Ali al-Akbar:
Heir of al-Hussain (Peace Be Upon Them)

By Grand Ayatollah Sayyid Mohammed Taqi al-Modarresi



علي الأكبر سليل الحسين (عليهما السلام)

ـ لآية الله العظمى السيد محمد تقي المدرّسي

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Biography of Grand Ayatollah Sayyid Mohammed Taqi al-Modarresi 4

Introduction 8

Death is moving behind them 10

O' Father Allow Me to Fight 13

Resemblance to the Messenger of Allah (sawa) 16

Quenched His Thirst with the Fullest Cup 20

Racing to Heaven: the Slogan of Karbala 25

Ziyarah of the Martyr (as) 30

Ali al-Akbar (as) in the Poetry of Karbala 47

O' planet whose life was short 47

Is there youth after he who resembles Mohammed? 50

He who resembles Mohammed, the best of Grandfathers 54

Hussain in his rejection (of tyrants) and Ahmed in his dignity 57

Let's die the death of dignified eagles 62

Son, may rest be forbidden upon me 65

2nd Chance Books for Prisoners 67

Biography of Grand Ayatollah Sayyid Mohammed Taqi al-Modarresi

Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi (Arabic: محمد تقي الحسيني المدرسي) born in 1945 is an Iraqi Shia *marja'* and political theorist.

Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi is the author of over 400 books on matters of theology, historiography, jurisprudence, philosophy, logic and social science.

The Anglican Centre in Rome has stated that *"Grand Ayatollah al-Modarresi is probably the second most senior Shia cleric after al-Sistani. His call for peace & human dignity is very significant."*

Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi was born into a distinguished Shia religious family in Karbala, Iraq. His father is Ayatollah Sayyid Mohammed-Kadhim al-Modarresi. His mother is the daughter of grand Ayatollah Sayyid Mahdi al-Shirazi. He is from the descendants of the Prophet Mohammed (sawa).

Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi began his religious education in the religious seminaries of Karbala, at the young age of 8. He studied under some of Karbala's most senior scholars such as Shaykh Mohammed al-Karbassi, Shaykh Jafar al-Rushti, Shaykh Yusuf al-Khurasani and his uncle, Sayyid Mohammed al-Shirazi.

Due to the rising pressures of the Bathists anti-Shia sentiment Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi emigrated to Kuwait in 1971. He settled there until 1979, after which he moved to Iran. With the overthrow of Saddam Hussein by American-led forces in 2003, Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi along with other Iran-based clerics returned to Iraq.

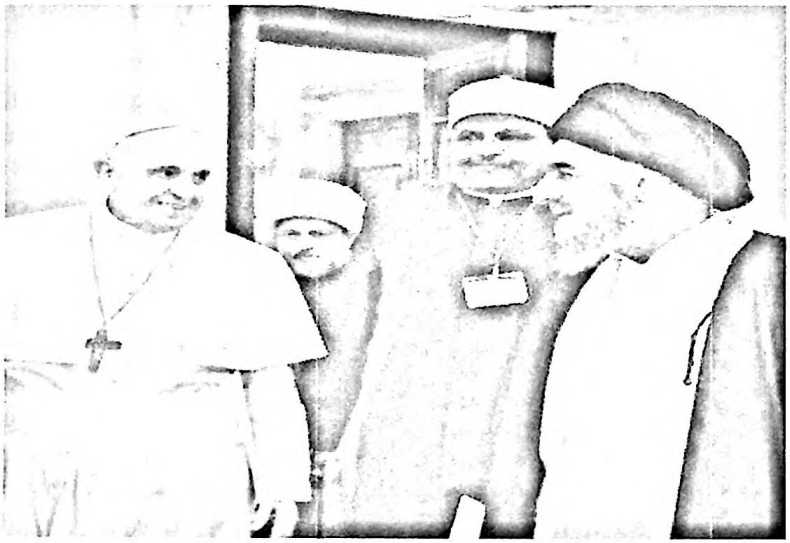
Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi was the first Shia religious leader to issue a call to popular resistance against ISIS, after its swift capture of large swathes of land in Iraq in June 2014. In his statement, Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi warned against the destruction of churches and temples belonging to all religions.

Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi made an official statement regarding the COVID-19 strain, saying that the people of Iraq should self-isolate, and utilize the month of Rajab, by performing the recommended prayers and supplications at home. He also stated that Muslim community needs to increase its faith in God, so that He may protect us from all evil. Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi also called for the Iraqi government to take up all measures to face this new viral strain, which threatens the lives of many today. He added, the Iraqi people are always willing to stand by its government and provide aid, as is seen in the Arbaeen pilgrimage.

Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modaressi traveled to Bahrain in 2002 on an

official visit, at the invitation of the Minister of Justice and Islamic Affairs, Abdullah bin Khalid Al Khalifa.

In December 2014, Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi was invited by the Pope to attend a summit of world religious leaders at the Vatican. This made him the first Grand Ayatollah to have met the Pope.



In his speech, Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi asked world religious leaders to "engage in a symbiosis of civilizations and religions". He condemned terrorism, nuclear proliferation, modern day slavery and said:

"At its core, divine religion is one, but failure to understand religion has divided human beings and created barriers between us. We must exert extra effort to tear down

those barriers and join religions under the umbrella of a common term. We have a calling to love one another, to protect the environment, to stop the spread of weapons of mass destruction and to end slavery in all its forms."

In 2016 he went to Australia, where he met community leaders as well as the Australian Foreign Minister Julie Bishop. The two discussed Iraq, the war on terrorism, as well as how Muslims can be better integrated into the Australian community.[1]

[1] https://en.wikipedia.org/wiki/Mohammad_Taqi_al-Modarresi

Introduction

In the Name of Allah, the Beneficent, the Merciful

Praise be to Allah, Lord of the worlds, and may his blessings be upon Mohammed (sawa) and his Pure Household.

Humans (often) select role models to emulate in their daily activities. For a Muslim, there are many opportunities for this and examples to look for. The Prophet Mohammed (sawa), for example, is the greatest role model for every believer, so are his Household (as). However, many Muslims today lose these opportunities and are either left clueless or take infidels as their role models.

One of the primary reasons for this may be the Muslims' unawareness of the lives of their guiding leaders and that is due to the loss of proper education.

At home, there aren't any available educational opportunities to understand the lives of the Prophet (sawa), his Household (as), or important leaders, either due to their parents' businesses, their weak religious knowledge, or because video games and televisions have taken the time of these children leaving them no time to learn from their parents.

For a long time, the Lord has blessed me to write a series of summarized books about the Prophet and his Household (as) which have been published and put in Islamic libraries.

In the past few years, Allah has blessed me to speak about three of the greatest, brightest stars that were involved in the epic of Ashura. I wrote about the Truthful Lady Zainab (as), the sister of al-Hussain (as), al-Abbas (as), the supporter of al-Hussain (as), and Muslim Ibn Aqil (as), the messenger of al-Hussain (as), and here I am today hoping to write a book on Ali al-Akbar (the eldest) (as), the heir of al-Hussain, and I ask the Almighty for it to provide guidance to the dear readers and aid for me (in the hereafter).

I'm in hope that our youth find a golden opportunity in it to rise through emulating these pure people who supported the martyred grandson of the Prophet (sawa), and may Allah grant us His help.

6th of the Sacred Muharram, 1418 AH
Mohammed Taqi al-Modarresi

Death is moving behind them

The caravan was moving quickly through the road between Mecca and Kufa to precede the expected events. The death of Muawiyah, the succession of Yazid, the division in the Islamic nation from the very second the caliphate transformed into a monarchy. The transformation that the Messenger warned of was a warning of horrible events.

Imam al-Hussain (as) left Mecca on the eighth of Thul-Hijja, in the time that people are heading to Mina and Arafat to perform their pilgrimage. His move was a great surprise to the political regime that the Umayyad Party had built in their forty years. It was also a great opportunity for believers to fight to return the nation and its political system to the right path. The path that was drawn by revelation, and shown by the Messenger (sawa). The path that Imam Ali (as) followed along with his true supporters of Muslim leaders.

The sun of noon was flaming in the days of spring in that desert road, and the strength of the events could be seen in the expressions of Imam al-Hussain (as) causing his white hair to spread rapidly. All of this, naturally, caused the Imam to fall asleep atop the saddle of his horse.

He awoke frightened, while saying: We belong to Allah, and to Him we will return. His son and companion Ali al-Akbar (as) were not far from him at the time. He was noticing his father's reaction, and was possibly protecting him, while al-Abbas (as) was protecting the women's caravan. So, he rushed to him saying: From what did you recite the verse, O' father? The Imam did not hide the reality of his vision from his son, despite his knowledge of Ali al-Akbar's (as) firm belief in his father's Imamate, infallibility,

and the fact that his visions are true. Despite all of this, he did not hide his vision because he knew the strength of his son's belief, so he said: I saw as if a caller was saying: the people are moving, and death is moving behind them.

Hence, the journey (in reality) was not to Kufa, and not to establish an Islamic government in it, or remove the Tyrant Yazid and his Umayyad party. Even though that was the written and expected plan by the general people, and even by many of those accompanying the caravan of al-Hussain (as). No, rather it is a journey of Martyrdom, a journey of death that follows all those in the caravan. Ali al-Akbar (as) heard his father respectively. Then after he finished, said: O' father, are we not on the truth? He said: Yes, O' son, by He who the people return to. He (Ali) said: Then we do not care whether we fall on death, or it fell on us.[2] This phrase was expected from the heir of the Message, the grandson of the Commander of the Faithful Ali (as), and it was (at the same time) a gift the son gave to his father in exchange for his hard work in educating and nurturing him. It was the echo of the voice of al-Hussain. That divine voice that comforted Ali (as) since his birth. The voice of truth, the voice of faith in Allah, and not the tyrant. The submission to revelation, rather than self-passion. The love of truth, rather than benefit. That phrase was a mirror of the faithful soul that filled the mind of the grandson of the Messenger of Allah (sawa), the son of Fatema al-Zahra (as), the son of the Commander of the Faithful (as). The soul that spread in the mind of the heir of the Message, Ali al-Akbar (as) since his birth.

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[2] Bihar al-Anwar / v44 / pg367

Truly, a human has a life and a message. His life spreads throughout his time of living, while his message is manifested in one or a few situations in his life. A human's message is the summary of his life. Because Ali al-Akbar's (as) life was divine, his message was too. A message which was simplified in one phrase, similar to that of Imam Ali's (as) on the night of Migration. When he asked the Messenger of Allah after ordering him to sleep in his bed, which was surrounded by the swords of Quraysh: Will you be safe? He (the Messenger) replied: Yes. He did not ask about his personal safety, rather the safety of the Messenger (sawa). And like his grandfather Imam Ali's (as) reply when the Prophet (sawa) told him of his martyrdom. He asked him: Will the religion be safe? He said: Yes, so Ali (as) replied: Praise be to Allah. It is also an echo of his father Imam al-Hussain's (as) phrase: "I do not see death except joy, and life with oppressors unbearable."

O' Father Allow Me to Fight

The caravan of the message set in the desert unafraid of the deaths following them. Perhaps, it may have caused the Hashemite youth who witnessed the conversation between Imam al-Hussain (as) and Ali al-Akbar (as) to anticipate their martyrdom. Since the treaty of Imam al-Hassan (as) with Muawiyah and the stopping of the war, the opportunities of martyrdom had been reduced for the Hashemites. A family that had been blessed with it, and whose children cannot imagine dying on their beds, and not while fighting in the sake of Allah. Today, they have found a golden opportunity to be martyred under the banner of Abu Abdullah al-Hussain (as), the grandson of the Message, and the Master of the youth of Paradise. It is the greatest wish of a Muslim, and specifically a son of the Message. Like this, the Imam's saying, and his son's reply ignited the flame of faith in the Hashemites, which prepared them for their meeting of Allah.

The caravan stopped in the land of Karbala. The land which was known to the House of Revelation as the land of the battle of Ashura. It was known since the day the Messenger (sawa) sat in the house of his daughter Fatema al-Zahra (as), surrounded by the Commander of Faithful (as) and the Hassanain (as), and the joy of praise and good tidings is filling his life. Why wouldn't he be this happy? He is surrounded by his daughter the Leader of the Women of the Worlds, his successor the Master of Creation after him and his grandchildren the Masters of the Youth of Paradise. It is the greatest blessing that Allah gave to his Messenger (sawa). His happiness was great. But then, Gabriel told him of what will happen to his Household after him, and specifically the Martyrdom of al-Hussain (as). The Prophet

(sawa) stood up and walked to a corner of the house, and prayed two Raka'ats. When he was in his last Sajdah, he cried heavily, but we never asked him why (the narration is narrated by the Commander of Faithful) in respect of him. Then, al-Hussain (as) stood up and sat in his lap, and said: O' grandfather, you have entered our house, and there is nothing that made us happier than your entrance to our house. Then you cried a cry that worried us, so what made you cry? He said: O' son, Gabriel has come to me and told me that you will be killed, and that your deaths will be scattered[3]. The Prophet (sawa) also told of the Battle in many other events, till it was familiarized by the House of the Message, and passed on from one generation to another. For example, it is said that when Fatema al-Zahra (as) was preparing to leave, she told her daughter Zainab (as) to take care of al-Hussain (as) in the battle of Karbala. Another example was during the martyrdom of Imam Ali (as), when his daughter asked him about the narration of Karbala, and he said in his last hours: the narration is as it was narrated to you by Umm Ayman. Then he told her of her captivity. Another time where it was relevant to speak of the day of al-Hussain (as) was during the martyrdom of Imam al-Hassan al-Mujtaba (as), as he said: There is no day is like your day O' Abu Abdullah!

When the caravan of martyrdom stopped in Taf, and everyone knew that the name of that land is Karbala, these narrations gushed into their minds. The reality and greatness of these narrations is seen in front of them. This is Karbala, the Land of Martyrdom, the Land of the Great Epic, the Land of the rare Heroic acts, the Land of Battle between truth (that

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[3] Bihar al-Anwar / v44 / pg234

gains victory despite the martyrdom of its callers) and injustice (that shatters despite its supporters' victory).

In the night of Ashura, while all fighters of the campaign of revelation are gathered, the Hashemites were demanding to fight first in the battle that will take place the next day, in order to gain the honor of martyrdom before the companions. The companions (who included some of the Prophet's companions) refused to allow them, and all agreed to sacrifice themselves for the Household of the Message (as).

In the day of the Battle, and after the companions of the Imam fought bravely to defend the truth, and were all martyred, Ali al-Akbar (as) came to his father and asked for permission to fight. These hours were of great beauty, the young man was standing on the battlefield, prolonging time, challenging life, and looking into the horizons of the afterlife. He stood in front of his father asking permission to attack the jungle of wolves, and face the waves of death. Imam al-Hussain (as) did not hesitate in giving permission, in fact he encouraged him to do so, despite his love and great sorrow for him. He did so despite the great status he had, as he was his greatest hope in life. This is because Ali (as) represented his values and defended them. But he also knew that defending these values was only possible through the shedding of his blood, and the tearing of his body in front of his father's eyes. For this reason, he gave him permission.

Resemblance to the Messenger of Allah (sawa)

Yes, al-Hussain (as) gave his son permission to proceed in martyrdom, but he did so uniquely. He looked up to the sky and said: O' Allah, bear witness against these people. A young man who resembles Your Messenger (sawa) more than anyone else in his character, appearance and logic has come to fight them. We would, when we yearn for Your Prophet (sawa) look to his face. O' Allah, prevent them from the blessings of the earth, divide them, tear them apart, split them into many different groups, and never let the rulers be pleased with them ever, for that they invited us and offered us support, then they turned against us and fought us. Then al-Hussain (as) shouted at Omar ibn Sa'ad (la) and said: What has become of you? May Allah cut your progeny, remove His blessings from you, and send a man to behead you in your bed, like you cut my progeny and ignored my relationship to the Messenger of Allah (sawa). Then al-Hussain (as) raised his voice and recited: Allah chose Adam, Noah, Abraham's family, and the family of Imran, over all other people, they are descendants of one another. And Allah is All-Hearing, All-Knowing[4]. Like that, the Imam (as) gave a great honor to this optimal fighter, sending him on unique mission of martyrdom. Despite this (the heat of the moment), the infallible (Imam) did not use a single false word, God forbid, as he is the lantern of guidance and the ship of survival, like it had been written on the throne (of the Almighty).

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[4] Bihar al-Anwar / v45 / pg43

This incident is very similar to when the Commander of Faithful (as) attacked Amr ibn Wud al-Ameri in the battle of Khandaq. There, the Prophet (sawa) gave him a great honor when he said: The entirety of faith is going to battle the entirety of disbelief.

Since the olden days, people knew (in their nature) that physical and mental attributes can be transferred from a father to his son, or from a grandfather to his grandson. But modern scientific researches deepened our knowledge by telling us about inherited genes and their extent in transferring attributes from generation to another. Because of that, Ali al-Akbar (as), held the most resemblance to the Messenger of Allah (sawa), and all characteristics of the noble messenger (sawa) were displayed in him. Everything from the tone of his voice, to the features of his face, to the manner of his walk. To the extent that a Jew saw the Messenger of Allah (sawa) in his sleep, so decided to convert to Islam. Then he came to Imam al-Hussain (as) and claimed to have seen the Messenger of Allah (sawa), so the Imam (as) asked if he could identify him if he saw him. He said: Yes. So, he asked Ali al-Akbar (as) to come. When the man saw him, he was amazed and said "As if it is him."

The Islamic nation is and has always been longing to see the Messenger of Allah (sawa), to the extent that one of the most infamous prayers that a believer prays for the other is to see the face of the Messenger of Allah (sawa). For that reason, Muslims at the time, many of whom had seen the Messenger (sawa) and knew his features by either hearing him, seeing him, or learning his features would enjoy looking at Ali al-Akbar (as). This physical and mental image of the Messenger was also a very valuable role model, because not only was Ali al-Akbar (as) very similar to the

Prophet (sawa) physically, but he was even more similar mentally. He was pure gold, formed by the hand of Wilayah (mastership), the hand of Imam al-Hussain (as) the grandson of the Prophet (sawa), making him the most similar person to the Messenger of Allah (sawa). It surely is a great honor for a person (who is not an Imam) to have the attributes of the Messenger. As the Messenger (sawa) was the Quran in its beauty, glory and greatness. Allah said describing him that he is of a magnificent character. To this day, the beauty of his manners is spreading in the fields of faith, filling the hearts of everyone seeking perfection or beauty of manners, and even controlling the hearts of his enemies. Indeed, Ali al-Akbar (as) displayed these manners in their greatest form. Everything from the smile on his face, to the politeness of his logic, to the honesty of his behavior, to his mercy and forgiveness, to his patience and asceticism, and to his fear (of Allah) and faith (in Allah), to his courage, thus the character that is the origin of every virtuous creation and the root of every nearness to Allah Almighty.

There is no doubt that achieving such a high degree of knowledge is a perfection that is hard to reach. But for a person to reach this great degree of virtue and even greater degree of struggle is a nearly unattainable perfection, which Ali al-Akbar (as) reached, and that is seen through statement of Imam al-Hussain (as).

As for you and I, how much will we lose if we wasted our only opportunity of life without following the character of the Messenger (sawa), at least partially? Money, power, and worldly pleasures (will in best cases) accompany us till our grave. While our good character will be a helper on our death bed, a companion in our grave, a light on the Day of Judgement, a good deed in our scale of judgement, and a

high status in paradise. Apart from being a light in our life, and a good remembrance.

Because Ali al-Akbar (as) was a peak in the Mohammedan character, all people acknowledged his virtue and he imposed himself on his enemies. For example, Muawiyah claimed that Ali al-Akbar (as) is the most appropriate person for the Caliphate if it passed the Umayyids[5]. Muawiyah's saying is not of importance to us, rather it only shows the range of Ali al-Akbar's (as) mention in the horizons that even his enemy and the enemy of the Hashemites was forced to acknowledge his virtues.

[5] Bihar al-Anwar / v45 / pg45

Quenched His Thirst with the Fullest Cup

Ali al-Akbar (as) walked to the battlefield. The battle was unfair, as the fighters of the hypocrite front were at least thirty thousand. However, Ali (as) was a brave warrior, not only in his physical strength and fighting expertise, but also by his strong will, dependence (on Allah) and his pursuit of martyrdom. He was seeking death in the way of Allah and revenge from his enemy. Thus, dying a victorious and brave death, rather than a death of disgrace and defeat.

The battle was not far from the 'operations room,' as Imam al-Hussain (as) was with the rest of his family observing him closely. He 'presented' his sword to them, quenching its thirst with their blood, and returning the image of his grandfather Imam Ali's (as) attacks to the battlefield. Which inspired some poet to say:

وما أدري اعزي أم اهنئ

I do not know whether I should congratulate or condole,

علي المرتضى بابن الشهيد

Ali al-Murtadha in the son of the Martyr.

علي في الطفوف أقام حرباً

Ali in the battlefield fought a battle,

حربك يا علي على اليهود

like yours O' Ali with the Jews.

While fighting, Ali (as) would poetically say:

أنا علي بن الحسين بن علي

I am Ali son of Hussain son of Ali,

من عصبة جد ابيهم النبي

from a group whose father's grandfather is the Prophet.

والله لا يحكم فينا ابن الدعي

By Allah, the son of the hypocrite will not rule us,

اطعنكم بالرمح حتى ينثني

(For this) I will strike you with my spear till it bends,

ضرب غلام هاشمي علوي

the strike of a Hashemite, Alawite young man.

He killed a great number of them. It is said that he killed one-hundred and twenty men all while being thirsty.[6] After killing all those that came to him from the brave warriors of al-Kufa (like Bakr Ibn Wail), he returned from the battlefield. Not to demand a reward from his parents, as he knew that his reward was heaven and pleasure, but rather to rest and gain his strength against the enemies. Maybe it was also to prove his domination of the battlefield, as he attacks it and returns from it whenever he likes. The other reason for his return was to have a final farewell with his father. Ali's (as) love for his father was immeasurable, because it was a divine love (a love for Allah), as al-Hussain (as) was his Imam, his leader assigned to him by his Lord, and Allah's proof to him. He stood before him and said with complete respect: O' father, thirst has killed me, and the heaviness of metal (armor) has weakened me, so is there a way to have a sip of water I can use to strengthen myself against the enemies? Al-Hussain (as) cried and said: It saddens Mohammed (sawa), Ali Ibn Abi Talib (as) and I for

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[6]() Ibid pg43

you to call us and we do not help you, and ask for our aid and we do not aid you. O' son, bring your tongue, and so he did. Then he gave him his ring and said "Place it in your mouth, and return to fight your enemies. I hope that your evening does not pass before your grandfather quenches your thirst with his fullest cup, with a sip that you will never feel thirst after.[7]

The friends of Allah race to the high levels (of Heaven) near Him. Like that, the Imam (as) gave good tidings to his son of the fullest cup near his grandfather, which he will drink from before evening (meaning martyrdom), a drink giving him eternal hydration. Like that, the brave warrior derived strength from his leader, and returned to the battlefield with a strengthened heart and a soul filled with certainty (in eternal success). Thus, began poetically saying:

الحرب قد بانت لها الحقائق

The realities of war have been revealed,

وظهرت من بعدها مصادق

and its examples have appeared.

والله رب العرش لا نفارق

By Allah, Lord of the Throne (of the skies), we will not retreat,

جموعكم أو تغمد البوارق

nor will our swords return to their sheaths.

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[7]() Ibid pg43

He continued fighting till he killed exactly two-hundred.[8] Ali al-Akbar (as) was intending martyrdom; therefore, his fight was a deadly, heroic fight, fought with great courage. Until, his enemy (Munqith Ibn Murra al-Abdi or Murra Ibn Munqith) was able to kill him by striking him on his head.

As soon as his revengeful enemies saw that the brave warrior fell, they attacked him from all sides and stabbed him with their swords. Ali (as) held on to his horse, because Arabian horses naturally understand that their rider is in need to return to his camp when he holds on to it. But because the enemies had surrounded Ali al-Akbar (as), his blood gushed from his head onto the horses eyes prohibiting it from the carrying him back to the camp of al-Hussain (as). Instead carrying him to the enemies' camp, who's hate caused them to further attack him and rip him into pieces[9]. During this time Ali (as) did not ask for help from his father, and accepted all these stabs with patience and faith, but as his soul prepared to leave his body, he called loudly: "O' father, here is my grandfather the Messenger of Allah quenching my thirst with his fullest cup, a drink which after I will never feel thirst, while saying: Hurry, hurry! A cup is reserved for you to drink in this hour.[10]

These were the lasts words Ali al-Akbar (as) spoke, and they are a true expression of his faith and knowledge. Zainab the eldest (sa) was observing the battle closely, and when Ali al-Akbar (as) fell and she heard his call, she came out yelling "O' my love, O' fruit of my heart, O' light of my

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[8] Ibid pg43-44

[9] Ibid pg44

[10] Ibid, Tarikh (The History of) Ibn Athir / v3 / pg293

eyes!" Until she fell onto the corpse of the martyr. Then, al-Hussain (as) came to her, held her hands, and walked her back to the tent. ([11])

Then, Imam al-Hussain (as) came to the youth of Bani Hashim and said: "Carry your brother." So, they carried him from the place of his martyrdom back to the tent they fought in front of. ([12])

It is seen through this (narration) that Ali al-Akbar (as) was the first martyr of Bani Hashim, like it had been narrated in a narration by Imam al-Baqir (as). ([13])

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[11] Ibid pg44

[12] Ibid

[13] Ibid pg45

Racing to Heaven: The Slogan of Karbala

After the number of martyrs were complete, and Imam al-Hussain (as) was left alone, he looked at them, and they were all dead, covered with their blood, and ripped apart by the spears of the enemies. He sighed heavily, then delivered a speech that would echo through the horizons and centuries to come: "O' Muslim Ibn Aqil, O' Hani Ibn Urwah, O' Habib Ibn Mudhahir, O' Zuhair Ibn al-Qayn, O' Yazeed Ibn Mudhahir, O' so-and-so, O' so-and-so, O' brave warriors of al-Safa, O' brave knights of the battle! ... Why is it that I call you, but don't receive an answer, and call you, but you don't hear me. If you are asleep, please awaken if you are asleep, or have your wishes prevented you from supporting your Imam. The women of the Messenger (s) are crying (for your loss), so awaken from your sleep O' noble ones and defend the women of the Messenger from the wicked tyrants. But by Allah, the calamity of death has stricken you and the treacherous time has betrayed you. Otherwise, you wouldn't have fell short in my support, nor would you have avoided my call. Surely, we are distressed for your loss, and will be joining you soon, for we are from Allah and to Him we return." Then he said poetically:

قوم إذا نودوا لدفع ملمّة

A people who if called to push away a calamity,

والخيل بين مدعّس ومكردس

despite the crushing and trampling of (enemy) horses

لبسوا القلوب على الدروع وأقبلوا

wore their hearts above their armor and came

يتهافتون على ذهاب الأنفس

calling for their lives to be taken.

نصروا الحسين فيا لها من فتية

They supported al-Hussain, so what a youth

عافوا الحياة وألبسوا من سندس

that ignored this life, and wore sundus (the fabric of heaven).[14]

Even before this, the martyred grandson (as) acknowledged his household and companions, as he said in the night of Ashura: "I do not know of companions more loyal or virtuous than my companions. Nor do I know a household more righteous or noble than my household. Thus, may Allah reward you greatly on my behalf.[15]

Surely this was not a false praise, god forbid. It was a true praise based on reality. The purest of the pure were chosen by al-Hussain (as) to be martyred with him. Men who were sincere in what they had pledged to Allah, who's faith and loyalty to Allah (swt), the Messenger (sawa), and Ahlulbayt (as) carried them to Karbala. Therefore, racing to heaven, was their greatest slogan and goal. Surely, that is the measure of a believer's faith and the truth of his words.

In the night of the battle, Imam al-Hussain (as) gathered his companions and asked them to consider the night a camel (opportunity to escape), as the people (enemies) do not ask except for him. He said to them: "As I suspect that our day with them is near. I have given you permission, so gallop away from me, as you are free (from

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[14] Maqtal al-Hussain by Abi Makhnaf / pg133

[15] Bihar al-Anwar / v44 / pg293

my pledge) and you will not be criticized or denounced by me. Night has fallen upon you, so consider it a camel."[16] Then, one of them stood up and said: "If I knew that I would be killed, then raised (back to life), then burnt, then raised, then my ashes are thrown in the air, and that is done to me seventy times, I wouldn't leave you until I meet my death for your protection. Then why wouldn't I do so and it is only one death."[17]

Then his nephew al-Qassim son of al-Hassan (as), who was a young child, stood up and asked his uncle if he is of those that will be killed (in the battle). Before answering his question, his uncle asked: "How do you see death?" So, he answered: "In support of you, it is sweeter than honey."

In the day of the battle, when al-Qassim (as) asked for permission to attack, the martyred grandson (as) hugged him and cried for some time. Then he attacked like a hawk, ripping his way through enemy lines with his sword killing a great number of them. Until, the cover of his shoes ripped. He bent down to fix it, giving no attention to the enemy spears surrounding him attentively. He was racing to heaven, and martyrdom was his horse.

We also see Abis Ibn Shabib al-Shakeri, who is narrated to be of the bravest people. In fact, when he came out to the battlefield, a man said: "O' people, this is the lion of lions. This is Ibn Shabib. No one should battle him." So, he called: "Is there a man? Is there a man (to battle)?" Then Omar Ibn Saad shouted: "Attack him from all sides with stones!" When he saw that, he took off his armor, and

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[16] Ibid.

[17] Ibid.

attacked the enemies. By Allah, I saw him kill more than two-hundred people, until they surrounded him from all sides and killed him.[18] It is also said that when he took off his armor and weaponry, it was said to him: "Have you become insane, O' son of Shabib?" So, he replied: "The love of al-Hussain (as) has made me insane."

On the night of Ashura, the people (companions) were laughing and joking, as they knew that heaven was near. The next day, they would be near their Lord and those that preceded them. The narration states: Burair Ibn Khudhair al-Hamadani and Abdulrahman Ibn Abdrabbeh al-Ansari were standing near the gate of the tent. Burair was laughing with Abdulrahman, so Abdulrahman said: "O' Burair, are you laughing? This is not a time of entertainment." Burair said to him: "My people have known that I never liked entertainment both as an old and young man. Rather I am doing so rejoicing in what we will be in. As by Allah, it is a matter of meeting these people with our swords, and fighting them for some time, and we will be with the women of paradise."[19]

This spirit that was portrayed in the martyrs of Karbala gave the Islamic nation, and especially the followers of Ahlulbayt (as) strength and dignity, because every one of them wishes that his life is completed with martyrdom like the companions of al-Hussain (as). They stand in the shrines of the martyrs and recite: "How we wish we were with you, so we would earn a great victory."

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[18] Bihar al-Anwar / v45 / pg29

[19] Bihar al-Anwar / v45 / pg1

The spirit of martyrdom is learned by the believer through the lives of Imam al-Hussain (as), his household and companions. For this reason, the believers insist on holding the Hussaini rituals especially in the first ten days of the sacred month of Muharram. As we see that Karbala is renewed in it, lighting the path of truth-seekers and giving the believers boosts of determination and awareness.

Ziyarah of the Martyr (as)

The greatness of Ali al-Akbar's (as) personality attracted the hearts and souls. Yes, Ali al-Akbar (as) as a body was ripped apart by the swords of the enemies of Allah, and was buried in the ground near his father al-Hussain's (as) shrine in Karbala, but his path is eternal emitting a light that guides all those that take the truth and reject falsehood. As proof to that, the believers normally visit him, and promise him to continue his path of guidance, belief in Allah, fulfillment of his pledge, and compliance to the divine leadership. In the books of ziyarah, many texts were written from the Holy Imams (as) that show the importance of Ali al-Akbar (as) and his unique status:

1 - It is narrated in Misbah al-Za'ir (Lantern of the Visitor) by Ibn Tawus that he said: Then you come to the feet of al-Hussain (as) and stand on the grave of Ali (al-Akbar) Ibn al-Hussain (as) and say:

السلام عليك ايها الصديق الطيب الطاهر

Peace be upon you O' the Truthful, kind, pure,

والزكي الحبيب المقرب

and virtuous close loved one

وابن ريحانة رسول الله

and the son of the Messenger of Allah's flower.

السلام عليك من شهيد محتسب ورحمة الله وبركاته

Peace be upon you O' righteous martyr and the blessings and mercy of Allah.

ما اكرم مقامك واشرف منقلبك

What a great status and noble death is yours.

اشهد لقد شكر الله سعيك، واجزل ثوابك والحقك بالذروة العالية

I bear witness that Allah has accepted your effort and given you generous rewards in the high peak (of Paradise)

حيث الشرف كل الشرف وفي الغرف السامية في الجنة فوق الغرف

where true nobility is and in the highest rooms of Heaven,

كما من عليك من قبل وجعلك في أهل البيت

as He blessed you before by placing you in the Household

الذين اذهب الله عنهم الرجس وطهرهم تطهيراً

that he removed evil from and purified them thoroughly.

والله ما ضرك القوم بما نالوا منك ومن أبيك الطاهر صلوات الله عليكما

By Allah, the people have not harmed you or your father through what they gained.

ولا ثلموا منزلتكما في البيت المقدس

Nor have they decreased your status in the Holy Household.

ولا وهنتما بما اصابكما في سبيل الله

Nor were you weakened by what happened to you in the Way of Allah.

ولا ملتما الى العيش في الدنيا ولا تكرهتما مباشرة المنايا

Nor have you inclined to life or hated facing your deaths.

إذ كنتما قد رأيتما منازلكما في الجنة قبل أن تصيروا إليها

This is because you had seen your status in heaven before you reached them.

فاخترتماها قبل أن تنقلا إليها، فسررتم وسررتم

Thus, you chose them before you moved to them, so you pleased and were pleased.

فهنيئاً لكم يا بني عبد المطلب

Praise be to you O' progeny of Abdul-Mutalib

التمسك بالنبي وبالسيد السابق حمزة بن عبدالمطلب

for firmly holding to the Prophet and the previous master Hamza Ibn Abdul-Mutalib.

إذ قدمتما عليه وقد احقتما بأوثق عروة وأقوى سبب

As you came to him while firmly holding to the strongest handhold and for the strongest reason.

صلى الله عليك أيها الصديق الشهيد المكرم والسيد المقدم

Peace be Upon you O' truthful martyr and respected master

الذي عاش سعيداً ومات شهيداً وذهب فقيداً

who has lived happily and died as a martyr who is missed.

فلم تتمتع من الدنيا إلا بالعمل الصالح ولم تتشاغل إلا بالمتجر الرابح

You did not enjoy this life except through good deeds, and did not engage (in it) except in successful trade (with Allah).

اشهد أنك من الفرحين بما اتاهم الله من فضله

I bear witness that you are of those that are rejoicing in what Allah has given them of His favor

ويستشرون بالذين لم يلحقوا بهم من خلفهم ان لا خوف عليهم ولا هم يحزنون

and delighted for those who have yet to join them, of those whom they left behind, that they will have no fear nor will they grieve.

وتلك منزلة كل شهيد

That is the status of every martyr.

فكيف منزلة الحبيب إلى الله، القريب إلى رسول الله (صلى الله عليه وآله)

How about the status of Allah's beloved one, and the Messenger of Allah (SAW)'s relative?!

زادك الله من فضله في كل لفظة ولحظة وسكون وحركة

May Allah increase His favor upon you in every word, moment, silence and movement

مزيداً يغبطه ويسعد به أهل عليين

an increase that happily envies the people of Paradise.

يا كريم الأب

O' one whose father is noble!

يا كريم الجد الى أن يتناهى

O' one whose grandfathers are noble!

رفعكم الله من ان يقال رحمكم الله

Allah increased your levels (to the extent) that you do not need someone to say about you "May Allah have mercy upon them,"

وافتقر الى ذلك غيركم من كل من خلق الله

while everyone else of Allah's creation needs it.

صلوات الله عليكم ورضوانه ورحمة الله وبركاته

May Allah's peace, pleasure, mercy and blessings be upon you all.

فاشفع لي أيها السيد الطاهر الى ربك في حط الأثقال عن ظهري وتخفيفها عني

O' pure master, I seek your intercession before your God in unloading the heavy burden (of sin) from my back and easing it on me.

وارحم ذلي وخضوعي لك والسيد ابيك صلى الله عليكما

So have mercy on my humbleness and submission before you and your father the master (Peace be upon you both).

Then, throw yourself onto the grave and say:

زاد الله في شرفكم في الآخرة كما شرفكم في الدنيا

May Allah increase your honor in the afterlife, like he did in this life

واسعدكم كما اسعد بكم

and may he gladden you like he gladdened through you.

وأشهد أنكم أعلام الدين ونجوم العالمين

I bear witness that you are the banners of the religion and the stars of the universe.

2 - The respected Shaykh Ibn Qawlawiyah narrated in Kamil al-Ziyarah (the Entirety of the Visit), page 239, in a reliable narrational chain from Abu Hamza al-Thumali that Imam al-Sadiq (as) taught him how to visit Imam al-Hussain (as), till he said: Then approach Ali Ibn al-Hussain, as he is near the feet of al-Hussain (as), then when you stand, say:

السلام عليك يا ابن رسول الله ورحمة الله وبركاته

Peace be upon you O' son of the Messenger of Allah and Allah's mercy and blessings.

وابن خليفة رسول الله

And the son of the Messenger of Allah's successor

وابن بنت رسول الله ورحمة الله وبركاته

and the son of the Messenger of Allah's daughter and Allah's mercy and blessings

مضاعفة كلما طلعت الشمس أو غربت

which are increased in every sunrise and sunset.

السلام عليك ورحمة الله وبركاته

Peace be upon you and Allah's mercy and blessings.

بأبي أنت وأمي من مذبوح ومقتول من غير جرم

May my father and mother be sacrificed for you, O' one who has been slaughtered and killed without a crime.

بأبي أنت وأمي دمك المرتقى به الى حبيب الله

May my father and mother be sacrificed for your blood that has risen to Allah's beloved.

بأبي أنت وأمي من مقدم بين يدي أبيك يحتسبك ويبكي عليك

May my father and mother be sacrificed for you, laying in your father's lapas he's weeping on you

محترقاً عليك قلبه

while his heart is burning for you

يرفع دمك الي عنان السماء لا يرجع منه قطرة

and he's throwing your blood to the sky, but not a drop of it falls back.

ولا تسكن عليك من أبيك زفرة حين ودعك للفراق

Continuously sighing in his last farewell of separation from you.

فمكانكما عند الله مع اباتك الماضين

Surely, your places are near Allah with your past fathers

ومع أمهاتك في الجنان منعمين

and mothers in paradise living in the blessings (of Allah).

أبرأ إلى الله ممن قتلك وذبحك

I repudiate to Allah from those who killed and slaughtered you.

Then, throw yourself onto the grave, place your hand on it, and say:

سلام الله وسلام ملائكته المقربين وأنبيائه المرسلين وعباده الصالحين

May the peace of Allah, His close angels, His prophets and righteous servants be upon you.

عليك يا مولاي وابن مولاي ورحمة الله وبركاته

O' my master and the son of my master and His mercy and blessings.

صلى الله عليك وعلى عترتك وأهل بيتك وآبائك وأبنائك وأمهاتك الاخيار الابرار

Peace be upon you and your righteous progeny, household, fathers, children and mothers

الذين أذهب الله عنهم الرجس وطهرهم تطهيرا

that Allah removed evil from and purified thoroughly.

السلام عليك يا ابن رسول الله

Peace be upon you O' son of the Messenger of Allah,

وابن أمير المؤمنين وابن الحسين ابن علي ورحمة الله وبركاته

the Commander of the Faithful and al-Hussain Ibn Ali and the mercy of Allah and His blessings.

لعن الله قاتلك

May Allah's curse be upon your killer,

ولعن الله من استخف بحقكم وقتلكم

and those that disdained and killed you.

لعن الله من بقي منهم ومن مضى

May Allah's curse be upon those that remained of them, and those that passed.

نفسي فداؤكم ولمضجعكم

May I be sacrificed for you and your grave.

صلى الله عليكم وسلم تسليما

May Allah's blessings and peace be upon you.

Then place your cheek on the grave and say:

صلى الله عليك يا أبا الحسن (ثلاثاً)

May Allah's blessings be upon you O' Abul-Hassan (three times).

بابي أنت وأمي

May my father and mother be sacrificed for you,

أتيتك زائرا وافدا

I am your visitor and guest,

عائذا مما جنيت على نفسي

who is seeking refuge (in you) from what I have brought upon myself,

واحتطبت على ظهري،

and carried on my back.

أسأل وليك ووليي أن يجعل حظي من زيارتك عتق رقبتي من النار

I ask Allah, my Lord and yours, to grant me forgiveness from hellfire for my visit (of your grave).

3 - Shaykh al-Kulayni narrated in al-Kafi from Yusuf al-Kinani that Imam al-Sadiq (as) said: Then turn towards the head of Ali (al-Akbar) Ibn al-Hussain (as) and say:

سلام الله وسلام ملائكته المقربين وانبيائه المرسلين عليك

May the peace of Allah, His close angels and His prophets be upon you.

يا مولاي وابن مولاي ورحمة الله وبركاته

O' my master, and the son of master and His mercy and blessings.

صلى الله عليك وعلى أهل بيتك وعترة آبائك الاخيار الابرار

May the blessings of Allah be upon you, your household and the progeny of your righteous forefathers,

الذين أذهب الله عنهم الرجس وطهرهم تطهيراً

those whom Allah removed evil from and purified thoroughly.

4 - It has been mentioned in Misbah al-Mutahajid by Shaykh al-Tusi that Safwan al-Jammal asked Imam al-Sadiq (as) for permission to visit Imam al-Hussain (as), and asked him to teach him what to say. Until he said: Then move to the feet of al-Hussain, and stand near the head of Ali (al-Akbar) Ibn al-Hussain, then say:

السلام عليك يا ابن رسول الله

Peace be upon you O' son of the messenger of Allah.

السلام عليك يا ابن نبي الله

Peace be upon you O' son of the Prophet of Allah.

السلام عليك يا ابن أمير المؤمنين

Peace be upon you O' son of the Commander of Faithful.

السلام عليك يا ابن الحسين الشهيد

Peace be upon you O' son of al-Hussain, the martyr.

السلام عليك أيها الشهيد وابن الشهيد

Peace be upon you O' martyr, and son of the martyr.

السلام عليك أيها المظلوم وابن المظلوم

Peace be upon you O' oppressed and son of the oppressed.

لعن الله امة قتلتك

May Allah curse a nation that killed you.

ولعن الله امة ظلمتك

May Allah curse a nation that oppressed you.

ولعن الله امة سمعت بذلك فرضيت به

May Allah curse a nation that heard of that, and accepted it.

Then, throw yourself onto the grave, kiss it and say:

السلام عليك يا ولي الله وابن وليه

Peace be upon you O' Wali (friend) of Allah, and the son of his Wali.

لقد عظمت المصيبة وجلت الرزية بك علينا وعلى جميع المسلمين

Surely, your calamity has greatened upon us and upon all Muslims.

فلعن الله امة قتلتك وابرء الى الله واليك منهم

May Allah curse a nation that killed you, and I disassociate myself from them before Allah and yourself.

5 - It has been mentioned in Bihar al-Anwar from al-Mazar al-Kabir that Imam al-Sadiq (as) taught Safwan al-Jammal how to visit al-Hussain (as). It is mentioned in it: Then come to the grave of Ali (al-Akbar) Ibn al-Hussain (as), kiss it and say:

السلام عليك يا ولي الله وابن وليه

Peace be upon you O' Wali of Allah and the son of His Wali.

السلام عليك يا حبيب الله وابن حبيبه

Peace be upon you O' beloved of Allah and the son of His beloved.

السلام عليك يا خليل الله وابن خليله

Peace be upon you O' friend of Allah, and the son of His friend.

عشت سعيداً ومت فقيداً وقتلت مظلوماً

Surely, you have lived happily, died remembered and killed oppressed.

يا شهيد ابن الشهيد

O' martyr son of a martyr.

عليك من الله السلام

May Allah's peace be upon you.

6 - It is narrated in Misbah al-Zair, in the Ziyarah of the first of Rajab, its night and the night of 15th Shaaban that you stand near the grave of Ali Ibn al-Hussain (as) and say:

السلام على اول قتيل من نسل خير سليل من سلالة إبراهيم الخليل

Peace be upon the first martyr from the progeny of the best heir of Abraham the Khalil (friend of Allah).

صلى الله عليك وعلى أبيك إذ قال فيك

May Allah's blessings be upon you and your father, as he said:

قتل الله قوما قتلوك يا بني

May Allah kill the people that killed you O' my son.

ما أجرأهم على الرحمن وعلى انتهاك حرمة الرسول

How persistent are they against the Merciful in the violation of the Messenger's Holiness.

على الدنيا بعدك العفا

May this life be forgotten after you.

اشهد انك ابن حجة الله وابن أمينه

I bear witness that you are the son of Allah's proof and His trustee.

حكم الله لك على قاتليك واصلاهم جهنم وساءت مصيراً

May Allah rule in your favor against your killers and punish them with eternal hellfire, the worst fate.

وجعلنا يوم القيامة من ملاقيك ومرافقيك

May He make us on the Day of Judgement of those who meet you

ومرافقي جدك وابيك وعمك واخيك وأمك المظلومة الطاهرة المطهرة

and accompany you, your grandfather, father, uncle, brother and oppressed, purified mother.

أبرء الي الله ممن قتلك وقاتلك

I disassociate myself, before Allah, from those who killed and fought you.

واسأل الله مرافقتكم في دار الخلود

I ask Allah that I accompany you in the house of eternity (afterlife).

والسلام عليكم ورحمة الله وبركاته

Peace be upon you, and the mercy of Allah and His blessings.

7 - It is narrated in Mazar by Shaykh al-Mufid that on the 15th of Shaaban one should head to Ali (al-Akbar) Ibn al-Hussain (as) and say:

السلام عليك يا مولاي وابن مولاي

Peace be upon you O' my master and the son of my master.

لعن الله قاتليك ولعن الله ظالميك

May Allah curse those that killed you and may Allah curse those that oppressed you.

اني اتقرب الى الله بزيارتكم وبمحبتكم

I seek nearness to Allah through your love and visit.

وابرء الى الله من أعدائكم

I disassociate myself before Allah from your enemies.

السلام عليكم يا مولاي ورحمة الله وبركاته

Peace be upon you O' my master, and Allah's mercy and blessings.

8 - It is narrated by Shaykh al-Mufid, Ibn Tawus, and Shahid al-Awwal in the Eid's of Fitr and Adha to stand on the grave of Ali (al-Akbar) Ibn al-Hussain (as) and say:

السلام عليك يا ابن رسول الله

Peace be upon you O' son of the Messenger of Allah.

السلام عليك يا ابن خاتم النبيين

Peace be upon you O' son of the seal of the prophets.

السلام عليك يا ابن فاطمة سيدة نساء العالمين

Peace be upon you O' son of Fatema, the lady of the women of the universe.

السلام عليك يا ابن أمير المؤمنين

Peace be upon you O' son of the Commander of Faithful.

السلام عليك ايها المظلوم الشهيد

Peace be upon you O' oppressed martyr.

بابي أنت وأمي

May my father and mother be sacrificed for you.

عشت سعيداً وقتلت مظلوماً شهيداً

You have lived happily and died an oppressed martyr.

9 - It has been heavily narrated that one should stand on the grave of Ali (al-Akbar) Ibn al-Hussain (as) in the day of Arafat and say:

السلام عليك يا ابن رسول الله

Peace be upon you O' son of the messenger of Allah.

السلام عليك يا ابن نبي الله

Peace be upon you O' son of the prophet of Allah.

السلام عليك يا ابن أمير المؤمنين

Peace be upon you O' son of the Commander of Faithful.

السلام عليك يا ابن الحسين الشهيد

Peace be upon you O' son of Hussain the martyr.

السلام عليك أيها الشهيد بن الشهيد

Peace be upon you O' martyr son of the martyr.

السلام عليك أيها المظلوم

Peace be upon you O' oppressed one.

لعن الله أمة قتلتك ولعن الله أمة ظلمتك

May Allah curse a nation that killed you. May Allah kill a nation that oppressed you.

ولعن الله أمة سمعت بذلك فرضيت به

May Allah curse a nation that heard of that and accepted it.

السلام عليك يا ولي الله وابن وليه

Peace be upon you O' Wali (friend) of Allah and the son of His Wali.

لقد عظمت الرزية وجلت المصيبة بك علينا وعلى جميع المؤمنين

Surely, your calamity has greatened upon us and upon all the believers.

فلعن الله أمة قتلتك وابرء الى اليك منهم في الدنيا والآخرة.

May Allah curse a nation that killed you, and I disassociate myself from them before Allah and yourself in both this life and the afterlife.

O' planet whose life was short

يا كوكباً ما كان أقصر عمره

حكم المنية في البرية جاري

The law of death is active in creation,

ما هذه الدنيا بدار قرار

surely this life is not a place of stay.

بينا ترى الإنسان فيها مخبرا

You see a person in it a teller,

حتى يرى خبراً من الأخبار

until he's seen as told news.

طبعت على كدر وأنت تريدها

It has been built on disturbance, and you want it

صفواً من الأقناء والأكدار

To be clear of disturbances and thorns.

ومكلّف الأيام ضد طباعها

He who asks the days an opposite to its nature,

متطلب في الماء جذوة نار

asks for a flame of fire in the midst of water.

وإذا رجوت المستحيل فإنما

And if you have hope in the impossible,

تبني الرجاء على شفير هار

then you are building hope on a collapsing edge.

فالعيش نوم والمنية يقظة

As life is sleep and death is wakefulness,

والمرء بينهما خيال سار

and a human in between them is nothing but a temporary imagination.

فاقضوا مآربكم عجالاً إنما

Thus, complete your goals quickly,

أعماركم سفر من الأسفار

As your lives are nothing more than a short journey.

وتراكضوا خير الشباب وحاذروا

Use your youth for the best, and beware

أن تسترد فأنهن عوار

of trying to retrieve them as they are cowards.

والنفس إن رضيت بذلك أو أبت

Whether your mind accepts that or not,

منقادة بأزمّة الأقدار

it will be steered to it.

لا تأمن الأيام يوماً بعد ما

Never trust the days after they have

غدرت بعترة أحمد المختار

betrayed the family of Ahmed the Chosen one (by Allah).

فجعت حسيناً بابنه من أشبه

It has saddened Hussain with his son, he who resembles

المختار في خلق وفي أطوار

the Chosen one in both his features and virtues.

لما رآه مقطّع الأوصال ملقى

When he saw him cut into pieces and thrown

في الثرى يذري عليه الذّاري

in the grave, being covered with dirt.

ناداه والأحشاء تلهب

He called him and his insides are burning

والمدامع تستهل بدمعها المدرار

and his eyes are crying heavily:

يا كوكباً ما كان أقصر عمره

"O' planet whose life is short,

وكذا تكون كواكب الأسحار

like the planets of noon.

Is there youth after he who resembles Mohammed?

وهل من شباب بعد شبه محمد

إلى ما بأرزائي أروح وأغتدي

To whom should I take my calamities to rest?

وتمشي بي الأيام مشية أرمد

While the days are moving me, the movement of the blind.

وأمسي أسير النائبات على جوى

Night falls on me as a prisoner of love,

ونار الأماني في الحشا المتوجد

and the fire of hopes in my inside is burning.

هلكت فيا لله هل من مساعد

I have perished, so I ask Allah for aid,

بعيش رغيد أو بموت مؤبد

in a pleasant life or an eternal death.

لعمري موت، لو يباع ويشترى

If death can be bought or sold for my life,

بذلت عليه كلما ملكت يدي

I would spend everything I own on it.

ولم أبق في دار الهوان ولم أعش

And I would not stay in this house of humiliation,

وأيام عمري تنقضي بالتنكّد

while my days are passing in misery.

وقائلة لمّا رأت سوء طالعي

When a savior heard my cries,

وأن بلوغ الموت غاية مقصدي

and knew that reaching death is my greatest goal,

تقول لي: إرحم من شبابك بدءه

Said to me: Have mercy on your youth,

عليك ولا تهلك أسى وتجلّد

and do not kill yourself with sorrow and suffering.

فقلت لها: كفي عن اللوم والأذى

So, I said: "Stop blaming and hurting me,

فإنّي على الأرزاء غير معوّد

I am not used to calamities,

ولم أنتفع يوماً بشرخ حبيبتي

I have never benefited from the youth of my lover,

وهل من شباب بعد شبه محمد

Is there youth after he who resembles Mohammed?"

أبعد علي الأكبر الطهر من سما

Is there after the pure Ali al-Akbar one who

لأوج العلى والمجد طالب سؤدد

was elevated to the highest of greatness and nobility

فلا أبيضّ وجه الدهر من بعد يومه

Surely the face of the time will never be glowing after his day,

ولا زال في ليل من الخطب أسود

and it will always be dark and gloomy due to the matter.

وإن أنس لا أنساه عاطش مهجة

And even if I forget, I will never forget he died thirsty,

تريب المحيا، فوق كثب وجلمد

covered with dust, and thrown on rough hills.

قضى بعدما أعطى البسالة حقّها

He died after giving his courage its right (a brave fight),

بعضب يماني جراز مجرّد

using a sharp drawn Yemenite sword.

ودافع كالليث الهصور مشمّرا

He defended like a free angered lion,

طليق المحّيا عن كرائم أحمد

the virtues of Ahmed

إلى أن أتاه السيف يهوى لرأسه

Until the sword came striking his head,

فخرّ صريعاً، والأعادي بمرصد

so, he fell dead, yet the enemies were afraid of him.

ودار عليه القوم من كلّ جانب

They attacked him from all sides

بأسيافهم من أشام إثر أنكد

with their misfortuned swords.

فنادى أباه الطهر يصرخ قائلاً:

So, he called his pure father saying:

عليك سلام الله يا أبن محمد

"Peace be upon you O' son of Mohammed."

ولما أتاه السبط يحنو بظهره

When the grandson (of the prophet) came with a leaning back,

رآه على حرّ الثرى المتوقّد

and saw him laying down on the burning sand,

فأرخى عليه الدمع من جفن كامد

shed his tears from tearful eyes,

وأبدى عليه الوجد من قلب مكمد

and showed his love from a sorrowed heart,

وأحنى ضلوعاً من جوىً وصبابة

and leaned his back due to love and longing,

عليه بتقبيل ورشف مردد

and kissed him while saying repeatedly:

"عليّ عزيز أن أراك مقطّعا

"It is difficult for me to see you cut apart,

صريعاً على البوغاء غير موسّد

and thrown on the rough ground.

أيدري حسام شق رأسك أنه

Does the sword that ripped your head know

بضربته قد شقّ رأس محمد

that in his strike he ripped the head of Mohammed?"

He who resembles Mohammed, the best of Grandfathers

شبيه محمد خير الجدود

وما أدري أعزي أم أهني

I do not know whether I should condole or congratulate

علي المرتضى بابن الشهيد

Ali al-Murtadha for the son of the Martyr.

فطوراً للوصيّ به أهنّي

One time I congratulate the successor in him

وأنظم مدحه نظم العقود

and compose eulogies for him:

"علي بالطفوف أقام حربا

"Ali in the battlefield fought a battle,

كحربك يا علي مع اليهود

like yours O' Ali with the Jews,

وقاتل بكرهم كقتال عمر

and fought their leader, like your fight with Amr (Ibn Wud),

وجندله على وجه الصعيد

and he threw him to the ground."

"وصيّر كربلاء بدراً وأحدا

He made Karbala into Badr and Uhud,

ونادى يا حروب الجدّ عودي

and called: "O' battles of my grandfather return."

فطوراً يا علي به أعزّي

And other times I condole you O' Ali for him,

وتبكي العين كالعقد الفريد

and my eye cries like a precious chain.

فيا نفس أذهبي وجداً وحزنا

O' my soul leave in love and grief,

ويا عيني بحمر الدمع جودي

and O' my eyes be generous in tears

على حلو الشباب وبدر تم

for the best of youth and a full moon,

شبيه محمد خير الجدود

and he who resembles Mohammed, the best of grandfathers.

كأني بالحسين غداً ينادي

I could hear al-Hussain calling tomorrow:

علينا يا ليالي الوصل عودي

"Return O' nights of arrival (to Karbala),

رجوتك يا علي تعيش بعدي

I wished O' Ali that you live after me,

لتوسد جثّتي رمس اللحود

to place my body in my grave,

وتمشي باكياً من خلف نعشي

and to walk and cry behind my coffin,

كما يبكي الوليد على الفقيد

like a son cries on his deceased father."

ولم أنس النساء غداة فرّت

I have not forgotten when the women escaped

إلى نعش الشهيد بن الشهيد

to the coffin of the martyr son of the martyr.

بنات النعش حول النعش حامت

As if constellations were revolving around the coffin,

وقد دارت على بدر السّعود

revolving around the center of constellations.

فهذى قبّلت كفاً خضيباً

One is kissing his bloody hand,

وشمّت تلك ورداً في الخدود

and another is smelling (the scent of) flowers on his cheeks.

وزينب قابلت ليلى وقالت

Zainab met Layla (his mother) and said:

أعيد النّوح يا ليلى أعيد

"Continue to mourn, O' Layla continue,

على حلو الشباب وبدر تم

for the best of youth and a full moon,

شبيه محمد خير الجدود

and he who resembles Mohammed, the best of grandfathers."

Hussain in his rejection (of tyrants) and Ahmed in his dignity

بإبى الحسين وفي مهابة أحمد

أقمار تمّ نالها خسف الرّدى

Full moons that were eclipsed by death,

وأغتالها بصروفه الزمن الرّدي

and killed by the laws of perishing time.

شتّى مصائبهم فبين مكابد

Many are their sufferings: some

سماً ومنحور وبين مصفّد

poisoned and others beheaded, or chained.

سل كربلاء كم مهجة لمحمد

Ask Karbala, how many hearts of Mohammed

نهبت بها وكم إستجذت من يد

has it taken, and how many hands has it cut?

وعليّ قدر من ذؤابة هاشم

Ali is the outcome of Hashim's nobilities,

عبقت شمائله بطيب المحتد

and his attributes have the scent of virtue.

جمع الصفات الفرد وهي تراثه

He has all the good attributes and they're his inheritance

عن كلّ غطريف وشهم سيّد

from every virtuous and courageous master.

في بأس حمزة في شجاعة حيدر

He's Hamza in his strength, Haidar in his bravery,

بابى الحسين وفي مهابة أحمد

Hussain in his rejection (of tyrants), and Ahmed in his dignity.

وتراه في خلق وطيب خلائق

And he is of great virtue, courtesy,

وبليغ نطق كالنبيّ محمد

and eloquence, like prophet Mohammed.

يرمي الكتائب والفلا عمت بها

He kills brigades till the land is filled with it

في مثلها من عزمه المتوقد

because of his strong determination.

أفديه من ريحانة ريّانة

I would die for him, the fresh flower (meaning Ali al-Akbar metaphorically)

جفّت بحرّ ضماً وحرّ مهند

who was parched by the heat of thirst and weaponry.

ويئوب للنوديع وهو مجاهد

Rushing to his death, while fighting

ضماً الفؤاد وللاحديد المجهد

the thirst of his heart and the heaviness of metal.

صادي الحشا وحسامه ريّان من

Despite his thirst, his sword is hydrated

ماء الطلى وغلياله لم يبرد

with the water of thirst and his heated heart.

يشكو لخير أب ضماه وما أشتكى

Complaining about his thirst to the best of fathers, and he has never

ضماً الحشى إلا إلى الضامي الصدي

complained about his thirst, except to the extremely thirsty.

فأنصاع يؤثره عليه بريقه

He would've hydrated him (even with) his saliva,

لو كان ريقه لم يجمد

except that his saliva was dry.

كلّ حشاشته كصالية الغضا

All his insides were like a burning fire,

ولسانه ضماً كشفة مبرد

and his tongue, due to thirst, was like a sharpened blade.

ومذ إنثنى يلقى الكريهة باسما

Since he left, he welcomed prejudice with a smile,

والموت منه بمسمع وبمشهد

and death is heard and seen by him.

لفت الوغى وأجالها جول الرحى

He controlled the battle and spun it like a grindstone,

بمثقف من باسه ومهند

with the reach of his strength and sword.

لم أنسه متعمداً بشبا الضّبا

I have not forgotten him, leaning on his sword,

بين الكماة وبالأسنة مرتدي

while being surrounded by wolves and covered with sharp blades.

خضبت ذوابله ولكن من دم

His dried pedals were dyed, but with blood,

فاحمرّ ريحان الفداء الأسود

causing the black flower of sacrifice to become red.

ماء الصاب ودم الوريد تجاريا

Gushing water and the blood of his veins ran in him,

فيه ولاهب قلبه لم يخمد

yet the fire of his heart did not die.

ويح الردى يا بئسما غال الردى

May shame be upon death on what it has taken,

منه هلال دجى وغرة فرقد

the moon of darkness, and the light of stars.

يا نجعة الحيّين هاشم والندى

O' hope of the righteous, the Hashemites, and their dew,

وحمى الذمارين العلى والسؤدد

and the defender of the high defenders and masters.

فلتذهب الدنيا على الدنيا العفا

May this life end, and upon this life may be destruction.

ما بعد يومك من زمان أرغد

No time will be pleasant after your day.

Let's die the death of dignified eagles

فالنمت موت عقبان أباة

سمع السبط هاتفاً علويّاً

The grandson heard a heavenly call,

ينقل الجرش عن لهاة الثكالى

stunning the bereaved.

قال يا سائرين شطر المنايا

Saying: "O' those walking in the direction of death."

عجّلوا فالخلود يشكو الملالا

Hurry, as eternity is complaining of boredom (without you).

أتسرع الكوب والأرائك صفت

The cups have been prepared, the pillows are arranged,

وتهادت حور الجنان دلالا

and the beauties of paradise have waddled in love.

قد نعينا ولا مردّ لحكم الله

Surely, we have been mourned, and there is no return from Allah's command.

فلنقصد المنون عجالا

So, let's head to our deaths quickly.

قال نجل الحسين وهو علي

The son of al-Hussain, Ali said:

يا أبي هل نشدت إلا الكمالا

"O' father, you have not called except for perfection.

أولست الذي يؤيد حقاً

Are you not he who supports the truth,

رافعاً راية الرسول مثالا

while carrying the banner of the Messenger."

هتف الشبل فلنمت موت عقبان

The lion cub called: "Let's die the death of the dignified

أباة، ولا نموت ذلالا

eagles, not a death of humiliation."

دمعت، مقلة الحسين إبتهاجا

The eyes of al-Hussain teared from joy,

بوليد يشرّف الأنجالا

in a son who brings respect upon sons.

فأسمه كأسم جدّه أتراه

His name is like his grandfather's,

ذلك الضوء من شعاع سالا

and he is a light that flows from his beam.

إن يكن ثغره غلالة ورد

If his words are like a cloth of flower,

إن في كهف صدره رئبالا

then in the cave of his heart is a lion.

فإذا ناء زنده الغضّ بالهنديّ

If his strong arms move his sword,

عضباً يفرّق الأوصالا

He cuts apart (his enemies) into pieces.

فهو يستمرئ الممات شهيدا

As he is seeking death as a Talibi martyr (of Abu Talib),

طالبياً ما خيّب الآمالا

that has not disappointed the hopes.

Son, may rest be forbidden upon me

بني حرام علي الرقاد

بني إقتطعتك من مهجتي

Son, you are a piece of my heart.

علام قطعت جميل الوصال

So, why have you separated the beauty of our union?

بني عراك خسوف الردى

Son, the eclipse of death has taken you,

وشأن الخسوف قبيل الكمال

and eclipses occur near completion (perfection).

بني حرام عليّ الرقاد

Son, may rest be forbidden upon me,

وأنت عفير بحر الرمال

While you are laying on the heat of sands.

بني أبيت سوى القاصرات

Son, you have rejected the mistreatment of the poor,

وخلفت عندي سمر العوالي

and left to me the fight of the tyrants.

بني بكتك عيون الرجال

Son, the eyes of men have mourned you

ليوم النزيل ويوم النزال

for the day of your burial, and the day of your battle.

بكتك بني صفات الكمال

Son, the characteristics of perfection have mourned you,

وغضّ الشباب وذات الجمال

and the sweetness of youth and concept of perfection.

عجلت لحوض أبيك النبي

As you rushed to the lake (of heaven) of your father, the prophet,

وسارعت بعد الظمأ للزلال

and rushed to gushing pure water after thirst.

سيرثيك منّي لسان السنان

The tongue of swords will continue to mourn you on my behalf,

بنظم قلوب عيون الرجال

with the words of the hearts of men's eyes.

2nd Chance Books for Prisoners

Mission



Our mission is to deliver knowledge to those individuals who are less fortunate in life through the dissemination of various books. We strive to teach and inform those who are looking for a second chance and desire to walk the straight path, but are unable to access the necessary information passed down to us by the beloved family of the Prophet (peace be upon them all).

About Us

2nd Chance Books is a 501c3 non-profit organization that was founded in order to assist incarcerated Muslims by providing them with educational materials, a support system, and tools for rehabilitation. The organization is comprised of a team of dedicated, devoted individuals, including the founders of this organization, who came together to provide services for those in need and those seeking guidance. The partnered organizations 2nd Chance Books, SABA Prison Project, al-Kisa Prison Project, and IEC Houston. 2nd Chance is under the guidance of several scholars, Such as Moulana Nabi Raza Abidi, Shaykh Mateen Charbonneau, Shaykh Saed Ali Kulayni, Moulana Qamar Hasani.

Facts & Statistics

The USA has the highest incarceration rate in the entire world. While Americans only represent 5% of the entire

world's population, it comprises nearly 25% of the entire world's incarcerated population, with 2.3 million inmates. Most of these prisoners will fall victim to the cycle of the revolving door and become repeat offenders if they do not have the proper resources to educate themselves properly while serving their sentences.

Goals

2nd Chance seeks to provide the proper tools for change: free Islamic books on topics such as beliefs, ethics, morality, and family structure in Islam. The aim is for these books to be used as a tool for self-development and reform.

Some goals of this program are molding leaders, transforming prisoners' bad habits into good ones, achieving social reform, producing better citizens who will actively help their communities, and promoting awareness of the true teachings of Islam by teaching the morals and ethics of the Noble Prophet (sawa) and his blessed household (as).

Our Program

We send an initial package of books and upon completion of reading the books we ask for a brief written summary about what was learned from at least one of the books, how it was beneficial and if any questions arose. After we receive this, we will send the next book and begin an interactive study course as the person serves the remaining time on their sentence. We have a team of scholars who are working on this project and answer the questions of readers as well.

We are sending a quarterly and eventually monthly magazine entitled Sirat Link. We provide prayer rugs, kufi's, hijab for sisters, tasbih (rosary), turbah (clay prostration tablet) and Islamic calendars to active participants in the

program. For prisoners who are reading this we want you to know that we are honored to be at your service. Please write us and let others who are interested in seeking knowledge about Islam to contact us at the address below.

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