



# **Life History of Ahle Bayt and their Families (AS)**

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## **Hazrat Abbas ibn Ali (as)**

Hazrat Ali married Fatimah Binti Huzaam Ibne Khalid in 24 Hijrah. Fatimah gave birth to Hazrat Abbas on the 4th Shabaan, 26th Hijrah. In 27th Hijrah Ja'far was born and in 29th Hijrah Uthmaan was born. Abdullah was born in 32nd Hijrah. Because she had four sons Fatima Binti Huzaam was known as Ummul Baneen.

Ummul Baneen, from the very first day she entered Hazrat Ali's house, treated the children of Bibi Fatimah with utmost respect. She brought up her own sons to look upon Imaam Hassan, Imaam Hussain, Bibi Zainab and Bibi Kulthoom, not as brothers and sisters but as masters and mistresses.

Imaam Hussain was very attached to Hazrat Abbas. When Hazrat Abbas was born, Hazrat Ali asked Imaam Hussain to recite the adhaan and the iqamah in the ears of the child. When he was on the arms of Imaam Hussain, the infant smiled and raised his arms. There were tears in Imaam Hussain's eyes. Was it because he knew that the child was trying to say: "O Mawla I have come and will happily give these my arms and my life for you and Islam"

In early childhood Hazrat Abbas would follow Imaam Hussain like a shadow. If Imaam Hussain looked thirsty, Abbas would rush to bring him water. If Imaam Hussain seemed hot, Abbas would fan him with the hem of his cloak. At the battle of Siffeen in the 34th Hijrah, Abbas was only eight years old. Imaam Hussain was fighting in the battle field. When Hazrat Abbas saw an enemy soldier approaching Imaam Hussain from behind,

he took a sword and rushed into the battle field and killed the enemy, at the same time crying out in a loud voice, "How can any one dare attack my Mawla while I am alive." He continued to fight maintaining his position behind Imaam Hussain. Muawiya saw this and asked, "Who is that boy?" When he was told he was Abbas ibne Ali, he said, "By God! No one can fight like that at that age except a son of Ali!"

Hazrat Abbas grew up to be a tall and handsome man. He was so tall, that when he sat on a horse his feet touched the ground. He was so handsome that he was known as Qamar-e-Bani Hashim, the Moon of the family of Hashim.

Hazrat Abbas was also a valiant warrior. It was said that Muawiya did not dare invade Madina because of five men who were with Imaam Hussain and could, together with their Imaam, conquer a whole army. These were Muhammad Hanafia, a brother of Imaam Hussain, Hazrat Muslim ibne Aqeel, Abdullah Ibne Jaffer, Hazrat Abbas and Hazrat Ali ibnal Hussain, our fourth Imaam, Zainul 'Abideen.

When Imaam Hussain decided to leave Madina in the month of Rajab 60 Hijrah, he did not encourage Muhammad Hanafia and Abdullah Ibne Jaffer to accompany him. He wanted to make sure that no one at the time or in the future would suggest that Hussain wanted to fight for the khilafah.

Just before Imaam Hussain left Madina, Ummul Baneen summoned all her four sons and said to them, "My sons you must remember that while I love you, Imaam Hussain is your Master. If Imaam or his sisters or his children get injured or hurt while you are still alive, I will never forgive you." There were tears in Hazrat Abbas's eyes as he promised his mother

that he and his brothers would lay down their lives for Imaam Hussain and his children.

The caravan reached Kerbala on 2nd Muharram. From the day the sad news of Hazrat Muslim's murder had reached the caravan of Imaam Hussain, Hazrat Abbas and his brothers increased their vigilance to protect Imaam and the others.

Hazrat Abbas was very popular with the children of Imaam Hussain especially Sakina who was only four years old. Whenever the children wanted anything they would cry out “Ya Abbas!” or “Ya Ammahu!”, and Abbas would go running. But from the seventh of Muharram Abbas was unable to respond to their cries for water.

Then came the day of Ashura, after Zuhr prayers one by one the brave companions of Imaam Hussain fell in the battle field. At last only Imaam Hussain, Ali Akber and Hazrat Abbas were left. Imaam Zainul 'Abideen lay sick in his tent.

Several times Hazrat Abbas asked Imaam Hussain for permission to go and fight. Each time Imaam Hussain would reply “Abbas, you are the captain of my army, you are my 'alamdaar - the standard bearer”. Hazrat Abbas would never argue with Imaam Hussain. His three brothers were killed in the battle fought after Zuhr.

Imaam Hussain could see the anger in Hazrat Abbas's eyes, especially when Hazrat Qasim's body was trampled upon by the enemy. Imaam Hussain knew that if he let Abbas go and fight, there would be a massacre in the enemy rank. Imaam Hussain's object was to re-awaken Islam and not to score a victory on the battle field.

Just then Bibi Sakina came out holding a dried up mask. She walked up to Hazrat Abbas and said “AL ATASH, YA AMMAHU! I am thirsty O my uncle Abbas !” Abbas went to Imaam Hussain and requested for permission to go and get water for Sakina. Imaam Hussain gave his permission. Abbas put Sakina's mashk on the 'alam, mounted his horse and rode up to Imaam Hussain.

He said “I have come to say goodbye”. Imaam Hussain said “My brother, come and embrace me”. Hazrat Abbas dismounted his horse. There were tears in Imaam's eyes. As Hazrat Abbas prepared to mount his horse, Imaam Hussain said, “My brother, I want a gift from you. I want your sword”. Hazrat Abbas, without uttering a word, gave Imaam Hussain his sword and rode into the battlefield, armed only with a spear and holding the 'alam.

There were 30,000 enemy soldiers in the battlefield. They had all heard of the valour of Hazrat Abbas. A cry arose, “Abbas is coming!” Yazeed's soldiers started hiding behind one another. A few brave ones dared go near Hazrat Abbas but were soon put to death by the spear or by a kick.

Hazrat Abbas reached the river Furaat. He filled the mashk with water. He himself was very thirsty. He took the water in his palms, looked at it and threw it away saying, “O water of Furaat, my lips can welcome you only after Sakina has quenched her thirst !?” He placed the mashk on his 'alam and started to ride back.

Umar Sa'ad cried out, “Do not let that water reach Hussain's camp, otherwise we shall all be doomed!”

A soldier climbed a tree and as Abbas was riding past the tree he struck his sword on the right shoulder. The spear and the arm fell on to the ground. Just then someone crept behind Hazrat Abbas and struck him on the left shoulder. The 'alam fell. Hazrat Abbas gripped the mashk with his teeth. His one object was to get the water to Sakina. Fighting with his feet he urged the horse to get him to Imaam's camp as quickly as possible.

Alas ! an arrow was shot. It went flying across the desert and hit the mashk. The water began to pour out and with the water all the hopes of Hazrat Abbas poured on to the sands of Kerbala to be buried forever in the thirsty desert. Abbas now did not want to go back and face Sakina. With his feet, he signalled the horse to turn back. The enemy surrounded him from all sides. Abbas fell from the horse!! As he fell, he cried out “My salaams to you Ya Mawla!”

Imaam Hussain seemed to lose all his strength when he heard the voice of his dear brother Abbas.

When Hazrat Abbas left to go to fetch water, Imaam stood at the gate of the camp watching the 'alam. Sakina was standing next to Imaam Hussain, also with her eyes fixed on the 'alam. When Abbas reached the river bank and bent down to fill the mashk, the 'alam disappeared from sight. Sakina was frightened and looked at her father.

Imaam said, 'Sakina, your uncle Abbas is at the river bank'. Sakina smiled and said, 'Alhamdulillah !' and called out all the children to welcome Abbas. When Hazrat Abbas lost both arms, the 'alam fell onto the ground. Sakina could see it no longer! She looked at Imaam Hussain, but he turned his face away. Sakina began to tremble with fear and her eyes filled with tears. She raised her hands and prayed, 'Ya Allah! Do not let them kill my uncle Abbas! I will never ask for water again!' and ran inside to her mother.

Imaam Hussain reached where Hazrat Abbas was lying. It was a tragic sight. Hazrat Abbas was lying on the ground. Both arms had been severed! There was an arrow in the right eye and blood blocked the left eye. As soon as Hazrat Abbas sensed the presence of Imaam Hussain he said “Mawla, why did you take the trouble to come over? Please go back and look after Sakina.” Imaam Hussain said, “My dear brother, all your life you have served me and my children.

Is there anything I can do for you at this last moment of you life ?” Hazrat Abbas replied, “Aqaa, please, clean the blood from my eye so that I can see your beloved face before I die!” Imaam cleaned the blood. Abbas fixed his gaze on Imaam. Then he said, “Mawla please do not carry my body to the camp.

I do not wish Sakina to see me in this state!” Imaam Hussain took Hazrat Abbas in his arms, and kissed his forehead. Just then our Mawla, our Mushkil Kushaa, Abbas ibne Ali breathed his last. Imaam Hussain placed Sakina's mashk on the 'alam and carried the 'alam to the camp. He went to Bibi Zainab's tent. Imaam Hussain could not say a word. He gave the 'alam to Bibi Zainab and sat down on the floor! The brother sister performed aza-e-Abbas.



## **Hazrat Ali Akber (as)**

Hazrat Ali Akber was the son of Imaam Hussain. He was a handsome young man of eighteen. His mothers' name was Umm-e-Laila. He was also a brave soldier. He had been taught fencing and archery by Hazrat Abbas. He so much resembled the Holy Prophet that Imaam Hussain was often heard to say that whenever I remember the Holy Prophet I look at Akber.

Ali Akber had a loud beautiful voice. It was he who always recited adhaan. On the morning of Ashura day Ali Akber recited adhaan. Every one knew that it was the last time they would hear Ali Akber's adhaan. Imaam Hussain began to weep when Ali Akber began his Adhaan. The ladies could also be heard crying in their tents.

After Zuhr prayers Ali Akber stood in front of Imaam Hussain. He said, "Father I request for permission to go and fight the enemies of Islam." Imaam looked at his son lovingly. He said, "Akber, you have my permission. May Allah be with you! But Akber, you know how much your mother, sisters and aunts love you.

Go and say farewell to them." Ali Akber went into the tent of his mother. Every time he wanted to come out of the tent the mother, aunts and sisters would pull his cloak and say, "O Akber, How can we live without you!" Finally Imaam Hussain had to go in and plead with all to let Ali Akber go.

Imaam helped his youthful son to mount the horse. As Akber began to the ride towards the battlefield, he heard foot steps behind. He looked back and saw his father. He said, "Father, we have said good-bye. Why are you walking behind him." Hussain replied, "My son, had you been a father you would surely have understood !!"

Ali Akber fought very bravely. No one dared come close to him in single combat after he had killed many well known warriors. Umar Sa'ad ordered his soldiers to finish off the young man saying, "When he dies, Hussain will not want to live! Ali Akber is the life of Hussain." While a few soldiers attacked Ali Akber another slowly crept up to him and threw a spear at his chest with such ferocity that it penetrated Akber chest and he felt faint.

As he was falling from his horse, he cried out. "O Father, my last salaams to you!" As he hit the ground the spear broke but the blade remained lodged in Akber's chest.

When our Imaam heard Akber's salaam he looked at Furaat where Abbas lay and said, 'Abbas! Now that this brother of yours needs you most, where have you gone?' With all his strength sapped by the anguish in Akber's voice, Hussain began to walk towards the battle-field.

Let us pause briefly to remind ourselves of an incident in the seventh Hijrah. The Jews of Khaiber had revolted against the Holy Prophet. The Prophet and the Muslims of Madina laid a siege on Khaiber. They surrounded the fortress in which the Jews had taken shelter. The Muslims could not get victory unless they entered the fortress.

There was a moat surrounding the fortress. Hazrat Ali had been unable to accompany the Muslims due to his illness. Three days passed and the Muslims could not find any solution. Even if they got across the moat they would face the famous gates of the fortress. These were made of steel, and it is said that at least twenty men were needed to push open or close each gate.

On the third day, after the morning prayers, the Prophet summoned Ali. Hazrat Ali immediately responded. He jumped his horse over the moat and with one hand swung open both the gates of the fortress with such force that they broke off their hinges. He carried them and put them across the moat to form a bridge. The Muslims rode into the fortress and conquered Khaiber.

Now let us go back to Kerbala. When Imaam Hussain got to where Akber lay he took him in his arms. Akber had his right hand on the chest. He placed his left arm over the shoulder of his father. Hussain said “Akber, why do you embrace me with one arm only?” Akber would not reply. Hussain tried to move Akber hand. Akber resisted. Imaam gently moved the hand. Then he saw it! He saw the blade of the spear.

Imaam Hussain laid Ali Akber on the ground and sitting on his knees he put both his hands on the blade of the spear. He then looked at Najaf, and cried out, “Father, I too have come to my Khaiber!” He pulled out the blade. Jibraeel cried out “Marhaba! Marhaba!” Akber took a deep sigh and then lay still.

## **Imam Raza (as), A Brief Look into his Life**

**Name:** Ali bin Musa.

**Titles:** Ar-Ridha, Zamin-e-Thamin, Gharibul Ghuraba, Alim e Ale Muhammad.

**Kuniyya:** Abul Hasan.

**Birth:** 11th Zilkaad.

**Mother:** Bibi Suttana (or Najma or Ummulbanin).

**Father:** Imam Musa Al-Kadhim (a.s.)

**Death:** 29th Safar 203 a.h. (Poisoned by Mamun Rashid ).

**Buried:** Mashhad, Iran.

### **His Parents & Birth**

Mother : She was a slave of Umme Hamida (6th Imam's wife). When the 7th Imam had gone to buy her from the slave trader he was told that when he was coming to Medina from Marrakesh a pious Christian lady had told him that Bibi Suttana was a very special slave who would bear a son who would spread the true word from the East to the West.

Umme Hamida saw the Prophet (S.A.W.) in her dream telling her to give Bibi Suttana to Imam Musa Al-Kadhim (a.s.) which she did. The 6th Imam used to tell his companions to await the birth of his grandson who he addressed as Alim e Ale Muhammad. He was one of the three Imams who did Jihad with their knowledge.

(The other two were the 5th and 6th Imams). Imam Ali Ar-Ridha (a.s.) was born one month after the martyrdom of his grandfather Imam Ja'fer As-Sadiq (a.s.) He was born during the reign of the Harun Al-Rashid who poisoned his father.

Father : Imam Musa Al-Kadhim (a.s.)

### **His Titles**

Ar-Ridha - Angels, Prophets, Aamma, believers and even the enemies of Ahlul-Bayt accepted him. So much so that Mamun Rashid had to offer him to be the heir apparent (to be the leader after him). Imam Zamin-e-Thamin - Thamin means eight. Zamin means safety and security. One of the incidents attributed to this title is that one day Imam was going through the market place with a few followers when he saw a hunter about to kill a (struggling) female deer.

Imam told the hunter to let the deer go as she wanted to feed her two young ones who were in the forest and that she would return to the hunter who could then kill her. The hunter thought that Imam was making a fool out of him. Imam stood in surety and the hunter allowed the deer to go. A little while later the deer returned with her young ones and asked Imam to look after them. We believe that if anyone who is going on a journey goes under the security of Imam he/she will return safely.

Gharibul-Ghurabaa (One who is a stranger i.e. he is away from his hometown). Imam was far away from his home and family and he is the only Imam who is buried out of Iraq and Hejaz (Saudi Arabia). Alim e Aali Mohammed - The learned one from Aale Muhammad. This name was given to him by his grandfather (Imam Ja'fer As-Sadiq (a.s.)).

## Life and Works

Imam played a significant role in the educating of Muslims. Setting examples of education through one's own conduct.

He saw a short period of the rule of Harun Rashid who had murdered his father. Harun Rashid also attempted to kill Imam Ali Ridha (a.s.) but was unsuccessful. After Harun's death, his sons, Amin and Mamun fought for power. Mamun won with Amin being killed.

Immediately after becoming the Khalifa Mamun, according to the tradition started by Muawiya, had to name a successor (heir apparent) . Mamun summoned Imam to come to his capital Marw sending a messenger to Medina to bring the Imam to him and specifying a certain route and sending a security force . The route he chose was not the normal route where, a lot of Shia's lived. On the way they entered a town called Nishapur. There the scholars and people requested Imam to tell them a hadith. Imam related the following hadith which is known as the hadith of the golden chain.

“My father Musa Al-Kadhim narrated to me from his father Ja'fer As-Sadiq from his father Mohammed Al-Baqir from his father Ali Zaynul Abedeen from his father , the martyr of Kerbala from his father Ali ibn Abu Talib saying :”My loved one, and the pleasure of my eyes, the Messenger of God (S.A.W.) told me once, that Jibrail told him from the Lord “The kalima of LA ILAHA ILLALLAH is my fort; whoever said it would enter my fort; and whoever entered my fort was safe from my punishment”.

Those who wrote down the hadith numbered twenty thousand. People started reciting the Kalima when Imam put his hand up and continued: “Yes, the kalima is Allah's fort. It will provide you with excellent safety but on one condition only and that is that you obey and follow us - the holy Imams in the progeny of the holy Prophet (S.A.W.). On reaching Marw Mamun forced Imam to accept the heir apparenacy (To be the leader after him). Imam accepted unwillingly.

### **Why did Mamun want Imam to be the heir apparent?**

1. To please the Shia public opinion in Khurasan and the surrounding areas which would make it easier for Mamun to be accepted by the people there and a victory over his brother Amin.

2. To avoid clashes with those like the Alawids who had always threatened the Abbasids with various uprisings.

Mamun celebrated the occasion of Imam's acceptance of heir apparenacy. Imam only gave a short sermon saying after he had praised Allah “We have over you a right appointed by the Prophet, and you have a right over us as well; so if you fulfil your duty towards us, we will be bound to perform our duty towards you”.

Mamun ordered a new coin to be minted with Imam Ar-Ridha's name on it. Imam however knew that this would not last long.

Soon Mamun put Imam under constant watch. Imam used the position to spread the true word of Islam. Mamun's court was visited by thousands and Imam made an impact on their minds. His ahadith were widely recorded. Mamun who was fond of scholarly discussions would arrange for

intellectuals from Greece, Italy , India etc. to come to his court and hold discussions with the Imam.

One day a Jewish scholar was brought by Mamun to debate with Imam. The scholar asked: “How can you accept Muhammad to be the prophet of God when he showed no miracles ? “ Imam replied : “The greatest of miracles of Allah is the human mind. It allows ideas to be thought through and reasoned out. Islam appeals to human reason. Man must accept God through reason and not through miracles “.

The scholar did not have much to say after that answer.

Imam also encouraged greatly the remembrance of Imam Husayn (a.s.)

Mamun was never sincere in his behaviour towards Imam. Seeing the Imam's popularity increase disturbed him immensely especially after the occasion when he requested Imam to lead Eid prayers as he was not well. He saw that even before Imam had reached the mosque the people had lined the streets and were reciting takbir and it seemed that even the walls of Marw were doing the same. He had to ask Imam to go back that day.

There are various accounts of how Imam Ali Ar-Ridha (a.s.) was killed by Mamun. One of them is that Imam used to like grapes and Mamun offered Imam poisoned grapes. Imam was ill and died after two days on the 29th Safar 203 a.h.

Imam Ali Ar-Ridha (a.s.) died in Toos in a village called Sanabad. He had only one son, Imam Muhammad At-Taqi (a.s.), who succeeded him as the 9th Imam.

Mamun ordered Imam's grave to be dug near his father Harun's and when it was being dug he said that Imam had told him that when his grave would be dug water and fish would appear underneath. Just as Imam had said when they finished digging a spring of water appeared with fish in it and then disappeared. Imam is buried there at what is today called Mashhad in IRAN.

## **Hazrat Shah Qasim (as)**

Hazrat Qasim was the youngest son of Imaam Hassan (A.S.). Qasim was born in 47 A.H., three years before his father was martyred. When Imaam Hussain prepared to leave Madina in the month of Rajab 60 A.H. Qasim mother Umme-e-Farwa asked Imaam Hussain to take her and Qasim with him. Imaam Hussain agreed. Hazrat Qasim, although only 13 years old, had, like his cousins Aun and Muhammad, learnt fencing from Hazrat Abbas and Hazrat Ali Akber. Hazrat Abbas was very fond of Hazrat Qasim.

On the night before Ashura when Imaam Hussain was passing by Umm-e-Farwa's tent he heard Qasim say to his mother, "Mother, tomorrow Uncle Abbas, Ali Akber and I will defend Imaam Hussain. Mother, if I get killed please do not weep for me." Umm-e-Farwa replied, "My son although I dearly love you, I shall not weep for you. Nothing will make me prouder than to see my son give his life for Islam". When Imaam Hussain heard this conversation he prayed to Allah to bless Hazrat Qasim and Umm-e-Farwa.

On Ashura day after Aun and Muhammad had fallen in the battlefield, Hazrat Qasim came to Imaam Hussain and begged for permission to go and fight. Twice Imaam Hussain refused saying "Qasim you are young and your mother's only son". Hazrat Qasim was very disappointed. He went to his mother. When she saw her son so disappointed she remembered that just before he died, Imaam Hassan had written a letter, given it to Umm-e-Farwa saying, "If ever you find Qasim in difficulty, give him this letter.

" She gave Hazrat Qasim the letter. In the letter it was written, "My son Qasim, a day will come when my brother Hussain will be facing an enemy army of tens of thousands. That will be the day when Islam will need to be saved by sacrifice. You must represent me on that day."

Hazrat Qasim read the letter. He smiled. He rushed to Imaam and gave him the letter. After reading the letter Imaam Hussain said, "O my brother's son, how can I stop you from doing what your father wanted you to do. Bismillah, go. Allah be with you".

Imaam Hussain tied Imaam Hassan's turban on the head of Hazrat Qasim and helped him mount his horse. As Qasim was riding out, Imaam Hussain said "Inna Lilla-hi Wa Inna Ilai-hi Raji'oon". Hazrat Qasim said "O my uncle - Do not be upset. I do not fear death. Death for Islam will be sweeter for me than honey". Hazrat Qasim came to the battle field. He was a very handsome boy. When the enemy saw him, they began to murmur, "How can we kill someone whose face is shining like moon?"

In a loud and a clear voice Hazrat Qasim introduced himself and cried out a challenge for single combat. He killed several famous warriors who came forward.

Every time he felled an enemy Hazrat Qasim would stand on his stirrups, look behind and wave to Hazrat Abbas, just as a pupil would seek approval of his teacher on any assignment, Hazrat Abbas would proudly wave back. When the enemy saw his bravery and realized that they could not possibly over power him in single combats, they came from behind and one of them hit Hazrat Qasim on the head with a sword.

Hazrat Qasim tried to go on fighting but alas he was so young and he was so very thirsty! He fell from his horse crying out, "YA AMMAHO,

ACCEPT MY LAST SALAAMS.” Imaam Hussain and Hazrat Abbas rode out. The soldiers tried to stop them, when finally they came to where Hazrat Qasim had fallen they saw a dreadful sight!!

Hazrat Qasim's body had been trampled by the horses of the soldiers who had tried to stop Imaam Hussain and Hazrat Abbas. Hazrat Abbas was so angry when he saw this that he began to shake with fury. He took out his sword and wanted to attack the enemy. Imaam Hussain restrained him saying “Abbas, have patience, dear brother. Do not give them an excuse for saying that we attacked them first”.

Was Qasim body carried to the camp to his mother? This is not very clear. It is reported, however, that Imaam Hussain took off his abaa, spread it on to the ground, gathered the pieces from the ground as one gathers flowers from a garden!



## **Hazrat Aun and Muhammad (as)**

Aun and Muhammad were the sons of Bibi Zainab. They had not accompanied Bibi Zainab when she left Madina with Imaam Hussain A.S. Just before Imaam Hussain started his journey from Mecca, Hazrat Abdullah ibne Jaffer brought his two sons to Mecca and handing them over to Imaam Hussain said, “Ya Imaam, since you have decided to go and will not allow me to come with you, please take my two sons with you. Aun will represent his maternal grandfather Hazrat Ali A.S. and the other will represent his paternal grandfather Hazrat Jaffer-e-Tayyaar”.

Aun and Muhammad were quite young. It is reported that Aun was about thirteen and Muhammad was a year or two younger. They had learnt the art of fencing from their uncle, Hazrat Abbas.

On the night before Ashura Bibi Zainab said to them, “My sons, tomorrow there will be a battle. I can not ask you to fight because you are young. But if anything happens to Imaam Hussain, while you are still alive, I will be filled with shame.” Both the boys stood up and said “Mother, we have the blood of Ali and Jaffer in our veins.

Our grand fathers were warriors whose fame will always be remembered. Do you think we can possibly shame them? More over we are the pupils of Uncle Abbas. Mother, unless you forbid us and stop us from fighting, we shall go to the battlefield and show the enemies of Islam how bravely the children of Islam can fight. All we want from you is a promise that you will never weep for us. Or souls will never rest in peace if you grieve for us after we are gone”.

Tears of joy and pride flowed down Bibi Zainab's eyes as she embraced her two boys. In the morning during the general attacks from the enemy, Aun and Muhammad fought side by side with Ali Akber, Qasim and Hazrat Abbas. Every time either of them succeeded in felling an enemy, he would look proudly at Hazrat Abbas who would smile and nod his approval. Imaam Hussain would not, however, give the two boys permission to go for single combat.

They were very disappointed. They came to their mother for help. Bibi Zainab sent someone to request Imaam Hussain to come to her tent., When the Imaam came Bibi Zainab said, “Hussain, at the battle of Siffeen Abbas was only eight years old. When he saw someone trying to attack you, he rushed into the battle field and killed the man. Do you remember how proud our father Ali was? Today I too want to be proud of my sons. I want to see them go out there and defend Islam.

Will you not allow me that privilege?” Imaam Hussain stood there in silence. He looked at his sister. He saw the disappointment on her face. He saw tears forming around her eyes.

He put his arms around the two boys and led them to their horses. He kissed them and then helped them mount. “Go,” said Imaam, “Go, and show the world how those as young as you can fight the injustice and oppression of Yezid!” Then he turned round and lifted the curtain of the tent. The boys raised their hands and said “Fi Amaani-llah, mother!” Bibi Zainab replied, “Bismillah my sons. Allah be with you!”

The two boys rode out into the battlefield. They fought bravely. At one point Umar Sa'ad asked, "Who are these two youngsters? They fight like I have seen Ali ibne Abu Taalib fight." When he was told who they were he ordered his soldiers to give up single combats and surround and kill the boys. Aun and Muhammad were attacked from all sides.

Soon they were over-powered and brutally killed. Imaam Hussain and Hazrat Abbas carried the two young bodies to a tent and laid them on the floor. Imaam walked to Bibi Zainab's tent. He found her in sijdah praying, "Ya Allah, I thank you for accepting my sacrifice. My heart is filled with pride because my two sons have given their lives for your religion."

## **Hazrat Ali Asghar (as)**

Hazrat Ali Asghar was the youngest child of Imaam Hussain. He was born only a few weeks before Imaam left Madina. His mother's name was Rubaab daughter of Imra'u'l Qais who was the chief of the tribe of Kinda.

Rubaab had two children, Sakina and Ali Asghar. She and her two children accompanied Imaam to Kerbala. The fact that Imaam took with him a newly born baby further demonstrates the that his intention was never to engage in any armed rebellion.

At Kerbala Asghar was only six months old. From the seventh Muharram there was no water in Imaam's camp. Asghar was in great pain because of thirst.

On Ashura day, after Ali Akber had been killed, Imaam Hussain was standing outside the camp. He was left all alone and he was preparing to go into the battlefield. Just then he heard a child cry. It was Ali Asghar, tormented by the pangs of hunger and thirst.

Imaam walked into Bibi Rubaab's tent. He lifted the child from the cradle. "Rubaab," he said, "I will take him to Yazeed's army. Surely they can not possibly deny this little infant a few drops of water?" Rubaab changed Ali Asghar's clothes. She even tied a small turban on his head. Like any other mother she wanted her son to look at his best in front of strangers.

Imaam Hussain carried the child to the battle field. Walking up to Yazeed's soldiers Imaam Hussain said, "This child has done you no harm. He is dying of thirst. I am begging for a few drops of water for him." There was no response. Imaam said, "If you are afraid that when you bring Asghar any water I will drink it, look, I will put him on the ground and you can come yourself and give him water.

" He put the child on the sands of Kerbala and moved a couple of steps back. You can imagine how hot the desert sand was. Asghar lay there not even wincing.

He turned towards the enemy and stared at them. A murmur arose among the soldiers but no one came forward to give water to the baby. Imaam took Asghar in his arms and in a clear voice said, "Asghar, my son, show them how thirsty you are!" Asghar turned his head towards the soldiers. He smiled sweetly. Opened his mouth. Brought out his dry tongue and moved it over his lips. The ultimate sword had been unsheathed !

The soldiers were so moved by this that they could be heard sobbing. Still, they were very afraid of Yazeed and none dared come forward to give water to Ali Asghar.

Umar Sa'ad was worried. It seemed that Asghar was emerging victorious in this confrontation against the might of Yezid. He looked at Hurmala, a famous archer, and said, "Silence Hussain!"

Then a terrible thing happened. Hurmala lifted his bow. Aimed an arrow at the child. The arrow flew across the hot desert. There was a hissing sound. Asghar smiled. He lifted his head and arched his neck!! No civilized mind can even imagine what happened next. The hissing sound stopped and Asghar lay still on his father's arms.

Imaam Hussain looked down at Asghar's neck, he saw the arrow, he saw the neck, he saw the smile and then he could see no more!!!

Our Imaam began to feel faint. For a moment everything went dark. He could not see! There was a total silence over Kerbala, broken only by the sound of the gentle waves of Furaat. Even the enemy appeared stunned.

Slowly Hussain turned round and now looked at the baby in his arms.

The arrow had passed through the tender neck and lodged in Imaam Hussain's chest. There was no way Imaam Hussain could dislodge the arrow. His two arms were supporting the still child. He looked at the sky, and prayed "Ya Allah, give me courage in this most difficult moment of my life. No Prophet ever was subjected to a test as severe as this."

It is said that the Imaam was so shaken up by what had happened to the infant child, that all of a sudden his beard went all grey and he looked an old man. With his teeth he pulled his abaa over Asghar to shield the body from the scorching sun. Then he took a few deep breaths, and began to walk towards his camp.

As he got near he saw Rubaab standing at the entrance to her tent. He saw the anxiety, the hope, the fear and the restlessness in her eyes. Our Imaam seemed to lose all strength. He could not walk forward towards Bibi Rubaab. He took seven steps back saying "INNA LILLA-HI WA INNA ILAY-HI RAJEEOON".

He stopped and thought that he must take the child to his mother. He again took seven steps forwards saying "INNA LILLA-HI WA INNA ILAY-HI RAJEEOON". Once again his eyes met with those of Bibi Rubaab's. Again our Imaam seemed to lose his courage and walked backwards repeating "INNA LILLA-HI WA INNA ILAY-HI RAJEEOON".

Imaam Hussain did this seven times. Forward and backward. All the time Bibi Rubaab's eyes remained transfixed on the child. Each time Imaam reciting "INNA LILLA-HI WA INNA ILAY-HI RAJEEOON".

Finally, somehow, he got the arrow dislodged. He now took the dead infant to Bibi Rubaab. He said, "Rubaab! This is a test from Allah which no mother has ever been asked to go through. Come with me" Bibi Rubaab followed. With their own hands they dug a small grave! The father and the mother together buried Ali Asghar!!

## Imam Husayn (as)

Our Imaam is all alone! He looks around him. There lie Habeeb ibne Mazahir, Muslim ibne Awsaja, Zuhair ibne Qain and all his friends and companions. There lie Awn and Muhammad. He looks at Qasim's trampled remains. He looks at Ali Akber, his beloved son, with that dreadful wound on his chest. He looks towards Furaat. Gently he whispers, 'Abbas, Abbas, I am alone! So very alone!'

Slowly Imaam Hussain moves towards the tent of Imaam Zain ul 'Abideen. Zain ul 'Abideen is lying unconscious on his bed. Lovingly Imaam shakes his son by the shoulder. The sick Imaam opens his eyes, 'Father, Father, why are you alone? Where is my uncle Abbas? Where is Ali Akber? Where is Qasim? Where are all your companions?' Imaam Hussain says, 'Son, no man, save you and I, is left alive. All of them have died for Islam'.

Imaam Zain ul 'Abideen tries to get up. 'Where are you going, my son?' asks Imaam Hussain. 'To fight Yezid's army!' replies the young man. 'No, my son, you are too sick for Jihad. I have come to say good-bye. Look after the ladies and the children. And, my son, when you get to Madina, give my love to Sugra. Tell her that I always remembered her and that in these last moments of my life, I wish I could give her a hug before I get killed.. And also, my son, give salaams to our friends and tell them to think of me when they drink water!'

Imaam Hussain then stands in the centre of the camp and cries out, "O Zainab, O Kulthoom, O Sakina, O Ruqayya, O Rubaab, O Fizza my greetings to you! Farewell to you all !" The ladies and children weep and wail as they say farewell to Imaam.

Imaam walks towards his horse. There is no one to help him mount. Bibi Zainab steps forward. She holds the reins as Imaam mounts the horse. The horse moves a few steps and then it stops. Imaam Hussain urges the horse to move, but it stands still looking towards its hind legs. Imaam turns his head. He sees Sakina clinging to the horse's leg, pleading, 'O horse, do not take my father away from me. Do not let them make me yateemah!'

Imaam dismounts. He says, 'Sakina, you are the great grand daughter of the Holy Prophet! I love you so much that if you tell me not to go, I will not. But then Islam will be destroyed. How will you or I be able to face the Holy Prophet on the Day of Judgement?' Fighting back her tears the four year old Sakina can only manage to say, 'Bismillah, father!' The four year old holds the reins as her father mounts for a certain death !! Hussain rides on. He stands on a hill and cries out,

"Who is there who will come to my help?"

Of course our Imaam is not expecting any of the enemy soldiers to come to his help! To whom is he addressing this plea for help? Our Imaam is addressing the plea to all the Muslims, in every age and everywhere, young and old, men and women, grown ups and children urging us all to always fight Yezidism and refuse to disobey the commands of Allah. Every little effort we make to preserve and act according to our Islamic conscience is a response to our Imaam's call with LABBAIK! LABBAIK!

Imaam rides towards the enemy. There is a shower of arrows! Imaam ignores the arrows and rides on. He wants to make one last effort to preach true Islam to the enemies of Islam. He stops and turns towards the enemy and begins to speak :

“O those of you who do not know me, know that I am the grandson of the Holy Prophet. I am on the path of truth. Yezid personifies falsehood and corruption. He wants to lead you away from Islam. Do not follow him. Do not kill the grandson of Allah's messenger. Allah will never forgive you!

Remember that when you see a ruler who does what has been forbidden by Allah and His Messenger, who indulges in sins, who oppresses the people he rules, and you do nothing to stop such a ruler, before Allah you are as guilty as he is. You know my ancestry. My parents did not raise me to submit myself to an evil tyrant. I am your Imaam. You have surrendered the freedom of your mind to the evil ways of Yazeed. If you do not care for Islam, do, at least, care for the freedom of your spirit!!”

Umar Sa'ad cries out, “Do not fall victims to Hussain's oratory! Kill him!”

From all directions the soldiers advance towards Imaam Hussain with their naked swords! Imaam says: “You are determined to fight me Then fight you I shall ! I do not fear death. Death to me is sweeter than dishonour. Now I shall let you witness the valour of the son of Ali ibne Abu Taalib !”

Imaam Hussain takes out his sword and begins to fight. Thirsty, tired, wounded, grieving, our Imaam fights as no one had ever seen any one fight! Where ever he turns to, the soldiers flee as rabbits do at the sight of a lion! Umar Sa'ad sends all his best warriors against Imaam. They all perish. No one dares come near our Imaam! Imaam stands on his stirrups. Casts his eyes to where Hazrat Abbas lies, and murmurs, “Abbas did you see the battle of your brother, the thirsty, the broken hearted brother?”

And then Jibra'eel appears and says, 'O Hussain, Allah is pleased with your bravery. The moment has now arrived for you to save Islam with your life!’ Hussain looks at the sky! Yes, it is the time of Asr! Hussain returns the sword into the sheath. Lowers himself on the horse-back. Whispers to the horse “Take me to where my mother Fatimah is waiting for me! But, O my faithful horse, go past where my Akber is lying so that I may see my beloved son just one more time before I die.”

Seeing that Imaam has sheathed his sword the enemy come from all sides. Some throw stones at him, some hit him with swords. Arrows are shot at him! Suddenly the horse stops! “My son, my son!” cries out the soul of Fatimah Zahra. Imaam Hussain falls from the horse! But his body does not touch the ground. It is resting on the blades of the arrows. He performs his Asr prayers lying on this musallah of arrows! Now he goes in to his last sijdah and says :

“O Allah! All praise is to You and You alone!”

Someone is moving towards where our Imaam is in sijdah on the arrows. He is holding a dagger in his hand. The earth trembles! The sun goes into eclipse! Jibraeel cries out “OH HUSSAIN HAS BEEN KILLED, HUSSAIN HAS BEEN KILLED!!!!” Sakina falls on to the ground unconscious! Bibi Zainab runs to the tent of our fourth Imaam. 'Oh Son! What has happened?’

Imaam Zain ul 'Abideen staggers towards the curtain of his tent. Lifts it up, and pointing his finger at a head mounted on a lance. He cries out in a trembling voice :

“Assalaamu 'alaika, Ya 'aba 'Abdillah !!!”

## **The Martyrs of Karbala**

Those who surrendered their souls in the way of the Lord at Karbala were the divinely selected ones of the human family. They were ideal personalities with unique qualities which humanity could justly be proud to own in their kind as the matchless gems which the world had ever seen.

They were the noblest models of devoted Muslims. The faith in God, the sincere devotion, the dauntless courage, the unconquerable fidelity, the unflinching patience, the charitable disposition, the ideal consideration for life after death and the ever mindfulness of the Day of Judgment which the great martyrs manifested in the hour of their trial at Karbala were obviously the qualities they were divinely conditioned with for the fulfillment of the Divine attributes in a human personality may look into the wonderful sacrifice which Husayn, the King of Martyrs offered in Karbala, in the way of the Lord.

It is a historic fact that a large crowd followed Husayn from Mecca but before the great offering he had to make, Husayn started relating to these people through his repeated sermons the sufferings and the gruesome massacre in store for those who remain with him. The Holy Imam made those in doubt to leave his camp.

Only the sincere ones who were wholly devoted to the Lord and who were really anxious of surrendering themselves in His way were left. Husayn wrote letters and sent messages to the chosen few worthy of inclusion into his fold informing them of the arrival of the awaited hour. Thus were collected the gems worthy of presenting to the Lord.



## **The Companions of Husayn and those of the Holy Prophet**

The kind of faithful companions the Holy Imam Husayn had gathered around him was not given to any of the Apostles of God including Jesus and even the Holy Prophet Muhammad to claim such a band of men of spotless character and godly conduct in such a large number among their companions. While one of the disciples of Jesus betrayed him and connived to get him in the hands of his enemies, none of the other disciples offered to get killed with their Master.

In the case of the companions of the Holy Prophet, most of those who claim prominence in their devotion to him, deserted him leaving him in the jaws of death, not once or twice but on every occasion when they felt any danger to their lives.

But in the case of Husayn, the faithfulness and the devotion of his comrades in the worst and the most torturous miseries which culminated in the gruesome massacre of one and all of them, is nothing but a matchless marvel which has thrown the human world into wonder and has moved every human heart to sorrow and grief for them, with tears irresistibly rushing into the eyes of men, women and even children in sympathy for the great sufferers in the way of the Lord.

## **Husayn's Martyrdom was prophesised in the Old Testament**

“For this is the day of the Lord God of hosts a day of vengeance, that he may avenge him of his adversaries and the sword shall devour, and it shall be satiated and make drunk with their blood for the Lord God of hosts hath a sacrifice in the North country by the river Euphrates.”

## **Brief Notes on some of those Martyred in Kufa and Karbala**

1. Abu-Bakr ibne Ali ibne Abi Taleb  
He was called 'Muhammad-e-Azghar' or Abdullah from Laila daughter of Masu'ud, son of Hanzala, son of Manath, son of Tameem.
2. Abi Bakr son of the Second Imam Hassan, son of Ali.
3. Abdul Hatoof Ansari and his brother
4. Sa'ad (both sons of Hur).  
Both from Kufa who joined the Holy Imam at Karbala.
5. Adhan son of Omayya-al Abdi. From Basra son of Abi Obaida, whose father had been the companion of the Holy Prophet.
6. Aslam-the slave who was purchased and liberated by the Holy Imam-was the scribe engaged to write communications from the Holy Imam.
7. Anas bin Hars-e-Kahili, son of Baniah, son of Kahli who was one of the companions of the Holy Prophet
8. Borair Zibe Khozair-e- Hamdani -  
A very old, pious, and devoted companion of Amirul-Momineen, Ali ibne Abi Taleb, one of the prominent noblemen of Kufa. He was the one who came to the Holy Imam begging most humbly to permit him to get martyred for he wanted to die in the way of the Lord and show his face to the Holy Prophet on the Day of Judgment.
9. Omayyabib Sa'd at Tale :  
He was one of the companions of Amirul-Momineen.
10. Bushr bin Amru'al Hazrami from the famous ones among the faithful ones among the faithful devotees of the Holy Prophet.
11. Bakr bib Hai at Taimi :  
Of the Bani Taimi tribe who came to the Holy Imam and volunteered to be martyred in the way of the Lord.
12. Jabib ibne Hajjaj al Taimi :  
He was the follower of Muslim-bin-Aqeel in Kufa. Since Muslim was arrested, he hid himself until Husayn arrived in Karbala, and submitted himself until Husayn arrived in Karbala, and submitted himself to the Holy Imam.
13. Jibilath ibne Ali-e-Shaibani :  
The one who was attending to Amirul-Momineen in the battle of Siffin.
14. Jafar ibne Aqeel ibne Abi Taleb :  
The third brother of Abbas the Standard Bearer of the Holy Imam.
15. Jafar ibne Aqeel ibne Abi Taleb :  
Brother of Muslim ibne Aqeel the Deputy of the Holy Imam to Kufa.
16. Jinadat ibne Ka'b Ansari Al-Khazraji :  
Along with his son-martyred at Karbala- one of the greatest devotees of the Holy Imam.
17. Jundab bin Mujee al Khaulani :  
One of the companions of Ameerul-Momineen who came to the Holy Imam, fell down on his feet and prayed to be permitted to be martyred.
18. Jaun-The liberated slave of Abi-Zar, joined the Second Holy Imam and thereafter he remained with Husayn and had come to Karbala with

Husayn. He was trained under Abi-Zar and was a very pious devotee of the Holy Imam.

19. Jaun bin Malike Tameemi :

Of the tribe of Bani Tameem. One who was in Yazid's army. Seeing the Devil's forces decision to attack the Holy Imam, which he never thought would happen, left the ranks of the Devil's forces and joined the Holy Imam.

20. Hars-The liberated slave of hazrat Hamza, the uncle of the Holy Prophet-had come from Madina along with Husayn.

21. Habshi bin Qais-e-Nahmi :

Of a group from the tribe of Hamdan. His grandfather was one of the faithful companions of the Holy Prophet.

22. Hars bin Amarul Qais-e-Kandi :

A very brave nobleman of Arabia. He went into the armies of the Devil, and found his own uncle there. His uncle asked him: "Have you come to kill your uncle?" He replied Yes! you are my uncle, no doubt, but God is my Lord and you have come here against him." He killed his uncle. Along with him three others from the enemy's ranks joined the Holy Imam. All were martyred.

23. Habib bin Amir-e-Taimi :

One who had already paid allegiance to the Holy Imam at the hands of Muslim, was martyred in Kufa. Habib left Kufa and joined the Holy Imam on his way to Karbala.

24. Habib bin Muzahir al-Asadi :

He was known as Habib ibne Mazahir bin Re'aab bin Al-Ashtar from the lineage of Asad Abdul Qasim Al-Asadi - aged 70 years. He was one of the faithful companions of the Holy Prophet, who after the Holy Prophet always remained with Ameerul-Momineen Ali and migrated to Kufa when the Capital was shifted from Madina to Kufa, and accompanied Ali in all battles he fought against the rebels and traitors. His ideal faithfulness and sincere devotion to the Holy Imam has many glorious details.

25. Hajjaji bin Masrooq al-Jaufi :

One of the faithful companions of Ameerul-Momineen Ali in Kufa.

26. Hajjaji bin Badr as S'di :

Of Basra from the tribe Bani Sa'd, famous nobleman in Kufa. He was the one who carried the communications of the Holy Imam to the pious ones of the devotees of the House of the Holy Prophet in Kufa.

27. Hur ibne Yazdi ar Riyah :

He was the son of Yazid ibne Najiyah bin Qa'nab bin Yitab bin Hur in the lineage of Al'Tarbo'ir Riyahi. A famous nobleman of Kufa, and experienced warrior specially selected by Ibne Ziad to command a contingent against Husayn. He was the one who obstructed Husayn's way near Kufa, but he never believed that the venture of Ibne Ziad was to end in the martyrdom of the Holy Imam.

When at Karbala he found that the decision was to martyr the Holy Imam, Hur left the Devil's forces and joined the Holy Imam, seeking pardon for his previous conduct. The Holy Imam received him with special grace. Hur was among the foremost martyrs in the way of God.

28. Hallas bin Amro' ar Rasibi :

He was the son of Amru ar Rasibi who was one of the faithful companions of Ameerul-Momineen Ali.

29. Hanzala bin As'adus-Shabami :

He was the one who carried the message of exhortation from the Holy Imam to ibne Sa'd in Karbala.

30. Rafe' -the liberated slave of Muslim Azdi :

He came from Kufa and volunteered to be martyred in the way of the Lord.

31. Zavir bin Amro al Kandi :

A sincere devotee of the Ahlu Bait and a devoted companion of the Holy Imam. He was a noble personality very much revered and respected by the people.

32. Zohair al Qaine Bijilly :

He was a noble chieftain of his tribe, a man of great influence in Kufa. In the beginning he was attached to the Third Caliph Othman. Once returning from Haj he met the Holy Imam and became a staunch devotee of Husayn. He is the one who bade goodbye to his wife Dalham daughter of Amru, liberating her with a divorce to go to her relatives, and he joined the Holy Imam.

33. Ziad bin Areeb al Sa'idi :

Son of Areeb one of the faithful companions of the Holy Prophet. A very pious and brave noble personality enjoying the trust and the confidence of the people.

34. Salim the liberated slave of Amire Abdi :

A staunch devotee of Amirul-Momineen Ali, from Basra.

35. Salim the liberated slave of Bani Madinatul Kalbi :

Of the tribe Kalb one of the devotees of Amirul-Momineen Ali in Kufa.

36. Sa'd bin Hars and Abul hatoof bin Harse Ansari :

These twin brothers had come from Kufa employed in the forces of the Devil to fight Husayn. Later they left the ranks of the Devil's forces and joined the Holy Imam and got martyred.

37. Sa'd the liberated slave of Amirul-Momineen Ali :

After the martyrdom of Amirul-Momineen, he remained attached to Imam Hassan and later after the martyrdom of Imam Hassan, he remained devoted to Husayn.

38. Sa'd - the liberated slave of Amro bin Khalid :

He volunteered to be martyred for the Truth. A noble personality with a high degree of fidelity and valance.

39. Sayeed bin Abdullah Hanafi :

A noble and very influential personality in Kufa uniquely brave. He was the gentleman who carried Muslim's letter from Kufa to Husayn and remained with the Holy Imam until he was martyred. He was the man who, while the Holy Imam offered his prayers in the field of action (Karbala) stood in front of the Holy Imam and received the arrows from the Devil's forces, on his breast, and protecting the Imam in prayers.

40. Salman bin Mazarib bin Qais al Anmari al Bijilli :

A cousin of Zohair al Qain. He went to Mecca with Zohair and when on his return from Mecca Zohair decided to join the Holy Imam, he

accompanied him and got martyred at Karbala. A man of very noble conduct and character endowed with strong will and prowess. A very pious personality fearing none but God.

41. Suleiman bin Razeen-A liberated slave of the Holy Imam :

A truthful and a very reliable gentlemen. A staunch devotee of the Holy Imam. He carried Husayn's letters to the devotees of the Ahlul-Bait in Basra. Ibne Ziad, the Devil's governor of Basra caught him and this faithful servant of the Holy Imam became a martyr.

42. Sawar bin Manyim-e-Nahmi :

A highly respected noble veteran of Iraq, travelled all the way to Karbala to join the Holy Imam to get martyred with him.

43. Suwaid bin Amro bin Abil Mataa al Anmari al Khash'mi :

A noble, highly respected, God-fearing and a brave personality. He fought and fell seriously wounded, and was lying unconscious, the enemy thinking him dead had left him but when he returned to consciousness and heard the rejoicing of the Devil's forces shouting that the Holy Imam had been killed, he got up, and fought, and was martyred.

44. Saif bin Hars al Jabiri and Malik :

These two cousins from Kufa joined the Holy Imam.

45. Saif bin Malid al Abdi a Basri :

A leading devotee of the Holy Ahlul-Bait.

46. Shabeeb a liberated slave of Hars-e-Jabiri-e-Hamadani :

A very brave man who got martyred in the very first attack from the enemy.

47. Shaneb-e-Shakiri :

Well-known in Kufa for his nobility of character, courage, and a revered noble veteran of the town.

48. Zarghaman abin Milik-e-Taghlabi :

A lion-hearted, brave who was faithful to Muslim bin Aqeel in Kufa. After Muslim's martyrdom, he joined the Holy Imam.

49. Aaiz bin Majama'al Aazi :

One of those six, who along with Hur ibne Yazid-e-Riyahi had joined the Holy Imam.

50. Aabis ibne Abi Shabeeb-e-Shakiri :

One of the most pious devotees of Amirul-Momineen, and one of the noblemaen of Kufa. He was one of those who helped Muslim ibne Aqeel in Kufa.

51. Amir bin Muslim at Badi Basri :

With his liberated slave Salim, both the devotees of Amirul-Momineen in Basra, joined the Holy Imam.

52. Abbas Ibne Ali ibne Abi Taleb, Qamare Bani Hashim :

This is the great son of the First Holy Imam Ali ibne Abi Taleb, from the noble lady Hazrat Ummul-Baeen, who was brought into this world to fulfill the desire of Amirul-Momineen to have his own representative, on his behalf to be martyred with Husayn in Karbala. Abbas is well-known to the Muslim World for the unique divine qualities he was endowed with.

This great lion-hearted son of the Lion of God in his qualities and position in Karbala, is next only to the Holy Imam Husayn.

The 'Alam' or the Banner which he held on behalf of the Holy Imam, was the Standard of Islam or the Truth, which is hoisted by the Shias, popularly during the mourning season of Muharram, and is revered as do the faithful subjects of good Kings as a token of their loyalty to him. The Banner being the Standard of Truth is only revered and respected and never worshipped as wrongly imagined and depicted by some ignorant ones.

Worship in Islam is due to none but the One, the Only True God.

53. Abdullah ibne Husayn, known as Ali-e-Asghar :

The 6-month old baby son of the Holy Imam, martyred in the very lap of his father whose martyrdom no human heart can bear without shedding tears.

54. Abdullah bin Hassan ibne Ali :

The son of the Second Holy Imam Hassan, a young boy who ran out of the tent to save Husayn when he was being martyred, and was martyred before the Holy Imam.

55. Abdullah bin Bushr Khash'ami tribe. A well known noble personality in Kufa. He came out of Kufa with ibne Sa'd but joined the Holy Imam.

56. Abdullah bin Omair Kalbi :

He had come to Kufa from Madina, and joined the Holy Imam. His wife also accompanied him to serve the Holy ladies. When Abdullah was martyred, his wife sitting at the dead body of her husband said "O Abdullah Thou hath entered Paradise, take me along with thee." The good lady had not finished her lamentations when a slave of Shimar delivered a blow on her head with an axe and she was martyred.

57. Abdul Rahman and Abdullah sons of Orawah bin Harraq al Ghaffari :

These two brothers were noblemen of Kufa. Their grandfather Harraq, was one of the faithful companions of Ameerul-Momineen. They came to the Holy Imam and joined the noble cause.

58. Abdullah bin Muslim bin Aqeel :

Son of Muslim bin Aqeel ibne Abi Taleb. His mother was Roqiah, daughter of Ali through his wife Sahba, from Yamamah was martyred when he went to save the Holy Imam.

59. Abdullah bin Yaqtar-e-Himyart :

He was the son of the good lady who had served the Holy Imam as his nurse in his babyhood.

60. Abde Qais Basri-e-Abdi :

Along with Abdullah bin Zaid-e-Abdi. Obaidullah bin Zaide Abdi, Yazid bin sabeet al Abdi. These great men well-known and highly respected ones of their tribe came and requested the Imam to permit them to drink the cup of martyrdom along with him.

61. Abdul A'la bin Yazeed al Kalbi al Aleemi :

The famous and respected nobleman from Kufa.

62. Abdul Rahman bin Abdul Rab-e-Ansar Khazrji :

One of the faithful companions of the Holy Prophet and a Traditionist and a faithful devotee of Ameerul-Momineen.

63. Abdul Rahman bin Aqeel ibne Abi Taleb :

Son of Aqeel from his wife Omme Walad.

64. Abdul Rahman-e-Arhabi :

One of those who carried the letters of the devotees to the Holy Imam.

65. Abdul Rahman bin Mas'ood at Taimi :

Came out of Kufa along with Ibne Sa'd but later joined the Holy Imam.

66. Othman bin Ali ibne Abi Taleb :

One of the brothers of Hazrate Abbas, the third son of Ommul Baneen.

Joined the Holy Imam on his way to Karbala.

67. Omar bin Janada-e-Ansari :

This is the son of the godly lady who came to the Holy Imam and implored for his permission for her son Omar to be martyred and somehow succeeded in getting it.

68. Ali -e-Akbar son of the Holy Imam :

The 18-year old son of the Holy Imam who resembled the Holy Prophet the most, was martyred by a lance pierced through his breast.

69. Omer bin Zabi'ah Az Zabiye :

Son of Zabiya at Taimi. Came out of Kufa with Ibne Sa'd but later joined the Holy Imam and was martyred.

70. Amro bin Khalid-e- Saidavi and three others :

When these four person marched towards the camp of the Holy Imam, Hur asked the Holy Imam for permission to stop them from getting near the camp for they were coming from the enemy's ranks. The Holy Imam miraculously said "Oh struck them not, they are coming to me with a good hears. They are my devotees."

71. Amru bin Abdullah-e-Jundayi :

Of the tribe of Hamden.

72. Arm bin Quart al Ansari :

One of the faithful companions of the Holy Prophet and also of Amirul-Momineen.

73. Amru bin Ha'b Abu Thamama al Sa'idi :

One of the faithful devotees and companions of Amirul-Momineen.

74. Amru bin Hassan Talee :

One of the staunch devotees of the Ahlul-Bait.

75. Ammara ibne Salama al Daaalani :

One of the companions of Amirul-Momineen.

76. Aun and Muhammad sons of Jafar-e-Tayyar :

Two sons of Hazrat Zainab the sister of the Holy Imam. Aun was her own son and Muhammad was from the deceased wife (Khausa), of her husband Abdullah bin Jaffar Tayyar. These two were only young boys of about nine and ten years of age. The Holy Lady Zainab, the daughter of Amirul-Momineen and Lady Fatimah, brought these two young boys and implored her brother, the Holy Imam, to permit them to free the enemy.

At the persistent implorings from his sister the Holy Imam permitted, and these two young souls were martyred before the very eyes of their mother. This godly daughter of Ali and Fatima, the grand daughter of the Holy Prophet, stood quietly at the dead bodies of her children and said "I will not lament for you have gone in the way of the Lord." The whole camp wept but Zainab stopped them from crying,

saying: "Let no my brother feel that I am sorry for losing them in the way of the Lord. Today I am pleased with my children."



77. Qarib :

The son of a liberated slave girl of Husayn This lady, after having been liberated by the holy Imam, was married to a gentlemen and brought her son Qarib and presented him to the Holy Imam and Qarib was brought up by the Holy Imam. He was martyred along with the other devotees, offering himself in the way of the Lord.

78. Qasim bin Hassan bin Ali :

Son of the Second Holy Imam.

79. Qasim bin :

A well-known noble of Kufa.

80. Qasith, Kardoos, Musqit-Sons of Zohair al Taghlabi :

These three brothers were the devoted companions of Amirul Momineen who were with him in all his expeditions against the infidels and traitors. They came from Kufa and offered themselves for noble cause and achieve martyrdom.

81. Qan'ab an Namri :

One of the devotees of Amirul-Momineen who came for Basra.

82. Qais bin Mushir as Saidavi :

A very pious personality from a group of the Asadi tribe, extra-ordinarily brave, faithful and one of the sincere and faithful companions of the Holy Prophet. He reported himself to the Holy Imam, from Kufa, and was martyred.

83. Kannah at Taghlabi :

A very noble personality known for his piety in Kufa. A good reciter of the Holy Qu'ran and a very brave, God fearing, influential and powerful noble of Kufa.

84. Majma'ul Jahni :

Son of Zian bin Omar Jahni, one of the aged companions of the Holy Imam. When people began deserting the Holy Imam on the night of Ashura, this old devotee of the Holy Imam remained and achieved martyrdom.

85. Muslim bin Aqeel :

The Deputy of the Holy Imam to Kufa, where he was martyred.

86. Muslim Ibne Ausaja al Asadi :

One of the faithful companions of the Holy Prophet. An aged veteran who had earned a glorious name and fame for his valor and prowess in the expeditions against the infidels. On the night of Ashoora when the Holy Imam told his companions to find their own ways and save themselves from the wholesale massacre of his supporters which was in store for them the following day, Muslim addressing the Holy Imam said: "O son of the Holy Prophet! Where am I to go before myself getting martyred here"?

Muslim was one of the most prominent supporters of the Holy Imam in Karbala, and was martyred there.

87. Muslim bin Katheer al A'waj al Azdi :

One of the devotees of Amirul-Momineen in Kufa.

88. Mas'ood bin Hajjaj Taimy and his son Abdur Rahman bin Mas'ood :

The devotees of Amirul-Momineen from Kufa. These two were known for their piety and righteousness.

89. Muhammad bin Abdullah ibne Jafar :

A young son of Abdullah son of Hazrat Jafar-e-Tayyar, his mother was Khausa, daughter of Hafsa bin Rabi'a.

90. Muhammad bin Muslim Aqeel :

One of the two young sons of Muslim bin Aqeel the Deputy of the Holy Imam who was martyred in Kufa.

91. Muhammad bin Muslim bin Aqeel :

The grandson of Muslim bin Aqeel the Deputy of the Holy Imam to Kufa.

92. Munjeh--the liberated slave of the Second Holy Imam Hassan :

He accompanied Qasim bin Hasan from Medina.

93. Mauq' bin Thamamah Asadi Saidavi Abu Musa :

One of the devotees of the Ahlul Bait in Kufa who escaped from the town at night and joined the Holy Imam at Karbala.

94. Nafe' bin Hilale Jamali :

A companion of Ameerul-Momineen. Reciter of the Holy Qu'ran and Traditionalist. A noble personality known in Kufa for his piety, who escaped from Kufa and joined the Holy Imam in Karbala. A great devotee of Holy Imam who always remained by the side of Abbas the Standard Bearer of Husayn. He could not bear the least disregard for the Holy Imam, from anyone in the Devil's forces.

95. Nasr bin Naizar :

A liberated slave of Amirul-Momineen (The Leader of the faithful). He was presented to the Holy Prophet by the King of Persia and the Holy Prophet presented him to Amirul-Momineen, who freed him. He came to Karbala.

96. Wazeh the Turk :

The Turkish liberated slave of Harse Madhaji. A pious gentlemen, a good reciter of the Holy Qu'ran, who came to Karbala, and presented himself to the Holy Imam.

97. Hani bin Orwah :

Martyred at Kufa with Muslim ibne Aqeel.

98. Yazid bin Ziad bin Mohasir-e-Kandi-Behdile Abush-Sha'sa :

One of the nobles in Kufa. A staunch devotee of Ahlul-Bait. A very pious personality who joined Husayn from Kufa.

99. Yazid bin Maghfal Ja'fi :

A very pious devotee of Ameerul Momineen. A learned poet. His father and grandfather were faithful companions of the Holy Prophet. (s.a.w.a.s.).

100. Husayn ibne Ali, the King of Martyrs :

The divinely promised and prophesised Martyr of the Zibhe Azeem (The Great Sacrifice) in the seed of Abraham through his son Ishmael, in the lineage of Ishmael through Muhammad the Last Apostle of God, Ali the Ameerul Momineen, the First of the Holy Imams and Lady Fatima, the Lady of light.

## **Imam Zainul Abedeen (as)**

(This is) an account of the Imam after al-Husayn b. Ali, peace be on them, the date of his birth, the evidence for his Imamate, the age he reached, (together with) the period of his succession, the time and cause of his death, the place of his grave, the number of his children and a selection from the reports about him.

The Imam after al-Husayn b. Ali, peace be on them, was his son, Abu Muhammad Ali b. al-Husayn Zayn al-Abidin, peace be on them. He also had the kunya Abu al-Hasan.

His mother was Shahzanan daughter of Yazdigard b. Shahriyar b. Choesroe. Her name was also said to be Shahrbanawayh. The Commander of the faithful, peace be on him, had appointed Hurayth b. Jabir al-Hanafi over part of the eastern provinces. The latter had sent to him two daughters of Yazdigard b. Shahriyar b. Choesroe. Of these he had given his son al-Husayn,

peace be on him, Shahzanan and she bore him Zayn al-'Abidin (Ali b. al-Husayn), peace be on him. He had given the other to Muhammad b. Abi Bakr and she bore him al-Qasim b. Muhammad b. Abi Bakr, so that these two (Zayn al-Abidin and al-Qasim) were maternal cousins.

Ali b. al-Husayn, peace be on them, was born in Medina in the year 38 A.H. (658/9). He lived with his grandfather, the Commander of the faithful, peace be on him, for two years, with his uncle, al-Hasan, peace be on him, for twelve years, and with his father, al-Husayn, peace be on him, for twenty-three years. After his father, he lived a further thirty-four years and he died in Medina in the year 95 A.H. (713/4). At that time he was fifty-seven years of age. His Imamate was for thirty-four years. He was buried in al-Baqi with his uncle, al-Hasan b. Ali, peace be on them.

His Imamate was confirmed in several ways. One of these was that he was the most meritorious (afdal) of the creatures of God, the Most High, after his father in traditional knowledge (ilm) and practice ('amal). The Imamate belongs to the most meritorious (afdal) to the exclusion of the less meritorious (mafdu) by rational proofs. Among these there was the fact that he was more appropriate for authority by virtue of his father, al-Husayn, peace be on him, and more entitled to his position after him through his merit and lineage.

The one who was entitled through the last Imam has more right to his position than anyone else through the evidence of the verse of next of kin (dhu al-arhaim) and the (Qur'anic) story of Zacharia, peace be on him.

Another of (the facts which confirms his Imamate) is the necessity according to reason of the Imamate existing in every age. The claim of every (other) claimant to the Imamate during the time of Ali b. al-Husayn, peace be on them, was invalid and the impossibility of there being any time without an Imam is confirmed by him (being the Imam).

Another (of the facts which confirms his Imamate) is the fact that the Imamate is established in the offspring (itra) (of the family of Ali exclusively by rational deduction and by a report on the authority of the Prophet, may God bless him and his family. Invalidity of the arguments of

those who claim it for Muhammad b. al-Hanafiyya, may God be pleased with him,

through him (also) belonging to the offspring is established by the absence of the designation of it to him. Therefore it is established that it belongs to Ali b. al-Husayn, peace be on them, since there was no claim for it for any other member of the offspring (of the family) except Muhammad, may God be pleased with him; his exclusion from it was on account of what we have already mentioned.

Another (of the facts which confirmed his Imamate) was the designation of the Apostle of God, may God bless him and his family, of him for the Imamate, in the tradition which is related concerning the tablet (lawh) which Jabir reported on the authority of the Apostle of God, may God bless him and his family.

Muhammad b. Ali al- Baqir, peace be on them, (also) related it on the authority of his father, on the authority of his grandfather, on the authority of Fatima, daughter of the Apostle of God, may God bless him and his family. His grandfather, the Commander of the faithful, peace be on him, designated him during the life-time of his father, al-Husayn, peace be on him, according to the reports which include that.

The testamentary bequests (wasiyya) (were made) by his father, al-Husayn b. Ali, peace be on him, and they were deposited with Umm Salama for him. He received them when his father died. His father made the request (for these) from Umm Salama, the sign of the Imamate of the one who should request them among men. This part may be known by the examination of the reports and we do not intend in this book to speak about its significance for we will study it thoroughly separately.

A Brief Survey of the Reports about Ali b. al-Husayn, Peace be on them.

[Abu Muhammad al-Hasan b. Muhammad b. Yahya informed me: my grandfather (Yahya b. al-Hasan) told us: Idriss b. Muhammad b. Yahya b. Abd Allah b. Hasan b. Hasan, Ahmad b. Abd Allah b. Musa, and Ismail b. Yaqub, all told me: Abd Allah b. Musa told us on the authority of his father (Musa b. Abd Allah), on the authority of his grandfather (Abd Allah b. al-Hasan), who said:]

My mother, Fatima, daughter of al-Husayn, peace be on him, used to tell me to sit with my maternal uncle, Ali b. al-Husayn, peace be on them. I never sat with him without rising with some good which I had derived from him, whether it was fear of God which occurred in my heart when I realised (what) fear of God (was) or some traditional knowledge (ilm) which I acquired from him.

[Abu Muhammad al-Hasan b. Muhammad al-Alawi informed me on the authority of his grandfather (Yahya b. al-Hasan), on the authority of Muhammad b. Maymun al-Bazzaz, who said: Sufyan b. Uyayna informed us on the authority of Ibn Shihab al-Zuhri, who said:]

Ali b. al-Husayn, peace be on them, who was the best Hashimi we ever met, said: "Love us, for it is love for Islam. May your love for us never cease even if it becomes a public disgrace." [Abu Mu'ammr reported on the authority of Abd al-Aziz Abu Hazim who said:] I heard my father say: "I have never seen a Hashimi more meritorious (afdal) than Ali b. al-Husayn.

“ [Abu Muhammad al-Hasan b. Muhammad b. Yahya informed me: my grandfather (Yahya b. al-Hasan) told me Abu Muhammad al- Ansari told me: Muhammad b. Maymun al-Bazzaz told me: al-Hasan b. Alwan told us on the authority of Abu Ali Ziyad b. Rustum, on the authority of Sai'd b. Kulthum who said:]

I was with al-Sadiq Jafar b. Muhammad, peace be on them. He mentioned the Commander of the faithful, Ali b. Abi Talib, peace be on him, and praised and extolled him with (praise) which he was worthy of.

Then he said: “O God, Ali b. Abi Talib, peace be on him, never ate anything forbidden in this world until he passed along his (final) road.

Two alternatives were never presented to him, when God would be pleased with both, without him taking the more religious of them.

No dispute occurred about the Apostle of God, may God bless him and his family, without him being summoned as a reliable authority.

No one else of this community was able to do the work of the Apostle of God, may God bless him and his family; for if he enjoined (such a) man (as Ali) to work, his position would be between Heaven and Hell, hoping for the reward of the former and fearing the punishment of the latter.

He freed a thousand slaves with his own money in his desire to seek the face of God and to escape the fire of Hell, (money) which he had laboured for with his own hands and for which his own brow had sweated, even though it had been to provide his family with oil, vinegar and dates.

He did not have (many) clothes except white cotton fabrics since when there was any sleeve left over his arm, he called for scissors and cut it off. None of Ali's children or his family was more like him and nearer to him in manner of dress and understanding than Ali b. al-Husayn, peace be on them.

(One day) his son, Abu Jafar (Muhammad al-Baqir), peace be on them, came to him. He had carried out in worship what no one had ever carried out. He saw that his colour had gone yellow from weeping all night; his eyes had used up all their water from being awake all night; his forehead was bruised and his nose squashed from prostrating; and his legs and feet were swollen from standing in prayer.

Abu Jafar, peace be on him, reported:

I could not control myself from weeping when I saw him in that state and I wept, may God have mercy on him. Behold, he was thinking and he turned to me a short time after I had come and said: 'My son, give me some of those parchments in which there is the (practice of) worship of Ali b. Abi Talib, peace be on him.' I gave them to him and he read something from them for a while. Then he let them go from his hand in exasperation and said: 'Who is strong enough to perform the worship of Ali b. Abi Talib, peace be on him?'

[Muhammad b. al-Husayn reported: Abd Allah b. Muhammad al-Qurashi told us:]

When Ali b. al-Husayn, peace be on them, used to perform ritual ablutions, his skin would turn yellow.

“What is it that has afflicted you?” his family asked him.

“Don't you know Whom you are preparing to stand before?” he asked.

[Amr b. Shamir reported on the authority of Jabir al-Jufi on the authority of Abu Jafar, peace be on him:]

Ali b. al-Husayn, peace be on them, used to pray a thousand rakas during the day and the night. The wind would bend (his body) forward like an ear of corn. [Sufyan al-Thawri reported on the authority of Ubayd Allah b. Abd al-Rahman b. Mawhib:]

The great merit (fadl) of Ali b. Husayn, peace be on them, was mentioned to him but he replied: "It is sufficient for us that I should be one of the righteous members of our people." [Abu Muhammad al-Hasan b. Muhammad informed us on the authority of his grandfather (Yahya b. al-Hasan), on the authority of Salama b. Shabib, on the authority of Ubayd Allah b. Muhammad al-Taymi who said: I heard a shaykh from (the tribe of) Abd al-Qays say: Tawus said:]

I (i.e. Tawus) went into the hijr one night and there was Ali b. al-Husayn, peace be on them. He had come in and was standing praying. He prayed as God had wished then he prostrated. I asked a righteous man from the family of goodness whether I might listen to his prayer I heard him saying during his prostration:

Your little servant is at Your courtyard;  
Your miserable one is at Your courtyard;  
Your poor one is at Your courtyard;  
Your beggar is at Your courtyard.  
(Tawus added:)

I have never prayed with these words at any tribulation without me being freed from it. [Abu Muhammad al-Hasan b. Muhammad informed me on the authority of his grandfather (Yahya b. al-Hasan), on the authority of Ahmad b. Muhammad al-Rafi'i, on the authority of Ibrahim b. Ali on the authority of his father (Ali b. Abi Rafi'i), who said:]

I (i.e. Ali b. Abi Rafi'i) made the pilgrimage with Ali b. al-Husayn, peace be on them. The camel carrying him was moving slowly. He pointed toward it with his stick and then said: "Woe if there was no retaliation (in the next world) !" And he moved his hand away from it. [With this chain of authorities:]

Ali b. al-Husayn, peace be on them, made the pilgrimage on foot and he took twenty days to travel from Medina to Mecca. [Abu- Muhammad al-Hasan b. Muhammad informed me: my grandfather (Yahya b. al-Hasan) told us: Ammar b. Aban told us: Abd Allah b. Bukayr told us on the authority of Zurara b. A'yan who said that:]

He (Zurara b. Ayan) heard a voice calling in the middle of the night: "Where are those who abstain with regard to this world out of desire for the next?" A voice called out in answer from the region (of the cemetery) of al-Baqi - he heard its voice without seeing the person "Such a man is Ali b. al-Husayn, peace be on them."

[Abd al-Razzaq reported on the authority of Mamar on the authority of al-Zuhri, who said:] I have never seen any of that House, meaning the House of the Prophet, may God bless him and his family, more meritorious (afdal) than Ali b. al-Husayn, peace be on them. [Abu Muhammad al-Hasan b. Muhammad informed me: my grandfather (Yahya b. al-Hasan) told me:

Abu Yunus Muhammad b. Ahmad told us: my father and another of our companions told me:]

A young man from Quraysh was sitting in an assembly with Sa'd b. al-Musayyib and saw Ali b. al-Husayn, peace be on them. "Who is that, Abu Muhammad?" the Qurash; asked Sa'id b. al-Musayyib.

"That is the lord of worshippers (abidin), Ali b. al-Husayn b. Ali b. Abi Talib, peace be on them," he answered.

[Abu Muhammad al-H. asan b. Muhammad informed me: my grandfather (Yahya b. al-Hasan) told me: Muhammad b. Jafar and others told me:]

A man from his House stood in front of Ali b. al-Husayn, peace be on them, and made him listen to him and cursed him. However, he did not reply. When (the man) had gone away, he said to those who were sitting with him: "You heard what that man said? I want you to come with me so that you may hear from me my reply to him." "We will do that," they replied, "we wanted you to answer him while we were speaking (together)."

He took his shoes and went, while reciting:

Those who refrain from anger and those who forgive the people, God loves those who do good. (III 133)

Then we knew that he would not say anything to him.

He went along until he came to the house of that man who had screamed at him.

"This is Ali b. al-Husayn," they told him.

He came rushing out towards us with evil intent. He had no doubt that (Ali b. al-Husayn) had come to him to repay him for some of the evil which he had given him.

"Brother," said Ali b. al-Husayn, "you were standing proudly over me and you said this and that. If you have said what is (really) in my (character), I seek God's forgiveness for it. If you have said what is not in my character, may God forgive you".

The man kissed him between the eyes and replied: "Yes, I said what was not in your character, may I be worthy of it (i.e. God's forgiveness)".

[The narrator of the account added:]

The man was al-Hasan b. al-Hasan, may God be pleased with him. [Al-Hasan b. Muhammad informed me on the authority of his grandfather, (Yahya b. al-Hasan) who said: A Shaykh from Yemen who was some ninety years old, told me: A man called Ubayd Allah b. Muhammad informed me: I heard Abd al-Razzaq say:]

A maid-servant of Ali b. al-Husayn began to pour water for him so that he might perform the ritual ablutions for prayer. The maid-servant became faint and the jug dropped from her hand and struck him. He raised his head towards her and the maidservant said to him:

"God, the Most High, says: Those who restrain from anger."

"I have restrained my anger," he replied.

"And those who forgive the people," she went on.

"May God forgive you," he said.

"God loves those who do good," she said.



“Go, you are a free woman before the face of God, the Mighty and High,” he answered.

[Al-Waqidi reported: Abd Allah b. Muhammad b. Umar b. Ali, peace be on him, told me:]

Hisham b. Isma'il used to harm our neighbourhood. Ali b. al-Husayn, peace be on them, received severe hardship from him. When he was dismissed, al-Walid ordered that he should be made to stand before the people. Ali b. al-Husayn, peace be on them, walked past him and greeted him. Ali b. al-H. usayn, peace be on them, had come especially so that no one should harm him. It is reported that Ali b. al-Husayn, peace be on them, called his slave twice and the latter did not answer him. At the third time, he answered.

“Didn't you hear my voice?” asked (Ali b. al-Husayn).

“Yes,” was the reply.

“What was on your mind so that you did not answer me?” he asked.

“I was safe (from any harm) from you,” he answered.

“Praise be to God,” he said, “Who has caused my slave to be safe (from any harm) from me.”

[Abu Muhammad al-Hasan b. Muhammad b. Yahya informed me: my grandfather (Yahya al-Hasan) told me: Yaqub b. Yazid told us: Ibn Abi Umayr told us on the authority of Abd Allah b. al-Mughira, on the authority of Abu Ja'far al-Asha, on the authority of Abu Hamza al-Thumali, on the authority of Ali b. al-Husayn, peace be on them, who said:]

I (i.e. Ali b. al-Husayn) went out until I came to that wall and leaned against it. There was a man wearing two white garments who was looking at me directly in the face. Then he said: “Ali b. al-Husayn, why do I see you sorrowful and sad? Is your sorrow on account of the world, since God provides for both the pious and the profligate?”

“I am not sad on account of that though it is as you say,” I replied.

“Is it on account of the next world, for it is a true promise that there conquering angels will give judgement?” he asked. “I am not sad on account of that. though it is as you say,” I answered.

“Then why are you sad?” he asked.

“I am fearful of the discord (caused) by Ibn al-Zubayr,” I replied He laughed and said: “Ali b. al-Husayn, have you ever seen anyone who trusted in God and God was not sufficient for him?”

“No,” I replied.

“Ali b. al-Husayn,” he said, “have you ever seen anyone who feared God without God saving him?”

“No,” I replied.

“Ali b. al-Husayn,” he asked, “have you ever seen anyone ask (for something) of God without God giving it to him?” “No,” I replied. Then I looked and suddenly there was no one here.

[Abu Muhammad al-Hasan b. Muhammad informed me: my grandfather (Yahya b. al-Hasan) told us: Abu Nasr told us: Abd al-Rahman b. Salih. told us: Yunus b. Bukayr told us on the authority of Ibn Ishaq, who said:]

There was in Medina such and such a family. Their provisions used to come to them without them asking for them. They did not know >From



where they came to them. However, when Ali b. al-Husayn, peace be on them, died, they stopped (receiving) those. [Abu Muhammad al-Hasan b. Muhammad informed me: my grandfather (Yahya b. al-Hasan) told me: Abu Nasr told us: Muhammad b. Ali b. Abd Allah told us: my father told me: Abd Allah b. Harun told us: Umar b. Dinar told me:]

Death was close to Zayd b. Usama b. Zayd and he began to weep. “What makes you weep?” asked Ali b. al-Husayn, peace be on them. “What makes me weep,” he said, “is the fact that I owe fifteen thousand dinars and I have not left anything to fulfil the debt for them.”

“Do not weep,” Ali b. al-Husayn, peace be on them, told him, “they are my debt now and you are free of them.” So he paid them for him.

[Harun b. Musa reported: Abd al-Malik b. Abd al-Aziz told us :]

When Abd al-Malik b. Marwan succeeded to the caliphate, he returned the (proportion of) taxes (sadaqat) given to the Apostle of God, may God bless him and his family, to Ali b. al-Husayn, peace be on them, and also (the proportion of) taxes (sadaqat) given to Ali b. Abi Talib, peace be on him. They were both written down (in the diwan as going to Ali b. al-Husayn). Umar b. Ali went to Abd al-Malik and complained to him on behalf of himself. Abd al-Malik replied, “I can only use the words of Ibn Abi al-Huqayq: Indeed when claims of desire are put forward, the listener listens to the speaker.

The people wrestle with their hearts but we are judging with a just and decisive judgement. We do not make the false true, nor do we deny the true in favour of the false.

We fear that we would make our minds foolish and we would spend (our) time with those without repute. [Abu Muhammad al-Hasan b. Muhammad informed me: my grandfather (Yahya b. al-Hasan) told me: Abu-Jafar Muhammad b. Isma'il told us:

Ali b. al-Husayn, peace be on them, made the pilgrimage and the people were shouting about his comely disposition and looking at him. They began to question each other: “Who is that? Who is that?”

(They were doing this) in magnification of him and in exaltation of his rank. Al-Farazdaq was there and he composed the following, saying:

This is he whose ability the valley (of Mecca) recognises, and whom the (Sacred) House recognises (as do) the sanctuary and the area outside the sanctuary (al-hill).

This is the son of the best of all God's servants. This is the pure pious man, the pure eminent man.

When he comes to touch the corner of the wall of the Ka'ba, it almost grasps the palm of his hand.

He takes care to be modest and he is protected from his terror. He only speaks when he smiles.

None of mankind has within their souls such primacy as he does nor such grace as he does. Whoever knows God, knows his friend (wali). Religion is from the House of this man.

When Quraysh saw him, their spokesmen told of the outstanding qualities of this man which indicate (his) nobility.

[Abu Muhammad al-Hasan b. Muhammad informed me on the authority of his grandfather, (Yahya b. al-Hasan) who said: Dawud b. al-Qasim told us: Al-Husayn b. Zayd told us on the authority of his uncle, Umar b. Ali, on the authority of his father Ali b. al-Husayn, peace be on them:

(Ali b. al-Husayn) used to say: "I have never seen similar preference (given to) a prayer (than this prayer). The worshipper will never pray without an answer coming to him on every occasion."

(It was one of the prayers learned from him, peace be on him, when it was learned that Musrif b. Uqba was heading towards Medina.) My Lord, however much favour You have bestowed upon me, my thanks to You for it has been little.

However much testing You have given me, my endurance in the face of it has been little. O He who receives little thanks from me for His favour, let Him not deprive me.

O He Who receives little endurance from me when He tests me, let Him not desert me.

O Possessor of unceasing kindness !

O Possessor of incalculable favours, bless Muhammad and the family of Muhammad; ward off the evil (of man) from me so that I may find protection through You amid (man's) slaughter. I seek refuge with You from (man's) evil.

Musrif b. Uqba came to Medina. It was said that he did not have any hostility towards Ali b. al-Husayn, peace be on them. He greeted him, honoured him, was generous to him and gave gifts to him.

The account from another source is that when Musrif b. Uqba came to Medina, he sent for Ali b. al-Husayn, peace be on them. The latter went to him. When he came to him, he honoured him and said: "The Commander of the faithful (i.e. Yazid) has enjoined me to show goodness and generosity towards you, to distinguish you from the others."

So he treated him very well. Then he said to those who were around him: "Saddle my mule for him."

Then he said to him: "Go to your family. I see that we have filled them with fear when we made you come to us. If that with which we might increase your gift according to your right, were in our hands, we would give it to you."

"Do not apologise for the ruler (amir) to me," said Ali b. al-Husayn, peace be on them and rode away.

"That is the best of men," said Musrif to those who were sitting with him. "There is no evil in him because of his position and rank from the Apostle of God, may God bless him and his family." The account has been reported that one day Ali b. al-Husayn, peace be on them, was in the mosque of the Apostle of God, may God bless him and his family, when he heard some people describing God in terms of His creation. He became fearful and frightened of that. He rose and went to the tomb of the Apostle of God, may God bless him and his family. He stood before it and raised his voice to talk to his Lord. He said in his conversation to Him:

My God, Your power has been shown but the form of Your Majesty has not been shown. They are ignorant of You and they try to estimate You on the basis of what You are not, and they make comparisons with You.

O my God, I renounce those who seek to discover You through human comparisons.

My God, there is nothing like You, and they have not become aware of You.

It is clear that the favour which they have is their evidence for You, if they would (choose to) know You in Your creation, My God, I am free from the fact that they should give You (these characteristics).

Indeed they have pictured You according to Your creation. Thus they do not know You and have adopted some of Your signs as (if they were their) Lord. In that way they have attempted to describe You.

May You be exalted, O my God above the pictures of You of those who try to describe You in human terms.

This has been a sample of the accounts which are given about the virtues of Zayn al-'Abideen, peace be on him.

## **Imam Hassan (as), A Brief Look into his Life**

(This is) an account of the Imam after the Commander of the faithful, peace be on him, the date of his birth, the evidence for his Imamates the period of his succession, the time of his death, and the place of his grave. (It also provides) a brief outline of the reports about him.

The Imam after the Commander of the faithful, peace be on him, was his son al-Hasan, the son of the mistress of the women of the worlds, Fatima, daughter of Muhammad, the Lord of messengers, may God bless him and his pure family. (Al-Hasan's) kunya was Abu Muhammad. He was born in Medina, on the night of the middle day of the month of Ramadan, three years after the hijra (624).

His mother, Fatima, peace be on her, brought him to the Prophet, may God bless him and his family, on the seventh day in a silken shawl from Heaven, which Gabriel had brought down to the Prophet, may God bless him and his family. He named him Hasan and sacrificed a ram for him (in the ceremony of aqīqa).

[It is reported by a group (of authorities), including Ahmad b. Salih. al-Tamimi on the authority of Abd Allah b. Isa, on the authority of Jafar al-Sadiq b. Muhammad, peace be on him;]

Al-Hasan, peace be on him, was the most similar person to the Apostle of God, may God bless him and his family, in form, manner and nobility.

[It is reported by a group (of authorities), including Ma'mar, on the authority of al-Zuhri, on the authority of Anas b. Malik, who said:]

No one was more like the Apostle of God, may God bless him and his family, than al-Hasan b. Ali, peace be on them.

[Ibrahim b. Ali al-Rafi'i reported on the authority of his father, on the authority of his grandmother Zaynab, daughter of Abu Rafi' - and Shabib b. Abi Rafi' al-Rafi'i on the authority of those who told him - she said:]

Fatima, peace be on her, brought her two sons, al-Hasan and al-Husayn, peace be on them, to the Apostle of God, may God bless him and his family, at the time when he was suffering from the sickness from which he died.

"Apostle of God," she said, "these are your two (grand) sons. Give them something as an inheritance."

"As for al-Hasan," he replied, "he has my form and my nobility. As for al-Husayn, he has my generosity and my bravery."

Al-Hasan b. Ali, peace be on him, was the testamentary trustee (wasi) of the Commander of the faithful, peace be on him, over his family, his children and his followers. He bequeathed him to look after his position and (the position of) his taxes (sadaqat) and he wrote him a covenant (of succession) which is well-known.

His testamentary trusteeship is obvious in terms of the outlines of religion, the essential characteristic of wisdom and good-breeding. A great number of scholars have reported this trusteeship and many of the men of understanding have realised the truth of this through his (attitude to) the world. Al-Hasan's Succession to the Caliphate and his Abdication When the Commander of the faithful, peace be on him, died, al-Hasan addressed the people. He reminded them of his right (to authority). The followers of his

father pledged allegiance to him in terms of fighting those he fought and making peace with those with whom he made peace.

[Abu Mikhnaf Lut b. Yahya al-Azdi reported: Ashath b. Suwar told me on the authority of Abu Ishaq al-Sabi'i and others, who said;]

Al-Hasan b. Ali, peace be on them, addressed the people towards dawn on the night in which the Commander of the faithful, peace be on him, died. He praised and glorified God and blessed the Apostle of God, may God bless him and his family. Then he said:

There has died tonight a man who was the first among the early (Muslims) in (good) actions. Nor did any later (Muslims) attain his level in (good) actions. He used to fight alongside the Apostle of God, may Allah bless him and his family, and protect him with his own life. The Apostle of God, may God bless him and his family, used to send him forward with his standard while Gabriel supported him on his right and Michael supported him on his left. He would not return until God brought victory through his hands.

He, peace be on him, has died on this the night on which Jesus, son of Mary, was taken up (to Heaven), on which Joshua, son of Nuh, the testamentary trustee (wasi) of Moses, peace be on him, died. He has left behind him no gold and silver except seven hundred dirhams of his stipend (ata'), with which he was intending to buy a servant for his family.

Then tears overcame him and he wept and the people wept with him.

Then he continued:

I am the (grand) son of the one who brought the good news. I am the (grand) son of the warner. I am the (grand) son of the man who, with God's permission, summoned (the people) to God. I am the (grand) son of the light which shone out (to the world) . I am of the House, from whom God has sent away abomination and whom God has purified thoroughly.

I am of the House for whom God has required love in his Book, when God, the Most High, said: Say: I do not ask you for any reward except love for (my) kin. Whoever earns good, will increase good for himself [ XXXIII 33 ]. The good is love for us, the House.

Then he sat down.

Abd Allah b. al-Abbas, may God have mercy on him, arose in front of him and said:

People, this is the son of your Prophet, the testamentary trustee (wasi) of your Imam. So pledge allegiance to him.

The people answered him saying:

No one is more loved by us nor has anyone more right to succession (khilafa).

They rushed forward to pledge allegiance to him as successor. That was on Friday on the eleventh of the month of Ramadan in the year 40 A.H. (660). Then he assigned (the posts of) the tax collectors and he gave instructions to the governors (of the provinces). He sent Abd Allah b. al-Abbas to Basra. He took charge of all the matters.

When Mu'awiya b. Abi Sufyan learnt of the death of the Commander of the faithful, peace be on him, and the people's pledge of allegiance to his son, al-Hasan, peace be on him, he sent a man of secretly to Kufa and a man

from Banu al-Qayn to Basra. They were to write reports to him to undermine affairs for al-Hasan, peace be on him.

Al-Hasan, peace be on him, learned of that. He ordered the Himyari to be brought out from among (the tribe) of Lakhm in Kufa. He had him brought out and executed. (Al-Hasan) wrote to al-Basra, ordering the Qayni to be brought out from among the Banu Sulaym. He was brought out and executed. Then al-Hasan, peace be on him, wrote to Muawiya:

You sent men to use deception and to carry out assassinations and you sent out spies as if you want to meet (in battle). That is something which will soon happen so wait for it, if God wills. I have learnt that you have become haughty in a way that no wise man would become haughty. In that you are just as al-Awwal described:

Say to him who desires the contrary of the one who has died: Prepare for another like him, as if (from the same) root.

I and the one among us who has died are like the one who goes in the evening so that (the other) may come in the morning.

Muawiya replied to him with his letter, which there is no need to mention. There followed between him and al-Hasan, peace be on him, correspondences messages and disputes regarding the right of al-Hasan, peace be on him, to authority and the unlawful seizure of power of those who came before his father, peace be on him, and of Mu'awiya's attempt to strip the nephew of the Apostle of God, may God bless him and his family, from his authority and of their (the House's) right to it apart from them. (All these) matters would take too long to describe.

Muawiya set off towards Iraq. When he reached the bridge of Manbij, al-Hasan, peace be on him, reacted. He sent Hujr b. Adi to order the leaders of Amman to set out and to call the people together for war.

They were slow to (answer) him and then they came forward. (Al-Hasan) had a mixed band of men: some of them belonged to his Sh'ia and to his father's: some of them were members of the Muhakimma (i.e. Kharijites) who were influenced by (the desire of) fighting Muawiya with every means (possible); some of them were men who loved discords and were anxious for booty; some of them were doubters; others were tribal supporters who followed the leaders of their tribes without reference to religion.

He set off until he came to Hammam Umar, then he went on to Dayr Kab. He stopped at Sabat, just before the bridge and spent the night there. In the morning, he, peace be on him, wanted to test his followers and make their situation clear with regard to obedience to him, so that in that way he might be able to distinguish his friends from his enemies and be in a clear mind (about his position) to meet Mu'awiya and the Syrians. He ordered the call to be made:

The prayer is a general one (which all should attend) (al-salat jamia).

They gathered and he went up on the pulpit and addressed them. He said:

Praise belongs to God whenever a man praises Him. I testify that there is no god but God whenever a man testifies to Him. I testify that Muhammad is His servant and His apostle whom He sent with the truth and whom He entrusted with revelation, may God bless him and his family. By God, I hope that I shall always be with God's praise and kindness.

I am the sincerest of God's creatures in giving advice to them. I have not become one who bears malice to any Muslims nor one who wishes evil or misfortune for him. Indeed what you dislike about unity (jama'a) is better for you than what you like about division. I see what is better for you better than you see for yourselves. Therefore do not oppose my commands and do not reject my judgement. May God forgive both me and you and may He guide me and you to that in which there is love and satisfaction.

[He reported:]

The people began to look at one another and asked each other, "What do you think he intends by what he has just said?"

"We think that he intends to make peace with Muawiya and hand over the authority to him" they answered.

"By Gods the man has become an unbeliever they declared and they rushed towards his tent. They plundered him to the extent that they even took his prayer mat from under him. Then Abd al- Rahman b. Abd Allah b. Ja'al al-Azdi set on him and stripped his silk cloak from his shoulder. He remained sitting, still girt with his sword but without his cloak. He called for his horse and mounted it. Groups of his close associates and his Shia surrounded him and kept those who wanted (to attack) him away from him. He said:

Summon (the tribes of) Rabia and Hamdan to me.

They were summoned to him and they surrounded him and defended him, peace be on him, from the people. A mixed group of others went with him (as well). When he was passing through the narrow pass of Sabat, a man of Banu Asad called al-Jarrah b. Sinan caught hold of the reins of his mule. He had an axe in his hand. He cried:

God is greater (Allahu akbar)! You have become a polytheist, Hasan, just like your father became a polytheist before.

Then he stabbed him in the thigh. It penetrated right through to the bone. He seized (al-Hasan) by the neck and they both fell to the ground. A man from al-Hasan's Shi'a called Abd Allah b. Khatal al- Tai; pulled the axe away from his hand and struck him with it in the stomach. Another man called Zubyan b. Umara attacked him, struck him upon the nose and killed him. Another man who had been with (al-Jarrah) was caught and killed.

Al-Hasan, peace be on him, was carried on a stretcher to al- Mada'in where he was lodged with Sa'd b. Masud al-Thaqafi. The latter was the governor of (Ali), the commander of the faithful, peace be on him, there and al-Hasan had confirmed him in that position.

Al-Hasan, peace be on him, was distracted by his own (discomfort) and with treating his wound. (In the meantime) a group of the tribal leaders wrote secretly to Mu'awiya offering to accept his authority (lit. to listen and obey). They urged him to come to them and they guaranteed to hand over al-Hasan, peace be on him, when they got to his camp, or to kill him treacherously.

Al-Hasan, peace be on him, learnt of that when a letter came to him from Qays b. Sa'd, may God be pleased with him. He had sent Qays with Ubayd Allah b. Abbas (to go on ahead) when he had set out from Kufa to meet



Muawiya and to drive him out of Iraq, and make himself a commander of a unified people (jama'a). He had said to Ubayd Allah:

If you are struck down, then the commander will be Qays b. Sad.

Qays b. Sad's letter arrived informing him that they had stopped Muawiya at a village called al-Habubiyya opposite Maskan. Then Muawiya had sent to Ubayd Allah b. Abbas, urging him to come to him and offering him a million dirhams, half of which he would give him immediately, and the other half on his entry into Kufa. Ubayd Allah had slipped away in the night with his close associates to (join) Muawiya's camp. In the morning the people found their leader missing. Qays b. Sa'd, may God be pleased with him, said the prayer with them and took charge of their affairs.

Al-Hasan's awareness of the people's desertion of him increased, (as did his awareness) of the corrupt intention of the Muhakkima (the Kharijites) against him, which they made obvious by cursing him, accusing him of disbelief, and declaring that it was lawful to shed his blood and plunder his property. There remained no one to protect him from his unfortunate predicament except the close associates from his father's Shia and his own Shia, and they were a group which could not resist the Syrian soldiers.

Muawiya wrote to him about a truce and peace treaty. He also sent him the letters of his followers in which they had guaranteed to kill him treacherously or to hand him over. He offered him as many conditions as he wanted, to answer his (call) for peace and he gave his (sworn) covenant by whose fulfilment everybody's interests would be served.

Al-Hasan, peace be on him, did not trust him. He was aware of his deception and his attempts at assassination. However he could find no escape from assenting to his demands to abandon the war and bring about a truce because of the weakness of his followers' understanding of his right, their corrupt attitude towards him and their opposition to him.

(In addition, he was aware) of the view of many of them in declaring it lawful to shed his blood and to hand him over to his rival. (He also knew) of his cousin's desertion (of him) and his joining his enemy, as well as the inclination of the people towards the immediate present and their reluctance (to show concern) for the future.

Therefore he, peace be on him, bound himself (in a treaty) with Muawiya as a result of the confirmation of the proof (of his situation) and with the excuses before God, the Most High, and all the Muslims, of what had taken place among them. He stipulated:

That the cursing of the Commander of the faithful, peace be on him, should be abandoned and the practice of using the personal prayer (qunut) in the formal prayer (salat) (as prayer) against him should be set aside;

That his Shia, may God be pleased with them, should be given security and that none of them should be exposed to any evil; That each of them who had certain rights should attain those rights.

Muawiya accepted all that and made a treaty with him to observe that. He swore to him that he would fulfil it. When the truce had been concluded, Muawiya went on until he reached al-Nukhayla. That was on a Friday; he prayed the mid-morning prayer (duha al nahar) with the people, and he addressed them. In his address, he Said By God, I have not fought against



you to make you pray, nor to fast, nor to make the pilgrimage, nor to pay zakat. Indeed you do that (already). I fought so that I might have power over you and God has given that to me when you were reluctant to (obey) Him. Indeed I have been requested by al-Hasan, peace be on him, (to give him) things and I have given things to him. All of them are now under my foot. And from now on I will not fulfil anything.

Then he went on until he entered Kufa. He resided there for several days. When the pledge of allegiance by its inhabitants had to be carried out, he went up on the pulpit and addressed the people. He mentioned the commander of the faithful, peace be on him, and that he had taken from him and from al-Hasan, peace be on him, what he had taken.

Al-Hasan and al-Husayn, peace be on them, were present. Al-Husayn, peace be on him, rose to reply but al-Hasan, peace be on him, took him by the hand and made him sit down. Then he, himself, (al-Hasan) arose and spoke:

O you who mention Ali, I am al-Hasan and Ali was my father. You are Muawiya and your father was Sakhr (Abu Sufyan). My mother was Fatima and your mother was Hind. My grand father was the Apostle of God and your grandfather was Harb. My grandmother was Khadija and your grandmother was Futayla. May God curse him who tries to reduce our reputation and to diminish our nobility, who does evil against our antiquity and yet who has been ahead of us in unbelief and hypocrisy.

Groups of the people in the mosque shouted out: "Amen, Amen"

When the peace between al-Hasan, peace be on him, and Muawiya was concluded in the way we have mentioned, al-Hasan, peace be on him, left for Medina. He resided there, restraining his anger, staying close to his house, and awaiting the command of his Lord, the Mighty and High, until Muawiya had completed ten years of his administration. (Then) the latter decided to have the pledge of allegiance given to his son, Yazid, (as his successor).

He communicated secretly with Ju'da, daughter of al-Ash'ath b. Qays - she was the wife of al-Hasan, peace be on him - to urge her to poison him. He gave an undertaking to her that he would marry her to his son, Yazid, and he sent her a hundred thousand dirhams. Juda gave him the poison to drink but he lingered on sick for forty days.

He passed along his (final) road in the month of Safar in the year 50 A. H. (670). At that time, he was forty-eight years of age. His succession (to the Imamate) had been for ten years. His brother and testamentary trustee (wasp), al-Husayn, peace be on him, undertook the washing and shrouding of his body, and buried him with his grand mother, Fatima, daughter of Asad b. Hashim b. Abd Manaf, may God be pleased with her, in (the cemetery) of al Baqi.

Reports of the Cause of the Death of al-Hasan, Peace be on him, and of Mu'awiya Poisoning him, the Story of his Burial and the Actions and Statements Concerning that.

[Isa b. Mihran reported: Ubayd Allah b. al-Sabb'ah told us: Jarir told us on the authority of Mughira, who said:]

Muawiya sent to Juda daughter of al-Ashath b. Qays:

I will arrange for you to marry my son, Yazid, on condition that you poison al-Hasan.

He also, sent her a hundred thousand dirhams.

She did that: she poisoned al-Hasan, peace be on him. (Mu'awiya) gave her the money but did not marry her to Yazid. Instead he gave her a man from the family of Talha as a substitute. The latter gave her children. Whenever any argument occurred between them and the clans of Quraysh, they would revile them saying:

Sons of a woman who poisons her husbands.

[Isa b. Mihran reported: 'Uthman b. Umar told me Ibn Awn told us on the authority of 'Umar b. Ishaq, who said.]

I was with al-Hasan and al-Husayn, peace be on them, in the house. Al-Hasan, peace be on him, came in from outside and then went out again. He said:

I have been given poison to drink several times but I have never been given poison like this. A bit of my liver has come out of my mouth and I began to turn it over with a stick I had.

Who gave you the poison to drink, al-Husayn, peace be on him, asked him, and what do you want for him? Do you want him killed? If he may remain as he is, then God will be more terrible in His vengeance than you. If he may not remain as he is, then I should like to be free of any blame.

[ Abd Allah b. Ibrahim reported on the authority of Ziyad al- Makhariqi, who said:] When death was close to al-Hasan, peace be on him, he summoned al-Husayn, peace be on him, and said.

My brother, I am leaving you and joining my Lord. I have been given poison to drink and have spewed my liver into a basin. I am aware of the person who poisoned me and from where I have been made a subject to this deceitful action. I will oppose him before God, the Mighty and High. Therefore by the right I have with regard to you, say nothing about that and wait for what God, the Mighty and High, will decide concerning me. When I have died, shut my eyes, wash me and shroud me.

Then carry me on my bier to the grave of my grandfather, the Apostle of God, may God bless him and his family, so that I may renew my covenant with him. After that take me to the grave of my grandmother, Fatima daughter of Asad, may God be pleased with her, and bury me ther. My brother, the people will think that you intend to bury me with the Apostle of God, may God bless him and his family.

For that reason, they will gather to prevent you from doing it. I swear by God that you should not shed even your blood into the cupping-glass in (carrying out) my command.

Then he made his testamentary bequests to his family and his children. (He gave him) his heirlooms and the things which the Commander of the faithful, peace be on him, had bequeathed to him when he had made him his successor, had declared him worthy to occupy his position, and had indicated to his Shia that he was his successor, and set him up as their sign-post after himself.

When he passed on his (final) journey, al-Husayn, peace be on him, washed and shrouded his (body). Then he carried him on his bier. Marwan

and those of the Banu Umayya who were with him had no doubt that they would try to bury him beside the Apostle of God, may God bless him and his family.

They gathered together and armed themselves. When al-Husayn, peace be on him, approached the tomb of the Apostle of God, may God bless him and his family, with (the body of al-Hasan) so that he might renew his covenant with him, they came towards them with their group. 'A'isha had joined them on a mule and she was saying:

What is there between you and me that you should allow someone I don't want to, to enter my house?

Marwan began to recite:

O Lord, battle is better than ease.

(Then he went on:)

Should Uthman be buried in the outskirts of Medina and al-Hasan be buried alongside the Prophet, may God bless him and his family? That will never be while I carry a sword. Discord was about to occur between the Banu Umayya and the Banu Hashim. Ibn 'Abbas hurried to Marwan and said to him;

Go back to where you came from, Marwan. Indeed we do not intend to bury our companion with the Apostle of God, may God bless him and his family. But we want him to be able to renew his covenant with him by visiting him. Then we will take him back to his grandmother, Fatima, and bury him alongside her according to his last instructions concerning that.

If he had enjoined that he should be buried alongside the Prophet, may God bless him and his family, you know that you would be the least able to deter us from that. However, he, peace be on him, was much too aware of God and His Apostle and the sacredness of his tomb to bring bloodshed to it as others have done (who) have entered it without his permission. Then he went to A'isha and said to her:

What mischief you bring about, one day on a mule and one day on a camel! Do you want to extinguish the light of God and fight the friends (awliya') of God? Go Back ! You have been given assurance against what you fear and have learned what you wanted (to know). By God, victory will come to this House, even if it is after some time.

Al-Husayn, peace be on him, said:

By God, if there had been no injunction to me from al-Hasan, peace be on him, to prevent bloodshed and that I should not even pour blood into a cupping-glass in (carrying out) his command, you would have known how the swords of God would have taken their toll from you, you have broken the agreement which was made between you and us, you have ignored the conditions which we made with him for ourselves.

Then they went on with (the body of) al-Hasan, peace be on him, and they buried him in (the cemetery of) al-Baqi' beside his grandmother, Fatima daughter of Asad b. Hashim b. 'Abd Manaf, may God be pleased with her.

## **Imam Muhammad Baqir (as)**

Imam Muhammad al-Baqir (a.s) was born in the 58th year of the Hijra, on the third day of the month of safar, in the city of Medina. His honoured father is Imam Sajjad and his revered mother, Fatema, daughter of Imam Hassan (a.s). Imam Sajjad (a.s), according to the command of Allah and the decree of the prophet, appointed his son, Imam Muhammad al-Baqir, to Imamate and leadership of the people, and introduced him as such.

Imam Muhammad al-Baqir (a.s), like the other Imams, in knowledge and science had no equal. Great learned men benefited from his knowledge and science and used to ask him to solve their problems.

Imam Muhammad al-Baqir (a.s) instructed people in percepts of religion, taught them the ethics of life, and used to strive very hard to educate, culture and guide the people. During the course of his life, he taught the people thousands of theological and religious principles, as well as scientific subjects, and his teachings have been handled down to us. His wisdom and learning was so much that he was called Baqir ul-ulum, which means “the opener of sciences”.

Imam Muhammad al-Baqir (a.s), lived in this world for a period of 57 years, and in the 114th year of the Hijra, on the seventh day of the month of Zul-Hijjah, in Medina he left this world. His body was buried in Baqi cemetery alongside the graves of Imam Hassan and Imam Sajjad (a.s) in Medina.

### **Imam Ali al-Hadi (as)**

Our tenth Imam is al-Imam Ali al-Hadi (a.s), who is also called al-Imam Ali-al-Naqi. He was born to al-Imam Muhammad al-Jawad (a.s) on 15th Dhul al Hijjah, in one of the villages around Medina. According to the Divine decree and the command of the Prophet (s.a.w), al-Imam Muhammad al-Jawad designated Ali al-Hadi (a.s) as his successor, the Imam and leader of the people after himself.

Like his father, al-Imam Ali al-Hadi (a.s) attained the position of Imamate at a very tender age, and in this position he guided and led the people.

From his early childhood al-Imam al-Hadi (a.s) was a perfect model of Islam. He was free of all faults and defects, and was adorned with all good qualities and virtues. It was for this reason that the people called him al-“Naqi” which means pure and holy, and al- “Hadi” which means guide.

With great determination and effort al-Imam al-Hadi (a.s) worked hard to guide the people, and he taught them the correct manner of living. The people were extremely fond of him, and they benefited greatly from his guidance, his knowledge and his awareness. Through him they found the right path in life.

Al-Mutawakkil, the bloodthirsty Abbasid tyrant, was envious towards al-Imam al-Hadi (a.s) and fearful of the Imam's powerful influence. For this reason he summoned the Imam from al-Madinah to Samarra, in present day Iraq, and placed him under surveillance in an army camp.

Al-Imam al-Hadi (a.s) lived in this world for forty years. He was always opposed to the oppression of the ruling Abbasids, and used to condemn their tyranny and oppression. The result was that on 3rd Rajab, 254 A.H, he was martyred in Samarra through poison. His sacred body was buried in Samarra. May eternal peace be upon him.

## **Hazrat Muslim ibne Akeel (as)**

Imaam Hussain's caravan left Madina on 28th Rajab, 60 A.H. and reached Mecca on the fourth of Shabaan. Imaam had not yet made up his mind on where to go. For the time being he decided to stay in Mecca at least until the month of Dhul-Hajj and perform the pilgrimage.

The people of Kufa in Iraq heard of what had happened in Madina. Kufa was an important Shiah centre. The Shiahs there had long suffered under Muawiya. They feared even greater sufferings under Yezid. They felt that slowly Islam would be totally destroyed by the greed for power and glory of these two men.

They were anxious to preserve the teachings of the Holy Prophet. They needed an Imaam who would teach the tafseer of the Holy quraan and relate to them the true sayings, ahaadees, of the Holy Prophet. They held a meeting in the house of Sulayman bin Surad and decided to write a letter to Imaam Hussain inviting him. In this letter they wrote: "We invite you to come to Kufa as we have no Imaam to guide us. Through you Allah will unite us on the path of truth."

A messenger took the letter to Mecca and gave it to Imaam Hussain. A few days later the people of Kufa sent an emissary, a special messenger, to Imaam to persuade him to go to Kufa. His name was Qais ibne Musheer as-Saydawi.

There followed hundreds of other letters and many special emissaries from the people of Kufa to Imaam Hussain. The Governor in Kufa was a man called Nu'amaan bin Basheer. Although he was a follower of Muawiya and Yezid, he was not by nature a cruel man. The people of Kufa believed that Imaam would be safe in Kufa.

When Imaam Hussain received so many petitions and messages from Kufa he decided to send Hazrat Muslim as his emissary to Kufa to study the situation there and report to Imaam. Imaam would go only if there would be no danger to the people of Kufa or to Imaam or any of his companions or family.

He wrote a letter to the people of Kufa and gave it to Hazrat Muslim. In this letter Imaam said, "I am sending my cousin and one of the most trusted ones from my family, Muslim ibne Aqeel, to report to me about your affairs. If his report agrees with what you have written I will soon be with you. You must be clear of the fact that the Imaam is only one who follows the book of Allah, and serves Allah in all matters and affairs with justice, honesty and truth."

Who was Muslim ibne Aqeel? He was the son of Aqeel ibne Abu Taalib. He was a famous warrior. He married Ruqayya binti Ali, Imaam's sister through another mother. We know of his four children. Abdullah aged about 15 years, Muhammad who was about ten years old, Ibraheem who was eight and young Ruqayya who was just five or six. All these children had travelled with their parents and were in Mecca.

As Hazrat Muslim was preparing for the journey, Imaam Hussain went to him and said: "Muslim, the whole world knows that you are one of the bravest warriors. It is just possible that seeing you in Kufa some people may think that our intention is to fight Yezid. Take your two sons Muhammad

and Ibraheem with you. When they see you with such young children, they will know that our intentions are peaceful.

Hazrat Muslim and his two sons said good-bye to all and left Mecca. Their journey through the desert in the heat of summer was very difficult.

They arrived in Kufa towards the end of Dhul Qaad. They were received extremely well by the people of Kufa. Very soon more than eighteen thousand people appeared before Hazrat Muslim and pledged their allegiance to Imaam Hussain as their Imaam.

Hazrat Muslim reported to Imaam Hussain that most of the people in Kufa were ready to receive him as their Imaam and advised that Imaam should proceed to Kufa. Amongst the people of Kufa there were many spies employed by Yezid to report to him direct. When Yezid heard from them of the invitations to Imaam Hussain and the arrival in Kufa of Hazrat Muslim he was filled with fury.

He sent a message to his Governor in Basrah, Ubaydullah ibne Ziyad, to go to Kufa and take over the position of Nu'amaan ibne Basheer. Ibne Ziyad was also told to arrest Muslim and kill him and do all that was necessary to suppress the Shiahs in Kufa.

Ibne Ziyad was a cruel and unjust man. He arrived in Kufa on the evening of 2nd Dhul Hajj. On the following day he went to the mosque and addressed the people of Kufa. He first announced his appointment as Yezid's governor. He then threatened any one who was engaged in any activity against the government with immediate death, and ordered them to surrender Hazrat Muslim to him.

Ibne Ziyad sealed Kufa in such a way that no one could go in or out of the city without the governor's permission.

At this time Hazrat Muslim was staying with Al Mukhtar. At the invitation of Hani bin Urwah, another leading member of the Shiah community, he moved to Hani's house. This was done secretly and except for a few people no one knew where Hazrat Muslim was. Through a spy who pretended to be a Shiah, Ibne Ziyad found out where Hazrat Muslim was. Hani was arrested and thrown into prison. Not wishing to endanger the lives of his friends, Hazrat Muslim and his two sons left Hani's house.

He left the children with Qadhi Shurayb, a judge, and went into the desert to try and get back to Imaam Hussain to warn him not to go to Kufa. This was the seventh of Dhul Hajj. That whole day and the following day Hazrat Muslim tried to get out of the city. He found all the exits sealed and guarded by Ibne Ziyad Soldiers.

On the eighth, late in the evening, tired, hungry and exhausted, Hazrat Muslim knocked at the door of a house on the outskirts of the city. A lady opened the door. Hazrat Muslim requested for a little water to quench his thirst. The lady gave him water. When she learnt who he was, she invited him in and offered him shelter for the night. This lady was called Tau'aa. She gave Hazrat Muslim some food and water and took him to a room where he might spend the night.

Late that night Tau'aa's son came home. When he learnt that the man Ibne Ziyad was looking for was in his mother's house, he felt that he would be rewarded by the governor if he got Hazrat Muslim arrested. Unknown to

his mother he slipped out in the darkness of the night and gave the information to a captain in ibne Ziyad army. Early the next morning, five hundred soldiers surrounded the house of Tau'aa and demanded Hazrat Muslim's surrender. Hazrat Muslim came out holding his sword. Three times he drove the enemy away. Twice Ibne Ziyad had to send in reinforcements.

While Hazrat Muslim was fighting, some soldiers went up the rooftops and began throwing stones and lighted torches at him. Others dug a trench in the path of Hazrat Muslim and covered it with grass. Although badly wounded and totally exhausted, Hazrat Muslim kept on fighting. Then he fell into the trench. More than fifty soldiers pounced upon him and chained him. He was dragged to the court of Ibne Ziyad.

Ibne Ziyad told Hazrat Muslim that he would be killed and asked him if he had any last wishes. Hazrat Muslim said: "I owe a debt which should be discharged by selling off my sword and armour. Secondly I want my body to be given a proper burial. Thirdly I want a message sent to Imaam Hussain advising him not to come to Kufa." Ibne Ziyad agreed to the first request but refused to do anything about the second and third requests. He then ordered Hazrat Muslim to be taken to the roof of the palace to be executed and his body thrown to the ground.

Hazrat Muslim was calm and composed as he was dragged up the steps. He was reciting "Allahu Akber" until the last moment. Then there was an absolute silence followed by a thud as Hazrat Muslim's body fell to the ground.

This was on 9th Dhul Hajj. Immediately after Hazrat Muslim was killed Hani bin Urwah was dragged to the roof top and executed.



## **Hazrat Muhammad and Ibrahim (as)**

Hazrat Muslim had taken with him his two sons Muhammad and Ibraheem. After Hazrat Muslim was killed, Muhammad and Ibraheem were also arrested and put into a dungeon. It is said that Muhammad was just eight years old and Ibraheem was ten years old.

On the 20th of Dhul-Hajj in 60 Hijrah, when the jailer came to give the children their evening meal, he saw them saying their prayers. The jailer waited. When the boys had finished their prayers, he asked them who they were. When the jailer learnt that they were the sons of Muslim Ibne Aqeel and the grandsons of Hazrat Ali, he let them escape. The children came out of the prison.

It was a dark night. Their first thought was to go to Imaam Hussain and warn him not to go to Kufa. Everywhere they went, they found the roads blocked by Ibne Ziyad soldiers. It was impossible to get out of Kufa. Now it was almost day-break. Where could these two young boys go?

They found themselves by the side of the river Euphrates. They drank some water from the river and then went up a tree to hide for the day. Just then a woman came to the river to get water. She saw the two young boys and asked them who they were. Ibraheem said, "We are two orphans, could you please leave us alone and not tell any one that you have seen us?" The woman asked them to accompany her to her mistress who would help them.

The woman's mistress was a kind lady. After talking to the boys for a while she realized who they were. She gave them food and said to them, "You can spend the day here and I will try to help you. Unfortunately my husband Harith is working for Ibne Ziyad. He is out at the moment. You can rest in the spare room but make no noise otherwise when he comes back, he will find out you are here".

The children said their prayers and went to sleep. In the evening Muhammad woke up and started crying. Ibraheem asked him why he was crying. Muhammad said "I saw our father in a dream. He was calling out for us". Ibraheem said, "Brother, be patient. I also saw our father in a dream beckoning us to him". They both started weeping.

Harith, who had come back heard the children crying. He opened the door and asked the children who they were. On learning they were the sons of Muslim Ibne Aqeel, he tied both the boys to a pillar. Harith's wife tried to stop him, but he beat her up. Harith wanted to collect the reward which Ibne Ziyad had offered to anyone capturing the children.

The children spent the whole night tied to the pillar. In the morning Harith dragged them to the river-bank. He took out his sword. Ibraheem asked him, "Harith, are you going to kill us?". Harith said "Yes!". Ibraheem said, "In that case give us time to finish our morning prayers". The two boys said their prayers.

They raised their hands and cried out "Inna Lillaah wa Inna Ilay-hi Rajeeoon! O Allah we are coming to you. Give our mother courage when she hears of our death and judge between us and our killers!!" The sword came down! There were splashes in the water. Two young bodies were seen floating away in the waters of the river Furaat.

## **Imam Ali (as) - Our First Imam**

Born inside the Holy Kaaba in Mecca on Friday the 13th Rajab, 30 Amulfeel, 11th October 599 A.D. His father was Hazrat Abu Talib, his mother was Bibi Fatema Binte Asad, his wife was Bibi Fatema Binte Muhammad and he was the father of Imam Hassan (AS), Imam Hussein (AS), Bibi Zaynab (AS) and Bibi Kulthum (AS).

At the age of twelve, Imam Ali (AS) was the only one who stood up and declared his allegiance and full support for the Prophet Muhammad's (SAW) mission. In return, the Prophet blessed Imam Ali (AS) and said, From now on you are my helper, my Wazeer and the Khaliph after me on Earth. History bears witness that all his life Imam Ali (AS) fulfilled this pledge and supported the Prophet of Islam in his mission.

On the famous night of the migration of the Prophet (SAW) from Mecca to Medina, when 40 swordsmen were preparing to murder the Holy Prophet (SAW), Imam Ali (AS) occupied the Prophet's bed while the Prophet, on instructions from Allah (SWT), escaped their evil intentions in the darkness of the night.

In Medina Imam was always with the Prophet and his presence was felt at every battle that was fought to defend Islam: Badr, Ohad, Khandaq, Khayber, Honain were all fought and won under the command of Imam Ali (AS).

He regarded it his duty as the Holy Imam to give advice on religion, to whoever asked him. The famous historial Yaqubi puts Imam Ali's name on the top of the list of jurists at the time of the first three Caliph's. After the death of the third Caliph, Hazrat Uthman (RA) in 36 A.H, people of Medina bespeached him to accept the mantle of Caliphat, which he reluctantly accepted saying that :

Had they not sworn unconditional allegiance to me, had they not sworn their gratefulness in my accepting their rulership and had Allah (SWT) the Almighty not taken a promise from the guides of religion to put a check on the luxurious and vicious lives of the oppressors and tyrants, as well as to reduce poverty and starvation of the oppressed, I would even now have left the rulership of the State and would have allowed it to sink into anarchy and chaos as i did in the early days. The pomp and glory of a vicious life is to me worth less than the sneeze of a goat.

## **Bibi Khadija (as)**

Bibi Khadija's father was a merchant like most of the tribe of Quraysh in Makka. He sent caravans to other cities to trade in the summer and winter. Her mother and father both died within 10 years of each other. Their wealth was divided amongst the children but it was Bibi Khadija who took over the family business and expanded it. With the profit she made she helped the poor, widows, orphans, sick and the disabled people of Makka.

She had a cousin called Waraqa bin Naufal who was very learned man and who was not an idol worshipper. Both Waraqa and Bibi Khadija believed in one Allah.

Because of her excellent Akhlaq the Arabs (who at that time used to look down upon women) called her Tahira - the pure one. She was also known as the 'princess of Makka' because of her wealth. A lot of Arab nobles and princess wanted to marry her but she refused all of them.

In 595 AD, Bibi Khadija was looking for someone to be in charge of her caravan to Syria. Abu Talib suggested the Prophet to her. She had heard of his trustworthiness and agreed to employ him although he did not have much trading experience. To help him she sent her slave Maysara. The trading caravan was a great success and when Bibi Khadija heard of the Prophet's skills and excellent conduct, she became his admirer.

Soon it was arranged for Bibi Khadija to be married to the Prophet (S.A.W). Abu Talib read the Nikah on behalf of the Prophet whilst Waqara read it for Bibi Khadija. Abu Talib paid the mehr for his nephew and fed the people of Makka for 3 days in celebration. Bibi Khadija too fed the people. The marriage was a very happy one and their first child was a son called Qasim. The second was Abdullah. Both died in infancy. Their third and last child was Bibi Fatema Zahra (A.S).

When the Prophet used to go to meditate in the cave of Hira on Jabel An Noor, it was Bibi Khadija herself who would climb up there to give him his food and necessaries. Bibi Khadija was the first person to accept Islam as taught by the Prophet (S.A.W).

In 616 AD, the Quraysh isolated the Bani Hashim (the family of the Prophet) and they took refuge in a ravine called Shib e' Abu Talib. Bibi Khadija was there too and it was her wealth (which she donated for Islam) that sustained the Muslims at that time. The siege lasted for 3 years during which time they experienced hunger, thirst, and the cold and heat of the desert.

In 619 AD, Bibi Khadija died. When she died nothing was left of her wealth. Abu Talib died in this year too. The Prophet called the year Aamul Huzn (the year of grief).

## **Imam Hassan Askari - A Brief Look at his Life**

**Name:** Hassan.

**Title:** Al-Askery.

**Kuniyya:** Abu Muhammad.

**Birth:** 10th Rabi-ul Aakher 232 a.h. in Madina.

**Mother:** Bibi Sulail (or Hudaitha).

**Father:** Imam Ali un Naqi (a.s.)

**Death:** 8th Rabi-ul Awwal 260 a.h. in Saamarra

**Buried:** In Saamarra.

## **Birth & Childhood**

When he was born his father said that it was an order from the prophet s.a.w. that he should be named Hasan. It was so well known that the last Imam's father would be called Hasan that people had previously looked for the 12th Imam amongst the sons of Imam Hasan Al-Mujtaba (a.s.)

His mother was Sulail (or Hudaitha) who was a slave of the 10th Imam whom he had freed and subsequently married. The 10th Imam said of her that she was one who was free from all vice and pollution and that she was one of the righteous ones. After the 11th Imam's martyrdom he left all the "orders" of Imamate with her (his mother).

Once when Imam Hasan Al-Askery (A.S.) was a young child he fell into a well near their house. His father Imam Ali An-Naqi (A.S.) was praying and didn't even notice the commotion around him of the ladies crying. When he finished praying and asked what had happened, he was told. He went towards the well. The water rose and all saw the 11th Imam sitting peacefully on the water and playing.

Bahloul once saw the young Imam crying in the street where all the other children were busy playing with their toys. He asked whether Imam was crying because he had no toys to play with. Imam replied: "We have not been created to play!"

Bahloul asked where he had learnt his from and the Imam said :

"Have you not read the Qur'an where it says - "Do you think we have created you in vain and that you will not be returned to us". When Bahloul heard this he asked Imam for some advice. Imam talked about death, barzakh and qiyama and cried so much, he fainted. When he came to, Bahloul asked him why he was so fearful as he was not even baligh yet. Imam said:

"I have watched my mother light a fire; she uses the little twigs to get the big pieces of wood to burn; I fear that on qiyama Allah too will use little ones to light the big ones.

### **Title: Al-Askery**

The 10th and 11th Imamayn were both called Al-Askery as they lived in an area of Samarra called Askery.

Another reason that the 11th Imam was called Askery is said to be that once Mutawakkil wanted to show the Imam the strength of his army of 90,000 men and so he asked his men to fill their sacks with sand and pile all the sacks up. He then showed Imam this mountain of sacks. Imam asked Mutawakkil, to look through his (Imam's) two fingers, where he saw an army of armed Angels. Imam told him that they were at his disposal but he would not use them. (An army is called Askery).

## **Life & Works**

Ahmed Bin Ishaq relates that when he heard of the death of the 10th Imam he went to Samarra and asked for the whereabouts of the 11th Imam. He was told that Imam had been imprisoned by Mo'taz Billah. After bribing the guards he was able to visit Imam one night. He described the prison as a tunnel under the Khalifa's home where there was no space to stretch ones legs nor room to be able to stand. Ahmed says he cried when he saw Imams condition. Food was only one glass of water and a piece of dry bread a day.

He was imprisoned because all the rulers knew of the justice that was promised to come with the coming of the 12th Imam and they wished to prevent anyone being born of the 11th Imam. Whilst in prison he told his companions to accumulate all the masails of Fiqh and he completed the masails on the chapters that were found missing.

He introduced the institution of "Taqleed" advising people to follow those who were learned, "Muttaqi", and just, as he was in prison and it was extremely difficult for people to meet him. Khums was collected through his representative and masails too asked to him, Abu-Ja'fer Uthman bin Saeed, who was later to become the representative of the 12th Imam.

There was once a severe drought in Samarra and a Christian priest came who whenever he raised his hands caused rain to fall from the heavens. The Muslims faith started wavering and the Khalifa Mo'taz Billah got worried for if they left Islam he would have none to rule over.

He went to the 11th Imam saying that Imam's grandfathers religion was in trouble. Imam asked him to call all the people outside Samarra with the Christian priest. He asked the Christian priest to pray for rain. When he raised his hands to pray it started to rain. Imam asked for whatever was in this hands to be taken away and then asked him to pray for rain again.

There was no rain this time. Imam showed that what the priest had in this hand was the bone of a Prophet which whenever placed under the open sky caused it to rain. Imam then prayed for rain and it rained. Mo'taz could not re imprison Imam for some time for when the people saw the miracle they all wanted to visit Imam and asked where they might find him. Imam pointed to the Khalifa and asked them to ask him. Mo'taz told them that Imam was staying at the house where the 10th Imam used to reside.

Bibi Nargis was there and it was in that year that the 12th Imam was born. Imam was allowed out of prison for 13 months after which he was rearrested.

### **Martyrdom**

In the six years of his Imamate several attempts were made on his life. On the 1st of Rabi-ul Awwal 260 a.h. Mo'tamad arranged for Imam to be poisoned in prison and then sent him home. Imam was in great pain and difficulty for 8 days. On the 8th of Rabi-ul Awwal he asked his son, the 12th Imam, to bring him some water and then leave him. He died that day and was given ghusl & kafan by his son, the 12th Imam.

### **Burial**

The funeral prayers were led by the 12th Imam and it was then that a lot of Shia's saw him for the first time. A large number of people attended the funeral and he is buried in Samarra.



### **Additional Notes**

The 11th Imam was once asked of the signs of a mo'min (believer).He listed the following signs.

He is one prays 51 rakaats of salaa daily.

He prostates on Khake Shafaa.

He wears rings on his right hand.

He repeats the verses of Azhan & Ikama.

He recites "Bismillah" loudly in Salaa.

He prays his Fajr Salaa before the stars disappear and his Dhuhhr prayers before the sun starts to decline.

He recite Qunoot in Salaa.

He dyes his hair and beard.

He recites 5 takbirs in Salatul Mayyit.

## **Bibi Masuma Qum (as)**

**Name: Fatema**

**Title: Masuma**

**Daughter of: Imam Musa Kadhim & Bibi Najma (as)**

**Sister of: Imam Ali Raza (as)**

**Birthdate: Zilkaad 179AH in Medina**

After the shahadat of our 7th Imam, Imam Musa Kadhim (as), the 8th Imam, Imam Ali Raza (as) took care of his family and his sisters. Bibi Fatema loved her brother immensely (similar love as that of Bibi Zainab (as) and Imam Husayn (as)).

In 200 AH Mamoon Rashid called Imam Raza (as) to Khorasan from Medina, no family member was allowed to accompany him. Bibi Masuma missed her brother very much and left Medina for Iran.

When she reached Sawa, she learnt the news of shahadat of her brother. On learning this, she became very ill and asked to be taken to Qum. Within a few days after her brother's death, she died. She was buried in Qum on 8th Rabi-ul-Awwal 201AH. She was only 22 years of age.

People pay great respect and visit her grave and have their hajjat (wishes) fulfilled. She was the daughter of our 7th Imam, sister of our 8th Imam, aunt of 9th Our Imam - great respect to this lady surrounded by Imams.

## **Imam Jafeer as-Sadiq (as), A Brief Look into his Life**

This is an account of the Imam who was in charge (al-qai'im) after Abu Ja'far Muhammad b. Ali, peace be on them, (including) who his mother was, the date of his birth, evidence for his Imamate, his age, the period of his succession (to the Imamate), the time of his death, the place of his grave, the number of his children, and a brief outline of the reports about him.

Al-Sadiq Ja'far b. Muhammad b. Ali b. al-Husayn, peace be on them, was out of all his brothers (the one who was) the successor (khailfa) of his father, Muhammad b. Ali, peace be on them, his testamentary trustee (was'i), who was in charge of the Imamate (al-qa'im bi-al-imama) after him. He stood out among their group for his great merit (fadl); he was the most celebrated, the greatest in rank and the most illustrious of them in (the eyes) of both the non-Shia (al-amma) and the Shi'a (al-khassa).

The people transmitted on his authority the religious sciences which travellers carried with them (around many countries) and thus his fame was spread throughout the lands.

The learned scholars have transmitted on the authority of no other member of the House (ahl al-bayt) as much as they have transmitted on his authority. None of them met as many of the reporters of traditions (ahl al-athar wa-naqalat al-akhbar) as he did, nor did the latter transmit on their authority to the same extent as they transmitted on the authority of Ab-u Abd Allah (Ja'far b. Muhammad), peace be on him.

The specialists in tradition (ashab al-hadith) have gathered together the names of those who narrated on his authority, who were reliable despite differences in views and doctrines and they were four thousand men. The clear evidence for his Imamate, peace be on him, was such that it overcame (men's) hearts and silenced (the attempts of) an opponent to denigrate it with doubts.

He was born in Medina in the year 83 A.H. (702) and he, peace be on him, died in (the month of) Shawwal in the year 148 A.H. (765) at the age of sixty-five. He was buried in (the cemetery of) al-Baqi' alongside his father, his grandfather and his (great-great) uncle, al-Hasan, peace be on them.

His mother was Umm Farwa, the daughter of al-Qasim b. Muhammad b. Abi Bakr. His Imamate, peace be on him, lasted for thirty-four years. His father, Abu Jafar (Muhammad b. Ali), peace be on him, clearly gave him the trusteeship (of the Imamate) and gave him an explicit designation (nass jali) for the Imamate.

## **Bibi Zainab (as), A Brief Look at her Life**

**Name: Zainab**

**Title: Siddiqa-e-Sughra**

**Kunyat: Umm-ul-Massaib**

**Born at: Medina on 5th Jamadi ul Awwal**

**Fathers Name. Hazrat Ali-Al-Murtaza (AS)**

**Mother's Name: Janab e Fatema Zahra (AS)**

The following ziyarat (verbal salutation) for Bibi Zaynab (AS) is traditionally recited to obtain divine blessing while visiting her shrine (in this case, in Damascus, Syria). It can also be recited at any other time in remembrance of the example of courage and submission that she presented to the world, particularly on the acknowledged days of her birth, death, and during the month of Muharram.

Peace be upon you, Oh daughter of the Chief of prophets.

Peace be upon you, Oh daughter of the Master of the sanctuary and the banner.

Peace be upon you, Oh daughter of him who was made to ascend to (highest) heaven and reached the station of two bows' length (to Allah) or even closer.

Peace be upon you, Oh daughter of the Leader of the pious.

Peace be upon you, Oh daughter of the support of the sincere friends (of Allah)

Peace be upon you. Oh daughter of the Leader of the Deen.

Peace be upon you. Oh daughter of the Commander of the faithful.

Peace be upon you, Oh daughter of him who struck with the sword of two blades.

Peace be upon you, Oh daughter of him who prayed towards the two qiblahs [Jerusalem, then Mecca].

Peace be upon you, Oh daughter of Muhammad, the chosen.

Peace be upon you, Oh daughter of Ali, the content (with the decree of Allah).

Peace be upon you, Oh daughter of Fatima, the radiant.

Peace be upon you, Oh daughter of Khadija, the elder.

Peace be upon you. Oh righteous one, pleasing (to Allah).

Peace be upon you, Oh learned, rightly guided one.

Peace be upon you, Oh generous, noble one.

Peace be upon you, Oh pious, pure one.

Peace be upon you, Oh you who were thoroughly tested by sufferance like Husayn, the oppressed.

Peace be upon you, Oh you who were kept far from your home.

Peace be upon you, Oh you who were held captive in cities.

It was five years after the Muslims had accompanied the Prophet (PBUH&HF) and his family in the migration (Hijrah) to Medina, when the Holy Prophet's daughter, Hadrat Fatima (AS), gave birth to a little girl.'

When her father, Imam Ali (AS), saw his daughter for the first time Imam Husayn (AS), who was then almost three years old, was with him. The boy exclaimed in delight,

“O father, Allah has given me a sister.” At those words Imam Ali (AS) began to weep, and when Husayn (AS) asked why he was crying so, his father answered that he would soon come to know.

Fatima (AS) and Ali (AS) did not name their child until a few days after her birth, for they awaited the Prophet's return from a journey so that he could propose the name. When finally the baby girl was brought before him he held her in his lap and kissed her. The Angel Jibra'il came to him and conveyed the name that was to be hers, and then he began to weep. The Prophet (PBUH&HF) asked why Jibra'il wept and he answered,

“O Prophet of Allah. From early on in life this girl will remain entangled in tribulations and trials in this world. First she will weep over your separation (from this world); thereafter she will bemoan the loss of her mother, then her father, and then her brother Hasan. After all this she will be confronted with the trials of the land of Karbala and the tribulations of that lonely desert, as a result of which her hair will turn grey and her back will be bent.”

When the members of the family heard this prophecy they all broke down in tears. Imam Husayn (AS) now understood why earlier his father had also wept. Then the Prophet (PBUH&HF) named her Zaynab (AS).

When the news of Zaynab's birth reached Salman al-Farsi, he went to Ali (AS) to congratulate him. But instead of seeing him happy and rejoicing he saw Ali (AS) shed tears, and he too was apprised of the events of Karbala and the hardships that were to befall Zaynab (AS).

One day, when Zaynab (AS) was about five years old, she had a strange and terrible dream. A violent wind arose in the city and darkened the earth and the sky. The little girl was tossed hither and thither, and suddenly she found herself stuck in the branches- of a huge tree. But-the wind was so strong that it uprooted the tree.

Zaynab (AS) caught hold of a branch but that broke. In a panic she grabbed two twigs but these top gave way and she was left falling with no support. Then she woke up. When she told her grand father, the Prophet (PBUH&HF), about this dream he wept bitterly and said,

“O my daughter. that tree is me who is shortly going to leave this world. The branches are your father Ali and your mother Fatima Zahra, and the twigs are your brothers Hasan and Husayn. They will all depart this world before you do, and you will suffer their separation and loss.”

Zaynab (AS) shared with-her brothers and sister the extraordinary position of having such examples to look up to, emulate and learn from, as her grand father, the Prophet of Allah (PBUH&HF) her mother Fatima (AS), daughter of the Prophet, and he'r father Imam Ali (AS), cousin-brother of the Prophet. In the pure environment that enveloped her she absorbed the teachings of Islam that her grandfather imparted, and after him her father. Here too she learnt to master all household skills with great proficiency.

She had barely attained the tender age of seven when her beloved mother passed away. Her mother's death had closely followed her cherished grand father's passing away. Some time later Imam Ali (AS) married Umm ul-Banin, whose devotion and piety encouraged Zaynab (AS) in her learning.

Whilst still a young girl she was fully able to care for and be responsible for the running of her father's household. As much as she cared for the comforts and ease of her brothers and sisters, in her own wants she was frugal and unstintingly generous to the poor, homeless and parentless. After her marriage her husband is reported as having said,

“Zaynab is the best housewife.” From very early on she developed an unbreakable bond of attachment to her brother Imam Husayn (AS). At times when as a baby in her mother's arms she could not be pacified and made to stop crying, she would quieten down upon being held by her brother, and there she would sit quietly gazing at his face. Before she would pray she used to first cast a glance at the face of her beloved brother.

One day Fatima (AS) mentioned the intensity of her daughter's love for Imam Husayn (AS) to the Prophet (PBUH&HF). He breathed a deep sigh and said with moistened eyes,

“My dear child. This child of mine Zaynab would be confronted with a thousand and one calamities and face serious hardships in Karbala.”

Zaynab (AS) grew into a fine statured young woman. Of her physical appearance little is known. When the tragedy of Karbala befell her in her midfifties she was forced to go out uncovered. It was then that some people remarked that she appeared as a 'shining sun' and a 'piece of the moon'.

In her character she reflected the best attributes of those who raised her. In sobriety and serenity she was likened to Umm ul-Muminin Khadija, her grandmother (AS); in chastity and modesty to her mother Fatima Zahra (AS); in eloquence to her father Ali (AS); in forbearance and patience to her brother Imam Hasan (AS); and in bravery and tranquility of the heart to Imam Husayn (AS). Her face reflected her father's awe and her grandfather's reverence.

When the time came for marriage, she was married in a simple ceremony to her first cousin, Abdullah ibn Ja'far Tayyar. Abdullah had been brought up under the direct care of the Prophet (PBUH&HF). After his death, Imam Ali (AS) became his supporter and guardian until he came of age. He grew up to be a handsome youth with pleasing manners and was known for his sincere hospitality to guests and selfless generosity to the poor and needy.

Together this young couple had five children, of whom four were sons, Ali, Aun, Muhammad, and Abbas, and one daughter, Umm Kulthum.

In Medina it was Zaynab's practise to hold regular meetings for women in which she shared her knowledge and taught them the precepts of the Deen of Islam as laid out in the Holy Quran. Her gatherings were well and regularly attended. She was able to impart the teachings with such clarity and eloquence that she became known as Fasihah (skillfully fluent) and Balighah (intensely eloquent).

In the thirty-seventh year A.H. (after Hijrah), Imam Ali (AS) moved to Kufa to finally take up his rightful position as khalifah. He was accompanied by his daughter Zaynab (AS) and her husband. Her reputation as an inspiring teacher among the women had preceded her. There too women would throng to her daily sittings where they all benefitted from her erudition, wisdom and scholarship in the exegesis of the Qur'an.'

The depth and certainty of her knowledge earned her the name given to her by her nephew, Imam Ali Zayn ul-Abidin (AS), of 'Alimah Ghayr Mu'allamah, 'she who has knowledge without being taught'.

Zaynab (AS) was also nicknamed Zahidah (abstemious) and 'Abidah (devoted) because of her abstemiousness and piety. She found little of interest in worldly adornments, always preferring the bliss and comfort of the Next World over that of this world. She used to say that for her the life of this world was as a resting place to relieve fatigue along a journey.

Humble and of high morals, her main concern was to strive to please Allah and in doing so she avoided anything which was the least bit doubtful.

## **Janabe Fatema Zahra (as)**

This Great Lady was the only daughter of the Holy Prophet (saww) and Hazrat Khadijah. She was born in Makkah on Friday, 20th Jamdi-ul-Akhar in the 5th year after the declaration of Prophethood (615 AD).

She was married to the great personality, the 1st Imam, Imam Ali (as). The marriage ceremony took place on Friday, 1st Zilhajj 2 AH. As a daughter, she loved her parents very much. As a wife, she was very devoted. As a mother, she cared for and brought up wonderful children that they have left marks on the face of the world.

On Fasting She Said: Imam Sadiq (as) says on the authority of his forefathers that J. Zahra (as) had said that: “The man who is observing a fast would not gain anything, when his tongue, ears, and limbs are not safe from sin.”

House hold affairs: In the whole world, there was only one house that was free from impurities and that house was of Imam Ali (as) and J. Zahra (as). She being the leader of all the women of the world, she was the torch bearer of the ideals and character of woman hood.

J Zahra (as) never used to take household duties as a chore for a woman. In the performance of domestic duties, she had faced many obstacles and hardships.

The Infallible daughter of the Holy Prophet (saww) was conscious of her responsibilities and aware that a wife could shape the direction of her husband's activities. Her thinking was that the home is the place of refuge. A place of peace for a man, when he comes back tired from his struggles and dealings with the outside world. A place to re-strengthen his energy and also to gain in him fresh confidence and determination, so that he could be able to tackle his duties.

Imam Musa Al Kadhim (as) says: “The crusade of a woman is to have concern and regard for the husband.”



## **Bibi Sakina (as)**

Sakina was the youngest daughter of Imaam Hussain. She was a vivacious child, full of love and happiness. Everyone loved Sakina. She was also a very religious girl. She enjoyed reading the Holy Quraan and never missed her prayers. From the age of two she took great care to make sure that her head and face were properly covered when in public.

Sakina was Imaam Hussain's most beloved child. Our Imaam was often heard to say, "A house without Sakina would not be worth living in!" She always had a sweet and cheerful smile and a very friendly nature. Other children sought her company as much as the grown ups did. She was very generous and always shared whatever she had with others.

There was a special bond between Hazrat Abbas and Sakina. He loved her more than he did his own children. If Sakina requested for anything, Abbas would not rest until he satisfied her request. There was nothing that Abbas would not do to make Sakina happy.

During the journey from Madina to Mecca and then Mecca to Kerbala, Abbas was often seen riding up to the mehmil in which Sakina sat to make sure that she had everything she wanted. Sakina loved her uncle just as much. While in Madina she would, several times a day, visit the house in which Hazrat Abbas lived with his family and his mother, Ummul Baneen.

Like any other four-five year old when Sakina went to bed at night she wanted to spend some time with her father. Imaam Hussain would tell her stories of the prophets and of the battles fought by her grand-father Ali. She would rest her head on her father's chest and Hussain would not move from her until she fell asleep.

When from the second of Muharram the armies of Yezid began to gather at Kerbala, Hussain said to his sister Zainab, "The time has come for you to get Sakina used to going to sleep without my being there!". Sakina would follow her father at night and Hussain had to gently take her to Zainab or Rubaab.

At Kerbala when from the seventh Muharram water became scarce Sakina shared whatever little water she had with other children. When soon there was no water at all, the thirsty children would look at Sakina hopefully, and because she could not help them she would have tears in her eyes. Sakina's lips were parched with thirst.

On the Ashura day, she gave her Mashk to Hazrat Abbas. He went to get water for her. The children gathered round Sakina with their little cups, knowing that as soon as Hazrat Abbas brought any water, Sakina would first make sure that they had some before taking any herself. When Sakina saw Imaam Hussain bringing the blood drenched 'alam she knew that her uncle Abbas had been killed. From that day on Sakina never complained of thirst.

Then came the time when the earth shook and Sakina became an orphan! But even then she always thought of the others first. She would console her mother on the death of Ali Asghar and when she saw any other lady or child weeping Sakina would put her little arms around her.

Yes Sakina never again asked anyone for water. Bibi Zainab would persuade her to take a few sips, but she herself would never ask for water or complain of thirst!!!!

From the time when Imaam Hussain fell in the battle field, Sakina forgot to smile! Kufa saw her as a sombre little girl lost in thought. Quite often she would sit up at night. When asked if she wanted anything, she would say, “I just heard a baby cry? Is it Asghar? He must be calling out for me!”

Knowing that her weeping upset her mother, Sakina would cry silently and quickly wipe away her tears! In the prison in Shaam she would stare at the flock of birds flying to their nests at sunset and innocently ask Bibi Zainab, “Will Sakina be going home like those birds flying to their homes?”

Then one dreadful night Sakina went to bed on the cold floor of the prison. For a long time she stared into the darkness! The time for the morning prayers came. Sakina was still lying with her eyes wide open. Her mother called out: “Wake up, Sakina! Wake up, it is time for prayers, my child!” There was only the painful silence! Our fourth Imaam walked up to where Sakina lay. He put his hand on her forehead. It was cold! He put his hand near the mouth and the nose. Sakina had stopped breathing. In between sobs Imaam Zain ul 'Abideen said:

“INNA LILLAHI WA INNA ILAYHI RAAJI'OON!” How was Sakina buried? Zainab held the still child as Imaam Zain ul 'Abideen dug a grave in the cell. As the grave was being filled up after the burial the mother let out a scream! How could anyone console Bibi Rubaab? What could they say? They huddled around her, and the prison walls began to shake with the cry: “YA SAKINA, YA MAZLOOMAH!!” Bibi Rubaab put her cheek on Sakina's grave and cried out:

“Speak to me, Sakina! Only a word, my child! Speak to me!!”

## **Imam Musa Kadhim (as)**

**Name:** Musa bin Ja'fer.

**Titles:** Al-Kadhim, Faqih, Aalim, Abdus-Salih-Virtuos slave, Babul Hawaaij.

**Kuniyya:** Abu Ibrahim.

**Birth:** 7th Safar 128 a.h. in Abwa (a place between Mecca and Madina).

**Mother:** Hamida Al-Barbariyya.

**Father:** Imam Ja'fer Sadiq (a.s.).

**Death:** 25th Rajab 183 a.h. Baghdad.

**Buried:** Kadhmain, Iraq.

### **His Parents & Birth**

Mother : Umme Hamida was a slave girl who was brought to Madina and bought by the 5th Imam for his son for 17 dirhams. The first thing that he told her was : “You are Hamida (the praised one) in this world and Mahmuda (praiseworthy) in the hereafter”.

When the women of Madina used to come to the 6th Imam to ask masails he used to send them to Umme Hamida saying: “Her answers will be those given by me”.

Imam Musa Al-Kadhim (a.s.) was born in Abwa (a place between Mecca and Madina). It is here that Bibi Amina (Prophet Muhammad's (S.A.W.) mother) is buried. Imam was born when his parents were returning from Mecca. As soon as he was born he did Sajda reciting Kalima and bearing witness to the Imaamate of all the other Imams including his own.

## Childhood

He is one of the Imams whose miracles in childhood are reported extensively. Imam Ja'fer As-Sadiq (A.S.) repeatedly pointed out Imam Musa Al-Kadhim (a.s.) as his successor because he knew of the people who after his death would differ.

(N.B. The Ismailis say Ismail (Imams eldest son who died whilst Imam Ja'fer Sadiq (a.s.) was still alive) was the 7th Imam. One of the 6th Imam's other sons - Abdullah also claimed Imaamate.)

Yaqub Al-Saraaj visited the 6th Imam once who told him to greet his son Musa who was a week old in his cradle. Imam Musa replied to the salaam and told Yaqub to change his daughters name (Humayra) as it was a name not liked by Allah.

Safwan (a companion of the 6th Imam) once saw the young Imam Musa teaching the lamb he was playing with to prostrate to Allah.

Once when Imam was 5 years old, Abu Hanifa came to visit the 6th Imam. He asked Imam Musa (a.s.): "O son of the Prophet! What is your opinion about the deeds of man? Does he do them on his own free will or does God make him do them?"

The 7th Imam replied : "The doings of man can have three possibilities: God compels a man to do them whilst he is helpless. Both God and man share the commitment. Man does them alone. If the first is true than God cannot punish man for sins he did not commit. If the second is true than too God cannot punish man for he is an equal partner.

Then, we are naturally left with the third, that man is absolutely responsible for his own doings".

### **His Titles**

(These were used to avoid using Imams name as the very mention of it would lead to arrest, torture, harassment and/or death.)

Babul Hawaaij (Door of fulfilment of needs). Even after his death people have their needs fulfilled and do not return empty handed from his shrine (Ask especially for cure of physical illnesses, especially eyes).

Kadhim (One who swallows his anger). Imam Musa (a.s.) lived in an era when the rulers were the cruellest ever. Their hatred for the Ahlul Bayt and their followers was intense. Imam's followers were constantly harassed and tortured. The last 19 years of his life was spent in prison. Despite all these hardships, he was always patient spending entire nights in the worship of Allah. His character even converted the prison wardens towards him.

### **His Life & Works (Imamate)**

When his father was martyred (poisoned by the ruler Mansur Dawanaqi), Mansur asked the governor of Madina to behead all the trustees Imam had left. The governor (called Sulayman) wrote back to say that the 6th Imam had left 5 trustees of whom he (Mansur) was the first and Sulayman the second followed by Abdullah, Umme Hamida and Imam Musa (a.s.). Mansur kept quiet.

After the 6th Imam's death Mansur encouraged the Ismaili sect to develop although he knew that Ismail had died 20 years before. At the same time the 6th Imam's other son Abdullah claimed Imamate (however he only lived 17 days after that).

Mansur was busy building Baghdad after that (although the torture and killing of the followers of Ahlul Bayt continued) and left Imam Musa (a.s.) for a while in which Imam had a little time to teach true Islam. When Mansur died his son Mahdi came to power in 158 a.h. He increased the atrocities on the family and followers of Ahlul Bayt. Imam Musa (a.s.) advised his followers to practise Taqiyya (meaning not to show ones faith outwardly). Mahdi called Imam to Baghdad and imprisoned him releasing him after a while.

After Mahdi came his son Musa who assumed the title Haadi. He only ruled for 15 months but the atrocities continued.

After the death of Haadi came his brother Harun Rashid. It was he who introduced Backgammon, Chess and Music as Islamic culture (they are Haraam). Harun was told of the popularity of Imam Musa (a.s.) by Muhammad bin Ismail (Imam's nephew) and about the collection of khums.

Harun was furious and wanting to prove his relationship to the Prophet went to the Prophets grave and greeted the Prophet addressing him as his uncle. Imam Musa (a.s.) was there and he addressed the Prophet as his grandfather. Imam then asked Harun that if the Prophet were to come and ask Harun for his daughters hand in marriage would he agree? Harun said "Yes". Imam said "That is the difference between you and me - my daughter would be haraam for the Prophet (mahram)".

Harun had Imam arrested in the Prophet's mosque whilst Imam was praying. He was handcuffed and shackled and sent to Basra. A similar caravan was sent to Baghdad to fool Imam's followers. Imam was put into prison under the custody of Isa bin Ja'fer. After a year Isa wrote to Harun saying he could no longer imprison Imam as he could find only piety and righteousness in him.

Harun had Imam moved to Baghdad under the custody of Fadhl bin Rabi who too became a follower of Imam. The prisons were so small that there was no room to stand and the food was a cup of water and two pieces of dry bread a day. Imam remained patient.

Harun also hired people to kill Imam (It is reported that they were from England). They too on seeing Imam cried and refused to murder him even though they were paid to do so. Harun finally moved Imam in the care of Sindi bin Shahak (a very cruel man). Imam remained in prison for the last 19 years of his life.

The 19 years of imprisonment gave the Shia population a little relief as the rulers concentrated on Imam. It enabled the Shias to disperse from Arabia to Iran, India etc. thus spreading Islam and it was one of the factors towards the popularity of the 8th Imam.



### **Summary of his Life Works**

In a situation in which the family and followers of the Ahlul Bayt were being murdered and tortured Imam taught the true word of Allah. Through his character and piety he showed the meaning of tabligh living up to the hadith of the 6th Imam:

“Acquire a true Muslim character and that shall spread Islam”.

In 183 a.h. Sindi had Imam killed with poisoned dates. Another narration says Imam was wrapped in a carpet and he was suffocated and stamped on. His body was left on the bridge of Baghdad and an announcement was made for all to come and see him.

N.B. It was a ploy to encourage Shias to come out in anger so they could be identified.

When Harun Rashid's brother Sulayman heard of this he was furious and arranged for his burial in a Quraysh cemetery outside Baghdad (the 8th Imam gave ghusl and kafan). A town grew around the tomb of Imam called Kadhmain (meaning the two Kadhims) since the 9th Imam is also buried there.

His Children He had 19 sons & 18 daughters. The most famous of his sons is his successor, Imam Ali Ar-Ridha (a.s.) and the most famous of his daughters is Fatima Kubra known as Masuma Qum who is buried in Qum.

## **Imam Mohammad Taqi (as)**

Name: Muhammad bin Ali.

Titles: At-Taqi, Al-Jawad.

Kuniyya: Abu Ja'fer.

Birth: 10th Rajab 195 a.h. Madina.

Mother: Sabika (also known as Khaizarun).

Father: Imam Ali Ridha (a.s.)

Death: 29th Dhulqa'da 220 a.h. Baghdad.

Buried: Kadhmain.

His Parents & Birth He was the only son of Imam Ali Ridha (a.s.) The Prophet (S.A.W.) had said: "My father be sacrificed on the mother of the 9th Imam who will be a pure and pious Nubian."

Imam Musa Kadhim (A.S.) had told one of his companions that his daughter-in-law (Sabika) would be one of the most pious of women and to give her his salaams. She came from the same tribe as the Prophet's wife - Mary Copt who bore the Prophet his son Ibrahim (who died in infancy).

Imam Muhammad Taqi (a.s.) was born when his father was 45 years old. Till then Imam Ali Ridha (a.s.) had constantly been taunted that he had no children. When the 9th Imam was born, a brother of Imam Ali Ridha (a.s.) was angry because he would lose out in inheriting the Imam's property and in his jealousy spread a rumour that Imam Ali Ridha (a.s.) was not the father. He was eventually proved wrong by a person who could tell parentage.

### **Childhood**

The 9th Imam was 5 years old when his father was called to Baghdad by Mamun Rashid to be his 'heir apparent'. When Imam Ali Ridha (a.s.) was leaving he saw his son putting sand in his hair. He asked why and the young Imam replied that this was what an orphan did.

### His titles, life & works

He became an Imam at the age of 9. Mamun Rashid thought that as all the rulers before him had oppressed the Imams and their schemes had backfired that he would try to bribe the Imams. He tried to make the 8th Imam his heir apparent and give him power and wealth but that also backfired.

He now tried to use power and wealth with the 9th Imam again but from a much younger age thinking that he would be able to influence him. His main purpose was also to make sure that the 12th Imam (whom he knew would bring justice to the world) would be from his progeny and therefore intended to give his daughter Ummul Fadhl to the Imam for a wife. Mamun still continued oppressing the family and followers of the Ahlul-bayt (a.s.).

Mamun called the young Imam (a.s.) to Baghdad from Madina and offered his daughter. This infuriated his family (Banu Abbas). To prove to them the excellence of Imam even at a young age he arranged a meeting between Imam and the most learned of men at that time - Yahya bin Athkam.

It was a grand occasion with some 900 other scholars present. Imam (a.s.) was first asked by Yahya:

What is the compensation (kaffara) for a person in Ehraam who hunted and killed his prey?" Imam replied that there were many more details required before he could answer the question: Did the Muhrim (one in Ehraam) hunt in the haram or outside?

Did the Muhrim know Sharia or not?

Did he hunt intentionally or not?

Did he hunt for the first time or was this one of many times?

Was he free or a slave?

Was his prey a bird or an animal?

Was it big or small?

Had he hunted by day or by night?

Was he baligh or not?

Was he repentant or not?

Was his ehraam for Hajj or Umra?

Yahya was stunned. He looked down and started sweating.

Mamun asked the young Imam to answer the question, which he did, and then Imam asked Yahya a question which he could not answer. The Banu Abbas admitted defeat and Mamun took the opportunity to offer his daughter in marriage to Imam. Imam (a.s.) read his own Nika (the khutba of which is used today) with the Mehr of 500 dirhams.

Imam wrote a letter to Mamun that he would also give Ummul Fadhl Mehr from the wealth of Aakhirah. This was in the form of 10 duas which were for fulfilling any hajaat (desires) [Chain of narrators upto Prophet - Jibrail - Allah]\*. Thus his title Al-Jawad (the generous one).

\* These duas are found in Mafatihul Jinaan (pg 447 - In margin)

Imam lived for a year in Baghdad with Ummul Fadhl. She was very disobedient to Imam. When she found out that Imam had another wife (from the progeny of Ammar-e-Yasir) and that there was also children she was jealous and angry realizing that her father's plan had failed. She complained

to her father who also realized that his plan, to keep the 12th Imam in his progeny, had failed. He was enraged and in his rage he drank heavily and went to the 9th Imam's house and attacked Imam with a sword.

Both Ummul Fadhl and a servant saw the attack and believed Imam was dead. Mamun on waking next morning realized the consequences of his attack and was thinking of arranging the disposal of Imam's body when he saw Imam well without a scratch on him. He was confused and asked Imam who showed him an amulet which is called Hirze Jawad Imam told him it was from his grand mother Bibi Fatima Zahra (a.s.) and kept the wearer safe from all except the angel of death. Mamun asked Imam for it and Imam gave him one.

Now Mamun was scared and tried a new tactic. He tried to deviate Imam by sending him beautiful girls and musicians. When he realised nothing was working he let Imam return to Madina.

Imam used this time to prepare the masails of Taqleed and Ijtihad in preparation for the 12th Imam knowing that both the 10th and the 11th Imam would spend most of their lives in prison. He also prepared the people of Madina teaching true Islam knowing that this would be the last time they would be able to receive guidance directly from an Imam for a long time.

Ummul Fadhl continuously complained of Imam to her father who sent her letters back.

Mamun died in 218 a.h. and was succeeded by his brother Mo'tasam Billah. He openly announced that all Shias were not Muslims. He said it was required for people to kill and prosecute Shias, and to destroy property belonging to Shias.

Ummul Fadhl now started complaining to her uncle who was sympathetic to her. Mo'tasam called Imam to Baghdad. He asked Imam to pass judgement of how to punish a thief. Imam said only fingers could be cut as the palms were for Allah (as in Qur'an - it is one of the wajib parts to touch the ground during sajda). As this decision was contrary to the decision of the other 'Ulema' it strengthened the position of the Shias. The other 'Ulema' complained to Mo'tasam.

### **Death & Burial**

With instigation from both the 'Ulema' and Ummul Fadhl, Mo'tasam sent poison which Ummul Fadhl put in Imam's drink and gave it to him. Imam died on 29th Dhulqa'ada at the age of 25 years and is buried near his grandfather in Kadhmain. His son the 10th Imam, Imam Ali un Naqi (a.s.) gave him ghusl and kafan.

### **Summary of Imam's Work**

It is he who prepared and wrote books for the masails of Ijtihaad and Taqleed which were essential to prepare believers for the ghaibat of the 12th Imam.

### **Additional Notes**

Once when the young Imam was on his way to Baghdad he came across Mamun's party returning from a hunting trip. All the other children on the street ran but the Imam did not.

Mamun asked the young Imam, "Why did you not run away?" Imam said the road was wide enough for all of them and neither had he committed a sin. Mamun then asked him his identity.

After finding out, he asked Imam what he (Mamun) had in his hands. Imam replied "Allah has created tiny fish in the river. These fish are hunted by the Hawks of the kings and the descendants of the Prophets reveal the secrets".



### **Imam Al-Mahdi (as)**

Imam al-Mahdi (a.s) was born on the 15th Sha'ban 255 A.H. in Samarra, Iraq. He became the Imam when his father was Martyred in 260 A.H. Imam al-Mahdi (a.s) was only 5 years old when he went into ghaibat' (concealment). The Imam's ghaibat was divided into two periods: Ghaibat-us-Sughra and Ghaibat-ul-Kubra.

Ghaibat-us-Sughra Ghaibat-us-Sughra means the minor concealment.' Its period was about 70 years. It began in 260 A.H. when Imam al-Mahdi (a.s) first went into concealment, and ended in 328 A.H.

During Ghaibut-us-Sughra, the Imam appointed some agents to represent him and the people. The Imam had four agents. After the death of the fourth agent, the Imam went into major concealment (Ghaibut-ul-Kubra). This was on the 10th Shawal 329 A.H.

## **The Signs Heralding the Reappearance of Imam al-Mahdi (a.s)**

Prophet Muhammed (s.a.w.) has said:

“Even if the entire duration of the world's existence has already been exhausted and only one day is left before Doomsday, Allah will expand that day to such length of time as to accommodate the kingdom of a person from my Ahlul-Bayt who will be called by name. He will fill out the earth with and justice as it will have been full of injustice and tyranny (by then)”

From this Hadith, it is clear to every Muslim that the twelfth Imam will reappear when this world is full of sins and injustice.

There are many signs mentioned by the Masumeen (a.s) on the reappearance of the 12th Imam. It is reported in Biharul Anwar that after the last pilgrimage the Prophet made, the Holy Prophet (s.a.w.) stood near the Kaaba, and called his people to listen to him. The Prophet said: “listen to me carefully so that you transmit these words of mine to those who are absent today.” The Prophet began, “My people, a time will come when kings and rulers will be tyrannical.” The Prophet also said that the payment of Zakat will be stopped.

According to the Masumeen (a.s), Muslim countries will seek aid from non Muslim countries. This is already evident in a number of Muslim countries. Another prediction that is come true is that 60 impostors will claim to be Prophets. By their attractiveness, their persuasion, and their personality, they will misguide the people.

58 false Prophets have already emerged since the days of the Prophet (s.a.w.). We have only two more to witness. It is reported in Qayamat-e-Sughra citing “Oqdatud-Durr” that Hazrat Amir (A.S) has said that the Mahdi will not appear until one-third of the world population will die by being killed and one-third will die as a result of epidemics.

## **The Last Signs Heraldng the Appearance of Imam al-Mahdi (a.s)**

There is a Hadith from Imam Muhammed Baqir (a.s) that for three or seven consecutive days, one will see reddish yellow fire raging in the East.

Sufiani will emerge in Palestine, where he will start a revolt in the month of Rajab. He will be an uncompassionate rebel and his rule will last for eight consecutive months. He will conquer and rule Egypt for four consecutive months. Sufiani will conquer Tunisia, Algeria, Morocco, Jordan, and Syria. Sufiani has been specifically described by Aimmah A.S. as an ugly, blistered, green-eyed, cross-eyed person who will be an enemy of the friends of the Ahlul-Bait.

Imam Ali (a.s) has said that Sufiani's hatred of the devotees of the Ahlul-Bait will be such that any person named Ali, Fatema, Hassan, Hussein, Zainab, Ruquaiya will be arrested and beheaded straight away without further investigations. Sufiani will rip the Mimber of the Holy Prophet (s.a.w.). The holy house of the Prophet which contains his grave will be pulled and used as a stable. Horses will be tied in that Holy place.

Sufiani will then decide to attack Makka. His purpose would be to demolish the Holy Kaaba and kill the entire population of Makka. Sufiani's army will set out via Baghdad but, as Allah would have it, when they get between Medina and Makka, in the desert of Baida, suddenly one night they will hear a voice from the sky which will say, "O Baida eat up the entire army of Sufiani." It is said that the entire army numbering 100,000 persons will be swallowed up by the earth, except for two. The two who will be spared will suddenly encounter an angel. He will slap both of them turning their faces right round, looking behind instead of front.

And that will be the time when Imam al-Mahdi (a.s) will already have reappeared in Makka. The Imam will establish his authority in the Holy Mosque at Makka in the Haram. The angel will then order one of them calling him Bashir. "O Bashir, go straight to Makka, into the Haram and inform the Imam that Sufiani's army has been swallowed up by the land. The other called Nazir will be ordered to go to Sufiani and tell him that the Imam has already appeared. He should proceed straight to Makka and declare allegiance to him.

Sufiani will prepare to attack the Imam but will not have enough courage. The Imam will catch Sufiani in Jerusalem and will kill him.

Imam Ali (a.s) has said that nine definite signs will precede the emergence of Hazrat Mahdi (a.s). These nine signs are: Dajjal will emerge. A loud voice will be heard from the sky. Sufiani will appear and wage a fierce war. The army of Sufiani will be swallowed by a sudden opening of the land between Makka and Medina in the desert of Baida.

A revered wise saint will be murdered in Makka. (This saint is to be a Hashimite descent.) A Seyyid descendant of Imam Hassan (a.s) will emerge with his army. The army of Seyyid-e-Hassan and an image of a man will appear in the sky opposite the sun. There will be two eclipses in the holy month of Ramadhan contrary to the normal order and calculation and the eclipse of the moon. On three occasions a loud voice from the sky will be heard in the holy month of Ramadhan.

The Reappearance Hazrat Isa, Hazrat Khizr, Hazrat Ilias, and Hazrat Idris (a.s) will give allegiance to the Imam when he reappears. Also Jibrael will announce 313 companions of the Imam. These 313 companions will be people of eminent piety, great knowledge and absolutely steadfast in their determination and faith towards the Imam.

Another 1000 people will be in the army of the Imam. These people will fight battles and kill enemies like Dajal, who will appear from India. Dajal will have the musical tunes with him. Then the Imam will lead the prayers, Hazrat Isa (a.s) will be behind him.

*Lets all pray for the reappearance of Imam al-Mahdi (a.s).*

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