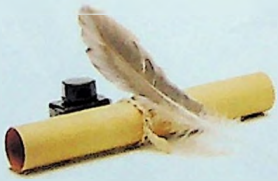


Inspirations from

At-Taff

Indications and Directives



By His Eminence Sayyed

Muhammad Sa'eed At-Tabatabai Al Hakeem

The Great Marji' in the Knowledge

of the Sciences of Ahl-ul-Bayt

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[1] At-Taff: is another name for Karbala', the place which witnessed a battle by that name between Al Imam Al-Husseyn and Yazeed bin Muawiya, the Umayyad ruler, and ended in the martyrdom of the Imam and most male members of his family, and all his companions. So, both "At-Taff" and "Karbala'" are designations of the place where the battle took place and the battle itself.

(الطف: هو اسمٌ آخر لكربلاء، وهو المكان الذي شَهِدَ معركةً بهذا الاسم بين الإمام الحسين ويزيد بن معاوية، الحاكم الأمويّ، وانتهت بشهادة الإمام وأكثر الأفراد الذكور من أهل بيته، وجميع أصحابه. إذاً، "الطف" و"كربلاء" كلاهما يشير إلى المكان الذي وقعت فيه المعركة وإلى المعركة نفسها)

[2] Marji': is a designation for the religious scholar with the most knowledge and who is the most pious, who is fit to be the delegate of the Twelfth Imam Al Mahdi during the period of the Great Occultation (Al Ghayba Al Kubra). This designation is exclusive to the Twelver Shi'a, whereby the Marji', literally "the man who acts as reference", indicates to people the right path to follow in matters of religion and worldly affairs.

(المرجع: التسمية التي تُطلَقُ على العالم الدينيّ الذي يتصف بأكبر قدرٍ من العلم، والذي يكون الأكثر تقوى من بين الجميع، بحيث يتمتع باللياقة ليكون نائباً عن الإمام الثاني عشر، المهديّ، أثناء فترة الغيبة الكبرى. هذه التسمية تختص بها الشيعة الإثنا عشرية، حيث يقوم المرجع (والتسمية تعني حرفياً: من يُرجَعُ إليه) بهداية الناس إلى الطريق الصحيح الذي ينبغي اتباعه في امور الدين والدنيا)

Introduction:

Praise be to Allah, and peace and blessings be upon our lord Muhammad and his family, and may curses of Allah befall all their enemies, until the Day of Judgement.

(Verily, Allah hath bought from the believers their lives and their wealth (with the price) that the Jannah (garden of paradise) will be theirs: they shall fight in the way of Allah and shall slay and be

slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an, and who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph) Allah the Most High and Almighty Hath Spoken the Truth

We raise our condolences, as we greet the forbidden[1] month of Muharram, the month of sacrifice and redemption in the way of Islam, to the Greatest Prophet (peace be upon him and upon his family), and to his aggrieved family (peace be upon them), namely to the last beacon of Allah on earth and the Imam of Time, Al Imam Al-Mahdi (may Allah hasten the time of his blessed coming).

And we beseech Allah, to whom is ascribed all perfection and majesty, to accord us success, and make us be among his adherents and supporters, when permission is offered him to exact his revenge from the oppressors, and purify the earth from them all, and then fill it with equity and justice after it has been filled with injustice and tyranny.

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[1] In the Arab lunar calendar, even before Islam, there are four "forbidden" months, one of which is Muharram. "Forbidden" in the sense that during those months, people would abstain from any form of war or attack or killing, which were rampant in the everyday life of the tribes in pre-Islamic times (Jahiliyya 'the age of ignorance') for whatever reason, at the cost of being forever shamed if this forbiddance is breached.

(هناك أربعة أشهر في التقويم العربيّ القمريّ، حتى قبل الإسلام، يُقال لها "الأشهر الحرم"، وأحدها هو المحرم. هذه الأشهر حُرُمٌ بمعنى أنّ الناس يمتنعون خلالها عن أيّ شكل من أشكال الحرب أو الغزو أو القتل ـ وكلها كانت سائدةً في الحياة اليومية بين القبائل في الجاهلية ـ لأيّ سببٍ كان، بحيث أنّ من يتجاوز هذه الحرمة يُخزى إلى الأبد)

Now that we've presented our praise, we say: we are greeting these days a season of the greatest religious seasons, which bears the features of doctrine and Jihad, and which is emotional and historic. And as it had been inconceivable to talk about this issue publicly during the era of the old regime, the regime of oppression and tyranny, and confiscation of freedom and violation of what is sanctified, that regime which set itself in enmity to Ahl-ul-Bayt[1] (peace be upon them), and in enmity to their Shi'a[2] and those who remained loyal – we now find it compulsory to talk about it before the believers, now that the stifling nightmare was cleared, and that the believers- may Allah

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[1] Ahl-ul-Bayt: literally, "people belonging to the house (of the Prophet)". This appellation is used by the Shi'a Twelvers to refer to the Fourteen Infallible Persons, starting with Rasulullah Muhammad (peace be upon him and upon his family), then his daughter Lady Fatima, her husband Ali Amir-ul-Mu'mineen (prince of the believers), their two sons Al-Hassan Az-Zaki (the pure one) and Al-Husseyn, lord of all martyrs, and then the lineage constituted by the nine consecutive Imams from the progeny of Al Husseyn, ending with the twelfth Imam Al Mahdi, alive and occulted, who will reveal himself when Allah permits, to fill the earth with equity and justice, after it has been filled with injustice and tyranny.

(أهل البيت: هذه العبارة تعني حرفياً "القوم الذين ينتمون إلى منزل النبيّ". هذه التسمية تستخدمها الشيعة الإثناعشرية للإشارة إلى المعصومين الأربعة عشر، وأولهم رسول الله محمّد، صلى الله عليه وآله وسلم، ثم ابنته السيدة فاطمة، عليها السلام، وزوجها عليّ أمير المؤمنين، عليه السلام، وابناهما: الحسن الزكيّ والحسين سيد الشهداء، عليهما السلام؛ ثم الخط الذي يشكّله تسعةٌ من الأئمة واحداً بعد الآخر من ذرية الحسين، ينتهي بالإمام الثاني عشر، المهديّ، حيّ غائب، وسوف يظهر حين يأذن له الله بذلك، فيملأ الأرض قسطاً وعدلاً كما مُلئت ظلماً وجوراً)

[2] In Arabic, the "shi'a" of a person are those who believe in that person, and love, obey, and follow him; the term nowadays is nearly exclusively used in reference to the "Shi'a of Ali" (the loyalists and followers of Ali).

(في اللغة العربية، "شيعة" المرء هم الذين يؤمنون به ويحبونه ويطيعونه ويتبعونه؛ هذا المصطلح أصبح مختصاً في العصر الحاضر بشكل شبه حصريّ بشيعة عليّ، وهم أتباعه والمخلصون له)

guide their steps- have seized back their freedom, and have become able to exercise the activities, of which many have been deprived for a lengthy period during the time of that regime, noting that they managed to preserve many of those activities by sheer patience and determination, and a solid willpower, notwithstanding the extended time and intensity of their plight, where they challenged the might of the regime, its arrogance, repression, and cruelty.

The result was, in many situations, violent confrontations, clashes ending in bloodshed, and costly sacrifices. All this is not foreign to this sect who has always been targeted by the tyrants and the depraved, who is accustomed to challenges and confrontations, and who incurred a myriad of losses and offered untold sacrifice, throughout its long history, in the way of the calling to Allah, and the adherence to the path of Ahl-ul-Bayt (peace be upon them). A further element that added to the persecution of this sect is its voicing disapproval at the tyrants, divesting them of legitimacy, and rejecting their aberration and heresies.

May Allah reward these spirits steeped in Iman§ for their efforts and Jihad, and may He heave the ranking of those who have gone forward to Him, and join them with their lords impeccable in purity (peace be upon them all). And may He guide the steps of those who remain so that they can proceed on that path, and practice those activities in the best and most perfect of ways, now that He has favored them by restraining and bringing down their enemy, and restored to them their freedom after long hardship, distress and calamity.

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§ Iman: the Arabic word for "faith".
([faith] تفسير معنى كلمة "الإيمان" بالإنكليزية)

Allah the Exalted and Glorified hath spoken the truth where He says:

(Or think ye that ye will enter paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the Messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh) [7]

And where He says:

(Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least) [8]

After all that has been said, we find it worthy to expound a number of issues in our speech:

The grief of the Shi'a possesses genuine roots:

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[7] Surat Al-Baqara (2), verse 214.

[8] Surat Al-Ahzab (33), verse 23.

First issue:

The grief of the Shi'a of Ahl-ul-Bayt (may Allah guide their steps and award them with honor) on the occasion of the slaying of Sayyidu-sh-Shuhada' (lord of all martyrs), Imam Al-Husseyn (mercies of Allah be upon him), as well as for the rest of the calamities which befell Ahl-ul-Bayt (peace be upon them), and the resuscitation of the ceremonies and erecting the rituals of condolence, in which the Shi'a submerge themselves and seek the opportunities for holding them, are not arbitrary matters towards which the Shi'a were driven by sheer bigotry and attempts to sow discord; nor are they simply traditions they have inherited from their ancestors and which they have followed in the vein of these, as in the case of the rest of the traditions and habits some communities would engage in, for which Allah has revealed no warrant. In reality, these rituals are activities with genuine religious roots, in support of which sound and coherent evidence has been established, to which the Shi'a acquiesced and obviously withstood difficulties and disaster.

For, as the Shi'a were bound by categorical evidence to imitate Rasulullah (peace be upon him and upon his family) and embrace whatever he comes with, and adhere to his family Ahl-ul-Bayt (peace be upon them), and follow their Imamate[§] in religion, so did Rasulullah and the Imams (peace be upon them all), through their speech and conduct, induce the Shi'a to carry themselves along the same form

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[§] The Imamate is the rank of divine leadership awarded by Allah to the twelve Imams. The literal meaning of "Imam" is "the one who is in the front".
(الإمامة هي درجة القيادة الإلهية التي منحها الله للأئمة الاثنَي عشر. المعنى الحرفيّ لكلمة "إمام" هو "الرجل الذي يكون في المقدمة")

of conduct while dealing with these heartbreaking incidents.

Both parties[10] have reported sayings of the Prophet (peace be upon him and upon his family) in which he announced the grievances that would befall his family, Ahl-ul-Bayt (peace be upon them), especially Imam Al-Husseyn (peace be upon him), and he related their afflictions, and wept many a time for that before they even happened.[11] The same behavior was reported concerning Amir-ul-Mu'mineen[12] (peace be upon him).[13]

Not only that. All the prophets (peace be upon them) have wept in grief for Imam Al-Husseyn (peace be upon him) since times ancient.[14] After he was slain, the earth and heaven wept for him in blood, as reported by both parties.[15]

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[10] The two parties referred to are the sunnah and the Shi'a.
(الفريقان اللذان يُشار إليهما هما السنة والشيعة)

[11] See: Kamil-uz-Ziyaraat, p. 127; Musnad Ahmad, vol. 3, p. 242; Majma' az-Zawa'id, vol. 9, p. 881.

[12] In the tradition of the Shi'a sect, the title of Amir-ul-Mu'mineen (prince of the believers) was bestowed by Allah upon Imam Ali, and no other; for that reason, when that title is used even unaccompanied by the name, it is universally known to refer to him exclusively, without ambiguity.
(في مواريث الشيعة الإمامية، مُنِحَ لقب "أمير المؤمنين" من الله للإمام عليّ وحده لا للغيره؛ لهذا السبب، عندما يُستَخدَم هذا اللقب من غير اسم يرافقه، فمن المعلوم بلا لبس أنه يشير إلى عليّ)

[13] Kitab Siffeen, p. 140.
[14] Kamil-uz-Ziyaraat, p. 137.

[15] As in the reports cited by At-Tabari of the heaven weeping for Imam Al Husseyn (peace be upon him), see: At-Tabari, Jami' Al-Bayan, vol. 25, p. 160; Al-Jami' Li Ahkam-il-Qur'an, vol. 16, p. 14. Some of these reports were narrated by Az-Zuhri, in which it is said that "not a single

It was even reported that all beings wept for him[16] with details there is no room for in this context.[17]

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pebble was lifted in Bayt-il- Maqdiss (Jerusalem), without finding fresh blood underneath", of which At-Tabarani said: the narrators of this report are trusted. (there is a specific branch of religious science used to rank narrators in categories of truthfulness and trustworthiness, or the lack of these attributes, called the "invalidation and validation of narrators", which employs a specific terminology to that end. One such rank qualifies a narrator or line of narrators as "trusted"), Majma'-uz-Zawai'd, vol. 9, p. 199. Some of these reports on the weeping of heavens for Imam Al Husseyn (peace be upon him) were presented by At-Tabari, see: At-Tabari, Jami'-ul-Bayan, vol. 25, p. 160; Al-Jami' Li Ahkam-il- Qur'an, vol. 16, p. 14. Some quote Az-Zuhri reporting that "not a single pebble was lifted in Bayt-il-Maqdiss, without finding fresh blood underneath", reported by At-Tabarani, and that the line of transfer of the report is entirely composed of trusted narrators, Majma'-uz-Zawa'id, vol. 9, p. 199. Some reports described the wailing of Jinns, cited by a group of scholars, among whom is At-Tabarani who cited the report in his book Al Mu'jam-ul-Kabeer, vol. 3, p. 221, and repeated the citation in Majma'-uz-Zawa'id, vol. 9, p. 199, with a comment he added: "the line of narrators comprises those who are qualified as truthful". Abi Janab Al Kalbi is quoted to have said: "I came to Karbala' and talked to a man among the nobles of the Arabs dwelling in it (he said): tidings have reached me of your hearing the wailing of Jinns. The nobleman answered: You will not encounter a free man or a slave who will tell you he hasn't heard that", see: Al Bidaya Wa-n-Nihaya, vol. 8, p. 217; Tahtheeb-ul-Kamal, vol. 6, p. 441; Siyar A'lam-in-Nubala', vol. 3, p. 216, among others.

[16] Kamil-uz-Ziyaraat, p. 179.

[17] Al Bayhaqi narrated leaning on Abi Qabeel (in narration of Hadeeth, the scholars use the term [Isnad], literally meaning [something leaning on something else], which is the line of transfer of the Hadeeth from narrator to narrator, in a process by which the narrator would 'lean' his own transfer, by way of validation, to the previous narrator, and so on so forth, to reach the source), who said: "When Al Husseyn Bin Ali (may Allah be pleased with them both) was slain, the sun was eclipsed

In the tradition, the pure and most truthful lady Fatima Az-Zahra' (peace be upon her) is counted among those who were the greatest sorrowers, so much she wept for the loss of her father Rasulullah (peace be upon him and upon his family); also counted among these is Imam Zayn-ul-'Abideen (peace be upon him), so much he wept for his father Al Husseyn (peace be upon him)[18].

In the Hadeeth reported to have been spoken by Imam Zayn-ul-'Abideen (peace be upon him), he said: "**I never once remember the slaying of the sons of Fatima without choking on my tears because of that**".[19]

In a Hadeeth by Imam As-Sadeq (peace be upon him) where he describes the condition of his great grandfather Imam Zayn-ul-'Abideen, he said: "**Whenever my grandfather remembered his father (Al Husseyn), he wept until the tears wet his beard, and whomever saw him wept in mercy at his weeping**".[20]

In the Hadeeth reported by 'Amara Al Munshid, he said: "Never once did it happen that Al Husseyn Bin Ali was mentioned before Abi 'Abdillah Ja'far Bin Muhammad (As-Sadeq), and he to be seen smiling afterwards on that day until nightfall".[21]

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with such completeness that it was possible to behold the stars at midday", As-Sunan Al Kubra, vol. 3, p. 337.

[18] Al Khisaal, p. 372.

[19] As-Sadooq, Al Amali, p. 402.

[20] Kamil-uz-Ziyaraat, pp. 168, 214.

[21] Kamil-uz-Ziyaraat, pp. 168, 214.

Imam As-Sadeq himself, along with the rest of the Imams of Ahl-ul-Bayt (peace be upon them), sought the occasions to relate the calamities (which befell Ahl-ul-Bayt), and weep for those calamities, and prompting people to emulate them in doing so, and to hold gatherings which would be reminders of them. Many a gathering was held by the Imams themselves (peace be upon them) whenever poets came to them (to recite poetry) in which those calamities were mentioned.

In a Hadeeth by Imam As-Sadeq (peace be upon him), he says: "**The daughters of Fatima cleft the breast of their garments and struck the cheeks in grief for Al Husseyn Bin Ali, and for the likes of him are the garments cleaved and the cheeks stricken**".[22]

He also said (peace be upon him): "**Weeping and grief are acts hated by Allah whenever done by His slaves in situations of affliction, barring weeping and grief for Al Husseyn Bin Ali, which is rewarded**".[23]

In a long Du'a'[24] where Imam As-Sadeq (peace be upon him) prays for the visitors of Al Husseyn (peace be upon him), he says: "**O Allah, our enemies have shamed (the visitors) leaving (their homes to visit our graves), but that did not turn them away from heading towards us, in enmity to our enemies, and for that, O Allah, have mercy on those faces altered by the sun, and that outcry which sprang on our behalf**"[25]

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[22] Tahtheeb-ul-Ahkam, vol. 8, p. 325.

[23] Kamil-uz-Ziyaraat, p. 201.

[24] Du'a' is a prayer and supplication beseeching Allah.
(تفسير لمعنى كلمة "دعاء" بالانكليزية: الدعاء هو التضرع إلى الله والطلب منه)

[25] Kamil-uz-Ziyaraat, pp. 203, 229.

In the Hadeeth of Imam As-Sadeq (peace be upon him), related by Misma' Kirdeen Al Basri, who, after describing his grief for Al Husseyn (peace be upon him), Imam As-Sadeq addressed him in a speech where he said: "**May Allah have mercy on your tears, you truly are one of those who are counted among the people who grieve for our grief, and who rejoice for our joy, and fear for our fear, and feel secure when we are secure; I speak the truth: at your deathbed, you will behold my fathers who will come to attend (your last moments), and who will usher the angel of death to be gentle, and the good tidings they will greet you with are best of all, and the angel of death will be gentler with you than a tender mother with her child**". Misma' said: "Then he wept and I wept, and then the Imam said: **"Praise be to Allah who placed us higher than the rest of His creation by favoring us with His mercy, and placed mercy within us**".[26]

In the Hadeeth of Imam Ar-Rida (peace be upon him) related by Ar-Rayyan Bin Shabeeb, the Imam said: "**O Ibn Shabeeb, if it pleases you to be with us in the highest ranks of paradise, then grieve for our grief, and rejoice for our joy, and adhere to our Wilaya[27], for, should a man love a stone, he will be brought together with that stone on the Day of Judgement**".[28]

In the Hadeeth handed down by the Infallible Persons (peace be upon them), they say: "**Our Shi'a were created**

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[26] Kamil-uz-Ziyaraat, pp. 203, 229.

[27] Wilaya: is the acquiescence by the Shi'a and their acknowledgement of the Imamate of the twelve Imams.

(تفسيرٌ لمعنى "الولاية": هي الإقرار بولاية الأئمة الاثنَي عشر والإذعان لهم)

[28] 'Uyoon Akhbaar Ar-Rida, vol. 2, p. 269.

from the remainder of the clay from which we were fashioned, and blunged with the water of our Wilaya, so they rejoice for our joy, and grieve for our grief"[29]; in addition to countless other Hadeeths, for the sake of which many books were written, with the aim of assembling and categorizing these Hadeeths in a way which eases the task of finding and identifying them.

It is worthy of the Shi'a of Ahl-ul-Bayt, but also the whole of Muslims as well, to familiarize themselves with the huge mass of Hadeeth talking about the issue, especially now that this knowledge has become within reach, and easily identifiable due to the recent campaigns of printing and publishing. That way, they can be aware of this matter, and the truth will present itself before their eyes, and they will realize, as a result, that they did not fulfill the dues of this issue, and never will, no matter how hard they try.

The gravity of the afflictions which befell Ahl-ul-Bayt (peace be upon them):

Mere objective consideration of those painful incidents, if it were devoid from partisanship, is enough to make the Muslim grieve for Ahl-ul-Bayt and follow that path to the farthest end.

That's because Ahl-ul-Bayt are not ordinary people. They are at the peak of holiness and purity and spiritual eminence. They have forsaken their existence for the sake of Allah, and for performing Jihad in His way, as witnessed by what is cited in their praise in the glorious Qur'an, and the Hadeeths beyond count by both parties.

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[29] Shajarat Tuba, vol. 1, p. 3.

Allah, to whom is ascribed all perfection and majesty, has ordered this Ummah[30] to adhere to Ahl-ul-Bayt and refer to them and accept their Imamate. He made Ahl-ul-Bayt a sanctuary from deviation, divide and discord, and made loving them a duty.[31]

Allah honored Ahl-ul-Bayt for being the next of kin of the Prophet (peace be upon him and upon his family), who is the beacon indicating the right path to this Ummah, and its savior, and the one towards which Ummah is the most indebted. Ahl-ul-Bayt stem from Rasulullah, they are part of him, and he is part of them, he is pleased by what pleases them, and angered by what angers them. He is peace to those who are peace towards his family, and war towards those who are war towards them. He holds affection for those who hold his family in affection, and he is an enemy of those who are enemies of his family, Ahl-ul-Bayt.[32]

Rasulullah (peace be upon him and upon his family) bestowed upon Ahl-ul-Bayt such demonstrations of love and kindness, honor and veneration that cannot be properly expressed by words. He commended his Ummah to follow suit, and insisted that the Ummah preserve his memory and show its gratitude by protecting his family, Ahl-ul-Bayt, and adhere to them.

But the tyrants ignored all these directives, and put them behind their backs. They boldly violated the sanctity of

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[30] Ummah is the nation of Muslims, regardless of ethnicity or language, or any other worldly attribute.
(تفسيرٌ لمعنى "الأمّة": هي جماعة المسلمين، بغضّ النظر عن الانتماء العرقيّ أو اللغويّ او أيّ اعتبارٍ دنيويٍّ آخر)

[31] See: Fi Rihab-il-'Aqida, vol. 1, p. 224; vol. 2, p. 199.

[32] See: Fi Rihab-il-'Aqida, vol. 1, p. 224; vol. 2, p. 199.

Ahl-ul-Bayt and the sanctity of Rasulullah (peace be upon him and upon his family) embedded in them. The enemies went out of their way in tyranny by murdering members of Ahl-ul-Bayt, holding them in captivity and pillaging their possessions, also by throwing them in prisons, driving them away from their homes and persecuting them in the most atrocious and cruel ways. They violated their sanctity and would not stop at that. There is a number of issues which intensify the criminality of the afflictions to which Ahl-ul-Bayt were subjected:

The falsifications perpetrated by the tyrants:

The first is that the tyrants attempted, along with their followers, to bestow legitimacy upon these crimes and inflicted grievances. They devised excuses and justifications, and for that end, they opened wide the door of Ijtihad[33], in order to camouflage the facts and go past them, so much so, that someone ended up describing the battle of Karbala', with all its horrors, as an incident in which "Al Husseyn was slain by the sword of his grandfather";[34] and that the day of Ashoora' became a day of festivities in many Islamic countries.

[33] Ijtihad: is the act of inferring what are perceived to be the orders of Allah, from the holy texts: the Qur'an and Hadeeths of the Prophet, and the actions of the Prophet (the Sunnah). But Ijtihad can and should only be exercised in the case of absence of a clear verdict from the aforementioned sources. The Shi'a Twelvers equate the Hadeeths of the rest of the Infallible Persons and their actions in terms of their eligibility for deriving religious directives, to those of Rasulullah (peace be upon him and upon his family).

(تفسيرٌ لمعنى "الاجتهاد": هي عملية استخلاص ما يوصلُ إلى أنه أحكام الله من النصوص المقدسة: القرآن وأحاديث النبيّ وأفعاله. لكنّ الاجتهاد يكون فقط، ويجب أن يكون فقط في حال غياب حكم صريح في أحد المصادر المذكورة. تساوي الشيعة الإمامية أحاديث سائر المعصومين وأفعالهم من حيث لياقتها لاستخلاص الحكم الشرعيّ بأحاديث وأفعال الرسول صلى الله عليه وآله وسلم)

The reason for the calamities which befell Ahl-ul-Bayt (peace be upon them):

The second is that what attained Ahl-ul-Bayt (peace be upon them) was caused by the deviation of the rule and the authority in Islam away from the right path which Allah Most High designated for the preservation of His religion and spreading justice on earth. Muslims still swallow bitterness after bitterness, because they were driven to follow the devious path, and they drifted away from Islam, scorned its boundaries and provisions, disengaged themselves from its ideals and ethics, and were stricken by discord amongst themselves in what concerns the matters of their religion; they became divided and dispersed, and enemies of one another; they became weak and vulnerable and humiliated, and fell under the sway of their enemies, in addition to all the rest of the afflictions which needn't be put in words.

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[34] Al Manawi reports in his book entitled Fat'h-ul-Qadeer on Ibn Arabi: "The overwhelming trend with Ibn Arabi was the attempts to deprecate Ahl-ul-Bayt, to the point where he said: 'Al Husseyn was slain by the sword of his grandfather'". Al Manawi said elsewhere in description of Ibn Arabi: "And this is not the first expression of arrogance uttered by this Mufti (mufti is a religious scholar who acts as a judge, and delivers religious directives) and his boldness and audacity, for, he composed a book on our master Al Husseyn (may Allah be pleased with him and sheath his face in grace), where Ibn Arabi abased him and pretended that Yazeed killed him using the sword of his grandfather (i.e: Yazeed killed Al Husseyn using the sword of Rasulullah, and therefore, this is a justification of Yazeed's crime) may Allah preserve us from being abandoned by Him", vol. 1, p. 265; vol. 5, p. 213.

The renunciation of Ahl-ul-Bayt (peace be upon them):

The third is that Ahl-ul-Bayt (peace be upon them), while being possessors of the divine right to rule- and it was theirs to claim - did not, nevertheless stand in the face of the tyrants to retrieve their right because of a desire of worldly glory or in the love of rulership and power, but only for the benefit of Islam and the Muslims, and the safeguard of the boundaries and provisions set by Allah Most High, cultivating righteousness in the midst of the slaves of Allah, and spreading justice in the realm of Allah, as was profusely indicated in their Hadeeths, and demonstrated by their attitudes and conduct.

Amir-ul-Mu'mineen (peace be upon him) says: "**My God, you know what we've done was not in competition for rulership, nor was it in seeking of the trifling debris of this world, but solely to restore the outlines of your religion, and make uprightness victorious in your realm, so that the oppressed among your slaves can become secure, and so as to resuscitate the boundaries you've set, and which have become forsaken**".[35]

Imam Al Husseyn (peace be upon him) spoke, in his last will to his brother Muhammad Bin Al Hanafiyya: "**And it is not that I am going out (in rebellion) driven by impudence or vanity, neither am I a corrupter or an unjust person; I only seek to install rectification in the Ummah of my grandfather (peace be upon him and upon his family); I want to enjoin right conduct and forbid indecency, and emulate the demeanor of my grandfather, and my father Ali Bin Abi Taleb. He who accepts me for the love of the truth, is rewarded by**

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[35] Nahj-ul-Balagha, vol. 2, p. 13, sermon 131.

Allah who demanded the truth; and if people repudiate my deed, I confine myself to patience, until the day where Allah descends His judgement in rightful verdict on me and those people, and He is the best of all judges".[36]

In a speech addressing his companions after their arrival to Karbala', Imam Al Husseyn (peace be upon him) says: **"Don't you see the truth has become forsaken? And that no one holds back another from falsehood? It is so that a believer harbors the desire to meet Allah...."**[37]. This Hadeeth is added to the rest of their utterings (mercies of Allah be upon them), and what is known of their reality.

As for their opponents, the conduct and speech of these are dominated by the spirit of haughtiness and superiority, of abuse and tyranny, and of recklessness and disengagement from the good in the most gruesome ways, all of which is beyond obvious so much so that it requires no elucidation.

And because the objectives differed, so did the means. Idealism and sublime morality were the preeminent features in the means employed by Ahl-ul-Bayt (peace be upon them), while the means of others were characterized by recklessness and exploitation, and by deception and treachery, in addition to other features indicating the decline to the bottom.

An example to that is when a group of people abstained from giving Bay'a[38] to Amir-ul-Mu'mineen (peace be upon

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[36] Bihar-ul-Anwar, vol. 44, p. 329.

[37] Tareekh Dimashq, vol. 14, p. 217.

[38] Bay'a is the act of acquiescing to the chosen ruler and the announcement of acceptance of his authority, considered to be forever binding, in the condition where the ruler is appointed by Allah,

him), he let them be and did not force their hand, as others did. He said (peace be upon him): "**One who has been through thick and thin of life finds the excuses to be preventing him from orders and prohibitions of Allah, but he disregards them despite capability (to succumb to them and follows the commands of Allah), while one who has no restraints of religion seizes the opportunity (and accepts the excuses for not following the commands of Allah)**".[39]

And when some of his companions advise him to bring over the leaders and notables by awarding them allocations of money, he answers: "**Do you command me that I should seek support by oppressing those over whom I have been placed? By Allah, I won't do so as long as companions whisper to one another in evening talk, and as long as one star leads another in the sky**".[40]

And when Muslim Bin Aqeel (peace be upon him), the messenger of Al Husseyn to Al Koofah is asked for the reason he shunned from assassinating 'Ubaydullah Bin Ziyad in the house of Hani' Bin 'Urwa, his apologetic answer was relating the Hadeeth of Rasulullah (peace be upon him and upon his family) reported by Ali (peace be upon him):

"**Harboring faith restrains perpetrating assassination; a believer should never assassinate**"[41]

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as in the case of Rasulullah and the Imams.
(تفسير لعبارة "البيعة": هي الإذعان وإعلان القبول بالحاكم الذي تم اختياره؛ والبيعة مُلزِمَة إلى الأبد، بشرط أن يكون المُختار مُعَيَّناً من قِبَل الله، كما في حال رسول الله والأئمة)

[39] Nahj-ul-Balagha, vol. 1, p. 92, sermon 41.
[40] Nahj-ul-Balagha, vol. 2, p. 6, sermon 126.
[41] Tareekh At-Tabari, vol. 4, p. 271.

When Imam Al Husseyn (peace be upon him) decided to leave Makkah in destination of Iraq, he addressed people in a speech, and told them about his preordained fate, and said: "**It is that he who is willing to give his soul gladly on our way, and who is determined to meet Allah, then let him join us in our journey**".[42]

He did the same when the news that Muslim Bin Aqeel, Hani' Bin 'Urwa, and Abdullah Bin Yaqtur were murdered reached him, and when he learned that people abandoned him. He addressed his companions in a speech, and they were many to have followed him after his departure from Makkah. He delivered to them the facts, and gave permission to anyone who wished to leave him and go back, and people dispersed and left him; only those who accompanied him from Makkah remained.[43]

All that because he did not want to deceive people or embarrass them. He rather wanted them to be aware of the situation they were going to encounter, and he restricted himself to the insightful persons who braced themselves for death. This is just one of the attitudes demonstrating the idealism of Ahl-ul-Bayt (peace be upon them).

Their opponents were the opposite of that, as is so lucid that it does not require clarification. Suffice it to mention what Mu'awiya[■] said in his speech when he came to Al Koofah: "**I have not engaged in war with you in order for you to pray and fast, nor for my concern whether**

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[42] Kashf-ul-Ghummah, vol. 2, p. 239.

[43] Tareekh At-Tabari, vol. 4, p. 300; Al Bidaya Wa-n-Nihaya, vol. 8, p. 281.

[■] Mu'awiya Bin Abi Sufyan, the first Umayyad ruler, and father of Yazeed.

(معاوية بن أبي سفيان، أول الحكام الأمويين، ووالد يزيد)

you perform pilgrimage or not, or pay the Zakaat or not, and I am aware you do all that already. I fought you in order to subjugate you to my rulership, and Allah has accorded me that, even though you hate it"[45]

Mu'awiya announced his intention concerning the conditions he agreed to honor in the pact with Imam Al Hassan (peace be upon him): "**I say, every condition I agreed about with Al Hassan Bin Ali is under my feet, I will not honor any of it**"[46]

Consequently, the conflict is in reality one which opposes truth, religion and righteousness on the first side, and falsehood, depravity, and disengagement from morality on the other. In essence, all the calamities which befell Ahl-ul-Bayt (peace be upon them), and their grievances were those which tainted the truth, morality and ideals; the injustices were inflicted as a result of that.

It is Ahl-ul-Bayt's due - after all we have exposed- that Allah will Himself seek vengeance for what was inflicted upon them. One can read in the Ziyara[47] of Imam Al Husseyn (peace be upon him): "**Peace be upon you, the one whom Allah will seek vengeance for, and son of the one for whom Allah will seek vengeance for, the nerve (of truth) severed and yet not mended**".[48]

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[45] Al Bidaya Wa-n-Nihaya, vol. 8, p. 410; Tareekh Dimashq, vol. 59, p. 150.

[46] Maqatel At-Talibiyyeen, p. 45.

[47] Ziyara: literally "visit", is a form of address in salutation to the holy persons, and presentation of love and loyalty.
(تفسير لمعنى "الزيارة": هي شكل من أشكال التوجه بالتحية للأشخاص المقدسين، وتقديم الحب والولاء)

[48] Kamil-uz-Ziyaraat, p. 328.

These are the motives and justifications for the attitude of the Shi'a sect towards the grievances, calamities, and catastrophes which befell Ahl-ul-Bayt (peace be upon them), and why the Shi'a deal with these as they do, and I cannot think a fair person who, after becoming acquainted with the situation, would blame them for that after what has been said.

Recommendations for the believers:

Second issue:

We have insisted in various occasions upon the importance of reviving the matters of Ahl-ul-Bayt (mercies be upon them) by visiting their holy shrines, and by holding celebrations at the dates of their births and deaths. We have addressed that issue at length in our message to the Iraqi people after the collapse of the regime.

It is now time that the believers, after the past regime has waned, seize their freedom in practicing their various activities, and revealing their blazing feelings and emotions towards Ahl-ul-Bayt (peace be upon them), especially during this great season: the season of the outcry for Ahl-ul-Bayt (peace be upon them) in their greatest tragedy, and biggest massacre, splattered with their pure blood.

And while we encourage holding these activities, and emphasize their importance, we ask all the believers to take heed to the following points:

Remaining alert to the scheming of the enemies:

First: Believers should be cautious of the scheming perpetrated by the enemies and the corrupters, who exploit people and execute their vandalistic acts, which result in many innocent people losing their lives.

The engagement of believers in the aforementioned activities ought not be such that they are caught unawares of what is being plotted against them, which will allow the corrupters to infiltrate them and transpierce their ranks, and fulfill their criminal ends against the believers. The latter should be even more cautious, alert, and disciplined during these activities, and mobilize their capabilities in order to monitor and track the corrupters. They should cooperate with the parties responsible for the preservation of security and stability, all that with an increased reliance upon Allah Most High, and the supplication to him with the intercession of the blessings of Ahl-ul-Bayt (peace be upon them), demanding that He direct them in that endeavor, sheath them with His care and keeping, spare them the evil of the evildoers, and return the cunning of the aggressors and the despots unto their own necks.

He is the One Who is Graceful towards the believers, Merciful to them, and He is all that we need, Praise be to Him worthy of the Master that He is.

Perceiving the unity of the objective:

Second: Believers ought to recall unto themselves while carrying out these activities, the unity of the objective, and the loftiness and sanctity of the goal because of the association of the latter with Ahl-ul-Bayt (peace be upon them), who are the epitome of perfection and the vanishing of the spirit into the spirit of Allah Most High, so that this

recall can act as an incentive for bringing the various opinions together as one, anchoring affinity and brotherhood in their midst, and overlooking the unintended lapses that might originate from some of them.

Believers should remain aloof from ostentation and boastfulness, as well as from competition and quarrel, because the accursed devil will attempt to instill those evils in their consciousness and plant their seeds in their hearts, so as to take away the glory of their deeds and nullify the reward promised by Allah. The devil wants to disperse their united word, scatter their gathering and throw adversity in their midst. Let the believers seek refuge in Allah from the intrigue of the devil and his evil, and from his malicious insinuations, vanity and temptation, for:

(Lo! the devil is an enemy for you, so treat him as an enemy. He only summoneth his faction to be owners of the flaming Fire) [49]

Preserving the religious character:

Third: Believers should preserve the religious and spiritual character of those activities while practicing them, and that is achieved by respecting the boundaries set by Allah Most High, holding the worship rituals on time, being marked by good manners, restraining the tongue from bad speech, speaking only the truth, and all the rest of the acts and attributes which are in harmony with the sanctity of these activities and their association with Ahl-ul-Bayt (peace be upon them).

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[49] Surat Fatir, verse 6.

That is because many people find these activities and events heavy on their hearts, namely those who are among the enemies and depraved. They try to suppress them with all their might; and when they cannot do so by force, they have recourse to tracking the missteps and exploiting the lacunas, spreading false propaganda, and emphasizing all that in order to make these activities look ignoble, distort their picture and repel people from them in a way that would justify prohibiting them, or limit or constrict them.

We hope that the believers, may Allah guide their steps, will prevent that from happening through their proper conduct, discipline, good behavior, and appropriate dealing with the events:

(As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good) [50].

Focusing on the noble objective:

Fourth: Since the objective of these activities is furthering attachment to Ahl-ul-Bayt (peace be upon them), paying them their due right, consoling them in their sorrows, and participating in their joy, it becomes imperative to focus on this noble end and not allow it to slip out of sight.

If some people wish to contrive and innovate in what pertains to these activities, as in inventing new styles in the recitation of poetry, and raising banners and the like, then

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[50] Surat Al 'Ankaboot, verse 69.

they have to consecrate these contrivances and innovations to the service of this objective and to intensify the focus on it. The concern should not be the innovation for the sake of art and creativity, without heed of the aforementioned objective, not to mention the case where such innovation carries what might infringe on the activity and make it look like an act of jesting and a show of opulence and boastfulness, and the likes.

In order for the believer to gain discernment, and for the innovator to discriminate the nature of his objective, he has to watch what would be his condition if it were that one of the Infallible Person was to attend. Suppose it were the case that the lady Fatima Az-Zahra' the most truthful one (mercies of Allah be upon her) and Al Imam Al Muntathar ("the awaited", Al Mahdi) were expected to be present; would the innovator perceive, in the heart's eye, that his innovation and creation he is practicing befit their attendance (peace be upon them), or does not? For they, peace be upon them, even if they do not attend physically, are nevertheless cognizant of the activities and acts of their Shi'a and oversee them.

Especially the Imam of Time (may Allah hasten the time of his coming); it was cited in many texts that the acts of the Shi'a are submitted to the Prophet (peace be upon him and upon his family), and to the Imam Al Mahdi to be scrutinized.[51]

It is mandatory to select what most befits their approach (peace be upon them), and what would be closest to their approval, and most inviting to their attendance and participation. Allah Most Exalted and Most High

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[51] Al Kafi, vol. 1, p. 219.

encompasses all with His knowledge, and He is the Watcher and Witness above all.

Recommendations to the sermonizers and preachers:

Third issue: The Shi'a of Ahl-ul-Bayt (may Allah raise their repute), possess, with the blessings of their Imams (peace be upon them), and thanks to their guidance, cultural groupings that others do not own. These groupings are the ones they frequently hold during the occasions related to Ahl-ul-Bayt (peace be upon them), of their births, joys, martyrdom and sorrows, and the Shi'a offer in that way huge materialistic and non-materialistic expenditure.

These groupings are characterized by the fact that they are voluntary. The Shi'a are drawn to these and seek them in accordance with their religious ties, to which are added increased affusions of sanctification and emotion, built upon the Wilaya of Ahl-ul-Bayt (peace be upon them) rooted in their hearts. As a result, they interact with these groupings and the cultural material offered within them, which are in conformity with those groupings.

It is therefore important that the believers glean the fruits appropriate with their religious cultivation, and that they be emotionally drawn towards their principle and its symbols who are at the peak of perfection and holiness and the vanishing in Allah Most High, and sacrifice in His way.

It is not fair that these groupings be mere formal unproductive talks and speeches, and that those efforts go wasted. Not to mention the concern stemming from building these talks and speeches on deviation from the noble objectives for which these groupings were formed,

and for which our Imams (peace be upon them) prayed Allah, and incentivized their Shi'a to participate in them.

One of the most important occasions is the great battle of At-Taff, for the formidable sacrifices it was characterized with; sacrifices by the lord of all martyrs, and the flower of his family and companions (mercies of Allah be upon them), where the sacrifice was inundated with the purity of their blood, and subjoined with disdain of the injustice, with honor, and with the high ideals and fine demeanor. At the opposite end stood their opponents who represented overflowing injustice and tyranny, ugliness, cruelty and villainy, and the extreme debasement in the manner of falling to the bottom.

For that, the forbidden month of Muharram has been one of the most important seasons for Ahl-ul-Bayt (peace be upon them) and their Shi'a. It is an occasion which restores vivacity to their fine principles, and rejuvenates their vigor throughout the passing of eras and the succession of generations. This occasion makes their voice heard by the whole world, in their call towards the truth and rejection of falsehood, and their outcry in the face of injustice and tyranny.

Sermonizers and preacher (may Allah guide their steps) are under the obligation, during this noble season, of apprising the sons of this beloved country, of their duty in these critical circumstances, encouraging them to occupy the arena, to be alert against exploitation and defeat, and against being treated with injustice, also on maintaining the unity of their word and affinity among themselves.

As to their educative and preaching task during the occasions of Ahl-ul-Bayt (peace be upon them), where these occasions are special, they have to:

Provide knowledge in the provisions of the Shari'a[1]:

First: they need to strive in the education of the believers concerning the matters of religion, and acquaint them with the peculiarities of the religious provisions and their details, because the need for that is common, and because that knowledge is important in the religious and practical reality, and since familiarity with these matters is not easily available if it were not for the continuous teaching and focused education.

This matter is rendered even more important in this beloved country, due to the huge gap made by the attitude of the previous regime during its long stay, towards matters of religion, and the way it fought religion in a programmed and deliberate manner, and the attempts by that regime to uproot it, had it not been for the care and keeping of Allah Most High.

Focus on the doctrinal side:

Second: Preachers should focus on the doctrinal side, especially that one concerning the superiority of the rank of Ahl-ul-Bayt (peace be upon them) in Allah's consideration, what was cited in their praise in the Glorious Book and the honorable Sunnah of the Prophet (peace be upon him and upon his family), and the indications overflowing in history of their firm attachment to the truth, their holding fast to the

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[1] Shari'a is the Islamic law.

(تفسيرٌ لمعنى "الشريعة": هي القانون الإسلاميّ)

ideals and noble manners, and their rejection of injustice and falsehood; that, while insisting on the abjectness of their enemies and their aggression, and the hideousness of their crimes, and their horrific conduct and behavior.

Talking about these issues has the greatest potential for drawing people- mind and heart and emotion- towards Ahl-ul-Bayt (peace be upon them) and towards their lofty principles, making them adhere to them, and instilling repugnance from injustice and the unjust and their followers, and decrying their behavior.

And while it is true that the believers possess a general knowledge of what was mentioned, many of them are unaware of the details and the evidence. For that, they need to seek clarification of these in a way that will anchor the evidence in their minds, so that they can gain further insight into their religion, and so that they can become armed with immunity against the wave of suspicions and animosity whose propellers own gigantic media capacities not easily matched.

Focus on the grievance:

Third: There should be focus, especially by preachers, on the grievance of Ahl-ul-Bayt (peace be upon them) their afflictions, and the abomination of what happened to them at the hands of the tyrants, and a showing of torment for that, in the various forms of speech, in poetry or prose, in order to arouse the feelings and draw tears. A sizable portion of the sermon should be allocated to that, because that is greatly effective in attracting people to Ahl-ul-Bayt (peace be upon them), and alienating them from their enemies. Our Imams (peace be upon them) have insisted on

this side in both speech and deed in astonishing manners, which leave no room for further say or excuse. It is beyond capacity to expound their sayings on this matter, here and now, because they are beyond count.

It is a worthy pursuit on the side of the sermonizer and preacher to talk about whatever is easily explainable of the Hadeeths reported to have been uttered by Ahl-ul-Bayt on the calamities, in accordance with the situation, because that would be more effective in inducing grieving and eliciting tears, in emulation and consolation of Ahl-ul-Bayt (peace be upon them).

Insisting on drawing examples from theQur'an and the Sunnah:

Fourth: The sermonizer and preacher should try to link the information they are presenting on the doctrinal, educational and emotional side, with what was cited in the Glorious Book and the Hadeeths of the Prophet and his family, Ahl-ul-Bayt, (peace be upon them), so that the listener can realize he received that information from the genuine foundations and pure sources, and that they are not fabrications, matters of Ijtihad, or articles of imitation for which Allah has revealed no warrant, which is greatly conducive to trusting the information the interlocutor brought forth, drawing the souls towards it, and allowing it to sink into their hearts and interact within them.

It is a matter worthy of praise that the preacher frequently stud his speech with holy verses of Qur'an, and with the utterings of the Prophet and Ahl-ul-Bayt (peace be upon them all) of the type of speeches, Hadeeths, and supplications, not merely for the sake of inference, but also

in order to draw the listener to what the preacher and sermonizer are saying and instigate affectivity, since these noble texts are marked by holiness and spirituality, with eloquence and articulateness, as well as strength and staidness of structure, fineness and beauty, glamor and grace.

Their Hadeeths are quasi miracles witnessing to the supreme standing of their speakers (peace be upon them) and their majesty, and the greatness of their worth. These Hadeeths are a badge of honor to their Shi'a and followers, which distinguishes the latter from the rest of people, and bears witness to the genuine belonging of these followers to Ahl-ul-Bayt (peace be upon them), and the honor that is bestowed upon the Shi'a by learning from them, where Ahl-ul-Bayt selected them to be recipients, and entrusted them with their speech; and the Shi'a kept what they were awarded and acknowledged the gift, and Allah guided their steps in preserving these Hadeeths, disseminating them and acquainting people with them.

The causes of the uprising of Al Husseyn:

Fourth: The tragic battle of At-Taff was commonly addressed and its details related by narrators of Hadeeth from both parties, as well as by historians in general, and while doing that, they exhibited two trends:

Planning for the uprising is of human source:

Fourth: Some pretended that planning for At-Taff was of human source, and that Imam Al Husseyn (peace be upon him) had in fact planned the uprising in accordance with his conviction and materialistic reckonings with the aim of

seizing power. And that he attempted to execute his plan by this rebellion, but was not successful in achieving what he wanted, because he did not properly assess his own situation, the determination of his opponents, and the betrayal of those who called him and guaranteed standing by him in war, in a way that things ultimately ended in him and his companions being slain, and his project aborted, as was foretold by many wise men, many of whom advised him not to go out in rebellion. This viewpoint is exhibited by many of those who treated the At-Taff incident.

Planning for the uprising is of divine source:

Second: Many insisted that planning for At-Taff was of divine source, and that Allah Most Exalted and Most High entrusted Imam Al Husseyn (peace be upon him) with the execution of an endeavor which would end in his own martyrdom a well as the martyrdom of his companions, with the tragedies and heartbreaking events that would accompany that. All that for the sake of interests of the most extreme importance, in Allah's eternal omniscience, in harmony with the magnitude and significance of the sacrifice, some of which we were able to derive.

Imam Al Husseyn (mercies of Allah be upon him) was successful in his endeavor and achieved what he desired. And the wisdom embedded in his uprising was concealed from those who advised him not to go out, as the wisdom of concluding the truce of Al Hudaybiyya[53] was concealed

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[53] The Truce of Al Hudaybiyya: On the 6th year of the Hijra, Rasulullah (peace be upon him and upon his family) and his companions headed to perform 'Umrah in Makkah, and they were prevented from doing so by the Mushrikeen of Quraysh (mushrikeen are those who worshipped idols, or anyone acknowledging a deity besides Allah Most High); a battle was looming, but then the two sides agreed to abstain from war

from the Muslims, and they protested for this truce before the Prophet (peace be upon him and upon his family), and as the wisdom of concluding a pact with Mu'awiya was concealed from many of the companions of Imam Al Hassan (peace be upon him), and they also protested for his action. These all are matters from the realm of the unseen whose justification might often be veiled, and people are enemies of what they do not apprehend, and they can even be excused for their ignorance.

And since we, the Shi'a, believe in the infallibility of Imam Al Husseyn and the rest of the Imams (peace be upon them), it is imperative that we adopt the second interpretation of the blessed uprising, and for everything ever to have emanated from the Imams (peace be upon them).

With that, the texts accepted by the Shi'a narrating from the Prophet and the Imams (mercies be upon them all), and which contain the certification of the aforementioned (second) interpretation-are abundant. We limit ourselves to mentioning the Hadeeth of Imam As-Sadeq (peace be upon him) narrated by Al 'Umari. The Imam said:

"Allah, He be Exalted and Glorified, sent down to His Prophet (peace be upon him and upon his family) a message before his demise, and Said: O Muhammad, this is the commandment you ought to pass to your

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for ten years, with details mentioned in the text of the truce; Hudaybiyya is the name of the location where the truce was signed.
(تعريفٌ بصلح الحديبية: في السنة السادسة من الهجرة، توجه الرسول وأصحابه لأداء العمرة في مكة، فمنعهم مشركو قريشٍ [المشركون هم الذين يعبدون الأصنام، أو أيّ شخصٍ يقول بوجود إلهٍ مع الله تعالى]؛ وكادت معركةٌ أن تقع، ثم اتفق الطرفان على الامتناع عن الحرب لعشر سنين، بتفاصيلَ مذكورةٍ في نص الصلح؛ الحديبية هي المكان الذي تم توقيع الصلح فيه)

noble family. The Prophet (peace be upon him and upon his family) handed it to Amir-ul-Mu'mineen (peace be upon him), and ordered him to break the seal on the part dedicated to him, and abide by what's in it, and Amir-ul-Mu'mineen did so: he broke the seal and executed; then he handed the message to his son, Al Hassan (peace be upon him), who broke the seal (on the part dedicated to him) and executed the orders in it; then he handed it to his brother Al Husseyn (peace be upon him), who also broke the seal, and found in the part addressed to him: 'Go out with your people to meet martyrdom, for they will find martyrdom with no other, and sell yourself to Allah', and he did so; then he handed it to (his son) Ali Bin Al Husseyn..." [54]

In fact, we see that the first interpretation is an act of injustice towards the lord of all martyrs (mercies of Allah be upon him), and an affront to his blessed uprising, not because we believe in his infallibility, nor because of the Hadeeths we previously mentioned, but for two things:

The uprising is not in harmony with a worldly victory:

First: The conditions surrounding his blessed uprising and his exiting Makkah Al Mukarramah towards Iraq were not in harmony with the achievement by the Imam of a materialistic, worldly victory. These conditions necessitated at the very least, more caution and temporizing, as witnessed by the unanimous opinion of those who gave him counsel; for, they cited, in support of their opinion, a number of issues commonly known by most people, not to mention Imam Al Husseyn's awareness thereof (peace be upon him). This can only indicate that

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[54] Al Kafi, vol. 1, p. 280.

proceeding with this undertaking on the part of the Imam and his companions, and the grave sacrifices it demanded, must be for a reason other than the ostensible worldly victory.

Al Husseyn (peace be upon him) was already apprised of his preordained fate:

Second: Islamic history in general contains many indications witnessing to the fact that Imam Al Husseyn (peace be upon him), as well as many other people, already knew of his preordained fate. Accounts of his martyrdom which have been uttered by the Prophet (peace be upon him and upon his family), as well as by Amir-ul-Mu'mineen (peace be upon him), even by Imam Al Husseyn himself, are profuse. There are accounts of him being slain in this uprising, but also of some of the details and peculiarities in preparation for the incident.

Had the uprising not been guided by Allah, it would have been imperative that the Prophet (peace be upon him and upon his family) and Amir-ul-Mu'mineen (peace be upon him) warn him from engaging in that uprising and forbid him from proceeding with it, and he would have never disobeyed them had it been the case, for what is universally known of his wisdom and absolute abidance to religion, and full piety.

Contrary to that, what was narrated is that both (Rasulullah and Amir-ul-Mu'mineen) instigated people to assist him in his uprising, and reproached those who were going to let him down[55] for doing so, and it was never cited that they

[55] As was cited by Ibn Al Atheer, narrating from Anass Bin Al Harith (who was one of the companions of the Prophet [peace be upon him and upon his family], of the people of the Suffah [the Suffah was a

advised him not to go out in uprising, nor that they interdicted him from doing so.

It is also detectable in the corners of history that Imam Al Husseyn (peace be upon him) was determined to perform that sacrifice, and that he did not wish to cling to safety and security. There is no room in this brief study to provide the details of that.

We restrict ourselves to what he indicated (peace be upon him) in the message he addressed to those of Bani Hashim who remained in Madinah (sons of Hashim, the Prophet's family clan) during his stay in Makkah, where he said: "**He who follows us will meet martyrdom, and he who remains behind will miss out on the great victory, and I greet you with peace**".[56]

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kind of semi-tent juxtaposing the mosque, where the Muhajireen- Muslims to have migrated from Makkah fleeing persecution- stayed, because they were too poor to have homes). Anass Bin Al Harith said: "I heard Rasulululllah say, with Husseyn in his lap when he was an infant: 'my son- this one- will be slain in a land called Karbala'; he who lives until that time, let him join his ranks in support'", and Anass Bin Al Harith was slain with Al Husseyn. Also, Amir-ul-Mu'mineen (peace be upon him) spoke to Al Bara' Bin 'Azib one day and said: "O Bara', is it that a day will come in which Al Husseyn will be slain, and you are living, and you will deny him your support? Al Bara' answered: O Amir-ul-Mu'mineen, may that never come to pass". When Al Husseyn (peace be upon him) was slain, Al Bara' used to recall that incident and say: "What a regret ever so great that I did not go to him to be killed in his defense". See: Usd Al Ghabah, vol. 1, p. 349; Al Bidaya Wa-n-Nihaya, vol. 8, p. 217; Tareekh Dimashq, vol. 41, p. 214; Ibn abi-l-Hadeed, Shar'h Nahj-ul-Balagha, vol. 10, p. 15.

[56] Kamil-uz-Ziyaraat, p. 157; Dala'el Al Imamah, p. 188.

The greatness of Imam Al Husseyn (peace be upon him):

In this act, the greatness of Imam Al Husseyn (peace be upon him) is revealed, and also are revealed the spirit of sacrifice and the strength of will and determination he was endowed with.

Those who present sacrifice often cling to the hope of ending up safe and sound and achieving success in the endeavor they plan. They engage in that endeavor and enter the battle. Once they realize their mistake and the failure of their plan, their self-respect and ardor prevent them from falling back and surrendering in the way of warding off death, and they endure till the end. Another possibility is that they might be surprised by a battle they hadn't planned for, and the ways of success are barred before them. In this case too, their self-respect would prevent them from surrender in pursuit of safety, and they hold fast until the end.

But when a person proceeds in a long-term project, knowing a priori that it will end in such grave sacrifice and exorbitant grievances, and plan to execute it with strength and determination, then that surely requires an extraordinary capability.

The beholder of the battle of At-Taff, with objectivity and fairness, would not fail to note that Imam Al Husseyn (peace be upon him), since he abstained from presenting Bay'a to Yazeed towards the end of the month of Rajab,[57] and since his caravan started its journey out of the Madinah

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[57] Rajab: the seventh month in the lunar calendar of the Hijra, one of the four forbidden months.
(رجب: هو الشهر السابع في التقويم الهجريّ القمريّ، وهو أحد الأشهر الحُرُم)

Al Munawarah in direction of Makkah Al Mukarramah , was determined to meet martyrdom along with members of his family, the stars of the earth, sons of the family of Abd Al Muttalib- as they were described by lady Zaynab the most wise (peace be upon her)- and his most devout companions, and what was to be engendered by this uprising in terms of violating his sanctity, taking the women and children captive, slandering him and his family, and looting his luggage, where all that was perpetrated by those ferocious beasts, and souls drowning in crime and villainy.

Knowing all that did not stand in the way of his determination and planning, and his perseverance till the end, where the culmination of all that occurred nearly six months later.

All that because he was immersed in the love of Allah Most High, and because his highest goal was to please Allah (He be Exalted), as he articulated in his splendid speech which he uttered when he was about to leave Makkah, and where he said:

"Death was written to be the destiny of the sons of Adam like the necklace line on the neck of a girl; and great is my yearning for my ancestors, the way (prophet) Ya'qoob yearned for (prophet) Youssuf; and Allah has chosen for me death, which I'm going to meet. It's as if I'm gazing at these limbs of mine being torn by the beasts of the wilderness, between An-Nawawees and Karbala', and they will fill with them hollow abdomens and hungry insides. There is no way around a day which was written by the pen (of divine fate). The contentment of Allah is also our contentment, we, Ahl-ul-Bayt. We persist in patience when he tests us by

adversity, and then he compensates profusely with the recompense awarded to those who have been patient"[58]

What is remarkable, with all that, is that he was able (peace be upon him), to select among his family and companions those who would not desist after being firmly convinced, they were free to withdraw themselves at any time they wished; but they believed in his leadership, and surrendered themselves to him to the last breath, with increased insight and joyfulness, and a sense of victory and happiness. It can even be said that they believed in his project the same way he did, and for that, they adhered to him and would not leave him even after he permitted them to leave, and released them from his Bay'a. As to members of his family, of women and children, who witnessed terrors after his martyrdom, it was never reported that any of them deplored the act of the Imam (peace be upon him) in the least, nor that any of them complained because he persisted until the grievous end befell. This attitude is beyond rarity, and can only be ascribed to divine keeping and guidance.

The enlightened researchers, sermonizers and preachers included, ought to direct their attention to that, and conduct research in objectivity and fairness concerning the particularities of the incidents and the slips of history and its corners; and then, to set comparisons in what regards the information they fall upon, so that things can become clear before them, and that they can convey this clarity to those who are unaware, or those who have been deceived.

All that is done in the service of the truth, and in defense of the lord of all martyrs, Imam Al Husseyn (peace be upon him) who sacrificed so much, and who was treated unjustly

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[58] Kashf-ul-Ghummah, vol. 2, p. 239.

by history, as all the rest of Ahl-ul-Bayt were, along with their line and calling.

A call to the intellectuals:

It would be a worthy pursuit if the intellectuals focused their efforts on two matters:

1. The fruits of this blessed uprising, and the great benefits which Islam gleaned as a result of it in general, and the line of Ahl-ul-Bayt, in particular.
2. The timing of this uprising, in a way that its executer would be Imam Al Husseyn (peace be upon him), and no other Imam (peace be upon them all)- even though they are all equal in knowledge and bravery, as was reported in their sayings, (peace be upon them), that they stemmed from one light, and that their path is one, whatever differences might be in their conditions or life history; insisting on that point is of paramount importance on serving the line of Ahl-ul-Bayt (peace be upon them), and becoming familiar with their reality.

We cannot broaden the detail on that, and we relegate doing so to the seekers of truth among researchers. We here announce our readiness to cooperate with them in that endeavor with whatever power in our possession, and whatever can be afforded by our conditions.

We beseech Allah, He be Praised and Exalted, to award us and all the researchers with guidance in order to investigate the truths, and call to them; and may He increase our faith in Him and surrender to Him, and

ward off the evil of the tyrants and corrupters away from us and away from the rest of the believers, He is the most Merciful, and the best Supporter, and He is all we need, Praise be to Him, worthy of the Master that He is.

Assalamu 'Alaykum Wa Rahmatullahi Wa Barakatuh.