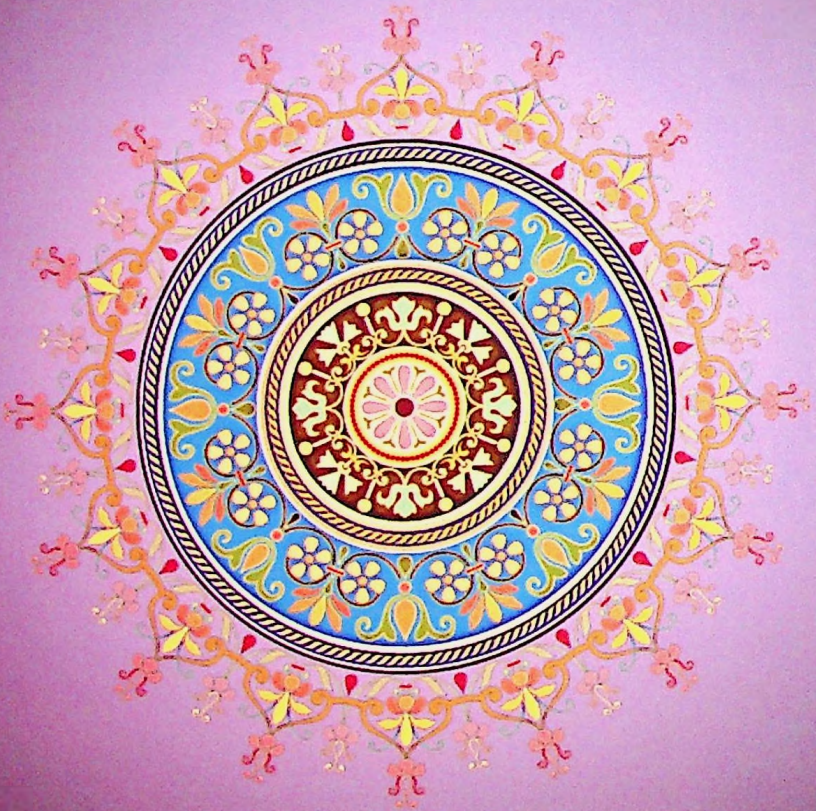
The Sons of Imam al-Hassan
(Peace Be Upon Him) in Karbala

By Grand Ayatollah Sayyid Mohammed Taqi al-Modarresi

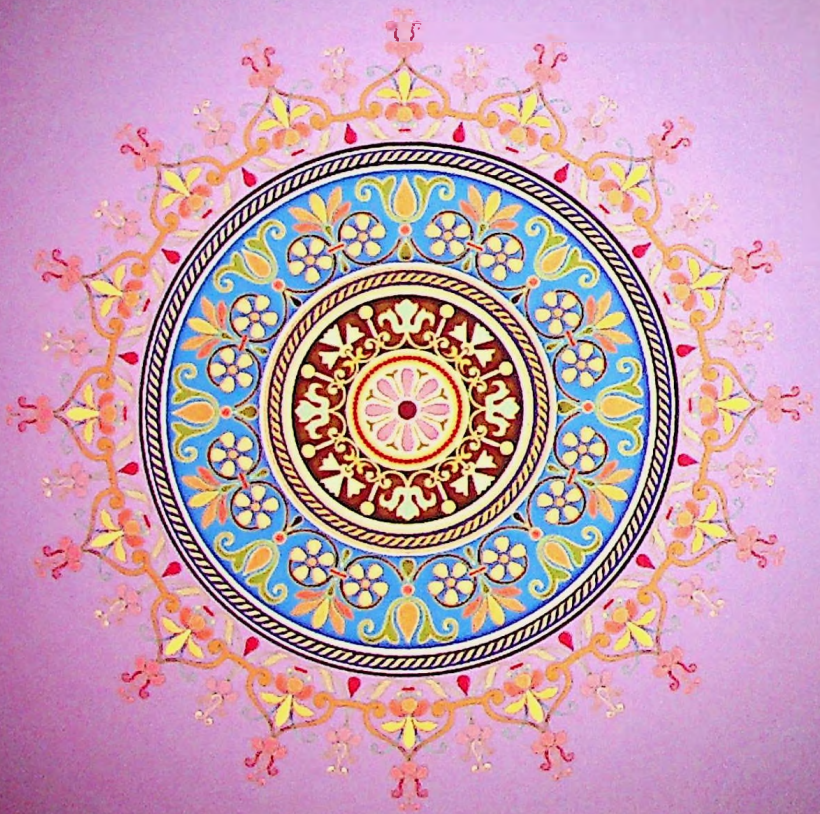


أنجال الإمام الحسن (عليه السلام) في كربلاء

لآية الله العظمى السيد محمد تقي المدرّسي

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Grand Ayatollah Sayyid Mohammed-Taqi al-Husayni al-Modarresi 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 mind and heritage are the two sources of human movement in life. The mind distinguishes the fresh from the rotten and the truth from false in heritage. While heritage itself awakens human activity and humane incentives. There are many rich experiences in our (Muslim) heritage which (if used properly) could reshape our lives differently.

Today, we face a strong movement of intruding cultures. We must trust in what we have of heritage, ideologies and experiences. Not only to compete with other cultures, but also to be able to understand it, benefit from it and spread it.

We seek to study in these humble pages the lives of the children of al-Hassan in Karbala to learn a lesson for our lives and our path of defending the values, God-willing. As we desperately need the spirit of defense and the enthusiasm for resistance in this day in which nations are gathering against us. In this day in which great powers are oppressing us, and the corruption-seeking powers are crushing us and our values.

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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 and peace be upon the Most Honorable of Prophets and Messengers and his Pure Household.

The first, most important school for humanity is experience. The experience of the earlier generations builds up, forming an intellectual, cultural and scientific momentum for the later generations. Those that look into historical experiences are the ones who drink sciences, literature, and emotions from its cup of heritage, and they are the ones who control life and enjoy a pleasant life.

The mind and heritage are the two sources of human movement in life. The mind distinguishes the fresh from the rotten and the truth from false in heritage. While heritage itself awakens human activity and humane incentives. There are many rich experiences in our (Muslim) heritage which (if used properly) could reshape our lives differently.

Today, we face a strong movement of intruding cultures. We must trust in what we have of heritage, ideologies and experiences. Not only to compete with other cultures, but also to be able to understand it, benefit from it and spread it.

One of the live dimensions in the human life is the dimension of defending the nation. As a nation that knows how to defend itself and its virtues is worthy of life.

We, as Muslims, have many experiences which we can use to strengthen our spirit of defense and provoke the incentives of sacrifice in the souls of the upcoming generations. The epic of Karbala which gave humanity the greatest verses of defending their values, continues to inspire our

spirit of defending the righteous values. Unfortunately, in this epic are horizons which have not been studied enough. As this epic which occurred in the year 61 A.H caused great waves in the minds (of the time) which continue to shake the minds of humans. But its first waves were closer to its (true) spirit as it reflected its horizons better. Unfortunately, we continue to lack a study of those waves close to the epic of Karbala, like the revolution of the Tawabeen (The Repentance-Seekers), the movement of al-Mukhtar, the revolution of the Man of Fakh (a village near Mecca) and the many others revolutions caused by Karbala. Many of these revolutions were led by the children of the first grandson (of the Prophet), Imam al-Hassan al-Mujtaba ('a), who recorded some of the greatest epics in history. This progeny was from both al-Hassan and al-Hussain, as it was the progeny of al-Hassan al-Muthana (the Second) paternally, and Fatima Bint al-Hussain ('a) maternally. This noble family which belonged to the Messenger of Allah (s), Fatima ('a) and Ali ('a) from two sides, both paternally and maternally, was the blessed tree which nurtured the revolutions of the Message throughout history.

We seek to study in these humble pages the lives of the children of al-Hassan in Karbala to learn a lesson for our lives and our path of defending the values, God-willing. As we desperately need the spirit of defense and the enthusiasm for resistance in this day in which nations are gathering against us. In this day in which great powers are oppressing us, and the corruption-seeking powers are crushing us and our values.

We ask Allah to accept our humble effort and to preserve it (as aid) for us in the Day of Great Poverty, Judgement Day, surely, He is the Arbiter of Success.

The Honorable City of Mashhad
15th of Rabi al-Thani / 1418 AH
Mohammed Taqi al-Modarresi

Heritage of Martyrdom

The epic of Karbala was engraved into the heart of Fatima Bint al-Hussain ('a) who participated in all parts of this epic of martyrdom. She had accompanied her father from the holy city of Medina to the noble city of Mecca, then to the land of heroic epics, the pure land of Karbala. She witnessed and contributed to all the events, alongside her aunt Zainab ('a) when the great event occurred on the day of the Ashura. She observed, followed and even collaborated to many different parts of the battle.

She interacted mentally with all the events, the martyrdom of the companions of her father in such a horrible way. Then, the martyrdom of seventeen of her brothers, uncles and cousins. Lastly, the martyrdom of Abu Abdullah al-Hussain ('a) and his infant child in such (a horrible) way never seen the like of in history. All of this was engraved in the mind of this Alawiyya (female descendant of Imam Ali) who inherited the faith, patience and integrity of her noble family, the family of the Messenger of Allah (s). Karbala became a message which she must deliver to the upcoming generations. So how did she carry this message?

We know that Zainab al-Kubrah (the eldest) ('a), the aunt of Fatima, delivered the message in a special way as she spread the oppression of Abu Abdullah al-Hussain ('a) in every horizon, to every era and land. But Fatima delivered the message differently. To understand that (her way), we must speak briefly about the other side of the picture. Where we find a young Alawite, Hashemite man, al-Hassan Ibn al-Hassan, who is titled al-Muthana (the Second). One day he comes to his uncle al-Hussain ('a) and asks one of his two daughters' hand in marriage. Al-Hassan may have known that Fatima is the girl whom he should ask in marriage from his uncle, but he was too shy to specify which daughter.

Imam al-Hussain ('a) knew what his nephew was thinking, thus he chose his daughter Fatima. So, al-Hassan al-Muthana, the son of al-Hassan al-Mujtaba ('a), married his cousin Fatima Bint al-Hussain.

Al-Hassan, like all the other Hashemites, Alawites, and children of Fatima al-Zahra ('a) left the holy city of Medina to accompany his uncle al-Hussain ('a) on his journey to Karbala, where he would participate in the epic and fight bravely until falling onto the ground because of his injuries. Al-Hassan al-Muthana may have been one of the last people to participate in the battle. Perhaps, even after Abu Abdullah, his companions, and the men of Bani Hashem were martyred. Al-Hassan al-Muthana stayed on the battlefield bleeding and crying in pain. Then, when the army of Yazid spread to behead the children of the Messenger of Allah (s), they reached al-Hassan al-Muthana and found in him a breath of life. One of them wanted to kill him, but his maternal cousins were present and asked the commander to allow them to take al-Hassan al-Muthana to dress his wounds. So, al-Hassan was taken captive, then returned to the holy city of Medina and reunited with his wife Fatima Bint al-Hussain.

So, al-Hassan al-Muthana participated in the epic of Karbala and performed greatly. He witnessed all parts of the battle, and the epic of the message, with all its values of bravery, courtesy, and martyrdom, was engraved in his noble heart forging him into a new character.

That was Fatima and this is al-Hassan. They participated in the battle, contributed to the epic, and found what they found (of values) in it. Now, they must deliver the values of the epic to the coming eras, and the upcoming generations. So how did they do that? They gave birth to a virtuous progeny which carried Karbala in its depths. They carried the values which those heroes fought for in their minds.

Hence, this virtuous progeny was the home of many revolutionary movements which complied with the holy Message. Below are some details about the progeny of this noble relationship:

It has been mentioned in 'Maqatil al-Talibyeen': *Al-Hassan Ibn al-Hassan came to his uncle al-Hussain, and asked one of his two daughters' hand in marriage. So, al-Hussain said to him: "Choose the one you like best, O' son." Al-Hassan was shy, so he couldn't answer. Al-Hussain said to him: "I have chosen my daughter Fatima for you, as she resembles my mother Fatima daughter of the Messenger of Allah (s) most."*

It has also been mentioned in it: *The people of nobility and power did not equalize Abdullah Ibn al-Hassan with anyone. Abdullah Ibn al-Hassan was martyred in al-Hashimiya* (a city near Kufa) *at age 75 in the year 145 AH. Abdullah had incited his sons Mohammed and Ibrahim against the Abbasid rule, and they had been martyred. His son was given the title 'Mohammed the Pure Soul.' The other son of this virtuous progeny was al-Hassan Ibn al-Hassan Ibn al-Hassan the grandson Imam ('a). He was a virtuous, pious man who was devoted to enjoin what is good and forbid what is wrong for the Zaidi sect* (as the Maqatil al-Talibeen author claims). *It has been from al-Harth that he said: Al-Hassan Ibn al-Hassan Ibn al-Hassan lived near Dhil-Ithl (perhaps Yemen) and came to Medina while Abdullah Ibn al-Hassan was imprisoned, so he did not leave it. He wore rough clothes and coarse fabrics. Abu Jaafar used to name him 'the Sharp.' Abdullah may have found his brother al-Hassan's messengers late, so he messaged him saying: "You and your children are safe in your houses while my children and I are either chased or captured. You have become bored of supporting me so send your messengers to ease my loneliness (with your messages)." When this reached al-Hassan, he*

cried and said: "I sacrifice myself for Abu Mohammed, he continues to call people to the Imams (meaning incites people against the rulers)." ([2])

The third brother to these (lion) cubs is Ibrahim Ibn al-Hassan Ibn al-Hassan. Ibrahim bore the most resemblance to the Messenger of Allah (s). He passed away in prison in al-Hashimiyah in the month of Rabi al-Awwal in 145 AH and was the first of them to pass away in prison at the age of 67 along with his son Mohammed. These three brothers were considered the symbols of the revolution of the Message in their time. They were the children of the two Martyred Grandsons as they were the grandchildren of Imam al-Hassan al-Mujtaba ('a) through his son al-Hassan al-Muthana and the grandchildren of Imam al-Hussain ('a) through his daughter Fatima ('a).

Al-Hassan Ibn al-Hassan (aka. al-Muthana) had children from other wives as well. One of his grandsons was Ali Ibn al-Hassan Ibn al-Hassan who was one of the most devoted and ascetic people of his time and was known as 'Ali the Righteous,' 'Ali the Respectable,' and 'Ali the Worshipper.' He and his wife Zainab Bint Abdullah Ibn al-Hassan were known as the 'Virtuous Couple.' It has been narrated by some that they saw Ali Ibn al-Hassan praying on his way to Mecca when a snake entered underneath his clothes from his back and left from his collar. People shouted at him: "A snake is in your clothes" while he was praying. But his face expressions did not change, he did not move, or break his prayer and it quickly left.

Yes (it's believable), a man who is raised by al-Hassan al-Muthana, the son of Karbala, the son of martyrdom, the son of the epic, the son of the Message, must be at such

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([2]) Maqatil al-Talibyeen: pg126

a level of worship and connection with the Lord of the servants (Allah). When the revolution of the children of al-Hassan and what was called 'the movement of Mohammed the Pure Soul' occurred, the Abbasids captured all children of al-Hassan, but Ali Ibn al-Hassan escaped.

The narrators say: *The warder named 'Riyah' would call his companions after Fajr (Dawn) prayer to converse for some time. One of his companions, Isa Ibn Abdullah, said: One day, we were with him after daybreak when a man wearing a scarf approached. Riyah said to him: "Welcome, what do need?" He said: "I came to you to imprison me with my people." It was Ali Ibn al-Hassan. Riyah said: "The Commander of Faithful will know you for it." So, he imprisoned him with them.*

This is how they competed for honorable acts. To them, prison was very normal, despite the prison in which the children of al-Hassan were placed in being an extraordinarily difficult prison.

Musa Ibn Abdullah, who is a grandson of these Message-bearing brothers, said: "*We were imprisoned in the kitchen and we couldn't learn the times of prayer except through the chapters (of the Quran) which Ali Ibn al-Hassan Ibn al-Hassan recited to us."*

Ali Ibn al-Hassan Ibn al-Hassan passed away while prostrating in the prison of Abu Jafar. Abdullah said: *"Wake up my nephew. I think he slept during his prostration."* So, they moved him to find that he had left this world. He said: *"May Allah be pleased with you."*

They had been handcuffed in prison when Abdullah cried: *"O' Ali! Do you not see the calamity which we are in? Ask your Lord Almighty to bring us out of this displeasure*

and hardship." He remained quiet for a long time. Then he said to him: *"O' uncle, we have a rank in heaven which we cannot reach except with this hardship or more than it, and Abu Jafar (meaning al-Mansur al-Dawaniqi, the tyrant who imprisoned them) has a rank in hell which he cannot reach until he hurts us with this hardship or more. So, if you like, we can endure, and soon we will die and rest from this distress as if nothing had happened. Or if you like, we can ask our Lord to take you out of this suffering and shorten Abu Jafar's end in hell."* He said: *"No, I will endure."* Only three days after, Allah took them to Him. Like that, Ali Ibn al-Hassan passed away at age 45 with seven days left of Muharram in 146 A.H.

Ashura a Repeating Epic

Abdullah Ibn al-Hassan, the grandson of the two grandsons (of the Prophet) al-Hassan ('a) and al-Hussain ('a) and the Sheikh (old man) who was behind the revolutions that occurred during al-Mansur al-Dawaniqi's reign.

This Fatimid (meaning grandson of Fatima) Sayyid began the era of continuous revolutions whose storms did not abate against the Abbasid rule despite its mistakes here and there. Our purpose of telling the story of this Message-bearing Sayyid is to display two points:

1 - How strongly the epic of Karbala was reflected in the minds of the upcoming generations which were raised by those who witnessed the horizons of that epic, as Abdullah was the son of al-Hassan al-Muthana who was wounded in the epic of Karbala and Fatima Bint al-Hussain ('a) who witnessed that epic as well.

2 - That the treaty of Imam al-Hassan was only a phase of Jihad (struggle) of Imam al-Hassan al-Mujtaba ('a). As the children, grandchildren and progeny of Imam al-Hassan ('a) held the banner of Jihad for the cause of Allah against the tyrants of their time, and that wouldn't have happened without a direct influence from the guidance and teachings of Imam al-Hassan ('a), and that the path of his progeny came from him.

Now, the story of Abdullah Ibn al-Hassan is that he prepared a movement against the Ummayyids and gathered the leaders of the Hashemite line (of Jihad) in an area between Mecca and Medina called "Abwaa." There, a group of Bani Hashem (according to the author of Maqatil al-Talibyeen) including Ibrahim Ibn Mohammed ibn Ali, Ali Ibn Abdullah Ibn Abbas, Abu Jafar al-Mansur, Salih Ibn Ali,

Abdullah Ibn al-Hassan Ibn al-Hassan and his children Mohammed and Ibrahim, and Mohammed Ibn Abdullah ibn Omar Ibn Uthman. These people were the primary leaders of Bani Hashim and the opposition (of Bani Umayyad). Salih Ibn Ali stood up and said: *"You know that people look up to you, and Allah has gathered you all in this place. So, pledge allegiance to one of you, making him chief of you, and agree on it until Allah opens (the gates of Victory), surely, He is the Best of Openers."* ([3])

We understand from this text that the political state of this Islamic nation gave good-tidings of the demise of the rule of Bani Umayyad, and that the nation looked up the Hashemite house as an alternative to that worn out government. So, Abdullah Ibn al-Hassan stood up and pointed to his son Mohammed, then praised him and said: *"You know that my son is the Mahdi. So, gather, so we may pledge allegiance to him."* Abu Jafar al-Mansur was present. He agreed to the idea and said: *"Who are we fooling? By Allah you know that people do not look up to anyone like they do to this young man (meaning Mohammed Ibn Abdullah)."* So, they gave their allegiance (bay'aa) to him. Imam Jafar al-Sadiq Ibn Mohammed Ibn Ali ('a) refused this allegiance when he was told of it, as the Imam ('a) knew that it wouldn't last.

It was mentioned in some narrations that Jafar Ibn Mohammed (Imam al-Sadiq) came to Abdullah Ibn al-Hassan who made space for him (to sit near him). Then he spoke as he had spoken (in Abwaa). Abu Jafar ('a) said: *"Don't do so, the time has not come yet."* Then he told Abdullah Ibn al-Hassan: *"If you see your son as the Mahdi, he isn't, nor is it his time. But if you wanted him to revolt in anger for Allah and to enjoin what is good and forbid what is bad, then we*

([3]) Maqatil al-Talibiyeen: pg141

will not leave you (as you are our Shaykh) and we'll give our allegiance to your son."

Like that, Imam al-Sadiq ('a) rejected Abdullah's call to give allegiance to his son Mohammed, the Pure Self. This angered Abdullah who was an old man and accused the Imam of jealousy which was one of his biggest mistakes.

The Imam ('a) said: *"By Allah, it is not that (jealousy)."* Then he patted Ibn al-Abbas' back and Abdullah Ibn al-Hassan's shoulder and said: *"By Allah, it will not be to you or to your son, but to them (meaning the Abbasids)."*

The Imam ('a) added: *"Your two sons will be killed."* Then he stood up leaning on Abdul-Aziz Ibn Imran al-Zahri and said: *"Do you see the man in the yellow robe (meaning Abu Jafar al-Mansur)?"* He said: *"Yes."* He said: *"By Allah, he will kill him."* Abdul-Aziz said to him: *"Will he kill Mohammed?"* He (Imam Sadiq) replied: *"Yes."* He (meaning Abdullah) said: *"By the Lord of the Kaaba, he is jealous."*

This man did not understand what the Imam was telling him. He could not believe that one of those present who gave their allegiance to Mohammed would kill him.

Abdul-Aziz Ibn Imran al-Zahri said: *"By Allah, I did not leave this world before seeing him (meaning al-Mansur) kill them both."*

So was the beginning of a long tragedy that occurred to the progeny of al-Hassan al-Mujtaba ('a) during the Abbasid rule of the nation.

The progeny of Imam al-Hassan al-Mujtaba ('a) faced a real crisis as from one side they had pledged allegiance to Mohammed the Pure Self, and from another they

saw the Abbasids ruling the state even though Abu Jafar al-Mansur himself pledged allegiance to Mohammed the Pure Self twice. His allegiance may have been part of his deceptive plan to reach power, and he may have even used the same way to deceive other political opponents.

When the Abbasids announced their rule and al-Mansur was set as Caliph, everyone, including Abdullah Ibn al-Hassan gave their allegiance to him. But al-Mansur did not satisfy himself with that, and he continued searching for his son Mohammed who had went into hiding. His absence gave tidings of instability. Abdullah Ibn Ubaydah Ibn Mohammed Ibn Ammar ibn Yasser says: "When Abu Jafar (al-Mansur) became caliph, his only interest was to find Mohammed and ask what he wanted. So, he called every man of Bani Hashim and asked them privately (about him). They all said to him: O' Commander of the Faithful, you know that he has been calling for this matter from before, and he fears you for his life and does not want a disagreement with you and does not accept wrongdoings. Except al-Hassan Ibn Zaid of Bani Hashem who said: By Allah, I do not assure safety of his attack on you. By Allah, al-Hassan Ibn Zaid of Bani Hashem will not rest for your safety." So, the opinion of al-Hassan Ibn Zaid, unlike the rest of that group, was an opposing opinion to Mohammed Ibn Abdullah the Pure Self.

Then, al-Mansur al-Dawaniqi asked Abdullah Ibn al-Hassan about his two sons (Mohammed and Ibrahim), and that was during the year in which he participated in the Hajj pilgrimage. Abdullah responded like the other Hashemites in their regards, but al-Mansur said that he will not be pleased with him until he brings them.

From here, the war between the Abbasids and Hashemites began. Al-Mansur al-Dawaniqi sent one of his close companions to spy on the Hashemite movement. The man

acted carefully until he was able to receive the certain news from Abdullah Ibn al-Hassan who said: *"Tell the people that my son will come out at such-and-such time."* When he returned to al-Mansur, he called Abdullah Ibn al-Hassan and asked him once again about his sons Mohammed and Ibrahim. He answered: *"I do not know anything about them."* He continued asking him questions until they argued. Abu Jafar then cursed him and disrespected his mothers.

Abdullah Ibn al-Hassan said: *"O' Abu Jafar, do you curse me by my mother's? (Tell me) By Fatima the daughter of the Messenger of Allah, or by Fatima daughter of al-Hussain, or by Khadijah daughter of Khuwaylid, or by Um Ishaq daughter of Talha?"*

He said: *"By none of them."* Al-Musayyab Ibn Ibrahim jumped and said: *"O' Commander of the Faithful, allow me to behead the son of the wrong-doer."*

Ziyad Ibn Abdullah stood up, placed his cloak on his back, and said: *"O' Commander of the Faithful, give him to me so that I may force him into giving you his sons."*

At the end, al-Mansur said to Abdullah: *"You will bring him (meaning Mohammed) to me."*

Abdullah said: *"If he was under my foot (expressing nearness), I would not lift it away from him."*

Al-Mansur said: *"O' Rabi, take him to prison."* So, Abdullah was imprisoned in Marwan's house, with nothing but three camel bags filled with hay. He stayed in prison for three years.

The suffering of Abdullah Ibn al-Hassan began. Mohammed sent a message to his father through Umm Yahya

which said: *"One man killed from the family of Mohammed is better than several men."* Mohammed was asking his father for permission to surrender to the government, so that he may be killed rather than the other Hashemites.

Umm Yahya came to Abdullah and found him laying on a packsaddle with his feet chained. So, she was agitated. Abdullah said to her: *"Wait O' Umm Yahya, do not be agitated. I have not slept a night like this one."*

She adds: So, I delivered to him Mohammed's saying, so he sat up and said: *"May Allah protect Mohammed. But no, tell him to find a shelter on this earth. As by Allah, he will not object before Allah tomorrow, except with the fact that we were created while having one of us seeking this matter."* ([4]) He meant that we, the Hashemites, continue to seek (just) ruling in every era, and this is a proof of the righteousness of his path in seeking power.

Abdullah Ibn al-Hassan also said to some of those who came to force him into surrendering his sons to the government: *"My trial is greater than the trial of Abraham ('a), as Allah Almighty ordered Abraham al-Khalil (the Friend, a title of prophet Abraham) to slaughter his son in obedience to Allah. While you have come to me asking me to bring in my two sons for this man to kill them in disobedience to Allah Almighty. By Allah O' my nephew, I couldn't sleep in bed, and you see me today, never more comfortable in my sleep."*

Mohammed and Ibrahim would come to their father in prison disguised as nomads. Then, when they ask for permission to leave, he would say: *"Do not hurry until you possess (advice)."* Then he would say: *"If Abu Jafar (meaning*

([4]) ibid: pg147

al-Mansur, the Abbasid ruler) prevents you from living honorably, he cannot prevent you from dying honorably."

Like that, Abdullah Ibn al-Hassan and his brothers faced what they faced of oppression both before and after the revolution of Mohammed and Ibrahim. Imam Jafar Ibn Mohammed al-Sadiq ('a) had an opposing opinion to Mohammed and his quick movement, as he knew the reality of the situation. But he was sympathetic towards them.

It has been narrated: I was standing between the grave (of the Prophet) and the pulpit when I saw the family of al-Hassan ('a) being taken from the house of Marwan (which was their prison) by Abu Zuhair to Rabatha. Then I was called by Jafar Ibn Mohammed al-Sadiq ('a) who said: *"What (news) do you have?"* I said: *"I saw the Abbasids taking them on camels."* He said: *"Sit."* So, I sat. Then he called one of his servants and prayed to his Lord. Then he told his servant: *"Go, and when they are put onto the camels, come and tell me."* He says: Then the messenger (servant) came and said: *"They have been brought."* So Jafar ('a) stood up and stood behind a veil of white hair. Abdullah Ibn al-Hassan and Ibrahim came out of the prison along with their families. Upon seeing this, sadness was seen in the eyes of Jafar Ibn Mohammed ('a) and tears rolled down onto his beard.

Then he approached me and said: *"O' Abu Abdullah, by Allah, no sanctity of Allah will be preserved after this. By Allah, neither did the Ansar nor the children of the Ansar fulfill the pledge which they gave the Messenger of Allah (s) in al-Uqba."* Then Jafar said: *"My father narrated to me from his father from his grandfather from Ali Ibn Abi Talib ('a) that the Prophet (s) said: Take a pledge from them in al-Uqba. He said: How should I take it? He said: Take from them a pledge to Allah and His Messenger (s) to protect the*

Messenger of Allah (s) and his progeny ('a) like they protect themselves and their progenies."

Imam al-Sadiq ('a) said: *"By Allah, they did not fulfill (their pledge) until they (the progeny of the Prophet) were brought out (taken) from between them, without anyone preventing them. O' Allah, strengthen your power on the Ansar."* Here, Imam al-Sadiq ('a) prayed against those who allowed al-Mansur al-Dawaniqi to gather these Hashemites and take them to Rabatha, where believers are exiled historically.

Another narrates: I was in Rabatha when the sons of al-Hassan were brought shackled along with an Uthmani (meaning a descendant or follower of Uthman). A man said: *"This Uthmani looks like he was created from silver (meaning he was very white-skinned)."* Then they sat. Before long, a man came from Abu Jafar al-Mansur and said: *"Where is Mohammad Ibn Abdullah al-Uthmani?"* So, he stood up and left (with him). It didn't take long before we heard the sounds of whipping. Then he came out looking dark from lashing and his blood was flowing. A whip had struck one of his eyes, blinding it, and causing it to bleed. He was seated near Abdullah Ibn al-Hassan. He then expressed his thirst and asked for water. So, Abdullah Ibn al-Hassan said: *"Who can give water to the son of the Messenger of Allah (s)?"* So, a man from Khorasan came and gave him water. So, he drank until he was pleasant. Then Abu Jafar came on a camel. Abdullah Ibn al-Hassan said: *"O' Abu Jafar, by Allah we did not treat your prisoners like this on the day of Badr."* ([5])

Despite his old age, the prison which Abdullah Ibn al-Hassan was imprisoned in, was a very harsh prison, and this was before he revolted in his infamous revolution. Some have narrated from Ishaq Ibn Isa from his father that he said:

([5]) ibid: pg149-150

Abdullah Ibn al-Hassan called me when he was in prison. So, I asked Abu Jafar for permission to visit him, and he allowed me. So, I met him, and he asked me for cold water. I sent a message to my house, and they brought me a jug of water and ice for him to drink. So, I gave it to Abdullah Ibn al-Hassan to drink, when Abu al-Azhar, the warder, came and saw him drinking the water. So, he kicked the jug with his foot and broke one of his teeth.

This was the cruel manner they treated this old man with, despite Ishaq Ibn Isa and his father having had asked al-Mansur for permission to visit Abdullah and to be kind to him. The man continues: *So, I told Abu Jafar. But he said: "Do not speak to me of this matter, O' Abu al-Abbas."*

Through this, we know that this terror and use of violence with the family of al-Hassan was under direct orders from al-Mansur (la) himself.

Another narrates: *A man from the family of al-Hassan died while they were imprisoned in al-Hashimiya. So, Ibn al-Hassan came out walking slowly due to his chain to pray on him. Hence, they didn't allow him to remove his chains even when praying the prayer of the dead.*

Mohammed Ibn Ali Ibn Hamza narrates that he heard that Yaqub, Ishaq, and Mohammed Ibn al-Hassan were all killed during beating in prison, and that Ibrahim Ibn al-Hassan was buried alive, and that a house was demolished on Abdullah Ibn al-Hassan (ra). ([6])

Abdullah Ibn al-Hassan was one of those who were raised in the lap of Fatima Bint al-Hussain, and nurtured by

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([6]) ibid: pg154

al-Hassan al-Muthana, the heir of Karbala. The characteristics which were evident in Abdullah Ibn al-Hassan were passed down to the upcoming generations of the family of al-Hassan and others of believers.

Hence, the epic of Karbala became a light which lit the hearts and created more message-bearing people devoted to the cause of Allah.

The Vanguard of Martyrdom

Historians have disagreed on the number of the children of Imam al-Hassan ('a), both the males and females. Some said: Imam al-Mujtaba ('a) was martyred leaving eight male (children) and four females. While others said that he left eleven males and five females. Others said other than that. But it appears that those who participated in the epic of Karbala were five. They are al-Hassan al-Muthana, whose story we mentioned in the first chapter, al-Qassim Ibn al-Hassan, Abu Bakr Ibn al-Hassan, and Abdullah Ibn al-Hassan. Another son of al-Hassan ('a) who was imprisoned, is Omar Ibn al-Hassan, who was a young man.

When he was taken to the Tyrant Yazid (la), Yazid said: *"Do you want to fight my son (meaning Khalid)?"* Omar Ibn al-Hassan said to him: *"I do not have the power to fight, but give me a knife and give him a knife. Then, either he'd kill me, and I'll meet with my grandfather the Messenger of Allah (s) and my father Ali Ibn Abi Talib ('a), or I'll kill him, taking him to his grandfather Abu Sufyan and his father Muawiyah."* Yazid looked at him and said: *"A nature I've known from Akhzam. Can a snake give birth to other than a snake?"* ([7])

The children of Imam al-Hassan ('a) who were martyred in Karbala are: Abu Bakr Ibn al-Hassan, al-Qassim Ibn al-Hassan, and Abdullah Ibn al-Hassan. We will now display some of their heroic acts.

([7]) These are two Arab sayings about sons being like their fathers.

Abu Bakr Ibn al-Hassan

According to historians, Abu Bakr Ibn al-Hassan ('a) was 16 years old. He was handsome, attractive, and a brave warrior in the battlefields. He attacked while saying:

انى انا نجل الإمام ابن علي
I am the son of the Imam son of Ali,
اضربكم بالسيف حتى يفلل
I will strike you with the sword until it breaks.
نحن وبيت الله أولى بالنبي
We and the House of Allah are closer to the Prophet,
أطعنكم بالرمح وسط القسطل
I will stab you with the spear amidst the dust of the battle.

He folded the left side over the right side, killing a great number of people. Then he returned to his uncle al-Hussain ('a), and his eyes had collapsed from thirst. He called: *"O' Uncle, is there a drink of water to cool my chest and strengthen myself with it against the enemies of Allah and His Messenger?"* Al-Hussain ('a) said: *"O' my nephew, be patient. Soon, you will meet your grandfather the Messenger of Allah (s), who will quench your thirst with a drink of water which you will never be thirsty after."*

The young man came out to the people, and attacked them while poetically saying:

اصبر قليلاً فالمنى بعد العطش
Endure a little, as your hope is after thirst.
فإن روحي في الجهاد تنكمش
Surely, my soul will be taken during struggle.
لا ارهب الموت اذا الموت وحش
I do not fear death, even if death is a beast.

ولم أكن عند اللقاء ذا رعش

And I was not trembling when meeting (death).

Then they surrounded and killed him. Abu Jafar al-Baqir ('a) mentions that Harmala Ibn Kahil al-Assadi was the one who killed Abu Bakr, while others say Abdullah Ibn Uqbah al-Ghanawi killed him.

Al-Qassim Ibn al-Hassan

The hearts of millions of people love this Hashemite young man and shed tears for him whenever the events of Ashura pass by the Muslims, which raises the following question: Why?

Is it because he was a beautiful, handsome, young man who attacked the calamities of death in the prime of his youth without any fear? Yes, but more than that.

Is it because he is the son of the Martyred Grandson Imam al-Hassan ('a) who Muslims and followers respected greatly and were truly loyal to due to his rank of Imamate (leadership), as he was the grandson of the Message and the Master of the Youth of Paradise? Yes, but more than that.

Humans are instilled with the nature of love of heroism. Otherwise, there wouldn't be bravery or heroic feats. When we examine the life of al-Qassim Ibn al-Hassan we find a great manner of extraordinary heroism, so we are attracted to this manner. When this young man heard his uncle al-Hussain ('a) on the night of the tenth of Muharram announcing his death and the death of his companions, and telling those present that they would be all killed tomorrow, he asked: *"O' uncle, will I be of those killed tomorrow?"*

Before answering him, he ('a) asked: *"How do you find death?"*

He said instinctively: *"O' uncle, in support of you, it is sweeter than honey."* Then he told him that he would be of those killed, and he added that even his (meaning the Imam's) infant Abdullah would be killed. The young man raged and asked: *"O' uncle! Will the enemies reach the camp?"*

Look at these two reactions:

1 - His hope of martyrdom and his beautiful words that death in support of al-Hussain ('a) is sweeter than honey. Death is more bitter than anything else, but supporting al-Hussain ('a) and defending the values makes the bitterness of this event not only acceptable, but craved and sweeter than honey.

2 - His rage at the news which he received of the death of Abdullah the infant. He was not moved only because of the martyrdom of his young cousin, despite that being a great moving event, but he was enraged in honor of the women and how they will reach the camp. The state of mind of this young Hashemite man can be summarized in two points: supporting the truth and the sense of honor for the truth.

On the Day of Ashura, Abu Abdullah ('a), according to some narrations, gave permission to the brothers of Qassim, specifically Abu Bakr who appears to have been martyred before al-Qassim and was his full brother. But Imam al-Hussain ('a) was slow in giving permission to al-Qassim. We do not know why, but according to this narration, he said: *"To take pleasure in you."*

Perhaps al-Hussain ('a) had deep love for this young man, took pleasure in him and enjoyed seeing him, as he saw him as a symbol of his brother al-Hassan ('a). Muslims had great love for al-Hassan al-Mujtaba ('a) in their hearts, so (Imagine his love) in the heart of al-Hussain ('a)? Imam al-Hussain ('a) used to say that his brother is better than him, and it is well-known that Imam al-Hassan ('a) was assassinated in his forties after being forced to make a treaty with Muawiyah, and his martyrdom was accompanied by bitter events like preventing his body from circumambulating the

grave of the Prophet (s) and bombarding his holy corpse with arrows. All of this deepened the grief of Abu Abdullah al-Hussain ('a) for his brother. He expressed this deep grief in two verses of poetry after burying his brother:

اصب أأدهن رأسي ام تطيب مجالسي

How can I dye my head (hair) and enjoy my conversations?

ووجهك مدفون وانت تـريـب

When your face is buried and you are covered with sand.

وليس حريبـا مـن اصـيـب بمالـه

Poor is not the one who is struck (in loss) with his money,

ولكـن من وارى اخاه حريـب

But he who buries his brother is poor.

So, when he looked at al-Qassim, he remembered the characteristics of al-Hassan ('a), thus he couldn't allow al-Qassim to head to the battlefield where he would be torn by the spears of the Ummayyids before his eyes. Maybe that is why he said to al-Qassim, according to that narration: *"O' my nephew, you are the symbol of my brother, and I want you to stay to take pleasure in you."*

But al-Qassim who from one side was devoted to following his uncle and Imam al-Hussain ('a), and from another ready to fight under his banner seeking martyrdom for the cause of Allah and supporting his uncle al-Hussain ('a). So, he stepped aside and sat down distressed, crying and saddened. He put his head between his knees, then remembered that his father had tied a charm to his right shoulder and told him that if you are struck with pain and sorrow, you should untie it, read it, and do all that is written in it. Al-Qassim said to himself: *"Many years have passed and I have not been struck with such pain."* So, he untied the charm to find: *"O' son, I commend you that when you see your uncle al-Hussain ('a) in Karbala surrounded by enemies, do not abandon*

fighting the enemies of Allah and the enemies of the Messenger of Allah (s), and do not withhold your soul and blood from them. Even if he forbids you from fighting, ask him again to allow you to fight to gain eternal happiness."

Al-Qassim quickly stood up, walked to al-Hussain, and showed his uncle al-Hussain ('a) what al-Hassan had written. After reading the charm, al-Hussain cried and said: *"O' son, do you walk to death with your feet?"*

He said: *"Why not O' uncle? You are alone between the enemies without a protector or friend. May my soul be sacrificed for your soul, and may myself be a shield for yourself."*

Then al-Hussain ('a) tore the turban of al-Qassim into two and covered his face with a piece to protect al-Qassim's face. Then he dressed him, fastened his sword, placed him on his horse, and sent him.

It has also been narrated that al-Hussain ('a) hugged al-Qassim, and they both cried till they fainted. Then al-Qassim descended to the battle while poetically saying:

ان تنكروني فأنا ابن الحسن
If you do not know me, I am the son of al-Hassan,
سبط النبي المصطفى المؤتمن
The grandson of the chosen, loyal prophet.
هذا حسين كالأسير المرتهن
Hussain is like an abducted prisoner
بين أناس لا سقوا صوب المزن
By (unblessed) people not quenched by the rain of the clouds.

His face was like a shining moon. He fought bravely killing thirty-five men despite his young age. Abu Mukhnaf,

who was a narrator of the events of the day of Taff, says that he killed seventy fighters. Hameed Ibn Muslim says: *"I was between the lines of the army of Ibn Saad (the enemies of Abu Abdullah al-Hussain), watching a young man wearing a shirt, an ezar (an Arabian kilt), and sandals, one of its straps had been detached. I cannot forget that it was the left sandal. Omar Ibn Saad al-Azdi said to me: By Allah, I will attack him. So, I said: Glory to God (used to exclaim surprise)! Why would you do so? By Allah, even if he strikes me, I would not spread my hands to (fight) him. Are these people who have surrounded him not enough for you? He said: By Allah, I will do so. So, he attacked him, and quickly struck his head with the sword. The young man fell on his face."*

Abu Mukhnaf said: *"A cursed man ambushed him and struck him on his head, causing it to gush (with blood), so he fell on the ground crying: O' uncle, help!"* The narration continues: *"Al-Hussain came like a soaring falcon cutting through their lines. He attacked like an angered lion and struck Omar (his killer) with the sword. But he blocked it with his hand, cutting it from the elbow. So, he let out a loud scream which was heard by the army in the camp. Then he (meaning the Imam) stepped away. The horsemen of Kufa attacked to save Omar the killer of al-Qassim Ibn al-Hassan ('a), but the horses met him face-to-face and trampled on him and injured him with their hoofs until he died. After some time, the cloud of dust cleared and al-Hussain ('a) was seen standing over the head of the young man examining his feet. Al-Hussain ('a) said: "By Allah, it is difficult for your uncle, for you to call him but he does not return your call, or return your call but does not help you, or help you but does not benefit you. Cursed are the people who killed you, their opponents on the day of Judgement are your grandfather and father. By Allah, this is a day with many killers and a few supporters."*

Then he carried him on his chest. Hameed Ibn Muslim says: *"I saw the feet of the young man dragging on the ground, as he (the Imam) had put his chest on his (al-Qassim's) chest. I thought to myself what will he do with him? He brought him and placed him beside those killed from his household and his son Ali al-Akbar, and said: "O' Allah, count their numbers, and do not leave any of them and do not ever forgive them. Be patient O' cousins. Be patient O' family. Surely, you will not face any misery after today ever."*

So, al-Qassim Ibn al-Hassan was martyred and his soul flew to the heavens, but his bravery and heroic feats remained to stimulate the young followers of Ahlul-bayt ('a) and all Muslims into challenging tyranny and supporting the truth. For this reason, we find that one of our greatest scholars, Sayyid al-Shareef al-Murtadha (Banner of Guidance), visits him with these beautiful words:

السلام على القاسم ابن الحسن ابن علي ورحمة اللـه بركاته

Peace be upon al-Qassim Ibn al-Hassan Ibn Ali and the mercy and blessings of God.

السلام عليك يا ابن حبيب اللـه

Peace be upon you O' son of the Beloved of God.

السلام عليك يا ابن ريحانة رسول اللـه

Peace be upon you O' son of the Flower of the Messenger of God.

السلام عليك من حبيب ما قضى من الدنيا وطرا

Peace be upon you O' beloved who had not carried out a wish in this life,

ولم يشف من اعداء اللـه صدرا

And did not soothe a heart of the enemies of God,

حتى عاجله الاجل وفاته الامل

Until death rushed him and hope passed him.

فهنيئاً لك يا حبيب رسول اللـه

Congratulations to you O' Beloved of the Messenger of God,

ما اسعد جدك، وافخر مجدك، واحسن منقلبك

How happy is your luck, beautiful is your glory and good is your end?

The mission of the Messenger of al-Hussain ('a) to Kufa was not easy, and Imam al-Hussain ('a) knew Kufa's changing nature. Yet, his answer to those who mentioned it to him in Mecca, hoping to prevent him from continuing showed the true goal of his revolution vaguely. He said: *"This is what my grandfather commanded me and what the creation will be tested with."*

Abdullah Ibn al-Hassan

Imam al-Hassan al-Mujtaba ('a) participated in more than one battle and led many great battles against the tyrant of his time Muawiyah. But the war ended with a peace treaty. Imam al-Hassan ('a) wasn't gentle and peace-seeking like how some wanted to portray him and his treaty with Muawiyah was merely a phase in his life, a phase which had great benefit to the Islamic nation. Through it, they understood that the goal of war is to fulfill its holy aims and when they reach a level in which they cannot continue it for compelling reasons, they should make peace. Imam al-Hassan al-Mujtaba ('a) was a great example to show this. So, that they can preserve what they have of strength in preparation for another day. So, the peace treaty of Imam al-Hassan al-Mujtaba ('a) was a blessing for Muslims throughout history. But the true mistake would be to believe that he ('a) was cold-tempered (weak) and preferred peace, because if so how did he lead wars throughout his holy life?

One of the best proofs of his virtuous brave personality which is characterized by sacrifice, are the children of al-Hassan ('a) whose hearts were like their father's. Hence, they became the best in bravery and sacrifice. The sons of al-Hassan ('a) were great examples in the path of challenges. The youngest of them was Abdullah. Even though al-Qassim was a young 13-year-old, and Abu Bakr Ibn al-Hassan was 18 years old, Abdullah Ibn al-Hassan was even younger. But the characteristics and virtues of Imam al-Hassan al-Mujtaba ('a) were manifested in him.

In a narration by Shaykh al-Mufid (ra), he said: *"Abdullah Ibn al-Hassan Ibn Ali, who was a young boy and had not become an adolescent, came out from (the tents of) the women and stood next to his uncle al-Hussain ('a). Zainab Bint Ali ('a) followed him to stop him. Al-Hussain ('a) said:*

"Stop him O' sister." But he strongly refused to, and said: "By Allah, I will not leave my uncle."

Then, Abjar ibn Kaab struck al-Hussain ('a) with his sword. The boy said: "May misery strike you, O' son of the malicious! How dare you kill my uncle?" Abjar then struck him with his sword, but the boy blocked it with his hand, so it cut through his skin and his hand was hanging. Upon seeing this, the boy cried: "O' uncle! O' father!"

Al-Hussain ('a) hugged him and said: "O' my nephew, be patient on what has come to you, and anticipate good in it, as surely Allah will unite you with your righteous fathers."

Then al-Hussain raised his hands in prayer and said: "O' Allah, if you grant them a good provision until then, divide them into groups, make them into divided paths and do not let the rulers be pleased with them ever, as they have invited us offering support, but then betrayed and killed us..."

The Sayyid (Ibn Tawwus) said in al-Luhuf (fi Qatla al-Tufuf): *"Then Harmala Ibn Kahil slaughtered him with an arrow in the lap of his uncle al-Hussain."*

As we saw, the bravery of al-Hassan al-Mujtaba ('a) ran through the blood of his children, even this young child. May the peace of Allah be upon this household which was an illustration of His (s.w.t) saying:

(ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللـه سَمِيعٌ عَلِيمٌ)

(They are descendants of one another. And Allah is All-Hearing, All-Knowing.) ([8])

([8]) Al-Imran: 34

We ask Allah (s.w.t) to help us follow their path, to be victorious by following them in this world and to win their companionship and intercession in the afterlife. Surely, He is the Benefactor of Success.

2nd Chance Books for Prisoners

Dedication

This initiative is dedicated to our beloved 11th Imām Ḥasan al-ʿAskarī (ʿa), who spent most of his life in prison and under house arrest by the corrupt ruler of the time. He is the great grandson of our beloved Prophet Muḥammad (ṣ) and father of our beloved 12th Imām al-Mahdī (ʿaj).

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 Infallibles (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.

This program is independently funded by donations from the community. We want to stress the importance of helping fellow believers who are less fortunate than ourselves.

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.

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 and his divine household.

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.

2nd Chance Books
3735 Franklin Rd. SW
Suite 236
Roanoke, VA 24014

For more information please contact:

Email: info@2ndchancebooks.org

Phone: 540-519-6254