: «Damned be all! None of them is believer!» They told the Messenger of Allah: «Doesn't Islam welcome anyone of them; O, Messenger of Allah! How is it with damn?»

He answered: «The damn doesn't befall anyone of the followers. But, the commanders, none of them will succeed!

•The sixth time was on the Red camel Day. And the seventh was when they stood in the way of the camel of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, to agitate it. They were twelve men including Abu Sufian.

This is for you Mou'awya.

As for you, O, Amre Ibn al-Ass! Your matter is suspected! Your mother gave birth to you as bastard (your father is unknown). Four men from Quraish were under suspicion as one of them contended he was your father! The assassin among them prevailed; the worst in descent and in position. Then, your father stood-up and said:

«I am Shane' Mohammed al-Abtar.»

Allah, later, revealed Quranic verses on him!

And you fought the Messenger of Allah, to whom may Allah's Blessings and peace be granted, in all the battles. And you satirized him and harmed him in Mecca. And you used all your gimmicks as a villain to harm him in the worst manner.

You also were one of the firmest people who belied him; and who had hostility to him.

Then, you went out seeking al-Najashi with the men of the ship in order to bring Ja'far and his companions to Mecca. You failed and returned empty-handed. Allah hath foiled your attempt and belief you as informer. You accused your fellow A'mara Ibn al-Walid. You informed al-Najashi about him out of envy for what he had done to his spouse. So, Allah hath uncovered you and your ilks. You are the enemy of the Hashemites in the pre-Islam and Islam eras.

Moreover, you know and all the band know too that you satirized the Messenger of Allah, to whom may Allah's Blessings and peace be granted, through seventy poetic lines!

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: «O, Allah! I don't compose poetry and I don't have to. O, Allah! May Thou damn him one thousand damns for each letter.»

So, there are uncountable damns of Allah on you.

As for what you mentioned on Othman, you had ignited the people

against him and turned the world into hell-fire for him, then you went to Palestine. When you heard about his assassination you said: «I am Abu Abdullah if I itched a sore I would bleed it!»

Then, you turned yourself into a prisoner for Mou'awya and you sold out your religion for your world. So, we neither blame you for your hatred nor we admonish you for amity.

I swear by Allah, you didn't support Othman while he was alive and you did not get angry for him after death.

Woe unto you! O, Ibn al-Ass! Aren't you the one who said about the Hashemites when you went out of Mecca to al-Najashi:

**- My daughter says where are you leaving
As I am in hurry to go out
- I said: Let me I am a person
Who wants al-Najashi thorough Ja'far
- To burn him a through burning
That would ignite the humiliated
- And Shane' Ahmad is among them
And their sayings on him are untrue!
- I go to Otba with all effort
even if he was like the Red gold
- And I won't let the Hashemites
so long as I can in absence and in presence
- If he accepted the blame from me...
Or I'll use my sword!
This is your answer.
Did you hear it?**

But, you O, Walid! I swear by Allah, I don't blame you for hating Ali. He lashed you eighty strikes for drinking wine! And he killed your father before the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

And you are the one whom Allah called the dissolute and called Ali the believer!

And when you debated you told him: Keep silent Ali! I am more courageous and more fluent than you!

Ali told you: Keep silent Walid! I am faithful and you are dissolute.

Then, Allah, Be He exalted, revealed the Quranic verse which conforms to His opinion:

«Verily; is the faithful equal to the dissolute? They are unequal!»

Afterwards, Allah, Be He exalted, revealed a Quranic verse which also goes in line with His opinion and which unveils your disbelief. Woe unto you! O, Walid!

Even if Quraish forgot you should not forget the saying of the poet about you and him:

**- Allah revealed and the Book is dear
On Ali and al-Walid at Quran
Al-Walid is branded as dissolute
And Ali is highlighted as faithful
- The faithful has never been - I swear by Allah;
Like the dissolute who is traitor
- Afterwards, al-Walid and Ali
Will be called for calculation in public
- Ali will be rewarded in paradise
And al-Walid will be humiliated
- There is a grandfather for O'qba Ibn Abass
Who is in our country an outsider**

What kind of business you have to do with Quraish?!

You are an atheist from the people of Safurieh⁽¹⁾.

I swear by Allah, you are older in age than you claim!

As for you O'tba, I swear by Allah, you are not clever to an extent that you deserve to be answered or discussed and admonished!!!

I have neither good nor bad for you! And your sense and the sense of your maid are the same.

Ali won't be harmed even if you use swear-words against him publicly. But, concerning your threat to kill me, I ask you: Did you kill al-Lahiani when you caught him on your bed???

Don't you feel ashamed of yourself for Nasr Ibn Hajjaj said about you:

(1) Safurieh is one of the localities of Jordan in al-Sham. It is near Tibres.

**- What kind of men they are when events occur!
And for a disgrace befell Aba Sufian
- I knew O'tba was betrayed at his wedding
By an infidel from Lahian**

And there is more which I feel ashamed to mention for it is very immoral.

How does anybody fear your sword as you did not kill the person who caused a scandal for you?

And how I blame you for your hatred for Ali as he killed your uncle al-Walid at a duel on Badr Day. And he took part with Hamza in killing your grandfather O'tba.

As for you, O, Maghira, you were not worthy to be debated in such a matter. You are like a mosquito which told a bee; stay steadfast! I am going to fly from over your back.

The bee said: But, did I feel that you were on my back?

I swear by Allah, we don't feel you as our enemy; neither we feel depressed even if we know this, nor we find your talk tough for us.

Allah's ruling on adultery is firm on you. And Omar prevented its application. Allah is the only One to have asked him about it.

You asked the Messenger of Allah, to whom may Allah's Blessings and peace be granted: «Does the man look at a woman he wants to marry her?

He answered you: Well, O, Maghira!

Except when he does not intend to be adulterer!»

He said this because he knew that you were adulterer!! But, as for your pomposity over us by the command, Allah, Be He exalted, said: «If we wanted to demolish a village we would order its well-to-do people to go aberrated in it. So, our ruling would be right and we'll destroy it thorough destruction!»

After that al-Hasan stood up and left. Amre Ibn al-Ass held him by his gown and said: «O, Commander of Believers! You witnessed his saying on me and his accusation of my mother of adultery! I demand you to rule him for defamation.

Mou'awya said: Let him go! May Allah reward you no good!

He let him. Then Mou'awya told them! I already told you that his logic cannot be contested, and I already warned you against using swear-words against him, but you disobeyed me!

I swear by Allah, he turned the place into dark for me! Go away! Allah hath showed your scandals and caused disgrace for you because you quit decisiveness and did not listen to the opinion of the sincere and the sympathizer. On Allah I rely!

This is one of the most wonderful debates that we read. Al-Hasan emerged victorious over the chiefs of the Ommayyads. His victory was clear-cut. And he left them unable to know what to say. He left them humiliated and feeble. By his reply, al-Hasan proved he was a real outspoken who does not stammer or fear anyone when he wants to say the word of right and truth. He proved he possessed an iron-will. He neither feared threats nor he cared for the power of the ruler. On the contrary, his reply to them in such a decisiveness and strength is evident of his intelligence and coolmindedness as well as his irresistible logic and great courage. The person who speaks in this manner before Mou'awya can never be branded as coward or lazy or as having tendency for a pleasure as the Islamic Encyclopedia claimed in the interpretation of al-Hasan's biography. And it cannot be said that he quit the caliphate to Mou'awya out of his fondness of peaceableness and because of his clinging to appetites. These are allegations we used to read through the writings of the orientalist who used to lash out at the heroes of Islam and to distort their virtues and to degrade their positions in the eyes of those people who glorify and respect them.

The Ommayyads harboured hatred against Ali and his sons. And hatred turned them into blind. So, they used swear-words against them in all occasions. When circumstances and occasions were not available for this they fabricated them.

The group mentioned above met with Mou'awya. They wanted to make fun of their slander and defamation of al-Hasan. So, they summoned him to swear him and to threaten him despite the fact that he came to terms with them and abandoned the caliphate to Mou'awya with the aim of sparing blood-letting. He also stayed in Medina quitting the whole matter for them to do whatever they want.

In spite of all this he was unsafe from their harm. Amre Ibn al-Ass used to ignite Mou'awya to aggress on al-Hasan; whereas Mou'awya forbade him. They did that despite they knew al-Hasan's sense was irresistible.

When he attended, Amre began to use swear-words against Ali, for whom may Allah's good pleasure is prayed. And he declared that they summoned him only to swear him and his father.

Then, al-Walid spoke and after al-Walid, O'tba and al-Maghira spoke too. Al-Hasan listened to them all swearing him and threatening to kill him. He kept on cool, unruffled and collected.

And when they emptied all the contents of their quiver, al-Hasan spoke out. He defended the traits of his father. He mentioned his precedence in Islam and his favours and virtues for the expansion of the Islamic call to a big area. Moreover, mentioned the hostile attitude taken by Abu Sufian and Mou'awya against Islam.

Al-Hasan was well-informed on the history and facts. He also was well-informed on the biographies of men keeping poetry by heart. Then, he addressed Amre Ibn al-Ass and mentioned his social descent as well as his march towards al-Habasha (Ethiopia) to entrap Ja'far and other Moslem immigrants Al-Hasan gave evidence of Amre Ibn al-Ass's fighting against the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He also recited Amre's poetry which showed his hostility to Islam.

Al-Hasan told al-Walid that he was lashed 80 strikes for drinking wine; and that Ali was the one who lashed you during the caliphate of Othman, for whom may Allah's good pleasure is prayed, etc...

Al-Hasan said all these things in a wonderful courage and great candidness.

They deserved what they had heard from him. Evil won't be repelled except by evil.

Mou'awya got angry with them and ordered them to go out. They could have avoided all this. And he (Mou'awya) confessed that al-Hasan had an irresistible sense. It is no strange, his grandfather is the Messenger of Allah, to whom may Allah's Blessings and peace be granted; and his mother is Fatema al-Zahra'; and his father is Ali Ibn Abi Taleb, who dazzled the enemies by his courage, surpassed the fluent by his fluency and wisemen by his wisdom.

Mou'awya's move to appoint his son Yazid as caliph

Al-Hasan put a condition that he should be the caliph after Mou'awya. Mou'awya already appointed al-Maghira Ibn Shu'ba in al-Kufa. Later, he was about to sack him to appoint Sa'id Ibn al-A'ss. But, al-Maghira went to al-Sham and told Mou'awya⁽¹⁾:

«O, Commander of Believers! You know the woes suffered by this nation; and you also know well the sedition and the disputes as you are threatened by death. And I fear if anything happens to you that people will

(1) Read «The Imamate and Politics».

get into the same events that took place in the aftermath of Othman's assassination!

So, appoint a commander after you; a commander from whom people should feel afraid. And let him be Yazid, your son!»

Al-Maghira told this to Mou'awya after he knew that his position was threatened and that Mou'awya wanted to oust him. So, he wanted to adulate to Mou'awya by choosing his son Yazid for the caliphate after him because this satisfies him and his son Yazid.

Mou'awya thought about the matter. Then, he made his mind and accepted al-Maghira's opinion.

When the delegations of other countries met in Damascus including al-Ahnaf Ibn Qais, Mou'awya summoned al-Dahhak Ibn Qais al-Fahri and told him:

«When I take the floor on the pulpit and complete some of my sermon you shall stand and request my permission to speak. And when I give you the permission you shall praise Allah, Be He exalted, and then mention Yazid. You have to praise him for this is the right he has!

Then, urge me to appoint him after me as successor. I have made my mind that he will be the caliph after me. So, beseech Allah's satisfaction. And beseech Other's support and good judgement.»

It was crystal clear that Mou'awya dictated al-Dahhak what he wanted and imposed his will on him.

Then, he summoned Abdul-Rahman Ibn Othman al-Thaqafi and Abdullah Ibn Masa'ada al-Farazi, Thawr Ibn Ma'an al-Salami and Abdullah Ibn Issam al-Asha'ari. He ordered them to stand up after al-Dahhak completes his speech, to back his opinion and to urge him too to appoint Yazid after him!

When Mou'awya sat on the pulpit and completed some of his sermon as those people were present and prepared for speaking, al-Dahhak Ibn Qais requested Mou'awya's permission to talk. Mou'awya gave him permission to speak out.

Al-Dahhak praised Allah and said: «May Allah keep the Commander of Believers safe and may He bestow on us his pleasure. We have used to experience unity and amity; difference and division; and we found unity as a lever of strength for us and a safety valve for our routes as well as a means to spare our blood and it will soon reward us by good as we hope.

There is no good if we let things go useless and if days went for nothing. And Allah, Be He exalted, says: «Everyday hath its affair.»

And we don't know what is the point of difference between the two ages. You, O, Commander of Believers! You are not immortal! You are going to die as those who came before you such as prophets of Allah and their successors, caliphs, had died!

We beseech Allah's mercy for you! We saw the meekness of Yazid the son of the Commander of Believers; his good conduct, good objective and excellent traits; not to mention the love of Moslems for him and his resemblance to the Commander of Believers in his sense, policy and good traits. And this what made us feel satisfied with him for our affairs and convinced with him to be our commander.

Let the Commander of Believers appoint him, may Allah honour him. And let him make him a resort and a shelter after him to whom we go to feel safe. There is nobody who has the right to it but him. So, resolve for this like the resolve of Allah who bestowed on you this sense. And may He make you a success in our affairs!»

Al-Dahhak obeyed Mou'awya, praised Yazid and made him like Mou'awya.

As for his saying «there is nobody who has the right to the caliphate but Yazid!», it is a crystal clear lie and hypocrisy⁽¹⁾.

Abdul Rahman Ibn Othman al-Thaqafi took the floor and talked.

He praised Allah and said:

«May Allah keep the Commander of Believers safe!

We have become in a time whose tendencies are different; its back-bone has got hunch, its remedies have got difficult, and its news have got heavy on us!

We advice you for the good and urge you for the right. And you, O, Commander of Believers the best one among us in opinion and the firmest among us in vision; and Yazid is the son of the Commander of Believers whose conduct is known for us and whose demeanour is clear to us. We are satisfied with his appointment.

What makes us happier is the resemblance he has to you as Allah bestowed it on him. And we are happier for the love that people have for him. So, resolve on this and don't be impatient. Allah, Be He exalted, cares

(1) Al-Dahhak was Mon'awya's chief constable. He fought with his army and he appointed him in al-Kufa after Ziad in 53 Hijra. When Mon'awya died, al-Dahhak performed prayers an him, and he maintained order in the country till Yazid came and took over. He remained with Yazid and his son Mon'awya till they passed away.

through him for allies; helps them deter foes, secures by him the means, collects the nation; glorifies the reward and makes treasury better.» Then, he sat down!

Then, talked Thawr Ibn Ma'an al-Salami. He praised Allah and said:

«May Allah keep the Commander of Believers safe! We have become in a time during which man is tired; his shade is passing away and in which we are destined to live misery and happiness.

And you, O, Commander of Believers are not immortal. We beseech Allah's mercy on you! And Yazid, the son of the Commander of Believers is the most honest and the most knowledgeable among us(!)

What prompted us to feel satisfied with him and to be convinced with his appointment as caliph as well as care for him and his choice is what we knew about his truth, loyalty and good action. So, may you appoint him as our commander after you as your successor! He is the most open-minded person among us and the most ancient in his noble descent. He is a remedy for who has got sick and a union for us, a deterrence for those who quit and got hypocrites, a peace for who has kept on allegiance and a keeper of right.

I beseech Allah's protection, safety happiness and all good for the Commander of Believers as he wanted good, stability and the best of all the country!»

After that, Abdullah Ibn Issam stood up. He praised Allah and said:

«May Allah keep the Commander of Believers safe and may He bestow on us his pleasure. We have become in a passing away world. And selfish whims prevailed and we fear their effect and anticipate their seriousness and dangerous inclination as well as their unevenness, high peaks, steady placings and difficult ridings.

O, Commander of Believers! Death is behind you and behind the creatures all! Nobody is immortal in this world. And there is no everlasting period for us.

O, Commander of Believers! You are responsible for your subjects as you devote all your time for your caliphate.

And you are more capable of viewing the people's affairs and higher in your position to see the good opinion of the obedient people. You have presented Yazid the best characteristics in opinion and satisfaction. So, let Yazid be your successor and make your mind on this matter! Put an end to the talk of hypocrites and the hostile propagandists.

This is the best thing for putting ourselves together. Resolve on this matter and don't hesitate or let doubts take you astray!»

Abdullah Ibn Sa'ada al-Fazari talked. He praised Allah and said:

«May Allah keep the Commander of Believers safe and may He bestow on us his pleasure.

Allah hath chosen you for His caliphate and specialized you in His honour. He made you a safety and protection for His loyal and spite for his enemies.

You have become by His graces happy! And when you shouldered responsibility Allah hath made you the minaret that uncovers blindness and led you to know your enemies.

And Yazid, the son of the Commander of Believers is the best one who can take care for your people and have mercy on them(!) He is the only one to have the right to caliphate after you. He is experienced in matters and times have endowed him with wisdom.

He is neither in a small age to be ignorant nor in an old age to get stupid. He is known for his favours; doing great actions and shouldering great responsibilities.

He is the toughest on enemies and the best for caliphate. You are the richest in your order and most capable of preserving your will and yourself as well.

I beseech Allah's care for the Commander of Believers to be in good health with no depression and in a grace with no change.»

Mou'awya said:

«Are you all for this opinion?»

They said: «We are all in agreement on this opinion we mentioned above.»

He said: Where is al-Ahnaf?

He answered him.

Mou'awya said: Why don't you speak?

Al-Ahnaf stood and praised Allah. Then he said⁽¹⁾: «May Allah keep the Commander of Believers safe! People have held the bad act of the past and the favour of a time that is not recognized. And Yazid, the son of the

(1) Al-Ahnaf lived during the reign of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, but he did not see him. he was one of the wisest and reasonable men at that time. He quit the war between Ali and Aiysha, for whom may Allah's good pleasure is prayed, at al-Jamal Battle, but he took part in Seffin Battle with Ali.

Commander of Believers, is the best successor; but the time has milked him too much!!! So, you have to know the person whom you are going to appoint after you.

Then, you have to disobey the order of the one who orders you. And don't be fooled by the person who advises you but does not consider your case!

You have to see the Jama'a (the group) and you have to know the truth of obedience though the people of al-Hijaz or the people of Iraq do not agree on this. And they do not give the pledge of allegiance to Yazid so long as al-Hasan is alive!»

Al-Dahhak Ibn Qais got angry and stood up and spoke once again.

He praised Allah and said:

«May Allah keep the Commander of Believers safe!

The people of hypocrisy are from the people of Iraq. Their sense of honour in themselves is dissension and their faith in their religion is separation. They see the right as they want and they consider things in the backside. They have become haughty because of their ignorance and luxury. And they don't seek Allah's protection or feel afraid of any consequence's ordeal!

They took Satan as their god and Satan took them as his clan!

Those whom they approach to won't be glad and those whom they quit won't be harmed.

So, O, Commander of Believers! Turn their opinion down! What kind of business al-Hasan and his ilk have to do with the reign of Allah which He bestowed on Mou'awya as His successor(!!!) in his hand.

How far!

Caliphate cannot be given as inheritance due to weakness.

So, O, people of Iraq! Let the matter of consultation for your Imam and the clerk of your Prophet and his son-in-law! By this you will be safe now and you'll secure the future!»

Then, al-Ahnaf Ibn Qais stood up and praised Allah.

He said:

«O, Commander of Believers!

We have chosen you from Quraish and found you the most generous, the truest in promise and mightiest in deed. And I knew that you did not conquer Iraq by force; and you did not use oppression in it. But, you have given al-

Hasan Ibn Ali promises of Allah; as I know, to the effect that the matter will be for him after you. If you honour your promise you will be worthy of loyalty; but if you break your promise you know that al-Hasan has horsemen and valiant fighters as well as sharp swords. If you approach one arm-span distance of betrayal to him you'll be confronted with an inevitable victory by him!

And you know that the people of Iraq has never liked you since they disliked you; nor they disliked Ali and al-Hasan since they liked them! This did not come to them from heaven! The swords by which they fought you in Seffin Battle alongside Ali are still with them and the hearts by which they disliked you are still within their chests.

I swear by Allah, al-Hasan is more lovable for the people of Iraq than Ali.»

Abdullah Ibn Othman al-Thaqafi, then spoke. He praised Allah and said:

«May Allah keep the Commander of Believers safe! People are at odds. And many of them are aberrant. They don't call anybody for the right path. Nor they respond to a caller for rightness. They take attitude that runs counter to their caliphs; contradicting them in Sunna and in judgement. And you'll find Yazid the best for this matter and the most capable person for shouldering the task of caring for the people.

If Allah has given you the choice, then resolve and put an end to the talk and ado. Yazid is the greatest among us in knowledge and forbearance. And he is the most open-minded one among us and the best in descent!

Experiences have promoted him and led him into the courses of knowledge. So, don't let anybody change your opinion on selecting him for caliphate. And don't let anyone stand in the face of doing this; such as the disobedients who ignite people for sedition. Their tongues are curved and in their chests there is a disease! If they talked their talk would be the worst; and if they kept silent their silence would be a deadly disease! You have known who they are; and what is their attitude and their doings for sowing the seeds of dissension.

So, repel the catastrophe and unite the nation by giving him the pledge of allegiance.

This is our opinion. And you have the right to this and this our right to show it to you.

I beseech Allah's support and good consequence for us and for you!»

Mou'awya stood up and said:

«O, people! Satan has his own brethren and intimate friends among people. By them he instigates hostilities; and from them he gets help and support; and through their tongues he speaks!!! If they sought something they showed timidity and if I quit them they showed fear!

Then, they link seditions to dissolution and provide them with the firewood of hypocrisy! They are critical and skeptical. If they bent a tie of any affair they showed wrath.

And if they called for a misconduct they exaggerated.

They are not going to stop it. Nor they are going to get the lesson till the thunderbolts of disgrace befall them and the strikes of a catastrophe hit them to uproot them as a whole!

I warn them. We offered and we warned, if offer or warning would be useful let them be so!!!

Then, Mou'awya summoned al-Dahhak and appointed him in al-Kufa. He also let al-Maghira and appointed Abdul-Rahman in al-Jazira.

Abu Hanif stood up and said:

«O, Commander of Believers! We don't have the patience to listen to Mudars tongues and speeches. You, Commander of Believers! If you perished Yazid would be after you. And those who object. The sword will be their answer. (And he took out his sword)!

Mou'awya said: «You are the best orator among the people and you are the most generous among them too(!!!)

After that al-Ahnaf Ibn Qais spoke. He said:

«You are the most knowledgeable on his night and his day; on his secret and openness. If you know that he is bad for you don't supply him with the world as you are going to be in the afterworld! You'll have nothing in the afterworld except what you have done!

And you have to know that there would be no pretext for you with Allah if you preferred Yazid to al-Hasan and al-Hussein as you know well who are they and to whom they belong! We cannot but say: We listened and our God we obeyed. And for you is our destiny!»

This how Mou'awya plotted in order to appoint his son Yazid as caliph after him. And this runs counter to the accord he made with al-Hasan. Mou'awya listened to the speakers who spoke and praised Yazid and commended him and exaggerated in their praise for him. And they asked Mou'awya to appoint him as successor for him.

They showed unanimous stand on this issue on the basis of a previous order given to them by Mou'awya. Only al-Ahnaf Ibn Qais opposed them. He

was, as we mentioned in the bottomnotes, one of the Arab wisemen and reasonable men.

He called Mou'awya to honour his promise to al-Hasan. He also told him that al-Hasan had horsemen and strong fighters as well as sharp swords. That is to say he had strong supporters who back him and fight for him. This is a warning and a threat to which Mou'awya did not reply.

He also told him: «And you have to know that there would be no pretext for you with Allah if you preferred Yazid to al-Hasan and al-Hussein as you know well; who are they and to whom they belong!?

Mou'awya did not reply to him because he did not intend to raise this issue in a society full of people who appreciate Ali and his sons; and who prefer al-Hasan to Yazid.

Mou'awya did not mention the pledge of allegiance till he went to Medina (in the year 50 Hijra) where people met him. When he stayed at his home he summoned Abdullah Ibn Abbas, Abdullah Ibn Ja'far Ibn Abi Taleb, Abdullah Ibn Omar and Abdullah Ibn al-Zubair. He ordered his servant not to allow anybody to enter till those men get out.

When they sat down, Mou'awya said:

«Praised be Allah who ordered us to praise Him and promised us a reward for this!

We praise Him thorough praise as He hath given us many bounties.

I acknowledge that there is no God but Allah the only one who hath no partner and that Mohammed is His servant and His Messenger!

So and so, I've got old; my bones got weak; my hour has drawn nearer; and I am about to respond to my God's call.

I've made my mind to appoint Yazid as my successor after me. I saw him as pleasure for you; and you are the Abadelah (the Abdullaahs) of Quraish and their best men and the sons of their best men. Nothing prevented me from summoning al-Hasan and al-Hussein except for they are the sons of their father despite my good opinion on them and my strong love for them(!!!)

So, reply in a good manner to the Commander of Believers. May Allah hath mercy on you!»

Abdullah Ibn Abbas's reply to Mou'awya's speech

Abdullah Ibn Abbas spoke and said:

«Praise be to Allah who hath inspired us to praise Him and instilled in us thanks to Him for His graces and good acts. And I acknowledge that there is no God but Allah who is the only one who hath no partner and that Mohammed is His servant and His Messenger! And may Allah's Blessings and peace be granted to Mohammed and the family of Mohammed.

So and so, you spoke and we listened and you said and we heard. Allah, Glory to Him and sacred are His Names, hath chosen Mohammed, to whom may Allah's Blessings and peace be granted, for His Message. And He hath chosen him for his revelation and honoured him to all his creatures. Thus, the most honest people are those who had been honoured by him; and those who have the right to this matter are the ones who belong to him.

The nation must concede to their Prophet as Allah hath chosen him for Them. He hath chosen Mohammed by His knowledge as He is the omniscient and the omniscognizant. And Allah is for me and for you!»

Ibn Abbas referred to the relatives of the Prophet as the people who have the right to this matter. He did not mention al-Hasan and al-Hussein.

Abdullah Ibn Ja'far's reply to Mou'awya's speech

Abdullah Ibn Ja'far said:

«Praise be to Allah; the only one to praise Him through praise for inspiring us. And we only seek giving Him His rihgt. And I acknowledge that there is no God but Allah, the only one and the unique. He doeth not take a companion or hath a child; and that Mohammed is His servant and His Messenger, to whom may Allah's Blessings and peace be granted.

So and so, this caliphate if taken into consideration as per the Quran, the kindred (blood relationship) are more related to each other in the Book of Allah.

And if the Sunna of the Messenger of Allah (the Prophetic tradition) is taken into consideration, there is the kindred of the Messenger of Allah. And if the Sunna of the two Sheiks (Abu Bakr and Omar) is taken into consideration; there is neither better nor more righteous and more rightful than the kindred of the Messenger of Allah.

I swear by Allah had they appointed him after their Prophet they would

have set the matter in its place for his right and faith and the Most-Merciful (Allah) might have been obeyed and the Satan might have been disobeyed. Had they appointed him nobody in the nation would have become at odds.

O, Mou'awya! Have fear of Allah and be pious. You have become a commander and we are subjects!

So, take care of your subjects for you are responsible for them tomorrow. But, as for your mentioning of my two cousins and not inviting them, I swear by Allah you did not do right and you have no right to do that except in their presence and you know that they are the essence of knowledge and generosity.

Say it or let it. I beseech Allah's forgiveness for you and for me.»

Abdullah Ibn Ja'far said that the kindred have the right to the matter; in other words, the family of the Messenger of Allah. And he also said Mou'awya should have invited al-Hasan and al-Hussein to the meeting.

Abdullah Ibn al-Zubeir's reply

«Praise be to Allah who hath made us know His religion and honoured us by His Messenger, and I thank Him for what he did for us; and I acknowledge that there is no God but Allah and that Mohammed is His servant and His Messenger.

So and so, this caliphate is for Quraish as a specialty dealt with their remarkable deeds and satisfactory acts in honour of fathers and the generosity of the sons.

O, Mou'awya! Have fear of Allah and be fair with yourself. This is Abdullah Ibn Abbas the cousin of the Messenger of Allah, and this is Abdullah Ibn Ja'far (Owner of the two wings), the cousin of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and I am Abdullah Ibn al-Zubair the cousin (the son of the aunt) of the Messenger of Allah, to whom may Allah's Blessings and peace of Allah be granted; and Ali has two sons al-Hasan and al-Hussein. You know who are they and to whom they belong.

So, have fear of Allah, O', Mou'awya as you are now the judge to rule between yourself and us!!!»

Abdullah Ibn Omar's reply

«Praise be to Allah who honoured us by His religion and His Messenger, to whom may Allah's Blessings be granted.

So and so, this caliphate is neither Herculite, nor Caesarian, nor imperial to be inherited by sons from their father. Had it been so, I would have taken it over after my father. I swear by Allah, he did not appoint me with the six of al-Shura only to stress that the caliphate is not conditional but it is for Qurish as specialty for the one who was worthy of it through the Moslem's approval; and who was more pious and more faithful. If you wanted the youths of Quraish, I swear by Allah, Yazid is one of them. But, you have to know that he won't be sufficient for you away from Allah!!!»

Mou'awya's discussion of the Abadelah's replies (plural of Abdullah, the four Abdullaahs)!!!

Mou'awya said:

«I have said and you have said. But, fathers have gone away and sons remained. So, my son is more lovable for me than theirs though if you contended him he can argue you. The matter was for Abdu Manaf because they were the family of the Messenger of Allah. When the Messenger of Alla, to whom may Allah's Blessings and peace be granted, passed away the people selected Abu Bakr and Omar from out of the circle of the reign and caliphate. But, they did well, then the reign returned to Abdu Manaf and it is still with them till the Doomsday.

O, Ibn al-Zubair and You Ibn Omar! Allah hath taken you out from it.

As for the two sons of my cousin, they are not out of the decision-making process Allah willing.»

Then, he left without mentioning the pledge of allegiance for Yazid. And, he did not sever relations with them. And afterwards, he departed for al-Sham. He kept silent on the pledge of allegiance; but he mentioned it in 51 Hijra.

The demise of al-Hasan, for whom may Allah's good pleasure is prayed

(The year 49 Hijra - 669 A.D)

Al-Hasan, for whom may Allah's good pleasure is prayed, passed away in Medina in the year 49 Hijra ten years after Mou'awya's caliphate.

Al-Hasan was buried in al-Baqe'.

Sa'id Ibn al-A'ss performed prayers on him as he was the governor of Medina. Al-Hussein let him pray on his brother, for whom may Allah's good pleasure is prayed. He told Sa'id Ibn al-A'ss: «Had it not been sunna (tradition) I would have not introduced you.»

His wife Ja'da, the daughter of al-Asha'ath Ibn Qais al-Kindi, poisoned him.

A group of people said that Mou'awya⁽¹⁾ had plotted the conspiracy of poisoning al-Hasan. And it was said that Mou'awya had offered her a big deal of money as she had other fellow wives. But, this is not confirmed. He remained sick for forty days.

When al-Hussein went to al-Hasan, for whom may Allah's good pleasure is prayed, as he was sick, he said: «O, brother! I was poisoned three times before, but this is the most difficult time. I feel as if I lost my heart.

Al-Hussein said: «Who did poison you O, brother?

He replied: Why do you ask me about this? Do you want to fight them? Let them to Allah!

And when he was dying he told al-Hussein, his brother: «O, brother! Our father, may Allah hath mercy on him, was present at the demise of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He wished to be his companion. But, Allah dismissed it from him and then Abu Bakr took over. And when Abu Bakr passed away, he sought it (the caliphate); but the matter was given to Omar. And when Omar died he made it Shura (consultation) among six men including him. He did not have any doubt that it would be for any other one but him! But, Othman took over.

And when Othman passed away he was given the pledge of allegiance,

(1) It was said that the person who tempted Ja'da to insert poison was Yazid Ibn Mou'awya in order to quarantee the caliphate for himself after his father. He offered a big deal of money and promised her to marry her, but he did not do that.

but he was opposed. He fought them by sword and demanded it. But he, got nothing from it.

I swear by Allah, I don't see that Allah will let us have both «the prophecy and caliphate.»

I don't want to make you know what you know before that al-Kufa's silly people would dismiss you!

I already asked Aiysah if I died to permit you bury me at her home with the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

She said: Yes!

I don't know this might be only for she felt ashamed of me. When I die, ask her for this. And if she agreed bury me at her home. But, I think they will prevent you when you intend to do that. If they did so, don't do anything, but go and bury me at Baqe' al-Farqad.»

When al-Hasan died al-Hussein went to Aiysah and asked her for burying him at her home. She replied to him: Yes! Marwan was informed on the matter. He said: He lied and she lied. I swear by Allah, he won't be buried there at all. They prevented the burial of Othman in this place and they want now to bury al-Hasan at Aiysah's home!!!

Al-Hussein knew this, he went into the place with his companions taking out their swords.

Marwan also knew what happened and armed himself too. When Abu Huraira was informed on the matter he said: «I swear by Allah, this is injustice because al-Hasan is prevented to be buried with the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

He is the son of the Messenger of Allah.»

Then, he went to al-Hussein and appealed to him saying: «Didn't your brother say if you feared there would be fighting, return me to the cemetery of Moslems?»

He convinced him to take al-Hasan's body to al-Baqe'. Nobody from the Ommayads took part in the burial ceremony of al-Hasan in al-Baqe' except Sa'id Ibn al-A'ss, who was the governor of Median at that time. They let him attend al-Hasan's burial at the cemetery.

He said it is the sunna (tradition). And Khalid Ibn al-Walid Ibn O'qba appealed to the Ommayads to allow him attend the funeral. They allowed him to attend. So, he attended his burial. He was buried close to his grandmother Fatema, the daughter of Assad.

It was strange that Bani Ommaya (the Ommayads) did not participate in

the funeral of al-Hasan, for whom may Allah's good pleasure is prayed, despite he came to terms with Mou'awya and spared the blood of Moslems. He did not shed blood. He was peaceful hating wars. But, all Moslems took part in his funeral and paid him the last respects. The funeral was great and there were many people there in al-Baqe'. Tha'laba Ibn Abi Maled said:

«I attended the funeral of al-Hasan and his burial in al-Baqe'. I saw al-Baqe' very crowded. If a needle was thrown there it would not find a place to fall down but on a head of man.

The women of Bani Hashim (Hashemites) lamented him and wailed at him for a month. They also were dressed in black to mourn him for a year.

Al-Hasan's age reached 47 years when he died. The period of his caliphate reached six months and five days.

All Arab sources say that al-Hasan died of poison.

But, the Islamic Encyclopedia worked out by a group of orientalists claimed that he had died of tuberculosis for he was excessive in his marriages.

So, he is not the master of al-Shuhada' (martyrs)! The Encyclopedia also said: «He died at 45».

The poet al-Najashi said in an elegy:

**- O', Ja'da! Wail at him! Don't feel bored?!
After crying like a mother who lost her child
- He had no equal in earth
Nor had he equal among people
- He was known for his generosity
His fire was always ablaze
- A miserable man aspired for him
And a lonely person made use of him
- I mean we missed him very much
As he was our helper at hard times**

Another poet said:

**- O', feel sorrow! You have many things to forget
So that you may get relieved from sadness
- The death of the Prophet, the killing of His caretaker,
Killing al-Hussein and poisoning al-Hasan**

Al-Hasan told his brother al-Hussein that he was given poison three

times. But, he did not tell him who was the one that poisoned him. Ibn Khaldoun said: «What is reported that Mou'awya was the person who did that» in collaboration with Ja'ada (his wife) the daughter of al-Asha'th is only the talk of the Shiites. Mou'awya was not the one who did that, Ibn Khaldoun said.

The effect of the demise of al-Hasan, for whom may Allah's good pleasure is prayed, on Mou'awya

Abdullah Ibn Abbas went to Mou'awya. He said: As I was at al-Masjed I heard Mou'awya's calling Allahu Akbar in al-Khadra'. Then, the people of al-Khadra' called Allahu Akbar. Later, the people of al-Masjed called Allahu Akbar in response to the call of Allahu-Akbar by al-Khadra' people.

Afterwards, Fakheta, the daughter of Qurza Ibn Amre Ibn Nawfal, went out and said: May Allah bestow pleasure on you, O, Commander of Believers.

What kind of news reached you and made you feel happy?

He said: The demise of al-Hasan Ibn Ali.

She said: We are for Allah and to Allah we return.

Then, she wept. She said: The grandson of the master of the Messengers, and the son of the daughter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted!

Mou'awya said: «You have done well! He was so and he deserved to be wept at.

Then, Ibn al-Aabbas, for whom may Allah's good pleasure is prayed was informed on the event.

He went to meet Mou'awya. Mou'awya said: Have you known, O, Ibn al-Abbas that al-Hasan died.

He said: Is it for that you called Allahu-Akbar?

He replied: Yes!

He said: I swear by Allah, his death won't delay your death and his grave won't block yours. And if we were right bereaved of him we also were bereaved of the master of Messengers, the Imam of the pious and the Messenger of the Lord of the world; then the master of trustees. May Allah help us overcome that calamity and put an end to those tears.

He said: Woe unto you! O, Ibn al-Abbas!

I have never talked with you; but you are always prepared.

Mou'awya's appointment of his son Yazid

A short time after the demise of al-Hasan, Mou'awya declared the appointment of his son Yazid as his successor in al-Sham. He wrote his message of allegiance pledge to his governors. He wrote such a message to Marwan Ibn al-Hakam, his ruler in Medina. And he ordered him to make a meeting with Quraish and others in Medina to give the pledge of allegiance to Yazid.

Marwan wrote to him that Quraish rejected to give the pledge of allegiance to Yazid. For this Mou'awya sacked him and appointed Sa'id Ibn al-A'ss instead of him. Marwan got angry and went to him.

He told him: «Set things right, O, Ibn Sufian! And don't appoint boys as commanders. You have to know that your people have their own view and they also oppose you.»

But, Sa'id Ibn al-Ass called upon the people of Medina to give the pledge of allegiance to Yazid and he used toughness and firmness with them as Mou'awya ordered him. People did not react well; and they did not respond to him, particularly the Hashemites.

Abdullah Ibn al-Zubair declared his opposition.

So, Mou'awya sent letters to Abdullah Ibn Abbas, Abdullah Ibn al-Zubair, Abdullah Ibn Ja'far and al-Hussein.

He ordered Sa'id to take the letters to them. He also recommended him to be nice with al-Hussein and to be cautious of Ibn al-Zubair. But, they replied to him showing their discontent to the pledge of allegiance for Yazid. The matter remained so till Mou'awya went to perform pilgrimage. Then, he returned to Medina and negotiated with them; but he did not succeed in his attempt to gain their support. At last, he returned to al-Sham.

As for Yazid, he was known for drinking wine and spending most of the time with mistresses and singers as well as boasting his own immoral acts and dissipation.

He wrote poetry on his dissolute way of life.

His poetry describes the physical beauty of mistresses.

Al-Hussein mentioned him before Mou'awya. He said:

«Yazid has indicated himself and his opinion. So, you find him with the mistresses and singers as well as at the entertainment parties, which he backs and supports!»

This is the usual social environment of the aristocratic class. They don't care for the religion's instructions. Nor they know good or bad or distinguish between good and bad. But, their concern is clinging to all kinds of entertainments and amusement, hunting, dancing, singing, and drinking wine.

The raising of Yazid was different from that of the sons of the companions, whose raising was pure.

Mou'awya managed to get the pledge of allegiance for his son Yazid by his power. He could do that in al-Sham, but not in Medina.

When he died, Yazid tended to use might in order to force them to give him the pledge of allegiance. He said: «I swear by Allah, I'll force them to be obedient to me, willy or nilly!!!»

Mohammad Ibn al-Hanafieh (his brother) eulogizes him

When al-Hasan, for whom may Allah's good pleasure is prayed, was buried, Mohammad Ibn al-Hanafieh, his brother, stood at his grave and eulogized him. He said:

«As your life gave us pride, your death caused us calamity.

What a good spirit that your coffin has!

And what a good coffin that has your body?

How is it not so as you are the landmark of guidance, the successor of the people of piety and the pious Imam. With piety, the family of truth fed you and the breast of faith suckled you???

You were raised at the home of Islam. So, how good you are; alive and dead!

Our spirits are very sad for your departure!

May Allah hath mercy on you, O, Aba Mohammed!»

Another story says that Mohammad stood at his grave and said:

«O, Abu Mohammed! As your life was good for us, your death was a catastrophe!

How is it not so as you are the pious Imam, the son of Mohammed al-Mustafa, the son of Ali al-Murtada, the son of Fatema al-Zahra' and the son of the Good Tree.» Then he recited an elegy in which he lamented al-Hasan.

He showed his deep sorrow for the demise of his brother, al-Hasan.

A man from among the children of Abi Sufian Ibn al- Harith eulogizes al-Hasan

Then, a man from among the children of Abi Sufian Ibn al-Harith Ibn Abdul Muttaleb stood at the grave and said:

Al-Hasan's speech after the demise of his father (Ali, for whom may Allah's good pleasure is prayed)

When Ali, peace be upon him, passed away al-Hasan went to al-Masjed al-A'zam (the Greater Mosque) where people met him and gave him the pledge of allegiance. Then, he delivered a speech in which he said: «Did you do it?

You killed the Commander of Believers!

I swear by Allah, he was killed at the night during which the Holy Quran was revealed; the Book was lifted and the pen dried! And (he was murdered) at the night during which Moses Ibn Omran passed away and Issa (Jesus Christ) ascended.»

And when al-Hasan, for whom may Allah's good pleasure is prayed, saw that his companions showed dependence and failure, he addressed them saying:

«O, people! I have become incapable to be patient with any injustice befallen on any Moslem. And I care for you as I care for myself. I have an opinion. Don't turn my opinion down. The thing you hate as you are one group is better than the thing you like as you are disunited. I see that most of you opposed the war and objected to fighting. And I don't think about forcing you to do what you don't like!»

He, for whom may Allah's good pleasure is prayed, said: «The good question is half of knowledge.»

He also said: «He, who started to talk before saluting you, should not be answered by you!»

Once, he was questioned about silence, he said: «It is the secret of powerlessness, and the good appearance! Its doer is in comfort and the one who keeps it is in safety.»

It was also said to him:

«Abu Zarr says: Poverty is more lovable to me than richness and sickness is more lovable to me than health.»

He answered:

«May Allah hath mercy on Abu Zarr. I say: He, who relied on the good choice of Allah, would not wish any other state except the one which Allah hath chosen for him.»

Al-Hasan, for whom may Allah's good pleasure is prayed, used to say:

«O, son of Adam! Shun the taboos of Allah you will be faithful. And satisfy with what Allah hath bestowed on you you will be rich. And be good

with your neighbour you will be Moslem. And do unto people as you like them to do unto you. So, you will be just.»

It was said: «One day, his father asked him:

O, Son! What is paying off?

- He answered: It is repelling the bad by good means!

He asked him: What is honour?

- He replied: Making good company and being patient with the consequence.

He said: What is tolerance?

- He answered: It is giving in both cases of difficulty and easiness (wealth)!

- He said: What is ignobility?

- He replied: Acquiring money and losing dignity!

He said: What is cowardness?

- He replaid: Being audacious against the friend and non-resisting the enemy!

He asked him: What is richness?

- He answered: The satisfaction with what Allah hath bestowed on us even if it was little!

He said: What is forbearance?

- He answered: Keeping wrath and self-control!

He said: What is impregnability?

- He answered: Toughness and making dispute with the dearest people!

He asked him: What is humiliation?

He answered: Fear at time of shock!

He said: What is cost?

He answered: It is your talk about matters that you have nothing to do with!

He said: What is glory?

He answered: It is to give at loss and to pardon at offence!

He asked him: What is success?

He replied: It is the doing of good and the quitting of bad.

He said: What is foolishness?

He replied: It is the pursuance of meanness and the fondness of seduction (error)!

He asked him: What is inadvertance?

He said: It is quitting the Masjed (Mosque) and obedience of the spoiler!

Al-Hasan for whom may Allah's good pleasure is prayed, also said:
«There is no good manners for those who don't have reason; and there is no amity for those who don't have determination; and there is no shyness for those who don't have faith. The prime of reason is treating people with good. And by reason we realize both worlds together.»

He also said:

«The destruction of people lies in three things:

Haughtiness, stinginess and envy!

- Haughtiness is the destruction of religion and by it Satan was damned!

- Stinginess is the enemy of the self and by it Adam was driven out from paradise!

- And envy is the core of evil by which Cane killed Abel!»

Al-Hasan, for whom may Allah's good pleasure is prayed, told his children and nephews:

«O, sons! Educate yourselves by knowledge. If you couldn't keep it by heart, then, put it down and place it in your homes!»

He composed poetry; a religious poetry on praising the Almighty Allah, Glory to Him.

He said:

- O, Creatures! Rely on the Creator not on the created

You can be independent from the liar and the true

- And beseech the Most Merciful for His favour

There is no other provider of good but Allah

- He who thought people would make him sufficient

In the Most Gracious (Allah) he doesn't trust.

- And He who thought that he earns his living by himself

His two feet would let him slide down from a high place!

Al-Hussein Ibn Ali

**For whom may Allah's good pleasure is prayed
(4-61 Hijra = 626-680 A.D.)**

Al-Hussein Ibn Ali Ibn Abi Taleb Ibn Abdul Muttaleb Ibn Hashem is entitled Aba Abdullah.

He is the grandson of the Messenger of Allah and his Raihana (Basil plant, with nice smell and scent) His mother is Fatema, the daughter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

He was born in Medina on 5th Sha'aban in 4 Hijra.

Ja'far Ibn Mohammad said: «There was only one year between al-Hasan's birth and al-Hussein's.»

Al-Waqidi said: «Fatema started her pregnancy with al-Hussein's fifty nights after giving birth to al-Hasan.»

On the seventh day of his birth, the Messenger of Allah, to whom may Allah's Blessings and peace slaughtered a sheep for him the same as He did to his brother al-Hasan. He also let him swallow His saliva; called the Azan (prayer call) in his ear, spit his saliva in his mouth, supplicated for him, named him al-Hussein and told his mother to do what she did to his brother al-Hasan.

He was entitled by several names; most important among them: Al-Zaki (the fine scent), al-Rashid (the Reasonable), al-Tayeb (the Good), al-Waffi (the loyal); al-Sayed (the master), al-Mubarak (the Blessed), al-Tabe' (the disciple) of Allah's satisfaction and al-Sabt (the Grandson).

His mother Fatema, the daughter of the Messenger of Allah, to whom may Allah's Blessings and place be granted, used to play with him while he was a baby saying:

- O, my son! You are similar to the Prophet,
not similar to Ali

Al-Hussein, for whom may Allah's good pleasure is prayed, was similar

in face to the Prophet, to whom may Allah's Blessings and peace be granted. His similarity begins with his chest and ends with his head and face.

Al-Hussein was very similar to the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

He was compact; neither tall nor short. He was with broad forehead and a thick beard. He had a broad chest, wide shoulders, big bones, big palms and feet, strong body, white reddish complexion.

He also had a nice voice with nasal sound. He used to use al-Wasma for his hair (a kind of plant to smoothen the hair of beard or head.)

As for his character, for whom may Allah's good pleasure is prayed, he was virtuous, heavy worshipper (prays and fasts very much). It was said he had performed twenty-five pilgrimages on foot. So, he performed these pilgrimages, as he was in Medina before leaving for Iraq because he did not perform pilgrimage while he was in Iraq. He was known for his generosity, giving alms and doing good acts.

The sons of al-Hussein

For whom may Allah's good pleasure is prayed

- (1) Ali al-Akbar (the greater) - (Older).
- (2) Ali al-Awsat (the central) - (Between).
- (3) Ali al-Asghar (the smaller) - (Younger).
- (4) Mohammad.
- (5) Abdullah.
- (6) Ja'far.

The first child fought with his father till he was killed. The second was Zein al-Abedin; who was with his father in Karbala'. He was taken prisoner of war after his father fell martyr. Then, he returned to Mecca and later to al-A'keb.

As for the younger (Ali the younger - the third son), he was hit by an arrow during fighting in Karbala' while he was child. He was killed in Karbala'; and Abdullah was also killed in Karbala.

Ja'far Ibn al-Hussein died while his father was alive.

Al-Hussein also had daughters: Zainab, Sakina and Fatema.

Prophetic traditions (Hadiths) narrated on him

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: «Hussein is a part of me and I am a part of Hussein. He who loved Hussein loved Allah. Hussein is the grandson of the grandsons. Al-Hasan and al-Hussein are my two Raihanat (Basil plants) of the world. He who wants to get pleased by looking at a man from the people of al-Jannah (Paradise) let him look at Hussein!»

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, used to carry him on his shoulders saying: «O, Allah! I love him. May Thou love him!»

His narration of the Messenger of Allah's hadith

Al-Hussein, for whom may Allah's good pleasure is prayed, reported the Messenger of Allah, to whom may Allah's Blessings and peace be granted, saying:

I heard the Messenger of Allah, to whom may Allah's Blessings and peace be granted saying: «There is no Moslem hit by a calamity, even if this was old, who does not say: We are for Allah and to Allah we return. And Allah bestowed on him recompense for that!»

He also reported Talha Ibn Obaidullah saying:

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: My nation's safety from drowning when they cruise the sea is by reciting: «In the Name of Allah its sailing out and its coming ashore! My God is the Most forgiving, the Most Merciful.»

Al-Hussein also reported his father, for whom may Allah's good pleasure is prayed, saying the Messenger of Allah, to whom may Allah's Blessings and peace be granted, said:

«It is a good faith by a person in Islam to quit things that he does have nothing to do with!»

His miracles, for whom may Allah's good pleasure is prayed

Al-Hussein disputed with Abdullah Ibn Abi Hussein al-Azdi for denying him water! He told al-Hussein:

«O, Hussein! Don't you look at water as it is the heart of the sky?

I swear by Allah, you won't taste a single drop of it till you die of thirst!

Al-Hussein told him: «O, Allah! May Thou kill him of thirst. May Thou forgive him not at all!»

Hamid Ibn Moslem said:

«I swear by Allah, I saw him after that during his sickness! I swear by Allah, who is the only One God, I saw him drinking too much but in vain. He couldn't quench his thirst. Then, he drank again and again but vomitted. Then, he repeats the attempt but he couldn't quench his thirst. He continued doing so till he died of thirst!!!»

One of al-Hussein's miracles was reported by al-Tabari in his History. He said: A man from Bani Tamim (Tribe) called Abdullah Ibn Hawzah came to al-Hussein and stood before him. He told al-Hussein: O, Hussein! O, Hussein!

Al-Hussein said: What do you want?

He said: I predict that you will be in hell!

He said: No! I believe in the Most gracious Allah; the intercessor and obeyed God!

Who is who? He asked his companions.

They answered: This is Ibn Hawzah.

He added: O, my God! May Thou send him to hell-fire!

Then, his horse agitated while it was inside a stream of water. He (Hawzah) fell down in the stream but his foot remained stuck to the saddle of the horse. His head struck the ground as the horse ran madly and began to strike his head with each rock and tree that falls on the horse's way till he passed away. This happened when they fought al-Hussein, for whom may Allah's good pleasure is prayed.

This is a miracle that realized at once. How audacious and foolish Ibn Hawzah was in his treatment to the son of the daughter of the Messenger of Allah!!!

How did he dare say to al-Hussein: «I predict that you'll be in hell!» The Messenger of Allah, to whom may Allah's Blessings and peace be granted, preached him for al-Jannah, (Paradise). And he is his grandon and his Raihanah (Basil plant).

And there was a man who was audacious and described al-Hussein as liar, the man's name is Ali Ibn Qurza. That happened on al-Mawqe'a because his brother Amre Ibn Qurza was killed as he was with al-Hussein.

One of his miracles, for whom may Allah's good pleasure is prayed, was

when he supplicated on Malek Ibn al-Nasir who struck him on his head by sword and bled him. He supplicated on him by saying: «You won't eat or drink. And may Allah send you into hell with the unjust!

He remained poor and miserable till he died!

Yasar Ibn al-Hakam said:

«When the camp of al-Hussein was pillaged and vanalized, they found a kind of perfume; but any woman who used it she became leprous.

This is another miracle which Allah honoured him by, for whom may Allah's good pleasure is prayed. He had many miracles.

Another miracles which is considered one of the most wonderful was narrated by al-Zuhri.

Al-Zuhri reported al-Hussein's killing as follows: The Commander of Believers, Abdullah Ibn Marwan, asked the people who were present with him at his palace:

«What did happen in the morning in Bait al-Maqdes (Al-Aqsa Mosque) when al-Hussein Ibn Ali Ibn Abi Taleb was killed?

Nobody replied to his question. But, al-Zuhri said: «On the night of the day during which Ali Ibn Abi Taleb and al-Hussein Ibn Ali were killed, a fresh blood was found under each rock they lifted in Bait al-Maqdes (Al-Aqsa Mosque)!»

Abdul Malek said: «You are true! The man who told you this told me the same thing! Both, you and me seem strange in such a talk.»

Then, he granted him a great deal of money.

The difference between al-Hussein and al-Hasan, for whom may Allah's good pleasure is prayed

We mentioned in the biography of al-Hasan, for whom may Allah's good pleasure is prayed, that he abandoned all matters related to caliphate to Mou'awya in a bid to spare Moslems' blood and because he did not trust the army of Iraq. But al-Hussein, for whom may Allah's good pleasure is prayed, opposed him and told him: «I appeal to you by the Name of Allah! Do you believe Mou'awya's story and belie your father's!?»

Al-Hasan said: «Keep silent! I know about this matter more than you 'do!»

Mou'awya prevents al-Hussein from contacting his companions

Mou'awya prevented al-Hussein from contacting his companions. This harmed him and made him feel distressed. Some people told him: «You have to see your cousin Obaidullah! He has got a thousand thousand dirhams!

Al-Hussein said: «What are they for Obaidullah??? I swear by Allah, he is more generous than wind when it blows and more bountiful than sea when it sends its waves!»

Later, he sent his messenger with a letter to Obaidullah. He told him about Mou'awya's attitude towards him and preventing him from making any contacts with his companions. He also described to Obaidullah his bad conditions and told him he needed 10,000 dirhams.

When Obaidullah read the letter tears dropped from his eyes. He was very passionate and sensitive.

He said: Woe unto you! O, Mou'awya! What a grave sin you have made!

What a grave sin you have made when you've got this high position and became in very good condition!

Al-Hussein is complaining about distress and bad conditions! Then, he ordered his household manager to take half of his property; such as silver, gold, clothes and live-stock, to al-Hussein. He also ordered him to tell al-Hussein that he halved his property with him. «If he was satisfied it is fine; if not return here and take to him the other half to him,» he told the household manager!!!

The household manager said: «What about the debts you owe to others? How will you deal with them?

He said: When we reach such a situation I'll tell you what to do!»

When the Messenger delivered the letter to al-Hussein he said: «You've brought for Allah's sake!

May Allah reward my cousin! I didn't think he would send all this.»

He accepted part of his cousin's funds. And he was the first person who did this during the Islam era.

Al-Hussein and the Caliphate

When al-Hussein raised and grew up and as his good reputation prevailed among Moslems, the Shiites hoped he would be the caliph after Mou'awya because al-Hasan passed away before him. As mentioned above, al-Hasan put a condition to Mou'awya that he would succeed him!

And when Mou'awya died in 60 Hijra, the Shiites thought about giving the pledge of allegiance to al-Hussein as caliph, but Yazid Ibn Mou'awya had already seized the power after his father. So, he appointed Obaidullah Ibn Ziad in al-Basra, al-Nu'man Ibn Bashir in al-Kufa, al-Walid Ibn O'tba in Medina and Amre Ibn al-A'ss in Mecca.

Yazid had no determination when he was appointed but he attempted to gain the pledge of allegiance of those people who rejected to respond to his father's (Mou'awya) call. The other point is that he was appointed at a time when there was some vacuum that he had to fill!!!

He wrote to al-Walid:

«In the Name of Allah the Most Gracious, Most Merciful, from Yazid, the Commander of Believers to al-Walid Ibn O'tba; so and so, Mou'awya was one of Allah's creatures whom Allah honoured, bestowed on him caliphate, authorized him and enabled him. So, he lived by Allah's will and died by Allah's will. May Allah hath mercy on him. He lived as praised and died as pious and faithful. Was-Salam!»

And he wrote to al-Walid on a sheet like a mouse's ear for its small size:

«So and so, force al-Hussein, Abdullah Ibn Amre and Abdullah Ibn al-Zubair to give the pledge of allegiance. Don't be lenient at all till they give the pledge of allegiance. Was-Salam!»

When he received the news of Mou'awya's death he felt very sad and called Allahu-Akbar on him (Allah is Greater). He summoned Marwan Ibn al-Hakam to come to him. When al-Walid went to Medina, Marwan went there unwillingly. And al-Walid saw him taking such an attitude he uttered swear-words against him before his companions. Marwan was informed on this. So, he became at odds with al-Walid. Relations between them remained so till al-Walid heard about Mou'awya's death.

And when al-Walid felt very sad at Mou'awya's death and as he was ordered to get the pledge of allegiance from that group of people mentioned above, he summoned Marwan to meet him!!!

When he read Yazid's letter to him, he said: «We are for Allah and to Allah we return!» and then he said: «May Allah hath mercy on Mou'awya!»

Al-Walid asked about the matter and how to behave!?

He said: «I suggest that you should summon that group of people and call them to give the pledge of allegiance and to declare their obedience. If they accepted to do so I would be satisfied with them and would forgive them too. But, if they rejected I would kill them before they know Mou'awya's death!!!

If they got informed on Mou'awya's death they would get interested in his own appointment and would call for his own position!!! I don't know!

As for Ibn Omar, I don't think that he is fond of becoming caliph and commander of people. He neither wants to fight. He doesn't want to be so except if he was forced to.

He sent Abdullah Ibn Amre Ibn Othman as he was a boy to talk to them and to call them to give the pledge of allegiance to Yazid!

He found them at al-Masjed. They were sitting. He met them at a time when al-Walid did not use to meet people or receive them. He told them: The commander is calling you to meet him. They asked: Go! We'll go to see him.

Then, they met. Abdullah Ibn al-Zubair told al-Hussein: Can you guess why did he summon us at this time during which he meets nobody or receives nobody?!

Al-Hussein said: I believe their tyrant has passed away. So, he summoned us at this hour to get the pledge of allegiance before the news goes public.

He said: And I think so!

He asked him: What do you want to do?

He answered: I'll gather my boys now; then I'll go to him and when I reach there at his door I'll hold them locked inside. After that I'll enter.

He said: I feel afraid for you when you enter!

He answered: I'll not go there except when I am able to do so.

Then, he stood up and gathered his loyal and family members. Afterwards, he marched with them till they reached al-Walid's door. He told his companions: I am going in. If I called you or if you heard his voice getting loud, you have to break into home, all of you! Don't go away till I get out!

He went into home and saluted al-Walid as commander as while Marwan was with him.

Al-Hussein said in a manner doesn't indicate that he had known anything about Mou'awya's death: «Relation is better than boycott. May Allah mend fences between you!»

They did not answer him on his comment.

He sat close to him. Al-Walid gave him the letter to read it. And he, then, informed him about the death of Mou'awya and called him to give the pledge of allegiance.

Al-Hussein said: «We are for Allah and to Allah we return!»

May Allah hath mercy on Mou'awya and may Allah double your reward. But, as for the pledge of allegiance, a person like me doesn't give his pledge in secret. I don't think you want me to give the pledge here one time without stating it before the people.»

He said: Yea!

He said: «When you go out to people and call them to give the pledge of allegiance, you also call us with the people. This is only one matter!»

Al-Walid told him: «Go now in the Name of Allah till you come with a group of people.»

Marwan said: I swear by Allah if he left now without giving the pledge of allegiance you would never be able to make him do it again except when many people were killed from you and them. Hold the man here! Don't let him go out until either he gives the pledge of allegiance or you kill him!»

Al-Hussein said angrily: «O, son of al-Zarqa'a! Are you going to kill me? You or him?

You have lied and committed a grave guilt, I swear by Allah.» Then, al-Hussein went out. He passed by his companions. They also went out till he reached his home.

Marwan told al-Walid: You have disobeyed me!

I swear by Allah; he will never let you have such a chance!

Al-Walid said: Scold another one O, Marwan!

You have chosen destruction for me within my religion (faith). I swear by Allah, I don't prefer to have the treasury of the world and all its property for killing al-Hussein!!!

Glory to Allah!

«Shall I kill al-Hussein for he said I don't want to give the pledge of allegiance???»

I swear by Allah, I don't think there is a person who stands for the Day of Judgement with the responsibility for slaughtering al-Hussein will have a light scale before Allah, Be He exalted.

Marwan said: «If you have this opinion you are right in your doing..»

He said this as he opposed his opinion.

As for Ibn al-Zubair, he said: I'm coming!

Then, he went into his home and stayed in it.

When al-Walid summoned him he found him meeting with his companions in caution.

He did not go to him.

Al-Walid sent him several messengers and men.

Al-Hussein said: Refrain from sending us messengers till we consider the matter and you consider!

Ibn al-Zubair said: Don't urge me to hurry!

I am coming! Let me have a time.

But they insisted on them that night. They insisted more on al-Hussein's presence for they were more anxious over his opinion and over the opinion of al-Zubair too!!!

Al-Walid also sent his loyal to Ibn al-Zubair. They uttered swear-words against him and called him «O, son of al-Kahelieh!» We swear by Allah; either, you come to the commander, or he'll kill you!

He spent his day and the first hours of the night telling them «I'm coming now!» And when they insisted on his going to al-Walid he said to them: «I swear by Allah, I doubted their persistence in asking me to go to him and the many men coming to me for this objective. So, don't ask me to hurry but until after I send to the commander a messenger who brings me his opinion and his order!»

He sent to him his brother Ja'far Ibn al-Zubair. He said: May Allah hath mercy on you, stop asking Abdullah to come! You've frightened him by the many messengers you sent to him. He'll come to you tomorrow Allah willing. So, may you order your messengers to leave him alone!

Al-Walid asked them to do so. They let him. Then, Ibn al-Zubair left his home at night. He and his brother Ja'far walked through al-Fora'a way avoiding al-A'zam way (the main way) lest they see him. He headed for Mecca.

In the morning, al-Walid sent a messenger to him. He didn't find him at his home.

Marwan said: I swear by Allah, he might be on his way to Mecca. Send your men after him!

He sent eighty loyals to Bani Ommaya (the Ommayads) to hurt him but they couldn't catch up with him. So, they busied themselves with hunting Abdullah from al-Hussein, all the day until evening.

Afterwards, he sent his men to al-Hussein. He told them: Await till the morning to let us see and you'll see!

They stopped their calls during that night and they didn't insist on al-Hussein to go to al-Walid.

Al-Hussein left his home at night (on Sunday), two days before the end of Rajab, 60 Hijra.

Al-Zubair's departure took place one night before.

He left on Saturday night through al-Fora'a way⁽¹⁾. As Abdullah Ibn al-Zubair was walking with his brother Ja'far, the latter recited a line from a poem composed by Sabra al-Hunzali:

***- Every human being will spend a night
As there remained only one of their grandsons!***

Abdullah Ibn al-Zubair said: «Glory to Allah!»

I had no wish to listen to this, O, my brother!

He said: I swear by Allah, O, my brother! I did not want anything that you dislike.

Abdullah said: That is more hateful for me as it is mentioned by you unintentionally.

He replied: As if it slipped out of my tongue!

Al-Hussein went out with his children, brothers, nephews and most of his family except his half-brother Mohammad Ibn al-Hanafieh.

He told him: O, my brother! You are the most lovable and the dearest for me. I will never see any one who has the right to the matter but you.

It is better for you to avoid Yazid Ibn Mou'awya and to go to other places away from him as far as possible.

Then, send your messengers to people and call them for backing you. If

(1) Al-Fora'a is a village located near al-Rubaza to the left of al-Suqia. It is on the way from Medina to Mecca.

they gave you the pledge of allegiance you would praise Allah for this. And if people back others you would not lose your faith or sense. Neither your favour nor your magnanimity would be lost.

I fear an intervention by one of these regions and that a group of people may come and get at odds; part of them with you and the other against you; thereby fighting each other!!!

And this would be the first spark of fire!

What is the choice of the best person in this nation as a whole; the best one in descent, father and mother; and the best one to spare blood and keep the dignity of his family.

Al-Hussein told him: O, my brother I am going!

He said: So, go to Mecca and stay there. If you found things fine you might settle; but if matters were bad you might leave for the badia (semi-desert) and mountains. And you could travel from one country to another until you know the people's opinion and decision.

You are the wisest in decision-making and the best in action. You receive matters and confront them face to face.

Thus, matters; whatever difficult they are! You easily can repel them!

He said: O, my brother! You advised and you had pity. I hope that your opinion will be right and a success. This is the first advice given to al-Hussein, for whom may Allah's good pleasure is prayed.

Abu Sa'id al-Meqbari said: I saw al-Hussein going into the Medina Masjed relying on two men; on the first sometime and on the other sometime! He recited two lines from a poem composed by Ibn Mufarregh:

***- Neither I frightened the live-stock at dawn in a raid
Nor I accepted to give pledge to Yazid
- A day when he acted as unjust
As death watching me if I went away!!!***

He added: I told myself «I swear by Allah, he did not recite these two lines except as he had something within himself to do. So, two days later, I was informed he had travelled to Mecca!»

After that, al-Walid sent a messenger to Abdullah Ibn Omar. He said: Give the pledge of allegiance to Yazid.

He said: If people gave him the pledge of allegiance I would do the same.

The Messenger told him: What does prevent you to give him the pledge of allegiance?

I think you want people to become at odds and fight each other. And when they get tired they might say: You have no other choice but Abdullah Ibn Omar. Go and give him the pledge of allegiance.

Abdullah said: No! I don't like people to fight each other or become at odds and sacrifice themselves. But, when people give the pledge of allegiance I'll do the same.

They let him for his own business without showing fear. Ibn al-Zubair went to Mecca as Amre Ibn Sa'id was its commander. When he went into it he said: «I am seeking refuge!»

He did not perform prayer like them or make Omra (Minor pilgrimage) like them. He used to stand with his companions on one side and then they return from Arafat Mount together. And he also performed prayers with them only.

When al-Hussein marched towards Mecca he felt afraid. He recited: «O, my God! May Thee help me escape the unjust people!» (A holy Quran verse).

And when he went into Mecca and became close to Median he recited the verse: «May my God guideth me into the right path!»

That is the story of the rejection by Abdullah Ibn al-Zubair and al-Hussein Ibn Ali to give the pledge of allegiance to Yazid as well as their departure to Mecca at night.

But, Ibn Omar did not fear anybody because he was peaceful and he did not have ambition to become caliph.

For this, they let him for his own business!

Al-Waqidi claimed that Ibn Omar was not in Medina when the news of Mou'awya's death reached. He neither was there when al-Walid received the letter of giving the pledge of allegiance to Yazid. He also reported that when al-Hussein and Abdullah Ibn al-Zubair were called to give the pledge of allegiance to Yazid they rejected and immediately left Medina to Mecca (at night). Ibn Abbas and Ibn Omar met them there while they were going out of Mecca. They asked them: What is the matter???

They answered: Mou'awya's death and Yazid's pledge of allegiance!

Ibn Omar told them: Have fear of Allah! Don't cause the disunity of Moslems!

Ibn Omar awaited for days till people began to give the pledge of allegiance. He went to al-Walid Ibn O'tba and gave him the pledge of allegiance. So did Ibn Abbas. Before talking about al-Hussein and his Shiites (supporters) in al-Kufa and the letters exchanged between them it is necessary to mention the recommendation of Mou'awya to his son, Yazid, when he was dying.

It was said Yazid was absent, Mou'awya summoned al-Dahhak Ibn Qais al-Fahri, who was the chief constable and Mussalam Ibn O'qba al-Murri and told them to convey his recommendation to his son Yazid. The recommendation is as follows:

«Take care of Hijaz people! They are your folk. Be generous with those who visit you and keep on good ties with those who are absent from your sight. And take care of the people of Iraq! If they asked you to sack a ruler everyday you have to do so! Sacking a ruler is more lovable for me than facing a hundred thousand swords. And take care of al-Sham people! Let them be your entourage and backers. If you want to confront your enemy you have to seek their support. When you get victorious return the people of al-Sham to their homeland because if they stayed in a country other than theirs they might change their morals!!!

And I don't fear anybody in Quraish but Three men: Al-Hussein Ibn Ali, Abdullah Ibn Omar and Abdullah Ibn al-Zubair. As for Abdullah Ibn Omar, he is a man appeased by religion. He seeks nothing from you.

Al-Hussein Ibn Ali is a witty man. I hope that Allah is sufficient for your support; as al-Hussein's father was killed and his brother was let down. He has a pure descent and a great right as well as kinship with Mohammed, to whom may Allah's Blessings and peace be granted.

I don't think that the people of Iraq will let him there; but they will drive him out. If it happened and you were able to overcome him you have to forgive him! If his companion came I would forgive him.

Concerning Abdullah Ibn al-Zubair, he is a trotter; a dabb lizard. If he headed for you you have to ambush him till he requests your accord. If he did this you have to accept and you have to spare the blood of your folk as much as possible!»

Mou'awya was known for his fear of the people of Iraq and their revolts as well as their swift change in their mind and decision! They are far from the capital of caliphate. It is known that the many changes of governors for insignificant reasons are not good. The good opinion is to choose the good governor who stays for a period in his position in order to be able to make reforms.

This is right except when he (the governor) is faced by distrust and non-confidence!

But, Mou'awya recommended his son, Yazid to sacrifice governors in event the people of Iraq revolted; in a bid to spare blood and avert rebellions.

Mou'awya felt satisfied with the people of al-Sham because he

experienced them and knew them for a long time. He became an expert in his policy towards them as he likes and wishes.

He advised his son to return them to their homeland when they get victorious. If they marched towards Iraq and fought, for instance, he must return them because if they stayed there (in Iraq) they might change their morals to be like the morals of the people of Iraq; thereby igniting disputes and seditions and turning into rebellious against their governors after they were obedient.

There also was another story on the recommendation of Mou'awya to his son, Yazid, which is not different from the above one concerning forgiveness for al-Hussein and toughness towards Ibn al-Zubair.

Mou'awya said: «O, son! I have made my travels sufficient for you; opened way for you and conquered enemies for you.

I have turned Arabians into obedient for you and made them as one group.

I don't fear that this matter will be subject to challenge but by four men from Quraish: Al-Hussein Ibn Ali, Abdullah Ibn Omar, Abdullah Ibn al-Zubair and Abdul Rahman Ibn Abi Bakr.

As for Abdullah Ibn Omar, he is a man appeased by worshipping. He would give you the pledge of allegiance even if he was the only man there!

Al-Hussein Ibn Ali will not be let in Iraq, for the people there will drive him out. If he went out confront him. And when you defeat him forgive him because he has a pure descent and a great right!

Concerning Ibn Abi Bakr, he won't do anything. If he saw his companions doing well he might do like them!!! He has no determination to do anything, but entertainments and women!

But, that one who is sitting like a lion and manœuvring like a fox, if you let him have a chance he might jump! He is Ibn al-Zubair. If he did so and if you could defeat him, you have to cut him into pieces!»

The letters of al-Kufa people to al-Hussein for whom may Allah's good pleasure is prayed

As we said above, al-Hussein did not give the pledge of allegiance. He left Medina in secret after al-Walid and Marwan tightened the noose of blockade around him and pressed him to get his pledge of allegiance to Yazid.

Al-Hussein was known for his objection to his brother al-Hasan's approval of abandoning the caliphate to Mou'awya. Al-Hasan's plea was that the people of Iraq's attitude towards his father and towards him was disappointing.

When he wanted to take them with him to fight Mou'awya they let him down. So, he said he wanted to spare the blood of Moslems and he put a condition to Mou'awya that he must be the caliph after him.

But Mou'awya recommended that his son, Yazid, be the caliph after him. Al-Hussein, for whom may Allah's good pleasure is prayed, rejected to give Yazid the pledge of allegiance. He did so because he believed he had the right to caliphate after his brother's death and for he won the esteem and appreciation of al-Hijaz people for his relation with the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He was also known for his piety and virtue. He never drank wine or did bad acts.

On the contrary, Yazid had not such qualities and qualifications. He was harsh, impolite and dissipated, drinking wine and doing bad acts.

Al-Hussein couldn't call people in Medina and Mecca to give him the pledge of allegiance because al-Walid and Marwan tightened the noose of blockade around him.

So, he sought support from his Shiites (supporters) in al-Kufa, Al-Nu'man Ibn Bashir al-Ansari was the governor of al-Kufa at that time.

The Shiites met at the home of their chief Sulaiman Ibn Sard al-Khuza'e and wrote to al-Hussein on behalf of a group of them including Sulaiman the mentioned above, al-Musayeb Ibn Mohammad, Refa'a Ibn Shaddad, Habib Ibn Mazaher and others calling him to go to al-Kufa to give him the pledge of allegiance. They also told him they would not give the pledge of allegiance to al-Nu'man; neither they would meet him on a Friday nor on Eid (feast);

and «if you came to us we would drive him out. They also sent the letter to Abdullah Ibn Sabe' al-Hamadani and Abdullah Ibn Wali.

Following is the text of the letter:

«In the Name of Allah, the Most Gracious, Most Merciful; Peace be upon you; we praise Allah who is the only one God.

So and so, praise be to Allah who defeated your enemy, the obstinate and oppressive, who aggressed on this nation and usurped its land. The enemy conspired on it by force. Then, they killed the best men of the nation and kept the worst alive.

We have no Imam. Come to us; may Allah help us meet you on the right. And al-Nu'man Ibn Bashir is at the palace of the command. We don't meet with him on Fridy or in Eid (feast).

If we were informed that you are coming to us we would drive him out till we let him join al-Sham Allah willing, Be He exalted. Was-Salamu Alaikum Wa-Rahmatullahi Wa-Barakatu. (May Allah's peace and Blessings be upon you!)

Then, they wrote to him again after two nights. The letter consisted of 150 pages. They wrote to him for the third time urging him to go to them. The people who wrote to him were: Sha'bth Ibn Rabi'e, Hajjar Ibn Abjar Ibn Jaber al-Ajli, Yazid Ibn al-Harith, Yazid Ibn Rwein, O'rwa Ibn Qais, Amre Ibn al-Hajaj al-Zubaidi and Mohammad Ibn Omair al-Tamimi.

When al-Hasan, for whom may Allah's good pleasure is prayed, received the letters he wrote to them:

«So and so, I have understood your story. Thus, I sent you my brother and my cousin, my confidant and member of my family, Moslem Ibn A'qeel, and I ordered him to write to me on your conditions. If he wrote to me that he found the opinion of your men of sense and reason is the same one included in your letters, I would come to you soon Allah willing.

I swear by Allah, the Imam is only a worker as per the Book of Allah, responsible for establishing justice and faithful in the religion of right. Was-Salam.»

His saying «I swear by Allah, the Imam is only... etc.» is a reference to the fact that Yazid «was not a worker as per the Book of Allah.»

This is a strong condemnation by the Shiites of Yazid.

A group of Shiites met at the home of a woman from Abd Qais tribe in al-Basra. The woman's name is Maria, the daughter of Sa'ad. She was Shiite and her home was a place for their meetings and talks.

Yazid Ibn Bneit, who is from Abd Qais, intended to go to al-Hussein. He

had ten children. He asked them: Who does want to accompany me?

Two sons went with him Abdullah and Obaidullah.

Then, They marched to Mecca and met him. Afterwards, they walked with him.

Al-Hussein summoned Moslem Ibn A'qeel and sent him towards al-Kufa and ordered him to have strong faith in Allah and fear of Him, Glory to Him. He also ordered him to keep matters in secret; and that if he found people meeting united he should tell him soonest possible.

Moslem Ibn A'qeel marched towards al-Kufa. Shiites came to him complaining about conditions.

Al-Nu'man, the governor of al-Kufa, took the floor and addressed the people saying:

So and so, don't go hastily to the sedition and division for they destroy men, shed blood and waste money».

Al-Nu'man was Othmanite appointed by Mou'awya in al-Kufa and was kept as governor there by Yazid. He was ascetic and forbearing.

He also said: «I won't fight anyone except that who fights me and I'll not attack anyone but that who attacks me.

Neither I'll warn your inadvertents nor will I skirmish you; nor will I suspect or doubt anyone. But, if you showed your attitude and broke your pledge and opposed your Imam, I swear by Allah, who is the only one God, I'd strike you by my sword as long as I have the ability to hold it by my hand, even if I have neither supporter nor helper among you. I hope that you know the right better than you'll be killed by evil.»

Abdullah Ibn Moslem Ibn Sa'id al-Hadrami, the ally of the Ommyads, took the floor and said:

«The thing you say won't mend anyone but the obedient. Your opinion is only the opinion of the weak!»

Al-Nu'man replied:

«I prefer to be weak for the obedience of Allah than to be one of the most arrogant people in disobedience of Allah. I'll never unveil a private part that Allah bestowed a cover on.»

Al-Nu'man sacking, and appointing Obaidullah Ibn Ziad

Abdullah Ibn Moslem sent a letter on al-Nu'man Ibn Yazid's address. He summoned one of his loyals called Serjous⁽¹⁾, whom he used to consult and told him the news.

He said: Wouldn't you accept Mou'awya's opinion if he was alive!

He replied: Yes!

He said: So, accept my opinion! There is nobody for al-Kufa except Obaidullah Ibn Ziad. For this, appoint him there.

Yazid was not satisfied with Obaidullah Ibn Ziad, but he accepted Serjoun's opinion. He appointed him in al-Kufa and al-Basra together.

He put down his recommendations to him and then sent them to him with Moslem Ibn Amre al-Baheli, the father of Qutaiba. He ordered him to summon Moslem Ibn A'qeel and to kill him or to exile him. After Obaidullah arrived in al-Kufa he addressed its people saying:

«So and so, the Commander of Believers appointed me in your region and your land. He also ordered me to do fair to your oppressed and to do good to the obedient and to be tough with the doubtful and disobedient. I'll follow his instructions and carry out his orders. I am like the good father for your good persons and like brother to your obedient. I'll be violent with those who broke my orders and disobeyed me. Let person keep his own dignity.»

Then, he ordered the people and their chiefs to write to him about the strangers, the supporters, the doubtful and the igniters whose opinions caused dispute and dissension!

Those who confessed to me in writing are innocent and those who did

(1) Ibn al-Athir said that Serjoun is Roman. Mon'awya had appointed him as his awn clerk and adviser.

not write to us let them guarantee they would not oppose us or work against us. But those who did not do this, their blood would be legalized! And their property would be confiscated.

Any introducer who kept in secret any information sought by the Commander of Believers would be crucified at his home's door.

That introduction yielded its fruits. Then, he marched to a place in Oman al-Zara. And he stayed there and Moslem heard about the news of Obaidullah.

Ibn al-Zubair's happiness for al-Hussein's march to al-Kufa

When Abdullah Ibn al-Zubair knew that al-Hussein had intended to go to al-Kufa, he came to him to express his backing to his opinion and to ignite him to go out. He told him: «Had I have like your supporters there I would not stay here.» He told him so even though he had already known that the people of Iraq, even the Shiites (supporters) of al-Hussein, couldnot have been depended on or relied on. Nor they had their firm opinion.

Moreover, they are overcome fearing their Ommayad rulers and their followers. They also feel ambitious to have their wealth. Ibn al-Zubair knew that and it was impossible for him to ignore such a matter. But, when al-Hussein was in Medina he was the master of al-Hijaz people. The people did not accept anyone to be their commander but him (al-Hussein).

So, Abdullah Ibn al-Zubair wanted that al-Hussein go away from al-Hijaz to have preferential position there. He replied to al-Hussein by saying: «Had I had like your supporters there I would have not stayed here.»

Ibn Abbass told al-Hussein: «You have made Ibn al-Zubair happy». He meant he made him happy when he told him he intended to go to al-Kufa.

Al-Hussein knew Ibn al-Zubair's ambition though he went to al-Kufa, leaving al-Hijaz, hoping that he would find stronger support in Iraq to be given the pledge of allegiance, particularly after he received many letters from them in which they urged him to go to them.

The opinions of those people who opposed al-Hussein's going out of al-Hijaz to al-Kufa

Al-Hussein Ibn Ali, may peace be upon him, was respectful for all people who knew him, especially his family. When they knew his intention to leave for al-Kufa after he rejected to give the pledge of allegiance, they expressed to him their opinion that he should stay till he sets his affairs aright not to be harmed.

Hereinafter, we list the opinions of those people (his supporters) who opposed his going out and warned him against taking such a step! It was reported that when al-Harith Ibn Hisham al-Makhzoumi arrived in Mecca delivered the people of Iraq's letters to al-Hussein, for whom may Allah's good pleasure is prayed. And as he met him and praised Allah he added:

«I have come to you, O, cousin; for a matter that I'll mention to you as an advice. If you think that you need my advice. Or, I'll stop talking about what I want to say?!»

He answered: «Speak! I swear by Allah, I don't think you have a bad opinion.

Al-Harith told him: «I was informed that you want to go to Iraq. I am worried for you on this travel. You are going to a country which has its governors and commanders who possess the treasuries and people, there, are slaves of the dirham and dinar.

I don't trust those people who promised you their support and pledge of allegiance. They may fight you though they promised you their backing!»

Al-Hussein said: «May Allah reward you good, O, cousin!?

I know, I swear by Allah, you have intended to advice me and you have spoken by reason. Whatever the result would be, whether I took your opinion or not, you remain the best adviser and the most reasonable consultant.»

Al-Harith expected that al-Hussein would turn down the requests of the people of Iraq who promised him their support. But, he came and told him not to trust them or depend on them. Moreover, Yazid's governors were rich

and people were slaves to the haves. They can offer money for fighting al-Hussein. But, al-Hussein did not discuss him. He, instead, thanked him for his advice.

Abdullah Ibn Abbas also went to him when he knew that he (al-Hussein), for whom may Allah's good pleasure is prayed, had already made his mind on going to al-Kufa.

He told him: «O, cousin! People feel afraid and anxious for they knew that you are travelling to Iraq. Explain to me what are you doing?

He answered: «I have decided to go within two days Allah willing.»

Ibn Abbas said: «I beseech Allah's protection for you! Tell me! May Allah hath mercy on you!

Do you want to go to people who had killed their commander, controlled their country and drove out their enemy?!

If they did this you can go to them. But if they called you as their commander was still the conqueror and his people and labourers were still collecting taxes, this means they called you to fighting and war. So, I don't feel you will be safe! They would tempt you. Then they would belie you and let you down. They might fight you and become the worst enemies of yours!»

Al-Hussein told him: «I'll be with Allah's will and see what will be!»

Here also, we see that he did not discuss Ibn al-Abbas; but he promised him to consider the matter.

Next day, Abdullah Ibn al-Abbas came once again to al-Hussein in order to know his opinion. He said:

«O, Cousin! I can't be patient or claim to be so!

I have fears for you in this case, destruction and death.

The people of Iraq are known for their betrayal. For this, don't go to them. Stay in this country! You are the master of al-Hijaz. If the people of Iraq wanted you as they claimed write to them and ask them to dismiss their enemy. Then, go to them. But if you still insist on going out you can go to Yemem. It has fortresses and mountain passes. It is also a wide and long land.

Moreover, your father has his supporters there. So, you are in isolation. You can write to people and you can send your messengers and disseminate your concept.

You may find the good results you seek, I hope.»

Ibn Abbas asked:

«If you intend to march don't march with your women and children. I swear by Allah, I am afraid that you'll be killed as Othman was killed while his wives and children saw him. You have acknowledged Ibn al-Zubair's position as you quit it and let him in al-Hijaz while you intend to leave it. Today as you are here nobody even looks at him.

I swear by Allah, who is the only One God, had I known that you might obey me if I hold you forcibly I would have done it!»

What is crystal clear in Ibn al-Abbas's words is that he was very frightened for the departure of al-Hussein to Iraq. He was afraid that he would be killed there because the people of Iraq were known for their betrayal. He also asked him to stay in al-Hijaz to maintain the respect of all the people.

If the people of Iraq actually wanted him let them give the evidence on that by acts not by sayings; i.e. to revolt against his enemy, to defeat him and to drive him out of Iraq. So, the road would be open and safe for him.

Ibn Abbas advised him to leave for Yemen if he had made his mind and decided to leave al-Hijaz.

This opinion was not given to him by any other one. What prompted him to propose this to al-Hussein is that Ali has his supporters (Shiites) in Yemen. How had Ali, for whom may Allah's good pleasure is prayed, has his Shiites in Yemen?

This is a matter that dates back to the era of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, had sent Khalid Ibn al-Walid to Yemen's people to call them to Islam. He stayed with them for six months with no fruits yielded by him. Khalid couldn't achieve good results there though he was well-known and with a strong will.

Then, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, sent Ali Ibn Abi Taleb, may peace be upon him, to Yemen and ordered him to return with Khalid.

Al-Bara'a Ibn A'zeb said: When we arrived in the suburbs of Yemen, the people, there, were informed on our coming.

Ali performed the dawn prayers with us as Imam. When we completed our prayers he told us to make one row. Then, he came closer to us. He praised Allah and read the letter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. So, all Hamadan embraced Islam as a whole in one day. Ali, may Allah honour him, wrote a letter to the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

When he read his letter He prostrated praising Allah. Then, he sat up and said: May peace be upon Hamadan.

Afterwards, the people of Yemen embraced Islam after Hamadan. So, Ali, may Allah honour him, had a great number of Shiites (supporters) in Yemen.

For this, Ibn Abbas advised al-Hussein to go to Yemen to be in safety and because Yemen has fortresses and mountain passes in which he can protect himself and resort to when he needs to.

He also advised him not to take his family with him if he decided to travel to al-Kufa because he expected the people of this city would kill him.

Al-Hussein neither responded to al-Harith Ibn Hisham nor to Abdullah Ibn Abbas's advice. He decided to go to al-Kufa relying on the content of one of the letters.

The poet, al-Farazdaq, told al-Hussein, for whom may Allah's good pleasure is prayed, asking him to know the attitude of the people behind him:

«I asked the experienced man. He said: «The people's hearts are with you and their swords are with the Ommayyads. But, the judgement comes down from heaven. And Allah doeth whatever He wants.»

When al-Hussein went out of Mecca, Abdullah Ibn Ja'far Ibn Abi Taleb wrote to him and sent the letter with his two sons A'oun and Mohammad.

He told him in the letter:

«So and so, I appeal to you by the Name of Allah to read and consider my letter before you leave. I have pity on you, for the destination you seek might bear destruction and death for you. And it might bear the destruction of your family as a whole.

If you got destroyed today the light of the universe would be quenched. You are the banner of the faithful and the hope of believers. So, don't be hasty in departure. I am coming to see you soon! Was-Salam!»

Abdullah Ibn Ja'far Ibn Abi Taleb expected that al-Hussein would be killed as Ibn Abbas expected and expressed pity on him. He also advised him not to expose himself to danger. If he was killed the light of universe would be quenched for his high position.

Abdullah Ibn Ja'far did not only send this letter to al-Hussein; but also asked Amre Ibn Sa'id Ibn al-Ass the governor of Mecca. He talked with him. He told him to write a letter to al-Hussein «in which you assure him of safety and ask him to return». And this may make him feel assured and then he returns.

Amre told him. You can write whatever you want and bring it to me to seal it.

I mean he authorized him to write the letter. So, Abdullah Ibn Ja'far wrote for Amre and then he told him to seal it and send it with your brother Yahya Ibn Sa'id. It is better to let him assured and to let him know it is yours. He accepted. Then, Yahya and Abdullah Ibn Ja'far followed him. Then, they left after they read the letter to al-Hussein.

But he apologized and said: «I saw a dream in which there was the Messenger of Allah, to whom may Allah's Blessings and peace be granted. And I was ordered to do something for which I am going!»

They said: What is that dream?

He said: I haven't told anyone about it and I'll never talk about it till I meet my God.

Amre Ibn Sa'id wrote the following letter to Al-Hussein Ibn Ali, for whom may Allah's good pleasure is prayed:

«In the Name of Allah the Most Gracious, Most Merciful; From Amre Ibn Sa'id to al-Hussein Ibn Ali.

So and so, I beseech Allah to help you get relieved of what bothers you and to guide you to what is better for you.

I was informed that you intended to head for Iraq.

I beseech Allah to protect you from sedition. I fear for you might be destroyed. So, I have sent to you Abdullah Ibn Ja'far and Yahya Ibn Sa'id in order to come to me with them.

You'll find safety, amity, piety and neighbourliness here with me. Allah is the best witness on me. He is the guaranter, the sponsor and the caretaker. Was-Salamu-Alaik. (Peace upon you).»

This is what Abdullah Ibn Ja'far wrote for Amre Ibn Sa'id in order to make al-Hussein change his mind and return to Mecca.

Of course, as Amre was the governor appointed by Yazid, he should write to him to avert the sedition. But, al-Hussein was not aware of the fact that Abdullah Ibn Ja'far was the man who wrote the letter. So, al-Hussein's reply letter was as follows:

«So and so, he who called for Allah, Glory to Him, and acted good and said I'm one of the Moslems, has not made sedition.

You called me to find safety, piety and amity with you. Allah's safety is the best. He who has not feared Allah in the world won't believe in Him on the Doomsday!

We beseech Allah's fear in the world in order to be safe on the Day of Judgment. If you intended to let me have amity and neighbourliness, may Allah reward you good in the world and the afterworld. Was-Salam.»

While al-Hussein was heading for al-Kufa. Abdullah Ibn Mote' al-A'dawi saw him. He told him:

I sacrifice myself for you! O, son of the Messenger of Allah! What has made you come?

Al-Hussein said: You heard about Mou'awya's death. The people of Iraq sent me letters calling me to go to al-Kufa.

Abdullah Ibn Mote' said: I remind you of Allah's mercy on the Arabs! O, son of the Messenger of Allah! I swear by Allah, if you struggled for the power to take it from the Ommayads they would kill you. And if they killed you they would never fear anybody.

I swear by Allah it is the sanctity of Islam being violated. And it is the sanctity of Quraish and the Arabs. So, don't do it!

Don't come to al-Kufa!

And don't face the Ommayads!»

Al-Hussein wasn't affected by the words of Ibn Mote'. He continued his journey to al-Kufa.

There is no doubt, al-Hussein was courageous and intrepid. He did not fear death for the sake of Allah.

Al-Hur Ibn Yazid said as he walked with him:

«O, Hussein! I remind you with Allah's fear! I acknowledge if you fought you would be killed and if you were killed you would be destroyed as I see.»

Al-Hussein said:

«Do you want to frighten me by death?

And do you intend to kill me in this case?

I don't know what to say to you?

But I can say as the brother of al-A'ws said to his cousin when he met him seeking to support the Messenger of Allah, to whom, may Allah's Blessings and peace be granted. He told him where are you going you are to be killed.

He replied him:

**- I'll go on, death is no disgrace for the youth
If he really intended to and fought as a Moslem.
- And if he sacrificed himself for the good men
And passed away with the reward of Allah...**

Though they warned al-Hussein he couldn't imagine that they might kill him. And despite this he did not fear death.

Al-Hussein had no army on whom he might depend and in whom he would trust!

His dependence centred on the many letters he received. The letters filled two loads and some 100000 men were with him. They are a big number tempting for going to them.

He thought they would hurry to give him the pledge of allegiance when they see him coming to them as he was the son of the daughter of the Messenger of Allah; the banner of those who wanted to be guided into the right course and the hope of the faithful!

He might think that this number would increase and grow when he comes.

The fact was the same as al-Farazdaq said.

Their hearts were with him but their swords were with the Ommayyads who controlled matters. At their hands there were funds, men, ammunition and rations.

But, those who gave the pledge of allegiance to al-Hussein were about 12000 or more. They quit him for they feared Obaidullah Ibn Ziad who was a tough man, and he was so harsh towards al-Hussein. So, only a few number of people remained with him. They were from his companions and family members. Their number was 140 horsemen and on-foot soldiers (infantry). It was not difficult to annihilate them all in a short time.

His companions were killed all including some men of his family.

The evidence of the fact that al-Hussein was cheated by the call of al-Kufa's people and their letters and messengers is his saying while he was cleaning the blood from his son who was killed before him during fighting:

«O, Allah! May Thee judge between us and the people who called us to support us but they killed us!!»

Al-Hussein did not know that he was mistaken in his estimation of the help of his supporters and backers except when he arrived in al-Kufa;

contacted the people there and heard their news.

It was reported that when he asked about the people, Mujama' Ibn Abdullah al-A'iyedi told him:

«As for the noblemen, they were given big bribes and their whims were satisfied. They are easily tempted and their advice cannot be taken seriously!

They are like one man against you (All of them are united as your enemy).

All the people offer you their emotions but their swords will be taken out against you tomorrow!»

Al-Hussein's letter to al-Kufa people and the courage of Qais Ibn Meshar

Moslem Ibn A'qeel wrote a letter to al-Hussein, for whom may Allah's good pleasure is prayed, twenty seven nights before his killing. He said in his letter:

«So and so, the guideline doesn't belie his family. The people of al-Kufa are with you. Come in when you read my letter. Was-Salamu-Alaik!»

On the basis of this, al-Hussein went to al-Kufa. When he arrived in al-Hajer close to the central part of al-Rumma, he sent Qais Ibn Meshar al-Saidawi to the people of al-Kufa and he wrote to them a letter. The letter reads:

«In the Name of Allah the Most Gracious, Most Merciful; From al-Hussein Ibn Ali to his brothers, the faithful and Moslems! Salamun-Alaikum (Peace upon you). I praise Allah who is the Only One God.

So and so, I received the letter of Moslem Ibn A'qeel in which he informed me about your good opinion and the unity of your rank on supporting us and demanding our right.

I besought Allah's help and great reward for you.

I left Mecca heading for your country on Tuesday 8th Ze l-Hejjeh, on the day of al-Tarwiya.

When my nessenger meets you, you must get ready and be prepared. I am coming to you in a few days Allah willing.

Was-Salamu Alaikum Wa-Rahmatullahi Wa-Barakatu (Peace upon you)!»

As Qais Ibn Meshar arrived in al-Kufa with the letters of al-Hussein and when he reached al-Qadisieh, he was accompanied by al-Hossen Ibn Numeir and was sent to Obaidullah Ibn Ziad.

Obaidullah Ibn Ziad told him: Go up to the palace and utter swear-words against «the liar; son of the liar». Then he went up and said:

«O, people! Al-Hussein Ibn Ali is the best creature of Allah. He is the

son of Fatema, the daughter of the Messenger of Allah. And I'am his messenger.

I have left him at al-Hajer. Reply him!

Then, he damned Obaidullah Ibn Ziad and his father and besought Allah's forgiveness for Ali Ibn Abi Taleb.»

Qais Ibn Meshar was very courageous and intrepid as it is clear from this incident. For this, al-Hussein sent him to al-Kufa with his message.

No doubt Qais knew that Obaidullah Ibn Ziad the ruler of al-Kufa was a tough and harsh man. He was a ruler of strong grip on the power like his father. Any word uttered by him in condemnation of any person was sufficient to lead to the execution or torture of that man!

In spite of this, when he told Qais to go up to the Palace and utter swear-words against al-Hussein as «the liar; son of the liar», as he claimed, he went up. And instead of swearing him to escape killing, he commended him and urged people to back him. He did not stop short of that, as he clearly disobeyed him; but he also damned Obaidullah as he was convinced that after the words he uttered there would be the bitter death awaiting him. So, Obaidullah ordered his men to push him down from above the Palace. He was pushed down and he turned into pieces and died. May Allah hath mercy on him.

The killing of Moslem Ibn A'qeel

The messenger of al-Hussein to al-Kufa people

When Obaidullah Ibn Ziad came into al-Kufa, he threatened its people with killing, pillaging and plundering.

Moslem Ibn A'qeel, the cousin of al-Hussein, was present at the time of his speech. He left the house of al-Mukhtar and resorted to the house of Hani. This man, Hani, will be mentioned in the chapter of the killing of al-Hussein.

The Shiites (Ali's supporters) came to his house and asked him to arbitrate on their difference.

Obaidullah was informed on the matter. At that time, Shuraik Ibn al-A'war was sick at the house of Hani. He was Shiite. He took part in Seffin Battle alongside Ammar.

Obaidullah informed him that he intended to visit him at night because he was so kind to him (to Ibn Ziad).

Shuraik told Moslem: This profligate is coming to visit me tonight when he settles on the seat you should go out and kill him. Then, you should stay at the palace. There will be nobody able to prevent you from this.

At night, Obaidullah came to him. Moslem Ibn A'qeel stood up! Shuraik told him: Don't miss this chance when he takes his seat!

Hani Ibn O'rwah said I don't like to have him killed at my home.

Obaidullah came in and sat down. He asked Shuraik about his sickness and he (the latter) talked for long on it. When Shuraik saw that Moslem did not go out he feared that he would miss the chance.

For this he recited a line from a poem:

***- Why don't you care for Salma? You don't greet her?
Let me drink it even if I have it within myself.***

He repeated the line mentioned above two or three times.

Obaidullah said: «What happened to him? Do you see that he is in confusion?

Hani told him: Yes!

This is his case since the very morning until now.

Then, he left.

When Ibn Ziad stood to leave, Moslem Ibn A'qeel went out. Shuraik told him: «What did prevent you from killing him?

He said: Two reasons!

One of them is that Hani disliked him to be killed at his house. The other reason is that hadith reported from the Prophet of Allah, for whom may Allah's Blessings and peace be granted; «Faith is under slaughtering! The faithful shall not kill another faithful!»

The chance was available for Moslem to kill Obaidullah and to get rid of him. But, Moslem did not kill him for he was convinced of the hadith of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. On the contrary, Obaidullah killed them all.

Hani told Moslem: «Had you killed him you would have killed a profligate, dissolute, unbeliever and infidel.

Shuraik died three days later. Obaidullah performed prayers on Shuraik. When Obaidullah was informed that Shuraik had ignited Moslem to kill him he said: «I swear by Allah I shall never perform prayers on an Iraqi dead. Had the grave of Ziad not been between them I would have taken out the body of Shuraik from his grave.

Hani stopped visiting Obaidullah. So, Obaidullah asked about him and ordered his people to bring him. He also knew that he was hiding Moslem at his house.

When Hani came to Obaidullah, the latter talked to him on the matter of hiding Moslem Ibn A'qeel. He also told him that he had known everything and he ordered him to bring Moslem to him. But, Hani rejected. He replied him:

«I'll never bring my guest here to kill him.

Obaidullah threatened him with killing.

He told him: I swear by Allah, you'll bring the swords of my people to your palace!»

He thought that his tribe would prevent him.

Obaidullah said: «Do you think you'll frighten me by swords?!»

He held an iron bar and hit Hani's nose and forehead and strongly slashed him on his cheek till he broke his nose and bled him. Blood scattered with his flesh on his beard. He broke the bar on Hani's face!!!

A man named Mahran held the hair of Hani back with his two hands. Then, Obaidullah ordered them to throw him into a house and to close the door up on him.

Hani's tribe surrounded the palace as they were informed that Obaidullah had killed him.

Shuraih, the judge, went out and assured them that he had seen him and told them he was not killed.

So, they left; and then Moslem Ibn A'qeel was informed on the matter. He called upon his companions «O, Mansour! Have you died?»

This was the code name as they agreed on it when 18000 men gave him the pledge of allegiance; and another group estimated at 4000 who were around him at the same quarter also backed him. Many people rallied behind him.

When Ibn Ziad was informed on their march towards the palace, he entrenched and locked himself inside.

Moslem surrounded the palace. The Masjed and the Souk were crowded with people. They continued their gatherings till evening. So, Obaidullah felt very depressed as he had inside the palace no more than thirty men of his police force (the guards), twenty notables, his family members and his loyalists. But, other notables came to Ibn Ziad via the house next to al-Roms as people continued to utter swear-words against Ibn Ziad and his father.

Then Obaidullah summoned Kathier Ibn Shehab al Harthi and ordered him to march with his loyalists from Muzjah towards Ibn A'qeel and to ignite people against him. He told him to frighten people and to terrorize them. He also ordered Mohammad Ibn al-Asha'ath to go with his loyalists from Kinda and Hadramot to raise a banner of safety for people who come to him. He also told al-Qa'qa'a Ibn Shour al-Zehli, Shabth Ibn Rabe'i al-Tamimi, Hajjar Ibn Abjar al-Ijli and Shamar Ibn Ze al-Jawshan al-Debai' to do the same.

He kept notables with him as a friendly company to make use of their opinion on the one side; and because of the little number of supporters he had with him at his palace, on the other.

Those people went out to discourage the besiegers.

Obaidullah ordered the notables who were with him inside the palace to go up to the roof and to convince the loyalists to rally behind him on the one hand and to frighten and to terrorize the people of disobedience on the other.

So, they carried out the orders.

When people listened to their notables they began to disperse.

Even women came to their sons, brothers and husbands and asked them to leave. Men also did the same. Thus, they continued to disperse until only thirty men remained with Ibn A'qeel inside al-Masjed.

When he reached such a situation, he went out towards the gates of Kinda. But as he stepped out of al-Masjed with nobody backing him he walked through al-Kufa quarters without knowing where to go. Then, he went into a woman's home named Tawa'a, whose story will be narrated later. There is no need now to repeat it.

Later, Obaidullah felt assured of safety and went out to al-Masjed and performed the dusk prayers. Then, he stood up and praised Allah. He said:

«So and so, Ibn A'qeel, the stupid and ignorant, has caused what you saw. He caused sedition. He who brings him to us will be rewarded!»

He ordered them to obey him and also ordered al-Hossen Ibn Tamim to guard the gates of lanes and to search homes. He was the chief constable. He is one of Bani Tamim (Tribe). They persisted in search for Moslem until they found him at the home of that woman. They besieged that home and arrested Moslem. They took him to Obaidullah after he fought them strongly. Mohammad Ibn al-Asha'ath gave him the word of safety. He reached a state in which he was no longer able to resist due to the many wounds he had!!!

Al-Asha'ath brought a mule and carried Moslem Ibn A'qeel on it. They took his sword. He felt very melancholic and tears dropped from his eyes. Then, he said: «This is the first betrayal».

Mohammad Ibn al-Asha'ath told him:

«I hope you'll not be harmed (But Obaidullah has no mercy!)

He said: «What is the hope?

Where is your word of safety?

Then he wept!

Amre Ibn Obaidullah Ibn Abbas al-Sullami told him:

He who demands what you demand and hit with what you are hit with shouldn't weep!

Moslem said: I don't weep for myself, but I weep for my family who believed you. I weep for al-Hussein and the family of al-Hussein! Then he told Mohammad Ibn al-Asha'ath: «I see you'll be unable to secure my safety! Would you send a man to tell al-Hussein on my situation and to tell him that he has to return with his family?

Tell him: «Don't be tempted by the people of al-Kufa! They are the

companions of your father whom he wished to separate from even by death or killing!»

Al-Asha'ath told him: «I swear by Allah I'll do this!»

He wrote the same words uttered by Moslem and sent a letter with a messenger. The messenger met al-Hussein in Zubala. He told him.

He replied: Fate is inevitable. With Allah we only think about ourselves and we consider the corruption of the nation to be counted.»

The cause of his march from Mecca was the letter of Moslem that he sent telling him about the pledge of allegiance by 18000. He urged him to go to al-Kufa.

As for Moslem, Mohammad Ibn al-Asha'ath took him to the Palace. Mohammad went to Obaidullah. He told him the whole story and about his word of safety.

Obaidullah said: What is your business with safety?

We sent you only to bring him to us.

Mohammad kept silent.

When Moslem sat at the gate of the Palace he saw a jar of cold water. He said: May you let me drink water?

Mossalam Ibn Amre al-Baheli said: Do you see? What a cold water? I swear by Allah, you won't drink a drop of water till you taste the fire of hell.

Ibn A'qeel told him: Who are you?

He replied: I am the one who knew right as you quit it, advised the nation and Imam when you cheated him; listened to him and obeyed him as you disobeyed him. I am Mossalam Ibn Amre.

Ibn A'qeel told him: «May your mother lose you. How harsh and how tough you are! What a harsh heart you have!?

You are, O, son of Bahela deserve more than others to be in hell in the fire of hell!»

He summoned Amara Ibn O'qba to bring a cold water. He poured for him into a cup. When he took the cup to drink, he found that the cup was filled with blood. He tried it three times but the same thing happened.

He said: Had it been my portion of livelihood I would have drunk it!

Then, he was taken to Ibn Ziad. He did not salute him as commander.

Al-Harsi told him: Aren't you going to greet the commander?

He said: If he wants to kill me; why do I greet him?

And if he does not want to kill me let my greetings be many for him!

Ibn Ziad said: I vow you'll be killed.

Moslem said: So, it is!?

He replied: Yea!

Moslem said: Let me send my recommendation to some of my people!

He said: Do it!

He told Amre Ibn Sa'ad: Kinship links me to you and I need you! My need is a secret.

He did not let him mention it. But, Ibn Ziad said: Don't prevent your cousin to tell you what is his need.

Then, he went with him.

Moslem told him: I borrowed in al-Kufa a sum of money which I spent. It is 700 dirhams. I recommend you to repay them for me. And then, you take my body and bury it and after that let somebody tell al-Hussein not to come to al-Kufa.

Amre informed Ibn Ziad what Moslem had told him word by word.

Ibn Ziad said: The honest may not betray you but the traitor may be confided. As for your money it is yours you can do with it whatever you want. Concerning al-Hussein, he will not be touched if he does not come to us! But, if he came we would not spare him. As for his body, we won't let you take it! Then he told Moslem: O, Ibn A'qeel! When you came here people were united. They were one whole and you dispersed them and dismembered their opinion.

He replied: No! But, the people of al-Kufa claimed that your father had killed their best men, shed their blood and dealt with them like Kusra and Caesar. So, we came to them in order to preach justice and call for the judgement, the Book (Quran) and al-Sunna (the Prophetic tradition).

Ibn Ziad said: What is your business, O, profligate!

Hadn't they been dealt so while you were drinking wine in Medina?

Moslem said: I drink wine?! I swear by Allah, Allah know that you know you are not true and I am unlike what you mentioned. He, who sheds the blood of Moslems and kills the people whom Allah forbid killing when he is angry or for hostility while he amuses himself as if he did not do anything, is the one who drinks wine!!!

Ibn Ziad said: Let Allah kill me if I didn't kill you in a way that nobody ever did it in Islam.

Moslem said: You are the best one to do what Islam prohibits! As for

the worst form of killing and the worst way of mutilation as well as the worst reputation and dissolution, there is nobody among the people who has the right to them like you.

Ibn Ziad got angry and uttered swear-words against al-Hussein, Ali and A'qeel.

Moslem did not say anything.

Then, Ibn Ziad ordered his men to take Moslem up to the roof of the Palace to behead him and execute him.

Moslem told Ibn al-Asha'ath: I swear by Allah, had you not given me the word of safety I would never have surrendered!

Defend me by your sword and I'll keep the honour of your protection! Moslem was taken up to the palace's roof as he was praising Allah. They beheaded him and executed him.

Bukair Ibn Humran killed him.

When Bukair (the Killer) went down Ibn Ziad told him: What did he say as you were taking him up?

He replied: He was praising Allah!

As I was about to behead him I told him: Come nearer to me! Praise be to Allah who let me kill you and rid of you!

Then, I struck him by a destructive hit.

He said: Why don't you wound me for loyalty to your blood, O, Slave??!!

Ibn Ziad said: Pride with death!

He said: I struck him once again and killed him.

Mohammad Ibn al-Asha'ath talked with Ibn Ziad on Hani and told him: I knew his position in the country and in his family.

His people knew that I and my companion brought him to you. I appeal to you by the name of Allah to deliver him to me. I dislike hostility of his people to me!

He promised him to do so!!!

After he killed Moslem, Ibn Ziad ordered that Hani be released. And, then he was assassinated in al-Souk by Ibn Ziad's boy, who is Turkish; servant of Ibn Ziad.

Ibn Ziad sent the heads of both Moslem and Hani to Yazid Ibn Mou'awya, who sent him a letter of thanks.

The well-known poet al-Farazdaq composed a poem in which he said:

- If you don't know what is death, behold

Hani in al-Souk and Ibn A'qeel

- A hero whose face was smashed by sword

And another man who collapsed dead!

This is the story of killing Moslem Ibn A'qeel. Here we say, Moslem had an opportunity to kill Obaidullah and to get rid of him when Obaidullah visited Shuraik when he was sick at Hani's house. He did not kill him because he was true faithful on the one side and in honour of Hani on the other.

Moslem also was able to storm the palace of Obaidullah, when he had some 18000 men; but he remained in front of the Palace for a period of time during which Obaidullah managed to get the help of al-Kufa's notables in order to disperse Moslem's loyalists.

Had Moslem hurried he would have destroyed Obaidullah! So, the success of Obaidullah's plan to disperse Moslem's army, his arrest and killing him was the first step towards assassinating al-Hussein Ibn Ali Ibn Abi Taleb, for whom may Allah's good pleasure be prayed. This is because he (al-Hussein) depended on the army that gave the pledge of allegiance to Moslem Ibn A'qeel.

We need no explanation of the very ugly atrocities committed by Ibn Ziad. The events we mentioned do not need any comment. Ibn Ziad was a criminal by nature. He was harsh, tough, merciless and dissolute. A man like him if ruled would commit all kinds of crimes and bad acts. He used to swear against people, slap them, order beheading people, or crucifying them! He doesn't forgive anybody or respect any position or care for any man whatever his social or religious standing is; even if he is a relative of the Messenger of Allah. He also uttered swear-words against al-Hussein, Ali and A'qeel at al-Masjed.

No doubt, this man has nothing to do with Islam. His acts were completely in contravention of Islam's instructions.

He sent the heads of the executed men and notables to Yazid for he had known this pleases him.

His letter of thanks (if right) to Ibn Ziad when he sent to him the heads of Moslem and Hani is evidence of this fact!

This is also an encouragement to Ibn Ziad to perpetrate more murders and to go too far into the acts of injustice and terror. Later, he continued

sending the heads of the dead. Then, he sent the heads of al-Hussein, his companions and his family. They were some 72 heads!!!

Al-Hussein's speech to the people of Iraq

Al-Hussein, for whom may Allah's good pleasure is prayed, praised Allah and said:

«O, people! The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: He who saw an unjust Sultan (ruler) acting what Allah hath forbidden and breaking the pledge of Allah, contradicting the sunna of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and adopting the behaviour of atrocity and aggression, thereby resisting him neither by act, nor by saying, Allah shall punish him.

So, those people have committed themselves to the obedience of Satan; quit the obedience of Allah the Most Gracious; showed their corruption; broke the fundamentals of Sharia; seized the lands; legalized the taboos of Allah and forbade His unforbidden.

I am the one who has the right to this matter. I have received your letters and your messengers with your pledge of allegiance. You neither show full support for me nor you let me down.

If you give me your full pledge of allegiance you will be reasonable. I am al-Hussein Ibn Ali and the son of Fatema, the daughter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. I am with you and my family is with yours. You find in me an example to follow. If you don't do this; if you broke your pledge and refrained from my pledge of allegiance, I avow this is not new for you did it before. You did it with my father and with my brother and cousin Moslem.

The conceited is the one who is tempted by you. It is your fortune you missed and it is your share you lost. And he who broke the pledge he did it for himself. And Allah is sufficient for us, Was-Salamu Alaikum Wa-Rahmatullahi Wa-Barakatuh.»

Al-Hussein made it clear to the people of Iraq through this speech that he was going to Iraq to fight for changing the rule that was run in contravention of the orders of Allah and the sunna of His Messenger.

The rulers as he said were committed to the obedience of Satan and quit the obedience of Allah, the most Gracious. And as he said he was the only one who had the right to set things in their right places and to establish justice.

It was said that corruption, dissipation and perpetrating the taboos spread in Medina, the place to which the Messenger of Allah, to whom may Allah's Blessings and peace be granted, immigrated. These bad acts expanded to reach other cities and places.

So, al-Hussein felt it was his duty to warn people against the dangers of these acts which contradict the very essence of Islam. But, those who viewed al-Hussein as mistaken, did not consider him so because he wanted to fight for spreading the Islamic sharia's instructions on the one hand and to put an end to the evil and bad acts on the other. They viewed him wrong because he did not take the measures sufficient for fighting his enemy.

He went to Iraq with his family in spite of the warnings of his companions and despite the fact that he knew that the people of Iraq were weak. He should have made sure of them before he went to them. He should have done this through his loyal companions. If he saw that they were cooperative and ready to help him defeat the Ommayyads and drive them out of the rule he could go to them assured as Ibn Abbas said.

Al-Hussein commiserates his sister Zainab before he was killed

Ali Ibn al-Hussein Ibn Ali, for whom may Allah's good pleasure is prayed said:

«While I was, at that night, sitting with my aunt Zainab taking care of me as I was sick, my father met separately with his companions at his tent. Howai, the servant of the late Abu Zarr al-Ghafari was with him mending his sword. My father recited poetry:

***- Ugh! O, time! What a strange companion you are!
How able you are to have at sunrise and sunset!
- A companion or a daring person murdered
And the time cannot be convinced to do another thing;
- But the whole matter is for the Greater (Allah)
And all human beings are inevitably doomed to pass away!***

He repeated these three lines twice or thrice till I got them. So, I realized what he had wanted. I prevented tears to drop from my eyes and I felt so sad; but I kept silent.

My aunt also heard him. She was a woman and women are sensitive and tender. She couldn't pull herself together. She hurried to him unveiled. When she saw him she said: «How sad I am! Let death kill me today. My mother, my father Ali and my brother al-Hasan died! O, caliph of the past and the only one who remained to take care of us.

Al-Hasan, may peace be upon him, looked at her and said:

«O, my dear sister! Don't let Satan rob your forbearance!»

She said: I sacrifice you by myself, O, Aba Abdullah! I am ready to die for you.

He kept self-controlled, but his eyes were full of tears. He said: «Had the sand grouse been let at night he would have slept!»

She said: «O, what a bad catastrophe I have!

Are you forcing yourself to do this?

This is worse than anything else for my heart and myself.»

She tore a part her clothes and fainted.

Al-Hussein stood up and poured water on her face.

•He said to her:

«O, sister! Have fear of Allah and accept the event with faith in Allah. You have to know that the people of earth die and the people of heaven do not stay alive for ever. Everything is mortal except Allah who created earth by his power and He resurrects people, then they return. He is the only one God. My father is better than me; my mother is better than me and my brother is better than me. And the Messenger of Allah is our example and the example of every Moslem!»

He commiserated her and added «O, my dear sister! I appeal to you by the name of Allah to be true to me and to vow not to tear your clothes or wail on me or show too much sorrow for me if I perished.»

Then he went out to his companions after he brought her to me.

Al-Hussein's supplication before the war

In the morning, al-Hussein raised his two hands and said: «O, Allah! You are my confidence in every anguish and my hope in every difficulty. And you are in every matter that befell me my trust and helper. How numerous are the matters in which heart weakens, wit dries, friends turn to be disappointing and the enemy feels joyful for your misfortune.

I complain to you for I only beseech your help. And I showed my case to you alone. You are the only one who bestows every bounty and the only one who provides every reward. And you are the end of every wish.»

The speeches of al-Hussein and al-Hurr Ibn Yazid before the war

Al-Hussein, for whom may Allah's good pleasure, mounted his camel before the war. He praised Allah and besought Allah's Blessings and peace for His Messenger, angels and prophets. He, then said:

«So and so, may you consider who I am! Consider! You know me! Return, then, to yourselves and blame yourselves! After that consider! Do

you have the right to kill me and desecrate my sanctity? Am I the son of the daughter of your Prophet, to whom may Allah's Blessings and peace be granted or not??

Am I the son of his trustee, his cousin, the first who believed in Allah, and the first who believed His Messenger's call for what he hath been revealed by His God, or not???

Isn't Hamza the master of martyrs, the uncle of my father?

Isn't Ja'far the myrtyr flyer, who hath two wings, my uncle?

Didn't you hear the hadith of the Prophet, to whom may Allah's Blessings and peace be granted, that he had told me and my brother: «These are the two masters of the youngmen of al-Jannah (Paradise) people?»

Why don't you believe my saying?! It is truth!

I swear by Allah, I never lied since I knew that Allah dislikes its people (the people of lies) and punishes those who fabricated them.

But if you belie me, you have among you people whom you can ask! They will tell you. Ask Jaber Ibn Abdullah al-Ansari; or Aba Sa'id al-Khedri; or Sahl Ibn Sa'ad al-Sa'edi, or Zaid Ibn Arqam; or Anas Ibn Malek! They will tell you they heard this saying from the Messenger of Allah, to whom may Allah's Blessings and peace be granted, for me and for my brother. Isn't this constitute a barrier that prevents you from shedding my blood!!!

If you were suspicious of this saying would you have any complaint against the son of the daughter of your Prophet?!

Tell me! Do you want to revenge for a dead whom I had killed? Or, a money I had pillaged from you? Or for a mere punishment???

They did not speak at all for he showed them they were bad people and he made all evidence crystal clear that their attitude was not right.

Then, he called:

«O, Shabth Ibn Rabe'a! O, Hajjar Ibn Abjar! O, Qais Ibn al-Asha'ath! O, Yazid Ibn al-Harith! Didn't you write to me that fruits had become ripe and the bark of trees turned green; and the water flooded too high? And didn't you tell me: Come to soldiers who will fight with you?

They claimed: No! We didn't do that! We didn't do it.

He said: Glory to Allah! Yea! I swear by Allah, you did it.

Then he added: «Let me go away from you to my safe haven!»

Qais Ibn al-Asha'ath said:

«First you have to know the ruling of your cousins. They won't let you see anything but what you like. And you won't be harmed by them!»

Al-Hussein told him:

«You are the brother of your brother!

Do you want to be demanded by the Hashemites for more than the blood of Moslem Ibn A'qeel?

No! I swear by Allah! I won't be humiliated by myself. And I won't acknowledge like the slaves.

O, creatures of Allah! I have Allah as my only supporter! I beseech my Allah's protection from every haughty who doesn't have faith in the Day of Judgement!»

Then, al-Hussein, for whom may Allah's good pleasure is prayed, brought his camel to its knees and ordered O'qba Ibn Sama'an to bring it fodder.

After that they moved towards him.

Al-Hussein addressed them and told them about his position and his honourable descent. He also requested them to let him go away safely without killing him.

What was strange is that there were people among them; who wrote messages to him asking him to go to them for giving him the pledge of allegiance. But, when he told them this, they denied what they had done!!!

He was true and they were damned liars! Despite this they asked him to accept the rule of the Ommayyads and to surrender to them. When he rejected, they fought him.

The harshest and the cruelest person was Shumar Ibn Ze al-Jawshan. But, al-Hurr Ibn Yazid joined al-Hussein. He was a courageous knight.

Al-Hussein told him:

«You are al-Hurr (the free man), Allah willing, in the world and in the afterworld too.»

Then, al-Hurr addressed the people of al-Kufa.

He said:

«O, the people of al-Kufa! Let wrath and death befall you! You have urged him to come here and when he has come you let him down; and you claimed you'll sacrifice him by yourselves, then you hurried to kill him! You held him as prisoner and showed all hatred to him.

You surrounded him from each side and prevented him from travelling in the extensive world of Allah till he gets safe with his family. He has become in your hands like the prisoner who has no ability to defend himself or to benefit himself by any means. You denied him the flowing water of the

Euphrates from which the Jew, the pagan and the Christian drink; and in which the dogs and pigs of the wild land swim freely!!!

Here they are about to die of thirst.

How bad are you as people who embraced the religion of Mohammed!

May Allah not let you drink on a day of thirst if you don't repent and refrain from what you plan to do as of today and as of this hour!!!»

But, neither this speech nor the speech of al-Hussein, for whom may Allah's good pleasure is prayed, affected them or met sensitive hearts or obedient ears to listen.

On the contrary, they continued to fight him in response to the orders of the governor and to gain his satisfaction. They preferred the mortal world to religion though they know that they fight the son of the daughter of the Messenger of Allah whom the Prophet told he is one of al-Jannah (Paradise) residents.

Killing al-Hussein

**(10 Muharram, 61 Hijra - 10 October, 680
A.D.)**

The killing of al-Hussein, for whom may Allah's good pleasure is prayed, as historians and eyewitnesses narrated and described, was the most brutal and atrocious event history has ever witnessed. Tears dropped from eyes, hearts broke, bodies and fingers trembled for this is the ugliest crime has ever been committed. His enemies killed him in the cruelest way. They did not respect his position. They even showed no pity on him; nor on his family; small children and his companions who were with him unarmed and with no means to defend themselves.

They mutilated his body and the bodies of his family members and companions only to satisfy the governor. They also raced to carry al-Hussein's head to him in a bid to have his reward.

Following is the report of an eyewitness.

Ammar Ibn Mou'awya al-Zuhni said: I told Abu Ja'far Mohammad Ibn Ali Ibn al-Hussein to narrate to me the story of al-Hussein's killing. He described it as if I were present there!!

He said: «Mou'awya died as al-Walid Ibn O'tba Ibn Abi Sufian was the

governor of Medina. He sent a messenger to al-Hussein Ibn Ali to come to him to give the pledge of allegiance (at the same night).

He said to him: Wait for a while and be lenient with me.

Then, he gave him a while. This enabled him to leave for Mecca. Then, al-Kufa messengers came to him and told him: «We back you. We don't attend Friday prayers with the governor!»

Al-Nu'man Ibn Bashir al-Ansari was the governor of al-Kufa.

Al-Hussein Ibn Ali sent to them his cousin Moslem Ibn A'qeel Ibn Abi Taleb to have their pledge of allegiance.

He said to him: Go to al-Kufa and consider what did they write to me. If they were true I would go to them.

Moslem went out till he arrived in Medina. He took two guides with him. They walked into the wasteland where they felt very thirsty. One of the two guides died.

When Moslem arrived in al-Kufa he stayed with a man called «A'ousaja». And when the people of al-Kufa knew that he arrived they went to him. Some 12000 men gave him the pledge of allegiance. A man loyal to Yazid Ibn Mou'awya went to al-Nu'man Ibn Bashir. He said to him: You are either weak or viewed as weak. The country has got rotten.

Al-Nu'man told him: «If I was weak in the obedience of Allah is better to me than to be strong in His disobedience. I shouldn't have unveiled a private part.

The man wrote a letter to Yazid on this. Then, Yazid summoned an adviser called (Sarjan). He consulted him. He said to him: «There is nobody but Obaidullah Ibn Ziad for al-Kufa.

Yazid was indignant over Obaidullah. He was about to sack him in al-Basra. Then, he wrote to him that he was satisfied with him and he added al-Kufa to his reign. He ordered him to summon Moslem Ibn A'qeel and to kill him if he could.

Obaidullah Ibn Ziad went to al-Kufa veiled. He took with him the notables of al-Basra till he arrived in al-Kufa.

When he passed by people they were saluting him as al-Hussein Ibn Ali. People told him: «Peace be upon you, O, the son of the daughter of the Messenger of Allah.»

They thought he was al-Hussein Ibn Ali.

When Obaidullah stayed at the palace he called one of his servants and paid him three thousand dirhams. He told him go and ask about the man whom the people of al-Kufa give the pledge of allegiance. Then, go to him

and tell him you are from Homs and pay him money. And after that give him the pledge of allegiance.

The man kept on his attempts till they told him that there was a sheikh (old man) who seeks the pledge of allegiance. He talked with a man about his objective. The man said: «I am pleased to hear that Allah hath guided you into the right path. But, we feel bad for we have not been able to do what we wanted. Then he took him to Moslem Ibn A'qeel. He paid the money and went out. He went to Obaidullah and told him about what happened.

Later, Moslem moved to the house of Hani Ibn O'rwa al-Muradi when Obaidullah went to them.

Obaidullah had said to the people of al-Kufa: «Why doesn't Hani Ibn O'rwa come to me?

Mohammad Ibn al-Asha'ath went to him with a group of al-Kufa notables. They met him at the door of his house. They told him: «The commander recalled you and found that you are too late for not visiting him. So, you have to go to him!!!»

He went with them to Obaidullah Ibn Ziad as the latter was accompanied by Shuraih, the judge.

Obaidullah told Shuraih as he was looking at Hani Ibn O'rwa: «His two feet have brought him to us!»

When he hailed him he told him: «O, Hani! Where is Moslem Ibn A'qeel?

He said: I don't know!

He, then, showed him the man who had paid the dirhams to Moslem. And when he saw him he felt very embarrassed and surrendered to Obaidullah.

He said: O, commander! I haven't invited him to my home. He came to me and imposed himself on me!

Obaidullah said: So, bring him to me.

He did not respond to Obaidullah.

Obaidullah told his men to bring him nearer to him.

When he became close to him he struck him with an iron bar and ordered them to imprison him. His people knew what happened to him. They rallied at the Palace's gate.

Obaidullah heard the noise. He told Shuraih (the judge): Go out to them and let them know that I held him here only to be informed on the news of Moslem. He is in a good situation. Shuraik told them this and they left.

Then Moslem Ibn A'qeel called his supporters when he heard the news. Some 40,000 men of al-Kufa people responded to his call.

Obaidullah told the notables of al-Kufa to meet with him. He gathered them at his palace and ordered each one to take care of his tribe's people and ask them to return to their homes.

They talked with them. So, they dispersed and left Moslem with a few people. And when darkness fell the few people also left and Moslem stayed alone(!!!)

When Moslem remained alone he went out and was about to lose his way at night. Afterwards, he knocked at the door of a woman's home. He asked her to give him water to drink. She gave him water. Then, he stood up hesitatingly!

She told him: O, Abdullah (Creature of Allah)! I see you are doubtful. What is the matter?!

He said: I am Moslem Ibn A'qeel. Have you a place for me to stay?!

She said: Yes! Come in!

He went into the home. She had a son who was loyal to Mohammad Ibn al-Asha'ath. He informed him. So, Moslem was surprised by him at the house. While he was besieged. When he had no other choice but to go out and to fight he forced his way out by his sword. Then, Mohammad Ibn al-Asha'ath gave him the word of safety and took him to Obaidullah.

This Obaidullah ordered his men to take Moslem Ibn A'qeel up to the Palace's floor. He was killed and Hani Ibn O'rwa was also killed. And they were crucified there by Obaidullah.

Al-Hussein, for whom may Allah's good pleasure is prayed, was informed about this murder when he arrived in a town three miles away from al-Qadesieh.

He was met with al-Hurr Ibn Yazid al-Tamimi. He told him to return saying: «Go back I have left no good news for you behind me.»

(Al-Hurr informed al-Hussein on the story of killing Moslem and Hani). He was about to go back. But the brothers of Moslem who were with him said: «We swear by Allah, we will never return until we revenge for our brother or be killed. So, they marched as Obaidullah had prepared his army to fight him. They met him in Karbala'a. Al-Hussein had only forty-five horsemen and one hundred men-on-foot.

Al-Hussein was met by Omar Ibn Sa'ad Ibn Abi Waqqas, whom Obaidullah had appointed in al-Rai, and pledged to keep him as ruler there in event he returned from al-Hussein's war».

When al-Hussein met Omar Ibn Sa'ad Ibn Abi Waqqas face to face he told him: «Choose for me one of three things: Either I go to a border line of a country; or return to Medina; or extend my hand to the hand of Yazid Ibn Mou'awya???

Omar accepted this from al-Hussein. He wrote a letter to Obaidullah on this. But, the latter wrote to him: «I don't accept this from him until he extends his hand to my hand!»

Al-Hussein rejected Obaidullah's offer. Then, they fought him. With him, his companions including seventeen youngmen from his family were killed. His head was taken to Obaidullah, who sent it with the heads of his family (Ahlul-Bait) to Yazid Ibn Mou'awya Ibn Abi Sufian(!!!) Among the heads that were sent to Yazid was the head of Ali Ibn al-Hussein who was sick at that time. Al-Hussein's sister (Zainab) was also killed and her head was sent to Yazid too.

When they handed the heads to Yazid he took them to his children and family and then he prepared them and sent them to Medina.

This is a true and real story, but it is short of some details including the battle. Hereinafter, we try to fill this space.

Omar Ibn Sa'ad did not like to fight al-Hussein. When Obaidullah Ibn Ziad ordered him to fight him, he did not hurry!

Ibn Ziad said: You have to honour your pledge.

He said: I'll march then. When Omar marched he told Qurra Ibn Sufian al-Hunzali: «Go to al-Hussein and ask him; Why he did you come!

He went to him and asked him.

Al-Hussein said: Tell him on my behalf that the people here (al-Kufa people) sent me letters informing me that they have no Imam and asking me to come to them. I trusted them, but they betrayed me after 18000 men of them gave me the pledge of allegiance.

When I came here I got their vanity and the false feelings they conveyed to me. I wanted to leave back to the place from which I came. Al-Hurr Ibn Yazid prevented me. He marched and prevented me from going (to this place). And as I have relation with you; may you let me go. Qurra returned to Omar Ibn Sa'ad and conveyed to him al-Hussein's reply.

Omar said: «Thanks be to Allah! I swear by Allah I wish I would not fight al-Hussein.»

Ibn Ziad wrote to Omar Ibn Sa'ad to deny al-Hussein and his companions water. Let them not taste a single drop of it as they did with the pious Othan Ibn Affan!

When Omar Ibn Sa'ad received Obaidullah's letter, he ordered Amre Ibn al-Hajjaj to march with 500 horsemen to seize al-Sharia (which is a water source) to prevent al-Hussein and his companions from drinking water. This took place three days before his killing. The companions of al-Hussein remained thirsty all this period.

They said when al-Hussein and his companions got very thirsty all the time, he ordered his brother al-Abbas Ibn Ali to go with thirty horsemen and twenty men on-foot with a skin with every man to bring water and to fight those who denied them water from the source.

Al-Abbas marched towards water as Nafe' Ibn Hilal was before them till they became close to al-Shari'a.

Amre Ibn al-Hajjaj prevented them and al-Abbas fought them on the bank of al-Sharia source of water till al-Hussein's men seized it and filled their skins with water. Al-Abbas stood fast with his men protecting them until they took the water skins to the camp of al-Hussein. Ibn Ziad wrote to Amre Ibn Sa'ad, commander of the army, who fights al-Hussein. He told him:

«So and so, I haven't sent you to al-Hussein to let him stay for days, nor to keep him safe and alive, nor to be his intercessor with me. Hence, tell him and his companions to abide by my ruling. If they agreed send him and his companions to me; but if they rejected you have to march towards them.

He is disobedient and hard. If you have no intention to do this you should quit our soldiers for their business. And you have to let Shummar Ibn Ze al-Jawshan as commander of our soldiers. We have already ordered him to do this job!»

Obaidullah Ibn Ziad wanted to immediately destroy and kill al-Hussein and his men. And he saw that Omar Ibn Sa'ad was slow and easygoing in his fight against al-Hussein. For this, he ordered him to act quickly «if al-Hussein and his companions rejected to accept his ruling (the ruling of Obaidullah). And even he and his men accepted to go to him he would order their killing.

Although Omar Ibn Sa'ad hated to fight al-Hussein he wanted to stay as ruler of al-Rai. He called his companions to attack al-Hussein.

They launched their attack on the eve of Thursday and the night of Friday; nine nights after the beginning of Muharram. Al-Hussein asked them to delay the war till (tomorrow). They accepted. So, al-Hussein ordered his companions to join their tents to each other and to stand before them. He ordered them to dig a trench behind the tents and to put wood and bamboo in it and set them ablaze so as to prevent them from attacking them from behind!!!

Al-Hussein made these things in preparation to defend himself and to fight the attackers.

After Sa'ad performed the dawn prayers he led his companions. On his right there was Amre Ibn Sabh al-Saidawi and on his left these was Ze al-Jawshan whose name was Sharhabeel Ibn Amre Ibn Mou'awya (from al-Wahids). The men on-foot were commanded by Shaabth Ibn al-Rabe'; whereas the banner was held by Zaid the servant of Omar Ibn Sa'ad.

Al-Hussein, may peace be upon him, mobilized his companions. They were thirty two horsemen and forty men on-foot.

He placed Zuhair Ibn al-Qen al-Bajli on his right and Habib Ibn Muzher on his left. He gave the banner to his brother al-Abbas Ibn Ali. Then, he stood with all of them in front of their tents.

Al-Hurr Ibn Yazid, who met him before when he first came and arrived in the suburbs of al-Kufa, came to him and asked him to forgive him and to allow him to join his force.

Al-Hurr said: I had done what I had done and now I have come to commiserate you by myself. Would you forgive me after you saw what I had done?!

Al-Hussein said: Yes! It is repentance for you! You are al-Hurr (the free man) in the world in the afterworld Allah willing.

Omar Ibn Sa'ad called his servant Zaid to march forward with the banner. He did so and the war broke out. Al-Hussein's companions kept on fighting. They killed others and they were killed by others! Only his family remained alive with him. The first one who advanced to fight was Ali Ibn al-Hussein (Ali al-Akbar). He fought to death. Then, Abdullah Ibn Moslem Ibn A'qeel was killed. He was shot by an arrow by Amre Ibn Sabah al-Saidawi and got killed.

After that Oddai Ibn Abdullah Ibn Ja'far al-Tayar was killed by Amre Ibn Nahshal al-Tamimi. Then, Abdul Rahman Ibn A'qeel Ibn Abi Taleb was killed. Laqit Ibn Yasser al-Juhni shot him by an arrow and killed him.

Abu Bakr Ibn al-Hasan Ibn Ali was also killed. He was shot by Abdullah Ibn O'qba al-Ghanawi.

When al-Abbas Ibn Ali saw what happened he asked his brothers Abdullah, Ja'far and Othman the sons of Ali to defend al-Hussein. He called them: Advance and protect your master until you die and sacrifice yourself for him.

They advanced all and stood in front of al-Hussein, may peace be upon him. They protected him by their chests, faces and necks.

Hani Ibn Thweib al-Hadrami attacked Abdullah Ibn Ali and killed him. Then, he attacked his brother Ja'far Ibn Ali and killed him too. Meanwhile, Yazid al-Asbahi shot Othman Ibn Ali by an arrow and killed him. He also came closer and beheaded him.

He went to Omar Ibn Sa'ad and asked him to give him a reward. Omar told him: «Go to your commander (He means Obaidullah Ibn Ziad) and ask him to reward you!!!

Only al-Abbas Ibn Ali remained steadfast before al-Hussein fighting for him and moving everywhere to defend al-Hussein. He fought to death.

When al-Hussein remained alone, Malek Ibn Sinan al-Kindi attacked him and struck him on his head and cut his burnoose; thereby causing a wound to his head. Al-Hussein took off the burnoose and threw it aside. He put on a cap and then a turban.

He, then sat down and put his small child in his lap.

A man from Bani Assad (the Assad Tribe) shot the baby and killed him while he was in his father's lap (Al-Hussein).

Al-Hussein kept on sitting. They were able to kill him but each tribe relied on the other to do this. They disliked to do it.

Al-Hussein got very thirsty. He asked for a cup of water and when he put it on his mouth to drink, al-Hussen Ibn Namir shot him by an arrow which got into his mouth and prevented him from drinking water. The cup fell down.

As he saw the people retreating he stood up and walked towards the Euphrates River, but they also prevented him to reach water.

He returned to his place. A man from Bani Tamim (Tamim Tribe) shot him and struck him in his shoulder. The man who shot him is named Omar al-Tahawi.

Al-Hussein removed the arrow. Then, Zu'ra'a Ibn Shuraik al-Tamimi struck him by the sword but al-Hussein protected himself by his hand which was cut.

Sinan Ibn Anas Ibn Amre al-Nakhe' al-Asbahi attacked him and stabbed him by the sword. He fell down. Khuli Ibn Yazid al-Asbahi dismounted to behead al-Hussein but he felt frightened!!!

Sinan Ibn Anas told him: «May Allah damn you!»

Then, he dismounted and beheaded al-Hussein.

When al-Hussein was killed they found 33 stabs and 34 strikes in his body. Sinan did not allow anyone to come close to al-Hussein's body «lest

they take his head»!!! He took al-Hussein's head and delivered it to Khuli and, then, he pillaged al-Hussein's things.

Bahr Ibn Ka'ab took his clothes; Qais took his velvet cloth, and a man from Bani A'ud called al-Aswad took his shoes; whereas a man from Bani Ahel (Habib Ibn Badil) took his sword.

Other people pillaged the mattresses, jewelry and camels. They even pillaged the clothes of women. When Omar Ibn Sa'ad saw them doing this he ordered them to return the pillaged things but nobody did.

Al-Hussein's companions and his family members sacrifice themselves for him

The companions of al-Hussein and his family members were few in number. They had no hope to get victorious over their enemy. Neither they had any hope to survive; but they were very brave. They sacrificed al-Hussein, for whom may Allah's good pleasure is prayed, by their souls.

The enemy soldiers were very cruel and they showed no mercy as they killed them in a very ugly and brutal manner. Meanwhile, al-Hussein praised his companions and family members.

Ali Ibn al-Hussein said:

«Al-Hussein met with his companions after Omar Ibn Sa'ad returned. The meeting took place in the evening. I came closer to listen to him as I was sick. I heard my father saying to his companions:

«I praise Allah, Be He glorious and exalted, thorough praise and I praise Him for both the good and the bad. O, Allah! I praise Thee for you honoured us by prophecy; educated us by Quran, and religion, bestowed on us ears, eyes and hearts. Thou guideth us through the right path and doeth not make us polytheists.

So and so, I never knew companions who are better than my companions; nor a family better than mine. May Allah reward you good for all this.

I believe our day with those enemies is tomorrow!

And I see you have to go (all of you). You owe me nothing! This is night. You can make it as your camel. Then, every man can take a man from my family with him. After that you can disperse in towns and cities until Allah help us get relieved. Those people want me not others...»

Al-Hussein, for whom may Allah's good pleasure is prayed, wanted to send his companions and his family members away from him (to disperse in different places) to survive and remain alive. He did not want them to be killed for him. He wanted to stay alone.

His brothers, sons, nephews and the two sons of Abdullah Ibn Ja'far said to him:

«Why do we remain alive after you???

May Allah never let us do that!»

Al-Abbas Ibn Ali, his half-brother, was the first who talked. Then, all of them spoke on this in the same language.

Al-Hussein, may peace be upon him, addressed them:

«O, Bani A'qeel! Killing Moslems is sufficient for you! You can go! I give you the permission.»

They said: «What will people say. They will say «we abandoned our sheikh and our master as well as our cousins, the best cousins and uncles without taking part in shooting a single arrow or making a spear thrust or a sword strike; or without knowing what did they do!?!

No! We swear by Allah, we will never do this. We sacrifice you by our souls, money and family members. We'll fight with you until we get what you'll get. What a bad life to be after you!!!»

Moslem Ibn A'usaja al-Assadi stood up and said:

«Are we the people to abandon you? We will never have any excuse before Allah if we did not give you your right!

I swear by Allah, I'll never abandon you as I have my spear to thrust it through their chests and my sword to strike them; and so long as I have two hands to hold it. And if I have no weapon to fight them I'll pelt them with stones till I die with you.»

Sa'id Ibn Abdullah al-Hanafi said:

«I swear by Allah, we'll never abandon you until Allah, Be He exalted, witnesseth that we honoured the non-presence of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. I swear by Allah, had I known that I would be Killed; then, revived, then burnt alive and after that thrown as a dust in the wind, I would have not abandoned you; even if this happens to me seventy times. I'll never do that except when I perish for you!!!

How couldn't I do that as it is only one death. Moreover, it is dignity which has no equal at all.»

This is the most fluent we have ever heard about sacrifice and full dedication in affection and love for the person whom we love, as well as the unlimited ability to bear torment and pains not only for one time but for many times.

Is there any sacrifice that is greater than this? Or Is there any devotion or loyalty greater than this?

Zuhair Ibn al-Qen said:

«I swear by Allah, I wish I was killed thousands of times to protect you and to protect your sons; your family members!»

Abu Thumama (Amre Ibn Abdullah al-Saidi), told al-Hussein as he saw his companions being killed and his enemies getting closer to him:

«O, Abu Abdullah! I sacrifice myself for you. I see those people coming nearer to you. I swear by Allah, I'll never let you get killed but I'll die for you before you Allah willing. I like to face my God as I performed this prayer which draws nearer!

Al-Hussein raised his head then, he said:

«Prayer is mentioned! May Allah maketh you one of the prayer performers, recallers. Yea! This is its time. May you ask them to stop fighting us until we perform prayers.»

Al-Hossen Ibn Tamim told them: «It is unacceptable!» Habib Ibn Mazaher said: «Unacceptable! You claim the prayer of the family of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, is unacceptable. But, do you think it will be acceptable from you, O, donkey!!!»

Al-Hossen Ibn Tamim launched an attack on them. Habib Ibn Mazaher confronted him and struck the face of Hossen's horse by his sword. He wounded it and al-Hossen fell down. His companions carried him and saved him.

Habib recited poetry and waged a fierce fighting. A man from Bani Taim attacked him, he struck him by his sword at his head and killed him. The man was called Badil Ibn Surain from Bani O'qfan.

Another man from Bani Tamim attacked him. He stabbed him and he fell down. When he went to strike him, al-Hossen Ibn Tamim struck him on his head by sword. He fell down. Al-Tamimi dismounted and beheaded him. When Habib Ibn Mazaher was killed, al-Hussein felt very sad because he was very courageous and loyal.

Al-Hurr Ibn Yazid and Zuhair Ibn al-Qen also fought fiercely until they were killed.

Nafe' Ibn Hilal al-Jamli killed twelve companions of Omar Ibn Sa'ad; not to mention those men whom he wounded. At last he was struck. His two arms were broken and he was taken prisoner of war. Shummar Ibn Ze Jawshan took him and his companions drove him forcibly before them till he was handed to Omar Ibn Sa'ad.

Omar told him: «Woe unto you! O, Nafe'! What have you done to yourself?

He replied:

«My God knoweth what I wanted. (Blood was flowing on his beard). He added: «I swear by Allah, I killed twelve in addition to a number of men whom I wounded. I don't blame myself for the effort! But had I kept the strength of my arm you would have not taken me prisoner.»

Shummar Ibn Ze Jawshan told Omar Ibn Sa'ad: «Kill him! May Allah keep you right!»

Omar said: «You brought him here. If you want kill him!»

Shummar took his sword out. Nafe' told him: I swear by Allah, had you been Moslem it would have been hard for you to shed our blood and to face Allah! Praise be to Allah who caused our deaths at the hands of His worst creatures!»

Then, he killed him.

When the companions of al-Hussein saw that their enemies had been many and that they were unable to protect al-Hussein or themselves, they raced to protect him and to be killed in defence of him.

Abdullah and Abdul Rahman, the two sons of Azra al-Ghafari, approached him and said:

«O, Aba Abdullah, peace upon you! We like to be killed in defence of you! We will protect you and fight for you till we die!

He said: You are welcome! Come nearer to me!

They came closer to him and fought courageously in defence of him. Also came the two youngmen of al-Jaberis: Saif Ibn al-Harith Ibn Sare' and Malek Ibn Abd Ibn Sare', who were cousins and two brothers of the same mother. They wept as they saw al-Hussein.

He said: Why are you weeping, O, my nephews!

I beseech the Almighty Allah you will be satisfied in an hour.

They said: «May Allah let us sacrifice ourselves for you!

We swear by Allah, we don't cry for ourselves but for you.

We see you are surrounded as we are unable to protect you!»

He said: «May Allah reward you! O, nephews! You sacrifice yourselves and you are commiserating me! May Allah reward you in the best manner!»

They fought heroically in defence of al-Hussein till they were killed.

Hanzala Ibn Sa'ad al-Shabami came to al-Hussein and began calling: «O,

people! I fear that you may suffer a day like that day of al-Ahزاب (Parties Day); the same as the perseverance of the folk of Noa, A'd and Thamud as well as those people who came later. Allah doeth not seek injustice for His creatures!

O, people! I fear that you may face a day like the Day of Judgment, when you retreat with no supporter but Allah. And he who attempts to mislead Allah will never be guided through the right course!

O, people! Don't kill al-Hussein! If you did, Allah's torment will be great. And he who uttered slander would be disappointed!»

Al-Hussein said: «O, Ibn Sa'ad! They have deserved torment when they did not respond to your call for Allah and when they stood in your face to kill you and your companions. How is it now for them as they killed your virtuous brethren???»

He said: «You are true. I sacrifice my soul for you!

You are more knowledgeable than me and you have the right to judge the matter. Let us go to the afterworld and join our brethren!?»

He said: Go to a place which is better than the world and better than what is in it; a place which is immortal!»

He said: Peace upon you, O, Aba Abdullah! May Allah's good pleasure is prayed upon thee and thy family! And may He bestowed on us al-Jannah!»

Al-Hussein said: Amin! Amin!

Then came to him A'bes Ibn Abi Shabib al-Shakeri with Showzab, the servant of Shaker.

Al-Hussein said: O, Shawzab! What do you want to do???

He replied: What do I want to do?! I want to fight with you; with the son of the daughter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, till I get killed!!»

He said: This is for which I appreciate you!

Come in here before Abi Abdullah in order to view you as he viewed others, his companions!

And in order to view you with the eye of satisfaction I wish I had the hour in which somebody is worthier than me in him, a day in which we ask for a reward as much as we can. After today there is no action, there is judgement. He advanced towards al-Hussein. He hailed him. Then, he left and fought.

Afterwards A'bes Ibn Abi Shabib said: O, Aba Abdullah! I swear by Allah, there is nobody under the sun who is dearer to me than you; nor more

lovable to me than you.

Had I been destined to defend you and protect you from depression and killing by anything which is dearer to me than my soul and my blood I would have done it! Peace upon you! O, Aba Abdullah! I acknowledge to Allah that I am guided by you and by your father and I am led through your right path.

Then, he marched by his sword in his hand. He was one of the most courageous people. He called:

«Is there anyone to duel me? Man to man!

He challenged them to fight him man to man.

Omar Ibn Sa'ad said: «Beat him by stones! Then he was pelted by stones from all sides.

When he saw this he threw his shield aside and confronted them face to face. They surrounded him from all sides and killed him. Afterwards, they beheaded him and took his head.

Everybody said: «I killed him!»

They went to Omar Ibn Sa'ad. He told them: «Don't be at odds! This man is not killed by only one person.» He dispersed them by this saying.

Among al-Hussein's companions who were killed was Yazid Ibn Ziad (He is Abu al-Sha'atha' al-Kindi) from Bani Bahdala. Yazid Ibn Ziad Ibn al-Muhajer was with those who went out with Omar Ibn Sa'ad to al-Hussein. When they did not accept al-Hussein's conditions, he sided with him and he fought with him till he was killed.

As for the Saidawis (Tribe) Omar Ibn Khalid, Jaber Ibn al-Harith al-Salmani, Sa'ad (the servant of Omar Ibn Khalid), and Majma'a Ibn Abdullah al-Aa'ez.

They were killed in the beginning of the fight.

They repelled the enemies by their swords. And when they went too far, their companions felt sympathy with them.

They were disconnected with their companions. Then, al-Abbas Ibn Ali launched an attack and rescued them for a while. When he was approaching them their fight got more intensive. They fought fiercely till they were killed in the same place.

The last companion who remained with al-Hussein was Sweid Ibn Amre Ibn Abi al-Mu'ta' al-Khatha'i. Meanwhile, the first one, who was killed from Bani Abi Taleb at that battle, was Ali al-Akbar Ibn al-Hussein Ibn Ali and his mother Laila the daughter of Abi Murra Ibn O'rwa Ibn Mas'oud al-Thaqafi. He was killed by Murra Ibn Munqez. People surrounded him and cut him to pieces by their swords.

When he was killed, his father al-Hussein said:

«May Allah kill the people who killed you O, my son!

What daring people against Al-Rahman (Allah) are they! And how daring for the violation of the sanctity of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

The world after you is for extinction!»

Zainab the daughter of Fatema went out hurriedly calling: «O, my dear brother!»

Al-Hussein took her by hand and returned her to the tent. Then, the son of al-Hussein and other children came to him. He told them: «Carry your brother!»

They carried him from the site in which he was killed and placed him in the tent in front of which they were fighting. Amre Ibn Subeih al-Sadai' shot Abdullah Ibn Moslem Ibn A'qeel by an arrow and hit him in his forehead and his hand palm. Then, he shot him by another arrow and hit him in his chest. Meanwhile, Abdullah Ibn Qutba al-Tae' attacked A'aoun Ibn Abdullah Ibn Ja'far Ibn Abi Taleb and killed him.

Othman Ibn Khalid Ibn Asyad al-Juhni and Beshr Ibn Sawt al-Hamadani attacked Abdul-Rahman Ibn A'qeel Ibn Abi Taleb and killed him; whereas Abdullah Ibn A'zra al-Khatha'mi shot Ja'far Ibn A'qeel Ibn Abi Taleb and killed him.

Amre Ibn Sa'ad Ibn Nafil al-Azdi attacked al-Qassem Ibn al-Hassan Ibn Ali Ibn Abi Taleb and struck him on his head by the sword. It slipped on his face. He was killed as he was a boy.

When al-Hussein saw this he launched an offensive like an angry lion. He struck Amre by his sword. The latter warded it off by his hand but it was cut from the elbow. He cried of pain and then he left him. The horsemen of al-Kufa hurried to rescue Amre from al-Hussein. But, they met Amre coincidently and ran over him till he perished.

Al-Hussein looked at the head of al-Qassem and said: «Woe unto the people who killed you! Their foe on the Day of Judgment will be your grandfather!

Abdullah Ibn O'qba al-Ghanawi shot Aba Bakr Ibn al-Hussein Ibn Ali by an arrow and killed him; whereas Hani Ibn Thubait al-Hadrami attacked Abdullah Ibn Ali Ibn Abi Taleb and killed him and then attacked Ja'far Ibn Ali and killed him. Then, he beheaded him and took his head with him.

The companions and the family members of al-Hussein, may peace be upon him, sacrificed themselves for him.

Omar Ibn Sa'ad forbids his men from duelling al-Hussein's companions

It has been clear from the previously-mentioned stories that al-Hussein's companions had showed a great courage in fighting and in defending him.

First, they were courageous.

Second, they showed unlimited respect and esteem for al-Hussein.

Third, they believed he was the only one who has the right to caliphate.

As for his family members, they loved him very much and they thought life after him was worthless.

We already mentioned many examples that show their courage and full dedication for defending him.

It was narrated that whenever a man from Omar Ibn Sa'ad's army emerged to fight al-Hussein's companions he was killed.

Nafe' Ibn Hilal fought on that day. He said:

«I am al-Jamali (from al-Jamal Tribe)

I am a believer in Ali's religion.

A man called Muzahem Ibn Harith went out and told him:

I am a believer in Othman's religion.

He replied: You are a believer in the religion of Satan.

Then, he attacked him and killed him.

Amre Ibn al-Hajjaj called people: O, stupid people!

Do you know whom you are fighting? They are the horsemen of the country! They are intrepid and courageous people, who do not fear death. Don't duel with them as individuals.

They are few. I swear by Allah, if you threw them with stone you will kill them all.

So, the companions of al-Hussein were defeated and killed not because they lacked courage and enthusiasm but because they were few in number.

The courage of Abdullah Ibn Omair al-Kalbi and his wife Omm Wahb

There was a man called Abdullah Ibn Omair from Bani O'laim who went to al-Kufa and stayed by the well of al-Ja'd at a house in Hamadan. His wife was from al-Namr Ibn Qasset's tribe. She was «Omm Wahb» the daughter of Abd.

He saw people rallying in al-Nakhila in preparation for sending the army to al-Hussein son of Fatema the daughter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He asked them about the matter. They told him that they were going to fight al-Hussein, for whom may Allah's good pleasure is prayed.

He said: I swear by Allah, I was interested in fighting the people of polytheism. I hope that the fighting of those people who invade the son of the daughter of their Prophet is more profitable in reward with Allah than my reward with Him at fighting the polytheists. Then, he went to his wife and told her about what he heard and informed her on what he wants. She said:

«You are right! May Allah guide you to the Best matters of Yours! Do it and let me go with you.

He went with her at night until he arrived at the camping place of al-Hussein and stayed with him. When Omar Ibn Sa'ad came closer to him and shot an arrow, people threw themselves down on the ground.

When they were down Yasser, the servant of Ziad Ibn Abi Sufian and Salem the servant of Obaidullah Ibn Ziad went out and said: Who does want to duel?

Let some of you get out. Habib Ibn Mazaher and Burair Ibn Hudair emerged.

Al-Hussein told them: Sit down!

Abdullah Ibn Omair al-Kalbi. He said: O, Abdullah! May Allah know mercy on you! Would you give me permission to go out, to fight them.

Hussein, for whom may Allah's good pleasure saw a tall man with strong arms and hands and with broad shoulders.

They said: Who are you? He told them his descent and mentioned his tribe as theirs (He said he was from the same tribe).

They said: We don't know anyone like you! Let Zuhair Ibn al-Qen or Habib Ibn Muzaher or Burair Ibn Hudair get out to duel us.

Yassar and Salem were close to each other. Al-Kalbi told him: «O, son of adulteress! Do you feel yourself ready to duel with someone? Do you think anybody will get out to fight you if he was not better than you. Then, he attacked him and struck him by his sword till he felt relieved.?? He was busy with striking him by his sword as Salem attacked him. He called him: The slave has made you tired. He did not care for him but he attacked him frequently. He struck him surprisingly, but al-Kalbi warded the strike off by his left hand. The fingers of his left hand were cut as a result.

Then, Al-Kalbi struck him and killed him. He also killed the other and recited poetry:

- You cannot deny me I am al-Kalbi (From al-Kalb tribe)

It is sufficient for me to be from O'laim

- I am a man of courage and enthusiasm

I am not coward at catastrophes

- I am skillful at fighting, O, Omm Wahb

I am intrepid at dueling and striking.

- A youth faithful in God

Omm Wahb, his wife, took a big baton and went to her husband telling him: I sacrifice you by myself for the pious men of Mohammad's family. He came to her asking her to return to women's tent. But, she held him with his gown. Then, she said: I'll not let you alone. I'll die with you. Then, al-Hussein called her. He told her: «You have done well, may your reward be great! Return to women, may Allah hath mercy on you. And sit with them. Women have nothing to do with fighting!»

She went away from her husband and returned to the women's tent. So was the courage of Abdullah Ibn Omair al-Kalbi and his wife. The two chose to fight willingly with al-Hussein, may peace be upon him. But, al-Hussein felt pity on this woman. He did not let her fight. He told her «Women have nothing to do with fighting!»

Al-Hussein, at that moment was in need of hundreds of men like al-Kalbi (This brave man), but what can he do as those who sent him letters of support quit him and as those who invited him to give him the pledge of allegiance denied him this right.

The accusation of al-Hussein with apostasy

It was clear from the sayings of some people who fought al-Hussein that they were ignorant and fanatic believing the lies of his enemies (the Ommayyads) who launched slander and disinformation campaigns against Ali and his sons. They did this to justify their killing.

One example is that the so-called Ibn Hawza went to al-Hussein and said to him: «you will be in hell-fire!»

Then, al-Hussein supplicated against him and he died in a very bad manner!

Ali Ibn Qurza said to him: «O, the liar, son of the liar! You have misled my brother and tempted him till you killed him!»

Al-Zubaidi said that he heard Amre Ibn al-Hajjaj when he came closer to the companion of al-Hussein saying:

«O, people of al-Kufa! Keep with your obedience and your group! Don't doubt the killing of those people who apostatized and ran counter to the Imam!»

Al-Hussein told him: «O, Amre Ibn al-Hajjaj! Do you ignite people against me? Do we apostatize and you are the faithful? I swear by Allah, when you perish you'll know, as you kept on your doings, who is the apostate and who is to be in the hell-fire!»

In this way, they ignited people to fight against al-Hussein, may peace be upon him, claiming that he was an apostate, one time; and that he was liar, another. All this because he opposed their Imam.

The tent of al-Hussein

Al-Hussein, may peace be upon him, set up a big tent for him. He gathered all women and children in it. His companions fought fiercely and heroically. The enemy could not come nearer to them but through only one direction for their tents were close to each other.

When Omar Ibn Sa'ad saw this, he sent men to demolish them so as to surround them like a cordon. The companions of al-Hussein killed them. Then, Omar ordered his men to set them ablaze.

Al-Hussein said: «Let them burn them. If they set them ablaze they won't be able to cross them towards you!»

And this is what happened. And they were unable to fight them from all directions but only from one side.

Shamr Ibn Ze al-Jawshan launched an attack and thrust the big tent of al-Hussein by his spear and called: Let us set this big tent ablaze with its people. Give me fire!

Women cried and went out of the tent.

Al-Hussein called loudly to let him hear: «O, Ibn Ze al-Jawshan! You are calling for setting my home ablaze with my family! May Allah burn you in the hell-fire!»

Hamid Ibn Moslem told him: «Glory to Allah! This is not for you! Do you want to seize two characteristics: To be tormented by Allah (He means hellfire) and to kill children and women?!!

I swear by Allah, killing men is sufficient to make your commander satisfied with you!!!»

He said: Who are you?

He replied: «I'll not tell you!»

So, he feared that he would cause harm to him with the commander.

Then, a man called Shabith Ibn al-Rabe' told him: «I never heard a call which is worse than this saying you have uttered; nor I saw an attitude which is more brutal than your attitude! Do you want to terrorize women?!»

He felt ashamed and left!

The number of the dead among al-Hussein's companions

Al-Hussein, may peace be upon him, was killed early in 61 Hijra (on Friday), it is also (said on Saturday), on 10th Muharram, which is A'shura' Day in Karbala' in Iraq. His tomb is well known and being visited. He was killed at 57.

Some 72 companions of al-Hussein were also killed with him. They were buried by al-Ghaderieh people (Bani al-Assad tribe) a day after they were killed.

Heads of those who were killed with al-Hussein alongside the heads of his family members and Shiites (supporters) were taken to Obaidullah Ibn Ziad. They were 70 heads.

Here is the list of the names of the family members of al-Hussein, for whom may Allah's good pleasure is prayed, who were slaughtered with him:

- 1- Al-Hussein Ibn Ali Ibn Abi Taleb.
- 2- Al-Abbas Ibn Ali Ibn Abi Taleb (Abu al-Fadl - killed at 34).
- 3- Ja'far Ibn Ali (killed at 19).
- 4- Abdullah Ibn Ali (killed at 25).
- 5- Mohammad Ibn Ali (He is Mohammad al-Asghar).
- 6- Abu Bakr Ibn Ali.
- 7- Othman Ibn Ali (killed at 21).
- 8- Ali Ibn al-Hussein (Ali al-Akbar, known as Aba al-Hasan), his mother Laila.
- 9- Abdullah Ibn al-Hussein and his mother Omm al-Banin (killed at 25).
- 10- Abu Bakr Ibn al-Hasan.
- 11- Abdullah Ibn al-Hasan.

- 12- Al-Qassem Ibn al-Hasan.
- 13- Ao'un Ibn Abdullah Ibn Ja'far Ibn Abi Taleb.
- 14- Mohammad Ibn Abdullah Ibn Ja'far Ibn Abi Taleb.
- 15- Ja'far Ibn A'qeel Ibn Abi Taleb.
- 16- Abdul Rahman Ibn A'qeel.
- 17- A'qeel Ibn Abi Taleb.
- 18- Moslem Ibn A'qeel.
- 19- Abdullah Ibn Moslem Ibn A'qeel.
- 20- Mohammad Ibn Abi Sa'id Ibn A'qeel.
- 21- Sulaiman (the servant) of al-Hussein Ibn Ali.
- 22- Munjeh (the servant of al-Hussein).
- 23- Abdullah Ibn Buqtor (the suckling of al-Hussein).

The number of the dead among Omar Ibn Sa'ad's companions

Some 88 men were killed among the men of Omar Ibn Sa'ad save the wounded. Omar performed prayers on them and buried them. None of the dead was from al-Sham.

Karbala'

Al-Hussein, for whom may Allah's good pleasure is prayed, was buried in Karbala' on the outskirts of the waste land close to al-Kufa. Karbala', as a name, is derived from (Karbala) which means «loose feet». It is said «he came on loose feet; i.e; on a muddy land».

So, it might be named after its loose land. It might also named so because its land is empty of pebbles and other stones like the wheat if it is free from small impurities and stones.

And al-Karbal is the name of a plant called al-Hummal (wood Sorrel)!!!

It was narrated that when al-Hussein, for whom may Allah's good pleasure is prayed, arrived in this land he asked some of his companions: «What is the name of this village?» And he pointed to al-A'qr.

They said: Its name is al-A'qr.

He said: «May Allah protect us from al-A'qr!

(Al-A'qr means the aq'r of the horse or the camel; that is to say cutting their legs by sword!)

Then, he said: What is the name of this land on which we are standing now???

They said: It is Karbala'.

He said: It is a land of Karb (Adversity) and Bala' (Catastrophe)!!!

He wanted to leave this land; but they prevented him to do so.

The head of al-Hussein, may peace be upon him

Khuli Ibn Yazid al-Asbahi took the head of al-Hussein. He wanted to go into the palace, but he found the gates closed up. Then, he went to his home and placed the head under a big bowl at the home's yard. He went to bed.

His wife, Al-Nawar, the daughter of Malek, told him: What is it? What do you have?

He said: I have brought you the wealth of all times!

This is the head of al-Hussein, here at your home!

He said this because he hoped that the governor would grant him a big reward (Obaidullah Ibn Ziad).

Al-Nawar said to him: «Woe unto you! People have brought with them gold and silver; but you have brought the head of al-Hussein, the son of the daughter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

I swear by Allah, I'll never stay with you under The same ceiling!

She said: «I stood up from my bed and went out to the yard, He called al-Assadih (Tribesmen). I sat down looking. I swear by Allah, I saw a light brightening like a column extending from the ground to heaven over the bowl. And I saw a bird hovering over it.

Next day, he took the head to Obaidullah Ibn Ziad who kept on scratching it up for an hour by a stick he held. When Ziad Ibn al-Arqam saw him doing this he told him: Take this stick off the head. I swear by Allah, who is the only ~~one~~ God, I saw the Messenger of Allah, to whom may Allah's Blessings and peace be granted, kissing this face.»

The sheikh (Ibn al-Arqam), then stood aside crying!

Ibn Ziad said: May Allah let you cry! I swear by Allah, had you not been an old senile man whose brain has gone away I would have killed you.

Obaidullah installed the head of al-Hussein on a post and ordered his men to go with it around in al-Kufa.

The courage of Zainab, daughter of Fatema, before Obaidullah

When the head of al-Hussein, his boys, sisters and women were taken to Obaidullah Ibn Zaid, Zainab, the daughter of Fatema, sister of al-Hussein dressed in the worst clothes and disguised herself as her maids surrounded her. As she sat, Obaidullah asked: Who is this woman? She did not answer him!

He repeated his questions three times, but she kept silent.

Her maids said: This is Zainab the daughter of Fatema.

He said to her: Thanks be to Allah «who violated your sanctity, killed you and belied your story. (This is a terrific impudence)!

She replied: «Praise be to Allah who honoured us by Mohammed, to whom may Allah's Blessings and peace be granted, and who purified us thorough purification, not like what you say. The dissolute is the only one to be punished and the profligate is the only one to be belied!»

He said: «How do you see what Allah hath done to your family members?

She said: «He hath destined death to them, then they went to their eternal beds. Allah shall let you meet them and you will be judged by him; and Allah is the best judge.»

They aggressed on Ahlul-Bait, the family of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

They killed them and mutilated their bodies. It is no strange that injustice befell the purified and innocent people in this world. In the ancient times, prophets, pious men, virtuous people and saints were killed.

Allah shall put the unjust to accountability in the afterworld for what did they perpetrate. Allah, Be He exalted, said: «Verily, those who were unjust shall know what a bad downfall they will suffer!»

Had not been there another world for accountability injustice would have prevailed and the unjust and the strong would have conquered all people.

When Zainab told Obaidullah this, he got angry. Amre Ibn Harith said: «May Allah keep the commander! She is only a woman! Can woman be blamed for her logic! She cannot be blamed for a saying or a nonsense!»

Ibn Ziad told her: «Allah hath cured myself from your tyrant, the disobedient and the rebels of your family!»

She cried and said:

«I swear by Allah, you have killed my old man, humiliated my family, cut my branch and removed my roots. If this makes you happy you will be!»

Obaidullah told her: «This is courage! I vow your father was a courageous poet.»

She said: «Courage does not concern woman! I am busy from courage, but I only say truth!»

Ali Ibn al-Hussein and Obaidullah Ibn Ziad

Ali Ibn al-Hussein was taken to Obaidullah Ibn Ziad after his father was killed.

Obaidullah asked him: What is your name?

He said: I am Ali Ibn al-Hussein.

He said: Hasn't Allah killed Ali Ibn al-Hussein?

Ali kept silent.

Ibn Ziad told him: Why don't you speak?

He replied: I had a brother called Ali. People killed him.

He said: Allah hath killed him.

Ali kept silent.

He told him: Why don't you speak?

He answered: Allah taketh lives when people die. Nobody dies except by the will of Allah!

Obaidullah said: I swear by Allah, you are one of them! Woe unto you! Behold! Has he become a man? Is he matured? I swear by Allah, I believe he is a man! Murrai Ibn Mu'az al-Ahmari examined him.

He said: Yes! He has got matured!

Obaidullah said: Kill him!

Ali Ibn al-Hussein said: «On whom those women will depend?

His aunt Zainab clinged to him. She said:

«O, Ibn Ziad! Wasn't it sufficient for you that blood of ours you shed? Would you keep one of us?»

Then she hugged him and said: «I appeal to you by the name of Allah, if you were faithful kill me with him if you wanted to kill him!»

• Ali called him: «O, Ibn Ziad, if there was any kinship between you and them send with them a pious man who accompanies them as per Islamic morality and manners!» He looked at her for a while and then he looked at

the audience. He said: How wonderful the kinship is!?

I swear by Allah, I think she liked to be killed with him if I killed him!
Let the boy go with them!

Go with your women!

Obaidullah's speech after the killing of al-Hussein

As Obaidullah went into the palace and other people went into it too collective prayer was called. So, people met at al-Masjed al-A'zam (The Great Mosque).

Ibn Ziad went up to the pulpit. He said:

«Praise be to Allah who showed right and its people and supported the Commander of Believers Yazid Ibn Mou'awya and his party (Clan); and who hath killed the liar son of the liar, al-Hussein Ibn Ali and his Shiites (supporters).»

Before Ibn Ziad ends his address, Abdullah Ibn Afif al-Azdi stood up (He was one of Ali Ibn Abi Taleb's Shiites). His left eye was plucked out on al-Jamal Day with Ali. And on Seffin Day he was hit on his head and another strike came to his eyebrow. So, his right eye was also plucked out. He used to stay at al-Masjed al-A'zam praying all the day, when darkness prevailed he went home.

When he heard Ibn Ziad's address he said:

«O, Son of Murjana! The liar and son of the liar are you and your father. The liar and son of the liar are the person who appointed you and his father.

O, son of Murjana! You killed the sons of prophets and you are speaking now like pious men!!!»

Ibn Ziad ordered his men to kill him and to crucify him.

Sending the head of al-Hussein and heads of his companions to Yazid Ibn Mou'awya in Damascus

Obaidullah Ibn Ziad summoned Zahr Ibn Qais and sent with him the head of al-Hussein and the heads of his companions to Yazid Ibn Mou'awya. He did so to show Yazid his strong loyalty to him and to show him that he conquered his enemies, emerged victorious over them and beheaded them in revenge for him. He also wanted to gain his confidence.

Obaidullah proved he was the cruelest ruler. He did not care for blood-letting; neither he felt pity on anyone.

Abu Burda Ibn A'ouf al-Azdi and Tarek Ibn Abi Zubian al-Azdi went with Zahr. They went to Damascus to meet Yazid Ibn Mou'awya.

Zahr arrived in Damascus and went to Yazid.

Yazid told him: «Woe unto you!» What is the matter?

He said: «I have brought you good news, O, Commander of Believers! I have informed you on al-Fath (conquest) of Allah and His victory.

Al-Hussein Ibn Ali came to us with eighteen of his family members and sixty of his supporters. We marched towards them. We asked them to surrender; and either be under the rule of the commander Obaidullah Ibn Ziad or to fight us! They preferred fighting to surrender. We marched towards them with our men at sunrise and cordoned them from all sides. Our swords took their souls and heads. They tried to flee and to resort to woods and holes like the doves fearing a hawk.

I swear by Allah, O, Commander of Believers, only a while; no more than a nap taken by a sleeping man, took us to exterminate all of them. Here are their bodies naked before you. Their clothers turned into ashes and their cheeks are dusty. Sun had melted them and wind had dried them. Their visitors were eagles and hawks in the semi-desert.»

This Zahr came to convey «good news» to Yazid on their victory over al-Hussein and his supporters who were few (some 18 of his family members and 60 supporters), the total is 78 according to Zahr who wanted to please

the Caliph. He explained how they did fight them, killed them, mutilated their bodies and left them as food for the predatory animals and hawks. He spoke as if their deeds were a place of pride, haughtiness and admiration.

Zahr expected that Yazid would feel very happy; would give him a great reward and would accord him with hospitality. But, when he heard the news of Zahr tears dropped from his eyes.

He said: «I would have been satisfied with you if you only had been obedient without killing al-Hussein. May Allah damn Ibn Summaya. I swear by Allah, had I been his companion I would have forgiven him. May Allah hath mercy on al-Hussein.»

He did not contact him at all.

This is al-Tabari's story reported from al-Gaz Ibn Rabe'a al-Jurshi.

It is also reported that Yazid had said:

***- They behead men who are dear to us
While they were disobedient and more unjust.***

O, al-Hussein! Had I been your companion I would have not killed you.

In another story, al-Tabari said:

«When the head of al-Hussein was taken to Yazid; Ibn Ziad's state improved and Yazid gave him more influence and strength. He felt happy for his doing. But, a short time after that, Yazid was informed that people uttered swear-words against him. It is said that Yazid repented for killing al-Hussein. He said to himself:

What harm would I have gotten if I had withstood the hard time and allowed al-Hussein to stay with me at my house and gave him the rule he wanted; even if this was a point of weakness for me. This is for preserving the dignity of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and caring for his right and kinship. May Allah damn the son of Murjana. He forced him as he asked him to release him or to extend his hand to my hand or join a border town till Allah taketh his soul

He did not respond to him. He killed him. By doing so, he caused the Moslems' hatred for me and implanted hostility in their hearts. So, pious and dissolute men, al-together, hated me for the terrific crime they did when they killed al-Hussein. What is the business of mine with the son of Murjana? May Allah damn him and get angry with him!»

Sending al-Hussein's women and boys away

Omar Ibn Sa'ad, the commander of the army that fought al-Hussein, sent al-Hussein's women and boys to Obaidullah. Only a sick child and women remained alive from among his family members. Obaidullah ordered his men to kill him but Zainab the sister of al-Hussein threw herself on him. She said: «I swear by Allah you cannot kill him before you kill me.» Then, he let him!

Obaidullah prepared them and sent them to Yazid.

When they arrived in Damascus, Yazid gathered the notables of al-Sham, then, they entered and the notables congratulated him on al-Fath (conquest).

It was said that Obaidullah ordered his men to tie Ali Ibn al-Hussein by chains combined with his neck. Then, they were sent away with Muhaffez Ibn Tha'alaba and Shummar Ibn Ze al-Jawshan. They moved with them till they reached al-Sham.

Ali Ibn al-Hussein did not talk with anybody all the way and all the time. When they became close to Yazid's gate, Muhaffez Ibn Tha'alaba raised his voice and said: This is Muhaffez Ibn Tha'alaba. He has come to the Commander of Believers bringing with him the profligates, dissolutes!!!

Yazid Ibn Mou'awya said: Your mother has never given birth to anyone who is more profligate and dissolute than you!

As they congratulated Yazid, a man who was present told him when he saw a beautiful maid among the women:

O, Commander of Believers! Give me this!

Zainab said: «No! I swear by Allah, neither you nor he has this honour but he gets out of the religion of Allah!»

The man repeated his request, but Yazid told him: «Stop this nonsense, O, man!»

Ali Ibn al-Hussein before Yazid

Yazid Ibn Mou'awya invited the notables of al-Sham. He met them. Then, he summoned Ali Ibn Al-Hussein, the boys of al-Hussein and his women. They entered as people looked at them. Yazid told Ali:

«O, Ali! Your father has disconnected my kinship; ignored my right and struggled for seizing my power. So, Allah hath done to him what you have seen!»

Ali said: «He doeth not make any misfortune in the world or with in yourself except those which are recorded in a book even before you are created!»

Yazid told his son Khalid: «Reply him!»

But Khalid did not know how to reply.

Yazid told him: Say:

«He doeth not make any misfortune to you but for what you have done, and He forgiveth you for many!»

Ali Ibn al-Hussein kept the Holy Quran by heart and he recited its verses as evidence although he was so young. He was cool-minded and fluent.

Later, Yazid summoned the women and the boys. They presented before him. He saw them in a very bad manner.

He said: What a bad man Ibn Murjana is!!!

(He means Obaidullah Ibn Ziad).

Had any kinship or relationship between him and you he would have not done this to you!

Fatema, the daughter of Ali, said:

«When we presented before Yazid Ibn Mou'awya, he felt sympathy with us and showed kind feelings towards us.

A man from al-Sham people stood up and told Yazid: «O, Commander of Believers, give me this!» He means me. I was clean and neat maid. But, I felt afraid and I thought that this was legal for them. I clinged to Zainab's clothes. Zainab, my sister, was older and more reasonable than me. And she knew that this cannot be legal.

She said: You have lied and you got profligate! That is neither yours nor his!

Yazid got angry. He said: You have lied! I swear by Allah, if I wanted to do it I could!

She said: «No! I swear by Allah, Allah won't let you do it but when you are out of our religion and as you have another faith other than ours!»

Yazid got more angry and nervous. Then, he said:

«You say this to me!? Your father and your brother apostatized!»

Zainab said: «By the religion of my father, my brother and my grandfather you, your father and grandfather were guided!»

He said: «You have lied! O, the enemy of Allah!»

She said: «You are a tyrant commander; utter swear-words unjustly and oppress by your power.»

She added: «I swear by Allah, it seemed he had felt ashamed and kept silent!»

Then, the man from al-Sham repeated: «O, Commander of Believers! Give me this maid!»

Yazid replied: «Go away! May Allah give you death.»

He said so because he was the one who caused this controversy between him and Zainab!»

Afterwards, Yazid said: O, Nu'man Ibn Bashir! Prepare them well and send with them a virtuous and good man from al-Sham. And send with him horsemen and escorts to take them to Medina. Then, he ordered that women must stay in a separate house with their brother Ali Ibn al-Hussein (in the same house).»

They went out and then came into Yazid's house. All the women of Mou'awya's family welcomed them weeping and lamenting al-Hussein's demise. The mourning lasted for three days!»

Yazid used to invite Ali Ibn al-Hussein to lunch and to dinner everyday. One day, he invited him and Amre Ibn al-Hussein Ibn Ali, who was a small boy. He told Amre: Do you fight this boy? (He means his son Khalid!)

Amre replied: «No! But give me a knife and give him a knife, then I'll fight him!»

Yazid said to him after he hugged him: «It is the sound of your inherited spirit. Does the serpent give birth to anything but serpent like it!!!»

Sending Ali Ibn al-Hussein and his family to Medina

When the family of al-Hussein, for whom may Allah's good pleasure is prayed, wanted to leave for Medina following their stay at the house of Yazid, Yazid summoned Ali Ibn al-Hussein and told him:

«May Allah damn Ibn Murjana. I swear by Allah, had I been his companion I would have given him anything he wanted and I would have pushed death away from him by all means even by sacrificing some of my children. But, Allah hath destined what you had seen. Write to me and I'll fulfil any need you want!»

Yazid showed his repentance for the killing of al-Hussein and he damned Obaidullah Ibn Ziad. But, what does repentance benefit? It was too late!

He supplied them with clothes and recommended the messenger to treat them well.

So, he went with them. Thirty horsemen escorted them. He used to march behind them at night to watch them all the time. When they wanted to take a rest he moved aside and dispersed with his companions around them as guards for them. This was to let them carry out ablution before prayers or to do their private things without feeling ashamed (due to the presence of those people who were escorting them).

The messenger continued to do this all the time; asking them about their needs and treating them with kindness till they got into Medina.

As they saw that the messenger was very kind with them Zainab wanted to offer him a gift from her jewelry and from the jewelry of her sister Fatema. But the man rejected to take the gift. He said:

«Had I done this for the world I might have accepted to take your jewelry, but, I swear by Allah I have done this for the sake of Allah and for your kinship with the Messenger of Allah, to whom may Allah's Blessings and peace be granted.»

This man, who was assigned to accompany the family of al-Hussein in their travel to Medina and who was chosen by Nu'man Ibn Bashir as in charge of guards, was pious and virtuous. He served them and took care of

them for the sake of Allah and for their kinship with the Messenger of Allah, to whom may Allah's Blessings and peace be granted. But, we did not know his name.

When the family of al-Hussein entered Medina, a woman from Bani Abdul Muttalib went out spreading her hair and placing her hand on her head as she was crying. She recited poetry:

**- What would you say if the Prophet told you
What did you do as you are the last among the nations
- To my kindred and family after my loss
Among them the captives and the dead stained with blood
- It shouldn't be so my reward
To cause me this bad consequence to my kindred.**

The Penitents and their commanders

We have already said that the Shiites of al-Kufa met at the house of their chief Sulaiman Ibn Sard and wrote to al-Hussein inviting him to come in order to give him the pledge of allegiance.

Sulaiman Ibn Sard was named «Yasar» during the pre-Islam era. Later, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, named him by this name (Sulaiman). He was entitled «Aba al-Muttaraf.»

He was good and virtuous man who devoted his time for worshipping. He stayed in al-Kufa when Moslems arrived there for the first time. Sulaiman Ibn Sard possessed a high position and honour among his people. He took part in all the battles of Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed.

When he wrote a message to al-Hussein and when al-Hussein went into al-Kufa, he quit fighting with him. And when al-Hussein was killed, he and al-Musayeb Ibn Nujba al-Fazari as well as all others who let him down and did not fight with him felt penitent and said: Our penitence won't be accepted except if we demand revenge for his blood (Revenge for his killing).

So, they went out of al-Kufa early in Rabe' al-Akher in 65 Hijra.

Sulaiman Ibn Sard was in charge of the penitents affairs (their chief). They named him «the Commander of Penitents».

They marched towards Obaidullah Ibn Ziad, who already marched with a big army heading for Iraq. They met at «Ain al-Warda» in al-Jazira land (it is a spring source).

Sulaiman Ibn Sard and al-Musayeb Ibn Nujba as well as many others were killed.

Sulaiman and al-Musayeb's heads were taken to Marwan Ibn al-Hakam in al-Sham. When Sulaiman Ibn Sard was killed he was at 93.

Ibn Athir said: «When they reached al-Hussein's tomb they called by one voice. On that day all the people cried. They besought Allah's mercy on him

and they showed penitence at this tomb for «letting him down and not fighting with him.»

Al-Tabari narrated:

«When Sulaiman Ibn Sard and his companions reached al-Hussein's tomb, they called by one voice: «O, Allah! We let the son of the daughter of our Prophet down. May Thee forgive us for what we have done and may Thee forgive us, you are the most forgiving, the most merciful. May Thee have mercy on al-Hussein and his companions, the martyrs and the very truthful friends (al-Seddiqin). We vow, O, Allah, that we have a strong faith in the religion they were killed for. If you don't forgive us and have mercy on us we will be losers.»

The Shiites' exaggeration in the news of al-Hussein's killing

The Shiites said that Yazid Ibn Mou'awya had written to Obaidullah ordering him to kill al-Hussein.

They also exaggerated that the army that fought al-Hussein, for whom may Allah's good pleasure is prayed, numbered 30,000. Some of them said it was 40,000 and others said 50,000.

They said al-Hussein alone killed 1000 of them and that heaven wept when he was killed. It wept red, they said.

Al-Zuhri said: «I was informed that under each stone they turned over in Bait al-Maqdes on the day of killing al-Hussein they found fresh blood.»

It was said that the world got very dark on the day of al-Hussein's killing. It was also said that the heaven rained blood and everything got filled with blood. They, moreover said that when al-Hussein headed for al-Kufa (leaving Mecca), groups of angels with spears in their hands came mounting Their horses. They offered to fight with him, but he rejected.

They mentioned in their books that a group of Jinns also offered to help him, but he rejected too. The earth jolted, the sun eclipsed and the stars emerged even on midday when he was killed, they said.

Al-Zuhri reported Omm Salama saying: «I never heard the lamentation of the Jinn except at the night when al-Hussein was killed although they had died three years before the killing of al-Hussein.

They said when the head of al-Hussein was taken to the palace, all the wall turned into red.

These stories are belied.

Meanwhile, Imam Ibn Hanbal said that Yazid was unbeliever.

Saleh Ibn Ahmad Ibn Hanbal, for whom may Allah's good pleasure is prayed, said I told my father: «O, my father! Do you damn Yazid? He said: «O, Son! Why don't we damn the person whom Allah, Be He exalted, damned three times in three verses of the Holy Quran, in al-Ra'd (The Thunder), al-Qital (the fight) and Al-Ahzab (the Clans).

Allah, Be He exalted, said: «And those who break the covenant with Allah after it is pledged and cut asunder what Allah hath bidden to be joined and make mischief in the land, they, theirs shall be the curse and theirs shall be the terrible abode.»

Is there any break-up which is worse than that of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, concerning his break-up with his grandson, the son of al-Zahra'a (Fatema).

Allah, Be He exalted said: «Verily, those who harm Allah and His Messenger, may Allah damn them in the world and the afterworld and prepared for them a humiliating torture!»

And what is worse than harming the Messenger of Allah, to whom may Allah's Blessings and peace be granted, by killing the son of his daughter, Fatema?

And Allah, Be He exalted, said: «Did you intend if you got commanders to be corruptors in the land and to disconnect your kindred? Those are the ones whom Allah hath cursed; hath turned them into deaf and hath blinded them!»

Is there anything worse than killing al-Hussein, for whom may Allah's good pleasure is prayed, for turning things into corrupt in the land or disconnecting the kindred?!!!

The sayings of Elmas (Scholars) on Yazid and the killing of al-Hussein

The past elmas had their different rulings on Yazid and killing al-Hussein whether on cursing him or stopping it.

Ibn Salah (who is one of the Shafe'a's elmas) said: People have three opinions on Yazid: A group that likes him and defends him, a group that curses and damns him, and a third group that stands in the middle (between).

The third group neither sides with him nor stands against him.

He added, this group is the right one.

Its sect is the proper for those who know the course of events in the past and who know the rules of the holy sharia.

Writer of Shazarat al-Zahab (Particles of Gold) said: I don't think that the first group is existing today.

In general, what can we say about the killing of al-Hussein and those people who were biased against him?

They are branded with atheism and disbelief. Their hearts are empty of faith and ignorance of the prophecy. How bad is this!

Glory to Allah, who preserved Sharia at that time and who laid its very foundations till the collapse of their state.

What a bad act the Ommayyads and their rulers had done to Ahlul-Bait (the family of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.)»

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: «The destruction of my nation will be brought about by the pofligates of Quraish!»

Al-Taftazani said in Sharh al-A'qaed al-Nasfiah (The Explanation of al-Nasfieh Doctrines):

«They agreed on the admissibility of cursing those who killed al-Hussein or ordering it; or making it admissible; or accepting it!

He said: The right is to say that Yazid was satisfied with killing al-Hussein. He felt glad for it and that he insulted Ahlul-Bait (the family of the Prophet, to whom may Allah's Blessings and peace be granted... We don't stand for a while for this but for his disbelief and belief. May Allah damn him, his supporters and aides.»

But, in all the stories we mentioned there was no evidence that Yazid ordered the killing of al-Hussein.

Yazid said when he was informed on al-Hussein's killing: «I would have been convinced with your obedience without killing al-Hussein.»

Al-Zahabi said about Yazid: «He was Nassibi (Believer in the hatred of Ali), tough, harsh, drunkard, dissipated and profligate!!!

Yazid inaugurated his rule by killing al-Hussein and concluded it by al-Hurra Battle. So, people hated him and Allah did not bless his age. Others rebelled against him after al-Hussein.

He said in al-Maizan (the Scale): «He is unjust and unworthy to be mentioned in good.

A man said in the presence of Omar Ibn Abdul Aziz: «The Commander of Believers (Yazid)»... Omar struck him twenty lashes.

And when al-Kia al-Harassi was asked about him he mentioned an extensive chapter about his disgraceful acts. Moreover, he added: «The disgraceful acts of this man are unlimited.»

Yazid's biography and al-Hurra Battle

Al-Mas'oudi said in his book Moruj al-Zahab «The Meadows of Gold» about Yazid that he was fond of music and singing. And he was fond of collecting predatory animals, dogs, apes, and leopards.

Yazid also was fond of drinking and sitting with maids.

One day, he sat drinking while Ibn Ziad sat on his right after the killing of al-Hussein. Then, he told his servant:

- Let me drink to quench my thirst,

***Then give wine to Ibn Ziad, like me;
- Who is my confidante and trustee
And who is the one to help me in my holy war.***

Later, he ordered singers to sing. They sang till the morning.

Yazid's companions were known for their dissolution and dissipation.

During his reign, singing spread in Mecca and Medina, and amusement and entertainment places also prevailed there. People drank wine in public.

Yazid had a monkey which used to be present with his drinking companionship. He named it «Abi Qais».

The monkey used to give him a pillow to lean on.

It was a malicious monkey which used to ride on a wild female-donkey. This female donkey was tamed and tied by a saddle and bridle. It also used to race horses in the arena.

One day, it took the first place beating the horses. Abi Qais (the monkey) entered the chamber before the horses wearing a red silk gown with yellow stripes. On its head, there was a cap made of colourful silk. On the female donkey there was an engraved silk saddle which is brightened with various colours.

Some poets composed poetry on this event. Some of Al-Sham poets said:

***- Aba Qais clang to its reins
There is no guarantee if it fell down
- Have you ever seen a monkey on a female-donkey
Which defeated the horses of the Believer's Commander at race.***

The poet, a-Ahwas, said on Yazid's arrogance and the people's obedience to him:

***- He is a king whom monarchs obey
Blessed he, mounts tend to bow to his prestige
- For him Bulkh and the Tigris are collected.
The Euphrates, the Nile and all other places are also collected for him.***

When Yazid's injustice and his rulers, tyranny prevailed in all places and as his oppressive measures; particularly killing the son of the daughter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted,

were taken, not to mention wine-drinking, the people of Medina drove out his ruler from their city; Othman Ibn Mohammad Ibn Abi Sufian, Marwan Ibn al-Hakam as well as all the Ommayyads. They did so when Ibn al-Zubair called in public for his own pledge of allegiance in 63 Hijra.

When Yazid got the information, he sent armies from al-Sham to them. He appointed Moslem Ibn O'qba al-Marri as commander.

O'qba terrorized Medina, pillaged it and killed its people. The Medina people unwillingly gave him «the pledge of allegiance» that they are the slaves of Yazid. He called it «the Bad»; whereas Mohammed, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, had called it Tebah (Good).

After the army completed its mission in Medina and moved to the well known place called «al-Hurra» as «Musref» was commander. The people of al-Hurra went out to fight him. There took place a great battle in which a big number of people were killed; from the Hashemites, Quraish, al-Ansar, and others.

Afterwards, Musref left for Mecca. In the place known as al-Qalid, Mushref died. Al-Hossen Ibn Namir was appointed as commander. He marched towards Mecca and cordoned it. He installed catapults and arrow shooters against Mecca and al-Masjed. They demolished Ke'ba. The people of Mecca got angry. Ibn al-Zubair felt angry too. So, damage was inflicted on homes by using fire and swords.

The poet Abu Hurra al-Madeni said:

***- Ibn Namir! What a bad man you are,
The holy site and al-Masjed were set on fire.***

Here, we talked about Yazid and his stories; which are not to the satisfaction of anybody.

It was confirmed by several sources that he was drunkard and a person who used to take pride in drinking wine.

He also was womanizer and promiscuous. And he was fond of amusement, games and acts of the profligates.

Al-Hussein, for whom may Allah's good pleasure is prayed, was right to confront him, oppose him and fight him sacrificing himself because his manners were condemned and must be fought.

The people of Medina and Mecca could not withstand this injustice and dissipation as well as wine-drinking spread in their holy land which is the focus of all Moslems' respect and appreciation. For this, they launched a

great revolt; not only in support of Ibn al-Zubair; but also to show indignation over this chaos. They managed to drive out the Ommayads; but Yazid sent al-Sham army to fight them.

Yazid passed away in Hawareen in al-Sham heartland (Damascus) on 17th Safar in 64 Hijra at 33.

A poet from A'nza said:

***- O, the grave in Hawareen;
You've included the worst man.***

The opinion of the late Mohammad al-Khudari Beck on the killing of al-Hussein, for whom may Allah's good pleasure is prayed

Mohammad al-Khudari Beck, may Allah hath mercy on him, said in his book «The History of Islamic Nations» after he briefly mentioned the killing of al-Hussein:

«In that sorrowful manner ended this incident which was caused by impatience and non-insight into the consequences.

Al-Hussein Ibn Ali was not convinced with the opinions of his advisers. He thought good about the people of Iraq, as they were the companions of his father. His father was better than him and also had more appreciation and respect among the people. Ali, for whom may Allah's good pleasure is prayed, had a pledge of allegiance with the people though they did not show real loyalty to him. In the last days of his life he wished he had rid of them.

But, al-Hussein had no pledge of allegiance with the people as there were in Iraq governors and labourers as well as commanders. He was tempted by some letters written by advocates of seditions and evil instigators. So, he took his family and children and marched with them towards people who never honoured their promises.

Consider this matter and how the army, that fought him, was formed!?

It was an army of Iraqis, only Iraqis who claimed they were Shiites (supporters) of Ali Ibn Abi Taleb.

Generally-speaking, al-Hussein committed a grave mistake because he travelled to Iraq; this travel which brought all division and dismemberment to the nation and shook the very pillars of its amity and conciliation till our days.

People wrote too much about this incident. They don't want anything but to ignite different factions and to set hearts ablaze and contribute to more difference.

The point is that the man demanded a thing for which he has not been prepared well yet. For this he was fought and killed realizing nothing!

Before this time, his father was killed but there was nobody among the writers who aggravated «this matter» or turned it into uglier than its reality as all of them had gone to their God to be put to accountability for what they had done.

There are telling lessons in history. Most important is that those who seek great objectives must ensure their natural requirements. They must not use their swords except when they have the might which ensures victory or makes it a close objective.

Moreover, there must be real reasons for the interest of the nation that there should be a clear injustice which cannot be withstood and a severe burden from which the people suffer.

As for al-Hussein, he opposed Yazid as the latter was given the pledge of allegiance. And he did not show injustice or oppression when such a difference emerged.

The opinion of the writer

Mohammad al-Khudari Beck said that al-Hussein, for whom may Allah's good pleasure is prayed, was wrong because he had no insight into the consequences. So, it is easy that man be considered mistaken by others in event that (those others) did not get victorious or win what they wanted.

Had al-Hussein fought his enemies, defeated them and seized the power (caliphate) from Yazid, nobody would have said that he was mistaken or that he did not consider the consequences.

It is right that al-Hussein did not listen to the opinion of his advisors; whether they were from among his family members or from among his companions, but he had the excuse because he, in principle, opposed his brother, al-Hasan for he had abandoned the caliphate to Mou'awya. And when Mou'awya died and recommended that his son Yazid be the caliphate after him, al-Hussein did not give him the pledge of allegiance because he considered this not right or legal.

Al-Hussein was the most remarkable personality in al-Hijaz and he considered himself as the only one who had the right to caliphate; not Yazid, whose reputation was bad. Yazid was drunkard and known for dissipation and committing wrong and bad doings.

When al-Hussein left Medina for Mecca he received letters from the notables of al-Kufa calling him to come to them to be given the pledge of allegiance. He told them: «Imam is the one who acts according to the Book,

deals with people in justice and believes in the religion of right!»

He means that Yazid Ibn Mou'awya is not good to be caliph and that he does not possess the qualifications of the imamate and its conditions; such as acting according to the Book of Allah and dealing with people in justice.

At the same time, al-Hussein felt himself efficient, capable and qualified for such a position.

He was not like other individuals of the nation. He was a distinguished personality and a member of Ahlul-Bait, the family of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He was interested in the good of the nation and in the interest of the Moslems. Should he leave the caliphate in the hands of a dissolute and dissipated youngman who doesn't care for religion or faith. As acting and ordering good on the one side, and forbidding bad on the other, was the duty of every Moslem, no doubt he should have been the first person to do this!

He should fight the bad to remove it even by sacrificing himself because such a sacrifice is actually considered Jihad (holy war) for the sake of Allah. And if it was not he (al-Hussein) who fights a holy war against the bad and sacrifices himself for the good, then who is it the one who should do this?!

And who is the person that the nation should take as example in acting and ordering good on the one hand, and forbidding bad on the other?!

Al-Hussein saw that the sacrifice was his duty. This was clear in his saying, for whom may Allah's good pleasure is prayed:

«I don't view death anything but happiness; and I don't view life with the unjust anything but a crime.»

Why did he say this?

No doubt, he saw injustice and crimes were being committed in the country. So, he declared he couldn't live with the unjust.

Al-Khudari Beck says: «As for al-Hussein, he opposed Yazid as the latter was given the pledge of allegiance. And he did not show injustice or oppression when such a difference emerged!»

Does al-Khudari want al-Hussein to await and to remain inactive until he sees Yazid involved in injustice and tyranny and after that he opposes him???

They asked him to give the pledge of allegiance, but he rejected when they insisted on their request he travelled to Mecca. They banked on forcing him to give the pledge of allegiance. Should he contradict his faith and conscience to give the pledge of allegiance to Yazid, thereby ignoring the nation's interest; not setting the wrong doings on the right path? This is not

in conformity with his high placing! Nor it is in line with his dignity and position!

People viewed him as a master and as an example!

Then, what should he do? And how should he behave?

How should he act and order good on the one hand and how should he forbid bad on the other???

He kept on thinking about this matter for a long time. When he arrived in Mecca, he received letters from Iraq in which their senders informed him they were awaiting him to give him the pledge of allegiance. They told him the people who were waiting for him to come numbered (100,000) or so.

At that time he needed such a force to help him carry out his plan and attain his objective. In spite of this, he was not adventurist. He sent his cousin, Moslem Ibn A'qeel to Iraq to see things on site and to make a test to the people there as well as to write to him on the results of his mission.

When Moslem arrived in Iraq, 40,000 gave him the pledge of allegiance. So, al-Hussein wrote to him telling him to return after he found the people there were ready to back him.

Later, al-Hussein marched towards al-Kufa. In the meantime, Moslem and the Shiites (supporters) of al-Hussein surrounded the Palace of the governor (Obaidullah Ibn Ziad). He was about to storm the Palace with the Shiites; oust Ibn Ziad; drive him out or kill him and seize the country. But, Obaidullah besought the backing of al-Kufa notables. They exerted their efforts to disperse their tribes who gave the pledge of allegiance to al-Hussein.

They advised them to distance themselves from the sedition and to obey the governor. Of course, the notables acted according to their own interests.

As al-Hussein arrived, he found that the people quit their positions and abandoned Moslem. And, then, he knew that the governor held him and executed him. It was disgraceful for him to flee. So, he chose to stay with his family to fight to death and to sacrifice himself as martyr of the duty!

Why do we deny the exposition by al-Hussein of himself to killing as Abu Bakr exposed himself, before him, to death when he addressed Quraish and recited the Holy Quran alone. Disbelievers hit him severely and they were about to kill him. That was early in Islam.

Later, when his companions, including Omar Ibn al-Khattab, who were known for their courage and loyalty to Islam, advised him to avoid fighting the people of apostasy for they were many, Abu Bakr insisted on fighting them even if he remained alone.

Al-Hussein was advised to flee, but he rejected. And when he was asked

to hand himself to Ibn Ziad he rejected and said:

«I'll never respond to Ibn Ziad! Is there anything more than death? I'll receive it with welcome!»

Yes! Al-Hasan, for whom may Allah's good pleasure is prayed, abandoned the caliphate to Mou'awya to spare the blood-shedding among Moslems, but Mou'awya was not like his son Yazid. He proved his skills and the success of his policy when he was the commander of al-Sham at the time of Omar as well as at the time of Othman. He also was a virtuous companion. He was forbearing and generous. He did not break the taboos. There was a big difference between him and his son who was not worthy to be caliph, according to the opinions of all the people.

But, those people, who adviced al-Hussein to stay in al-Hijaz not to leave for al-Kufa, were right because they felt pity on him as they expected that he would be killed. He did not accept their advice because he did not fear to be killed while he fights a holy war (Jihad).

This is our opinion on this story.

Every man has his own opinion and everyone has his own circumstances.

Excerpts from the speeches of al-Hussein for whom may Allah's good pleasure is prayed

Al-Hussein, for whom may Allah's good pleasure is prayed, addressed the people of al-Kufa calling them to fight a holy war (Jihad) with his father, Ali, may peace be upon him:

«O, people of al-Kufa! You are the beloved and the generous!

The motto is for home. Work hard for mending the fences between you and for making it better for you as the evil of war is terrible and its taste is horrible. He who did not prepare, or get ready for it; or did not feel the pains of its wounds before its occurrence is the one who controls it. But, he who hastened to it before he is ready and before considering it and its consequences won't prevail; and his people won't get any benefit. But, he would destroy himself. We beseech Allah to help you and to support you!»

He also said:

«You have to know that the favour yields praise and gives reward. If you saw the favour as a man you would see a beautiful man who pleases watchers; whereas if you saw the meanness as a man you would see him ugly in sight whom hearts disgust and eyes don't like to see.»

His supplication at the holy Ke'ba

«O, my God! You have been generous with me but I haven't been grateful! And you tested me and I wasn't patient! Neither you took the bounty you bestowed on me to make me quit gratitude; nor you continued to treat me with severeness to make me quit patience. O, my God! The generous won't be anything but generous!»

He said before the war in which he was killed

«The matter is so as you see. The world has changed; disclaimed, its favour has gone and it has recessed. Nothing has remained from it except a thing like traces on the cup; or a mean and miser like the very bad meadow.

Don't you see right is forsaken; nobody acts as per it; and evil prevails so

as the faithful longs for meeting his God, to whom majesty and might belong. And I don't view death anything but happiness; and I don't view life with the unjust anything but a crime.»

His sayings, for whom may Allah's good pleasure is prayed, on the war in which he was killed

Among the sayings and wisdoms he, may peace be upon him, said:

1- Don't claim what you don't have the ability to bear!

And don't try to do what you cannot realize!

- Don't promise to do what you are unable to do.

- Don't spend more than you get benefitted!

- Don't ask a reward greater than what you did!

- Don't feel glad for anything but for Allah's obedience and don't defy anyone but whom you feel yourself equal to!

2- The worst qualities of monarchs: Cowardice towards enemies; toughness against the weak and miserliness when giving.

3- People are slaves of money; and religion is a more nonsense on their tongues; taking care of it so long as it yields more profits for them; but when tested by woes they become less.

4- The best money is that which protects honour!

5- He who was generous prevailed! And he who was miser got humiliated! And he who did good to his brother found it (good) when he meets his God tomorrow!

Elegies

A'teka the daughter of Zaid Ibn Amre Ibn Nafil eulogized her husband al-Hussein, for whom may Allah's good pleasure is prayed. She said:

- O, Hussein! I'll never forget Hussein

Whom the spears of enemies targetted

- They left him in Karbala' dead

May rain not fall in Karbala' after him

His wife al-Rabab also eulogized him. She said:

- The one who was the light by whom others enlightened themselves

Is dead in Karbala' unburied!

- The grandson of the Prophet; may Allah reward you good

For us and thou might spare the loss of scales

- You were a hard mountain for me to resort to

And you were our companion in kindred and in religion!

- Who was for orphans and the needy; and

Who grants and welcomes the poor!

- I swear by Allah, I don't seek anything

But to get absent in the sands!

His daughter Sukaina also eulogized him. She said:

- Don't blame him! The grief is very deep

Its eyes are full of tears

- Al-Hussein was shot by the arrows

Of death which hit him directly

- By the hands of the worst people of Allah

Who are the offsprings of the dissipated and the army of the dissolutes!

- O, the nation of the badmen, let me know what is your protest

Tomorrow as most of you are hit by sword!

- The calamity hit you all except those who followed him

You have made him a target for the enemies' spears!

- O, eye celebrate all the life with blood

Don't weep for a son or a family or a companion

- But for the son of the Messenger of Allah

Pour matter and blood for him!

The daughter of A'qeel Ibn Abi Taleb eulogized al-Hussein and those who were killed with him. She said:

- O, my eye! Cry in a loud wailing and lamentation

And bewail if you bewailed the family of the Messenger of Allah

- Six, all of them are for Ali

Were hit and five for A'qeel

Sulaiman Ibn Qubla al-Khuza'e said:

- *I passed by the homes of Mohammed's family*
I didn't see like them when I stayed
 - *May Allah not distance the homes and their families*
And if they got empty I'll depart
 - *They were the hope, then they came back with their calamity*
Those woes got terrific and worsened
 - *Those are people won't sheath their swords*
And they didn't show cowardice when they fought!
 - *The dead of the Hashemites*
Has humiliated Quraish's notables and they were humiliated
 - *Don't you see the land has become sick*
For the loss of Hussein and the whole country trembled!
 - *And the heaven wailed lamenting for his loss*
And its stars wept for him and performed prayers!

Mansour al-Nemri said:

- *Woe unto you, O, killer of al-Hussein!*
You have got guilty with a big burden you cannot bear!
 - *What a gift you gave Ahmad in*
His grave with the heat of the one who lost him
 - *Come and beseech his intercession tomorrow*
And get up to go to his spring with the wishers
 - *The doubt with me is unacceptable in any case*
But, I may doubt the coward
 - *As if you wonder how doeth not*
Befall them the retribution in haste!
 - *Allah is not hasty even if it was so*
Your God is not inadvertent as you see
 - *So long as a person «enjoys his sin»*
The punishment will come later.

It was said that some people of the city heard a man calling at the same night during which al-Hussein was killed:

- *O, killers of al-Hussein! O, fanatics!*
You will get tormented and tortured
 - *All the people of the heaven damning you*

***Whether they are prophets or angels
- You have got damned by Ibn Dawoud,
Moses and the Bible's master***

A poet said eulogizing Ali Ibn al-Hussein:

***- There was no eye that saw like him
With Bare-feet walking and foot-wear too
- Boiling row meat and when it becomes ripe
It'll be for everyone who wants to eat
- He was if his fire was set
Ablazing by his renowned honour
- As a miserable widower
Or as an individual alive who is still single
- I mean the son of Laila who is of good manners
I mean the son of the daughter of the virtuous descent
- World doesn't affect his religion,
Neither he sells out right for evil!***

A poet said eulogizing al-Abbas Ibn Ali:

***- The one who is the worthiest to be wept for
Is a youth who made al-Hussein weep in Karbala'
- His brother and the son of his father Ali,
Abu al-Fadl the stained with blood
- And who commiserated him nothing could prevent him,
And showed generosity for quenching his thirst with water!***

Al-Kumet also eulogized al-Abbas Ibn Ali. He said:

***- O, Abu al-Fadl! Their sweet remembrance
Is a remedy for the spirits from illness
- The unjust killed, when they killed him,
The most generous like clouds***

Sulaiman Ibn Qubba said eulogizing Abdullah Ibn Ja'far:

***- O, lament if you wailed for Ao'un
His brother won't let them down when they are hit
- Yea! I vow, you've hit the kindred
And he wept for the long calamity!***

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