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زين العابدين

The life of Imam Zayn al Abidin (as)

Baqir Shareef al-Qurashi

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Chapter 1

PUBLISHER'S PREFACE

In the Name of Allah, the Merciful, the Compassionate

Many years ago, the Professors and Researchers asked us to translate and compose books on the lives of our pure Imāms, peace be on them. Of course, these compilations and translations are mere summary of the lives of this Holy Choice from among the Household of the Prophet, may Allah bless him and his family.

Mankind, irrespective of his scientific progress, can never discharge the Imāms' rights against him, nor can he understand them completely. You cannot drink the water in the sea, but whatever you drink will fill you!

By Allah's grace, and in cooperation with Mr. Jāsim al-Rasheed, we have translated and published several books in this respect. The following titles are some of them:

1. Sulh al-Hasan (The Peace Treaty of al-Hasan) by Murtadā Āl Yāsin.
2. Imām Ja'far al-Sādiq by Shaykh Mohammed Husayn al-Mudaffar.
3. The Life of Imām Mohammed al-Bāqir by Bāqir Sharif al-Qarashi.

Last but not least, we have issued a fourth book: Imām Zayn al-'Ābidin by Bāqir Sharif al- Qarashi.

A great Shi'ite religious scholar narrated that a great Sunni religious scholar asked 'Allāma al-Amini, author of al-Ghadir: "What is the book or the activity which has made you adopt Zayn al-'Ābidin as an Imām?"

'Allāma al-Amini answered the religious scholar by sending him a copy of al-Sahifa al-Sajjādiya. Hence the Scholar answered 'Allāma al-Amini in another letter in which he said: "None is capable of composing this book (i.e., al-Sahifa al-

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Sajjādiya) except a wise Imām.” Any how, we thank Allah, the glorified, for giving success to ‘Allāma Bāqir Sharif al-Qarashi in order to compose this remarkable book. We thank him for giving success to Mr. Jāsim al-Rasheed in order to translate this precious book. Moreover, we thank Him for His favors and bounty toward us in helping us print and publish this book. We hope that the book will exalt Islam and Muslims in this world and give them mercy and good pleasure in the next world, Allah willing!

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Chapter 2

DEDICATION

I dedicate this study to Imām al-Husayn, peace be on him. For he is the conscience of the Muslim community and pioneer of its dignity and awareness. He is the father of the free and lord of martyrs. He has occupied a high social position. This study is about his son, Imām Zayn al-ʻĀbidin, peace be on him, who has filled the world with his virtues, his knowledge, and his piety.

“Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Amran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing.” Qur’ān (3: 33 -34) “Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you thoroughly.” Qur’ān (33: 33)“Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.” Qur’ān (53:23)

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Chapter 3

INTRODUCTION

In the history of this East, the candle of the Prophetic missions, there was no one like Imām Zayn al-‘Ābidin, peace be on him, in piety, devotion and intense turning to Allah in repentance except his grandfather, who illuminated the intellectual life with the light of monotheism and true belief.

The life of this great Imām has given an account of the lives of the prophets and the messengers. He was similar to them in all their qualities and trends. Hence he was like Jesus Christ in his asceticism and his turning to Allah in repentance. He was like prophet Job in his tribulation and his patience. He was similar to prophet Mohammed, may Allah bless him and his family, in his true resolution and his good manners. His good tendencies and his spiritual abilities are limitless. In the history of this world, it is enough for him that only he has been called Zayn al -‘Ābidin. This nick-name has been not given to any one except him.

Imām Zayn al- ‘Ābidin , peace be on him, appeared on the arena of the Islamic life as the most brilliant Muslim politician whom history has ever known. He was ill and captured by the Umayyads, yet spread with his outstanding merits the objectives of the revolution of his father, Imām al- Husayn. The latter was the leader who inspired the victorious Islamic movement. Imām Zayn al-‘Ābidin showed the original values of the revolution in a brilliant manner full of rationing, originality, and creation. This great Imām indicated the general thought. He removed the social deception which the community suffered during the days of the black Umayyad regime which intended to paralyze the revolutionary Islamic movement. This regime turned the Muslims into scattering groups without life and feelings. This Imām faced the Umayyad policy with his ideas,

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where he destroyed their claimed victory and the marks of their haughtiness and might. The Imām, peace be on him, achieved these glorious victories through the wonderful enthusiastic sermons which he delivered before the great masses in Kūfa, Damascus, and Medina. These sermons played an important role in enlightening the community and liberating it from the factors of fear and terrorism.

Imām Zayn al-ʻĀbidin, peace be on him, was the strongest factor in immortalizing the Husaynid revolution and making it react upon the sentiments and feelings of the community. That was through his wonderful qualities of which history has never known in the world of bravery and heroism. Among these qualities was that he was taken prisoner by bin Marjana (ʻUbayd Allah bin Zyyad), one of the worst terrorists on earth. However, the Imām disdained and reproached him for the great many murder and sins he committed. The tyrant (ʻUbayd Allah)threatened him with death. The Imām was in different to him. He aimed penetrating arrows at ʻUbayd Allah's heart through his eloquent words. The Imam's conversation with him had great influence upon the official and the non-official circles at that time. The Imām went on shedding light upon the objectives of the Husaynid revolution. Thus, he could proclaim these objectives throughout history.

As for the Imam's speech in Yazid's palace, it was among the most wonderful documents in Islam. I (i. e. the author)think that there was no political speech more eloquent and influential in educating the masses and enlightening the public opinion than that of the Imām. Through this speech, the Imām confused. So the latter was unable to defend himself or to justify his crime when he killed the master of the youths of Paradise (i. e. Imām Husayn)and destroyed the pure family (of the Prophet). For this reason the people talked with admiration about the Imam's speech that was among the results of the Husaynid uprising and its bright stages.

Among the ways through which the Imām immortalized the Husaynid revolution was that he wept very much over the tragedies which befell his father, the members of his House, and his companions at the Battle of Karbala. Indeed the Imām deprived himself of happiness and pleasure. He was overcome

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with sadness. Thus, he was regarded as among the five tearful persons who represented sorrow throughout history.

I (i. e. the author)think that the Imām wept very much, not because of the great misfortune and the serious adversities which resulted from the tragedies of Karbala. Rather he wept in order to immortalize the revolution which his father led to liberate man from oppression, slavery, and tyranny. His weeping over his father created sorrow in the hearts of the Muslims. Perhaps this phenomenon (of weeping)was among the factors that the Muslim masses used to fight against the Umayyad regime. The first spark started in Medina. The children of the Companions (of the Prophet) declared their armed mutiny against Yazid's government, who had disdained the values of the community and its fates.

After the tragedy of Karbala, the great Imām, Zayn al-'Ābidin, peace be on him, devoted himself to teaching. This is because he thought that spreading knowledge would be the best way to carry out his reformatory message. Besides he thought that it would be the best way to relieve his soul which the tragedies of Karbala melted. Accordingly, the children of the Companions (of the Prophet), the religious scholars, and the jurists hurried to benefit from his sea of knowledge. The Imām began teaching them, and they became teachers in the Islamic world. In this book will illustrate their biographies.

The Imām enlightened the Arab and the Islamic thought with various kinds of knowledge. He summoned and urged the Muslim youths to give importance to knowledge. His students lauded and praised his summons to knowledge. His grandfather, the great Prophet, may Allah bless him and his family, planted a tree of knowledge, which grew through his (the Imam's) blessings. So the people were eager to seek knowledge. Hence, the Imām was the brilliant founder of an intellectual culture in the Islamic world.

As for the scientific and cultural wealth of Imām Zayn al-'Ābidin, peace be on him, it represented creation, liberty, and development. This wealth was not confined to a particular science. Rather it included many sciences such as jurisprudence, explanation of the Qur'ān, theology, philosophy, education, sociology, and the like. The Imām devoted much attention to ethics because he thought that Islamic ethics was liable to

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collapse. He thought that the people turned away from their religion. This is because the Umayyad regime intended to destroy all moral values. So the Imām, peace be on him, spared no effort to reform and educate the community. Concerning the Imām, the Shi‘ites said: “When the people yielded to their desires and followed their kings, the Imām cured them with the moral teachings and the holy verses.”[1]

The Imām, peace be on him, treated moral and educational matters objectively and inclusively. His studies in this respect are among the most valuable Islamic studies and the most accurate.

Perhaps the most beautiful and the most productive tool used in developing the Islamic thought is his great supplications called al-Sahifa al-Sajjādiya’. The scholars sometimes call it ‘Zabūr Āl Mohammed’, and they sometimes call it ‘Injil Al Mohammed’, may Allah bless him and his family. They regard it as the third important reference after the Qur’ān and Nahj al-Balāgha. Indeed, it is an ideal Islamic program containing moral values and social rules. It is worth mentioning that al-Sahifa al-Sajjādiya has occupied an important position in the Islamic intellectual circles, where they devoted themselves to study and explain it. The scholars have compiled more than sixty-five commentaries on al-Sahifa al-Sajjādiya.[2] They even wrote copies of it in beautiful script which is regarded as among the precious Arabic script. Moreover, some copies have been embellished with precious Arabesque.

We will continue our discussion about al-Sahifa al-Sajjādiya’. We say: Its importance is not confined to the Arab and Islamic world, rather its importance has extended to the Western world. It has been translated into English, German, French, and the like. The scholars and people of those nations have devoted themselves to study and ponder its contents carefully. In it they have found a treasure of thought and knowledge. They have also found that it contains moral

[1] Nazariyat al-Imāma, p.350.
[2] Al-Dhari'a fi Tasānif al-Shi'a.

teachings necessary to educate soul. Indeed, it has added incomparable wealth to the references of the human thought. It

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also contains various kinds of high culture which is rarely found in moral and religious books. Besides it is the most important reference in our study on the character of the Imām, peace be on him.

As for the ideas of Imām Zayn al-‘Ābidin, peace be on him, and his psychological elements, they bewilder intellects. They move every Muslim and every person who adopts his humanity and yields to its ideals and values to admire the Imām and boast of him.

This Imām was endowed with all good manners. He was adorned with all virtues and honor. He freed himself from all selfishness, and turned away from all the vanities and pleasures of life. Among his prominent qualities was that he turned to Allah in repentance and devoted himself to Him. His love for Allah and his fear of him controlled his intellect, his heart, and his body. His soul shone through the light of conviction in Allah. His heart was full of hope of Allah’s mercy. The historians unanimously agreed that he overexerted himself to worship and obey Allah.

The people of his time did not see anyone who worshipped Allah more than he did. Nor did they see a person who was more pious than he was. Because of his abundant worshipping, he was called the Lord of worshipers and Imām of the pious.

His family felt pity for him because of his abundant worshipping. They were concerned about him because of tiredness and the hardships from which he suffered. Hence, they went quickly to the great Companion (of the Prophet), Jābir b. ‘Abd Allah al-Ansari, whom the Imām preferred to the others. They asked Jābir to beg the Imām not to overexert himself in worshipping. Jābir then talked to him and begged him to do that. Some of the words which he said to him are: “You are one of the successors of the Prophet. You are the representative of Allah on the earth. You are among those through whom tribulations are driven away.” However, the Imām went on worshipping Allah and adhering to obedience. So Jābir said with admiration: “None of the children of the prophets was like ‘Ali b. al- Husayn (i.e. Zayn al-‘Ābidin).”

Indeed no one of the children of the prophets was like ‘Ali b. al-Husayn in asceticism, piety, and intense turning to Allah in repentance.

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Another phenomenon of the high ideals by which the Imām, peace be on him, was distinguished was that he treated the slaves kindly. He pitied for them very much. Among what he intended to do during his lifetime was that he wanted to free them from slavery. Indeed, he freed a large group of them. If he had lived for a longer time, he would have freed all the slaves. This is because he wanted to abolish slavery and to make the Muslims know that their religion came to liberate man from abasement and slavery.

It is an act of truthfulness to say that this great inspired Imām was not confined to a certain group of people nor was he confined to a certain set of Muslims. Rather he was for all people in spite of their different ideas throughout history. This is because the Imām represented human moral values and dignity. Besides he represented what man usually prides himself on, such as perfection, the rules of conduct, and excellent morals.

Because of the Imam’s high character and his great importance to the Muslims, many Muslim sects claimed that he belonged to them. For example, the Mu‘tazilites, who were the most knowledgeable of all the Muslims in theology, regarded him with pride and honor as one of them.[1] The Sufis claimed that he was among their great figures. As a result, they have written about his life in their encyclopedias.[2]

The Muslims thought that the life of Imām Zayn al-‘Ābidin, peace be on him, was the true embodiment of the Islamic values and high noble traits of his grandfather, the great Prophet, may Allah bless

[1] Tabaqāt al-Mu'tazila, pp. 15-16.
[2] Hulyat al-Awliyā', vol. 3, p.172.

him and his family. He followed his method, his life, and his practices. Hence, the Imām possessed the heart and the feelings through his excellent morals. So the people thought that no one except the Imām was worthy of their temporal and spiritual leadership. For this reason they disdained their Umayyad kings who were void of virtues. The event which took place in the Kaaba during the time of the pilgrimage indicates this. The Kaaba was full of people from everywhere. The Imām came to

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circumambulate the Kaaba, and it was as if that the Prophet, may Allah bless him and his family, came to them. So they said loudly: “There is no Allah but Allah ! Allah is great !” They crowded around him as they crowded around the Black Stone. Happy was he who touched his clothes or kissed his hand or took some dust from under his feet to see a good omen in it. In the meantime his opponent, Hisham b. ‘Abd al-Malik, who was chief of the Umayyad family was among the pilgrims. However, no one paid attention to him. The Syrians hurried to ask him about this great man (i. e. the Imām) whom the people welcomed so warmly. However, the tyrant (i.e. Hisham b. ‘Abd al-Malik) denied knowing anything about him. He was afraid that the Syrians would renounce him. The poet of the Umayyad royal palace, al-Farazdaq, opposed him. He then made the people aware the Imām through his immortal and wonderful poem which represented clear thought and conscience. The Kaaba then turned into the market of ‘Ukāz (the place where the Arabs recited their poems). From all sides of the mosque, the people repeated loudly the wonderful poem of al-Farazdaq and invoked Allah for the Imām. As a result, Hisham was full of anger.

The Umayyads felt that they were not from the community and that they were not worthy of leading it. Rather they imposed their government on it as a weapon. They knew that ‘Ali b. al-Husayn was the real leader, so they bore malice against him. Al-Walid indicated that when he said: “I cannot rest as long as ‘Ali b. al-Husayn is in the world.”[1] They tried to kill him as they had killed the Muslim Imams and the great figures before, because they thought that such figures were dangerous.

[1] Hayāt al-Imām Mohammed al-Bāqir, vol. 1, p.51.

It is necessary for us to study the period during which the Imām, peace be on him, lived. This is because studying a certain period has become among methodical affairs which are necessary for the researcher. Such a study represents political tranquillity and disorder. Moreover, it gives a clear picture about social aspects such as creation, progress, stagnancy,

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decline, and the like. It is natural for us to study this phenomenon to discover the qualities of the Imām.

As for the time of the Imām, peace be on him, I (the author) think that it was the worst time in history. This is because many great events occurred during that time. These events befell the Muslims and caused troubles to them. The most painful one of them was the tragedy of Karbala. It was the most painful of all the world events. The holiness of the Prophet, may Allah bless him and his family, was violated during that tragedy. That was when the people attacked his womenfolk and killed his grandsons. They did pay attention his Holiness concerning them. The Imām, peace be on him, witnessed with great sorrow all the tragedies, which are immortal in the world of grief. Hence, he remembered them at every hour of his life till he joined the Most High Associate (Allah). Among the sorrowful events from which the Imām, peace be on him, suffered was the Battle of al- Hirra. The Holiness of the Prophet, may Allah bless him and his family, was violated at it in his city and the center of his mission. The policemen of Yazid b. Mu‘āwiya desecrated Medina. In it they committed all what Allah forbade. They destroyed all values and customs. The revolt of the Repentant and the revolt of the great inspired leader, al-Mukhtār b. Yousif, occurred during the time of the Imām, peace be on him. These revolts, which we will discuss in this book, resulted from the revolution of the Lord of the martyrs, Imām Husayn, peace be on him. Among the prominent events at that time was the revolt of b. al-Zubayr. This revolt resulted from some political ambitions. I (the author) think that b. al-Zubayr did not intend to free the community from the Umayyads and to save it from their violence. Rather he revolted against them to take the reins of government. Moreover, such a man did not take care of the interests of the community nor did he take care of its independence and its dignity.

There was another difficulty during the time of Imām Zayn al-‘Ābidin, peace be on him. The difficulty was that the political parties fought against each other to take the reins of government. As a result, they filled the country with tribulations and disasters. Surely, the political parties at that time did not intend to achieve any of the community’s objectives nor did they

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strive to solve any of its fateful affairs. Rather they strove to achieve their ambitions and their material interests.

Among the most prominent parties was the Umayyad party, which the government supported with all its abilities. The Umayyad party included the leaders and the luxurious class of the country. Among those parties was the party of b. al-Zubayr. Many people from Hijaz (Saudi Arabia)joined this party. Their aim was to return the Islamic capital to their country and to take the reins of government. Among those parties was the Khārijites. This party was strong. It was indignant with the Quraysh, for the government was confined to them. However, this party was afflicted by ideological dullness and decline. This is because it mixed the affairs, and followed dangerous ways of error. It believed in such ways because of stupidity and ignorance. An example of its stupidity was that it showed enmity towards the Commander of the faithful (Imām ‘Ali), who was the pioneer of the truth and social justice in the earth. This party regarded shedding the blood of those who did not believe in its ideas as lawful. We will discuss this party when we talk about the political life during the time of the Imām.

Among the important events during the time of the Imām, peace be on him, was that the Umayyad government forced the people to curse the Commander of the faithful (Imām ‘Ali), peace be on him, and the pure family (of the Prophet). So the people cursed them on the pulpits, in the minarets (of the mosques), and after Friday sermons. Hence showing enmity toward them was part of the religious life of the Muslims. The Umayyad regime followed the Shi‘ites (followers) of the members of the House (ahl al-Bayt), peace be on them, punished and killed them. The Shi‘ites during the Umayyad regime were liable to very intense tribulations. Imām Zayn al-‘Ābidin, peace be on him, witnessed this. However, he was unable to protect his Shi‘ites from the Umayyad regime. As a result, his heart was full of pain and sorrow.

It is necessary for me to give a clear picture about the policy of the kings who ruled the community during the time of the Imām, peace be on him. In addition, I must mention their politico - ideological trends, and what the Imām, peace be on him, suffered because of them. This is because I think that

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such matters will complete the study about the great character of the Imām, peace be on him.

When I mention the affairs of those kings, I will not become fanatic nor will I be partial to any side nor will I be severe towards any party. Rather I will present the sorrowful events of each party. This is because such events have put them before the trial of history. It is natural that to regard them as right and to justify their deeds means turning away from reason, mutiny against the proofs, remoteness from correctness, and deviation from the truth.

As for our study in this book, it has been based on the most reliable handwritten, photographed, and printed references, which are the sources of historians and narrators. Worth mentioning, I have quoted the events from many books in order to support my purpose. I did my best to review the handwritten and the photographed references from which I have quoted these topics.

In the footnotes of the book, I have mentioned the libraries where these references are found.

At the end of this introduction, I surely declare that this book contains only few things about the life of this great Imām who filled the world with virtues and knowledge. I have read ethics books, tradition books, commentaries, jurisprudence books, and other Islamic books. I have found that these books have mentioned the valuable works of the Imām, his original ideas, his interesting sayings, and so on. Therefore this book, though comprehensive, is a brief page about his life or a faint point about the features of his life and character.

I (the author) have repeated the same words in the introductions of the books which I have written on the lives of the pure Imams. That is, Allah knows, not because of the very intense love for them nor is it because of the sentiment of my grandfathers who followed the members of the House (ahl al-Bayt), peace be on them. Rather, this has resulted from serious studies about their lives. Whoever studies their lives believes that the Imams, peace be on them, represented the lives of the prophets.

It is necessary for me to say that these studies about the lives of the pure Imams, peace be on them, are very important, because we live at the time when people have become ignorant

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of these Imams. In other words humanity has deviated from the laws of the cosmos which Allah has created. Therefore people are liable to tyranny, persecution, aggression, threat, and causing homelessness.

Indeed people are restless and perplexed. They are Absorbed in material pleasures and dreadful wars. Their hearts are empty of belief. Therefore, they are in need of the guidance of the pure family (of the Prophet), who were Allah's favor for people, and like their grandfather, Allah's Apostle, may Allah bless him and his family, whom Allah sent for people whether they believed in him or not.

Now, I want to end this introduction, but I think that it is an act of truthfulness to acknowledge the creative efforts my brother, shaykh Hadi Sharif al-Qarashi, made in writing this book. He suffered many troubles when he read some of the encyclopedias. Besides he gave me many valuable notes during writing these studies. I am, Allah knows, unable to thank this loyal brother. However, I leave that to Allah, the Most High, to reward him as He rewards His sincere servants.

Baqir Sharif al-Qarashi,
Holy Najaf

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Chapter 4

MRS. SHAHZANAN

We are before a noble mistress. The mistress was among the honorable pure women of the Muslims. She was the great mistress, Shāhzanān. She was the daughter of the (Iranian) kings and was mother of Imām Zayn al-‘Ābidin, peace be on him. This great mistress occupied an important position in the world of the Muslim woman. Indeed, she was among the great mistresses of her time. She was among the prominent Muslim women and was distinguished by noble qualities. Among them are:

A. She had a very clear lineage. She was the daughter of Choesroe, the just king and pride of the kings of the East. Concerning him, the Prophet, may Allah bless him and his family, said with pride: “I was born at the time of the just King, Choesroe.”

B. She was the wife of the father of the free and lord of martyrs, Imām Husayn, peace be on him.

C. She was the mother of Imām Zayn al-‘Ābidin and Sayyid al-Sājidin, peace be on him.

D. She was the grandmother of the pure Imams from among the children of Imām Zayn al-‘Ābidin, peace be on him.

E. She was the holy relationship between the Arabs and the Persians.

Indeed these qualities added honor to her honor and glory to her glory.

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Her Psychological Traits

As for her psychological traits, they were chastity, purity, perfection, standard morals, and cleverness. As she had good inclinations and honorable traits, the Commander of the faithful (Imām ‘Ali), peace be on him, hastened to marry her to his son Imām Husayn, peace be on him. He ordered him to treat her kindly and to do good for her. We will briefly present some of her affairs according to what the references have mentioned.

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Reports of her Marriage

The reports have differed over the time when she married Imām Husayn, peace be on him. The following are some of them:

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A. At the Time of ‘Umar

Al-Kulayni reported on the authority of Imām Abu Ja‘far al-Baqir, peace be on him. He said: “When Yazdigird’s daughter came, ‘Umar made the virgins of Medina honor her. When ‘Umar looked at her, she covered her face and said: “Uf birūjj bādā Hurmuz.” These words meaning the day of Hurmuz has become black because his daughters have become prisoners.

“Is she abusing me ? “asked ‘Umar. “That is not for you,” said the Commander of the faithful, “Let her choose a person from the Muslims.”

She walked till she put her hand on the head of al-Husayn, peace be on him.[1]

Some historians have mentioned a report similar to this account. They said: “Yazdigird had two daughters. They were taken prisoners during the time of ‘Umar. Thus, the Commander of the faithful (Imām ‘Ali), peace be on him, took them. Of these he had given Imām al-Husayn and she bore him Zayn al-‘Ābidin. He had given the other to Mohammed b. Abi Bakr and she bore him al-Qāsim.[2]

Ibn Kullakān has mentioned a similar report to this. However, he has added that they were three (daughters). So he (the Commander of the faithful)had given the third to ‘Abd Allah b. ‘Umar.[3]

[1]Usūl al-Kāfi, vol. 1, p.467. Dalā'il al-Imāma, p.370.

[2] Shadharāt al-Dhahab, vol. 1, p.104. Nazhat al-Majālis, vol. 2, p.192. Zahrat al-Maqūl, p.6.

[3] Ibn Khullakān, Wafayāt al-A'yān, vol. 2, p.429.

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B. At the Time of Uthman

Al-Sadūq has reported: “When ‘Abd Allah b. ‘Umar conquered Khurasān (Iran)during the days of ‘Uthmān, he took the two daughters of Yazdigird prisoners. He sent them to ‘Uthmān. Of them the latter had given to al-Hasan. He had given the other to al-Husayn.[1]”

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C. At the Time of the Caliphate of the Commander of the Faithful

A group of the historians and the narrators has reported: “When the Commander of the faithful (Imām ‘Ali), peace be on him, had assumed the caliphate, he appointed Hurayth b. Jābir over part of the eastern provinces. The latter had sent him two daughters of Yazdigird b. Sharyyār. Of these he had given his son al-Husayn, peace be on him, Shāhzanān and she bore him Zayn al-‘Ābidin, peace be on him. He had given the other to Mohammed b. Abi Baker and she bore him al-Qāsim, the famous jurist.”

These are the reports which have been mentioned of her marriage to Imām (Husayn), the Lord of martyrs, peace be on him. Worth mentioning, the last two reports have not mentioned the capture of Mrs. Shāhzanān with her two sisters, rather they have mentioned that they were sent to the Caliph. But the first report is clear in mentioning their capture.

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Checking the Reports

We must check these different reports. We think that the first report is incorrect for the following reasons:

1. Yazdigird was alive throughout the caliphate of ‘Umar. He died after his death. He was killed in Maru in the year 30 A.H. That was in the sixth year of the caliphate of ‘Uthmān. We firmly believe that Shāhzanān and her two sisters disappeared after the murder of

[1] 'Uyyūn al-Akhbār wa Funūn al-Āthār, p.143. Roudat al-Wā'izin, vol. 1, p.137. Tuhfat al-Rāghib, p.13. A'lām al-Warā, p.151. Al-Mufid, al-Irshād.

their father till the caliphate of the Commander of the faithful (Imām ‘Ali). The Commander of the faithful appointed Hurayth b. Jābir over that area. The latter found them and sent them to the Imām, peace be on him.

2. What Abu Hanifa reported indicates that the first report is incorrect. When the daughter of Yazdigird was brought to the Commander of the faithful, he, peace be on him, said to her:

“Choose whomever you want of the Muslims.”

She answered with awareness and high purpose:

“I want a head over whom there is no head.”

This indicates the strong awareness of this Princess.

The Imām answered her kindly, saying:

“Indeed ‘Ali is an old man.”

This means that the Imām was in no need of women, for he was an old man. Besides he was busy treating the general affairs that surrounded him.

But the Princess insisted on her idea, saying:

“I talked completely to you.”

Some Persian leaders asked the Imām to marry her to them.

The Imām answered, saying: “That is up to her. If she wishes to refuse (marriage), (she can refuse it). If she wishes to accept (marriage), (she can accept it).”

The Imām had no right to impose marriage on her, rather that was up to her psychological wishes. No one had the right to force her to what he wanted. The Mistress refrained from answering him.[1] We firmly believe that it was Mrs.

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Shāhzanān. Her marriage took place during the time of the Commander of the faithful, peace be on him.

3. The third report is the most famous of the foregoing two reports. Most jurists think that fame makes the report superior to (the other reports). Al-Muqrim, a researcher, believed in this report.

[1] Al-Akhbār al-Tiwāl.

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Irregular Ideas

Some historians have mentioned irregular ideas concerning the lineage of Mrs. Shāhzanān. They are as follow:

A. She was from the country of al-Sind.[1]

B. She was among those who were taken prisoners in Kabul.[2]

These two ideas oppose what the narrators and the historians have unanimously agreed on, for they said that she was the daughter of Yazdigird, the king of the Persians. That was famous even during the time of the Imām. All the people knew that. In this connection, Abu al-Aswad al-Du’ali, who was contemporary with the Imām, recited:

Indeed there is a son between Kasra and Hāshim.
He is more noble than him to whom charms were
entrusted. He is the light. The place of his secret
is the Light of Allah.
He is the source of the fountain of the Imāmate.[3]
He is knowledgeable.

Imām Zayn al-‘Ābidin, peace be on him, denoted that when he said: “I am the son of the two good (communities).” With this he, peace be on him, referred to the well-known tradition: “Allah, the Most High, has two good (communities) among His creatures. His good (community) from the Arabs is Quraysh, and from non-Arabs is Persia.[4]” Some historians said: “Indeed ‘Ali b. al-Husayn (Zayn al-‘Ābidin) gathered prophethood and authority on the side of his grandfathers.”

[1] Mir'āt al-Jinān, vol. 1, p.190. Al-Nijūm al-Zāhira, vol. 1, p.229. Al-Munammaq fi Akhbār Quraysh, p.437.

[2] Al-Ya'qūbi, Tārikh, vol. 3, p.46.

[3] Bihār al-Anwār, vol. 46, p.166.

[4] Ibn Khullakān, Wafayāt al-A'yān, vol. 2, p. 429. Ibn Tolo`n, al-A'mmia al-Ithnā 'Ashar, P. l75.

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Her Holy Name

The mother of the Imām, peace be on him, was known as Shāhzanān. This was not her name. Rather it was her nick-name. It means the queen or the mistress of the women.[1] However, the historians have differed over her name. The following are some of her names:

1. Salāma.[2]
2. Salāfa.[3]
3. Ghazāla.[4]
4. Salama.[5]
5. Sādira.[6]
6. Shaharbānawayh.[7]

These are some of the ideas which we have mentioned concerning her name. It does not concern us which name is correct, for it does not avail readers.

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The Holy Relationship

Mrs. Shāhzanān was the holy relationship between the Arabs and the Persians. This is because she was the mother of Zayn al-‘Ābidin, who was the son of the two good (communities) and father

[1] Al-Shiblanji, Nūr al-Abbsār, p.126.
[2] Usūl al-Kāfi, vol. 1, p.466. Siyar 'Alām al-Nubalā', vol. 14, p.237. Khalifia Khayyāt, al-Tabaqāt, p.238. Al-Nisābūri, al-Asāmi wa al-Kunā.
[3] Al-Dhahabi, Tārikh al-Islām, vol. 2, p.46. Al-Imāma fi al-Islām, p.116. Ansāb al-Ashrāf, p.102. Al-Bustāni, Dā'irat al-Ma'ārif, vol. 9, p.355. Nūr al-Abbsār, p.136. Al-Kāmil, vol. 2, p.464.
[4] Safwat al-Saffwa, vol. 2, p.52. Shadharāt al-Dhahab, vol. 1, p.104. Sir al-Silsila al-'Alawiya, p.31. Nihāyat al-Irab, vol. 21, p.324. Kulāsat al-Dhahab al-Masbūk, p.8.
[5] Al-A'imma al-Ithnā 'Ashar, p.75.[6] Al-Ithāf bi Hub al-Ashrāf, p.49.[7] Roudat al-Wā'zin, vol. 1, p.237. 'Uyyūn al-Mu'jizāt, p.31. Ghāyat al-Ikhtisār, p.155.

of the pure progeny who filled the world with all the factors of awareness, dignity, and advancement. Sayyid ‘Abid al-‘Aziz Sayyid al-Ahal said: “Zayn al-‘Ābidin is a strong relationship between us, we, the Arabs, and the Persians. Then he is a strong relationship among all people. It is as if he is among the strong causes which the Subtle, the Powerful (Allah) drove to erase division, to strengthen unity, and to bring people close to each other.[1]” This was the strongest relationship between the Arabs and the Persians because it has spread love, affection, and unity among them.

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Pre-Islamic Beliefs

Islam destroyed the pagan beliefs that divided the Muslims and paralyzed their unity. Among those beliefs was that an Arab did not marry a non-Arab (woman). This is because he wanted to preserve Arab blood and lineage. Surely this phenomenon divided the Muslims and destroyed their unity. Islam indeed cast away this hollow selfishness and these vain titles. It supported the honor and beauty of soul. Hence the Prophet, may Allah bless him and his family, said: “Surely, the most honorable of you with Allah is the most pious of you.” Islam has denoted in a positive way the just equality among the Muslims. It has destroyed class differences and all racism. Allah’s Apostle, may Allah bless him and his family, married his relative Zaynab, the daughter of Jahash, who belonged to the chiefs of the Hashimites, to his retainer, Zayd b. Hāritha. He, may Allah bless him and his family, wanted the Islamic community to learn a lesson from that and to follow this clear straight path. The Imams of the members of the House *(ahl al -Bayt),* peace be on them, followed this Prophetic method. They waged war against racism and resisted pre-Islamic beliefs by marrying female slaves after they had released them. They sometimes married them with money before they had freed them. This had great influence on the Arabs, and they abandoned their pre-Islamic beliefs. The historians said: “Imām al-Husayn, peace be on him, married Mrs. Shāhzanān and she bore him the great figure of guidance, Imām Zayn al-‘Ābidin, peace be on him. The Arabs saw his perfection and his high self. Hence Quraysh hurried to marry slave-

[1] Zayn 'al-Ābidin, p.7.

wives.[1]” Al-Mubarrad has narrated the following on the authority of a man from Quraysh. The man’s mother was a slave-wife. The man said: “One day I sat with Sa‘id b. al-Musayyab, and he asked me: ‘Who are your maternal uncles?’ My mother is a slave-wife, I answered.”

Sa‘id disdained the man. However, the man was clever. He waited for a while. In the mean time Sālim b. ‘Abd Allah b. ‘Umar came. The latter was a Quraysh great figure, but his

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mother was a slave-wife. Sa‘id talked with Sālim. Then the latter went away. So the man asked Sa‘id:

“Uncle, who is this man ?”

Sa‘id became angry. He shouted at the man, saying:

“Glory be to Allah ! Do you ignore this man who is from your people ? This is Sālim b. ‘Abd Allah b. ‘Umar b. al-Khattāb.”

“Who is his mother ?” asked the man.

“A slave-wife,” replied Sa‘id.

Then al-Qāsim b. Mohammed b. Abi Baker came to Sa‘id. The former’s mother was a slave-wife. A talk took place between them. When al-Qāsim went away, the man asked Sa‘id the same question. The man answered him in the same manner. Then Imām Zayn al-‘Ābidin came. Sa‘id welcomed him warmly. When the Imām went away, the man asked Sa‘id: “Uncle, who is this man?”

“This is whom no Muslim can ignore. This is ‘Ali b. al-Husayn b. ‘Ali b. Abi Tālib,” replied Sa‘id angrily.

“Who is his mother ?” asked the man.

“A slave-wife,” replied Sa‘id.

“Why did you disdain me when I said that my mother was a slave-wife ? Is my mother not similar to theirs?” asked the man.

Sa‘id confessed his mistake. He admired the man and took care of him.[2]

[1] Ibn 'Asakir, Tārikh Dimashq.

[2] Al-Mubarrad, al-Kāmil, vol. 2, p.462 Nazhat al-Jalis, vol. 2, p.23. al-A'mmia al-Ithnā 'Ashar, P. l76.

This bad phenomenon prevailed that time. It resulted from the backgrounds of the pre-Islamic time that was intellectually and socially backward. One has no shortcoming when his mother is from Rome, Persia, and the like. For this reason the poet said:

Do not curse the person whose mother is from the Romans
Or is black from the non-Arabs.
Indeed the mothers of people are entrusted containers
And the lineage has fathers.

They only thing that increases the importance of the person is his good deeds, his services for his community, and his high

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self even though his mother is black from non-Arabs. If the person's deeds are bad, then he is mean even if he is a Sharif from Quraysh. The great Islam has underlined that. It does not hold importance to anything except good deeds, for they are the only criterion in showing the high and low position in it.

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Imām ‘Ali took care of Her

Imām ‘Ali, the Commander of the faithful, peace be on him, took care of Mrs. Shāhzanān, for he was aware of her belief and her perfect intellect. A group of traditions was narrated on his authority. The traditions have praised her outstanding qualities. Some of them are as follows:

A. He recommended his son, Imām Husayn, to treat her kindly, saying: “Treat Sharbānawayh kindly, for she is satisfactory. She will bear you the best of the people of the earth after you.[1]”

B. He told his family that she would be the pure mother of the pure Imams. He, peace be on him, said: “She is the mother of the trustees (of authority), the pure progeny.[2]”

The pure Imams, from whom Allah kept away the uncleanness and purified thoroughly, branched from this noble Mistress.

[1] 'Uyyūn al-Mu'jizāt. Ithbāt al-Hudāt, vol. 5, p.14.

[2] Basā'ir al-Darajāt, p.96. Ithbāt al-Hudāt, vol. 5, p.214. Nasikh al-Tawārikh, vol. 1, p.13.

Imām ‘Ali, the Commander of the faithful, took care of Mrs. Shāhzanān, for he knew that she had good abilities such as virtues, perfection, and politeness. He, peace be on him, asked her: “What have you memorized from your father after the Event of the Elephant?”

She answered him with this golden word that denotes her father’s vast intellect and his experience in the affairs of life:

He said: “When Allah overcomes an affair, the ambitions become humble after it. When the period is over, death is in the means.”

The Imām was astonished at this wise word that indicates the reality of life. Hence he admired her, saying: “What good your father said ! All matters are subject to destiny, so much so that sometimes death results from effort.[1]”

Every thing in this existence is subject to Allah’s will. Indeed Allah , the Most High has the power over everything. Man may depend on firm means. He thinks that such means protect him from dangers. However, they do not avail him. This is because

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they might endanger him. Therefore, his death results from them.

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Al-Husayn took care of Her

Imām Husayn, peace be on him, took care of his wife, Mrs. Shāhzanān, very much. He preferred her to his wives. As a result this Mistress found respect and honor with the Imām. So she forgot the luxurious life which she led during the rule of her father. The Imām taught her the Islamic spiritual teachings to the extent that she renounced her royal life. Sayyid ‘Abd al-Aziz Sayyid al-Ahal said: “Al-Husayn, peace be on him, taught her Islamic teachings to the extent that she forgot the palaces of al-Madā’in and the meadows of Kabul.[2]”

[1] Al-Mufid, al-Irshād, p.160. Al-Bihār, vol. 46, pp. 11-12-.
[2] Zayn 'al-Ābidin, p.16.

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The Historians praised Her

Some historians praised this noble Mistress. The following are their words (concerning her):

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A. Al-Mubarrad

Concerning this great Mistress, al-Mubarrad said:

“Shāhzanān was among the excellent women.[1]”

Indeed Shāhzanān was among the mistresses of the women. She was chaste, and her intellect was perfect. Moreover, her morals were high.

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B. Ibn Shadqam

Ibn Shadqam said: “Shāhzanān had many outstanding merits.[2]”

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C. Al-Kunji

Imām al-Hafiz, Mohammed b. Yousif al-Kunji, said: “Allah, the Blessed and Exalted, created the rightly-guided Imams, from among the progeny of al-Husayn, from the daughter of Choesroe with the exclusion of the rest of his wives.[3]” Indeed Allah bestowed His favors and His care on this noble Mistress. He endowed her with great favor. He made her a noble mother for Imām Zayn al-‘Ābidin and good pure grandmother for the pure Imams, who raised the Word of Allah high in the earth.

With this we end our talk about the affairs of this great Mistress.

[1] Al-Kāmil, vol. 2, p.462.
[2]Zahrat al-Maqūl, p.16.
[3] Kifāyat al-Tālib, p.414.

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Chapter 5

THE GREAT BABY

The world brightened when Imām Zayn al-‘Ābidin, peace be on him, was born, for he would split the fountain of knowledge and wisdom in the earth. He would also show, through his behavior, wonderful examples of self-negation, renouncing the world, and cleaving to Allah. The Prophet’s family was very happy to receive this blessed baby, of whom the Prophet, may Allah bless him and his family, gave good news. All the companions who had good relations with the members of the house *(ahl al-Bayt)* were happy to hear of the birth of Imām Zayn al-‘Ābidin. Some historians said that the Imām was born weak and thin. Sayyid ‘Abid al-‘Aziz Sayyid al-Ahal said: “He (Zayn al-‘Ābidin) was born weak and thin. Gleams as faint as dim worry appeared in his eyes. These broken gleams indicated coming grief.[1]” Misfortunes and pain accompanied him from his childhood. Among them was that his pure mother died while he was still a baby in the cradle.

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The Rites of his Birth

Imām ‘Ali, the Commander of the faithful, peace be on him or his son Imām Husayn, peace be on him hurried to perform the religious rites of birth for the blessed baby; he said the *azān* in his right ear and the *iqama* in his left year. With this he established in his heart a temple beating with the feelings of piety and righteousness. They were active tunes directing him to kindness and good deeds.

The first thing with which Imām Zayn al-‘Ābidin was received was the words *Allahu Akbar* (Allah is Great)! These words were

[1] Al-Imām Zayn 'al-Ābidin, p.18.

printed in his heart and senses, so they became some of his qualities. On the seventh day of his birth, his father sacrificed a ram for him (in the ceremony of a*‘qiqa)*, cut his hair and gave silver or gold as equal to its weight as alms to the poor and needy according to the holy Islamic Sunna.

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The Place of his Birth

The historians differed over the place where Imām Zayn al-ʻĀbidin was born. The following are what they have mentioned:

(A) He was born in Kūfa.[1]

(B) He was born in Medina.[2]

I (the author) think that he was born in Kūfa. This is because the narrators and the historians mentioned that he was born two years before the death of his grandfather, the Commander of the faithful, peace be on him[3]. It is certain that Imām al-Husayn and his family were in Kūfa along with Imām ʻAli, the Commander of the faithful, peace be on him. None of them lived in Medina throughout his succession (to authority).

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The Time of his Birth

The historians differed over the time when Imām Zayn al-‘Ābidin was born. The following are what they have mentioned:

(A) He was born on the fifth day of Sha‘bān in the year 38 A.H.[4] That was on Thursday.[5]

(B) He was born on Friday on the ninth of Sha‘bān in the year 38 A. H.[6]

(C) He was born in the half of Jamādi al-’Ūlā in the year 38 A. H.[7]

[1] Shadharāt al-Dhahab, vol. 1, p.104.
[2] Ibn al-Sabbāgh, al-Fusūl al-Muhimma, p.187.
[3] Akhbār al-Diwal, p.109.
[4] Ibn al-Sabbāgh, al-Fusūl al-Muhimma, p.212.
[5] Nūr al-Abbsār, p.136.
[6] Roudat al-Wā'izin, vol. 1, p.222.
[7] Bahr al-Ansāb, p.52.

(D) He was born on Friday the 26th of Jamādi al-Ākhira in the year 38 A.H.[1]

(E) He was born in the months of the year 33 A. H.[2] This idea is irregular and opposes the narrators and the historians who mentioned that the Imām was born in the year 38 A. H.

The Imāmi Shi‘ites have adopted the first idea, and they hold their public festivals on the fifth of Sha‘bān to celebrate Imām Zayn al-‘Ābidin’s birth.

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His Name

The historians and the narrators unanimously agreed that the greatest Prophet, may Allah bless him and his family, named his grandson ‘Ali b. al-Husayn and gave him the surname of Zayn al-‘Ābidin. That was ten years before he was created, and that was among the wonderful signs of his prophecy. The accounts have been frequently reported on his authority. The following are some of them:

The great Companion Jābir b. ‘Abd Allah al-Ansāri reported: “While I was sitting with Allah’s Apostle, may Allah bless him and his family, he put al-Husayn on his lap and played with him, and then he, may Allah bless him and his family, said: ‘Jābir, a son will be born for him, and the son will be called ‘Ali. A caller will call out on the Day of Judgment: ‘Let Sayyid al-‘Ābidin (the Lord of worshippers) stand up.’ So his son will stand up. Then a son will be born for him, and the son will be named Mohammed. When you meet him, recite my greetings to him.[3]’”

Jābir proclaimed this tradition, and he also met Imām Mohammed al-Bāqir, peace be on him, and recited these greetings to him, and the latter was delighted with them.

2. Al-Hāfiz b. ‘Asākir reported on the authority of Sufyān b. ‘Ayyina, on the authority of b. al-Zubayr, who said: “While we were

[1] Al-Imāma fi al-Islām, p.116.
[2] Al-Nafha al-'Anbariya.
[3] Wasilat al-Māl fi 'Add Manāqib al-Āl, p.7.

(sitting) with Jābir, ‘Ali b. al-Husayn came. Jābir said to him: ‘When I was (sitting) with Allah’s Apostle, may Allah bless him and his family, al-Husayn came to him. He (the Prophet) embraced him (al-Husayn), kissed him, sat him beside him, and said: ‘A son will be born for this (i.e., al-Husayn), and a caller will call out on the Day of Judgment: ‘Let Sayyid al-‘Ābidin (the Lord of worshippers) stand up, and he will stand up.[1]’”

3. Sa‘id b. al-Musayyab reported on the authority of b. ‘Abbās, on the authority of Allah’s Apostle, may Allah bless him and his family, who said: “A caller will call out on the Day of

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Judgment: ‘Where is ‘Ali b. al-Husayn?’ I will see my grandson ‘Ali b. al-Husayn appear from among the ranks.[2]”

These are some of the traditions which were narrated on the authority of the Prophet, may Allah bless him and his family. They show that the Prophet named his grandson ‘Ali and gave him the nick name of Zayn al-‘Ābidin (the adornment of the worshippers), and they also show that the Imām has an important position with Allah, the Glorified.

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Ibn Taymiya

Ibn Taymiya denied that the Prophet, may Allah bless him and his family, gave this name to his grandson ‘Ali, and he said: “This thing has no source, and the knowledgeable people have not narrated it.[3]” However, Ibn Taymiya did not want to mention what the main narrators and historians reported, for he deviated from the truth and showed enmity towards the members of the House *(ahl al-Bayt)* , peace be on them, whose love Allah has made obligatory, and whom the Prophet, may Allah bless him and his family, made life boats and security for mankind. Besides he denied all their outstanding merits and deeds which the historians have narrated.

[1] Tārikh Dimashq, vol. 36, p.142.
[2] 'Ilal al-Sharāiya', p.87. Bihār al-Anwār, vol. 46, p.3.
[3] Minhājj al-Sunna, vol. 2, p.123.

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His Kunya

Imām Zayn al-ʻĀbidin, peace be on him, was given the *Kunya* of:

1. Abū al-Husayn.
2. Abū al-Hasan.
3. Abū Mohammed.[1]
4. Abū ʻAbd Allah.[2]

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His Nick Names

As for his nick names, they show his good inclinations, his excellent qualities, his noble morals, his obedience and worship to Allah. The following are some of them:

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1. Zayn al-Abidin

His grandfather Allah’s Apostle, may Allah bless him and his family, gave him this nick name, namely Zayn al-‘Ābidin or the Ornament of the worshippers, as we have already mentioned. The Imām was given this nick name because of he worshipped Allah abundantly.[3]He his known and famous for this nick name, which has become his name. No one before or after him has been given this nick name. Indeed he is the ornament of the worshippers and pride of those who obey Allah, the Glorified.

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2. Sayyid al-Abidin

Among his prominent nick names is Sayyid al-‘Ābidin or the Lord of the worshippers, for he yield to Allah and obeyed Him, and no one worshipped Allah as he did except his grandfather, the Commander of the faithful, peace be on him.

[1] Nūr al-Abbsār, p.137.
[2] Tārikh al-Islām, vol. 2, p.66.
[3] Tahdhib al-Tahdhib, vol. 7, p.306. Shadharāt al-Dhahab, vol. 1, p.104.

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3. Dhu al-Thafanat

He was given the nick name of Dhū al-Thafanāt or the one with calluses because something like the calluses of the camel appeared on the parts on which he prostrated.[1] Imām Abū Ja‘far al-Bāqir, peace be on him, said: “My father had prominent marks on the places on which he prostrated, and he cut them twice a year: (He) cut five calluses every time, so he was called Dhū al-Thafanāt (the one with calluses).[2]” In another narration it is said that he collected his calluses in a bag and asked his children to bury them with him.

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4. Al-Sajjad

Among his holy nick names for which he is famous is Al-Sajjād[3] or the one who constantly prostrated himself in prayer. He prostrated himself in prayer to Allah and obeyed him more than the people did. Imām Abū Ja‘far al-Bāqir, peace be on him, talked about the constant prostration of his father, saying: “When ‘Ali b. al-Husayn mentioned Allah’s favors toward him, he prostrated himself in prayer. (When he) read a verse with prostration of the Book of Allah, the Great and Almighty, he prostrated himself in prayer. When Allah drove away from him a misfortune which he was afraid of, he prostrated himself in prayer. (When he) finished his obligatory prayers, he prostrated himself in prayer. The marks of prostration were prominent on the parts on which he prostrated, so he was called al-Sajjād.[4]” Ibn Hammād composed a poem about the constant prostration and worship of the Imām. The following are some lines of the poem:

The monk of *ahl al-Bayt* was and is still given the nick
name of al-Sajjād because of his worship.
He spent his days fasting, to turn to Allah

[1] Subh al-A'shā, vol. 1, p.452. Bahr al-Ansāb, p.25. Tuhfat al-Rāghib, p.13.

[2]'Ilal al-Sharāiya', p.88. Bihār al-Anwār, vol. 46, p.6, Wasā'il al-Shi'a, vol. 4, p.977.

[3]'Ilal al-Sharāiya', p.88.

[4]Wasā'il al-Shi'a, vol. 4, p.977. 'Ilal al-Sharāiya', p.88.

in repentance, and he passed his night with night prayer. Therefore, who is strong enough to perform his knowledge and his faithfulness, and who is strong enough to perform his piety and worship?[1]

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5. Al-Zaki

He was given the nick name of al-Zaki or the pure one because Allah purified him, as He took away uncleanness from his grandfathers and purified them completely.

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6. Al-Amin

Among his holy nick names for which he is famous is al-Amin or the trusted one.[2] He was ideal for this noble quality, so he, peace be on him, said: “If the killer of my father deposited with me the sword with which he killed him, I would give it to him.”

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7. Ibn al-Khiyaratayn

Another of his holy nick names for which he is famous is Ibn al-Khiyaratayn or the son of the best two. He was proud of this nick name and said: “I am the son of the best two.” He referred to the words of his grandfather, Allah’s Apostle, may Allah bless him and his family, who said: “Allah, the Glorified, has the best two from among His servants, so His best one from among the Arabs is Hāshim and from among non-Arabs is the Persians.[3]” Al-Shabbrāwi ascribed to him these lines in which he has shown his pride of this nick name:

The choice of Allah among men is my father after my grandfather, and I am the son of the best two.
Silver was formed from gold, therefore I am the silver,

[1]Al-Manāqib.

[2]Ibn al-Sabbāgh, Al-Fusūl` al-Muhimma, p.187. Bahr al-Ansāb, p.52. Nūr al-Abbsār, 137.

[3]Al-Mubarrad, al-Kāmil, vol. 1, p.222. Ibn Khullakān, Wafayāt al-A'yān, vol. 2, p.429.

the son of the two golden ones.
Who has a grandfather like my grandfather or (father) like my father from mankind? I am the son of the two moons.
Fātima the chaste is my mother, and my father is the one who destroyed the unbelievers at Badr and Hunayn, and who took part at the battle of Uhud, which quenched the thirst of one of the two armies.[1]

I (the author) firmly believe that these lines do not belong to Imām Zayn al-‘Ābidin, rather they belong to his father, for they are clear in showing this.

These are some of his nick names, other nick names have been mentioned for him. [2]They show his excellent qualities and his great inclinations.

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The Death of his Mother

The first misfortune which befell the Imām occurred in the early stages of his childhood with the death of his mother, who suffered from childbed fever. Imām al-Husayn, peace be on him, did his best to save her from this dangerous illness but he was unable to do that. The illness destroyed her completely where she lost her vitality and became a lifeless body. She looked with pain and sorrow at her thin son, who was deprived of her affection and love.

The fever attacked her intensely, and she suffered from severe pain for numerous days till her soul ascended to heaven, so it was the most sublime soul that went to heaven.[3] When she died, one of the plain pages of virtue and chastity and modesty ended. It was a sad day for the Prophet's family when this great lady died, for she represented honor and virtue. Imām Husayn, the prominent Muslim figures, and a large number of Muslims escorted her to her final resting house. They buried her holy body in Kūfa. Imām al-Husayn felt pain for the death

[1]Al-Ithāf bi Hub al-Ashrāf, p.49.
[2]Nāsikh al-Tawārikh.
[3]Al-Mas'ūdi, Ithbāt al-Wasiya, p.143. Imām Zayn 'al-Ābidin , p.18.

of this lady, who lived among them for days like the days of flowers, namely she did not live for a long time.
Imām Zayn al-'Ābidin, peace be on him, suffered the death of his mother while he was in the early stage of his childhood. This was the beginning of the adversities and misfortunes which poured on no one else except him.

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His Nursemaid

Imām al-Husayn, peace be on him, asked a pure lady from his slave-wives to look after his son Imām Zayn al-ʻĀbidin. This righteous woman took great care of him; she treated him as the affectionate mother treated her own son. Imām Zayn al-ʻĀbidin, peace be on him grew in an atmosphere of intense secrecy. No one told him about the death of his mother till he became a grown-up lest he should be upset and worried.[1]

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His Physical Qualities

The historians have mentioned the Imām’s physical features and qualities as follows: “‘Ali b. al-Husayn was brown, short, thin, and gentle.[2]” When he became old, he became thin and weak. This is because he worshipped Allah constantly. Moreover, the tragedy of Karbalā’ drowned him in sorrow and pain, for its terrors accompanied him till he met the Highest Comrade (i.e. Allah).

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His Solemnity

The Imām’s face shined with the light of the prophets. Hence the faces and foreheads yielded to his solemnity. Al-Farazdaq, the greatest Arab poet, described his solemnity in his wonderful ode, saying:

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

[1]Imām Zayn 'al-Ābidin, p.19.

[2]Nūr al-Abbsār, p.36. Akhbār al-Diwal, p.109. Al-Sirāt al-Sawi fi Manāqib Āl al-Nabi, p.192.

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

Al-Shaykhāni al-Qādiri said: “The beholders were fixed in gaze at the handsomeness of his face.[1]” His solemnity was similar to that of his grandfather, the greatest Prophet, may Allah bless him and his family. Muslim b. ‘Aqaba- who was criminal, blood-thirsty, violated all Islamic values and manners- admired his solemnity. When he saw the Imām, he shook with fear. Hence he received him warmly, treated him kindly, honored him, and said to those around him: “Indeed ‘Ali Zayn al-‘Ābidin has the qualities of the prophets.”

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The Inscription of his Ring

As for the inscription of his ring, it showed that the Imām depended on Allah in all his affairs. The inscription of his ring read: “My success is not but by Allah.[2] It was said that the inscription of his ring was: “You have known, therefore do.[3]”

[1]Al-Sirāt al-Sawi fi Manāqib Āl al-Nabi, p.192.
[2]Ibn al-Sabbāgh, al-Fusūl al-Muhimma, p.187. Akhbār al-Diwal, p.109. Al-Sirāt al-Sawi fi Manāqib Āl al-Nabi, p.192.
[3] Ibn Qutayba, 'Uyyiun al-Akhbār, vol. 1, p.302.

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Chapter 6

HIS CHILDHOOD AND BEHAVIOR

Imām Zayn al-‘Ābidin, peace be on him, had access to the best education. No one had access to such an education but him. These conditions helped him educate himself and build his character in such a way that he was among the leading generation of the Muslim Imāms whom the Prophet, may Allah bless him and his family, trusted, and made the leaders of his community and trustees for carrying out his message. Indeed all the elements of good and virtue and perfection were embodied in the childhood and behavior of the Imām. We will briefly explain these two phenomena of the early stages of his life:

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His Childhood

Imām Zayn al-‘Ābidin, peace be on him, grew up in the House of Prophethood and Imāmate. That was the House which Allah permitted to be exalted so that His Name might be remembered in it. The Commander of the faithful, peace be on him, took care of him in the early stage of his childhood. He supplied him with some rays of his spirit, the scent of which covered the whole world. The grandson was indeed a picture of his grandfather; he was similar to him in his psychological elements and qualities.

As for the period of time in which Imām Zayn al-‘Ābidin lived under the wing of his grandfather, it was very short. The historians limited it in two years. It was among the critical years which Imām ‘Ali, the Commander of the faithful, peace be on him, witnessed. During these years the Commander of the faithful, peace be on him, suffered from terrible crises and events. Among them was that his army which fought against the falsehood of Mu‘āwiya suffered defeat, mutiny, and disobedience. As a result the Imām asked Allah, the Glorified, to cause him die and to save him from that mobbish society which did not understand its objectives. Hence ‘Abd al-Rahmān b. Muljim-the most wretched person of the community, the terrorist, and criminal-attacked and killed him in one of Allah’s houses, where he was standing and praying to Allah. In the last hours of his life, the members of his family and his children surrounded him, including Imām Zayn al-‘Ābidin. Then Imām ‘Ali, the Commander of the faithful, peace be on him, entrusted the Imāmate to his two sons al-Hasan and al-Husayn. In the meantime he designated his little grandson Zayn al-‘Ābidin as an Imām. He recited to him the greetings of the Prophet, may Allah bless him and his family, and to his son Imām Mohammed al-Bāqir, who is the leading figure of this community and pioneer of its scientific and cultural movement.

Imām al-Hasan is the lord of the youth of Heaven and plant of sweet basil of Allah’s Apostle, may Allah bless him and his family, and his first grandson. He was the pioneer of thought and righteousness in Islam. He was Imām Zayn al-‘Ābidin’s pure uncle. Hence he took care of him, treated him with kindness and affection. He planted in him his great ideals and his

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excellent inclinations. He accompanied him till he (Imām Zayn al-‘Ābidin) became a grown-up. Accordingly, he had great effect on his inner self.

Imām al-Husayn, peace be on him, is the father of the free and lord of martyrs. He was Imām Zayn al-‘Ābidin’s father. He thought that his son’s qualities were similar to those of the Prophet and of the Imām. Hence he took great care of him. He poured in him his noble abilities and values, preferred him to his sons, and accompanied him most of the time. In this respect the historians said: “When Zayn al-‘Ābidin became ill, Imām al-Husayn hurried to visit him and made him wish, saying: ‘What do you wish, my little son?’ He (Imām Zayn al-‘Ābidin) answered him with the answer of those who turned to Allah in repentance and devoted themselves to Him: ‘I wish I would be among those who did not suggest (anything) to their Lord. (I am satisfied) with what my Lord decides.’ Imām al-Husayn admired these brilliant words which indicated great knowledge and deep faith, and then he said with admiration: ‘Bravo! You are similar to Ibrāhim, the friend (of Allah) when Gabriel asked him: ‘Have you any need?’ He (Ibrāhim) replied: ‘I do not suggest (anything) to my Lord, rather Allah is sufficient for me and the best Agent![1]’”

Indeed Imām Zayn al-‘Ābidin, peace be on him, was similar to Ibrāhim, the friend of Allah, in his great faith, his turning to Allah in repentance, and his cleaving to Him.

According to his education in his childhood , Imām Zayn al-‘Ābidin, peace be on him, was a model for those who were proud of sublime perfection and noble moral traits.

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His Behavior

As for the behavior of Imām Zayn al-ʻĀbidin, it was similar to that of his grandfathers, who were the source of guidance to mankind. The Imām spared no effort to follow the behavior and guidance of his grandfather Imām ʻAli, the Commander of the faithful, peace be on him. The narrators said: "He (Imām Zayn al-ʻĀbidin) followed his grandfather's behavior. When worship made him tired, he sighed deeply and said with regret: 'I am not strong enough to perform the worship of my grandfather, the Commander of the faithful.'"

Imām Zayn al-ʻĀbidin carried in his inner self the spirit of his grandfather, the Commander of the faithful and the Lord of those who were cognizant of Allah. He followed his method and imitated his actions. Now, we will talk about some aspects of this part of his life.

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His Behavior in his House

Imām Zayn al-‘Ābidin, peace be on him, was the most merciful of all the people and the kindest of them to the members of his house. He did not distinguish himself from them, rather he was one of them. It was reported on his authority that he said: “To buy meat from the market with the dirhams which are on me for my family when they long for meat is more lovable for me than freeing a slave.[2]” He went out early in the morning to seek the daily bread of his family. He was asked: “Where do you go?” He replied: “I go to seek alms for my

[1] Al-Bihār, vol. 46, p.66. Qutb al-Rāwandi, al-Da'wāt.
[2] Al-Bihār, vol. 46, p.67.

family by seeking lawful daily bread because it is (the daily bread) is alms from Allah, the Great and Almighty, for them.[1]” He helped his family in meeting their needs. He did not order anyone of them to carry out his personal affairs; he performed them himself, especially if it concerned the affairs of his worship; he did not ask anyone of them to perform them.

The Imām’s behavior toward his household was unique; he behaved exceptionally with his family. His behavior was full of mercy, cooperation, kindness, and self-negation.

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His Kindness to his Nursemaid

When Imām Zayn al-ʻĀbidin, peace be on him, grew up, he found out that his mother died, that his nursemaid treated him kindly in order to seek nearness to Allah. As a result he treated her with great kindness to the extent that he prevented from eating with her. The people blamed him for that and asked him frequently: “You are the kindest of all the people and the best of them in taking care of your blood relatives, so why do you not eat with your mother?” He replied to them with great politeness: “I fear that I stretch out my hand for what she stretches out her hand for[2]then I am disobedient to her.[3]”

Which humanity is similar to this humanity? Which angelic soul is this soul? It is sufficient for this Imām that he is the son of al-Husayn, who filled the world with his honor and perfection.

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A Fabricated Narration

Ibn Kuthayr mentioned a fabricated report when he said that Imām Zayn al-‘Ābidin married his mother to one of his retainers, and he freed a slave girl and married her, so ‘Abd al-Malik wrote a letter to him and blamed him in it, saying: “Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much. He (Imām Zayn al-

[1] Ibid.
[2] Shadharāt al-Dhahab, vol. 1, p.105. AL-Mubrrad, al-Kāmil, vol. 1, p.302.
[3] Ibn Qutayba, 'Uyyūn al-Akhbār, vol. 3, p.97.

‘Ābidin) freed Safiya and married her, and he married his retainer, Zayd b. Hāritha to his cousin, Zaynab, daughter of Jahsh.[1]”

This narration is fabricated from the beginning to end for the following reasons:

1. A great number of the historians and narrators mentioned that the lady, the Imām’s mother, died during her confinement.

2. Imām Abū al-Hasan al-Ridā, peace be on him, mentioned that in his conversation with Sahl b. al-Qāsim al-Nūshjāni when he said to him: “She (Zayn al-‘Ābidin’s mother) died during her confinement, and one of his father’s slave-wives looked after him. The people claimed that she was his mother, while she was his retainer. They claimed that he married his mother (to a retainer of his). I seek refuge in Allah from that, rather he married his nursemaid to a retainer of his.” Sahl said: “All the students in Khurasān reported this on the authority of al-Ridā.[2]”

The sources of this narration are fabricated. As for that the Imām freed one of his slave girls and married her, it is lawful because it agrees with the Islamic teachings.

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His Behavior toward his Parents

Imām Zayn al-‘Ābidin, peace be on him, was the kindest of all the people to his parents because he treated them with great love and mercy and obedience. He was so kind to his father that he asked his aunt Zaynab, the heroine of Karbalā’, to give the sticks to lean upon and a sword to defend his father at the Battle of al-Taf. This was while he was ill to the extent that he was unable to walk, but his aunt prevented him from doing that lest the progeny of the Prophet, may Allah bless him and his family, should be destroyed. Therefore, which kindness is similar to this kindness? Among the services which he rendered to his father, after his martyrdom, was that he settled the heavy debts his father spent on the needy and the deprived. Among his acts of kindness to his parents is his supplication for them.

[1] Ibn Kuthayr, al-Bidāya wa al-Nihāya, vol. 9, p.108.
[2] 'Uyyūn Akhbār al-Ridā, p.270.

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His Supplication for his Parents

As for the supplication of Imām Zayn al-ʻĀbidin, peace be on him, for his parents, it concerns one of the most brilliant rules of Islamic education. This rule aims at achieving the reform and happiness of the family, spreading love and respect among its members. It is natural for society to be righteous when the family is righteous, and when it is corrupt, the society is also corrupt. This is because it is the first cell of building and forming society. The following is the masterpiece of his supplication:

"O Allah, bless Mohammed Your servant and Your messenger and his Household, the pure, and single them out for the best of Your blessing, Your mercy, Your benedictions, and Your peace! And single out my parents, O Allah, for honor with You and blessings from You, O Most Merciful of the merciful!

"O Allah, bless Mohammed and His Household, teach me through inspiration, knowledge of everything incumbent upon me toward them, and gather within me knowledge of all that completely! Then make me act in accordance with what You have inspired me and give me success to put into practice the knowledge You have shown to me, lest I fail to act according to something You have taught me or my limbs feel too heavy to perform that with which You have inspired me!"

These brilliant words represent the high manners and morals and respect of the Imām Zayn al-ʻĀbidin toward his parents. He supplicated to Allah to single them out with honor and dignity and to help him perform their rights against him. Now let's listen to another masterpiece of his supplication for them.

"O Allah, bless Mohammed and His Household, as You have ennobled us through them and bless Mohammed and His Household as You have made incumbent upon us rights toward the creatures because of him.

"O Allah fill me with awe of my parents, the awe one has toward a tyrannical sovereign, and let me be devoted to them, with the devotion of a compassionate mother! Make my obedience and devotion to them more gladdening to my eyes than sleep to the drowsy and more refreshing to my breast than drink to the thirsty, so that I may prefer their inclination to my inclination, set their satisfaction before my satisfaction, make

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much of their devotion to me though it be little, and make little of my devotion to them though it be great.” In the world of obedience and kindness to parents, there is nothing like that which the Imām has mentioned in this paragraph. He asked Allah, the Almighty, to fill him with awe of his parents to obey them and not to disobey them and to be devoted to them with the devotion of a compassionate mother and to prefer their inclination to his inclination and to set their satisfaction to his satisfaction and to thank them for their kindness to him and to regard as little his devotion to them. It is natural that such children treat their parents in such a manner which agrees with the troubles of life and pains of old age, and which brings about the happiness of family and the prosperity of social life. Now let’s continue mentioning the brilliant paragraphs of his supplication for his parents.

“O Allah lower before them my voice, make agreeable to them my words, make mild before them my temper, make tender toward them my heart, and turn me into their kind companion, their loving friend! O Allah thank them for my upbringing, reward them for honoring me, and guard them as they guarded me in my infancy! O Allah and whatever harm has touched them from me, detested thing has reached them from me, or right of theirs which has been neglected by me, allow it to alleviate their sins, raise them in their degrees, and add to their deeds! O He who changes evil deeds into manifold good deeds!”

This masterpiece represents the high education and morals of the members of the House *(ahl al-Bayt)* , peace be on them. In it, the Imām has added other rights to the parents’ rights he has already mentioned, they are as follows:

1. The son should lower his voice before his parents.
2. He should make his temper mild before them.
3. He should make his heart tender toward them.
4. He should ask Allah to forgive them and to be pleased with them for their kindness to him during the days of his infancy.
5. He should ask Allah to reward them for whatever harm has touched them from him, detested thing has reached them from him or right of their rights which has been neglected by him. In the world of ideal education there is no morals like these morals through which man is sublime and his life is

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prosperous. Now, let's listen to another part of the supplication of the Imām, peace be on him.

"O Allah, whatever word through which they have transgressed against me, act through which they have been immoderate with me, right of mine which they have neglected, or obligation toward me in which they have fallen short, I grant it to them and bestow it upon them, and I beseech You to remove from them its ill consequence, for I do not accuse them concerning myself, find them slow in their devotion toward me, or dislike the way they have attended to my affairs, my Lord! They have rights against me which are more incumbent, precedence in beneficence toward me that is greater, and kindness toward me that is mightier than that I should settle accounts with justice or repay them with equivalents. Where then, my Allah, would be their long occupation with bringing me up? Where is the hardship of their toil in taking care of me? Where is the stinting of themselves to provide me with plenty? What an idea! I can never discharge their right against me, fulfill my obligations toward them, or accomplish the duty of serving them. So bless Mohammed and his Household and help me, O Best of those whose help we seek! Give me success, O Most Guiding of those whom we beseech! Place me not among the people of disrespect to fathers and mothers on the day *when every soul will be repaid for what it has earned; they shall not be wronged*." Indeed this 'Alid education is a breath of Allah's spirit and is a signpost for peoples and nations to raise the value of man and exalt him to the Kingdom. This pious Imām shows that it is incumbent on children to forgive their parents for whatever word through which they have transgressed against them, act through which they have been immoderate with them, right of theirs which they have neglected, or obligation toward them in which they have fallen short. They must grant it to them and bestowit upon them as a reward to them for their education, their taking care of them, and their blessing toward them. Now, let's listen to the last part of the Imām's supplication:

"O Allah, bless Mohammed, his Household, and his progeny and single out my parents for the best which You have singled out for the fathers and mothers of Your faithful servants, O Most Merciful of the merciful! O Allah, let me not forget to

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remember them after my ritual prayers, at every time throughout my night, and in each of the hours of my day! O Allah, bless Mohammed and his Household, forgive me through my supplication for my parents, forgive them their devotion toward me with unfailing forgiveness, be pleased with them through my intercession for them with resolute good pleasure, and make them reach through Your generosity the abodes of safety! O Allah, if Your forgiveness reaches them first, make them my intercessors, and if Your forgiveness reaches me first, make me their intercessors, so that we may gather together through Your gentleness in the house of Your generosity and the place of Your forgiveness and mercy! Verily You are Possessor of abounding bounty and ancient kindness, and *You are the Most Merciful of the merciful![1]"*

In this last paragraph, Imām Zayn al-'Ābidin, peace be on him, supplicated for his parents asking Allah to forgive them and to be pleased with them and to forgive him through the blessing of his supplication for them and to forgive them through their kindness to him, so which love and mercy for the parents is like this love and mercy?

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His Behavior toward his Children

As for the behavior of Imām Zayn al-‘Ābidin, peace be on him, toward his children, it is distinguished by exalted Islamic education. He planted in his children his good inclinations and great reformatory trends, so they became among the most brilliant men of thought, knowledge, and struggle in Islam. For example, his son Imām Mohammed al-Bāqir, peace be on him, is among the most famous Imāms of the Muslims and the most knowledgeable of them. He was the founder of the greatest jurisprudence school from which the great jurists and religious scholars graduated, such as Abān b. Taghlub, Zarāra b. A‘yun, and the like, from among those who enlightened the

[1] Al-Sahifa al-Sajjādiya, supplication no. 24.

ideological life in Islam. As for his son ‘Abd Allah al-Bāhir, he was among the leading Muslim scholars with excellent qualities and high scientific position, so the people reported that on his authority.[1] As for his son Zayd, he was among the great Muslim religious scholars, and he was a specialist in many sciences such as jurisprudence, tradition, interpretation of the Qur’ān, theology, and the like. It was he who adopted the rights of the oppressed and the persecuted , and he led their movement of struggle. That was when he proclaimed his immortal revolt which spread political awareness in the Islamic society. He also took part in overthrowing the Umayyad rule.

We will mention in brief some parts of the behavior of Imām Zayn al-‘Ābidin, peace be on him, toward his children.

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His Commandments to his Children

Imām Zayn al-ʻĀbidin, peace be on him, supplied his children with some educational commandments which were the summary of his experiences in this life, as guidance for them. The following are some of his commandments:

1. He, peace be on him, recommended some of his children to follow these valuable commandments which shed light on friends, and which made it incumbent on them to refrain from making friends with those who had evil inclinations which might pollute their pure nature. The following is the text of his commandments: “My little son, beware of five persons. Do not make friends with them, do not converse with them, and do not accompany them.” His son asked him: “Who are they?” He, peace be on him, replied: “Beware of making friends with a liar because he is like a mirage, making you feel that distant things are near and near things are distant. Be careful of making friends with a sinner because he would sell you for a meal or less than that. Beware of making friends with a miser because he would desert you because of his money when you are in need of him. Guard against a fool because he may intend to benefit you but may harm you. Be cautious of making friends with the one who abandons

[1] Ghāyat al-Ikhtisār, p.106.

his blood relations because I have found him cursed in the Book of Allah.[1]” Indeed, making friends with such people brings about destruction and loss and great harm. Such people are many in the past and in the present while good and pure friends are few!

2. Among his excellent commandments to his children are these great ones, which read: “My little son, be patient during a misfortune, do not interfere with rights, and do not force your friend (to do) a thing whose harm is greater than its benefit for you.[2]” The wise Imām recommended his son to be patient in the face of misfortunes and events that afflicted him and not to collapse before them, for that would strengthen his character. He also recommended him not to interfere with the rights of others lest they should transgress against him.

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Moreover, he recommended him not to force his friend to do a certain thing that might bring about harm and loss.

3. Among his wonderful commandments to one of his children is the following: “My little son, Allah is not satisfied with you as one for me and He enjoined you in respect of me; He is satisfied with me as one for you and He warned me from you. Know that the best of fathers is he whose love does not cause him to neglect his children, and the best of children to fathers is one whose father’s shortcomings does not make him disobedient to him.[3]”

These commandments have the following points:

A. Children do not harbor love and mercy for their parents as their parents do for them. So Allah, the Glorified, has stressed in more than one verse of His Glorious Book that children should treat their parents kindly and obey them.

B. Allah, the Exalted, has warned parents from their children whom He regarded as among the sources of discord and unhappiness for their parents.

C. Successful upbringing is that the parents should not go too far in showing love and mercy for their children, for that would

[1] Tuhaf al-'Uqūl, p.279. Al-Bidāya wa al-Nihāya, vol. 9, p.105. Wasā'il al-Shi'a.

[2] Al-Bayān wa al-Tabbyyin, vol. 2, p.76. Al-'Aqd al-Farid, vol. 3, p.88.

[3] Al-'Aqd al-Farid, vol. 3, p.89.

weaken the child’s character and make him unable to resist events. It is worth mentioning that educationists and psychologists have underlined this issue.

D. The best children are those who serve their parents and treat them kindly.

4. He singled out his son Imām al-Bāqir, peace be on him, with these valuable commandments in which he warned him against making friends with a fool, saying: “My little son, beware of making friends and associating with a fool. Abandon a fool and do not converse with him because he is deficient and faultfinding whether he is present or absent. When he talks, his foolishness exposes him. When he keeps silent, his silence

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shows his feebleness. When he acts, he corrupts (his act). He loses (the care) when someone takes care of him. Neither his own knowledge nor the others' knowledge avails him. He does not obey his adviser. Those who associate with him find no rest (with him). His mother and his wife wish that they would lose him. His neighbor wishes that his house would be far from him. His friend prefers loneliness to sitting with him. If he is the youngest of those who are in the assembly, he tires out those who are older than him. If he is the oldest of them, he corrupts those who are younger than him.[1]" The Imām, peace be on him, made it incumbent on his children to refrain from making friends with a fool whose defects and shortcomings he had mentioned.

5. The following are some of his wonderful commandments to his children: "Sit with the men of religion and knowledge. If you are unable (to sit with them), therefore loneliness is more sociable and safer. If you insist on sitting with people, therefore sit with the men of generosity because they are not strict in their assemblies.[2]"

These are some of his educational commandments to his children. In these commandments he has shown his children the best methods necessary for their behavior in this life.

[1] Wasā'il al-Shi'a, vol. 5, p.421.
[2] Al-Kashi, Rijāl, p.419.

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His Supplication for his Children

As for his supplication for his children, it is very wonderful in showing his behavior toward them and what he hoped for them such as excellent manners and noble morals. Now, let's listen to this supplication, which is part of the greatest wealth in the Islamic education.

"O Allah, be kind to me through the survival of my children, setting them right for me and allowing me to enjoy them! My Allah, make long their lives for me, increase their terms, bring up the smallest for me, strengthen the weakest for me, rectify for me their bodies, their religious dedication, and their moral traits, make them well in their souls, their limbs, and everything that concerns me of their affairs, and pour out for me and upon my hand their provisions! Make them pious, fearing, insightful, hearing, and obedient toward You, loving and well-disposed toward Your friends, and stubbornly resistant and full of hate toward all Your enemies! Amen!"

This paragraph represents the great spirituality the Imām, peace be on him, followed to educate his children. He educated them according to the inclusive setting right and the absolute education. He prayed to Allah to be kind to him through:

A. The survival of his children in order that he might enjoy them.

B. Rectifying their bodies, their religious dedication, and their moral traits.

C. Rectifying their souls through purifying them from vices and sins.

D. Making them well in their limbs lest they should become handicap.

E. Making abundant their provisions lest they should suffer from poverty which was among the most dangerous disasters.

F. Making them pious, fearing, insightful, hearing, and obedient toward Him (Allah).

G. Making them loving and well-disposed toward His (Allah's) friends, and stubbornly resistant and full of hate toward all His enemies.

This kindness to children strengthens the ties of the members of family. When the child is brought up according to these high moral traits, his parents will enjoy him. Let's listen to

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another part of this holy supplication. “O Allah, through them strengthen my arm, straighten my burdened back, multiply my number, adorn my presence, keep alive my name, suffice me when I am away, help me in my needs, and make them loving toward me, affectionate, approaching, upright, obedient, never disobedient, disrespectful, opposed, or offenders! Help me in their education, and my devotion toward them, give me among them from Yourself male children, make that a good for me, and make them a help for me in that which I ask from You! Give me and my progeny refuge from the accursed Satan, for You have created us, commanded us, prohibited us, and made us desire the reward of what You have commanded, and fear its punishment! You assigned to us an enemy who schemes against us, gave him an authority over us in a way You did not give us an authority over him, allowed him to dwell in our breasts and let him run in our blood vessels; he is not heedless, though we be heedless, he does not forget, though we forget; he makes us feel secure from Your punishment and fills us with fear toward other than You. If we are about to commit an indecency, he gives us courage to do so, and if we are about to perform a righteous act, he holds us back from it. He opposes us through passions, and sets up for us doubts. If he promises us, he lies, and if he raises our hopes, he fails to fulfill them. If You do not turn his trickery away from us, he will misguide us, and if You do not protect us from his corruption, he will cause us to slip. O Allah, so defeat his authority over us through Your authority such that You hold him back from us through the frequency of our supplication to You and we leave his trickery and rise up among those preserved by You from sin!”

This wonderful paragraph has two important matters, which are:

First, the Imām asked Allah, the Glorified, to help him achieve what he hoped in respect to his pure children. He hoped that:

1. Allah would strengthen his arm through them, for a good child is strength for his father.
2. He would straighten his burdened back.
3. He would multiply their number, so that they would be a notable family before the people.

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4. He would adorn his presence and keep alive his name, that was through the high standards of his children.

5. He would suffice him when he was away, that was when his children carried out his affairs.

6. He would make his children help him in his needs and not leave him alone.

7. He would make his children loving toward him, affectionate, approaching, upright, obedient, never disobedient, disrespectful, opposed, or offenders!

When children are righteous and obedient to their parents, their parents will enjoy them during the time of their old age which is the center of weakness.

Second, the Imām asked Allah, the Glorified, to protect him and his children from the evil of the accursed Satan, who is the first enemy of man; he tempts man to be disobedient to Allah through committing sins and vices. The Imām has mentioned the authority and domination of Satan over man as follows:

1. Satan tempts man to commit sins, makes easy the punishment Allah has prepared for his disobedient servants, and makes man afraid of those other than Allah, so he makes him afraid of them more than they are afraid of Allah.

2. If man is about to commit an indecency, he gives him courage to do so.

3. If man is about to perform a righteous act, he holds him back from it.

4. Satan opposes man through passions.

5. He sets up doubts for man to make him far from his Lord.

The Imām mentioned all the ways Satan uses to entice man such as lying and deception, and then he warned all the believers from the trickery of Satan. Now, lets listen to the last paragraph of this holy supplication.

“O Allah, grant me every request, accomplish for me my needs, withhold not from me Your response when You have made Yourself accountable for it to me, veil not my supplication from Yourself, when you have commanded me to make it, and be kind to me through everything that will set me right in this world and the next, in everything that I remember or forget, display or conceal, make public or keep secret! In all of this, place me through my asking You among those who set

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things right, those who are answered favorably when they request from You and from whom is not withheld when they put their trust in You, those who always seek refuge in You, those who profit through commerce with You, those granted sanctuary through Your might, those given lawful provision in plenty from Your plentiful bounties through Your munificence and generosity, those who reach exaltation after abasement through You, those granted sanctuary from wrong through Your justice, those released from affliction through Your mercy, those delivered from need after poverty through Your riches, those preserved from sins, slips, offenses through reverential fear toward You, those successful in goodness, right conduct, and propriety through obeying You, those walled off from sins through your power, the refrainers from every act of disobedience toward You, the dwellers in Your neighborhood! O Allah, give me all of that through Your granting of success and Your mercy, grant us refuge from the chastisement of burning, and to give to all the Muslims, male and female, and all the faithful, male and female, the like of what I have asked for myself and my children, in the immediate of this world and the deferred of the next! Verily You are the Near, the Responder, the All-hearing, the All-knowing, the Pardoner, the Forgiving, the Clement, the Merciful! And *give us in this world good, and in the next world good, and protect us from the chastisement of the Fire! [78]”*

[1] Al-Sahifa al-Sajjādiya, supplication no. 25.

Peace be on you, Imām Zayn al-‘Ābidin, you were given wisdom and sound judgment of which no one of the people was given except your children, who created the rules of eloquence in the world of Islam.

In the above-mentioned paragraph, Imām Zayn al-‘Ābidin, peace be on him, showed his great loyalty, his turning to Allah, his obedience, and his cleaving to Allah. He asked Allah, the Almighty, to grant him every request, to accomplish for him his needs, to withhold not from him His response when He has made Himself accountable for it to him, to veil not his supplication from Himself, when He has commanded him to make it, and to be kind to him through everything that will set him right

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in this world and the next. He humbly supplicated to Allah, and then he asked Him to give to all the Muslims, male and female, and all the faithful, male and female, the like of what he had asked for himself and his children, in the immediate of this world and the deferred of the next.

Imām Zayn al-ʻĀbidin, peace be on him, brought up his children according to these manners, which represented the essence of Islam and true faith, so his children were the most pious of the children of all the Muslims in religion.

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His Behavior toward his Retainers

Imām Zayn al-ʻĀbidin, peace be on him, treated his retainers with kindness and mercy; he treated them as he treated his own children. The narrators said that he did not punish any of his retainers for the mistakes they made against him.[1]One day the Imām called a retainer of his twice, but the retainer did not answer him. At the third time he answered, so the Imām asked him kindly:

"Didn't you hear my voice, my little son?"

"Yes," was the reply.

"What was on your mind so that you did not answer me?" asked the Imām.

"I was safe (from any harm) from you," answered the retainer.

[1] Bihār al-Anwār, vol. 46, vol. 103.

The Imām praised Allah and went out, saying: "Praise be to Allah, Who has caused my slave to be safe (from any harm) from me.[1]" The Imām was happy, for he was neither rude nor tyrannical, so the people were not afraid of him nor were they careful of him.

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His Behavior toward his Neighbors

Imām Zayn al-ʻĀbidin, peace be on him, was the kindest of all the people to his neighbors. He treated them as he treated his family, maintained their weak and poor, visited their sick, escorted their deceased to their final resting place. He did a lot of good for them. He took water to his neighbors in the dark night, as al-Zuhri reported[2] In the history of mankind, there is nothing like this kindness and charity.

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His Supplication for his Neighbors

Imām Zayn al-ʻĀbidin, peace be on him, was not satisfied with the kindness and charity he did for his Neighbors, rather he supplicated for them. He asked Allah to grant them success, good final results, and correctness, as he prayed for himself and the members of his House. This supplication was among his tasks. He singled out his neighbors with one of his holy supplications. The following is the text of this supplication:

"O Allah, bless Mohammed and his Household and attend to me with Your best attending in my neighbors and friends who recognize our right and war against our enemies! Give (neighbors and friends) success in performing Your prescriptions and taking on the beauties of Your courtesy through acting gently with their weak, remedying their lacks, visiting their sick, guiding their seeker of right guidance, giving good counsel to their seeker of advice, attending to the one among them who returns from travel, hiding their secrets, covering their shameful things, helping their wronged, sharing kindly with them in goods, turning towards them with wealth and bestowal of bounty, and giving what is due to them before they ask!"

[1] Tārikh Dimashq, vol. 36, p.155.
[2] Bahjat al-Abrār.

Imām Zayn al-ʻĀbidin, peace be on him, supplicated for his neighbors with this blessed supplication. He singled out with his supplication the believers and those who knew the right of the members of the House *(ahl al-Bayt)* , peace be on them, whose love Allah made obligatory, and whom the Prophet, may Allah bless him and his family, made life-boats, security for mankind, and the ones who guided men to pleasure and obedience to Allah. In the above-mentioned supplication, the Imām asked Allah:

1. To grant his neighbors success in performing the sunna of Islam and to enliven its duties and teachings.

2. To grant his neighbors success in taking on the beauties of Allah's courtesy, through:

(A) Acting gently with their weak and having mercy on them.

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(B) Meeting the needs of their neighbors and helping them with the affairs of this world.

(C) Visiting their ill brothers.

(D) Guiding their seeker of right guidance.

(E) Giving good counsel to their seeker of advice.

(F) Attending to the one among them who returns from travel.

(G) Hiding their secrets.

(H) Covering their shameful things.

(I) Helping their wronged.

(J) Sharing kindly with them in goods.

(K) Turning towards them with wealth and bestowal of bounty.

These are among the most important issues in the social regulation aimed at spreading love, friendship, and cooperation among people, and aimed at ending all kinds of differences that corrupt social life. Now, let's listen to the last words of this holy supplication.

"Let me, O Allah, repay their evildoer with good doing, turn away from their wrongdoer with forbearance, have a good opinion of every one of them, attend to all of them with devotion, lower my eyes before them in continence, make mild my side toward them in humility , be tender toward the afflicted among them in mercy, make them happy in absence through affection, love that they continue to receive favor through good will, grant them what I grant my next of kin, and observe for them what I observe for my special friends! O Allah, bless Mohammed and his Household, provide me the like of that from them, appoint for them the fullest share of what is with them, increase them in insight toward my right and knowledge of my excellence so that they will be fortunate through me and I fortunate through them! Amen, Lord of the worlds![1]"

The most important thing which the Imām wished was that he wanted to do a lot of good for his neighbors. He wanted to:

1. Repay their evildoer with good doing.

2. Turn away from their wrongdoer with forbearance, this was the behavior of his grandfather, Allah's Apostle, may Allah bless him and his family, who turned away with forbearance from those who wronged him.

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3. Have a good opinion of every one of them, for having a good opinion of people spreads love, friendship, and cooperation among them.

4. Attend to all of them with devotion, the weak, the poor, the enemy, and the friend.

5. Make mild his side toward them in humility.

6. Be tender toward the afflicted among them in mercy.

7. Make them happy in absence through affection and mercy.

8. Receive favor continuously.

9. Treat them kindly as he treated his next of kin.

10. Observe for them what he observed for his special friends.

These exalted morals represent the essence and reality of Islam. They aim at forming a perfect society with united feelings and firm passions.

After the Imām, peace be on him, had made public these noble

[1] Al-Sahifa al-Sajjādiya, supplication no. 26.

feelings toward his neighbors, he wanted them to have the same feelings toward him. Then he asked Allah, the Glorified, to provide him the like of that from them, appoint for them the fullest share of what was with them, increase them in insight toward his right and knowledge of his excellence so that they would be fortunate through him and he fortunate through them.

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His Behavior toward his Friends

As for the behavior of the Imām, peace be on him, with his friends, it was distinguished by high standards and great Islamic manners. The Imām, peace be on him, respected and honored those who sat with him, thus he said: “I respected and honored those who sat with me.[1]” One day, Nasr b. Āws al-Tā’i came to the Imām and greeted him, so the Imām returned his greeting and asked him:

“Where are you from?”

“From Tay,” replied Nasr.

“May Allah greet you! May He greet the people to whom you belong! The best people are your people!” the Imām said.

Nasr turned to the Imām and asked him: “Who are you?”

“‘Ali b. al-Husayn.” was the answer.

“Wasn’t he killed with his father in Iraq?” asked Nasr.

The Imām smiled at him and said: “ My little son, if he was killed, you won’t see him.[2]”

The historians said that Imām Zayn al-‘Ābidin, peace be on him, did not allow any of his friends to transgress against those who mistreated him. One of his enemies came to him and asked him: “Do you know how to perform the ritual prayers?” Abū Hāzim, one of the Imām’s companions, tried to attack him, so the Imām held him back from doing that, saying: “Abū Hāzim, take it easy! Indeed, religious scholars should be clement and merciful!” Then the Imām kindly turned to the man and said to him: “Yes, I know how to perform them.”

[1] Yousif al-Qurtubi, Bahjat al-Majālis wa 'Unis al-Majālis, vol. 1, p.46.

[2] Tārikh Dimashq, vol. 36, p.145.

The man asked the Imām about the peculiarities of the prayers, and the Imām answered him, so the man became shy of the Imām, apologized to him for that, and said to him: “You have refuted everyone’s proof.[1]” The Imām treated his friends with high moral standards. In this connection he followed his grandfather, the greatest Prophet, may Allah bless him and his family, who was sent to complete the high moral standards.

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His Behavior toward his Shi‘ites

Imām Zayn al-‘Ābidin, peace be on him, wanted his Shi‘ites to be an excellent example for mankind in their piety, devotion, and cleaving to religion, so he did his best to educate them with high Islamic manners. He preached to them, gave them commandments, and urged them to cling to piety and good deeds, so he, peace be on him, said to one of his Shi‘ites: “Inform our Shi‘ites that nothing will avail them before Allah, and that no one will obtain our intercession but through piety.[2]”

Indeed, refraining from what Allah has prohibited is among the most important ways that man is saved from the chastisement and punishment of Allah, and it is also among the most successful ways that leads man to obtain the intercession of the members of the House *(ahl al-Bayt)* , peace be on them, which is one of Allah’s forts.

A group of people came to Imām Zayn al-‘Ābidin, peace be on him, and told him that they belonged to his Shi‘ites, so the Imām considered their faces carefully but did not see on them the marks of righteousness, so he said to them: “Where are the marks of the faces? Where are the marks of worship? Where are the marks of prostration (in prayer)? Indeed our Shi‘ites are known by their worship and their shaggy hair. Worship injures the inner corners of their eyes, their foreheads, and their limbs of prostration. Their ‘Abdomens are hollow, and their lips are withered. They glorify Allah when the people keep silent, and they perform the prayers when the people

[1] Bahjat al-Abrār.
[2] Al-Durr al-Nazim, p.173.

sleep. They are sad when the people are happy. They are known by asceticism. And Paradise distract them (from this world)[1]”

These qualities which the Imām, peace be on him, concern the special Shi‘ites and the followers of the Imāms, peace be on them, such as ‘Ammār b. Yāsir, Abū Dharr, Salmān al-Fārisi, Maytham al-Tammār, and the like, whose souls were full of piety and righteousness, and who understood the message of Islam. As for the overwhelming majority of the Shi‘ites, they

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are the lovers and followers of the members of the House (ahl al-Bayt) , peace be on them. It is worth mentioning that following the Imāms, peace be on them, brings about forgiveness. This can be indicated through the following tradition which has been reported on his authority. When he became ill, a group of the Companions of the Prophet, may Allah bless him and his family, came to visit him and asked him: “Son of the Apostle of Allah, may our souls be ransom for you, how are you?” “I am very well,” replied the Imām, “I am grateful to Allah for that, and how are you?” “We are very well,” they answered, “Son of the Apostle of Allah, we love you and follow you.” So the Imām gave them good news of Heaven because they loved and followed the members of the House (ahl al-Bayt) , peace be on them, saying: “Whoever loves us for Allah, Allah will make him dwell in a very shady place on the Day of Resurrection, the day when there will be no shade except His shade. Whoever loves to reward us, Allah will give him Heaven as a reward. Whoever loves us for this world, Allah will give him his livelihood from where he does not expect.[2]”

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A Fabricated Narration

Among the fabricated narrations is what Ibn ‘Asākir reported when he said that a group of the Iraqis came to Imām Zayn al-‘Ābidin, peace be on him, who said to them: “Love us with love of Islam, and do not love us with the love of idols. You have loved us to

[1] Sifāt al-Shi'a.
[2] Nūr al-Abbsār, p.127.

the extent that your love has disgraced us.[1]” This narration was fabricated to defame the Shi‘a, to indicate that they went too far in loving and following the members of the House (ahl al-Bayt) , peace be on them, and that they raised them to the level of the Almighty Creator. This narration is a baseless accusation, for the love of the Shi‘a for their pure Imāms, peace be on them, depends on thought, awareness, the Holy Book of Allah, and the authentic Sunna, in addition to that, there is no defect of exaggeration in such a kind of love. The most important factor in the love of the Shi‘a for the Imāms of the members of the House (ahl al-Bayt) , peace be on them, is that they take the teachings of their doctrine from them and conform to what was narrated on their authority in respect to religious life. Without doubt, it is enough for someone to put into effect the jurisprudence of the members of the House (ahl al-Bayt) , peace be on them, and to depend on it. Is there in this exaggeration and deviation from the truth?

The same narration was reported in another way in which there was no slander against the Shi‘a. This narration was reported by Yahyā b. Sa’eed, who said: [I was sitting with ‘Ali b. al-Husayn when a number of the Kufāns came to him and he said to them:] “People of Iraq, love us with the love of Islam, for I heard my father say: ‘Allah’s Apostle, may Allah bless him and his family, said: ‘O Men, do not raise me more than my right, for Allah, the Glorified, had adopted me as a servant before he adopted me as a prophet.’[2]” There is nothing in this narration to urge us to doubt it.

His enjoining the Shi‘ites to practice

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Precautionary Dissimulation

Imām Zayn al-ʻĀbidin, peace be on him, made it incumbent on his Shiʻites to conform to precautionary dissimulation because they witnessed critical conditions during the rule of the Umayyads,who spared no effort to look for the followers of the members of the House

[1] Tārikh Dimashq, vol. 36, p.157.
[2] Al-Dhurriya al-Tāhira, p.29.

(ahl al-Bayt) , peace be on them, and to kill them, thus the Imām enjoined his followers to practice precautionary dissimulation and to conceal their belonging to him. This order of the Imām, peace be on him, agreed with wisdom and the spirituality and essence of Islam. In this connection, he, peace be on him, said: “Allah forgives the believer every sin and purifies him from it in here and the hereafter except two sins, namely leaving precautionary dissimulation and losing his brothers (friends).[1]”

Indeed precautionary dissimulation prevented the blood of the members of the House *(ahl al-Bayt)* , peace be on them, from being shed during those black times when the Umayyads sought them everywhere and killed a great number of them to the extent that they (the Shiʻites) preferred belonging to the Jews and Christians to belonging to the followers of the Household of Mohammed, may Allah bless him and his family. Those who have no awareness from among those who harbor malice against the members of the House *(ahl al-Bayt)* , peace be on them, condemned the Shiʻa for precautionary dissimulation, for they did not know that it was an important Islamic measure for the Shiʻites to save themselves from being killed. Were it not for that the Shiʻites cleaved to precautionary dissimulation, no one would adopt the doctrine of the pure Imāms.

His Asking Forgiveness for

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the Shiite Sinners

Imām Zayn al-‘Ābidin, peace be on him, loved his Shi‘ites and followers to the extent that he supplicated for them every day, so he, peace be on him, said to Umm Farwa, daughter of al-Qāsim b. Mohammed b. Abū Bakr: “I supplicate for the Shi‘ite sinners a hundred times a day, for we are patient toward what we know, and they are patient toward what they do not know.[2]” This tradition shows that the Imām was kind to his Shi‘ites, for he asked Allah, the Glorified, to forgive the Shi‘ites and to be pleased with them. Therefore which kindness is better than this kindness?

[1] Imām Zayn 'al-Ābidin, p.202. Quoted from al-Mahāsin by al-Barqi.

[2] Al-Wāfi, vol. 2, p.183. 'Yyūn al-Mu'jizāt, p.76.

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His Behavior toward his Enemies

As for the behavior of the Imām toward his enemies, those who harbored malice against him, and those who wronged him, it was distinguished by kindness to them. The historians said: “Ismāʿil b. Hishām al-Makhzūmi, the governor of Medina, harbored malice against the members of the House (ahl al-Bayt) , peace be on them, hurt Imām Zayn al-ʿĀbidin, and cursed his grandfathers on the pulpits in order to seek nearness to the rulers of Damascus. When al-Walid b. ʿAbd al-Malik became caliph, he removed Ismāʿil b. Hishām al-Makhzūmi from office because of a previous enmity between them. He ordered him to be stood up before the people to take their rights from him. Ismāʿil b. Hishām al-Makhzūmi was very afraid of the Imām because he transgressed against him many times and mistreated him, so he said: ʿI fear no one except ʿAli b. al-Husayn, for he is a righteous man, so the people will listen to his words concerning me.’ As for the Imām, he asked his companions and followers not to mistreat Ismāʿil, and then he hurried to him smiled at him and said to him: ʿCousin, may Allah make you prosperous, what was done against you has displeased me and urged me to do what you love.’ Ismāʿil b. Hishām was astonished to hear these words of the Imām, thus he said with admiration: ʿAllah knows better where to put His message.[1]’”

Now, let’s carefully listen and consider to his holy supplication for his enemies, and those who wronged him: “O Allah, if any of Your servants should harm me in what You have forbidden or violated me in what You have interdicted, and if he should pass into death with my complaint or I come to have a complaint against him while he is alive, forgive him what he did to me and pardon him that through which he turned his back on me! Inquire not from him about what he committed toward me and expose him not through what he earned by me! Make my openhandedness in pardoning such servants and my contribution in charity toward them the purest charity of the charitable and the highest gift of those seeking nearness to You! Recompense me for my pardoning them with Your pardon and for my

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[1] Hayāt al-Imām al-Bāqir, vol. 1, p.35. Tabaqāt b. Sa'd, vol. 5, p.220.

supplicating for them with Your mercy so that each one of us may gain felicity through Your bounty and each may attain deliverance through Your kindness![1]”

Indeed, there is no one in the history of mankind similar to Imām Zayn al-‘Ābidin, peace be on him, except his grandfathers. In his behavior he represented a matchless world of honor, nobility, and humanity.

[1] Al-Sahifa al-Sajjādiya, supplication no. 39.

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Chapter 7

HIS PSYCHOLOGICAL QUALITIES

All the noble virtues and gifts which Allah created to distinguish man were found in the character of Imām Zayn al-‘Ābidin, peace be on him. No one matched him in his inclinations and his psychological qualities such as sublime manners, high moral standards, and adherence to religion. When someone reads his noble behavior, he bows down in respect and admiration for him. The great Muslim figures from among his contemporaries belittled themselves because of the manifold of the Imām’s virtues and abilities. Sa‘id b. al-Musayyab, one of the great religious scholars of Medina, said: “I have never seen a person more meritorious than ‘Ali b. al-Husayn, and when I see him, I hate myself.[1]” His ideals raised him to the summit of honor and glory which were ascended by his grandfathers, who sacrificed their lives for social reform. Now, we will talk briefly about some of his psychological qualities.

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Clemency

As for clemency, it was among the qualities of the prophets and the messengers and is among the greatest and the most distinguished qualities of man, for it means that man controls himself and does not yield to the inclinations of anger and revenge. Al-Jāhiz defined clemency, saying: “Clemency means that you leave revenge during intense anger while you are able to do that.[2]” Imām Zayn al-‘Ābidin, peace be on him, was the greatest of all the people in clemency and

[1] Al-Ya'qūbi, Tārikh, vol. 3, p.46.
[2] Tahdhib al-Akhlāq, p.19.

the best of them in restraining anger. The narrators and the historians mentioned many examples of his clemency, the following are some of them:

1. A maid-servant of ‘Ali b. al-Husayn began to pour water for him so that he might perform the ritual ablutions for prayer. The maid-servant became faint and the jug dropped from her hand and struck him. He raised his head towards her and the maid-servant said: “Allah, the Most High, says: *Those who restrain from anger.*”

“I have restrained my anger,” he said.

“And those who forgive the people,” she went on.

“My Allah forgive you,” he said.

“*Allah loves those who do good*,” she said.

“Go, you are a free woman before the face of Allah, the Almighty and High,[1]” he answered.

2. A mean person received the Imām by abusing and cursing him, nevertheless the Imām treated him kindly, saying: “Boy, there will be an invincible obstacle before us. If I cross it I will pay no attention to what you are saying. If I am perplexed with it, I will be more wicked than what you are saying.[2]”

The Imām was busy thinking of his sentiments and feelings toward Allah and fear of the terrors of the hereafter from which no one will be safe except the pious, and he was not annoyed by this nonsense, which issued from a person void of morals and manners.

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3. When the Imām went out of the mosque, a person abused him, so the people hurried to punish the man, but the Imām prevented them from doing that, saying: “What Allah has concealed from you is more than (this). Shall I help you with your need?”

The person was ashamed of himself and wished that the earth would swallow him up. When the Imām looked at him, he had mercy

[1] Tārikh Dimashq, vol. 36, vol. 155. Nihāyat al-Irab, vol. 21, p.326.

[2] Al-Majjlisi, Bihār al-Anwār, vol. 46, p.96.

on him and gave him a black shirt and a thousand dirhams. With that the Imām was able to uproot from the man the evil inclination of aggression against the people without any right and showed him the path of truth and guidance, so when the person saw the Imām, he said to him: “Surely you are among the children of the prophets.[1]”

4. An ignoble person aggressed against the Imām and cursed him, but the Imām turned his face away from him, so the ignoble person became angry and said to him: “I mean you!” However, the Imām said to him: “Still, I will forgive you!” Then the Imām left the ignoble person and went away. He did not return the insult, thus the ignoble person burst into anger[2]

5. A mean person slandered the Imām and went too far in cursing him; nevertheless the Imām said to him: “If I have what you say, I will ask Allah to forgive me. If I do not have what you say, I will ask Allah to forgive you.” The mean person became ashamed of himself and apologized to the Imām for that, saying: “You do not have what I said, so pardon me!” The Imām received him with smiles of satisfaction and forgiveness, saying: “May Allah forgive you!” The mean person admired the Imām and said: “Allah knows better where to place his message.[3]”

6. A person was aggressive against a member of the family of al-Zubayr and cursed him, but the latter did not return in degree. When the person went away, al-Zubayri stood up and began cursing the Imām, but the latter kept silent and did not answer him, so the former asked: “What prevents you from

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answering me?" "What prevented you from answering the man," the Imām answered with kindness.[4]

These are some of the examples the historians mentioned of the clemency of the Imām, peace be on him. They show an endless ability

[1] Al-Bidāya wa al-Nihāya, vol. 9, p.105.
[2] Ibid.
[3] Saffwat al-Saffwa, vol. 2, p.54.
[4] Al-Mubarrad, al-Kāmil, vol. 3, p.805

of outstanding merits which manifested them selves in the Imām and raised him to the highest level of the human perfection.

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Patience

Among the psychological qualities of Imām Zayn al-‘Ābidin, peace be on him was patience during ordeals and tribulations. It is certain that no one in this world has been afflicted by such ordeals and tribulations as this great Imām was afflicted by them; he was liable to events and misfortunes from the beginning of his life to his death, for he suffered theloss of his mother when he was in the first stage of his childhood, so he did not feel her pure affection and kindness. He witnessed in his bloom of youth the sorrow of his family because of the loss of his grandfather Imām ‘Ali, the Commander of the faithful, peace be on him, whom ‘Abd al-Rahmān b. Muljim killed. He witnessed those days when his uncle, the pure Imām, al-Hasan, peace be on him, was forced to make peace with Mu‘āwiya b. Abū Sufyān, the Umayyad ruler of Syria. It is worth mentioning that Mu‘āwiya brought disgrace on the Arab and Islamic world because of his pre-Islamic inclinations and his malice against Islam and Muslims. When he took the reins of authority, he used all the organs of his government to erase Islam from the map of existence, and took the severest measures against the members of the House (ahl al-Bayt) , peace be on them. For example, he ordered the people to curse them on the pulpits and the minarets (of the mosques), meanwhile he ordered their followers to be killed everywhere.

When Imām Zayn al-‘Ābidin, peace be on him, became a young man, he suffered the loss of his uncle Imām al-Hasan, the plant of sweet basil of Allah’s Apostle, may Allah bless him and his family, whom the Kasrā of the Arabs (i.e., Mu‘āwiya b. Hind)[1] killed with poison. This event saddened the Imām and the Prophet’s Household very much.

Imām Zayn al-‘Ābidin, peace be on him, was afflicted by the

[1] The Second Caliph gave him this surname.

most sorrowful event when he saw sinful swords cut off the heads of the choice from among the members of the family of the Prophet, may Allah bless him and his family, in a tragic way which the history of nations and people had never seen. After the murder of that group from among the supporters of justice

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and truth, the criminal Kufāns surrounded Imām Zayn al-ʻĀbidin, peace be on him, and then they burnt his tent and the tents of the womenfolk of the Prophet, may Allah bless him and his family. After that they took the Imām as prisoner to the tyrannical governor, b. Marjāna, who received the Imām by cursing and abusing him, while the Imām was patient and entrusted his affair to Allah. After that, the Imām was taken to the tyrannical Caliph, Yazid b. Muʻāwiya. There the Imām suffered from various kinds of ordeals and tribulations but he was patient toward them showing satisfaction with Allah's decree. Therefore, what a great soul was his soul! What a pure conscience was his conscience! As for his soul, it resorted to the Creator of the world and Giver of life during all those terrible events. As for his conscience, it was purer and stronger than everything.

Patient in the face of ordeals and tribulations was among the psychological qualities of the Imām, peace be on him. It was reported on his authority that he said: "Patience is the source of obedience to Allah.[1]"

Another example of his patience was that he heard a woman wailing in his house, and there was a group of people with him, so he stood up to see what happened. He was told that one of his children had died, but he returned to his assembly and told his companions about the death of his child and they admired his patience, so he said to them: "We, the members of the House, obey Allah in what we like and praise Him in what we dislike.[2]" He thought that patience was among bounties and impatience was an act of weakness.[3]

[1] Al-Muqrim, Al-Imām Zayn 'al-Ābidin, p.19.
[2] Huliyat al-Awliyā', vol. 3, p.138.
[3] Al-Durr al-Nazim, p.173.

As Imām Zayn al-ʻĀbidin, peace be on him, had a strong character and did not collapse before the terrible events, he is regarded as among the rarest figures throughout history.

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Glory and Self-esteem

Among the qualities of Imām Zayn al-‘Ābidin, peace be on him, were glory and self-esteem. He inherited these qualities from his father, the Lord of martyrs, peace be on him, who walked toward death with longing and desire for his glory and self-esteem. That was when the mean people made him choose between death and abasement, so he chose death and addressed them, saying: “By Allah, I will never give you my hand like a man who has been humiliated; nor will I flee like a slave.” This noble quality appeared in Imām Zayn al-‘Ābidin when he said: “I do not prefer excellent bounties to myself.[1]”Concerning self-esteem, he said: “Whoever feels that he is respectable, the world is easy for him.[2]” When he was taken prisoner to Syria, he did not speak to any of those who guarded him to make them feel that he disdained and belittled them.

The historians said: “One of his uncles took some of his rights illegally. He, peace be on him, was in Mecca. Meanwhile al-Walid, the king, was there to perform the ritual hajj, so it was said to him: ‘Ask al-Walid to take you your rights.’ So he said to them with these words which are immortal in the world of glory and self-esteem: ‘Shall I ask in the House of Allah, the Great and Almighty, other than Allah, Great and Almighty? Indeed, I refuse to ask the Creator of the world for the world, then how shall I ask a creature similar to me for the world?’[3]” Anther example of his self-esteem was that he did not take even a dirham through his nearness to Allah’s Apostle, may Allah bless him and his family.[4] The historians reported many

[1] Al-Khisāl, p.24.
[2] Al-Bihār, vol. 78, 135.
[3] Ibid, vol. 46, p.64.
[4] Tha'lab, al-Majālis, vol. 2, p.462.

examples of his glory and self-esteem, which showed that he refused all kinds of abasement and oppression.

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Bravery

Among his psychological qualities was bravery and courage; he was the bravest of all the people, for he was the son of al-Husayn, who was the most courageous of all the children of Adam. An example of his outstanding bravery was when he was taken prisoner and taken to the tyrannical governor, ‘Ubayd Allah b. Marjāna, the latter received him with words of glee at his misfortune. So the Imām answered him with burning words whose effect on him was stronger than the clashing of swords and the lashing of whips. Imām Zayn al-‘Ābidin, peace be on him, paid no attention to ‘Ubayd Allah’s power and invincibility, so b. Marjāna (i.e., ‘Ubayd Allah) became so angry that he ordered the Imām to be killed. However, the Imām was not afraid of death, rather he said to him calmly: “Killing is a custom for us, and our miracle from Allah is martyrdom.”

When Imām Zayn al-‘Ābidin, peace be on him, was taken to Yazid b. Mu‘āwiya, he met him with boldness and reproached him for his great crime and gave him no way to defend himself and to justify his crime.

The Imām inherited bravery from his grandfather ‘Ali and his father al-Husayn, who were the bravest of all the creatures of Allah. There is no one in the world of Islam similar to them in bravery, strong determination, and firmness in defending the truth.

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His Unselfish Nature

Among his prominent qualities was his lack of all kinds of selfishness which had no power over him. The historians mentioned many examples of his lack of selfishness. Such as when he wanted to travel to a certain place, he traveled with people who did not know him, so that he would serve them and rather than they serve him. One day he traveled with some people who did not know him, but one of them looked at him and recognized him and shouted at the people, asking: “Woe unto you! Do you know that man?”

“No, we don’t,” answered the people.

“That is ‘Ali b. al-Husayn,” explained the man.

The people hurried toward the Imām and began kissing his hands and feet, asking: “Do you want Allah to make us enter the fire of Hell? What made you do that?”

The Imām answered gently: “I traveled with some people who knew me and they, because of Allah’s Apostle, rendered services for me which I was unworthy of. I was afraid that you would render me the same services, so I preferred concealing my affair to making it public.[1]”

Another example of his lack of selfishness was that when he walked in a street and saw the passers-by being harmed by things such as stones and clods of mud, he dismounted his mount and took them away from the street with his holy hand.[2] When he mounted his mule and walked in the street, he did not say to anyone: “Make room.” Moreover, he said: “The street is for all people, and I have no right to push anyone away from it.[3]” All the qualities of the Prophet, may Allah bless him and his family, such as high moral standards were embodied in this great soul.

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Kindness to People

Another quality of Imām Zayn al-‘Ābidin, peace be on him, was kindness to people; his holy heart overflowed with mercy and kindness toward them. The historians said: “When he knew that someone was in debt and loved him, he paid his debt.[4] He hurried to meet the needs of the people lest someone should meet them before him and he would be deprived of reward. In this respect he said: ‘My

[1] 'Uyyūn Akhbār al-Ridā, vol. 2, p.145. A similar report to this has been mention in al-Kāmil by al-Mubarrad, vol. 2, p.482.
[2] Al-Imām Zayn 'al-Ābidin, p.70.
[3] Siyar 'Alām al-Nubalā', vol. 4, p.240. Tārikh Dimashq, vol. 36, p.161.
[4] Abū Zahra, al-Imām Zayd, p.24.

enemy sometimes came to me (and ask me) to satisfy his need, so I hasten to satisfy it for fear that someone should satisfy it before me or my enemy should be in no need of it; therefore I would be deprived of the reward for it.[1]” Al-Zuhri reported the following concerning the kindness of the Imām to the people: “I was with ‘Ali b. al-Husayn when a person came and said him: “I owe four hundred dinars and am unable to pay them and have a family. At that time the Imām had no money on him to pay the person’s debt, so he wept and said: ‘It is difficult for a free and believing person to be unable to satisfy the need of his believing brother.’[2]”

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Generosity

As for generosity, it was among the qualities of Imām Zayn al-ʻĀbidin, peace be on him. The historians unanimously agreed that the Imām was the most generous of all the people and the kindest of them to the poor and the weak. They mentioned many examples of his generosity. The following are some of them:

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Mohammed b. Usāma

Mohammed b. Usāma became ill, so the Imām visited him. When the Imām sat down, Mohammed burst into tears, so the Imām asked him: “What makes you weep?”

“What makes me weep,” answered Mohammed, “is the fact that I owe fifteen thousand dinars and I have nothing left to fulfill the debt for them.”

“Do not weep,” the Imām told him, “they are my debts now and you are free of them.” So he paid them for him.[3]

[1] Nāsikh al-Tawārikh, vol., p.13.

[2] Al-Sadūq, al-Amāli.

[3] Al-Bidāya wa al-Nihāya, vol. 9, p.105. Siyar A'lām al-Nubalā', vol. 4, p.239. Tārikh al-Islām, vol. 2, p.266. Hulyat al-Awliyā', vol. 3, p.141.

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His giving Food to the People

An example of his abundant generosity was that he gave food to those people who came to his house in Medina at noon every day.[1]

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His Maintaining a Hundred Families

The Imām was very generous that he secretly maintained a hundred families in Medina,[2] and each family had a group of people.[3]

The generosity of the Imām showed that he had a soul free from miserliness, that he had mercy on the people, and that he was grateful to Allah for His giving.

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His Kindness to the Poor

Among his qualities was kindness to the poor, the deprived, and the miserable. We shall mention some examples of his kindness to them:

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A. His Honoring the Poor

Imām Zayn al-ʻĀbidin, peace be on him, looked after the poor and took care of their feelings and sentiments. When he gave a beggar alms, he kissed him lest he should see the mark of abasement and need on his face.[4] He greeted the beggars who came to him and said to them: “Welcome to him who carries my provisions to the hereafter.[5]”

Honoring the poor in this kind and merciful manner strengthens society and spreads love and friendship among its members.

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B. His Kindness to the Poor

The Imām, peace be on him, was very kind and affectionate to the poor and the needy. He asked the orphans, the blind, and the

[1] Al-Ya'qūbi, Tārikh, vol. 3, p.6.
[2] Tahdhib al-Lughāt wa al-Asmā', 343.
[3] Al-Majjlisi, Bihār al-Anwār, vol. 46, p.88.
[4] Hulyat al-Awliyā', vol. 3, p.137.
[5] Safwat al-Safwa, vol. 2, p.53.

needy to eat with him. He gave them food with his hand[1] as well as he carried food on his back and took it to their houses.[2] He took great care of the poor and was so kind to them that he prevented the people from harvesting dates at night lest they should deprive the poor of them. So he said to Qahramāna, who reaped dates at night: “Do not do that. Don’t you know that Allah’s Apostle, may Allah bless him and his family, prevented (the people) from reaping at night, and he used to say: ‘You should give a share to those who ask you for it on the day of harvest.[3]’”

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His Preventing the People from Reproaching Beggars

The Imām, peace be on him, prevented the people from reproaching beggars, for that would bring about bad results such as loss of bounties and sudden adversities. In this respect Sa‘id b. al-Musayyab reported: “One day I went to ‘Ali b. al-Husayn. After he had finished performing the noon prayer, there was a beggar at the door, so he, peace be on him, said: ‘Give to the beggar and do not reproach him.[4]’”

The Imām, peace be on him, stressed the importance of this duty in many of his traditions. In this connection, Abū Hamza al-Thumāli reported: “I performed the morning prayer with ‘Ali b. al-Husayn in Medina on Friday. After he had finished performing his prayer, he went to his house. I accompanied him. When he reached his house, he called his maid-servant Sukayna and said to her: ‘When a beggar passes by the door of my house, give him food, for today is Friday.’ So I (i.e., Abū Hamza) said to him: ‘Not all beggars are worthy of being given food.’ He, peace be on him said: ‘I am afraid that some of

[1] Al-Majjlisi, Bihār al-Anwār, vol. 46, p.62.
[2] Ibid. A similar narration has been mentioned in Dā'irat al-Ma'ārif by al-Bustāni, vol. 9, p.355.
[3]Wasā'il al-Shi'a, vol. 6, p.15.
[4]Al-Kāfi, vol. 4, p.15.

those who beg us are worthy of being given food. If we do not give them food and reproach them, what had befallen Ya‘qūb and his family will befall us, the members of the House. Give the beggars food! Give them food! Ya‘qūb sacrificed a ram every day. He gave some of its meat to the poor as alms. He and the members of his family ate the rest of its meat. At the time of breaking the fast, on Friday, a believing and fasting beggar whose rank was high with Allah and who was worthy of being given food passed by the door of Ya‘qūb’s house and called out: ‘Give food from the rest of your food to the strange and hungry beggar!’ Ya‘qūb and his family heard him but they neglected his right and did not believe his words. When the beggar despaired of them and the night overtook him, he went

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away and spent that night hungry complaining his hunger to Allah, while Ya'qūb and his family spent that night full and with extra food. In the morning of that night, Allah revealed to Ya'qūb, saying: 'You have abased my servant to the extent that you and your children are worthy of my wrath and my punishment. Ya'qūb, the most lovable of my prophets for Me and the most honorable with Me are those who have mercy on the poor from among my servants, draw them near to Me, give them food, and protect them. Ya'qūb, why did you not have mercy on my servant, who has devoted his life to worshipping and is secretly content with that which is beyond this material world? Ya'qūb, by my might, I will impose my tribulation upon you and make you and your sons a target for misfortunes.'

"I (i.e., Abū Hamza) asked: May I be ransom for you, when did Yousif saw the vision?[1] The Imām, peace be on him, replied: 'When Ya'qūb and his family spent that night full and the poor beggar spent it hungry.'[2]"

Indeed, depriving the needy and poor person of his right results in the loss of bounties and brings down Allah's wrath. In this respect

[1] It was the night when he saw eleven stars, the sun, and the moon prostrating themselves to him.

[2] Al-Nūri, Dār al-Salām, vol. 2, p.141.

many traditions were successively reported on the authority of the Imāms of guidance, so those who want Allah's blessing to continue should not reproach the poor and deprive them of their rights.

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His Alms

Imām Zayn al-ʻĀbidin, peace be on him, did his best throughout his life to give alms to the poor in order to remove poverty from them. In the meantime he urged the people to help them in order that they might get a great reward from Allah, the Glorified. So he said: “If a person gives alms to a poor person, the poor person will supplicated for him at that hour and he will be answered.[1]” Now, we will mention some of his alms:

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A. He gave his Garments as Alms

The Imām, peace be on him, wore the most luxurious garment. In winter he wore silk-like garments. When summer came, he gave them as alms or sold them and gave their price as alms. In summer he wore two Egyptian garments. When winter came, he gave them as alms.[2] Thus, he said: “I feel shame before my Lord when I take the price of the garment in which I worship Him.[3]”

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B. He gave as Alms what He loved

Imām Zayn al-ʻĀbidin, peace be on him, gave as alms what he loved. The narrators said: "ʻAli b. al-Husayn gave almonds and sugar as alms. He was asked about that, and he recited the words of Him, the Exalted: ʻBy no means shall you attain to righteousness until you spend (benevolently) out of what you love.[4]ʼ" The historians reported: "ʻAli b. al-Husayn liked eating grapes. One day he was fast, so his maid-servant gave him a bunch of grapes. At the time of breaking

[1] Wasā'il al-Shi'a, vol. 6, p.296.
[2] Tārikh Dimashq, vol. 36, p.161.
[3] Nāsikh al-Tawārikh, vol. 1, p.89.
[4] Al-Majjlisi, Bihār al-Anwār, vol. 46, p.89.

fasting, a beggar came to him, and he ordered the bunch of grapes to be given to the beggar. The maid-servant sent someone to buy a bunch of grapes for the Imām, another beggar knocked on the door, and the Imām ordered the bunch of grapes to be given to the beggar. Again, the maid-servant sent someone to buy a bunch of grapes for the Imām. When she offered the bunch of grapes to the Imām, another beggar came, and the Imām ordered the bunch of grapes to be given to the beggar.[1]" In this manner the Imām followed the example of his grandfathers, who gave their food for three days to a poor, an orphan, and a captive, so Allah sent down concerning them the Sūra of Hal Atā , which will exist as a legion of honor for them throughout time till Allah inherits the earth and what is on it.

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C. Dividing his Properties

The Imām divided his properties into two shares. He took one share and gave the other as alms to the poor.[2] In this manner the Imām followed the example of his uncle, Imām al-Hasan, the plant of sweet basil of Allah’s Apostle, may Allah bless him and his family, who divided his properties into two or three shares.

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His Giving Charity in Secret

The most lovable thing for the Imām, peace be on him, was giving charity in secret. He did not want anyone to recognize him because he wanted to make close relationships with the poor people he helped in order to seek Allah’s good pleasure as well as urged the Muslims to adopt giving charity secretly, so he said: “Giving charity secretly removes the wrath of Allah.[3]” He went out veiled in the darkness and carried gifts to the poor who stood at the doors of their

[1] Al-Barqi, al-Mahāsin, p.547. Furū' al-Kāfi, vol. 6, p.350.
[2] Khulāsat Tahdhib al-Kamāl, p.231. Hulyat al-Awliyā', vol. 3, p.140. Jamharat al-Awliyā', vol. 2, p.72. Al-Bidāya wa al-Nihāya, vol. 9, p.105. Ibn Sa'd, al-Tabaqāt, vol. 5, p.19.
[3] Tadhkirat al-Huffāz, vol. 1, p.75. Akhbār al-Diwal, p.110. Nihāyat al-Irab, vol. 21, p.326.

house waiting for him. When they saw him, they gave good news to each other and said to one another: “The owner of the bag has just come.[1]” The Imām went to his cousin at night and gave him some dinars, but his cousin said to him: “‘Ali b. al-Husayn does not give me anything.” Moreover, his cousin invoked Allah against him. The Imām, peace be on him, heard that and pardoned his cousin and did not let his cousin recognize him. When the Imām, peace be on him, died, his cousin lost those gifts and knew that it was the Imām who had brought them to him, so he went to the Imām’s grave and wept over him and apologized to him for slandering him.[2]”

Ibn ‘Ā’isha said: [I heard the people of Medina say:] “When ‘Ali b. al-Husayn died, we were deprived of being given charity secretly.[3]” The historians reported that a group of the people of Medina lived and did not know the person who brought them their livelihood. When ‘Ali b. al-Husayn died, they lost what they were given at night.[4] The Imām, peace be on him, was very serious with hiding his alms, to the extent that he covered his face when he gave some alms.[5] Al-Dhahabi said: “‘Ali b. al-Husayn gave a lot of secret charity.[6]”

Imām Zayn al-‘Ābidin, peace be on him, put food in a bag; he carried the bag on his back and divided the food among the

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poor. The bag made some calluses on his back. Al-Ya‘qūbi reported: “When the Imām, peace be on him, died, the members of his family washed him

[1] Al-Majjlisi, Bihār al-Anwār, vol. 46, p.89.
[2] Al-Majjlisi, Bihār al-Anwār, vol. 46, p.100.
[3] Safwat al-Safwa, vol. 2, p.54. Al-Ithāf bi Hub al-Ashrāf, p.49.
[4] Abū al-Farajj al-Asfahāni, al-Aghāni, vol. 15, p. 326.
[5] Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 62.
[6] Tadhkirat al-Huffāz, vol. 1, p.75.

and they found on his back calluses similar to those of a camel. They people asked the members of his family about those calluses and they answered: ‘They were made by the bag which he carried on his back at night to divide food among the poor.’[1]”

Any how, the Imām’s secret charity was among the greatest deeds and the most rewarded by Allah.

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His Seeking Allah’s Pleasure

From his kindness to the poor, the Imām, peace be on him, wanted nothing except Allah’s pleasure and the hereafter. He was the most prominent of those whom Allah concerned with these words of His: “ (As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and shall have no fear nor shall they grieve.[2]”

The gifts and alms of the Imām were for Allah’s pleasure only. They were not mixed with any worldly purposes which would turn into earth sooner or later. Al-Zuhri narrated: “During a cold night, I saw ‘Ali b. al-Husayn carrying flour on his back, so I asked him: ‘Son of Allah’s Apostle, what is that on your back?’”

The Imām hurried and said with a faint voice: “I am making preparations for a journey. I am preparing provisions for it and carrying them to a secure place.”

“Let this boy of mine carry the flour instead of you,” explained al-Zuhri.

The Imām did not answer him. Al-Zuhri begged the Imām to let him carry the flour in stead of him, but the Imām insisted on carrying it and said: “ But I do not disdain what will save me during my journey and makes good my going to Whom I will go. I ask you before Allah to go to your need.”

[1] Al-Ya'qūbi, Tārikh, vol. 3, p.45.
[2] Qur'ān, 2, 262.

So al-Zuhri left the Imām and went away. After some days he met him. He did not understand what the Imām meant. He thought that the Imām would go on a regular journey, so he asked him: “Son of Allah’s Apostle, I do not see any mark of that journey which you ended?”

The Imām, peace be on him, told him about that journey for which he made preparations: “Zuhri, I think that you did not understand what I meant. I meant death. I made preparations for it through refraining from the prohibited and doing good.[1]”

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The Imām, peace be on him, spent on the poor to seek Allah’s pleasure and forgiveness.

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Renouncing Worldly Pleasures

Among the qualities of the Imām was renouncing worldly pleasures. He did not care for worldly vanities. He clung to asceticism and completely renounced the world. The world did not tempt him nor did it deceive him, for he knew its reality and essence. He knew that man would leave the world no matter what he enjoyed in it, and that he would find nothing before him except his good deeds. The Imām was the most ascetic of the people of his time. This was underlined by al-Zuhri when he was asked about the most ascetic of all the people and he answered: “The most ascetic of all the people is ‘Ali b. al-Husayn.[2]” The Imām, peace be on him, saw a beggar weeping, so he had mercy on him and said: “If the world was in the hand of this person and then it dropped from it, he had not to weep for it.[3]” The Imām, peace be on him renounced worldly pleasures, but this does not mean that he yielded to poverty and feebleness, rather he was pious with what Allah prohibited, so he was similar to his father and

[1] 'Ilal al-Sharāi', p. 88. Al-Majjlisi, Bihār al-Anwār, vol. 46, pp. 65-66.
[2] Al-Majjlisi, Bihār al-Anwār, vol. 46, p.62.
[3] Al-Fusūl al-Muhimma, p.192.

grandfather, who divorced the world and did not care for its affairs except truth and virtue.

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With the Sufis

As the Imām, peace be on him, was ascetic and completely turned away from the world, the Sufis regarded him as one of their figures and wrote a full biography about him.[1] Al-Kalābāzi regarded him as one of those who talked about their sciences, spread their essays, and described their conditions in word and action after the Companions of the Prophet.[2] I (i.e., the author) think that this view is not objective, rather it is very shallow, for the Sufis completely renounced the world, lived in dark caves, wore coarse garments, ate rough food, and other matters which disagree with the reality of the religion and which did not legislate any rule in which there was uneasiness or limitations for men. As for Imām Zayn al-‘Ābidin, peace be on him, he led a life completely different from that of the Sufis because he wore the most luxurious garments. The narrators said: “‘Ali b. al-Husayn wore a silk-like long outer garment, a silk-like cloak, and a silk-like turban.” A researcher in Sufism refuted the view which said that the Imām was among the Sufis, saying: “As for the asceticism of ‘Ali b. al-Husayn, it was psychological, rational, and internal. Such asceticism is more useful than that based on hunger and wearing wool, for perception accepts the first kind of asceticism and it is that which deep innate nature of life establishes; as for garment, it is pretense.[3]”

The behavior of the Imāms of the members of the House (ahl al-Bayt) , peace be on them, clearly refuted the Sufi methods. The historians said: “When Imām al-Ridā, peace be on him, was appointed a successor (to authority), a Sufi said to him: ‘The Imām should eat rough food and wear coarse garments.’ The Imām was resting on his elbow, so he sat down and refuted this cheap view, saying: ‘Yousif b.

[1] Jamharat al-Awliyā', vol. 2, p.71. Hulyat al-Awliyā, vol. 3, p.133.

[2] Al-Ta'arruf, p.11.

[3] Al-Sila bayna al-Tashayyi' wa al-Tasawuif, vol. 1, p.169.

Ya‘qub was a prophet; nevertheless he wore silk-like garments embroidered with gold. Allah did not prohibit clothing

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nor did he prohibit food. However, He wanted the Imām to be fair and just.’ Then he recited these words of Him, the Exalted: ‘Say: Who has prohibited the embellishment and the good provisions which Allah has brought forth for His creatures.[1]’”

This noble behavior disagrees in all conditions with Sufism which has no Islamic aspects.

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He Hated Playing

Another quality of the Imām was that he hated playing. Throughout his life no one saw him playing or laughing, so he, peace be on him, said: “Whenever a man laughs one time he loses a bit of knowledge.” In Medina there was an unemployed person at whom the people laughed. The unemployed person said: “It is difficult for me to make this man (i.e., Imām Zayn al-‘Ābidin) laugh.” One day the Imām, followed by two retainers, passed by the unemployed person and he took his cloak and ran away. The Imām did not turn to him, but the two retainers chased the unemployed person and took the cloak from him and brought it to the Imām, who asked them: “Who is this person?” “He is an unemployed person at whom the people of Medina laugh,” replied one of the two retainers. So the Imām, peace be on him, said: “Say to him: Indeed Allah has a day in which the liars will be losers.[2]”

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His Turning to Allah in Repentance

Among the most prominent qualities of Imām Zayn al-ʻĀbidin was his turning in repentance to Allah and his devotion to Him. This appeared in the Imām's whispered prayers, supplications, and words which showed his strong dedication to Allah, the Creator of the world and Giver of life.

The Imām dedicated himself to Allah and entrusted all his

[1] 'Uyyūn Akhbār al-Ridā.
[2] Al-Sadūq, al-Amāli, p.220.

affairs and tasks to Him, the Exalted. When he faced a certain matter, he rushed to Allah, for he thought that depending on other than Allah would bring about disappointment and loss. The historians reported that the Imām passed by a person sitting at the door of a rich person and asked him: "What has made you sit at the door of this rich, tyrannical person?"

"Poverty and misery," replied the person.

"Stand up," ordered the Imām, "I will lead you to a door better than his door and a Lord better for you than him."

The person rose and went with the Imām till they reached the Mosque of Allah's Apostle, may Allah bless him and his family. There the Imām said to the person: "Turn your face to the qibla , perform two rukʻas, raise your hands and supplicate Allah, the Glorified, (to help you). Ask Him to bless His Prophet, recite the last verses of Surat al-Hashr, six verses from the beginning of Surat al-Haddid, and the first two verses of Surat Āl ʻUmrān, and then ask Allah, the Glorified, to meet your need. If you ask Allah for a certain thing, He will give it to you. Whoever seeks refuge in Allah seeks refuge in a strong fort. As for seeking refuge in other than Allah, it is useless.[1]"

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Wonderful Examples of his Turning in Repentance to Allah

Al-Sahifa al-Sajjādiya, the Gospel of the Household of Mohammed, may Allah bless him and his family, is full of the supplications which show that Imām Zayn al-ʻĀbidin, peace be on him, turned to Allah in repentance and was sincere to Him, and that he clung to Allah and dedicated himself to Him. The following are some examples of his turning to Allah in repentance:

[1] Al-Kaf'ami, al-Junna al-Wāqiya wa al-Junna al-Bāqiya, p.190.

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1. His Seeking Asylum with Allah

The Imām, peace be on him, sought asylum with Allah through his heart and feelings toward Him. He entrusted to Him all his small and big affairs. He has mentioned that in the following supplication: “O Allah, if You will, You will pardon us through Your bounty, and if You will, You will chastise us through Your justice. So make our ways smooth to Your pardon through Your kindness and grant us sanctuary from Your chastisement through Your forbearance, for none of us has the endurance for Your justice and none of us can reach deliverance without Your pardon! O Richest of the Rich, here we are, Your servants, before You. I am the neediest of the needy toward You, so redress our neediness through Your abundance and cut us not off from our hopes through Your withholding, lest You make wretched him who seeks felicity through You and deprive him who seeks help from Your bounty! Then to whom would we return after You? Where would we go from Your gate? Glory be to You! We are the distressed, the response to whom You have made incumbent, the people from whom You have promised to remove the evil. That thing most resembling Your will and that affair most worthy for You in Your mightiness is showing mercy to him who asks You for mercy and helping him who seeks help from You. So show mercy upon our pleading with You and free us from need when we throw ourselves before You! O Allah, Satan will gloat over us if we follow him in disobeying You, so bless Mohammed and his Household and let him not gloat over us after we have renounced him for You and beseeched You against him![1]”

In this holy supplication we feel that the Imām, peace be on him, sought asylum with Allah and clung to Him. He, peace be on him, showed that he was poor and in need of Allah’s pardon and bounty. He asked Allah not to deprive him of His bounty and not to cut him off from his hopes through His withholding, lest he (the Imām) should be wretched after his felicity through Him. Besides, the

[1] Al-Sahifa al-Sajjādiya, Supplication no. 10.

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Imām, peace be on him, showed abasement and pleading before the Almighty Creator to the extent that he became among the lords of the pious and those who turned in repentance to Allah, the Glorified.

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2. His Fleeing to Allah

The Imām, peace be on him, completely devoted himself to Allah. He thought that Allah was the source of benefit and strength, and that seeking asylum in other than Him was useless. Now let's listen to his supplication in this respect: "O Allah, I showed sincerity by cutting myself off from everything but You. I approached You with my whole self. I averted my face from everyone who needs Your support. I ceased to ask from anyone who cannot do without Your bounty. I saw that the needy who seeks from the needy is foolish in his opinion, and misguided in his intellect. How many people have I seen, my Allah, who sought exaltation through other than You and were abased, who wanted wealth from someone else and became poor, who tried to rise high and fell down low! Observing the likes of them corrects a prudent man; his taking heed gives him success; his choosing the best guides him to the path of right. So You, my Master, are the object of my asking to the exclusion of all those who are asked and the patron of my need to the exclusion of all those from whom requests are made. You are singled out for my call before all who are called; none is associated with You in my hope, none comes along with You in my supplication, nor does any join with You within it, for to You is my appeal. To You, my Allah, belongs the Unity of number, the property of eternal power, the excellence of force and strength, the degree of sublimity and elevation. Everyone other than You is the object of compassion in his lifetime, overcome in his affair, overwhelmed in his situation, diverse in states, constantly changing in attributes. So You are high exalted above likeness and opposites, proudly magnified beyond similitudes and rivals! Glory be to You! There is no Allah but You.[1]"

[1] Ibid, Supplication no. 28.

In this masterpiece, we feel that the Imām completely dedicated himself to Allah, the Glorified. He approached Him with his feelings and sentiments. He averted his face and heart from other creatures who need Allah's support, for regarding them in hope and expectation is foolishness in opinion and

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misguidance in intellect. The Imām, peace be on him, attributed all sources of benefit and strength to Allah, the Glorified. He criticized those who sought glory, wealth and exaltation from other than Allah. He showed that they became poor and fell down low. So those who seek good, exaltation, and dignity should devote themselves to Allah, Who has power over everything. As for those other than Allah, they are the object of compassion in their lifetime, overcome in their affair, overwhelmed in their situation, diverse in states, constantly changing in attributes. This supplication shows pure faith and the essence of the Oneness of Allah.

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3. His Seeking Needs from Allah

Another aspect of his turning to Allah in repentance was that he limited seeking needs from Allah, the Almighty, for He is the source of bounty and the fountain of mercy and kindness. The Imām, peace be on him, turned his face to Allah and supplicated to Him with this holy supplication: “O Allah, O ultimate object of my needs! O He through whom requests are attained! O He whose favors are not bought by prices! O He who does not stain His gifts by the imposition of obligations! O He along with whom nothing is needed and without whom nothing can be done! O He toward whom desire is ever directed and never turned away! O He whose treasuries cannot be exhausted by demands! O He whose wisdom cannot be altered by any means! O He from whom the needs of the needy are never cut off! O He who is not distressed by the supplications of the supplicators! You have lauded Yourself for having no need for Your creatures, and it suits You to have no need for them, and You have attributed to them poverty, and it suits to them to be poor toward You. So he who strives to remedy his lack through what is with You and wishes to turn poverty away from himself through You has sought his need in the most likely place and come to his request from the right quarter.

However, he who turns in his need toward one of Your creatures or assigns the cause of its being granted to other than You, has exposed himself to deprivation and deserves to miss Your beneficence.

“ O Allah, I have a need of You: My exertion has fallen short of it and my stratagems have been cut back before reaching it. My soul induced me to present it to him who presents his need to You and can do nothing without You in his requests, but this is one of the slips of the offenders, one of the stumbles of the sinners! Then through Your reminding me I was aroused from my heedlessness, through Your giving success, I stood up from my slip, and through Your pointing the way, I returned and withdrew from my stumble. I said: Glory to my Lord! How can the needy ask from the needy? How can the destitute beseech the destitute? So I went straight to You, my Lord in beseeching, and I sent You my hope with trust in You. I came to know that the many I request from You are few before Your wealth,

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the weighty I ask from You is vile before your plenty; Your generosity is not constrained by anyone's asking. Your hand is higher in bestowing gifts than every hand!

"O Allah, so bless Mohammed and his Household, take me through Your generosity to Your gratuitous bounty and take me not through Your justice to what I deserve! I am not the first beseecher to beseech You and You bestowed upon him while he deserved withholding, nor I am the first to ask from You and You were bounteous toward him while he merited deprivation.

"O Allah, bless Mohammed and his Household, respond to my supplication, come near my call, have mercy on my pleading, listen to my voice, cut not short my hope for You, severe not my thread to You, turn not my face in this my need, and other needs, away from You, attend for my sake to the fulfillment of my request, the granting of my need, and the attainment of what I have asked before I leave this place through Your making easy for me the difficult and Your excellent ordainment for me in all affairs! Bless Mohammed and his Household with a permanent, ever-growing blessing, whose perpetuity has no cutting off and whose term knows no limit, and make that a help to me and a cause for the granting of my request! You are boundless, Generous![1]"

After this supplication, the Imām, peace be on him, stated his need, prostrated himself, and said in his supplication: "Your bounty has comforted me and Your beneficence has shown me the way, so I ask You by You and by Mohammed and his Household (Your blessing be upon them) that You send me not back in disappointment!"

This holy supplication shows the firm clinging of the Imām, peace be on him, to Allah and his great belief in Him. The Imām firmly believed that Allah, the Glorified, was the only ultimate object whom servants asked for their needs, that He bestowed on them His blessings and favors, and that He did not sell these favors to them by prices, nor did He stain them by the imposition of obligations. Man has no need of others through Allah's gifts. All the creatures are in need of Allah's generosity while He, the Exalted, is in no need of them. Indeed, the clever and knowledgeable one is he who turns in his need to Allah only. As for the one who turns in his need to other than Allah, he exposes himself to deprivation and is worthy of

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missing beneficence. The Imām, peace be on him, asked Allah, the Glorified, for forgiveness and good pleasure, and then he came to know that the many favors he requested from Allah were few before Him, the Exalted. Besides he came to know that Allah had bounteous gifts and His hand was higher in bestowing gifts than every hand.

Indeed this Imām is the lord of those who have knowledge of Allah and Imām of the pious. His supplications and whispered prayers contain many lessons which are necessary for purifying souls of disobedience and wickedness.

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4. His Pleading and Humbleness to Allah

The Imām also turned to Allah in repentance in such away that he constantly pleaded and was humble before Him, the Exalted. He

[1] Ibid, Supplication no. 13.

supplicated with this holy supplication: “O Allah, I praise You-and You are worthy of praise-for Your benefaction toward me, the lavishness of Your favors toward me, Your plentiful bestowal upon me, and for showing bounty toward me through Your mercy and lavishing Your favor upon me. You have done well toward me and I am incapable of thanking You. Were it not for Your beneficence toward me and the lavishness of Your favors upon me, I would not have reached the taking of my share nor would my soul have been set right, but You began with beneficence toward me, provided me sufficiency in all my affairs, turned me away from the toil of affliction, and held back from me the feared decree.

“My Allah, how many a toilsome affliction which You have turned away from me! How many a lavish favor with which You gladdened my eye! How many a generous benefaction of Yours which is present with me! It is You who responded to my supplication at the time of distress, released me from my slip in stumbling, and took my enemies to task for doing wrong to me. My Allah, I did not find You a miser when I asked of You nor a withholder when I desired form You. No, I found You a hearer of my supplication and a bestower of my requests; I found Your favors toward me lavish in my every situation and in my every time. So You are praised by me and Your benefaction honored. My soul, my tongue, and my intelligence praise You, a praise that reaches fulfillment and the reality of thanksgiving, a praise that attains to Your good pleasure with me - so deliver me from Your displeasure! O my cave when the ways thwart me! O He who releases me from my stumble! Were it not for Your covering my shameful defects, I would be one of the disgraced. O my confirmer through help! Were it not for Your helping me, I would be one of the overcome! O He before whom kings place the yoke of lowliness around their necks,

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fearing his penalties! O worthy of reverential fear! O He *to whom belong the names most beautiful!* I ask You to pardon me and to forgive me, for I am not innocent that I should offer excuse, nor a possessor of strength that I should gain victory, nor have I any place of flight that I should flee! I ask You to release me from my stumbles, and before You I disavow my sins, which have laid me waste, encompassed me, and destroyed me! I flee from them to You, my Lord, turning repentantly, so turn toward me, seeking refuge, so grant me refuge, asking sanctuary, so abandon me not, requesting, so deprive me not, holding fast, so leave me not, supplicating, so send me not back disappointed! I have supplicated You, my Lord, as one miserable, abased, apprehensive, fearful, quaking, poor, driven to have recourse to You! I complain to You, my Lord, of my soul- which is too weak to hurry to that which You have promised Your friends or to avoid that against which You have cautioned Your enemies- and of the multitude of my concerns, and of my soul's confusing thoughts.

"My Allah, You have not disgraced me through my secret thoughts or destroyed me because of my misdeeds! I call upon You, and You respond even if I am slow when You call upon me. I ask You everything I want of my needs, and I deposit with You my secret wherever I may be. I supplicate to no one besides You, and I hope for no one other than You. At Your service! At Your service! You hear him who complains to You! You receive him who has confidence in You! You save him who holds fast to You! You give relief to him who seeks shelter in You.

"My Allah, so deprive me not of the good of the last world and the first because of the paucity of my thanksgiving and forgive me the sins of mine which You know! If You chastise, I am the wrongdoer, the neglecter, the derelict, the sluggard, the heedless of the share of my soul! And If You forgive- You are the Most merciful of the merciful[1]"

This holy supplication is full of pleading, humbleness, and submission to the Almighty Creator. The Imām, peace be on him, praised Allah with the praise that resulted from belief, knowledge, and sincerity. He acknowledged his falling short of thanking Allah for His lavish blessings and favors. After that he asked Allah for pardon and forgiveness, seeking refuge in Him.

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He, peace be on him, showed great fear and apprehension to the extent that the souls and hearts quiver.

[1] Ibid, Supplication no. 51.

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5. His Humbling himself before Allah

The Imām, peace be on him, melted in love for Allah. He was very loyal to Him and showed pleading, humbleness , and submission to Him. Among the aspects of his humbleness before Allah was that he supplicated with this supplication: “My Lord, my sins have silenced me, and my words have been cut off. I have no argument, for I am the prisoner of my own affliction, the hostage to my works, the frequenter of my own offense, the confused in my intended way, the thwarted. I have brought myself in a halt in the halting place of the abased sinners, the halting place of the wretched and insolent, those who think lightly of Your promise. Glory be to You! What insolence I have insolently shown toward You! What delusion with which I have deluded myself! My Master, have mercy on my falling flat on my face, the slipping of my foot, grant me my ignorance through Your clemency, and my evildoing through Your beneficence, for I admit my sin and I confess my offense: Here are my hand and my forelock! I am resigned to retaliation against my soul! Have mercy on my white hair, the depletion of my days, the nearing of my term, my frailty, my misery, and the paucity of my stratagems! My Master, and have mercy upon me when my trace is cut off from this world, my name is effaced among the creatures, and I join the forgotten, like the forgotten ones! My Master, and have mercy upon me at the change of my form and state when my body decays, my limbs are scattered, and my joints are dismembered! O my heedlessness toward what was wanted from me! My Master, have mercy upon me at my mustering and uprising and on that day, appoint my standing place with Your friends, my place of emergence with Your beloved ones, and my dwelling in Your neighborhood! O Lord of the worlds![1]”

[1] Ibid, Supplication no. 54.

Faith in Allah embraced the Imām’s heart, natural inclinations, bodily movements, limbs, and behavior. With this tremendous amount of faith, he was appropriate for the Imāmate of the pious and mastership over those who turned to Allah in

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repentance. With this, we will end our talk about some of Imām Zayn al-ʻĀbidin’s noble qualities.

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Chapter 8

HIS IMĀMATE

The Imāmate is an important element in forming the civilizational and political thought in Islam. It is an inseparable part of the immortal message of Islam; rather it is the essence and reality of Islam. Without the Imāmate, Islam will lose its qualities and activities and will be a lifeless, vague religion. We will briefly talk about the affairs of the Imāmate, the Imāmate of Imām Zayn al-'Ābidin, peace be on him, and what was reported on his authority in this respect.

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The Meaning of the Imamate

The theologians and others defined the Imāmate as follows: “The Imāmate is the spiritual and temporal authority of a person who leads the community according to good inclinations and noble qualities such as justice, self-negation, generosity, disobeying one’s passions and all the external effects except that which concerns truth and justice.”

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The Necessity of the Imamate

As for the Imāmate in Islam, it is necessary for the Islamic life. It is a basic element in establishing social justice and building the best society in which there is no social injustice nor poverty and deprivation.

The Imāmate in Islam takes care of dividing the bounties of Allah among His servants, securing equal opportunities for them, and protecting them from exploitation and enslavement. It is a developed human thought in the world of government and politics. It fulfills the objectives which Islam has planned for it when it is undertaken by the Allah-fearing Imāms from the family of the Prophet, may Allah bless him and his family, who are the equals of the Qur'ān and the life-boats of this community. We will explain that in the following study.

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The Prophet and the Imamate

It is certain that the Prophet, may Allah bless him and his family, prepared the succession (to authority) and the Imāmate after him. He did not leave the community after him to lead a life of chaos, dangers, and crises, rather he nominated his successors, the twelve Imāms from the members of his family. The foremost of them was their lord, Imām ‘Ali, the Commander of the faithful, peace be on him, whom the Prophet appointed as a signpost and an authority for the community regardless of the traditional sentiments. He, may Allah bless him and his family, designated him to undertake this important office because of his (‘Ali’s) qualifications, talents, genius, and firm clinging to religion. The Muslim scholars, regardless of their inclinations and doctrines, have unanimously agreed that Imām ‘Ali was the most knowledgeable of the people after the Prophet, may Allah bless him and his family, in the affairs of the Islamic law, the precepts of religion, the affairs of policy, army, and society. The community embraced Islam for the first time. It was, first of all, in need of explaining the beauties of the precepts of the Islamic law and detailing the social matters such as contracts, inheritances, and punishments. It is natural that if Imām ‘Ali had not been appointed to undertake the office of the Imāmate, the community would have been deprived of his outstanding merits. This is rationally impossible for the Prophet, may Allah bless him and his family, who took great care of his community and was kind to it, as Allah, the Exalted said: “Certainly an Apostle has come to you from among yourselves, grievous to him is your falling into distress, excessively solicitous respecting you, to the believers (he is) compassionate, merciful.[1]”

As for the traditions which were reported on the authority of the Prophet, may Allah bless him and his family, concerning the Imāmate

[1] Surat al-Tawba, verse 128.

of Imām ‘Ali, the Commander of the faithful, peace be on him, they are numerous. The narrators and the historians have unanimously agreed on them. The most important one of them is the hadith of al-Ghadir in which the Prophet, may Allah bless

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him and his family, appointed Imām ‘Ali as successor after him and ordered the Muslims to pledge allegiance to him, saying: “Whoever I am the master (mawlā) of, this man, ‘Ali, is his master. O Allah, befriend whoever befriends him, be hostile to whoever opposes him, support whoever supports him and desert whoever deserts him.” Imām Zayn al-‘Ābidin, peace be on him, was asked about the meaning of this tradition and he replied: “Allah’s Apostle told them about the Imām after him.[1]”

The Shi‘ite religious scholars and other scholars mentioned in their theological books unquestionable scientific proofs for the Imāmate of the twelve Imāms, peace be on them. They indicated that the twelve Imāms were the trustees of the Prophet, may Allah bless him and his family, to authority, that their behavior and laudable deeds indicated their Imāmate and their general deputyship on behalf of the Apostle, may Allah bless him and his family. Also that they had abundant knowledge, piety, and devotion to religion, so no one before or after them has such outstanding qualities.

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The high Position of the Imams

As for the high position of the Imāms and their great place with Allah, no one knew it except them. Imām Zayn al-‘Ābidin, peace be on him, talked about it in many places. The following are some of them:

1. He, peace be on him, said: “Allah created from His magnificent light Mohammed, ‘Ali, and eleven (Imāms) form his (‘Ali’s) sons. They glorified and sanctified Allah. They were the Imāms from among the grandsons of Allah’s Apostle, may Allah bless

[1] Al-Sadūq, Ma'āni al-Akhbār, p.65.

him and his family.[1]” Abu al-‘Alā’ al-Ma‘arri, the wise man of al-Ma‘arra, mistrusted the people except the Imāms of the Household, peace be on them, and believed in their high position. He said:

And the persons whose high rank shined before the creation of Mars and Scales before the heavens were created and their bodies were ordered to move.

2. He, peace be on him, said: “We are the Imāms of the Muslims, the proofs of Allah over mankind, the lords of the believers, the leaders of the luminous ones, and protectors of the believers. We are the safety for the people of the earth as the stars are safety for the people of heaven. With us He (Allah) prevents the heaven from falling on the earth, and with us He prevents the earth from swinging its people (from side to side). The earth has not been void of the proof of Allah publicly acknowledged or secretly since Allah created the earth. The earth will not be void of the proof of Allah till the Hour starts. Were it not for that, Allah would not have been worshipped.”

A person rose and asked the Imām: “How can the people make use of the hidden one?”

The Imām answered the person with a convincing proof, saying: “As they make use of the sun when the clouds cover it.[2]”

Yes, by Allah, the Imāms of the Household were the Imāms of the Muslims and the proofs of Allah over all the creatures. Were it not for them, no worshipper would have worshipped

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Allah, no monotheist would have professed His unity, and no sunna of Islam would have been established. The Imāms were the stored sign and the door through which the people were tested. Whoever knew and obeyed them was safe, and whoever denied and disobeyed them went astray.

3. He, peace be on him, said: “My Lord, bless the best of his

[1] Usūl al-Kāfi, vol. 1, p. 530.

[2] Al-Sadūq, al-Amāli, p. 112. Yanābi' al-Mawadda, vol. 3, p. 147. Roudat al-Wā'izin, p. 170.

(the Prophet’s) Household, those whom You have chosen for Your command, appointed the treasurers of Your knowledge, the guardians of Your religion, the vicegerents in Your earth, and the arguments against Your servants, purified from uncleanness and defilement through a purification by Your desire and made the mediation to You and the road to Your Garden!

“My Lord, bless Mohammed and his Household with a blessing which makes plentiful Your gifts and generosity, perfects for them Your bestowals and awards, and fills out their share of Your kindly acts and benefits!

“My Lord, bless him and his Household with a blessing whose first has no term, whose term has no limit, and whose last has no utmost end!

“My Lord, bless them to the weight of Your Throne and below it, the amount that fills the heavens and all above them, the number of Your worlds and all below and between them, a blessing that will bring them near to You in proximity, please You and them, and be joined to its likes forever![1]”

Allah chose the Imāms of the Household, peace be on them, to carry out His message. He appointed them treasurers of His knowledge, guardians of His religion, vicegerents in His earth, and arguments against His servants. He granted them the highest position with Him and made them the mediation to Him, the road to His Garden, and the doors to His mercy.

4. He, peace be on him, said: “We are the vicegerents in the earth. We are more appropriate for the position with Allah than the people. We are those who are singled out in the Book of Allah, and we are those to whom Allah has legislated His religion when He said: ‘He has made plain to you of the religion what

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He enjoined upon Noah and that which We have revealed to you and that which We enjoined upon Ibrāhim and Musā and ‘Isa.’ We have understood their (the prophet’s) knowledge, stored it, and delivered it. We are the

[1] Al-Sahifa al-Sajjādiya, Supplication no. 47.

inheritors of the prophets and the progeny of those who had knowledge. Establish the religion through the Household of Mohammed, may Allah bless him and his family, and be not divided therein.[1]”

As for you, the Imāms of the Household, you are the vicegerents of Allah in His earth and more appropriate for the position with Allah than men. Allah legislated His religion for you, chose you to spread it and was satisfied with you to deliver His message. No one denies your outstanding merits except those who are unbelievers or deviated from the religion, and no one loves you but those believers whose hearts Allah tested for faith.

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Referring to the Imams is obligatory

It is obligatory to refer to the Imāms of the Household, peace be on them, in obtaining the religious rules because they are more knowledgeable than the people in the affairs of the Islamic law and the rules of the religion. Imām Zayn al-ʻĀbidin, peace be on him, underlined this point when he said: “The religion of Allah, the Great and Almighty, is not attained by incomplete intellects, false opinions, and corrupt measures. It is not attained but through submission. Whoever submits to us is safe, and whoever follows us is guided. Whoever puts into effect analogy and opinion is ruined. Whoever is dissatisfied with what we say and decide is unbeliever in Him who sent down the seven verses of (Surat al-Fātiha) (i.e., Allah) and the Holy Qur’ān while he does know that.[2]” Through their jurisprudential and principle researches, the Imāmi Shiʻite religious scholars have established that it is incorrect to conform to analogy and application of discretion in the affairs of the Islamic law, and that jurisprudence depends on religious texts. If there is no text or the text is synopsis or it is opposed by a similar text, it is obligatory to depend on the

[1] Nāsikh al-Tawārikh, vol. 2, p.49. Al-Majjlisi, Bihār al-Anwār.

[2] Nāsikh al-Tawārikh, vol. 1, p.141. Quoted from Ikmāl al-Din.

scientific principles to which the doubter should resort at the time of action. As for resorting to other than that such as analogy, it is insufficient, and the one who resorts to it will be punished.

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Obeying the Imam is obligatory

Islam takes great care of obeying the Imām, this is because the establishment of the social regime in Islam and the Islamic life depend on it. As disobedience leads to chaos and exposes the community to crises and dangers, Imām Zayn al-ʻĀbidin, peace be on him, underlined the importance of obeying the Imām, saying: “O Allah, surely You have confirmed Your religion in all times with an Imām whom You have set up as a guidepost to Your servants and a lighthouse in Your lands, after his cord has been joined to Your cord! You have appointed him the means to Your good pleasure, made obeying him obligatory, cautioned against disobeying him, and commanded following his commands, abandoning his prohibitions, and that none goes ahead of him or none keeps back from him! So he is the preservation of the shelter-seekers, the cave of the faithful, the handhold of the adherents, and the radiance of the worlds!

“O Allah, so inspire Your guardian to give thanks for that in which You have favored him, inspire us with the like concerning him, grant him an authority from You to help him, open for him an easy opening, aid him with Your mightiest pillar, brace his back, strengthen his arm, guard him with Your eye, defend him with Your safeguarding, help him with Your angels, and assist him with Your most victorious troops!

“Through him, establish Your Book, Your bounds, Your laws, and the norms of Your Messenger’s Sunna (Your blessings, O Allah, be upon him and his Household), bring to life the guideposts of Your religion, deadened by the wrongdoers, burnish the rust of injustice from Your way, sift the adversity from Your road, eliminate those who deviate from Your path, and erase those who seek crookedness in Your straightness!

“Make his side mild toward Your friends, stretch forth his hand over Your enemies, give us his hearers and obeyers, strivers toward his good pleasure, assistants in helping him and defending him. Make us seek nearness through that to You and Your Messenger (Your blessings, O Allah, be upon him and his Household).[1]” In this masterpiece of his, Imām Zayn al-ʻĀbidin, peace be on him, underlined the obligatory obedience to the Imām, prohibited disobedience to him, and commanded following his commands. He, peace be on him, also

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stressed the high and important position of the Imām, who is the preservation of the shelter-seekers, the cave of the faithful, the handhold of the adherents, and the radiance of the worlds. Then he supplicated for him when he said: “Guard him with Your eye, defend him with Your safeguarding, help him with Your angels, and assist him with Your most victorious troops! Through him, establish Your Book, Your bounds, Your laws, and the norms of Your Messenger’s Sunna (Your blessings, O Allah, be upon him and his Household), bring to life the guide-posts of Your religion, deadened by the wrongdoers.”

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The Infallibility of the Imam

The Imām should have qualities; he should be infallible from inward and outward sins and offenses throughout the stages of his life. Imām Zayn al-ʻĀbidin, peace be on him, stressed infallibility of the Imām when he said: “The Imām should be infallible.” He was asked about the meaning of the infallible Imām and he replied: “It is he who clings to the cord of Allah. The cord of Allah and the Qur’ān do not separate from each other till the Day of Resurrection. [2]”Those who have no piety in religion blames the Shiʻites for their belief in the infallibility of their Imāms. They compare the Imāms with other people who submit to their inclinations and desires. This comparison results from either harboring malice against the Imāms of the Household or from having no knowledge of them. It is certain that whoever carefully considers the behavior of the pure Imāms, peace be

[1] Al-Sahifa al-Sajjādiya, Supplication no. 47.
[2] Tārikh al-Tarbiya 'inda al-Imāmiya, p. 19.

on them, will firmly believe that they had firm piety and faith which prevented them from committing any sin. Didn’t the Lord of the family, Imām ʻAli, the Commander of the faithful, peace be on him, say: “By Allah, If I was given the seven regions and what was under their havens to disobey Allah in taking a grain of barely from the mouth of a locust, I would not do that.” Isn’t this infallibility? However, those who criticize the Shiʻites have put veils over their intellects, so they do not understand infallibility.

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His Imamate

As we have talked about what has been reported on the authority of Imām Zayn al-ʻĀbidin, peace be on him, concerning the affairs of the Imāmate, we will return to talk about his Imāmate, which is among the unquestionable maxims, for he was endowed with noble inclinations and outstanding merits which were not found except in those whose hearts Allah tested for faith. We have mentioned some of them when we talked about his behavior and psychological qualities. The following are some proofs for his Imāmate:

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His Textual Imamate

The Imāmi Shi'ites regard text as an important proof of designating the Imām and removing doubt from him. Many texts (traditions) were reported concerning the Imāmate of Imām Zayn al-'Ābidin, peace be on him. The following are some of them:

1. The greatest Prophet, may Allah bless him and his family, appointed his trustees (of authority) and his twelve successors after him, and he mentioned their names.[1]"

2. Imām 'Ali, the Commander of the faithful, peace be on him, designated his grandson Zayn al-'Ābidin as an Imām when he was about to die. He appointed as an Imām his pure son Imām al-Hasan, peace be on him, and gave him the tablets of the prophets, and he

[1] Kifāyat al-Athar, p. 311. Al-Tūsi, al-Ghayba, p. 105. Mukhtasar al-Basā'ir, p. 39. Saleem b. Qays, p. 94.

asked his sons Imām al-Husayn and Mohammed b. al-Hanafiya and all his sons as well as the chiefs of his Shi'ites to bear witness for that, and then he said to al-Husayn: "You are the one who will undertake the office of the Imāmate after your brother al-Hasan, and Allah's Messenger ordered you to give the tablets (of the prophets) to your son Zayn al-'Ābidin, for he will be the proof after you." Then he took Zayn al-'Ābidin, who was still a child, by the hand and said to him: "Allah's Apostle, may Allah bless him and his family, ordered you to designate your son, Mohammed al-Bāqir, as an Imām after you, and recite to him the greetings of Allah's Apostle and that of mine[1]"

3. Imām al-Husayn appointed his son Zayn al-'Ābidin, peace be on him, as an Imām and entrusted the Imāmate to him. Al-Zuhri reported: "I was with al-Husayn b. 'Ali when 'Ali b. al-Husayn al-Asghar (i.e., Zayn al-'Ābidin) came in. So al-Husayn called him, embraced him, and kissed him between his eyes. I (i.e., al-Zuhri) turned to Imām al-Husayn and asked him: 'Son of Allah's Apostle, who will be the Imām after you?' Al-Husayn replied: 'This son of mine, 'Ali, will be the Imām. He is the father of the Imāms.'[2]"

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A similar tradition to this was narrated by ‘Abd Allah b. ‘Uttba.[3] The Shi‘ite narrators said: “When Imām al-Husayn, peace be on him, wanted to go to Iraq, he entrusted the tablets, which he received from his brother al-Hasan, to Umm Salama, the wife of the Prophet, may Allah bless him and his family, and ordered her to give them to Zayn al-‘Ābidin. When Imām al-Sajjād (Zayn al-‘Ābidin) returned to Medina, Umm Salama gave him the tablets, which were among the signs of the Imāmate.[4]” The old Shi‘ite books have mentioned numerous texts (traditions) similar to the above-mentioned text. If there were no texts for his Imāmate, his ideals and his outstanding qualities would confirm it.

[1] Usūl al-Kāfi, Chapter on the Textual Imāmate of al-Hasan.
[2] Roudāt al-Jannāt, pp. 247-248.
[3] Ithbāt al-Hudāt, vol. 5, p.214.
[4] Usūl al-Kāfi, Chapter on the Textual Imāmate of al-Hasan.

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The Imamate in his Time

The ideological frame of the Imāmate, according to the Shiʻite doctrine, did not appear during the lifetime of Imām Zayn al-ʻĀbidin, peace be on him, for no one understood or followed it except a few number of the Shiʻites whose souls the teachings and values of Islam educated. Al-Husayn b. ʻAbd al-Wahhāb said: "The Imāmate during the time of the Imām was kept a secret. None followed the Imām except his believing followers.[1]"

A group of fearful factors surrounded the Imām, so he was unable to show everyone the great aspects of the Imāmate and its true principles and branches except a few number of his special friends and followers.[2]" In the biography of Saʻid b. al-Musayyab, al-Kashi mentioned that al-Fadl b. Shādān said: "During the lifetime of ʻAli b. al-Husayn (Imām Zayn al-ʻĀbidin), no one knew or followed the Imāmate except five persons, who were: Saʻid b. Jubayr, Saʻid b. al-Musayyab, Mohammed b. Jubayr b. Muttʻim, Yahyā b. Umm al-Tawil, and Abu Khālid al-Kābuli.[3]"

Imām Zayn al-ʻĀbidin isolated himself form the people for a period of time, as his grandfather, Imām ʻAli, the Commander of the faithful, did during the days of the Caliphs and sat in his house. He set up for himself a tent made of hair outside Medina and devoted his life to worshipping and spreading knowledge.[4] With that he was able to spare his life and that of the rest of the Household. He saved them from that black, evil government which exposed the Muslims to the most difficult tribulation.

In that case, the Islamic society did not understood the aims which the Imāmate wanted to achieve as well as it did not understood the qualities of the Imām such as infallibility, abundant knowledge,

[1] 'Uyyūn al-Mu'jizāt, p. 31.
[2] Roudāt al-Jannāt, vol. 4, p. 44.
[3] Al-Kashi, Rijāl.
[4] Farhat al-Ghari, p. 33.

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and perfect awareness of the community in policy, economy, and society. This was because the corrupt Umayyad government officially persecuted the Shi‘ites, killed them, imprisoned them in dark prisons, and prevented them from meeting Imām Zayn al-‘Ābidin, peace be on him.

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The Imāmate of Mohammed bin al-Hanafiya

The historians said that Mohammed b. al-Hanafiya was knowledgeable, ascetic, worshipful, and bravery. He was among the most meritorious children of Imām ‘Ali, the Commander of the faithful, peace be on him, after Imām al-Hasan and Imām al-Husayn, peace be on them.[1] He was a pious person with abundant knowledge.[2] So the hearts inclined to him.[3] A sect of the Muslims adopted his Imāmate and it was called the Kaysāniya, which was among the oldest sects of the Muslims. The Kaysāniya called Mohammed b. al-Hanafiya al-Mahdi (the rightly guided one), of whom the greatest Prophet, may Allah bless him and his family, gave good news, who is the Qā’im (the one who will undertake the office of the Imāmate) of the Household of Mohammed, may Allah bless him and his family, and who will fill the earth with justice and fairness as it was filled with oppression and tyranny. Among those who believed in the Imāmate of Mohammed b. al-Hanafiya was Sayyid al-Himyari, a great Muslim poet. He thought that Mohammed was still alive, that he lived in Mount Radawā, and that he had honey and water. In this connection, he composed the following famous lines of poetry:

Indeed the Imāms, who are from Quraysh and are the rulers of right (to authority), are four equal ones .

(They are) ‘Ali and his three sons, who are the grandsons (of the Prophet), and are

[1] 'Ummdat al-Tālib.
[2] Hulyat al-Awliyā', vol. 3, p. 174.
[3] Ibid.

well- known.
One grandson is the grandson of faith and good deeds.[1]
One grandson whom Karbalā’ took away.[2]
And the grandson[3] who will not taste death till he leads the horses before which there will be a standard.

He has concealed himself, not seen among them for a time, in (Mount) Radawā; he has honey and water.[4]

The poet al-Sayyid al-Himyari withdrew from his doctrine when he understood the truth. He believed in the Imāmate of

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the pure Imāms, peace be on them, when he openly supported the greatest Imām, Ja‘far al-Sādiq, peace be on him, In this respect he said:

I have become a Ja‘fari in the name of Allah and Allah is greater.

I have become sure that Allah will pardon and forgive (me).[5]

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Imām Zayn al-Abidin with Mohammed b. al-Hanafiya

It is certain that Mohammed b. al-Hanafiya adopted the Imāmate of Imām Zayn al-‘Ābidin, peace be on him. He did not want

[1] He meant the pure Imām, al-Hasan, peace be on him, the plant of sweet basil of Allah's Apostle, may Allah bless him and his family.
[2] He meant Imām al-Husayn, the father of the free and lord of martyrs.
[3] He meant Mohammed b. al-Hanafiya.
[4] Abū al-Farajj al-Asfahāni, al-Aghāni, vol. 7, p. 245. In al-Bidāya wa al-Nihāya, these lines have been attributed to the poet Kuthayr.
[5] Abū al-Farajj al-Asfahāni, al-Aghāni, vol. 7, p. 235.

the Imāmate for himself, rather the people wanted it for him. It was impossible for him to claim what did not belong to him, for he was the most pious of all the people, the most of them in clinging to religion, and was fully aware that the affair of the Imāmate did not belong to anyone, rather its affair belonged to Allah, Who granted it to whomever He wanted of His servants. He was sure that the Imām of his time was Imām Zayn al-‘Ābidin, peace be on him. The narrators said: ‘There was a dispute between Mohammed b. al-Hanafiya and Imām Zayn al-‘Ābidin over the Imāmate, so they agreed on going to the Kaaba to decide (the matter) by the Black Stone. They agreed on that to prepare the public opinion and to return to the truth those who believed in the Imāmate of Mohammed b. al-Hanafiya. They traveled to Mecca. When they reached it, they turned to the Sacred House. As for Imām Zayn al-‘Ābidin, he stood before the Black Stone and supplicated with this supplication: “O Allah, I ask You by Your name which is written upon the canvas of glory, by Your name which is written upon the canvas of splendor, by Your name which is written upon the canvas of tremendousness, by Your name which is written upon the canvas of majesty, by Your name which is written upon the canvas of might, by Your name which is written upon the canvas of

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power, by Your name which is written upon the canvas of secrets, (which) is previous, excellent, good, and bright, Oh Lord of the eight angels and of the great Throne, by Your eye which does not sleep, by the biggest, the biggest Name, by the greatest, the greatest , the greatest Name which encompasses the kingdom of heavens and earth, by Your Name through which the sun shines, and through which the moon shines, through which You made the seas subservient, through which You fixed the mountains, by Your Name through which Your Throne and the Chair stood erect, by Your Names (which are) holy, noble, hidden, and stored with You in the world of unseen things, I ask You by all of that to bless Mohammed and his Household.[1]"

[1] Al-Fādil al-Muqdād, Supplications, vol. 18.

Allah made the Black Stone speak in a miraculous way as He made 'Isā b. Maryam speak when infancy in the cradle. He made it say that the Imām was Zayn al-'Ābidin, that he was the proof of Allah over His creatures, and that he was His trustee over His religion. With that the truth became clear.[1] A group of those who had believed in the Imāmate of Mohammed b. al-Hanafiya returned to the Imāmate of Imām Zayn al-'Ābidin. So the great poet al-Sayyid al-Himyari composed poetry about this event, saying:

'Ali and what occurred through his uncle on account of returning the Imāmate was like bending the rein. and his appointing as arbitrator a black stone and what occurred through his clear speech when an uncle handed over (the Imāmate), without doubt, to (his) cousin, pronouncing (that) with the tongue.

I truthfully bore witness for that as I truthfully bore witness for the verses of the Qur'ān.

I do not doubt that 'Ali (Zayn al-'Ābidin) is my Imām, and I have abandoned my belief in the previous views.[2]

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Al-Kabuli returns to the Truth

Abū Khālid al-Kābuli had confessed the Imāmate of Mohammed b. al-Hanafiya, but he withdrew from it when the truth manifested itself to him, so he believed in the Imāmate of Imām Zayn al-‘Ābidin, peace be on him. The reason for that is according to what the narrators said: “Al-Kābuli asked Mohammed b. al-Hanafiya: ‘May

[1] Bahr al-Ansāb, p. 42. Ithbāt al-Wasiya, p. 119.
[2] Mohammed b. al-Hanafiya, p. 72. Quoted from al-Himyari's Divan

I be ransom for you, if I have sacredness, love, and devotion to you, I ask you by the sacredness of Allah’s Messenger, may Allah bless him and his family, and that of the Commander of the faithful, peace be on him, to tell me: Are you the Imām whose obedience Allah has made incumbent on His creature?’”

Mohammed answered him with the answer of the believer who sought nothing except the truth, saying: “Abū Khālid, you made me swear by (Allah), the Almighty, ‘Ali b. al-Husayn is the Imām over me, you, and all the Muslims.”

So Abū Khālid hurried to Imām ‘Ali b. al-Husayn (Zayn al-‘Ābidin) and asked permission to meet him. When he was permitted to enter, the Imām received him warmly asking: “Welcome, Kankar! You had not visited us! What was wrong with you?”

Abū Khālid replied with submission and respect: “Praise belongs to Allah, Who did not cause me to die until I knew my Imām.”

The Imām asked him: “How did you know your Imām?”

Abū Khālid answered: “You called me with my name with which my mother called me. I was blind to see my affairs. I served Mohammed b. al-Hanafiya for a time of my life. I had no doubt that he was the Imām till I asked him by the Sacredness of Allah, the Sacredness of the Messenger, and the Sacredness of the Commander of the faithful, so he guided me to you and said: ‘‘Ali b. al-Husayn is the Imām over me, you, and all the creatures.[1]’”

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Al-Sayyid al-Himyari composed poetry about this event, saying:

I wondered at the return of the changes of time, the affair of Abū Khālid with eloquence, and his returning the Imāmate firmly to the pure Sayyid, the light of hearts.[2]

[1] Al-Kashi, Rijāl, pp. 79-80.

[2] Mohammed bin al-Hanafiya, p. 72.

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Some Signs of his Imamate

Among the signs of his (Zayn al-‘Ābidin’s) Imāmate was that he foretold some events in the future and they occurred after tens of years as he foretold. The Imāmi Shi‘ites regard this phenomenon as one of the signs of the Imāmate because such unseen events are part of the knowledge of Allah, and He does not let anyone foretell them except His prophets and their trustees of authority. What indicates this was that Imām ‘Ali, the Commander of the faithful, peace be on him, predicted many events and they all occurred on the arena of life. For example, he foresaw the murder of the people at the Battle of al-Nahrwān, the murder of Dhi al-Thiddiya, and the collapse of the state of the Umayyads. Thus, he said to his companions: “Question me before you lose me, for by Him in whose hand is my soul, if you questioned me, I would tell you about everything between you and the Hour.”

One time he said to his companions: “If I wished, I would inform you of the future events of your time, the misfortunes of your time, the tribulation of your days, and the adversities of your hours.”

Professor ‘Abd al-Fattāh ‘Abd al-Maqsūd commented on this, saying: “He (Imām ‘Ali) did not depend on opinion, nor did he study the stars, nor did he resort to divination, rather he looked with his own eye at what was behind the known, apparent things to bring them some of the unknown, concealed things.

“Indeed, he spoke out of the truth in which there was no doubt because he informed them of the knowledge of Mohammed, may Allah bless him and his family.[1]”

Allah, the Most High, granted the members of the House (ahl al-Bayt) , peace be on them, brilliant abilities of knowledge and singled them out with His unseen things to indicate their spiritual and temporal leadership of this community. Among those whom Allah singled out with this favor was Imām Zayn al-‘Ābidin, peace be on

[1] Al-Imām 'Ali bin Abi Tālib, vol. 8, p. 164.

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him, who informed his companions of many events and they occurred after him. The following are some of them:

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1. His Telling of the Martyrdom of Zayd

Among the events about which the Imām, peace be on him, told his companions was that he told them about the martyrdom of his son Zayd, the great martyr. Abū Hamza al-Thumāli reported: [I visited ʻAli b. al-Husayn (Imām Zayn al-ʻĀbidin) at the time of the hajj every year. One year I came to him and there was a boy sitting on his thigh. The boy rose and hit himself against the doorstep and blood came out of him, so the Imām hurried to him, dried his blood and said to him:] "I ask Allah to protect you from crucifying at Kanāsa."

I (Abū Hamza al-Thumāli) asked him: "May my father and mother be ransom for you, which Kanāsa?"

"The Kanāsa of Kūfa," he replied.

"May I be ransom for you, will that occur?" I asked.

"Yes," he answered, "by Him Who sent Mohammed with the Truth, it will happen that you will live after me until you see this boy at the district of Kūfa. There he will be killed, buried, and dug up. He will be crucified at Kanāsa, then he will be brought down, burnt, pounded, and scattered in the land."

Abū Hamza was astonished to hear these words of the Imām, so he asked him about the boy's name: "May I be ransom for you, what is the name of this boy?"

"Zayd," replied the Imām.[1]

All the events about which the Imām told his companions occurred. A few years later and Zayd, the martyr, the most brilliant free revolutionist, revolted against the tyrannical Umayyad government asking it to establish the Islamic justice and to respect human rights, but the oppressive government ordered him to be killed. One of his supporters took him and buried him, but the Umayyad

[1] Farhat al-Ghari.

government ordered him to be taken out of his grave and to be crucified at the Kanāsa of Kūfa, so Zayd remained crucified on the trunk of a date-palm for four years; nevertheless he enlightened for the people the way of freedom, honor, and dignity. Then the Umayyad government ordered him to be brought down, to be burnt, and to be thrown into the water of the

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Euphrates. In this connection, the Umayyads said: “We scattered some of Zayd’s ashes into the water of the Euphrates to make the people drink them.”

All the details of the event about which the Imām told his companions occurred. Without doubt this event is among the signs and proofs of the Imāmate.

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2. His Telling about the Government of Umar b Abd al-Aziz

Among the events about which the Imām, peace be on him, told his companions was that he told them that ‘Umar b. ‘Abd al-‘Aziz would undertake the affairs of the Muslims and that he would die quickly after undertaking the Caliphate.[1]This occurred when ‘Umar b. ‘Abd al-‘Aziz became caliph for a short time, and then he died quickly.

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3. His Telling about the Government of the Abbasides

Imām Zayn al-‘Ābidin, peace be on him, told his companions about the collapse of the government of the Abbāsides. Through the unseen world he knew that the Abbāsides would base their government on oppression, tyranny and corruption, that they would take the Muslims away from their religion, that a group of the followers of Imām ‘Ali would revolt against them asking them to establish justice and fairness among the people, and that this group would attain martyrdom at the hands of those tyrannical ‘Abbāsides.

[1] Dalā'il al-Imāma, p. 88. Basā'ir al-Darajāt.

The following is the text of his tradition: Imām Abū Ja‘far al-Bāqir, peace be on him, reported on the authority of his father Imām Zayn al-‘Ābidin, peace be on him, who said: “In his (Ibn ‘Abbās’s) backbone there are descendants who will (enter) the fire of Hell through taking the people away from the religion of Allah and coloring the land with the blood of the children of the family of Mohammed, may Allah bless him and his family. Those children will rise sometimes and seek what they will not attain. The believers will take up positions and be patient until Allah decides.[1]”

A group of those believing followers of Imām ‘Ali revolted against the tyrannical ‘Abbāsides. Among them were Mohammed and Ibrāhim who raised the standard of the revolt against al-Mansūr al-Dawāniqi. Among them was al-Husayn b. ‘Ali, the leader of the Battle of Fakh, who revolted against al-Hādi, the ‘Abbāside. Other children of the Prophet, may Allah bless him and his family, revolted against the oppressive ‘Abbāsides. They raised the banner of freedom and dignity demanding the ‘Ābbāsides to respect the rights of the oppressed and persecuted. Moreover they watered with their blood the tree of Islam which the ‘Abbāsides wanted to uproot during their abominable rule.

These are some events about which Imām Zayn al-‘Ābidin, peace be on him, told his companions and they occurred as he foretold.

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Allah endowed Zayn al-‘Ābidin with limitless knowledge as He endowed his fathers. The Imām, peace be on him, concealed his knowledge and did not make it public among the people lest the ignorant should accuse him of discord. He showed that when he said:

I conceal the jewels of my knowledge lest the
ignorant should see the truth and accuse me of
discord.
Many a jewel of knowledge which if I

[1] Ithbāt al-Hudāt, vol. 5, p. 241.

disclosed, it would be said to me: You
are among those who worship idols, and
my blood would be regarded as lawful
by men who regard as good the
ugliest thing they do.
Abū Hasan had already offered this
(knowledge) to al-Husayn and had
entrusted it to al-Hasan.[1]

[1] bū Hāmid al-Ghazāli, Minhājj al-'Ābidin, p. 2. Al-Ithāf bi Hub al-Ashrāf, p. 50. Al-Ālūsi, al-Ma'āni, vol. 6, p. 190. Roudāt al-Jinān, vol. 3, p. 133.

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Chapter 9

IMPRESSIONS OF HIS CHARACTER

The Muslims have agreed that Imām Zayn al-ʻĀbidin, peace be on him, was great and meritorious, and that he was a unique being in this world. None matched him in outstanding qualities, knowledge, and piety. So the Muslims sought blessing through kissing the Imām's hands and putting them on their eyes.[1] Glorifying the Imām was not confined to those who accompanied and met him, rather it included all historians, regardless of their different inclinations and desires. They wrote with admiration about his conduct and gave him all noble nicknames and holy qualities. I (the author) think that all those who read about the Imām's characteristics will admire him, for there is no one similar to him in good inclinations and great qualities. He exists in the mind of all those noble people who adopt ideals and respect their humanity. Now, we will mention the impressions of his contemporaries and of the historians about his character.

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The Views of his Contemporaries

The religious scholars and all other figures who were contemporary to the Imām stated their impressions of his character. They all glorified and admired him, whether they showed love toward him or harbored malice against him. The following are their thoughts about him:

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1. Jabir al-Ansari

Jābir b. ‘Abd Allah al-Ansāri, the great companion of the Prophet, devoted himself to the members of the House, peace be on

[1] Al-'Aqd al-Farid, vol. 2, p. 251.

them, and was among their followers. He expressed his great admiration of the Imām, peace be on him, saying: “None of the children of the prophets was like ‘Ali b. al-Husayn.[1]”

Indeed none of the children of the prophets was more meritorious than ‘Ali b. al-Husayn in devotion, piety, and intense turningto Allah in repentance, and none of them was more liable to ordeals and misfortunes than him.

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2. Abd Allah b Abbas

‘Abd Allah b. ‘Abbās, despite his eminence among the people and his old age, respected Imām Zayn al-‘Ābidin and bowed to him in submission and glory. When he saw him, he stood up to glorify him and said at the top of his voice: “Welcome dear and beloved one![2]”

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3. Al-Zuhri

Mohammed b. Muslim al-Qarashi, al-Zuhri, was a jurist, one of the leading Imāms and religious scholar of Syria and Saudi Arabia.[3] He was among those who were sincere to the Imām and loved him very much. He said a group of valuable words in which he expressed the noble qualities and the great ideals of the Imām, peace be on him. The following are some of his words:

“I have never seen a Hāshimi like ‘Ali b. al-Husayn.[4]”

“I have never seen a Qarashi more pious and more meritorious than ‘Ali b. al-Husayn.[5]”

“I have never seen a Qarashi more meritorious than ‘Ali b. al-Husayn.[6]”

[1] Hayāt al-Imām Mohammed al-Bāqir.

[2] Tārikh Dimashq, vol. 36, p. 147.

[3] Tadhib al-Tahdhib, vol. 9, p. 445.

[4] Khulāsat Tahdhib al-Kamāl, M 7/Q/2. Abū al-Farajj al-Asfahāni, al-Aghāni, vol. 15, p. 325.

[5] Al-Bidāya wa al-Nihāya, vol. 9, p. 104.

[6] Siyar A'lām al-Nubalā', vol. 4, p. 37. Tārikh al-Islām, vol. 2, p. 266. Al-Kāshif, vol. 2, p. 282. Tabaqāt al-Fuqahā', vol. 10, p. 34.

“I have never met in Medina a person more meritorious than him.[1]”

“I have never met among the members of the House a person more meritorious than ‘Ali b. al-Husayn.[2]”

“I sat with ‘Ali b. al-Husayn many times. I have never seen a person more knowledgeable than him in jurisprudence.[3]”

“‘Ali b. al-Husayn was the most meritorious of the people of his time and the best of them in obedience.[4]”

“A caller will call out on the Day of Judgment: Let the Lord of the worshippers of his time stand up, so ‘Ali b. al-Husayn will stand up.[5]” He meant the famous prophetic tradition: “When the Day of Judgment takes place, a caller will call out from inside the Throne: Let the Lord of the worshippers stand up, so he will stand up.[6]”

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Al-Zuhri was asked about the most ascetic one of all the people in the world and he replied: "'Ali b. al-Husayn.[7]"

Sufyān b. 'Ayyina said: "I asked al-Zuhri: Have you met 'Ali b. al-Husayn? 'Yes,' he replied, 'I have met him. I have never met a person more meritorious than him. By Allah, I have never known that he had a friend in secret or an enemy in public.' I asked him: 'Why was that?' He answered: 'Because all those who loved him envied him out of their abundant knowledge of his outstanding merits, and all

[1] Tahdhib al-Lughāt wa al-Asmā', part 1, p. 343.
[2] Al-Jarh wa al-Ta'dil, vol. 3, part 1, p. 178.
[3] Khulāsat Tahdhib al-Kamāl, M 7/Q2, p. 336. Tadhkirat al-Huffāz, vol. 1, p. 75. Shadharāt al-Dhahab, vol. 1, p. 105. Al-'Ibar fi Akhbār men Ghabār, vol. 1, p. 111.
[4] Siyar A'lām al-Nubalā', vol. 4, p. 238. Tārikh Dimashq, vol. 12, p. 19.
[5] Roudāt al-Jinān, vol. 7, p. 248. Kashf al-Ghumma.
[6] Tārikh Dimashq, vol. 36, p. 140.
[7] Bihār al-Anwār.

those who hated him took care of him because he took great care of them.'[1]"

It is certain that al-Zuhri said these words concerning the Imām because there was a close relationship between the former and the latter. Al-Zuhri had perfect knowledge of the Imām's ideals and noble values. He admired him to the extent that he wept and said: "'Ali b. al-Husayn![2]"

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4. Sa id bin al-Musayyab

Sa‘id bin al-Musayyab was among the prominent jurists in Medina. The narrators said: “None of the next generation was more knowledgeable than Sa‘id.[3]” He made friends with Imām Zayn al-‘Ābidin and knew of his piety and his firm devotion to religion. He admired the Imām, so he said the following words concerning him:

“I have never seen a person more pious than him, namely ‘Ali b. al-Husayn.[4]”

“I have never seen a person more meritorious than ‘Ali b. al-Husayn. When I saw him, I hated myself. I never saw him laugh.[5]”

A person said to Sa‘id: “I have never seen a person more pious than so-and-so.” Sa‘id asked him: “Have you seen ‘Ali b. al-Husayn?” “No,” replied the person. “You have never seen a person more pious than him,[6]” explained Sa‘id.

Sa‘id was sitting and there was a young man from Quraysh beside him. When Imām Zayn al-‘Ābidin appeared, the Qarashi asked

[1] 'Ilal al-Sharāi', p. 88. Wasā'il al-Shi'a, vol. 5, p. 541. Bihār Al-Anwār, vol. 46. p. 64.

[2] Tārikh Dimashq, vol. 12, p. 19. Kashf al-Ghumma, vol. 2, p. 288. Roudāt al-Jinān, vol. 7, p. 246.

[3] Tahdhib al-Tahdhib, vol. 4, p. 85.

[4] Al-'Ibar fi Tārikh men Ghabar, vol. 1, p. 111. Kulāsat Tahdhib al-Kamāl, p. 231.

[5] Tārikh al-Ya'qūbi, vol. 3, p. 46.

[6] Siyar A'lām al-Nubalā', vol. 4, p. 38. Kashf al-Ghumma, vol. 3, p. 392.

Sa‘id about him, and Sa‘id replied: “That is the Lord of worshippers, ‘Ali b. al-Husayn.[1]”

“I have never seen a person gentler and more pious than Zayn al-‘Ābidin, ‘Ali b. al-Husayn.[2]”

These words, which this jurist said, have included some of the Imām’s qualities such as piety, obedience to Allah, and gentle conduct toward the people.

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5. Zayd bin Aslam

Zayd bin Aslam was among the leading jurists of Medina as well as he was among the interpreters of the Holy Qur'ān.[3] He devoted himself to Imām Zayn al-'Ābidin, peace be on him. He admired the Imām's outstanding qualities such as, piety, Allah-fearingness, ideals, and values. He said many words concerning him. The following are some of them:

"There is no one among the people of the Qibla like him, namely like 'Ali b. al-Husayn.[4]"

"I have never seen a person like 'Ali b. al-Husayn among them, namely among the members of the House.[5]"

"I have never seen a person better than 'Ali b. al-Husayn in understanding and memorizing (the Qur'ān).[6]"

This means that the Imām was the best Muslim and the best Hāshimi of his time and that Sa'id b. al-Musayyab had never seen a person better then him in understanding and memorizing (the Qur'ān). Hence, the Shi'ites emphasize that the Imām should be the best of his time in merits and gifts.

[1] Al-Fusūl al-Muhimma, p. 189.
[2] Jammharat al-Awliyā', vol. 2, p. 74.
[3] Tahdhib al-Tahdhib, vol. 3, p. 395.
[4] Tārikh Dimashq, 12/Q1/, p. 19.
[5] Ibid.
[6] Tabaqāt al-Fuqahā', vol. 2, p. 34.

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6. Hammad bin Zayd

As for Hammād bin Zayd al-Jahdi, he was among the most prominent jurists in Basrah and was one of the Imāms of the Muslims.[1] He made friends with Imām Zayn al-ʻĀbidin, peace be on him, and admired him, saying: "ʻAli b. al-Husayn was the most meritorious Hāshimi I met.[2]"

Indeed the Imām was the best of the Hāshimis of his time in high moral standards.

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7. Yahya bin Sa id

As for Yahyā bin Sa‘id b. Qays al-Ansāri al-Madani, he was among the great figures of the next generation and among the most meritorious jurists and religious scholars.[3] He made friends with the Imām and knew of his outstanding merits, so he said these valuable words concerning him: “I heard ‘Ali b. al-Husayn, and he was the best Hāshimi I met.[4]”

The Imām, peace be on him, became the lord of all the Hāshimis through his faith, his fear of Allah, his abundant knowledge, and other outstanding qualities.

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8. Malik

Malik said: “There was no person among the members of the House (ahl al-Bayt) like ‘Ali b. al-Husayn.[5]”

[1] Tahdhib al-Tahdhib, vol. 3, p. 9.
[2] Tahdhib al-Lughāt wa al-Asmā', part 1, p. 343.
[3] Tahdhib al-Tahdhib, vol. 81, p. 222.
[4] Tahdhib al-Kamāl, M7/Q2, p. 336. Tahdhib al-Tahdhib, part 1, p. 343. Al-Tārikh al-Kabir, vol. 3, part 2, p. 266. Ibn Sa'd, al-Tabaqāt, vol. 1, p. 214. Al-Jarh wa al-Ta'dil, Q/1, vol. 3, p. 178.
[5] Siyar A'lām al-Nubalā', vol. 4, p. 238. In Tahdhib al-Tahdhib, vol. 7, p. 305: "There was no person among the Household of Allah's Apostle like 'Ali b. al-Husayn."

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9. Abu Bakr bin al-Barqi

Abū Bakr bin al-Barqi said: “‘Ali b. al-Husayn was the most meritorious one of his time.[1]”

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10. Abu Zarʿa

Abū Zarʿa said: “I have never seen a person more knowledgeable in jurisprudence than him, meaning ʿAli b. al-Husayn.[2]”

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11. Abu Hazim

Abū Hāzim said: “I have never seen a Hāshimi more meritorious than ‘Ali b. al-Husayn.[3]” He also said: “I have never seen a person more knowledgeable than ‘Ali b. al-Husayn in jurisprudence.[4]”

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12. Abu Hatam al-Aʻraji

Abū Hātam al-Aʻraji said: “I have never seen a Hāshimi more meritorious than ʻAli b. al-Husayn.[5]”

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13. Abū Hamza al-Thumali

Thābit b. Safiya known as Abū Hamza, the trustworthy and trusted one, said: “I have never heard that there is a person more ascetic than ‘Ali b. al-Husayn except ‘Ali b. Abi Tālib.[6]” He said once: “I have never heard that there is a person more ascetic than ‘Ali b. al-Husayn, who caused to weep all those who were in his presence when he talked about asceticism and preaching.[7]”

[1] Siyar A'lām al-Nubalā', vol. 4, p. 238.
[2] Tārikh Dimashq, 12/Q1/p. 18.
[3] Ibid., p. 19.
[4] Tahdhib al-Kamāl, M7/Q2/p. 336. Kashf al-Gumma.
[5] Tadhkirat al-Huffāz, vol. 1, p. 75. Shadharāt al-Dhahab, vol. 1, p. 105. Al-'Ibar fi Khabar men Ghabar, vol. 1, p. 111. Tārikh al-Islām, vol. 2, p. 16.
[6] Safinat al-Bihār, vol. 1, p. 571.
[7] Al-Mufeed al-Amāli, p. 117.

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14. Imam al-Sadiq

His (Zayn al-ʻĀbidin’s) grandson said: “None of ʻAli’s children or his family was more like and nearer to him in manner of dress and understanding than ʻAli b. al-Husayn.[1]” Imām Zayn al-ʻĀbidin was the most similar of all the people to his grandfather, Imām ʻAli, the Commander of the faithful, peace be on him, in worshipping, knowledge, and all other characteristics. He was a picture of that great figure who enlightened the world with his knowledge.

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15. Umar bin Abd al-Aziz

‘Umar bin ‘Abd al-‘Aziz was among those who respected Imām Zayn al-‘Ābidin, peace be on him, and knew of his high position. The Imām, peace be on him, met ‘Umar bin ‘Abd al-‘Aziz, and when he left him, he (‘Umar) turned to his companions and asked them: “Who is the noblest of all the people?”

A mercenary from among his companions answered: “You are the noblest of all the people.”

However, he told them the truth, saying: “No, the noblest of all the people is the person who has just left me, meaning Imām Zayn al-‘Ābidin, who wants the people to be with him and does want to be with any of them.[2]”

This means that the Imām, peace be on him, attained a position of which none of the people attained. The people liked making ties or relations with the Imām because of his high social rank. For example, when the Imām died, ‘Umar b. ‘Abd al-‘Aziz praised him with these words: “The lamp of this world, the beauty of Islam, and the adornment of the worshippers (Zayn al-‘Ābidin) passed away.[3]”

[1] Al-Himyari, Divan, p. 362.

[2] Al-Majjlisi, Bihār al-Anwār, vol. 46, PP. 3-4. A similar narration has been mentioned in the book 'Muhādarāt al-Udabā'' by al-Rāghib al-Asfahāni, vol. 1, p. 166.

[3] Al-Ya'qūbi, Tārikh, vol. 3, 48.

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16. Yazid bin Muawiya

Acknowledging the excellent traits of Imām Zayn al-ʻĀbidin, peace be on him, was not confined to his followers, rather it included his enemies and those who harbored malice against him. For example, Yazid b. Muʻāwiya, who was the mortal enemy of the members of the House (ahl al-Bayt) , peace be on them, confessed the Imām's outstanding characteristics. This was when the Syrians asked him to let him deliver a speech, so Yazid, the tyrannical one, fearfully said: "He (Zayn al-ʻĀbidin) is among the members of the House who were provided with abundant knowledge. He will not come down (from the pulpit) until he exposes me and the family of Abi Sufyān."

With these words of his, Yazid b. Muʻāwiya demonstrated that the Imām was a knowledgeable man and eloquent speaker, and that he had strong explanations and wonderful deductions through which he would be able to change the attitude against the Umayyad government.

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17. Abd al-Malik bin Marwan

‘Abd al-Malik bin Marw ān was another enemy from among the enemies of the members of the House (ahl al-Bayt) , peace be on them; nevertheless he admitted the outstanding merits of the Imām. This was when he met him and saw his weakness due to excessive worshipping. So he said to him with astonishment: “Exertion has appeared on your face while Allah has already promised to grant you good, you are part of Allah’s Messenger, may Allah bless him and his family, your lineage is close to him, your means is certain, you have outstanding merits over the people of your House and time, and you are endowed with virtues, knowledge, religion, and piety with which none before or after you has ever been endowed with except your previous ancestors.[1]”

[1] Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 75.

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18. Mansur al-Dawaniqi

Mansūr al-Dawāniqi was another enemy from among the enemies of the members of the House (ahl al-Bayt) , peace be on them; nevertheless he admitted to the outstanding qualities of the Imām. This was when he sent a letter to Dhi al-Nafs al-Zakiya. In the letter he said: “None like him (Zayn al-‘Ābidin) was born among you (‘Ali’s grandsons) after the death of Allah’s Apostle, may Allah bless him and his family.[1]”

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19. Al-Farazdaq

Al-Farazdaq, the Arab great poet, was among those who admired the values of Imām Zayn al-‘Ābidin, peace be on him, and believed in his high and holy character. He composed his immortal ode to show Imām Zayn al-‘Ābidin’s outstanding qualities and inclinations. This was when Hishām denied recognizing the Imām before the Syrians lest they should admire him. So al-Farazdaq introduced the Imām to them, saying:

This is he whose ability the valley (of Mecca)
recognizes, and whom the (Sacred) House
recognizes (as do) the sanctuary and the area
outside the sanctuary (al-hill).
This is the son of the best of all Allah’s
servants. This is the pure pious man, the pure
eminent man.
When he comes to touch the corner of the wall
of the Kaaba, it almost grasps the palm of his
hand.
He takes care to be modest and he is protected
from his error. He only speaks when he smiles.

[1] Al-Mubrrad, al-Kāmil, vol. 2, p. 467. Al-'Aqd al-Farid, vol. 5, p. 310

None of mankind has within their souls suchprimacy as he does nor such grace as he does.Whoever knows Allah, knows His friend (wali)Religion is from the House of this man.When Quraysh saw him, their spokesmen told of the outstanding qualities of this man whichindicate (his) nobility.

The Imām was the greatest picture al-Farazdaq saw in the world of honor and virtues, so he admired and adored him.

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20. Al-Himyari

As for al-Himyari, he dedicated his talents to the members of the House, who were the source of mercy and virtue on the earth. So he composed poetry about their laudable deeds and outstanding merits, for example, he praised Imām Zayn al-‘Ābidin, peace be on him, in this line of poetry:

> The fourth of them is ‘Ali, the possessor of efforts, through whom the religion and the world are established.[1]

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21. Ibn Shahab

Ibn Shahāb said: “I have never seen a Qarashi more meritorious than ‘Ali b. al-Husayn.[2]”

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22. Ibn Zayd

Ibn Zayd said: [My father said:] “I have never seen a person greater than ‘Ali b. al-Husayn.[3]”

These are some contemporaries of Imām Zayn al-‘Ābidin, peace

[1] Al-Himyari, Divan, p. 36.
[2] Al-Basawi, al-Ma'rifa wa al-Tārikh, vol. 1, p. 360.
[3] Ibid.

be on him, whether they loved him or harbored malice against him. They unanimously greed that the Imām was a man with piety and knowledge of Islam

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The Historians

As for the historians, despite their different thoughts and inclinations, they unanimously agreed that the Imām was a great man who possessed many abilities and talents which raised him to the height of honor to which his great fathers reached. The following are some of their words concerning him:

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1. Ibn Asakir

Al-Hāfiz Abū al-Qāsim, ‘Ali b. al-Hasan al-Shāfi‘i, known as bin ‘Asākir, said in the biography of Imām Zayn al-‘Ābidin, peace be on him: “‘Ali b. al-Husayn was trustworthy and trusted. He had many traditions and was high, lofty, and pious.[1]” These are the most valuable qualities in the world of Islam.

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2. Ibn Sa‘d

Mohammed b. Sa‘d said: “‘Ali b. al-Husayn was trustworthy and trusted. He had many traditions and was high, lofty, and pious.[2]” Ibn ‘Asākir greed with b. Sa‘d on giving these outstanding qualities to Imām Zayn al-‘Ābidin, peace be on him.

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3. Ibn Hajar al-Asqalani

Ibn Hajar al-‘Asqalāni said: “‘Ali b. al-Husayn, Zayn al-‘Ābidin, b. ‘Ali b. Abi Tālib was trustworthy, trusted, a worshiper, jurist, and meritorious. Ibn ‘Ayyina reported on the authority of al-Zuhri, who said: ‘I have never seen a Qarashi more meritorious than him.’[3]”

[1] Tārikh Dimashq, vol. 36, p. 142.
[2] Al-Tabaqāt al-Kubrā, vol. 5, p. 222.
[3] Tahdheeb al-Tahdheeb, vol. 2, p. 35.

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4. Ibn Hajar al-Haythami

Shahāb al-Din Ahmed b. Hajar al-Haythami said: “It was Zayn al-‘Ābidin who inherited knowledge, asceticism, and worshipping from his father. He was great in forgiveness, pardon, and tolerance.[1]” Zayn al-‘Ābidin was the successor of his father, so he inherited his father’s valuable qualities such as knowledge, asceticism, worship, forgiveness, pardon, and tolerance toward those who mistreated him.

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5. Al-Dhahabi

Mohammed b. Ahmed b. ‘Uthmān al-Dhahabi said: “He (Zayn al-‘Ābidin) had wonderful majesty. He was appropriate for the greatest Imāmate because of his honor, righteousness, knowledge, reverential fear, and perfect intellect.[2]”

Al-Dhahabi confessed that the Imām, peace be on him, possessed brilliant qualities, that he was worthy of the greatest Imāmate of this community, the spiritual and temporal leadership which is the highest and most important position in Islam.

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6. Abū al-Fath

Abū al-Fath b. Sadaqa said: “Imām ʻAli b. al-Husayn, known as Zayn al-ʻĀbidin, b. ʻAli b. Abi Tālib, may Allah be pleased with them, was one of the twelve Imāms and among the chiefs of the next generation.[3]”

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7. Abū Naʿeem

Al-Hāfiz Abū Naʿeem said: “Ali b. al-Husayn-Zayn al-ʻĀbidin and Manār al-Qānitin (the signpost of the Allah-fearing)- b. ʻAli b. Abi Tālib, was a sincere, munificent worshipper.[4]” Abū Naʿeem talked about some outstanding qualities of Imām Zayn al-ʻĀbidin, peace be on him, such as worship, sincerity, and generosity.

[1] Al-Sawā'iq al-Muhriqa, vol. 119.
[2] Siyar 'Alām al-Nubalā', vol. 4, p. 240.
[3] Durarr al-Abkār, p. 70.
[4] Hulyat al-Awliyā', vol. 3, p. 133.

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8. Al-Yaʻqubi

Ahmed b. Abi Yaʻqūb said: “He (Imām Zayn al-ʻĀbidin) was the most meritorious of all the people in worshipping. He was called Zayn al-ʻĀbidin (the ornament of the worshippers). He was also called Dhū al-Thafanāt (the one with calluses) because there were marks of prostration on his forehead.[1]”

Imām Zayn al-ʻĀbidin was the most meritorious of all the people in worshipping and obeying Allah.

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9. Al-Waqidi

Al-Wāqidi said: “He (Zayn al-ʻĀbidin) was the most pious of all the people and the most obedient of them to Allah. When he walked, he did not brandish his hands.[2]” Al-Wāqidi mentioned the Imām outstanding traits such as piety, worship, reverential fear, and humbleness. Because of these qualities he was the most meritorious of all the people and the greatest of them.

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10. Safi al-Din

Safi al-Din said: “Zayn al-‘Ābidin was (a person) with great guidance and a righteous way. In his (book) al-Jāmi‘, al-Khatib reported on the authority of b. ‘Abbās, on the authority of the Prophet, may Allah bless him and his family, who said: ‘Guidance, righteousness, and moderation are parts of twenty-five parts of prophethood.[3]”

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11. Al-Nawawi

Al-Nawawi said: “They (the historians) unanimously agreed on his (Imām Zayn al-‘Ābidin’s) greatness in everything.[4]”

[1] Al-Ya'qūbi, Tārikh, vol. 3, p. 104.
[2] Al-Bidāya wa al-Nihāya, vol. 9, p. 104.
[3] Wasilat al-Māl fi 'Add Manāqib al-Āl, p. 208.
[4] Tahdhib al-Lughāt wa al-Asmā', Q1/343.

The Muslims have unanimously agreed on glorifying and admiring the Imām because he was endowed with excellent qualities of which all the Muslims boast.

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12. ‘Imād al-Din

‘Imād al-Din Idris al-Qarashi said: “Imām ‘Ali b. al-Husayn, Zayn al-‘Ābidin, was the most meritorious of all the Household of Allah’s Apostle, may Allah bless him and his family, the noblest of them after al-Hasan and al-Husayn, peace be on them, and the best of them in piety, asceticism, and worshipping.[1]”

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13. Ibn ‘Anba

Ibn ‘Anba, a famous genealogist, said: “His (Imām Zayn al-‘Ābidin’s) outstanding merits are more than to be counted or to be encompassed by a description.[2]” Imām Zayn al-‘Ābidin’s laudable deeds and outstanding merits are countless, and no one can describe them, for they were a natural extension to the conduct of his grandfathers, who enlightened this world with their laudable deeds and outstanding merits.

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14. Shaykh al-Mufeed

Shaykh al-Mufeed Said: “‘Ali b. al-Husayn was the most meritorious of Allah’s creatures after his father in knowledge and action. Non-Shi‘a jurists (‘āma) report countless traditions in the religious sciences on his authority. Sermons, prayers (details of) the merits of the Qur’ān, accounts of the laws of what is permitted and forbidden, and the raids (maghāzi) and battles (ayyām) (during the time of the Prophet) have been recorded on his authority. He was famous among the religious scholars.[3]”

[1] 'Uyyūn al-Akhbār wa Funūn al-Āthār, p. 144.
[2] 'Umdat al-Tālib, p. 193.
[3] Al-Mufeed, al-Irshād.

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15. Al-Jāhiz

Abū ‘Uthmān ‘Umar b. Bahr al-Jāhiz said: “The Khārijites, the Shi‘ites, the Mu‘tazilites, and non-Shi‘a have unanimously agreed that ‘Ali b. al-Husayn was meritorious and superior (to others).[1]” This means that all the Muslims, despite of their different thoughts and inclinations, have unanimously agreed that the Imām was great and meritorious, so they loved and followed him.

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16. Al-Sharāwi

Al-Sharāwi said: “He (Zayn al-‘Ābidin), may Allah be pleased with him, was a devoted worshiper, ascetic, pious, humble, and polite.[2]”

It was these qualities that raised the Imām to the zenith of glory and made the people adore and obey him.

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17. Al-Qulaybi

Ahmed Al-Qulaybi al-Shāfiʻi said: “His (Imām Zayn al-ʻĀbidin’s) outstanding merits are more than to be counted or to be encompassed by a description.[3]”

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18. Ibn Taymiya

Ibn Taymiya, though he deviated from the Household and showed enmity toward them, acknowledged the Imām's outstanding merits and high position. He said: "As for 'Ali b. al-Husayn, he was among the leading figures of the next generation in knowledge and religion. He had humility, secret alms, and other qualities. He was famous.[4]"

[1] 'Umdat al-Tālib, pp. 193-194.
[2] Al-Ithāf bi Hub al-Ashrāf, p. 49.
[3] Tuhfat al-Rāghib, p. 13.
[4] Minhājj al-Sunna, vol. 2, p. 123, first edition.

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19. Al-Shaykhāni

Al-Shaykhāni al-Qādiri said: “As for our lord Zayn al-‘Ābidin, ‘Ali b. al-Husayn b. ‘Ali b. Abi Tālib, his hands (generosity) and laudable deeds were famous. His beauties were well-known. He possessed a great rank and was good-hearted. He had apparent miracles which the eyes have seen and authentic traditions established.[1]”

The passengers talked about Imām Zayn al-‘Ābidin’s outstanding merits and laudable deeds. His virtues and miracles were famous among the people. Allah endowed him with qualities with which He endowed His sincere servants.

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20. Ibn Khullakān

Ibn Khullakān said: “H (Zayn al-‘Ābidin) was one of the twelve Imāms and among the leading figures of the next generation. Al-Zuhri said: ‘I have never seen a Qarashi more meritorious than him.’pt">[2]”

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21. Ibn Shaddqam

Ibn Shaddqam said: “‘Ali b. al-Husayn, Zayn al-‘Ābidin, was an ascetic religious scholar.[3]”

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22. Al-Manofi

Al-Sayyid al-Manofi said: “Zayn al-ʻĀbidin was worshipping, sincere, generous, and pure. When he walked, his hand did not exceed his thigh.[4]”

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23. Abū al-Futūh

Abū al-Futūh al-Husayni said: “The immortal reputation was for

[1] Al-Sirāt al-Sawi, p. 19.
[2] Wafayāt al-'Ayān, vol. 2, p. 429.
[3] Zahrat al-Maqūl, p. 6.
[4] Jammharat al-Awliyā' wa A'lām Ahl al-Tasawwif, vol. 2, p. 71.

the middle ‘Ali, Zayn al-‘Ābidin. He was the first son of al-Huysayn’s sons, the fourth infallible (Imām) according to the view of the twelve Imām (Shi‘ites), and an ascetic (person) according to the view of other than them.[1]”

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24. Al-Manāwi

Al-Manāwi said: “Zayn al-‘Ābidin was a firm Imām. His hands (generosity) and noble deeds were famous. His outstanding merits well-known. He had a great position. He was good hearted. He was the head of the body of presidency. He was the expected one for policy and ruling the subjects.[2]”

The Imām, peace be on him, was distinguished by great characteristics which qualified him, according to the consensus of all the Muslims, for undertaking the Imāmate and general leadership and managing the affairs of the Muslims, for there was no person during his time more meritorious than him in good inclinations and great talents.

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25. Mohammed bin Tallha

Kamāl al-Din Mohammed bin Tallha al-Qarashi said: “Zayn al-‘Ābidin was the example of those who renounced the worldly pleasures, lord of the Allah-fearing, and Imām of the believers. His outstanding qualities bear witness that he was among the progeny of the Prophet, may Allah bless him and his family. His appearance shows his proximity to Allah. His calluses record his prayers and spending the night in prayer. His renouncing the worldly pleasures indicates his asceticism in this world. The morals of devoutness streamed for him, so he surpassed them. The lights of perpetuation shined for him, so he followed them. The litanies of worship associated him, so he was intimate with them. The works of obedience allied with him, so he adorned himself with their ornament. He took

[1] Al-Nafha al-'Anbariya.
[2] Al-Kawākib al-Durriya, vol. 2, p. 139.

night as a mount to cover the road to the next world. The thirst of the midday heat was his guide through which he sought the right way to the lighthouse. He had the miracles which the eyes saw and authentic traditions established. He is among the kings of the hereafter.[1]”

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26. Mohammed bin Sa‘id

Mohammed bin Sa‘id said: “He (Imām Zayn al-‘Ābidin) was trustworthy, trusted, high, lofty, pious, and had many traditions.[2]”

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27. Al-Sayyid ‘Abbās

Al-Sayyid ‘Abbās al-Mūsawi said: “Zayn al-‘Ābidin was the best of the people in face, the sweetest of them in perfume, the noblest of the in soul, the highest of them in lineage, and the greatest of them in honor.[3]”

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28. Al-Sayyid Mohsin

Al-Sayyid Mohsin al-Amin al-‘Āmili said: “He (Zayn al-‘Ābidin) was the most meritorious of the people of his time in knowledge, jurisprudence, piety, worship, generosity, clemency, patience, eloquence, high moral standards, alms, kindness to the poor, and loyalty to the Muslims. The relatives, the people, the friends, and the enemies glorified him. Yazid b. Mu‘āwiya commanded the people of Medina to Pledge allegiance to him as slaves except Zayn al-‘Ābidin. He commanded him to pledge allegiance to him as his brother and cousin.[4]”

Imām Zayn al-‘Ābidin was distinguished by all the great qualities. All the outstanding qualities by which man is distinguished and through which he becomes noble were part of the Imām’s outstanding qualities and merits. So he was as it was said:

[1] Matālib al-Sa'ūl, vol. 2, p. 41.
[2] Al-Bidāya wa al-Nihāya, vol. 9, p. 104.
[3] Nazhat al-Jalees, vol. 2, p. 24.
[4] A'yān al-Shi'a, 4/Q1/308.

You were created free from all defects
as if that you were created as you wished.

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29. Al-Nuwayri

Shahāb al-Din Ahmed b. ‘Abd al-Wahhāb Al-Nuwayri said: “‘Ali b. al-Husayn was reliable, pious, trusted, and had many traditions. He was the most meritorious of the members of his family and the best of them in obedience.[1]”

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30. Al-Shāfiʻi

Imām Al-Shāfiʻi said: "'Ali b. al-Husayn was the most meritorious of all the people of Medina in jurisprudence.[2]"

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31. ‘Ali bin ‘Isā al-Arbali

Abū al-Hasan ‘Ali bin ‘Isā b. Abi al-Fath al-Arbali said: “The outstanding qualities of ‘Ali b. al-Husayn are more than the stars. The one who describes them goes to a boundless place. They appear in the sky of outstanding qualities as the stars appear for those who seek guidance through them. How is that not? He (Zayn al-‘Ābidin) surpasses all the world’s inhabitants with the exception of ‘Ali, Fātima, al-Hasan, al-Husayn. (Of course, this rhymed prose has been advanced, so do not be hesitant.) When you give the intellect its right, you will find whatever you want of glory and rightness, for he is a divine Imām, luminous temple, the substitute of the substitutes, the ascetic of the ascetics, the pole of the poles, the worshipper of the worshippers, the light of the lamp of the Message, the center of the circle of the Imāmate, Ibn al-Khiyaratayn (the son of the best two), the one with two generous sides (father and mother), the peace of the heart, and the delight of the eye. ‘Ali b. al-Husayn, and what will make you comprehend what ‘Ali b. al-Husayn is? (He was) repentant, the one who wept very much, the one who put into effect the Sunna

[1] Nihāyat al-Irab fi Funūn al-Adab, vol. 21, p. 324.
[2] Rasā'il al-Jāhiz, p. 106. Nahjj al-Balāgha, vol. 15, p. 274.

and the Book, said right words, devoted himself to the mihrab, preferred (people) to himself, and became high through the degrees of knowledge. His day surpassed his yesterday. He was unique in knowledge. He was the best of all creatures in inherited and newly acquired (qualities). He resorted to honor, so he ascended to its top and became important in all its affairs. He defeated (all the people) through what he had such as good birthplace, noble origin, and pure descent. The tongues of those who describe him are unable to depict him. He was unique in his privacy during his whispered prayers. So the angels admired his attitudes. His fear of his Lord made his tears flow. So he exceeded the heavy, pouring rain. So, may Allah support you, carefully consider his traditions, take into consideration his signs, think about his asceticism, his worship, his humility, his night prayers, his punctual

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prayers, his preferring (people to himself), his alms, his gifts, his pleading (to Allah), his purity, and his eloquence which indicate his humility to his Lord, his standing as the standing of the disobedient in spite of his firm obedience, his confessing the sins in spite of his innocence, his weeping, his wailing, the beating of his heart out of the fear of Allah, his shaking all over, and his standing (for prayer). When it got dark, he whispered to his Lord, may His names be holy, addressed Him, the Exalted, cleaved to the Door of Him, the Great and Almighty, imagined that he was before Him, turned away from everything (other than Him), devoted himself to Him, he separated (himself) from this mean world, and was free from the human corpse. So his body prostrated on the earth while his soul was clinging to the world of angels. He fidgeted when he passed by a threatening verse as if the verse concerned him, while he was far from it. Thus, you find wonderful affairs, strange conditions, and a soul close to Allah, the Glorified, and you know with the knowledge of the one for whom the curtain was disclosed and the doors were open that this fruit is from that tree, as one is part of ten, this fresh drop from that noble fountain, this new one from that old one, this pearl from that abundant sea, this star from that bright moon, this growing branch from that firm origin, and this result from that premise. So this one (Zayn al-‘Ābidin) whose origin was pure was the successor of Mohammed, ‘Ali, al-Hasan, al-Husayn, and Fātima, the honored, the glorified.[1]”

Al-Arbali, a scholar and researcher, has mentioned the most prominent qualities of Imām Zayn al-‘Ābidin, peace be on him, which are among the places of pride for every Muslim, for his qualities are a natural extension to the qualities and inclinations of his fathers, who changed the course of human history and enlightened man’s way and guided him to signposts of the truth when he had been straying in the remote mysterious fields of this world.

Description cannot encompass the outstanding merits and laudable deeds of Imām Zayn al-‘Ābidin, peace be on him, nor can explanation meet them, for he was a branch of the tree of prophethood and of the large tree of the Imāmate in which Allah has put absolute perfection in order to be a signpost for the truth in the earth.

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32. Al-Bustāni

Al-Bustāni said: “Zayn al-‘Ābidin is Abū al-Hasan, ‘Ali b. al-Husayn b. ‘Ali b. Abi Tālib. He was given the nick-name of Zayn al-‘Ābidin because of his plentiful worship. He was also given the nick-name of Sayyid al-‘Ābidin (the Lord of worshippers), the pure, the trusted one, and the one with calluses.[2]”

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33. Wajjdi

Mohammed Fareed Wajjdi said: “Zayn al-‘Ābidin is Abū al-Hasan, ‘Ali b. al-Husayn b. ‘Ali b. Abi Tālib, better known as Zayn al-‘Ābidin. He was also called al-Asghar (the younger). Al-Husayn b. ‘Ali had no descendants except from the children of Zayn al-‘Ābidin. He (Zayn al-‘Ābidin) is one of the twelve Imāms according to the doctrine of the Imāmi Shi‘ites, and he was also among the lords and chiefs of the next generation.[3]”

[1] Kashf al-Ghumma, the Biography of 'Ali b. al-Husayn.
[2] Al-Bustāni, Dā'irat al-Ma'ārif, vol. 9, p. 355.
[3] Dā'irat Ma'ārif al-Qarn al-'Ishreen, vol. 4, p. 793.

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34. Āghā Buzurg

The Chief of the researchers, Mohammed Hasan, better known as Āghā Buzurg al-Tahrāni, said: “Imām Zayn al-‘Ābidin, the lord of those who prostrated themselves in prayer, Ali b. al-Husayn b. ‘Ali b. Abi Tālib, peace be on them, is the fourth Imām of the Imāmi Shi‘ites. The Muslim historians have unanimously agreed that he was the most meritorious of all the people in piety, asceticism, and worshipping.[1]”

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35. Ibn al-Jawzi

Ibn al-Jawzi said: “Zayn al-‘Ābidin (the ornament of the worshippers), is a model for the ascetics, and lord of the Allah-fearing. His outstanding merits bear witness that he was from among the progeny of Allah’s Apostle, his righteousness proves that he has nearness to Allah, his calluses record for him that he prayed very much and that he spent the night in praying, and his renouncing the worldly pleasures denotes his asceticism.[2]”

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36. Tājj al-Din

Tājj al-Din b. Mohammed b. Hamza al-Husayni, the Chief of Halab, said: "'Ali b. al-Husayn was the lord of the Hāshimites, the place of their knowledge, and the most meritorious one of them.[3]"

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37. ‘Ārif Tāmir

‘Ārif Tāmir said: “He (Zayn al-‘Ābidin) was famous for asceticism, and worship. None was similar to him in these qualities, so he was given the nick-name of Zayn al-‘Ābidin and al-Sajjād(the one who prostrates himself very much in prayer).[4]”

[1] Al-Dhree'a, vol. 13, p. 345.
[2] Tadhkirat al-Khawās.
[3] Ghāyat al-Ikhtisār, p. 106.
[4] Al-Imāma fi al-Islām, p. 116.

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38. Al-Zarkali

Khayr al-Din Al-Zarkali said: "'Ali b. al-Husayn b. 'Ali b. Abi Tālib al-Hāshimi, al-Qarashi, Abū al-Hasan, the one whose nickname is Zayn al-'Ābidin, is the fourth Imām of the Shi'ites. He was one of those who were examples for clemency and piety. He was called 'Ali al-Asghar (the younger) to distinguish him from his brother 'Ali al-Akkbar (the elder).[1]"

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39. Ahmed Mahmūd Subhi

Dr. Ahmed Mahmūd Subhi said: "'Ali b. al-Husayn inherited his Imāmate through his lineage to Fātima, the chaste. He drew for the Shi'ites the way of the spiritual Imāmate, impressed Shiism with the impression of everlasting sadness and continuous weeping over al-Husayn, and dedicated himself to worshipping, so he was given the nick-name of al-Sajjād and the Kunya of Zayn al-'Ābidin. He descended from the Prophet, may Allah bless him and his family, and from Kasrā, so he was known as Ibn al-Khiyaratayn (the son of the best two).[2]"

Dr. Ahmed Subhi mentioned that Imām Zayn al-'Ābidin, peace be on him, inherited the Imāmate through his descending from his grandmother, Fātima the chaste, mistress of the women of the world. It is necessary for us to discuss this matter with the Doctor. As for this claim, it is untrue, for the Imāmate does not depend on inheritance; rather it depends on text (tradition), and it is in the hand of Allah, the Exalted, Who chooses for it those who have good inclinations and outstanding merits. This is what the Shi'ites believe in, and it is proven in their books of theology. It was not Imām Zayn al-'Ābidin, peace be on him, who impressed Shiism with the impression of

[1] Al-A'lām, vol. 1, p. 86.
[2] Nazariyat al-Imāma, p. 307.

sadness for Imām al-Husayn, lord of the youth of Heaven; rather it was the tragedy of Karbalā', whose terrors melt the hearts, which impressed Shiism with the world of sorrow and sadness. Zayn al-'Ābidin was in the foremost of who were affected by it, for he saw all its sorrowful stages.

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40. Ahmed Fahmi

Shaykh Ahmed Fahmi said: “He (Imām Zayn al-‘Ābidin) was the most meritorious of the people of his time in knowledge, jurisprudence, piety, worship, generosity, clemency, eloquence, and noble lineage. He helped the poor and the weak.[1]”

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41. Husayn ‘Ali Mahfūz

Dr. Husayn ‘Ali Mahfūz said: “Zayn al-‘Ābidin was the best of Allah’s creatures in knowledge and action. He was the most similar of the members of the House (ahl al-Bayt) , peace be on them, to the Commander of the faithful in the manner of clothing, knowledge, and worship.[2]”

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Important Points

The words of the contemporaries concerning the Imām and of the historians are full of important points. The following are some of them:

1. Imām Zayn al-‘Ābidin, peace be on him, was the most knowledge of the people of his time in the affairs of the Islamic law and precepts of religion.
2. He was the best of all the Hāshimites and the Qarashis of his time, this is because he was endowed with outstanding qualities and ideals with which no one was endowed except his grandfathers.

[1] Al-Imām Zayn al-'Ābidin, p. 65.
[2] Al-Balāgh Magazine, no. 7, first year, p. 54.

3. He was the best of the people of his time and the greatest of the them in importance and position, this is because of his noble lineage, he was Ibn al-Khiyaratayn (the son of the best two) in addition to his genius and great talents.
4. He was the most ascetic of all the people in turning away from the worldly pleasures.
5. He was the best of all the people in piety, reverential fear, and clinging to the religion.
6. He was the lamp of this world and beauty of Islam[1], this is because his outstanding conduct was among the qualities of the Prophet and the Imāms.
7. He was the best of the people in manners, the sweetest of them in perfume, the most generous of them in soul, and the greatest of them in honor.
8. He was the most eloquent of all the people, for his supplications, his preaching, and his wise sayings are among the sources of Arab literature and among the most valuable and cultural provisions in the world of Islam.
9. He was the kindest of all the people to the poor and the most merciful of them to the miserable and the deprived.
10. The was the best of all the people in worship and obedience to Allah, for there was no one like him in worship and obedience to Allah except his grandfathers.

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11. He was the best of all the people in morals, for he was similar to his grandfather, the Prophet, may Allah bless him and his family, in high moral standards.

12. He was appropriate for presidency, the spiritual and temporal leadership of the community.

[1] 'Umar b. 'Abd al-'Aziz described him with that.

13. The Muslims unanimously agreed that he was great and virtuous, and that none of his opponents was able to defame him.

These are some points concerning the words of the contemporaries to the Imām and of the historians, despite their different inclinations and doctrines. They establish the most sublime view of the Shi‘ites who are of the opinion that it is necessary for the Imām to be the most righteous and the most knowledgeable of the people of his time.

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Chapter 10

THE TRAGEDIES OF KARBALĀ’

The Umayyad government determined to destroy Islam and to annihilate its foundations and forces. Then it decided to degrade the Muslims, to paralyze their physical and mental activities, and to prevent them from practicing the principles of their great religion. Imām Zayn al-‘Ābidin, peace be on him, witnessed this severe ordeal as his father, Imām al-Husayn, peace be on him, witnessed it during the days of the government of Mu‘āwiya and Yazid. He shared his father’s pain and sorrow. Imām al-Husayn was unable to carry out his great revolt during the days of Mu‘āwiya because he understood that his revolt would fail, and that he would be unable to change the situations standing in the country. Because Mu‘āwiya used strong policy and ruled with wisdom, it was impossible for Imām al-Husayn to overcome him and abort his plans. When this tyrannical person (Mu‘āwiya) died and Yazid took the reins of government, Imām al-Husayn, peace be on him, decided to accomplish his religious duty. He determined to resist Yazid and to overthrow his government. Accordingly, he would be able to preserve the Muslims’ interests and rights. Moreover he would be loyal to the fundamentals of the religion of his grandfather. So he, peace be on him, declared his great revolt through which Allah made the Book clear, and which He made a lesson for the wise. Hence we will briefly mention some sides of this great revolt, which showed terrible events to Imām Zayn al-‘Ābidin. Although he was ill, Imām Zayn al-‘Ābidin was able to understand all the stages of this tragedy through his sensitive feelings and his careful sentiment. That is as follows:

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On the Plateau of Karbalā’

The pure family of the Prophet, may Allah bless him and his family, adopted the rights of the oppressed and the persecuted, so they head for Iraq. When they arrived at the Plateau of Karbalā’, they were afflicted by ordeals, misfortunes, and disasters, so they were sure of the destructive catastrophe. This occurred when they found themselves surrounded by the wicked forces who intended to shed their blood and to force them to yield to abasement, but Allah refused to accept that for them.

Imām al-Husayn looked at the young men from among the members of his family, they were in the bloom of youth, so he burst into tears and began saying: “O Allah, we are the Household of Your Prophet, Mohammed, peace be on him. We have been banished from the Scared City of our grandfather, and the Umayyads have transgressed against us, so, O Allah, take our right from them, and grant us victory over the oppressive people.”

Then he addressed the heroes from among his Household and his companions, saying: “The people are the slaves of this world, and the religion is licking on their tongues. They encompass it (the religion) as long as their livelihoods stream, but when they are tested by tribulation, they are a few in following the religion.[1]”

These brilliant words show the practical reality of the life of the people throughout the stages of history, so they are the slaves of this world at every place and time. As for the religion, it has no shade in their inner selves. When disasters befall them, they deny it and turn away from it, so, indeed, it is licking on their tongues.

Then Imām al-Husayn turned to his companions and said to them: “Then after, you have seen what has befallen us, and the world has changed and neglected (us), its kindness has turned away (from us), and nothing has remained of it except a rest like the rest of the container and a mean life which is like an unhealthy food. Don’t you

[1] Hayāt al-Imām al-Husayn, vol. 3, p. 97.

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see that the (people) do not put the truth into effect and do not prevent each other from (doing) falsehood? Indeed, the believer is desirous of meeting Allah. So, indeed, I see that death is (nothing) except happiness, and that life with the oppressive is (nothing) except boredom.[1]" In this speech, Imām al-Husayn, peace be on him, showed that all kinds of ordeals and tribulations befell them, and that the thinking of the world toward them changed, for fate brought to them tiresome misfortunes, but the grandson of the great Prophet was brave enough to face them, for he saw that the people did not put the truth into effect and did not prevent each other from doing falsehood, and that life became abominable and martyrdom in the way of Allah was happiness.

When Imām al-Husayn finished his speech, all his companions rushed toward death to give people the most wonderful examples of sacrifice for establishing justice and fairness. Each one of them spoke with the words of sincerity, so the Imām thanked and lauded them for that.

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Imām al-Husayn announced his Death

On the night of Muharram 10th, Imām al-Husayn, peace be on him, was sure of death, so he entered his own tent, prepared his own sword, and said:

Time, shame on you as friend! At the day's
dawning and the sun's setting!
How many a companion or seeker will be
a corpse! Time will not be satisfied with any
substitute.
The matter will rest with the Almighty one,
and every living creature will have to journey
along my path.

[1] Al-Tabarāni, al-Mu'jam. Ibn 'Asākir, Tārikh, vol. 13, p. 74.

In these lines of poetry, the Imām announced his death. He was in the tent of Imām Zayn al-'Ābidin and of the granddaughter of the Prophet, may Allah bless him and his family, Zaynab, daughter of Imām 'Ali, the Commander of the faithful, peace be on him. When Imām Zayn al-'Ābidin heard these lines, he understood what his father wanted, so tears choked him, and he kept silent and knew that tribulation had come upon them, as he said: "As for my aunt, Zaynab, she felt that her brother and the rest of her Household had determined to meet death and to attain martyrdom. She could not control herself; she jumped up, tearing at her clothes, sighing and went to him." "Then I will lose a brother," Zaynab said to him, "Would death deprived me of life, (for) my mother Fātima, is dead, and my father, 'Ali, and my brother, al-Husayn, peace be on them (all)."

"O sister," al-Husayn said to her as he looked at her with his eyes full of tears, "don't let Satan take away your forbearance."

However, Zaynab became pale, and sorrow tore up her gentle, tortured heart, so she lamented to her brother al-Husayn: "O my grief, your life will be violently wrenched from

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you and that is more wounding to my heart and harsher to my soul.”

When she was sure that her brother would be killed, she could not control her forbearance, so she tore her garment, struck at her face, and then she fell down in a faint. Then the granddaughters of the Prophet shared that severe ordeal with her. Among them was Umm Kulthūm, who lamented: “Oh Mohammed! Oh ‘Ali! Oh Imām! Oh Husayn! We will be lost after you!”

That distressing sight had a great effect on the soul of Imām al-Husayn, peace be on him. Sorrow and sighs melted his heart, so he walked towards the granddaughters of the Prophet and ordered them to cling to forbearance and to bear the burdens of this severe ordeal, saying: “O sister, O Umm Kulthūm, O Fātima, O Rabāb, when I am killed, you must not tear your clothes, nor scratch your faces, nor cry out with grief and loss![1]”

[1] Hayāt al-Imām al-Husayn, vol. 1, pp. 172 - 173.

Imām al-Husayn, peace be on him, ordered his womenfolk to cling to forbearance during those severe ordeals that had come upon them, and he ordered them not to say obscene words.

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The Day of ‘Āsurā’

There was no event in history similar to the event that came upon Imām al-Husayn, peace be on him, on the Day of ‘Āsurā’ because all the ordeals of the world came upon the plant of sweet basil of Allah’s Apostle, may Allah bless him and his family. Imām Zayn al-‘Ābidin, peace be on him, talked about that tragic day which is immortal in the world of sorrows. He said: “No day was more difficult for Allah’s Messenger than the Day (Battle) of Uhud in which his uncle Hamza b. ‘Abd al-Muttalib, the lion of Allah and the lion of His Messenger, was killed, and after it was the Day (Battle) of Mu’ta in which his cousin Ja‘far b. Abi Tālib was killed.” Then he (Zayn al-‘Ābidin) said: “There was no day like the Day of al-Husayn, when thirty thousand men advanced against him (while) they claimed that they belonged to this community, and that they (wanted) to seek proximity to Allah, the Great and Almighty, through (shedding) his blood. He (al-Husayn) reminded them of Allah, but they did not learn (from him) till they killed him out of (their) oppression and aggression.[1]”

In the world of Islam, throughout history, there is no day more difficult than that of al-Husayn, for this great Imām revolted (against Yazid) to establish for all the peoples of the East an honorable life, freedom, welfare, security, and tranquillity. However, those wicked people rose against him and shed his blood in a savage way in which history has never seen. They committed these crimes to live under the yoke of slavery, oppression, and injustice.

[1] Al-Majjlisi, Bihār al-Anwār, vol. 9, p. 147.

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Imām al-Husayn’s Sermon

Before the fire of the battle broke out, Imām al-Husayn thought that he had to establish proof for those corrupt people, to refute their justifications, and to make them understand clearly their affairs, so he, peace be on him, ordered his horse to be brought to him. He rode it and walked toward them in a highly impressive manner which was similar to that of his grandfather, Allah’s Apostle, may Allah bless him and his family. He delivered among them his historical sermon, which is the purest and most eloquent one in Arabic literature. He called them at the top of his voice to make them all hear his words. He said to them: “People, listen to my words and do not hurry (to attack me) so that I may remind you of the duties you have towards me and so that (by telling you the true circumstances) I may free myself from any blame in (your attacking me). If you give me justice, you will become happier through that. If you do not give me justice of your own accord (as individuals), then agree upon your affairs (and your associates); let not your affairs be in darkness to you. Then carry (it) out against me and do not reflect (any further). Indeed my guardian is Allah, Who sent down the Book; He takes care of the righteous.”

The air carried Imām al-Husayn’s words to the womenfolk of the Prophet and they lamented loudly, so the Imām sent to them his brother al-‘Abbās and his son ‘Ali and said to them: “Calm them. By my life, their weeping will be very much.” When they became quiet, he went on delivering his sermon. He praised and glorified Allah, and he called down blessings upon the Prophet, may Allah bless him and his family, and said concerning that countless words. No speaker has ever been heard before or after him more eloquent in his speech than he was[1]. He continued: “People, indeed Allah, the Most High, created this world and made it the abode of annihilation and vanishing. It changes its inhabitants from state to state, so the conceited one is he whom it deludes, and the miserable one is he whom it charms. So let not this world delude you because it cuts off the hope of him who has

[1] Al-Tabari, Tārikh, vol. 6, p. 242.

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confidence in it and despairs the greediness of him who desires for it. I see that you have unanimously agreed on an affair through which you have made Allah angry with you, turn his Holy Face away from you, and send down his vengeance upon you. So the best lord is our Lord, and you are the worst slaves! You acknowledged obedience (to Allah) and believed in the Prophet Mohammed, may Allah bless him and his family, and then you have crept against his progeny and his family, you want to kill them. Satan has wholly engaged you, so he has made you forget the remembrance of Allah, the Almighty. So woe to you and to what you want! To Allah we belong and to Him is our return. These are people who have disbelieved (in Allah) after their belief (in Him). So away with the oppressive people!"

Imām al-Husayn, peace be on him, preached to the people with these words. He warned them against the delusion of this world and gave them proofs for its unsuccessful final results and prevented them from killing the family of their Prophet, for they would disbelieve in Islam and be worthy of Allah's punishment and vengeance. Then the great Imām continued: "People, trace back my lineage and consider who I am. Then look back at yourselves and remonstrate with yourselves. Consider whether it is right for you to kill me and to violate the honor of my womenfolk. Am I not the son of the daughter of your Prophet, of his testamentary trustee (wasi) and his cousin, the first of the believers in Allah and the man who (first) believed in what His Apostle, may Allah bless him and his family, brought from his Lord? Was not Hamza, the lord of the martyrs, my uncle? Was not Ja'far, the one who flies in Heaven, my uncle? Have you not heard the words of the Apostle of Allah, may Allah bless him and his family, concerning myself and my brother: 'These are the two lords of the youths of the inhabitants of heaven'? Whether you believe what I am saying- and it is the truth, for by Allah I have never told a lie since I learnt that Allah hated people (who told) them- or whether you regard me as a liar, there are among you those, if you asked them, would tell you: Ask Ja'far b. 'Abd Allah al-Ansāri, Abū Sa'id al-Khudari, Sahl b. Sa'ad al-Sā'idi, Zayd b. Arqam, and Anas b. Mālik to tell you that they heard these words from the Apostle of Allah, may Allah bless him and his family, concerning myself and my

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brother. Is there not (sufficient) in this to prevent you from shedding my blood?”

It was appropriate for this sermon to change the views of the units of that army and to make a military revolt among their ranks. Through this sermon Imām al-Husayn, peace be on him, summoned them to return to their intellects, to consider carefully his affair, for he was the grandson of their Prophet, may Allah bless him and his family, the son of his trustee, his womb relative, the lord of the youths of the inhabitants of heaven. All these factors were enough to prevent them from shedding al-Husayn’s blood and violating the honor of his womenfolk, but that army did not understand such excellent preaching, so it was inclined to crime and drowned in error.

However, the wicked sinner, Shimr b. Dhi al-Jawshan interrupted Imām al-Husayn, saying: “If I understand what you are saying, then I only worship Allah (very shakily) on the edge.”

Habeeb b. Muzāhir, an excellent Muslim believer, answered Shimr, saying: “I think that you worship Allah (very shakily) on seventy edges, for I testify you are right. You do not understand what he is saying, for Allah has impressed (ignorance) upon your heart.”

Then the great Imām (al-Husayn) continued: “If you are in doubt about these words, you are in doubt that I am the son of the daughter of your Prophet. By Allah there is no son of a prophet other than me among you and among the peoples from the East to the West. Shame on you, are you seeking retribution from me for one of your dead whom I have killed, or for property of yours which I expropriated, or for a wound which I have inflicted?”

These words shook the ground under their feet. They became perplexed, not knowing what to say. Then Imām al-Husayn, peace be on him, called the commanders of the army, who wrote letters to him to come to their city, saying: “Shibth b. Rib‘i, Hajjār b. Abjar, Qays b. al-Ash‘th, Yazid b. al-Harth, didn’t you write: ‘The fruit has ripened; the dates have grown green; come to an army which has been gathered for you’?”

But those wicked sinners did not feel shame in betraying a promise and breaking a covenant; they all unanimously agreed on telling lies, saying: “We didn’t do (that).”

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The Imām was astonished at their answer, so he said: “Glory belongs to Allah! Yes, by Allah, you did it.”

Thus, the Imām turned his face away from them and addressed the units of the army, saying to them: “People, if you hated me, then let me go to a safe place in the land.”

However, Qays b. al-Ash‘ath, a wicked sinner in Kūfa who belonged to a corrupt family, interrupted him, saying: “Submit to the authority of your kinsmen (the Umayyads). They have never treated you with anything but what you liked.”

“By Allah, I will never give you my hand like a man who has been humiliated; nor will I flee like a slave,” said al-Husayn, peace be on him. Then he called out: “O Servants of Allah, I take refuge in my Lord and your Lord from your stoning. I take refuge in my Lord and your Lord from every haughty man who does not believe in the Day of Reckoning.”

Unfortunately, this excellent sermon did not penetrate their hearts, for ignorance had been impressed upon them, so they were like the cattle, rather they were more straying (than them) in way.

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The Battle

Imām al-Husayn, peace be on him, took numerous measures to preserve peace and to avoid shedding blood, but ‘Umar b. Sa‘d declared public war against him, for he advanced toward the Imām’s camp, took an arrow, threw it at the Imām, and said: “Bear witness for me with the Governor that I was the first to throw (an arrow) at al-Husayn’s camp.”

This aggressive, mean person (‘Umar b. Sa‘d) asked his army to bear witness for him with his governor, b. Marjāna (i.e., ‘Ubayd Allah b. Ziyād) that he was the first to throw an arrow at the Camp of the truth, dignity, and honor. Then his bowmen showered arrows upon al- Husayn and his companions and hit them all, so the Imām turned to his companions and said to them: “Noble men, stand up! These are the messengers of the people for you!”

Thus, the vanguards of the truth from among the companions of the Imām headed for the battlefield. With that, the battle started between the two armies; it was the most violent battle that ever occurred on the earth.

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The Martyrdom of the Righteous

The army of the truth met the army of misguidance and falsehood. The companions of Imām al-Husayn eagerly competed with the male members of his House for death to attain Paradise. With that they led the movement of faith. None of their spirits became weak, so, with their unique sacrifice, they gave a proof of the greatness of Islam, which granted them such a steadfast spirit through which they, though few in number, were able to meet that savage army and cause it heavy casualties.

The companions of al-Husayn and the male members of his Household proved themselves brave, especially as it concerns Abā al-Fadl al-‘Abbās, peace be on him, who sacrificed his life for his brother al-Husayn. Throughout the history of humanity, there is no brotherhood more truthful, nobler, and more sincere than that of al-‘Abbās, so Imām Zayn al-‘Ābidin, peace be on him, lauded and praised it when he said: “May Allah have mercy on my uncle al-‘Abbās, for he preferred (his brother to himself), showed extreme courage, and sacrificed his life for his brother to the extent that his hands were cut off, so Allah, the Great and Almighty, gave him two wings to fly with the angels in Heaven, as He had given Ja‘far b. Abi Tālib. Al-‘Abbās has a great position with Allah, the Exalted, so all the martyrs will envy it on the Day of Judgment.[1]”

Abā al-Fadl al-‘Abbās was the last brother of al-Husayn to be

[1] Al-Majjlisi, Bihār al-Anwār, vol. 9, p. 147.

killed. The Imām, peace be on him, stood beside al-‘Abbās’s holy corpse and said with great sorrow: “My back has just broken and my strength become little.”

Imām al-Husayn, peace be on him, felt loneliness and loss when he lost his brother, who was kind and obedient to him. In our book ‘Hayāt al-Imām’ al-Husayn (the Life of Imām al-Husayn), We have spoken in detail about his martyrdom and the attitude of al-Husayn toward him.

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Imām al-Husayn sought Help

Imām al-Husayn, who was afflicted with disaster, looked with great sadness and sorrow at the members of his family and his companions. He saw them slaughtered like sheep on the sand of Karbalā' under the heat of the sun's rays, and he heard his womenfolk weeping and lamenting over their martyred ones. He did not know what would happened to them after his martyrdom. That tragic sight had a great effect on him, so he sought help to protect the womenfolk of Allah's Apostle, may Allah bless him and his family, saying: "Is there anyone to protect the womenfolk of Allah's Apostle, may Allah bless him and his family? Is there any monotheist to fear Allah through us? Is there any helper who seeks hope from Allah through helping us?[1]"

When Imām Zayn al-'Ābidin heard his father asking those people for helped, he left his bed and leant on a stick because of his severe illness. When al-Husayn saw him, he called his sister Umm Kulthūm, saying: "Hold him back lest the earth should be void of the descendants of the family of Mohammed!" So his aunt brought him back to his bed, and he suffered psychological pain more than he suffered from his illness. Ordeals and misfortunes filled his mind when he saw that brilliant group of his brothers and cousins martyred on the ground, their sincere companions slaughtered like sheep, his father was surrounded by the enemies of Allah, and the womenfolk of

[1] Hayāt al-Imām al-Husayn, vol. 3, p. 274.

the Prophet shaking with fear. Nevertheless he faced those tragedies with forbearance and entrusted his affair to Allah.

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Martyrdom of the great Imām

Those savage criminals surrounded the plant of the sweet basil of Allah's Apostle, may Allah bless him and his family, stabbing him with their swords and spears and hitting him with stones. Bleeding sapped his strength, so the wicked criminal, Shimr b. Dhi al-Jawshan hurried to behead him. The narrators said: "On the lips of Imām al-Husayn, there was the smile of pleasure and of immortal victory which he gained."

Imām al-Husayn, peace be on him, sacrificed his life to establish the state of Truth in the regions of this East, to destroy oppression and injustice, to divide the bounties of Allah among the deprived and the persecuted, and to save the community from the government of the Umayyads who denied human rights and turned the Muslim countries into a farm and took from it whatever they wanted.

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Setting the Tents to Fire

The rude and roguish Umayyads set fire to the tents of Imām al-Husayn, peace be on him, paying no attention to the Prophet's womenfolk and children who were in them. They carried firebrands in their hands and cried out: "Set fire to the houses of the oppressors!"

These people thought that the tents of al-Husayn were the houses of oppression while the houses of the Umayyads and of their agents were the houses of justice. They forgot that the Umayyads had drowned the Muslim countries in oppression and tyranny.

When they set the tents to fire, the women of Allah's Apostle, may Allah bless him and his family, escaped to the desert while the fire was following them. As for the orphans, they cried and ran away towards the desert asking the people for help, but nobody helped or aided them. That was the most tragic sight which Imām Zayn al-'Ābidin saw. He did not forget it throughout his lifetime. After the martyrdom of his father, he always said: "By Allah, when I look at my aunts and my sisters, tears choke me because I remember the day of al-Taff when they escaped from tent to tent and the caller of the people was calling: 'Set fire to the houses of the oppressors!'[1]"

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The Attack against Zayn al-ʻĀbidin

The rude unbelievers attacked Imām Zayn al-ʻĀbidin whose strength was sapped by illness, and whose heart was torn by the terrible tragedies. The wicked criminal, Shimr b. Dhi al-Jawshan wanted to kill him, but Hameed b. Muslim scolded him, saying: “Glory belongs to Allah! Do you really kill children? He is only a sick lad!”

But Shimr paid no attention to Hameed, so his aunt, the wise lady Zaynab, hurried to him and cling to him, saying: “You will not kill him before killing me first.[2]” So, the mean ones left him alone

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Imām Zayn al-ʻĀbidin became Impatient

Imām Zayn al-ʻĀbidin felt greatly grieved and worried. He wished that he left life. This is because he witnessed the horrible tragedies which befell the members of the House (ahl al-Bayt) , peace be on them. He was about to die when he saw the corpse of his father, the corpses of the male members of the House (ahl al-Bayt) , and of his companions exposed to the wind. When his aunt, the wise lady Zaynab, saw him, she consoled him, saying: “Why do I see you pleading for death, O the legacy of my grandfather, of my father and brothers? By Allah, this is something which Allah had divulged to your grandfather and to your father. Allah took a covenant from the people whom you do not know, the mighty ones on this land, and who are known to the people of the heavens, that they would gather these severed parts and wounded corpses and bury them, then shall they set up on his Taff a banner for the grave of your father, the lord of martyrs, the traces of which shall never be obliterated, nor shall it ever

[1] Ibid., p. 3.
[2] Al-Qarmāni, Tārikh, p. 108.

be wiped out so long as there is day and night. The leaders of apostasy and the promoters of misguidance shall try their best to obliterate and efface it, yet it shall become more and more lofty instead.[1]”

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His Burying the Pure Corpses

The rude and mean ones from among the Kufāns buried the corpses of their dead and left on the hot sand of Karbalā' the corpse of the plant of the sweet basil of Allah's Apostle, may Allah bless him and his family, (i.e., al-Husayn), the corpses of the male members of his family, and of their companions. So some of the Banu Asad, who did not take part in the battle, dug graves for those pure corpses. They were perplexed because they could not identify the corpses especially since the killers had separated the heads from the bodies. While they were perplexed, Imām Zayn al-'Ābidin, according to the Shi'ite sources, came and informed them of the names of the martyrs from among the male members of the House, and of their companions. The Imām himself carried the corpse of his father and buried it in its final resting place while he was shedding bitter tears and saying: "Congratulations to the land that contains your pure body, for the world after you is dark whereas the hereafter in your light shall shine. As for the night, it is the harbinger of sleep, while grief remains forever, for Allah shall choose for the members of your House your abode wherein you shall abide. From me to you is greeting, O son of the Apostle of Allah, and the mercy of Allah and his blessings."

On the holy grave he wrote these words: "This is the grave of al-Husayn b. 'Ali b. Abi Tālib, the one whom they killed even as he was a thirsty stranger. Beside the legs of Imām al-Husayn, he buried his son 'Ali al-Akkbar. He buried the martyrs from among the Hāshimites and other than them in one grave. Then he went with the Banu Asad to the river of al-'Alqami, where he ordered a grave to be dug and in it he buried Qamar Banu Hāshim (the Moon of the Hāshimites),
Abū al-Fadl al-'Abbās b. 'Ali, the Commander of the

[1] Kāmil al-Ziyarāt, p. 261.

faithful, peace be on him. Then he burst into bitter tears and said: "May the world after you be obliterated, O Moon of Banu Hāshim, and greetings from me to you, and the mercy of Allah and His blessings.[1]"

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Those pure graves have become a symbol for the dignity of humanity, for every sacrifice stands on honor, justice, and the truth. They have become the holiest center for worship in Islam.

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The Captives of the Household taken to Kūfa

The wise ladies of Revelation and the Message were taken prisoners to Kūfa, so the Umayyad army blew its trumpets and raised its banners to show its victory over the plant of the sweet basil of Allah's Apostle, may Allah bless him and his family, and lord of the youths of the heaven. Muslim al-Jassās described that sight, saying: "Ibn Ziyād summoned me to repair the House of the Governor in Kūfa. While I was plastering the doors, I heard cries coming from everywhere in Kūfa, so I went to the servant of the palace and asked him: "Why is Kūfa noisy?"

"This hour, they will bring the head of a rebel (khārijite) who revolted against Yazid," answered the servant.

"Who is this rebel?" I asked.

"Al-Husayn b. 'Ali," was the answer.

He (Muslim al-Jassās) said: "So I left the servant, struck at my face to the extent that I feared that I would become blind, washed my hands from plaster, left the palace, and went to al-Kanās. While I was with the people waiting for the arrival of the captives and the heads, forty camels came carrying women and children, and 'Ali b. al-Husayn came riding a camel without saddle. Both sides of his neck were bleeding. He was weeping and repeating these verses:

O community of evil, may your region be not
watered,

[1] Hayāt al-Imām al-Husayn, vol. 3, pp. 324 - 325.

O community that never respected in our regard
our grandfather,
on bare camels of burden have you transported
us as if we never put up a creed for you ![1]

Jadhlam b. Bashir said: "When I came to Kūfa in the year 61 A. H., 'Ali b. al-Husayn along with the womenfolk came from Karbalā' to Kūfa surrounded by soldiers. The were (riding) bare camels. The people came out to look at them, so the

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women of Kūfa wept and lamented over them. I saw that ‘Ali b. al-Husayn was sapped by illness, chains were placed on his neck and he was handcuffed. [2]He was saying with a weak voice: ‘They are weeping and lamenting over us! So who has killed us?[3]’”

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Imām Zayn al-‘Ābidin delivers a Speech

The Kufāns surrounded Imām Zayn al-‘Ābidin, peace be on him, so he thought that he had to address them to make them know the sin of what they committed against themselves and the community. He, peace be on him, lauded and praised Allah, and then he said: “O men, whoever recognizes me knows me, and whoever does not, let me tell him that I am ‘Ali b. al-Husayn b. ‘Ali b. Abi Tālib. I am the son of the man whose sanctity has been violated, whose wealth has been plundered, whose children have been seized. I am the son of the one who has been slaughtered by the Euphrates neither on blood revenge nor on account of inheritance. I am the son of the one killed in the worst manner. This suffices me to be proud.

“O men, I plead to you in the Name of Allah: Do you not know that you wrote my father then deceived him? Did you not grant him your covenant, your promise, and your allegiance, then you fought him? May you be ruined for what you have committed against your own souls, and out of your corrupt views! Through what eyes will you

[1]Ibid., p. 333.
[2] Shaykh al-Mufeed, al-Amāli, p. 143.
[3] 'Abd Allah, Maqqtal al-Husayn.

look at the Messenger of Allah when he says to you: ‘You killed my progeny, violated my sanctity, so you do not belong to my community’?”

Those slaves who blackened the face of history wept loudly and lamented, and they said to each other: “You have perished, yet you are not aware of it.”

The Imām continued his speech, saying: “May Allah have mercy on anyone who acts upon my advice, who safeguards my legacy with regard to Allah, His Apostle, and his Household, for we have in the Apostle of Allah a good example of conduct to emulate.”

So they all said with one tongue: “We, son of the Apostle of Allah, listen and obey, and we shall safeguard your trust. We shall not turn away from you, nor shall we disobey you; so, order us, may Allah have mercy on you, for we shall fight when

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you fight, and we shall make peace when you do so; we dissociate ourselves from whoever oppressed you and dealt unjustly with you."

In response to this false obedience, the Imām said: "Far, far away it is from you to do so, people of treachery and conniving! You are separated from what you desire. Do you want to come to me as you did to my father? No, by the Lord of those (angels) that ascend and descend, the wound is yet to heal. My father was killed only yesterday, and so were his Household, and the loss inflicted upon the Apostle of Allah, upon my father, and upon my family is yet to be forgotten. Its pain, by Allah, is between both of these (sides) and its bitterness is between my throat and palate. Its choke is resting in my very chest.[1]" Then the Imām refrained from speech, turning away from those treacherous conniving people who were the mark of disgrace against mankind. It was they who killed the plant of the sweet basil of Allah's Apostle, may Allah bless him and his family, (I. e., al-Husayn), who came to free them and to save them from the oppression and tyranny of the Umayyads. After that, they repented and wept over him.

[1] Ibn Namā, Muthir al-Ahzān.

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The Tyrant with Imām Zayn al-ʻĀbidin

The captives of the Household of Allah's Apostle, may Allah bless him and his family, were caused to enter the palace of the Governor of Kūfa, b. Marjāna (i. e., ʻUbayd Allah b. Ziyād). When the tyrant, b. Marjāna, saw Imām Zayn al-ʻĀbidin, peace be on him, who was sapped by illness, he asked him: "Who are you?"

"I am ʻAli b. al-Husayn," answered the Imām.

"Did not Allah kill ʻAli b. al-Husayn?" Ibn Ziyād asked the Imām.

The Imām carefully replied: "I used to have an older brother also named ʻAli whom you killed. He will request you on the Day of Judgment."

Ibn Ziyād burst with anger and shouted at the Imām: "Allah killed him!"

The Imām answered him with bravery and steadfastness: "Allah takes the souls away at the time of their death; none dies except with Allah's permission."

Ibn Marjāna was perplexed, not knowing what to answer this young captive who defeated him through giving proofs and quotations from the Qur'ān, so he shouted at him, saying: "How dare you answer me like that!"

The wicked sinner, b. Marjāna, ordered one of his swordsmen, saying: "Take this lad and behead him!"

The wise lady Zaynab, granddaughter of Allah's Apostle, may Allah bless him and his family, put her hands around the Imām and bravely said to b. Marjāna: "O Ibn Ziyād, it suffices you what you have shed of our blood! Have you really spared anyone other than this? If you want to kill him, kill me with him as well!"

The tyrant admired her and said to the swordsman with astonishment: "Leave him for her! Amazing is their tie of kinship; she wishes to be killed with him!"

Were it not for this heroic attitude of the wise lady Zaynab, Imām Zayn al-ʻĀbidin would have been killed and the rest of the progeny of Imām al-Husayn, peace be on him, who was the source of good and honor in the earth, would have been destroyed. In his book 'al-Rasā'il', al-Jāhiz reported that b. Marjāna said to his companions concerning ʻAli b. al-

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Husayn: “Let me kill him, for he is the rest of this progeny (i. e., the progeny of al-Husayn), so through him I will sever this horn, deaden this disease, and cut off this material.”

However, they advised him to refrain from killing him, for they thought that the Imām would be destroyed by his illness.[1]”

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A Kufān Kidnaps the Imām

A Kufān Kidnapped the Imām, hid him in his house, entertained and treated him kindly. When he saw the Imām, he burst into tears. The Imām thought that the Kufān was trustworthy. A short time later, the caller of b. Ziyād announced: “Whoever finds ‘Ali b. al-Husayn and brings him will have three hundred dirhams.” When the Kufān heard the caller, he put a rope around the Imām’s neck, tied his hands with the robe, and took the dirhams.[2] This initiative, if correct, gives a picture of the Kufāns who spared no effort to get money.

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The Captives of the Household taken to Damascus

The womenfolk and the children of the Prophet, may Allah bless him and his family, were taken as prisoners to Damascus. They were in a condition the sight of which would cause anyone's soul to melt. All the Kufāns went out to see the captives of their Prophet off. The men and the women wept for them. Imām Zayn al-'Ābidin, peace be on him, wondered at their attitude and said: "They killed us and are weeping over us![3]"

[1] Hayāt al-Imām al-Yusayn, vol. 3, pp. 345 - 347.
[2] Mir'āt al-Zamān fi Tawārikh al-A'yān, p. 98. Ibn al-Jawzi, vol. 5. Ibn Sa'd, Tabaqāt.
[3] Mir'āt al-Zamān fi Tawārikh al-A'yān, p. 99.

The wicked sinner, Shimr b. Dhi al-Jawshan, ordered a rope to be put around Imām Zayn al-'Ābidin's neck.[1] The historians said: "Imām Zayn al-'Ābidin did not say even a word to the rude people who accompanied him, nor did he ask them for a thing throughout the journey, for he knew that they were wicked and ignoble, and that they would not respond to any of his requests.

The caravan of the captives arrived at a place near Damascus and stopped there because the Umayyads wanted to decorate the city to show their rejoicing and the victory which the grandson of Abi Sufyān gained over the grandson of Allah's Apostle, may Allah bless him and his family.

When Damascus was fully decorated, the captives of the Household of the Prophet, may Allah bless him and his family, were caused to enter it.

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A Syrian with Zayn al-‘Ābidin

An elderly Syrian, who was misled by the false rumors, came near Imām Zayn al-‘Ābidin, peace be on him, and said to him: “Praise belongs to Allah Who annihilated you and Who granted the governor the upper hand over you.”

The Imām looked at the elderly Syrian. He understood that the elderly Syrian misunderstood the truth and was deceived by the false Umayyad mass media, so he asked him: “Shaykh, have you read the Qur’ān?”

“Yes,” answered the man.

“Have you read,” continued the Imām, “the verse saying: ‘ Say: I do not ask you for a reward for it except that you treat my kinsfolk with kindness,’ the verse saying: ‘ and give the (Prophet’s) kinsfolk their due rights,’ and the verse saying: ‘and be informed that whatever you earn by way of booty, for Allah belongs the fifth thereof and for the Messenger (of Allah) and for the (Prophet’s) kinsfolk’? ”

[1] Ansāb al-Ashrāf, Q1/vol. 1.

The elderly Syrian admired the Imām and said to him with a faint voice: “Yes, I have read all of them.”

The Imām said to him: “We, by Allah, are the kinsfolk referred to in all these verses.” Then the Imām asked him: “Shaykh, have you read these words of Him, the exalted: ‘Allah only desires to take away uncleanness from you, O Household (of the Prophet) and purify thoroughly’? ”

“Yes,” was the answer.

“We are the Household (of the Prophet) whom Allah singled out with the Verse of Purification.”

The elderly Syrian shook all over. He wished that the earth had swallowed him up before saying his words. Then he asked the Imām: “I ask you in the Name of Allah, are you really them?”

“By our grandfather, Allah’s Apostle, may Allah bless him and his family, we are, without any doubt,” replied the Imām.

It was then that the elderly Syrian fell on Imām Zayn al-‘Ābidin’s hands kissing them. His tears flowed down his

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cheeks, and he said: “I dissociate myself before Allah from those who killed you!”

The elderly Syrian sought repentance from the Imām from whatever rude remarks he had made earlier. So he, peace be on him, forgave him.[1]”

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Imām Zayn al-ʻĀbidin in the Assembly of Yazid

The police men of Yazid tied with ropes the wise women of Revelation and the children of Imām al-Husayn, as sheep are tied. The beginning of the rope was around the neck of Imām Zayn al-ʻĀbidin, then around the neck of his aunt Zaynab, up to all the daughters of Allah's Apostle, may Allah bless him and his family. Whenever they relaxed in their walking, they (the police men of Yazid) whipped

[1] Hayāt al-Imām al-Husayn, vol. 3, p. 371.

them. They brought them in this condition whose terror cracked the mountains and made them stop before Yazid. So Imām Zayn al-ʻĀbidin turned to him and asked him: "What do you think the reaction of our grandfather, Allah's Apostle, may Allah bless him and his family, might have been had he seen us looking like this?" The tyrant, Yazid, collapsed. All those who were in his assembly wept. Yazid felt pain of that tragic sight, so he said: "May Allah detest b. Marjāna the ugly. If there had been (any bond of) kinship between him and you, he would not have done this to you; he would not have sent you in this state." Then the tyrannical one, Yazid, ordered the ropes to be cut off, turned to Zayn al-ʻĀbidin and said him: "How did you, ʻAli, see what Allah did to your father al-Husayn?"

Al-Husayn's brave son (Zayn al-ʻĀbidin) answered with calmness and tranquillity: "Whatever misfortune befalls the earth or your own selves is already in a Book even before we cause it to happen; this is easy for Allah, so that you may not grieve about what you missed nor feel elated on account of what you receive. And Allah does not love those who are haughty and proud."

The tyrant, Yazid, burst in anger, his elation went away, and recited these words of Him, the Exalted: "Whatever misfortune befalls you is due to what your hands commit." The Imām answered him, saying: "This (verse) concerns those who do wrong, not those who are wronged." Then he turned his face away from him to disdain him and his position.[1]

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Imām Zayn al-ʻĀbidin delivers a Sermon

Yazid permitted all the people to come to his palace, so the hall of his palace became full of people who came and congratulated him on the false victory. He was pleased and happy, because the world yielded to him, and the kingdom belonged to him only. So he ordered the orator to ascend the pulpit and to defame al-Husayn and his father, Imām ʻAli, the Commander of the faithful, peace be on him. The

[1] Ibid., p. 376.

orator ascended the pulpit and went too far in slandering the pure family (of the Prophet), and then he lauded in a false way Yazid and his father Muʻāwiya. Thus, Imām Zayn al-ʻĀbidin, peace be on him, interrupted him, saying: “Woe unto you, orator! You have traded the pleasure of the creature for the wrath of the Creator, so take your place in the fire (of Hell).”

Then the Imām turned to Yazid and asked him, saying: “Do you permit me to ascend this pulpit to deliver a speech that will please Allah, the Almighty, and that will bring good rewards for these folks?”

The attendants were astonished at this sick lad, who interrupted the orator and the governor while he was a captive. Yazid refused, but the people begged him. He said to them: “If he ascends the pulpit, he will not descends (from it) till he expose me and the family of Abi Sufyān.”

The people asked him: “What will this sick lad do?”

The people did not know the Imām. They thought that he was like the other people, but the tyrant, Yazid, knew him, so he said to them: “These are people who have been spoon-fed with knowledge.”

They kept pressuring him till he agreed. So the Imām ascended the pulpit and delivered the most wonderful speech in history in eloquence. He made the people weep. The folks were confused because the Imām’s speech controlled their hearts and feelings. The following is some of what he said: “O people, we were granted six things and favored with seven: We were granted knowledge, clemency, leniency, fluency, courage, and love for us in the hearts of the believers. We were favored by

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the fact that from among us came the chosen Prophet, Mohammed, may Allah bless him and his family, al-siddiq (the very truthful one), al-Tayyār (the one who flies in the heaven), the Lion of Allah and of the Prophet, may Allah bless him and his family, the mistress of the women of the world Fātima the chaste, and both lords of the youths of Heaven from among this nation"

Having introduced his family, the Imām continued his speech explaining their outstanding merits, saying: "Whoever recognizes me knows me, and whoever does not recognize, let me tell him who I am and to what family I belong: I am the son of Mecca and Mina; I am the son of Zamzam and al-Safā; I am the son of the one who carried Zakāt in the ends of the mantle; I am the son of the best man who ever put on a loincloth and clothes; I am the son of the best man who ever put on sandals and walked barefooted; I am the son of the best man who ever made tawāf (the procession round the Kaaba) and Sa'i (ceremony of running seven times between Safā and Marwā); I am the son of the best man who ever offered the hajj and pronounced talbiya (Here I am at your service); I am the son of the one who was transported on the burāq in the air; I am the son of the one who was made to travel from the Sacred Mosque to the Remote Mosque, so glory belongs to Him Who made (His Servant) travel; I am the son of the one who was taken by Gabriel to sidrat al-muntahā ; I am the son of the one who drew near (his Lord) and suspended, so he was the measure of two bows or closer still; I am the son of the one who led the angels of the heavens in prayer; I am the son of the one to whom the Almighty revealed what He revealed; I am the son of Mohammed al-Mustafā ; I am the son of 'Ali al-Murtadā ; I am the son of the one who fought against the creatures till they said: There is no god but Allah. I am the son of the one who struck (the enemies) with two swords before Allah's Apostle, may Allah bless him and his family, and stabbed (them) with two spears, emigrated twice, pledged allegiance twice (to the Prophet), prayed in the two qiblas, and fought (against the unbelievers) at Badr and Hunayn and never disbelieved in Allah not even as much as the twinkling of an eye. I am the son of the best of the believers, the heir of the prophets, the destroyer of the unbelievers, the Commander of the Muslims, the light

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of the mujāhidin, the ornament of the worshippers, the crown of the weepers, the most patient of the patient, and the best of the steadfast from among the family of Yāsin, and the Messenger of the Lord of the world's inhabitants. I am the son of the one who was backed by Gabriel, supported by Mikāel. I
am the son of the one who defended the Muslims, killed the oath breakers of allegiance and the unjust and the renegades, struggled against his tiring enemies, the most excellent one of those who walked (to war) from among Quraysh, the first to respond to Allah from among the believers, the prior to all the previous ones, the breaker of the aggressors, the destroyer of the atheists, an arrow from among the shooting-places of Allah against the hypocrites, the tongue of the wisdom of worshippers, the supporter of the religion of Allah, the protector of the affair of Allah, the garden of the wisdom of Allah, the container of the knowledge of Allah, tolerant, generous, benevolent, pure, Abtahi, satisfied, easily satisfied, intrepid, gallant, patient, fasting, refined, steadfast, courageous, honored, the severer of the backbones, the scatterer of the allies, the calmest of them, the best of them in giving free rein (to his horse), the boldest of them in tongue, the firmest of them in determination, the most powerful of them, a lion, brave, pouring rain, the one who destroyed them at the battles and dispersed them in the wind, the lion of al-Hijāz, the possessor of the miracle, the ram of Iraq, the Imām through the text and worthiness, Makki, Madani, Abtahi, Tuhāmi, Khay'ani, 'Uqbi, Badri, Uhdi, Shajari, Muhājiri, the Lord of the Arabs, the Lion of war, the inheritor of al-Mash'arayn, the father of the two grandsons (of the Prophet) al-Hasan and al-Husayn, the one who manifested miracles, the one who scattered the phalanxes, the piercing meteor, the following light, the victorious Lion of Allah, the request of every seeker, the victorious over every victorious, such is my grandfather, 'Ali b. Abi Tālib. I am the son of Fātima, the chaste. I am the son of the mistress of women. I am the son of the purified, virgin (lady). I am the son of the part of the Messenger, may Allah bless him and his family.[1] I am the son of the one who was covered with blood. I am the son of the one who was slaughtered at Karbalā'. I am the son of the one for whom the Jinns wept in the dark and for whom the birds in the air cried.[2]"

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The Imām continued saying ‘I am… .’ until the people wailed.

[1] Ibid., p. 387.
[2] Nafs al-Mahmūm, p. 242.

Yazid thought that a discord would occur, for the Imām made a cultural revolt through his speech when he introduced himself to the Syrians and made them know what they did not know, so Yazid ordered the muadhdhin to say the adhān and he said: “Allāhu Akbar!”

The Imām turned to him and said: “You have made great the Great One who cannot be measured and cannot be perceived by senses, there is nothing greater than Allah.”

The muadhdhin said: “Ashhadu an la ilaha illa Allāh!”

‘Ali b. al-Husayn said: “My hair, my skin, my flesh, my blood, my brain, and my bones bear witness that there is no god but Allah.”

The muadhdhin said: “Ashhadu anna Mohammedan rasool Allah!”

The Imām turned to Yazid and asked him: “Yazid, is Mohammed your grandfather or mine? If you say that he is yours, then you are a liar, and if you say that he is mine, then why did you kill his family?[1]”

Yazid became silent and was unable to answer, for the great Prophet was Imām Zayn al-‘Ābidin’s grandfather. As for Yazid’s grandfather, he was Abū Sufyān, who was the mortal enemy of the Prophet, may Allah bless him and his family. The Syrians understood that they were drowning in sin, and that the Umayyad government spared no effort to delude and mislead them.

The Imām confined his speech to introducing the Prophet’s Household to the Syrians. He indicated to them that the Prophet’s Household had a great position with Allah, that they waged jihad against the enemies of Islam, and that they suffered persecutions. The Imām mentioned nothing other than these matters. I (the author) think that this confinement to these matters is among the most wonderful considerations and among the most exact type of eloquence. This is because the Syrians knew nothing about the Prophet’s Household except what the pseudo clergy men fabricated against them; the

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[1] Al-Khawārizmi, Maqqtal al-Husayn, vol. 2, p. 242.

authority and its mercenaries fed the Syrians on enmity toward the Prophet's Household and on obedience to the Umayyads.

Anyhow, the Imām's speech had a great effect on the Syrians, who secretly told each other about the Umayyad false mass media, and about the disappointment and loss at which they reached, so their attitudes toward Yazid changed[1] and they looked at him with disdain.

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The Imām with al-Minhāl

Imām Zayn al-‘Ābidin, peace be on him, met al-Minhāl b. ‘Amr and he asked him: “How have you received the evening, O son of the Apostle of Allah?”

The Imām looked at him and said to him: “We received the evening like the Israelites among the people of Pharaoh: they kill their sons and take their women captive. The Arabs brag before the non-Arabs saying that Mohammed was one of them, while Quraysh boasts before the rest of the Arabs of Mohammed belonging to it. We, his Household, are now homeless; so, to Allah we belong and to Him is our return.[2]”

The greatest Prophet was the original source for the honor of the Arab community. It was he who planned the honorable life for it and established for it the strongest state in the world, but Quraysh, who boasted before the rest of the Arabs of Mohammed belonging to it, killed his children and took his womenfolk as captives.

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The Tyrannical apologizes to the Imām

When the Syrians became indignant with Yazid because of his killing the plant of sweet basil of Allah’s Apostle, he (Yazid) summoned Imām Zayn al-‘Ābidin, peace be on him, apologized to him, and regarded b. Marjāna (‘Ubayd Allah b. Ziyād) responsible for killing al-Husayn, saying: “May Allah curse b. Marjāna! By Allah, if I had been with him (al-Husayn), he would never have asked me for a

[1] Jawhart al-Kalām fi Maddh al-Sāda al-'Alām, p. 128.
[2] Hayāt al-Imām al-Husayn, vol. 3, p. 291.

favor without me granting him it; I would have protected him from death with all my power even through destroying some of my sons. But Allah has decreed what you have seen. My little son, write to me and everything that you need is yours.[1] Affairs will occur among your people, so do not take part in them.[2]”

However, Imām Zayn al-‘Ābidin turned away from him and said nothing to him, for he knew that the reason for his apology was an escape from the crime he committed.

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A Scholar asks about the Imām

A Jewish scholar was in the assembly of Yazid. He admired Imām Zayn al-‘Ābidin, peace be on him, so he asked Yazid: “Who is that lad?”

“‘Ali b. al-Husayn,” replied Yazid.
“Who is al-Husayn?” asked the Jewish scholar.
“Son of ‘Ali b. Abi Tālib,” answered Yazid.
“Who is his mother?” asked the Jewish scholar.
“Mohammed’s daughter,” replied Yazid.

“Glory belongs to Allah,” explained the Jewish scholar, “this is the son of the daughter of your Prophet, (why did) you kill him? You opposed him by doing evil to his blood relations. By Allah, if our Prophet, Mūsā b. ‘Umrān, had left a grandson among us, we would have worshipped him instead of Allah. Your Prophet left you yesterday; nevertheless you revolted against his grandson and killed him. How bad a community you are!”

The tyrannical one, Yazid, became angry and ordered the Jewish scholar to be hit on the mouth, still the Jewish scholar said: “Kill me if you want to. I have found in the Torah that whoever kills the progeny of a prophet will be cursed as long as he remains (living). When he dies, Allah will cause him to enter the fire of Hell.[3]”

[1] Ibn al-Athir, Tārikh, vol. 3, p. 300.
[2] Tahdhib al-Tahdhib, vol. 1, p. 157.
[3] Al-Hadā'iq al-Wardiya, vol. 1, p. 131. Al-Futūh, vol. 5, p. 246.

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The Imām with Yazid

The tyrannical one, Yazid, met Imām Zayn al-ʻĀbidin and asked him to ask his needs, so the Imām, peace be on him, said: “I want you to show me my father’s face, and bring back to the women what had been taken from them, for among it is the inheritances of fathers and mothers. If you want to kill me, send with the family someone to guide them to Medina.”

Imām Zayn al-ʻĀbidin, peace be on him, asked Yazid to show him his father’s head to bid the final farewell to it or to bury it with the holy corpse, but the tyrannical one (Yazid) refused to give him the head because he intended to show it around the country to spread fear among the people and to be a lesson for those who might revolt against him.

He also asked him to bring back what was taken from the women on Muharram 10th. With this the Imām did not mean the ornaments, rather he meant the dear things he inherited from his grandfather, the Prophet, may Allah bless him and his family, such as his turban, his breastplate, and his sword.

Yazid, the tyrannical, bowed his head. He thought about the Imām’s requests. Then he raised his head and said: “As for the face of your father, you will never see it. As for what was taken from you, it will be brought back to you. As for the women, no one will repatriate them except you. As for you, I will not kill you.[1]”

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The Journey to Medina

Yazid ordered al-Nuʻmān b. Bashir to escort the womenfolk of the Prophet, may Allah bless him and his family, and to send them back to Medina.[2] He ordered him to take them out at night because he feared dissension and repercussions.[3] The caravan walked and began

[1] Hayāt al-Imām al-Husayn, vol. 3, p. 414.
[2] Jawhart al-Kalām fi Maddh al-Sāda al-'Alām, p. 128.
[3] Tafsir al-Matālib fi Amāli Abi Tālib, p. 93. Al-Hadā'iq al-Wardiya, vol. 1, p.

covering the desert. The Alid women asked al-Nuʻmān b. Bashir to take them to Karbalā’ to renew their covenant with the grave of the Lord of martyrs, peace be on him. Having reached Karbalā’, the Alid women hurried to the grave of Imām Abi ‘Abd Allah, peace be on him, weeping and wailing. They stayed there mourning al-Husayn for three days to the extent that their voices became hoarse and their hearts became broken. Some sources mentioned that Jābir b. ‘Abd Allah al-Ansāri, a great companion of the Prophet, visited the grave of al-Husayn, Imām Zayn al-ʻĀbidin, peace be on him, met him and told him about the tragedies which the members of the House (ahl al-Bayt) , peace be on them, faced, and then they left Karbalā’ and headed for Medina.

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Bishr announced the Death of Imām al-Husayn

When Imām Zayn al-ʻĀbidin, peace be on him, came close to Medina, he alighted, set up a tent where he lodged his aunts and his sisters, turned to Bishr b. Hadhlam and said to him: “O Bishr, may Allah have mercy on your father, who was a poet! Can you compose any of it at all?” “Yes, O son of Allah’s Apostle,” replied Bishr. So the Imām ordered him to enter Medina and to announce the death of Imām al-Husayn among its people. Hence, Bishr set off towards Medina. When he came near the Mosque of the Prophet, he cried loudly and recited these verses:

O people of Yathrib! May you never stay
therein!
Al-Husayn was killed, so my tears now rain,
His body is in Karbalā’ covered with blood
While his head is on spear displayed.
The people went in a hurry to the Mosque of the Prophet

weeping loudly for the Imām, peace be on him. They gathered around Bishr, who was weeping, asking him for more information of al-Husayn, so he said to them: “Here is ʻAli b. al-Husayn accompanied by his aunts and sisters; they have all returned to you. I am his messenger to you to inform you of his place.[1]”

The people went out to receive Imām Zayn al-ʻĀbidin all weeping and wailing. The historians said that that day was like the day when Allah’s Apostle, may Allah bless him and his family, passed away.[2] They surrounded the Imām to offer him their condolences.

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Imām Zayn al-ʻĀbidin delivers a Speech

The Imām, peace be on him, thought that he had to tell the people about the tragedies which they were subjected to. The Imām was unable to stand up to deliver a speech, for he was sapped by illness and overcome by grief, so a chair was brought for him. He sat in the chair and said: “Praise belongs to Allah, the Lord of the worlds, the Most Gracious, the Most Merciful, the King of the Day of Judgment, Creator of all creation, Who is the Exalted in the high heavens, Who is so near, He hears even the silent speech. We praise Him on the grave events, on time’s tragedies, on the pain inflicted by such tragedies, on the crushing of calamities, on the greatness of our catastrophe, on our great, monstrous, magnanimous and afflicting hardships.

“O People, Allah, the Most Exalted One, praise belong to Him, has tried us with great trials and tribulations, with a tremendous loss suffered by the religion of Islam. Abū ʻAbd Allah, al-Husayn, and his family have been killed, and his womenfolk and children taken captives. They displayed his head in every land from the top of a spear. Such is the catastrophe similar to which there is none at all.

“O people, which men among you are happy after him, or which

[1] Hayāt al-Imām al-Husayn, vol. 3, p. 423.
[2] Al-Luhūf, p. 116.

heart is not grieved on his account? Which eye among you withholds its tears and is too miser with its tears? The seven great heavens wept over his killing; the seas wept with their waves, and so did the heavens with their corners and the earth with its expanse; so did the trees with their branches and the fish in the depths of the seas. So did the angels who are close to their Lord. So did all those in the heavens.

“O People, which heart is not grieved with his killing? Which heart does not yearn for him? Which hearing hears such a calamity that has befallen Islam without becoming deaf.

“O people, we have become homeless, exiles, outcasts, shunned, distanced from all countries as though we were the

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offspring of the Turks or of Kabul without having committed a crime, nor an abomination, nor afflicted a calamity on Islam! Never did we ever hear such a thing from our fathers of old. This is something new. By Allah, had the Prophet required them to fight us just as he had required them to be good to us, they would not have done to us any more than what they already have. So we belong to Allah and to Him is our return from this calamity, and what a great, painful, hard, cruel, and catastrophic calamity it is! To Allah do we complain from what has happened to us, from the sufferings we have endured, for He is the Omnipotent, the Vengeful."

Sa'sa'a, an invalid who could barely walk on his feet, stood up and apologized to the Imām for not rushing to help his family due to his handicap. Imām Zayn al-'Ābidin, peace be on him, responded to him by accepting his excuse, telling him that he thought well of him, thanked him and asked Allah to have mercy on his father. Then the Imām walked accompanied by his aunts and sisters. The people surrounded him weeping and wailing until they reached the Mosque of the Prophet. There Zaynab, the wise lady of the family of Abi Tālib, took both knobs of the door of the mosque and cried out and addressed her grandfather, the Prophet, may Allah bless him and his family, saying: "O my grandfather, I mourn to you my brother al-Husayn![1]"

[1] Al-Muqrim, Maqtal al-Husayn, p. 472.

The wise ladies who were born and grew up in the lap of the Prophet held a mourning ceremony for the Lord of the martyrs. They put on the most coarse clothes and shrouded themselves in black and continued weeping and wailing.

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Imām Zayn al-‘Ābidin’s Grief

Imām Zayn al-‘Ābidin, peace be on him, kept weeping day and night over his father and the members of his Household. Imām al-Sādiq, peace be on him, said: “My grandfather, ‘Ali b. al-Husayn, wept over his father for twenty years. When food was put before him, he wept.[1]” One of his retainers blamed him, saying: “I fear for you lest you should perish.”

So the Imām kindly said to him: “I only convey my complaints and my grief to Allah, and I know from Allah what you all do not know. Ya‘qūb (Jacob) was a prophet from whom Allah caused one of his sons to be separated. He had twelve sons, and he knew that his son (Joseph) was still alive, he wept over him till he lost his eye sight. I looked at my father, my brothers, my uncles, and my companions (and saw them) slain all around me, so how can my grief end? Whenever I remember how Fā-tima’s children were slaughtered, tears choke me. Whenever I look at my aunts and sisters, I remember how they were flee-ing from one tent to another.[2]”

When the Imām looked at water, his weeping increased, and his pain doubled. This is because water reminded him of the thirst of his father and the members of his Household. The nar-rators said: “When he took some water to drink, he wept. So he was asked about that, and he answered: ‘How do I not weep (while) my father was prevented from drinking the water which was free for beasts and wild animals?’t">[3]”

[1] Ahmed Fahmi, al-Imām Zayn al-'Ābidin, p. 31.

[2] Al-Muqrim, Maqtal al-Husayn, p. 47. A narration similar to this has been reported in Hulyat al-Awliyā', vol. 3, p. 138.

[3] Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 108.

The Imām always wept over his father, and it was said to him: “You always weep, even if you kill yourself, you will in-crease (nothing) with this.” So he said: “I have killed my soul, and over it I weep.[1]”

A group of his retainers and the members of his Household felt pity for him because of his abundant weeping, so one of them asked him: “Has n’t your grief end yet?”

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The Imām answered him, saying: “Woe unto you! Ya‘qūb (Jacob) was a prophet from whom Allah caused one of his sons to be separated. He had twelve sons, and he knew that his son (Joseph) was still alive in the world, he wept over him till he lost his eye sight. I looked at my father, my brother, my uncle, and seventeen (persons) from the members of my Household (and saw them) slain all around me, so how can my grief end?[2]”

His heart melt with pity for his father, his Household, and his friends whose heads the swords of aggression severed in a cruel manner.

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His Paying the Debts which his Father owed

Imām al-Husayn, peace be on him, was indebted to a group of people for more than seventy thousand dinars, so Imām Zayn al-‘Ābidin, peace be on him, took great care of paying them to the extent that he prevented himself from having food and water. When he prepared this sum (of money), he hurried to pay every debt to the person to whom it was owed, and thus he could free his father from such an obligation.[3]

[1] Ibid, p. 109.
[2] Ibid, p. 108.
[3] Sir al-Silsila al-'Alawiya, p. 32.

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His Kindness to the Family of ‘Aqil

Imām Zayn al-‘Ābidin, peace be on him, was very kind to the Family of ‘Aqil. He preferred them to his cousins and the members of his family, for they had an outstanding attitude during the Battle of Karbalā’. That was when the sons and the honorable grandsons of ‘Aqil sacrificed their souls for Imām al-Husayn, peace be on him, while they were still young. They competed with each other for martyrdom, so they were all killed at that battle, and thus they sacrificed their lives for the religion of Allah.

Imām Zayn al-‘Ābidin, peace be on him, had mercy on them and preferred them to the surviving members of his family. He was asked about that, and he, peace be on him, replied: “I remember their day with Abu ‘Abd Allah (al-Husayn), so I feel pity for them.[1]” An example of his kindness to the family of ‘Aqil was that al-Mukhtār b. Yousif, a great revolutionist, gave him a lot of money, and he built with it houses for them, but the Umayyad government ordered the houses to be demolished.[2]

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His Staying in Medina

Imām Zayn al-‘Ābidin, peace be on him, stayed in Medina and did not leave it except for performing the hajj to the Sacred House of Allah. The narrators said: “He traveled to Iraq to visit the grave of Imām (‘Ali) the Commander of the faithful, peace be on him.[3]” It is certain that he visited the grave of his father, Imām al-Husayn, peace be on him. With this we will end our talk about the tragedies of Karbalā’, and the oppression and persecution to which Imam al-Husayn was subjected.

[1] Kāmil al-Ziyarāt, p. 107.
[2] Ghāyat al-Ikhtisār, p. 160.
[3] Ibid.

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Chapter 11

HIS WORSHIP

The Muslims unanimously agreed that Imām Zayn al-‘Ābidin, peace be on him, was the most worshipful of all the people, and the most obedient of them to Allah, the Exalted. The people never saw a person like him in great turn to Allah in repentance and worship. The pious and the righteous admired him, and it is sufficient for him that only he was given the nick-name of Zayn al-‘Ābidin (the ornament of the worshippers) and Sayyid al-Sājjidin (the lord of those who prostrate themselves in prayer).

As for his worship, it was not traditional; rather it resulted from his firm faith in Allah, the Most High, and his perfect knowledge of Him. He worshipped Allah not due to desire of His garden, nor did he worshipped him out of fear of His fire; rather he found Him worthy of worshipping, Hence he worshipped Him. He was similar to his grandfather, Imām ‘Ali, the Commander of the faithful, the Lord of the knowers, and the Imām of the Allah-fearing, who worshipped Allah with the worship of the free, Hence his grandson, Zayn al-‘Ābidin, peace be on him, followed him when he said: “I hate to worship Allah and I have no objective except His reward; therefore I will be like the desirous servant, who works when he is desirous; otherwise he does not work. I hate to worship Him because of fear of His torment, Hence I will be like the bad servant, who works when he is afraid.”

One of those who were sitting interrupted him and said to him: “How do you worship Allah?”

The Imām answered him faithfully: “I worship Allah through his bounties and blessings (toward me), Hence He is worthy of (worship).[1]”

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[1] Al-'Askari, Taffsir, p. 132.

The Imām's worship resulted from his knowledge which was void of doubts and imaginations. It did come out of desire or fear; rather it issued from firm faith (in Allah). He, peace be on him, talked about the kinds of worship, saying: "If people worship Allah, the Great and Almighty, because of fear (of Him), their worship is (similar to that) of slaves. If they worship Him because of desire, their worship (similar to that) of traders, and if they worship Him to show gratefulness toward him, their worship is that of the free.[1]" These are the kinds of worship and obedience; the heaviest of them in scale and the most lovable of them for Allah is the worship of the free, which is gratefulness to the Almighty Benefactor, not because of craving for His reward nor because of fear of His punishment. The Imām, peace be on him, underlined this in another tradition of his, saying: "The worship of the free is thankfulness to Allah, not because of fear and desire.[2]"

The Imām's love for Allah was firm in his heart and sentiments, Hence it was among his qualities. The narrators said: "He (Zayn al-'Ābidin) always worshipped Allah and obeyed him." A slave girl of his was asked about his worship and she answered: "Shall I elaborate (on it) or shall I (talk about it) briefly?"

"Briefly," was the answer.

"I did not bring him food by day nor did I spread for him bed by night," the slave girl answered.[3]

Imām Zayn al-'Ābidin, peace be on him, spent most his lifetime fasting by day and praying by night. He was busy praying or giving charity in secret. It is certain that there is no person in the history of the ascetics and worshippers like 'Ali b. al-Husayn in loyalty and obedience to Allah. Now, we will mention some acts of his worship:

[1] Saffwat al-Saffwa, vol. 1, p. 53. Shadharāt al-Dhahab, vol. 1, p. 105. Hulyat al-Awliyā', vol. 3, p. 134. Al-Bidāya wa al-Nihāya, vol. 9, p. 105. Durrar al-Abkār, p. 70.

[2] Al-Kawākib al-Durriya, vol. 2, p. 139.

[3] Al-Khisāl, p. 488.

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His Ritual Ablution

As for ablution, it is light and purity from sins and is the first act for prayer. The Imām, peace be on him, always performed the ritual ablution. The narrators talked about his humility to Allah during his ablution, saying: “When he used to perform ritual ablutions, his skin would turn yellow. Hence his family asked him: ‘What is it that has afflicted you?’”

He answered them with fear of Allah, saying: “Don’t you know Whom I am preparing to stand before?[1]”

He took great care of his ablution to the extent that no one helped him with it. He himself brought water for his ritual ablutions and prepared it before he slept. When he got up at night, he started with tooth cleanser *(siwāk)* , and then he performed his ablution. Having finished it, he began praying.[2]

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His Prayer

As for prayer, it is the journey of every believer (to the seven heavens) and is the sacrifice of every pious one, as it is in the tradition. Prayer was among the most important desires of the Imām, peace be on him. Through it he communicate with Allah, the Creator of the universe and Giver of life. He shook all over when he wanted to pray, Hence he was asked about that, and he replied: “Don’t you know Whom I am preparing to stand before and to Whom I am going to whisper (in prayer)?[3]” We will mention some of his affairs during his prayers and perfuming himself:

[1] Durrar al-Abkār, p. 70. Nihāyat al-Irab, vol. 21, p. 326. Siyar A'lām al-Nubalā', vol. 4, p. 238. Al-Ithāf bi Hub al-Ashrāf, p. 49. Akhbār al-Diwal, p. 109. Hulyat al-Awliyā', vol. 3, p. 132. Al-'Aqdd al-Farid, vol. 3, p. 103.

[2] Saffwat al-Saffwa, vol. 2, p. 52. Siyar A'lām al-Nubalā', vol. 4, p. 38.

[3] Wasilat al-Māl, p. 207. Siyar A'lām al-Nubalā', vol. 4, p. 38. Saffwat al-Saffwa, vol. 2, p. 52

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Perfuming his Garments

When the Imām wanted to pray, he perfumed himself from a bottle which he put in the room of his prayers[1], which was full of musk.

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His Garments during his Prayer

When the Imām wanted to pray, he wore coarse woolen garments[2] in order to behave humbly before the Almighty Creator.

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His Humbleness during his Prayer

As for the prayer of the Imām, peace be on him, it represented full devotion to Allah, the Exalted, and freedom from the material world. He did not feel the things around him; rather he did not feel even himself, for his heart clung to Allah. The narrators described him during the time of his prayer, saying: “When he stood to perform the ritual prayer, his skin would turn yellow, and he shook all over because of fear of Allah. He stood during his prayer as the abased slave who stood before a great king. He prayed with the prayer of the one who would leave (the world). He thought that he would never pray again.” Imām al-Bāqir talked about the humbleness of his father during his prayer, saying: “When ‘Ali b. al-Husayn stood to perform his ritual prayers, he was like the trunk of a tree. Nothing of him moved except that which the wind moved.[3]” Abān b. Taghlub related to Imām al-Sādiq, peace be on him, the prayer of his grandfather, Imām Zayn al-‘Ābidin, peace be on him, saying: “When ‘Ali b. al-Husayn stood to perform the ritual prayers, his skin would turn yellow.” Hence Imām al-Sādiq, peace be on him, admired his grandfather and said: “By Allah, ‘Ali b. al-Husayn knew Him before

[1] Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 58.
[2] Ibid., p. 108.
[3] Wasā'il al-Shi'a, vol. 4, p. 685.

Whom he stood.[1]” Yes, Imām Zayn al-‘Ābidin completely knew the mightiness of the Wise Creator, Hence he worshipped Him due to knowledge and obeyed Him because of faith.

Among the aspects of his humbleness during his prayer was that when he prostrated, he did not raise his head until he oozed sweat[2] as if he sank in water, for he wept abundantly.[3] The narrators reported on the authority of Abū Hamza al-Thumāli, who said: “I saw the Imām praying and his clock falling off one of his shoulders. He did not set it right, Hence I asked him, and he answered me: ‘Woe unto you! Didn’t you know before Whom I had been? (Allah) does not accept the servant’s prayer unless his heart clings to Him.[4]”

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Imām Zayn al-‘Ābidin clung to Allah to the extent that one of his sons fell into a well, and the people of Medina hurried to him and saved him from the well, while the Imām was standing in prayer in his mihrab and did not know that. When he had finished his prayer, he was told about that, and he said: “I did not feel that, for I was whispering to the Almighty Lord.[5]

A fire occurred in the Imām’s house, but he paid no attention to the fire, for he was busy praying. When he had finished his prayer, he was asked about that, and he replied: “The greatest fire (in the hereafter) distracted me from this fire![6]” ‘Abd al-Karim al-Qushayri

[1] Tahdhib al-Ahkām, vol. 2, p. 286. Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 79.

[2]Tahdhib al-Ahkām, vol. 2, p. 286. Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 79.

[3]Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 108.

[4] 'Ilal al-Sharāi', p. 88. Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 61. Wasā'il al-Shi'a, vol. 4, p. 688.

[5] Akhbār al-Diwal, p. 110. 3. Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 99.

[6] Saffwat al-Saffwa, vol. 2, p. 52. Al-Muntazam, vol. 6, p. 141. Nihāyat al-Irab,

explained this wonderful aspect, which accompanied the Imām during his prayer, saying: “The heart sometimes becomes heedless of knowing the affairs of creatures, for it is busy pondering that which comes to it. It becomes inattentive of feeling itself or other than it when it remembers a reward or a punishment.[1]”

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A one thousand Rukʻā Prayer

The biographers unanimously agreed that Imām Zayn al-ʻĀbidin, peace be on him, prayed one thousand Rukʻās by day and night[2], and that he had five hundred date-palms, Hence he said two rukʻas by each date-palm.[3] As he prayed abundantly, he had calluses like those of the camel on the places of his prostration. Some calluses fell off every year, and he put them into a bag. When he passed away, they were buried with him.[4]

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His Performing the Superfluous Prayer (nawāfil)

No superfluous prayer escaped the Imām throughout his life. He performed at night the prayers that escaped him by day. He advised his children to perform such prayers and said to them: “My children, these (prayers) are not obligatory for you, but I want you to habituate yourselves to them.[5]”

vol. 21, p. 325. Siyar 'Alām al-Nubalā', vol. 4, p. 238.

[1] Al-Risāla al-Qushayriya, vol. 1, p. 214.

[2] Tahdhib al-Tahdhib, vol. 7, p. 306. Nūr al-Abbsār, p. 136. Al-Ithāf bi Hub al-Ashrāf, p. 49. Tadhkirat al-Huffāz, vol. 1, p. 71. Shadharāt al-Dhahab, vol. 1, p. 141. Al-Fusūl al-Muhimma, p. 188. Akhbār al-Diwal, p. 110. Tārikh Dimashq, vol. 36, p. 151. Al-Sirāt al-Sawi, p. 193. Iqāmat al-Hujja, p. 171. Al-'Ibar fi Khabar men Ghabar, vol. 1, p. 111. Al-Bustāni, Dā'irat al-Ma'ārif, vol. 9, p. 355. Al-Ya'qūbi, Tārikh, vol. 3, p. 45. Al-Muntazam, vol. 6, p. 143. Al-Dhahabi, Tārikh al-Islām. Al-Kawākib al-Durriya, vol. 2, p. 131. Al-Bidāya wa al-Nihāya, vol. 9, p. 105.

[3] Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 61. Al-Khisāl, p. 487.

[4] Al-Khisāl, p. 487.

[5] Saffwat al-Saffwa, vol. 2, p. 53.

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His Abundant Prostration (in prayer)

The servant is close to his Lord when he is in the state of prostration, as it is in the tradition. Imām Zayn al-ʻĀbidin, peace be on him, prostrated himself abundantly for his Lord to show submission to Him and lowliness before Him. The narrators said: “One day, he (Zayn al-ʻĀbidin) went to the desert, and a retainer of his followed him. The retainer found him prostrating on a coarse stone and heard him saying one thousand times: There is no god but Allah in all certainty! There is no god but Allah in worship and slavery! There is no god but Allah in faith and truth![1]” He performed the prostration of thanks and said during it one hundred times: “Praise belongs to Allah, thanks (be to Allah)!” After that he said: “O Possessor of favor which never ceases, and which none other than Him can count! O Possessor of kindness which never comes to an end! O Generous! O Generous!” Then he prayed humbly (to Allah) and mentioned his need.[2]

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His Abundant Glorification

The Imām was always busy mentioning, glorifying, and praising Allah. He glorified Allah with these brilliant words: “Glory be to Him whose light illumines every darkness. Glory be to Him Who predetermines every power through His power. Glory be to Him Who has concealed Himself from the servants through the ways of their souls, Hence there is nothing to conceal Him. Glory and praise belong to Allah.[3]”

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His Performing the Night Prayer frequently

Among the superfluous prayers (nawāfil) which Imām Zayn al-‘Ābidin, peace be on him, performed was the night prayer. He

[1] Wasā'il al-Shi'a, vol. 4, p. 981.
[2] Ibid., p. 1079.
[3] Al-Quttb al-Rāwandi, Da'awāt, p. 34.

frequently performed it during travel and at home[1] until he met the Highest Comrade (Allah).

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His Supplication after the Night Prayer

When he, peace be on him, had finished the night prayer, he supplicated with this holy supplication, which is among the outstanding supplications of the members of the House (ahl al-Bayt) , peace be on them. It is as follows:

"O Allah, O Possessor of kingdom perpetual in everlastingness, authority invincible without armies or helpers, might abiding through aeons past, years gone by, times and days elapsed! Your authority is mighty with a might that knows no bound by being first nor utmost end by being last! Your kingdom towers high with a towering before which all things fall down without reaching its term; the least of it which You have kept to Yourself is not reached by the furthest description of the descripers! Attributes go astray in You, descriptions fall apart below You the subtlest of imaginations are bewildered by Your magnificence! Hence are You, Allah, the first in Your firstness, and Hence are You everlastingly. You do not pass away. However, I am the slave feeble in works, immense in hopes. Your tying links are outside my hand, except what is tied by Your mercy; the bounds of hopes have been cut away from me, except the pardon to which I hold fast. Little on my part is the obedience toward You upon which I count, and great against me the disobedience toward You to which I have reverted. However, pardoning Your slave will not constrain You, even if he be bad, Hence pardon me!"

This paragraph of his supplication contains glorifying Allah, professing belief in His unity, and mentioning some of His exalted attributes such as kingdom perpetual in everlastingness and authority invincible without armies or helpers, Hence attributes and descriptions are unable to depict Allah, the Most High.

[1] Saffwat al-Saffwa, vol. 2, p. 53. Kashf al-Ghumma, vol. 2, p. 263.

Then the Imām goes on showing absolute humility, submission, and slavery to Allah, the Exalted, saying:

"O Allah, You commanded me, and I refrained, You prohibited me, and I committed. Evil thoughts tempted me to offend,

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and I was negligent. I cannot call upon daytime to witness my fasting, nor can I seek sanctuary in night because of my vigil; no *sunna* praises me for keeping it alive, only Your obligations, he who neglects which has perished. I cannot seek access to You through the excellence of a supererogatory work, given the many duties of Your obligations of which I have been heedless and the stations of Your bounds which I have transgressed, thereby violating sacred things and committing great sins, though You have given my safety from their disgraces as a covering. This is the station of him who is ashamed of himself before You, angry with himself, and satisfied with You. He meets You with a humble soul, a neck bent down, a back heavy with offenses, hesitating between longing for You and fear of You. You are the most worthy of those in whom he might hope, the most deserving for him to dread and fear. Hence give me, my Lord, what I hope for, make me secure against what frightens me, and act kindly toward me with the kindly act of mercy! Surely You are the most generous of those from whom are asked!"

The Imām, the monk of the members of the House *(ahl al-Bayt)* , peace be on them, showed his humility and submission before Allah. He thought that all his good deeds such as spending night in prayer, day in fasting, performing all the superfluous prayer *(nawāfil),* desirable deeds *(mustahabbāt),* enlivening the Islamic laws, and other countless good deeds were insufficient for performing the rights of Allah against him. Hence which turn to Allah in repentance better than this turn? Which devotion to Him is better than this devotion? Indeed, this Imām was a unique example in the world of the pious and the righteous.

Now, let's listen to another part of this supplication: "O Allah, since You have covered me with Your pardon and shielded me with Your bounty in the abode of annihilation and the presence of equals, grant me sanctuary from the disgraces of the Abode of Subsistence at the standing places of the Witnesses (the angels brought nigh, the messengers honored, the martyrs, the righteous) before the neighbor from whom I have hidden my evil deeds and the womb relative before whom I feel ashamed in my secret thoughts! I trust them not, my Lord, to cover me over, but I trust You, my Lord, to forgive me!

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“O Allah, Your knowledge watches over hidden works, every covered thing is exposed before Your awareness, the intricacies of things are not concealed from You, and unseen mysteries slip not away from You. But over me Your enemy has gained mastery: He asked a delay from You to lead me astray, and You gave him the delay! He asked a respite from You until the Day of Doom to misguide me, and You gave him the respite! Hence he threw me down, though I had fled to You from small, ruinous and great, deadly works, until, when I had yielded to disobeying You and merited Your anger through my bad efforts, he turned the bridle of his treachery away from me, met me with the word of his ingratitude, undertook to be quit of me, turned his back to flee from me, threw me to the desert of Your wrath alone, and sent me as an outcast into the courtyard of Your vengeance. There is no intercessor to intercede for me with You, no protector to make me feel secure against You, no fortress to veil me from You, no shelter in which to seek asylum apart from You! This is the station of him who takes refuge with You, the place of the confessor to You: Let not Your bounty be too narrow for me, let not Your pardon fall short of me! Let me not be the most disappointed of Your repentant servants, nor the most despairing of those who come to You with expectations! Forgive me, surely You are the best of the forgivers!”

In these paragraphs the Imām, peace be on him, talks about the weakness of man’s soul before desires and its inability to resist stoned Satan, who employs it through wicked inclinations such as greediness and haughtiness. Satan controls man’s feelings and sentiments, employs him in the fields of sins and offenses, and drives him away from seeking nearness to Allah.

The Imām continued supplicating: “I trust them not, my Lord, to cover me over[1], but I trust You my Lord, to forgive me! You are the most worthy of those in whom confidence is had, the most giving of those who are besought, and the most clement of those from whom mercy is asked.”

In this paragraph the Imām, peace be on him, expresses his great confidence in Allah and his hope in Allah’s forgiveness and favors. He asks Allah to forgive him and to be pleased with him in the hereafter. He, peace be on him, mentions that Allah

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covers over His disobedient servants. Moreover, he asks Allah to grant him sanctuary from the disgraces of the Abode of Subsistence at the standing places of the Witnesses, the angels brought nigh, the messengers honored, the martyrs, and the righteous. In this manner, he, peace be on him, urges the disobedient to turn to Allah in repentance and to do good deeds, that they may attain Allah's good pleasure and mercy, which embraces all things. Now, let's return to consider another part of this holy supplication:

"O Allah, You caused me to descend as mean water from loins of narrow bones and tight passages into a constricted womb which You had covered with veils; You turned me about from state to state until You took me to the completion of the form and fixed within me the bodily parts, as You have described in Your Book[2]: a drop, then a clot, then a tissue, then bones, then You garmented the bones with flesh, then You produced me as another creature as You willed. Then, when I needed Your provision, and could not do without the aid of

[1] He, peace be on him, meant that he did not trust those whom he knew, for they disclosed the secret when they knew it.

[2] He, peace be on him, referred to the holy verse: "And certainly We created man of an extract of clay, then We made him a small life-germ in a firm resting-place, then We made the life-germ a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, Hence blessed be Allah, the best of the creators."

Your bounty, You appointed for me a nourishment from the bounty of the food and drink which You bestowed upon Your handmaid in whose belly You gave me to rest and in lodging of whose womb You deposited me. Had You entrusted me in those states, my Lord, to my own force, or driven me to have recourse to my own strength, force would have removed from me and strength taken far away. Hence You have fed me through Your bounty with the food of the Good, the Gentle; You have done that for me in graciousness toward me up to this present point. I do not lack Your goodness, nor does Your benefaction keep me waiting. Yet with all that, my trust has not become

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firm enough that I might free myself for that which is more favored by You. Satan has taken possession of my reins through my distrust and frail certainty. I complain of his evil neighborhood with me and my soul's obedience toward him! I ask You to preserve me against his domination, and I plead with You to turn his trickery away from me! I ask You to make the path to my provision easy, since to You belongs praise for Your beginning with immense favors and Your inspiring gratitude for beneficence and bestowing favor! Bless Mohammed and his Household, and make the way to my provision easy for me! (I ask You) to make me content with your ordainment for me, to make me satisfied with me lot in that which You have apportioned for me and to place what has gone of my body and my life-span into the path of Your obedience! Surely You are the Best of providers!"

In this paragraph there are some reliable proofs of the existence of the Great Creator. They are as follows: Allah, the Most High, created man from mean water, put him into a narrow womb, turned him from state to state until he took him to the completion of the form. Man is the greatest creature of Allah. He has wonderful organs such as brain, eye, ear, and they all indicate the existence of the Wise Creator. The Imām, peace be on him, derived his views from the Holy Qur'ān, which talked in detail about the creation of man. It is worth mentioning that the Qur'ān has accurately showed how the embryo is formed, Hence it supplies man with this wonderful reality. Sayyid Qutub said: "Man stands astonished before the reality which the Qur'ān has displayed concerning the form of fetus. (This reality) was discovered when embryology developed. This is because the cells of bones are different from those of flesh. It has been established that the cells of bones are formed in embryo before those of flesh. None of the cells of flesh is seen unless those of bones appear, and the skeleton of fetus is complete. The Qur'ānic text has mentioned this reality.[1]"

Any how, when the Imām, peace be on him, had mentioned the greatest blessings of Allah, he asked Allah to save him from the trickery and delusions of Satan, who is the first enemy of man. Now, let's read on the last paragraphs of this supplication:

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“O Allah, I seek refuge in You from the Fire through which You are harsh toward him who disobeys You and by which You have threatened him who turns away from Your good pleasure; from the Fire whose light is darkness, whose ease is pain, and whose far is near; from the Fire parts of which devour parts and parts of which leap upon parts; from the Fire which leaves bones decayed and lets its people drink boiling water; from the Fire which does not spare him who pleads to it, has no mercy on him who seeks sympathy from it, and has no power to relieve him who humbles himself before it and yields himself to it; it meets its inhabitants with the hottest that it possesses: painful punishment and intense noxiousness. I seek refuge in You from its gaping-jawed scorpions, its scraping-toothed serpents and its drinks, which tear a part the intestines and hearts of its inhabitants and root out their marrows. I ask guidance from You to that which will keep far from it and make it retreat!

“O Allah, bless Mohammed and his Household, grant me sanctuary from it through the bounty of Your mercy, release me from my stumbles through Your good releasing, and abandon me not, O Best of the sanctuary-granters. O Allah, You protect from the disliked, give the good, do what You will, and *You are powerful over everything.*

[1] Fi Zilāl al-Qur'ān, vol. 17, p. 16.

“ O Allah, bless Mohammed and his Household when the pious are mentioned and bless Mohammed and his Household as long as night and day come and go with a blessing whose replenishment is never cut off and whose number cannot be counted, a blessing that will fill up the air and crowd the earth and the heaven! Allah bless him until he is well pleased and Allah bless him and his Household after good pleasure with a blessing that has neither bound nor utmost limit! O Most Merciful of the merciful![1]”

These paragraphs contain fearful descriptions of the Fire of Hell, which Allah has prepared for the sinful and tyrannical ones from among his creatures, who spread oppression and corruption in the earth, Hence they will suffer various kinds of

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indescribable terrible torture in the Fire of Hell, may Allah protect us from it.

With this we will end our talk about this holy supplication, which the Imām used to recite after the night prayer, and which is among the outstanding supplications of the members of the House (ahl al-Bayt) , peace be on them.

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His Frailty and Weakness

Imām Zayn al-ʻĀbidin, peace be on him, became frail because of his many prayers, for worship strained him very much, and he was Hence weak that the wind would bend (his body) to left and right like an ear of corn.[2] This is because he had no power to stand. His son ʻAbd Allah reported: “My father used to pray at night. When he had finished (praying), he crept to his bed.[3]” This means that he had no power to stand because of tiredness, weakness and faintness.

His family and those who loved him felt pity for him because of the intense weakness resulted from his many prayers. They feared that he would die, Hence they talked with him about that, but he refused to

[1] Al-Sahifa al-Sajjādiya, Supplication no. 32.

[2] Al-Mufeed, al-Irshād, p. 272. Roudat al-Wā'izin, vol. 1, p. 237.

[3]Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 99.

answer them, and he went on performing his prayers until he met his fathers. The following is some of those who talked with him:

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1. One of his Sons

One of his sons feared for his safety, Hence he asked him with regret and fear: “Father, how long will you continue (praying)?”

The Imām answered him with kindness and affection: “Do you make me love my Lord?[1]”

Imām Zayn al-‘Ābidin, peace be on him, loved his Lord and drew near to Him through all ways. There is no one in the world of the pious and the righteous like him in turning to Allah in repentance and intense clinging to Him.

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2. Jābir al-Ansāri

The great companion (of the Prophet), Jābir b. ‘Abd Allah al-Ansāri, felt pity for the Imām, peace be on him, and asked him to reduce his prayers and not to strain himself. Imām al-Bāqir, peace be on him, reported his tradition, saying: [When Fātima, daughter of the Commander of the faithful, peace be on him, saw that her nephew, ‘Ali b. al-Husayn, strained himself with prayer, she went to Jābir b. ‘Abd Allah al-Ansāri and said to him:]

“O Companion of Allah’s Apostle, we have rights against you. Among our rights against you is that when you see one of us strain himself (with prayer), you must remind him of Allah and to ask him to spare his life. This is ‘Ali b. al-Husayn, the surviving one of his father al-Husayn, has carried out in worship (to the extent that) his nose has been squashed; his forehead has been bruised; his legs and feet have been swollen.”

Hence Jābir b. ‘Abd Allah al-Ansāri went to Imām Zayn al-‘Ābidin, peace be on him, and found him in his mihrab exerted by worship and obedience (to Allah). When the Imām saw Jābir, he received him and sat him beside him and asked him very much about

[1]Ibid., p. 91.

his conditions, Hence Jābir turned to him and said to him: “O Son of Allah’s Apostle, didn’t you know that Allah has created Heaven for you and for those who love you, and He has created the Fire for those who hate you and show enmity toward you, Hence why have you strained yourself (in worship)?”

The Imām kindly and gently answered him: “O Companion of Allah’s Apostle, didn’t you know that Allah forgave my grandfather, Allah’s Apostle, may Allah bless him and his family, his previous and next sins? Yet, he did not leave exertion (in worship), may my father and mother be ransom for him, to the extent that his legs and feet were swollen, Hence he was asked: ‘Do you do this, while Allah has forgiven you your previous and next sins?’ Hence he replied: ‘Shall I not be a grateful servant?’”

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When Jabir knew that it was difficult for him to convince the Imām to leave exertion in worship, he said to him: “O Son of Allah’s Apostle, spare your life, for you are from among the family through whom tribulation is driven away, through whom cures are discovered, and through whom the sky is asked to rain.”

The Imām answered him with a faint voice: “I will continue the method of my fathers until I meet them.”

Hence Jābir admired the Imām, turned to those who around him, and said to them: “None of the sons of the prophets was like ‘Ali b. al-Husayn except Yousif b. Ya‘qūb. By Allah, the progeny of al-Husayn is better than the progeny of Yousif b. Ya‘qūb. Surely one of them will fill the earth with justice and fairness as it was filled with oppression and tyranny.[1]”

Yes, by Allah, no one of the sons of the prophets was like ‘Ali b. al-Husayn in piety, Allah-fearingness, and all other ideals that raised him to the zenith which the great figures from among his fathers reached. Jābir declared that the progeny of al-Husayn was better than the progeny of Yousif b. Ya‘qūb, for among them is the great reformer, the Qā’im of the family of Mohammed, may Allah

[1] Ibn Shahrāshūb, al-Manāqib. Hayāt al-Imām Mohammed al-Bāqir.

bless him and his family, of whom the Prophet, may Allah bless him and his family, gave good news, and who will fill the earth with justice and fairness as it was filled with oppression and tyranny, that will occur during the days of his government and authority.

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‘Abd al-Malik

‘Abd al-Malik b. Marwān was among those who pitied for Imām Zayn al-‘Ābidin, peace be on him. That was when the Imām went to him to intercede with him for some Muslims whom the authority had arrested. When ‘Abd al-Malik saw him, he admired the marks of prostration between his eyes, Hence he said to him: “The exertion (in worship) has appeared on your face, while Allah has already promised you good, you are part of Allah’s Apostle, may Allah bless him and his family, your lineage is close (to him), your relation (with him) is certain, you are the most meritorious of the family of your House and the people of your time, you have been given merits, knowledge, religion, piety of which none before or after you has been given.”

‘Abd al-Malik flattered the Imām, reminded him of his merits and laudable deeds. When he ended his talk, the Imām said to him: “All what you have mentioned is attained through the bounty, support, and success of Allah, the Glorified. Hence where is our gratefulness to Him for what He has bestowed (upon us)? Allah’s Apostle, may Allah bless him and his family, stood in pray to the extent that his feet were swollen and became thirsty during fast to the extent that his mouth became dried, Hence he was asked: ‘O Allah’s Apostle, didn’t Allah forgive you your past and next sins?’ Hence he, may Allah bless him and his family, replied: ‘Shall I not be a grateful servant?’

“Praise belongs to Allah for what He has rendered and tested, and praise belongs to Him for here and the hereafter. By Allah, even if my limbs are severed, and my tears flow onto my chest, I will be unable to give thanks to Allah, the Great and Almighty, for the tenth of the tenth of one blessing of all His blessings which calculators cannot count, and no one can attain a blessing of them through all the

praise of the praisers. No, by Allah, doesn’t Allah see that nothing distract me from thanking Him and remembering Him by day and night, secretly and openly? Were it not for that my family had right against me, and that people in private and in general had rights against me, I would look at the sky with my eye and at Allah with my heart, and then I would not prevent

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them (from that), until Allah made me die, and He is the Best of judges."

The Imām bitterly wept. His words and his painful sight had a great effect on 'Abd al-Malik, the tyrannical caliph, who said with admiration: "There is a great difference between a servant who seeks the hereafter and a servant who seeks this world."

Then 'Abd al-Malik yielded to the Imām and released the persons for whom he interceded.[1]

These are some of those who felt pitied for the Imām because of his many prayers and abundant worship and asked him frequently to decrease them and to have a rest, but the Imām did not respond them for that, for he found in prayers a unique, psychological rest.

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His Fast

The Imām spent most his lifetime fasting. When his slave-girl was asked about his worship, she said: “I never brought him food by day.” He loved fast and urged (people) to fast. Hence he said: “Indeed, Allah, the Exalted, entrusted the fasting to His angels.[2]” He, peace be on him, did not break his fast except on the day of the two ‘Īds and other than them when he had an excuse. We will talk briefly about some of his affairs in the blessed month of Ramadān, which is the month of Allah and of obedience (to Him).

[1] AL-Majjlisi, Bihār al-Anwār, vol. 46, p. 65.
[2] Al-Rāwandi, Da'awāt, p. 4.

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In the Month of Ramadān

The Imām had special affairs in the blessed month of Ramadān. In it he did all things that drew him near to Allah. The narrators said: “He did all kinds of charity and good. He never said any word except saying: ‘Glory belongs to Allah, I ask Allah’s forgiveness, and Allah is Great.’ When he broke his fast, he said: ‘O Allah, if You will do, You do.’[1]”

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His Supplication for seeing the Crescent of the Month Ramadān

He, peace be on him, received the month of Ramadān with eagerness and desire, for it is the spring of the obedient. When he saw its crescent, he supplicated with this holy supplication, which represents the spirituality of Islam and the guidance of the members of the House (ahl al-Bayt) , peace be on them. This supplication is as follows:

"Praise belongs to Allah Who guided us to His praise and placed us among the people of his praise, that we might be among the thankful for His beneficence and that He might recompense us for that with the recompense of the good-doers! And praise belongs to Allah Who showed favor to us through His religion, singled us out for His creed, and directed us onto the roads of His beneficence, in order that through His kindness we might travel upon them to His good pleasure, a praise which He will accept from us and through which He will be pleased with us! And praise belongs to Allah Who appointed among those roads His month, the month of Ramadān, the month of fasting, the month of submission, the month of purity[2], the month of putting to test, the month of standing in prayer, *in which the Qur'ān was sent down as guidance to the people, and as clear signs of the*

[1] Furū' al-Kāfi, vol. 4, p. 88.

[2] By the month of purity he, peace be on him, meant that the fasting one is pure from sins in this blessed month.

Guidance and the Separator! He clarified its excellence over other months by the many sacred things and well-known excellencies which He placed therein, for He made unlawful in it what He declared lawful in others to magnify it, He prohibited foods and drinks in it to honor it, and He appointed for it a clear time which He (majestic and mighty is He) allows not to be set forward and accepts not to be placed behind. Then He made one of its nights surpass the nights of a thousand months and named it the Night of Decree; *in it the angels and the Spirit descend by the leave of their Lord upon every command, a peace* constant in blessings until the rising of the dawn upon

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whomever He will of His servants according to the decision He has made firm."

These brilliant words contain magnifying and honoring the month of Ramadān and depicting it with the best qualities of which is the following:

1. It is the month of Islam, Hence whoever fasts in it enters the frame of Islam; whoever does not fast in it with knowledge and deliberation does not belong to Islam.
2. It is the month of purity, for therein is the purity of the soul from sins and offenses.
3. It is the month of test; in it the Muslims are tested; in it the obedient are distinguished from the disobedient.
4. It is the month of standing in prayer; this month is the spring of the obedient and the good, for they spend its nights in worship and obedience to Allah.
5. Among the characteristics of this month is that the Holy Qur'ān was sent down in it, for It was sent down on the Night of Decree, which is the greatest of all its nights, and *in which the angels and the Spirit descend by the leave of their Lord upon every command, a peace until the rising of the dawn.*
6. Among the characteristics of this holy month is that Allah, the Most High, makes it prohibited for the fasting to have foods and drinks to magnify and honor it. Now, let's listen to another part of this supplication:

"O Allah, bless Mohammed and his Household, inspire us with knowledge of its excellence, veneration of its inviolability, and caution against what You have forbidden within it, and help us to fast in it by our restraining our limbs from acts of disobedience toward You and our employing them in that which pleases You, Hence that we lend not our ears to idle talk and hurry not with our eyes to diversion, we stretch not our hands toward the forbidden and stride not with our feet toward the prohibited, our bellies hold only what You have made lawful and our tongues speak only what You have exemplified, we undertake nothing but what brings close to Your reward and pursue nothing but what protects from Your punishment! Then rid all of that from the false show of the false showers and the fame seeking of the fame seekers, lest we associate therein

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anything with You or seek therein any object of desire but You!”

The Imām, peace be on him, presented the precepts which the fasting should follow in this great month. They are as follows: The fasting should restrain their limbs from what Allah has made unlawful, such as holding back their tongues from lying, backbiting, and slander; holding back their ears from idle talk and falsehood; preventing their hands from theft, aggression against people, and the prohibited. He, peace be on him, also mentioned that the fasting should do good to please Allah, and that their acts should be free from hypocrisy and seeking fame among people, for such acts lead to nothing except the punishment of Allah. After this, let’s listen to another part of this holy supplication:

“O Allah, bless Mohammed and his Household, in it make us attend to the appointed moments of the five prayers within the bounds You have set, the obligations You have decreed, the duties You have assigned, and the times You have specified; and in the prayers make us alight in the station of the keepers of their stations, the guardians of their pillars, their performers in their times, as Your servant and Your messenger set down in his *Sunna* (Your blessings be upon him and his Household) in their bowings, their prostrations, and all their excellent acts, with the most complete and ample ritual purity and the most evident and intense humility! Give us success in this month to tighten our bonds of kin with devotion and gifts, attend to our neighbors with bestowal and giving, rid our possessions from claims, purify them through paying the alms, go back to him who has gone far from us, treat justly him who has wronged us, make peace with him who shows enmity toward us (except him who is regarded as an enemy in You and for You, for he is the enemy whom we will not befriend, the party whom we will not hold dear), and seek nearness to You through blameless works which will purify us from sins and preserve us from renewing faults, Hence that none of Your angels will bring for You the kinds of obedience and sorts of nearness-seeking unless they be less than what we bring!”

This paragraph presents important affairs which the fasting should follow:

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1. They should attend to the appointed moments of the five prayers, which are the pillar of the religion, within the bounds Allah has set, accompanied by what the greatest Prophet, may Allah bless him and his family, practiced such as manners, invocations of Allah in their bowing and prostration; rather in all their affairs. In other word they should perform the five prayers in complete manners such as humility and submission to Allah, the Exalted, only.
2. They should tighten their bonds of kin with devotion and gifts, for this is one the best acts of obedience to Allah.
3. They should attend to their neighbors with bestowal and giving.
4. They should purify their possessions through paying *Kums* (one-fifth) and *Zakāt* (the alms), which are obligatory.
5. They should go back to him who has gone far from them, from among their friends and brothers.
6. They should treat justly him who has wronged them and should not aggress against him with word or action, for this is among the noble moral traits.
7. They should make peace with him who shows enmity toward them (except him who is regarded as an enemy in Allah and for Him, for he is the enemy whom they will not befriend, the party whom they will not hold dear.
8. They should seek nearness to Allah through blameless works which are certainly desirable in the blessed month of Ramadān.

After this, let’s listen to the last paragraphs of this holy supplication:

“O Allah, I ask You by the right of this month and by the right of him who worships You within it from its beginning to the time of its passing, whether angel You have brought nigh to You, prophet You have sent, or righteous servant You have singled out, that You bless Mohammed and his Household, make us worthy of the generosity You have promised Your friends, make incumbent for us what You have made incumbent for those who go to great lengths in obeying You, and place us in the ranks of those who deserve through Your mercy the highest elevation!

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“O Allah, bless Mohammed and his Household, turn us aside from deviation in professing Your Unity, falling short in magnifying You, in Your religion, blindness toward Your path, heedlessness of Your inviolability, and being deceived by Your enemy, the accursed Satan!

“O Allah, bless Mohammed and his Household, and when in every night of this month’s nights You have necks which Your pardon will release and Your forgiveness disregard, place our necks among those necks and place us among the best folk and companions of this our month!

“O Allah, bless Mohammed and his Household, efface our sins along with the effacing of its crescent moon, and make us pass forth from the ill effects of our acts with the passing of its days, until it leaves us behind, while within it You have purified us of offenses and rid us of evil deeds!

“O Allah, bless Mohammed and his Household, and should we go off to one side in this month, set us aright; should we swerve, point us straight; and should Your enemy Satan enwrap us, rescue us from him!

“O Allah, fill this month with our worship of You, adorn its time with our obedience toward You, help us during its daytime with its fast, and in its night with prayer and pleading toward You, humility toward You, and lowliness before You, Hence that its daytime may not bear witness against our heedlessness, nor its night against our neglect!

“O Allah, make us like this in the other months and days as long as You give us life, and place us among Your righteous servants, *those who shall inherit Paradise, therein dwelling forever, those who are given what they give, while their hearts quake, that they are returning to their Lord, those who vie in good works, outracing to them!*

“O Allah, bless Mohammed and his Household in every time, in all moments, and in every state, to the number that You have blessed whomever You have blessed and to multiples of all that, through multiples which none can count but You! Surely You are Accomplisher of what You desire.[1]”

Indeed, the supplications of the Imām are a school for religious awareness, for they are full of faith in Allah and sincerity to Him. These brilliant paragraphs of his supplication contain the following:

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He asked Allah by the right of the month of Ramadān and by the right of him who worshipped within it from among His righteous servants:

1. To place him among those who were worthy of the high position with Him.

[1] Al-Sahifa al-Sajjādiya, Supplication no. 44.

2. To make his good deeds for the pleasure of Him, the Exalted; to make them free from hypocrisy and others which corrupt works.
3. To turn him aside from doubt and corrupt imaginations in the affairs of the religion.
4. To help him not to follow a way other than the way He has made lawful and to help him not to be heedless of the things He has made unlawful.
5. To help him not to follow the way of the accursed Satan.
6. To do him a favor through placing him among those whom He released in this great month.
7. To grant him a success in this month to worship Him and to show obedience, pleading, humility, and lowliness toward Him, the Exalted.

These are some important matters which these words of his supplication contain.

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His good Acts in the Month of Ramadān

He, peace be on him, did many good acts in the Month of Ramadān. The following is some of them:

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A. Giving Food

Islam urges (Muslims) to give food to the fasting and makes it desirable for them. Every day in the Month of Ramadān, Imām Zayn al-ʻĀbidin ordered a sheep to be slaughtered and cooked. When the food was ready, he said: “Bring the bowls.” He ordered the food to be divided among the poor, the widows, and the orphans to the extent that there was nothing left for him, Hence he broke his fast with bread and dates.[1]

[1] Al-Mahāsin, p. 396. Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 72.

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B. His Freeing Salves

Among his good deeds in the blessed month of Ramadān was that he freed many of his slaves. It is worth mentioning that he respected his slaves, treated them as he treated his children, and forgave them when they misbehaved toward him. The narrators said: "'Ali b. al-Husayn did not punish a female slave nor did he punish a male salve when they committed a sin; rather he recorded the day when they committed sins. When the month of Ramadān was about to end, he gathered them and brought the book where he had written their sins and said to them: Raise your voices and say: O 'Ali b. al-Husayn, your Lord has counted against you all what you have done, as you have counted against us all what we have done. He has a book which speaks the truth and does not leave a small one nor a great one of what you have done, but numbers them all, and you will find present with Him all what you had done, as we have found present with you all what we had done. Hence pardon and forgive (us), as you want the most powerful King (Allah) to pardon and forgive you. Hence forgive us, and He will forgive you and have mercy on you, and Your Lord never wrongs anyone. As you have a book which speaks the truth against us and does not leave a small one nor a great one, but numbers them all against us, Hence 'Ali b. al-Husayn, remember the abasement of your standing place before your Lord, the Just King, Who does not wrong (anyone) to the weight of a grain of mustard seed, and Allah is sufficient to take account and to be a witness. Hence pardon and forgive (us), and the most Powerful King will pardon and forgive you, for He says: They should pardon and forgive. Do you not love that Allah should forgive you? [1]" He (Zayn al-'Ābidin) dictated to them these words which represent his absolute devotion and clinging to Allah. He stood, wept and said: "Our Lord, You have commanded us to pardon him who wrongs us. We have pardoned him who has wronged us, as You have commanded, Hence pardon us, for You are worthier of that than us and the commanded ones. You have commanded us not to dismiss any beggar from our

[1] Qur'ān, 24, 22.

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doors. Now, we have come to You as beggars and miserable. We have sat at Your courtyard and Your door seeking bounty and favor and giving, Hence do us a favor through it and disappoint us not, for You are more worthier of that than us and the commanded ones.

“My Lord, I have entertained (Your servants), Hence entertain me if I am of Your beggars. I have done (Your servants) a lot of good, Hence place me among the people of Your giving, O Generous!”

Then he turned his holy face, which became wet with the tears of his eyes, to his slaves and said to them with kindness and affection:

“I have forgiven you! Have you forgiven me my evil (acts)? I am full of evil, meanness, and oppression! I am the slave of the One Who is Powerful, Generous, Just, Beneficent, and Good-doer!”

What an angelic this soul is! Indeed, it represented the spirituality, beauties, qualities, and morals of the prophets!

The slaves interrupted him, saying: “We have pardoned you, O Our master!”

Hence he said to them: “Say: O Allah, pardon ‘Ali b. al-Husayn as he has pardoned us! Release him from the Fire, as he has released our necks from slavery!”

They said that, and he said after them: “Amen, O Allah, Lord of the world’s inhabitants! Go, surely I have pardoned you and released your necks, asking (Allah) to pardon me and release my neck!” When the day of ‘Īd al-Fitr came, he gave them excellent gifts to make them in no need of what was in the people’s hands.[1]

In the world of the pious there is no person like Imām Zayn al-‘Ābidin, peace be on him, in piety, loyalty, and obedience to Allah, for he filled his holy heart with faith and knowledge of Allah.

Any how, in the month of Ramadān, the Imām, peace be on him, did a lot of good to the weak, entertained the miserable refreshed the deprived, freed slaves, and other good deeds that brought him near to Allah.

[1] Al-Majjlisi, Bihār al-Anwār, vol. 46, pp. 103-104.

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His Supplication in the Early Morning

Imām Zayn al-ʻĀbidin, peace be on him, whispered to his Lord and prayed Him humbly and sincerely on every night in the Month of Ramadān with this great supplication, which is better known as the Supplication of Abi Hamza al-Thumāli, for it was he who reported it on the Imām's authority. The supplication is among the outstanding supplications of the members of the House (ahl al-Bayt) , peace be on them. It represents the absolute return and devotion to Allah. It contains exhortations that prevent the soul from clinging to haughtiness and desires and, in addition, it is distinguished by beautiful style, wonderful words, and eloquent performance. Moreover, it displays lowliness, humility, and submission to Allah, the Glorified. The other supplications do not contain such matters. We will quote some brilliant paragraphs of it, for it is well-known and widespread in supplication books

Before mentioning some paragraphs of this supplication, we'd like to say that this supplication has occupied an important position in the hearts of the good and the righteous from among the Muslims, Hence they recite it in the early morning of every night in the month of Ramadān, to the extent that they have memorized it by heart. The following is some paragraphs of it:

"My Allah, educate me not with Your punishment, and scheme not against me with Your power! How can I find good, My Lord, and it cannot be found but through You? How can I find salvation, and it cannot be found but through You? Gooddoers cannot do without Your help and Your mercy, nor can evil-doers! Those who misbehave before You, show audaciousness toward and, do not make You Pleased are unable to dissent from Your power! O my Lord, through You I have recognized You. It was You who guided me to Yourself and summoned me to Yourself! Were it not for You, I would not know what You were."

Have you noticed how the Monk of the members of the House *(ahl al-Bayt)* , peace be on them, whispered to his Lord, pleaded to Him, and argued with Him in this manner full of faith and knowledge? Let's listen to another part of this holy supplication: "O Lover of him who loves You, O Delight of the

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eye of him who seeks refuge in You and devotes himself to You! You are the Benefactor, and we are the evil-doers! Hence, my Lord, forgive us our ugly acts through the beautiful things You have! Which ignorance, my Lord, Your magnificence does not embrace? Which time is longer than Your slowness? What is the worth of our deeds in comparison with Your favors? How can we regard our works as may and compare them to Your generosity? How do the sinners regard Your ample mercy as narrow? O All-forgiving! O All-merciful! Hence, by Your might, if You rebuked me, I would not leave Your door, nor would I refrain from praising You because I have knowledge of Your magnificence and generosity!"

In this manner the Imām, peace be on him, continued praising and pleading to the Great Creator, asking Him for forgiveness and good pleasure. Listen how he whispers to Him:

"O Allah, whenever I say: I have prepared myself, worn the cloak, stood in prayer before You, and whispered to You, You make me sleepy when I pray, and deprive me of whispering to You when I whisper (to You)! Why whenever I say: I have set right my inner self and my assembly has come close to the assembly of the repenters, a tribulation befalls me, slip my foot, and prevents me from serving You? My Master, You may have dismissed me from Your door and put me aside from serving You, or You may have seen me disdaining Your Sacredness, Hence You have removed me, or You may have seen me turning back on You, Hence You have detested me, or You may have found me in the standing place of the liars, Hence You have rejected me, or You may have seen that I am ungrateful (to You) for Your favors, Hence You have deprived me (of them), or You may have missed me among the assemblies, Hence You have deserted me, or You may have seen me among the heedless, Hence You have disappointed me of Your mercy, or You may have seen that I get along with the assemblies of the unemployed, Hence You have placed me among them, or You may do not like listening to my supplication,

Hence You have driven me away from You, or You may have punished me because of my sin and crime, or You may have punished me on account of my little modesty! Hence if You pardon (me), my Lord, You have often pardoned those sinners

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before me, for Your generosity, my Lord, is far above punishing the neglectful!”

The Imām, peace be on him, presented those affairs which prevent man from clinging to Allah during his prayers and whispered prayers. The following is some of them:

1. Disdaining Allah’s rights, that is when man makes little of them.
2. Turning away from Allah.
3. Telling lies which is the junction of vices and grave sins.
4. Ungratefulness for graces which Allah bestows upon His servant.
5. Turning away from sitting with the true religious scholars who remind men of the hereafter and urge them to do good deeds.
6. Forgetting the remembrance of Allah and of death lead man to misery and ruin.
7. Sitting with the unemployed who spend their times in playing and lose their life spans in trivial affairs, Hence sitting with them leads to turning away from Allah.

These are some affairs which send man far from Allah and turn him away from doing good, may Allah protect us from them. Now, let’s listen to another paragraph of this supplication: “O My Allah and my Master! If You demanded my sins, I would demand Your pardon! If You demanded my meanness, I would demand Your generosity! If You made me enter the Fire, I would tell the people of the Fire about my love for You! O My Allah and my Master! If You forgive only Your friends and those who obey You, then to whom shall the sinners go? If You show generosity only to those who are sincere to You, then whom the evildoers seek for help! My Allah! If You made me enter the Fire, then Your enemy (the accursed Satan) would be pleased with this! If You made me enter the Garden, then this would please Your Prophet! I, by Allah, know that the pleasure of Your Prophet is more lovable for You than that of Your enemy![1]”

The Master of the pious and Imām of the knowers (Zayn al-‘Ābidin), peace be on him, asked the sympathy of the Great Creator, whose mercy embraces all things. He asked Him to pardon His disobedient servants and to show good pleasure toward them, for His munificence is not confined to the believers

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and the obedient. With these little paragraphs we will end our speech about the supplication of the Imām in the early morning of the blessed month of Ramadān.

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His Supplication in Bidding Farewell to the Month of Ramadān

Imām Zayn al-‘Ābidin, peace be on him, felt pain when the days of the Month of Ramadān came to an end, for this month is the spring of the obedient, and he used to recite this great supplication:

“O Allah, O He who desires no repayment! O He who shows no remorse at bestowal! O He who rewards not His servant tit for tat! Your kindness is a new beginning, Your pardon gratuitous bounty, Your punishment justice, Your decree a choice for the best! If You bestow, You stain not Your bestowal with obligation, and if you withhold, You withhold not in transgression. You show gratitude to him who thanks You while You have inspired him to thank You. You reward him who praises You while though You have taught him Your praise. You cover him whom, if You willed, You would expose, and You are generous toward him from whom, if You willed, You would withhold. Both are worth of Your exposure and with holding, but You have founded Your acts upon gratuitous bounty, channeled Your power into forbearance, received him who disobeyed You with clemency, and disregarded him who intended wrongdoing against himself. You await their turning back without haste and refrain from rushing them toward repentance, Hence that the perisher among them may not perish because of You and the wretched may not wretched

[1] Al-Tūsi, al-Misbāh. Al-Kaf'ami, al-Misbāh.

through Your favor, but only after Your prolonged excusing him and successive arguments against him, as an act of generosity through Your pardon, O Generous, and an act of kindliness through Your tenderness, O Clement!”

It is necessary for us to considered carefully this brilliant paragraph of the supplication of the Imām, peace be on him. It contains the following:

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1. The Generosity of Allah

As for the generosity and munificence of Allah, toward servants, as the Imām mentioned it, it is distinguished by the following:

A. Allah, the Most High, bestows on His creatures while He does not desire any repayment, for He, the Exalted, is in no need of His servants, who are in need of Him.

B. When He, the Exalted, bestows a grace upon a servant, He does not show any remorse at his bestowal, as the creatures show remorse at their bestowals when they get no benefit from them.

C. Allah does not stain his bestowal with obligation, for He, the Most High, bestows gratuitously.

D. It is He, the Exalted, who starts His servants with kindness and generosity.

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2. The Pardon and Punishment of Allah

As for the pardon of Allah toward the sinners is gratuitous bounty, and as for His punishment toward them is justice, for He punishes them according to their sins.

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3. The Decree of Allah

As for the decree of Allah and issuing the acts from Him, they are choice for the best, and He is not forced to issue them, as some philosophers said.

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4. His Gratitude to those who thank Him

Indeed, Allah, the Glorified, show gratitude to those who thank Him, that is when He increases His favors and blessings to them. He, the Most High reward those who praise Him and increases His favors and blessings to them.

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5. His Covering the Servants

Among the favors of Allah for the servant is that He covers him when he commits sins. If he willed, he would expose him and make the people degrade him. Also among His favors for the sinner is that He is generous toward him. If He willed, He would withhold him His livelihood and make him die of hunger. However, He channeled His power and will into forbearance, received those who disobeyed Him with clemency, and disregarded those who intended wrongdoing against themselves. He awaits their turning back without haste and refrain from rushing them toward repentance, Hence that the perisher among them may not perish because of Him and the wretched may not be wretched through His favor, but only after His prolonged excusing them and successive arguments against them, as an act of generosity through His pardon. Now, let's listen to another paragraph of this holy supplication:

"It is You who have opened for Your servants a door to Your pardon, which You have named 'repentance'. You have placed upon that door a pointer from Your revelation, lest they stray from it: You have said (blessed are Your names), *Repent toward Allah with unswerving repentance! It may be that your Lord will acquit you of your evil deeds and will admit you into gardens beneath which rivers flow, upon the day when Allah will not degrade the Prophet and those who have faith along with him, their light running before them and on their right hands, and they say: 'Our Lord, complete for us our light, and forgive us! Surely You are powerful over everything.' [1]*What is the excuse of him who remain heedless of entering that house after the

[1] Qur'ān, 66, 8.

opening of the door and the setting up of the pointer? It is You who have raised the price against Yourself to the advantage of Your servants, desiring their profit in their trade with You, their triumph through reaching You, and their increase on account of You, for You have said (blessed is Your Name and high are You exalted), those brings a good deed shall have ten the like of it, and whosoever brings an evil deed shall only be

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recompensed the like of it.[1] You have said, the likeness of those who expend their wealth in the way of Allah is as the likeness of a grain of corn that sprouts seven ears, in every ear a hundred grains; Hence Allah multiplies unto whom He wills.[2] You have said, Who is he that will lend to Allah a good loan, and He will multiply it for him manifold[3], and You have send down in the Qur'ān similar verses on the multiplying of good deeds. It is You who have pointed them through Your speech from Your unseen and Your encouragement in which lies their good fortune toward that which -had You cover it from them- their eyes would not have perceived, their ears would not have heard, and theirimaginations would not have grasped, for You have said,Remember me and I will remember you, be thankful to Me and be you not thankless towards Me![4] You have said, If you are thankful, surely I will increase you, but if you are thankless, My chastisement is surely terrible.[5] And You have said, Supplicate Me and I will respond to you; surely those who wax too proud to worship Me shall enter Gehennam utterly abject.[6] Hence You have named supplicating You 'worship' and refraining from it 'waxing proud', and You have threatened that the refraining from it would lead entrance into Gehannam in utter abjection. Hence they remember You for Your kindness, they thank You for Your bounty, they supplicate You by Your command, and they donate for You in

[1] Ibid., 6, 110.
[2] Ibid., 2, 261
[3] Ibid., 57, 11.
[4] Ibid., 2, 152.
[5] Ibid., 14, 7.
[6] Ibid., 40, 60.

order to seek Your increase; in all this lies their deliverance from Your wrath and their triumph through Your good pleasure. Were any creature himself to direct another creature to the like of that to which You Yourself have directed Your servants, he would be described by beneficence, qualified by kindness, and praised by every tongue. Hence to You belong Praise as long as there is found a way to praise You and as long as

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there remains for praising words by which You may be praised and meanings which may be spent in praise. O He who shows Himself praiseworthy to His servants through beneficence and bounty, flooding them with kindness and graciousness! How much Your favor has been spread about among us, Your kindness lavished upon us, and Your goodness singled out for us! You have guided us to Your religion which You have chosen, Your creed with which You art pleased, and Your path which You have made smooth, and You have shown us proximity to You and arrival at Your generosity!"

In this paragraph the Imām talked about the great kindness of Allah to the disobedient from among His creatures when He opened for them the door of repentance and of asking forgiveness Hence that He may save them from ruin and misery in the next world. Repentance erases sins and save man from the awful situations provided that he should show remorse at the sins he has committed, and that he should not commit a sin again.

The Imām, peace be on him, talked about one of Allah's favors toward His servants, that was when He (Allah) urged them to be kind to people, to do good for them, and to give alms to the poor and the weak. In the meantime He promised to reward them in the Abode of Subsistence and Perpetuity, Hence that they would be successful and happy there. Hence what ample are His blessings! What great is His bounty toward His servants!

In his speech, the Imām, peace be on him, dealt with gratitude to Allah for His graces, for such gratitude would lead to an increase in graces. He also dealt with supplication to Allah and pleading to Him, for He has named supplicating Him 'worship' and refraining from it 'waxing proud', as the Holy Qur'ān has stated. After this, let's listen to another paragraph of this supplication:

"O Allah, among the choicest of those duties and the most special of those obligations You have appointed the month of Ramadān, which You have singled out from other months, chosen from among all periods and eras, and preferred over all times of the year through the Qur'ān and the Light which You sent down within it, the faith which You multiplied by means of it, the fasting which You obligated therein, the standing in prayer which You encouraged at its time, and the Night of

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Decree which You magnified therein, the night which is *better than a thousand months*. Through it You have preferred us over the other communities and through its excellence You have chosen us to the exclusion of the people of the creeds. We fasted by Your command in its daylight, we stood in prayer with Your help in its night, presenting ourselves by its fasting and its standing to the mercy which You have held up before us, and we found through it the means to Your reward. And You are full of what is sought from You, munificent what is asked of Your bounty, and near to him who strives for Your nearness. This month stood among us in a standing place of praise, accompanied us with the companionship of one approved, and profited us with the most excellent profit of the world's creatures. Then it parted from us at the completion of its time, the end of its term, and the fulfillment of its number. Hence we bid farewell to it with the farewell of one whose parting pains us, whose leaving fills us with gloom and loneliness, and to whom we have come to owe a safeguarded claim, an observed inviolability, and a discharged right."

In these words, the Imām, peace be on him, praised the bounty of the blessed month of Ramadān, which Allah singled out from other months, and endowed it with ample bounty when He obligated the fasting in it and multiplied the reward of the good deeds in it. He also singled it out with the Night of Decree, *which is better than a thousand months*. Through it He preferred the Muslims over the other communities Hence that they might attain the highest degrees and the most honorable position with Him. Then the Imām, peace be on him, mentioned his grief for leaving this great month when he gained rewards through doing a lot of good deeds that brought him near to Allah. Now, let's listen to another part of this blessed month:

"Hence we say: Peace be upon you, O greatest month of Allah! O festival of His friends! Peace be upon you, O most noble of accompanying times! O best of months in days and hours! Peace be upon you, month in which expectations come near and good works are scattered about! Peace be upon you, comrade who is great in worth when found and who torments through absence when lost, anticipated friend whose parting gives pain! Peace be upon you, familiar who brought comfort in

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coming, thus making happy, who left loneliness in going, thus giving anguish! Peace be upon you, neighbor in whom hearts became tender and sins became few! Peace be upon you, helper who aided against Satan, companion who made easy the paths of good-doing! Peace be upon you-How many became freedmen of Allah within you! How happy those who observed the respect due to you! Peace be upon you-How many the sins you erased! How many the kinds of faults you covered over! Peace be upon you-How drawn out were you for the sinners! How awesome were you in the hearts of the faithful! Peace be upon you, month with which no days compete! Peace be upon you, month which is peace in all affairs! Peace be upon you, you whose companionship is not disliked, you whose friendly mixing is not blamed! Peace be upon you, just as you have entered upon us with blessings and cleansed us of the defilement of offenses! Peace be upon you. You are not bid farewell in annoyance nor is your fasting in weariness! Peace be upon you, object of seeking before your time, object of sorrow before your passing! Peace be upon you- How much evil was turned away from us through you! How much good flowed upon us because of you! Peace be upon you and upon the Night of Decree which is *better than a thousand months!* Peace be upon you-How much we craved you yesterday! How intensely we shall yearn for you tomorrow! Peace be upon you and upon the bounty which has now been made unlawful to us and upon your blessings gone by which have now been stripped away from us!”

The Imām, peace be on him, bid farewell to the blessed month of Ramadān with these warm greetings accompanied by bitterness and sorrow for parting it, for it was a field for his good works that brought him near to Allah, the Exalted. He, peace be on him, mentioned the qualities of this great month and explained its excellencies over the other months. Now, let’s listen to another part of this great supplication:

“O Allah, we are the people of this month. Through it You have ennobled us and given us success because of Your kindness, while the wretched are ignorant of its time. Made unlawful to them is its bounty because of their wretchedness. You are the patron of the knowledge of it by which You have preferred us, and its prescribed practices to which You have

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guided us. We have undertaken, through Your giving success, its fasting and its standing in prayer, but with shortcomings, and we have performed little of much.

“O Allah, Hence to You belongs praise, in admission of evil doing and confession of negligence,[1] and to You belongs remorse firmly knitted in our hearts and seeking of pardon sincerely uttered by our tongues. Reward us, in spite of the neglect that befell us in this month, with a reward through which we may reach the bounty desired from it and win the varieties of its craved stores![2] Make incumbent upon us Your pardon for our falling short of Your right in this month and make our lives which lie before us reach the coming month of Ramadān! Once You have made us reach it, help us perform the worship of which You are worth, cause us to undertake the obedience which You deserve, and grant us righteous works that we may fulfill Your right in these two months[3] of the months of time.

“O Allah, as for the small and large sins which we have

[1] He, peace be on him, meant that he neglected this month because he did not take care of works therein.

[2] By the varieties of its craved stores, he meant the reward which Allah has stored for His believing servants.

[3] By the these two months, he meant the past and the next months of Ramadān.

committed in this our month, the misdeeds into which we have fallen, and the offenses which we have earned purposefully or in forgetfulness wronging ourselves thereby or violating the respect due to others, bless Mohammed and his Household, cover us over with Your covering, pardon us thorough Your pardoning, place us not before the eyes of the gloaters because of that, stretch not toward us the tongues of the defamers, and employ us in that which will alleviate and expiate whatever You disapprove from us within it through Your clemency which does not run out. O Allah, bless Mohammed and his Household, redress our being afflicted by our moth, bless us in this day of our festival and our fast - breaking, make it one of the best of days that have passed over us, the greatest in attracting Your pardon, and the most effacing toward sins, and forgive us our sins, both the concealed and the public.”

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Have you noticed this submission and humility before the Great Creator? The Imām asked Allah for pardon and forgiveness. He confessed before Him his falling short of performing worship and the acts of obedience in the blessed month of Ramadān. This is Zayn al-'Ābidin, who is the greatest summoner to Allah! Now, let's read on the last paragraphs of this supplication:

"O Allah, with the passing of this month, make us pass forth from our offenses, with its departure make us depart from our evil deeds, and appoint us thereby among its most felicitous people, the most plentiful of them in portion, and the fullest of them in share! O Allah, when any person observes this month as it should be observed, safeguards its inviolability as it should be safeguarded, attends to its bounds as they should be attended to, fears its misdeeds as they should be feared, or seeks nearness to You with any act of nearness-seeking which makes incumbent upon him Your good pleasure and bends toward him Your mercy, give to us the like (of that) from Your wealth and bestow it upon us in multiples through Your bounty, for Your bounty does not diminish, Your treasuries do not decrease but overflow, the mines of Your beneficence are not exhausted, and Your bestowal is the bestowal full of delight.

"O Allah, bless Mohammed and his Household, and write for us the like of the wages of him who fasted in it or worshipped You within it until the Day of Resurrection! O Allah, we repent to You in our day of fast-breaking, which You have appointed for the faithful a festival and a joy and for the people of Your creed a time of assembly and gathering, from every misdeed we did, ill work we sent ahead, or evil thought we secretly conceived, the repentance of one who does not harbor a return to sin and who afterwards will not go back to offense, an unswerving repentance rid of doubt and wavering. Hence accept it from us, and fix us within it!

"O Allah, provide us with fear of the threatened punishment and yearning for the promised reward, Hence that we may find the pleasure of that for which we supplicate You and the sorrow of that from which we seek sanctuary in You! And place us with among the repenters, those upon whom You have made Your love obligatory and from whom You have accepted the

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return to obeying You! O Most Just of the just! O Allah, show forbearance toward our fathers and our mothers and all the people of our religion, those who have gone and those who will pass by, until the Day of Resurrection! O Allah, bless our prophet Mohammed and his Household, as You have blessed Your angels brought nigh, bless him and his Household, as You have blessed Your prophets sent out, bless him and his Household, as You have blessed Your righteous servants-and better than that, O Lord of the worlds!- a blessing whose benediction will reach us, whose benefit will attain to us, and through which our supplication may be granted! You are the most generous of those who are beseeched, the most sufficient of those in whom confidence is had, the most bestowing of those from whom bounty is asked, and *You are powerful over everything![1]”*

This holy supplication; rather all the supplications of the Imām, peace be on him, urge man to cling to Allah-fearingness and faith in Him, they also urge him to show remorse at his neglect before Allah in this month.

[1] Al-Sahifa al-Sajjādiya, Supplication no. 45.

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Chapter 12

On the Day of Fast-Breaking

Imām Zayn al-ʻĀbidin, peace be on him, received the Day of Fast-Breaking with supplication to Allah, asking Him to accept his fast, his acts of worship, and his good works in the month of Ramadān, and to grant him pardon and good pleasure. In the early morning, he gave on his behalf and of his family the Zakāt of al-Fitra (alms of fast-breaking). He also performed the prayer of the ʻĪd. When he had finished his prayer, he faced the qibla (the direction of Kaaba) and supplicated Allah with this great supplication:

"O He who has mercy upon him toward whom the servants show no mercy! O He who accepts him whom the cities will not accept! O He who looks not down upon those who have need of Him! O He who disappoints not those who implore Him! O He who slaps not the brow of the people of boldness toward Him with rejection! O He who collects the little that is given to Him and He shows gratitude for the paltry that is done for Him! O He who shows gratitude for the small and rewards with the great! O He who comes close to him who comes close to Him! O He who invites to Himself him who turns his back on Him! O He who changes not favor and rushes not to vengeance! O He who causes the good deed to bear fruit Hence that he may make it grow, and overlooks the evil deed Hence that he may efface it! Hopes turn back with needs fulfilled short of the extent of Your generosity, the cups of requests fill up with the overflow of Your munificence, and attributes fall apart without reaching Your description. For to You belongs the highest highness above everything high, and the most glorious majesty beyond every majesty! Every majestic before You is small everything eminent beside Your eminence vile! Those who reach other than You are disappointed, those who present

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themselves to other than You have lost, those who stay with other than You have perished, and those who retreat -except those who retreat to Your bounty- are desolate! Your door is open to the beseechers, Your munificence free to the askers, Your help near to the help-seeker! The expectant are not disappointed by You, those who present themselves despair not of Your bestowal, the forgiveness-seekers become not wretched through Your vengeance! Your provision is spread among those who disobey You, Your clemency presents itself to those hostile toward You, Your habit is beneficence toward the evildoers, and Your wont is to spare the transgressors, Hence much Hence that Your lack of haste deludes them from returning, and Your disregard bars them from desisting! You act without haste toward them Hence that they will come back to Your command and You disregard them confident in the permanence of Your kingdom, Hence You seal him who is worthy of it with felicity, and You abandon him who is worthy of it to wretchedness!”

The greatest Imām, peace be on him, presented in this masterpiece Allah’s kindness to His servants, for He is Compassionate and Merciful to him toward whom the servants show no mercy. His mercy also includes him whom the governments chase and he escapes to unknown places because of fear. An example of the kindness of Him, the Exalted, is that He does not look down upon those who have need of Him. An example of the mercy of Him, the Exalted, is that He does not disappoint those who implore Him. An example of the great bounty and ample mercy of Him, the Most High, is that He shows gratitude for the small and rewards with the great. He shows affection to His servants , Hence He comes close to those who come close to Him and invites to Himself those who turn back on Him Hence that He may grant them the highest position in the next world and save them from ruin. An example of the favor of Allah, the Glorified, to His servants is that He does not change the blessing which He bestows upon them until they change what is there in themselves. He, the Exalted, also makes the good deed grow for its owner in the Next Abode. Indeed the generosity and munificence of Allah cannot be limited. Attributes fall short of describing Him, for to Him belongs the

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highest highness above everything high, and the most glorious majesty beyond every majesty.

The Imām, peace be on him, blamed in his supplication those who presented themselves to other than Allah, Hence they lost good and expectations, while those who presented themselves to Allah

attained a great success. Then the Imām, peace be on him, mentioned the clemency of Allah, the Exalted, and His disregard toward the aggressors; He did not hurry to punish them Hence that they would come back to His command and understand the truth. These are some affairs which this part of the supplication of the Imām, peace be on him, contains. Now, let's read on the last paragraphs of this supplication:

"All of them come home to Your decree, their affairs revert to Your command; Your authority grows not feeble through their drawn out term, Your proof is not refuted by the failure to hurry after them. Your argument is established, never refuted, Your authority fixed, never removed. Permanent woe belongs to him who inclines away from You, forsaking disappointment to him who is disappointed by You, and the most wretched wretchedness to him who is deluded about You! How much he will move about in Your chastisement! How long he will frequent Your punishment! How far his utmost end from relief! How he will despair of an easy exit! (All of this) as justice from Your decree (You are not unjust in it!), and equity from Your judgment (You do not act wrongfully against him!). You supported the arguments, tested the excuses, began with threats, showed gentleness with encouragement, struck similitudes, made long the respite, delayed, while You are able to hurry, and acted without haste, while You are full of quick accomplishment!

"Not because of incapacity is Your slowness, feebleness Your giving respite, heedlessness Your showing restraint, dissemblance Your waiting! But that Your argument be more conclusive, Your generosity more perfect, Your beneficence more exhaustive, Your favor more complete! All of this has been and always was, is and ever will be. Your argument is greater than that its totality be described, Your glory more elevated than it be limited in its core, Your favor more abundant than that its entirety be counted, Your beneficence more abundant than

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that thanks be given for its least amount! Speechlessness has made me fall short of praising You, restraint has made me powerless to glorify You, and the most I can do is admit to inability, not out of desire, my Allah, but out of incapacity. Hence here I am: I repair to You by coming forward, and I ask from You good support. Hence bless Mohammed and his Household, hear my whispered words, grant my supplication, seal not my day with disappointment, slap not my brow by rejecting my request, and make noble my coming from You and going back to You! Surely You are not constrained by what You desire, nor incapable of what You are asked! You are powerful over everything, and there is no force and no strength save in Allah, the All-high, the All-mighty![1]"

In these words, the Imām, peace be on him, has mentioned all the creatures, whether believers or sinners, monotheists or atheists; they are all in the hand of Allah, the Most High, subjected to His decree, coming home to His command. Only the disobedient are stubborn; they continue aggression, mutiny, and disobedience. With this, they are unable to make feeble the authority of Allah. Woe unto them from His permanent punishment and His everlasting chastisement. Allah gives them respite in this world and does not hurry to punish them because of His mercy and gentleness toward them, Hence that they will come back to the truth and turn to Allah in repentance. With this the generosity of Allah, the Exalted, is ample and His favor for His servants is perfect.

With this we will end our speech about the fast of the Imām, peace be on him, in the month of Ramadān, which was full of all acts of worship, good works, and acts of obedience.

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His Hajj

As for the hajj to the Sacred House of Allah, the Imām, peace be on him, clung to it, for he found in its standing places refreshment for his soul which was melted by the tragedies of Karbalā'. He, peace be on him, urged (the Muslims) to perform the hajj and the 'Umra (a certain kind of hajj to the Kaaba), for they would result in great benefits. Hence he said: "(When) you perform the hajj and the 'Umra,

[1] Ibid., Supplication no. 46.

your bodies become sound, your daily bread becomes ample, your faith becomes righteous, and you are sufficient for the provisions of the people and of your families.[1]" He, peace be on him, said: "The hajji (pilgrim) is forgiven, the Garden is surely for him, the work is resumed through him, his family and his possessions are preserved.[2]" He, peace be on him, said: "The angels intercede for the one who runs between al-Safā and al-Marwā (with Allah).[3]" He also urged (the Muslims) to honor and magnify the pilgrims when they returned from the Sacred House of Allah, Hence he said: "Show happiness when the pilgrims return (from Mecca), shake hands with them, and magnify them. (Hence), you take a share in their reward before you mix with them in sin.[4]" Now, we will briefly present some affairs of his hajj.

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His Hajj on Foot

The Imām, peace be on him, performed the hajj on foot more than one time, as his father and his uncle, al-Hasan, peace be on them, did. It took him twenty days to perform the hajj to the House (of Allah).[5]”

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His Hajj Riding

He, peace be on him, performed the hajj on the (back of) his she-camel twenty times, and he took great care of it. The historians said: “He never whipped it.[6]” Ibrāhim b. ‘Ali said: “I performed the hajj with ‘Ali b. al-Husayn. His she-camel was moving slowly, Hence he pointed to it with the stick, and then he withdrew it and said: ‘Woe if there was on retaliation (in the next world)!’ Again it

[1] Wasā'il al-Shi'a, vol. 8, p. 5.
[2] Men lā Yahdarahū al-Faqih, p. 156. Wasā'il al-Shi'a, vol. 8, p. 5.
[3] Men lā Yahdarahū al-Faqih, p. 159.
[4] Ibid., p. 155.
[5] Al-Bihār. In al-'Aqdd al-Farid, vol. 3, p. 103, it has been mentioned: "He performed the hajj on foot twenty-five times."
[6] Hulyat al-Awliyā', vol. 3, p. 133.

moved slowly among the Mountains of Radawā , Hence he showed it the stick and said (to it): ‘You should walk; otherwise I will do!’ Then he mounted it, and it walked.[1]” His soul exalted to this level of mercy, pity, and gentleness to animal, Hence he never whipped and frightened his she-camel. He thought that aggression against animal would result in punishment and reckoning in the Next Abode.

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The Reciters accompany Him

When he intended to perform the hajj to the Sacred House of Allah, the reciters (of the Qur'ān) and the religious scholars would accompany him, for they acquired from him sciences, knowledge, wise sayings, and good manners. Sa'id b. al-Musayyab said: "The reciters (of the Qur'ān) did not go out of Mecca until 'Ali b. al-Husayn went out, Hence he went out and a thousand riders went out with him.[2] They learnt from him the problems of the hajj, the rules of the religion, and all the affairs of Islamic law, for there was no one in his time, according to the consensus of the historians and narrators, more knowledgeable than him in the precepts of the Book and Sunna."

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His Food for the Hajj

The Imām, peace be on him, took good and perfect preparations for performing the hajj and the ‘Umra. He supplied himself with the best food such as almonds, sugar, soured and sugared fine flour.[3] His pure sister, Sukayna, made him and excellent food on which she spent thousands of dirhams, but when he arrived at al-Hurrah, he ordered the food to be divided among the poor and the needy.[4]

[1] Al-Fusūl al-Muhimma, p. 189.
[2] Hayāt al-Imām Mohammed al-Bāqir, vol. 1, p. 138.
[3] Al-Bihār, vol. 46, p. 71.
[4] Saffwat al-Saffwa, vol. 2, p. 54.

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His Disorder during Ritual Consecration

When the Imām arrived at one of the places appointed for the ritual consecration-such as Masjid al-Shajara (the Mosque of the Tree), the place appointed for the people of Medina and those who passed by it-he began performing the rules of ritual consecration such as ablution. When he wanted to say the talbiya (Here I am at your service), his skin would turn yellow, and he disordered and was unable to say the talbiya. He was asked: “Why don’t you say the talbiya ?”

He trembled with fear of Allah and said: “I fear that I say: *labbayk* (Here I am at Your service), and it will be said to me: *‘lā labbayk’* (You are not at My service).

When he said the *talbiya* , he fainted because of his abundant fear of Allah, and fell off his she-camel. This state attacked him several times until he finished his hajj.[1] Mālik reported: “When Zayn al-‘Ābidin wanted to say the talbiya, he fainted, fell off his she-camel, and broke (one of his bones).[2]” The Imām thoroughly knew of Allah, adored Him, was afraid of His punishment, and tended to Him with all his feelings and sentiments, as his fathers, who were the lords of the Allah-fearing and of those who turned to Allah in repentance, did.

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His Supplication by the Black Stone

When he finished his going around (the Kaaba) and arrived at the Black Stone, he looked at the sky and said: “O Allah, make me enter Heaven through Your mercy-while he was looking at the mizāb (Spout)- grant me sanctuary from the Fire through Your mercy, heal

[1] Nihāyat al-Irab, vol. 21, p. 326. Khulāsat Tahdhib al-Kamāl, p. 131. Tahdhib al-Tahdhib, vol. 7, 306.
[2] Tahdhib al-Tahdhib, vol. 7, 306.

me of illness, allow me to attain my provision through lawful means, and drive away from me the wickedness of the sinners from among the jinn and men, and the wickedness of the sinners from among the Arabs and non-Arabs.[1]”

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His Prayer under the mizāb

When the Imām, peace be on him, had finished his rituals (of hajj) such as going around the Kaaba and running between al-Safā and al-Marwā, he came to pray under the Spout of Mercy (mizāb al-Rahma). Tawūs al-Yamāni saw him at that Holy Place standing in prayer, supplicating Allah, and weeping because of fear of Allah. When he finished his prayers, Tāwus interrupted him, saying: “I have seen you in this state of humility while you have three qualities. I hope that they will make you safe from fear. One of them is that you are the (grand) son of Allah’s Apostle, may Allah bless him and his family, the second is the intercession of your grandfather, and the third is Allah’s mercy.”

The Imām gently answered Tāwus: “O Tāwus, as for that I am the (grand) son of Allah’s Apostle, may Allah bless him and his family, it will not safe me (from fear), and you have heard Allah, the Exalted, say: *There shall be no ties of relationship between them, nor shall they ask of each other.*[2] As for the intercession of my grandfather, it will not safe me (from fear), for Allah, the Most High, says: They do not intercede except for him who He approves.[3] As for Allah’s mercy, Allah says: Allah’s mercy is close to the benefactors, and I don’t think that I am a benefactor.[4]”

Have you noticed this humility and self-negation before Allah, the Exalted? Indeed, this Imām was a unique copy among mankind except his great fathers.

[1] Furū' al-Kāfi, vol. 4, 407.
[2] Qur'ān, 23, 101.
[3] Ibid., 21, 28.
[4] Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 101.

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With Hishām b. ‘Abd al-Malik

Hishām b. ‘Abd al-Malik, accompanied by the police, made the pilgrimage to the Sacred House of Allah. The mercenaries and the prominent persons from among the Syrians surrounded him. He did his best to catch the Black Stone, but he could not, because the place was full of pilgrims who pushed each other in order to kiss the Black Stone. Hence the pilgrims paid no attention to Hishām and made no room to him, for there were no differences in that Great House. A pulpit was installed for him and he sat on it. He looked at the people who were going around the Kaaba. In the meantime Imām Zayn al-‘Ābidin, peace be on him, came to perform going around the Kaaba. A pilgrim saw him and recognized him, Hence he called out at the top of his voice: “That is the remaining one of Allah in His earth! That is the remaining one of Prophethood! That is the Imām of the Allah-fearing and lord of the worshippers!”

The Imām’s solemnity, to which the faces and foreheads yielded, and which was similar to that of his grandfather, Allah’s Apostle, may Allah bless him and his family, overwhelmed the pilgrims. The pilgrims shouted loudly everywhere in the Mosque: “There is no god but Allah! Allah is Great!” Then they made room for the Imām. Blessed was the one who kissed his hand or touched his garments of ritual consecration. The Mosque was full of saying: “Allah is Great!” The Syrians were astonished at that fearful sight, for they thought that there was no one worthy of honor and magnification except the Umayyads who were, according to the Umayyad mass media, the inheritors of the Prophet, may Allah bless him and his family, and close to him in lineage! Hence the Syrians hurried to Hishām and asked him: “Who is that person whom the people has respected with this respect?”

Hishām burst into anger, and his crossed eye appeared[1], and he shouted at them: “I don’t recognize him!”

Hishām denied recognizing the Imām, for he feared that the Syrians would incline to him and desert the Umayyads. Al-Farazdaq, the Arab great poet, was present there. He understood the truth, shook all over, rushed toward the Syrians with enthusiasm and said to: “I know him!”

“Who is he, Abū Firās?” asked the Syrians.

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Hishām became frightened and lost his mind, for he feared that al-Farazdaq would introduce the Imām to the Syrians, Hence he shouted at him: “I don’t know him!”

Condemning Hishām, al-Farazdaq said at the top of his voice: “Yes, you know him!”

Then he turned to the Syrians and said to them: “Syrians, whoever wants to recognize this man, let him come (here)!”

Hence the Syrians and others hurried to the Arab great poet and fully listened. Al-Farazdaq was eager for supporting the truth. Hence he improvised this poem called al-‘Asmā’, which represents truthful words and beautiful style, and in which he said:

This is the descendant of Husayn and son of Fātim,
daughter of the Messenger through whom darkness scattered.
This is he whose ability the valley (of Mecca),
recognizes,

[1] In his book al-Rasā'il, p. 89, al-Jāhiz mentioned that Hishām b. 'Abd al-Malik was called al-Ahwal al-Sarrāq (the cross-eyed one, the one who steals very much). Abū al-Najam al-'Ajali recited him his poem in which he said: "Praise belongs to Allah, the All-giving… ." Hence he (Hishām) clapped his hands as a sign of approval of the poem. When he (Abū al-Najam al-'Ajali) came to mentioning the sun, he said: "And the sun in the earth is like the eye of the cross-eyed one." Hence Hishām ordered him to be taken out. Commenting on that, al-Jāhiz said: "This is an intense weakness and great ignorance."

and whom the (Sacred) House recognizes (as do) the sanctuary and the area outside the sanctuary *(al-hill)*.
This is the son of the best of all Allah’s servants.
This is the pure pious man, the pure eminent man.
When Quraysh saw him, their spokesman said: Generosity leads to the noble qualities of this (man).
He belongs to the zenith of glory which the Arabs of Islam
When he comes to touch the corner of the wall of the Kaaba, it almost grasps the palm of his hand.
He lowers (his eyes) because of modesty and (eyes are)

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lowered due to his solemnity. Hence (none) speaks with him but when he smiles.
In his hand there is a cane whose smell is fragrant because of the hand of the one who is wonderful and noble.
The prophets are indebted to the outstanding merits of his grandfather, and the nations are indebted to the excellencies of his nation.
The light of guidance comes out of the light of his forehead (which) is like the sun whose rising scatters the dark.
His plant (origin) is derived from the Messenger of Allah.
Its elements, nature, and qualities are good.
This is the son of Fātima, if you do not recognize him, the prophets of Allah were sealed through his grandfather.
Allah had already honored him, and his excellencies occurred through that in the tablet of the pen.
Your words 'who is this' do not harm, the Arabs and non-Arabs recognize him whom you deny.
Both his hands are relief; their profit is general; they are equal hands; deprivation does not befall them.
He is the carrier of the burdens of the peoples when they are overburdened. His merits are pretty; 'yes' is pleasant with him.
He does not break promise; blessed is his soul; his courtyard is ample; he is brilliant when he determines.
(He is) from the people whose love is religion; whose hate is unbelief; nearness to them is refuge and protection.
If the Allah-fearing are numbered, they are their Imāms, or (if) it is said, who is the best of the world's inhabitants?, it is said, they are.
None of the generous can (access) their far-fetched objectives, nor can people vie with them (in generosity) even if they are generous.
They are rain when a crisis is intense and lions, the lions of a forest, when war is violent.
Poverty does not decrease their munificence.
It is the same for them whether they are rich or poor.
Evil and tribulation are pushed away through love for them, and through it kindness and blessings are regained.
Their remembrance is advanced in every affair after the remembrance of Allah, and words are sealed through it.

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(Their) noble natures and their hands full of liberality do not allow abasement to occur in their courtyard.
Which creature is excluded from the priority and favors of this (Imām)?
Whoever thanks Allah thanks the priority of this (Imām in belief in Allah), for nations have attained religion from the House of this (Imām).[1]

This poem, called al-'Asmā', is distinguished from the rest of the Arab poetry by immortality throughout history, for it was a revolt against falsehood and support for the truth. It was mentioned in the time in which mouths were muzzled and tongues were prevented from mentioning the laudable deeds of the members of the House *(ahl al-Bayt)* , peace be on them. The Umayyad tyrannical authorities executed all those who mentioned their laudable deeds or their outstanding merits. They employed all their organs to efface the members of the House *(ahl al-Bayt)* , peace be on them, from the map of existence.

In his poem, al-Farazdaq lauded the great Imām, the Imām of the Syrians and other than them from among all the pilgrims, Hence his praise was a painful blow against the Umayyad policy. Commenting on this poem, al-Bustāni said: "They said: This poem is sufficient for al-Farazdaq to enter the Garden.[2]"

This poem contains wonderful truthfulness, support of the truth, and pretty coherence of lines. Al-Sayyid 'Ali al-Madani said: "As for the coherence of this poem, it is an unattainable objective and unpossessable mind. He (al-Farazdaq) avoided (mentioning) explanatory remarks in it, and mentioned wonderful coherence in it. He who notices the poetry of al-Farazdaq and notices this poem, he will admire it, for there is no relation between this poem of al-Farazdaq and all his sayings in cause, praise, and satire. This means

[1] Nihāyat al-Irab, vol. 21, pp. 331. Some or all this poem has been mentioned in many books of literature, history, and biographies. The following is some of them: Zahr al-Adab, vol. 1, p. 103. Ibn Nabbāta, Sarah al-'Uyyūn, p. 390. Ibn al-Sabbāgh, al-Fusūl al-Muhimma, p. 193. Al-Ithāf bi Hub al-Ashrāf, p. 51. Al-Qirmāni, Akhbār al-Diwal, p. 110. Tārikh

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Dimashq, vol. 36. p. 161. Roudat al-Wā'izin, vol. 1, p. 239. Al-Bustāni, Dā'irat al-Ma'ārif, vol. 9, p. 356. Anwār al-Rabi', vol. 4, p. 35. It is worth mentioning that the order of the lines of this poem is different in these books.

[2] Al-Bustāni, Dā'irat al-Ma'ārif, vol. 9, p. 356.

that he composed it spontaneously. Without doubt Allah, the Glorified, supported him when he composed it, and pointed him the right way when he improvised it.[1]”

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Abū al-Farajj doubts the Poem

Abū al-Farajj al-Asfahāni doubted that this poem did not belong to al-Farazdaq. He thought that al-Farazdaq's style in poetry was different from his style in this poem. He claimed that al-Farazdaq used difficult styles, words, and imaginations.[2] Commenting on this view of Abū al-Farajj, shaykh Mohammed, Abū Zahra, said:

"I do not think that this doubt is acceptable or agrees with the sound method of studying narrations, for the following reasons:

"First, all the narrators have unanimously agreed that this poem is ascribed to al-Farazdaq, but al-Asfahāni tried to accuse them of lying.

"Second, al-Asfahāni did not mention with proof the poet, from among the poets of the Household (of the Prophet), to whom he attributed this poem. Hence he has no right to abolish the ascription of a poem to its poet, or to leave it in an unknown attribution, or to ascribe it (to someone) without any proof.

"The poet sometimes uses difficult words and sometimes uses nice words according to the situation in which he composes (his poem). If the poet composes (his poem) according to his situation, if he describes desert and what within it, he will use difficult (words). If he speaks about morals and qualities, he will without doubt use soft (words). When the poet is good, he chooses suitable (words) for every situation.

"Imru' al-Quays, a pre-Islamic poet, composed soft poetry in the end of his lifetime. This was when some misfortunes befell him. We do not intend to give accounts about literature, that we may tell you about his description of his illness and what befell him. Al-A'shā

[1] Anwār al-Rabi', vol. 4, p. 35.
[2] Al-Aghāni.

and Ka'ab b. Zuhair also composed nice poems. When they praised the Prophet, may Allah bless him and his family, their poetry became soft to the extent that it agreed with his

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qualities and miracles. Al-Farazdaq's words in this poem are soft, so there is no need to denying and doubt.

"Here, we must say that al-Farazdaq firmly inclined to the members of the House *(Āl al-Bayt)*, though he did not compose abundant poetry about them, for he did not want to expose himself to the persecutions of the Umayyads.[1]"

Al-Farazdaq was one of Imām 'Ali's followers, Hence he praised Imām Zayn al-'Ābidin, peace be on him. Al-Sharif al-Murtadā said: "Al-Farazdaq was a Shi'ite inclining to the Hāshimites. In the end of his lifetime, he gave up transgression and slander. He followed the way of the religion, but he had not neglected the religion before, nor had he neglected its affairs.[2]" Anyhow, the attribution of this poem called al-'Asmā' is among the definite affairs, for all the narrators have unanimously agreed on it.

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Al-Farazdaq is arrested

When Hishām b. ‘Abd al-Malik heard this poem, he became excited and wished that the ground would have swallowed him. This is because the poem included all the outstanding qualities of the great Imām and introduced him to the Syrians who had no knowledge of him and his grandfathers. Al-Farazdaq praised the position of the Imām. He indicated that following the Imām was inseparable part of Islam, and that the Imām was the best person in the world at that time.

Hishām ordered al-Farazdaq to be arrested. Hence, he was arrested and imprisoned in the prison of ‘Asfān, a place between Mecca and Medina. When Imām Zayn al-‘Ābidin, peace be on him, heard of this, he sent al-Farazdaq twelve thousand dirhams, but the latter refused to accept it, saying: “I composed (these words)

[1] Imām Zayd, pp. 28-29.
[2] Sarh al-'Uyyūn, p. 390.

concerning you to show my anger for Allah and His Messenger only.” The Imām sent back the money to al-Farazdaq, and he accepted it. Hence al-Farazdaq began satirizing Hishām. Among the lines with which he satirized him is the following:

Will he imprison me between (‘Asfān) and Medina, to
which the hearts of the people incline?
He turns a head which is not the head of a chief, and he has
a cross eye with apparent defects.[1]

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His Whispered Prayers in the Sacred House

Many whispered prayers in the Sacred House of Allah were related from Imām Zayn al-ʻĀbidin, peace be on him. He used to recite them before his Lord in the darkness. The following is some of them:

1. Mohammed b. Abi Hamza reported: [I saw ʻAli b. al-Husayn, peace be on him, praying in the courtyard of the Kaaba. He lengthened standing in prayer to the extent that he sometimes leant on his right leg and sometimes on his left leg. Then I heard him weeping loudly and whispering to his Lord:]

"O my Master, will You chastise me (while) Your love is in my heart? By Your might, You shall not gather me with the people toward whom I have shown enmity for You![2]"

In this short whispered prayer, the Imām, peace be on him, expressed his absolute devotion and pleading to Allah, asking Him for pardon and good pleasure.

2. Al-Asmaʻi narrated: [While I was going around the Kaaba, I saw a young man clinging to its curtains and saying sad words:]

"The eyes have slept, and the stars have become high, and You are the King, the Living, the Self-subsistent. The kings have closed

[1] Nihāyat al-Irab, vol. 21, p. 331.
[2] Al-Kāfi, vol. 2, p. 579.

their gates, and their guards have stood by them, but Your gate is still open for the askers. I have come to You to, that You may look at me through Your mercy, O Most Merciful of the merciful."

[Then he composed:]
"O He who responds in the darkness to the supplication
of
the distressed!
O He who removes affliction, tribulation, and illness!
All those have come to You have slept around the
House,
and only You, O Self-subsistent, do not sleep!

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I supplicate You, my Lord, with a supplication which You have commanded!
Hence have mercy on my weeping, by the right of the House
and the Sanctuary!
If the immoderate do not expect Your pardon, then who will bestows favor lavishly upon the disobedient!"

Al-Asmaʻi said: "I followed his traces, suddenly he was Zayn al-ʻĀbidin.[1] I kissed him and said to him: You are ʻAli b. al-Husayn; your father is the martyr of Karbalā'; your grandfather is ʻAli al-Murtadā; your (grand) mother is Fātima, the chaste; your grandmother is Khadija al-Kubrā (the greatest one); your great grandfather is Mohammed al-Mustafā (the chosen one), Hence why do you say such words?"

The Imām softly and kindly answered him: "Have you not read these words of Him, the Exalted: *Hence when the trumpet is blown, there shall be no ties of relationship between them on that day, nor*

[1] Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 80. Kashf al-Ghumma, vol. 4, pp. 150-151.

shall they ask of each other?[1] Have you not heard the words of my grandfather: The Garden has been created for the obedient even if they are from Ethiopia; the Fire has been created for the disobedient even if they are from Quraysh?[2]"

This great Imām clung to Allah, the Exalted, devoted himself to him, obeyed him, and worshipped him because of knowledge, faith, and sincerity.

3. Tāwus al-Yamāni narrated: [I passed by the (Black) Stone. Suddenly, (I saw) a person bowing and prostrating. I carefully considered him, and I could realized that he was ʻAli b. al-Husayn, Hence I said to myself: He is a righteous man from among the Household of the Prophet. By Allah, I will wait until he finishes his prayers, that I may make use of his supplication. Then he raised his hands and began addressing Allah, saying:]

"O Allah, my Master, my Master! I have stretched out my hands full of sins toward You and looked (at You) with hope.

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The right of him who humbly supplicates you with regret is that You generously respond to him!

“My Master, have you created me as one of the miserable, Hence I will lengthen my weeping? Or have you created me as one of the happy, Hence I will be happy with my hope?

“My Master, have you created my limbs to be hit with whips (of iron)? Or have you created my bowels for drinking the boiling water (in the Fire)?

“My Master, if a servant was able to escape from his master, I

[1] Qur'ān, 23, p. 101.

[2] Roudat al-Jannāt, vol. 5, p. 161. He (the author of this book) commented on these words of al-Asma'i, saying: "This is the whole of the tradition which is strange, for it contradicts the class of al-Asma'i, the mentioned, the famous one, whose birth occurred many (years) after the death of al-Sajjād (Zayn al-'Ābidin) except that al-Asma'i was another man from among the old people who belonged to his ancestor Asma'

would be the first of those who escaped from their master, but I know that I cannot escape from You!

"My Master, if I knew that my chastisement would increase Your kingdom, I would ask You for patience against it, but I know that the obedience of the obedient does not increase Your kingdom, nor does the disobedience of the disobedient decrease it.

“My Master, Here I am! What is my importance? Pardon me through your bounty! Cover me over with Your cover! Forgive me my scolding through the generosity of Your face!

“My Allah and my Master, have mercy on me when I will be dead on my bed, (and when) the hands of my lovers turn me! Have mercy on me when I will be placed in the wash room, (and when) my righteous neighbors wash me! Have mercy on me when I will be carried, (and when) my relatives carry the ends of my coffin! Have mercy on my exile and my lonesomeness in that dark house!”

When Tāwus heard these sad whispered prayers, he burst into tears, Hence the Imām turned to him and asked him:

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“O Yamāni, what makes you weep? Isn’t this the standing place of the sinners?”

Tāwus interrupted the Imām with submission and admiration, saying: “Your right against Allah is that He should respond to you.[1]”

The Imām, peace be on him, loved the world of angels, clung to it, and devoted his life to it.

4. The narrators reported on the authority of al-Hasan al-Basri, who said: “I saw ‘Ali b. al-Husayn in the Kaaba pleading to Allah and supplicating Him in repentance, Hence I came nearer to him and heard him reciting these soft lines:

O He who is expected for (fulfilling) every need!
I complained to You of affliction, Hence have mercy on my
complaint!

[1] Roudat al-Wā'izin, vol. 1, p. 237.

O He who is my hope! Your are the Remover of my distress, Hence forgive me every sin I have committed and
fulfill my request!
To You belong aim in every request! You are the Helper of
the askers and my goal!
I have made ugly acts the like of which none of the creatures has made!
My provision is little; I do not think that it is enough!
Shall I weep for my provision or for my distant road!
Will You muster me along with the oppressive in the standing places?
Therefore, where is my circumambulation, then where are
my visitations?
Will you burn me with the Fire, O Goal of hopes?
Therefore, where is my expectation, then where is my fear?
My Master, oblige me with repentance, for You, my

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Lord,
know my words!

These lines had a great effect on the soul of al-Hasan al-Basri, Hence he hurried to kiss the feet of the Imām and say:

"O grandson of the Prophet, why are you saying these whispered prayers and weeping? Are you not from among the Prophet's Household concerning whom Allah said: '*To take away the uncleanness from you and to purify thoroughly*.'?"

The Imām explained to al-Hasan al-Basri the true Islam, which adopted good deeds and paid no attention to lineage, saying: "Leave this! The Garden has been created for him who obeys Allah even if he is from Ethiopia; the Fire has been created for him who disobeys Him even if he is from Quraysh. The Prophet, may Allah bless him and his family, said: 'Bring me your acts, not your lineage.'[1]"

[1] Roudāt al-Jannāt, vol. 3, p. 29.

Some writers thought that this narration was incorrect. This is because the narration contains weak lines of poetry. Besides it shows that al-Husayn al-Basri kissed the Imām's foot. They said that this action did not agree with the position of al-Basri, and that the Imām did not accepted it. [1]This view is weak for the following reasons:

First, the Imām, peace be on him, recited these lines. None knows that he composed them.

Second, we do not think that these lines are weak, for they are soft and good.

Third, as for that al-Hasan al-Basri kissed the Imām, it was not an insult; rather it was honor and pride for him. This is because the Imām was the remaining one of Allah in His earth, the lord of the pure Household (of the Prophet), and a piece of the liver of Allah's Apostle, may Allah bless him and his family. Al-Basri was the most knowledgeable of these authors in the Imām's position.

5. Tāwus, the jurist, reported one of the Imām's whispered prayers to Allah in the Sacred House. He said: [I saw 'Ali b. al-Husayn going around (the Kaaba) from the evening to the early morning. As he was alone, he looked at the sky and said:]

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“My Allah, the stars of Your heavens have set! The eyes of Your creatures have slept, but Your gates are open for the askers! I have come to You in order to pardon me, to have mercy on me, and to show me the face of my grandfather, Mohammed, may Allah bless him and his family, on the Day of Resurrection.”

[Then he wept and addressed Allah, the Exalted, saying:]

“I (swear) by Your might and majesty, I do not want to disobey You through my disobedience. I do not doubt You when I disobey You nor am I ignorant of Your exemplary punishment nor do I want to subject myself to Your punishment. However, my soul entices me and Your cover which is over me helps me with this. Hence, now, who can save me from Your chastisement? If You cut Your rope from

[1] Al-Sila bayna al-Tasawuf wa al-Tashayya', vol. 1, p. 161.

me, then to which rope shall I cling? How evil my standing before You will be tomorrow! If it is said to those who have small (sins): ‘pass’, and to those who have great (sins): ‘stop’, then shall I pass with those who have small (sins) or stop with those who have great (sins)? Woe unto me! The long my span is, the more my sins are! Still, I do not announce my repentance! Isn’t it a time for me to feel shame of my Lord!”

[Then he burst into tears and recited:]

“Will you burn me with the Fire, O Goal of hopes? Therefore, where is my expectation, then where is my fear?

“I have done ugly works the like of which none of the creatures has done!

“Glory belongs to You! You are disobeyed as if You were not seen! You are clement as if You were not disobeyed! You show love toward Your creatures through (Your) kindness as if You were in need of them, while You, my Master, are in no need of them!”

[Then he prostrated himself (in prayer), Hence I (Tāwus) came nearer to him, raised his head, put it on my lap, Hence a tear of mine fell onto his holy cheek. Then he sat down and said with a faint voice:]

“Who has distracted me from praising my Lord?”

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Hence Tāwus answered him with submission and magnification: “It is I, Tāwus. Son of Allah’s Apostle, what is this impatience and fear? It is we who should behave in this manner. We are disobedient and sinful, while your father is al-Husayn b. ‘Ali, your (grand) mother is Fātima, the chaste, and your grandfather is Allah’s Messenger.”

[However, the Imām paid no attention to the clear lineage with which he was endowed, Hence he interrupted (me), saying:]

“How far! How far! Tāwus, leave mentioning my father, my mother, and my grandfather. Allah has created the Garden to him who obeys Him and does good even if he is a Negro from Ethiopia, and He created the Fire for him who disobeys Him even if he is a chief from Quraysh. Have you not heard these words of Him, the Exalted: *Hence* when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other. I swear by Allah that nothing will profit you tomorrow except your good acts.[1]”

6. Tāwus narrated another whispered prayers of the Imām’s in the Sacred House. He said: [I entered the Stone (i.e., the Stone of Ismā‘il) one night and there was ‘Ali b. al-Husayn. He had come in and was standing praying. He prayed as Allah had wished. Hence I said: He is a righteous man, Hence I must listen to him, thus I heard him say:]

Your little servant is at Your courtyard;
Your miserable one is at Your courtyard:
Your poor one is at Your courtyard;
Your beggar is at Your courtyard.

Tāwus memorized this short whispered prayer, which expressed self-denial and absolute obedience to Allah. He supplicated Allah with it when in need, and Allah removed his afflictions.[2]

These are some whispered prayers of the Imām in the Sacred House of Allah. They show his great turning to Allah in repentance and his devotion to Him. The Imām has other whispered prayers. We will mention them when we talk about his supplications and his whispered prayers.

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With a Man circumambulating the Kaaba

On circumambulating the Kaaba, the Imām heard a man asking Allah for patience, Hence he turned to the man and said to him: “You are asking (Allah) for tribulation. Say: O Allah, I ask You for well-being and gratitude for it.[3]” The Imām taught the man how to supplicate Allah. He ordered him to ask Allah for well-being and

[1] Kashf al-Ghumma, vol. 1, p. 151. Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 81. Tha'lab, al-Majjlis, vol. 2, p. 462.
[2] Nūr al-Abbsār, p. 127. Nahjj al-Balāgha, vol. 6, p. 192.
[3] Quttub al-Rāwandi, Da'awāt, p. 43.

gratitude for it. He warned him against asking Allah for endurance, which he had to seek during tribulation and poverty.

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The Imām blamed those who begged on the Day of ‘Arafa

The Imām, peace be on him, saw some men asking the people to help them on the Day of ‘Arafa. He rebuked them for this and said: “Woe unto you! Why do you ask other than Allah on such a day? Those who are in the wombs of the pregnant want to be happy on this day![2]”

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His Freeing the Slaves on the Day of ‘Arafāt

He, peace be on him, bought black slaves though he had no need of them. He brought them to ‘Arafat. When he returned from ‘Arafat, he ordered the slaves to be released and to be given money gifts.[1]

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His Supplication on the Day of ‘Arafa

On the day of ‘Arafa, the Imām stood in prayer, recited the Holy Qur’ān, and supplicated Allah with this holy supplication, which is among the outstanding supplications of the members of the House (ahl al-Bayt) , peace be on them. This is because it contains important affairs. The following is its text:

“*Praise belongs to Allah, Lord of the worlds*! O Allah, to You belongs praise! Originator of the heavens and the earth! Possessor of majesty and munificence! Lord of Lords! Object of worship of every worshipper! Creator of every creature! Inheritor of all things! *There is nothing like Him*, knowledge of nothing escapes Him, He *encompasses everything*, and He is *watchful over everything.* You are Allah, there is no god but You, the Unique, the Alone, the Single, the Isolated. You are Allah, there is no god but You, the Generous, the

[1] Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 105.
[2] Ibid., p. 62.

Generously Bestowing, the All-mighty, the Mightily Exalted, the Magnificent, the Magnificently Magnified. You are Allah, there is no god but You, the All-high, the Sublimely High, the Strong in prowess. You are Allah, there is no god but You, the All-merciful, the All-compassionate, the All-knowing, the All-wise. You are Allah, there is no god but You, the All-hearing, the All-Seeing, the Eternal, the All-aware. You are Allah, there is no god but You, the Generous, the Most Generous, the Everlasting, the Most Everlasting. You are Allah, there is no god but You, the First before everyone, the Last after every number. You are Allah, there is no god but You, the Close in His highness, the High in His closeness. You are Allah, there is no god but You, Possessor of radiance and glory, magnificence and praise. You are Allah, there is no god but You. You have brought forth the things without root, formed what You have formed without exemplar, and originated the originated things without imitation. It is You who has ordained each thing with an ordination, eased each thing with an easing, and governed everything below Yourself with a governing. It is You whom no associate helps with Your creation and no vizier aids in Your

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command. You have no witness and no equal. It is You who willed, and what You willed was unfailing, who decreed, and what You decreed was just, who decided, and what You decided was fair. It is You whom place does not contain, before whose authority no authority stands up, and whom no proof or explication can thwart."

In these brilliant words, the Imām magnified, lauded, and praised Allah. He explained the most positive attributes of Him, the Exalted. He said: "Allah, the Most High, has brought forth, found, and originated things with His power and will, which firmly made everything." Allah, the Exalted, firmly created seen and unseen things. He ordained them with an ordination and governed them with a governing through His great wisdom, which perplexes intellects. Man is a possible being, limited in knowledge, power, and will, Hence he is unable to know the Great Creator, Who is far above imagination and perception. This is what the Imām has stressed in the following paragraph of this holy supplication:

"It is You who have counted everything in numbers, appointed for everything a term, and ordained everything with an ordination. It is You before whose selfness imaginations fall short, before whose howness understandings have no incapacity, and the place of whose whereness eyes perceive not. It is You who have no bounds, lest You be bounded, who are not exemplified, lest You be found, who do not beget, lest You be begotten. It is You with whom there is no opposite, lest it contend with You, who have no equal, lest it vie with You, who have no rival, lest it resist You. It is You who are He who began, devised, brought forth, originated, and made well all that He made. Glory be to You! How majestic is Your station! How high Your place among the places! How cleanly Your Separator cleaves with the truth!"

In this paragraph, the Imām of monotheists has mentioned the boundless knowledge of Allah, the Exalted, of which is that He has counted in numbers everything in the universe and knows everything in it, Hence no weight of an atom is concealed from Him in the heavens and the earth. The Imām has also mentioned that understandings fall short before the selfness and howness of Him, the Exalted. This is because the possible being is incapable of understanding the selfness and

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howness of the Necessary Being, Who has neither kind nor genus nor family. Man- who is incapable of understanding his selfness, his howness, and his wonderful organs- is unable to understanding the selfness and howness of the Almighty Creator, Who created time, place, the stars, and galaxies whose stars none can count except Allah.

This paragraph contains important philosophical concepts such negating bound, equal, and opposite. The books of philosophy and theology have discussed them in detail. Now, listen to another part of this holy supplication:

“Glory be to You! The Gentle - how gentle You are! The Clement - how clement You are! The Wise - how knowing You! Glory be to You! The King - how invincible You are! The Munificent - how full of plenty You are! The Elevated - how elevated You are!

Possessor of radiance and glory, magnificence and praise! Glory be to You! You have stretched forth Your hand with good things, and from You guidance has come to be known, Hence he who begs from Your religion or this world will find You. Glory be to You! Whatever passes in Your knowledge is subjected to You, all below Your Throne are humbled before Your mightiness, and every one of Your creatures follows You in submission. Glory be to You! You are not sensed, nor touched, nor felt, nor beguiled, nor held back, nor challenged, nor kept up with, nor resisted, nor deceived, nor circumvented. Glory be to You! Your path is smooth ground, Your command right guidance, and You are a living, eternal refuge. Glory be to You! Your word is decisive, Your decree unfailing, Your will resolute. Glory be to You! None can reject Your wish, none can change Your words. Glory be to You! Outdazzling in signs, Creator of the heavens, Author of the spirits!”

This part contains the most wonderful words with which the saints and the pious glorify their Lord. How Great and Majestic was Allah in the opinion of the Imām, peace be on him. This is because He, the Exalted, is gentle and clement to his creatures, and is a Powerful King! Whoever seeks refuge in Him seeks refuge in a stronghold and inaccessible cave. The Imām, peace be on him, mentioned the mightiness of Allah, the Most High, to which all that which in the universe is subjected, toward which all that which in the existence is humble, before

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which all creatures are submissive. Another quality of Allah's mightiness is that He is free from body, Hence He is not sensed through the five senses, for He is the Light of the heavens and the earth. Another quality of His mightiness is that none can beguile, circumvent, argue with, and challenge him; rather all His creatures are in his grasp, His force, and His Command. Hence His word is decisive, His decree is unfailing, and His will is resolute. After this, let's listen to another part of this holy tradition:

"To You belongs praise, a praise that will be permanent with Your permanence! To You belongs praise, a praise everlasting through Your favor! To You belongs praise, a praise that will parallel Your benefaction! To You belongs praise, a praise that will increase Your good pleasure! To You belongs praise, a praise along with the praise of every praiser and a thanksgiving before which falls short the thanksgiving of every thanksgiver; a praise which is suitable for none but You and through which nearness is sought to none but You, a praise which will make permanent the first (bounty) and call forth the permanence of the last; a praise which will multiply through recurrence of times and increase through successive doublings; a praise which the guardians will not be able to number and which exceeds what the writers number in Your Book; a praise which will counterbalance Your glorious Throne and equal Your elevated Footstool; a praise whose reward with You will be complete and whose recompense will comprise every recompense; a praise whose outward conforms to its inward, and whose inward conforms to its to correct intention; a praise with whose like no creature has praised You and whose excellence none knows but You; a praise in which he who strives to multiply Your praise will be helped and he who draws the bow to the utmost in fulfilling it will be confirmed; a praise which will gather all the praise which You have created and tie together all which You will afterwards create; a praise than which no praise is near to Your word and than which none is greater from any who praise You; a praise whose fullness will obligate increase through Your generosity and to which You will join increase after increase as graciousness from You; a praise that will befit the generosity of Your face and meet the might of Your majesty!"

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The Imām, peace be on him, used all words to praise and laud his Greatest Lover, the Almighty Creator. He praised Him with a boundless praise for His great blessings and favors.

After this let's listen to another part of this holy supplication:

"My Lord, bless Mohammed and the Household of Mohammed with a fruitful blessing, more fruitful than which there is no blessing! Bless him with a growing blessing more growing than which there is no blessing! And bless him with a pleasing blessing, beyond which there is no blessing! My Lord, bless Mohammed and his Household with a blessing which will please him and increase his good pleasure! Bless him with a blessing which will please You and increase Your good pleasure toward him! And bless him with a blessing through other than which You will not be pleased for him, and for which You see no one else worthy!

"My Lord, bless Mohammed and his Household with a blessing which will pass beyond Your good pleasure, be continuous in its continuity through Your subsistence, and never be spent, just as Your words will never be spent! My Lord, bless Mohammed and his Household with a blessing which will tie together the blessings of Your angels, Your prophets, Your messengers, and those who obey You, comprise the blessings of Your servants, jinn or mankind, and those worthy of Your response, and bring together the blessings of the kinds of Your creatures which You have sown and authored! My Lord, bless Mohammed and his Household with a blessing which will encompass every blessing, bygone and new! Bless him and his Household with a blessing which is pleasing to You and everyone below You and will bring forth with all that a blessing with which You will multiply those blessings and increase them through the recurrence of days with an increasing in multiplies which none can count but You!"

In these words the Imām, peace be on him, praised his grandfather, the greatest Messenger, may Allah bless him and his family. He asked Allah, the Exalted, to bless him with a fruitful, growing, and pleasing blessing which would remain throughout the recurrence of days and nights, be continuous through the subsistence of Allah, Who has no bound, and never be spent just as the words of Allah would never be spent.

After this let's listen to another part of this supplication:

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“My Lord, bless the best of his Household, those whom You have chosen for Your command appointed the treasures of Your knowledge, the guardians of Your religion, Your vicegerents in Your earth, and Your arguments against Your servants, purified from uncleanness and defilement through a purification by Your desire, and made the mediation to You and the road to Your Garden! My Lord, bless Mohammed and his Household with a blessing which makes plentiful Your gifts and generosity, perfects for them Your bestowals and awards, and fills out their share of Your kindly acts and benefits! My Lord, bless Mohammed and his Household with a blessing whose first has no term, whose term has no limit, and whose last has no utmost end! My Lord, bless them to the weight of Your Throne and all below it, the amount that fills the heavens and all above them, the number of Your earths and all below and between them, a blessing that will bring them near to You in proximity, please You and them, and be joined to its likes forever!”

In these words the Imām, peace be on him, showed the high position of the members of the House *(ahl al-Bayt)* , peace be on them, and their excellencies, which are as follows:

Allah chose them to spread His religion and to deliver His message to His servants.

He appointed them as the treasurers of His knowledge and centers of His wisdom.

They guarded the religion of Allah from increase and decrease.

They were the vicegerents of Allah in His earth and His arguments against His servants.

Allah purified them from uncleanness and defilement, as this holy verse reads: *“Verily Allah intends to keep off from you every kind of uncleanliness and to purify you, people of the House, with a through purification.”*

Allah, the Exalted, made them the mediation to Him and the road to His Garden, Hence whoever followed them was safe, and whoever disobeyed them was drowning and straying.

These are some of their outstanding merits and laudable deeds about which the Imām, peace be on him, talked. Now, let’s listen to another part of this supplication:

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“O Allah, surely You have confirmed Your religion in all times with an Imām whom You have set up as a guidepost to Your servants and a lighthouse in Your lands after his cord has been joined to Your cord! You have appointed him the means to Your pleasure, made obeying him obligatory, cautioned against disobeying him, and commanded following his commands, abandoning his prohibitions, and that no forward-goer go ahead of him or back-keeper keep back from him! Hence he is the preservation of the shelter-seekers, the cave of the faithful, the handhold of the adherents, and the radiance of the worlds! O Allah, Hence inspire Your guardian to give thanks for that in which You have favored him inspire us with the like concerning him, grant him an authority from You to help him, open for him an easy opening, aid him with Your mightiest pillar, brace back his back, strengthen his arm, guard him with Your eye, defend him with Your safeguarding, help him with Your angels, and assist him with Your most victorious troops! Through him establish Your Book, Your bounds, Your laws, and the norms of Your Messenger’s*Sunna* (Your blessings, O Allah, be upon him and his Household), bring to life the guideposts of Your religion, deadened by wrongdoers, burnish the rust of injustice from Your way, sift the adversity from Your road, eliminate those who deviate from Your path, and erase those who seek crookedness in Your straightness! Make his side mild toward Your friends, stretch forth his hand over his enemies, give us his clemency, his mercy, his tenderness, his sympathy, and make us his hearers and obeyers, strivers toward his good pleasure, assistants in helping him and defending him, and brought near through that to You and Your Messenger (Your blessings be upon him and his Household).”

The Imām, peace be on him, talked about the high position of the appointed Imām and his great importance in the world of Islam, for he is the guardian of the religion of Allah, the one who guides (people) to the way of the truth and guidance, and the means to Allah’s good pleasure. Hence it is incumbent on (men) to obey the Imām, and it is forbidden for them to disobey him, for he is the preservation of the shelter-seekers, the cave of the faithful, the handhold of the adherents, and the radiance of the worlds. Then the Imām asked Allah to grant him victory and a clear conquest in order that he might establish

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the *Sunna* of Islam, and bring to life the guideposts of Islamic law and the precepts of the religion which were deadened by the wrongdoers. Now, let's listen to another part of this great supplication:

"O Allah, and bless the friends (of the Imāms), the confessors of their station, the keepers to their course, the pursuers of their tracks, the clingers to their handhold, the adherents to their guardianship, the followers of their Imāmate, the submitters to their command, the strivers to obey them, the awaiters of their days, the directors of their eyes toward them, with blessings blessed, pure, growing, fresh, and fragrant! Give them and their spirits peace, bring together their affair in reverential fear, set right their situations, turn toward them, *Surely Your are Ever-turning, All-compassionate* and the Best of forgivers, and place us with them in the Abode of Peace, through Your mercy, O Most Merciful of the merciful!"

The Imām, peace be on him, asked Allah, the Exalted, to bless the Shi'ites of the members of the House *(ahl al-Bayt)* , peace be on them, who (the Shi'ites) represent the ideological awareness in Islam, follow the way of the pure Imāms, pursue their tracks, adhere to their guardianship, follow their Imāmate, and strive to obey them, and await their days. It is the Shi'ites who cling to the true Islam and follow the Prophet's words and practices through obeying the Imāms of the members of the House *(ahl al-Bayt)* , peace be on them, cleaving to them, and putting into practice the Islamic precepts which have been reported on their authority. Then the Imām, peace be on him, asked Allah to bring together their affairs in reverential fear, to set rights their situations, to turn toward them, and to place him with them in the Abode of Peace. Let's listen to another part of this supplication:

"O Allah, this is the Day of 'Arafa, a day which You have made noble, given honor, and magnified. Within it You have spread Your mercy, showed kindness through Your pardon, and made plentiful Your giving, and by it You have been bounteous toward Your servants. O Allah, I am Your servants whom You favored before creating him and after creating him. You made him one of those whom You guided to Your religion, gave success in fulfilling Your right, preserved through Your cord, included within Your party, and directed aright to

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befriend Your friends and show enmity to Your enemies. Then You commanded him, but he did not follow Your commands, You restricted him, but he did not heed Your restrictions, You prohibited him from disobedience toward You, but he broke Your command by doing what You had prohibited, not in contention with You, nor to display pride toward You; on the contrary, his caprice called him to that which You had set apart and cautioned against, and he was helped in that by Your enemy and his enemy. Hence he went ahead with it knowing Your threat, hoping for Your pardon, and relying upon Your forbearance, though he was the most obligated of Your servants -given Your kindness toward him- not to do Hence. Here I am, then, before You, despised, lowly, humble, abject, fearful, confessing the dreadful with which I am burdened and the great offenses that I have committed, seeking sanctuary in Your forgiveness, asking shelter in Your mercy, and certain that no sanctuary-giver will give me sanctuary from You and no withholder will hold me back from You. Hence act kindly toward me, just as You act kindly by shielding him who commits sins, be munificent toward me, just as You are munificent by pardoning him who throws himself before You, and show kindness to me just as it is nothing great for You to show kindness by forgiving him who expectantly hopes in You! Appoint for me in this day an allotment through which I may attain a share of Your good pleasure, and send me not back destitute of that with which Your worshippers return from among Your servants! Though I have not forwarded the righteous deeds which they have forwarded, I have forwarded the profession of Your Unity and the negation from You of opposites, rivals, and likenesses, I have come to You by the gateways by which You have commanded that people come, and I have sought nearness to You through that without seeking nearness through which none gains nearness to You. Then I followed all this with repeated turning toward You, lowliness and abasement before You, opinion of You, and trust in what is with You; and that I coupled hope in You, since the one who hopes in You is seldom disappointed! I ask You with the asking of one vile, lowly, pitiful, poor, fearful, seeking sanctuary; all that in fear and pleading seeking refuge and asking shelter, not presumptuous through the pride of the proud, nor exalting myself with the boldness of the obedient, nor

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presumptuous of the intercession of the interceders. For I am still the least of the least and the lowliest of the lowly, like a dust mote or less!”

In this part of his supplication, the Imām, peace be on him, expressed his magnification and glorification toward the Day of ‘Arafa, which is among the most glorious days of Allah. This is because, Allah, the Exalted, spreads therein His mercy, shows kindness toward the pilgrims of His Sacred House through pardon and forgiveness. The Imām, peace be on him, also showed his lowliness and absolute obedience to Allah relying upon His gentleness, hoping for His pardon, forwarding the profession of His Unity, and negating from Him opposites, rivals, and likenesses, coming to Him by the gateways which He, the Exalted, had commanded that people come, and which were the gateways of the pure Imāms. In this there is a lesson for the negligent and those who turn away from Allah, the Exalted, to follow this way, that they might save themselves from the chastisement of Allah in the Next Abode.

Now, let’s return to listen to another part of this holy supplication: “O He who does not hurry the evildoers nor restrain those living in ease! O He who shows kindness through releasing stumblers and gratuitous bounty through respiting the offenders! I am the evildoer, the confessor, the offender, the stumbler! I am he who was audacious toward You as one insolent! I am he who disobeyed You with forethought! I am he who hid myself from Your servants and blatantly showed myself to You! I am he who was awed by Your servants and felt secure from You! I am he who dreaded not Your penalty and feared not Your severity! I am the offender against himself! I am the hostage to his own affliction! I am short in shame! I am long in suffering! By the right of him whom You have distinguished among Your creation and by him whom You have chosen for Yourself! By the right of him whom You have selected from among Your creatures and by him whom You have picked for Your task! By the right of him whom the obeying of whom You have joined to obeying You, and by him the disobeying of whom You have made like disobeying You! And by the right of him whose friendship You have bound to Your friendship and by him whose enmity You have linked to Your enmity! Shield me in this day of mine by that through which You shield

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him prays fervently to you while disavowing and him who seeks refuge in Your forgiveness while repenting! Attend to me with that through which You attend to the people of obedience toward You, proximity to You, and rank with You! Single me out as You single him out who fulfills Your covenant, fatigues himself for Your sake alone, and exerts himself in Your good pleasure! Take me not to task for my neglect in respect to You, my transgressing the limit in Your bounds, and stepping outside Your ordinances! Draw me not on little by little by granting me a respite, like the drawing on little by little of him who withholds from me the good he has by not sharing with You in letting favor down upon me! Arouse me from the sleep of the heedless, the slumber of the prodigal, and the dozing of the forsaken! Take my heart to that in which You have employed the devout, enthralled the worshippers, and rescued the remiss! Give me refuge from that which will keep me far from You, come between me and my share from You, and bar me from that which I strive for in You! Make easy for me the road of good deeds toward You, racing to them from where You have commanded, and covering them as You desire! Efface me not along with those whom You efface for thinking lightly of what You have promised! Destroy me not with those whom You destroy for exposing themselves to Your hate! Annihilate me not among those whom You annihilate for deviating from Your roads! Deliver me from the floods of trial, save me from the gullets of affliction, and grant me sanctuary from being seized by respite!”

In this paragraph, the Imām, peace be on him, talked about the favors of Allah, the Exalted, toward His servants, which are: Allah did not hurry to punish the evildoers and the disobedient; He granted them a respite in order that they might return to the road of the truth and righteousness. The Imām, peace be on him, also expressed his abasement and lowliness before the Great Creator. He asked and pleaded to him to grant him pardon and good pleasure, to arouse him from the sleep of the heedless and the slumber of the prodigal, and to make him walk on the road of the righteous. Let’s listen to another part of this holy supplication:

“Come between me and the enemy who misguides me, the caprice which ruins me, and the failing which overcomes me!

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Turn not away from me with the turning away in wrath from one with whom You are not pleased! Let me not lose heart in expecting from You lest I be overcome by despair of Your mercy! Grant me not that which I cannot endure lest You weigh me down with the surplus of Your love which You load upon me! Send me not from Your hand, the sending of him who possesses no good, toward whom You have no need, and who turns not back (to You)! Cast me not with the casting of him who has fallen from the eye of Your regard and been wrapped in degradation from You! Rather take my hand (and save me) from the falling of the stumblers, the disquiet of the deviators, the slip of those deluded, and the plight of the perishers! Release me from that with which You have afflicted the ranks of Your servants and handmaids and make me reach the utmost degrees of him about whom You are concerned, towards whom You show favor, and with whom You are pleased, Hence that You let him live as one praiseworthy and take him to You as one felicitous! Collar me with the collar of abstaining from that which makes good deeds fail and takes away blessings! Impart to my heart restraint before ugly works of evil and disgraceful misdeeds! Divert me not by that which I cannot reach except through You from doing that which alone makes You pleased with me! Root out from my heart the love of this vile world, which keeps from everything which is with You, bars from seeking the mediation to You, and distracts from striving for nearness to You! Embellish for me solitude in prayer whispered to You by night and by day! Give me a preservation which will bring me close to dread of You cut me off from committing things made unlawful by You, and spare me from captivation by dreadful sins! Give me purification from the defilement of disobedience, take away from me the filth of offenses, dress me in the dress of Your well-being, cloak me in the cloak of Your release, wrap me in Your ample favors, and clothe me in Your bounty and Your graciousness! Strengthen me with Your giving success and Your pointing the right way, help me toward righteous intention, pleasing words, and approved works, and entrust me not to my force and my strength in place of Your force and Your strength! Degrade me not on the day You raise me up to meet You, disgrace me not before Your friends, make me not forget remembering You, take me not

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away from me thanking You, but enjoin it upon me in states of inattention when the ignorant are heedless of Your boons, and inspire me to laud what You have done for me and confess to what You have conferred upon me! place my beseeching You above the beseeching of the beseechers and my praise of You above the praise of the praisers! Abandon me not with my neediness for You, destroy me not for what I have done for You!"

Have you noticed this clinging to Allah, the Exalted, and sincere obedience to Him? Have you noticed how the Imām, peace be on him, asked his Lord with lowliness, submission, and flattery? He asked Him to protect him from the trickery of the accursed Satan, the first enemy of man. He asked Him to turn him aside from every caprice that took him to a way other than the right way, to take care of him, to take his hand (and save him) from the falling of the stumblers, the disquiet of the divators, and the slip of those deluded, to root out from his heart the love of this world, which is the root of every crime, and to embellish for him worship and obedience to Him, that he would attain obedience, worship, and nearness to Him. Now, let's listen to another part of this holy supplication:

"And slap not my brow with that with which You slap the brow of those who contend with You, for I am submitted to You. I know that the argument is Yours, that You are closest to bounty, most accustomed to beneficence, *worthy of reverent fear, and worthy of* forgiveness, that You are closer to pardoning than to punishing, and that You are nearer to covering over than to making notorious! Hence let me live an agreeable life that will tie together what I want and reach what I love while I not bring what You dislike and not commit what You have prohibited; and make me die the death of him whose light runs before him and on his right hand! Abase me before Yourself and exalt me before Your creatures, lower me when I am alone with You and raise me among Your servants, free me from need for him has no need of You and increase me in neediness and poverty toward You! Give me refuge from the gloating of enemies, the arrival of affliction, lowliness and suffering! Shield me in what You see from me, the shielding of him who would have power over violence had he no clemency, and would seize for misdeeds had he no lack of haste! When You desire for a

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people a trial or an evil, deliver me from it, for I seek Your shelter; and since You have not stood me in the station of disgrace in this world of Yours, stand me not in such a station in the next world of Yours! Couple for me the beginnings of Your kindness with their ends and the ancient of Your benefits with the freshly risen! Prolong not my term with a prolonging through which my heart will harden! Strike me not with a striking that will take my radiance! Visit me not with a meanness that will diminish my worth or a deficiency that will keep my rank unknown! Frighten me not with a fright by which I will despair or a terror through which I will dread!

"However, make me stand in awe of Your threat, take precautions against leaving no excuses and Your warning, and tremble at the recitation of Your verses! Fill my night with life by keeping awake therein for worshipping You, solitude with vigil for You, exclusive devotion to reliance upon You, setting my needs before You, and imploring that You will set my neck free from the Fire and grant me sanctuary from Your chastisement, within which its inhabitants dwell! Leave me not blindly wandering in my insolence or inattentive in my perplexity for a time, make me not an admonition to him who takes admonishment, a punishment exemplary for him who takes heed, a trial for him who observe, devise not against me along with those against whom You devise, replace me not with another, change not my name, transform not my body, appoint me not a mockery for Your creatures, a laughing-stock for Yourself, a follower of anything but Your goo-pleasure, a menial servant for anything but avenging You!"

The Imām, peace be on him, presented his worries and requests before the Great Creator asking Him to fulfill them and not to refuse to accept answering him. He asked Him to let him live an agreeable life that would tie together what he wanted, not to let him commit any sin, and to make him die the death of one whose light ran before him and on his right hand. He also asked Allah to abase him before Himself when he stood in whispered prayers, and to make him find no entity of himself before Him. He asked Him to exalt him before His creatures, to free him from need for them, to give him refuge from the gloating of enemies, which is among the greatest disasters against man, to save him from the arrival of affliction, lowliness and

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suffering, to deliver him from a trial or an evil when He desired it for a people, etc. Now, let's listen to the last paragraphs of this great supplication:

"Let me find the coolness of Your pardon and the sweetness of Your mercy, Your repose, Your ease, and the garden of Your bliss! Let me taste through some of Your boundless plenty, the favor of being free for what You love and striving in what brings about proximity with You and to You, and give me a gift from among Your gifts! Make my commerce profitable and my return without loss, fill me with fear of Your station, make me yearn for the meeting with, and allow me to repent with an unswerving repentance along with which You let no sin remain, small or large, and leave no wrongs, open or secret! Root out rancor toward the faithful from my breast, bend my heart toward the humble, be toward me as You are toward the righteous, adorn me with the adornment of the Allah-fearing, appoint for me a goodly report among those yet to come and a growing remembrance among the later folk, and take me to the plain of those who came first! Complete the lavishness of Your favor upon me, clothe me in its repeated generosities, fill my hands with Your benefits, drive Your generous gifts to me, Make me the neighbor of the best of Your friends in the Gardens which You have adorned for Your chosen, and wrap me in Your noble presents in the stations prepared for Your beloved ones! Appoint for me a resting place with You where I may seek heaven in serenity, and a resort to which I may revert and rest my eyes, weigh not against me my dreadful misdeeds, destroy me not on the day the secrets are tried, eliminate from me every doubt and uncertainty, appoint for me a way in the truth from every mercy, make plentiful for me the portions of gifts from Your granting of awards, and fill out for me the shares of beneficence from Your bestowal of bounty! Make my heart trust in what is with You and my concern free for what is Yours, employ me in that in which You employ Your pure friends, drench my heart with Your obedience when intellects are distracted, and combine with me independence, continence, ease, release, health, plenty, tranquillity, and well-being! Make not fail my good deeds through my disobedience that stains them or my private times of worship through the instigations of Your trial! Safeguard my face from asking from anyone

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in the world, and drive me far from begging for that which is with the ungodly! Make me not an aid to the wrongdoers, nor their hand and helper in erasing Your Book! Defend me whence I know not with a defense through which You protect me! Open toward me the gates of Your repentance, Your mercy, Your clemency, and Your boundless provision! Surely I am one of those who beseech You! And complete Your favor toward me! Surely Your are the best of those who show favor! Place the rest of my life in the hajj and the*‘Umra* seeking Your face, O Lord of the worlds! And may Allah bless Mohammed and his Household, the good, the pure, and peace be on him and them always and forever![1]”

With this we will end this holy supplication, which is among the excellent supplications of the members of the House*(ahl al-Bayt)* , peace be on them. It contains outstanding lessons on wisdom, knowledge, and turning to Allah in repentance. Moreover it contains pure words and beautiful styles.

[1] Al-Sahifa al-Sajjādiya, Supplication no. 47.

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On the Day of ʻĪd al-Addhā (Sacrifice)

Imām Zayn al-ʻĀbidin, peace be on him, received the day of ʻĪd al-Addhā (Sacrifice) with prayer and pleading to Allah asking Him to do him a favor through accepting his rites and all his works of worship and obedience to Him, and to grant him pardon and good pleasure. He supplicated Allah, the Exalted, with this glorious supplication, whose text is as follows:

"O Allah, this is a blessed and fortunate day, within in which Muslims are gathered in the quarters of Your earth. Among them are present the asker, the seeker, the beseecher, the fearful, while You are looking upon their deeds. Hence I ask You by Your munificence and generosity- and easy upon You is what I ask You!- that You bless Mohammed and his Household. And I ask You, O Allah, our Lord- for Yours is the kingdom and Yours is the praise; there is no god but You, the Clement, the Generous, the All-loving, the All-kind, Possessor of majesty and munificence, Originator of the heavens and the earth- whenever You apportion among Your faithful servants good, well-being, blessing, guidance, works in obedience to You, or good through which You are kind to them by guiding them to You, or raise them up a degree with You or give them the good of this world or the next, that You give me amply my share and allotment of it.

"And I ask You, O Allah- for Yours is the kingdom and the praise; there is no god but You- that You bless Mohammed, Your servant and Your messenger, Your beloved and Your selected friend, Your chosen from among Your creation, and the Household of Mohammed, the pious, the pure, the chosen, with a blessing no one has strength to count but You, that You associate us with the most righteous of Your faithful servants who supplicate You today- O Lord of the worlds- and that You forgive us and them! *Surely You are powerful over everything.* O Allah, toward You I aim with my need and before You I set my poverty, my neediness, my misery, for I have more trust in Your forgiveness and Your mercy than in my own works. Your forgiveness and Your mercy are vaster than my sins. Hence bless Mohammed and the Household of Mohammed, and attend to the accomplishment of every need of mine through Your power over it, its easiness for You, my poverty toward

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You, and Your freedom from need for me! I will come upon no good whatsoever unless through You, no one other than You will turn any evil away from me, and I have hope in none but You for my affair in the next world and in this world.

"O Allah, if anyone has ever arranged, made ready, prepared, and drawn himself up to be received by a creature in hope of his support and awards, then today toward You, my Master, is my arrangement, my making ready, my preparations, and my drawing up, in hope of Your pardon and support and in seeking to attain to You and Your prize. O Allah, Hence bless Mohammed and the Household of Mohammed, and disappoint not my hope in that today! O He who is not troubled by those who ask and diminished by those who attain their desire! I come not before You trusting in a righteous work I have sent ahead, nor in the intercession of any creature in whom I have hope, except the intercession of Mohammed and the Folk of his House (upon him and upon them be Your peace). I come to You admitting sin and evildoing toward myself. I come to You hoping for Your abounding pardon through which You have pardon the offenders, while their long persistence in dreadful sin did not prevent You from returning toward them with mercy and forgiveness! O He whose mercy is wide and whose pardon is abounding! O All-mighty! O All-mighty! O All-generous! O All-generous! Bless Mohammed the Household of Mohammed, return toward me through Your mercy, be tender toward me through Your bounty, and spread out Your forgiveness upon me!"

In the beginning of his supplication, the Imām, peace be on him, praised 'Īd al-Addhā and its importance with the Muslims- in the quarters of the earth, whether they attend the rites of the hajj or not- who raise their requests to Allah, the Exalted, asking Him to accomplish them. The Imām asked Allah to give him a share of good, health, and guidance which He gave to His servants on this day. After that the Imām showed lowliness and pleading before Allah in whose hand is giving and deprivation, asking Him to be kind to him through forgiveness, mercy, and good pleasure. After this, let's listen to another part of this supplication:

"O Allah, this station [1]belongs to Your vicegerents, Your chosen, while the places of Your trusted ones in the elevated

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degree which You have singled out for them have been forcibly stripped! But You are the Ordainer of that- Your command is not overcome, the inevitable in Your governing is not overstepped! However You will and whenever You will! In that which You know best, You are not accused for Your creation or Your will! Then Your selected friends, Your vicegerents, were overcome, vanquished, forcibly stripped; they see Your decree replaced, Your book discarded, Your obligations distorted from the aims of Your laws, and the *Sunna* of Your Prophet abandoned! O Allah, curse their enemies among those of old and the later folk, and all those pleased with their acts, and their adherents and followers! O Allah, bless Mohammed and the Household of Mohammed (surely You are All-laudable, All-glorious) like Your blessing, benedictions, and salutations upon Your chosen Abraham and the people of Abraham! And hasten for them relief, ease, help, strengthening, and confirmation!"

In this part of his supplication, the Imām, peace be on him, dealt with the sensitive political affairs in his time, Hence he stated the following:

1. The station of the 'Īd prayer and other general affairs belonged to the Imāms of guidance, who were the vicegerents of the Prophet, may Allah bless him and his family, and his trustees, and who treated the people with justice and fairness.

2. The important organs of the state were forcibly stripped by the Imāms of tyranny and misguidance from among the Umayyad kings who spared no effort to war against Islamic awareness and to remove the Islamic message from society.

[1] The station of the servant's prayer.

3. During the black government of the Umayyads, the Imām of guidance and truth were overcome, vanquished, and forcibly stripped.

4. The Umayyads intended to replace the decrees of Allah, to discard the Book, to distort the obligations, and to abandon the *Sunna* of the Prophet, may Allah bless him and his family.

After this let's return to another part of this holy supplication:

"O Allah, and make me one of the people who profess Your Unity, have faith in You, and attest to Your Messenger and the

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Imāms toward whom You have enjoined obedience, and one of those through whom and at whose hands this takes place! Amen, Lord of the worlds! O Allah, nothing repels Your wrath but Your clemency, nothing repels Your displeasure but Your pardon, nothing grants sanctuary from Your punishment but Your mercy, and nothing will deliver me from You except pleading to You before You, Hence bless Mohammed and the Household of Mohammed, and give us on Your part, my Allah, relief by means of the power through which You bring the dead servants to life and revive the dead lands. Destroy me not through gloom, my Allah, before You respond to me and give me the knowledge of Your response to my supplication! Let me taste the flavor of well-being to the end of my term! And let not my enemy gloat over me, place not my neck in his power, and give him not authority over me!

"My Allah, if You rise me up, who is there to push me down? If You push me down, who is there to raise me up? If You honor me, who is there to humiliate me? If You humiliate me, who is there to honor me? If You chastise me, who is there to have mercy upon me? If You destroy me, who is there to stand up for Your servant against You or ask You about his affair? But I know that there is no wrong in Your decree and no hurry in Your vengeance. He alone hurries who fears to miss, and only the weak needs to wrong. But You are exalted, My Allah, high indeed above all that!

"O Allah, bless Mohammed and the Household of Mohammed, make me not the target of affliction nor the object of Your vengeance, respite me, comfort me, release me from my stumble, and afflict me not with an affliction in the wake of an affliction, for You have seen my frailty, the paucity of my stratagems, and my pleading to You! I seek refuge in You today, my Allah, from Your wrath, Hence bless Mohammed and his Household and give me refuge! I seek sanctuary in You today from Your displeasure, Hence bless Mohammed and his Household and give me sanctuary! I seek guidance from You, Hence bless Mohammed and his Household and guide me! I seek help from You, Hence bless Mohammed and his Household and help me! I ask You for mercy, Hence bless Mohammed and his Household and have mercy upon me! I seek sufficiency from You, Hence bless Mohammed and his

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Household and suffice me! I seek provision from You, Hence bless Mohammed and his Household and provide for me! I seek assistance from You, Hence bless Mohammed and his Household and assist me! I pray forgiveness for my past sins, Hence bless Mohammed and his Household and forgive me! I ask You to preserve me from sin, Hence bless Mohammed and his Household and preserve me, for I will not return to anything You dislike from me, if You will that! My Lord! My Lord! O All-loving! O All-kind! O Possessor of majesty and munificence! Bless Mohammed and his Household, and grant me everything that I ask from You, seek from You, and beseech from You! Will it, ordain it, decree it, and accomplish it! give me good in that of it which You decree! Bless me in that, be gratuitously bountiful toward me through it, make me happy in that of it which You give to me, and increase me in Your bounty and the plenty of what is with You, for You are boundless, Generous! And link that to the good and the bliss of the next world, O Most Merciful of the Merciful.[1]"

Imām Zayn al-'Ābidin, peace be on him, supplicated Allah with this glorious supplication and called down blessings on Mohammed and his Household one thousand times. With this we will end our talk about this holy supplication full of lowliness and pleading to the Great Creator. In it the Imām asked Allah for the good of this world and the

[1] Al-Sahifa al-Sajjādiya, Supplication no. 48.

next world. He asked, the Exalted, to make him have faith in Him and to attest to His Messenger and the great Imāms, the trustees of the Prophet, may Allah bless him and his family, and his vicegerents over his community. Without doubt, the Imām, peace be on him, had great faith in Allah, attested to His Messenger, may Allah bless him and his family, and knew of his trustees (of authority), for he was among them. He supplicated with this supplication to guide the community to the sound, ideological path.

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Chapter 13

SOME SCIENCES OF THE IMĀM

As for the sciences of Imām Zayn al-ʻĀbidin, peace be on him, they were an automatic extension to the sciences of his fathers, who inherited them

from the Prophet, may Allah bless him and his family. The historians unanimously agreed that the Imām was the most knowledgeable of the people in all sciences and arts. The proof of this is that the religious scholars and reporters narrated countless sciences on his authority.[1] We will briefly present some of his knowledge and sciences as follows:

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The Hadith (Tradition)

As for the holy hadith, it is of great importance in Islamic sciences, for it explains objectively and comprehensively all the religious precepts which Allah has mentioned in the Holy Qur'ān. It mentions their kinds, which are: obligatory (wājib), forbidden (muharram), desirable, (mustahab) reprehensible (makkrūh), and permissible (mubāh). It mentions their parts, their conditions, their legal impediments, and all necessary things concerning them. It specifies and limits the general (verses) of the Book. It mentions the manners of behavior and rules of morals. Moreover it gives methods that make man happy and set right his character.

Any how, Imām Zayn al-'Ābidin, peace be on him, was the greatest and most important narrator in Islam, and his narration is of great importance with the traditionalists, especially as it concerns those traditions reported by al-Zuhri on his authority. Abū Bakr b. Abi Shayba said: "The most authentic chain of authorities is al-Zuhri on the authority of 'Ali b. al-Husayn on the authority of his father on the

[1] Khulāsat Tahdhib al-Kamāl, p. 23.

authority of 'Ali.[1]" The Imām, peace be on him, reported a large group of traditions on the authority of his grandfather, the greatest Prophet, may Allah bless him and his family, of Imām 'Ali, the Commander of the faithful, peace be on him, of his father Imām al-Husayn, peace be on him, and of others. We will mention some of his narrations:

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His Narrations on the Authority of the Prophet

Imām Zayn al-ʻĀbidin, peace be on him, narrated a brilliant group of traditions on the authority of his grandfather, Allah's Apostle, may Allah bless him and his family. The following are some of them:

1. He, peace be on him, reported on the authority of Allah's Apostle, may Allah bless him and his family, who said: "Waiting for relief is worship. Whoever is satisfied with a little provision, Allah is satisfied with his little work.[2]" This holy tradition urges the Muslim person in a wise manner to avoid despair of Allah's mercy; rather he/she must be patient and wait for ease, for all affairs are only in the hand of Allah, the Exalted, Who manages the affairs of His servants. This tradition also prevents man from fatiguing himself for attaining material things, for Allah divides provisions among His servants.

2. The Imām, peace be on him, reported on the authority of Allah's Apostle, may Allah bless him and his family, who said: "By Him in whose hand is my soul, nothing is better than adding clemency to knowledge.[3]" The Prophet, may Allah bless him and his family, urged man to adopt knowledge and clemency which are among the original qualities through which man's character prospers, and through which his life and behavior develop.

[1] Ibid.,
[2] Ibn al-Sabbāgh, al-Fusūl al-Muhimma, p. 188.
[3] Al-Khisāl, p. 5.

3. The Imām, peace be on him, reported on the authority of his father Imām, Imām al-Husayn, peace be on him, on the authority of Allah's Apostle, may Allah bless him and his family, who said: "Showing love to men is the head of intellect, after faith in Allah, the Great and Almighty.[1]" Indeed, showing love to men and attaining their sentiments are among the most manifest qualities of man's character. They are a proof of the completion of his intellect and the abundance of his perfection and excellence, and are among the greatest earnings in his life.

4. The Imām, peace be on him, reported on the authority of Allah's Apostle, may Allah bless him and his family, who said:

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“Faith is words and actions.[2]” Faith is not mere words that vanish in space; rather it is action and striving in life.

5. He, peace be on him, related from the Prophet, may Allah bless him and his family, who said: “Faith is confession with the tongue, knowledge through the heart, and action with the limbs.[3]”

Faith depends on three affairs:

First, it depends on confessing with the tongue which shows what has been impressed in the inner self.

Second, the heart should know in detail the thing in which it has believed. Hence, if there is no knowledge through the heart, there is no faith.

Third, faith should be accompanied by action with the limbs.

6. Al-Zuhri reported on the authority of Imām ‘Ali b. al-Husayn, peace be on him, on the authority of the Prophet, may Allah bless him and his family, who said: “The people of two creeds do not inherit each other, nor does a Muslim inherit an unbeliever, nor does an unbeliever inherit a Muslim.” Then he, may Allah bless him and

[1] Al-Huliya, vol. 3, p. 203. Al-Khisāl, p. 17.
[2] Al-Khisāl, p. 53.
[3] Tārikh Baghdad, vol. 1, p. 255. Al-Khisāl, p.165.

his family, recited: “Those who disbelieve are friends of each other.”[1] The Muslim jurists unanimously agreed that unbelief cut off inheritance.

7. The Imām, peace be on him, reported on the authority of his father, on the authority of the Commander of the faithful, peace be on him, on the authority of Allah’s Apostle, may Allah bless him and his family, who said: “The foot of a servant will not disappear on the Day of Judgment until he is questioned about four (things): about his span, in what he spent it, about his youth, in what he spent it, about his possessions, where he earned them and in what he had spent them, and about the love toward us, the Household (of the Prophet).[2]”

This holy Prophetic tradition shows the following affairs:

A. On the Day of Resurrection, Allah will question man: “Did you spend the days of your life in obedience to Me and in good pleasure of Mine, that I may repay you for them? Or did you

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spend them in disobedience to Me, that I may punish you with justice?”

B. Allah will question man: “Did you spend the days of your youth, which was the bloom of your life, in disobedience to Me, that I may punish you for them? Or did you spend them in obedience to Me, that I may repay you for them?”

C. Allah will question man: “Did you earn your possessions legally? Did you spend them in the good pleasure of Mine, that I may repay you for them? Did you earn them through illegal ways such as usury and falsehood and spent them in disobedience to Me, that I may punish you for them?”

D. Allah will question man about the love for the members of the House *(ahl al-Bayt)* , peace be on them, who are life-boats and security for mankind. Hence whoever loves them, his road will surely lead to the Garden, and whoever hates them, his road will certainly lead to the Fire, as the narrators have unanimously agreed on this.

[1] Ibn al-Sā'i, al-Jāmi' al-Mukhtasar, vol. 9, p. 87.
[2] Al-Khisāl, p. 231

8. He peace be on him, reported on the authority of his father, on the authority of his grandfather, Allah’s Apostle, may Allah bless him and his family, who said: “The most lovable act for Allah is making the believer pleased .[1]”Islam take great care of the unity and solidarity of Muslims. Hence it urges believers to delight each other in order to spread love and friendship among them.

9. He, peace be on him, said: [The Messenger of Allah, may Allah bless him and his family, said:]

“Nothing better than good manners will be placed in the person’s scales on the Day of Resurrection.[2]”

Clinging to noble moral traits is among the most valuable things which man possesses in his life and among the best works which he stores for his life in the next world. Hence Islam has summoned man to adopt them.

10 He, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, would say in the end of his sermon:]

“Blessed is he whose morals are good, whose nature is pure, whose inner self is righteous, his open behavior is good, who

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spends the surplus of his possessions (in the way of Allah), withholds the surplus of his words, and treats people with justice.[3]”

The Prophet, may Allah bless him and his family, urged the Muslim person to follow outstanding qualities and to cling to the following:

1. Good manners.
2. The purification and righteousness of conscience.
3. Virtues and the rules of conduct
4. Spending the surplus of possessions in the way of Allah such as helping the poor and the weak.

[1] Musādaqat al-Ikhwān.
[2] Usūl al-Kāfi, vol. 2, p. 99.
[3] Ibid., p. 156.

5. Restraining the surplus of words and refraining from entering dull affairs.
6. Treating people with justice, that is through clinging to the truth even if it is against yourself.

11. He, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, say:]

“Whoever wants Allah to prolong his lifetime and increase his provision, let him join his womb relatives, for womb relatives will have fluent tongues on the Day of Resurrection. They will say: O Lord, join him who had joined us, and cut him off who had cut us off.[1]”

Indeed, joining womb relatives strengthens the links of the family which is the first foundation in building society. When love and friendship prevail family, society becomes righteous and united. Hence, Islam takes great care of unity and solidarity of society through summoning its followers to join each other.

12. He, peace be on him, said: [Allah’s Messenger, may Allah bless him and his family, say:]

“The most lovable ways for Allah, the Great and Almighty, are two : Repelling rage with clemency and misfortune with forbearance.[2]” The greatest Prophet, may Allah bless him and his family, did his best to build the Muslim’s character on clemency and forbearance, which are among the most

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prominent qualities of man. Hence, whoever has such qualities will have a perfect character.

13. He, peace be on him, reported on the authority of his fathers, on the authority of the Prophet, may Allah bless him and his family, who said: “Indeed, Allah, the Great and Almighty, created reason from stored, hidden light through His previous knowledge with which He acquainted neither the prophets, the envoys, nor the angels brought nigh. Hence, He made knowledge its breath, understanding its soul,

[1] Ibid.,
[2] Ibid., p. 99. Wasā'il al-Shi'a, vol. 5, p. 523.

asceticism its head, modesty its eye, wisdom its tongue, clemency its concern, and mercy its heart. Then He strengthened and filled it (reason) with ten things: certainty, faith, truthfulness, tranquillity, sincerity, gentleness, giving, content, submission, and thanksgiving. Then He, the Great and Almighty, said to reason: Turn back, and it turned back. Then He said to it: Come, and it came. Then He said to it: Speak, and it said: Praise belongs to Allah who has neither support, nor rival, nor likeness, nor match, nor equal, toward whose mightiness all things are humble. Hence, Allah, the Blessed and Exalted, said: (I swear) by My might and majesty, I have never created a creature better than you, more obedient to me than you, higher than you, nobler than you, dearer than you. Through you I will blame. Through you I will give. Through you My Unity is confessed. Through you I am worshipped. Through you I am supplicated. Through you I am hoped. Through you I am sought. Through you I am feared. Through you I am watched out. Through you I will reward, and through you I will punish.[1]”

This holy tradition glorifies and magnifies reason, shows its importance and the qualities to which Allah has given. Hence reason is the best of all beings which Allah created. Allah has granted man reason and distinguished him by it from other creatures and beings. Reason is a condition for the rightness of the Islamic obligations. Hence whoever loses his reason is like an animal, and thus it is not incumbent on him to perform the obligations.

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14. He, peace be on him, narrated on the authority of his fathers that a Muslim said to Allah's Apostle, may Allah bless him and his family: "O Allah's Apostle, if you force those men, over whom you have power, our number will increase and we will be more forceful than our enemy. Hence Allah's Apostle, may Allah bless him and his family, said: 'I do not want to meet Allah with an innovation through which nothing has happened to me, and I am not among those who oppress (people).' Hence Allah, the Blessed and Exalted, revealed: O

[1] Al-Khisāl, pp. 396-397.

Mohammed, '*And if your Lord had pleased, surely all those who are in the earth would have believed, all of them*,' by force as they believe (in Me) when they will see chastisement in the hereafter. If I did that against them, they would not be worthy of my reward and praise. However, I want them to believe (in Me) willingly, and not by force, that they may be worthy of My proximity, dignity, and immortality in the Immortal Garden, '*Will you then force men till they become believers*?' As for these words of Him, the Great and Almighty: '*And it is not for a soul to believe except by Allah's permission*,' they do not mean that it is forbidden for the soul to believe (in Allah); rather they mean that it does not believe (in Him) except with His own permission, which means that He commands it to believe (in Him) without any force.[1]" The greatest Prophet, may Allah bless him and his family, refuted the suspicion of compulsion and all the imaginations concerning it. When Allah, the Exalted, created men, he gave them the freedom of choice, guided them to good deeds, and prevented them from (doing) evil deeds. Hence they do whatever they want and choose whatever they want according to their own will. They are not forced to do any deed. The narrators said: "Imām al-Ridā recited this tradition to al-Ma'mūn, the Abbāside, who admired it and said: 'O Abā al-Hasan, you have relieved me, may Allah relieve you!'[2]"

15. He, peace be on him, said: [My father al-Husayn, Lord of the youths of Heaven related to me. He said: My father 'Ali b. Abi Tālib, peace be on him, reported to me. He said: I heard the Prophet, may Allah bless him and his family, say:]

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“Allah, the Great and Almighty, said: *Surely, I am Allah, there is no god but I, Hence serve me.* He who sincerely bears witness that there is no god but Allah will enter My fort, and he who enters My fort will be safe from My chastisement.[3]”

[1] Al-Tawhid, p. 342.
[2] Ibid.,
[3] Ibid.,, p. 25.

Indeed, whoever sincerely confesses the Unity of Allah and admits it because of awareness and faith will cling to Allah and enter His safe fort. Accordingly, he will be safe from the chastisement and punishment of Allah.

16. He, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:]

“A defect is sufficient for person that he sees men’s defects but does not see his own defects, and that he harms his friend with that which does not concern him.[1]”

It is a defect that person looks for the defects of men and turns away from his own defects. Such a person has to educate himself, set right his own defects, and leave looking for the defects of men. It is also a defect that he harms his friend with that which does not concern him, for, with this, he shows enmity toward his friend, while he is in no need of this.

17. He, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:]

“It is an act of the good Islam of person is that he leaves that which does not concern him.[2]” This is one of the most prominent qualities of the Muslim person, for his leaving that which does not concern him is a proof of his abundant, perfect reason. As for entering into that which does not concern him, it is a proof of his shallow reason, causes to him difficulties and hardships, and throws him into great wickedness.

18. He, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:]

“(There are) three degrees in the Garden and three degrees in the hereafter: The highest degree of the Garden is for him who loves us through his heart and supports us with his tongue and his hand. The second degree is for him who loves us through his heart and supports

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[1] Usūl al-Kāfi, vol. 2, p. 46.

[2] Al-Durriya al-Tāhira, p. 27. Al-Ma'rifa wa al-Tārikh, vol. 1, p. 360.

us with his tongue. The third degree is for him who loves us through his heart. He who hates us through his heart and helps (against us) with his tongue is in the

lowest level of the Fire. He who hates us through his heart is in the third level of the Fire[1]."

Love for the members of the House *(ahl al-Bayt)* , peace be on them, is salvation from ruin, and it makes man attain the highest level of Paradise. As for showing hate toward them, it is among the reasons for facing ruin and entering the lowest level of the Fire.

19. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:]

"Love for me and my household is useful in seven situations whose terrors are great: during death, in grave, during Resurrection, during the Book, during the reckoning, during the scales, and during the Path.[2]" These are the most critical situations which man will not pass but through love for the Prophet, may Allah bless him and his family, and his pure Household.

20. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:]

"Allah and every prophet responded have cursed seven (persons): The one who increases Allah's Book. The one who accuses Allah's predetermination of laying. The one who abandons my *Sunna* (practices). The one who regards as lawful what Allah has forbidden concerning my Household. The one who gains power (over my community) through invincibility to make lowly those whom Allah supports and supports those whom Allah has made lowly. And the one who takes hold of the war booty gained by Muslims (without fighting) and regards it as lawful.[3]"

Such kinds of people, whom Allah and every prophet cursed, have deviated from the truth and abandoned all the laws of Allah.

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[1] Al-Barqi, al-Mahāsin, vol. 1, p. 360.
[2] Al-Khisāl, p. 330.
[3] Ibid., p. 308.

Such people were the Umayyad monarchs, who destroyed Islam, showed an enmity toward the pure family (of the Prophet), and spread corruption and tyranny in the earth.

21. He, peace be on him, reported on the authority of his grandfather, Allah's Apostle, may Allah bless him and his family, who said: "Allah, the Great and Almighty, said: 'Ali b. Abi Tālib is my proof over My creatures, My light in My earth, and entrusted by Me with My knowledge.[1]"

This Holy Tradition displays the importance of Imām 'Ali, the Commander of the faithful, peace be on him, and his high position with Allah, for he is the greatest argument of Allah over His servants, His bright light in the earth, and entrusted by Him with His knowledge.

22. He, peace be on him, said: [My father al-Husayn told me. He said: al-Hasan b. 'Ali told me. He said: My father 'Ali b. Abi Tālib told me. He said: Allah's Apostle, may Allah bless him and his family, said:]

"I and 'Ali were created from one light.[2]"

Allah, the Exalted, created the Prophet and the Trustee (of authority) from one light. Through them He enlightened intellects, made clear the path, and guided the straying.

23. He, peace be on him, reported that Allah's Apostle, may Allah bless him and his family, said: "O 'Ali, the first thing about which the servant will be questioned after his death is that he should confess that there is no god but Allah, that Mohammed is the Messenger of Allah, and that you are the Commander of the faithful because of what Allah and I have determined for you. Hence whoever confess this and believes in it will enter Paradise.[3]"

All the traditions have mentioned the meaning of this tradition,

[1] Al-Musallsalāt.
[2] Al-Khisāl, p. 31.
[3] Al-Sayyid al-Muqaddam, al-Imām Zayn al-'Ābidin, p. 283.

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which is as follows: When man leaves the life in this world, he will be questioned about these three affairs, which are the first beginning about which he will be questioned and according to which he will be punished.

24. He, peace be on him, narrated on the authority of his father, on the authority of his grandfather, Allah's Apostle, may Allah bless him and his family, who said: "Gabriel came down to me and said: 'Surely Allah recites you greetings and says: 'The Fire is forbidden for the backbone which caused you to descend, the womb which carried you, and the lap which took care of you.'[1]"

Commenting on this tradition, al-Siyūti said: "As for the loins from which Allah's Apostle, may Allah bless him and his family, was caused to descend, they were (the loins of) 'Abd Allah. As for the womb (which carried him), it was (the womb of) Āmina. As for the lap (which took care of him), it was the lap of his uncle Abū Tālib and of Fātima, daughter of Asad.[2]"

25. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, came to a group of his family and said:]

"Shall I tell you about that which will be good for you in this world and the next world and with which you supplicate Allah, the Great and Almighty, and He relieves you when you become distressed and worried? They replied: 'Yes, O Allah's Apostle.' He said: 'Say: Allah, Allah, Allah is our Lord, Who has no associate! Then, supplicate (Him) with whatever you want.'[3]"

26. He, peace be on him, said: "A man came to Allah's Apostle, may Allah bless him and his family, and asked him: 'I have done all evil things, hence is there any repentance?' He (Allah's Apostle), may Allah bless him and his family, answered: 'Is any of your parents remaining (alive)?' 'Yes,' answered the man. He (Allah's Apostle), may Allah bless him and his family, said: 'Do good for him, may

[1] Al-Ta'zim wa al-Minna fi anna Abawai Rasūl Allāh fi al-Janna, p. 32.

[2] Ibid., p. 32.

[3] Al-Quttb al-Rāwandi, Da'awāt, p. 20.

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Allah pardon you.' When the man went away, He (Allah's Apostle), may Allah bless him and his family, said: 'If only it would his mother.[1]'" This tradition shows that doing good for parents is among the things that make mercy obligatory and lead to forgiving sins, especially as it concerns mother.

27. He, peace be on him, narrated on the authority of his father, Imām al-Husayn, peace be on him, that Allah's Apostle, may Allah bless him and his family, said to Imām 'Ali, the Commander of the faithful, peace be on him: "The Garden yearns for you, 'Ammār, Salmān, Abi Dharr, and al-Muqqdād.[2]"

Indeed, the Garden yearns for this believing group of people, for they did their best for Allah, and established His religion through their efforts and striving. Hence, indeed, the Garden yearns for them!

28. He, peace be on him, said: [My father related to me that his grandfather, Allah's Apostle, may Allah bless him and his family, said:]

"The most obedient of the people is he who performs the religious duties. The most generous of the people is he who pays *Zakāt* (alms). The most ascetic of the people is he who refrains from (doing) forbidden things. The most pious of the people is he who believes in the truth concerning what is for him and what is against him. The most just of the people is he who accepts for the people what he accepts for himself and hates for them what he hates for himself. The most courteous of the people is he who always mentions death. The happiest of the people is he who is safe from punishment (when) he is under the earth and hopes for reward. The wisest of the people is he who learns a lesson when the world changes from state to state. The most important of the people in the world is he who does not regard the world as important. The most valuable of the people is he who is the most knowledgeable of them. The least of the people in pleasure is the envier. The least of the people in rest is the miser. The

[1] Ibid., p. 47.
[2] Al-Khisāl, p. 275.

most miserly of the people is he who is miserly in that which Allah has made obligatory on him. The worthiest of the people

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in the truth is the most knowledgeable of them. The least of the people in sacredness is the sinner. The least of the people in sincerity are the kings. The least of the people in friendship are the kings. The poorest of the people is the greedy one. The richest of the people is he who is not the captive of stinginess. The best of the people in faith is the best of them in temper. The (wisest) of the people is the most pious of them. The greatest of the people in wariness is he who leaves that which does not concern him. The most pious of the people is he who leaves argument, even if he is right. The least of the people in generosity is the liar. The most miserable of the people are the kings. The most abominable of the people is the haughty one. The best of the people in exertion is he who refrains from sins. The most clement of the people is he who turns aside from the ignorant men. The happiest of the people is he who keeps close to generous men. The wisest of the people is he who strongly humors men. The worthiest of the people of accusation is he who sits with the people of accusation. The most tyrannical of the people is he who kills other than his killer and hits other than his hitter. The worthiest of the people of forgiveness is he who is the most capable of them of punishment. The worthiest of the people of sin is the fool, the backbiter. The lowliest of the people is he who abuses men. The most resolute of the people is he who is the best of them in restraining anger. The most righteous of the people is he who is the best of them in setting men right, and the best of the people is he whom men avail themselves of him.[1]" This holy tradition sheds light on men's natures, trends, and inclinations. It shows the important methods of the inclusive reform of many educational and psychological affairs. Indeed, this Prophetic tradition is a treasure of science, wisdom, and knowledge.

29. He, peace be on him, narrated on the authority of his father that Allah's Apostle, may Allah bless him and his family, said: "I and

[1] Ibn Bābawayh al-Qummi, al-Ghāyāt.

the prophets before me have been afflicted by him who harms us. If the believer is on the top of a mountain, Allah, the

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Great and Almighty, will sends him who harms him (the believer) to repay him (the believer) for that.[1]”

The greatest Prophet, may Allah bless him and his family, and all the prophets before him were persecuted by the tyrannical governments which opposed social reformers. The law of life follows this state, for evil forces always war against good forces; rather if a believer isolated himself from men on the top of a mountain, a wicked person would go there to harm him, that Allah might repay the believer for this.

30. He, peace be on him, narrated on the authority of his father that Allah’s Apostle, may Allah bless him and his family, said: “‘Ali b. Abi Tālib is the vicegerent of Allah and is my vicegerent. He is the proof of Allah and is my proof. He is the chosen one of Allah and is my chosen one. He is the lover of Allah and is my lover. He is the friend of Allah and is my friend. He is the sword of Allah and is my sword. He is my brother, my friend, and my helper. He who loves him loves me. He who hates him hates me. He who follows him follows me. His enemy is my enemy. His wife is my daughter. His sons are my sons. His war is my war. His words are my words. His command is my command. He is the Lord of the trustees (of authority), and the best one of my community.[2]”

The Prophet, may Allah bless him and his family, praised on many occasions the outstanding qualities of his brother and his trustee (of authority), the pioneer of the truth and social justice, Imām ‘Ali, the Commander of the faithful, peace be on him. It was natural for the Prophet to praise and laud Imām ‘Ali to indicate that he was his successor after him, and that he was the general leader of the Islamic movement after his death, may Allah bless him and his family.

[1] Wasā'il al-Shi'a, vol. 5, p. 486.

[2] Roudāt al-Jinān, vol. 6, pp. 183-184. Quoted from the book 'Manāqib al-Imām Amir al-Mu'minin' by bin Shādhān al-Qummi.

31. He, peace be on him, narrated on the authority of his fathers that Allah’s Apostle, may Allah bless him and his family, said to his companions: “Surely, Allah has imposed on you obedience to me. He has prevented you from disobeying me.

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He has imposed on you obedience to ‘Ali after me. He has prevented you from disobeyinghim. ‘Ali is my trustee (of authority), and my inheritor. He belongs to me, and I belong to him. Love for him is belief, and hatred of him is unbelief.[1]”

Allah’s Apostle, may Allah bless him and his family, did not impose on his companions obedience to Imām ‘Ali, the Commander of the faithful, peace be on him; rather Allah imposed it on all the Muslims. This is clearly indicated by the Tradition of al-Ghadir, *Hadith al- Ghadir*, on which all the Muslims have unanimously agreed. Without doubt, this resulted from Imām ‘Ali’s talents and great devotion to Allah, the Exalted, for there was no Muslim similar to him in outstanding qualities and laudable deeds. Al-Jāhiz said: “When priority and precedence in Islam are mentioned, when help and protection to Islam are mentioned, when knowledge of the religion is mentioned, when renouncing possessions (for which men fight each other) is mentioned, when the giving on the plate is mentioned, none is well-known for all these qualities except ‘Ali, may Allah be pleased with him.[2]”

32. He, peace be on him, narrated on the authority of his father, on the authority of his grandfather Imām ‘Ali, the Commander of the faithful, peace be on him, that Allah’s Apostle, may Allah bless him and his family, said: “The sick can perform the prayers standing. If they cannot (perform the prayers standing), they can perform them sitting. If they cannot prostrate, they can point to the (prostration place) and make their prostration lower than their bowing. If they cannot perform the prayers sitting, they can perform them (lying) on their right side facing the *qibla.* If they cannot (perform them in this manner), they can pray laying down and their legs facing the *qibla.[3]”*

[1] Yanābi' al-Mawadda, Chapter 41.
[2] Al-Tha'ālibi, Thimār al-Qulūb, p. 67.
[3] Mizān al-I'tidāl, vol. 1, pp. 484-485.

This holy tradition and other traditions narrated on the authority of the Imāms of the members of the House *(ahl al-Bayt)* , peace be on them, concerning this matter are among the traditions on which the jurists depend and conclude

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religious precepts. They say that it is not incumbent on the sick to perform the prayers standing when he/she finds difficulty in (performing) them; rather it is incumbent on him to perform them sitting, for Islam has not legislated any difficult precept.

33. He, peace be on him, narrated on the authority of his father that Allah's Apostle, may Allah bless him and his family, said: "If the believer is full (of food) and thanks Allah (for this), Allah will repay him as He repays the one who fasts and stands (in prayer). *Surely, Allah loves those who thank (Him)*.[1]"

These are some traditions which Imām Zayn al-'Ābidin, peace be on him, reported on the authority of his grandfather, Allah's Apostle, may Allah bless him and his family. He also reported some traditions on the authority of his father, on the authority of his grandfather Imām 'Ali, the Commander of the faithful, peace be on him, on the authority of the Prophet, may Allah bless him and his family. Moreover, he reported some traditions without any chain of authorities. Any how, all the traditions reported on his authority are very authentic if the chain of authorities is authentic.

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His Narrations on the Authority of the Commander of the Faithful

Imām Zayn al-‘Ābidin, peace be on him, reported a brilliant group of the wise sayings of Imām ‘Ali, the Commander of the faithful, peace be on him. In these wise sayings Imām ‘Ali treated many social affairs. Imām Zayn al-‘Ābidin also reported a group of his sermons of which is the following:

1. He, peace be on him, said: “The immoderate person has three marks: He eats that which does not belong to him, wears that which does not belong to him, and buys that which does not belong to him.[2]”

[1] Rabi' al-Abbrār, vol. 4, p. 328.
[2] Al-Khisāl, p. 94.

The immoderate are deviated from economical conduct. ‘Ali, the wise Imām, has limited this deviation in their conduct when he says that they eat, wear, and buy things which do not agree with their conditions and incomes.

2. He, peace be on him, said: [My father al-Husayn, peace be on him, related to me, he said: I heard my father, ‘Ali, say:]

“Acts are three categories: Obligations, excellencies, and acts of disobedience. As for obligations, they (occur) in accordance with command, pleasure, decree, predetermination, will, and knowledge of Allah, the Great and Almighty. As for acts of disobedience, they do not (occur) according to Allah’s command, but they (occur) according to Allah’s decree, predetermination, will, and knowledge , then He punish (men) for them.[1]”

Imām ‘Ali shed light on man’s deeds and their relationship with Allah’s decree and predetermination. Hence all man’s acts are known by Allah, Who knows the weight of an atom in the earth and the heavens, but man is not forced to practice both good and evil acts; rather that is up to his will and choice, which theologians have established in their books of theology.

3. He, peace be on him, narrated on the authority of his father that Imām ‘Ali, Commander of the faithful, peace be on him, said: “Surely, Allah, the Blessed and Exalted, has concealed four (things) in four (things): He has concealed His pleasure in

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His obedience, hence make not little of any act of obedience to Him, for it may agree with His pleasure, while you do not know. He has hidden His wrath in disobeying Him, hence make not light of any act of disobeying Him, for it may agree with His wrath, while you do not know. He has concealed His answer in supplicating Him, hence make not little of supplicating Him, for it may match His answer, will you do not know. He has hidden His friends among His servants, hence make not light of any of His servants, for he may be His friend, while you do not know.[2]"

[1] Ibid., p. 156.
[2] Ibid., 191.

Imām 'Ali, peace be on him, urged men not to make little of any of the foregoing affairs, for disdaining them would result in corrupt acts.

4. He, peace be on him, said: [The Commander of the faithful would say:]

"Surely, time is three days, and your are among them: Yesterday and what was on it passed, hence it will never return. If you did good on it, you would not grieve for its passing and would be happy with what you received on it. If you neglected (your works) on it, you would intensely grieve for its passing. You were negligent on it and you are negligent on your next day which you do not know, perhaps you will not reach it. If you reached it, perhaps your share of negligence on it would be like your share on your past day. Hence one of the three days passed, while you were negligent on it. Then the day for which you wait, while you are not sure of leaving negligence on it; it is your day which you have entered. Hence, it is necessary for you to think about the good deeds which you neglected on your past day and the evil deeds from which you did not refrain on it. Yet, you will receive your next day, while you are not sure of reaching it, not certain of attaining good deeds or refraining from evil deeds. Therefore, your day which you have reached is like your past day. Hence act as the one who expects none of the days except his day and night upon which he has entered. Therefore, do (good) and leave (evil), and it is Allah Who helps (you) with this.[1]" The Lord of the knowers and

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Imām of the Allah-fearing urged men to seize the opportunity through doing good and refraining from doing evil, for man's days pass quickly, and Allah will repay him for his good deeds and punish him for his evil deeds.

5. He, peace be on him, said: [The Commander of the faithful would say:]

"O Allah,be kind to me through trusting in You,entrusting(my affairs)to You,satisfying with Your predetermination,and submitting

[1] Usūl al-Kāfi, vol. 2, p. 453.

to Your command, that I may not love hastening what You have delayed nor delaying what You have hastened, O Lord of the worlds![1]" In these words the Commander of the faithful summoned men to trust in Allah, the Exalted, to entrust their affairs to Him, to satisfy with His predetermination, and to submit to His command, for only He, the Most High, can arrange the affairs of all men, and none other than Him is able to arrange them.

6. He, peace be on him, said: [While the Commander of the faithful, peace be on him, was mobilizing his companions, an old man came to him, greeted him, and said to him: "I have come to you from Syria. I am an old man. I have heard about your countless outstanding merits. I think that you will be assassinated, hence teach me of what Allah, the Exalted, has taught you." The Commander of the faithful said to him:]

"Yes, O old man, he whose two days are equal is wronged. He whose worries are many in the world, his grief will be greater on leaving it. He whose next day is more wicked than his day is deprived. He who does not pay attention to what he sees in his next world, if this world of him is faultless for him, is ruined. He who does not take care of his own defect, caprice will overcome him. He who has defect, death is better for him (than life). O old man, this world is insignificant and it has people. The next world also has people whose souls are free from supporting the people of the world. They do not compete with each other for the world, nor are they happy with its ease, nor do they grieve for its misery. O old man, whoever is afraid of spending night, his sleep is little. How quick nights and days

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are in the span of a servant! Hence store your words, count your days, and say nothing except good. O old man, accept for men what you accept for yourself, and do for men as you want them to do for you."
Having given the old man these brilliant commandments and sermons, Imām ʻAli turned to his companions and said to them: "O men, do you not see that the people of the world enter into evening

[1] Ibid., p. 580. Nāsikh al-Tawārikh, vol. 1, p. 142.

and rise in the morning in various states? They are: One who is afflicted with epilepsy, another is a returner, another is returned, another sacrifices his own self, another hopes for (nothing), another is shrouded, another seeks the world and death seeks him, another is heedless, but (Allah) is not heedless of him, and the remaining ones walk on the path of the bygone ones."

The wise Imām (ʻAli) talked about the general life which people lead throughout history; he spoke about people's affairs and states that will never change till Allah inherits the earth and what is on it.

Zayd b. Sohān al-ʻAbdi was a companion and student of Imām ʻAli. He was the best of the companions, the most mindful of them, and the most knowledgeable of them in the sciences of Imān ʻAli, hence he questioned the Imām as follows: "O Commander of the faithful, Which authority is the most overcoming and strongest?"

Imān ʻAli, peace be on him, replied: "Caprice."
Zayd: "Which lowliness is the most lowly?"
Imān ʻAli: "Clinging to the world."
Zayd: "Which poverty is the most intense?"
Imān ʻAli: "Unbelief after belief."
Zayd: "Which creed is the most devious?"
Imān ʻAli: "Unreal creed."
Zayd: "Which act is the best?"
Imān ʻAli: "Allah-fearingness."
Zayd: "Which act is the most successful?
Imān ʻAli: "Requesting that which is with Allah."

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Zayd: “Which friend is the most wicked?”
Imān ‘Ali: “The friend who beautifies for you the disobedience to Allah.”
Zayd: “Which creature is the most miserable?”
Imān ‘Ali: “It is he who sells his world for the world of other than him.”

Zayd: “Which creature is the strongest?”
Imān ‘Ali: “The clement one.”
Zayd : “Which creature is the most miserly?”
Imān ‘Ali: “It is he who takes (something) from other than his lawful (possessions) and places it in other than its right (place).”
Zayd: “Which of men is the wisest?”
Imān ‘Ali: “It is he who can distinguish guidance from misguidnace.”
Zayd: “Which of men is the most clement?”
Imān ‘Ali: “It is he who does not become angry.”
Zayd: “Which of men is the firmest in opinion?”
Imān ‘Ali: “It is he whose self the people cannot change nor can the world change it through its distress.”
Zayd: “Which of men is the most foolish?”
Imān ‘Ali: “It is he who is deceived by the world, while he sees its changeable conditions.”
Zayd: “Which of men is the most intense in grief?”
Imān ‘Ali: “It is he who is deprived of this world and the next world; that is the clearest loss.”
Zayd: “Which creature is the blindest?”
Imān ‘Ali: “It is he who works for other than Allah and asks Allah to repay him for his work.”
Zayd: “Which content is the best?”
Imān ‘Ali: “It is the content with what Allah gives.”
Zayd: “ Which catastrophe is the most intense?”
Imān ‘Ali: “The catastrophe in the religion.”
Zayd: “Which work is the most lovable with Allah?”
Imān ‘Ali: “Waiting for relief.”

Zayd: “Which of men is the best in the view of Allah?”
Imān ‘Ali: “The most fearful of them of Allah, the most

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devout of them, and the most indifferent of them to the world."
Zayd: "Which words are the best in the view of Allah?"
Imān 'Ali: "Praising Allah very much, pleading (to him), and supplicating Him."
Zayd: "Which words are the most truthful?"
Imān 'Ali: "Confessing that there is no god but Allah."
Zayd: "Which works are the best in the view of Allah?"
Imān 'Ali: "Submission (to Allah) and piety."
Zayd: "Which of men is the most generous?"
Imān 'Ali: "It is he who is truthful in all situations."
Zayd's questions were over. After Imām 'Ali had fully answered them, he turned to the old man and said to him:

"Surely, Allah, the Great and Almighty, created some creatures. He made the world narrow against them in order to test them. He increased for them the world's vanities, but they wished for the Abode of Peace to which He summoned them. They showed forbearance toward difficult livelihood and ordeal. They earned for the dignity with Allah. They sacrificed themselves for seeking Allah's good pleasure. Hence their final result was martyrdom. They met Allah, Who was pleased with them. They knew that death was the way of those who were before and after them. Hence they supplied themselves for their next world with (provisions) other than silver and gold. They showed forbearance toward minimum nourishment and

offered the surplus (of it). They loved (men) for Allah and hated (them) for Him, the Great and Almighty. It is they who are lamps, and they will be the people of Paradise in the next world."

This sermon made a strong impression on the old man, hence he turned to Imām 'Ali and said to him: "I will not leave the Garden, for I see its people (standing) beside you. Supply me with a weapon to be able (to fight) against your enemy."

Imām 'Ali supplied the old man with a breastplate. Hence, the old man was among the most prominent fighters. He showed extreme courage at the battle until he was martyred

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before him. Hence Imām ‘Ali prayed over him and asked Allah to have mercy on him.[1]

7. Imām Zayn al-‘Ābidin, peace be on him, narrated one of the sermons of his grandfather, Imām ‘Ali, the Commander of the faithful, peace be on him. The following is its text:

“Surely, praise belongs to Allah. I praise Him and ask Him for help and guidance. I seek refuge in Allah from misguidance. Whomever Allah guides, none misguides him. Whomever Allah misguides, none guides him. I bear witness that there is no god but Allah, the One Who has no associate , and that Mohammed is His servant and His messenger, He chose him for His command and singled him out for prophecy, the noblest of His creatures and the most lovable with Him, hence he delivered the message of his Lord, counseled his community, and delivered that with which he was charged. I advise you to fear Allah. Indeed the fear of Allah is the best (thing) for which the servants of Allah advised each other, the nearest (thing) to Allah’s good pleasure, and the best (thing) in the final results of the affairs with Allah. You were commanded to fear Allah. You were created for kindness and obedience. Hence be wary of Allah to the extent that He warned you against Himself, for He warned (you) against a severe torment. Fear Allah with a fear which is not a mere excuse. Act without dissimulation and reputation, for he who acts for other than Allah, Allah entrusts him to him for whom he acts.

[1] Al-Tūsi, al-Amāli, p. 277.

Whoever sincerely acts for Allah, Allah undertakes repaying him. Fear Allah’s torment, for He did not create you in vain nor will vainly He leave any of your affairs. He named your traces, knew your works, and wrote down your fixed terms. Hence let not the world delude you, for it beguiles its people, and those who admire it are deceived. This world will perish, but the next world is the abode of life, if only they knew. I ask Allah for the abodes of the martyrs, accompanying the prophets, and the life of the happy. Indeed, we belong to Allah and turn to Him (for help).[1]”

In this holy sermon, Imām ‘Ali, peace be on him, summoned the men to cling to reverential fear, which is the best thing for

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which the pious servants of Allah advised each other. He also urged them to purify their works from dissimulation, for he who works for those other than Allah corrupts his work, his effort is straying, and his hope is disappointed.

8. He, peace be on him, said: [The Commander of the faithful said:]

“O men, do you know who will follow the man after his death? They kept silent. Hence he said: ‘His son will follow him, supplicate (Allah) for him, and ask (Allah) to forgive him. [2]The reward of alms which he gives during his lifetime will follow him after his death. The reward of his good conduct and of those who practice it, though their reward will not be decreased, will follow him.”

9. He, peace be on him, said: [The Commander of the faithful, peace be on him, performed (the morning) prayer. Then he remained (praying) in his place until the sun rose. Then he turned his face to the men and said (to them):]

“By Allah, it happened that we lived until we met groups of people who spent night in prostrating and standing (in prayer) for their Lord, and who marked time between their foreheads and their

[1] Wāqi'at Siffin, p. 13.

[2] The pious, righteous son is the one who supplicates to Allah for his father and ask Him to forgive him.

knees as if they heard the roaring of the Fire with their own ears. When the name of Allah was mentioned before them, they bent as the trees did as if they spent night heedless.” Then he, peace be on him, went away, and none saw him laugh until he passed away.[1]”

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In the Fields of the Qur’ān

Before we mention some examples of the commentaries of Imām Zayn al-‘Ābidin, peace be on him, on some verses of the Holy Qur’ān, we would like to explain what has been narrated on his authority in the fields of this Great Book.

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His Fondness of the Qur’ān

Imām Zayn al-‘Ābidin, peace be on him, was the ally of the Holy Qur’ān and was fond of reciting it, for he found in it a matchless pleasure. Hence he, peace be on him, said: “If those who are between the east and the west died, I would not feel lonely, for the Qur’ān is with me.[2]”

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His Reciting the Qur’ān

The Imām was the best of the people in voice when he recited the Holy Qur’ān. He had a strong impression on those who heard his voice. The narrators said: “The water carriers who passed by the door of his house stopped to listen to his voice.[3]”

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His Reflecting on the Qur’ān

The Imām, peace be on him, did not recite the Holy Qur’ān with a passing recitation; rather he recited its verses with reflection and scrutiny. He carefully considered the treasures of wisdom and knowledge therein. Hence he said: “The verses of the Qur’ān are treasures. Whenever you open a treasure of them, you must consider it

[1] Al-Tubrisi, Mishkāt al-Anwār, p. 57.
[2] Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 107.
[3] Sharh Shāfiyat Abi Firās, vol. 2, p. 198. Usūl al-Kāfi, vol. 2, p. 616.

carefully.[1]” The narrators said: “When he recited ‘Master of the Day of Judgment,’ he repeated it to the extent that he was about to die.[2]” The reason for this is that he carefully considered the meaning of this Holy Verse.

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His Supplication upon Completing a Reading of the Qur’ān

When the Imām completed reciting the Holy Qur’ān, he would supplicate Allah with this holy supplication:

“O Allah, You have helped complete Your Book, which You sent down as a light and appointed as a guardian over every book You have sent down, preferring it over every narrative which You have recounted, a separator, through which You separated Your lawful from Your unlawful, a Qur’ān through which You have made plain the approaches to Your ordinances, a book, which You have distinguished very distinctly for Your servants, a revelation, which You have sent down, a sending down, upon Your prophet Mohammed (Your blessings be upon him and his Household). You appointed it a light through following which we may be guided from the shadows of error and ignorance, a healing for him who turns ear toward hearing it with the understanding of attestation, a just balance whose tongue does not incline from truth, a light of guidance whose proof is not extinguished before the witnesses, and a guidepost of deliverance, Hence that he who repairs straightway to its prescription will not go astray and he will clings to its preservation’s handhold will not be touched by the hands of disasters.

“O Allah, since You have given us help to recite it and made smooth the roughness of our tongues through the beauty of its expression, place us among those who observe it as it should be observed, serve You by adhering in submission to the firm text of its verses, and seek refuge in admitting both its ambiguous parts and the

[1] Al-Wāfi.
[2] Usūl al-Kāfi, vol. 2, p. 602.

elucidations of its clear signs! O Allah, You sent it down upon Your prophet Mohammed (Allah bless him and his Household) in summary form, You inspired him with the science of its wonders to complement it, You made us the heirs of its knowledge as interpreters, You made us to surpass him who is ignorant of its knowledge, and You gave strength over it to raise up above those not able to carry it.

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“O Allah, just as You have appointed our hearts as its carriers and made known to us through Your mercy its nobility and excellence, Hence bless Mohammed, its preacher, and his Household, its guardians, and place us among those who confess that it has come from You, lest doubt about attesting to it assail us, or deviation from its straightforward path shake us!”

As for the Holy Qur’ān, it is the greatest miracle of Islam. In these paragraphs of his supplication, the Prophet’s grandson, Imām Zayn al-‘Ābidin, talked about some aspects and lights of the Holy Qur’ān, which are as follows:

1. Allah, the Exalted, sent down the Holy Qur’ān as light through which He guided to the straight way those who went astray and the perplexed.
2. Allah, the Exalted, appointed the Holy Qur’ān as a guardian over all His books which He sent down upon His prophets, hence it (the Qur’ān) shows all acts of change, alteration, and distortion done by the devious and the summoners to misguidance.
3. Allah, the Exalted, preferred His Holy Book over every narrative in which He mentioned the stories and affairs of the prophets, for He objectively and inclusively mentioned in the Holy Qur’ān all their conditions, affairs, and stories.
4. The Holy Qur’ān is a life, general law; it separates the lawful from the unlawful, makes plain the approaches to the ordinances, and distinguishes very distinctly all the needs of men.
5. Allah, the Exalted, appointed His Holy Book a light through following which men may be guided from the shadows of error and ignorance. He also appointed it a healing for the diseases and psychological defects of those who believed in it.
6. The Holy Qur’ān is the balance of justice and fairness. In it there is no deviation from truth nor is there in it following caprice. Whoever clings and holds fast to it will follow the straight way and be safe from disasters.
7. Imām Zayn al-‘Ābidin, peace be on him, asked Allah to be kind to him through making him observe His Book, submit to the elucidations of its clear signs, and admit its ambiguous parts.
8. Allah, the Exalted, inspired His great prophet with the wonders of the Holy Qur’ān and taught him how to interpret

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them. Moreover, the Imām praised the Imāms of guidance from among the Household of the Prophet (Allah's blessings be upon him and his Household), whose rank Allah made high, whom He made guardians over His knowledge, and guides to His Book.

After this, let's listen to another part of this holy supplication:

"O Allah, bless Mohammed and his Household, and make us one of those who hold fast to its cord, seek haven from its ambiguities in its fortified stronghold, rest in the shadow of its wing, find guidance in the brightness of its morning, follow the shining of its disclosure, acquire light from its lamp, and beg not guidance from any other! O Allah, just as through it You have set up Mohammed as a guidepost to point to You and through his Household You have made clear Your good pleasure's roads to You, Hence also bless Mohammed and his Household and make the Qur'ān our mediation to the noblest stations of Your honor, a ladder by which we may climb to the place of safety, a cause for our being repaid with deliverance at the Plain of Resurrection, and a means whereby we may reach the bliss of the House of Permanence! O Allah, bless Mohammed and his Household, lessen for us through the Qur'ān the weight of heavy sins, give us the excellent qualities of the pious, and make us follow the tracks of those who stood before You in the watches of the night and the ends of the day, such that You purify us from every defilement through its purification and make us follow the tracks of those who have taken illumination from its light and whom expectation has not distracted from works, cutting them off through its delusions'

deceptions! O Allah, bless Mohammed and his Household, and appoint the Qur'ān for us an intimate in the shadows of nights and a guardian against the instigations of Satan and confusing thoughts, for our feet an obstruction from passing to acts of disobedience for our tongues a silencer without blight preventing a plunge into falsehood, for our limbs a restrainer from committing sins, and for the scrutiny of heedfulness rolled up in heedlessness an unroller, such that You attach to our hearts the understanding of the Koran's wonders and its restraining similitudes which immovable mountains in all their solidity were too weak to carry! O Allah, bless Mohammed and

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his Household, and through the Qur'ān make permanent the rightness of our outward selves, veil the ideas of confusing thoughts from the soundness of our innermost minds, wash away the dirt of our hearts and the ties of our heavy sins, gather our scattered affairs, quench the thirst of our burning heat in the standing place of the presentation to You, and clothe us in the ropes of security on the Day of the Greatest Terror at our uprising!"

In this wonderful part the Imām pleaded to Allah, the Exalted, and asked Him to place him among those who held fast to the cord of the Qur'ān, to refer to Him concerning its ambiguities, to make him acquire light from its lamp, and not to beg guidance from any other. Also he asked Him to make the Qur'ān a mediation through which he would reach the highest ranks of those brought nigh, a ladder by which he might climb to the places of safety, a cause for his being repaid with deliverance on the Day of Resurrection, to lessen for him through the Qur'ān the weight of heavy sins, to make the recitation and reflection of the Qur'ān an intimate for him in the shadows of nights, and to guard him with it against the instigations of the accursed Satan. These are some contents of this part. Now, let's listen to the last paragraphs of this holy supplication:

"O Allah, bless Mohammed and his Household, and through the Qur'ān redress our lack-our destitution in poverty-drive toward us the comforts of life and an abundance of plentiful provisions, turn aside blameworthy character traits and base moral qualities, and preserve us from the pit of unbelief and the motives for hypocrisy, such that the Qur'ān may be for us at the resurrection a leader to Your good pleasure and Your gardens, for us in this world a protector against Your displeasure and transgressing Your bounds, and for what is with You a witness by its declaring lawful the lawful and its declaring unlawful the lawful!

"O Allah, bless Mohammed and his Household, and through the Qur'ān make easy for our souls at death, the distress of the driving, the effort of the moaning, and the succession of the rattling, when *souls reach the throats and it is said, 'Where is the enchanter?'*; when the angel of death discloses himself to seize them from behind the veils of unseen things, letting loose at them from the bow of destinies the arrows of the terror of

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lonesome separation, and mixing for them from sudden death a cup poisoned to the taste; and when departure and release for the hereafter come close to us, works become collars around the necks, and the graves become the haven until the appointed time of the Day of Encounter!

"O Allah, bless Mohammed and his Household, make blessed for us the arrival at the house of decay and the drawn out residence between the layers of the earth, appoint the graves, after separation from this world, the best of our way stations, make room for us through Your mercy the narrowness of our tombs, and disgrace us not among those present at the Resurrection through our ruinous sins! Through the Qur'ān have mercy upon the lowliness of our station at the standing place of presentation to You, make firm the slips of our feet during the shaking of the bridge across hell on the day of passage over it, illuminate the darkness of our graves before the Uprising, and deliver us from every distress on the Day of Resurrection and from the hardships of terrors on the Day of Disaster! Whiten our faces on the day when the faces of wrongdoers are blackened during the Day of Regret and Remorse, appoint love for us in the breasts of the faithful, and make not life for us troublesome!

"O Allah, bless Mohammed, Your servant and Your messenger, just as he delivered Your message, executed Your command, and counseled Your servants! O Allah, on the Day of Resurrection make our Prophet (Your blessings be upon him and his Household) the nearest of the prophets in seat, the ablest of them before You with intercession, the greatest of them with You in measure, and the most eminent of them with You in rank. O Allah, bless Mohammed the Household of Mohammed, ennoble his edifice, magnify his proof, make weighty his balance, accept his intercession, bring near his mediation, whiten his face, complete his light, and raise his degree! Make us live according to his *Sunna* , make us die in his creed, take us on his road, make us travel his path, place us among the people who obey him, muster us in his band, lead us to up his pool, and give us to drink of his cup! And bless Mohammed and his Household with a blessing through which You will take him to the most excellent of Your good, Your bounty, and Your

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generosity for which he hopes! You are Possessor of boundless mercy and generous bounty.

“O Allah, repay him for Your message which he delivered, Your signs which he passed on, the good counsel he gave to Your servants, and the struggle he undertook in Your way, with the best You have repaid any of Your angels brought nigh and Your prophets sent out and chosen! And upon him and his Household, the good, the pure, be peace, Allah’s mercy, and His blessings![1]”

With this we will end our talk about this holy supplication, which is among the excellent supplications of the Imāms of the members of the House *(ahl al-Bayt)* , peace be on them. In these paragraphs, Imām Zayn al-‘Ābidin, peace be on him, magnified the Holy Qur’ān and depicted it with the greatest descriptions and the most high attributes, for none knows the importance and interpretation of this Great Book except the Imāms of the members of the House *(ahl al-Bayt)* , peace be on them, who were the treasurers of the knowledge of the Prophet, may Allah bless him and his family, and the narrators of his wisdom. In these paragraphs, he asked Allah, the Exalted, to be bounteous to him through the good of this world and of

[1] Al-Sahifa al-Sajjādiya, Supplication no. 42.

the next world and to bestow upon him forgiveness and good pleasure when he met him and was in His neighborhood. Also he magnified the Prophet, may Allah bless him and his Household, who spread thought and knowledge on earth, and asked Allah, the Exalted, to repay him for his efforts and struggle for freeing and saving man from unbelief.

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Examples of his Interpretations

Imām Zayn al-ʻĀbidin, peace be on him, was among the most eminent interpreters of the Holy Qur'ān. The interpreters quoted many of his wonderful interpretations. The historians said: "He had a school for interpreting the Qur'ān." His martyr son, Zayd, learned from him the interpretation of the Qur'ān.[1] Also his son Imām Abū Jaʻfar, Mohammed al-Bāqir, peace be on him, learned from him some interpretations narrated by Ziyād b. al-Mundhir, the spiritual leader of the Jārūdi sect.[2] Any how, we will mention some brief examples of his interpretations on the Holy Book of Allah. They are as follows:

1. Imām Mohammed al-Bāqir, peace be on him, reported on the authority of his father the interpretation of this Holy verse: *"Who made the earth a resting-place for you,[3]"* that he said: "Allah, the Glorified and Exalted, made the earth appropriate for your natures and agreeable with your bodies. He did not make it very hot lest it should burn your, nor cold lest it should freeze you, nor intense in sweet-smelling wind lest it should make you suffer headaches, nor very bad-smelling, lest it should ruin you, nor very soft like water lest it should drown you, nor very solid lest it should be difficult for you to build your houses and the graves of your dead, but He, the Great and Almighty, created in it solid, high lands, that you may avail yourselves of them, you hold fast to them, your bodies and your

[1] There is a copy of it in the Library of the American Congress, as an Iraqi newspaper said.

[2] Hayāt al-Imām Mohammed al-Bāqir, vol. 1, p. 11, quoted from al-Fihrast of al-Shaykh al-Tūsi, p. 98.

[3] Qur'ān, 2, 22.

houses cling to them, and He made in it (the earth) that which yields to your houses, your graves, and your numerous profits, hence He *made the earth a resting-place for you.* Then He, the Great and Almighty, said: '*and the heaven a canopy*', meaning a preserved ceiling over you, where He turns for your benefits the sun, the moon, and the stars. Then He, the Great and Almighty, said: '*and (Who) sends down water from the heaven*,' meaning the rain which He sends down from above,

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that it may reach the tops of your mountains, your hills, your plateaus, and your lowlands, then He divided rain into drizzle, heavy, weak, and continuous, that your lands may absorb it. He does not send down rain upon you all at once lest it should spoil your lands, your trees, your plants, and your fruits. Then He, the Great and Almighty, said: '*then brings forth with it subsistence for you of the fruits,*' meaning what He brings forth from the earth is your subsistence. '*Therefore, do not set up rivals to Allah*,' meaning the likenesses of the idols that neither understand nor hear nor see nor able (to do) anything. '*While you know*,' that they (the idols) are not able (to create) any of these great boons which your Lord, the Blessed and Exalted, bestows upon you.[1]" This valuable part of the speech of Imām Zayn al-'Ābidin, peace be on him, is full of wonderful and trustworthy proofs for the Unity of Allah. It gives a brilliant, perfect picture of how Allah, the Exalted, created the earth, for He created it in a wonderful quality which is neither very solid nor very soft in order to enable man to live on it and avails himself of its countless boons and fruits. The wonders on the earth such as mountains, valleys, minerals, seas, rivers are great and most reliable proofs for the existence of the Creator, the Great, the Wise.

Besides, the Imām, peace be on him, produced evidence in support of the might of Allah, the Exalted, through His creating the heaven and what is within it such as the sun, the moon, and all the stars which supply the earth with their rays. This is because the sun's rays play an important role in forming plant life, the moon's rays have

[1] 'Uyyūn Akhbār al-Ridā, vol. 1, pp. 137-138.

a great effect on the tide and ebb of the seas, and the stars' rays give life to animal and plant beings on the earth. These cosmic phenomena were not discovered but in these modern times, but the Imām, peace be on him, mentioned them in his speech, hence, indeed, he and his infallible fathers and children were the first to raise the banner of knowledge and to contribute in forming human civilization.

The Imām, peace be on him, gave a distinguished picture of rain when he showed that rain fell in a routine manner and

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during certain times to enliven the earth and to bring forth its fruits. If rain continued and fell all at one, it would ruin plants and men.

After the Imām had given material proofs for the existence of the Wise Creator, he summoned (men) to worship Him, to confess His Unity, and to abandon idols and rivals that caused the degradation of thinking and the inactivity of awareness, for they neither harmed nor profited them, nor had they any ability to arrange the affairs of this universe.

2. It is reported on his authority that he interpreted this Holy Verse: ‘and recite the Qur’ān as it ought to be recited’[1] with these words of him: “Explain it (i.e. the Qur’ān) completely when you recite it. Scatter it not as you scatter seeds and recite it not as you recite poetry. Consider carefully its wonders in order to move your hearts with them. Let not your aim be completing the Sūra.[2]”

3. He interpreted this Holy Verse: ‘Enter into peace one and all’[3] with these words of him: “Peace means the authority of Imām (‘Ali), the Commander of the faithful, peace be on him.[4]” Without doubt, the authority of Imām ‘Ali, the Commander of the faithful, the Gate of the city of knowledge of the Prophet, may Allah bless him and his family, is the true peace through which men find security, welfare, and tranquillity. If the Muslims had adopted it after the death

[1] Qur'ān, 73, 4.
[2] Al-Imām Zayn al-'Ābidin, p. 279.
[3] Qur'ān, 2, 208.
[4] Tafsir al-Burhān, vol. 1, p. 129.

of the Prophet, may Allah bless him and his family, crisis would not have attacked their social and political life.

4. A person asked Imām Zayn al-‘Ābidin, peace be on him, about the interpretation of this Holy Verse: ‘*Lest a soul should say: O woe to me for what I fell short of my duty to Allah*.[1]” Hence he, peace be on him, said: “The Duty to Allah is ‘Ali b. Abi Tālib, who is the proof of Allah over the creatures. On the Day of Judgment, Allah will command the gatekeepers of Hell to give its keys to ‘Ali, peace be on him, hence he will cause to enter whom he wants and save whomever he wants.

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Surely, Allah's Apostle, may Allah bless him and his family, said: 'O 'Ali, whoever loves you loves me, and whoever hates you hates me. O 'Ali, you are my brother, and I am your brother. O 'Ali, you will (raise) the banner of praise on the Day of Judgment and be ahead of my community and the callers be on your right hand and your left hand.'[2]"

Allah endowed Imām 'Ali, the Commander of the faithful, peace be on him, with every noble position with Him, of which is that he is the partner in the Garden and the Fire, as the traditions have unanimously mentioned this. Allah granted 'Ali this great position because of his great struggle for Islam, his strong pity, and his firm clinging to the religion.

5. Thuwayr b. Fākhta asked Imām Zayn al-'Ābidin, peace be on him, about the interpretation of this Holy Verse: "*And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up.[3]*" Hence the Imām gave him a long answer about the terrors on the Day of Judgment. We will mention some of it. He, peace be on him, said: "On the Day of Judgment, Allah will resurrect men naked
from their graves on one level. The Light will drive them and the Darkness will gather them until they stop at the threshold of the place of gathering. Hence they

[1] Qur'ān, 39, 56.
[2] Tafsir Furāt, p. 3.
[3] Qur'ān, 39, p. 69.

will crowd at it and will be prevented from going away. Their breaths will be intense, their sweat will be abundant, their affairs will be narrow, their noise will be intense, and their voices will raise up. This will be the first one of the terrors of the Resurrection. Then the Almighty (Allah), the Blessed and Exalted, will look down upon (them) from the Throne and say: 'O creatures, listen and hear the Caller of the Almighty (Allah).' The first and the last of them will hear. Their hearts will be humble. They will shake all over and look at the direction of the Voice and hurry to the Caller. Hence the unbelievers will say: 'This is a difficult day!' The Call will come from the Almighty (Allah): 'I am Allah, there is no god but I. I am the

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Judge who does not wrong. Today, I will judge among you with My justice and fairness. None shall be wronged before Me. I will take the weak one's (right) from the strong one through (taking his) good deeds (and adding them to the weak one's good deeds or taking his evil deeds and adding them to the strong one's) evil deeds. I will repay you. No wrongdoer will pass this difficulty. If any one was subjected to a certain injustice and forgives its doer, I will repay him for it and punish its doer on the Day of Judgment. Request your injustices from those who had wronged you in the world. I am as a witness for you, and I am a sufficient witness.12.0pt">[1]"

6. Imām al-Sādiq narrated on the authority of his grandfather Imām Zayn al-'Ābidin, peace be on him, the interpretation of this Holy Verse: "He accepts repentance from His servants and takes alms.[2]" He, peace be on him, said concerning the interpretation of: "and takes alms. I guarantee (you) before my Lord, the Exalted, that the alms falls into the Hand of the Lord, the Exalted before it falls into the hand of the servant." He would say: "Every thing is entrusted to an angel except the alms, for it falls into the Hand of Allah, the Exalted."[3]

[1] Tafsir al-Burhān, vol. 2, p. 95.
[2] Qur'ān, 9, 104.
[3] Tafsir al-Burhān, vol. 1, p. 441. Tafsir al-Sāfi, p. 223.

7. Imām Zayn al-'Ābidin, peace be on him, interpreted: "*And they sold him for a small price, a few dirhams*,[1] that the small price for which they sold Yousif was twenty dirhams.[2]"

8. Thuwayr b. Fākhta reported that Imām Zayn al-'Ābidin, peace be on him, interpreted the Holy Verse: "*And relate to them the story of the two sons of Adam with truth when they both offered an offering [3]*" with his words: "Abel sought nearness to Allah through (sacrificing) the fattest ram whichhe had, and Cain sought nearness (to Him) through (offering) a handful of ears (of corn). Hence Allah, the Exalted, accepted (it) from Abel but did not accept (it) from Cain. Hence Satan instigated to Cain that Abel's children would boast of this against your children and say: 'We are the children of him whose offering Allah had accepted.' This imagination controlled him to the extent that he envied his brother Abel and decided to kill him lest

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he should have children. He did not know what to do. Satan taught him to place his (brother's) head between two stones and kill him, and he did this. He did not know how to bury him until two crows came and one of them killed the another. Then it dug (the ground) and buried the other. Cain was looking at (them), hence he stood, dug (a grave) for Abel and buried him, and became among the remorseful. This has become the law of burying the dead.

"When Adam asked Cain about his brother Abel, he said to him: 'Did you appoint me as a shepherd for him?' Then he brought him to the place of offering. Adam knew that Cain had killed his brother, so he cursed him and ordered him to be cursed. Then he wept for his son (Abel) for forty years until Allah revealed to him: 'I will give you a male to success Abel.' Eve born him a pure, blessed boy. On the seventh day, Allah revealed to him to name him Hibat Allah (the Gift of Allah), and he named him so.[4]"

[1] Qur'ān, 12, 20.
[2] Majjma'' al-Bayān, vol. 5, p. 221.
[3] Qur'ān, 5, p. 27.
[4] Tafsir al-Burhān, vol. 1, p. 280.

9. Sa'id b. Jubayr said: [I questioned Imām Zayn al-'Ābidin, peace be on him, about the relations in this Holy Verse:*Say I demand not, of you any reward for it (the toils of preaching) except the love of my relation,[1] and he, peace be on him, answered:] "The relations of ours, the members of the House (ahl al-Bayt).[2]"*

10. A man questioned Imām Zayn al-'Ābidin, peace be on him, about the fixed portion in these words of Him: [*And those in whose wealth there is a fixed portion,[3] and he, peace be on him, replied:] "The fixed portion is the thing which you bring forth from your wealth and is not of the obligatory Zakāt and alms." The man asked the Imām: "What shall I do with it?" He, peace be on him, answered: "Give it to your womb relations, strengthen a weak person with it, give it to your brother in Allah, and (spend) it on the disaster which afflicts you." The man admired the knowledge of the Imām and said: "Allah knows better where to place His message.[4]"*

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11. Interpreting this Holy Verse: "*Hence turn away with kindly forgiveness*,[5]" Imām Zayn al-'Ābidin, peace be on him, said: "It is the forgiveness with out blame."[6]

These are some Holy Verses whose interpretations have been narrated on the authority of Imām Zayn al-'Ābidin, peace be on him. Whoever reads the books of interpretation will find numerous views and words of the Imām on this subject.

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Jurisprudence

As for Jurisprudence, it is among the greatest and most important Islamic sciences, for takes care of the acts of Muslims in the light of what has been codified in the Islamic Law. Imām Zayn al-

[1] Qur'ān, 42, 42.
[2] Al-Jassās, Ahkām al-Our'ān, vol. 3, p. 475.
[3] Qur'ān, 70, 24.
[4] La'āli' al-Akhbār, vol. 3, p. 3. Wasā'il al-Shi'a, vol. 6, p. 69.
[5] Qur'ān, 15, 85.
[6] Wasā'il al-Shi'a, vol. 5, p. 519.

‘Ābidin, peace be on him, took great care of Jurisprudence when he spread and proclaimed it among men. He was the only specialist in this science in his time. The historians said: “He was similar to his grandfather Imām ‘Ali, the Commander of the faithful, peace be on him, in his capability of encompassing all the jurisprudential problems and their branches.[1]” He was the only authority to whom all the religious scholars and scientists referred concerning the most important religious problems. The historians narrated that al-Zhuri, who was among the most famous and greatest jurists of Medina, referred to the Imām concerning the most important religious precepts. The narrators said: “Al-Zuhri saw in his sleep that his hand was covered with blood. His vision was interpreted for him that he would be afflicted by manslaughter. In that time he was the governor of the Umayyads. He tortured a man to the extent that the man died of torture. He was afraid of Allah, hence he escaped and entered a cave to serve Allah in it. The Imām went to the Sacred House of Allah to perform the hajj. He passed by the cave where al-Zuhri was. He was asked: ‘Have you any need with al-Zuhri?’ He responded to them and went to meet him in the cave. He found him frightened and hopeless of Allah’s mercy. Hence he said to him: ‘I fear for your despair more than I fear for your crime. Send blood money to his family and go to your family and your religion.’ Accordingly, al-Zuhri became happy and said to him: ‘You have relieved me, my master. Allah knows better where to place his message.’[2]” Now,

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we will mention some religious precepts which the Imām stated.

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The Parts of Fast

Al-Zuhri and a group of jurists came to Imām Zayn al-‘Ābidin, peace be on him. The Imām questioned al-Zuhri about what he discussed and he replied: “I and my companions discussed fast, and we have unanimously agreed that no part of fast is obligatory.”

[1] Imām Zayn al-'Ābidin, p. 33.
[2] Tarikh Dimashq, vol. 36, p. 16. Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 7.

The Imām blamed them for having no knowledge of the religious affairs, and then he explained to them the parts of fast, saying: “(The answer) is not as you say. Fast is forty parts: Ten parts of them is as obligatory as the (fast in) the month of Ramadān. Ten parts of them is prohibited. Fourteen parts is optional; you are free to fast or to break fast. Three parts of fast needs permission. (There are other parts of fast such as) the fast of education, the lawful fast, the fast of journey, and the fast of illness.”

Al-Zuhri and the jurists admired the Imām’s abundant knowledge and his inclusive capability of the religious precepts. Then al-Zuhri asked the Imām to explain to him those parts of fast and he, peace be on him, answered: “As for the obligatory (parts of fast), they are: the fast of the month of Ramadān, the fast of two successive months when one intentionally breaks fast in the month of Ramadān, the fast of two successive months when one kills some one by mistake and is unable to release (a slave), for Allah, the Exalted, said: and whoever kills a believer by mistake, he should free a believing slave and blood-money should be paid to his family… but he who cannot find (a slave) should fast successively for two months.[1]), the fast of two successive months as an expiatory gift for an injurious assimilation of wife to mother, al-zahār, when one cannot find (a slave), for Allah, the Exalted, said: And (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall what they said, they should free a slave before they touch each other; to that you are admonished (to conform); and Allah is Aware of what you do. But

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whoever cannot find (a slave), let him fast two successive months before they touch each other[2], the fast of three days as an expiatory gift for making an obligatory oath when one cannot find food, for Allah, the Blessed and Exalted, said: Whosoever cannot find (food) then fasting for three days; this is the expiation of

[1] Qur'ān, 4, 92.
[2] Ibid., 58, 3-4.

your oaths when you swear [1]- all these parts of fast are successive and not separated- the fast of ailment of shaving (the shaving of head), for Allah, the Blessed and Exalted said: But whoever of you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing[2] -the doer is to choose between fasting for three days or alms or a sacrifice- the fast of blood of al-mut‘a when one cannot find an offering, for Allah, the Blessed and Exalted said: Whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you returns; these (make) ten (days) complete [3], the fast of the punishment of hunting, for Allah, the Blessed and Exalted said: O you who believe, do not kill game while you are on pilgrimage, and whoever of you shall kill it intentionally, the compensation (of it) is the like of that he killed, from the cattle, as two just persons of you shall judge, as an offering to be brought to the Kaaba or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting.[4]” Then the Imām, peace be on him, asked al-Zuhri: “O Zuhri, do know how this is equivalent in fasting?” “I do not know,” replied al-Zuhri. Hence the Imām, peace be on him, explained: “Evaluate the game completely. This evaluation should be equivalent to wheat. Then this wheat should be measured. Hence you should fast a day for each half of a measure.” Then the Imām continued: “the fast of a vow, and the fast of al-i‘tikāf (prayer in seclusion).”

Then the Imām continued: “As for the prohibited parts of fast, they are: the fast on the day of ‘Īd al-Fitr, the day of ‘Īd

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al-Addhā, three of the days of al-Tashriq[5], the fast on the day of doubt[6], we are

[1] Ibid., 5, 89.
[2] Ibid., 2, 196.
[3] Ibid.,
[4] Ibid., 5, 95.
[5] The days of al-Tashriq are the days of Minā, which are the eleventh, twelfth, and

commanded (to fast on it) and prevented from it: We are commanded to fast on it as a day of the month of Sha'bān, and we are prohibited from fasting on the day which men doubt." Al-Zuhri turned to the Imām and asked him: "May I be your ransom, if he did not fast any of Sha'bān, what would he do?"

Al-Zuhri had a doubt in the answer of the Imām, hence he asked him: "How does voluntary fast replaces a religious duty?"

The Imām, replied him: "If a person voluntarily fasted a day of Ramadān while he did not know that the day was not of it and knew that afterwards, it would suffice him, for the religious duty occurred on the day itself."

Then the Imām continued his talk about the parts of fast, saying: "The continuous fast is prohibited.[1] The fast of silence is prohibited.[2] The fast of a vow for an act of disobedience is prohibited, and the fast of time is prohibited.

"As for the fast whose doer is free, it is the fast in the days: Monday, Thursday, and Friday, the fast in the white days[3], the fast in the six days in (the month of) Shawwāl after the month of Ramadān, on the day of 'Arafa, and on the day of 'Āshurā'. In all these parts of fast, the doer is to chose between fasting and breaking fasting.

thirteen after the day of al-Nahr.
[6] The fasting of the day of doubt is prohibited when it is intended as one of the month of Ramadān.
[1] The continuos fasting means that the person fasts by day and night, Hence it is religiously prohibited.
[2] The fasting of silence means that the person refrains from speaking. In the bygone religions it was prohibited for the

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fasting to speak, as the Qur'ān mentioned in the story of Maryam. He, the Exalted, said: "Surely I have vowed a fast to the Beneficent Allah, Hence I shall not speak to any man today." But the Holy Islamic Religion has abrogated this part of fasting.

[3] The white days are the thirteenth, fourteenth, and fifteenth of every lunar month. They are called Hence because the moon remains shining frombeginning to end. This has been mentioned in Majjma' al-Bahrayn, item Bid.

“As for the fast which needs permission, it is that the wife does not perform a voluntary fast except with the permission of her husband, the slave does not perform a voluntary fast except with the permission of his master, and the guest does not perform a voluntary fast except with the permission of his host. Allah’s Apostle, may Allah bless him and his family, said: ‘Whoever stops at people should not perform a voluntary fast except with their permission.’

“As for the fast for education, it concerns the boy when he becomes a teenager, the one who breaks his fast for a certain illness at the beginning of daytime and gets well afterwards-he is ordered to fast for the rest of his day, and the passenger who eats at the beginning of daytime and returns to his family- he is ordered to fast for the rest of his day. Such a fast is for education, not a religious duty.

“As for the lawful fast, it concerns the one who unintentionally eats, drinks, and vomits; yet Allah makes it lawful, and it is sufficient.

“As for the fast of journey and illness, the non-Shi‘a are different over it: Some of them say that he should fast; some of them say that should not fast; some of them say that he is free to fast or to break fasting. As for us, we say that he should break fasting in both states. If he fasts during a journey or an illness, he should repeat fasting, for Allah, the Great and Almighty says: *but whoever of you is sick or on a journey, then (he shall fast) a (like) number of other days*.[`]”

With this we will end this jusrisprudential research which the Imām delivered before the religious scholars and jurists, and which shows that the Imām’s knowledge embraced the

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precepts of Islamic Law and the branches of Islamic jurisprudence. This is because the Imām divided fast into these important parts of which the religious scholars were heedless. It is worth mentioning that the Imāmi jurists depend on this narration when they give religious opinions concerning fast.

[1] Al-Khisāl, pp. 501-504. Furū' al-Kāfi, vol. 1, p. 185.al-Maqqna'a, p. 58. al-Qummi, Tafsir, pp. 172- 175. Al-Tahdhib, vol. 1, p. 435.

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Bringing together Sunset and Night Prayers

As for bringing together sunset and night prayers, it is permissible. As for separating them is not obligatory, though it is better. The proof for this is this tradition of Imām Zayn al-ʻĀbidin, peace be on him: “Youths had better bring together sunset and night prayers than sleep and leave them.” Some connected traditions on the authority of the pure Imāms, peace be on them, show that is permissible to bringing together sunset and night prayers. According to these traditions the Imāmi jurists said that it was permissible to bring them together. This narration indicates that it is permissible to bring them together, but concerning the evening and night prayers for youths only. It is sure that the act of bringing together is not confined to the evening and night prayers nor is it confined to youths, namely the Imām mentioned them as an example, for the question was about them.

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Intention Obligatory in the Acts of Worship

Intention is obligatory in all the acts of worship, and the acts of worship are not right without intention. The proof for this is what was reported on the authority of Imām Zayn al-ʻĀbidin, peace be on him, who said: “No act (of worship is accepted) except with intention.[1]”

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Crossing Arms in Prayer Impermissible

The Shi‘ites believe that it is impermissible to cross arms or to put one arm on the another during standing in prayer, for they depend on a group of traditions among which narrated on the authority of Imām Zayn al-‘Ābidin, peace be on him, who said: “The man’s putting one of his hand on the other in prayer is an act but is not an act of prayer.[2]”

[1] Wasā'il al-Shi'a, vol. 4, p. 711.
[2] Ibid., p. 1264.

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Purchasing Slave Girl as Singer

It is prohibited to buy a slave girl as singer, but it is not prohibited when she is bought as reciter of the Holy Qur'ān. The jurists depended on a tradition reported on the authority of Imām Zayn al-'Ābidin, peace be on him, when a man questioned him about purchasing a slave girl as singer and he answered: "It is not prohibited for you to buy her to remind you of the Garden." He meant that it was not prohibited for the man to buy a slave girl to remind him of reciting the Qur'ān, renouncing this world, and clinging to virtues which had no act of singing. As for singing, it is prohibited.[1]

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Punishment for Committing Fornication with Sister

As for committing fornication with sister, it is among the most unlawful acts. Imām Zayn al-'Ābidin, peace be on him, was questioned about the penalty for him who commits fornication with his sister and he, peace be on him, replied: "He is struck a heavy blow with sword. If he remains alive, he is imprisoned for death.[2]"

With this we will end our speech about the juristic problems which the Imām, peace be on him, answered. Whoever studies the books on deductive jurisprudence and encyclopedias on *ahādith* (traditions) will find a large group of the Imām's juristic verdicts. The Imām's verdicts have included all the juristic affairs such as acts of worship, religious precepts, contracts, and unilateral obligations. The Imāmi jurists depend on his verdicts in giving religious opinions.

[1] Ibid., vol. 12, p. 86.
[2] Men Lā Yahdarahu al-Faqih, p. 244.

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Theological Researches

Imām Zayn al-‘Ābidin, peace be on him, was the only authority to whom the religious scholars referred concerning complicated theological problems. The following is some of the theological researches about which he was asked:

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Allah’s Decree and Determination

As for research on Allah’s decree and determination, it is among the most vague and complicated theological problems. A man questioned the Imām, peace be on him, about them: “May Allah make me ransom for you, do misfortunes befall people according to Allah’s decree and determination or according to their own acts?”

The Imām answered the man with an answer in which he analyzed the dimensions and realities of misfortunes in the light of the Islamic thought, saying: “Indeed, determination and act are like the soul and body. The soul can perceive (nothing) without the body, and the body without the soul is a motionless form, but when they come together, they become strong and righteous. Such is determination and act. If determination does not befall act, the Creator is not distinguished from creature, and if act (takes place) without approval from determination, it is not accomplished and is not perfect. When they come together, (they become strong and righteous), and Allah (repays) His righteous servants through determination.”

The Imām added, saying: “However, the most unjust one of the people is he who regards his injustice as justice and the justice of the rightly guided ones as injustice. Indeed, every servant has four eyes: two eyes through which he sees the affairs of his life in the next world, and two eyes through which he sees the affairs of his life in this world. Hence if Allah, the Great and Almighty, wants to do good for His servant, He opens for him the two eyes which are in his heart and he sees through them the unseen things. If He wants other than this, He leaves the heart with what is in it.” Then the Imām, peace be on him, turned to the man and said to him: “This is from Him. This is from Him.” The Imām, peace be on him, analyzed and explained the realities of Allah’s decree and determination.

The Imām, peace be on him, entered the mosque of his grandfather, Allah’s Apostle, may Allah bless him and his family, and saw some people disputing with each other. Hence he asked them: “What are you disputing about?”

They all replied: “About the Unity of Allah.”

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The Imām blamed them for discussing such a matter, for they had no knowledge of it, and said to them: “Refrain from these words of yours.”

Yet, one of them said: “Indeed Allah is recognized through creating His heavens and His earth, and He is everywhere.”

The Imām guided them to the right words, saying: “Allah whom nothing is like, and Who is All-hearing and All-seeing, His description is not like the description of anything, so He such.[1]”

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His Wonder at the Doubters in Allah

The Imām, peace be on him wondered at those who doubted Allah, the Creator of the heavens and earth, and those who denied the latter creation. He, peace be on him, said: “I wonder very much at him who doubts Allah while he sees his creatures, and I wonder very much at him who denies the latter creation while he sees the former creation.[2]”

Indeed one wonders at him who denies the existence of the Great Creator for Whom all beings are proofs. It is impossible for all these beings to exist without a creator. If man carefully considers Allah’s creatures, he will conclude that they are proofs for His existence. The poet said:

There are signs in the earth, so be not a denier,
Wonderful things are some of His signs.

[1] Al-Tawhid, pp. 366-367.
[2] Balāghat al-Imām Zayn al-'Ābidin, p. 5.

One wonders at him who denies the latter creation while he sees the former creation, for the act of creation and existence is more important than the act of repetition. Allah, the Exalted, said: “*He says: Who will give life to the bones when they are rotten? Say: He will give life to them Who brought them into existence at first, and He is Cognizant of all creation*.”[1]

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It is Impossible to define Allah by any Finite Thing

It is impossible to define Allah, the Exalted, by any finite thing, hence the Imām, peace be on him, said: “Verily, Allah cannot be defined by any finite thing. Our Lord is too far above such an attribute. How can the infinite be defined by the finite. The eyes attain Him not, but He attains the eyes. He is the all-subtle, the All-aware.”[2]

Man’s reason cannot encompass Allah, the Exalted, as well He cannot be attained by the eyes whose sight is finite. How can the perishable, possible man encompass the Powerful One who originated these worlds before whose existence and creation intellects are perplexed? How can he recognize the Great Creator?

With this we will end our speech about Imām Zayn al-‘Ābidin’s ideological, scientific wealth, which he inherited from his fathers.

[1] Saffwat al-Safwa, vol. 2, p. 3.
[2] Al-Imām Zayn al-'Ābidin, p. 219.

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Chapter 14

SOME OF HIS SERMONS AND WISE SAYINGS

Imām Zayn al-ʻĀbidin, peace be on him, took great care of preaching to the people. Many sermons were narrated on his authority. With them he preached to his companions and the people of his time. They are still alive, give lessons to people, warn them against arrogance and recklessness, and summon them to the path of truth and rightness. Besides some immortal wise sayings were reported on his authority. They summon man to balance his conduct and to set right his character. In this respect we will mention some of his sermons and wise sayings.

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His Sermons

Before we speak about the sermons of Imām Zayn al-ʻĀbidin, peace be on him, we'd like to explain the objectives of his sermons and those of all the pure Imāms, peace be on them. They aim at:

A. Educating souls, setting them right, and planting noble inclinations in them.

B. Removing psychological complexes from man's soul, and destroying all wicked, corrupt natures, selfishness, envy, and aggression against men.

C. Putting before men all historical lessons such as destroying the tyrannical, that they may enlighten the way to man and explain to him the aim of his social and individual life.

D. Directing man to Allah, the Exalted, the Noblest Objective in this world, to save him from all evil things and offenses.

E. Urging man to do good for the hereafter, which his real, eternal abode.

These are some brilliant objectives in the sermons of the Imāms of guidance, peace be on them. Now, we will mention the sermons of Imām Zayn al-ʻĀbidin, peace be on him.

1. Dispraising the world and warning men against its evil things and delusions, the Imām, peace be on him, said: "Verily, the world has departed and turned the back, and the next world has come. Each of them has children. Hence be among the children of the next world and be not among the world's children who turn away from the hereafter. Indeed, those who renounce the world use the ground as rug, the earth as bed, water as perfume, and take a very little thing of the world. Surely, he who yearns for the Garden forgets passions; he who fears the Fire refrains from prohibited things; he who renounces the world, misfortunes are easy for him. Truly, Allah has servants who regard the people of the Garden as immortal in the Garden and the people of the Fire as chastised in the Fire. Their evil things are safe, their hearts are sorrowful, their souls are chaste, and their requests are light. They are patient for a few days, and then they will attain a long rest. As for night, they align their legs, plead to their Lord, and strive to release their necks. As for daytime, they are clement, knowledgeable, obedient, and pious. They are like the arrows

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without heads and blades. Fear of worship has thinned them out. When a beholder sees them, he asks: ‘Are the people sick or have become mentally disordered?’ The people are not sick, but a great affair has mixed with them because of the remembrance of the Fire and what therein.[1]”

The Imām, peace be on him, warned men against love for the world, which is the origin of every sin. He summoned them to follow the ascetics from among the righteous who worshipped Allah and understood the reality of life in this world, which is perishable and transitory. Only a few days man spends in this world, and then he will

[1] Usūl al-Kāfi, vol. 2, p. 132. Al-Nūri, Ma'ālim al-'Ibar.

meet his Lord. Allah will question him about his acts in the world to repay him according to them. If man did good, Allah would repay him good. If he did evil, Allah would repay him evil. Hence the righteous turned to Allah through their hearts and sentiments. They sincerely worshipped and obeyed Him.

2. He, peace be on him, said: “O son of Adam, you are still in good as long as you preach to yourself, reckon it, fear is your underwear, and grief is your outer garment. O son of Adam, you will die, be raised from the dead, be stood before Allah, the Great and Almighty, be questioned, hence prepare an answer.[1]”

The Imām summons man to set up a preacher in his inner self to preach to it and a reckoner to reckon it for its slips and mistakes, for man will be raised from the dead on the Day of Judgment and reckoned for his sins and offenses.

3. Al-Zuhri reported: [I heard ‘Ali b. al-Husayn say:] “He who does not follow Allah’s laws will be sorrowful for the world. By Allah, this world and the next world are like the two scales of a balance, whichever tilts takes away the other. Then he recited these words of Him, the Exalted: When the great event comes to pass (i.e., resurrection), there is no belying its coming-lowering (the enemies of Allah to the Fire), exalting (the friends of Allah to the Garden).”

Then the Imām, peace be on him, preached to a man: “Fear Allah, be moderate in request, seek not that which is not created, for he who seeks that which is not created is out of

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breath, but does not attain what he seeks. How can he attain that which is not created?"

The man hurried to say: "How can he attain that which is not created?"

The Imām, peace be on him, answered: "By seeking riches, possessions, and ease in the world in order to take rest therein. Rest has not been created in the world, nor has it been created for its inhabitants. Rather rest has been created in the Garden. Tiredness and

[1] Al-Durr al-Nazim, p. 137. Al-Ya'qūbi, Tārikh, vol. 3, p. 46.

toil have been created in the world and for its inhabitants. When one is given a handful of it (the world), he is given a similar (handful) of greediness. Whoever earns a greater (share) of the world is still in need of it, for he is need of the people to keep his possessions and is in need of every mediation of the world. Hence there is no rest in the riches of the world, but it is Satan who whispers to the son of Adam that there is rest in collecting possessions hence he drives him to tiredness in the world and reckoning will be against him in the next world."

The Imām added: "The friends of Allah do not tire themselves in the world for the world; rather they tire themselves in the world for the next world. Truly, he who takes care of his livelihood, it is written against him that he must preserve it. Such Jesus Christ, peace be on him, said to his disciples : 'The world is a mere bridge, hence pass over it and do not build it.'[1]"

In this sermon there is a summons to renouncing this world and moderation in seeking it, for attaining rest is the reason for striving for material things, but there is no rest in the world. This is because there are many cares and a lot of pain in it. Rest has been created in the Garden which Allah has prepared for His pious servants. Therefore, one must seek the next world, not this world.

4. A person asked Imām Zayn al-'Ābidin, peace be on him: "What about you, son of Allah's Apostle, may Allah bless him and his family?"

He, peace be on him, replied: "Eight demands me: Allah demands my religious duties. The Prophet demands me (to follow) the *Sunna*. The family demands me (to prepare)

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nourishment. The soul demands me (to fallow) passions. Satan demands me to follow him. The two keepers demand me to act sincerely. The Angel of Death demands my soul, and the grave demands my body. Hence I am indebted (to them) for these qualities.[2]"

[1] Al-Khisāl, pp. 64-65.
[2] Ibn al-Shaykh, al-Amāli, p. 410.

The Imām carefully considered the dimensions of the world and concluded that they were surrounded by these eight demanders, hence he decided to renounce the world and its vanities.

5. A beggar came to the Imām, peace be on him, and complained to him of his condition, and he (the Imām) blamed him for this, saying: "Son of Adam is miserable. He faces three misfortunes every day, but he does not learn a lesson from them. If he learns a lesson from, misfortunes will be easy for him. As for the first misfortune, it is the day when his span decreases. When his possessions decrease, he becomes grieved. He can return the dirham but cannot return his span. The second misfortune is that he earns his daily bread. If it (his daily bread) is lawful, he will be reckoned for it, and if it is unlawful, he will be punished for it. The third (misfortune) is the greatest." The Imām was questioned about the greatest (misfortune): "What is it?" He replied: "When a day passes, his (man's) departure to the next world approaches. He does not know whether he will (enter) the Garden or the Fire.[1]"

The Imām, peace be on him, urges man to learn a lesson from these three misfortunes which surrounds him. If man carefully considers them, they will hold him back from working for this world and make him work for the next world, which is the abode of mortality and subsistence.

6. He, peace be on him, said: "If men completely knew the virtue of turning to Allah in repentance and norms of*sunna*, they would express all that which came to their minds, and find the coolness of certainty which would free them from need to dispute in all states except their state. Moreover, understanding this would not escape them in the days few in number and thought short in period. However, ignorance has covered them;

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self-admiration has afflicted them; caprice has turned them away from the door to certitude; and bad customs have distracted them from the bounty of knowledge.[2]”

[1] Al-Ikhtisās, p. 338.
[2] Al-Bayān wa al-Tabyyin, vol. 1, p. 84. Zahr al-Adab, vol. 1, p. 102.

If man carefully considered the affairs of this universe, he would certainly believe that there was Creator to whose will and decree all things were yielding, that other than Him had neither force nor strength. If man believed in this, he would find the coolness of certainty in himself, and be free from hardships and difficulties that attacked him during his short term. However, he would not do this, for ignorance has covered him; self-admiration has afflicted him; caprice has diverted him from the bounty of knowledge and reaching the truth.

7. The following is among the valuable sermons which the Imām taught to his companions and Shi‘ites:

“O men, fear Allah, and know that you will return to Him *on the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself*.[1] Woe unto you, O heedless son of Adam, while (Allah) is not heedless of you! Your death is the quickest thing toward you. It has swiftly come toward you seeking you, and it is about to reach you as if you finished your fixed term, the angel made you die, you alone went to your grave, your soul returned to you, the two angels Munkar and Nakir broke into (your grave) to question you and to examine you severely. Truly, they will first question you about your Lord -Whom you worshipped-your Prophet-who was sent to you-your religion which you professed-your Book-which you recited-your Imām-whom you followed-your span-in what did you pass it?-and your property-Where did you earn it? On what did you spend it? Hence be careful, consider yourself, and prepare the answer before the examination, the question, and the test. If you were a believer having knowledge of your religion, following
the truthful, supporting the friends of Allah, Allah would

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dictated to you your proof and make your tongue say rightness, hence you would answer well, you would

[1] Qur'ān, 3, 29.

be given good news of the Garden and the good pleasure of Allah, the angels would receive you with happiness and bounty. If you were not such (a believer), your tongue would stammer, your proof would be refuted, you would be unable to give an answer, you would be given news of the Fire, the angels of chastisement would receive you with entertainment of boiling water and burning in the Fire.

"Know, son of Adam, that after this (i.e. the examination in the grave) there will be something greater and more horrible and ache the hearts in a much more painful manner. This is the Day of Resurrection. This is the day when men will be mustered. This is the day which will be witnessed, in which Allah will gather the former and the latter, in which the trumpet shall be blown, and the graves shall be scattered; this is the day of the event when (men's) hearts will rise up to the throats, and they will be silent. This is the day in which no stumble will be released, nor will a ransom be taken from anyone, nor will an excuse be accepted from anyone, nor will anyone show repentance, except repayment through good deeds and evil deeds. If the believer does an atom's weight of good, he shall find it, and if he does an atom's weight of evil, he shall find it.

"Hence, men, guard against sins and acts of disobedience which (Allah) has prohibited in the Truthful Book and the Uttering Explanation. Feel not secure of the planning and destruction of Allah when the accursed Satan summons you to the immediate passions and pleasures of this world, for Allah says: *Surely those who guard (against evil), when a visitation from the Shaitan afflicts them, they become mindful, then Lo! they see*.[1] Let your hearts fear Allah, remember the good reward Allah has promised to give in your return, and the severe punishment with which He has frightened you. He who is afraid of a thing is careful of it, and he who is a careful of a thing leaves it. Be not among the heedless who incline to the pleasures of this world's life and do evil deeds, for Allah, the

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Exalted says: *Do they then who plan evil deeds feel secure (of this) that Allah will not*

[1] Ibid., 7, 200.

cause the earth to swallow them or that punishment may overtake them from whence they do not perceive? Or that He may seize them in the course of their journeys, then they shall not escape; or that He may seize them by causing them suffer gradual loss? [1] Hence guard against what Allah did for the wrongdoers whom He has mentioned in His Book. Beware of that through which He threatened the oppressive people, and which He has mentioned in His Book. He has made those other than you a lesson for you, so the happy are those who learn a lesson form other than them. He has made you hear in His Book what he did toward the unjust people from among the people of the towns before you when He said: And how many a town which was iniquitous did we demolish, and we raised up after it another people. Hence when they felt our punishment, Lo! they began to fly from it. Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.[2] When the punishment came to them, they said: O woe unto us! Surely we were unjust.[3] O men, if you say that Allah meant the polytheists in this (verse), then what do you think about these words of Him: And We will set up a just balance on the day of resurrection, Hence no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) We will bring it, and We are sufficient to take an account.[4]

“Know, Allah’s servants, that the balances are not set up for the polytheists, nor are the books spread for them; rather they will be mustered to the Fire in groups. The balances are set up for the Muslims, and the books are spread for them. Hence Allah’s servants, fear Allah, and know that Allah does not make His friends love the world’s embellishment, nor does He make them desire for it and its immediate embellishment and its manifest beauty. He created men in

[1] Ibid., 16, 45-47.
[2] Ibid., 21, 11-13.

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[3] Ibid., 21, 14.
[4] Ibid., 21, 47.

the world to try which of them would do good deeds for his (life in) the hereafter. By Allah, examples have been given to you in the Qur'ān, and the verses haven been given as examples to those who understand, hence, O believers, be of those who understand, and there is no strength save in Allah. Renounce the world, may Allah make you renounce the immediate things of the life in the world, for Allah says-and His words are true-: *The likeness of this world's life is only as which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby; until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, Hence We render it as reaped seed-produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect*.[1] Incline not to the world, for Allah said to Mohammed: And incline not to those who are unjust, lest the fire touches you.[2] Incline not to the world and what is therein the inclination of him who takes it as stability and as an abode of settlement, for it is the abode of departure, end, and deeds. Hence supply (yourselves) with good deeds, before its (the world's) days scatter, and before the permission from Allah (is taken) to destroying it, hence He Who originated it will destroy it and inherit it. I ask Allah to help you and me to supply (ourselves) with fear (of Him) and to renounce this world. May Allah place you and me among those who renounce the life in this world. Peace and Allah's mercy and blessings be upon you.[3]"

This sermon is full of fearful descriptions about the sights of the Day of Resurrection when no stumble will be released nor a ransom will be taken from anyone; rather men will be repaid according to

[1] Ibid., 10, 24.
[2] Ibid., 11, 113.
[3] Tuhaf al-'Uqūl, pp. 249-252. Al-Am`li, al-Tūsi, p. 301. Roudat al-Kāfi, p. 160. Al-Sadūq, al-Amāli, p. 356. Ibn Warām,

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Tanbih al-Khawātir, p. 225. Al-Bihār, vol. 17, p. 17, first edition.

their deeds, good for good (deeds) and evil for evil (deeds). On this day nothing will save man from the terrible chastisement except his good deeds.

The Imām, peace be on him, warned men against committing offenses and sins and following passions which resulted in great evil. Also he, peace be on him, warned them against following the way of the unjust whom Allah punished severely, and whose houses He destroyed.

There is another important thing in this sermon; it is that the balances of justice and fairness will be set up for Muslims and the books spread for them only. As for the unbelievers, they will be driven to the Fire in groups.

8. The following is another example of the Imām's valuable sermons:

"May Allah protect you and us from the wrongdoers, the aggression of the envious, and the oppression of the tyrannical. O believers, let not the tyrants and their followers deceive you, for they desire for the world, admire it, cling to it and its vanities. Guard against the world as long as Allah has warned you against it. Renounce it as Allah want you to renounce it. Incline not to it the inclination of those who have regarded it as an abode and station. By Allah, the world's embellishment and changes are proofs for you. It raises the lowly up and pushes the noble down, and will make groups of people enter the Fire tomorrow. In this there is a lesson, a test, and a restraint for the mindful. The affairs which come to you by day and night-such as, dark discords, new events, unjust laws, the calamities of time, the terrors of the sovereign, the evil thoughts of Satan-hold back hearts from their intentions, make them forget the Being of guidance and the people of the Truth-except few from among those whom Allah has protected, and who follow the way of reason and moderation. Hence seek the help of asceticism against all of this, make use of the lessons and refrain from them, renounce the immediate delight of the world, turn away from its pleasures, wish for the permanent bliss of the next world and strive for it, beware of death, and hate life with the oppressive people. In this manner you are able to look at

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what is in the world through the brilliant eye whose sight is sharp and to understand new discords, misleading innovations, and the tyranny of the oppressive kings. By my life, in the bygone days you turned the back to the past affairs from among the heaped up afflictions and absorbed in them. You can produce them as evidence of turning away from the errant and the men of innovations, aggression, and corruption in the earth without truth. Therefore, seek the help of Allah, return to obeying Him and those who are worthy of obedience.

"Be very weary of (the world) before remorse, regret, meeting Allah and standing before Him. By Allah, when people disobey Allah, they expose themselves to His punishment, and when they prefer this world to the next world, their outcome and fate will be evil. Recognizing Allah and acting according to obedience to Him are two harmonious companions. He who knows Allah fears Him, and fear urges him to act according to obedience to Allah. (Religious) scholars and their followers know Allah and wish for Him, hence Allah said: *Those of His servants only who are possessed of knowledge fear Allah*.[1] Accordingly, seek nothing of this world through disobeying Allah; work in this world through obedience to Allah, make us of the world's days, strive for that which delivers you tomorrow from Allah's chastisement, for this is the least in outcome, the nearest to excuse, and the most hopeful for deliverance. Prefer Allah's command, obedience to him, and those whose obedience He has made obligatory to all things. Prefer not the affairs which come to you through obeying the tyrannical and admiring this world to Allah's command, obedience to Him and to the rulers from among you. Know that you are Allah's servants, and we are part of you. The Dominant Lord will judge between you and us tomorrow; He will make you stand and question you; therefore prepare an answer before questioning and standing before the Lord of the worlds, on the day

[1] Qur'ān, 35, 28.

when none will speak except with a permission from Him. Know that Allah will not believe a liar, nor will He accuse the truthful of lying, nor will He refuse the excuse of the

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meritorious, nor will He pardon those who have no excuse. Rather Allah has arguments over His creatures; they the prophets and the trustees (of authority) after them. Hence fear Allah, and set right yourselves. Obey Allah and those whom you follow, that a person may remorse for neglecting Allah's rights. Ask Allah for forgiveness and turn to Him in repentance, for He accepts repentance, forgive evil deeds, and knows what you do. Beware of making friends with the disobedient, helping the unjust, and neighboring the dissolute. Be weary of their temptations and go far away from their courtyard. Know that he who disobeys Allah's friends, professes a religion other than Allah's religion and obeys a command other than the command of Allah's friend will enter a burning fire which will destroy the bodies whose souls are absent from them and which are controlled by wickedness. There for, learn a lesson (from this), O you who have intellects, thank Allah for guiding you, and know that you cannot leave Allah's power to that of those other then Him. Allah will see your acts, and you will be mustered before Him. As a result, take advantage of this sermon and follow the noble moral traits of the righteous.[1]"

This sermon is one of the Imām's excellent sermons. It is not confined to summoning people to renounce the world and to act for the next world; rather it includes political and social affairs, such as:

Warning men from following the tyrannical and their followers, who admire the world's embellishment and delight. This is because these people always oppose social reform, spread oppression and corruption in the earth.

Dispraising the world and criticizing its qualities of which is the following:

A. It raises the lowly up.

B. It pushes the free and the noble down.

[1] Tuhaf al-'Uqūl, pp. 252-255. Al-Mufid, al-Amāli, p. 117. Roudat al-Kāfi, p. 138.

C. It drives groups of people to the Fire, for it deviates them from the truth.

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Asthe world leads men to vices and prevents them from good deeds, they should renounce it, turn away from its pleasures, and strive for attaining the bliss of the next world.

3. Showing grief for the community who faced in his time various kinds of black afflictions, new innovations, unjust laws made by the Umayyads, who drowned the country in oppression, discords, and tyranny. Those events had strong influence on the community, for they held back the hearts from their intentions and deviated them from the path of truth and reason.

4. Summoning men to obey Allah and the Imāms of truth and guidance, who make them walk on the road of deliverance, and guide them to the straight path, who represent the will and awareness of the community and accomplish to it its mightiness and dignity. He, peace be on him, also summoned men to disobey the tyrannical leaders and not to help them.

5. Urging men to fear Allah and to obey Him, for man’s life is prosperous through these two deeds, and his conduct is righteous through them.

These are some contents of this sermon full of religious and political affairs.

9. The following is another example of the Imām’s sermons. In it he spoke about the qualities of the ascetics:

“One of the qualities of those who renounce the world and wish for the hereafter is that they oppose every friend who does not want what they want. Truly he who works for the reward of the next word renounces the immediate embellishment of the world, urges (himself) to do good deeds, prepares himself for death, for Allah, the Great and Almighty, says: *Until when death overtake one of them, he says: Send me back, my Lord, that I may do good in that which I have left.[1]*

[1] Qur'ān, 23, 100.

“Live in this world the life of him who will be returned to it, and remorse for the good deeds which he neglected therein, and which he will need on the day of his neediness. Know, Allah’s servants, that he who fears the sudden attack of the authority of the people of the earth by night will turn away from pillow, refrain from sleeping, and abstain from eating and drinking. Woe unto you, son of Adam! Do you not fear the

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Almighty Lord’s sudden punishment coming by night? One finds neither sanctuary nor refuge nor escape from this sudden punishment. Hence, believers, fear Allah’s sudden punishment coming by night with the fear of the pious, for Allah says: *And most certainly We will settle you in the land after then; this is for him who fears standing in My presence and who fears My threat*.[1] Therefore, guard against the embellishment, deception, and evil of the life in this world. Remember the ill consequence of the inclination to it, for its embellishment is a trial, and love for it is sin.

“Woe unto you, son of Adam! Know that the severity of indigestion, the nature of inclination (to the world), intoxication of fullness, and the mightiness of supreme power hold back (men) from working, make them forget the remembrance (of Allah), and distract them from the approach of death, hence the one who is afflicted by love for the world behave madly because of the intoxication of drink. He who knows Allah and fears Him trains himself and accustoms it to hunger, lest it should not yearn for fullness, in such a manner horses are made thin to gain bet.

“Hence, Allah’s servants, fear Allah with the fear of him who hopes for His reward. Fear His punishment, for Allah, the Exalted, has excused you, warned you (against His punishment), filled you with desire (for His reward), and frightened you (with punishment), yet you do not yearn for his generous reward nor do you fear His severe punishment, while He has told you about this in His Book: *Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We shall write (it)*

[1] Ibid., 52, 14.

down for him.[1] Then He has given you examples of verses in His Book, that you may guard against the embellishment of the life in this world. He said: Your possessions and your children are only a trial, and Allah it is with Whom is a great reward.[2] Therefore, fear Allah as far as possible, listen and obey. Fear Allah and learn a lesson from Allah’s admonitions. I know that the outcomes of sins have exhausted many of you, yet they do not guard against them, and harmed their bodies,

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but they do not hate them. Do you not hear Allah's call concerning belittling the world: Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases husbandmen; then it withers away Hence that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe punishment and (also) forgiveness from Allah and (His) pleasure; and this world's life is naught but means of deception. Hasten to forgiveness from your Lord and to a garden whose extensiveness is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His messengers; that is the bounty of Allah: He gives it to whom He pleases, and Allah is the Possessor of the great bounty.[3] And He said: O you who believe, fear Allah, and let every soul consider what it has sent on for the morrow, and fear Allah; surely Allah is Aware of what you do. And be not like those who forgot Allah, Hence He made them forget their own souls: it is these who are the transgressors.[4] As a result fear Allah, servants of Allah. Consider carefully (Allah's creatures) and work for that which you were created for, for Allah did not create you vainly nor will he leave you in vain. He has made you recognize Him, sent for you His messengers, and sent down upon you His Book in which there are His lawful and unlawful things, His arguments and His exemplars. Fear Allah, for your Lord has an

[1] Ibid., 21, 94.
[2] Ibid., 64, 15.
[3] Ibid., 57, 20-21.
[4] Ibid., 59, 18-19.

argument over you when He said: *Have We not given him two eyes, and a tongue and two lips, and guided him to the two ways.[1] Fear Allah as far as possible, for there is no strength save in Him, put trust in none except in Him, may Allah bless Mohammed and his Household.[2]*"

This valuable sermon contains the qualities and inclinations of those who renounced the world. Truly they were among the chosen creatures of Allah. The world did not deceive them with

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its embellishment and pleasures, for they turned toward the next world and sought nearness to Allah. Because of their behavior, their good deeds, and their sweet conversations, they became a good example for those who followed them.

10. The following is one of the Imām's sermons in which he preached to his companions:

"The most lovable of you with Allah is the best of you in work. The greatest of you in work with Allah is the greatest of you in desire for that which is with Him. The safest of you from the chastisement of Allah is the most intense of you in fear of Him. The nearest of you to Allah is the amplest of you in noble moral traits. The most pleasing of you to Allah is the best of you in spending lavishly upon his family; the most honorable of you with Allah is the most fearful of you before Him, the Exalted.[3]"

The Imām, peace be on him, ordered his companions to cling to the noble moral qualities and stored deeds. He guided them to that which delivered them from the chastisement of Allah in the next world. He urged them to:

A. Wish for that which is with Allah, which is among the greatest stored things. As for wish for that which is with other than Allah, it leads to disappointment and loss.

[1] Ibid., 90, 8-10.

[2] Tuhāf al-'Uqūl, pp. 272-274. Al-Bihār al-Anwār, vol. 17, p. 312, first edition.

[3] Roudat al-Kāfi, p. 158.

B. Fear Allah, for fear of Allah prevents man from committing sins and crimes, plants in his soul virtue and dignity, and make him honorable among the members of society. It has been mentioned in the tradition: "The most honorable of you with Allah is the most fearful of you (before Him).[1]"

C. Adopt noble moral traits, for man is distinguished from other than him by them. If he loses them, he loses his humanity.

11. The following is another example of the Imām's sermons. In it he preached to his companions, saying:

"There is a garden between night and day. Those who obey Allah and fear him enjoy the garden. May Allah have mercy

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upon you, reciting the Qur'ān at the beginning of night, plead (to Allah) and ask (Him) for forgiveness at the end of it. When daytime comes, do good within it through refraining from committing degrading sins. May Allah place you and us among those who are happy when they understand the Qur'ān and avail themselves of its knowledge.[2]"

The Imām, peace be on him, urged his companions to obey Allah and to worship Him by the darkness of night and the brightness of day. He warned them against committing sins and offenses which lead man to the places of destruction when he will quickly separate from this world and meet Allah, Who will repay him for his deeds, namely good for good (deeds) and evil for evil (deeds).

12. The following is another example of the Imām's sermons. When man reads it, he will shake with fear. In it the Imām addresses himself, saying:

"O my soul, how long will you trust in the world and incline to its embellishment? Have you not learned a lesson from your bygone ancestors, your intimate friends-whom the earth has concealed-your brothers-of whom you are bereaved-and your companions who have been transferred to the earth? They are now

[1] Ibid.,
[2] Al-Durr al-Nazim, p. 137.

inside the earth while they were on it. Their beauties therein have become decayed and effaced.

"Their abodes have become empty of them, their courtyards have become deserted of them, and the decrees (of Allah) drove them toward death.

"They left the world and their gathering for it; the pits (graves) and earth have hidden them.

"The hands of death have perished many generations! The earth changed, through its decay, and concealed many of your associates. You carried them to their graves and returned to the work of those who are void of every good.

"You are engaged in the world competing (with others) for it; therein you are craving and vying with others for many possessions. You walk in danger and rise in the morning for

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amusement. Do you know, if you understand, what you expose to danger? He who always strives for this world and forgets the next is a loser without doubt.

"How long will you cling to the world and be engaged in its pleasures? White hair and the warner have come to you, while you are inattentive of what is wanted from you, and your are engaged in your present and future pleasures. You have seen the people who followed passions when they changed and calamities befell them.

"Remembering the terror of death, the grave, and decay holds back one from amusement and pleasures. Will you look for (pleasures) after the approach of the forty (of age) and be obstinate, while white hair is a warner? It seems that you intentionally take care of that which harms you and that you are deviated from rightness.

"Consider carefully how the succession of days abducted bygone communities and perished kings and how death surprised them, hence their traces have become effaced from the world, their stories have remained therein, and they have become decayed (bones) in the earth until the Day of Resurrection and Return.

"They have become decayed (bones) in the earth, their assemblies have become void of them, as if they were gamblers who departed (from the world). They have inhabited an abode in which they cannot visit each other, and how can the inhabitants of the graves visit each other? You see nothing except that they have dwelled in flat graves over which the wind raises and scatters (the dust).

"Many were those who possessed mightiness, authority, soldiers, helpers, were powerful in their world. Therein they attained what they desired, built palaces and places for drinks and amusement, collected possessions, stored things, (had) beautiful slave girls, and noble women.

"The stored things do not turn away death from them when it suddenly comes upon them. The strongholds which they build and surround by rivers, amusement and drink places do not repel (it) from them, nor do stratagems fight against it for them, nor do the armies beseech defending them.

"Allah sends down upon them what nothing can repel. His

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decree, which nothing can keep back, befalls them, hence Exalted is Allah, the King, the All-compeller, the All-sublime, the Almighty, the Subduer, the Breaker of the tyrannical, the Destroyer of the arrogant, before whose force all things are lowly, and Who annihilates the subduers.

"The King, the Almighty, whose decree nothing can repel, the All-wise, the All-knowing, whose command is in force, the Subduer, toward whose mightiness of face all the almighty are humble. How many an almighty one is lowly before the All-dominating! The tyrannical kings are lowly and humble toward the mightiness of the Possessor of the Throne.

"Hence be quick! Be quick! Be wary, be wary of the world, its stratagems, the traps which it has set up for you, the ornament with which it has adorned itself for you, the beauty which it has shown for you, the pleasures which it has displayed for you, the destruction and catastrophes which it has concealed from you!

"(My soul), summon (men) to repulse the world's other disasters and enjoin (them) to renounce (the world). Act seriously! Be not heedless! Be careful, for the inhabitant will soon leave the abode! Be ready (for the hereafter)! Flag not, for your span will remove, and you will go to the Abode of Permanence. Seek not the world, for its bliss-though you have obtained some of it-is a harmful outcome for you.

"Therefore, do the intelligent crave for the world? Will they be pleased with it, while they are sure that it will perish? Will they sleep at night, while death is sudden? Will they incline (to the world) while they expect death at any moment?

"Except to Allah (one's soul inclines), but we deceive our souls, and pleasures distract us from what He has warned us. How does one enjoy this life, while he will be ordered to stand in the standing-place of justice on the day when the secrets will be tried? It seems that we think that there will be no resurrection, that we are in vain, and that we will not return after death.

"What does one attain from the world's pleasures, beauties and various wonders, while he suffers sudden tragedies, maladies, troubles, and pain?

"Do we not see the world's changes come and go by day and night? The world lends us nothing but blights and worries.

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How long does the borrower stay therein? He is not happy and safe in his world, nor does he prevents himself from its demands.

“How many a person inclines to the world, but it deceives him. It knocks down him who devotes himself to it, but it not releases him from his stumble, nor does it save him from being knocked down, nor does it heal him from his pain and malady, nor does it save him form his disgrace.

“Rather it leads him, after honor and strength, to evil outcomes which none can repel. When he sees that there is no salvation, and that his carefulness will not rescue him from death, he shows remorse, but it does not profit him, and weeps for his great sins.

“He weeps for his bygone sins, and regrets for what has escaped him in this world. He asks Allah’s forgiveness, but forgiveness does not profit him, nor does apology rescue him from the terror of death and the coming of the trial.

“Grieves and worries encompass him, and he is sad when his strength is feeble. None will relieve him from death, nor does anyone support him against it. His soul becomes agitated out of fear of death, but the uvula and the throat return it to him.

“Hence his visitors and his family decrease, and they leave him alone (with death). They despair of this invalid one. They close his eyes with their own hands, and stretch out his legs when his soul takes leave. Then the affectionate friends leave him.

“How many a painful, distressed one weeps for him, seeking patience, but he is not patient, saying: To Allah we belong and to Him is our return, supplicating Allah for him sincerely, numbering for him all what he remembers. How many a person gloats over his death, but he will die shortly after his death.

“Hence his womenfolk tear their garments; his slave girls strike their cheeks; his neighbor lament for losing him; and his brothers feel pain for his disaster. Then they undertake preparing him for burial, and set out to bring him out, as if he was not among them dear and ransomed, nor was he the preferable, beloved one.

“His loving people and relatives send someone to wash him and shroud him in two garments. Meanwhile they send

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someone to dig a grave for him. Then his brothers and his clans come together to escort him to his final resting place.

"If you see the youngest of his children-when sadness controls his heart, (men) fear for him out of impatience, tears make his eyes red, he laments over his father and says: Woe! Alas!-you will see an ugly sight of death, of which a beholder is afraid and terrified. When the youngest children forget him, the oldest ones become agitated. His womenfolk are impatient for him, and tears run down their faces.

"Then he is carried from his wide palace to his narrow grave. When he rests in his grave, his acts terrify him, his offenses encompass him, and he is unable to stand before what he sees. Then they power down sand on him with their own hands, weep and lament over him very much. Then they stand beside him for an hour. When they despair of looking at him, they leave him as hostage to his deeds.

"They turn the back (to him), lamenting over him, and all of them are careful of death. They are like the sheep which graze safely, (and then) they become frightened and stop pasturing when someone bare-armed suddenly appears before them (holding) his knife.

"When fear turns away from them, they return to their pasture, and forget this. Do we follow the acts of cattle and put their customs into effect? Return to the remembrance of him who is carried to the Abode of Trial. Learn a lesson from his place under the earth. (Learn a lesson from) him who is pushed to the terror of what you see.

"Only he has rested in his grave; his children and sons-in-law have distributed his inheritance (among themselves). They have divided his properties (among themselves), but none of them have thanked or praised him.

"O you who lives in the world and strives for it, O you who feels safety from the changes of time, how do you feel security from this state, and certainly you will reach it? How do you satisfy yourself of food, while you wait for your death? How do you enjoy your desires, while they are the mount of blights?

"You have not prepared yourself for the departure which has approached, and you are about to travel. Alas! How long will I delay my repentance, while my span will come to an end, and death awaits me? My deeds have been written on the pages,

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and the One-Who is Just and Powerful in judgment- will repay (me) for them.

“How long will you patch your life in this world with your life in the next, mount your seduction and caprice? I think that you are weak, O you who prefers this world to the religion! Has the Compassionate (Allah) commanded you to do this? Has the Qur’ān been sent down for this? Do you not think that there will be a severe reckoning awaiting you? Do you not consider the state of those who collected (money) and invested (it), raised buildings up and decorated (them), and lived long? Have they not become waste, and their graves become their abode?

“You destroy that which will subsist, and build that which will perish, though it is neither ample nor inhabited. Have you an excuse before Allah when death surprises you, and you have earned no good deed? Are you content that your span comes to an end, while your religion is deficient and your property is abundant?[1]”

This sermon is over. It describes the reality of this world’s life and man’s departure from it. It shows that man craves for this world, adorns it, and clings to its pleasures, while he knows that he will leave it for a narrow, dark grave where his organs cut off, and his stories die down. Nothing will stay with him except his deeds. If they are good, he will be intimate with nothing except with them. If they are evil, he will fear nothing save them.

I (the author) do not doubt the meanings of this sermon, but I doubt some weak words therein, especially as it concerns the lines of poetry. This is because such words do not agree with the eloquence of Imām Zayn al-‘Ābidin, peace be on him, who was the most eloquent in the Arab and Islamic world, and who composed al-Sahifa al-Sajjādiya, which is the purest and most eloquent book in Arabic literature.

13. The following is another example of the Imām’s valuable sermons. In it he warns (mankind) against the world. He, peace be on him, said: “Beware of the world and what therein, for it is the abode of vanishing and change. It changes its inhabitants from state to another. It perished the past generations and bygone nations, who had properties more than you (have), lived longer than you, and had houses more than you

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(have). The world annihilated them as if they were not its inhabitants. The earth has absorbed their flesh, removed

[1] Al-Bidāya wa al-Nihāya, vol. 9, pp. 109-113. Ibn 'Asākir, Tārikh.

their beauties, scattered their organs, and changed their colors. The hands of time have milled them. Then will you crave for subsistence after them? Far be it! Far be it! Surely, you will meet (Allah). You wasted your past span. Hence do good deeds in the remaining part of your span, before your fixed terms terminate, and your expectations cut off. You are about to be taken from the palaces to the graves, sad not happy. By Allah, how many a sinner who shows perfect remorse. How many a powerful person who falls into the paths destruction. Remorse will not profit him, nor will anyone help him against wrongdoing. He will find his past deeds and take what he has supplied himself with. They found what they did present, and your Lord does not wrong anyone. They are in the abodes of death, and are silent in the camp of the dead, awaiting the cry of the Resurrection and coming of the Day of the Calamity, that Allah may repay those who do evil with what they have done, and repay those who do good with goodness.[1]”

With this we will end our speech about the sermons of Imām Zayn al-‘Ābidin, peace be on him. They are indeed some of the greatest spiritual sources and the most successful medicine for curing psychological diseases that abase man and throw him into total ignorance in this life.

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His Wise Sayings and Teachings

Imām Zayn al-ʻĀbidin, peace be on him, stated many valuable wise sayings and noble teachings that resulted from his full experience in the reality of life, his deep understanding of social affairs, and his knowledge of the conditions and affairs of men. The following is part of what it has been narrated on his authority.

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Dispraising Haughtiness

The Imām, peace be on him, dispraised haughtiness. He blamed the haughty for their evil qualities, which are the door to all evil deeds

[1] Qur'ān, 53, 30.

and vices. The haughty think that other than them do not deserve life, hence they wrong men and show enmity toward them. The Imām, peace be on him, said: “I wonder at him who shows haughtiness and vainglory, while was as a sperm yesterday and will be a carrion tomorrow.[1]” If the haughty carefully consider their beginning and their end, they will not show haughtiness and vainglory toward men, nor will they boast of their children and properties.

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From their Safe Place, the Careful are surprised.[2]

An example of his immortal wise sayings is these golden wonderful words. He, peace be on him, said: “From their safe place, the careful are surprised. The intelligent are content with the inspiration of speech. Explanation turns away from the ignorant one’s heart. He does not avail himself of words, though eloquent, when he badly listens (to them).[3]” As for the meanings of these pure words, they are as follows:

1. ‘From his safe place, the careful are surprised,’ means that kings and rules employ guards in order to protect them; nevertheless the guards themselves sometimes kill them.

2. It is the intelligent who understand affairs through the inspiration of speech and the contexts of states. In other words, they are in no need of wordiness.

3. Explanation turns away from the ignorant one’s mind, for ignorance has covered it and turned it away from understanding affairs.

4. He who badly listens does not avail himself of pure, wise words, but he who carefully listens makes use of them.

[1] Balāghat al-Imām Zayn al-'Ābidin, p. 27, quoted from Nāsikh al-Tawārikh, vol. 1, p. 484.

[2] The pre-Islamic people knew this proverb.

[3] Ibn Hammdūn, Tadhkira, p. 26.

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Warning against Disputes

The Imām, peace be on him, warned (the Muslims) against the dispute which leads them to overcoming and haughtiness, and not to the truth. He, peace be on him, said: “Dispute corrupts past friendship and unties strong knots, for it leads to overcoming which is among the strongest reasons for estrangement.[1]” Dispute is a key to evil deeds, moves enmity and hatred among men, and causes to them many hardships and difficulties.

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Rejoicing over Sins

Rejoicing over sins indicates that the person goes to extremes in crime, hence the Imām, peace be on him, said: “Beware of rejoicing over sins, for rejoicing over sins is greater than committing them.[2]”

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Kinds of Sin

The Imām speaks about the kinds of sin which bring about Allah's wrath and chastisement. He warns man against them, that he may lead sound religion and world. He, peace be on him, said:

"The sins which alter blessings are: aggression against men, turning away from good habits, affected charity, showing ingratitude toward blessings, and leaving thanksgiving. Allah, the Exalted, said: '*Surely, Allah does not change the condition of a people until they change their own condition.*'

"The sins which bring about remorse are: murdering the soul which Allah has made unlawful (When Cain killed his brother Abel and was unable to bury him, Allah said: *Hence he became among the remorseful*.), leaving tightening bonds of kin until they are free from need, leaving the prayers until their times pass, leaving will and complaints, refraining from giving *zakāt* until death comes and the tongue stops.

[1] Zahr al-Adab, vol. 1, p. 102.
[2] Al-Durr al-Nazim, p. 173.

"The sins which draw down diversities are: disobeying the knowledgeable, showing insolence toward men, and ridiculing them.

"The sins which repel blessings are: displaying poverty, sleep during noon and evening prayers' times, disdaining blessings, and complaints against Allah.

"The sins which tear apart safeguards are: drinking wine, playing gamble, chatter and joking which make men laugh, mentioning the defects of men, and sitting with the people of doubt.

"The sins which draw down tribulations are: leaving relieving the grieved, leaving helping the wronged, refraining from enjoining the good and forbidding the evil.

"The sins which empower the enemies are: declaring oppression and dissoluteness publicly, making the prohibited permissible, showing disobedience toward the good, and following the evil.

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“The sins which hasten annihilation are: cutting the ties of the womb, sinful oath, false words, fornication, obstructing the path of the Muslims, and claiming the Imāmate without right.

“The sins which cut off expectations are: despair of Allah’s repose, desperation of Allah’s mercy, trust in other than Allah, and denying Allah’s promise.

“The sins which make air black are: magic, soothsaying, faith in the stars, denying (Allah’s) decree, and showing disobedience to parents.

“The sins which remove the covering are: borrowing a loan without intention to repay it, spending lavishly on falsehood, showing stinginess toward family, children, and the blood relations, misconduct, the paucity of patience, employing boredom, and disdaining the people of religion.

“The sins which hold back supplication are: evil intention, wicked inner self, showing hypocrisy toward brothers, leaving giving truthful answer, delaying the obligatory prayers until their times pass, leaving nearness to Allah through charity and alms, employing obscene words, untruth, concealing witness, refraining from giving zakāt, loan, and food, displaying curliness toward the poor and the needy, oppressing orphans and widows, scolding and repelling the beggar at night.[1]”

The Imām, peace be on him, warned (men) against committing these sins and crimes, which deviate man’s behavior from the right path and make him far from his Creator. He has mentioned their mean results in this world and the next. This is indeed one of the traditions of the pure Imāms, peace be on them, who spared no effort to educate man’s soul.

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The Reality of Death

The Imām, peace be on him, described the reality of death of believers and unbelievers with these words of him: “The death of a believer is like taking off dirty garments and replacing them with excellent ones. It is like riding the lowest mounts and untying heavy fetters. The death of an unbeliever is like taking off excellent garments and replacing them with the dirtiest and most coarse ones. It is like moving from intimate houses to lonely ones.[2]”

Many traditions have been narrated on the authority of the Imāms of guidance. They say: “The world is the prison of a believer and garden of an unbeliever.” When the believer is about to die, he finds no difficulty in death. He finds the greatest comfort; for he will soon move to Paradise. When the unbeliever faces death, he finds it unhappiness and tribulation. He faces it with regret and pain; for he will move from a garden to a lasting chastisement in a prison.

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The Most Important Degrees of Asceticism

A person questioned Imām Zayn al-ʻĀbidin, peace be on him, about asceticism, and he replied: “Asceticism is of ten degrees: The highest degree of asceticism is the lowest degree of piety. The highest degree of piety is the lowest degree of certainty. The highest degree of

[1] Al-Sadūq, Ma'āni al-Akhbār, p. 78.
[2] Ibid., p. 136.

certainty is the lowest degree of satisfaction.[1] Asceticism is in one verse of Allah’s Book: Hence that you may not grieve for what has escaped you, nor be exultant at what He has given you.[2]”

This tradition contains some gnostic realities. They are as follows:

A. The highest degree of asceticism does not equal the lowest degree of abstaining from the things which Allah has made unlawful. Abstaining from such things results from setting right soul and controlling it.

B. Piety is the highest degree of faith (in Allah), yet the highest degree of it is the lowest degree of certainty of Allah, the Exalted.

C. Certitude is the essence of faith, yet the highest degree of it is lowest degree of satisfaction with what Allah has apportioned.

D. The Holy Verse includes the reality of asceticism. It warns man against grief and sorrow for the interests which escape him in this world. Besides it warns him against rejoicing over the pleasures he earns.

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The Best Deeds in the View of Allah

The Imām, peace be on him, was asked about the best deeds in the view of Allah, and he answered: “After recognizing Allah and His Messenger, the best deed in Allah’s eyes is detesting the world. This has many branches. Disobedience has also many branches. Self-admiration was the first act of disobedience. It made Satan refuse to (prostrate himself for Adam), show haughtiness, and unbeliever. Envy was the sin of Adam’s son. It made him kill his brother. From this branched love for women, the world, presidency, ease, words, superiority, and wealth. They have become seven qualities and come

[1] Usūl al-Kāfi, Chapter on Dispraising the World.
[2] Qur'ān, 29, 23.

together in love for the world. After recognizing these qualities, the prophets and the scholars said: "Love for the world is the root of every sin, and the world is an abode of tribulation.[556]"

Surely, love for the world is the foundation of tribulation, source of discords and dangers which befall man. It leads man to sins and offenses and throws him into great evil. The Imām, peace be on him, has mentioned the blights which result from love for the world. Some of them are as follows:

1. Self-admiration.
2. Envy.
3. Love for men and presidency.
4. Love for ease.
5. Love for words (which do not concern and mean the person).
6. Love for superiority over the others.
7. Love for wealth.

These blights deviate man from the right path, and throw him into sins.

[1] Usūl al-Kāfi, Chapter on Dispraising the World.

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Chapter 15

Recognizing Justice

The following tradition is one of the Imām's wise sayings. In it the Imām defines man's justice and reliability. He, peace be on him, said: "If you see a man show good appearance and guidance, goes too far in his words, and pretends obedience through his movements, then be slow, let him not deceive you. Many are those who are incapable of obtaining the world and committing the unlawful therein. As he is frail in body, abased, and fainthearted, he sets up religion as snare for himself. He is still deceiving men through his appearance. When he is capable of an unlawful thing, he plunges into it. If you see him show chastity toward unlawful property, then be slow, let him not deceive you. For the desires of the creatures are various. Many are those who affect refusal toward the unlawful, though be it much. He carries himself on an ugly, ill-omened horse, and commits an unlawful thing through it. If you see him in such a state, then be slow, let him not deceive you, until you see the firmness of his intellect. Many are those who leave all of this, then they do not return to firm intellect, hence what they corrupt through their ignorance is more than what they set right through their intellects. If you find his intellect firm, then be slow, let him not deceive you, until you see whether his caprice overcomes his intellect or his intellect overcomes his caprice, whether he loves false presidency or abstains from it. For some people leave the world for the world. They think that the pleasure of false presidency is better than that of lawful properties and blessings, hence they leave all of this and seek presidency. When it is said to him, fear Allah; pride carries him off to sin; therefore hell is sufficient for him; and certainly it is an evil resting-place. He behaves at random. His first falsehood leads him to the utmost loss. His farfetched demand take

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him to what he cannot accomplish through his tyranny. Hence he makes lawful what Allah has made unlawful. He makes unlawful what Allah has made lawful. He pays no attention to his religion when it escapes him, as long as he assumes presidency, for which he has tired himself. Then, it is those with whom Allah has become angry, whom He has cursed, and for whom He has prepared a painful chastisement.

"However, the best man is he who makes his caprice follow Allah's command, uses his abilities according to Allah's decree, regards abasement during the truth as nearer to immortal glory than false glory, and knows that its little ordeal, which he bears, leads to permanent bliss in an abode which does not perish nor does it run out, whose plentiful joy will follow him. When he follows his caprice, it leads him to a chastisement which does not cease nor does it remove.

Hence cling to this man, follow his *sunna* (practices), and seek access through him to Allah, for his supplication is not refused nor does his demand fail.[1]"

This tradition of the Imām, peace be on him, aims at recognizing justice, which is among the greatest psychological talents, for through it man becomes sublime, and gets free from material things and pleasures to the extent that evil inclinations will have no power over him. Some jurists depend on this tradition when the say that the general authority should be the most generous one.[2]

The tradition clearly indicates that recognizing the just man, perfect in piety and Allah-fearingness, should stands on an exact test and full experience, not on a quick glance of which is the following:

A. Good appearance, for it is not proof for justice and Allah-fearingness.

B. Displaying righteousness, it also is not proof for justice, for he may be a deceiver and hypocrite, using the religion as means to obtain his objectives, his ambitions, and his desires after he has become unable to obtain them through other means.

C. Abstaining from unlawful properties, this also is not proof for Allah-fearingness, for he may force himself to prevent from this in order to accomplish his objectives and purposes, which have no relationship with the religion.

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As for the qualities through which perfect piety and reliability are recognized, they are as follows:

A. Man should overcome his caprice and desires through his intellect.

B. He does not show love for false presidency; he should renounce it, for this is among the most reliable proofs for justice and Allah-fearingness.

[1] Tafsir al-Imām al-'Askari, p. 19. Tanbih al-Khawātir, p. 316. Al-Ihtijājj, vol. 2, p. 175.

[2] Safinat al-Najāt.

C. He should follow Allah's commandments and yield completely to Him, the exalted, to the extent that he employs all his abilities to attain Allah's good pleasure and nearness to Him. This is indeed a just man, whose justice results from thanksgiving, contemplation, and faith.

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The Qualities of Hypocrites and Believers

The Imām, peace be on him, stated the following tradition, explaining some qualities of hypocrites and believers. He said: "The hypocrite prohibits (men from doing evil deeds), but he does not (refrain from them). He enjoins (men to do good deeds), but he does not do (them). When he stands for prayers, he objects (its legislation). When he bows down (in prayer), he shows laziness. When he prostrates himself (in prayer), he pecks (i.e. he performs prostration as quick as bird peck at the corn). When he enters into evening, his concern is dinner. He does not fast. When he rises in the morning, his concern is sleep. He does not stay awake at night.

"As for the believer, he mixes his knowledge with his clemency. He sits in order to learn and listens in order to be free (from faults). He does not tell anyone about trust even his friends. He does not conceal witness for those far. He does not do any of the truth for dissimulation nor does he leave it out of modesty. When men praise him, he is afraid of their words. He asks Allah's forgiveness for what they do not know. Those who ignore him do not harm him. [1]"This tradition of the Imām, peace be on him, includes the most prominent qualities of hypocrites and believers. As for the qualities of hypocrites, they are as follows:

A. The hypocrite forbids (men) from doing evil deeds, but he does not abstain from doing them. He enjoins (men) to do good deeds, but he himself does not do them. This is because he does not believe in such deeds. He forbids (men) from the evil and enjoins (them) to

[1] Tuhaf al-'Uqūl, p. 280. Bihār al-Anwār, vol. 17, p. 315, first edition. Some of this tradition has been mentioned in Wasā'il al-Shi'a, vol. 11, p. 272.

do the good in order to deceive and mislead them and in order to show himself as a good person.

B. When he stands for prayers, he opposes its legislation. Besides, when he bows down in prayer, he kneels down as sheep do. When he prostrates himself in prayer, he is restless. He is like bird when it pecks at the corn.

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C. He is like the cattle whose concern is fodder. In this manner he rises in the morning and enters into evening, and has no concern except food.

As for the qualities of the believer, they are as follows:

A. His character is composed of two elements: knowledge and clemency. Hence he is scholar and clement. He who has these two qualities reaches the highest degree of perfection.

B. He does not sit with any person except those from whom he takes knowledge and wisdom. He never joins useless amusement and unemployment assemblies.

C. He listens to men in order to save himself from their wickedness and enmity.[1]

D. He conceals deposits; he does not tell anyone about them even his friends.

E. He gives witness; he never conceals it.

F. When he does any of the truth, he does not do it for dissimulation or reputation; rather he does it for the sake of Allah, the Most High.

G. When men praise or describe him with some noble qualities, he is afraid of being void of such qualities. Hence he asks Allah to forgive them.

H. He pays no attention to those who ignore him and regards

[1] This means that he keeps his tongue, refrains from entering all conversations, refrains from the situations of suspicions, and turns aside from sitting with corrupt people.

them as not important. These qualities indicate that the believer has a exalted soul and perfect character.

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Some excellent Pieces of Advice

The Imām, peace be on him, gave his companions these excellent pieces of advice: "You have no right to sit with whomever you like, for Allah (the Blessed, the Exalted) says: And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if Satan causes you to forget, then do not sit after recollection with the unjust people.[1] You have no right to say whatever you like, for Allah, the Exalted, says: And follow not what you have no knowledge of. [2] And for Allah's messenger, may Allah bless him and his family, says: 'May Allah have mercy on a servant who says good (words) and wins (them) or he keeps silent and is safe.' You have no rightto listen to whatever you like, for Allah, the Most High, says: Surely the hearing and the sight and the heart, all of these, shall be questioned about that.[3]"

If Muslims put into effect these excellent pieces of advice, they will earn immense good and be safe from evil.

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Help and Beneficence

Imām Zayn al-'Ābidin, peace be on him, urged his companions and followers (Shi'ites) to aid each other and to show beneficence toward one another, for such an act is the best guarantee for their unity. Many traditions in this respect have been handed down from him. The following is some of them:

1. "The highest of you in degree, and the best of you in palaces and buildings (i.e. in the Garden) are those who respond to the believers and help their poor ones. Allah brings near those who say

[1] Qur'ān, 6, 68.
[2] Ibid., 17, 36.
[3] Ibid.,

good words to their poor brothers, though they are from among those who will be chastised in the Fire. Therefore, disdain not beneficence to your brothers, for it will profit you when nothing replaces it.[1]" The Imām, peace be on him, urged (Muslims) to aid the poor and to show beneficence toward them. He mentioned the ample reward Allah prepared for good-doers. He regarded good words as beneficence, for they spread love and brotherhood among the Muslims.

2. He, peace be on him, said: "He who passes night full and there is in his presence a hungry believer, Allah, the Exalted, says to His angels: Bear witness against this servant. I ordered him, but he disobeyed Me and obeyed other than Me, hence I charged him with his work. By My mightiness and majesty, I will never forgive him.[2]"

This tradition and others- which have been handed down from the members of the House *(ahl al-Bayt)* , peace be on them-regarded as among the basic elements of social solidarity, which Islam has established, and which certainly put an end to poverty and deprivation.

3. He, peace be on him, said: "He who has an extra garment, knows that there is in his presence a believer who needs it, and does not give it to him, Allah will throw him down in the Fire.[3]"

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Islam regards poverty as a destructive social disaster, hence it urges Muslims to spare no effort to save society from it.

4. He, peace be on him, said: "I feel shame of my Lord when I ask Him for the Garden, while I do not give a dirham or a dinār to one of my brothers. It will be said to me on the Day of Resurrection: 'If the Garden belonged to you, you would be stingier with it.'[4]"

This tradition shows that the Imām, peace be on him, took great

[1] Tafsir al-Burhān, vol. 1, p. 44.
[2] 'Iqāb al-A'māl, p. 30.
[3] Al-Barqi, al-Mahāsin, vol. 1, p. 97.
[4] Musādaqat al-Ikhwān, p. 34. Siyar A'lām al-Nubalā', vol. 4, p. 239. Tahdhib al-Kamāl, M7/Q2, p. 338.

care of the affairs of charity and beneficence, that he urged the Muslims to take care of them.

5. He, peace be on him, said: "He who gives food to a believer until he becomes full, he will get a wage of which neither an angel brought nigh nor a prophet sent out know except the Lord of the worlds." He added: "Among the things which make forgiveness obligatory is giving food to a hungry Muslim." Then he read these words of Him, the Exalted: "*Or the giving of food in a day of hunger to an orphan, having relationship, or to the poor lying in the dust*.[1]"

In this tradition there is summons to giving food to a hungry person and to save him from hunger. Islam urges Muslims to give food to the poor and regards giving food as a necessary act. It indicates that a Muslim will be questioned about it, especially when the poor person is in urgent need of food.

6. He, peace be on him, said: "He who accomplishes his brother's need, Allah will grant him a hundred needs. He who relieves his brother's sorrow , Allah will relieve his sorrow on the Day of Resurrection, whatever it may be. He who helps his brother against a wrongdoer, Allah will help him pass *al-Sirāt* when legs shake. He who strives to fulfill his brother's need and pleases him with fulfilling it, he pleases Allah's Messenger, may Allah bless him and his family. He who gives water to his brother to quench his thirst, Allah will let him drink of a

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pure drink which is sealed (to others). He who gives food to his hungry brother, Allah will let him eat from the fruits of the Garden. He who clothes his naked brother, Allah will make him wear silk and brocade. He who clothes his unnaked brother, Allah will guarantee him as long as there is a thread of the garment on (the body of) the clothed one. He who removes his brother's worries, Allah will make youths serve him. He who carries his brother on a she-camel, Allah will raise him from the dead on one of the she-camels of the Garden for which he will vie with the angels. He who shrouds his brother when he dies, Allah will clothe him from the day when his

[1] Qur'ān, 90, 14.

mother borne him until he dies. He who marries his brother to an intimate wife, Allah will make him intimate in his grave with the most beloved of his family. He who visits his sick brother, the angels will surround him and supplicate for him until he leaves, and they say: '*You are agreeable, and the Garden is agreeable for you*.' By Allah, accomplishing a need is more lovable with Allah than fasting successive months in the Sacred Months.'[1]"

These excellent teachings of the Imām, peace be on him, bring about the solidarity of the Muslims, spread affection, mercy, and sympathy among them.

7. He, peace be on him, said: "Men will be resurrected naked, hungry, and thirsty. Hence he who clothes a believer in this world, Allah will clothe him in the garments of the Garden. He who gives food to a believer, Allah will give him food of the fruits of the Garden. He who gives a believer a drink of water in this world, Allah will let him drink of a pure drink that is sealed (to others).[2]"

Islam spares no effort to put an end to poverty and deprivation, hence it guarantees to give ample repayment to those who aid their Muslim brother ands show beneficence toward them.

8. He, peace be on him, said: "He who gives food to a hungry believer, Allah will give him food of the fruits of the Garden. He who gives water to a thirsty believer, Allah will let him drink of a pure drink that is sealed (to others). He who clothes a

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naked believer, Allah will cover him over and protect him as long as there is a rag of the garment (on the body of the clothed one).[3]"

[1] Thawāb al-A'māl, p. 81.
[2] Imām Zayn al-'Ābidin, p. 194.
[3] Al-Husayn b. Sa'id al-Ahwāzi, al-Mu'min, p. 19, one of the manuscripts of the Library of al-Sayyid al-Hakim, serial, 196. The School of al-Imām al-Mehdi checked and published the book in Qum, in the year 1404 A. H. It also checked and published the book al-Tamhis by Shaykh Abi 'Ali Mohammed b. Hammām al-Iskāfi, died 336 A. H. This tradition has been mentioned on page 159. no. 63.

These principles of the Imām, peace be on him, represent the essence and reality of Islam. If Muslims put them into practice, they will be the masters of nations and peoples.

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Tightening the Bonds of Kin

The Imām, peace be on him, urged the Muslims to tighten the bonds of kin and warned them against cutting them off. He, peace be on him, said: "He who wants Allah to prolong his span and give him a plentiful provision, let him tighten the bonds of kin, for the womb relatives will say with eloquent tongues on the Day of Resurrection: 'O Lord, tighten him who tightened us, and cut him off who cut us off.' One will be seen on the good path. If the womb relatives, whom he cut off, come to him, they will descend him to the bottom of the Fire.[1]"

Many authentic traditions have been handed down from the Imām of guidance, peace be on them, about tightening the bonds of kin. They indicate that such bonds prolong man's span, increase his provision, double his reward in the here-after, strengthen society, and spread affection among the Muslims.

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Love for the Sake of Allah

The Imām, peace be on him, summoned the Muslims to love each other and to show affection toward one another for the sake of Allah, not for this material perishing world. He, peace be on him, said: "When Allah bring together those first and last, men will hear a caller ask: 'Where are those who loved each other for the sake of Allah?' Some people will stand. It will be said to them: 'Go to the Garden without reckoning.' The angels will receive them and ask them about the work through which they enter the Garden. They will answer: 'It is we who loved one another for the sake of Allah.' The

[1] Al-Bihār.

angels will ask them: 'What was your act?' They will reply: 'We loved those who loved Allah, and hated those who hated Him.' Hence the angels will say to them: 'Excellent is the reward of the workers!'[1]"

Love for the sake of Allah unifies Muslims; it does not divide them. It brings them together and does not scatter them, for it results from firm faith in Allah.

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Supplication for Believers

The Imām, peace be on him, urged the believers to supplicate for their Muslim brothers when absent, and to praise them. He, peace be on him, said: "When the angels hear a believer supplicating for his absent brother, they say: 'What an excellent brother for your brother you are! You supplicate for him with good when he is absent, and remember him with goodness. Allah has given you two likes of what you supplicated for him, and praised you two likes of what you praised him. You did him a favor.' When they hear him mention his brother with evil and supplicate against him, they say to him: 'What a bad brother for your brother you are! Refrain from this, O you whose sins and defects have been covered! Take care of yourself! Praise Allah who has covered you over! Know that Allah knows His servant more than you![2]

These noble moral traits strengthen the unity and solidarity of Muslims, spread affection and brotherhood among them.

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Repayment of the Virtuous

The Imām, peace be on him, urged his companions to show virtue toward men as well as he summoned them to be patient and to help each other. He, peace be on him, said: "A caller will call on the Day of Resurrection: 'Let the virtuous stand!' Some people will stand before reckoning. It will be said to them: 'Go to the Garden!' The angels receive them and ask them where they go. They reply: 'To the

[1] Wasā'il al-Shi'a, vol. 11, p. 432.
[2] Usūl al-Kāfi.

Garden.' When the angels ask them about the work through which they deserve the Garden, they answer: 'When men showed ignorance toward us, we showed forbearance toward them. When they wronged us, were patient. When they mistreated us, we pardoned them.' Hence it will be said to them: 'Enter the Garden! Excellent is the reward of the workers.' Then a caller will call: 'Let the patient stand.' Some people will stand. It will be said to them: 'Go to the Garden!' The angels receive them and ask them as they ask the first group, and they reply: 'We habituated ourselves to obey Allah, and we habituated them to refrain from disobeying Him.' Hence the angels will say to them: 'Enter the Garden! Excellent is the reward of the workers.' Then a caller will call: 'Let the neighbors of Allah, the Great and Almighty, stand!' Some people will stand. It will be said to them: 'Go to the Garden!' The angels will ask them about the work through which they deserve the Garden and about their neighborhood to Allah, the Great and Almighty. They will reply: 'We visited each other for the sake of Allah. We sat with one another for the sake of Allah. We exchanged (gifts) with each other for the sake of Allah.' Hence the angels will say: 'Enter the Garden! Excellent is the reward of the workers.'[1]"
In this tradition the Imām, peace be on him, summons Muslims to have noble moral traits and the most excellent qualities which lead them to honor and perfection.

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Summons to Religion

A man came to the Imām, peace be on him, and asked him about the summons to the religion, and he, peace be on him, answered: "Summon (men) to Allah, the Most High, and His religion through two ways: Make them recognize Allah, and work for the sake of His good pleasure. As for the recognition of Allah, it is that you make (them) know that Allah is One, Compassionate, Merciful, knowledgeable, Powerful over all things, eyes attain Him not, and He

[1] Hulyat al-Awliyā', vol. 3, p. 159. Al-Ya'qūbi, Tārikh, vol. 3, p. 46.

attains eyes, and He is the All-subtle, the Expert, that Mohammed is His servant and messenger, what he brought was the truth from Allah, the Exalted, and that other than them is falsehood. If they accept this, they will have rights just as those of the Muslims, and there will be rights against them just as those against the Muslims.[1]"

The summons to the religion and embracing it depend on recognizing Allah, the Most High, faith in His Unity, and confessing the prophecy of the greatest Messenger, may Allah bless him and his Household. He who follows these two affairs will be treated according to the Islamic rules, such as refraining from shedding his blood, safeguarding his properties, and treating him in the same manner in which Muslims are treated.

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Warning against some Unlawful Things

The Imām, peace be on him, warned (the Muslims) against committing some unlawful things, for they send man away from his Lord and throw him into great evil. He, peace be on him, said: "Guard against all the unlawful things. Know that backbiting your believing brother-who is among the Shi'ites of the House of Mohammed, may Allah bless him and his Household-is more unlawful than eating (meat) of the dead (animals). Allah, the Most High, said: '… nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it.[2]' Drinking blood is less unlawful for you than informing an unjust sovereign of your believing brother, who is among the Shi'ites of the House of Mohammed, may Allah bless him and his Household. For you perish yourselves, you believing brother, and the sovereign. Eating the flesh of a pig is less unlawful for you than your honoring those whom Allah has belittled, naming them with our names, the Ahl al-Bayt, and giving them our nick-names, while Allah has named them the sinners, and given them the nick-name of the licentious. (The animal) over which any other

[1] Al-Tūsi, Tahdhib, vol. 2, p. 47.
[2] Qur'ān, 49, 12.

(name) than (that of) Allah is invoked is less unlawful for you than making a marriage contract or performing a congregational prayer with our enemies, who have usurped our rights, unless you practice precautionary dissimulation. Allah, the Most High, says: '… but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be on him.[1]" If someone is obedient to Allah, but necessity forces him to practice one of these unlawful things, no sin shall be on him.[2] The Imām, peace be on him, warned (the Muslims) against committing all the unlawful things, and he especially stressed refraining from the following unlawful things:

A. Backbiting, for it divides Muslims, spreads hatred and enmity among them. It is certain that he who has firm faith in Allah turns away from it. In many of his pieces of advice, the Imām, peace be on him, warned (the Muslims) against it. A

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man said to him: "Someone accuses you of misguidance and innovation." The Imām blamed the man for this and said to him: "You did not conform to the right of sitting with the man when you informed us of his words, nor did you conform to my right when you told me about my brother what I had not known. Death includes all of us. Resurrection will be the place of our gathering. The Day of Judgment will be our appointment, and Allah will decide among us. Beware of backbiting, for it is the food of the dogs of the people of the Fire.[3]"

B. Informing an unjust sovereign against a believer: It is a serious offense, for it leads to an inclusive destruction.

C. Giving the noble nick-names of the Ahl al-Bayt, peace be on them, to those unjust who spread tyranny and corruption in that time.

D. Communicating and working with the unjust: They strengthen their position and raise up their importance. These are some contents of the words of the Imām, peace be on him.

[1] Ibid., 2, 173.
[2] Bihār al-Anwār (first edition), vol. 7, p. 331.
[3] Mishkāt al-Anwār, p. 291. Al-Tubrisi, al-Ihtijājj, p. 172.

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Warning against Craving

The Imām, peace be on him, summoned to freedom from the abasement of craving. He, peace be on him, said: "I have seen all good come together in cutting off craving for what is in men's hands. He who beseeches not men for a thing, and entrust all his affairs to Allah, Allah will respond to him in all things.[1]"

Dangerous blights result from craving. They lead man to destruction and throw him into great evil. The Imām summoned man to free himself from craving, that he might be perfected and sublime.

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Showing Gratitude toward Good-doer

The Imām, peace be on him, underlined the necessity for showing gratitude toward good-doers, that good deeds may not be lost. He, peace be on him, said: "Allah, the Most High, loves every sad heart and every grateful servant. On the Day of Judgment, He will say to His servant: 'Did you thank so-and-so?' The servant will say: 'I thanked You, my Lord.' Allah, the Glorified, will say to him: 'You did not thank me because you did not thank him.'"

After this the Imām added: "The most grateful of you (to Allah) is he who thanks the people.[2]"

Giving thanks to a benefactor or a good-doer is a pressing Islamic necessity, that people may continue kind acts.

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Enjoining the Good

Enjoining the good and forbidding the evil are two of the most prominent Islamic principles. Islam has positively adopted them, that social justice may spread among men, that no evil deed, no aggression, and no oppression may stay in the general life of people. In this connection many authentic traditions have been handed down from the Imāms of guidance, peace be on them. Imām Zayn al-

[1] Usūl al-Kāfi, Chapter on Freedom from Need to People.
[2] Usūl al-Kāfi, Chapter on Thanksgiving.

'Ābidin, peace be on him, said: "He who leaves enjoining the good and forbidding the evil is like him who leaves Allah's Book behind him, unless he shows precautionary dissimulation." The Imām was asked about precautionary dissimulation, and he answered: "(He practices it) when he is afraid of a tyrannical ruler.[1]"

Fear of a tyrannical ruler makes it not incumbent on person to enjoin the good and forbid the evil. The jurists have mentioned in their practical treatises the conditions of performing this Islamic, important obligation.

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Speech is better than Silence

A person asked the Imām, peace be on him: "Which is better-speech or silence?" "Each has blights," answered the Imām, "when they are sound of blights, speech is better."

Another person asked him: "How is this, son of Allah's Apostle?"

The Imām, peace be on him, replied: "Allah, the Glorified, sent the prophets and the trustees (of authority) to speak, not to keep silent. (They did not) deserve the Garden through silence; rather through speech. I cannot equate the sun with the moon.[2]"

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The Happiness of Man

The Imām, peace be on him, talked about the things which made man happy in the world. He said: "One is happy when his daily bread is in his homeland, his friends are righteous, and has a son through whom he seeks help.[3]"

Indeed, he who has these things wins all the good of the world, and is therein among the happy.

[1] Hulyat al-Awliyā', vol. 3, p. 140. Ibn Sa'd, al-Tabaqāt, p. 2135.

[2] Al-Tubrisi, al-Ihtijājj (first edition), p. 172

[3] Al-Khisāl, p. 245.

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Mutual Teachings among Religions

A man asked the Imām, peace be on him: "What are the common teachings among religions?" "Saying the truth, ruling with justice, and fulfilling promise," replied the Imām. Heavenly religions share these three items, which are the foundation of social life, and for which all the prophets and messenger sacrificed their lives.

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Noble Traits

The Imām, peace be on him, spoke about some noble qualities by which the Muslim should be distinguished, and through which his Islam is perfect. He, peace be on him, said: "He who has four (traits), his Islam is perfect, his sins are forgiven, and he will meet his Lord, the Great and almighty, and He is satisfied with him: sincerity to Allah, the Great and almighty, through fulfilling men's rights against him, telling men the truth, shame of everything ugly in the view of Allah and of men, and showing good manners toward his family.[1]" He who has these outstanding traits is in deed a believer, has perfect faith, meets Allah, and He is satisfied with him.

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The Qualities of a Believer

The Imām, peace be on him, said: "The qualities of a believer are five." Tāwus al-Yamāni asked him: "What are they, son of Allah's Apostle?" He replied: "Piety in privacy, alms during paucity, patience toward misfortune, clemency during anger, and truthfulness during fear.[2]" These five qualities display the faith of a believer.

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Good Words

The Imām, peace be on him, urged his companions to say good words to men, and mentioned the profits which resulted from them. He said: "Good words increase property, develop provision, delay death, make men love each other, and lead to the Garden."

[1] Ibid., 203.
[2] Ibid., p. 245.

This tradition of the Imām, peace be on him, contains the outcomes of good words, of which is the following:

A. Property is developed, and provision is plentiful. This can clearly be seen through manufacturers, workmen, and traders. Men deal with those who treat them with good words, and such a treatment increases one's income. They hate those who treat them with obscene words, hence this treatment brings about business stagnancy and narrow provision.

B. Death is deferred. This is when one saves a believer from wrongdoing or does him a favor. In this state Allah repays him through prolonging his span in this world and increasing his wage in the next.

C. One is beloved and dear with his family and his relatives, for souls incline to the owner of good words and perfect moral traits.

D. Attaining the Garden. This is when good words are employed to settle enmity, to enjoin the good, and to forbid the evil.

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The Classes of Men

The Imām, peace be on him, told Zarāra b. Awfā about the classes of men. He said to him: "O Zarāra, the men in our time are six classes: Lions, wolves, foxes, dogs, pigs, and ewes. As for the lions, they are the kings of the world; they like to overcome each other. As for the wolves, they are your traders, who dispraise (commodities) when they buy them, and praise (them) when they sell (them). As for the foxes, they are those who eat through their religions, and describes through their tongues what is not in their hearts. As for the dogs, they are those who shout at people through their tongues, and men honor them out of fear of their evil tongues. As for the pigs, they are the womanlike, who respond to every atrocity when they are invited to it. As for the ewes, they are the believers whose hair is cut, whose flesh is eaten, whose bones are broken. What do the ewes do toward the lions, the wolves, the foxes, the dogs, and the pigs?[1]"

[1] Al-Khisāl, p. 308.

The Imām, peace be on him, carefully considered the society in which he lived, classified it into six classes, and mentioned the appropriate characteristics of each class.

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Humbleness

As for humbleness, it is among the noble moral traits through which man becomes exalted. The Imām, peace be on him, urged (the Muslims) to follow this trait. He said: "A Qarashi or an Arab has no lineage save through humbleness. There is no nobility but through Allah-fearingness. There is no act except through an intention. The most detestable of men in the view of Allah, the Great and Almighty, is he who follows an Imām's sunna (words), but does not follow his practices.[1]"

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Quoting Wisdom

The Imām, peace be on him, summoned (the Muslims) to quote wisdom even from hypocrites, for it is among the sources of thought and awareness which Islam develops. He, peace be on him, said: "Disdain not the precious pearl which you bring out of mean sweepings, for my father related to me, he said: 'The wise word frequents in the hypocrite's chest, disputing (with him for going) to those who understand it, until he says it. When a believer hears it, he takes it, and hence is worthier of it.'[2]"

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The Clay of Believer and Unbeliever

In a tradition of his, the Imām, peace be on him, spoke about the clay of a believer and an unbeliever. He said: "Allah, the Great and Almighty, created the prophets' hearts and bodies from the clay of 'Illin (the highest place). He created the hearts of believers from this clay, and created their bodies from clay other that this. He created the bodies and hearts of unbelievers from sijjin. Then He mixed the two

[1] Ibid., p. 19.
[2] Al-Majjlisi, Bihār al-Anwār (first edition) , vol. 1, p. 95.

(kinds of) clay. Hence the unbeliever (woman) bears a believer; the believer (woman) bears an unbeliever. From here the unbeliever may do a good deed. The hearts of believers and of unbelievers yearn for the clay from which they were created.[1]"

There are many traditions concerning that Allah, the Most High, created man from clay. Allah, the Exalted, said: "*It is He who created you from clay*.[2]" He, the Exalted, said: "And He began the creation of man from clay.[3]" He created the prophets and believers from the most sacred clay, hence they saved and freed man. He created the unbelievers from the meanest and dirtiest clay, hence they hindered the progress and development of man's social life. Through His wisdom, Allah, the Most High, decreed to mix these two kinds of clay with each other, and they produced opposites. The (wives of) the prophets and believers borne some wicked and unbelieving children. An example of is Noah, Allah's Prophet, whose wife gave birth to a son who deviated from the right path and disbelieved in his father's message. Allah drowned him along with the unbelievers. Noah felt pity for him and whispered to his Lord, and He, the Exalted, answered him: "*Surely he is not of your family; surely he is (the doer of) other than good deeds*." (The wives of) the unbelievers may give birth to believing, righteous children. This is among the outcomes of the mixture of the two kinds of clay, as the Imām, peace be on him, said.

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Patience

The Imām, peace be on him, urged (the Muslims) to be patient. He said: "(The position of) patience in faith is like that of the head in the body, and he who has no patience has no faith.[4]"

[1] Usūl al-Kāfi, vol. 2, p. 2.
[2] Qur'ān, 6, p. 2.
[3] Ibid., 32, 7.
[4] Usūl al-Kāfi, vol. 2, p. 89.

The greatest thing which man uses as weapon against events and misfortunes is patience, entrusting affairs to Allah, the Most High, and pleasure with what He decrees, for this is the essence of faith.

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Some Morals of Believer

The Imām, peace be on him, spoke a bout the noble moral traits through which a believer is exalted. He said: "Some of a believer's morals are: He spends (on his family) according to (his) narrow provision, gives (them) generously according to (his) plentiful provision, treats men with justice, and is the first to greet them.[1]"

Some of a believer's morals are that he is economical-he does not spend when in narrow provision and spends generously when in plentiful one-treats men with justice even against himself, for this is a proof for his piety, and is the first to greet them, for this shows his good manners.

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Fanaticism

The Imām, peace be on him, was asked about fanaticism, which was among the manners of those who lived before Islam, and he replied: "The fanaticism through which one commits sin is that one regards the wicked from among his people as better than the good of other people. It is not an act of fanaticism that one loves his people, but it is an act of fanaticism is that one helps his people do wrong.[2]" The Imām, peace be on him, has wonderfully defined foolish fanaticism through which one commits sin. It is that one considers the wicked and criminal from among his people better than the good and righteous, that he helps them do wrong and show aggression and enmity toward others. In this manner one denies the truth and destroys values. As for one's love for his people, it is not fanaticism.

[1] Ibid., p. 241. Wasā'il al-Shi'a, vol. 11, p. 149.
[2] Usūl al-Kāfi, vol. 2, p. 308.

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Guarding against Telling Lies

The Imām, peace be on him, warned his children against telling lies, and said to them: "Guard against telling lies, whether small or great, during seriousness or joking, for if one tells a lie about small things, he is ready to tell a lie about great ones. Did you not know that Allah's Messenger, may Allah bless him and his family, say: 'As long as the servant tells the truth, Allah writes him truthful, and as long as he tells lies, Allah writes him untruthful.[1]"

The Imām, peace be on him, warned (the Muslims) against telling lies about all things, for lying is among the ugliest and most detestable crime in the view of Allah. He also ordered them to tell the truth, for it is the source of all virtues which lead to honor and dignity.

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Certainty of Words

The Imām summoned his companions to be sure of their words and have knowledge of what they said, whether good or evil. He said: "One should not say good or evil words concerning another unless he has knowledge of him.[2]"

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Chastity

The Imām, peace be on him, urged his companions to be chaste, and regarded chastity as the best of all the acts of worship. He said: "The best act of worship is the chastity of stomach and private parts.[3]"

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Content

As for content, it is one of the excellent qualities. If man follows it, he will be free from worries. The Imām, peace be on him, said: "He who is content with Allah's apportionment is the richest of all the people.[4]"

[1] Ibid., 223.
[2] Ibn Qutayba, 'Uyyūn al-Akhbār, vol. 1, p. 275.
[3] Al-Ikhtisās, p. 223.
[4] Ibn al-Sabbāgh, al-Fusūl al-Muhimma, p. 187. Jamharat al-Awliyā', vol. 2, p. 74.

Content is a treasure which never comes to an end. He who is satisfied with Allah's apportionment is the richest of all the people, the greatest of them in rest, and the least of them in worry.

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Some Qualities deliver the Believer

The Imām, peace be on him, mentioned some qualities which saved the believer. He said: "Three (qualities) deliver the believer: He should withhold his tongue from backbiting men, busy himself with that which profit him in this world and the next, and weep very much over his sin.[1]

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Some of the Prophets' Norms and Wise Sayings

The Imām, peace be on him, told his companions about some of the prophets' norms, wise sayings, and affairs, that they might follow them and enlighten themselves with their behavior. The following is some of what has been handed down from him:

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Al-Khidr's Commandments to Mūsā

Al-Zuhri reported that Imām Zayn al-'Ābidin, peace be on him, said: "At last al-Khidr commanded Mūsā, saying: 'Blame not any person for sin. The most beloved affairs with Allah, the Great and Almighty are three: moderation when rich, pardon when powerful, and gentleness toward Allah' servants. When one is kind to others in this world, Allah, the Great and Almighty, will be kind to him on the Day of Judgment. The head of wisdom is reverential fear of Allah.[2]"

How wonderful the meanings of this wisdom are! How wonderful its objectives are! It contains all the commandments which make man felicitous and sublime.

Wasā'il al-Shi'a, vol. 11, p. 304.
[1] Al-Durr al-Nazim, p. 174.
[2] Al-Khisāl, p. 106. Al-Ghāyāt (manuscript), p. 19.

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Some of Allah's Revelations to Mūsā

The Imām, peace be on him, related to his companions some of Allah's revelations to His prophet Mūsā, peace be on him. He said: "Allah revealed to Mūsā: 'Make My creatures love me, and make me love my creatures.' Mūsā asked: 'O My Lord, how shall I do (this)?' Allah replied: 'Remind them of My boons and favors, that they may love me. Repel not any fugitive from my gate or a straying one from my courtyard. This is better for you than a hundred year's worship, when one fasts by day and stands in prayer by night.' Mūsā asked: 'Who escapes from You?' Allah answered: 'The disobedient one.' Mūsā asked: 'Who is straying from Your courtyard?' Allah replied: 'It is he who is ignorant of the Imām of his time, absent from him after he has recognized him, and ignorant of the laws of his religion. Teach him the laws (of his religion), through which he worships his Lord and reaches His good pleasure.[1]"

In this tradition the Imām, peace be on him, urged those who summoned (men) to Allah to spare no effort to save them from the acts of disobedient to Allah, to make them beseech obeying Him, and not to repel them from this. He told them that their work in this way was the most beloved worship and act of obedience to Allah.

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A Wisdom in the Bible

The Imām, peace be on him, reported to his companions a brilliant wisdom from the Bible. He said: "It has been written in the Bible: 'Seek not the knowledge of what you do not do until you do what you come to know. If knowledge is not put into practice, it increases its possessor nothing except unbelief and remoteness from Allah.[2]"

[1] Al-Majjlisi, Bihār al-Anwār (first edition), vol. 1, p. 71.
[2] Usūl al-Kāfi.

The Imām, peace be on him, summoned (his companions) to put knowledge into effect. It is not an act of truth that man gets knowledge and does not put it into practice, for this increases him nothing save remoteness from Allah.

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Mūsā and a Worshipper

The Imām, peace be on him, related to his companions the story of Mūsā with a worshipper. He said: "Mūsā passed by a worshipper. The worshipper was raising his hands toward the heaven and supplicating Allah, the Most High. Mūsā spent seven days, and then he returned to the worshipper. He saw him raising his hands toward the heaven. Hence he said: 'O Lord, this is Your servant, who has raised his hands toward You and asked You for forgiveness for seven days, while You have not responded to him.' Allah revealed to Mūsā: 'O Mūsā, if he supplicates me until his hands fall down and his tongue is cut off, I will not respond to him, unless he comes to me through the gate which I have commanded him to.[1]"

As for this tradition, it summons man to turn his face toward Allah, and to seek nearness to Him through the doors which He has assigned.

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Mūsā with Allah

The Imām, peace be on him, said: "Mūsā bin 'Umrān asked his Lord: 'Who are Your people whom You will shade with the shade of Your Throne on the day when there is no shade save Your shade?' Allah, the Glorified and Exalted, revealed to him: 'Those whose hearts are pure, and whose hands are covered with earth, who remember My majesty, are content with obeying Me as the little (baby) who is content with milk, go to My mosques (masājid) as birds go to their nests, and become as angry as the tiger when (men) make lawful what I have made unlawful.'[2]"

[1] Imām Zayn al-'Ābidin, p. 202.
[2] Ibid.

These people, who have faith in their lord, are the best of creatures in the purity of hearts, the soundness of minds and intentions. They turn their hearts and feelings toward Allah; they see nothing except Him, and believe in nothing save Him. Hence Allah will recompense them for this when he shades them with His shade, includes them in His gentleness, and single them out for His bounty.

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The Death of the Prophet

The Imām, peace be on him, narrated the death of his grandfather, Allah's Messenger, may Allah bless him and his family, and the events which accompanied it. The text of his narration is as follows: Imām Ja'far al-Sādiq, peace be on him, reported on the authority of his father Abi Ja'far, who said: "Two men from Quraysh came to my father 'Ali b. al-Husayn, peace be on him, and he asked them: 'Shall I tell you about Allah's Messenger?' 'Yes,' they replied. He said: [I heard my father saying:] 'Gabriel came down to the Prophet, may Allah bless him and his family, three days before his death, and said to him: 'O Ahmed, Allah, the Blessed and Exalted, has sent me to you in (showing) preference and specialty toward you. He is asking you about what He knows better than you: 'How do you find yourself?' 'I find it grieved, O Gabriel!' replied Allah's Messenger. On the third day, Gabriel, the Angel of Death, and seventy thousand angels came down (to the Prophet). Gabriel was ahead of them and said: 'O Mohammed, Allah, the Blessed and Exalted, has sent me to you in (showing) honor, preference and specialty toward you. He is asking you about what He knows better than you: 'How do you find yourself?' 'I find it grieved, O Gabriel!' replied Allah's Messenger.

"At the door the Angel of Death asked for permission, hence Gabriel said: 'O Ahmed, the Angel of Death is asking you for permission. He had never asked any person for permission before you, and will never ask anyone for permission after you.' The Prophet said: 'Give him permission.' Gabriel permitted the Angel of Death, and he walked toward the Prophet, stopped before him, and said to him: 'O Ahmed, Allah, the Blessed and Exalted, has sent me to you, and commanded me to obey you in what you command me. If you command me to seize your soul, I will do. If you hate this, I will leave .' The Prophet asked: 'Will you do this, O Angel of Death?' 'Yes,' answered the Angel of Death, 'I have been commanded to obey you.' Hence Gabriel said: 'O Ahmed, Allah has yearned for meeting you.' The Prophet said: 'O Angel of Death, carry out (Allah's) command.' 'O Ahmed, this is the last time for me to come down to the earth,' answered Gabriel, 'You were my objective in this world.'

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"When the Prophet, may Allah bless him and his family, passed away, a consoler came to his family. They heard his words, but did not see his person. He said to them: 'Peace, Allah's mercy and blessings be on you, *every soul shall taste of death, and you shall only be paid fully your reward on the Day of Resurrection*.[1] Allah, the Blessed and Exalted, is comfort against every affliction, and replacement of perishable things. Hence, trust Allah, hope for Him! The one suffering an affliction is he who is deprived from reward, peace, Allah's mercy and blessings be on you.' Ja'far said: [My father said: Ali said: 'Do you know who is this? This is al-Khidr.'[2]" With this we will end our speech bout the prophets' norms, and wise sayings, which Imām Zayn al-'Ābidin, peace be on him, related to his companions and students.

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Friendship toward Ahl al-Bayt

The Imām, peace be on him, emphasized the necessity of showing friendship toward the members of the House (ahl al-Bayt), peace be on them. He regarded this friendship as one of the elements of Islam. He, peace be on him, asked Abū Hamza al-Thumāli: "Which place is the best?"

Abū Hamza was perplexed, not knowing what to answer, hence he said: "Allah and His Messenger better know."

Then the Imām, peace be on him, answered: "The best place is

[1] Qur'ān, 3, 185.

[2] Yousif al-Tāli, al-Tashawiq ilā Rijāl al-Tasawuf, pp. 31-32.

that which is between the corner of the Kaaba and the standing place of Ibrāhim. Noah lived among his people for 950 years. If a man lived as long as Noah did, fasted by day, stood in prayer by night in this place, and met Allah without showing friendship toward us, he would not avail himself of these things.[1]"

In this connection many authentic traditions have been handed down from the Greatest Messenger, may Allah bless him and his family, and his trustees (of authority), peace be on them. They indicate that showing friendship toward the Imāms is an Islamic obligation about which the Muslim will be questioned on the Day of Resurrection. Some scholars think that showing friendship to them is one of the conditions of a correct act , not of its acceptance. It is not one of the conditions of the correctness of the obligations.[2]

Anyhow, in another tradition, the Imām, peace be on him, has mentioned the plentiful reward which those who love the *ahl al-Bayt* attain in this world and the next. Some Shi'ites visited the Imām and asked him:

"How are you, son of Allah's Apostle?"

The Imām answered them with gentleness:

"I am well. I praise Allah for this. What about you all?"

"We love you, the *ahl al-Bayt*."

He gave them good news of that Allah would plentifully repay them, saying:

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"He who loves us for the sake of Allah, Allah will make him enter a very shady place on the day when there is no shade except His shade. He who loves us for reward, Allah will cause him enter the garden. He who love us for this world, Allah will provides him from where he thinks not.[3]"

[1] Imām Zayn al-'Ābidin, p. 202.
[2] Shaykh Ākhwand, Kifāyat al-Usūl.
[3] Ibn al-Sabbāgh, al-Fusūl al-Muhimma, p. 192. Al-Sirāt al-Sawi, p. 193.

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The Prophet's and 'Ali's Rights against the Muslims

In a tradition of his, the Imām, peace be on him, has mentioned the great rights of the Prophet, may Allah bless him and his family, and of his trustee (to authority), the gate of the city of his knowledge, Imām 'Ali, the Commander of the faithful, peace be on him, against this community. He, peace be on him, said: "Though parents' have great rights against their children because of their kindness to them, the kindness of Mohammed, may Allah bless him and his family, and of 'Ali to this community is greater, hence they are worthy of being its two fathers.[1]"

The Prophet, may Allah bless him and his family, and his trustee (of authority) have rights against this community greater than those of parents against their children, for they have freed the will of this community, saved it from bondage and the darkness of ignorance, and granted it a free, noble life. Unfortunately, this community did not show gratitude toward them for their favors. Rather it removed the pure family (of the Prophet) from the offices of government and leadership. Besides its ruler intentionally destroyed this family at the Battle of Karbalā'. Imām Zayn al-'Ābidin, peace be on him: "Allah's Messenger, may Allah bless him and his family, was kind to Quraysh, the Arabs, and non-Arabs. Who was kinder than him (to them)? Yet they were ingratitude to him. Besides they are ingratitude to us, the *ahl al-Bayt*.[2]"

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The Mastership of the Ahl al-Bayt over Men

A man asked the Imām, peace be on him: "What is the excellence which has made you the masters of the people?"

The Imām replied: "Know that all the people are one of three: Either a man became a Muslim through us, hence he is our friend. His

[1] Imām Zayn al-'Ābidin, p. 202, quoted from al-Mahāsin by al-Barqi.

[2] Al-Wāfi, vol. 3, p. 133.

friendship belongs to us, therefore we are his master, or a man whom we fought against and killed, hence he went to the Fire and his property has remained as booty for us, or a man from whom we have taken poll tax, and he is lowly. There is no fourth (man). Therefor, which merit and honor have we not won?[1]"

I (the author) think that the Imām mentioned the tradition for a man who did not confess the outstanding merits of the members of the House *(ahl al-Bayt)* , peace be on them, nor did he believe in their absolute mastership over this community. It is worth mentioning that the *ahl al-Bayt* have countless outstanding merits and talents. It is sufficient for them that Allah took away uncleanliness from them and purified them thoroughly, made it incumbent on the community to show friendship toward them, that the Messenger, may Allah bless him and his family, united them with the Firm Revelation (the Qur'ān), appointed them as ships of deliverance and security for mankind.

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Short, wonderful and Wise Sayings

As for the short, wise sayings of the Imām, they represent creation, the development of thought, and the originality of opinion. They show the summary of the experiences the Imām got during his lifetime.They are not confined to a certain side of life; rather they include all its sides. The wise Imām carefully and inclusively considered all the affairs of man and gave decisive solution to them. The following is some of his outstanding, wise sayings:

1. He, peace be on him, said: "He whose soul is noble, the world is easy for him.[2]" How wonderful these words are! They show the reality of those free who regarded the world as insignificant. They were noble and exalted, hence they did not yield to abasement and disgrace. At the head of these people was (Imām al-Husayn), the

[1] Al-Daylami, Ghurar al-Āthār wa Durrar al-Āthār (manuscript), p. 80, al-Sayyid al-Hakim Library, serial 549.

[2] Tuhaf al-'Uqūl, p. 278.

Father of the free and Lord of the martyrs. He felt that his soul was noble, hence he disdain the world. He did not flatter the unjust, nor did he yield to their tyranny. He carried the banner of dignity until he was martyred.

2. He, peace be on him, said: "All good is in man's safeguarding his soul (against sins).[1]"

If man safeguards his soul against acts of disobedience, sins, and offenses, he will get good throughout his life.

3. He, peace be on him, said: "I never like the believer who is well in the world, in his soul, and in his property, while no affliction befalls him.[2]" When afflictions befall a believer in this world, they decrease his sins and increase his good deeds. If the believer is not befallen by afflictions in this world, he will be deprived of these good deeds in this world.

4. He, peace be on him, said: "He who has no clement one to guide him gets straying, and he who has no impudent one to help him gets lowly.[3]" If man has no clement one to guide him during his important affairs, he does not behave well toward the obscurities of this life, and if he has no impudent one

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to help and defend him, he will expose himself to abasement and disgrace.

5. He, peace be on him, said: "Woe unto him whose units surpass his tens." Hishām b. Sālim asked Imām al-Sādiq, peace be on him, about the meaning of this tradition, and he replied: "Have you not heard that Allah, the Great and Almighty, saying: '*Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it*.[4]' If he

[1] Ibid.
[2] Abi 'Ali Mohammed b. Hammām al-Iskāfi, al-Tamhis.
[3] Al-Ithāf bi Hub al-Ashrāf, p. 75.
[4] Qur'ān, 6, 161.

does a good deeds, ten good deeds shall be written for him, and if he does one evil deed, one evil deed shall be written for him. We seek refuge in Allah from him who does ten evil deeds on one day, and does no good deed, hence his evil deeds surpass his good deeds.[1]"

6. He, peace be on him, said: "The enemies take the properties of the ignoble one, *and that which is evil produces nothing but evil*.[2]"

The ignoble withhold from spending their properties on the poor and the needy. Hence Allah, the Exalted, empowers their enemies over them to enjoy their properties and to deprive them of them.

7. He, peace be on him, said: "If the body does not become ill, it becomes ungrateful, there is no good in the body which become ungrateful.[3]"

If man always enjoys good health, and diseases do not attack him, he shows ingratitude (toward Allah's favors), and there is no good in such a body.

8. He, peace be on him, said: "You should return the things deposited with you (to their owners). By Him who sent Mohammed a prophet with the truth, if the killer of my father al-Husayn deposited with me the sword with which he killed him, I would return it to him.[4]" Returning things deposited is among the most prominent Islamic obligations, hence he who does not return things deposited is not a Muslim.

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9. He, peace be on him, said: "The best worker in Allah's eyes is he who puts the Prophet's sunna into practice.[5]"

He who puts the Prophet's sunna into effect applies Islam in his life, and the method of his conduct. It is normal that such a work is

[1] Al-Shaykh al-Sadūq, Ma'āni al-Akhbār (Manuscript), al-Sayyid al-Hakim Library.

[2] Al-Husayn Mohammed al-Halawāni, Nazhat al-Nāzir, p. 32.

[3] Hulyat al-Awliyā', vol. 3, p. 134. Tadhkirat al-Huffāz, vol. 1, p. 71.

[4] Al-Nūri, Dār al-Salām, vol. 2, p. 140.

[5] Al-Wāfi, vol. 1, p. 67. Imām Zayn al-'Ābidin, p. 219.

among the best works in Allah's view and the most beloved one with Him

10. He, peace be on him, said: "He who is the first to thank you enslaves you through affection.[1]" He who is the first to thank for a good deed enslaves the heart of the good-doer through friendship and love.

11. He, peace be on him, said: "The friend is not a friend unless he cuts off a piece of his religion for his believing brother, and patches it with asking Allah to forgive him.[2]"

The honest friendship in Islam depends on affection and brotherhood for the sake of Allah. Among its necessities, according to this tradition, is that the friend asks Allah to forgive his friend.

12. He, peace be on him, said: "I assure (you) before my Lord that he who begs with out neediness will some day begs out of neediness.[3]"

Begging with out poverty is evidence for the poor, weak soul. Allah, the Exalted, will afflict such a beggar with depravation and poverty, and he is forced to beg others.

13. He, peace be on him, said: "Beware of that for which you apologize.[4]"

The Imām, peace be on him, warned (the Muslims) against doing any work which forces them to apologize to others. It is normal that such a work is ugly.

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14. He, peace be on him, said: "Allah, Great be His Majesty, says: 'By My might, My tremendousness, My beauty, My radiance, My exaltedness, and the loftiness of My place, if a servant prefers My desire to his desire, I will make him take care of his life in the next world, his riches in his heart, protect him from loss, make the heavens

[1] Nihāyat al-Irab fi Funūn al-Adab, vol. 21, p. 331.
[2] Bahjat al-Majālis wa Uns al-Majālis, vol. 1, p. 685.
[3] Wasā'il al-Shi'a, vol. 6, p. 305.
[4] Kashf al-Ghumma.

and the earth guarantee his provision, and make the world come to him.[1]"
Allah, the Exalted, loves the believing servant who prefers His obedience to all things, and does not yield to his caprice and psychological wishes. He, the Exalted, shows him gentleness and favor in this world and the next.

15. He, peace be on him, said: "There may be one conceited and fascinated (by the world). He rises in the morning for playing, laughing, eating, and drinking. He does not know that he may expose himself to Allah's displeasure through which he shall be burnt in the Fire.[2]"

The Imām, peace be on him, warned (the Muslims) against vainglory, playing, and indifference to disobeying Allah. Allah, the Exalted, is displeased with the person who has such qualities and writes him as one of the people of the Fire, which is a miserable, permanent life.

16. He, peace be on him, said: "Glory be to Him who has made gratitude toward His favors praise; glory be to Him who has made confessing incapability of thanking Him thanksgiving.[3]"
Acknowledging Allah's favors and gentleness is the reality of praise as well as confessing incapability of thanking Him is the reality of thanksgiving.

17. He, peace be on him, said: "Seeking needs from men degrades life, takes away modesty and respect, and is the present poverty. The lack of seeking needs from men is the present riches."
It is certain that yielding to men and seeking what is in their

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hands bring about abasement and disgrace, and take away modesty. They is evidence for the poor, week soul. The noble person is he who safeguards himself and his dignity, and seeks need from none except his Lord.

[1] Wasā'il al-Shi'a, vol. 11, p. 222.
[2] Tuhaf al-'Uqūl, p. 282.
[3] Ibid., p. 283.

18. He, peace be on him, said: "He who admonishes time, his admonition lengthens."

Indeed, he who admonishes time, his admonition lengthens. That is because many misfortunes, disasters, and tragedies occur in time, and they successively befall the free and rudely treat them.

19. He, peace be on him, said: "If one is free from need to men, men will be in need of him." He who is free from need toward men through his property or knowledge, men will be in need of him.

20. He, peace be on him, said: "The noble one rejoices at his excellence, and the ignoble one boasts of his possessions." These words show the reality of both noble and ignoble ones. As for the noble one, he rejoices at and boasts of his excellence and kindness toward men. As for the ignoble one, he boasts of his perishing properties, for he has no noble quality or inclination to boast of.

21. He, peace be on him, said: "Feel shame before Allah because of your nearness to Him." The Imām, peace be on him, summoned (men) to fear Allah, the Most High, for He, the Exalted, has power over His servants, all beings and creatures are yielding to His will, and are in his grasp. He moves about in them according to His desire.

22. He, peace be on him, said: "Show not enmity toward anyone, though you think that he will harm you." It is not an act of wisdom or logic that man shows enmity toward someone, even though he thinks that he will harm him. The wise one is he who inclines hearts toward him, and never makes anybody harbor malice against him.

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23. He, peace be on him, said: "Abstain not from making friends with anyone, though you think that he will not profit you, for you know not when you will hope for your friend."

It is an act of wisdom and perfect reason is that man must not refrain from making friends with anybody, for he will someday be in need of his support and help.

24. He, peace be on him, said: "He who relies on the best which Allah chooses never desires other than the state He chooses for him."

It is an act of true faith is that one trusts in the best which Allah chooses and is satisfied with His decree. He who believes in this and puts it into effect is the happiest of people and the most of them in rest and tranquillity in his psychological worlds.

25. He, peace be on him, said: "You must accept the apology of those who apologize to you, even though you know that they are liars." Among the noble moral traits is that you accept the apology of the evildoers, treat them not tit for tat, for, through this, you unite (the Muslims) and save them from disunity.

26. He, peace be on him, said: "The defects of men should be few on your tongue." Among the highest Islamic morals is that you should purify your tongue from mentioning the defects of men; you should mention nothing expect their good deeds.

27. He, peace be on him, said: "Seek help against speech through silence, for speech has harmful states."

The wise Imām counseled (the Muslims) to keep silent, and not to speak about anything except the affairs of their religion and world. This is because speech sometimes leads to destructive, harmful states.

28. He, peace be on him, said: "He who accuses men of what they have, they will accuse him of what he does not have." He who mentions the evil deeds of men, though they have them, they will charge him with evil deeds, though he does not have them.

29. He, peace be on him, said: "The best beginning of affairs is truthfulness, and their best end is faithfulness." The Imām, peace be on him, underlined the importance of both truthfulness and faithfulness, for they are two of the qualities through which man is exalted.

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30. He, peace be on him, said: "To bear witness that there is no god save Allah is the nature *(fitra)*." To believe in Allah and to confess His Unity are two natural qualities in man, but man swerves from them through misguiding education and corrupt environment.

31. He, peace be on him, said: "Performing the obligatory prayers is the creed." Performing the obligatory prayers is confessing and adopting the creed of Islam, and is the identifying mark between Muslims and unbelievers.

32. He, peace be on him, said: "To obey Allah is preservation."

To obey Allah, the Most High, and to refrain from acts of disobedience to Him are preservation from Satan and purity from defilement and sins.

33. He, peace be on him, said: "The believer does not perish out of three qualities: Bearing witness that there is no god but Allah, the Alone, who has no associate; His ample mercy, and the intercession of Mohammed, may Allah bless him and his family."

These three qualities bring the believer, when he adopts them, near to Allah and take him to His plentiful mercy and good pleasure. As for confessing the Unity of Allah, it takes him out of the dark shadows of unbelief. As for His ample mercy, it embraces all things, to the extent that the disobedient (to Him) hope for it on the Day of Resurrection.[1] As for the intercession of the Messenger, may Allah bless him and his Household, it saves the believer from the Fire.

34. He, peace be on him, said: "If you affect toil for men, you are the most seducing of them."

He who pretends to work for men and accomplishing their needs, not for seeking nearness to Allah, is the most seductive of men and the most ignorant of them.

35. He, peace be on him, said: "I wonder at him who protects himself from harmful foods, but does not protect himself from harmful sins."

[1] In this connection, it has been mentioned in the Holy Tradition: "On the Day of Resurrection Allah will have mercy toward which Iblis will crane his neck." We have mentioned that when we have commented on the tradition no. 46.

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Protection from sins and offenses is better than protection from harmful foods, for sins lead to chastisement and misery in the next world, which is the abode of immortality and subsistence.

36. He, peace be on him, said: "When you perform the prayers, perform the prayers of one who bids farewell (to this world)."

The Imām, peace be on him, summoned (the Muslims) to perform the prayers sincerely as if they bid farewell to this life.

37. He, peace be on him, said: "Every thing has fruit, and the fruit of hearing is good words."

Good words are the most valuable thing of hearing. They

e its fruit; rather they also are the fruit of life.

38. He, peace be on him, said: "Insistence is accompanied by ignorance." Insistence in affairs results from ignorance toward the realities of affairs which are in Allah's grasp.

39. He, peace be on him, said: "Humbleness is the means to exaltedness." If man is humble and gentle, his standing is high, and through this he is the master of those other than him.

40. He, peace be on him, said: "All of you will become story, hence he who is able to be a good (story), let him do (this).

Ibn Durayd composed poetry about these golden words, saying:

One will be the account of those who will come after him,

hence be good account for those who understand.

41. He, peace be on him, said: "The envier attains no honor, and the malicious one dies of grief."

Envy is an evil malady, and throws men into great evil. He who is afflicted by it loses the highest moral traits, and parts from all noble qualities. Besides he dies of sadness and rage when he sees Allah bestowing favors upon men.

42. He, peace be on him, said: "Losing the beloved is loneliness." Losing the beloved is among the most painful disasters which attack man and make him lonely among pain and worries.

43. He, peace be on him, said: "Satisfaction with the detested things caused be (Allah's) decree is the highest degree of certainty."

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He who is satisfied with what Allah has apportioned for him is patient, brave, and calm. He is among the Allah-fearing who entrust their affairs to Him, the Exalted, and are content with His decree.

44. He, peace be on him, said: "It is an act of worship that the believer looks at the face of his believing brother for love and affection."

Islam has urged the Muslims to show love and affection toward each other. It has made difference and division unlawful. If the believer looks at the face of his believing brother with love and affection, he strengthens the ties among the Muslims. Hence such an act is among the best kinds of worship in Islam.

45. He, peace be on him, said: "If the two merchants are truthful and kind (to men), (Allah) will bless (their work). If they are untruthful and disloyal (to men), (Allah) will not bless (their work)."

Truthful dealings and kindness to men are among the things that make commerce grow. If the merchant has such qualities, Allah will bless his work and increase his provision. If he swerves from them and follows crooked ways, he will have nothing except loss.

46. It was said to the Imām, peace be on him: [Al-Hasan al-Basri said:] "I do not wonder at him who perishes and how he perishes; rather I wonder at him who escapes danger." The Imām replied: "I do not wonder at him who escapes danger and how he escapes danger; rather I wonder at him who perishes and how he perishes, while Allah's mercy embraces (all things)."

Allah's mercy embraces all things to the extent that Satan craves for it. The Imām knew and understood this better than al-Hasan al-Basri and other than him.

47. He, peace be on him, said: "If the servant is sincere to Allah in secret, Allah shows him his evil works, and he busies himself with his own sins and (leaves) men's defects."

If man fears Allah in secret and turns aside from acts of disobedience to Him, Allah bestows upon him His favors, of which is that He shows him his evil works and distracts him from men's defects, that he may save himself from the ill outcomes of backbiting, which is among the ugliest sins.

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48. He, peace be on him, said: "If the servant becomes angry, he draws himself nearer to Allah's wrath."

Anger destroys man and throws him into great evil. For example, it makes him commit crimes, hence he exposes himself to Allah's wrath and detest.

49. He, peace be on him, said: "The pack-animal has six rights against its owner: He should give fodder to it when he dismounts it. He should lead it to water when he passes by it. He should not lash it but in right. He should not load it more than its ability. He should make it walk freely. He should not ride it at the time between two times of milking."

In this tradition, the Imām peace be on him, has declared the rights of an animal against its owner. Theses rights are full of mercy, pity, and care of animals. The organizations which have been founded to treat animals kindly have not legislated such rights yet.

50. He, peace be on him, said: "When you are powerful over your enemy, then regard pardon as thanksgiving for power over him, for pardon out of power is a kind of generosity."

Pardon due to power is evidence for the honor of soul and its ample clemency. It is a kind of generosity and munificence. As for revenge, it results from ignobility, meanness, and the narrowness of soul.

51. He, peace be on him, said: "Beware of making friends with the disobedient (to Allah), and helping the unjust."

The Imām, peace be on him, has warned (the Muslims) against making friends with the disobedient (to Allah), for it has bad effects on their behavior, and deviate them from the right path. The sociologists said: "The members of society affect each other." Besides the Imām has warned them against helping the unjust, for such help spreads tyranny and oppression.

52. The Imām, peace be on him, was asked about the most important person, and he replied: "It is he who does not regard the world as important for him."

The most right of all men in opinion and the best of them in determination and awareness is he who regards his soul greater than the world. He does not sell his life in the next world for this world; rather he turns his face toward Allah. He works for his life in the hereafter and prepares good deeds for it.

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53. He, peace be on him, said: "The lawful provision is the nourishment of the chosen."

The lawful provision is the nourishment of the good and chosen who are very careful of their earnings, eat nothing except the good, lawful things, and refrain from what Allah has made unlawful.

54. He, peace be on him, said: "Men have taken three (qualities) from three (persons): They have taken patience from Ayyūb (Job) , thanksgiving from Nūh (Noah), and envy from the children of Ya'qūb (Jacob)."

Men has quoted these traits from these persons, who have established their principles, and built their foundations in life.

55. He, peace be on him, said: "You have no right to say whatever you like, for Allah, the Exalted, says: *And follow not what you have no knowledge of*. You have no right to listen to whatever you like, for Allah, the Great and Almighty, says: *Surely the hearing and the sight and the heart, all of these, shall be questioned about that*."

Islam has limited the permissible words which man uses to manage his affairs. As for the words which man uses to spread falsehood and to speak the untruth, they are unlawful. If man uses such words, he will be questioned about them (on the Day of Judgment). Islam has also limited the words which man hears. It has ordered him to listen to good words and prevented him from listening to backbiting and obscene words. It has ordered him to question himself about his evil thoughts.

56. He, peace be on him, said: "I admire the man who is clement during his anger." The Imām, peace be on him, summoned (the Muslims) to adorn themselves with clemency, that they might get rid of hardships and misfortunes.

57. A man said to the Imām: "O Son of Allah's Messenger, I love you very much for the sake of Allah." Hence he, peace be on him, said: "O Allah, I seek refuge in you from that I love (men) for Your sake, while You detest me."

The Imām, peace be on him, sought refuge in Allah, the Exalted, from that he loved (men) for Him, while He detested him. This indicates that the Imām denied himself, sought protection in Allah, devoted himself to Him, and hoped for His pardon and good pleasure.

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58. He, peace be on him, said: "The act (that results) from Allah-fearingness is not little. How can be little that which is accepted?"

If work results from Allah-fearingness, it is not little. How can it be little, while Allah, the Exalted, accepts it?

59. He, peace be on him, said: "If the people of the heavens and the earth came together to describe Allah's mightiness, they would not be able to."

All those who are in the world of existence are unable to describe the mightiness of Allah, the Exalted. How can the possible being, limited in mind and abilities, describe the Necessary Being, Who originated all things, and Whom no understanding can encompass?

60. He, peace be on him, said: "Courage is undertaking war, patience toward affliction, and defending brothers."

Courage is among the most prominent qualities of men. Some aspects of courage are undertaking war, patience toward affliction, and defending brothers.

61. He, peace be on him, said: "The eloquent make no use of words during bad listening."

One's eloquence is in vain when men do not listen to him or turn away from him.

62. He, peace be on him, said: "Man should moderately spend (his money), and give the surpass (to the poor) for the sake of his life in the next world. This safeguards his blessing, brings him nearer to Allah (the Exalted), and makes his final result useful."

The Imām, peace be on him, advised (the Muslims) to spend their money moderately and to spend the surpass of it on the poor and the general serves of the country. This results in the subsistence of blessing, nearness to Allah, the Most High, and winning an honorable final result.

63. He, peace be on him, said: "Beware of wronging him who finds no helper against you except Allah."

These valuable words have been handed down from the members of the House *(ahl al-Bayt)*, peace be on them. They show that the Imāms were merciful and affectionate, so that they detested all kinds of injustice and aggression against men, especially as it concerns the weak who find no helper save

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Allah, hence aggression against them is one of the worst kinds of oppression.

64. He, peace be on him, said: "How bad is the brother (friend) who takes care of you when rich and abandons you when poor!"

The Imām, peace be on him, dispraised the person who flattered his friend during riches and deserted him during poverty. This shows that such a person is opportunist, and has neither honor nor dignity.

65. He, peace be on him, said: "Know the affection (toward you) in your brother's heart through the affection toward him in your heart."

If you want to test your friend's love, you must look for his love for you in your heart, for you love him as much as he loves you.

66. He, peace be on him, said: "He whose concern is the next world, Allah spares him the concern of this world."

He who works for the next world and fears Allah, Allah spares him the affairs of this world and its difficulties.

67. He, peace be on him, said: "The generous are the masters of men in this world, and the Allah-fearing will be their masters in the next."

Without doubt, the generous are the masters of men in this world. However, the master of men in the hereafter will be the Allah-fearing and the righteous.

68. He, peace be on him, said: " If Allah, the Great and Almighty, sent down a book in order to chastise a man, I would expect that the man was I, or in order to have mercy on a man, I would hope that the man was I, or in order to chastise me certainly, I would increase (my self) nothing but diligence, lest I should return my soul with blame."

The Imām, peace be on him, expressed his reverential fear of Allah, the Most High, and his hope for Him. If Allah decided to chastise him, he would increase his soul nothing but diligence in obeying and worshipping Him, lest he should cause blame to himself.

With this we will end our speech about some of the Imām's short, wonderful, wise sayings.

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Chapter 16

HIS WORKS

It is certain that the Imāms of the members of the House ***(ahl al-Bayt)*** , peace be on them, and the great religious scholars from among their Shi‘ites were the first to write books on Islam.[1] They were the first to plan the cultural movement of the community and to split open in the earth the fountains of knowledge and wisdom.

It is worth mentioning that their works were not confined to a certain science. Rather they included all sciences such as jurisprudence, interpretation of the Qur’ān, hadith, the principles of jurisprudence, grammar, theology, philosophy, ethics, the manners of behavior, the principles of education, and so on. Imām ‘Ali, the Commander of the faithful, peace be on him, was the first to split open all doors to sciences. Al-‘Qqād said: “Imām ‘Ali, the Commander of the faithful, peace be on him, was the first to split open doors to thirty-two sciences, he put their rules and established their principles.[2]” Ibn Sharāshūb said: “It is correct that Imām ‘Ali, the Commander of the faithful, peace be on him, was the first to compose (sciences). Then Salmān, Abū Dharr, al-Asbagh b. Nabbāta, and ‘Abd Allah b. Rāfi‘, followed him. Then al-Sajjādiya composed al-Sahifa.[3]

Imām Zayn al-‘Ābidin, peace be on him, was among the Imāms who wrote books on Islam. His works were excellent examples for developing Islamic thought and cultural, scientific movement. His valuable works are as follows:

[1] Sayyid Hasan al-Sadr, Ta'sis al-Shi'a li 'Ulūm al-Islam.
[2] 'Abqariyat al-Imām 'Ali.
[3] Ma'ālim al-'Ulamā'.

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1. AL-SAHĪFA AL-SAJJĀDIYA

Al-Sahifa al-Sajjādiya is one of the sources of the Islamic inheritance, and among the important books of eloquence, education, ethics, and literature in Islam. As it is of great importance, the great thinkers and scholars called it ‘the Sister of the Qur’ān’, ‘the Gospel of the Folk of the House’, and ‘the Psalms of the Household of Mohammed’.[1]

Al-Sahifa was very important because it was composed in a time full of terrible events and political problems which affected the life of the Muslims and turned it into black clouds in which there was no gleam of light, guidance, and vividness of Islam. In that time the Muslims were busy forming political parties to achieve their interests and ambitions, hence there was no Islamic spirituality, teachings, manners, and rules.

Al-Sahifa al-Sajjādiya opened new doors to the religious awareness which the Muslims had not known before. It urged the Muslims to devote their lives to Allah, to purify themselves from evil inclinations such as selfishness and greediness. It also urged them to cling to Allah, the Exalted, the Creator of the world, and the Giver of life, Who is the Source of all favors and good for all mankind, so it is necessary for us to shed light on this great book, namely Al-Sahifa al-Sajjādiya.

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The Chain of Authorities of al-Sahifa al-Sajjādiya

As for the chain of authorities of al-Sahifa al-Sajjādiya, it goes back to the greatest Imām, Abū Ja‘far al-Bāqir, peace be on him, and to the immortal martyr Zayd b. ‘Ali b. al-Husayn, peace be on him. The Chain of Authorities has been mentioned in the introduction of

[1] Al-Dhari'a fi Tasānif al-Shi'a, vol. 15, p.18.

al-Sahifa al-Sajjādiya and is confirmed by over fifty-six thousand authorities. The religious scholars received al-Sahifa al-Sajjādiya from successive authorities.[1]

Sayyid Muhsin al-Amin al-‘Āmily said: “The strongest proof for the authenticity of al-Sahifa al-Sajjādiya is that it contains pure words, matchless eloquence, excellent meanings, different kinds of humbleness to Allah and praising Him, wonderful ways for seeking His pardon and generosity, and imploring Him. Hence this pearl belongs to that sea, this jewel belongs to that metal, and this fruit belongs to that tree. Besides it is very famous and its chain of authorities is numerous and goes back to its author, Imām Zayn al-‘Ābidin, may Allah bless him and his pure fathers and his pure children. The trustworthy narrators reported it through their numerous, successive chain of authorities on the authority of Zayn al-‘Ābidin, peace be on him. Zayd, the martyr, had copies of it, and he handed them over to his children, who handed them over to the children of ‘Abd Allah b. al-Hasan al-Muthnnā, as it has been mentioned in the introduction of al-Sahifa, as well as al-Bāqir, peace be on him, had copies of it. The people took great care of narrating it, verifying its words and copies, and they went on reciting its supplications by night and day.[2]

As the chain of authority of al-Sahifa al-Sajjādiya is definite and its eloquence is excellent, therefore it issued from none except this great Imām.

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The Characteristics of al-Sahifa al-Sajjādiya

Al-Sahifa al-Sajjādiya, like all supplication books, has very important characteristics of which are the following:

[1] Al-Balāgh Magazine, no. 7, first year, p.54, an essay by Dr. Husayn 'Ali Mahfūz.
[2] Al-Balāgh Magazine, no. 7, the first year, p. 54, an essay by Dr. Husayn 'Ali Mahfūz.

1. It represents the most perfect freedom from the material world, full devotion and fleeing to Allah, the Most High. Such qualities are the most valuable in this world. In this respect let’s listen to the Imām’s words:

“O Allah, I showed sincerity by cutting myself off from everything but You. I approached You with my whole self. I averted my face from everyone who needs Your support. I ceased to ask from any who cannot do without Your bounty. I saw that the needy who seeks from the needy is foolish in his opinion, and misguided in his intellect. How many people have I seen, my God, who sought exaltation through other than You and were abased, who wanted wealth from someone else and became poor, who tried to rise high and fell down low! Observing the likes of them corrects a prudent man; his taking heed gives him success; his choosing the best guides him to the path of right.

“So You, my Master, are the object of my asking to the exclusion of all those who are asked and the patron of my need to the exclusion of all those from who requests are made. You are singled out for my call before all who are called; none is associated with You in my hope, none comes along with You in my supplication, nor does any join with You within it, for to You is my appeal.

“To You, my God, belong the Unity of number, the property of eternal power, the excellence of force and strength, the degree of sublimity and elevation. Everyone other than You is the object of his compassion in his lifetime, overcome in his affair, overwhelmed in his situation, diverse in states, constantly changing in attributes. So You are high exalted above

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likenesses and opposites, proudly magnified beyond similitudes and rivals! Glory be to You! There is no god but You![1]”

These paragraphs represent the Imām’s devotion to Allah, the Exalted, his clinging to Him, his turning away from other than Him, and his renouncing those other than Him. The Imām, peace be on him, justified this as follows:

[1] Al-Sahifa al-Sajjādiya, Supplication no. 28.

A. It is an act of foolishness and vanity that man hopes those other than his Creator, for those other than Allah, despite their great importance, are weak and in need of support and gift. So how does man hope them and hopes for good from them?

B. The experiences taught the Imām, peace be on him, that some people sought honor, might, and exaltation through a way other than that of Allah, but their hopes came to nothing, and they completely lost their way, and that some people sought wealth from other than Allah, so, suddenly, they became poor and deprived. This matter increased the Imām’s insight and certainty and made him think that clinging to other than Allah was foolishness and vanity.

C. Might and power are only in the hand of Allah, the Glorified. As for those other than Allah, they are the object of there compassion in there lifetime, overcome in there affair, overwhelmed in there situation, diverse in states, constantly changing in attributes. All these matters made the Imām, peace be on him, turn away from those other than Allah.

2. It shows that the Imām, peace be on him, had perfect knowledge of Allah, the Exalted, and had firm faith in Him. Such knowledge and faith did not result from sentiment or tradition, rather they resulted from deep thinking and pure mind. In his book, al-Sahifa al-Sajjādiya, the Imām, peace be on him, has mentioned many theological views on which the Muslim theologians and philosophers depended in writing about the Necessary Being (Allah). Now, let’s listen to another paragraph of his supplication wherein he has mentioned the tremendousness of the Wise Creator. He, peace be on him, said:

“Praise belongs to Allah, the First, without a first before Him, the Last, without a last behind him. Beholders’ eyes fall short of seeing Him, describers’ imaginations are not able to depict

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Him. He originated the creatures through His power with an origination. He devised them in accordance with His will with a devising.[1]" In this

[1] Ibid., Supplication no. 1.

paragraph, the Imām, peace be on him, has mentioned some attributes of the Almighty Creator. These attributes are the most important matters in theology. They are as follows:

A. Allah is, the First, without a first before Him.

B. He is the Last, without a last behind Him. These two attributes have been established in theology.

C. Beholders' eyes fall short of seeing Him. How can beholders see and perceive the Almighty Being, Who created and originated the universe?

D. Describers' imaginations are not able to depict Him, the Exalted, for all the words cannot contain some of His attributes.

E. He originated the creatures through His power with an origination and devised them in accordance with His will with a devising, while no associate shared Him in creating the creatures, and there was none like Him in mightiness.

Now, let's listen to another part of his supplication concerning describing the mightiness of the Almighty Creator. He, peace be on him, said:

"Praise belongs to Allah, who created night and day through His strength, set them apart through His power, and appointed for each a determined limit and a drawn-out period. He makes each of the two enter into its companion, and makes its companion enter into it, as an ordainment from Him for His servants in that through which He feeds them and with which He makes them grow. He created for them the night, that they might rest in it, from tiring movements and wearisome exertions and He made it a garment for them that they might be clothed in its ease and its sleep, that it might be for them refreshment and strength, that they might reach therein pleasure and passion. He created for them the daytime, giving sight, that they might seek within it of His bounty, find the means to His provision, and roam freely in His earth.[1]"

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[1] Ibid., Supplication no. 6.

The wise Imām proved the mightiness of Allah, the Exalted, through His creating night and day and making them enter into each other, through a light movement which none can stop, control, divide, and limit. Night enters into day and day enters into night in a gradual manner in which moments and changes cannot be set apart. The darkness of night gradually enters into the brightness of day, and morning gradually enters into the utter darkness, and they both are a repeated sight.[1] Also the Imām mentioned the wisdom in creating night and day; Allah, the Most High, created night, that man might rest in it, from tiring movements and wearisome exertions, and man can regain in sleeping all the strength he consumes through his work by day; He, the Exalted created the daytime, giving sight, that man might seek within it of His bounty, find the means to His provision, and work to maintain himself and his family.

The Imām's supplications contain a group of proofs for the Unity of Allah. They show that the Imām was among those who recognized Allah and turned to Him in repentance.

3. It contains absolute humbleness and lowliness before Allah, the Exalted, and with this it has been distinguished from the other supplications of the pure Imāms, peace be on them. In the preface of his Sahifa, al-Fādil al-Asfahāni said: "Though the supplications of our master, Imām Zayn al-'Ābidin, peace be on him, are numerous, they are distinguished from those of the infallible Imām, peace be on him, by showing pleading, lowliness, and neediness to Allah, the Most High." He added: "Allah, the Exalted, singled out each of the Imāms with a quality which does not exist in other than him, such as bravery in Imām 'Ali, the Commander of the faithful, peace be on him, and his son al-Husayn, peace be on him, gentleness and lament in Imām Zayn al-'Ābidin's supplications, especially as it concerns the supplications of al-Sahifa al-Kāmila, which our companions

[1] Ibid.

sometimes call the 'Psalms of the Household of Mohammed' and sometimes they call it the 'Gospel of the Folk of the House'"[1]

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Let’s listen to another part of his supplications in which he pled to Allah. He, peace be on him, said:

“My Lord, my sins have silenced me, and my words have been cut off. I have no argument, for I am the prisoner of my own affliction, the hostage to my works, the frequenter of my own offense, the confused in my intended way, the thwarted. I have brought myself to a halt in the halting place of the abased sinners, the halting place of the wretched and insolent, those who think lightly of Your promise. Glory be to You! What insolence I have insolently shown toward You! What delusion with which I have deluded myself! My master, have mercy on my falling flat on my face, the slipping of my foot, grant me my ignorance through Your clemency, and my evildoing through Your beneficence, for I admit my sin and confess my offense: Here are my hand and my forelock! I am resigned to retaliation again st my soul! Have mercy on my white hair, the depletion of my days, the nearing of my term, my frailty, my misery, and the paucity of my stratagems! My Master, and have mercy upon me when my trace is cut off from this world, my mention is effaced among the creatures, and I join the forgotten, like the forgotten ones! My Master, and have mercy upon me at the change of my form and state when my body decays, my limbs are scattered, and my joints are dismembered! O my heedlessness toward what was wanted from me! My Master, have mercy upon at my mustering and uprising and on that day, appoint my standing place with Your friends, my place of emergence with Your beloved ones, and my dwelling in Your neighborhood! O Lordof the worlds![2]”

This supplication is full of fear of Allah and devotion to Him, for this great Imām melted before the Wise Creator and showed love

[1] Al-Sahifa al-Khāmisa al-Sajjādiya, pp. 13-14.
[2] Ibid, Supplication no. 53.

for him and did all things that brought him nigh to Him, asking Him for forgiveness and good pleasure.

4. It has opened doors to hope and expectation through Allah’s mercy, which embraces all things, for whatever sins and crimes man commits, he should not despair of Allah’s mercy,

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forgiveness, and munificence. In one of his supplications, Imām Zayn al-ʻĀbidin, peace be on him, said:

"O my Allah, by Your mightiness and majesty, if You demand my sins, I will demand Your pardon, and if You demand my ignobility, I will demand Your munificence."

Most of the Imām's supplications are full of hope which fills the souls with radiance, ambitions, and trust in Allah's pardon and forgiveness.

5. It has opened doors to wonderful debates with Allah, the Exalted. Such debates are full of firm proofs for asking Him, the Exalted, for pardon. Let's listen to some of them. He, peace be on him, says:

"My Allah, if You do not forgive save Your friends and those who obey You, then where shall the sinners go? If You do not show generosity save to those who are sincere to You, then whom shall the evildoers ask for help? My Allah, You have revealed pardon in Your Book, and You have commanded us to pardon him who wrongs us. We have wronged ourselves, so pardon us, for You are worthier of that than us. We have commanded us not to repel a beggar from our doors. I have come to beg You; therefore repel me not from Your door! You have commanded us to do good. We are your slaves; therefore release our necks from the Fire!"

In another supplication, he, peace be on him, said:

"So have mercy upon me, O Allah, for I am a vile man and my worth is little. Chastising me will not add the weight of a dust mote to Your kingdom. Were chastising me something that would add to Your kingdom, I would ask You for patience to bear it and would love for it to belong to You; but Your authority, my Allah, is mightier, and Your kingdom more lasting, than that the obedience of the sinners diminish it!"

Commenting on this part of supplication, Allāma, the late Shaykh, Mohammed Jawād Mughniya said: "Have you ever seen a defense stronger than this defense or a proof more conclusive than this proof? What does Allah make through punishing men as long as punishing (them) does not decrease His kingdom nor does it increase His authority? The Imām protested through the same law Allah has written against Himself and against all mankind, for He, the Great and Almighty, said: *'Your Lord has written mercy against Himself: O My*

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servants who have been prodigal against yourselves, do not despair of Allah's mercy, surely Allah forgives all sins. Surely, He is All-forgiving, All-merciful.' Imām Zayn al-'Ābidin, peace be on him, talked in a right manner and submitted figures with sanctification to the Great Judge. As Allah's words are true, the Imām protested according to them.[1]"

6. Most supplications of the Sahifa contain moral programs which purify man's soul. The following is one of them:

"O Allah, bless Mohammed and his Household, cause my faith to reach the most perfect faith, make my certainty the most excellent certainty, and take my intention to the best of intentions and my works to the best of works! O Allah, complete my intention through Your gentleness, rectify my certainty through what is with You, and set right what is corrupt in me through Your power!

"O Allah, bless Mohammed and his Household, spare me the concerns which distract me, employ me in that about which You will ask me tomorrow, and let me pass my days in that for which You

[1] Ma'ālim al-Falsafa al-Islāmiya, pp. 190-191.

have created me! Free me from need, expand Your provision toward me and tempt me not with ingratitude! Exalt me and afflict me not with pride! Make me worship You and corrupt not my worship with self-admiration! Let good flow out from my hands upon the people and efface it not by my making them feel obliged! Give me the highest moral traits and preserve me from vainglory!

"O Allah, bless Mohammed and his Household, raise me not a single degree before the people without lowering me its like in myself and bring about no outward exaltation for me without inward abasement in myself to the same measure! O Allah, bless Mohammed and his Household, give me to enjoy a sound guidance which I seek not to replace, a path of truth from which I swerve not, and an intention of right conduct in which I have no doubts! Let me live as long as my life is a free gift in obeying You, but if my life should become a pasture for Satan, size me to Yourself before Your hatred overtakes me or Your wrath against me becomes firm!

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“O Allah, deposit in me no quality for which I will be faulted unless You set it right, no flaw for which I will be blamed, unless You make it beautiful, no deficient noble trait, unless You complete it!”

The Imām, peace be on him, asked the Great Creator to give him all excellencies through which man becomes sublime. He asked Him, the Exalted, to give him perfect faith and the most excellent certainty, to make his works the best of works, to employ him in obeying Him and acts that please Him, to expand His provision toward him, not to tempt him with poverty, deprivation, might, and self-admiration, to make him an obedient servant, submissive to Him, to let good flow out from his hands upon the people, not to efface it by making them feel obliged, to give him the highest moral traits and the best qualities, and not to raise him a degree before the people without lowering him its like in himself, lest he should see his soul had an excellence over Allah’s servants. The Imām, peace be on him, added:

“O Allah, bless Mohammed and his Household and point me straight to resist him who is dishonest toward me with good counsel, repay him who separates from me with gentle devotion, reward him who deprives me with free giving, recompense him who cuts me off with joining, oppose him who slanders me with excellent mention, give thanks for good, and shut my eyes to evil.

“O Allah, bless Mohammed and his Household, adorn me with the adornment of the righteous, and clothe me in the ornaments of the Allah-fearing, through spreading justice, restraining range, quenching the flame of hate, bringing together the people of separation, correcting discord, spreading about good behavior, covering faults, mildness of temper, lowering the wing, beauty of conduct, gravity of bearing, agreeableness in comportment, precedence in reaching excellence, preferring bounteousness, refraining from condemnation, bestowing bounty on the undeserving, speaking the truth, though it be painful, making little of the good in my words and deeds, though it be much, and making much of the evil in my words and deeds, though it be little! Perfect this for me through lasting obedience, holding fast to the community, and rejecting the

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people of innovation and those who act in accordance with originated opinions![1]”

The Imām, peace be on him, asked Allah, the Exalted, to be kind to him through giving him the most excellent qualities, the highest moral traits and all that which would bring him near to Him, that he might live in abundant dignity, guide the people, and show them the way to the truth and rightness.

7. It contains the scientific realities which none had discovered before him, for example, he, peace be on him, in invoked Allah against the enemies of the Muslims, saying: “O Allah, mix their waters with pestilence and their food with maladies.[2]”

[1] Al-Sahifa al-Sajjādiya, Supplication no. 20.
[2] Ibid., Supplication no. 27.

The Imām, peace be on him, mentioned the scientific reality which was discovered in the last century; and which is that the germs of the pestilence called Cholera live in water and food, hence whoever drinks or eats such water and food will carry them.

Another example of the scientific realities the Imām mentioned in his Sahifa is these words of him, peace be on him: “Praise belongs to Allah, who has placed within us the organs of expansion, and assigned for us the agents of contraction.[1]”

The Imām, peace be on him, talked about the hands and the legs, which are among the wonderful organs in man’s body, for they contract and expand according to the oscillation of the brain. The English Science Magazine said: “Man’s hand is among the unique, natural wonders. It is very difficult; rather it is impossible to make a tool like human hand in simplicity, capability, and speedy adaptation. When you want to read a book, you take it with your hand and fix it in a situation appropriate for reading. It is the hand which sets right its situation automatically. When you want to turn over one of its pages, you put your fingers under the page and press it to the degree through which you turn it over, then the pressure removes when you have turned the page over. The hand catches the pencil and writes with it; it uses all tools necessary for man such as spoon, knife, and typewriter; it opens windows and shut them, and

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carries all what man wants. The two hands have twenty-seven bones, and each has nineteen groups of muscles.[2]" Modern medicine objectively and inclusively searched for the wonderful qualities of the hand, which proves the existence of the Great Creator.

8. It is among the spiritual and moral sources in Islamic thought; therefore it is a remedy for the perplexed souls, and fresh fountain from which the Allah-fearing and those who turn to him in repentance drink. It represents the philosophy of supplication, which the believer

[1] Ibid., Supplication no. 1.
[2] God and Modern Science.

uses as a ladder to climb to Allah, and which makes him reach the highest degree of perfection, for there is nothing in this world's life higher than communicating with Allah, the Exalted, the Creator of the universe and Giver of life. Surely perplexed souls find their objectives in supplication, for they feel tranquillity after anxiety, and hope after despair. Sincere supplication takes man to the Kingdom and frees him from material pleasures. The immortal Sahifa of al-Sajjād has clearly contained this brilliant philosophy of supplication.

9. Al-Sahifa al-Sajjādiya was a revolt against the Umayyads, who spread corruption among the Muslims and froze their abilities

10. It has reached the highest degree of eloquence and purity. I (the author) firmly believe that no Arab words are more eloquent and purer than the supplications of Imām Zayn al-'Ābidin, peace be on him, except those of the Holy Qur'ān and of 'Ali's Nahjj al-Balāgha. The most prominent qualities of the Sahifa are the beauty of style and the mildness of words. The Imām used only the words which have brought together all the measures of beauty.

None knows the rhetorical and literary qualities of al-Sahifa al-Sajjādiya except the rhetoricians. Commenting on it and all the supplications of the Imāms of the members of the House (ahl al-Bayt) , peace be on them, Dr. Husayn 'Ali Mahfūz said: "The Imāms' supplications are wonderful art prose plain in style, expression, and eloquence. Surely, this genuine,

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miraculous method is of the pure (words) of the Prophet, may Allah bless him and his Household, and his family, peace be on them.

“Supplication is beautiful literature, blessed conversation, rich language, valuable religion, genuine eloquence, divine trace, and prophetic scent.[1]”

Among the aspects of splendor and eloquence in the supplications of the Imām, peace be on him, is that he elaborated on

[1] Al-Balāgh Magazine, no. 6, 1st year, p. 56.

describing the bliss , luxury, and beautiful palaces of the Garden, for he wanted men to wish for it through doing good deeds. Also he elaborated on frightening men with the Fire and severe punishment to make them refrain from committing sins. In this he followed the Holy Qur’ān, which elaborated on describing the Garden and the Fire in many of its verses, for the same reasons which we have mentioned. The rhetoricians have mentioned that the elaboration on such matters is among the highest and the most wonderful degrees of eloquence.

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Taking Care of the Sahifa of al-Sajjād

Muslim and non-Muslim circles have taken great care of al-Sahifa al-Sajjādia, the following are some aspects of the taking care of it:

A. The Muslim scholars and the righteous recite it by night and day pleading to Allah through it to pardon them and to save them from the Fire.

B. It has been translated from Arabic into numerous languages such as English, Persian, Germany, Urdu, French. It is worth mentioning that the Sahifa has been translated into Persian many times, for example, it has been translated by al-Hājj ʻImād al-Did al-Asfahāni, Shaykh Jawād Fadil, and al-Sayyid ʻAli Naqi Fayd al-Islām, hence they made their nation make use of al-Sahifa, which is one of treasures of thought, knowledge, and wisdom.

C. The calligraphers always write and decorate it with wonderful scripts and decorations, hence the cases of the Islamic manuscripts are full of it.

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Interpretations (shurūh) of al-Sahifa al-Sajjādiya

The scholars devoted themselves to interpreting al-Sahifa al-Sajjādiya and wrote in this respect a group of valuable books which Shaykh Āgha Buzurg al-Tahrani, the Shaykh of the researchers, has mentioned. The following is the text of what he has mentioned:

1. Sharh al-Sahifa (the Interpretation of al-Sahifa) by Mirza Ibrāhim b. Mohammed ‘Ali al-Sabzwāri, surnamed Wathraq al-Hukamā’, died in 1358 A. H. He interpreted the vague words and difficult sentences. This sharh (interpretation) is Persian and gnostic. It was printed in the year 1342 A. H.

2. Sharh al-Sahifa by Mirza Ibrāhim b. Mir Mohammed Ma‘sūm b. Mir Fasih b. Mir al-Husayn al-Tabrizi, al-Qazwini, died in the year 1149 A. H. His son al-Sayyid Hasan has mentioned it (Sharh al-Sahifa), in ‘Khātimat al-Ma‘ārijj’ and said: “He interpreted some supplications of al-Sahifa.”

3. Sharh al-Sahifa by Shaykh Taqi al-Din Ibrahim b. ‘Ali b. al-Husayn b. Mohammed b. Sālih b. Ismā‘il al-Kaf‘ami, the author of al-Musbāh, died in the year 1195 A. H. He called it (Sharh al-Sahifa) ‘al-Fawā’id al-Tarifa’.

4. Sharh al-Sahifa by Mawlā Sharif Abi al-Hasan b. Mohammed Tāhir b. ‘Abd al-Hamid al-Fatūni, al-‘Āmili, al-Asfahāni, al-Gharawi, who died about the year 1140 A. H.

5. Sharh al-Sahifa, Persian, by some companions.

6. Sharh al-Sahifa by some companions; it is in al-Radawiya Library.

7. Sharh al-Sahifa by some companions; it is in al-Radawiya Library, its time is unknown.

8. Sharh al-Sahifa by the greatest Sayyid Mirzā Mohammed Bāqir al-Husayn al-Fārisi.

9. Sharh al-Sahifa, Persian, by ‘Allāma Mohammed Bāqir al-Majjlisi. He confined it to the most important and difficult matters.

10. Sharh al-Sahifa, Arabic, by ‘Allāma Mohammed Bāqir al-Majjlisi. He called it al-Fawā’id al-Tarifa, but did not complete it.

11. Sharh al-Sahifa, Persian, by Badi‘ al-Harnadi. He called it ‘Riyād al-‘Ābidin’.

12. Sharh al-Sahifa by Mohammed Taqi b. Maqsūd.

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13. Sharh al-Sahifa, Persian, by an unknown author.

14. Sharh al-Sahifa by al-Sayyid Jamāl al-Din al-Kawkabāni al-Yamāni, from India, died in Baghdād, in the year 1339 A. H.

15. Sharh al-Sahifa by one of the companions, his name is unknown, for there are missing pages in the beginning and end of the copy.

16. Sharh al-Sahifa by Habib Allah b. ‘Ali Madad al-Kāshāni, a copy of it is with his grandsons in Kāshān.

17. Sharh al-Sahifa by Shaykh ‘Abbās b. Mohammed ‘Ali al-Balāghi al-Najafi, author of Tanqih al-Maqāl. He wrote it in Khurasān (Mashhad) when he went to visit al-Ridā, peace be on him. He began writing it in the beginning of (the month) Jamādi al-Ulā, in the Year 1105 and finished it in Rajab in the same year. He made a fair copy of it after a while when he returned to Asfahān.

18. Sharh al-Sahifa by Mirzā Hasan b. al-Mawlā ‘Abd al-Razzāq al-Lāhiji, author of Shams al-Yaqin. This interpretation is in three volumes, but it is incomplete.

19. Sharh al-Sahifa by Tājj al-Din Hasan b. Mohammed al-Asfahāni, the father of al-Fādil al-Hindi. It is in the Library of Abi al-Hudā al-Kalbāsi, in Asfahān.

20. Sharh al-Sahifa, Persian, by the Researcher, Āghā Husayn al-Khānsāri, died in the year 1099 A. H.

21. Sharh al-Sahifa by Husayn b. Mawlā Hasan al-Jilani al-Asfahāni, died 1129 A. H.

22. Sharh al-Sahifa , just like commentary, by al-Sayyid Husayn b. al-Hasan b. Abi Ja‘far Mohammed al-Mūsawi al-Karki.

23. Sharh al-Sahifa , just like commentary, by Shaykh ‘Izz al-Din al-Husayn b. ‘Abd al-Samad al-Hārithi, al- ‘Āmili, the father of Shaykh al-Bahā’i, died in the year 984 A. H.

24. Sharh al-Sahifa by Khalil b. al-Ghāzi al-Qazwini, a copy of it was in the Library of al-Asfahāni, the Shaykh of al-Shari‘a, in Najaf.

25. Sharh al-Sahifa by al-Sayyid Mohammed Ridā al-‘Araji.

26. Sharh al-Sahifa by Ridā ‘Ali al-Tāliqāni.

27. Sharh al-Sahifa by Mohammed Salim al-Rāzi.

28. Sharh al-Sahifa , Persian, by Mohammed Sālih b. Mohammed Bāqir al-Roghani al-Qazwini.

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29. Sharh al-Sahifa, Arabic, by Mohammed Sālih b. Mohammed Bāqir al-Roghani al-Qazwini.

30. Sharh al-Sahifa by Shaykh ‘Abbās b. Mohammed ‘Ali b. Mohammed al-Balāghi al-Najafi.

31. Sharh al-Sahifa by al-Sayyid Sadr al-Din b. Mir Mohammed Sālih al-Tabatabā’i, the grandfather of the Sayyids who have been given the nick-name of al-Mudarrisi in Yazid.

32. Sharh al-Sahifa by Mufti Mir ‘Abbās al-Lakinhūri; it is in the Library of al-Sayyid Nāsir Husayn al-Kantūri, in Lakinhūr.

33. Sharh al-Sahifa by Jamāl al-Sālikin ‘Abd al-Bāqi al-Khattāt al-Tabrizi; it is easy and detailed, according to the Sufi method, in this manner it has been mentioned in al-Riyād.

34. Sharh al-Sahifa by ‘Abd al-Ghaffār al-Rashti, who belonged to the time of Shāh ‘Abbās.

35. Sharh al-Sahifa by Ibn Miftāh Abi al-Hasan ‘Abd Allah b. Abi al-Qāsim b. Miftāh al-Zaydi al-Yamāni.

36. Sharh al-Sahifa by ‘Abd Allah Afandi, the author of ‘Riyād al-‘Ulamā’’.

37. Sharh al-Sahifa by Mohammed Tāhir b. al-Husayn al-Shirāzi, lived in Qum.

38. Sharh al-Sahifa by Sadr al-Din ‘Ali b. Nizām al-Din Ahmed al-Ashtaki al-Shirāzi, better known as al-Medani, died 1120 A. H. He called it ‘Riyād al-Sālikin’.

39. Sharh al-Sahifa by al-Sayyid Sharaf al-Din ‘Ali b. Hujjat Allah al-Sholistāni al-Husayni al-Tabātabā’i.

40. Sharh al-Sahifa by Nūr al-Din Abi al-Hasan b. ‘Abd al-‘Āl al-Karki, died 940 A. H.

41. Sharh al-Sahifa, Persian, by Abi al-Hasan ‘Ali b. al-Hasan al-Zawāri.

42. Sharh al-Sahifa by Shaykh ‘Ali b. Shaykh Zayn al-‘Ābidin, one of the grandsons of the second martyr. It is an easy interpretation, just like the Interpretation of Majjma’ al-Bayān, for he first mentioned the supplication, then language, then parsing, and then meaning.

43. Sharh al-Sahifa by Shaykh ‘Ali b. Shaykh Abi Ja’far, who was also one of the grandsons of the Second Martyr, Zayn al-Din. A copy of this interpretation (sharh) is in the Library of al-Sayyid Mohammed al-Mashkāt, in Tehran.

44. Sharh al-Sahifa by Mohammed ‘Ali b. Nusayr al-Jahār dahi al-Rashti al-Najafi, died in the year 1334 A. H. This

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interpretation, written in Persian, is in a big volume, titled ‘al-Hāshiya’.

45. Sharh al-Sahifa by Mohammed ‘Ali b. al-Hājj Sulaymān al-Jashi al-Bahrāni al-Khatti. He interpreted the words and vague sentences, but he did not complete it.

46. Sharh al-Sahifa by Fatih Allah al-Khattāt al-Sūfi. In it he discussed the method of the Sufis.

47. Sharh al-Sahifa by Shaykh Fakhr al-Din al-Turayhi al-Najafi, died in the year 1085. A. H. He called it ‘al-Nukta al-Latifa’.

48. Sharh al-Sahifa by Mirzā Qādi. He interpreted four supplications of al-Sahifa al-Sajjādiya, and called this interpretation ‘al-Tuhfa al-Radawiya’.

49. Sharh al-Sahifa by an unknown author, for some pages in the beginning and end of this interpretation are missing. Shaykh Mehdi Sharaf al-Din, in Tustar, had a copy of it.

50. Sharh al-Sahifa by al-Sayyid Muhsin b. Qāsim b. Ishāq al-Daghāni al-Zaydi, lived in the 13th century.

51. Sharh al-Sahifa by al-Sayyid Muhsin b. Ahmed al-Shāmi al-Husayni al-Yamāni al-Zaydi, died in the year 1251 A. H. Ibn Ziyāda mentioned this interpretation in his manuscript called ‘Nashir al-‘Urf’.

52. Sharh al-Sahifa by Mohammed b. Mohammed Ridā al- Mashhadi, the author of ‘Kanz al-Daqā’iq. The interpretation is in four volumes. Al-Sayyid Shahāb al-Din al-Tabrizi, who lived in Qum, had a copy of this interpretation.

53. Sharh al-Sahifa by al-Sayyid Afsah al-Din Mohammed al-Shirāzi, the author of ‘al-Mawāhib al-Ilāhiya’ on the Interpretation of ‘Ali’s Nahjj al-Balāgha. Al-Sayyid Shahāb al-Din mentioned this Sharh (interpretation) in the introduction he wrote to the printed Sahifa (of al-Sajjād).

54. Sharh al-Sahifa by Mohammed, better known as ‘Abd al-Bāqi. In it he mentioned the words of al-Sahifa.

55. Sharh al-Sahifa by Shaykh Abi Ja‘far Mohammed b. Jamāl al-Din Abi Mansūr al-Hasan, son of the second martyr, may Allah have mercy on him, died in the year 1030 A. H.

56. Sharh al-Sahifa by Mohammed b. al-Husayn b. ‘Abd al-Samad al-Hārithi al-‘Āmili, died 1030. A. H. He called this sharh ‘Hadā’iq al-Sālihin’; it is other than his other interpretation, which is just like commentary.

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57. Sharh al-Sahifa , a brief Persian interpretation, by Qutub al-Din Mohammed b. ‘Ali al-Lāhiji al-Daylami. A copy of this sharh is in the Library of al-Sayyid Jalāl al-Din al-Muhaddith, in Tehran.

58. Sharh al-Sahifa by al-Sayyid Mohammed b. Haydar al-Husayni al-Tabātabā’i al-Najafi, died in the year 1099 A. H. He was among the scholars of the time of Shah Safi, and one of the students of Shaykh al-Bahā’i, and the teacher of ‘Allāma al-Majjlisi.

59. Sharh al-Sahifa by Mohammed by Mohammed, better known as Shah Mohammed al-Istihbānāti, al-Shirāzi. He called this sharh ‘Riyād al-‘Ārifin’.

60. Sharh al-Sahifa or commentary on it by al-Muhaddith (traditionalist) Mohammed b. Shah Murtadā al-Kāshāni, better known as al-Mawlā Muhsin al-Fayd, died in the year 1091 A. H. This Sharh has been printed.

61. Sharh al-Sahifa by Shaykh Abi Ja‘far Mohammed b. Mansūr b. Ahmed, son of the second martyr.

62. Sharh al-Sahifa by the Shaykh of Islām and Muslims, the splendor of the creed and religion, Mohammed b. al-Husayn b. ‘Abd al-Samad al-Hārithi, al-‘Āmili, died in the year 1030 A. H. He called this sharh ‘Hadā’iq al-Sālhin’.[1]

63. Sharh al-Sahifa by al-Muhaddith (traditionalist) al-Sayyid Ni‘mat Allah b. ‘Abd Allah al-Musawi, al-Tustari, al-Jazā’ri, died in the year 1112. He called this sharh ‘Nūr al-Anwār’, and it was printed in the year 1316. A. H.

64. Sharh al-Sahifa by al-Sayyid Ni‘mat Allah Jazā’ri; it is other than ‘Nūr al-Anwār’; rather it is bigger and older than it.

65. Sharh al-Sahifa, Persian, by al-Fādil Hādi b. al-Mawlā Mohammed Sālih b. Ahmed al-Māzindarāni.

66. Sharh al-Sahifa by Shaykh Ya‘qūb b. Ibrāhim al-Bakhtiyāri al-Hawzi, died in the year 1050 A. H. Al-Sayyid Hasan al-Sadr said: “I have seen it (the interpretation) written in his holy script.”

With this we will end what the great researcher, Shaykh Āghā Būzurg al-Tahrāni, has mentioned concerning the interpretation (sharh) of al-Sahifa al-Sajjādiya.[2] After this two interpretations of al-Sahifa al-Sajjādiya were printed. They are:

67. Sharh al-Sahifa by Shaykh Mohammed Jawād Mughniya, printed in Beirut.

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68. Sharh al-Sahifa by His Eminence al-Hujja al-Sayyid al-Shirāzi, printed in the Sacred City of Karbalā'. These are some interpretations of al-Sahifa al-Sajjādiya. These interpretations show that the religious scholars take care of it throughout times, for they find therein treasures of knowledge, wisdom, Gnosticism, and they regard it as part of the ideological wealth after the Holy Qur'ān, and 'Ali's Nahjj al-Balāgha.

[1] See Sharh al-Sahifa no. 56.
[2] Al-Dhari'a fi Tasānif al-Shi'a, vol. 13, pp. 354-359.

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Supplementary Versions

Al-Sahifa al-Sajjādiya, which was narrated on the authority of Imām Abi Ja‘far (peace be on him) and his brother the great martyr Zayd b. ‘Ali (peace be on him), includes fifty-three supplications, but if some of these supplications are omitted, the Sahifa will be incomplete, as it has been mentioned in its introduction, hence the scholars devoted themselves to looking for the rest of the supplications, and they have found a group of them and added them to Al-Sahifa al-Sajjādiya. The following is the name of the supplementary versions along with the names of their authors:

Al-Sahifa al-Ūlā (the First Sahifa of al-Sajjād): It was collected by al-Muhaddith (the traditionalist) al-Hurr al-‘Āmily, author of Wasā’il al-Shi‘a, died in the year 1104 A. H. He brought it forth from the reliable sources and wrote in the end of it: “The servant (of Allah), Mohammed b. al-Husayn b. ‘Ali b. Mohammed al-Hurr al-‘Āmili, may Allah pardon him, said: ‘This is what I have concluded concerning al-Sahifa al-Kāmila.’”[1] The Sahifa contains sixty-three supplications.

Al-Sahifa al-Thāniya (the Second Sahifa of al-Sajjād): It was collected by al-Fādil ‘Abd Allah b. Mirzā ‘Īsā b. Mohammed b. Sālih al-Asfahāni, known as Afandi, author of ‘Riyād al-‘Ulamā’’. In it he mentioned what escaped al-Hurr al-‘Āmili. It was engraved on stone.[2]

Al-Sahifa al-Thālitha (the Third Sahifa of al-Sajjād): It was gathered by Mirzā Husayn al-Nūri. He mentioned what escaped Mirzā 'Abd Allah, the one who collected al-Sahifa al-Thāniya. He collected therein seventy-seven supplications, which has not been mentioned in the other versions.[3]

Al-Sahifa al-Rābi'a (the Fourth Sahifa of al-Sajjād): It was

[1] Ibid., vol. 15, p. 18. Roudāt al-Jinān, vol. 7, p. 97.
[2] A'yān al-Shi'a, 4/Q1/500.
[3] Al-Dhari'a fi Tasānif al-Shi'a, vol. 15, p. 19.

collected by the great researcher al-Sayyid Muhsin al-‘Āmili. He mentioned what escaped (the authors) of the previous versions. The total number of its supplications is 182, hence he added only 52 supplications.[1]

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Al-Sahifa al-Khāmisa (the Fifth Sahifa of al-Sajjād): It was gathered by Shaykh Mohammed Sālih b. Mirzā Fadl Allah al-Māzindarāni al-Hā’iri.[2]

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Supplementary Supplications

I (the author) have found some supplications which have not been written in the original Sahifa of al-Sajjād, and these supplications are as follows:

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His Supplication for Good Mindedness

One of his holy supplications is this: “O Allah, we seek refuge in You from that You make good my outward conduct in the flashing eyes and make ill my mindedness. O Allah, just as I did evil and You were kind to me. If I return, You return to me.[3]”

The Imām, peace be on him, asked Allah, the Exalted, to make good his inner self. He sought refuge in Him from that He might make good his outward conduct before the people with out making good his inner self. Also he asked Him to show forgiveness and good pleasure toward him if he returned to one of his psychological desires.

[1] Ibid.

[2] Ibid.

[3] Safwat al-Safwa, vol. 2, p. 52. Durrar al-Abkār, p. 70. Siyar 'Alām al-Nubalā', vol. 4, p. 237. Al-'Aqd al-Farid, vol. 3, p. 155. He increased it: "And provide me with helping those whom provision You have decreased through the plentiful (provision You have provided) me with."

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His Supplication when Afflicted by Neediness

The Imām, peace be on him, would supplicate with this holy supplication when neediness befell him or he was afraid of a certain affair. He advised his children to supplicate Allah with it after a four-ruk‘a or two-ruk‘a prayer. The following is its text:

“O Place of every complaint! O Hearer of every secret conversation! O Healer of every affliction! O He who knows all hidden thinks! O He who removes every tribulation! I ask You with the supplication of one whose indigence is extreme, whose strength has become weak, whose force has decreased; the asking of the stranger, the drowned one, and the poor one whose neediness none removes except You, O Most Merciful of the merciful! There is no god but You! I was among the wrongful!”

He would say: “Allah relieves all those who supplicate Him with this supplication.[1]” This supplication represents the Imām’s clinging and devotion to Allah, for he was sure that only Allah had the power to remove poverty and neediness; there was none had power to change man’s misery and unhappiness except Allah, the most High.

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His Supplication when Cleaved to Allah

This is one of his holy supplications which were narrated on his authority by Zayd b. Aslam. It is as follows: “O Allah, entrust me not to my own self, for I am incapable of it! Entrust me not to the creatures, for they will disparage me![2]”

The Imām, peace be on him, asked Allah, the Most High not to entrust him to his own soul, for soul commands man to do evil, nor to the creatures, for they would disparage and disdain him. As for entrusting to Allah, it brings about success in this world and the next.

[1] Akhbār al-Diwāl, p. 109. Ibn al-Sabbāgh, Al-Fusūl al-Muhimma, p. 192.

[2] Al-Dhahabi, Tārikh al-Islām, vol. 2, p. 266. Siyar 'Alām al-Nubalā', vol. 4, p. 23. Tārikh Dimashaq, vol. 36, p. 152.

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His Supplication for Forgiveness and Repentance

He, peace be on him, would supplicate Allah to forgive him and to accept his repentance, saying: “O He remembering whom brings honor to those who remember! O He thanking whom brings triumph to those who give thanks! O He obeying whom brings deliverance to those who obey! Bless Mohammed and his Household, and divert our hearts through remembering You from every act of remembrance, our tongues through thanking You from every act of thanksgiving, our limbs through obeying You from every act of obedience! If You have ordained for us idleness from these occupation, make it an idleness of safety, within which no ill consequence visits us or weariness overtakes us! Then the writers of evil deeds may depart from us with a page empty of the mention of our evil deeds, and the writers of good deeds may turn away from us happy with the good deeds of ours which they have written. And when the days of our life have passed by, the terms of our lifetimes have elapsed, and Your call, which must come and be answered, summons us forth, then bless Mohammed and his Household and make the outcome of what the writers of our works count against us an accepted repentance, which afterwards gave us no rest in a sin we committed or an act of disobeying that we performed! Remove not from us any covering with which You have covered over the heads of the witnesses on the day when the records of Your servants are tried! Verily You are Merciful to him who calls upon You![1]”

The Imām, peace be on him, pled to Allah, the Exalted, asking Him to employ his heart, his tongue, and all his limbs in remembering and worshipping Him and to make the outcome of his life an accepted repentance.

[1] Al-Qutb al-Rāwandi, Da'wāt (manuscript), p. 49.

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His Supplication in calling down blessings upon the Prophet

This is one of his holy supplications. He would supplicate with it to call down blessings upon his grandfather, the Greatest Prophet, may Allah bless him and his Household. The following is its text:

“O Lasting! O Everlasting! O Living! O Self-subsistent! O Reliever of worry! O Remover of grief! O He who sent the messengers! O He who keeps His word! Bless Mohammed and Mohammed’s Household, and do with me what is worthy of You![1]”

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His Supplication when his Supplication accepted

The Imām, peace be on him, would supplicate with this supplication when his supplication was accepted: “O Allah, the request has come to nothing, the force has failed except with You, the ways have become narrow, the requests have stopped, the desires have become difficult, the paths are cut off except (those lead) to You, hopes passed, expectations are cut off except (those) from You, trust has become unsuccessful and opinions have become disappointed except in You.

“O Allah, I find the ways of requests lead to You, and the fountains of hope are open for You! I know that You respond to him who supplicates You, help him who calls upon You, he who seeks You is close to You, the whispered prayer of a servant is not veiled from Your hearing, that longing for Your munificence, satisfaction with Your promise, and pleasure with Your guarantee are a recompense for the deprivation of the misers, an alternative to what is in the hands of the alone possessors, and avoidance of the deception

[1] Al-Kaf'ami, al-Junnah al-Wāqiya and al-Janna al-Bāqiya (two manuscripts) al-Sayyid al-Hakim's Library, no. 1272.

of the deceitful. There is no god but You, so forgive me my past sins, safeguard me during my remaining span, and open for me the doors to Your mercy and munificence, which You do not shut (in the faces of) Your friends and Your chosen ones, O Most Merciful of the merciful![1]”

The Imām, peace be on him, clung to Allah, sought protection in Him, and devoted himself to Him. He set his desires, hopes and expectations on Him, for he, peace be on him, thought that relying on other than Allah was part of feebleness and weakness, for such relying was adopting imaginations and looking for mirage.

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His Supplication when Food placed and taken

He, peace be on him, would supplicate with this supplication when food was placed before him: “O Allah, this is of Your kindness and bounty and giving. So make it blessed for us, make us swallow it easily, and provide us with another (food) when we have eaten it. There may be someone who is in need of it. You have provided (us with food), so You have done well. O Allah, place us among the thankful.”

When the food was taken from him, he would supplicate with this supplication: “Praise belongs to Allah who carries us on land and in see, provides us with agreeable things, and makes us surpass many of His creatures with a surpass.[2]”

The Imām, peace be on him, always occupied himself with remembering Allah. He never flagged (in glorifying Him), nor did he abandon Him.

[1] Al-Qutb al-Rāwandi, Da'wāt, p. 27.
[2] Furū' al-Kāfi, vol. 6, p. 294.

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His Supplication in Entrusting his Affairs to Allah

This is one of his great supplications: “In the name of Allah, by Allah, in the way of Allah, by Allah, from Allah, to Allah, in the creed of Allah’s Messenger, may Allah bless him and his Household. O Allah, I have submitted my own soul to You, entrusted my affairs to You, turned my face toward You, leant my back against You. O Allah, safeguard me with the safeguarding of faith from before me and behind me, from my right hand and my left hand, from above me and below me. Repel from me (the evil) through Your force and Your strength. There is neither force nor strength save in Allah, the Most High, the Great![1]”

The Imām, peace be on him, submitted his own self to Allah, entrusted his affairs to Him, sought protection in Him, clung to His cord, and was sure that neither force nor strength save in Him.

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His Supplication in Seeking Refuge from Allah’s Wrath

He, peace be on him, would supplicate with this supplication in seeking refuge from the wrath of Allah, the Exalted: “O Allah, what am I and You become angry with me? By Your mightiness, my good deeds do not adorn Your kingdom, nor do my evil deeds make it ugly! My riches does not decrease Your treasures, nor does my poverty increase them![2]”

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His Supplication when went to Bed

He, peace be on him, would supplicate with this supplication when he went to bed: “O Allah, You are the First without anything before You, You

[1] Al-Himyari, Qurb al-Isnād, p. 3.
[2] Bihār al-Anwār, vol. 46, p. 101.

are the Outward without anything above You, You are the Inward without anything below You, and You are the Last without anything after You. O Allah! O Lord of the seven heavens and seven earths! O Lord of the Torah, the Bible, the Zabūr (David’s Psalms), and the Holy Qur’ān! I seek refuge in You from every beast whose forelock is in Your hand! Verily, You are on a straight path![1]”

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His Supplication in Repelling Fearful Things

He, peace be on him, would supplicate with this supplication to drive fearful things away: “O Allah, nothing repels Your wrath but Your clemency, nothing repels Your displeasure but Your pardon, nothing grants sanctuary from Your punishment but Your mercy, and nothing will deliver me from You except pleading to You before You. So give me, my Allah, relief by means of the power through which You revive the dead lands and bring the souls of servants to life. Destroy me not, my Allah, and give me the knowledge of Your response (to my supplication)! Raise me up, push me not down, help me, provide me with (provision), and make me well from blights.

“My Allah, if You rise me up, who is there to push me down? If You push me down, who is there to raise me up? But I know that there is no wrong in Your decree and no hurry in Your vengeance. He alone hurries who fears to miss, and only the weak needs to wrong. But You are exalted, My Allah, high indeed above all that!

“Make me not the target of affliction nor the object of Your vengeance, respite me, comfort me, release me from my stumble, and afflict me not with an affliction in the wake of an affliction, for You have seen my frailty, the paucity of my stratagems. So, my lord, make me patient, for I am weak, pleading to You! I seek refuge in You form You! I seek sanctuary in You from every affliction, so give me sanctuary! I cover myself over with You, so cover me over, my Lord, of what I am afraid and careful! You are the Great One, the Greatest

[1] Ibn Tāwus, Falāh al-Sā'il.

of the great! O Allah, I cover myself with You, so bless Mohammed and his pure Household![1]”

These are some supplementary of al-Sahifa al-Sajjādiya. Whoever wants more on them, let him see the five supplementary supplications in the Sahifa, al-Kafʻmi’s Musbāh, al-Tūsi’s Musbāh, Muhajj al-Daʻawāt, and other supplication books.

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Wonderful Examples of the Sahifa

As long as we are busy speaking about the Sahifa of al-Sajjād, we will mention some of its valuable supplications, which have surpassed art thoughts. They are as follows:

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His Supplication in Calling down Blessings upon the Prophet

The Imām, peace be on him, would supplicate with this supplication. He has mentioned therein the efforts of his grandfather, the Greatest Messenger, may Allah bless him and his Household, and the persecutions he faced in the way of the Islamic Message and raising Allah's Word in the earth. The following is its text:

"Praise belongs to Allah,who was kind to us through Mohammed (Allah bless him and his Household) to the exclusion of past communities and bygone generations, displaying thereby His power, which nothing can render incapable, though it be great, and nothing can escape, though it be subtle. He sealed through us all He created, appointed us witnesses over those who deny, and increased us by His kindness over those who are few. O Allah, bless Mohammed, entrusted by You with Your revelation, distinguished by You among Your creatures, devoted to You among Your servants, the Imām of mercy, the leader of good, the key to blessing, who wearied his soul for Your affairs, exposed his body to detested things for Your sake, showed open enmity toward his next of kin by summoning to You,

[1] Al-Hurr al-'Āmili, Al-Sahifa al-Sajjādiya, pp. 159-160.

fought against his family for Your good pleasure, cut the ties of the womb in giving life to Your religion, sent far those close because of their denial, brought near those far because of their response to You, showed friendship to the most distant for Your sake, displayed enmity toward the nearest for Your sake, made his soul persevere in delivering Your message, tired it in summoning to Your creed, busied it in counseling those worthy of Your summons, migrated to the land of exile and the place of remoteness from home of his saddlebags, the walkway of his feet, the ground of his birth, and the intimate abode of his soul, desiring to exalt Your religion and seeking help against those who disbelieved in You until what he attempted against Your enemies went well with him and what he arranged for Your friends was accomplished. He rose up against them seeking

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victory through Your aid, becoming strong in spite of his weakness with Your help. He fought against them in the center of their cities and attacked them in the midst of their dwellings, until Your command prevailed, and Your word rose up, though the idolaters were averse. O Allah, so raise him, because of his labors for Your sake, to the highest degree of Your Garden, that none may equal him in station, none may match him in level, and no angel brought nigh or prophet sent out may parallel him in Your sight. And inform him concerning his Household the pure and his community the faithful of an excellent intercession, greater than what You have promised him! O Keeper of promises! O Faithful to Your word! O He who changes evil deeds into manifold good deeds! You are of bounty abounding![1]”

The Imām, peace be on him, presented what his grandfather, the Greatest Prophet, may Allah bless him and his Household suffered, such as hardships, difficulties in the way of spreading Islam and raising up the Word of the Unity of Allah. An example of these hardships is that the idolaters from among his blood relations and people unanimously agreed on fighting against him, crushing his message, and declaring war against him, hence the Messenger, may

[1] Al-Sahifa al-Sajjādiya, Supplication no. 2.

Allah bless him and his Household, abandoned them and brought near those far -like ‘Ammār b. Yāsir, Salmān al-Fārisi, Abi Dharr-who were the best of all the people in clinging to him and sacrificing their lives for him. Another example of the hardships the Prophet, may Allah bless him and his Household, faced was his emigration to al-Tā’if and Medina (Yathrib). There he faced various kinds of difficulties and hardships, but Allah, the Exalted helped and supported him, when He manifested his affair and exalted his importance. Hence the Messenger was able to fight against the unbelievers in the center of their cities and spread Islam among them.

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Chapter 17

His Supplication in Calling down Blessings upon the Followers of the Messengers

In this supplication, the Imām, peace be on him, mentioned the followers of the messengers and those who attested to them, and then he mentioned the Companions of his grandfather, the Greatest Messenger, may Allah bless him and his Household, who supported Islam during its early days. He, peace be on him, said:

"O Allah, as for the followers of the messengers and those of the people of the earth who attested to them unseen (while the obstinate resisted them through crying lies)- they yearned for the emissaries through the realities of faith, in every era and time in which You did send a messenger and set up for the people a director from the period of Adam down to Mohammed (Allah bless him and his Household) from among the Imāms of guidance and the leaders of Allahfearing (upon them all be peace)- remember them with forgiveness and good pleasure!"

The Imām, peace be on him, praised the followers of the messengers and those who attested to them from the period of Adam down to the last of the prophets and their Lord, Mohammed, may Allah bless him and his Household. This is because they represented the true faith when the believed in Allah and attested to His messenger when he told them about the unseen creatures. They did not pay attention to the rumors of their enemies; rather they rejected them and waged war against them. Now, let's listen to another part of this holy supplication. He, peace be on him, said:

"O Allah, as for the companions of Mohammed specially, those who did well in companionship, who stood the good test in helping him when he made them hear his messages' argument, separated from mates and children in manifesting his

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word, fought against fathers and sons in strengthening his prophecy, and through him gained victory; those who were wrapped in affection for him, *hoping for a commerce that comes not to naught* in love for him; those who were left by their clans when they clung to his handhold and denied by their kinsfolk when they rested in the shadow of his kinship; forget not, O Allah what they abandoned for You and in You, and make them pleased with Your good pleasure for the sake of the creatures they drove to You while they were with Your Messenger, summoners to You for You. Show gratitude to them for leaving the abodes of their people for Your sake and going out from a plentiful livelihood to a narrow one, and (show gratitude to) those of them who became objects of wrongdoing and whom You multiplied in exalting Your religion."

In this part, the Imām, peace be on him, lauded the Companions of his grandfather, the Greatest Messenger, may Allah bless him and his Household, who did well in companionship and stood the good test in supporting Islam and protecting its principles. They firmly believed in Islam, hence they suffered for it bitter difficulties and hardships of which are the following:

1. They abandoned their wives and their children who did not believe in Islām.
2. They fought their fathers and their sons who opposed Islam.
3. Their tribes abandoned them, for they embraced Islam and supported the Prophet, may Allah bless him and his Household.
4. They faced economic hardships because of their support to Islam. These are some affairs from which the Companions of the Prophet, may Allah bless him and his Household, suffered. Let's listen to another part of this supplication.

"O Allah, and give to those who have done well in following the Companions, who say, *Our Lord forgive us and our brothers who went before us in faith*, Your best reward; those who went straight to the Companions' road, sought out their course, and proceeded in their manners. No doubt concerning their sure insight diverted them and no uncertainty shook them from following in their tracks and being led by the guidance of their light. As their assistants and supporters, they professed their religion, gained guidance through their guidance, came

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to agreement with them, and never accused them in what they passed on to them."

"O Allah, and bless the Followers, from this day of ours to the Day of Doom, their wives, their offspring, and those among them who obey You, with a blessing through which You will preserve them from disobeying You, make room for them in the plots of Your Garden, defend them from the trickery of Satan, help them in the piety in which they seek help from You, protect them from sudden events that come by night and day-except the events which come with good- and incite them to tie firmly the knot of good hope in You, what is with You, and refrain from ill thoughts (toward You) because of what the hands of Your servants' hold. Thus You may restore them to beseeching You and fearing You, induce them to renounce the plenty of the immediate, make them love to work for the sake of the deferred and prepare for what comes after death, make easy for them every distress that comes to them on the day when souls take leave from bodies, release them from that which brings about the perils of temptation and being thrown down in the Fire and staying forever within it, and take them to security, the resting place of the Allah-fearing.[1]"

[1] Ibid., Supplication no. 4.

The Imām, peace be on him, asked Allah, the Exalted to bless those who followed the Companions of the Prophet, may Allah bless him and his Household, while they did not see the Prophet, but they believed in him in their inner selves and followed the way of his Companions. No doubt prevented them from following them and their guidance, hence they raised up the Banner of the Unity of Allah, and spread among the people the principles and values of this religion, so the Imām asked Allah:

1. To preserve them from committing acts of disobedience.
2. To defend them from the trickery of Satan.
3. To help them to do good and to adhere to piety.
4. To Protect them from sudden events that come by night and day.
5. To tie firmly the knot of good hope in Him, that they might be free from need to the people.

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6. To make them renounce the world and make them love to work for the sake of the next world. These are some contents of his supplication for the followers of the Companions of his grandfather, the Messenger, may Allah bless him and his family.

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His Supplication for himself and the People under his Guardianship

The following is one of the excellent supplications of the Imām, peace be on him. He would supplicate with it for himself and the people under his guardianship:

"O He the wonders of whose mightiness will never end! Bless Mohammed and his Household and prevent us from deviation concerning Your mightiness! O He the term of whose kingdom will never cease! Bless Mohammed and his Household and release our necks from Your vengeance! O He the treasuries of whose mercy will never be exhausted! Bless Mohammed and his Household and appoint for us a portion of Your mercy! O He whom eyes fall short of seeing! Bless Mohammed and his Household and bring us close to Your nearness! O He before whose greatness all great things are small! Bless Mohammed and his Household and give us honor with You! O He to whom all hidden tidings are manifest! Bless Mohammed and his Household and expose us not before You! O Allah, remove our need for the gifts of the givers through Your gift, spare us the loneliness of those who break off through Your joining, that we may beseech no one along with Your free giving, that we may feel lonely at no one's absence along with Your bounty! O Allah, bless Mohammed and his Household, scheme for us, not against us, device to our benefit, not to our loss, give the turn to prevail to us, not to others! O Allah, bless Mohammed and his Household, protect us from Yourself! He whom You protect stays safe, he whom You guide knows, and he whom You bring near Yourself takes the spoils. O Allah, bless Mohammed and his Household and spare us the cutting edge of time's turning changes, the evil of Satan's snares, and the bitterness of the sovereign's aggression!"

In this part of his supplication, the Imām, peace be on him, started with praising the Great Creator, and then he asked Him to protect him from unbelief which makes man leave his humanity. After this he mentioned the mightiness of Allah. He asked Allah to bestow upon him His favors and boons, to remove his need for the gifts of the givers through His gift, to spare him the loneliness of those who break off through His joining, to spare him from the misfortunes of time, and save

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him from the evil of Satan's snares and the bitterness of the sovereign's aggression. This part is full of wonderful words and good style and is among the most beautiful rhetorical parts in Arabic literature. Now, let's listen to another part of this supplication:

"O Allah, the spared are spared only through the bounty of Your strength, so bless Mohammed and his Household and spare us! The givers give only through the bounty of Your wealth, so bless Mohammed and his Household and give to us! The guided are guided only by the light of Your face, so bless Mohammed and his Household and guide us! O Allah, he whom You befriend will not be injured by the abandonment of the abandoners, he to whom You give will not be diminished by the withholding of the withholders, he who You guide will not be misled by the misguidance of the misguiders. So bless Mohammed and his Household, defend us from Your servants through Your might, free us from need for other than You through Your support, and make us travel the path of the Truth through the right guidance! O Allah, bless Mohammed and his Household and put the soundness of our hearts into remembrance of Your mightiness, the idleness of our bodies into giving thanks for Your favor, and the flow of our tongues into the description of Your kindness! O Allah, bless Mohammed and his Household and make us one of Your summoners who summon to You, Your guiders who direct to You, and You special friends whom You have singled out! O Most Merciful of the merciful![1]"

How wonderful this faith is! How great this love for Allah is! Have you seen how this Imām displayed love for Allah and sincerity to Him? He believed that Allah had power over all things, that those other than Him had neither force nor strength, hence he set his hope and expectation on Him, not on other than Him.

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His Supplication in Morning and Evening

This is one of the greatest supplications of the Imām, peace be on him. He would supplicate with it in morning and evening. It is full of reliable proofs for the existence of the Almighty Creator and His tremendous power. The following is its text:

"Praise belongs to Allah, who created night and day, through His strength, set them apart through His power, and appointed for each a determined limit and a drawn-out period. He makes each of the two enter into its companion, and makes its companions enter into it,

[1] Al-Sahifa al-Sajjādiya, Supplication no. 5.

as an ordainment from Him for His servants in that through which He makes them grow. He created for them the night,*that they might rest in it* from tiring movements and wearisome exertions and He made it a garment for them that they might be clothed in its ease and its sleep, that it might be for them refreshment and strength, that they might reach therein pleasure and passion. He created for them the daytime, giving sight, that they might seek within it of His bounty, find the means to His provision, and roam freely in His earth, searching for that through which to attain the immediate in their life in this world and to achieve the deferred in their life to come. Through all of this He sets their situation, tries their records, and watches their state in the times for obeying Him, the way stations of His obligations, *that He may repay those who do evil with that they have done and repay those who do good with goodness*."

As for this part, it is one of the proofs for the Islamic Unity based on thinking and sense, for faith in Allah, according to the Islamic viewpoint, is a mere traditional phenomenon or an emotional inclination; rather it is based on the most reliable proofs and the best of them in awareness and originality.

In this part the Imām, peace be on him, considered carefully the universe and life and based on this his deep faith in Allah. He considered carefully night and day and concluded that they followed a wonderful, orderly movement, concerning which the Holy Qur'ān said: "*Neither it is allowable to the sun that it*

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should overtake the moon, nor can the night outstrip the day; and all float on in a sphere." Who ordered this movement, created it, and ordained it with this accurate ordination? Without doubt, it is Allah, the Giver of life, who did this!

The Imām, peace be on him, mentioned the profits which man gain during his life from the march of night and day. Allah, the Most High, created for man the night, that he might rest in it from tiring movements and wearisome exertions and He made it a garment for His servants that they might be clothed in its ease and its sleep. As for the daytime, Allah, the Exalted, made it giving sight and light, that man might seek within it of His bounty and provision through agriculture, work, trade, and other works which help him earn his livelihood, that his life might continue on this earth on which he lives. Now, let's listen to another part of this supplication:

"O Allah, to You belongs praise for the sky You have split into dawn for us, giving us to enjoy thereby the brightness of daytime, showing us sought-after nourishment, and protecting us from the striking of blights. In the morning we and all things, every one rise for You, the heaven and the earth and what You have scattered in each, the still and the moving, the resident and the journeying, what towers up in the air and what hides under the ground. We rise in the morning in Your grasp: Your kingdom and authority contain us and Your will embrace us. We move about by Your command and turn this way and that way through Your governing. We own nothing of the affair except what You have decreed and nothing of the good except what You have given. This is a fresh, new day, over us a ready witness. If we do good, it will take leave from us with praise, and if we do evil, it will part from us in blame."

"O Allah, bless Mohammed and his Household, provide us with the day's good companionship and preserve us against parting from it badly by doing a misdeed or committing a sin, whether small or great! Make our good deeds within it plentiful empty us therein of evil deeds, and fill what lies between its two sides for us with praise and thanks giving, wages and stores, bounty and beneficence! O Allah, ease our burden on the Noble Writers, fill our pages for us with our good deeds, and degrade us not before them with our evil works! O Allah, appoint for us in each of the day's hours a share from Your

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servants, a portion of giving thanks to You and a truthful witness among Your angels! O Allah, bless Mohammed and his Household, and safeguard us from before us and behind us, from our right hands and our left hands and from all our directions, a safeguarding that will preserve from disobeying You, guide to obeying You, and be employed for Your love!"

"O Allah, bless Mohammed and his Household, and give us success in this day of ours, this night of ours, and in all our days, to employ the good, stay away from the evil, give thanks for favor, follows the *Sunna*'s norms, avoid innovations, enjoin good behavior, forbid the disapproved, defend Islam, diminish falsehood and abase it, help the truth and exalt it, guide the misguided, assist the weak, and reach out to the troubled!

"O Allah, bless Mohammed and his Household, and make this the most fortunate day we have known, the most excellent companion we have accompanied, and the best time in which we have lingered! Place us among the most satisfied of all Your creatures whom night and day have passed by, the most thankful of them for the favors You have done, the firmest of them in the laws You have set down in the *Shari'a* and the most unyielding of them toward the prohibited acts against which You have cautioned! O Allah, I call You to witness -and You are sufficient witness- and I call Your heaven and Your earth to witness and Your angels and Your other creatures who inhabit them, in this my day, this my hour, this my night, and this my resting place, that I bear witness that You are Allah, other than whom there is no god, Upholding justice, Equitable in judgment, *clement to the servants, Master of the Kingdom* , Compassionate to the creatures, and that Mohammed is Your servant and Your messenger, Your chosen from among Your creatures. You did charge him with Your message and he delivered it; You did command him to counsel his community and he counseled it.

"O Allah, so bless Mohammed and his Household, more than You blessed any of Your creatures! Give him for our sake the best You have given any of Your servants, and repay him on our behalf better and more generously than You have any of Your prophets on behalf of his community! You are All-kind with immensity, the Forgiver of the great, and You are more merciful than every possessor of mercy! So bless Mohammed

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and his Household, the good, the pure, the chosen, the most distinguished![1]"

The Imām, peace be on him, spoke in this part about the submission of all things to Allah's power and will, for it is He who makes them walk on the path of His desire. After this the Imām asked Allah to give him success to in order to employ the good, stay away from the evil, give thanks for favors, follow the *Sunna*'s norms, avoid innovations, enjoin good behavior, forbid the disapproved, defend Islam, diminish falsehood and abase it, help the truth and exalt it, guide the misguided, assist the weak, and reach out to the troubled, and other good works and noble moral traits through man become sublime. In this supplication, the Imām has chosen the most beautiful words and the purest of them. It is certain that there are no Arab words more eloquent and purer than this supplication except those of the Holy Qur'ān and of 'Ali's Nahjj al-Balāgha.

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His Supplication for Good Outcomes

This is one of the Imām's holy supplications. He supplicated Allah with it to be kind to him through good outcomes. This is its text:

"O He remembering whom brings honor to those who remember! O He thanking whom brings triumph to those who give thanks! O He obeying whom brings deliverance to those who obey! Bless Mohammed and his Household, and divert our hearts through remembering You from every act of remembrance, our tongues through thanking You from every act of thanksgiving, our limbs through obeying You from every act of obedience! If You have ordained for us idleness from these occupations, make it an idleness of safety, within which no ill consequence visits us or weariness overtakes us! Then the writers of evil deeds may depart from us with

[1] Ibid, Supplication no. 6.

a page empty of the mention of our evil deeds, and the writers of good deeds may turn away from us happy with the good deeds of ours which they have written. And when the days of our life have passed by, the terms of our lifetimes have elapsed, and Your call, which must come and be answered, summons us forth, then bless Mohammed and his Household, and make the outcome of what the writers of our works count against us an accepted repentance, which afterwards gave us no rest in a sin that we committed or an act of disobedience that we performed! Remove not from us any covering with which You have covered over the heads of the witnesses on the day when records of Your servants are tried! Verily You are compassionate to him who supplicates You, the responder to him who calls upon You![1]"

Have you seen this sincerity to Allah and love for Him? The Imām asked Allah, the Exalted, to make his outcome an accepted repentance, that he might be safe from the terrors of the hereafter and chastisement of the Day of Resurrection, and delight at Paradise.

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His Supplication in Seeking Repentance

He, peace be on him, would supplicate with this supplication asking Allah, the Exalted, to be kind to him through repentance and forgiveness:

"O Allah, three traits have prevented me from asking You and one trait has urged me on: I am prevented by a command You have commanded in which I have been slow, a prohibition You have prohibited toward which I have hurried, and a favor through which You have favored for which I have not given sufficient thanks. I am urged to ask You by Your gratuitous bounty upon him who turns his face toward You and comes to You with a good opinion, since all Your beneficence is gratuitous bounty and every one of Your favors a new beginning! So here I am, my Allah, standing at the gate of Your might, the standing of the lowly, the surrendered, asking You in my

[1] Ibid, Supplication no. 11.

shame, the asking of the destitute, the pitiful, admitting to You that at the time of Your beneficence I surrendered not save through abstaining from disobedience toward You and in none of my states was I ever without Your Kindness. Will it profit me, my Allah, to admit to You the evil of what I have earned? Will it save me from You to confess the ugliness of what I have done? Or will You impose upon me in this my station Your displeasure? Will You hate hold fast to me in the time of my supplication? Glory be to You! I do not despair of You, for You have opened the door of repentance toward Yourself. Rather, I say, the words of a lowly servant, having wronged himself and made light of his Lord's inviolability, and whose sins are dreadful, great, whose days have parted, fled, until, when he sees the term of his works expired and the limit of his lifetime reached and knows with certainty that he has no escape from You, no place to flee from You, he turns his face toward You in repeated turning, makes his repentance toward You sincere, stands before You with a pure and purified heart, then supplicates You with a feeble, quiet voice. He is bowed before You, bent, his head lowered, thrown down, his legs shaking in fear, his tears flooding his cheeks. He supplicates You: O Most

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Merciful of the merciful! O Most Merciful of those toward whom seekers of mercy keep on turning! O Tenderest of those around whom run seekers of forgiveness! O He whose pardon is greater than His vengeance! O He whose good pleasure is more abundant than His anger! O He who seeks His creatures' praise with excellent forbearance! O He who has accustomed His servants to the acceptance of their repeated turning! O He who seeks to heal their corruption through repentance! O He who is pleased with the easy of their acts! O He who recompenses with the much their little! O He who made himself accountable to them to respond to supplication! O He who pledged Himself by His gratuitous bounty to give them excellent repayment! I am not the most disobedient of those who have disobeyed You and whom You have forgiven, nor am I the most blameworthy to offer excuses which You have accepted, nor am I the most wrongdoing of those who have repented to You and to whom You have returned. I repent to You in this my station, the repentance of one remorseful over what preceded from him hastily, apprehensive of what has gathered around him, pure in shame for that into which he has fallen, knowing that pardoning great sins is nothing for You, overlooking enormous misdeeds is not difficult for You, putting up with indecent crimes does not trouble You, and the most beloved of Your servants to You is he who refrains from arrogance before You, pulls aside from persistence, and holds fast to praying forgiveness! I seek refuge in You from persistence, I pray forgiveness from You for shortcomings, I seek help from You in incapacity!

"O Allah, bless Mohammed and his Household, dispense with what is incumbent upon me toward You, release me from what I merit from You, and grant me sanctuary from what the evildoers fear! For You are full of pardon, the hoped-for source of forgiveness, well known for Your forbearance. My need has no object but You, my sin has no forgiver other than You-could that be possible? I have no fear for myself except from You; You are *worthy of reverential fear, and worthy to forgive!* Bless Mohammed and his Household, grant my need, answer my request favorably, forgive my sin, and give me security from fear for myself! *You are powerful over everything*, and that is easy for You. Amen, Lord of the worlds![1]"

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In this supplication the Imām, peace be on him, has opened a new door to conversation with Allah, the Exalted. I (the author) think that none knew or used such a door to conversation in the Arab words except the supplication which have been handed down from Imām 'Ali, the Commander of the faithful, peace be on him. The Imām (Zayn al-'Ābidin) displayed before Allah the factors which prevented him from asking Him as well as he presented what urged him to ask him. He mentioned this in a detailed exiting manner, asking Him, the Exalted, for repentance, pardon, and mercy. He asked him with the words of one fearful, lowly, and miserable. He bent, lowered his head, shook (in fear), and burst into tears. He pled to Allah, asked Him to

[1] Ibid, Supplication no. 12.

forgive him for falling short of fulfilling His rights against him, and showed remorse over His affairs which he neglected. He, peace be on him, addressed Allah, the Exalted in such a manner, while he, peace be on him, was Sayyid al-Sājidin (the Lords of those who prostrate themselves in prayer), Imām of the Allah-fearing, and Leader of the monotheists. What an angelic soul this is! It became small and melted out of honoring and magnifying the Great Creator!

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His Supplication when Sick

He, peace be on him, would supplicate with this great supplication when he was sick or visited by distress or an affliction. The following is its text:

"O Allah, to You belongs praise for the good health of my body which lets me move about, and to You belongs praise for the ailments which You cause to arise in my flesh! For I know not, my Allah, which of the two states deserves more my thanking You and which of the two times is more worthy for my praise of You: the time of health, within which You make me delight in the agreeable things of Your provision, through which You give me the joy to seek the means to Your good pleasure and bounty, and by which You strengthen me for the acts of obedience which You have me success to accomplish; or the time of illness through which You put me to the test and bestow upon me favor: lightening of the offenses that weigh down my back, purification of the evil deeds into which I have plunged, incitement to reach for repentance, reminder of the erasure of misdeeds through ancient favor; and, through all that, what the two writers write for me: blameless acts, which no heart had thought, no tongue had uttered, and no limb had undertaken, rather, as Your bestowal of bounty upon me and the beneficence of Your benefaction toward me.

"O Allah, bless Mohammed and his Household, make me love what You have approved for me, make easy for me what You have sent down upon me, purify me of the defilement of what I have sent ahead, erase the evil of what I have done beforehand, let me find the sweetness of well-being, let me taste the coolness of safety, and appoint for me a way out from my illness to Your pardon, transformation of my infirmity into Your forbearance, escape from my distress to Your refreshment, and safety from this hardship in Your relief! You are gratuitous bountiful in beneficence, ever gracious in kindness, the Generous, the Giver, Possessor of majesty and munificence![1]"

The Imām, peace be on him, firmly believed that Allah, the Exalted, had power over health, safety, and maladies. He thought that it was Allah who gave well-being and tried with malady whomever He wished of His servants, yet the Imām, peace be on him, thanked his Lord for both states: He thanked

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Him for well-being, the agreeable things of provision, activity to seeking His good pleasure, and strength to obeying Him. Also he thanked for malady, for he thought that illness would decrease one's sins and crimes, meanwhile he wanted to draw the attention of people to repentance. After this he asked Him to give him well-being and safety, to save him from hardships, and to relieve him.

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His Supplication when he asked Release from his Sins

This is one of the Imām's outstanding supplications. He supplicated with it when he asked release from his sins or pleaded in seeking pardon for his defects, as it has been mentioned in al-Sahifa al-Sajjādiya. The following is its text:

"O Allah, O He through whose Mercy sinners seek aid! O He to the remembrance of whose beneficence the distressed flee! O He in fear of whom the offenders weep! O Comfort of every lonely stranger! O Relief of all who are downcast and distresses! O Aid of everyone abandoned and alone! O Support of every needy outcast!

[1] Ibid, Supplication no. 15.

You are He who embrace everything in mercy and knowledge! You are He who has appointed for each creature a share of Your favors! You are He whose pardon is higher than his punishment! You are He whose mercy runs before His wrath! You are He whose bestowal is greater than His withholding! You are He who by whose mercy all creatures are embraced! You are He who desires no repayment by him upon whom He bestows! You are He who does not overdo the punishment of him whom disobeys You! And I, my Allah, am Your servants whom You commanded to supplicate and who said: I am at Your service and disposal! Here am I, my Lord, thrown down before You. I am he whose back offenses have weighed down! I am he whose lifetime sins have consumed! I am he who was disobedient in his ignorance, while You did not deserve that from him! Will You, my Allah, be merciful toward him who supplicates You, that I should bring my supplication before You? Will You forgive him who weeps to You that I should hurry to weep? Will You show forbearance toward him whom puts who puts his face in the dust before You in lowliness? Will You free from need him who complains to You of his indigent need with confidence? My Allah, disappoint not him who finds no bestower other than You, and abandon not him who cannot be freed from his need for You through less than You! My Allah, so bless Mohammed and his Household, turn not away from me

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when I have turned my face toward You, deprive me not when I have besought You, and slap not my brow with rejection when I have stood before You! You are he who has described Himself by mercy so bless Mohammed and his Household, and have mercy upon me! You are he who has named Himself by pardon, so pardon me! You have seen, my Allah, the flow of my tears in fear of You, the throbbing of my heart in dread of You, and the infirmity of my limbs in awe of You. All this from my shame before You because of my evil works! So my voice has become silent, no longer crying to You, and my tongue has gone dumb, no longer whispering in prayer."

This part of supplication shows the Imām's firm faith in Allah and his strong devotion to Him. He entrusted all his affairs to Him, clung to Him during all his worries, and asked Him for pardon, repentance, and good pleasure. Now, let's listen to another part of this supplication.

"My Allah, so to You belongs praise! How many of my flaws You have covered over without exposing me! How many of my sins You have cloaked without making me notorious! How many faults I have committed, yet You did not tear away from me their covering, collar me with their detested disgrace, or make their dishonor plain to those of my neighbors who search for my defects and to those who envy Your favor toward me! But that did not prevent me from passing on to the evil that You know from me! So who is more ignorant than I, my Allah, of his own right conduct? Who is more heedless than I of his own good fortune? Who is further than I from seeking to set himself right? For I spend the provision You deliver to me in the disobedience You have prohibited to me! Who sinks more deeply into falsehood and is more intensely audacious in evil than I? For I hesitate between Your call and the call of Satan and then follow his call without being blind in my knowledge of him or forgetful in my memory of him, while I am certain that Your call takes to the Garden and his call takes to the Fire! Glory be to You! How marvelous the witness I bear against my own soul and the enumeration of my hidden affairs! And more marvelous than that is Your lack of haste with me, Your slowness in attending to me! That is not because I possess honor with You, but because You wait patiently for me and are bountiful toward me that I may refrain from disobedience

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displeasing to You and abstain from evil deeds that disgrace me, and because You love to pardon me more than to punish! But I, my Allah, am more numerous in sins, uglier in footsteps, more repulsive in acts, more reckless in rushing into falsehood, weaker in awakening to Your obedience, and less attentive and heedful toward Your threats, than that I could number for You my faults or have the power to recount my sins. I only scold my own soul, craving Your gentleness, through which the affairs of sinners are set right, and hoping for Your mercy, through which the necks of the offenders are freed."

The Imām, peace be on him, never committed sin throughout his life; rather he devoted himself to his religion, taking great care of his conduct. As he was very fearful of Allah, turned to Him in repentance, and dedicated himself to Him, he placed himself in the station of the sinners, hoping for pardon, salvation, and deliverance. Now, let's listen to the last part of this supplication.

"O Allah, this is my neck, enslaved by sins, so bless Mohammed and his Household and release it through Your pardon! This is my back, weighed down by offenses, so bless Mohammed and his Household and lighten it through Your kindness! My Allah, were I to weep to You until my eyelids drop off, wail until my voice wears out, stand before You until my backbone is thrown out of joint, prostrate to You until my eyeballs fall out, eat the dirt of the earth for my whole life, drink the water of ashes till the end of my days, mention You through all of that my tongue fails, and not lift my glance to the sky's horizons in shame before You, yet would I not merit through all of that the erasing of a single one of my evil deeds! Though You forgive me when I merit Your forgiveness and pardon me when I merit Your pardon, yet I have no title to that through what I deserve, nor I am worthy of it through merit, since my repayment from You from the first that I disobeyed You is the Fire! So if You punish me, You do me no wrong.

"My Allah, since You have shielded me with Your covering and not exposed me, waited patiently for me through Your generosity, and not hurried me to punishment, and shown me clemency through Your bounty, and not changed Your favor upon me or muddied Your kindly acts toward me, have mercy on my drawn out pleading, my intense misery, and my evil

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situation! O Allah, bless Mohammed and his Household, protect me from acts of disobedience, employ me in obedience, provide me with excellent turning back (to You), purify me through repentance, strengthen me through preservation from sin, set me right through well-being, let me taste the sweetness of forgiveness, make me the freeman of Your pardon and the slave released by Your mercy, and write for me a security from Your displeasure! Give me the good news of that in the immediate, not the deferred-a good news I recognize-and make me known to me therein a sign which I may clearly see! That will not constrain You in Your plenty, distress You in Your power, ascend beyond Your lack of haste, or tire You in Your great gifts, which are pointed to by Your signs. Verily You do what You will, You decree what You desire. *You are powerful over everything.[1]*"

The Imām, peace be on him, did his best to seek nearness to Allah and prepared for his life in the next world a marvelous station: In the field of worship, he performed all the superfluous and desirable prayers, and in the field of good deeds, he helped the miserable and the deprived, yet he thought that he fell short of obeying Allah, following the prophets and their trustees (of authority) who were very sincere in obeying and worshipping Allah, still they felt that their worship and obedience to Him was not important.

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His Supplication in Seeking Refuge from the Instigations of Satan

He would supplicate with this great supplication when he mentioned Satan and sought refuge in Allah from him and from his enmity and trickery.

"O Allah, we seek refuge in You from the instigations of the accursed Satan, his trickery, and his traps, from trust in his false hopes, his promises, his delusions, and his snares, and lest he should make himself crave to lead us away from Your obedience and to degrade us through our disobeying You, and lest what he has shown us as beautiful be beautiful for us and what he has shown us as detestable weigh down upon us. O Allah, drive him away from us through Your worship, throw him down through our perseverance in

[1] Ibid, Supplication no. 16.

Your love, and place between us a covering that he cannot tear away and a solid barrier that he cannot cut through! O Allah, bless Mohammed and his Household, distract Satan from us with some of Your enemies, preserve us from him through Your good guarding, spare us his treachery, turn his back toward us, and cut from us his trace! O Allah, bless Mohammed and his Household, give us to enjoy guidance the like of his misguidance, increase us in piety against his seduction, and make us walk in reverential fear contrary to his path of ruin! O Allah, assign him no place of entrance into our hearts and do not allow him to make his home in that which is with us! O Allah, cause us to recognize the falsehood with which he tempts us, and once You have caused us to recognize it, protect us from it! Make us see what will allow us to outwit him, inspire us with all that we can make ready for him, awaken us from the heedless slumber of relying upon him, and help us well, through Your giving success, against him! O Allah, saturate our hearts with the rejection of his works and be gentle to us by destroying his stratagems! O Allah, bless Mohammed and his Household, turn his authority away from us, cut his hope from us, and keep him from craving us!"

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The accursed Satan is the first enemy of man. He makes him follow evil inclinations and thoughts, turns him away from the straight path, adorns for him the acts of disobedience, and makes him love crimes and sins, hence the Imām, peace be on him, asked Allah to save him from Satan, his trickery, his traps, from trust in his false hopes, his promises, his delusions, and his snares through which he deludes men, throw them into ruin, and send them far from Allah's favors and mercy. Now, let's listen to the rest of the supplication:

"O Allah, bless Mohammed and his Household, and place our fathers, our mothers, our children, our wives, our siblings, our relatives, and the faithful among our neighbors, male and female, in a sanctuary impregnable to him, a guarding fortress, a defending cave! Clothe them in shields protective against him and give them arms that will cut him down! O Allah, include in that every one who witnesses to You as Lord, devotes himself sincerely to Your Unity, shows enmity toward him through the reality of servanthood, and seeks help from You against him through knowledge of the divine sciences!

"O Allah, undo what he ties, unstitch what he sews up, dislocate what he devises, frustrate him when he makes up his mind, and destroy what he establishes! O Allah, rout his troops, nullify his trickery, make his cave collapse, and rub his nose in the ground! O Allah, place us in the ranks of his enemies and remove us from the numbers of his friends, that we obey him not when he entices us and answer him not when he calls to us! We command everyone who obeys our command to be his enemy and we admonish everyone who follows our prohibition not to follow him! O Allah, bless Mohammed, the Seal of the Prophets and Lord of the emissaries, and the folk of his house, the good, the pure! Give refuge to us, our families, our brothers, and all the faithful, male and female, from that from which we seek refuge, and grant us sanctuary from that through fear of which we seek sanctuary in You! Hear our supplication to You, bestow upon us that of which we have been heedless, and safeguard for us what we have forgotten! Through all this bring us into the ranks of the righteous and the degrees of the faithful! Amen, Lord of the worlds![1]"

The Imām, peace be on him, asked the Great Creator to be kind to him through placing his father, his mother, his

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children, his wife, his siblings, his relatives, and the faithful among his neighbors, male and female, in a sanctuary impregnable to Satan, a guarding fortress, a defending cave. He asked Allah to include in that everyone who witnesses to Him as Lord and devotes himself sincerely to His Unity. Moreover he asked Allah to undo what Satan ties, unstitch what he sews up, dislocate what he devises, frustrate him when he makes up his mind, and destroy what he establishes.

[1] Ibid, Supplication no. 17.

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His Supplication in Asking for Water during a Drought

During a drought, he, peace be on him, would supplicate with this outstanding supplication.

"O Allah, water us with rain, unfold us Your mercy through Your copious rain from the driven clouds, so that Your goodly earth may grow on all horizons! Show kindness to Your servants through ripening of the fruit, revive Your land through the blossoming of the flowers, and let Your angels-the noble scribers-be witness to a beneficial watering from You, lasting in its abundance, plenty in its flow, heavy, quick, soon, through which You revive what has vanished, bring forth what is coming, and provide plentiful foods, through heaped up, wholesome, productive clouds, in reverberating layers, the rain's downpour not without ease, the lightning's flashes not without fruit! O Allah, give us water through rain, helping, productive, fertilizing, widespread, plentiful, abundant, bringing back the risen, restoring the broken! O Allah, give us water with a watering through which You will make the stone hills pour, fill the cisterns, flood the rivers, make the trees grow, bring down prices in all the lands, invigorate the beasts and the creatures, perfect for us the agreeable things of provision, make grow for us the fields, let flow for us the teats, and add for us strength to our strength!

"O Allah, make not the cloud's shadow over us a burning wind, allow not its coldness to be cutting, let not its pouring down upon us be a stoning, and make not its water for us bitter! O Allah, bless Mohammed and his Household, and provide us with the blessings of the heavens and the earth! *You are powerful over everything![1]*"

I (the author) think that there are no Arab words more

[1] Ibid, Supplication no. 19.

wonderful and eloquent than this description in the supplication of Imām , peace be on him. He descried the reality of clouds with the most accurate qualities. He showed that clouds gave life to the earth, made inclusive changes in the laws of nature, and hence they profited both man and animal. This

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great Imām, like his fathers, was given inclusive words and sound judgment.

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His Supplication when something Made him Sorrow

He, peace be on him, would supplicate with this great supplication when some thing made him sorrow and offenses made him worry. The following is its text:

"O Allah, O Sufficer of the isolated and weak and Protector against terrifying affairs! Offenses have isolated me, so there is no one to be my companion. I am too weak for Your wrath and there is no one to strengthen me. I have approached the terror of meeting You and there is no one to still my fear. Who can make me secure from when You have filled me with terror? Who can come to aid me when You have isolated me? Who can strengthen me when You have weakened me? None can grant sanctuary to a vassal, my Allah, but a lord, none can give security to one dominated but a dominator, none can aid him from whom demands are made but a demander. In Your hand, my Allah, is the tread of all that, in You the place of escape and flight, so bless Mohammed and his Household, give sanctuary to me in my flight, and grant my request!

"O Allah, if You should turn Your generous face away from me, withhold from me Your immense bounty, forbid me Your provision, or cut off from me Your thread, I will find no way to anything of my hope other than You nor be given power over what is with You through another's aid, for I am Your servant and in Your grasp; my forelock is in Your hand! I have no command along with Your command. Accomplished is Your judgment of me, just Your decree for me! I have not the strength to emerge from Your authority nor am

I able to step outside Your power. I cannot win Your inclination, arrive at Your good pleasure, or attain what is with You except through obeying You and through the bounty of Your mercy. My Allah, I rise in the morning and enter into evening as Your lowly slave. I own no profit and loss for myself. except through You. I witness to that over myself and I confess to the frailty of my strength and the paucity of my stratagems. So accomplish what You have promised me and complete for me what You have given me, for I am Your slave, miserable, abased, frail, distressed, vile, despised, poor, fearful, and seeking sanctuary!

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The great Imām believed in the absolute power of Allah, the Exalted, and thought that all things were in the grasp of Him, the Most High, for He is the Possessor, the All-dominating, the All-overcoming, whose command none repels. The Imām emptied himself from all his outstanding merits and confessed obedience to Allah showing his feebleness, weakness, misery, and inability to do anything except through the help of Him, the Exalted. Now, let's listen to the last parts of this supplication.

"O Allah, bless Mohammed and his Household and let me not forget to remember You in what You have done for me, be heedless of Your beneficence in Your trying me, or despair of Your response to me, though it keep me waiting whether I be in prosperity or adversity, hardship or ease, well-being or affliction, misery or comfort, wealth or distress, poverty or riches!

"O Allah, bless Mohammed and his Household, make me laud You, extol You, and praise You in all my states so that I rejoice not over what You give me of this world nor sorrow over that of it which You withhold from me! Impart reverential fear of You to my heart, employ my body in that which You accept from me, and divert my soul through obedience to You from all that enters upon me so that I love nothing that displeases You and become displeased at nothing that pleases You! O Allah, bless Mohammed and his Household, empty my heart for Your love, occupy it with remembering You,

animate it with fear of You and quaking before You, strengthen it with beseeching You, incline it to Your obedience, set it running in the path most beloved to You, and subdue it through desire for what is with You all the days of my life! Let my provision in this world be reverential fear of You, my mercy be toward Your mercy, and my entrance be in Your good pleasure! Appoint for me a lodging in Your Garden, give me strength to bear everything that pleases You, make me flee to You and desire what is with You, clothe my heart in estrangement from the evil among Your creature, and give me intimacy with You, Your friends, and those who obey You! Assign to no wicked person or unbeliever a kindness toward me or a hand that obliges me, nor to me a need for one of them! Rather make the stillness of my heart, the comfort of my soul, my independence

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and my sufficiency lie in You and the best of Your creatures! O Allah, bless Mohammed and his Household, make me their comrade, make me their helper, and oblige with yearning for You and doing for You what You love and approve! *You are powerful over everything* and that is easy for You.[1]"

In these parts, the Imām, peace be on him, expressed his great trust and faith in Allah, asking Him not to let him forget to remember Him in what He had done for him, be heedless of His beneficence in His trying him, or despair of His response. He asked Him to make his laud and praise for His pleasure in all states. He asked him to empty his heart for His love, occupy it with remembering Him, animate it with fear of Him, set it running in the path most beloved to Him, let his provision in this perishing world be reverential fear of Him, and make Paradise his abode and final station.

The Imām, peace be on him, asked Allah, the Most Exalted, to clothe his heart in estrangement from the evil among His creature, and give him intimacy with Him, His friends, and those who obeyed Him, and to assign to no wicked person or unbeliever a kindness toward

[1] Ibid, Supplication no. 21.

him or a hand that obliged him, nor to him a need for one of them! The Imam entrusted all his affairs to Allah, the Most High, for He freed him from need to all His creatures.

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His Supplication in Hardship

The Imām, peace be on him, would supplicate with this holy supplication in hardship, effort, and difficult affairs.

"O Allah, You have charged me concerning myself with that which belongs more to You than to me. Your power over it and over me is greater than my power, so give me in myself what will make You pleased with me and take for Yourself Your good pleasure in my self's well-being! O Allah, I have endurance for effort, no patience in affliction, no strength to bear poverty. So forbid me not my provision and entrust me not to Your creatures, but take care of my need alone and Yourself attend to sufficing me! Look upon me and look after me in all my affairs, for if You entrust me to Your creatures, they will frown upon me, and if You make me resort to my kinsfolk, they will refuse to give me; if they give me, they will give me little and in bad temper, making me feel long obliged and blaming me much. So through Your bounty, O Allah, free me from need, through Your mightiness, lift me up through Your boundless plenty, open my hand, and with that which is with You, suffice me!

"O Allah, bless Mohammed and his Household, rid me of enemy, encircle me against sins, make me abstain from things unlawful, give me not the boldness of disobedient acts, assign me love for that which is with You and satisfaction with that which comes to me from You, bless me in that which You provide me, that which You confer upon me, and that through which You favor me, and make me in all my states safeguarded, watched, covered, defended, given refuge, and granted sanctuary!

"O Allah, bless Mohammed and his Household, and let me accomplish everything which You have enjoined upon me or made obligatory for me toward You, in one of the ways of Your obedience, or toward one of Your creatures, though my body be too frail for that, my strength too feeble, my power not able to reach it, and my possessions and what my hand owns not encompass it, and whether I have remembered it or forgotten it. It, my Lord, is among that which You have counted against me while I have been heedless of it in myself. Let me perform it through Your plentiful giving and the abundance which is with

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You-for You are Boundless, Generous-so that nothing of it may remain against me, lest You would wish to settle accounts for it from my good deeds or to compound my evil deeds on the day I meet You, my Lord!"

Consider carefully these paragraphs of this supplication and you will find deep faith in Allah, perfect sincerity to Him, and absolute freedom from all material inclinations. The Imām asked Allah, the Exalted, to include him in His care and favors and to be kind to him through:

1. Not trying him with that toward which he had neither force nor strength.
2. Not afflicting him with poverty and neediness, for they were the hardest of all the disasters in this world's life.
3. Not entrusting him to His creatures, whether near or far, for they disdained him who was in need of them.
4. Ridding him from envy, which was one of the most evil inclinations.
5. Preventing him from committing sins and acts of disobedience.
6. Making him cling to piety and Allah-fearingness.
7. Making him desire for that which was with Him.
8. Making blessed his property and children
9. Safeguarding him in all his states and affairs, covering him over, and protecting him from the evil.
10. Granting him success for performing his past duties and obligations. These are some of the Imām's requests. Now, let's listen to the rest of this supplication.

"O Allah, bless Mohammed and his Household, and provide me with desire to serve You for the sake of my state in the hereafter, such that I know the truthfulness of that (desire) in my heart, be dominated by renunciation while in this world, do good deeds with yearning, and remain secure from evil in fright and fear! And give *a light whereby I may walk among the people!*, be guided in the shadows, and seek illumination in doubt and uncertainty! O Allah, bless Mohammed and his Household, and provide me with fear of the threatened gloom and yearning for the promised reward, such that I may find the pleasure of that for which I supplicate You and the sorrow of that from which I seek sanctuary in You!

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"O Allah, You know what will set my affairs right in this world and the next, so be ever gracious toward my deeds! O Allah, bless Mohammed and Mohammed's Household and provide me with what is Your right when I fall short in thanking You for that through which You have favored me in ease and difficulty, health and sickness, such that I may come to know in myself repose in satisfaction and serenity of soul in that which You have made incumbent upon me in whatever states may occur: fear and security, satisfaction and displeasure, loss and gain!

"O Allah, bless Mohammed and his Household, and provide me with a breast safe from envy, such that I envy none of Your creatures in anything of Your bounty and such that I see none of Your favors toward any of Your creatures in religion or this world, well-being or reverential fear, plenty or ease, without hoping for myself better than it through and from You alone, who has no associate! O Allah, bless Mohammed and his Household, and provide me in this world and the next with caution against offenses and wariness against slips in the state of satisfaction and wrath, such that I may remain indifferent toward that which enters upon me from the two states, work toward Your obedience, and prefer it and Your good pleasure over all else in both friends and enemies. Then my enemy may stay secure from my wrongdoing and injustice and my friend may despair of my inclination and the bent of my affection. Make me one of those who supplicate You with sincerity in ease with the supplication of those who supplicate You with sincerity in distress! Verily You are Praiseworthy, Glorious.[1]"

These paragraphs contain some of the Imām's psychological desires when he asked Allah:

1. To serve Him for the sake of his state in the hereafter.

2. To make him renounce this world.

3. To help him in doing good deeds.

4. To giving him a light whereby he might walk among the people, be guided in the shadows, and seek illumination in doubt and uncertainty.

5. To make him fear the terrors on the Day of Resurrection and yearn for the abundant repayment He (Allah) had prepared for His pious, righteous servants.

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6. To save him from envy, which was among the most dangerous psychological blights.

7. To provide him with guarding against sins and slips. These are some contents of this part of the supplication.

[1] Ibid, Supplication no. 22.

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His Supplication when he asked Allah for Well-Being

The Imām, peace be on him, would supplicate with this holy supplication when he asked Allah for well-being and thanked Him for it:

"O Allah, bless Mohammed and his Household, and clothe me in Your well-being, wrap me in Your well-being, fortify me through Your well-being, honor me with Your well-being, free me from need through Your well-being, donate to me Your well-being, bestow upon me Your well-being, spread out for me Your well-being in this world and the next! O Allah, bless Mohammed and his Household, and make me well with a well-being sufficient, healing, sublime, growing, a well-being that will give birth to well-being in my body, a well-being in this world and the next! Oblige me through health, security and safety in my religion and body, insight in my heart, penetration in my affairs, dread of You, fear of You, strength for the obedience which You have commanded for me, and avoidance of the disobedience which You have prohibited for me!

"O Allah, oblige me through the *hajj*, the '*umra*, and visiting the grave of Your Messenger (Your blessings, mercy, and benedictions upon him and upon his Household, upon them be peace) for as long as You caused me to live, in this year of mine and in every year, and make that accepted, thanked, and mentioned before You and stored away with You! Make my tongue utter Your praise, Your thanksgiving, Your remembrance, and Your excellent laudation, and expand my heart toward the right goals of Your religion! Give and my progeny refuge from the accursed Satan, the evil of venomous vermin, threatening pests, swarming crowds, and evil eyes, the evil of *every rebel satan*, the evil of every refractory sovereign, the evil of every living in ease and served, the evil of every weak or strong, the evil of every born high or low, the evil of every small or great, the evil of every near or far, the evil of every, jinn or man, who declares war on Your Messenger and his Household, the evil of every *crawling creature* that You have *taken by the forelock*! *Surely* You are *on a straight path*.

"O Allah, bless Mohammed and his Household and if some one desires ill for me turn him away from me, drive away from

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me his deception, avert from me his evil, send his trickery back to his own throat, and place before him a barricade, so that You may bind his eyes toward me, deafen his ears toward my mention, lock his heart toward recalling me, silence his tongue against me, restrain his head, abase his exaltation, break his arrogance, abase his neck, disjoint his pride, and make me secure from all his injury, his evil, his slander, his backbiting, his faultfinding, his envy, his enmity, his snares, his traps, his foot soldiers, and his cavalry! Surely You are Mighty, Powerful![1]"

The most valuable thing in this world's life is well-being and soundness from maladies, hence the Imām, peace be on him, asked Allah, the Most High, to give him to enjoy this favor to be strong enough to serve Him, to perform His obligations, and to refrain from prohibited things and acts of disobedience. He asked Him to oblige him through the *ḥajj*, the '*umra*, and visiting the grave of the Greatest Messenger (may Allah bless him and his Household) and the graves of his grandsons, the pure Imāms, who were the ships of deliverance and security for mankind. He sought protection in Him from the evil of men and *jinn*.

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His Supplication when his Provision was Stinted

He, peace be on him, would supplicate with this supplication when his provision was stinted and the means of his daily bread was difficult.

[1] Ibid, Supplication no. 23.

"O Allah, You have tried us with distrust in our provisions and the expectation of long lives, until we begged for provisions from those who are provided and craved in our expectations the life-spans of the long-lived! So bless Mohammed and his Household, give us a true certainty that will suffice us the burden of seeking, and inspire us with a sincere trust that will release us from the hardship of exertion! Let Your clear promise in Your Revelation which You have followed in Your Book with Your oath cut off our worry about the provisions for which You have made Yourself responsible and sever our occupation with everything whose sufficiency You have guaranteed! For You have said-and Your word is the most truthful truth-and You have sworn-and Your oath is the most kept and fulfilled-*In the heaven are your provision and everything you are promised!* And then You have said: *So by the Lord of heaven and earth, it is as surely true as that you have promised![1]*"

In this supplication the Imām talked about two psychological aspects. They are:

1. When man faces stinted provision and narrow paths, he accuses Allah of this and attributes it to Him.

2. Man has been afflicted by long expectation and subsistence in this world, hence he foolishly considers the life-spans of the long-lived and thinks that he will live as they did. This opinion has bad results of which is that man neglects the affairs of his life in the next world and devotes himself to this world's life, hence the Imām, peace be on him, asked Allah, the Exalted, to give him a true certainty that would suffice him the burden of seeking, and inspire him with a sincere trust that would release him from the hardship of exertion.

[1] Ibid, Supplication no. 29.

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His Supplication for Help in Repaying Debts

He, peace be on him, would supplicate with this supplication for help in repaying debts.

"O Allah, bless Mohammed and his Household and release me from a debt which make me lose face, confuses my mind, disrupts my thinking, and prolongs my occupation with attending to it! I seek refuge in You, my Lord, from worry and thought about debt, from the distraction and sleeplessness of debt; so bless Mohammed and his Household and give me refuge from it! I seek sanctuary in You, my Lord, from debt's abasement in life and its ill effects after death, so bless Mohammed and his Household and give sanctuary from it through a bountiful plenty or a continually arriving sufficiency! O Allah, bless Mohammed and his Household, prevent me from extravagance and excess, put me on the course of generous spending and moderation, teach me excellent distribution, hold me back through Your gentleness from squandering, allow me to attain my provisions through lawful means, direct my spending toward the gateways of devotion, and take away from me any possession which will bring forth pride in me, lead to insolence, or drag me in its heels to rebellion! O Allah, make me love the companionship of the poor and help me be their companion with excellent patience! Whenever You take away from me the goods of this perishing world, store them for me in Your abiding treasuries! Make this world's broken pieces which You have conferred upon me and its goods which You have quickly granted to me a way to reach Your neighborhood, a link to Your nearness, and a means to Your Garden! Verily You are Possessor of bounty abounding, and You are the Munificent, the Generous.[1]"

This holy supplication includes the following points:

1. The Imām, peace be on him, asked Allah and pleaded to Him

[1] Ibid, Supplication no. 30.

to release him from debt, which results in harm and pain of which are the following:

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A. It makes one lose face, especially when he is unable to repay it.

B. It confuses mind and disrupts thinking, for the indebted always think about how to repay it and get rid of it.

C. It forces the indebted to practice many works to repay it and get rid of it.

D. It abases the indebted in life, for they show lowliness before the creditors.

E. It continues after the death of the indebted until it is repaid, hence the Imām, peace be on him, asked Allah, the Most High, to give him sanctuary from it through a bountiful plenty or a continually arriving sufficiency, that he might get rid of the pain and harm of debt.

2. The Imām, peace be on him, asked Allah, the Exalted, to prevent him from extravagance and excess which ruined and wasted possessions.

3. He, peace be on him, asked Allah to teach him to distribute his possessions in an excellent manner.

4. He asked Allah, the Most High, to provide him with legal provision.

5. He asked Allah, the Most High, to make his spending toward the gateways of devotion and what pleased Him, the Exalted.

6. He asked Allah, the Exalted, not to try him with riches which would bring forth pride in him, lead to insolence, or drag him in its heels to rebellion.

7. The Imām asked Allah to make him love the companionship of the poor and help him be their companion with excellent patience. These are some contents of this great supplication.

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His Supplication in Mentioning and Asking for Repentance

The following is among his supplications in mentioning and asking for repentance:

"O Allah, O He whom the depiction of the describers fails to describe! O He beyond whom passes not the hope of the hopers! O He with whom is not lost the wage of the good-doers! O He who is the ultimate object of the fear of the worshippers! O He who is the utmost limit of the dread of the Allahfearing! This is the station of him whom sins have passed from hand to hand. Offenses' reins led him on, and Satan has gained mastery over him. He fell short of what You have commanded through neglect and he pursued what You have prohibited in delusion, like on ignorant of Your power over him or one who denies the bounty of Your beneficence toward him, until, when the eye of guidance was opened for him and the clouds of blindness were dispelled, he reckoned that through which he had wronged himself and reflected upon that in which he had opposed his Lord. He saw his vast disobedience as vast and his great opposition as great. So he turned to You, hoping in You and ashamed before You, and he directed his beseeching toward You, having trust in You. He repaired to You in his longing with certitude and he went straight to You in fear with sincerity. His longing was devoid of every object of longing but You, and his fright departed from every object of fear but You. So he stood before You pleading, his eyes turned toward the ground in humbleness, his head bowed before Your might in lowliness; he revealed to You in meekness those secrets of his which You counted better than he; he sought help from You before the dreadful into which he has fallen in Your knowledge and the ugly which has disgraced him in Your judgment: the sins whose pleasures have turned their backs and gone and whose evil consequences have stayed and stuck fast. He will not deny Your justice, my Allah,if You punish him,nor will he consider Your pardon great if You pardon him and have mercy upon him, for You are the Generous Lord for whom the forgiveness of great sins is nothing great!"

As for this part, it contains confessing the Unity of Allah and praising Him as One whom the depiction of the describers fails

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to describe. How can the possible being- limited in existence, senses, knowledge, ability, and activities-encompass the Necessary Being, whose knowledge and power has no bound?

The Imām, peace be on him, shed light upon the sinners from among Allah's servants. He humbly regarded himself as one of them. He indicated that pleasures plunged them into disobeying the Commands of Allah, the Exalted, that when they came to their consciousness, bitter thoughts would attack them, and felt remorse, and that they would flee to Him asking Him for pardon, forgiveness, and good pleasure. Now, let's listen to another part of this great supplication.

"O Allah, so here I am: I have come to You obeying Your command (for You have commanded supplication and asking the fulfillment of Your promise, for You have promised to respond): You have said: *Supplicate Me and I will respond to you.* O Allah, so bless Mohammed and his Household, meet me with Your forgiveness just as I have met You with confession, lift me up from the fatal infirmities of sins just as I have let myself down before You, and cover me with Your covering just as You have shown no haste to take vengeance on me! O Allah, make firm my intention to obey You, strengthen my insight in worshipping You, give me the success of works which will wash away the defilement of offenses, and take me when Your prophet Mohammed (upon him be peace).

"O Allah, I repent to You in this my station from my sins, great and small, my evil deeds, inward and outward, my lapses, past and recent, with the repentance of one who does not tell himself that he might disobey or secretly think that he might return to an offense. You have said, my Lord, in the firm text of Your Book, that You accept repentance from Your servants, pardon evil deeds, and love the repenters, so accept my repentance as You have promised, pardon my evil deeds as You have guaranteed, and make obligatory toward me Your love as You have stipulated! To You, my Lord, belongs my stipulation that I will not return to that is disliked by You, my guarantee that I will not go back to what You blame, and my covenant that I will stay away from acts of disobedience to You.

"O Allah, You know better what I have done, so forgive me what You know and turn me through Your power to what You

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love. O Allah, counted against me are claims that stay in my memory and claims I have

forgotten, while all of them remain in Your eye that does not sleep and Your knowledge that does not forget! So compensate their owners, lighten their load upon me, lift up their weight from me, and preserve me from approaching their like!

"O Allah, but I cannot be faithful to my repentance without Your preservation, nor can I refrain from offenses without Your strength. So strengthen me with a sufficient strength and attained to me with a defending preservation! O Allah, if any servant repents to You while in Your knowledge of the unseen he will break his repentance and return to his sin and offense, I seek refuge in You lest I be like that! So make this my repentance a repentance after which I will need no repentance and a repentance which will obligate the erasing of what has gone by and safety in what remains!"

In this part the Imām stood humble, lowly, and broken-hearted before the Great Creator, hoping that He would response to him, give him forgiveness and good pleasure, lift him up from the fatal infirmities of sins, and cover him over with His beautiful covering, for he had repented to Him sincerely, returned to Him, been sincere in obeying Him, decided not to return to any detested and dispraised thing, and to follow the path that would lead him to His good pleasure. The Imām insisted on asking Allah to accept his repentance, to safeguard him from all sins, and to erase all his sins. Now, let's listen to the rest of this great supplication.

"O Allah, I seek pardon from You for my ignorance, and I ask You to disregard my evil acts! So join me to the shelter of Your mercy through graciousness and cover me with the covering of Your well-being through bounteousness! O Allah, I repent to You from everything opposed to Your will or far from Your love-the thoughts of my hearts, the glances of my eye, the tales of my tongue-with a repentance through which each bodily part will by itself stay safe from ill consequences with You and remain secure from Your painful penalties feared by transgressors! O Allah, so have mercy on my being alone before You, the pounding of my heart in dread of You, the trembling of my limbs in awe of You! My sins, my Allah, have stood me in the station of degradation in Your courtyard. If I remain silent,

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none will speak for me; if I seek an intercessor, I am not worthy for intercession.

"O Allah, bless Mohammed and his Household, make Your generosity intercede for my offenses, follow up my evil deeds with Your pardon, repay me not with the punishment that is my proper repayment, spread over me Your graciousness, wrap me in Your covering, and do with me what is done by a mighty man, when a lowly slave pleads to him and he shows him mercy, or a rich man when a poor slave submits himself and he raises him to wealth! O Allah, I have no protector against You, so let Your might be my protector! I have no intercessor with You, so let Your bounty be my intercessor! My offenses have set me quaking, so let Your pardon give me security! Not all that I have said rises up from my ignorance of my evil footsteps or forgetfulness of my blameworthy acts in the past, but in order that Your heaven and those within it and Your earth and those upon it may hear the remorse which I have professed to You and the repentance through which I have sought asylum with You. Then perhaps one of them, through Your mercy, may show mercy upon my evil situation or be seized by tenderness for my evil state. There may come from him for my sake a supplication to which You give ear more than to my supplication or an intercession surer with You than my intercession through which I may be delivered from Your wrath and attain to Your good pleasure!

"O Allah, if remorse is a repentance toward You, them I am the most remorseful of the remorseful! If refraining from disobedience is a turning back to You, then I am the first of those who turn back! If praying for forgiveness alleviates sins, surely I am one of those who pray for Your forgiveness! O Allah, as You have commanded repentance and guaranteed acceptance, as You have urged supplication and promised to respond, so bless Mohammed and his Household, accept my repentance, and return me not to the returning place of disappointment in Your mercy! *Surely You are Ever-turning*toward the sinners, *All-compassionate* toward the offenders who turn back!

"O Allah, bless Mohammed and his Household just as You have guided us by him! Bless Mohammed and his Household just as You have rescued through him! Bless Mohammed and his Household, with a blessing that will intercede for us on the

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Day of Resurrection, the day of neediness toward You! *You are powerful over everything*, and that is easy for You![1]"

Have you seen this pleading and devotion to Allah? The Imām melted out of fear of Allah, while he was the Lord of the Allah-fearing, Imām of those who turned to Allah in repentance, and Leader of the monotheists.

It is certain that the Imām, peace be on him, did not commit any sin throughout his lifetime. His life shone with the light of piety and faith, but he wanted to teach the community brilliant lessons about the true Islamic principles, which summoned the people to Allah through opening a door to repentance. Hence one who has irregular conduct

[1] Ibid, Supplication no. 31.

and has turned away from the straight path should not despair of Allah's mercy, for the door to repentance is open when he repents to Allah, turns to him in repentance, and uproots from his own soul the inclination to sin and disobedience.

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His Supplication in Asking for the Best

The following is his supplication in asking for the best:

"O Allah, I ask You the best in Your knowledge, so bless Mohammed and his Household and decree for me the best! Inspire us with knowledge to choose the best and make that a means to being pleased with what You have decreed for us and submitting to what You have decided! Banish from us the doubt of misgiving and confirm us with the certainty of the sincere! Visit us not with incapacity to know what You have chosen, lest we despise Your measuring out, dislike the place of Your good pleasure, and incline toward that which is further from good outcome and nearer to the opposite of well-being! Make us love what we dislike in Your decree and make easy for us what we find difficult in Your decision! Inspire us to yield to that which You bring upon us by Your will, lest we love the delay of what You have hastened and the hastening of what You have delayed, dislike what You love, and choose what You dislike! Seal us with that which is most praised in outcome and most generous in issue! Surely You give generous gain, bestow the immense, do what You will, and *You are powerful over everything*.[1]"

This supplication indicates that the Imām, peace be on him, entrusted all his affairs to Allah. He asked Him for the best in all his important matters and asked Him for guidance. If Allah decreed for him the best, he would do them; otherwise he would leave them.

[1] Ibid, Supplication no. 33.

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His Supplication when he was Afflicted

The following is his supplication when he was afflicted or saw someone afflicted with the disgrace of sin:

"O Allah, to You belong praise for Your covering after Your knowledge and Your pardon after Your awareness! Each of us has committed faults, but You have not made him notorious, done indecencies, but You have not disgraced him, and covered over evil deeds, but You have not pointed to him. How many are Your prohibited acts which we have performed, Your commandments of which You have told us which we have transgressed, the evil deeds which we have earned, the offenses which we have committed! You see them to the exclusion of all observers; You have the power to make them public above all the powerful! By giving us safety You have veiled their eyes and stopped their ears. So make the shameful things You have covered over and the inward reality You have concealed our admonisher, a restrainer upon bad character traits and committing offenses, and a striving toward the repentance that erases (sins) and the praiseworthy path! Bring the time of striving near! and visit us not with heedlessness of You! Surely we are the beseechers, the repenters of sins. And bless, Your chosen, O Allah, from Your creation, Mohammed and his descendants, the friends selected from among Your creatures, the pure, and make us listeners to them and obeyers, as You have commanded![1]"

In this supplication the Imām, peace be on him, spoke about Allah's favors toward the sinners from among His servants, for He did not expose them when they committed sins nor did He make them known among the people, lest their social position should decline; rather He covered them with His great covering, that they might return to the path of the truth and refrain from disobedience.

[1] Ibid, Supplication no. 34.

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Chapter 18

His Supplication in Satisfaction when he Looked upon the Companions of this world

The following is among his supplications in satisfaction when he looked upon the companions of the world:

"Praise belongs to Allah in satisfaction with Allah's decision! I bear witness that Allah has apportioned the livelihoods of His creatures with justice and undertaken bounty for all His creatures. O Allah, bless Mohammed and his Household, tempt me not with what You have given to Your creatures and tempt them not with what You have withheld from me, lest I envy Your creatures and despise Your decision! O Allah, bless Mohammed and his Household, delight my soul through Your decree, expand my breast through the instances of Your decision, give me a trust through which I may admit that Your decree runs only to the best, and let my gratitude to You for what You have taken away from me be more abundant than my gratitude to You for what You have conferred upon me! Preserve me from any imagining any meanness in someone who is destitute or imagining any superiority in someone who possesses wealth, for the noble is he whom obedience to You has ennobled and the exalted is he whom worship of You has exalted! So bless Mohammed and his Household, give us to enjoy a wealth which does not run out, confirm us with an exaltation which will never be lost, and let us roam freely in the kingdom of everlastingness! Surely You are the One, *the Unique, the Eternal Refuge;* You have *not begotten*, *and equal* to You *is not any one![1]*"

We will briefly talk about some wonderful contents of this great supplication.

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1. The Imām, peace be on him, mentioned that Allah, the Exalted, apportioned the livelihoods of His creatures with justice and

[1] Ibid, Supplication no. 35.

made them surpass each other in livelihood in accordance with His wisdom, for If they were equal in livelihood, they all would perish, as it is in the tradition.

2. The Imām, peace be on him, asked Allah not to tempt him with what He had given to His creatures and tempt them not with what He had withheld from him, lest he (the Imām) should envy His creatures.

3. The Imām, peace be on him, asked Allah to preserve him from imagining any meanness in someone who was destitute or imagining any superiority in someone who possessed wealth, for the noble was he whom obedience to Allah had ennobled.

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His Supplication when he Looked upon Clouds

The following is one of his supplications when he looked upon clouds and lightening and heard the sound of thunder:

"O Allah, these are two of Your signs and these are two of Your helpers. They rush to obey You with beneficial mercy or injurious vengeance, so rain not down upon us from them the evil rain and clothe us not through them in the garment of affliction! O Allah, bless Mohammed and his Household, send down upon us the benefit of these clouds and their blessing, turn away from us their harm and their injury, strike us not through them with blight, and loose not upon usour livelihood any bane!

"O Allah, if You have incited them as vengeance and loosed them in anger, we seek sanctuary with You from Your wrath and implore You in asking Your pardon! So incline with wrath toward the idolaters and set millstone of Your vengeance turning upon the heretics! O Allah, take away the barrenness of our lands with Your watering, dislodge the malice from our breasts with Your providing, distract us not from You through other than You, and cut none of us off from the stuff of Your goodness, for the rich is he to whom You have given riches, and the safe he whom You have protected! No one has any defense against You, nor any means to bar Your penalty. You decide what You will for whom You will and You decree what You desire for any whom You desire! So to You belong praise for protecting us from affliction and to You belongs thanks for conferring upon us blessings, a praise which will leave behind the praise of the praisers, a praise which will fill the earth and the heaven! Surely You are the All-kind through immense kindnesses, the Giver of abounding favors, the Acceptor of small praise, the Grateful for little gratitude, the Beneficent, the Benevolent, Possessor of graciousness! There is no god but You; *unto You is the homecoming*.[1]"

In this supplication the Imām, peace be on him, talked about clouds and lightning, which were two of Allah's signs and two of His helpers. Allah sends them to His creatures as a blessing through which He gives life to the land after it has died or as a vengeance through which He demolishes their houses and destroys their plants as well as He sends down upon them

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thunderbolts, hence the Imām pled to Allah to send down the evil rain upon His enemies from the idolaters, the unbelievers, and those who deviated from the Truth, and to single out the believers and the Muslims for the good rain.

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His Supplication when Confessing his Shortcomings

He, peace be on him, would supplicate with the following supplication when he confessed his shortcomings in giving thanks to Allah, the Exalted:

"O Allah, no one reaches a limit in thanking You without acquiring that of Your beneficence which enjoins upon him

[1] Ibid, Supplication no. 36.

thanksgiving, nor does anyone reach a decree in obeying You even if he strives, without falling short of what You deserve because of Your bounty. The most thankful of Your servants has not the capacity to thank You, and the most worshipful of them falls short of obeying You. To none of them is due Your forgiveness through what he himself deserves or Your good pleasure for his own merit. When You forgive someone, it is through Your graciousness, and when You pleased with someone, it is through Your bounty. You show gratitude for the paltry for which You show gratitude and You reward the small act in which You are obeyed, so that it seems as if Your servant's thanksgiving for which You have made incumbent their reward and made great their repayment is an affair from which they could have held back without You, and hence You will recompense them, and whose cause is not in Your hand, and hence You will repay them. Nay, my Allah, You had power over their affair before they had power to worship You , and You had prepared their reward before they began to obey You; and that because Your wont is bestowal of bounty, Your custom beneficence, Your way pardon. So all creatures confess that You wrong not him whom You punish and bear witness that You bestow bounty upon him whom You pardon. Each admit that he has fallen short of what You merit. Had Satan not misled them from Your obedience, no disobeyer would have disobeyed You, and had he not shown falsehood to them in the likeness of truth, no strayer would have gone astray from Your path.

"So glory be to You! How manifest is Your generosity in dealing with him who obeys or disobeys You! You show gratitude to the obedient for that which You undertake for him, and You

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grant a respite to the disobedient in that within which You are able to hurry him. You give to each of them that which is not his due, and You bestow bounty upon each in that wherein his works fall short. Were You to counterbalance for the obedient servant that which You Yourself had undertaken, he would be on the point of losing Your reward and seeing the end of Your favor, but through Your generosity You have repaid him for a short, perishing term, and for a near, vanishing limit with an extended, abiding limit. Then You do not visit him with a settling of accounts for Your provision through which he gained strength to obey You, nor do You force him to make reckonings for the organs he employed to find the means to Your forgiveness. Were You to do that to him, it would take him away everything for which he had labored and all wherein he had exerted himself as repayment for the smallest of Your benefits and kindness, and he would remain hostage before You for Your other favors. So how can he deserve something of Your reward? Indeed, how?

"This, my Allah, is the state of him who obeys You and the path of him who worships You. But as for him who disobeys Your command and goes against Your prohibition, You do not hurry him to Your vengeance, so that he may seek to replace his state in disobeying You with the state of turning back to obey You, though he deserved from the time he set out to disobey You every punishment which You have prepared for all Your creatures. Through each chastisement which You have kept back from him and each penalty of Your vengeance and Your punishment which You have delayed from him, You have refrained from Your right and show good pleasure in place of what You have made obligatory. So who is more generous, my Allah, than You? And who is more wretched than he who perishes in spite of You? Indeed, who? You too blessed to be described by any but beneficence and too generous for any but justice to be feared from You! There is no dread that You will be unjust toward him who disobeys You, nor any fear of Your neglecting to reward him who satisfies You. So bless Mohammed and his Household, give me my hope, and increase me in that of Your guidance through which I may be successful in my works! Surely You are All-kind, Generous.[1]"

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It is necessary for us to shed light on the contents of this supplication, which are as follows:

1. The favors of Allah, the Exalted, toward His servants cannot

[1] Ibid, Supplication no. 37.

be counted, so one cannot thank Him for them, whatever he thanks Him, for the organs through which he thanks Him have been created by Him, and they deserve giving thanks.

2. Though man worships and obeys Allah, he falls short of worshipping and obeying Him because of His (Allah's) boundless favors to His creatures.

3. Allah bestows bounty upon the believers from among His servants through forgiving them and repays them Paradise for their works. This does not mean that they have rights against Him; rather it is He, the Exalted, who bestows favors upon them. This has objectively been established in theology.

4. It is Satan who turns men away from obeying Allah and incites them to disobeying Him. Had he not misled them from obeying Allah, no disobeyer would have disobeyed Him, and had he not shown falsehood to them in the likeness of truth, no strayer would have gone astray from His path.

5. Allah shows gratitude to His obedient servants and grants a respite to the disobedient from among them. He does not hasten punishing them. Had he hastened punishing them, He would not have left any of them on the earth.

6. Allah, the Exalted, will repay His righteous servants in the Abode of Subsistence; He will cause them to enter Paradise. These are some contents of this great supplication.

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His Supplication when Someone's Death was Announced to him

He, peace be on him, would supplicate with this supplication when someone's death was announced to him or when he remembered death.

"O Allah, bless Mohammed and his Household, spare us drawn out expectations and cut them short in us through sincerity of works, that we may not hope expectantly for completing an hour after an hour, closing a day after a day, joining a breath to a breath, or overtaking a step with a step! Keep us safe from the delusions of expectations, make us secure from their evils, set up death before us in display and let not our remembering of it come and go! Appoint for us from among the righteous works a work through which we will feel the homecoming to You as slow and crave a quick joining with You, so that death may be our intimate abode with which we are intimate, our familiar place toward which we yearn, and our next of kin whose coming we love! When You bring it to us and send it down upon us, make us happy with it as a visitor, comfort us with its arrival, make us not wretched through entertaining it, degrade us not through its visit, and appoint it one of the gates to Your forgiveness and the key to Your mercy! Make us die guided, not astray, obedient, not averse, repentant, not disobedient or persisting, O He who guarantees the repayment of the good-doers and seeks to set right the work of the corrupt![1]"

Long expectations withhold man from doing good deeds and make him forget the next world, hence the Imām, peace be on him, sought refuge in Allah from them. He pleaded to Allah to set up death before him in display and let not his remembering of it come and go, that he might work for the Abode of Subsistence and be intimate with death when it came to him.

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His Supplication in Asking for Covering

The following is his supplication in asking for covering and protection:

"O Allah, bless Mohammed and his Household, spread for me

[1] Ibid, Supplication no. 41.

the bed of Your honor, bring me to the watering holes of Your mercy, set me down in the midst of Your Garden, stamp me not with rejection by You, deprive me not through disappointment by You, settle not accounts with me for what I have committed, make no reckoning with me for what I have earned, display not what I have hidden, expose not what I have covered over, weigh not my works on the scales of fairness, and make not my tidings known to the eyes of the crowd! Conceal from them everything whose unfolding would shame me and roll up before them all which would join me to disgrace with You! Ennoble my degree through Your good pleasure, perfect my honor through Your forgiveness, rank me among the companions of the right hand, direct me to the roads of the secure, place me in the throng of the triumphant, and through me let the sessions of the righteous thrive! Amen, lord of the world![1]"In this supplication the Imām pleaded to Allah and humbly asked Him to spread for him the bed of His honor, to bring him to the watering holes of His mercy, and to set him down in the midst of His Garden, not to stamp him with rejection and deprive him through disappointment. Besides he asked Him to cover him over in the hereafter, to ennoble his degree through His good pleasure, and to perfect his honor through His forgiveness.

Depiction falls short of encompassing this great Imām's real fear of Allah, and words are not able to embrace his piety, his perfection, and his intense turning to Allah in repentance.

[1] Ibid, Supplication no. 42.

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His Supplication when he Looked at the New Crescent Moon

The following is his supplication when he looked at the new crescent moon:

"O obedient creature, speedy and untiring, frequenter of the mansions of determination, moving about in the sphere of governance! I have faith in Him who lights up darkness through you, illuminates jet-black shadows by You, appointed You one of the signs of His kingdom and one of the marks of His authority, and humbled You through increase and decrease, rising and setting, illumination and eclipse. In all of this You are obedient to Him, prompt toward His will. Glory be to Him! How wonderful is what He has arranged in your situation! How subtle what He has made for your task! He has made You the key to a new month for a new situation. So I ask Allah, my Lord and your Lord, my Creator and your Creator, my Determiner and your Determiner, my Form-giver and your Form-giver, that He bless Mohammed and his Household and appoint you a crescent of blessings not effaced by days and of purity not defiled by sins; a crescent of security from blights and of safety from evil deeds; a crescent of auspiciousness containing no misfortune, of prosperity accompanied by no adversity, of ease not mixed with difficulty, of good unstained by evil; a crescent of security and faith, favor and good-doing, safety and submission!

"O Allah, bless Mohammed and his Household, place us among the most satisfied of those over whom the crescent has risen, the purest of those who have looked upon it, the most fortunate of those who have worshipped You under it; give us the success during (the new month) to repent, preserve us within it from misdeeds, guard us therein from pursuing disobedience to You, allot to us within it thanksgiving for Your favor, clothe us during it in the shields of well-being, and complete for us Your kindness by perfecting therein obedience to You! Surely You are All-kind, Praiseworthy. And bless Mohammed and his Household, the good, the pure.[1]"

In this supplication the Imām, peace be on him, talked about one of Allah's signs; it is the moon- the beautiful, wonderful body-with which Allah has adorned the heaven of this world,

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for which He has created the mansions of determination, that it may move within them regularly and accurately. Hence its rising, its setting, its illumination and its eclipse are proofs for the existence of the Almighty Creator and His great determination. The Imām asked Allah to appoint it a crescent of blessings, security from blights, safety from evil deeds, and auspiciousness containing no misfortune, etc.

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His Supplication in Repelling the Trickery of Enemies

An example of his supplications in repelling the trickery of enemies and diving away their severity is this great supplication, which is also called al-Jawshan al-Saghir. It is worth mentioning that this supplication is other than al-Jawshan al-Saghir narrated on the authority of the Prophet, may Allah bless him and his Household. The supplication is as follows:

"O Allah, You guided me but I diverted myself, You admonished me but my heart became hardened, You tried me graciously but I disobeyed. Then, when You caused me to know it, I came to know that from which You had turned (me) away, so I prayed forgiveness and You released, and I returned and You covered over. So Yours, my Allah, is the praise! I plunged into the valleys of destruction and settled in the ravines of ruin, exposing myself to Your chastisements and the descent of Your punishments! My mediation with You is the profession of Unity, my way of coming to You that I

[1] Ibid, Supplication no. 43.

associate nothing with You, nor do I take along with You a god; I have fled to You with my soul-in You is the place of flight for the evildoer, the place of escape for him who has squandered the share of his soul and seeks asylum. How many an enemy has unsheathed the sword of his enmity toward me, honed the cutting edge of his knife for me, sharpened the tip of his blade for me, mixed his killing potions for me, pointed toward me his straight-flying arrows, not allowed the eye of his watchfulness to sleep toward me, and secretly thought of visiting me with something hateful and making me gulp down the bitter water of his bile! So You looked, my Allah, at my weakness in bearing oppressive burdens, my inability to gain victory over him who aims to war against me, and my being alone before the great numbers of him who is hostile toward me and lies in wait for me with affliction about which I have not thought. You set out at once to help me and You braced up my back! You blunted for me his blade, made him, after a great multitude, solitary, raised up my heel over him, and turned

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back upon him what he had pointed straight. So You sent him back, his rage not calm, his burning thirst not quenched! Biting his fingers, he turned his back in flight, his columns have been of no use. How many an oppressor has oppressed me with his tricks, set up for me the net of his snares, appointed over me the inspection of his regard, and lay in ambush for me, the lying in ambush of a predator for its game, waiting to take advantage of its prey, while he showed me the smile of the flatterer and looked at me with intensity of fury! So when You saw, my Allah (blessed are You and high exalted) the depravity of his secret thoughts and the ugliness of what he harbored, You threw him on his head into his own pitfall and dumped him into the hole of his own digging. So he was brought down low, after his overbearing, by the nooses of his own snare, wherein he had thought he would see me; and what came down upon his courtyard-had it not been for Your mercy-was on the point of coming down upon me! How many an envier has choked upon me in his agony, fumed over me in his rage, cut me with the edge of his tongue, showed malice toward me by accusing me of his own faults, made my good repute the target of his shots, collared me with his own constant defects, showed malice toward me with his trickery, and aimed at me with his tricks! So I called upon You, my Allah, seeking aid from You, trusting in the speed of Your response, knowing that he who seeks haven in the shadow of Your wing will not be mistreated, and he who seeks asylum in the stronghold of Your victory will not be frightened. So You fortified me against his severity through Your power. How many a cloud of detested things You have dispelled from, a cloud of favor You have made rain down upon me, a stream of mercy You have let flow, a well-being in which You have clothed me, an eye of mishap You have blinded, and a wrap of distress You have removed! How many a good opinion You have verified, a destitution You have redressed, an infirmity You have restored to health, and a misery You have transformed! All of that was favor and graciousness from You, and in all of it I was occupied with acts of disobeying You. My evildoing did not hinder You from completing Your beneficence, nor I was stopped from committing acts displeasing to You. You are not questioned as to what You do! You were asked, and You bestowed. You were not asked, and You began.

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Your bounty was requested, and You did not skip. You refused, my Master, everything but beneficence, kindness, graciousness, and favor, and I refused everything but plunging into what You have made unlawful, transgressing Your bounds, and paying no heed to Your threat! So Yours is the praise, my Allah, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry! This is the station of one who confesses to lavishness of favors, counters them with shortcomings, and bear witness to his own negligence.

"O Allah, so I seek nearness to You through the elevated rank of Mohammed and the radiant degree of 'Ali, and I turn to You through them so that You will give me refuge from the evil of (so and so), for that will not constrain You in wealth, nor trouble You in power, and You are powerful over everything! So give me, my Allah, by Your mercy and Your lasting bestowal of success, that which I may take as a ladder with which to climb to Your good pleasure and be secure from Your punishment, O Most merciful of the merciful![1]"

This documentary supplication gives an account of the political enemies who persecuted the Imām and their plots against him by day and night, for they harbored malice against him, yet Allah, through His bounty, saved him from their evil plans, and punished them severely.

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His Supplication in Fear

He, peace be on him, would supplicate with great supplication in fear:

"O Allah, You created me without fault, nurtured me when small, and provided me with sufficiency. O Allah, I found in the Book which You sent down and through which You gave good news to Your servants, that You said, *O My servants who have been prodigal against yourselves, do not despair of Allah's mercy, surely Allah forgives all sins*, but there has gone ahead from me what You know (and of which You know more than I)! O the shame of what Your Book has counted against me! Were it not for the places where I expectantly hope for Your pardon, which enfolds all things, I would have thrown myself down (in despair)! Were anyone able to flee from his Lord, I would be the most obligated to flee from You! But not a secret in earth and heaven is concealed from You, except that You bring it. You suffice as a recompenser! You suffice as a reckoner! O Allah, surely You would seek me if I flee and catch me if I run. So here I am before You, abject, lowly, abased. If You chastise me, I am worthy of that, and it would be, my Lord, an act of justice from You.

[1] Ibid, Supplication no. 49.

But if You pardon me, anciently has Your pardon enfolded me and Your well-being garmented me! So I ask You, O Allah, by the names stored in Your treasury and Your splendor masked by the veils! If You have no mercy upon this anxious soul and these uneasy, decaying bones-he cannot endure the heat of Your sun, so how can he endure the heat of Your Fire? He cannot endure the sound of Your thunder, so how can he endure the sound of Your wrath? So have mercy upon me, O Allah, for I am a vile man and my worth is little. Chastising me will not add the weight of a dust mote of Your kingdom. Were chastising me something that would add to Your kingdom, I would ask You for patience to bear it and would love for it to belong to You; but Your authority, my Allah, is mightier, and Your kingdom more lasting, than that the obedience of the obeyers should increase it or the disobedience of the sinners diminish

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it! So have mercy upon me, O Most Merciful of the merciful! Show me forbearance, O Possessor of majesty and munificence! And turn toward me,*surely You are Ever-turning, All-compassionate! [1]*"

In this great supplication the Imām, peace be on him, pleaded to Allah, the Exalted, and asked Him to have mercy on him and to forgive him. He also showed his fright and fear of Allah's chastisement. This soul cannot resist the sun's heat, so how can it resist and endure the fire and terrors of Hell?

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His Supplication in Pleading to Allah

"My Allah, I praise You-and You are worth of praise-for Your benefaction toward me, the lavishness of Your favor toward me, and Your plentiful bestowal upon me, and for showing bounty toward me through Your mercy and lavishing Your favor upon me. You have done well toward me and I am incapable of thanking You. Were it not for Your beneficence toward me, and the lavishness of Your favors upon me, I would not have the taking of my share nor would my soul

[1] Ibid, Supplication no. 50.

have been set right, but You began with beneficence toward me, provided me sufficiency in all my affairs, turned away from me the toil of affliction, and held back from me the feared decree.

" My Allah how many a toilsome affliction which You have turned away from me! How many a lavish favor with which You have gladdened my eye! How many a generous benefaction of Yours which is present with me! It is You who responded to my supplication at the time of distress, released me from my slip in stumbling, and took my enemies to task for doing wrong to me. My Allah, I did not find You a miser when I asked of You nor a withholder when I desired from You. No, I found You a hearer of my supplication and a bestower of my requests; I found Your favors toward me lavish in my every situation and in my every time. So You are praised by me and Your benefaction honored. My soul, my tongue, and my intelligence praise You, a praise that reaches fulfillment and the reality of thanksgiving, a praise that attains to Your good pleasure-so deliver me from Your displeasure! O my cave when the ways thwart me! O He who releases me from my stumble! Were it not for Your covering my shameful defects, I would be one of the disgraced. O my confirmer through help! Were it not for Your helping me, I would be one of the overcome! O He before whom kings place the yoke of lowliness around their necks, fearing his penalties! O worthy of reverent fear! *O He to whom belong names most beautiful!* I ask You to pardon me and to forgive me, for I am not innocent that I should offer excuses, nor a possessor of

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strength that I should gain victory, nor have I any place of flight that I should flee! I ask You to release me from my stumbles, and before You I disavow my sins, which have laid my waste, encompassed me, and destroyed me! I flee from them to You, my Lord, turning repentantly, so turn toward me, seeking refuge, so grant me refuge, asking sanctuary, so abandon me not, requesting, so deprive me not, holding fast, so leave me not, supplicating, so send me not back disappointed! I have supplicated You, my Lord, as one miserable, abased, apprehensive, fearful, quaking, poor, driven to have recourse to You. I complain to You, my Lord, of my soul-which is too weak to hurry to that which You have promised Your friends or to avoid that against which have cautioned Your enemies-and of the multitude of my concerns, and of my soul's confusing thoughts.

"My Allah, You have not disgraced me through secret thoughts or destroyed me because of my misdeeds! I call upon me, and You respond, even if I am slow when You call upon me. I ask You everything I want of my need, and I deposit with You my secret wherever I may be. I supplicate no one besides You, and hope for no one other than You. At Your service! At Your service! You hear him who complains to You! You receive him who has confidence in You! You save him who holds fast to You! You give relief to him who seeks shelter in You! My Allah, so deprive me not of the good of the last world and the first because of the paucity of my thanksgiving and forgive me the sins of mine which You know! If You chastise, I am the wrongdoer, the neglecter, the negligent, the sinner, the derelict, the sluggard, the heedless of the share of my soul! And if You forgive me-You are the Most Merciful of the merciful![1]"

This holy supplication contains the Imām's pleading to the Almighty Creator and his submission to Him confessing His great favors and lavish boons, and asking Him for pardon, forgiveness, and repentance.

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His Supplication in Imploring Allah

He, peace be on him, used to implore Allah with this supplication:

"O Allah, from whom nothing is concealed in earth or heaven! How should what You have created, my Allah, be concealed from You? How should You not number what You have made? How should what You govern be absent from You? How should one who

[1] Ibid, Supplication no. 51.

has no life except through Your provision have the ability to flee from You? How should one who has no road except in Your kingdom escape from You? Glory be to You! He among Your creatures who fears You most knows You best, he among them most bent in humility is most active in obeying You, and he among them whom You provide while he worships another is most contemptible before You! Glory be to You! He who associates others with You and denies Your messengers diminishes not Your authority. He who dislikes Your decree cannot reject Your command. He who denies Your power keeps himself not away from You. He who worships other than You escapes You not. He who dislikes meeting You will not be given endless life in this world. Glory be to You! How mighty is Your station, overpowering is Your authority, intense Your strength, penetrating Your command! Glory be to You! You have decreed death for all creatures, both him who professes Your Unity and him who disbelieves in You; each one will taste death, each one will come home to You. Blessed are You and high exalted! There is no god but You, You alone, who have no associate. I have faith in You, I attest to Your messengers, I accept Your Book, I disbelieved in every object of worship other than You, I am quiet of anyone who worships another!

"O Allah, I rise in the morning and enter the evening making little of my good works, confessing my sins, admitting my offenses; I am abased because of my prodigality against myself. My works have destroyed me, my caprice has ruined me, my passions have deprived me. So I ask You, my Master, the asking of him whose soul is diverted by his drawn out

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expectations, whose body is heedless because of the stillness of his veins, whose heart is entranced by the multitude of favors done for him, whose reflection is little concerning that to which is coming home; the asking of him whom false expectation has overcome, caprice has entranced, and this world has mastered, and over whom death has cast its shadow; the asking of him who makes much of his sins and confesses his offense; the asking of him who has no Lord but You, no friend besides You, no one to deliver him from You, and no asylum from You except You.

"My Allah, I ask You by Your right incumbent upon all Your creatures, by Your mighty name with which You commanded Your messengers to glorify You, and by the majesty of Your generous face, which ages not, nor changes, nor alters, nor passes away, that You bless Mohammed and the Household of Mohammed, that You free me from need for all things through worshipping You, that You distract my soul from this world through fear of You, and that You turn back toward Your abundant generosity through Your mercy! To You I flee, You I fear, from You I seek aid, in You I hope, You I supplicate, in You I seek asylum, in You I trust, from You I ask help, in You I have faith, in You I have placed my confidence, and upon Your munificence and Your generosity I rely.[1]"

This supplication gives an account of the perfect knowledge of the Imām, peace be on him, his great faith in Allah. The following are some of its contents:

1. The knowledge of Allah, the Most High, is boundless; it encompasses all things, and no weight of a dust mote in the earth or the heaven escapes it.

2. All the creatures are in need of Allah, the Exalted; they cannot be free from need to Him for a moment, for they are in His Kingdom, His grasp, and His authority.

3. Those who know Allah, especially the scholars, fear Him, the Most High, obey Him, worship Him more than the other creatures, hence Allah, the Exalted, said: "*The scholars from among His servants fear Allah*."

4. Those who serve other than Allah, associate others with Him, and deny His messengers are the lowliest of all the people, most of them in loss, and least of them in understanding and awareness.

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5 Allah, the Exalted, has decreed death for all creatures, each

[1] Ibid, Supplication no. 52.

one will come home to Him, that He may repay those who do good with goodness, and repay the unbelievers with what their hands have done.

6. In this supplication the Imām has declared his absolute faith in Allah, the Most High, attest to His messengers and prophets, and renunciation from any god other than Allah.

7. The Imām expressed his absolute submission to Allah, the Exalted, and his humbleness before Him, asking Him for dignity and pardon.

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His Supplication in Abasing himself before Allah

The following is his supplication in abasing himself before Allah, the Great and Almighty:

"My Lord, my sins have silenced me, and my words have been cut off. I have no argument, for I am the prisoner of my own affliction, the hostage to my works, the frequenter of my own offense, the confused in my intended way, the thwarted. I have brought myself to a halt in the halting place of the abased sinners, the halting place of the wretched and insolent, those who think lightly of Your promise. Glory be to You! What insolence I have insolently shown toward You! What delusion with which I have deluded myself! My master, have mercy on my falling flat on my face, the slipping of my foot, grant me my ignorance through Your clemency, and my evildoing through Your beneficence, for I admit my sin and confess my offense: Here are my hand and my forelock! I am resigned to retaliation against my soul! Have mercy on my white hair, the depletion of my days, the nearing of my term, my frailty, my misery, and the paucity of my stratagems! My Master, and have mercy upon me when my trace is cut off from this world, my mention is effaced among the creatures, and I join the forgotten, like the forgotten ones! My Master, and have mercy upon me at the change of my form and state when my body decays, my limbs are scattered, and my joints are dismembered! O my heedlessness toward what was wanted from me! My Master, have mercy upon at my mustering and uprising and on that day, appoint my standing place with Your friends, my place of emergence with Your beloved ones, and my dwelling in Your neighborhood! O Lord of the worlds![1]" In this supplication the Imām, peace be on him, has announced his turning, devotion, and clinging to Allah. He asked Him for mercy and forgiveness when he left this world for the next.

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His Supplication for the Removal of Worries

His great supplication for the removal of worries is as follows:

"O Reliever of worry! O Remover of grief! O Merciful in this world and the next and Compassionate in both! Bless Mohammed and his Household, relieve my worry, and remove my grief! O One, O *Unique*, O *Eternal Refuge*! O He *who has not begotten, nor has been begotten, and equal to Him is not any one!* Preserve me, and take away my affliction!"

HERE YOU SHOULD RECITE THE THRONE VERSE (2: 255), THE TWO SURAS OF TAKING REFUGE (113-114), AND UNITY (112). THEN SAY:

"O Allah, I ask You with the asking of him whose neediness is intense, whose strength is frail, whose sins are many, the asking of one who finds no helper in his neediness, no strengthener in his frailty, no forgiver of his sin other than You, O Possessor of majesty and munificence! I ask of You a work through which You will love him who works it and a certainty by which You will profit him who is certain with the truth of certainty concerning the execution of Your command!

[1] Ibid, Supplication no. 53.

"O Allah, bless Mohammed and the Household of Mohammed, take my soul while it is firm in sincerity, cut off my need for this world, make my desire for what is with You become a yearning to meet You, and give me true confidence in You! I ask of You the good of the writ that has been made and I seek refuge with You from the evil of the writ that has been made. I ask of You the fear of the worshippers, the worship of those humbly fearful of You, the certainty of those who have confidence in You, and the confidence of those who have faith in You. O Allah, make my desire in my asking like the desire of Your friends in their asking, and my fear like the fear of Your friends! Employ me in Your good pleasure through works in which I will not leave aside anything of Your religion fearing any of Your creatures!

"O Allah, this is my need, so make my desire for it great, within it make manifest my excuse, through it instill me with my argument, and by means of it make well my body! O Allah,

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some rise in the morning having trust or hope in other than You. I rise in the morning and You are my trust and hope in all affairs, so decree for me those which are best in outcome and deliver me from misguiding trials, O Most Merciful of the merciful! And Allah bless our chief, Mohammed the Messenger of Allah, the chosen, and his Household, the pure![1]"

With this we will end our speech about al-Sahifa al-Sajjādiya, which is one of the most important sources in Islam.

[1] Ibid, Supplication no. 54.

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Chapter 19

2. FIFTEEN WHISPERED PRAYERS

One of the valuable works of Imām Zayn al-'Ābidin, peace be on him, is the Fifteen Whispered Prayers, which is among the spiritual sources in the world of Islam. With them the Imām treated many psychological problems as well as he opened with them brilliant horizons to communicate with Allah, the Exalted. He supplicated Him with a heart full of hope and expectation, pleaded to Him humbly,melted before His mightiness, hoped Him with the hope of the sincere and those who turned to Him in repentance, and turned his heart and feelings toward Him, hence he saw none other than Him. He supplicated Him with lowliness and humbleness asking Him for pardon and forgiveness. His whispered prayers moved the hearts of the Allah-fearing and the righteous from among the followers of the members of the House (ahl al-Bayt) , peace be on them, so they supplicated Allah in the sacred places at dark night and besought His care and favors.Ascribing these whispered prayers to Imām Zayn al-'Ābidin, peace be on him, has become famous. For example, al-Majjlisi, a researcher, has written them in his book 'Bihār al-Anwār'. The scholars who wrote about the supplementary supplications regarded them as some items of al-Sahifa al-Sajjādiya. Shaykh 'Abbās al-Qummi, a researcher, has mentioned them in his book 'Mafātih al-Jinān. The scholars took great care of them, and ordered them to be translated into foreign languages, for instance, they were translated into Persian by Sartib Rushdiya. They have been written in decorated, golden scripts, and printed in Tehran. They are found in great number in the Islamic world. A wonderful copy of them is in the Library of Imām Amir al-Mu'minin, peace be on him, holding number (2098). These whispered prayers are as follows:

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The First Whispered Prayer

This whispered Prayer is better known as the Whispered Prayer of the Repenters. In it the Imām turned to Allah in repentance asking Him for mercy and forgiveness. This is its text:

"O Allah, offenses have clothed me in the garment of my lowliness, separation from You has wrapped me in the clothing of my misery! My dreadful crimes have deadened my heart, so bring it to life by a repentance from You! O my hope and my aim! O my wish and my want! By Your might, I find no one but You to forgive my sins and I see none but You to mend my brokenness! I have subjected myself to You in repeated turning, I have humbled myself to You in abasement. If You cast me out from Your door, in whom shall I take shelter? If You repel me from Your side, in whom shall I seek refuge? O my grief at my ignominy and disgrace! O my sorrow at my evil works and what I have committed! I ask You, O Forgiver of great sins, O Mender of broken bones, to overlook my ruinous misdeeds and cover my disgraceful secret thoughts! At the witnessing place of the Resurrection, empty me not of the coolness of Your pardon and forgiveness, and strip me not of Your beautiful forbearance and covering! My Allah, let the clouds of Your mercy cast its shadow upon my sins and send the billow of Your clemency flowing over my faults! My Allah, if remorse for sins is a repentance, I -by Your might-am one of the remorseful! If praying forgiveness for offenses is an alleviation, I am one of those who pray forgiveness! To You I return that You may be well pleased! My Allah, through Your power over me, turned toward me, through Your clemency toward me, pardon me, and through Your knowledge of me, be gentle toward me! My Allah, You are He who have opened a door to Your pardon and named it 'repentance', for You said, **Repent to Allah with unswerving repentance**. What is the excuse of him who remains heedless of entering the door after its opening? My Allah, though the sins of Your servant are ugly, Your pardon is beautiful. My Allah, I am not the first to have disobeyed You, and You turned toward him, or to have sought to attain Your favor, and You were munificent toward him. O Responder to the distressed! O Remover of injury! O Knower of everything secret! O Beautiful through covering over! I seek Your munificence

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and Your generosity to intercede with You, I seek Your side and Your showing mercy to mediate with You, so grant my supplication, disappoint not my hope in You, accept my repentance, and hide my offense, through Your kindness and mercy, o Most Merciful of the merciful!"

It is certain that Imām Zayn al-'Ābidin, peace be on him, obeyed Allah throughout his lifetime and did not commit any sin before Him. He was among the leading members of this community in guidance, piety, and reverential fear. He whispered to Allah with these whispered prayers and others to teach the community and show it the way to good and righteousness. He summoned it to repentance, that it might purify itself from crimes and sins, and obtain Allah's forgiveness and good pleasure.

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The Second Whispered Prayer

It is better known as the Whispered Prayer of the Complainers. In it the Imām, peace be on him, complained to Allah of himself asking Him to set it right completely. This is its text:

"My Allah, to You I complain of a soul commanding to evil, rushing to offenses, eager to disobey You, and exposing itself to Your anger. It takes me on the roads of disasters, it makes me the easiest of perishers before You; many its pretexts, drawn out its expectations, when evil touches it, it is anxious, when good touches it, grudging; inclining to sport and diversion, full of heedlessness and inattention, it hurries me to misdeeds and makes me delay repentance.

"My Allah, I complain to You of an enemy who misguides me and a satan who leads me astray. He has filled my breast with tempting thoughts, and his suggestions have encompassed my heart. He supports caprice against me, embellishes for me the love of this world, and separates me from obedience and proximity!

"My Allah, to You I complain of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal, and of an eye too indifferent to weep in fear of You and eagerly seeking that which gladdens it! My Allah, there is no force and no strength except in Your power, and no deliverance for me from the detested things of this world save through Your preservation. So I ask You by Your far-reaching wisdom and Your penetrating will not to let me expose myself to other than Your munificence and not to turn me into a target for trials! Be for mea helper against enemies, a coverer of shameful things and faults, a protector against afflictions, a preserver against acts of disobedience! By Your clemency and mercy, O Most merciful!"

In this whispered prayer the Imām, peace be on him, spoke about man's soul. He took about the diseases and evil inclinations which turned man away from remembering Allah and throw him into great evil. The following is an example of these dangerous diseases:

A. Rushing to sins and offenses.

B. Exposing to Allah's displeasure and anger.

C. Drawn out expectations.

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D. Inclining to sport and diversion.
E. Heedlessness of remembering Allah.
F. Delaying repentance.
G. The hardness of heart, tempting thoughts, and craving.

These diseases make man walk on the path of inclinations and obey the accursed Satan, we seek refuge in Allah from him.

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The Third Whispered Prayer

This whispered prayer is better known as the Whispered Prayer of the Fearful. In it the Imām, peace be on him, showed his great fear of Allah. It is as follows:

"My Allah, what think You? Will You chastise me after faith in You, drive me far away after my love for You, deprive me while I hope for Your mercy and forgiveness, forsake me while I seek sanctuary in Your pardon? How could Your generous face disappoint me?! Would that I knew-Did my mother bear me for wretchedness? Did she nurture me for suffering? Would then that she had not borne me and had not nurtured me! Would that I had knowledge-Have You appointed me one of the people of felicity? Have You singled me out for Your nearness and neighborhood? Then would my eyes be gladdened, and in that my soul reach serenity.

"My Allah, do You blacken faces which fall down in prostration before Your mightiness? Do You strike dumb tongues which speak in laudation of Your glory and majesty? Do You seal hearts which harborYour love? Do You deafen ears which take pleasure in hearing Your remembrance according to Your will? Do You manacle hands which expectations have raised to You in hope of Your clemency? Do You punish bodies which worked to obey You until they grew thin in struggling for You? Do You chastise legs which ran to worship You? My Allah, lock not toward those who profess Your Unity the doors of Your mercy, and veil not those who yearn for You from looking upon the vision of You beauty!

"My Allah, a soul which You have exalted by its professing Your Unity-how will You burn it in the heat of Your fires? My Allah, give me sanctuary from Your painful wrath and Your mighty anger! O All-loving, O All-kind! O Compassionate, O Merciful! O Compeller, O Subduer! O All-forgiver, O All-covering! Deliver me through Your mercy from the chastisement of the Fire and the disgrace of shame when the good are sent apart from the evil, forms are transformed, terrors terrify, the good-doers are brought near, the evildoers taken far, **and every soul is paid in full what it has earned, and they shall not be wronged**!"

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In this whispered prayer the Imām, peace be on him, opened a door to conversation with Allah, the Exalted. He conversed with Him politely and humbly, asking Him not to chastise the believers and the monotheists and not to let the Fire touch their bodies. It is impossible for Allah to chastise the faces which prostrate in prayer for His mightiness, the tongues which always praise Him, the ears which enjoy remembering Him, and the hands which are raised for supplicating Him, hoping for His affection and mercy. Surely Allah will chastise His criminal, disobedient enemies.

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The Forth Whispered Prayer

This whispered Prayer is better known as the Whispered Prayer of the Hopeful. In it the Imām, peace be on him, hoped for Allah's munificence and His bestowals upon him. It reads as follows:

"O He who gives to a servant who asks from Him, takes him to his wish when he expectantly hopes for what is with Him, brings him near and close when he approaches Him, covers over his sin and cloaks it when he shows it openly, and satisfies and suffices him when he has confidence in Him!

"My Allah, who is the one who has come before You seeking hospitality, and whom You have not received hospitably? Who is the one who has dismounted at Your door hoping for magnanimity, and to whom You have not shown it? Is it good that I come back from You door, turned away in disappointment, while I know of no patron qualified by beneficence but You? How should I have hope in other than You, when the good-all of it-is in Your hand? How should I expect from others, when Yours are the creation and the command? Should I cut off my hope for You, when You have shown me of Your bounty that for which I have not asked? Would You make me have need for my like? But I hold fast to Your cord! O He through whose mercy the strivers reach felicity and through whose vengeance the seekers of forgiveness are not made wretched! How should I forget You, while You never cease remembering me? How should I be diverted from You while You are my constant watcher?

"My Allah, I have fastened my hand to the skirt of Your generosity, I have stretched forth my expectation toward reaching Your gifts, so render me pure through the purest profession of Your Unity, and appoint me one of Your choice servants! O He who is the asylum of every fleer, the hope of every seeker! O Best Object of hope! O Most Generous Object of supplication! O He who does not reject His asker or disappoint the expectant! O He whose door is open to His supplicators and whose veil lifted for those who hope in Him! I ask You by Your generosity to show kindness toward me through Your gifts, with that which will gladden my eye, through hope in You with that which will give serenity to my soul, and through certainty with

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that which will make easy for me the afflictions of this world and lift from my insight the veils of blindness! By Your mercy, O Most Merciful of the merciful!"

In this whispered prayer the Imām, peace be on him, expressed his great hope in Allah's pardon and his firm faith in His ample mercy which includes all those who beseech Him, the Imām and others are the same.

The great Imām devoted himself to Allah. In all of his affairs he did not hope any creature, for he thought that hoping what was in their hands was a mirage and expecting what was with them was a mere play and loss.

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The Fifth Whispered Prayer

This whispered prayer is better known as the Whispered Prayer of the Beseechers. In it the Imām beseeched what was with Allah and renounced what was with other than Him.

"O Allah, though my stores for traveling to You are few, my confidence in You has given me a good opinion. Though my sin has made me fear Your punishment, my hope has let me feel secure from vengeance. Though my misdeed has exposed me to Your penalty, my excellent trust has apprised me of Your reward. Though heedlessness has put to sleep my readiness to meet You, knowledge has awakened me to Your generosity and boons. Though excessive disobedience and rebellion have estranged me from You, the glad tidings of forgiveness and good pleasure have made me feel intimate with You. I ask You by the splendors of Your face and the lights of Your holiness, and I implore You by the tenderness of Your mercy and the gentleness of Your goodness, to verify my opinion in expecting Your great generosity and You beautiful favor through nearness to You, proximity to You, and enjoyment of gazing at You! Here am I, addressing myself to the breezes of Your freshness and tenderness, having recourse to the rain of Your generosity and gentleness, fleeing from Your displeasure to Your good pleasure and from You to You, hoping for the best of what is with You, relying upon Your gifts, utterly poor toward Your guarding!

"My Allah, Your bounty which You have begun-complete it! Your generosity which You have given me-strip it not away! Your cover over me through Your clemency-tear it not away! My ugly acts which You have come to know-forgive them! My Allah, I seek intercession from You with You, and I seek sanctuary in You from You! I have come to You craving Your beneficence, desiring Your kindness, seeking water from the deluge of Your graciousness, begging rain from the clouds of Your bounty, requesting Your good pleasure, going straight to Your side, arriving at the water-place of Your support, seeking exalted good things from Your quarter, reaching for the presence of Your beauty, wanting Your face, knocking at Your door, abasing myself before Your mightiness and majesty! So act toward me with the forgiveness and mercy of which You are worthy! Act not toward me with the chastisement and

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vengeance of which I am worthy! By Your mercy, O Most Merciful of the merciful!"

In this whispered prayer the Imām, peace be on him, showed his good opinion in Allah's pardon, his great hope in His generosity, his faith in His plentiful boons. He clung to Him and dictated himself to Him, asking Him for mercy and pity. He pleaded to Allah and showed humbleness and submission to Him.

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The Sixth Whispered Prayer

It is better known as the Whispered Prayer of the Thankful. In it the Imām showed gratitude to Allah, the Exalted, for His plentiful good and excellent boons. After the **basmala** (in the Name of Allah, the All-merciful, the All-compassionate), he said:

"My Allah, uninterrupted flow of Your graciousness has distracted me from thanking You! The flood of Your bounty has rendered me incapable of counting Your praises! The succession of Your kind acts has diverted me from mentioning You in laudation! The continuous rush of Your benefits has thwarted me from spreading the news of Your gentle favors! This is the station of him who confesses to the lavishness of favors, meets them with shortcomings, and witnesses to his own disregard and negligence. You are the Clement, the Compassionate, the Good, the Generous, who does not disappoint those who aim for him, nor cast out from His courtyard those who expect from Him! In Your yard are put down the saddlebags of the hopeful and in Your plain stand the hopes of the hope-seekers! So meet not our hopes by disappointing and disheartening and clothe us not in the shirt of despair and despondency!

"My Allah, my thanksgiving is small before Your great boons, and my praise and news-spreading shrink beside Your generosity toward me! Your favors have wrapped me in the ropes of the lights of faith, and the gentleness of Your goodness have let down over me delicate curtains of might! Your kindnesses have collared me with collars not to be moved and adorned me with neck-rings not to be broken! Your boons are abundant-my tongue is too weak to count them! Your favors are many-my understanding falls short of grasping them, not to speak of exhausting them! So how can I achieve thanksgiving? For my thanking You requires thanksgiving. Whenever I say, 'To You belongs praise!', it becomes thereby incumbent upon me to say, 'To You belongs praise'!

"My Allah, as You have fed us through Your gentleness and nurtured us through Your benefaction, so also complete for us lavish favors, repel from us detested acts of vengeance, and of the shares of the two abodes, give us their most elevated and their greatest, both the immediate and the deferred! To You

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belongs praise for Your good trial and the lavishness of Your favors, a praise conforming to Your good pleasure and attracting Your great goodness and magnanimity. O All-mighty, O All-generous! By Your mercy, O Most Merciful of the merciful!"

In this whispered prayer the Imām, peace be on him, teaches us how to thank Allah, the Most High, for His lavish boons, and great favors. Indeed whatever man thanks Allah he falls short of thanking Him.

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The Seventh Whispered Prayer

It is better known as the Whispered Prayer of the Obedient Toward Allah. This is its text:

"O Allah, inspire us to obey You, turn us aside from disobeying You, make it easy for us to reach the seeking of Your good pleasure which we wish, set us down in the mist of Your Gardens, dispel from our insights the clouds of misgiving, uncover from our hearts the wrappings of doubt and the veil, make falsehood vanish from our innermost minds, and fix the truth in our secret thoughts, for doubts and opinions fertilize temptations and muddy the purity of gifts and kindnesses! O Allah, carry us in the ships of Your deliverance, give us to enjoin the pleasure of whispered prayer to Your, make us drink at the pools of Your love, let us taste the sweetness of Your affection and nearness, all as to struggle in You, and purify our intentions in devoting works to You, for we exist through You and belong to You, and we have no one to mediate with You but You! My Allah, place me among the chosen, the good, join me to the righteous, the pious, the first to reach generous gifts, the swift to come upon good things, the workers of the abiding acts of righteousness, the strivers after elevated degrees! **You are powerful over everything** and disposed to respond! By Your mercy, O Most Merciful of the merciful!"

The Imām, peace be on him, implored Allah to turn him aside from disobeying Him, to make it easy for him to reach the seeking of His good pleasure and nearness to Him, to purify his intention in devoting works to Him, and to place him among those who were swift to come upon good things, the workers of the abiding acts of righteousness.

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The Eighth Whispered Prayer

It is better known as the Whispered Prayer of the Devotees to Allah. It is among his outstanding whispered prayers. It is as follows:

"Glory be to You! How narrow are the paths for him whom You have not guided! How plain the truth for him whom You have guided on his way! My Allah, so make us travel on the roads that arrive at You and set us into motion on the paths nearest to reaching You! Make near for us the far, and make easy for us the hard and difficult! Join us to Your servants, those who hurry to You swiftly, knock constantly at Your door, and worship You by night and by day, while they remain apprehensive in awe of You! You have purified their drinking places, taken them to the objects of their desire, granted their requests, accomplished their wishes through Your bounty, filled their minds with Your love, and quenched their thirst with Your pure drink. Through You have they reached the pleasure of whispered prayer to You, and in You have they achieved their furthest goals. O He who comes toward those who come toward Him and grants gifts and bestows bounty upon them through tenderness! He is compassionate and clement toward those heedless of His remembrance and loving and tender in drawing them to His door! I ask You to place me among those of them who have the fullest share from You, the highest station with You,the most plentiful portion of Your love, and the most excellent allotment of Your knowledge,for my aspiration has been cut off from everything but You and my desire has turned away toward You alone. You are my object, none other; to You alone belongs my waking and my sleeplessness. Meeting You is the gladness of my eye, joining You the wish of my soul. Toward You is my yearning, in love for You my passionate longing, in clinging toward You my fervent craving. Your good pleasure is the aim I seek, vision of You my need, Your neighborhood my request, nearness to You the utmost object of my asking. In whispered prayer to You I find my repose and my ease. With You lies the remedy of my illness, the cure for my burning thirst, the coolness of my ardor, the removal of my distress. Be my intimate in my loneliness, the releaser of my stumble, the forgiver of my slip, the acceptor of my

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repentance, the responder to my supplication, the patron of preserving me from sin, the one who frees me from my neediness! Cut me not off from You! and keep me not far from You! O my bliss and my garden! O my this world and my hereafter! O Most Merciful of the merciful!"

In this whispered prayer the Imām, peace be on him, devoted himself to Allah. Hence he saw none other than Him. He sincerely asked Him to make him travel on the roads which arrived at Him, to set him into motion on the paths nearest to reaching Him , and to join him to His righteous servants, who did not speak before Him and worked according to His commands.

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The Ninth Whispered Prayer

It is better known as the Whispered Prayer of the Lovers, and it is as follows:

"My Allah, who can have tested the sweetness of Your love, then wanted another in place of You? Who can have become intimate with You nearness, then sought removal from You? My Allah, place us with him whom You have chosen for Your nearness and Your friendship, purified through Your affection and Your love, given yearning for the meeting with You, made pleased with Your decree, granted gazing upon Your face, shown the favor of Your good pleasure, given refuge from separation from You and Your loathing, settled in a sure sitting place in Your neighborhood, singled out for true knowledge of You, made worthy for worship of You, whose heart You have captivated with Your will, whom You have picked for contemplating You, whose look You have made empty for You, whose breast You have freed for Your love, whom You have made desirous of what is with You, inspired with Your remembrance, allotted thanksgiving to You, occupied with obeying You, turned into one of Your righteous creatures, chosen for whispered prayer to You, and from whom You have cut off all things which cut him off from You! O Allah, place us among those whose habit is rejoicing in You and yearning for You, whose time is spent in sighing and moaning! Their foreheads are bowed down before Your mightiness, their eyes wakeful in Your service, their tears flowing in dread of You, their hearts fixed upon Your love, their cores shaken with awe of You. O He the lights of those holiness induce wonder in the eyes of His lovers, the glories of whose face arouse the longing of the hearts of His knowers! O Furthest Wish of the hearts of the yearners! O Utmost Limit of the hopes of the lovers! I ask from You love for You, love for those who love You, love for every work which will join me to Your nearness, and that You make Yourself more beloved to me than anything other than You and make my love for You lead to Your good pleasure, and my yearning for You protect against disobeying You! Oblige me by allowing me to gaze upon You, gaze upon You with the eye of affection and tenderness, turn not Your face away from me, and make me

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one of the people of happiness with You and favored position! O Responder, O Most Merciful of the merciful!"

In this whispered prayer the Imām, peace be on him, expressed his sincere love and affection for Allah, the Exalted, asking Him to place him with those whom He had chosen for His nearness and given yearning for the meeting with Him, to free his breast for His love, and to make him love every work that would draw him nigh to Him.

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The Tenth Whispered Prayer

It is better known as the Whispered Prayer of those Asking for Mediation. In it the Imām, peace be on him, asked Allah, the Exalted, for mercy and good pleasure. It is as follows:

"O Allah, I have no mediation with You but the tender acts of Your clemency, nor any way to come to You but the gentle favors of Your mercy, and the intercession of Your Prophet, the prophet of mercy, who rescued the community from confusion. Make these two my tie to attaining Your forgiveness and let them take me to triumph through Your good pleasure! My hope has dismounted in the sacred precinct of Your generosity, my craving has alighted in the courtyard of Your munificence. So actualize my expectation from You, seal my works with good, and place me among Your selected friends, those whom You have sent down in the midst of Your Garden, and settled in the abode of Your honor, whose eyes You have gladdened by gazing upon You on the day of meeting You, and whom You have made heirs to the sure stations in Your neighborhood! O He none more generous than whom is reached by the reachers and none more merciful than whom is found by the aimers! O Best of those with whom the lonely are alone, O Tenderest of those with whom outcasts seek haven! Toward the expanse of Your pardon have I extended my hand, upon the skirt of Your generosity have I fastened my grasp! Show me no deprivation and afflict me not with disappointment and loss! O Hearer of supplications! O Most Merciful of the merciful!"

In this whispered prayer the Imām, peace be on him, pleaded to Allah to provide him with the tender acts of His clemency, and the intercession of His Prophet, (Allah bless him and his Household), to make these two his tie to attaining His forgiveness and good pleasure, to seal his life with good, to settle him in the abode of His honor, and to place him among His chosen servants.

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The Eleventh Whispered Prayer

It is better known as the Whispered Prayer of the Utterly Poor. In it the Imām showed his poverty and neediness before Allah, saying:

"My Allah, nothing will mend my fracture but Your gentleness and loving care, free me of my poverty but Your affection and beneficence, still my fright but Your security, exalt my abasement but Your sovereignty, take me to my hope but Your bounty, remedy my lack but Your graciousness, accomplish my need other than You, relieve my distress other than Your mercy, remove my injury other than Your clemency, cool my burning thirst but reaching You, quench my ardor but meeting You, damp my yearning but gazing upon Your face, settle my settling place without closeness to You, allay my worry but Your repose, cure my illness but Your medicine, eliminate my grief but Your nearness, heal my wound but Your forgiveness, remove the rust on my heart but Your pardon, banish the confusing thoughts from my breast but Your command! O Utmost Hope of the hopers! O Ultimate Demand of the askers! O Furthest Request of the requesters! O Highest desire of the desirers! O Patron of the righteous! O Security of the fearful! O Responder to the supplication of the distressed! O Storehouse of the destitute! O Treasure of the pitiful! O Helper of the helpseeker! O Accomplisher of the needs of the poor and the miserable! O Most Generous of the most generous! O Most Merciful of the merciful! To You is my humble subjection and request, to You my pleading and imploring! I ask You to let me attain the repose of Your good pleasure, and to make constant toward me the favors of Your kindness! Here am I, standing before the gate of Your generosity, opening myself up to the breezes of Your goodness, holding fast to Your strong cord, clinging to Your firm handle!

"My Allah, have mercy upon Your lowly slave of silent tongue and few good works, obligate him through Your plentiful graciousness, shelter him under Your plenteous shade! O Generous, O Beautiful, O Most Merciful of the merciful!"

The Imām, peace be on him, adored His Lord, the Creator of the universe and Giver of life. He set all his hopes on Him, asking Him to accomplish all his affairs.

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The Twelfth Whispered Prayer

It is better known as the Whispered Prayer of the Knowers, and it is as follows:

"My Allah, tongues fall shorting of attaining praise of You proper to Your majesty, intellects are incapable of grasping the core of Your beauty, eyes fail before gazing upon the glories of Your face, and You have assigned to Your creatures no way to know You save incapacity to know You!

"My Allah, place us among those within the gardens of whose breasts the trees of yearning for You have taken firm root and the assemblies of whose hearts have been seized by the ardor of Your love! They seek shelter in the nests of mediation, feed upon the gardens of nearness and disclosure, drinks from the pools of love with the cup of gentle favor, and enter into the watering-places of warm affection. The covering has been lifted from their eyes, the darkness of disquiet has been dispelled from their beliefs and their innermost minds, the contention of doubt has been negated from their hearts and their secret thoughts, their breasts have expanded the verification of true knowledge, their aspirations have ascended through precedent good fortune in renunciation, their drinking is sweet from the spring of devotion to good works, their secret thoughts are delicious in the sitting place of intimacy, their minds are secure in the place of terror, their souls are serene through the return to the Lord of the worlds, their spirits have reached certitude through triumph and prosperity, their eyes have been gladdened through gazing upon their Beloved, their settling place has been settled through reaching the request and attaining the expectation, and their commerce has profited through the sale of this world for the next! My Allah, how agreeable for hearts are the thoughts inspiring Your remembrance, how sweet traveling to You through imagination upon the roads of the unseen worlds, how pleasant the taste of Your love, how delightful the drink of Your nearness! So give us refuge from Your casting out and Your sending far, and place us among the most elect of Your knowers, the most righteous of Your servants, the most truthful of Your obeyers, the most sincere of Your worshipers! O All-mighty, O Majestic, O

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Generous, O Endower! By Your mercy and kindness, O Most Merciful of the merciful!"

Indeed Imām Zayn al-'Ābidin is the lord of the monotheists and leader of those who know Allah. His worship to Allah was not traditional; rather it resulted from his perfect knowledge of Him, the Most High.

In this whispered prayer the Imām, peace be on him, expressed that tongues fell shorting of attaining praise of Allah proper to His majesty, and intellects were incapable of grasping the core of His beauty. How can the possible being, limited in understanding, encompass the knowledge of the Necessary Being, Who is the Originator of the universe?

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The Thirteenth Whispered Prayer

It is better known as the Whispered Prayer of the Remembers. In it the Imām showed perfect submission to Allah, the Exalted.

"My Allah, were it not incumbent to accept Your command, I would declare You far too exalted for me to remember You, for I remember You in my measure, not in Your measure, and my scope can hardly reach the point where I may be a locus for calling You holy! Among You greatest favors to us is the running of Your remembrance across our tongues and Your permission to us to supplicate You, declare You exalted, and call You holy!

"My Allah, inspire us with Your remembrance alone and in assemblies, by night and day, publicly and secretly, in prosperity and adversity! Make us intimate with silent remembrance, employ us in purified works and effort pleasing to You, and reward us with the full balance.

"My Allah, love-mad hearts are enraptured by You, disparate intellects are brought together by knowing You, hearts find no serenity except in remembering You, souls find no rest except in seeing You. You are the glorified in every place, the worshipped at every time, the found at every moment, the called by every tongue, the magnified in every heart! I pray forgiveness from You for every pleasure but remembering You, every ease but intimacy with You, every happiness but nearness to You, every occupation but obeying You!

"My Allah, You have said-and Your word is true-O you who have faith, remember Allah with much remembrance and glorify Him at dawn and in the evening! You have said-and Your word is true- Remember me, and I will remember you! You have commanded us to remember You, and promised us that You will remember us thereby, in order to ennoble, respect, and honor us. Here we are, remembering You as You have commanded us! So accomplish what You have promised, O Remember of the rememberers! O Most Merciful of the merciful!"

We shake all over and become astonished when we recite the whispered prayers of the Imām, peace be on him, for he has given in them a clear, distinguished picture of his pleading to Allah, the Exalted, Who knows everything in the heaven and

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the earth. This great Imām thought that his great obedience to Allah was not enough, hence he humbly asked Him to accept his worship.

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The Fourteenth Whispered Prayer

It is better known as the Whispered Prayer of those who Hold Fast. In it the Imām, peace be on him, showed his holding fast and clinging to Allah, the Exalted:

"O Allah, O Shelter of the shelter-seekers! O Refuge of the refuge-seekers! O Deliverer of the perishing! O Preserver of the pitiful! O Merciful toward the miserable! O Responder to the distressed! O Treasure of the utterly poor! O Mender of the broken! O Haven of the cut off! O Helper of the abased! O Granter of sanctuary to the fearful! O Aider of the troubled! O Fortress of the refugees! If I seek not refuge in Your might, in whom shall I seek refuge? If I seek no shelter in Your power, in whom shall I seek shelter? Sins have made me seek asylum in laying hold on the skirts of Your pardon, offenses have compelled me to beg the opening of the doors of Your forgiveness, evildoing has summoned me to dismount in the courtyard of Your might, fear of Your vengeance has prompted me to clinging to the handhold of Your tenderness! It is not right for him who holds fast to Your cord to be abandoned, nor proper for him who seeks the sanctuary of Your might to be surrendered or disregarded.

"My Allah, empty us not of Your defending, strip us not of Your guarding, and protect us from the roads of destruction, for we are in Your eye and under Your wing! I ask You by those whom You have singled out, Your angels and the righteous among Your creatures, to assign over us a protector through which You will deliver us from destruction, turn aside from us blights, and hide us from the striking of great afflictions, to send down upon us some of Your tranquillity, to wrap our faces in the lights of love for You, to give us haven in Your strong pillar, and to gather us under the wings of Your preservation! By Your clemency and Your mercy, O Most merciful of the merciful!"

In this whispered prayer the Imām, peace be on him, teaches us how to supplicate Allah during hardships and afflictions and how to ask Him in order to accomplish our needs. It is certain that we have no means except pleading to Him sincerely and asking Him politely. We must believe that we have neither

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force nor strength except in Him, and that all creatures all needy to Him, the Exalted.

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The Fifteenth Whispered Prayer

It is better known as the Whispered Prayer of the Abstainers. It is among the Imām's outstanding whispered prayers.

"My Allah, You have settled us in abode which has dug for us pits of deception, and You have fastened us by the hands of death in the snares of that abode's treachery! In You we seek asylum from the tricks of its guile, and to You we hold fast, lest we be deluded by the glitter of its ornaments! It destroys its pursuers and ruins its settlers, it is stuffed with blights and loaded with calamities.

"My Allah, induce us to renounce is and keep us safe from it by Your giving success and Your preservation from sin. Strip from us the ropes of opposing You, attend to our affairs through Your good sufficiency, amplify our increase from the boundless plenty of Your mercy, be liberal in our gifts from the overflow of Your grants, plant in our hearts the trees of Your love, complete for us the lights of Your knowledge, give us to taste the sweetness of Your pardon and the pleasure of Your forgiveness, gladden our eyes on the day of meeting You with the vision of You, dislodge the love of this world from our spirits, just as You have done for the righteous, Your selected friends, and for the pious, those whom You have singled out! O Most Merciful of the merciful, O Most Generous of the most generous!"

With this we will end our speech about the whispered prayers of the Imām, peace be on him, to the Great Creator. They represent the spirituality of the Imām and his firm clinging to Allah.

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Poetic Whispered Prayers

In the Fourth Sahifa of al-Sajjād, al-Sayyid Husayn al-Nūri has ascribed two poetic whispered prayers to Imām Zayn al-'Ābidin, peace be on him. He mentioned that he found them written by a religious scholar.

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The First Poetic Whispered Prayer

Do You not hear, O my Hopes, through Your bounty
the supplication of one weak, afflicted, drowning in the
see of grief, sad, and captive in sins and errors?[1]
I call (You) through pleading every day,
diligent at imploring and supplicating.
All the earth has become narrow before me,
for the people of the earth have not known my medicine.
So help me, surely I seek sanctuary
in Your pardon. O Great! O my Hope!
I have come to You weeping, so have mercy upon my
weeping. My shame of You is more than my errors.
I have a worry, and You are the Remover of my worry.
I have an illness, and You are the Medicine for my
illness.
Hope has woken me, so I said: My Lord, my expectation
is that You accomplish my expectation.
Be kind, my Master, through pardoning me, for I am
(facing) a great affliction.

[1] It has been mentioned in this manner. The weakness of composition is manifest in it, so it is impossible that it is attributed to Imām Zayn al-'Ābidin, peace be on him.

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The Second Poetic Whispered Prayer

To You, O my Lord, I have directed my requests, and
I have come to Your door, O my Lord, along with my requests.
You are knowledgeable of what the mind holds,
O He who knows secrets and hidden things.
Accomplish the requests for me, my Lord, for I see that none
will accomplish my requests but You.

This poem, and in this manner, is like the previous one in the weakness and disorder of meter. I firmly believe that both the poetic whispered prayers have been fabricated against the Imām, peace be on him. For, how are such disorderly lines, which have no sign of literature, ascribed to the Imām, who is the author of al-Sahifa al-Sajjādiya, which is unique in purity and eloquence?

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Chapter 20

3. THE TREATISE ON RIGHTS

RISĀLAT AL-HUQŪQ

Among the most important works in the world of Islam is the 'Treatise on Rights' by the greatest Imām, Zayn al-'Ābidin, peace be on him. In it the Imām has mentioned all the methods necessary for man's conduct, developing his life, and building his civilization on foundations which lead to tranquillity and protection from anxiety, disorder, and the like. The wise Imām carefully and inclusively considered man, studied all the dimensions of his life, his relationships with his Creator, his soul, his family, his society, his government, his teacher, and so on. He wrote for man these rights and duties and made it incumbent on him to conform to them. Hence man is able to establish an Islamic society which believes in social justice and has strong ties such as mutual confidence, love, and other means necessary for social development and progress.

I (the author) think that the great Imām legislated man's rights, his social links, his moral origins, and his educational foundations in a manner which is different from that of politicians and social scientists.

Any how, the Imām, peace be on him, wrote this brilliant treatise and presented it to some of his companions.[1]Then it was narrated by the great religious scholar, the trustworthy Muslim, Thābit b. Abi Saffiya, better known as Abu Hamza al-Thumāli[2], the student of the Imām, peace be on him. Then it was reported on his authority by the very truthful traditionalist, Hujjat al-Islām, Mohammed b. Ya'qūb al-Kulayni[3], and al-Hasan b. 'Ali b. al-Husayn b. Shu'ba al-Harrāni in (his book) 'Tuhaf al-'Uqūl'. I (the author) have narrated it on his (al-Hasan's) authority as follows:

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A Brief Introduction to Rights

Before the Imām, peace be on him, explained the rights, he wrote a brief introduction to them, saying:

"Know-may Allah have mercy upon You-that Allah has rights against you and that these encompass you in every movement through which you move, every rest through which you rest, every way station in which you reside, every limb which you employ, and every instrument which you put to work. Some of these rights are greater and some less.

"The greatest of Allah's rights against you is the right which He has made incumbent upon you for Himself and which is the root of all rights, then those which He has made incumbent upon you in yourself,

[1] Al-Khisāl.
[2] Al-Kashi, al-Khisāl.
[3] Men lā Yahdarahu al-Faqih. Al-Khisāl.

from your crown to your feet, in keeping with the diversity of your organs. He has given your tongue a right against you, your hearing a right against you, your sight a right against you, your hand a right against you, your leg a right against you, your stomach a right against you, and your private part a right against you. These are the seven organs through which acts**(af'āl)** take place.

"Then He gave your acts rights against you: He gave your ritual prayer a right against you, fasting a right against you, your charity a right against you, your offering a right against you, and your acts a right against you.

"Then these rights extend out from you to others who have rights against you. The most incumbent of them against you are the rights toward your Imāms, then the rights toward your subjects **(ra'iyya)**, then the rights toward your womb [relatives] **(rahim)**.

"From these rights branch out other rights. The rights of your Imāms are three: The most incumbent upon you is the right of him who trains you through authority, then of him who trains you through knowledge, then of him who trains through property.

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"The rights of your subjects are three: The most incumbent upon you is the right of those who are your subjects through authority, then the right of those who are your subjects through knowledge-for the man of ignorance is the subject of man of knowledge-then the right of those who are subjects through property, such as wives and what is owned by your right hand.

"The rights of your womb relatives are many; they are connected to you in the measure of the connection of the womb relations. The most incumbent upon you is the right of your mother, then the right of your father, then the right of your child, then the right of your brother, then the next nearest, then the next nearest-the most worth, then the next most worthy.

"Then there is the right of your master who favors you (by freeing you from slavery), then the right of the slave whose favors reach you (by the fact that your free him), then the right of him who does a kindly act toward you, then the right of the mu'azzin who calls you to the ritual prayer, then the right of the Imām who leads the prayer, then the right of your sitting companion, then the right of your neighbor, then the right of your companion, then the right of your partner, then the right of your property, then the right of him who has a debt he must pay back to you, then the right of him to whom you owe a debt, then the right of your associate, then the right of your adversary who has a claim against you, then the right of your adversary against whom you have a claim, then the right of him who asks you for advice, then the right of him who asks your counsel, then the right of him who counsels you, then the right of him who is older than you, then the right of him who is younger than you, then the right of him who asks from you, then the right of him from whom you ask, then the right of him who does something evil to you through word or deed, or him who makes you happy through word or deed, intentionally or unintentionally, then the right of the people of your creed, then the right of the people under your protection, than all the rights in the measure of the causes of the states and the occurrence of events.

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"Therefore happy is he whom Allah aids in the rights which He has made incumbent upon him and whom He gives success therein and points in the proper direction!"

These brilliant paragraphs of the Imām's words contain a brief display of the original rights which he, peace be on him, legislated for the Muslims.

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The Rights in Detail

Let us listen to Imām Zayn al-'Ābidin, peace be on him, to tell us in detail about these wonderful rights:

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1. Rights of Allah

"The greatest right of Allah against you is that you worship Him without associating anything with Him. When you do that with sincerity **(ikhlās)**, He has made it biding upon Himself to give you sufficiency in the affair of this world and the next, and to preserve for you what you love of them." The greatest right of Allah against His servants is that they should worship Him sincerely and should not associate anyone in worshipping Him, for this will purify their hearts from deviation and free their intellects from enslavement and dependence on other than Him. As for worshipping other than Allah, such as idols, is abasement and enslavement, destroys man's dignity and honor, and throws him into low places, while Allah, the Exalted, has guaranteed those who worship Him sincerely through making it biding upon Himself to give them sufficiency in the affair of this world and the next.

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2. Rights of Self

"The right of your **(nafs)** against you is that you employ it in obeying Allah; then you deliver to your tongue its right, to your hearing its right, to your sight its right, to your hand its right, to your leg its right, to your stomach its right, to your private part its right, and you seek help from Allah in all that."

The Imām, peace be on him, has mentioned the rights of self against man. The self has right against man. The most important of them is that he should employ it in obeying Allah and works which please Him, and should not make it walk on the path of Satan. With this man can rescue his soul from dangers and destruction, and save it from great evil. The Imām has mentioned that each limb has a right against man, so let's listen to his detailed speech about these rights.

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3. Rights of Tongue

"The right of the tongue is that you consider it too noble for obscenity, accustom it to good, force it to politeness, silence it except for the situation of an argument and interest of the religion and the world, refrain from any meddling in which there is nothing to be gained, express kindness to the people, and speak well concerning them. There is no strength save in Allah, the Most High, the Almighty"

The tongue is the most important limb in man's body and is the most dangerous of them in his life. Man should confess men's rights and possessions, hence the jurists said: "Man's confessing against himself is permissible." Man is honored or abused through his words. People respect him when he does good and look down upon him when he does evil, hence the Imām, peace be on him, summoned him to:

A. Consider his tongue too noble for obscenity, lest he should be low and insulted.

B. Accustom it to good words and what profits people and does not harm them.

C. Force it to speak politely and say good words which are raised to Allah.

D. Silence it except for accomplishing a need of the religious and worldly affairs.

E. Prevent it from any meddling in which there is nothing to be gained.

These are some affairs to which the Muslim person should accustom his tongue. It is certain that they raise his importance and strengthen his position.

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4. Rights of Hearing

"The right of hearingis to keep it pure from listening to back-biting **(ghiba)** and listening to that to which it is unlawful to listen. There is no strength save in Allah."

The ear plays an important role in forming man's character and conduct, for it carries various words to his mind, hence he should use it as means to carry noble moral traits and good qualities.

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5. Rights of Sight

"The right of sight is that you lower it before everything which is unlawful to you and that you take heed whenever you look at anything." The eye has rights against man. Among them is that he should prevent it from looking at what Allah has prohibited as well as he should use it in useful things such as knowledge, that he may with it educate himself and profit his society.

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6. Rights of the two Legs

"The right of your two legs is that you walk not with them toward that which is unlawful to you. You have no escape from standing upon the narrow bridge (**al-sirāt** [over hell]), so you should see to it that your legs do not slip and cause you to fall into the Fire. There is no strength save in Allah." Allah has created for man the two legs to walk with them toward the places of provision, hence their right against him is that he should walk with them toward the path of good and righteousness; he has no right to walk with them toward the unlawful things such as betraying man and stealing his possessions.

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7. Rights of Hand

"The right of your hand is that you stretch it not toward that which is unlawful to you." The Imām, peace be on him, mentioned the right of hand against man; its right is that he should not stretch it toward what Allah has made unlawful such as stealing men's possessions, aggression against them, and helping a wrong-doer, hence he is worthy of punishment in the next world and men's blame in this world.

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8. Rights of Stomach

"The right of your stomach is that you make it into a container for that which is unlawful to you and you eat no more than your fill." The Imām, peace be on him, expressed the rights of stomach against man, of which are the following:

A. He should not eat unlawful food, for it results in bad qualities such as the cruelty of the heart and negligence which deviates him from the straight path.

B. He should be moderate in having lawful foods and drinks.

C. He should not eat more than his fill, lest he should be afflicted by indigestion which causes laziness, turning away from kindness and generosity and noble moral traits. Besides it stops all the mental abilities and leads to bodily diseases such as diabetes, blood pressure, and plumpness.

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9. Rights of Private Part

"The right of your private part is that you protect it from that which is unlawful to you and seek help against it through lowering your sight, for it is the most useful helper, remembering death very much, threatening yourself with Allah, and frighten it with Him. Protection and support (come) through Allah, there is neither force nor strength save in Him."

The sexual life in Islam depends on chastity, virtue, and refraining from committing fornication. As for the protective ways which prevent man from committing this crime, they are as the Imām mentioned:

A. Prevent your eye from looking at the unlawful, for sight plays an important role in falling into the unlawful; in some traditions it has been mentioned: "The fornication of the eye."

B. Increase remembering death, for it puts an end to the agitation of sexual desire.

C. Threaten your soul with Allah, the Almighty, and frighten it with His punishment, for this plays an important role in destroying the crime of fornication.

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Rights of Acts - 10. Rights of Ritual Prayer

"The right of your ritual prayer **(salāt)** is that you know that it is an arrival before Allah and that through it you are standing before Him. When you know that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased, and you will magnify Him who is before you through stillness and dignity. You will approach the prayer with your heart and you will perform it according to its bounds and rights. There is no strength save in Allah."

As for the prayer, it is the greatest of all the religious rites, and the most important of them in Islam. It is the sacrifice of those who have reverential fear, as it has been mentioned in the tradition, and is an arrival before Allah. Its right against the Muslim is that he knows that he is standing before the Almighty King, the Creator of the heavens and the earth and Giver of life. He should turn all his feelings and sentiments toward Allah. He should stand before Him in the station of him who is lowly, vile, beseeching that which is with Allah, fearful of His punishment, hopeful for His forgiveness and good pleasure. He should perform the prayers with stillness, dignity, humble limbs, and good whispered prayers. He should not occupy his mind with any of the world's affairs. He should ask Allah to forgive him his sins and offenses, and to release his neck from the Fire.

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11. Rights of Fasting

"The right of fasting is that you know it is a veil which Allah has set up over your tongue, your hearing, your sight, your stomach, and your private part to protect you from the Fire. If you abandon the fast, you will have torn Allah's protective covering away from yourself. There is no strength save in Allah."

As for fasting, it is among the most important beliefs in Islam. It has been mentioned in the tradition that it is protection from the Fire. Many psychological, moral, economic, social, and health profits result from it. Among them is that it strengthens the activity of will through which man achieves his important objectives in life. The Muslim researchers have mentioned the profits which result from fasting and written books about them.

Any how, in his words, the Imām has mentioned what the fasting should do during their fast. He has mentioned that they should not confine their fasting to refraining from food and drink; rather they should withhold their tongues from telling lies and falsehood, their ears from backbiting, their private parts from the unlawful, and their stomachs from the forbidden, that they may save themselves from Allah's chastisement and punishment.

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12. Rights of Sadaqa

"The right of alms **(sadaqa)** is that you know it is a storing away with your Lord and a deposit for which you will have no need for witness. If you deposit it in secret, you will be more confident of it than if you deposit it in public. You should know that it repels afflictions and illnesses from you in this world and it will repel the Fire from you in the next world. There is no strength save in Allah." The Imām, peace be on him, underlined the importance of alms and regarded it as a storing away for the alms-giver with Allah. One gives alms for himself, for he will find it present with Allah on the day when neither property nor children profit him. Also the Imām, peace be on him, stressed the importance of giving alms in secret, and that it should be free from reminding someone of it, for it is, in fact, belongs to him, so how does he remind the others of it? As secret alms was important, the Imām maintained a hundred families in Medina (Yathrib), while they did not recognize him who maintained them. We mentioned this in the previous chapters.

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13. Rights of Hady

"The right of animals for immolation **(hady)** is that through it you desire Allah and you not desire His creation; through it you desire only the exposure of your soul to Allah's mercy and the deliverance of your spirit on the day you encounter Him. There is no strength save in Allah."

In this paragraph, the Imām, peace be on him, has mentioned the rights of **al-hady** or the animals which the pilgrims to the Sacred House of Allah sacrifice at Minā, in Mecca. The Imām highlighted that one should desire Allah through **al-hady**; he should not mix it with any corrupt intention such as dissimulation and seeking reputation, for Allah, the Exalted, does not accept such a sacrifice. Then the Imām, peace be on him, mentioned that one could approach Allah through doing easy works, not difficult ones, for He did not legislate any difficult obligation.

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14. Rights of Imāms

"The right of the possessor of authority **(sultān)** is that you know that you have been made as a trial for him. Allah is testing him through the authority He has given him over you. You should give him a sincere counsel, and should not quarrel with him. You should not expose yourself to his displeasure, for thereby you cast yourself by your hands into destruction and become his partner in his sin when he brings evil down upon you. And there is no strength save in Allah"

In these words the Imām, peace be on him, had highlighted the political affairs before he spoke about the rights. He mentioned the rights of the Imāms and rulers against subjects. He thought that kings, rulers, and governors were tried through their subjects. This is because of authority, which is among the most important factors of trial and seduction. As for the rights of kings and rulers against their subjects, they are:

A. They should be loyal to the legal authority and give it more counsel, that it may offer them more services such as construction, spreading security and welfare, and developing the country in all fields. It is natural that when the authority leads a life full of anxieties, disorders, and discords, it will be unable to carry out its duties.

B. They should not quarrel with the authority, for such quarrel brings about an inclusive destruction.

C. They should be mild toward the authority and respect it in a manner which does not oppose the religion.

D. They should not oppose and disobey the authority, for such an opposition and disobedience bring about serious damages for government and people.

These are some rights of the authority against its subjects, which are necessary for the unity between people and their government.

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15. Rights of Teacher

"The right of the one who trains you **(sā'is)** through knowledge is magnifying him, respecting his sessions, listening well to him,and attending to him with devotion.You should not rise your voice toward him. You should never answer anyone who asks him about something, in order that he may be the one who answers. You should not speak to anyone in his session nor speak ill of anyone with him. If anyone ever speaks ill of him in your presence, you should defend him. You should conceal his faults and manifest his virtues. You should not sit with him in enmity or show hostility toward him in friendship. If you do all of this, Allah's angels will give witness for you that you went straight to him and learned his knowledge for Allah's sake, not for the sake of the people. And there is neither force nor strength save in Allah."

Surely, the teacher is the maker of thought and civilization and does favor for all mankind, and especially as it concerns the learner, hence the Imām, peace be on him, praised his position and asked the learner to:

A. Magnify and honor him with all kinds of magnification and honoring, for he does him great favor.

B. Respect his sessions and to be polite during them.

C. Listen carefully to his lectures, and attend to them with devotion.

D. Empty his intellect to understand his lessons. It is natural that the student who does not devote himself to his teacher does not make of his attending his teacher's sessions.

E. Leave pleasures and desires, for they are two basic conditions for learning sciences, especially the religious sciences, for he who devotes himself to pleasures learns nothing of sciences.

F. To immortalize his teacher's message through spreading his knowledge.

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16. Rights of Owner

"The right of him who trains you through property is that you should obey him and not disobey him, unless disobeying him would displease Allah, for there can be no obedience to a creature when it is disobedience to Allah. And there is no strength save in Allah."

It is certain that if the Imāms from among the members of the House (ahl al-Bayt) , peace be on them, had undertaken the leadership of the community after the Prophet, may Allah bless him and his family, they would have abolish slavery, and there would have been no trace of it in the world of existence. In the previous chapters, we mentioned that Imām Zayn al-'Ābidin, peace be on him, always released slaves to abolish slavery and to rescue man from bondage. Also the Imāms, peace be on them, treated their slaves with kindness, mercy, and affection.

Any how, the Imām, peace be on him, mentioned the owner's rights against his slaves; he made it incumbent on them to obey him, , unless obeying him would displease Allah.

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17. Rights of Subjects

"The right of your subjects through authority is that you should know that they have been made subjects through their weakness and your strength. Hence it is incumbent on you to act with justice toward them and to be like a compassionate father toward them. You should forgive them their ignorance and not hurry them to punishment and you should thank Allah for the power over them which He has given to you. And there is no strength save in Allah."

The Imām, peace be on him, carefully considered the governments standing in his time and found them standing on force and oppression. The people did not elect them, hence they yielded to oppression and abasement, and hence the Imām advised those rulers to act with justice toward them and to be like a compassionate father toward them. Besides he advised them to thank Allah for His favors.

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18. Rights of Learners

"The right of your subjects through knowledge is that you should know that Allah made you a caretaker over them only through knowledge He has given you and His storehouses which He has opened up to you. If you do well in teaching the people, not treating them roughly or annoying them, then Allah will increase His bounty toward you. But if you withhold your knowledge from them or treat them roughly when they seek knowledge from you, then it will be Allah's right to deprive you of knowledge and its splendor and to make fall from your place in people's hears."

The great Imām, peace be on him, urged the religious scholars to spread knowledge among learners and to make it a right against them. Allah, the Exalted, has provided the religious scholars with knowledge and wisdom, namely, He has made them caretakers over knowledge. If they spread it among the learners, they will carry out their duties and deliver their message; otherwise they will be traitors and oppressors,

nd they will expose themselves to Allah's vengeance and wrath.

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19. Rights of Wife (Mamlūka)

"The right of your wife **(mamlūka)** is that you know that Allah has made her a repose and a comfort for you; you should know that she is Allah's favor toward you, so you should honor her and treat her gently. Though her right toward you is more incumbent, you must treat her with compassion, since she is your prisoner **(asir)** whom you feed and clothe. If she is ignorant, you should pardon her. And there is no strength save in Allah." The Imām, peace be on him, advised the husband to honor his wife and treat her gently.

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20. Rights of Slave (Mamlūk)

"The right of your slave **(mamlūk)** is that you should know that he is the creature of your Lord, the son of your father and mother, and your flesh and blood. You own him, but you did not make him; Allah made him. You did not create any of his limbs, nor did you supply him with his sustenance; on the contrary, Allah gives you the sufficiency for that. Then He subjugated him to you, entrusted him to you, and deposited him with you so that you may be safeguarded by the good you give to him. So act well toward him, just as Allah has acted well toward you. If you dislike him, replace him, but do not torment a creature of Allah. And there is no strength save in Allah."

Depending on Islam, the great Imām, peace be on him, regarded the slave as a free man, for Allah created him, created for him hearing and sight, provided him with provision, just as He did toward the fee man, hence the owner has no right to show haughtiness toward him or to tire him. Rather it is incumbent on the owner to treat his slave kindly; he should feed him from what he eats, clothe him from what he wears, and regards him as one of the members of his family. With this Islam could maintain slaves' rights and repelled from them any defect or enmity.

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Rights of Blood Relatives - 21. Rights of Mother

"The right of your mother is that you know she carried you where no one carries anyone, she gave to you of the fruit of her heart that which no one gives to anyone, and she protected your with her organs. She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was naked as long as you were clothed, if she was in the sun as long as were in the shade. She gave you sleep for your sake, she protected you from heat and cold, all in order that you might belong to her. You are not be able to show her gratitude, unless through Allah's help and giving success."

What great mother's rights are! How numerous her favors toward her child are! It is she who makes her child's life. Had it for her pity and affection, he would not have lived. She takes care of him with her own soul when he is formed, bears the burdens of pregnancy, and the dangers of giving birth. After giving birth to him, she melts herself for him, spares no effort to safeguard him, passes the night awake for him, continues serving him sincerely, and looks after him with love and affection until he grows up and makes his way in life. When he separates or goes away from her, she feels that life separates from her. Mohammed b. al-Walid composed the following concerning the parents' feelings toward their child:

> The mother becomes exited and perplexed out of love for him, and the tears flow from his father's eyes.
> They suffer the distresses of death out of his separation and disclose their hidden yearning for him.
> If the child knew the distress his parents face when he separates from them, he will lament for the mother from whose womb he is drawn, weep for the old man who wanders in his horizons, change his disdainful manner into his affection, and repay them through his agreeable manners.[1]

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22. Rights of Father

"The right of your father is that you know that he is your root. Without him, you would not be. Whenever you see anything in

[1] Mu'jam al-Buldān, vol. 4, p. 3.

yourself which pleases you, know that your father is the root of its blessing upon you. So praise Allah and thank him in that measure. And there is no strength save in Allah."

As for the father's right against his child, it is very great, for he is his origin. Were it not for the father, the child would not have come to the world, hence the child should take care of his father's rights and undertake his affairs, especially during his old age.

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23. Rights of Child

"The right of your child is that you should know that he is from you and will be ascribed to you, through both his good and his evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct, pointing him in the direction of his Lord, and helping him to obey Him. So act toward him with the action of one who knows that he will be rewarded for good doing toward him and punished for evildoing. And there is no strength save in Allah."

The child is a natural extension to his father's life and duration to his existence. He is part of his father; rather he is his whole. In his will to his son -the pure Imām, al-Hasan, peace be on him-Imām 'Ali, the Commander of the faithful, peace be on him, said: "I have found you part of me; rather I have found you my whole to the extent that if anything befalls you, it befalls me; if death comes to you, it comes to me, hence your affairs concern me just as my affairs concern me."

Islamic education holds father responsible for educating his child and makes it incumbent on him to plant the highest moral traits in him, to accustom him to the most excellent habits, to turn him aside from vices, to establish for him proofs for the existence of the Great Creator, Who has power over all things. If the father does this, he fulfills his duties toward his child and society, for the righteous person is an adobe in building society. If he does not do this, Allah will question and punish him.

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24. Rights of Brother

"The right of your brother is that you know that he is your hand, your might, and your strength. Take him not as a weapon with which to disobey Allah, nor as equipment with which to wrong Allah's creatures. Do not neglect to help him against his enemy or to give him good counsel. If he obeys Allah, well and good, but if not, you should honor Allah more than him."

As for the brother, he is his brother's hand, his might, and his strength. He is his support during afflictions and hardships. The Imām, peace be on him, has mentioned the rights of the brother as follows:

A. You should not take you brother as a weapon with which you disobey Allah.

B. You should not ask him for help to wrong the people and to aggress against them without any right.

C. You should not neglect to help him against himself; you should guide him to the way of good and show him the path to guidance.

D. You should help him against his enemy, Satan; you should warn your brother against him, frighten your brother with Allah's punishment, lest Satan should delude him and turn him away from the straight path.

E. You should not neglect to give him good counsel concerning the affairs of this world and the next. If he obeys Allah, well and good, but if not, you should honor Allah more than him.

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25. Rights of Master (Mawlā)

"The right of your master **(mawlā)** who has favored you (by freeing you from slavery) is that you know that he has spent his property for you and brought you out of the basement and estrangement of bondage to the exaltation and comfort of freedom. He has freed you from the captivity of possession and loosened the bonds of slavehood from you. He has brought you out of the prison of subjugation, given you ownership of yourself, and given you leisure to worship your Lord. You should know that he is the closest of Allah's creatures to you in your life and your death and that aiding him with your life and what he needs from you is incumbent upon you." The master has great rights against his slave whom he releases from slavery, for he unties from him fetters, saves him from the abasement of bondage, makes him taste the exaltation and comfort of freedom; he does him favors. Hence the slave should thank his master for his favors through supporting and helping him.

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26. Rights of Slave (Mawlā)

"The right of the slave **(mawlā)** whom you have favored (by freeing him) is that you know that Allah has made you freeing him a means of access to Him and a veil against the Fire. Your immediate reward is to inherit from him-if he does not have any maternal relatives-as a compensation for the property you have spent for him, and your ultimate reward is the Garden. And there is no strength save in Allah."

The Imām, peace be on him, summons the master to take care of his slaves' rights, for Allah charges him with them and appoints him as a protector over them, hence it is incumbent on him to take care of their rights, and to treat them kindly. If he does this, Allah will repay him through protecting him from the Fire.

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27. Rights of Sāhib al-Ma'rūf

"The right of him who does a kindly act **(sāhib al-ma'rūf)** toward you is that you thank him and mention his kindness; you reward him with beautiful words and you supplicate for him sincerely in that which between you and Allah. If you do that, you have thanked him secretly and openly. Then, if you are able to repay him one day, you repay him."

Islam has objectively adopted the summons to kindly acts. It urges men to thank the good-doer and to encourage him to continue this high quality which aims at spreading solidarity among the members of society.

The Imām, peace be on him, urges the Muslims to thank the good-doer through proclaiming his kindly acts among men and supplicating Allah to repay him.

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28. Rights of Mu'azzin

"The right of the mu'azzin (the one who calls the people to prayers) is that you know he is reminding you of your Lord, calling you to your good fortune, and helping you to accomplish what Allah has made obligatory upon you. So thank him for that just as you thank one who does good to you. And there is no strength save in Allah."

As for the mu'azzin, he has rights against the Muslims, for he reminds them of the times of the ritual prayers, which are the most important obligations in Islam, hence they should show thanks and respect toward him.

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29. Rights of Imām in Congregational Prayer

"The right of your Imām in your ritual prayer is that you know that he has taken on the role of mediator between you and your Lord. He speaks for you, but you do not speak for him; he supplicates for you, but you do not supplicate for him. He has spared you the terror of standing before Allah. If he performs the prayer imperfectly, that belongs to him and not to you; but if he performs it perfectly, you are his partner, and he has no excellence over you. He protects your soul through his soul and your prayer through his prayer, so thank him in that measure. And there is no force and no strength save in Allah."

As for the Imām in the congregational prayers, he has great rights against those who perform the ritual prayers behind him, for abundant repayment results from the congregational prayers. The traditions support each other about the certain permissible performing of the prayers. They state that the more the performers of the congregational prayers are, the more their repayment and wages are. It is well known that the performers of the congregational prayers obtain great wages because of the Imām who takes on the role of mediator between them and Allah, the Exalted, as well as he recites on their behalf **al-Fātiha** and another **sura**.

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30. Rights of Sitting Companion

"The right of your sitting companion **(jalis)** is that you treat him mildly, show fairness toward him while vying with him in discourse, and do not stand up from sitting with him without his permission. But it is permissible for him who sits with to leave without asking your permission. You should forget his slips and remember his good qualities, and you should tell nothing about him but good. And there is no strength save in Allah." How wonderful the Islamic social regime is! It takes care of social and individual affairs, brings nearer feelings and sentiments, and abolishes enmities that divide the Muslims. An example of what Islam has legislated in this respect is the sitting companion's rights, which are as follows:

A. You should mildly treat your sitting companion through honoring and respecting him.

B. You should show fairness toward him while vying with him in discourse; you should not show vainglory and haughtiness toward him.

C. You should make him understand your words.

D. You should not exaggerate his affairs.

E. You should not stand up from sitting with him without his permission.

If the Muslims put these morals into effect in their life, love and affection will spread among them.

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31. Rights of Neighbor

"The right of your neighbor **(jār)** is that you guard him when he is absent, honor him when he is present, and aid him when he is wronged. You do not pursue anything of his that is shameful; if you know any evil from him, you conceal it. If you know that he will accept your counsel, you counsel him in that which is between him and you. You do not forsake him in difficulty, you release him from his stumble, you forgive his sin, and you associate with him generously. And there is neither force nor strength save in Allah."

Islam takes great care of neighbor and urges the Muslims to take care of him. Imām 'Ali, the Commander of the faithful, peace be on him, said: "Allah's Messenger, may Allah bless him and his family, advised us (to take care of neighbor) to the extent that we though that he would appoint him as inheritor." Besides the authentic traditions of the Imāms of guidance, peace be on him, urge the Muslims to take care of the neighbor's affairs. Through this moral quality the Muslims can establish social solidarity and avoid differences and discords. Imām Zayn al-'Ābidin, peace be on him, has displayed the neighbor's rights as follows:

A. You should guard your neighbor when he is absent; you should guard his property and family, and prevent the detested things from reaching him.

B. You should honor him when he is present.

C. You should support and help him when his absent and present.

D. You should not pursue anything of him that is shameful.

E. You should conceal his evil deeds and not spread them among the people.

F. You should not abandon him when an affliction befalls him; rather you should help him in solving it.

G. You should not envy him when Allah does him a favor.

H. You should release his stumbles and pardon his slips.

I. You should show forbearance toward him when he does an evil deed; do not return like for like.

J. You should repel him who abuses him or remembers him with evil.

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K. You should not believe him who informs against him, lest he should stir up enmity between him and you.

L. Associate with him in a noble manner.

These rights-which the Imām, peace be on him, declared-bring about the unity of the Muslims, spread love and affection among them.

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32. Rights of Companion

"The right of the companion **(sāhib)** is that you act as his companion with bounty and in fairness. You honor him as he honors you and you do not let him be the first with generosity. If he is the first, you repay him. You wish for him as he wishes for you and you restrain him from any act of disobedience he might attempt. Be a mercy for him, not a chastisement. And there is no strength save in Allah."

The Imām, peace be on him, has showed the companion's rights as follows:

A. Companionship should stand on bounty fairness.

B. The companions should safeguard each other.

C. Companionship should stand on affection, love, and brotherhood.

D. The companions should counsel each other.

E. They should help each other to obey Allah, the Exalted, and to refrain from disobeying Him.

F. Companionship should stand on mercy and favor, not on torture and vengeance.

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33. Rights of Partner

"The right of partner **(sharik)** is that if he should be absent, you suffice him in his affairs, and if he should be present, you show regard for him. You make no decision without his decision and you do nothing on the basis of your own opinion, but you exchange views with him. You guard his property for him, and you do not betray him in that of his affair which is difficult or of little importance, for Allah's hand is above the hands of two partners as long as they do not betray each other. And there is no strength save in Allah."

The financial association in Islam is based on developing property and spreading honesty between the two partners, who have no right to dispose of property unless they permit each other. They should exchange views with each other concerning the affairs of the mutual property, such as sale and transport. They both should preserve property and not betray or neglect it. If one of them neglects it, he should be punished and fined.

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34. Rights of Property

"The right of property **(māl)** is that you take it only from what is lawful and you spend it only in what is proper. Through it you should not prefer above yourself those who will praise you. You should act with it in obedience to your Lord and not be miserly with it, lest you fall back into regret and remorse while suffering the ill consequence. And there is no strength save in Allah."

As for the right of property **(māl)** in Islam, it is that the Muslim should take it only from lawful ways such as lawful earnings. If he takes it from unlawful ways such as usury, he commits sins as well as Allah will punish him. Through these measures Islam has based its economy on the most modern methods which do not let a group of people heap up property and deprive the others of it. Hence, the Imām, peace be on him, summons the Muslims to spend their properties on lawful things such as hospitals, schools, and libraries. The Muslims sometimes do not spend their properties on such things and store them for their inheritors. They will commit sins when their inheritors spend their properties on things leading to disobeying Allah, for they help them commit such acts of disobedience. Besides they will gain nothing except remorse and loss when their inheritors spend their properties on acts of obedience to Allah.

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35. Rights of al-Graham

"The right of him who to whom you owe a debt **(al-gharim al-mutākib laka)** is that, if you have the means, you pay him back, and if you are in straitened circumstances, you satisfy him with good words and you send him away with gentleness."

The Imām, peace be on him, displayed the rights of the creditor against the debtor. It is incumbent on the debtor to pay back his debt when he is rich. He has no right to delay it, for such a delay is a kind of injustice and is forbidden in Islam. If the debtor is in straitened circumstances, he should satisfy the creditor with good words, apologize to him for the delay, and tell him about his incapability of paying him back. As for the treatment with obscene words, it locks the door to kind acts and is one of the ignoble qualities which Allah detests.

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36. Rights of Associate

"The right of the associate **(al-khlit)** is that you neither mislead him, nor act dishonestly toward him, nor deceive him, and you fear Allah in his affair. And there is no strength save in Allah."

The Imām, peace be on him, mentioned the rights of **(al-khlit)**, who is a partner in a mutual property, as follows:

A. You should not mislead him when you sell the property to him.

B. You should not cheat the property when you sell it to him.

C. You should not accuse his claims of lying.

D. You should not make him heedless in any of the affairs of the sold thing; rather you should give him knowledge of it.

E. You should not deceive him in the dealings between him and you.

F. You should do your best to be honest to him when he entrusts his affairs to you. If you cheat him, then such cheating is a kind of usury which Allah detests.

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37. Rights of Adversary

"The right of the adversary **(khasm)** who has a claim against you is that, if what he claims against you is true, you give witness to it against yourself. You do not wrong him and you give him his full due. If what he claims against you is false, you act with kindness toward him and you show nothing in his affair other than kindness; you do not displease your Lord in his Affair. And there is no strength save in Allah."

In this paragraph the Imām, peace be on him, speaks about the rights of the adversary who has a claim against you. If what he claims against you is true, you give witness to it against yourself. You should not wrong him, for Allah observes him and judges among His servants with the truth. If what he claims against you is false, you should act with kindness toward him, preach to him, and remind him of the hereafter. You should not treat him with rudeness, that he may refrain from his error and falsehood.

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38. The Rights of al-Mudda'ā 'alayh

"The right of the adversary against whom you have a claim is that, if your claim against him is true, you maintain polite moderation in speaking to him and you do not deny his right. If your claim is false, you fear Allah, repent to Him, and abandon your claim. And there is no strength save in Allah."

The Imām, peace be on him, mentioned the rights of the adversary against whom you have a claim **(al-Mudda'ā 'alayh)**. If your claim against him is true, the Imām advises you to refrain from obscene words toward him, to treat him with good words, to prevent from gossip which is useless and does not help you take your right; rather it may take away your argument and loses your right.

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39. Rights of al-Mustashir

"The right of him who asks you for advice **(al-Mustashir)** is that if you consider that he has a correct opinion, advise him to follow it, and if you do not consider it so, you direct him to someone who does consider it so. And there is no force and no strength save in Allah." The right of him who asks you for advice **(al-Mustashir)** is that you should be sincere in advising him, and spare no effort to give him a correct opinion. You should advise with gentleness, not with rudeness which natures and hearts detest. If you have no correct opinion to profit him, you should direct him to someone who has such an opinion, with this you do him a kind act.

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40. Rights of al-Mushir

"The right of him whom you ask for advice **(al-Mushir)** is that you do not make accusations against him for an opinion which does not conform to your own opinion. If it conforms to it, you praise Allah. And there is no strength save in Allah."

As for the right of him whom you ask for advice **(al-Mushir)** , it is that you should not make accusations against his opinion and abstain from his advice. If you make accusations against his opinions, you are not forced to put them into practice. Any how, you should thank him for them.

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41. Rights of al-Mustansih

"The right of him who asks your counsel **(al-Mustansih)** is that you give him your counsel, but you conduct yourself toward him with compassion and kindness. And there is no strength save in Allah."

As for the right of him who asks your counsel **(al-Mustansih)**, it is that you should guide him to correctness and lead him to the truth and guidance. You should counsel him with good words. You have not right to give a counsel which he does not understand, for your counsel will be in vain.

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42. Rights of al-Nāsih

"The right of your counselor **(al-Nāsih)** is that you act gently toward him and give ear to him. If he presents you with the right course, you praise Allah, but if he does not agree with you, you show compassion toward him and make no accusations against him; you consider him to have made a mistake, and you do not take him to task for that, unless he should be deserving of accusation. Then attach no more importance to his affair. And there is no strength save in Allah."

As for the right of your counselor **(al-Nāsih),** it is that you should act gently toward him, honor and magnify him, turn your ear and mind to him, that you may understand and consider carefully his counsel. If his counsel is right, you should thank Allah for it. If it is not right, you should not make accusation against it, for he does his best to counsel you, but he makes mistake, hence there is no harm in it.

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43. Rights of al-Kabir

"The right of him who is older than you **(al-Kabir)** is that you show reverence toward him because of his age and you honor him because he entered Islam before you. You leave off confronting him in a dispute, you do not precede him in a path, you do not go ahead of him, and you do not consider him foolish. If he should act foolishly toward you, you put with him and you honor him because of the right of Islam and the respect due to it. And there is no strength save in Allah."

Islam has legislated social morals to build original society. Among them is that you should respect the old one when he has excellence and precedence in Islam. The Imām, peace be on him, mentioned these social morals as follows:

A. You should leave off confronting him in a dispute.

B. When you walk along with him on a path, you should not go ahead of him.

C. You should not precede him in a path.

D. If the old one has no knowledge of a certain matter, you should show his ignorance of it.

E. If he shows enmity toward you, you should show forbearance and honor toward him because of his old age and his precedence in Islam.

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44. Rights of al-Saghir

"The right of him who is younger **(al-Saghir)** is that you show compassion toward him through teaching him, pardoning him, covering his faults, kindness toward him, and helping."

The Imām, peace be on him, declares the rights of him who is younger than you as follows:

A. You should show mercy and compassion toward him; you should not treat him with force and rudeness, for they deviate him from the right path andcreate psychological complexes in him.

B. You should educate and teach him and open for him doors to knowledge.

C. You should treat him gently to attract him.

D. You should help him with his needs.

E. You should cover his faults to help him give them up.

G. You should be kind to him and leave disputing with him, that you may guide him to the straight path.

These affairs, which the Imām has declared, set right youngsters and educate them.

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45. Rights of al-Sā'il

"The right of him who asks **(al-Sā'il)** from you is that you give to him when you are ready, to accomplish his need when you are able, to supplicate for him concerning what has befallen him and to help him with his request. If you doubt his truthfulness, make accusations against him, and do not determine to give him, be sure that is of the trickery of Satan who wants to repel you from your shareand to prevent you from nearness to your lord. Then leave him through covering him over and turn him away from you with good words. If you overcome yourself concerning his affair and give to him in spite what has occurred in yourself in respect with him,**surely these acts need determination**. "

The Imām urged the Muslims to be kind to the asker, to help him, and to accomplish his need, that they might achieve social solidarity in Islam and to send away poverty and famine from them. This is in the case when you are sure of the truthfulness of the asker. If you doubt the poor man and accuse him of lying in showing poverty, this accusation may be of the trickery of Satan who intends to deprive you of the immense repayment which Allah, the Exalted, has prepared for the alms-givers. If you oppose this imagination and give the poor man, **surely these acts need determination**.

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46. Rights of al-Mass'ūl

"The right of him from whom you ask **(al-Mass'ūl)** is that you accept from him with gratitude and recognition of his bounty if he gives, and you accept his excuse if he withholds, and have good opinion of him. Know that if he withholds, he withholds his property, and (you have no right) to blame him for his property. If he wrongs (you), **surely man is very unjust, very ungrateful**."

The Imām, peace be on him, presented the rights of him from whom you ask**(al-Mass'ūl)**. The first of his rights is that you show gratitude toward him and supplicate for him when he honors and gives to you, that you have a good opinion of him when he withholds you. Besides he who withholds the asker, in case of being capable of giving to him, he deprives himself of his property, for Allah has prepared abundant repayment for those who give alms.

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47. Rights of al-Sār

"The right of him through whom Allah makes you happy **(sarrak Allāhu bihi)** is that you first praise Allah, then you thank the person. And there is no strength save in Allah."

He who hastens to make you happy is among the good people, hence you should thank him for this, remember his favor and kindness to you, repay him for his kind act, that you may encourage him to do such a laudable deed.

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48. Rights of him who does Evil Judgments

"The right of him who intentionally does evil judgment to you through a word or an act is that you pardon him. However, if you know that your pardon will harm him, you defend yourself. Allah says: '**Whoever defends himself after he has been wronged-against them there is no way** (42:41). And there is no strength save in Allah.'"

The Imām, peace be on him, mentioned judges. If they intentionally wrong you through a word or an act, you should forgive them according to the Islamic noble moral traits which urge you to pardon him who does evil to you. If they unintentionally do evil to you, you should not blame them for this.

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49. Rights of the people of Creed

"The right of the people of creed **(milla)** is harboring safety for them, compassion toward them, kindness toward their evildoer, treating them with friendliness, seeking their well-being, thanking their good-doer, and keeping harm away from them. You should love for them what you love for yourself and dislike for them what you dislike for yourself. Their old men stand in the place of your father, their youths in the place of your brothers, their old women in the place of your mother, and their youngsters in the place of your children."

Muslims have general rights, hence every Muslim should conform to them. They are as the Imām, peace be on him, has stated:

A. Every Muslim should show safety, affection, and brotherhood toward all the Muslims.

B. He should be merciful to them; he should not show haughtiness toward them.

C. He should be kind toward their evildoer; he should not show rudeness toward him, that he may set him right.

D. He should do his best to unify them.

E. He should thank their good-doer for his kind act and encourage him to do such acts which will profit society.

F. He should help them when an enemy attacks them.

G. He should stand their old men in the place of his father, their youths in the place of his brothers, and their youngsters in the place of his children. It is certain that if the Muslims put these rights into effect, they will be one hand, their words will not differ, their unity will not disperse, and the nations of the world will not colonize their homelands.

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50. Rights of Ahl al-Dhimma

"The right of the people under the protection (of Islam) **(Ahl al-Dhimma)** is that you accept from them what Allah has accepted from them and you do no wrong to them as long as they fulfill Allah's covenant and the covenant of Allah's Messenger, may Allah bless him and his Household. So fear Allah. There is no force and no strength save in Allah."

These are fifty rights encompassing you. You should not leave them. You should conform to them and put them into practice and ask Allah, Great be His Praise, to help you in this. There is no strength and no force save in Allah, and praise belongs to Allah, the Lord of the worlds.

Islam takes great care of **Ahl al-Dhimma**, the Jews and the Christians, who are under the protection of Islam. It treats them as it treats other Muslims in giving them to enjoy freedom, welfare, security, and tranquillity. The Imām, peace be on him, stated their rights as follow:

A. You should accept the laws Allah has legislated for them.

B. You should fulfill the rights Allah has assigned for them.

C. You should judge among them according to what Allah has revealed.

E. It is unlawful for you to wrong them and aggress against them without any right.

With this we will end our speech about the Treatise on Rights, which is the richest Islamic book, and which, though brief, has shown important methods to make the Muslims happy and to set them right.

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4. THE BOOK OF 'ALI IBN AL-HUSAYN

Among the works of Imām Zayn al-'Ābidin, peace be on him, is a book entitled 'Kitāb 'Ali Ibn al-Husayn', but this book is missing just as many Islamic books are missing. We have found small part of the book which was narrated on his authority by Imām Abū Ja'far Mohammed al-Bāqir, peace be on him. In the 'Book of 'Ali Ibn al-Husayn' we have found: "**Truly no fear shall come upon Allah's friends, nor shall they grieve**." This is when they performs Allah's obligations, put into effect the Sunna of Allah's Messenger, may Allah bless him and his Household, refrain from what Allah has prohibited, renounce the immediate things of life in this world, wish for that which is with Allah, earn the good provision of Allah, do not want to vie with one another for vainglory or abundance, and spend their money on the rights which are incumbent upon them. Hence Allah will bless their earnings and repays them for what they do for the hereafter[1]."

These words praise the friends of Allah, the Exalted, and limit their qualities, which are as follows:

1. Performing Allah's obligations.
2. Putting into practice the Sunna of Allah's Messenger, may Allah bless him and his Household.
3. Refraining from what Allah has made unlawful.
4. Renouncing this world.
5. Wishing for that which is with Allah.
6. Earning good, lawful provision.
7. Paying obligatory financial rights which Islam has appointed, such as alms (Zakāt) and one-fifth (khoms). Hence whoever has such qualities, Allah will bless him and prepare for him Paradise in the Next Abode.

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Divan ascribed to the Imām

A collection of poems, full of pieces of advice and sermons, is attributed to Imām Zayn al-'Ābidin, peace be on him. A hand-written version of the divan is in the Library of Imām Amir al-Mu'minin. Ahmed b. al-Husayn wrote the version and finished writing it on Thursday, Rajab 26th, 1358 A.H. He copied it from a version written by Mohammed b. al-Sayyid 'Abd Allah al-Shūshtari, died 1283 A.H.

Dr. Husayn 'Ali Mahfūz published the divan in al-Balāgh Magazine, no. 8, first year, p. 24, and he said in its introduction: "Three hundred and eighty seven lines of poetry is ascribed to al-Sajjād (Imām Zayn al-'Ābidin), peace be on him. Our Shaykh, late Mohammed 'Ali al-Tabrizi al-Mudarris, died 1373 A.H., quoted them from the book 'al-Tuhfa al-Mahdiya', printed in Tabriz, 1357 A.H.,

[1] Nāsikh al-Tawārikh, vol. 1, p. 947. Al-Nūri, Ma'ālim al-'Ibar.

and these lines are the second part of the Divan of the Infallible, which he called 'al-Durr al-Manthūr'. He gave a hand written version with commentaries on the Divan of al-Sajjād, peace be on him, as a gift to our colleague, meritorious researcher, Murtadā al-Mudarris al-Jahhār, who lived in Tehran fourteen years ago. The version was written in the early years of the thirteenth century after Hijjra, and it has twenty nine stanzas written in al-Wāfir meter. Each stanza has five lines ordered alphabetically, so the version has a hundred and forty five lines. If ascribing some poetry to the Imām is right, then I think that the meanings of this poetry confirm his words, method, conduct, and guidance."

I (the author) firmly believe that this divan does no belong to Imām Zayn al-'Ābidin, peace be on him, not because of its insignificant meanings, but because of its many weak words. Whoever reads al-Sahifa al-Sajjādiya of Imām Zayn al-'Ābidin and his excellent wise sayings finds that the Imām used the most magnificent and sweetest words and the most of them in attraction to the reader, for he (Zayn al-'Ābidin) was the most eloquent of the Arab community as well as the old sources

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have not mentioned the divan. Hence this divan was not composed by the Imām, peace be on him. I will mention some stanzas of the divan as proof of what I have mentioned.

Blessed is the Possessor of exaltation and magnificence.
Unique is He in majesty and subsistence.
He has made all the creatures equal in death,
so they are the hostages of extinction.
Our world, though we incline to it and provision therein
is long, will come to an end.
Truly inclination, out of vanities, to the Abode of

Annihilation is part of toil.
The world's inhabitants will quickly depart from it,
though they crave for residence (therein)
He (Adam's child) will soon leave the decorated
palaces for the earthy

abode (i.e. the grave).
Therein he will be left forsaken, lonely, surrounded by
the dimness of loneliness.
The terror of muster will be the most horrible affair
when the son of Adam is summoned to reckoning.
He will find his good and evil deeds (written) in
the book.
It is time to supplying, if we have reason, and to
taking
a share of the remaining youth.

The outcome of everything, which we collect densely,
will be scattered.
The lawful and the unlawful things, which we gather,
will be divided among (our) sons, daughters,
and those whom we gave nothing before death.
The lovers will forget our association with them,
and when we turn into decayed bones,

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as if we did not associate with them in love,
and were not intimate friends among them.
O conceited one, for whom do you gather plentiful
property and furniture?
You will pass away dispraised and alone, the
husband of your wife will appropriate the inheritance,
the executor will abandon you without sincerity,
and corrupt affairs cannot be set right.
You have committed weighty evil deeds which will close
the
means to resurrection.
Hence you have neither refuge nor support nor help
but fear of Allah.
You cure with medicine every malady,
while there is no medicine for the malady
of your religion, except pure pleading
to the Most Merciful (Allah) through
the intention of a fearful one, the certitude of
a hopeful one, long prayer for seeking pardon
in a night with a dark covering, and showing
remorse every time for the

> crookedness you have led, that you may tomorrow
> attain
> the subsistence and delight of a successful one.

All the divan follows such an example of weakness. It is certain that the Imām, peace be on him, did not compose it, rather it was composed by some of those who admired his sermons, his pieces of advice, and his wise sayings, so they ascribed it to him. I (the author) firmly believe that this poet had no ability to compose poetry, for he wrote most of the lines in weak words which were poor in the elegance of style.

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His Handwritten Works

Dr. Husayn 'Ali Mahfūz mentioned that some copies of the Qur'an were written by the holy hand of Imām Zayn al-'Ābidin, peace be on him, and that they were in the libraries of Shirāz, Qazwin, Asfahān, and Mashhad[1]"

[1] Al-Balāgh Magazine, no. 7, first year, p. 59.

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Chapter 21

HIS SCHOOL, HIS STUDENTS, AND HIS COMPANIONS

The Islamic world in the time of Imām Zayn al-ʻĀbidin, peace be on him, suffered ideological stagnation and dangerous collapse in cultural, scientific life, for the Umayyad government officially waged war against knowledge and deadened awareness, that it might stay on the throne of authority for a longer time, plunder the wealth of the community, and control its fate.

It is certain that there was no trace of Islamic sciences and beliefs in the time of the Imām, peace be on him. Imām Zayn al-ʻĀbidin, peace be on him, witnessed that inactive ideological life and that ignorant community, so he began establishing his great school which was joined by a large group of religious scholars and jurists about whose biographies we will talk.

Anyhow, the community in that time did not witness a profit greater than that of the Imām, peace be on him. This is when he established his science school in its homeland and enlighten it with thoughts, sciences, and knowledge. Before we speak about the Imām's school, students, and companions, we will mention some of his scientific affairs.

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His Devotion to Proclaiming Knowledge

The great Imām thought that it was religiously incumbent on him to spread knowledge as well as he wanted with it to amuse himself which was full of worries and pain, hence he devoted himself to it. Shaykh Abū Zahra said: “He, namely the Imām, devoted himself to knowledge, study, and research, for he found in it the diet of his heart, and an amusement for his soul. He turned his soul away from permanent worries and pain, hence he sought hadith (tradition) and devoted himself to it.[1]”

The Imām dedicated himself to proclaiming knowledge among the people to the extent that it distracted him from everything.[2] His only concern was to enlighten the Muslims, train their natures, and to educate them with moral teachings of the tolerant Islamic message, that they might after him carry the torches of thought and light.

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His Praising the Excellence of Knowledge

He, peace be on him, praised the excellence of knowledge and urged (the Muslims) to seek it when he said: “If men knew what was in seeking knowledge, they would seek it even through shedding blood and wading into the depth of the seas. Allah, the Blessed and Exalted, revealed to Dānyāl: ‘The most hateful servant with Me is the ignorant who disdains the scholars and leaves following them; the most lovable servant with Me is the pious who seeks plentiful reward, clings to the scholars, and follows the wise men.[3]”

Have you seen how the Imām glorified knowledge and urged (the Muslims) to seek it? He, peace be on him, believed that the community would have no life except through spreading knowledge among its members.

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His Encouraging Scientific Movements

Imām Zayn al-ʻĀbidin, peace be on him, played an important role in encouraging scientific movements. Though he had majesty and

[1] Al-Imām Zayd, p. 24.
[2] Hulyat al-Awliyā', vol. 3, p. 135.
[3] Usūl al-Kāfi, vol. 1, p. 35. Al-Mahjja al-Baydā', vol. 1, p. 26.

noble self, he attended the class of Zayd b. Aslam, hence Nāfiʻ b. Jubayr blamed him for this, saying: “May Allah pardon you. You are the master of the people, why do you come and sit with this slave (i.e. Zayd b. Aslam)?”

“Knowledge is sought everywhere,” replied the Imām.[1]

It is not an act of Islam that false differences withhold men from learning and making use of scholars everywhere.

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His Honoring the Seekers of Knowledge

The Imām, peace be on him, honored the students of knowledge and raised their position. The historians said: “When a seeker of knowledge came to him, he received him warmly and said to him: ‘Welcome to the one whom the Messenger of Allah, may Allah bless him and his family, has recommended .’” Imām Abū Ja‘far, peace be on him, said: “When my father looked at the youths who sought knowledge, he brought them near to him and said to them: ‘You are welcome. knowledge is entrusted to you. You are the youths of the people, but you are about to be the elders of others.’[2]”

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Teachings for Learners

The Imām, peace be on him, appointed moral instructions for learners, an example of them is these words of him: “He who laughs one time loses a bit of knowledge[3].” Ibn Jamā‘a produced this tradition as evidence of that it is impermissible for a learner to laugh

[1] Tārikh Dimashq, vol. 36, p. 146. Tadhib al-Kamāl: M7/Q2/ p. 335. Safwāt al-Saffwa.
[2] Al-Durr al-Nazim, p. 173. Al-Anwār al-Bahiya, p. 103.
[3] Siyar A'lām al-Nubalā', vol. 4, p. 38. Tadhikirat al-Huffāz, vol. 1, p. 71. Al-Hulya, vol. 3, p. 134.

before his teacher.[1] This means that the learner should show politeness and respect toward his teacher.

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Rights of Teacher

The Imām, peace be on him, legislated rights the like of which no organization of education and teaching has ever done. He, peace be on him, said: “The right of the one who trains you **(sā’is)** through knowledge is magnifying him, respecting his sessions, listening well to him, and attending to him with devotion. You should not rise your voice before him. You should never answer anyone who asks him about something, in order that he may be the one who answers. You should not speak to anyone in his session nor speak ill of anyone with him. If anyone ever speaks ill of him in your presence, you should defend him. You should conceal his faults and manifest his virtues. You should not sit with him in enmity or show hostility toward him in friendship. If you do all of this, Allah’s angels will give witness for you that you went straight to him and learned his knowledge for Allah’s sake, not for the sake of the people.”

The Imām, peace be on him, established excellent programs for teacher’s rights against his students. Students should show sincerity and gratitude toward these rights of teacher who spares no effort to bring them out of the shadows of ignorance into the fields of knowledge and civilization, in order to develop their intellects, and

to enlighten their thoughts, hence they should show all kinds of thankfulness and gratitude toward him.

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The Reward of Learner

The Imām, peace be on him, talked about the plentiful reward which Allah, the Exalted, would give to those who seek knowledge, saying: “When one leaves his house to seek knowledge, the seven earths will glorify him.[2]”

[1] Tadhkirat al-Sāmi', vol. 98.
[2] Hayāt al-Imām Zayn al-'Ābidin, p. 23.

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Free Education

The Imām, peace be on him, thought that it was necessary for scholars to spread and proclaim knowledge among people freely, and that it was permissible for them to take fee for it. In this connection, he, peace be on him, said: “He who conceals knowledge and takes fee for it, then his knowledge will never profit him.[1]”

Islam is distinguished from other religions and social schools by that it absolutely believes in knowledge, makes it incumbent on Muslims -men and women-to seek it, and prevents them from taking fee for it, and especially as it concerns teaching the Qur’ān. Ishāq b. ‘Ammār reported: “I told Imām Zayn al-‘Ābidin, peace be on him, that I had a neighbor who would teach the children to read and write, and he said to me: ‘When the child is sent to him, let him say to his family: ‘I teach the child to write and count and trade in teaching the Qur’ān[2], that my daily bread may be good.’[3]”

It is incumbent on the state to give salary to the teacher; it should spend on him in order to free him from need for people.

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The Humbleness of Teacher

The Imām, peace be on him, urged teachers to cling to humbleness, self-negation, and not to show haughtiness toward men, he said to a teacher:

[1] Al-Hulya, vol. 3, p. 140. In Jammharat al-Awliyā', vol. 2, p. 73, it has been mentioned: "He who conceals his knowledge and takes fee for it by force, his knowledge is useless."
[2] In this manner it has been mentioned in the source. Perhaps the correct is that I do not trade in teaching the Qur'ān. If the source is established, trading, in this case, is with Allah.
[3] Al-Istibsār, vol. 3, p. 66.

“If you teach men well and show no haughtiness toward them, Allah will increase you of His bounty. If you deprive them of your knowledge and show haughtiness toward them when they seek knowledge from you, it is incumbent on Allah to deprive you of knowledge and its splendor and remove your position from hearts.[1]”

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The Center of his School

The Imām, peace be on him, took the Mosque of the Prophet as a center for his school and an institute for him; in its hall he delivered his lectures and researches.. It is worth mentioning that his lectures included jurisprudence, the interpretation (of the Qur'ān), the hadith, philosophy, theology, rules of conduct, and morals. We mentioned some of them in the previous researches. The historians said: "He delivered every Friday a general sermon in which he preached to people, induced them to renounce the world, and make them beseech the next world. The people would memorize and write his words.[2]" It is worth mentioning that his assembly was full of profits, hence 'Abd Allah b. al-Hasan b. al-Hasan said: "My mother Fātima, daughter of al-Husayn, ordered me to join the assembly of my maternal uncle, 'Ali b. al-Husayn. When I joined it, I gained profits of it, such as fear of Allah or knowledge.[3]"

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The Scholars surrounded Him

The scholars, the jurists, and the reciters (of the Qur’ān) surrounded him; they accompanied him weather he was present or on journey. When he wanted to travel to the Sacred House of Allah, about a thousand scholars and reciters of (the Qur’ān) accompanied him.[4] They recorded his religious opinions and what he delivered before them, such as knowledge, excellent wise sayings, and morals.

[1] Makārim al-Akhlāq, vol. 143.
[2] Roudat al-Kāfi.
[3] 'Ayān al-Shi'a, vol. 1, p. 340.
[4] Al-Bihār.

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His Students and his Companions

A large group of scholars and jurists, who spread knowledge throughout the Muslim world, graduated from the Imām's school. We will mention their biographies as well as those of the Imām's companions. I (the author) think that mentioning them will complete the research on the Imām's character. They are as follows:

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1. Abān Ibn ‘Ayyāsh

Shaykh al-Tūsi numbered him among Imām al-Sajjād’s companions. Ibn al-Ghadāiri said: “He (Abān Ibn ‘Ayyāsh) belonged to the next generation. He narrated (traditions) on the authority of Anas b. Mālik and ‘Ali b. al-Husayn. He is a weak traditionalist, and no one pays attention to him. Our companions have ascribed to him the fabrication of the book ‘Salim Ibn Qays’.[1]” Ahmed b. Hanbal said: “His traditions are abandoned; the people abandoned his traditions a time ago.[2]”

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2. Abān Ibn Taghlub

b. Rabāh, Abū Saʿid al-Bakri al-Jarriri. He was among the great scholars and one of the eminent Muslim thinkers. He defended the Imāms of the members of the House, peace be on them, memorized their knowledge and inheritance, hence he was the honest guard of their jurisprudence. We will mention some of his affairs:

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His Birth and Childhood

He was born in Kūfa, but the sources have not mentioned the year of his birth. He grew up in Kūfa, which was the capital of the members of the House **(ahl al-Bayt)** , peace be on them, and whose

[1] Mu'jam Rijāl al-Hadith, vol. 1, p. 20.
[2] Tahdhib al-Tahdhib, vol. 1, p. 98.

assemblies was full of their remembrance, their laudable deeds, and their outstanding merits. Hence Abān loved and followed them to the extent that he became among the chosen Shi‘ites and one of their eminent scholars. He studied at the Greatest Mosque (al-Jāmi‘ al-A‘zam), which was one of the most important religious institutes and schools in that time.

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His Scientific Position

Abān was among the most prominent and mindful Muslim scholars in that time. The biographers said: “He was advanced in the sciences of the Qur’ān and the **hadith**, literature, language, and grammar.[1]”

When he went to Medina, he was charged with the scientific seminars, the sitting place of the Prophet, may Allah bless him and his Household, was voided for him, the jurists and scholars surrounded him in order to make us of his scientific wealth. This indicates his high scientific position.

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His Narrations from the Imāms

Abān was one of those who safeguarded the knowledge of the pure Imāms, peace be on them, hence he reported on the authority of Imām Zayn al-‘Ābidin, peace be on him, Imām Abū Ja‘far al-Bāqir, peace be on him, and Imām al-Sādiq, peace be on him.[2]” He narrated thirty thousand traditions on the authority of al-Sādiq, who, peace be on him, said to Abān b. ‘Uthman: “Abān b. Taghlub reported thirty thousand traditions on my authority, so narrate them on his authority.[3]” Salim b. Abi Hayya said: “I was with Abi ‘Abd Allah (al-Sādiq), peace be on him. When I wanted to leave him, I saw him off

[1] Mu'jam Rijāl al-Hadith, vol. 1, p. 22.
[2] Al-Tūsi, Rijāl.
[3] Mu'jam Rijāl al-Hadith, vol. 1, p. 22.

and said to him: ‘I want you to supply me (with traditions).’ So he said: ‘Go to Abān b. Taghlub, for he has heard many of my traditions. When he narrates them to you, you narrate them on my authority.’[1]”

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The Imāms honored Him

The Imāms honored and magnified Abān b. Taghlub, for he had scientific wealth as was as he was endowed with fear of Allah, piety, and cling to the religion. When Abān visited Imām al-Sādiq, peace be on him, he (Imām al-Sādiq) received him, shook hands with, embraced him, welcomed him, and ordered a cushion to be brought to him.[2]" Imām Abū Ja'far al-Bāqir said to him: "Sit in the Mosque of Medina and give the people religious opinions, for I like your sitting among my followers (Shi'a).[3]" This hadith shows that Abān had the ability to give religious opinions to the people. Imām Abū 'Abd Allah al-Sādiq said to him: "Sit with the people of Medina, for I like your sitting among our followers ((Shi'a).[4]"

The Imāms, peace be on them, honored and magnified this great scholar, who delivered their knowledge, walked on their path, and followed their behavior.

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His Reliability

The biographers agreed that Abān was reliable, honest, and truthful in narrating the hadith. None criticized him in this respect,but some people criticized him for his love for the members of the House(ahl al-Bayt),peace be on them,an example of them is al-Jawzjāni, who said:“He(Abān)was straying with a dispraised doctrine.[5]”

[1] Ibid.
[2] Ibid.
[3] Mu'jam al-Ādāb, vol. 1, p. 108.
[4] Mu'jam Rijāl al-Hadith, vol. 1, p. 21.
[5] Ibid.

Another example of them is al-Dhahabi, who said: “He (Abān) was a firm Shi‘ite, but he was truthful, so his truthfulness is for us, and his innovation is against him.” He added: “How is it possible to regard an innovator as trustworthy while the bound of trustworthiness is justice and mastery? How is an innovatorjust?

“The answer to this question is this: Innovation is of two kinds: A small innovation, such as the immoderate Shi‘ism or Shi‘ism without immoderation and deviation, so this (innovation was wide-spread) among the next generation and those who followed it, and was accompanied by religion, piety, and truthfulness. If the **hadith** narrated by these (people) is refused, a group of the Prophet’s traditions would be missing, and this would be manifest corruption. Then there is the great innovation, such as the total immoderate abandon **(radfd),** degrading Abū Bakr and ‘Umar, and summoning (men) to do that, hence such a kind (of people) is not regarded as proof.[1]” This opinion is not objective, for the scientific research decides accepting the words of the trustworthy, reliable one who refrains from telling lies. As for the ideological inclinations in is respect, they are not important.

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His Friendship to Ahl al-Bayt

Allah was kind to Abān through making him recognize the members of the House **(ahl al-Bayt)** , peace be on them, and show friendship toward them. Hence he safeguarded their knowledge and their morals, exerted himself in their jurisprudence, gave the people religious opinions according to it, solved the problems of the people in its light, talked about their outstanding merits in the assemblies of Kūfa, debated with their opponents and enemies. That was in the time when it was dangerous for anyone to mention them with good, for the Umayyads spared no effort to punish severely those who showed love for the **Ahl al-Bayt** or displayed friendship to them, but Abān accustomed himself to their severe punishment, for his love for them was not emotional; rather it was based on intellect and proof, for the

[1] Mizān al-I'tidāl, vol. 1, pp. 5-6.

Qur'ān and the **Sunna** made it incumbent on all Muslims to love the **Ahl al-Bayt** and in order to show friendship to them; moreover they made love for them as inseparable part of Islam.

Anyhow, Abān showed strong friendship to the **Ahl al-Bayt.** He thought that the Companions (of the Prophet) had been excellent if they had showed friendship to the pure Household (of the Prophet). 'Abd al-Rahmān b. al-Hajjāj narrated: "While I was sitting with Abān b. Taghlub, a young man came and ask him: 'O Abā Sa'id, how many Companions of the Prophet, may Allah bless him and his Household, were with 'Ali b. Abi Tālib (at the Battle of the Camel)?'

"Abān understood the young man's purpose, so he asked him: 'It seems that you want to know Ali's excellence through the Companions of the Prophet, may Allah bless him and his Household, who followed him?'

"Yes," replied the young man.

Abān answered him with the answer of those who understood Imām Ali's excellencies: "By Allah, we did not know their (the Companions') excellencies except through their following him.[1]" Surely, Imām 'Ali, the Commander of the faithful, was the pioneer of wisdom and justice in Islam. He was the

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measure with which the values of men are known, so those who were sincere to him were of great excellence, and those who showed enmity toward him deviated from the truth.

Another aspect of Abān's friendship to the pure Imāms from among the family of the Prophet, may Allah bless him and his family, is that he passed by some people who criticized him for his narrating from Imām Abi Ja'far al-Bāqir, peace be on him, so he asked them: "Why do blame me for my narrating from a man who-when I ask

[1] Hayāt al-Imām Mohammed al-Bāqir, vol. 1, p. 192.

him-he says: 'Allah's Messenger, may Allah bless him and his Household, said.'[1]"

Abān narrated on the authority of Imām al-Bāqir, peace be on him, on the authority of the Prophet, may Allah bless him and his Household, hence his narration is the most trustworthy of all narrations and the most authentic of them in the chain of authorities.

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His Books

Abān wrote a group of books showing his abundant knowledge and sciences, the following are some of them:

1. Tafsir Gharib al-Qur'ān, in which he mentioned examples of poetry. Afterwards, 'Abd al-Rahmān b. Mohammed al-Azdi al-Kūfi gathered in one book the books of Abān, Mohammed b. al-Sāyib al-Kalbi, and Ibn Rawāq b. 'Atiya.
2. Al-Fadā'il[2], in which, perhaps, he mentioned the outstanding merits of the members of the House (ahl al-Bayt) , peace be on them.
3. Al-Usūl fi al-Ruwāiya 'alā Madhhab al-Shi'a.[3]

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His Death

This great scholar (Abān) died in the year 141 A. H., hence his death was a great loss in Islam. Imām al-Sādiq grieved over him when he said with sorrow and grief: “By Allah, the death of Abān has made my heart ache![4]”

[1] Ibid, p. 193.
[2] Ibn al-Nadim, Fihrast. Al-Tūsi, Fihrast, p. 42.
[3] Ibn al-Nadim, Fihrast.
[4] Mu'jam al-Udabā', vol. 1, p. 108.

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Abū al-Bilād said:

“Woe unto the Shi‘ites all over the land if they do not grieve over Abān’s death!”

May Allah have mercy upon Abān, for he strove bravely in the way of the Truth and raising the Word of Allah; his death was the greatest calamity in the Islamic world then.

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3. Ibrāhim Ibn Abi Haffsa

He was the retainer of the children of ‘Ijjl. Shaykh al-Tūsi numbered him as one of the companions of Imām ‘Ali b. al-Husayn, peace be on him.[1]

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4. Ibrāhim Ibn Bashir

al-Ansāri, al-Medani. According to this nick-name, Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād (Zayn al-‘Ābidin), peace be on him.[2]

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5. Ibrāhim Ibn ‘Abd Allah

b. Maʿbad b. al-‘Abbās b. ‘Abd al-Mutalib b. ‘Abd Manāf. According to this title, Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[3]

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6. Ibrāhim Ibn Mohammed

b. ‘Ali b. Abi Tālib b. al-Hanafiya al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[4]

[1] Al-Tūsi, Rijāl.
[2] Ibid.
[3] Ibid.
[4] Ibid.

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7. Ibrāhim Ibn Yazid

al-Nakhaʻi, al-Kūfi. He was given the Kunya of Abā ʻUmrān. He died in the year 906 A. H. He was a one-eyed retainer, as Shaykh al-Tūsi mentioned.[1] A group of people was indignant with him because he said that Abū Hurayra was not a jurist.[2]

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8. Ahmed Ibn Hamawayh

According to this title, Shaykh al-Tūsi numbered him as one of the companions of Imām ‘Ali b. al-Husayn, peace be on him.[3]

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9. Ishāq Ibn ‘Abd Allah

b. al-Harth b. Nawfal b. al-Harth b. ‘Abd al-Mutalib al-Medani. According to this title, Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[4]

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10. Ishāq Ibn ‘Abd Allah

b. Abi Tallha al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him, and of Imām al-Bāqir, peace be on him.[5]

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11. Ishāq Ibn Yasār

al-Medani. He was the retainer of Qays b. Mukarrima and was the father of Mohammed b. Ishāq, the companion of al-Wāqidi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him, and of Imām al-Bāqir, peace be on him.[6]

[1] Ibid.
[2] Mizān al-I'tidāl, vol. 1, p. 75.
[3] Al-Tūsi, Rijāl.
[4] Ibid.
[5] Ibid.
[6] Ibid.

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12. Ismāʻil Ibn Umayya

According to this title, Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[1]

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13. Ismāʻil Ibn Rāfiʻ

Al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām ʻAli b. al-Husayn, peace be on him.[2] Al-Dhahabi said: “He was a well-known (person) from Medina. He lived in Basrah and reported (traditions) on the authority of al-Maqabari and al-Qurrtubi. Wakkiʻ, Mekki, and a group (of traditionalists) narrated on his authority. Ahmed, Yahyā, and a group (of biographers) regarded him as a weak traditionalist.” Al-Dārquttni and others said: “His traditions have been abandoned.” Ibn ʻAdi said: “All his traditions need checking.[3]”

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14. Ismāʻil Ibn ʻAbd al-Khāliq

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him. He said: “ He (Ismāʻil) lived until the days of Abi ʻAbd Allah al-Sādiq, peace be on him.[4]” Al-Najāshi said: “He was one of our eminent companions and jurists. He was a Shiʻite traditionalist. His uncles were Shahāb, ʻAbd al-Rahim, and Wahab. His father was ʻAbd al-Khāliq. They all were trustworthy. He reported on the authority of Abi Jaʻfar (al-Bāqir) and Abi ʻAbd Allah (al-Sādiq), peace be on them.” He (al-Najāshi) added: “He had a book.”[5]

[1] Ibid.
[2] Ibid.
[3] Mizān al-I'tidāl, vol. 1, p. 227.
[4] Al-Tūsi, Rijāl.
[5] Al-Najāshi, Rijāl.

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15. Ismāʻil Ibn ʻAbd al-Rahmān

b. Abi Karim al-Saddi al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām ʻAli b. al-Husayn, peace be on him, and of Imām al-Bāqir, peace be on him, and he said: “He (Ismāʻil) was given the kunya of Abū Mohammed al-Mufassir, al-Kūfi.”[1]

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16. Ismāʻil Ibn ʻAbd Allah

b. Jaʻfar b. Abi Tālib. He belonged to the leading members of the next generation. Shaykh al-Tūsi numbered him as one of the companions of Imām ʻAli b. al-Husayn, peace be on him, and of Imām al-Bāqir, peace be on him.[2]

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17. Aflah Ibn Hamid

al-Rawāsi, al-Kilābi, al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him. He narrated on his authority, also al-Mubārak reported on his authority.[3]

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18 Ayyūb Ibn al-Hasan

b. ‘Ali b. Abi Rāfi‘, the retainer of Allah’s Apostle, may Allah bless him and his family. The name of Abi Rāfi‘ is Aslam. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[4]

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19. Ayyūb Ibn ‘Āiyidh

al-Tā’i al-Bakhtari. Shaykh al-Tūsi numbered him as one of the companions of Imām ‘Ali b. al-Husayn, peace be on him.[5]

[1] Al-Tūsi, Rijāl.
[2] Ibid.
[3] Mu'jam Rijāl al-Hadith.
[4] Al-Tūsi, Rijāl.
[5] Ibid.

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20. Burd al-Iskāfi

Shaykh al-Tūsi numbered him as one of the companions of Imām ‘Ali b. al-Husayn, peace be on him.[1]pan> Al-Najāshi said: “He was a retainer . He had a book which was narrated by Ibn Abi ‘Umayr.[2]”

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21. Bishr Ibn Ghālib

Al-Asadi al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[3] Al-Barqi numbered him as one of the companions of Imām (‘Ali) the Commander of the faithful, peace be on him, of al-Hasan, of al-Husayn, and of al-Sajjād, peace be on them.[4]

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22. Bakr Ibn Aws

Abū al-Manhal al-Tāʿi al-Basri. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[5]

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23. Bukayr Ibn ‘Abd Allah

b. al-Ashajj. According to this title, Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[6]

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24. Thābit Ibn Aslam

al-Banāni al-Qarashi. He belonged to the leading members of the next generation. He heard Anas. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[7]

[1] Ibid.
[2] Al-Najāshi, Rijāl.
[3] Al-Tūsi, Rijāl.
[4] Al-Barqi, Rijāl.
[5] Al-Tūsi, Rijāl.
[6] Ibid.
[7] Ibid.

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25. Thābit Ibn Abi Safiya

Abū Hamza al-Thumāli. He was an Allah-fearing, pious, and great scholar. He followed the noble moral traits of the members of the House **(ahl al-Bayt)** , peace be on them, delivered their knowledge and science. We will mention some of his affairs.

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His Childhood

Abū Hamza grew up in Kūfa, which was the center of the followers and friends of the members of the House (ahl al-Bayt) , peace be on them. He took his knowledge from the Kūfan scholars (shaykhs), who held the knowledge and jurisprudence of the members of the House (ahl al-Bayt) , peace be on them, hence he became one of the most prominent ascetic scholars of Kūfa.[1]

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His Reliability

The biographers agreed that he was trustworthy, just, his traditions were authentic, that he was like Salmān al-Fārisi in his time, as Imām al-Sādiq, peace be on him, said.[2] Ibn Ma'in criticized him because he showed friendship to the members of the House (ahl al-Bayt) , peace be on them,[3] whose love Allah has made incumbent on Muslims.

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His Scientific Position

He was the most eminent religious scholar of his time in the **hadith**, jurisprudence, linguistics, and others. Ibn Māja narrated (traditions) on his authority in Chapter on Purity.[4] The Shi‘ites in Kūfa referred to him because he had encompassed the jurisprudence of the members of the House **(ahl al-Bayt)** , peace be on them.

[1] Al-Kunā wa al-Alqāb, vol. 2, p. 132.
[2] Al-Najāshi.
[3] Mizān al-I'tidāl, vol. 1, p. 363. Tahdhib al-Tahdhib, vol. 2, p. 7.
[4] Tahdhib al-Tahdhib, vol. 2, p. 8.

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His Books

He wrote a group of books on various sciences, which show his abundant knowledge. The following are some of them:

1. Kitāb al-Nawādir (the Book of Rare Things).
2. Kitāb al-Zuhd (the Book of Asceticism)[1].
3. Kitāb Tafsir al-Qur'ān (the Book of Interpretation of the Qur'ān).[2]
4. His narrating the Treatise on Rights by Imām Zayn al-'Ābidin, peace be on him.[3]5. His narrating Du'ā' al-Sahr, better known as Du'ā' Abū Hamza.[4] He narrated it on the authority of the greatest Imām Zayn al-'Ābidin, peace be on him.

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His Narrations from the Imāms

Thābit b. Abi Safiya, better known as Abū Hamza al-Thumāli, narrated a large group of traditions on the authority of the pure Imāms, peace be on them; he reported on the authority of Imām Zayn al-ʻĀbidin, peace be on him, and Imām Mūsā b. Jaʻfar.[5] Also he narrated on the authority of Abi Razin al-Asadi and Jābir b. ʻAbd Allah al-Ansāri. Abū Ayyūb, Abū Saʻid al-Mikāri, Ibn Raʼāb, Ibn Mahbūb, Ibn Miskān, Abān b. ʻUthmān, and others narrated (traditions) on his authority.[6]

[1] Al-Tūsi, Fihrast.
[2] Ibid.
[3] Tuhaf al-'Uqūl.
[4] Al-Kunā wa al-Alqāb.
[5] Al-Kashi.
[6] Mu'jam Rijāl al-Hadith

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His Death

This great scholar died in the year 150 A.H.[1] When he died, the Muslims lost one of the great thinkers and strugglers.

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26. Thābit Ibn ‘Abd Allah

b. al-Zubayr b. al-‘Auwām b. Asad b. Khuwaylid b. ‘Abd al-‘Uzzā al-Qarashi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[2]

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27. Thābit Ibn Hurmuz

al-Fārisi, Abū al-Muqdām, al-‘Ajali, al-Haddād, the retainer of the children of ‘Ijjl. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[3] Al-Najāshi said: “He reported a copy on the authority of ‘Ali b. al-Husayn, peace be on him, and the copy was narrated on his authority by his son ‘Amrū b. Thābit.[4]” ‘Allāma (al-Hulli) numbered him as one of the Batariya[5], concerning whom Imām Abū Ja‘far al-Bāqir, peace be on him, said: “They have misled many of these (people), and they are from among those concerning whom Allah, the Great and Almighty, said**:And there are some people who say: We believe in Allah and the last day; and they are not at all believers.**”[6] Al-Sādiq, peace be on him, said: “If the Batariya (stood) in one line between the east and the west, Allah would not strengthen a religion through them.[7]” Ahmed b. Ma‘in and b. Hayyān regarded him as trustworthy.[8] Perhaps, they regarded him as a trustworthy person of the Batariya.

[1] Al-Tūsi, Rijāl.
[2] Ibid.
[3] Ibid.
[4] Al-Najāshi.
[5] Al-Khulāsa.
[6] Al-Kashi.
[7] bid.
[8] Tahdhib al-Tahdhib, vol. 2, p. 16.

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28. Thuwayr Ibn Abi Fākhta

al-Kūfi, the retainer of Umm Hāni'. It was said that he was the retainer of her husband, Ju'da. [1] Shaykh al-Tūsi numbered him as one of the companions of Imām 'Ali b. al-Husayn, peace be on him, and of Imām al-Bāqir, peace be on him.[2] Thuwayr narrated:"I went out to perform the hajj. 'Amrū b. Dharr al-Qadi, Ibn Qays al-Māsir, and al-Salt b. Mahrām accompanied me. When they arrived in (Mecca), they said: 'Now, look! We have written four thousand questions, and we will ask Abā Ja'far (al-Bāqir) about thirty questions of them a day. We have charged you with this.' This grieved me. When we entered Medina, we left each other. As for me, I stopped at Abi Ja'far, peace be on him, and said to him: May I be ransom for you, 'Amrū b. Dharr al-Qadi, Ibn Qays al-Māsir, and al-Salt b. Mahrām accompanied me, and I heard them say: 'We have written four thousand questions, and we will ask Abā Ja'far (al-Bāqir) about thirty questions of them a day,' but this has grieved me. Abū Ja'far asked: 'What of this makes you sad? When they come, let them enter.' On the following day, a retainer came to Abū Ja'far and said to him: 'May I be ransom for you, Ibn Dharr and a group of people are at the door.' Abū Ja'far, peace be on him, said to me: 'Thuwayr, go and let them enter.' I (Thuwayr) went and caused them to enter. When they entered, they greeted (Abū Ja'far), sat down, and said nothing. As their silence became long, Abū Ja'far began conversations with them; yet they said nothing. Abū Ja'far understood this, so he said to a slave girl of him called Sarha: 'Fetch the tablecloth.' When she brought it and spread it, Abū Ja'far said: 'Praise belongs to Allah, Who has appointed a rule for everything even this tablecloth!' Hence Ibn Dharr asked him: 'What is its rule?'

"When it is placed, Allah is remembered, and when it is raised,

[1] Ibid, p. 36.
[2] Al-Tūsi, Rijāl.

Allah is praised,' replied the Imām. Then the Imām ordered them to have food, and he ordered the slave girl to bring

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water. When she brought him a water-skin, he said: ‘Praise belongs to Allah, Who has appointed a rule for everything even this water-skin!’ Hence Ibn Dharr asked him: ‘What is its rule?’ ‘It’s rule is that you remember Allah when you drink out of it, thank Him when you finish (drinking), drink not out of its handhold or a hole in it.’ When they had finished having food, the Imām began conversations with them, yet they kept silent out of his dignity, hence he, peace be on him, turned to Ibn Dharr and asked him: ‘Do you not relate to us one of our traditions?’ ‘Yes,’ replied Ibn Dharr, ‘O Son of the Messenger of Allah, Allah’s Apostle, may Allah bless him and his Household said: ‘I am going to leave among you **al-Thaqalayn,**(namely) the Book of Allah and my Household, one is greater than the other. If you cling to them, you will never go astray. Imām Abū Ja‘far asked: ‘O Ibn Dharr, what will you say to Allah’s messenger, may Allah bless him and his Household, when you meet him and he asks you about **al-Thaqalayn**?’

“Ibn Dharr replied: ‘As for the greater one, namely the Book, we have torn it, and as for the great one, namely the Prophet’s pure family, we have killed them.”

“Abu Jā‘far said: ‘You will be truthful to him, O Ibn Dharr, by Allah, before you walk a step, you will be questioned about three things: about your span-where did you finish it? About your property-where did you earn it? On what did you spend it? And about love for us, the Household.’”

The people left Imām Abū Ja‘far’s house, and he, peace be on him, ordered his retainer to follow them to hear their words. When the retainer came back, he said to the Imām: “I heard them asking Ibn Dharr: ‘Did we go out with you for this (attitude)?’ So Ibn Dharr replied: ‘Woe unto you! Keep silent! What had I to say to the man, who claimed that Allah would question me about showing friendship to him? What had I to say to the man, who knew the rules of the tablecloth and water-skin?’”[1]

[1] Hayāt al-Imām Mohammed al-Bāqir, vol. 2, p. 223-225.

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29. Thuwayr Ibn Yazid

al-Shāmi. Shaykh al-Tūsi numbered him as one of the companions of Imām ‘Ali b. al-Husayn, peace be on him.[1] He narrated on the authority of Khālid b. Sa‘dān, and ‘Abd al-Rahmān b. Mohammed al-‘Urzi reported on his authority.[2]

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30. Jābir Ibn Mohammed

b. Abi Bukayr. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[3]

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31. Ja‘far Ibn Ibrāhim

al-Ja‘fari, al-Hāshimi, al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām ‘Ali b. al-Husayn, peace be on him.[4]

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32. Ja‘far Ibn Ayās

Abū Bashir al-Nadari. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[5]

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33. Ja‘far Ibn Mohammed

b. ‘Ali b. al-Husayn, al-Sādiq, peace be on him. He was the most eminent thinker in the Islamic world, the renewer of this religion, and the one who safeguarded the message of his grandfather. It was he who spread all sciences and established their rules and roots.

[1] Al-Tūsi, Rijāl.
[2] Mu'jam Rijāl al-Hadith, vol. 3, p. 413.
[3] Al-Tūsi, Rijāl.
[4] Ibid.
[5] Ibid.

His sciences and knowledge were not confined to the sciences of Islamic law; rather they included philosophy, theology, medicine, chemistry, physics, jurisprudence, astronomy, and so on. The Muslim scholars regard him as the greatest miracle of Islam as well as the western scholars regard him as the thinker of mankind. Writing on his affairs will result in a full encyclopedia. We ask Allah, the Exalted, to grant us success to write about this Imām’s life. Shaykh al-Tūsi numbered him as one of the companions of Imām ‘Ali b. al-Husayn, peace be on him[1], and he reported many traditions on his authority.

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34. Ju‘ayd Hamadān

Al-Barqi numbered him as one of the companions of Imām al-Hasan, peace be on him, and of Imām al-Sajjād[2], and he (al-Barqi) said: “He (Ju‘ayd Hamadān) was among the Companions of the Messenger of Allah, may Allah bless him and his Household.[3] He narrated on the authority of ‘Ali b. al-Husayn, peace be on him, and ‘Umrān b. A‘yun reported on his (Ju‘ayd’s) authority.

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35. Jahm al-Hilāli

al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām ‘Ali b. al-Husayn, peace be on him.[4]

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36. Al-Hārith Ibn Jārūd

al-Tamimi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[5]

[1] Ibid.
[2] Al-Barqi, Rijāl.
[3] Mu'jam Rijāl al-Hadith, vol. 3.
[4] Al-Tūsi, Rijāl.
[5] Ibid.

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37. Al-Hārith Ibn al-Fudayl

al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[1]

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38. Habib Ibn Abi Thābit

Abu Hayyān al-Asadi al-Kūfi. He belonged to the leading members of the next generation. He was the jurist of Kūfa. Shaykh al-Tūsi numbered him as one of the companions of Imām ‘Ali b. al-Husayn, peace be on him.[2] So did al-Barqi.[3] He (Habib Ibn Abi Thābit) narrated on the authority of Imām ‘Ali, the Commander of the faithful, peace be on him, and of ‘Ali b. al-Husayn, peace be on him. ‘Āmir Ibn al-Samt and others reported on His (Habib’s) authority.[4] Habib died in the year 119A. H.[5]

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39. Habib Ibn Hassān

b. Abi al-Ashras al-Asadi. He was their retainer. He narrated on the authority of Imām ‘Ali b. al-Husayn, peace be on him, of Abi Ja‘far (al-Bāqir), peace be on him, and of Abi ‘Abd Allah al-Sādiq, peace be on him.[6]

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40. Habib Ibn al-Muʻallā

al-Sijistāni. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[7] Al-Kashi said: “He

[1] Ibid.
[2] Ibid.
[3] Al-Barqi, Rijāl.
[4] Mu'jam Rijāl al-Hadith, vol. 4.
[5] Al-Tūsi, Rijāl.
[6] Al-Tūsi, Rijāl
[7] Ibid.

(Habib) was a Shāri, and then he adopted this (Shiʻite) faith. He was among the companions of Abi Jaʻfar and Abi ʻAbd Allah, peace be on them, devoting himself to them.[1]

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41. Khadim Ibn Sufyān

al-Asadi al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām ‘Ali b. al-Husayn.[2]

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42. Khadim Ibn Shurayk

al-Asadi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[3]

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43. Al-Hur Ibn Ka‘b

al-Azri al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[4]

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44. Hassān al-ʻĀmiri

Al-Barqi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[5]

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45. Al-Hasan Ibn Rawājj

al-Basri. Shaykh al-Tūsi numbered him as one of the companions of Imām ‘Ali b. al-Husayn , peace be on him.[6]

[1] Al-Kashi, Rijāl.
[2] Al-Tūsi, Rijāl
[3] Ibid.
[4] Ibid.
[5] Al-Barqi, Rijāl.
[6] Al-Tūsi, Rijāl.

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46. Al-Hasan Ibn ‘Ali

b. Abi Rāfi‘. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[1]

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47. Al-Hasan Ibn ‘Ammāra

al-Kūfi. He was a non-Shi‘ite. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-‘Ābidin, peace be on him.[2] Al-Barqi numbered him as one of the companions of al-Bāqir and al-Sādiq, peace be on them.[3]

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48. Al-Hasan Ibn Mohammed

b. al-Hanafiya b. Imām ‘Ali, the Commander of the faithful, peace be on him. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-‘Ābidin, peace be on him.[4]

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49. Al-Husayn Ibn ‘Ali

b. al-Husayn b. ‘Ali b. Abi Tālib, peace be on him. He was among the sons of Imām Zayn al-‘Ābidin, peace be on him. Concerning him al-Mufid said: “He was meritorious and pious. He narrated many traditions on the authority of his father ‘Ali b. al-Husayn, peace be on him, his paternal aunt, Zaynab, daughter of al-Husayn, and his brother Abi Ja‘far, peace be on him.[5]” Imām al-Bāqir, peace be on him, said concerning him: “As for al-Husayn, he was clement. He **walks humbly on the earth, and when the ignorant address them, they say peace.**”[6]

[1] Ibid.
[2] Ibid.
[3] Al-Barqi, Rijāl.
[4] Al-Tūsi, Rijāl.
[5] Al-Mufi`d, al-Irshād.
[6] Hayāt al-Imām Mohammed al-Bāqir, vol. 1.

He died in Medina in the year 157 A. H., and was buried in (the cemetery of) al-Baqi‘. He was then 74 years old.[1]

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50. Al-Husayn Ibn ‘Amrū

al-Hamadāni al-Kūfi al-Mish‘āri. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-‘Ābidin, peace be on him.[2]

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51. Hattān Ibn Khaffān

Abū Jubayra al-Jarmi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[3]

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52. Hafs Ibn ‘Umar

al-Ansari al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[4]

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53. Al-Hakam Ibn ‘Utayba

Abū Mohammed al-Kindi, al-Kūfi. Al-Barqi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[5] So did shaykh al-Tūsi and added that he was among the Batariya.[6] Al-Kashi mentioned a group of traditions in which he has been criticized and dispraised and described as one errant and straying. Abū Basir narrated: [I heard Abū Ja‘far, peace be on him, say:] “Al-Hakam b. ‘Utayba, Salama, Kathir al-Nawā, Abā al-Muqdām, and al-Thammār (i.e. Sālim) have misled many of these (people), and are among those concerning whom Allah, the Great and Almighty, said: And there are

[1] Mu'jam Rijāl al-Hadith.
[2] Al-Tūsi, Rijāl.
[3] Ibid.
[4] Ibid.
[5] Al-Barqi, Rijāl.
[6] Al-Tūsi, Rijāl.

some people who say: We believe in Allah and the last day; and they are not at all believers.”[1] This narration indicates that al-Hakam was among the centers of misguidance, among those who did their best to corrupt Islam and to turn the Muslims away from it.

Ibn Hajar regarded him as trustworthy, lauded him, and mentioned many words which praised him.[2] I (the author) firmly believe that Ibn Hajar regarded him as reliable because he (Al-Hakam Ibn ‘Utayba) deviated from the members of the House **(ahl al-Bayt),** peace be on them, who are **al-thiql al-akbar** in Islam, as Allah’s Messenger, may Allah bless him and his Household, stated.

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54. Hakim Ibn Jubayr

b. Mutt'im b. 'Adi b. 'Abd Manāf al-Qarashi al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3] Professor al-Khū'i mentioned that Hakim Ibn Jubayr narrated on the authority of 'Ali b. al-Husayn, peace be on him. Hanān b. Sudayr reported on the authority of his father on his (Hakim's) authority.[4]

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55. Hakim Ibn Hakam

b. ‘Abbād b. Hunayf al-Ansāri. He narrated on the authority of Imām ‘Ali b. al-Husayn and Imām Abi Ja‘far al-Sādiq, peace be on them. He was among the companions of al-Sajjād.[5]

[1] Al-Kashi, Rijāl.
[2] Tahdhib al-Tahdhib, vol. 2, p. 434.
[3] Mu'jam Rijāl al-Hadith, vol. 6, p. 187.
[4] Al-Tūsi, Rijāl.
[5] Ibid.

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56. HakimIbn Surayf

al-Sayrafi al-Kūfi, Abū Sudayra. Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-‘Ābidin, peace be on him, and of al-Bāqir, peace be on him.[1]

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57. Hamid Ibn Nāfi‘

al-Hamadāni. Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-‘Ābidin, peace be on him.[2]

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58. Hamid Ibn Muslim

al-Kūfi. Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-‘Ābidin, peace be on him.[3]Perhaps, it was he who narrated some events of the tragedy of Karbalā’, and was among the companions of ‘Umar b. Sa‘d.

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59. Khashram Ibn Basār

al-Medani. Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-‘Ābidin, peace be on him.[4]

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60. Dāwud al-Sarmi

Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5]

[1] Ibid.
[2] Ibid.
[3] Ibid.
[4] Ibid.
[5] Ibid.

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61. Rabāh Ibn 'Ubayda

al-Hamadāni. Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1]

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62. Rabi'a Ibn Abi 'Abd al-Rahmān

He narrated on the authority of Imām Zayn al-'Ābidin, peace be on him. Al-Fudayl b. 'Uthmān reported on his authority.[2]

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63. Rabi'a Ibn 'Uthmān

He was the teacher of Abi Hanifa. Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3] Ibn Hajar said: "Rabi'a Ibn 'Uthmān b. 'Abd Allah b. al-Hadir al-Tamimi Abū 'Uthmān al-Medani narrated on the authority of Sahl b. Sa'd, Zayd b. Aslam, 'Ābir b. 'Abd Allah b. al-Zubayr, and others." Abū Hātam said: "His traditions are denied; he wrote his traditions." Al-Nisā'i said: "There is no harm in (his traditions)." Al-Wāqidi said: "He died in the year 154 A. H. He was then 77 years old."[4]

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64. Razin Ibn 'Ubayd

al-Salūli al-Kūfi. Shakh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.[5]

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65. Rashid al-Hajjri

He was a Muslim hero, great struggler, and brilliant summoner to Islam. He firmly defended his beliefs. He devoted himself to Imām 'Ali, the Commander of the faithful, peace be on him, and was sincere

[1] Ibid.
[2] Mu'jam Rijāl al-Hadith, vol. 7, p. 179.
[3] Al-Tūsi, Rijāl.
[4] Tahdhib al-Tahdhib, vol. 3, p. 259.
[5] Al-Tūsi, Rijāl.

to him, hence the Imām took care of him and love him because of his abundant faith and reason. He told him that he would be oppressed and persecuted by the tyrannical governor, 'Ubayd Allah b. Ziyād. He said to him: "Will you be patient when 'Ubayd Allah b. Ziyād sends for you to cut off your hands, your legs, and your tongue?"

Rashid was very pleased to receive the news, hence he asked the Imām: "O Commander of the faithful, will the Garden be the outcome of this act?" "O Rashid, you are with me in this world and the next![1]"

Imām 'Ali taught him many sciences. He told him that the Umayyads would persecute and corrupt the community. The historians said: "Imām 'Ali dictated to him the science of misfortunes and deaths.[2] One day he took some of his companions and went out to al-Barni's garden. Rashid was among them. Al-Barni ordered some dates to be picked and offered to the Imām. Rashid admired those good dates. The Imām told him that he would be crucified on the trunk of the date-palm. Hence Rashid took care of the date-palm; he watered it from morning till evening. When its fronds were cut off, he was sure that his death was close at hand.[3]" When Imām 'Ali, the Commander of the faithful, peace be on him, was martyred, Rashid devoted himself to Imām al-Husayn, peace be on him. After the tragedy of Karbalā', he dedicated himself to Imām 'Ali b. al-Husayn, peace be on him.[4]

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Rashid joined the Eternal Life

Having killed the grandson of the Messenger of Allah, may Allah bless him and his Household, 'Ubayd Allah b. Ziyād decided to destroy the followers of Imām 'Ali, the Commander of the faithful, peace be on him. He was told about the important position of Rashid

[1] Al-Kashi, Rijāl.
[2] Ibid.
[3] Ibid.
[4] Al-Tūsi, Rijāl.

with the members of the House **(ahl al-Bayt)** , peace be on them. Hence he ordered him to be brought before him. When 'Ubayd Allah b. Ziyād saw Rashid, he shouted at him: "Renounce 'Ali!"

"I will not renounce him!" insisted Rashid.

"What did your master tell you?" asked Ubayd Allah b. Ziyād.

"He told me that you would summon me to renounce him, and I would not renounce him, that you would send for me and cut off my hands, my legs, and my tongue," replied Rashid.

'Ubayd Allah b. Ziyād burst into anger when he said before his policemen: "By Allah, I will refute his (Imām 'Ali's) words concerning you!"

Then he ordered Rashid to be tied to the trunk which the Imām foretold. Rashid was tied to it, his hands and his legs were amputated, but his tongue was not cut off. His daughter hurried to take his limbs to bury them; she seized the opportunity and asked him: "Father, are your limbs aching?" He answered her, paying no attention to his pain: "No, they are not!" The people gathered around him looking at him. Though he was bleeding, he addressed them, saying: "Bring sheets and pens, that I may dedicate to you that which will occur until the Day of Resurrection." He told the people about the tyranny and persecution which the Umayyads would practice against them. The secret agents went quickly to 'Ubayd Allah b. Ziyād and said to him: "What have you done? You have cut off his hands and his legs, yet he is telling the people about the great events which will occur!"

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Hence 'Ubayd Allah b. Ziyād, the tyrannical governor, commanded them to cut off Rashid's tongue and to crucify him on the same trunk of the date-palm, and they did this.[1] In this manner the life

[1] Al-Kashi, Rijāl.

of this great reformer come to an end at the hand of the worst person on the earth. He was martyred, but he raised up the banner of jihād and social reform against oppression and tyranny.

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66. Ziyād Ibn Sawqa

al-Jariri al-Kūfi. He was among the retainers. Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1] Al-Barqi numbered him as one of the companions of Imām Abi Ja'far al-Bāqir, peace be on him.[2] He has been mentioned in the chain of authorities of about nineteen narrations.[3]

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67. Zayd Ibn Aslam

al-'Adawi, al-Medani, the retainer of 'Umar b. al-Khattāb. Imām Zayn al-'Ābidin, peace be on him, sat with him many times.[4] He was among the well-known jurists. Mālik b. 'Ajjlān said: "I never respected anyone as I respected Zayd Ibn Aslam." Ibn Sa'd said: "He (Zayd Ibn Aslam) narrated many traditions. He had died before Mohammed b. 'Abd Allah b. al-Hasan revolted."[5]

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68. Zayd Ibn al-Hasan

b. Imām 'Ali b. Abi Tālib, the Commander of the faithful, peace be on him. Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[6] Ibn Hayyān mentioned that Zayd Ibn al-Hasan was among the reliable traditionalists and one of the leading members of the Hashimites, that he was in charge of the (proportion of) taxes **(sadaqāt)** given to the Messenger of Allah, may

[1] Al-Tūsi, Rijāl.
[2] Al-Barqi, Rijāl.
[3] Mu'jam Rijāl al-Hadith, vol. 7, p. 309.
[4] Al-Tūsi, Rijāl
[5] Tahdhib al-Tahdhib, vol. 3, pp. 395-397.
[6] Al-Tūsi, Rijāl.

Allah bless him and his Household, in Medina. Concerning him 'Umar b. 'Abd al-'Aziz wrote to his governor in Medina: "Zayd Ibn al-Hasan is the leader (**Sharif**) of the Hāshimites and the oldest of them."[1] Shaykh al-Mufid said: "As for Zayd b. al-Hasan, he was noble in worth, generous in character, unusual in spirit and great in piety. The poets praised him and people came to him from far and wide to seek his favor.[2]" Anyhow, some fabricated narrations have tried to degrade his importance, saying: "Zayd b. al-Hasan opposed Imām al-Bāqir, peace be on him, and attempted to kill him in the time of 'Abd al-Malik b. Marwān." Imām al-Khū'i commented on this narration, saying: "The narration has no chain of narrators (mursala). None can believe it, for 'Abd al-Malik did not remain (living) until the time of the death of al-Bāqir, peace be on him. Surely, the narration is fabricated.[3]"

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69. Zayd Ibn 'Ali

b. Imām al-Husayn, peace be on him. Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[4] He was great in knowledge and piety. Shaykh al-Mufid said: "Zayd Ibn 'Ali b. al-Husayn, peace be on him, was the outstanding brother after Abū Ja'far, peace be on him, and the one with the most merit. He was a devout worshipper, pious, a jurist, Allah-fearing and brave. He came out in revolt with the sword to enjoin the good and forbid the evil and to demand vengeance for al-Husayn, peace be on him."[5]

[1] Tahdhib al-Tahdhib, vol. 3, pp. 406.
[2] Al-Mufid, al-Irshād.
[3] Mu'jam Rijāl al-Hadith, vol. 7, p. 341.
[4] Al-Tūsi, Rijāl.
[5] Al-Mufid, al-Irshād.

In our book 'Hayāt al-Imām al-Bāqir', peace be on him, we have spoken about Zayd's behavior, morals, knowledge, and martyrdom, hence there is no need to repeat these topics here.

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70. Zayd al-A'mā

al-Basari. Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1]

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71. Sālim Ibn Abi al-Ju'd

al-Ashja'i, al-Kūfi. He was given the kunya of Abā Asmā'. Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[2] Professor al-Khū'i regarded as trustworthy those famous members of Sālim's family and said: "He narrated on the authority of Imām ('Ali), the Commander of the faithful, peace be on him, and al-A'mash reported on his (Sālim's) authority.[3]"

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72. Sālim Ibn Abi Hafsa

He was the retainer of the children of 'Ijjl and was from Kūfa. He narrated on the authority of Imām Zayn al-'Ābidin, peace be on him, of Imām Abi Ja'far al-Bāqir, peace be on him, and of al-Sādiq, peace be on him. He had a book.[4]Concerning him al-Kashi reported an counts showing his deviation and straying. An example of what he narrated on the authority of Abi 'Ubayda al-Hadhdhā', who said: "I said to Abi Ja'far, peace be on him, that Sālim b. Abi Hafsa say to me: 'Have you not heard that he who dies and has no Imām dies the death of those who were before Islam?' I said to him: Yes. He asked me: 'Who is your Imām?' I replied: My Imāms are the Household of Mohammed, may Allah bless him and his Household. He said: By

[1] Al-Tūsi, Rijāl.
[2] Ibid.
[3] Mu'jam Rijāl al-Hadith.
[4] Al-Najāshi.

Allah, I have never heard that you have known an Imām!" Imām Abū Ja'far interrupted (Abi 'Ubayda al-Hadhdhā'), saying:

"Woe unto Sālim! Does he know the position of the Imām? The position of the Imām is greater and better than what Sālim and all the people think.[1]" Sālim disappeared during the days of the Umayyad government; he stayed at his house because he was afraid of the terrorism of the Umayyads. When Abū al-'Abbās al-Saffāh became caliph, Sālim went out of Kūfa in the state of the ritual consecration saying: "Here I am at your service, O Breaker of the Umayyads, here I am at your service!" He continued saying these words until he made his camel kneel down in Holy Mecca. He died during the lifetime of Imām Ja'far al-Sādiq, peace be on him, in the year 138 A. H.[2]

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73. Sālim

b. 'Abd Allah, the retainer of 'Umar. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3]

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74. Sudayr Ibn al-Hakam

b. Suhayb al-Sayrafi, al-Kūfi. He was given the Kunya of Abā al-Fadl. He was among the retainers. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[4] He narrated on the authority of Imām Zayn al-'Ābidin, peace be on him, of Abi Ja'far, of Abi 'Abd Allah, peace be on them, and of Hakim b. Jubayr. Abū Tālib, Abū al-Wafā', his son Hanān, and others reported traditions on his authority.[5]

[1] Al-Kashi.
[2] Al-Najāshi.
[3] Al-Tūsi, Rijāl.
[4] Ibid.
[5] Mu'jam Rijāl al-Hadith.

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75. Al-Sari Ibn 'Abd Allah

b. al-Hārith b. al-'Abbās b. 'Abd al-Muttalib. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1]

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76. Sa'd Ibn Hakim

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[2]

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77. Sa'd Ibn Abi Sa'id

al-Maqbari. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3]

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78. Sa'd Ibn Tarif

al-Hanzali, al-Iskāfi, al-Kūfi. He was the retainer of the children of Tamim. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[4] Al-Najāshi said: "Sa'd narrated on the authority of al-Asbagh b. Nabbāta, Abi Ja'far, and Abi 'Abd Allah, peace be on them. He was a judge. He has a book (titled) 'the Treatise of Abi Ja'far'.[5]"

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79. Sa'id Ibn Jubayr

Abū Mohammed, the master of the children of Wāliba. He lived in Mecca but was originally from Kūfa. He belonged to the leading members of the next generation. Shaykh al-Tūsi numbered him as one

[1] Al-Tūsi, Rijāl.
[2] Ibid.
[3] Ibid.
[4] Ibid.
[5] Al-Najāshi.

of the companions of Imām al-Sajjād, peace be on him.[1] He was one of the eminent mujāhidin, those who straggled for Islam, and those who defended the rights of the weak and the deprived. We will briefly mention some of his affairs.

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His Scientific Position

Sa'id was among the most prominent scholars of his time. He was called the Authority of Scholars (jahbadh al-'ulamā'). All those who were on the earth were in need of his knowledge.[2] Ibn Kuthayr said: "Sa'id was among the Imāms of Islam in the interpretation (of the Qur'ān), jurisprudence, various sciences, and many good deeds.[3]"

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His Reverential Fear and Righteousness

Sa'id was among the Allah-fearing of his time. He always recited the Qur'ān. He would sit in the Holy Kaaba and would not leave it until he completed reciting the Qur'ān.[4] He feared Allah so much that he said: "The best fear is that which turns you away from disobeying Allah and urges you to obey Him-this is the useful fear."[5]

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His Going out in Revolt

When 'Abd al-Rahmān b. al-Ash'ath went out in revolt against the government of al-Hajjājj, Sa'id and a group of the reciters (of the Qur'ān) thought that it was incumbent on them to support him and to go out in revolt with him to overthrow the government of the

[1] Al-Tūsi, Rijāl.
[2] Ibn Shahrāshūb, al-Manāqib.
[3] Al-Bidāya wa al-Nihāya, vol. 9, p. 98.
[4] Ibid.
[5] Ibid.

tyrannical, criminal governor, al-Hajjājj b. Yousif al-Thaqafi, who violated all the things Allah prohibited, committed all crimes, whose oppression, tyranny, and corruption made the earth swing. When the revolt of 'Abd al-Rahmān b. al-Ash'ath came to nothing, Sa'd fled to Asfahān, yet he went to Mecca twice a year to perform the hajj and **'Umra**. He sometimes entered Kūfa secretly, met the people and explained to them their religious and scientific affairs.[1]

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His Martyrdom

The policemen arrested Sa'id b. Jubayr, who was a great thinker, and brought him to the tyrannical, criminal governor al-Hjjājj b. Yousif al-Thaqafi, who shouted at him, saying:

- "Are you Shaqi b. Kusayr?"
- "My mother knew my name better! She has called me Sa'id b. Jubayr."
- "What's your opinion of Abi Bakr and 'Umar? Are they in the Garden or in the Fire?"
- "If I enter the Garden and look at its people, I will recognize them, and if I enter the Fire and look at its people, I will recognize them!"
- "What's your opinion of the Caliphs?"
- "I have not been placed in charge of them!"
- "Which one of them is the most lovable with you?"
- "The most pleasing one to his Creator!"
- "Which one of them is the most pleasing to the Creator?"
- "He who knows their secret conversations knows this!"
- "You have refused to tell me the truth!"
- "I do not want to tell you lies!"

[1] Ibid.

The tyrannical governor, al-Hajjājj, ordered a swordsman to behead Sa'id b. Jubayr, and he did. Sa'id's head fell on the ground and said three times : "There is no god but Allah."[1] In this manner the life of this great scholar came to an end. Sa'id b. Jubayr devoted his life to spreading knowledge and virtue among the people. He was the pioneer of the Muslims, hence they were bereft of him. 'Umar b. Maymūn said: "When my father heard of Sa'id b. Jubayr's death, he said with sorrow: 'Sa'id b. Jubayr has died, while all those who are on the earth are in need of his knowledge.'[2]"

Sa'id b. Jubayr was martyred in the month of Sha'bān, in the year 95 A. H. He was then 49 years old.[3] Al-Hajjājj was afraid

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of murdering Sa'id. He dreamt that he saw him seizing him by the clothes and asking him: "O Enemy of Allah, why did you kill me?" The tyrannical, the criminal (al-Hajjāj) was filled with remorse for murdering him and said: "Why did I kill Sa'id b. Jubayr?"[4] Before him Mu'āwiya b. Hind was also filled with remorse for killing Hijr b. 'Adi, the great Companion (of the Prophet).

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80. Sa'id Ibn al-Hārith

al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5]

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81. Sa'id Ibn 'Uthmān

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[6]

[1] Ibn al-Athir, vol. 4, p. 13.
[2] Tahdhib al-Tahdhib, vol. 4, p. 12.
[3] Ibid.
[4] Ibn al-Athir, Tārikh, vol. 4, p. 13.
[5] Al-Tūsi, Rijāl.[6] Ibid.

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82. Sa'id Ibn Marjāna

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him,[1] so did al-Barqi.[2] Ibn Hayyān numbered him as one of the reliable traditionalists, and he said: "He was among the meritorious of Medina. He died in 96 A. H.[3]"

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83. Sa'id Ibn al-Marzibān

al-Baqqāl, al-Kūfi, al-A'war, the retainer of Hudhayfa. Abū Dāwud said: "He was the best of the people in reciting (the Qur'ān)." Al-'Aqili said: "He was trustworthy." Ibn 'Ayyna regarded him as weak, other people criticized him.[4] Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5]

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84. Sa'id Ibn al-Musayyab

b. Huzn, Abū Mohammed, al-Makhzūmi. Shaykh al-Tūsi numbered him as one of those who narrated on the authority of Imām Zayn al-'Ābidin, peace be on him .[6] The biographers said: "He was one of the world's great figures, and the lord of the leading members of the next generation." Ibn 'Umar said: "If Allah's Apostle saw Sa'id Ibn al-Musayyab, he would be pleased with him.[7]" We will mention some of his affairs.

[1] Ibid.
[2] Al-Barqi, Rijāl.
[3] Tahdhib al-Tahdhib, vol. 4, p. 78.
[4] Ibid.
[5] Al-Tūsi, Rijāl.
[6] Ibid.
[7] Shadharāt al-Dhahab, vol. 1, p. 102.

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His Scientific Position

He was among the great scholars of his time, and the most knowledgeable of them in the science of the hadith. Makkhūl said: "I traveled all over the land, yet I have found none more knowledgeable than Sa'id Ibn al-Musayyab.[1] 'Ali b. al-Madin said: "I think that there was none among the leading members of the next generation more knowledgeable than him.[2]" He was the best of the people in memorizing the rules and judgments of 'Umar. 'Abd Allah b. 'Umar asked about the importance of his span and his affair.[3] Concerning him Imām Zayn al-'Ābidin, peace be on him, said: "Sa'id Ibn al-Musayyab was the most knowledgeable of all the people in narrating traditions and the most eloquent of them in his time.[4]"

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His Wise sayings

Many wise sayings of Sa'id Ibn al-Musayyab have been handed down. We have quoted the following:

"Let not the many helpers of the unjust deceive you. Deny them through your hearts, lest your good deeds should come to nothing. When Satan despairs of doing a thing, he does it through women. People honor themselves through obeying Allah, and they dishonor themselves through disobeying Him, the Exalted. Allah's support is sufficient for him who sees his enemy working through disobeying Allah. He who becomes rich through Allah, people become in need of him. The world is low and inclines to the low. He who employs the world unlawfully is lower than it. The noble, the scholars, and the virtuous have defects, hence none of the people should mention them."

[1] Tahdhib al-Tahdhib, vol. 4, p. 84.
[2] Ibid. p. 84.
[3] Ibid. p. 86. Al-Bidāya wa al-Nihāya, vol. 9, p. 100.
[4] Al-Kashi, Rijāl.

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His Magnifying the Imām

Sa'id Ibn al-Musayyab honored and magnified Imām Zayn al-'Ābidin, peace be on him, and he said: "I have never seen anyone more meritorious than 'Ali b. al-Husayn, and whenever I see him, I detest myself.[1]" In the previous chapters we mentioned some of his words through which he magnified, honored, and admired the Imām, peace be on him.

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Differences over his Reliability

The narrators differed over Sa'id Ibn al-Musayyab's reliability; a group of them said that he was just and trustworthy, in this they depended on Imām Abi 'Abd Allah al-Sādiq's tradition: "Sa'id Ibn al-Musayyab was among the reliable traditionalists of Imām Zayn al-'Ābidin, peace be on him.[2]" In this they also relied on Sa'id Ibn al-Musayyab himself, who magnified Imām Zayn al-'Ābidin, praised his outstanding merits, and regarded him as the best of all the Muslims in knowledge, piety, and Allah-fearingness, all these things indicate that he had total knowledge of the Imām, that he adopted his Imāmate.

As for those who dispraised Sa'id Ibn al-Musayyab, they depended on that he refused to pray over the corpse of Imām Zayn al-'Ābidin, peace be on him, after his death, but this narration has no chain of narrators **(mursala)**, as professor al-Khū'i said. They also said that he was the most knowledgeable of the people in the traditions of Abū Hurayra and his son-in-law. This cannot be regarded as a right opinion to degrade the importance of Sa'id Ibn al-Musayyab. Professor al-Khū'i said: "The right opinion is that (we) must withhold (from issuing a certain decision) concerning the affair of the man, for the chain of authorities for praising and dispraising (him) is not perfect." Al-Majjlisi did well when he confined himself to narrating the differences over the state of the man without preferring (any opinion).

[1] Al-Ya'qūbi, Tārikh, vol. 3, p. 46.
[2] Usūl al-Kāfi, vol. 1.

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85. Salām Ibn al-Mustanir

al-Ju'fi, al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him, and of Imām Abi Ja'far Mohammed al-Bāqir, peace be on him.[1] He (Salām) reported on the authority of Imām al-Bāqir, and Abū Ja'far al-Ahwal narrated on his (Sālam's) authority.[2]

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86. Salama Ibn Thubayt

b. Sharit b. Anas, Abū Firās, al-Ashja'i, al-Hamadāni, al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3]

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87. Salama Ibn Dinār

He was given the Kunya of Abā Hāzim, and was surnamed al-'Arajj, al-Afraz, al-Tammār, al-Medani, al-Qās. He was the retainer of al-Aswad b. Sufyān al-Makhzūmi. He narrated on the authority of a group of people of whom were Sahl b. Sa'd al-Sā'idi, Abi 'Umāma b. Sahl, Sa'id b. al-Musayyab, Ibn 'Amrū, and others. Ahmed, Abū Hātam, al-'Ajali and, al-Nisā'i regarded him as trustworthy. Ibn Khuzayma said: "He (Salama) was reliable and none in his time was like him." Ibn Sa'd said: "While he (Salama) was giving legal decisions in the Mosque of Medina, Sulayman b. 'Abd al-Malik sent to him al-Zuhri to summon him, but he said to al-Zuhri: 'As he (Sulaymān) has a need with me, let him come to me. As for me, I have no need with him.'[4]" Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5]

[1] Al-Tūsi, Rijāl.
[2] Mu'jam Rijāl al-Hadith.
[3] Al-Tūsi, Rijāl.
[4] Tahdhib al-Tahdhib, vol. 4, p. 144.
[5] Al-Tūsi, Rijāl.

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88. Salama Ibn Kuhayl

Abū Yahyā al-Hadrami. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1] He was accused of being a great figure of the Batariya concerning whom al-Kashi narrated on the authority of Abi 'Abd Allah al-Sādiq, peace be on him, who said: "If the Batariya (stood) in one line between the east and the west, Allah would not strengthen a religion through them." The Batariya were the companions of Kathir al-Nawā, al-Hasan b. Sālih b. Yahyā, Sālim b. Abi Hafsa, al-Hakam b. 'Utayba, Salama b. Kuhayl, and Abi al-Muqdad Thābit al-Haddād. It was they who summoned (the people) to adopt the leadership of Imām 'Ali, the Commander of the faithful, peace be on him, and then they mixed it with that of Abū Bakr and 'Umar to establish their leadership. They hated 'Uthman, Talha, al-Zubayr, and 'Ā'isha. They believed in going out in revolt with the sons of 'Ali b. Abi Tālib to enjoin the good and forbid the evil and to establish the Imāmate of 'Ali's sons, who went out in revolt.[2] Al-Kashi reported on the authority of 'Adhāfir al-Sayrafi, who said: "Al-Hakam b. 'Utayba and I were with Abi Ja'far, peace be on him. Al-Hakam questioned Abū Ja'far, and he answered. They differed over a certain thing, hence Abū Ja'far said to his son: 'My little son, bring out Ali's book.' He took out a rolled up, great book. Abū Ja'far opened the book and looked for the problem until he found it, and then he said to al-Hakam: 'This is the script of 'Ali, peace be on him, and the dictation of Allah's Messenger, may Allah bless him and his Household. Abū Mohammed, you and Salama (b. Kuhayl) go wherever you want, to the right and left. By Allah, you will not find the most reliable knowledge except with those upon whom Gabriel came down.'"[3]

[1] Ibid.
[2] Al-Kashi, Rijāl.
[3] Ibid.

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89. Salim Ibn Qays

al-Hilāli, al-'Āmiri, al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām 'Ali, the Commander of the faithful, peace be on him, of the two Imāms al-Hasan and al-Husayn, peace be on him, and of Imām Zayn al-'Ābidin, peace be on him.[1] As for al-Barqi, he numbered him as one of the special companions of Imām 'Ali, the Commander of the faithful, peace be on him.[2] He is the author of the famous book, better known, as the 'Book of Salim Ibn Qays'. In it he has mentioned many traditions written in that time. Abān b. 'Ayāsh read the book before Imām Zayn al-'Ābidin, peace be on him, and he said: "Allah's mercy be upon Salim, who was truthful. We know such traditions.[3]" Professor al-Khū'i spoke about this book and refuted the accusations concerning it.[4]

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90. Salmān Ibn Abi al-Mughira

al-'Absi. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5]

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91. Sulaymān Abū 'Abd Allah

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[6]

[1] Al-Tūsi, Rijāl.
[2] Al-Barqi, Rijāl.
[3] Al-Kashi, Rijāl.
[4] Mu'jam Rijāl al-Hadith.
[5] Al-Tūsi, Rijāl.
[6] Ibid.

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92. Sammāk Ibn Harb

al-Dhahli, Abū al-Mughira. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1] Sammāk reported on the authority of Jābir b. Samra, al-Nu'mān Ibn Bashir, Anas b. Mālik, and others. Ibn 'Adi said: "Sammāk narrated many traditions, Allah willing. He was among the leading members of the next generations, who lived in Kūfa. He was truthful. His traditions are acceptable; there is no harm in them.[2]"

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93. Sharhabil Ibn Sa'd

al-Ansāri. He was the retainer of the children of Hanzala. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3] He narrated on the authority of Zayd b. Thābit, Abi Rāfi', Abi Sa'id, al-Hasan b. 'Ali, and others. 'Ukrima narrated on his authority. Ibn al-Medani said: "I asked Sufyān b. 'Ayyna: 'Did Sharhabil b. Sa'd give religious opinions?' He replied: 'Yes. None is more knowledgeable than him in the military campaigns (al-maghāzi) and those who took part in the Battle of Badr (al-Badriyyin)." Ibn Hayyān regarded him as trustworthy, and said: "He died in the year 123.[4]"

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94. Shayba Ibn Na'āma

al-Dabbi, al-Basri. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5]

[1] Ibid.
[2] Tahdhib al-Tahdhib, vol. 6, pp. 233-234.
[3] Al-Tūsi, Rijāl.
[4] Tahdhib al-Tahdhib, vol. 6, pp. 233-234.
[5] Al-Tūsi, Rijāl.

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95. Sālih Ibn Abi Hassān

al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1] He narrated on the authority of 'Abd Allah b. Hanzala al-Rāhib, Sa'id b. al-Musayyab, Abi Salama b. 'Abd al-Rahmān, and 'Abd Allah b. Abi Qattāda. Ibn Abi Dhi'b, Khālid b. al-Yās, and Bukayr b. al-Ashajj narrated on his authority. Ibn Hayyān regarded him as reliable.[2]

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96. Sālih Ibn Khouwān

b. Jubayr al-Ansāri, al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3] Sālih narrated on the authority of his father, his uncle, Sahl, and 'Abd Allah. Al-Nisā'i regarded him as trust worthy. Ibn Sa'd said: "Sālih narrated few traditions.[4]"

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97. Sālih Ibn Kaysān

al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5] He was the teacher of the children of 'Umar b. 'Abd al-'Aziz. Mas'ab b. al-Zubayr: "The hadith, jurisprudence, and manhood came together in him." Al-Nisā'i regarded him trustworthy. Al-Hākim said: "Sālih b. Kaysān died at the age of more than 160.[6]"

[1] Ibid.
[2] Tahdhib al-Tahdhib, vol. 4, p. 385.
[3] Al-Tūsi, Rijāl.
[4] Tahdhib al-Tahdhib, vol. 4, p. 387.
[5] Al-Tūsi, Rijāl.
[6] Tahdhib al-Tahdhib, vol. 4, p. 399.

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98. Safwān Ibn Salim

al-Zuhri, al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1] Ibn Hajar numbered him as one of the jurists, and that he narrated on the authority of Ibn 'Umar, Abi Basra al-Ghifāri, and others. Concerning him Ahmed said: "This is a man through whose tradition men ask Allah for rain, and rain comes down from the heaven when they mention it." Al-'Ijjli and al-Nisā'i regarded him as trustworthy.[2]

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99. Suhayb Abū Hakim

al-Sayrafi, al-Kūfi. He belonged to the leading members of the next generation. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3] He narrated the tradition of the crucifixion of Maytham on the authority of Maytham himself. He was one of the seven persons who carried the coffin of Maythem after he had been crucified.[4]

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100. Al-Dahhāk Ibn 'Abd Allah

al-Mashriqi. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5]

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101. Al-Dahhāk Ibn Muzāhim

al-Khurasāni. He was from Kūfa and belonged to the leading members of the next generation. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[6] He narrated on the authority of Ibn 'Umar, Ibn 'Abbās, Abi Hurayra, Abi Sa'd, Zayd b. Arqam, Anas b. Malik, and others. Ibn Ma'in and Abū

[1] Al-Tūsi, Rijāl.
[2] Tahdhib al-Tahdhib, vol. 4.
[3] Al-Tūsi, Rijāl.
[4] Mu'jam Rijāl al-Hadith, vol. 8
[5] Al-Tūsi, Rijāl.
[6] Ibid.

Zar'a regarded him as trustworthy. He was famous for interpreting the Holy Qur'ān. He died in the year 106 A. H.[1]

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102. Tāriq Ibn 'Abd al-Rahmān

al-Ahmasi, al-Kūfi, al-Bajali. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[2] He narrated on the authority of 'Abd Allah b. Abi Awfā, Sa'id b. al-Musayyab, Zayd b. Wahb, Sa'id b. Jubayr, and others. Ibn Ma'in and al-'Ijjli regarded him as trustworthy. Abu Hātam said: "His tradition is written; there is no harm in it. His tradition is similar to that of Mukhāriq." Al-Nisā'i said: "There is no harm in it.[3]"

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103. Tāwus Ibn Kaysān

Abū 'Abd al-Rahmān al-Yamāni. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[4] Ibn Hajar said: "He (Tāwus) was a Persian. He inhabited (an area called) al-Jund. It was said that he was the master of Hamadān. It was said that his name was Dhakwān, and his nick-name was Tāwus. He narrated on the authority of the four persons called 'Abd Allah (al-'Abādila al-Arba'a), Abi Hurayra, 'Ā'isha, Zayd b. Thābit, Zayd b. Arqam, and others." Ibn Hayyān said: "He was among the worshipers of the people of the Yemen and the masters of the leading members of the next generation. He performed the hajj forty times. Allah accepted his supplication. He died in the year 101, and it was said other than this (year).[5] He narrated some of the whispered prayers of Imām Zayn al-'Ābidin, peace be on him, in the Sacred House of Allah. He had conversations with him; we mentioned them in the previous chapters.

[1] Tahdhib al-Tahdhib, vol. 4.
[2] Al-Tūsi, Rijāl.
[3] Tahdhib al-Tahdhib, vol. 5, p. 5
[4] Al-Tūsi, Rijāl.
[5] Tahdhib al-Tahdhib.

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104. Talha Ibn 'Amrū

al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1]

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105. Talha Ibn al-Nadar

al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[2]

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106. Zālim Ibn 'Amrū

He was given the Kunya of Abā al-Aswad al-Du'ali. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3] He was the most brilliant of the scholars of his time. He was the first to establish (Arabic) grammar after Imām 'Ali had taught him its rules and sources. He was among the talented poets. An example of his poetry is the following:

Livelihood is not sought through desiring,
But throw your bucket with the buckets.
You sometimes bring it full and sometimes
You bring mud and little water.

He was among the brilliant eloquent figures. An example of his wonderful words is his advice to his son: "O My little son, when you are with people, talk with them in accordance with your age, and negotiate with them according to your place. Speak not with the speech of those who are superior to you, lest they should find you heavy. Degrade not yourself to those who are inferior to you, lest they should look down upon you. When Allah is generous toward you, lend a helping hand (to men), and when He withholds (generosity) from you, you withhold (generosity). Vie not in generosity with Allah, for He is more generous than you. Know that there is nothing

[1] Al-Tūsi, Rijāl.
[2] Ibid.
[3] Ibid.

like moderate livelihood, and glory like knowledge. Kings are rulers over men, and scholars are rulers over kings." Then he composed, saying:

There is no livelihood except when your are moderate,
if you are extravagant and wasteful, you will meet
poverty
and damage.
Knowledge is adornment and honor for its owner,
so seek, may you be guided, the techniques of

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knowledge
and literature.
Knowledge is a treasure and store without exhaustion;
it is the best companion when it makes friends with
someone.
One may gather something and shortly he loses it, hence
he meets abasement and remorse.
The possessor of knowledge is always happy with it;
he is not cautious of escape and loss.
O he who gathers knowledge, the best store you gather
Equal it not to pearls or gold.

He was the best of all the people in showing friendship, sincerity, and love to Imām 'Ali, the Commander of the faithful, peace be on him. Mu'āwiya did his best to turn him away from this but he failed. He (Zālim) died of plague in Basra in the year 69 A.H.[1]

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107. 'Āmir Ibn al-Simt

He was given the kunya of Abā Yahyā. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[2] He narrated on the authority of Imām Zayn al-

[1] Al-Kunā wa al-Alqāb, vol. 1, pp. 9-10.
[2] Al-Tūsi, Rijāl.

'Ābidin, peace be on him. Safwān al-Jammāl reported on his authority, and he also narrated on the authority of Imām al-Sādiq, peace be on him.[1]

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108. 'Āmir Ibn Wā'ila

al-Kināni. He was given the kunya of Abā al-Tufayl. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him and added that he was among the special companions of Imām 'Ali, the Commander of the faithful, peace be on him.[2] He was a talented poet, and an example of his poetry is the following:

They claim that I am an old man and I have lived for
a period,
and they (women leave their) husbands and incline to
me.
I have become white-headed not because of the years
that
come successively to me, but the happenings have
turned
my hair white.

He went out in revolt with al-Mukhtār to demand vengeance for the Lord of martyrs (al-Husayn), saying: "None of the seventy has remained expect me." He composed this line of poetry:

I have remained among the Kināna like the only arrow
which will be thrown or broken.
He always composed this line of poetry:
Certainly, the men of truth will have over people a state
which I hope and expect.

Imām al-Sādiq, peace be on him, recited this line of poetry and said: "By Allah, I am among those who hope and expect." The tyrannical, the criminal (al-Hajjāj) wanted to kill 'Āmir Ibn Wā'ila

[1] Mu'jam Rijāl al-Hadith, vol. 9, p. 198.
[2] Al-Tūsi, Rijāl.

because he showed friendship toward the members of the House (ahl al-Bayt) , peace be on them, but he was saved from him, for he had influence upon 'Abd al-Malik b. Marwān.[1]

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109. 'Abd al-Ghaffār Ibn al-Qāsim

He was given the kunya of Abā Marym. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[2] Al-Najāshi said: "He narrated on the authority of Abi Ja'far and Abi 'Abd Allah, peace be on them. He was trustworthy. He has a book. A group of our companions has reported the book.[3]"

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110. 'Ā'idh al-Ahmasi

b. Habib. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[4]

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111. Al-'Abbās Ibn 'isā

He narrated on the authority of 'Ali b. al-Husayn, peace be on him, and al-Fadl b. Sulaymān reported on his authority.[5]

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112. 'Abd al-Rahmān Ibn al-Qusayr

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[6]

[1] Mu'jam Rijāl al-Hadith.
[2] Al-Tūsi, Rijāl.
[3] Al-Najāshi, Rijāl.
[4] Al-Tūsi, Rijāl.
[5] Ibid.
[6] Ibid.

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113. 'Abd Allah al-Barqi

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1]

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114. 'Abd Allah Ibn Abi Bukayr

b. 'Amrū b. Hazm al-Ansāri, al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him. 'Abd Allah died in Medina, in the year 126 A. H.[2]

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115. 'Abd Allah Ibn Abi Mulayka

al-Makhzūmi. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3]

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116. 'Abd Allah Ibn Ja'far

al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[4]

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117. 'Abd Allah Ibn Hārith

He narrated on the authority of Imām Zayn al-'Ābidin, peace be on him, and his son Ishaq reported on his authority.[5]

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118. 'Abd Allah Ibn Dinār

The retainer of 'Umar b. al-Khattāb. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[6]

[1] Ibid.
[2] Ibid.
[3] Ibid.
[4] Ibid.
[5] Ibid.
[6] Ibid.

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119. 'Abd Allah Ibn Dhakwān

Abū al-Zanād. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1]Ibn Hajar said: "He was the retainer of Ramla. It was said that he was the retainer of 'Ā'isha, daughter of Shayba b. Rabi'a. It was said that he was the retainer of 'Ā'isha, daughter of 'Uthmān, and it was said that his father was the brother of Abi Lu'lu'a, who killed 'Umar (Ibn al-Khattāb). He narrated on the authority of Anas, 'Ā'isha, daughter of Sa'id, Abi Imāma Sahl b. Hunayf, Sa'id b. al-Musayyab, and others." Ibn al-Medani said: "After the leading members of the next generation, there was none in Medina more knowledgeable than 'Abd Allah, Ibn Shahāb, Yahyā b. Sa'id, and Bukayr b. al-Ashajj." Al-Layth reported on the authority of 'Abd Rabba, who said: "I saw Abā al-Zinād entering the Mosque of the Prophet, may Allah bless him and his Household, and followers were with him as those who were with the ruler (sultān)." Ibn Hayyān regarded him as reliable and said: "He was a jurist and had a book." Khalifa and others said: "He died in the year 130 A. H. at the age of sixty-six.[2]"

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120. 'Abd Allah Ibn Zubayd

al-Hāshimi. He was (Imām) 'Ali's retainer. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3]

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121. 'Abd Allah Ibn Sa'id

b. Abi Hind al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[4] Ibn Hajar said: "He narrated on the authority of his father, Abi Imāma b.

[1] Ibid.
[2] Tahdhib al-Tahdhib.
[3] Al-Tūsi, Rijāl.
[4] Ibid.

Sahl b. Hunayf, and Sa'id b. al-Musayyab, and others." Ibn Hayyān regarded him as trustworthy and said that he made mistakes. Ibn Sa'id said: "He was trustworthy, reported many traditions, and died in the year 46 or 47 A. H.[1]"

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122. 'Abd Allah Ibn Shabrama

al-Dabbi, al-Kūfi. He was given the Kunya of Abā Shabrama. He was the judge of Abi Ja'far in Kūfa. He was a poet. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[2] He deviated from the members of the House (ahl al-Bayt) , peace be on them, for he depended on analogy in giving religious opinions, and did not refer to the Imāms of guidance, who were the keepers of the knowledge of the Prophet, may Allah bless him and his family. It was said to Imām Abi Ja'far, peace be on him: "A man married a young slave girl whom his wife nursed, and then his another wife suckled, hence b. Shabrama said: 'The slave girl and his two wives are unlawful for him!' So Abū Ja'far said: 'Ibn Shabrama has made a mistake. The slave girl and his wife who nursed her for the first time are unlawful for him. As for the other wife, she is lawful for him as if she nursed her daughter.'"[3] Ibn al-Mubārak said: "I sat with him ('Abd Allah) for a time but do not narrate on his authority.[4]

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123. 'Abd Allah Ibn Shurayk

al-'Āmiri. He was given the kunya of Abā al-Mahjal. He narrated on the authority of Imām Zayn al-'Ābidin and Imām Abi Ja'far, peace be on them and had standing with them.[5] In the beginning he was among the companions of al-Mukhtār. Ahmed, Ibn Ma'in, and others regarded him as trustworthy; al-Nisā'i regarded his

[1] Tahdhib al-Tahdhib.
[2] Al-Tūsi, Rijāl.
[3] Furū' al-Kāfi, Chapter on Rare Nursing
[4] Mizān al-I'tidāl, vol. 1, p. 438.
[5] Mu'jam Rijāl al-Hadith.

as weak. Ibn 'Ayyna said: "I sat with 'Abd Allah Ibn Shurayk when he was a hundred years old."

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124. 'Abd Allah Ibn 'Atā'

b. Abi Rabāh. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1] Al-Kulayni reported on the authority of 'Abd Allah b. 'Atā', who said: "Abū 'Abd Allah sent for me. He ordered a mule and a donkey to be saddled for him, and then he asked me: 'Would you like to go with us?' 'Yes,' I replied. Then he asked me: 'Which do you like to ride?' 'The donkey,' I replied. 'The donkey is kinder to me,' he explained, 'I hate that I ride the mule and you ride the donkey.' He rode the donkey and I rode the mule and went away until we went out of Medina. While he was talking to me, he looked at the saddle for a long time, hence I thought that the saddle had hurt or pressed him. Then he raised his head, so I said to him: 'May I be your ransom, I think that the saddle has hurt or pressed you, so will you please ride the mule?' 'No,' he, peace be on him, answered.'"[2]

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125. 'Abd Allah Ibn 'Ali

b. al-Husayn b. Imām 'Ali, the Commander of the faithful, peace be on him. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3] Al-Sayyid b. al-Muhannā said: "Abd Allah Ibn 'Ali b. al-Husayn was given the nick-name of al-Bāhir, for he was handsome." They said: "All those who attended his assembly admired his handsomeness." He was in charge of endowment of the Prophet, my Allah bless him and his Household, and of Imām 'Ali, the Commander of the faithful, peace be on him. His mother was the mother of his brother Mohammed al-Bāqir, peace be on him. He died at the age of fifty-seven.[4]

[1] Al-Tūsi, Rijāl.
[2] Mu'jam Rijāl al-Hadith.
[3] Al-Tūsi, Rijāl.
[4] 'Umdat al-Tālib.

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126. 'Abd Allah Ibn 'Ubayda

al-Zuhri. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1]

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127. 'Abd Allah Ibn al-Mustawrad

al-Medani, al-Hāshimi. He was Imām Zayn al-'Ābidin's retainer. Shaykh al-Tūsi numbered him as one of the companions of the Imām.[2]

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128. 'Abd Allah Ibn Mohammed

b. Mohammed b. 'Umar b. Imām 'Ali, the Commander of the faithful, peace be on him. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3]

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129. 'Abd Allah Ibn Mohammed

al-Ju'fui. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[4]

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130. 'Abd Allah Ibn Hurmoz

al-Mekki. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5]

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131. 'Abd al-Mu'min Ibn al-Qāsim

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[6] Al-Najāshi said: "He narrated on the authority of Abi Ja'far and Abi 'Abd Allah, peace be

[1] Al-Tūsi, Rijāl.
[2] Ibid.
[3] Ibid.
[4] Ibid.
[5] Ibid.
[6] Ibid.

on him. He and his brother are trustworthy. He was the brother of Abi Maryam, 'Abd al-Ghaffār b. al-Qāsim, and Qays b. Fahd. He died at the age of eighty-one in the year 147 A. H. He had a book. A group of (traditionalists) narrated the book; among them were Sufyān b. Ibrāhim b. Farid al-Hārithi.[1]"

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132. 'Ubayd Allah Ibn Abi al-Ju'd

He was also called 'Ubayd al-Nakh'i. He was Sālim's brother. He was their retainer. He was from Kūfa. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[2]

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133. 'Ubayd Allah Ibn Abi al-Washim

al-Kūfi. It was said that he was called: "'Ubayd al-Janābi." Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3]

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134. 'Ubayd Allah Ibn 'Abd al-Rahmān

b. Mūhab al-Medani. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[4]

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135. 'Ubayd Allah Ibn Muslim

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5]

[1] Al-Najāshi, Rijāl.
[2] Al-Tūsi, Rijāl.
[3] Ibid.
[4] Ibid.
[5] Ibid.

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136. 'Ubayd Allah Ibn al-Mughira

al-'Absi, al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1]

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137. 'Aqaba Ibn Bashir

al-Asadi. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[2]

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138. 'Ali Ibn Thābit

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3]

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139. 'Umrān Ibn Maytham

al-Tammār. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[4] Al-Najāshi said: "He was a retainer and a trustworthy (traditionalist). He narrated on the authority of Imām Abi 'Abd Allah and Imām Abi Ja'far, peace be on them.[5]"

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140. 'Īsā Ibn 'Ali

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[6]

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141. Furāt Ibn al-Ahnaf

al-'Abdi. He is accused of immoderation and exaggeration in speech. Shaykh al-Tūsi numbered him as one of the companions of

[1] Ibid.
[2] Ibid.
[3] Ibid.
[4] Ibid.
[5] Al-Najāshi, Rijāl.
[6] Al-Tūsi, Rijāl.

Imām Zayn al-'Ābidin, peace be on him.[1] Ibn al-Ghadā'iri said: "Furāt Ibn al-Ahnaf was from Kūfa. He narrated on the authority of 'Ali b. al-Husayn, Abi Ja'far, and Abi 'Abd Allah, peace be on them. They claimed that he was immoderate and a liar. He was insignificant.[2]"

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142. Al-Farazdaq

the greatest poet of the Arabs. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3] Al-Farazdaq supported Imām Zayn al-'Ābidin, peace be on him, when Hishām b. 'Abd al-Malik denied knowing him. He interrupted him through his wonderful poem in which he mentioned the Imām's laudable deeds and outstanding merits, so Hisham burst into anger and ordered him to be imprisoned. We will mention this event in the chapters that follow.

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143. Fulayh Ibn Abi Bakr

al-Shaybāni. Al-Barqi numbered him as one of the companions of Imām Zayn al-'Ābidin, al-Bāqir, and al-Sādiq, peace be on them.[4] He narrated on the authority of Imām 'Ali b. al-Husayn, Mohammed b. 'Ali, peace be on them, and Jābir. Hanān b. Sudayr reported on his authority.[5]

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144. Al-Qāsim Ibn 'Abd al-Rahmān

Abu al-Qāsim. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[6]

[1] Ibid.
[2] Mu'jam Rijāl al-Hadith, vol. 13, p. 375.
[3] Al-Tūsi, Rijāl.
[4] Al-Barqi, Rijāl.
[5] Mu'jam Rijāl al-Hadith, vol. 13, p. 371.
[6] Al-Tūsi, Rijāl.

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145. Al-Qāsim Ibn 'Awf

al-Shaybāni. Al-Barqi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him. [1] Shaykh al-Tūsi said: "He sometimes went to 'Ali b. al-Husayn and sometimes to Mohammed b. al-Hanafiya.[2]"Al-Kashi reported on the authority of Al-Qāsim Ibn 'Awf, who said: "I frequently went to 'Ali b. al-Husayn and Mohammed b. al-Hanafiya. I sometimes went to this and sometimes to that. I met 'Ali b. al-Husayn, peace be on him, and he said to me: 'Beware of telling the people of Iraq about that we have entrusted you with knowledge, for, by Allah, we have never entrusted anyone with our knowledge. Be wary

of becoming a chief through us, lest Allah should weaken you, and be careful of begging through us, lest Allah should increase you in poverty. Know that whoever relates a tradition of ours (to men), we will someday question him about the tradition. If he related the tradition truthfully, Allah would write him truthful, and if he related it untruthfully, Allah would write him untruthful. Be careful of going here and there, for knowledge is sought from us.[3]" Then 'Ali b. al-Husayn, peace be on him, mentioned the outstanding merits of his son, Imām Abi Ja'far, peace be on him, and produced evidence in support of his Imāmate.

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146. Al-Qāsim Ibn Mohammed

b. Abi Bakr. He was one of the leading members of the next generation, one of the seven jurists in Medina, and most meritorious of the people of his time. He narrated on the authority of a group of the Companions (of the Prophet). A group of the leading members of the next generation reported on his authority. Yahyā b. Sa'id said: "We have never met anyone more meritorious than al-Qāsim Ibn Mohammed." He died in the year 131 A. H., and it was said other than this (year).[4]

[1] Al-Barqi, Rijāl.
[2] Al-Tūsi, Rijāl.
[3] AL-Kashi, Rijāl.
[4] Wafayāt al-'Ayān, vol. 3, p. 224.

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147. Kankar

He was given the kunya of Abā Khālid. It was said that his name was Wardān. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1] Al-Kashi narrated on the authority of Abi Basir, who said: [I heard Abā Ja'far, peace be on him, say:] "Abū Khālid al-Kābuli served Mohammed b. al-Hanafiya for a time. He firmly thought that Mohammed was the Imām. One day he came to him and asked him: 'May I be your ransom, if I have sacredness, love, and devotion to you, I ask you by the Sacredness of Allah's Apostle, may Allah bless him and his Household, and of the Commander of the faithful, peace be on him: Tell me, are you the Imām whose obedience Allah has made incumbent on his creatures?' 'You made me swear by the great (ones), 'Ali b. al-Husayn, peace be on him, is the Imām over me and you,' replied Mohammed. When Abū Khālid heard Mohammed b. al-Hanafiya's words, he went to 'Ali b. al-Husayn, peace be on him, and asked for permission. The Imām was told that Abū Khālid was at the door, and he gave him permission (to enter). When Abū Khālid entered, the Imām came closer to him and said: 'You are welcome, Kankar! Why had you not visited us? What has appeared for you concerning us?' When Abū Khālid heard these words of 'Ali b. al-Husayn, he prostrated himself (in prayer), thanked Allah, and said: 'Praise belongs to Allah, who did not make me die until I recognized my Imām!' 'Abū Khālid, how did you recognize your Imām?' asked 'Ali b. al-Husayn, peace be on him. 'You called me with the name with which my mother, who gave birth to me, would call me,' answered Abū Khālid, 'I was ignorant of my affairs. I served Mohammed b. al-Hanafiya for a time, for I firmly believed that he was the Imām. When I asked him (about the Imām) through the Sacredness of Allah, His Messenger, and the Commander of the faithful, he guided me to you and said: 'Ali b. al-Husayn is the Imām

[1] Al-Tūsi, Rijāl.

over me and all the creatures of Allah. Then you gave me permission, hence I entered, came nearer to you, and you called me with the name with which my mother would call me,

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so I knew that you were the Imām whose obedience Allah made incumbent on every Muslim.'[1]" Kankar visited the Imām, peace be on him, frequently and took of his knowledge to the extent that he was numbered as one of his reliable companions.

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148. Kaysān Ibn Kulayb

He was given the Kunya of Abā Sādiq. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Hasan al-Zaki, peace be on him, of the companions of Imām al-Husayn, the Lord of martyrs, peace be on him, of the companions of Imām Zayn al-'Ābidin, peace be on him, and of the companions of Imām Abi Ja'far al-Bāqir, peace be on him.[2]

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149. Mālik Ibn 'Atiya

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[3] Al-Najāshi said: "Mālik Ibn 'Atiya al-Ahmasi, Abū al-Husayn, al-Bujayli, al-Kūfi is a trustworthy (traditionalist). He narrated on the authority of Abi 'Abd Allah. He has a book, and a group (of traditionalists) reported the book.[4]" Mālik came to Imām al-Sādiq, peace be on him, and said to him: "I am a man from Bujayla. I swear by Allah that you are my masters. Those who do not recognize me come and ask me: 'Where are you from?' I answer them that I am a man from (the tribe of) Bujayla, who belongs to the Arabs. Do I commit sin when I do not say that I belong to a Hāshimite master?" "No," answered Imām al-Sādiq "Are you not

[1] AL-Kashi, Rijāl.
[2] Al-Tūsi, Rijāl.
[3] Ibid.
[4] Al-Najāshi.

among our followers in heart and inclination?" "Yes, by Allah," I replied. "You do not comitt sin when say that you are from the Arabs, for you are from them in lineage," explained the Imām.[1]

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150. Mohammed Ibn Jubayr

b. Mutt'im. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[2] He was one of the five persons who believed in the Imāmate of the Imām (Zayn al-'Ābidin), peace be on him.[3] Ibn Shahrāshūb numbered him as one of the Imām's companions.[4]

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151. Mohammed Ibn Shahāb

al-Zuhri. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him, and added that he was an enemy.[5] He ascribed him to his great grandfather, so his real name is as follows: Mohammed b. Muslim b. 'Ubayd Allah b. 'Abd Allah b. Shahāb.[6] It is necessary for us to talk briefly about some of his affairs:

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A. His Birth

Al-Zuhri was born in the year 50 A. H. As for what was said that he and the Imām Zayn al-'Ābidin had the same age, it was not right, for the Imām was thirteen years older than him.[7]

[1] Mu'jam Rijāl al-Hadith, vol. 14, p. 178.
[2] Al-Tūsi, Rijāl.
[3] Al-Kashi, Rijāl.
[4] Al-Manāqib.
[5] Al-Tūsi, Rijāl.
[6] Tahdhib al-Tahdhib, vol. 9, p. 445. Al-Bidāya wa al-Nihāya, vol. 9, p. 340.
[7] Tahdhib al-Tahdhib, vol. 7, p. 307.

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B. His Childhood

Al-Zuhri grew up in Medina (Yathrib). He communicated with Imām Zayn al-'Ābidin, peace be on him, and took a lot of his knowledge as well as he communicated with other than him from among the sons of the Companions (of the Prophet).

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C. His Scientific Position

Ibn Hajar and Ibn Kuthayr said: "Al-Zuhri was among the Imāms of the Muslims.[1]" Al-Layth said: "I have never seen a scholar more qualified than (Mohammed) b. Shahāb or more knowledgeable than him. If I hear him speak about the arousal of an interest (targhib), I will say: 'None speaks well (about it) except this (i.e. Mohammed b. Shahāb).' If he speaks about man, I will say: 'None knows (man) except this.' If he speaks about the Qur'ān and the Sunna, his speech is comprehensive.'" Al-Layth reported on the authority of al-Zuhri (i.e. Mohammed b. Shahāb), who said: "None of the people has spread knowledge as I have done.[2]

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D. His Generosity

Mohammed was among the generous Arabs. Concerning him 'Umar and Ibn Dinār said: "I have never seen anyone more conforming to the text of the hadith than al-Zuhri or more than him in making little of the dinār and the dirham. The dinārs and the dirhams with him were like dung.[3]" Concerning him, Fāiyid b. Aqram said:

Visit this and praise Mohammed, the generous
and mention his excellencies over the companions.
If it is said: Who gives his possessions generously?
It will be said: The munificent one, Mohammed b.
Shahāb.[4]

[1] Al-Bidāya wa al-Nihāya, vol. 9, p. 340.
[2] Tahdhib al-Tahdhib, vol. 9, p. 449.
[3] Al-Bidāya wa al-Nihāya, vol. 9, 342.
[4] Ibid.

Rajā' Ibn Hayāt blamed al-Zuhri for prodigality, saying: "The Umayyads may withhold from giving to you, and hence youwill destroy your expectations." Al-Zuhri promised to refrain from wasting. After this Rajā' Ibn Hayāt passed by al-Zuhri and found him spreading table-clothes loaded with honey and other foods, hence he said to him: "O Abā Bakr, this is not what you had promised to do!" "Dismount! I am the munificent who do not avail himself of experiences!" explained al-Zuhri. A poet composed a poem on these words of al-Zuhri, starting it with:

The clouds of munificence, whose rain is white sliver and gold, are in his fingers![1]

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His Ties with the Umayyads

Al-Zuhri had strong ties with the Umayyads. He followed their policy and sincerely defended their persecutions. Hence they gave him properties lavishly. For example Hishām gave him eighty thousand dirhams that he mighty pay his debts.[2] Then al-Zuhri visited 'Abd al-Malik in Damascus, and he gave him a lot of money to help him pay his debts, and appointed for him a share of the Muslim Public Treasury.[3]

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With Imām Zayn al-'Ābidin

Al-Zuhri admired Imām Zayn al-'Ābidin, peace be on him, very much. The historians narrated a group of valuable words through which he praised the excellencies of the Imām, his abundant jurisprudence and knowledge. I (the author) mentioned this in the previous chapters.

[1] Ibid., p. 344.
[2] Ibid, p. 343.
[3] Ibid., p. 341.

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The Imām relieved him

Imām Zayn al-'Ābidin, peace be on him, removed al-Zuhri's worry. The historians said: "Al-Zuhri was the governor of the Umayyads. He tortured a man to the extent that the man died of torture. He was afraid of Allah, hence he escaped and entered a cave to serve Allah in it. The Imām went to the Sacred House of Allah to perform the hajj. He passed by the cave where al-Zuhri was. He was asked: 'Have you any need with al-Zuhri?' He responded to them and went to meet him in the cave. He found him frightened and hopeless of Allah's mercy. Hence he said to him: 'I fear for you of despair more than I fear for you of your crime. Send blood money to his family and go to your family and your religion.' Accordingly, al-Zuhri became happy and said to him: 'You have relieved me, my master. Allah knows better where to place his message.' Then al-Zuhri left the Imām and went to his family.[1]" The Imām saved him from a permanent worry which was about to kill him.

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The Imām's Letter to al-Zuhri

Imām Zayn al-'Ābidin, peace be on him, wrote the following letter to al-Zuhri. The letter is one of the excellent political documents in Islam. In it the Imām criticized him for his relationship with the Umayyads and his rendering services to them. He warned him against Allah's chastisement and punishment. The letter is as follows:

"May Allah spare you and me from discords. May He have mercy on you (through saving) you from the Fire. He who recognizes your condition must have mercy on you. Allah lavished His favors upon you when He gave you sound body and prolonged your span. He established His arguments against you when he charged you with His Book, made you understand your religion, and made you recognize the Sunna of His Prophet Mohammed, may Allah bless him and his family. He appointed for you a duty in every favor which He

[1] Al-Manāqib. A narration similar to this has been mentioned in al-'Aqqd al-Farid, vol. 5, p. 127.

bestowed upon you, and every argument which He produced against you. When He decreed (a thing), He tried your gratitude toward it and manifested therein His favor toward you. Hence He said: If you are grateful, I would certainly give to you more, and if you are ungrateful, my chastisement is truly severe.

"So think, which sort of man will you be tomorrow when you stand before Allah, and He questions you about His favors toward you: How did you guard them? About His arguments against you, how did you perform them? Think not that Allah will accept your excuse, nor will He be satisfied with your negligence. Far be it from Him! Far be it from Him! This is not His (justice). He made it in His Book incumbent on the scholars when He said: You shall certainly make it known to men and you shall not hide it.[1] Know that the least (thing) you have hidden and the slightest (thing) you have done is that you have entertained the unjust during their lonesomeness, and made easy for them the path to error through your nearness to them when have come near to them, and your response to them

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when they
summoned you.So I fear that you will return with your sins tomorrow
along with the traitors, and that you will be questioned about what you have taken through your helping the oppressive with their oppression. You have taken that which does not belong to you from him who has given to you, and you have approached him who has not returned rights to their owners, nor have you repelled falsehood when he has brought you near. You have loved those who have swerved from Allah. Did they (the oppressive) not summon you to make you as a pole in order to turn the mill of their persecutions through you, a bridge to cross over you to their afflictions, a ladder to their acts of misguidance, summoner to their error, and a follower of their way? Through you they (make people) doubt the scholars, and incline the hearts of the ignorant toward them. Neither their special ministers nor their strong helpers have reached what you have reached in setting

[1] Qur'ān, 3, 186.

right their corruption and (making) the elite and commonality refer to them. How little is what they have given to you in comparison with what they have taken from you! How little is what they have set up for you! So how is that which they have ruined against you? Hence reflect on yourself, for none reflects on it other than you. Reckon with it with the reckoning of a responsible man.

"Consider carefully your gratitude to Him who nourished you with His favors when young and old. I fear that you will be as Allah has said in His Book: Then there came after them an evil posterity who inherited the Book, taking only the frail good of this low life and saying: We will be forgiven! [1]You are not in the abode of permanence. You are in the abode which has showed departure. One's subsistence after his companions is useless. Blessed is he who is fearful (of Allah) in the world! How miserable is he who dies and his sins remain behind him!

"Beware! For you have been told about (departure). Hasten, for you have been postponed. You deal with Him who is not ignorant. He who keeps against you is not heedless! Prepare

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yourself, for a distant journey has approached you. Remedy your sins, for they have become dangerous maladies. Think not that I want to scold you or to revile you. However, I want Allah to refresh your past opinion, and to return to you your forgotten religion, and I have mentioned these words of Allah, the Exalted: And continue to remind, for surely the reminder profits the believers.[2]

"Have you disregarded mentioning your past companions and remained behind them like a ewe with broken horn? Think! Were they tried as you have been tried? Did they fall into that which you have fallen? Or do you think that they knew the good which you have mentioned, and were they ignorant of what you have known? Rather you have attained what has rested in the breasts of the populace. For they have followed your opinion and work in accordance with your

[1] Ibid., 7, 168.
[2] Ibid., 51, 55.

command. They have clung to you. If you regard something as lawful, they will regard it as lawful, and if you regard something unlawful, they will regard it as unlawful. You have not (such qualities). However, the things which have made them support you are: their desire in that which in your hands, the absence of their (religious) scholars, the dominance of ignorance over you and them, love for presidency, you and they have sought the world. Do you not consider the ignorance and vainglory in which you are? (Do you not consider) the trial and temptation in which the people are? What they have seen has tempted them and distracted them from their earnings. Hence their souls have yearned for reaching the knowledge which you have reached in order to attain through it what you have attained. Because of you, they have fallen into a see whose depth none can reach, and into a trial which none can ordain. You and we belong to Allah, and we seek help from him.

"Now then, turn away from that in which you are, that you may follow the righteous, who were buried in their worn clothes, whose stomachs were adhered to their backs, whom nothing veiled from Allah, the world seduced not, nor were they fascinated by it, who desired (Allah), sought (Him), but

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shortly after this, they joined (Him). If the world has attained this degree of you- in spite of your old age, the firmness of your knowledge, and the presence of your origin-then how the youngster is safe in his age, the ignorant in his knowledge, the feeble in his opinion, and the abnormal in his intellect? We belong to Allah and to Him is our return! To whom shall we speak? And whom shall we admonish? We complain to Allah of our grief and what we see in you! Allah is sufficient for us regarding our affliction through you!

"Hence, think! How will you thank Him who nourished you through His favors when young and old? How will you magnify Him who has adorned you with His religion among the people? How will you preserve the covering of Him who has covered you over among them? How is your nearness and remoteness from Him who commanded you to be near to Him in lowliness? Why do you not be attentive of your heedlessness, release (yourself) from your stumble, and say: By Allah, I did not stand for Allah one time through which I gave life to religion or deadened falsehood for His sake? Is this your thanksgiving to Him who has charged you (with His Book)? I fear that you will be as Allah has said in His Book: Who neglected prayers and followed the sensual desires, so they will meet perdition .[1] Allah has entrusted you with His Book, and deposit His knowledge with you, but you have neglected them. As a result, we praise Allah who has released us from that through which He has tried you! Greetings![2]" I (the author) thing that there is no political document more wonderful than this one. This is because the Imām:

criticized al-Zuhri for his communicating with the Umayyads, for he had exalted scientific position.

made it incumbent on (the Muslims) to refrain from communicating with the Umayyad unjust government.

showed that al-Zuhri made the hearts of the people inclined to the Umayyads when he joined them.

indicated that the Umayyads employed al-Zuhri as bridge to cross over him in order to persecute the subjects and to deprive them of their rights.

explained that the Umayyads spent lavishly on al-Zuhri to strip him of his religion and dignity.

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proved that the youths sought knowledge for attaining official jobs, not for Allah, as al-Zuhri did.

reminded al-Zuhri of Allah's favors toward him and warned him against His punishment and vengeance.

[1] Ibid., 19, 59.
[2] Tuhaf al-'Uqūl, pp. 274-277.

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AL-Zuhri's Narrations from the Imām

Al-Zuhri narrated a group of traditions from the Imām. Some of the traditions concern Islamic law; some concern the manners of conduct and noble moral traits; some concern the Imām's affairs and conditions. We mentioned these traditions in the previous chapters.

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Al-Zuhri accused of Showing Enmity toward Ahl al-Bayt

In his book 'al-Rijāl', Shaykh al-Tūsi mentioned that al-Zuhri was among those who detested the members of the House (ahl al-Bayt) , peace be on them. This has been mentioned by some other eminent religious scholars. However, our sources which have mentioned many of his affairs have not mentioned that he showed enmity toward them. Al-Sayyid al-Khū'i said: "According to what we have mentioned, it seems that the enmity which has been ascribed to him (al-Zuhri), according to what Shaykh (al-Tūsi) has mentioned, has not been established. Rather it is not authentic apparently.[1]"

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The Death of al-Zuhri

Al-Zuhri died in the year 123 A. H. It was said that he died in a year other than this.[2]

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152. Mohammed Ibn 'Ali

b. al-Husayn[3], Imām al-Bāqir, the one who split open the knowledge of those who were before and after him. Shaykh al-Tūsi numbered him as one of those who narrated on the authority of his

[1] Mu'jam Rijāl al-Hadith, vol. 16, p. 202.
[2] Tahdhib al-Tahdhib.
[3] Al-Tūsi, Rijāl.

father ,Imām Zayn al-'Ābidin, peace be on him.[1] He, peace be on him, was among the great figures of the world, among those who made the history of the Muslim community when he spread knowledge all over its lands. Praise belongs to Allah, I (the author) had the honor to write about his brilliant behavior, which belonged to that of his fathers, from whom Allah took away the uncleanliness and purified completely, hence I think that there is no need to write about it again. For further information, please, see 'The Life of Imām Mohammed al-Bāqir'.

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153. Mohammed Ibn 'Umar

b. Imām 'Ali, the Commander of the faithful, peace be on him. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him, and added: "It was said that he did not narrate on his authority."[2] Ibn Sharāshūb said: "His father, 'Umar, mistreated Imām 'Ali b. al-Husayn, and shortly after this Mohammed came to the Imām and began kissing him, hence the Imām said to him: 'My cousin, your father's turning away from me will not prevent me from continuing ties with my blood relations; to prove this I am going to marry you to my daughter, Khadija.[3]"

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154. Mohammed Ibn Qays

al-Ansāri. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[4]

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155. Muslim Ibn 'Ali

Ibn Butayn. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5]

[1] Ibid.
[2] Ibid.
[3] Al-Manāqib.
[4] Al-Tūsi, Rijāl.
[5] Ibid.

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156. Ma'rūf Ibn Kharbūdh

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[1] Al-Kashi numbered him as one of the group of the people whom the band (i.e. the Shi'ites) regarded as trustworthy and followed in jurisprudence.[2] He narrated on the authority of Imām 'Ali b. al-Husayn, Imām Abi Ja'far, peace be on them, Abi al-Tufayl, and al-Hakam b. al-Mustawrad. Hanān b. Sudayr, al-Rabi' al-Musalli, 'Abd Allah b. Sanān, and others reported on his uthority.[3] Ibn Hayyān regarded him as trustworthy.[4]

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157. Mundhir al-Thawri

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5] Ibn Hajar said: "Al-Mundhir b. Ya'li, Abū Ya'li al-Kūfi, reported on the authority of Mohammed b. 'Ali b. Abi Tālib, al-Rabi' b. Khuthaym, Sa'id b. Jubayr, and others." Ibn Sa'd numbered him as one of the third class in Kūfa and said: "He was a reliable (traditionalist) and narrated few traditions.[6]"

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158. Al-Minhāl Ibn 'Amrū

al-Asadi. According to this title, Shaykh al-Tūsi numbered him as one of the companions of Imām al-Husayn, peace be on him, and of Imām Zayn al-'Ābidin, peace be on him.[7] He narrated on the authority of Imām 'Ali b. al-Husayn, Imām Abi Ja'far, and Imām Abi

[1] Ibid.
[2] Al-Kashi.
[3] Mu'jam Rijāl al-Hadith, vol. 18, p. 265.
[4] Tahdhib al-Tahdhib, vol. 10, p231..
[5] Al-Tūsi, Rijāl.
[6] Tahdhib al-Tahdhib, vol. 10, p. 304.
[7] Al-Tūsi, Rijāl.

'Abd Allah, peace be on them.[1] Ibn Ma'n, al-Nisā'i, and others regarded him as trustworthy.[2]

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159. Al-Minhāl Ibn 'Amrū

al-Tā'i. He met Imām Zayn al-'Ābidin, peace be on him, in Syria when he was taken as captive to the most tyrannical of the Umayyads, Yazid b. Mu'āwiya, and asked him: "How have you received the evening, O son of the Apostle of Allah?"

The Imām, peace be on him, him and answered him: " Woe unto you! How have we received the evening? We received the evening like the Israelites among the people of Pharaoh: they kill their sons and take their women captive.[3]"

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160. Maymūn al-Bān

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him, of the companions of Imām al-Bāqir, and of Imām al-Sādiq, peace be on them.[4]

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161. Maymūn al-Qiddāh

Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[5] Maymūn frequently visited the pure Imāms, peace be on them, hence he understood their words and purposes. In this connection Salām b. Sa'id al-Makhzūmi said: "While I was sitting with Abi 'Abd Allah, peace be on him, 'Abbād b. Kuthayr (the worshipper of the people of Basrah), b. Shurayh (the jurist of the people of Kūfa) came to him. Maymūn al-Qiddāh, the retainer of Abi Ja'far, peace be on him, was already with Abi 'Abd Allah, peace be on him. 'Abbād b.Kuthayr asked:'O Abā 'Abd

[1] Mu'jam Rijāl al-Hadith, vol. 19, p. 10.
[2] Tahdhib al-Tahdhib, vol. 10, p. 320.
[3] Mu'jām Akhbār al-Rijāl, vol. 19, p. 11.
[4] Al-Tūsi, Rijāl.
[5] Ibid.

Allah, how many garments did you use to shroud Allah's Messenger, may Allah bless him and his family?' '(We used three garments: two garments called Sahāri and one garment was called Hibra, and it was little cold,' answered Abā 'Abd Allah. It seemed that 'Abbād b. Kuthayr was not satisfied (with this answer), hence Abū 'Abd Allah said: 'The date-palm of Maryam was a stone when it came down from the heaven.' When they left him, 'Abbād b. Kuthayr said to b. Shurayh: 'By Allah, I do not know (the meaning) of this example Abū 'Abd Allah gave to me.' Hence b. Shurayh said: 'This young man (i.e. Maymūn al-Quddāh) can tell you (about its meaning), for he belongs to them (the Imāms).' 'Abbād b. Kuthayr asked Maymūn, and he answered: 'Do you not know what he said to you?' 'No, I do not,' replied 'Abbād b. Kuthayr. 'He gave you an example concerning himself; he told you that he was among the children of Allah's Messenger, may Allah bless him and his family, hence he has the knowledge of Allah's Messenger; therefore their knowledge is right and others' knowledge is wrong.'[1]"

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162. Yahyā Ibn Umm al-Tawil

al-Matt'ami. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, peace be on him.[2]Yahya was an excellent believer. It is enough for his high position that Imām Abū 'Abd Allah al-Sādiq said: "After the murder of al-Husayn, peace be on him, the men renounced their (doctrine) except three persons, who were Abū Khālid al-Kābuli Yahyā, Ibn Umm al-Tawil, and Jubayr b. Mtt'im, and then the men followed (us) and became great in number.[3]" Al-Hajjāj b. Yousif al-Thaqafi- the tyrannical, criminal governor- ordered Yahyā to be brought before him. When Yahyā

[1] Mu'jām Akhbār al-Rijāl, vol. 19, p. 141.
[2] Al-Tūsi, Rijāl.
[3] Al-Kashi, Rijāl.

was brought before him, he ordered him to curse Imām 'Ali, the Commander of the faithful, peace be on him, but Yahya refused to curse the Imām. Hence al-Hajjājj commanded his swordsmen to cut off his hands and his legs and to kill him, and they did.[1] As a result, Yahyā died martyr for his faith and religion.

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163. Abū Maryam

He was among Imām Zayn al-'Ābidin's companions who were called with their kunya. His real name is Bukayr b. Habib.[2] I (the author) have found no other information about him.

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164. Umm al-Birr

She was one of the women who narrated on the authority of Imām Zayn al-'Ābidin, peace be on him. She was a meritorious lady. It was said that her name was Habbāba al-Wālibiya.[3]

With this we will end our speech about the companions of Imām Zayn al-'Ābidin, peace be on him, the narrators of his traditions, and his students who formed the science society in that time, for they availed themselves of his knowledge, which played an important role in creating the science movement in those times.

[1] Ibid.
[2] Al-Tūsi, Rijāl.
[3] Ibid

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Chapter 22

THE KINGS OF HIS TIME

The research about the kings with whom the Imām, peace be on him, coincided, is, according to modern studies, an important matter, for it reveals the programs of their general policy. The psychologists say that political events affect all the branches of life including the general conduct of every citizen.

The kings with whom the Imām, peace be on him, coincided belonged to the Umayyad family, who, according to the laws of genetics and education, gave life to the opinions and traditions of those who lived before Islam. Hence many Umayyad kings did their best to curb the Islamic development and deaden the religious awareness of the Muslims. Now, we will briefly speak about their affairs and trends.

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Muʻāwiya

Muʻāwiya b. Abi Sufyān was the first king with whom Imām Zayn al-ʻĀbidin, peace be on him, coincided. He practiced a black policy against the members of the House (ahl al-Bayt) , peace be on them, and their followers. He intended to uproot the pure family of the Prophet, may Allah bless him and his Household, and to kill their followers and those who believed in their political rights as well as he spread fear and terror all over the Islamic world in order to force the Muslims to submit to abasement and bondage. The Imām was in the bloom of youth when he witnessed this policy of Muʻāwiya. We will briefly mention some of Muʻāwiya’s affairs.

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His Parents

Before we speak about Mu‘āwiya’s affairs, we want to talk quickly about his parents, that it may be clear for us that he inherited malice against Islam from his parents whose souls were full of ignorance and enmity toward all human values.

As for his father Abū Sufyān, he was the most mortal enemy of the Prophet, may Allah bless him and his family. Because he detested him, he employed all his possessions to suppress the Islamic Message and to destroy it in the cradle. He waged war against him and led the armies at the Battle of Badr. However Allah, the Exalted, supported His Prophet and exalted His religion. He wrote disappointment and loss against Abū Sufyān, who took to flight when his troops were defeated.

As for his mother Hind, her evil heart was filled with malice and hatred against the greatest Prophet, may Allah bless him and his family. After the crushing defeat that afflicted the Army of Abū Sufyān at the Battle of Badr, she became very sad for the members of her family whom she lost at the battle. Hence she provoked the young and the old, male and female, to demand vengeance for their dead and to get ready for another battle. Accordingly, the Battle of Uhud occurred. At it Hamza, the Prophet’s uncle, and seventy Muslim heroes were martyred. Had it not for Allah’s gentleness and bounty, the Message of Islam would have been destroyed. The hero of Islam-Imām ‘Ali, the Commander of the faithful, peace be on him-defended the Prophet, may Allah bless him and his family, and protected him with his own soul. Hind, Mu‘āwiya’s mother, maimed the corpse of the great martyr, Hamza. With this she took her vengeance. She refreshed her heart, rested her eye, and quenched her spites. Abū Sufyān won victory and returned to Mecca.

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The Conquer of Mecca

After the Battle of Uhud, the Prophet, may Allah bless him and his Household, returned to Medina (Yathrib). There he gathered his troops and prepared them to conquer Mecca, which was the only center of his enemies. With Allah's help and support he was able to conquer it without shedding blood, and then he pardoned his enemies in general. With this he was able to show the mercy of Islam, its kindness and dignity. He, may Allah bless him and his family, did not follow the international practices which permit destroying the aggressors. He included all the aggressors in his mercy. Among those whom his pardon included was Abū Sufyān and the members of his family, who stayed at the corners of abasement and laziness, and upon whom the Muslims looked down, for they were the defeated enemies and opponents of Islam.

Muʻāwiya was one of those prisoners who were released on the Day of the Conquer of Mecca. He was a pauper and walked bare-footed beside the saddlebags of ʻAlqama b. Wā'il al-Hadrami.[1] A woman counseled with the Prophet, may Allah bless him and his family, in order to marry Muʻāwiya, and he scolded her, saying: "Muʻāwiya is a pauper."

As Islam abased the Umayyads and destroyed their glory, they harbored malice against it, showed enmity toward it, and planed by day and night to destroy it. In this connection the Holy Hadith says: "If there would be only one toothless old woman from the Umayyads, she would spare no effort to ruin Allah's religion."

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Muʻāwiya’s Qualities

As for Muʻāwiya’s qualities, they are as follows:

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Curliness

Mu‘āwiya’s heart was void of kindness and mercy. It was cruel, polluted, and filled with crimes. It was Mu‘āwiya who empowered Bisr b. Abi Artāt and commanded him to kill all those who followed the creed of Imām ‘Ali, the Commander of the faithful, peace be on him, which is Allah’s creed. Hence Bisr b. Artāt, who was an ignoble aggressor, killed them and their wives and their children. For
example, he killed two of ‘Ubayd b. al-‘Abbās’s children.

[1] Al-Bayqahi, al-Mahāsin wa al-Masāwi', vol. 1, p. 29.

Accordingly, a lady said to him: “The ruler who kills women and children is wicked.”

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Treason

Treason was among Muʻāwiya's prominent qualities. Muʻāwiya, who had pre-Islamic opinions, did not believe in keeping promise and other humane values. For example, he offered conditions to the pure Imām al-Hasan b. ʻAli, peace be on them, and then he broke them all in a shameful manner. He addressed the people, saying: "Indeed I have been requested by al-Hasan (to give him) things and I have given things to him. All of them are now under my foot. And from now on I will not fulfill anything."

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Lying

Muʻāwiya was an evil liar. He was not accustomed to truthfulness. He lied to the Syrians and seduced them when he told them that he was the nearest of all the people to the great Prophet and his inheritor. He lied to them when he told them that Imām ʻAli, the Commander of the faithful, peace be on him, killed ʻUthmān b. ʻAffān, that he demanded his blood. He told them a lie when he told them that Imām ʻAli killed ʻAmmār b. Yāsir, the great companion (of the Prophet), at the Battle of Siffin. He was very fond of lying to the extent that he formed committees from among the pseudo clergy men to create traditions and to ascribe them to Allah's Messenger, may Allah bless him and his Household. He ordered them to praise the companions (of the Prophet) and to degrade the importance of the members of the House (ahl al-Bayt) , peace be on them. Moreover, he adopted lying and took it as a method for his life and constitution for his state.

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Deception

Deception was among Mu‘āwiya’s qualities. He deceived a grouped of the Muslims at whose head was Imām al-Hasan, peace be on him, the plant of sweet basil of Allah’s Apostle, may Allah bless him and his family, and his grandson. He appointed him as his successor, but he broke his promise. He sent deadly poison to his governor Marwān b. al-Hakam and ordered him to give it to al-Hasan. Hence Marwān seduced al-Hasan’s wife, Ju‘da, daughter of al-Ash‘ath, and she gave her husband poison to drink. Shortly after this the Messenger’s grandson joined the Highest Comrade.

These are some of Mu‘āwiya’s qualities. It is certain that he had no noble moral trait or inclination.

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False Qualities

Some mercenaries and pseudo clergy men described Mu‘āwiya with false qualities such as cleverness, clemency, and good policy. Among them was Nāfi‘ b. Jubayr, who said: “Clemency makes Mu‘āwiya keep silent, and knowledge makes him speak.” When Imām Zayn al-‘Ābidin, peace be on him, heard these words, he refuted them saying: “He (Nāfi‘ b. Jubayr) has told a lie. The incapability of speaking makes him keep silent, and ingratitude makes him speak.[1]”

If Mu‘āwiya had had an atom of clemency, he would not have killed Hijr b. ‘Adi, the great companion (of the Prophet), and his companions, who sacrificed their souls for Islam. If he had had clemency, he would not have killed ‘Amr b. al-Hamq al-Khāz‘i, the great companion (of the Prophet). If he had had a bit of clemency, good policy and management, he would not have imposed his son Yazid, the drunkard one, as a caliph on the Muslims, and he thrown them into continuous afflictions.

The mercenaries and pseudo clergy men said that Mu‘āwiya was a writer of the Revelation. How did the Messenger entrusted the Revelation of the Lord of the worlds to Mu’āwiya, who had pre-Islamic beliefs, and turned away from the Guidance and Truth? Whoever carefully studies his behavior finds that he was a professional terrorist, had no relationship with noble ideals and good qualities.

[1] A'yān al-Shi'a, vol. 5, p. 26.

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Muʻāwiya was imposed as Governor over Damascus

The painful thing is that Muʻāwiya was imposed as a governor over the Muslims in Damascus. He was ordered to lead them in prayer, to rule among them according to What Allah had sent down, and to undertake collecting their zakāt and land taxes, while he was not appropriate for such an office. It is worth mentioning that Islam took precautions against appointing governors; rather all officials. It made it incumbent (on the caliph) to study their life and to consider carefully their behavior, their tendencies, and their inclinations. It ordered him to appoint those who were pious, pure, and noble in their souls and among their people, and had knowledge of the affairs of management and government. Moreover it urged him to refrain from appointing those who had no religion, had bad behavior, and were ignoble in soul and lineage.

As for appointing Muʻāwiya as a governor over Damascus, which was then among the sensitive centers in the Islamic world, it did not result from studying his life and considering his works. Rather it resulted from some political inclinations. Any how, it has no relationship with the interests of the community. Unfortunately, the Second Caliph (ʻUmar b. al-Khattāb) brought him near and went too far in supporting him. Although he heard that Muʻāwiya wore silk garments and used plates made of silver and gold, and turned away from the Islamic teachings, he apologized on behalf of him saying: “Muʻāwiya is the Kasrā of the Arabs.” How wonderful! Is there Kasrāsim or Caesarism in Islam? All Muslims know that Islam has played an important role in abolishing all kinds of racism, treated its followers equally, and distinguished between them according to Allah-fearingness and good deeds of which is serving and developing the Islamic society.

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The Days of his Government

The Umayyads employed a policy full of deception in order to reach authority and loot the wealth of the community. They were supported by the Arab and Qurayshi capitalists, who did their best to keep their personal interests, which they lost during the days of the government of Imām ‘Ali, the Commander of the faithful, peace be on him, and pioneer of social justice on the earth. Hence Mu‘āwiya was able to hold the reins of government. Nichalson said: “The Muslims regarded the victory of the Umayyads headed by Mu‘āwiya as victory of the pagan aristocracy which showed enmity toward the Messenger, against which the Messenger struggled and destroyed; the Muslims were patient along with him until Allah granted them a victory, hence they ruined it, and established on its debris the pillars of Islam, the tolerant religion which made people equal in prosperity and adversity.[1]” Mu‘āwiya trod on the Moslems’ necks. He drowned the country into black afflictions and dangerous events. He openly challenged the Moslems’ will. He spared no effort to abase them, deprived them of their freedom, and withheld them from all the rights confessed by the international and human customs. The following is some of the unjust ways he practiced against the members of the House (ahl al-Bayt) , peace be on them, and their followers, who were the source of awareness and thought in Islam:

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His Sending the Muslims away from ahl al-Bayt

Mu‘āwiya employed all mean ways to extinguish the light of the family of Mohammed, may Allah bless him and his family, to prevent them from communicating with the community, and to deprive the community of their noble moral traits. Hence he created an atmosphere of atrocious terrorism against those who mentioned their virtues and laudable deeds. Besides he officially declared abusing

[1] The History of Islam, vol. 1, p. 278.

Imām ‘Ali, the Commander of the faithful, peace be on him, who was the greatest thinker in Islam. Accordingly, the mercenaries and pseudo clergy men competed with each other for abusing him on their pulpits and during Friday prayers. Yet the behavior of Imām ‘Ali, peace be on him, chased Mu‘āwiya and followed him in his palaces, for it led to mutiny against oppression and tyranny, and opened noble horizons to political and religious awareness.

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His Eliminating the Shiʻites

Muʻāwiya politically decided to eliminate and uproot the followers and friends of the members of the House (ahl al-Bayt) , peace be on them. Hence he wrote to all his governors to pursue and kill all those who loved the family of Allah's Messenger, may Allah bless him and his family. Besides he commanded them to stop their salaries, confiscate their properties, and to imprison them in dark prisons. Accordingly, his terrorist governors spared no effort to carry out his commands. The Shiʻites of the ahl al-Bayt lived in a state of fear and terror. Some men preferred calling them unbelievers to calling them the lovers of the family of the Prophet, may Allah bless him and his family, and to showing friendship toward them. This is because they wanted to save them selves from murdering and punishing. Muʻāwiya ordered a group of great Muslim figures to be executed. Examples of them were Hijr b. ʻAdi, Rashid al-Hijri, ʻAmr b. al-Hamq al-Khazāʻi, and others. They had no guilt except that they showed friendship toward the members of the House (ahl al-Bayt) , peace be on them.

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His Governors

Muʻāwiya appointed over the Islamic countries a band of traitors and criminals such as Ziyād b. Abih, al-Mughira b. Shuʻba, and Bisr b. Abi Artāt. These persons deviated from (Islam), understood nothing except murdering, destruction, and aggression against men. Ziyād b. Abih declared his black policy toward Iraq saying: "I will punish the innocent because of the guilty, and the comers because of those who turned away (from me). I will punish (you) even for suspicion and accusation." He turned the life in Iraq, in his time, into inferno to the extent that he made the people say to each other: "Saʻd, save yourself, for Saʻid has been perished!"

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His Imposing Yazid as Ruler

Mu‘āwiya ended his life through the worst crime when he appointed his corrupt son, Yazid, as a ruler over the Muslims. Being corrupt, Yazid spared no effort to deviate the Muslims from their religion and life in this world. He ruled among them according to the pre-Islamic beliefs. He turned the life in the Islamic world into unbearable inferno, and committed atrocities to the extent that he has blackened the Arab and Islamic history.

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Impressions of Muʻāwiya

Some Muslims expressed their unfavorable impressions of Muʻāwiya in his time. They are as follows:

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1. Ibn ‘Abbās:

‘Abd Allah b. ‘Abbās, a great Muslim thinker, expressed his opinion of Mu‘āwiya saying: “Mu‘āwiya has no quality to bring him near to the Caliphate.[1]”

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2. Saʻsaʻa bin Sohān

Saʻsaʻa bin Sohān al-ʻAbdi, a great Mujāhid, met Muʻāwiya in the days of his government, and he asked him: “Which Caliph you have seen me?”

Saʻsaʻa answered him courageously, saying: “He who rules the people by force, governs over them with pride, and sizes (power) with the means of falsehood, lying, and trickery, is not a caliph! By Allah, at the Battle of Badr, you had neither a sword nor an arrow! You and

[1] Al-Mas'ūdi, Hāmish b. al-Athir, vol. 6, p. 7.

your father were among those who fought against Allah’s Messenger, may Allah bless him and his family! You are a freedman, and son of a freedman. Allah’s Messenger, may Allah bless him and his family, released you. Therefore, how is the caliphate appropriate for a freedman?[1]”

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3. Al-Mughira bin Shuʻba

Al-Mughira bin Shuʻba, Muʻāwiya's friend and partner in sins, came to Muʻāwiya and heard him saying a tradition thereby he slandered the great Prophet. Hence he was dissatisfied with him, left him, went to his son Yazid, and said to him: "I have come from the most malicious of all the people!" Then he related the tradition to him.[2]

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4. Samra bin Jundub

Samra bin Jundub, who was a hypocrite and liar, was among those who were indignant with Mu‘āwiya. That was when he removed him from the office of Basrah. Hence he said: “May Allah curse Mu‘āwiya! By Allah, if I had obeyed Allah as I obeyed Mu‘āwiya, He would never had chastised me![3]”

With this we will end our speech about Mu‘āwiya. He who carefully considers Mu‘āwiya’s policy finds it full of acts of disobedience to Allah and His Messenger such as murdering the free, chasing the reformers, violating women, and spreading crimes and offenses.

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The Government of Yazid

Yazid’s government was the greatest danger the Muslim community faced in that time. Yazid is the most abominable person in the pages of history, and the remotest of the kings from Islam in spirit,

[1] Ibid.
[2] Al-Mas'ūdi, Murūjj al-Dhahab, vol. 2, p. 342.
[3] Al-Tabari, Tārikh (first edition), vol. 6, p. 157.

objective, and meaning. For he has immortalized difficulties and hardships in the way of the Muslims and thrown them into great evil.

This sinful tyrant was indifferent to all values and customs. He followed his passions and pleasures. Al-Masʻūdi described him saying: “He hastened to his pleasure, openly did acts of disobedience, and approved his offenses. The affair in his religion was easy for him when this world was sound for him.[1]” Concerning him, Bolis Salām said:

Be kind to the possessor of the throne (Yazid), who washeedless of Allah through the beautiful songstresses.A thousand times of Allahu akbar (Allah is great) did notequal a drink of wine between Yazid’s two palms of the hand.

The Muslims were afflicted by Yazid, who committed ugly crimes which shake human conscience, and which the Muslims have never forgotten throughout history. Examples of these crimes are that he killed Imām al-Husayn, peace be on him, the grandson of Allah’s Apostle, may Allah bless him and his family, his plant of sweet basil, Lord of the youths of Heaven. He destroyed the Pure family of the Prophet as well as he violated Medina (the City of the Prophet, may Allah bless him and his family) and the Sacred House. We will mention in detail these tragedies.

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The Government of Muʻāwiya bin Yazid

Muʻāwiya bin Yazid held the reins of government in his bloom of youth, but he had abundant piety and reverential fear of Allah. He thought of his life in the next world more than he thought of it in this world. Hence he concluded that his grandfather (Muʻāwiya) with out right warred against Imām ʻAli, peace be on him, who was the successor of Allah's Messenger, may Allah bless him and his family,

[1] Al-Tanbih wa al-Asrāf, p. 264.

his testamentary trustee (of authority), and the gate of the city of his knowledge. He also concluded that his father Yazid committed the most horrible crimes when he killed the males from among the family of the Prophet, may Allah bless him and his family, and attacked Medina. All these events made Muʻāwiya b. Yazid renounce authority and abdicate the Caliphate before Allah and the community. Accordingly, he summoned the officials, the commanders of the army, and the rest of the classes from among the Syrians, and then he delivered an effective eloquent speech thereby he announced his abdication of the Caliphate. After he had praised and lauded Allah and called down blessings upon the great Prophet, he said:

"O Men, I am not desirous of authority over you, for I hate you very much. I know that you hate us too, for we have been afflicted by you, and you have been afflicted by us. Surely, my grandfather Muʻāwiya fought for this affair against him (Imām ʻAli) who was more appropriate for it than him and other than him. This is because of his nearness to Allah's Messenger, may Allah bless him and his family, his great excellence, his precedence (in Islam), the greatest of the emigrants in importance, the bravest of them in heart, the most abundant of them in knowledge, the first of them in faith, the noblest of them in rank, and the earliest of them in companionship (to the Prophet). He (Imām ʻAli) was the paternal cousin of Allah's Messenger, may Allah bless him and his family, his son-in-law, and his brother. He (the Prophet) married him to his daughter Fātima. He appointed him a husband for her because he chose her. He

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appointed her a wife for him because she chose him. He (Imām ‘Ali) was the father of his two grandsons, the two lords of the youths of Heaven, the best (two ones) of this community, who were brought up by the Messenger, the two sons of Fātima the chaste, and who belonged to the good pure tree. However, my grandfather committed against him (Imām ‘Ali) what you know, and you committed against him that of which you are not ignorant, until the affairs went well with him. When death came to him, he has remained as a hostage to his work, and isolated in his grave. He has found what his hands earned, seen what he committed, and those against whom he transgressed. Then my father Yazid became a caliph over you according to his father’s desire. As he did evil deeds and was immoderate against himself, he was not appropriate for the Caliphate over the community of Mohammed, may Allah bless him and his family. He followed his caprice, approved his offenses, showed insolence toward Allah, and made lawful (violating) the sacredness of the children of Allah’s Apostle, may Allah bless him and his family. Hence his period was little, his track cut off, and his work accompanied him. He has become the ally of his grave and hostage to his offenses. His sins and ill-consequences have remained. He has attained what he did. He has felt remorse, but remorse does not profit him. The grief for him has distracted us from grief over him. I wish I knew what he said, and what it was said to him! Has he been punished because of his evil deeds? Has he been repaid for his works? This is my opinion!”

Mu‘āwiya bin Yazid wept and wailed for along time, and then he turned to the people and said to them: “I have become the third of the people. Those who are dissatisfied with me are more than those who are satisfied with me. I cannot bear your sins. I do not want Allah, great be His power, to see me assuming your offenses and ill-consequences. Your authority is your affair. Take it. Appoint as a ruler over you him with whom you are content. Hence I have released your necks from the pledge of allegiance to me. Greetings![1]”

This speech is proof for Mu‘āwiya bin Yazid’s perfect religious awareness, for he unveiled the reality of his father and grandfather. He showed that they deviated from the straight path. I (the author) think that there is no political speech similar to this in focusing on the truth, reality, honesty, refraining

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from selfishness, and renouncing the world. This speech resulted from a soul full of virtues and noble ideals.

The Umayyads ran in disorder and surged in discord. They went

[1] Al-Dimyari, Hayāt al-Hayawān, vol. 1, pp. 61-62. Al-Nijūm al-Zāhira, vol. 1, p. 164.

to the teacher of Muʻāwiya, accused him of teaching him friendship to the members of the House (ahl al-Bayt) , peace be on them, and buried him alive.[1] Hence chaos prevailed all parts of Syria. In this connection the poet said:

I can see the discord whose boilers are boiling,
and the authority after Abi Layla (Muʻāwiya)
is for him who overcomes.

Thus, Muʻāwiya bin Yazid, the noblest Umayyad, whom history has ever known, could destroy the dynasty of the family of Abi Sufyān.

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Marwān bin al-Hakam

What a farcical time! What a ridiculous fate! How did Marwān bin al-Hakam become a caliph over the Muslims? How was the important office of the Caliphate entrusted to him? Marwān bin al-Hakam and his father were cowardly persons. Because of their corrupt behavior, Allah's Messenger, may Allah bless him and his family, banished them. The bad social, intellectual and religious circumstances caused to the Muslim these tragedies and misfortunes, and helped this corrupt person become a ruler over them.

Marwān was one of the destructive elements of falsehood and hypocrisy. He had shameful qualities and anti-Islam attitudes. All the historians unanimously agreed that Marwān was a cheating, evil person, that the Muslims detested him and called him Khayt Bātil (the thread of falsehood). He and his father lived in exile (at al-Tā'if) throughout the time of the Prophet, may Allah bless him and his family, and the government of the two Shaykhs (i.e. Abū Bakr and 'Umar). They stayed there until they became hungry and poor. When 'Uthmān b. 'Affān became a caliph, he summoned them to Medina (Yathrib) brought them near to him, and spent money on them lavishly. He trusted Marwān, appointed him a minister, and entrusted to him all the political affairs, though he had no correct political

[1] Al-Dimyari, Hayāt al-Hayawān, vol. 1, p. 62.

opinion. However, it was the tribal fanaticism that moved 'Uthman to take care of the Umayyads and the family of Abi Mi'yat, to give to them the properties of the Muslims, and to single them out for the highest official positions. He created from them a dangerous capitalist family, such that they controlled the political affairs of the Islamic countries, and it was very difficult for the Muslims to decrease their influence and to destroy their domination.

Any how, during the days of the Caliphate of 'Uthmān, Marwān was the absolute ruler. He moved about in the affairs of the state according to his desires. Hence the revolutionary Muslims all over the Islamic countries demanded 'Uthman to

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remove him from office, but he refused their demand and insisted on clinging to him. Accordingly, the revolutionists attacked ‘Uthmān and killed him.

After the murder of ‘Uthmān, all the Muslims pledged their allegiance to Imām ‘Ali, the Commander of the faithful, peace be on him, and Pioneer of social justice on the earth. The pledge of allegiance to him was general. All the Muslims in Medina (Yathrib) and the rest of the Islamic cities celebrated it, while they did not celebrate the pledge of allegiance to the other Caliphs.

The Qurayshi capitalist forces were frightened when the Muslims pledged allegiance to Imām ‘Ali, the Commander of the faithful, peace be on him. This is because they feared for the properties which they took from the people during the government of ‘Uthmān, and which the Imām, peace be on him, would confiscate. They held meetings and exchanged views. Then they accused the Imām of murdering ‘Uthmān, and mutinied against him. They used Mrs. ‘Ā’isha as a means. They adopted her as a face to seduce the mobbish whom rumors changed from state to state, and who are the affliction of this East throughout history. Any how, they entrusted the leadership of the movement to ‘Ā’isha, and appointed her as a commander-in-chief of the armed forces. All the Umayyads headed by Marwān joined the rebels. They crept toward Basrah and occupied it. Hence Imām ‘Ali, the Commander of the faithful, peace be on him, headed an army and hurried to Basrah to destroy this mutiny. After the terrible battle which the historians have mentioned, the Imām’s Army could defeat ‘Ā’isha’s troops. It could captured ‘Ā’isha and her prominent commanders among whom was Marwān.

Al-Hasan and al-Husayn interceded for Marwān with their father to release him, and he pardoned him. Then Marwān and the members of his family fled to Syria, which was the stronghold of the Umayyads. He stayed with his cousin Mu‘āwiya, and joined him in waging war against the legal authority. After the terrible events and black afflictions which befell the Muslims, Mu‘āwiya could attain the Caliphate with sword and trickery. He appointed Marwān as a governor over Medina (Yathrib) several times. When Mu‘āwiya died and Yazid held the reins of authority, Marwān was among those who were the

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first to support his government. It was he who advised al-Walid, the governor of Medina, to arrest Imām Zayn al-ʻĀbidin, peace be on him, but he refused to respond him. When Yazid perished, and Muʻāwiya (the Second) abdicated the Caliphate, Marwān decided to pledge allegiance to ʻAbd Allah b. al-Zubayr. However, ʻAbd Allah b. al-Zubayr prevented him from this idea[1]. He did not dream of the Caliphate nor was he worthy of it, for he had no good past nor did he render any service to the Muslims.

Any how, al-Husayn (bin Numayr) nominated Marwān for the Caliphate. He said: “In my sleep I saw a lamp hanging in the heaven. He who undertook the Caliphate could reach it. None could reach it except Marwān.[2]” Then he told the Syrians about his dream, and they responded to him. Accordingly, Rouh b. Zunbāʻ addressed the Syrians saying: “O Syrians, this is Marwān b. al-Hakam, who is the Shaykh of Quraysh, demanded the blood of ʻUthmān, fought against ʻAli b. Abi Tālib at the Battle of the Camel and Battle of Siffin. So pledge allegiance to the great one![3]” Hence the opportunists and mobbish

[1] Murūjj al-Dhahab, vol. 3, p. 31.
[2] Ibn al-Athir, Tārikh, vol. 3, p. 327.
[3] Al-Ya'qūbi, Tārikh, vol. 3, p. 3.

competed with each other for pledging allegiance to Marwān, who was the first to assume the Marwāni State, which subjected the Muslims to tyranny, poverty, and deprivation.

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The Shiʻites disappear

During the days of Marwān, the Shiʻites disappeared, for they feared for their souls and properties. Al-Masʻūdi said: “The believers disappeared. The Shiʻites were sought in the cities of the land. Their blood was shed in vain, and their properties were (confiscated). They (the Marwānis) cursed (Imām ʻAli), the Commander of the faithful, peace be on him, on their pulpits.[1]”

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His Cursing the Commander of the faithful

Marwān was fond of cursing Imām ‘Ali, the Commander of the faithful, peace be on him. He cursed him on the pulpits every Friday when he was the governor of Medina (Yathrib).[2] He expressed the reason for cursing Imām ‘Ali when he met Imām Zayn al-‘Ābidin, peace be on him, and said to him: “None of the people defended our companion (i.e. ‘Uthmān) more than your Companion (i.e. Imām ‘Ali) did.” Hence Zayn al-‘Ābidin asked him: “So why do curse him on the pulpits?”

“The authority does not go well with us except through this,” replied Marwān.[3]

Disparaging Imām ‘Ali, the Commander of the faithful, peace be on him, and distorting his brilliant reality was part of the Umayyad policy based on lying, deception, and misguidance.

[1] Ithbāt al-Wasiya, p. 168.
[2] Hayāt al-Imām al-Bāqir, vol. 2, p. 16.
[3] Nahjj al-Balāgha, vol. 13, p. 220.

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Fabricated Narrations

Arab history and Islamic Sunna are full of fabricated narrations whose fabricators intended to deny the truth, that they might preserve their narrow interests. Some of these fabricated narrations show that Imām Zayn al-‘Ābidin, peace be on him, had strong relationships with Marwān b. al-Hakam. They are as follows:

1. Al-Dhahabi[1] and b. Hajar[2] mentioned that Imām Zayn al-‘Ābidin, peace be on him, reported Prophetic traditions on the authority of Marwān b. al-Hakam. We cannot believe this narration because Marwān did not take care of the Prophetic traditions and the Islamic norms of sunna, for he devoted himself to the political affairs, strengthening the government of the Umayyads, and increasing his wealth through the money he took from the Muslims’ Public Treasury.

2. Ibn Sa‘d reported that Marwān sent a messenger to Imām Zayn al-‘Ābidin, peace be on him, and he said to him: “Your father al-Husayn asked Marwān to loan him four thousand dināars. At that time Marwān had not such a sum of money. Now, he has this sum of money. If you want it, he will send it for you.” The Imām asked it, and it remained with him. None of the Marwānis asked him for it. When Hishām b. ‘Abd al-Malik became a ruler, he asked the Imām to return the money. The Imām returned it, but Hishām gave it to the Imām as a gift.

This narration is clear in fornication. This is because Imām al-Husayn refused abasement. He disdained Marwān, who was fond of cursing Imām ‘Ali, the Commander of the faithful, peace be on him, and asked the governor of Medina to kill him (al-Husayn) if he refused to pledge allegiance to Yazid. There was an enmity standing between Imām al-Husayn and Marwān. Therefore, how did Imām al-Husayn yield to Marwān and ask him for a loan? How did Imām Zayn

[1] Tārikh al-Islām (filmed), vol. 2, p. 266, al-Sayyid al-Hakim Library.

[2] Tahdhib al-Tahdhib, vol. 7, p. 304.

al-‘Ābidin, peace be on him, ask him for this a loan, while the Umayyads murdered his father?

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3. Some narrators reported that Marwān b. al-Hakam asked Imām Zayn al-ʻĀbidin, peace be on him, to marry some women, that Allah might provide him with some children to replace al-Husayn's children, whom the Umayyads killed with their own swords. The Imām said to him: "I have no money to get married!" Hence Marwān lent him a hundred thousands (dināars). The Imām took it and got married. When Marwān was about to die, he asked his children not to take the money from ʻAli b. al-Husayn (Zayn al-ʻĀbidin). Al-Dhahabi commented on this narration saying: "Marwān did not die a natural death. Rather his wife Umm Khālid strangled him. So how did he have his own consciousness and order this money to be given to ʻAli b. al-Husayn?"[1]

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The Death of Marwān

The Caliphate of Marwān did not lengthen, for Marwān stayed on the throne of government for some months. Imām ‘Ali, the Commander of the faithful, peace be on him, foretold the period of his Caliphate, and described it as short as the dog licked its nose.[2] When Marwān died, one of the pages of treason, sins, and falsehood was turned over!

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‘Abd al-Malik bin Marwān

The Islamic Caliphate, which was the Shade of Allah on the earth, reached to one of the Umayyad stubborn tyrants. He was ‘Abd al-Malik b. Marwān. He was appointed as caliph during the lifetime of his father. When his father perished, the pledge of allegiance to him was renewed in Damascus and Egypt.[3] The narrators said: “Before

[1] Al-Tabaqāt al-Kubrā, vol. 5, p. 215.
[2] Siyar 'Alām al-Nubalā' (filmed), vol. 4, p. 238.
[3] Ibn Kuthayr, Tārikh, vol. 8, p. 260.

‘Abd al-Malik b. Marwān became a caliph, he had displayed asceticism and worship, that he might deceive the populace and pave the way to government. When he was given good news of the kingdom, he closed the copy of the Qur’ān, which was in his hand, and said: ‘This is the end of the covenant with you.’ Or he said: ‘This is a separation between me and you.’[1]” He was truthful to his words, for he separated himself from Allah’s Book from the first moment when he held the reins of government, ruled the Muslims with a black policy, and empowered over them men like wolves, and they spread tyranny, injustice, and terrorism.

‘Abd al-Malik was an arrogant tyrant. He paid no attention to what he did, as al-Mansūr al-Dawāniqi said.[2] It was he who said: “After this station of mine, if someone orders me to fear Allah, I will cut off his neck![3]” He also said: “I will cure this community with nothing except with the sword until your affairs go well with me![4]” Have you seen how did he treat his subjects rudely? He did not treat them with mercy and kindness. Rather he treat them with violence, tyranny, and injustice. These qualities were some of his psychological pleasure. Rather they were some of his personal elements. He went too far in shedding blood without any right, hence he spread bereavement, sadness, and lamentation among the houses of the Muslims. Umm al-Dardā’ said to him: “I have heard that you drank wine after asceticism and worship!” “Yes, by Allah! I have also drunk blood![5]” he replied. He shed the blood of the Muslims and drank it until he became full.

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In addition to his tyranny, violence, and wrongdoing, he was a miser. Hence he was called Rashah al-Hijāra (the Oozing of the

[1] Ibid.
[2] Al-Maqrizi, al-Nizā' wa al-Takhāsum, p. 8.
[3] Al-Siyūti, Tārikh al-Khulafā', p. 219.
[4] Al-Maqrizi, al-Dhahab al-Masbūk, p. 29.
[5] Al-Tabari, Tārikh.

Stone).[1] During the days of his government, the community suffered hunger, poverty, and deprivation. We will briefly mention some of his unjust works and his attitudes toward Imām Zayn al-‘Ābidin, peace be on him.

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His Appointing al-Hajjāj as Governor

‘Abd al-Malik poured upon the Muslims a shower of painful torture, and turned their life into an unbearable inferno. This was when he appointed as governor al-Hajjāj b. Yousif al-Thaqafi, who was the worst terrorist whom mankind has ever known throughout history. He gave him wide-range authority. He made him move about in the affairs of the state according to his desires and inclinations, which did not yield, in any case, to the logic of law; rather they yielded to the logic of violence and dictatorship. Hence, al-Hajjāj ordered some people to be executed; some to be imprisoned; some to be arrested. He did this to meet his desires, not to preserve the regime. Accordingly, he created an atmosphere of political crises which were unique in cruelty and bitterness. We will briefly speak about some of the aspects of his wrongdoing:

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His Shedding Blood

This arrogant tyrant shed the blood of the Muslims without any right. AL-Damyari said: “Al-Hajjāj could not withhold himself from shedding blood. He committed what none did.[2]” Those whom he killed without any right, except those whom he killed during his battles, were counted, and they were one hundred and twenty thousand people.[3] It was said that they were one hundred and thirty thousand people.[4] He officially confessed shedding blood when he

[1] Al-Qadā'i, Tārikh, p. 72.
[2] Hayat al-Hayawān, vol. 1, p. 167.
[3] Tahdhib al-Tahdhib, vol. 2, p. 211. Taysir al-Wsūl, vol. 4, p. 31.
[4] Hayat al-Hayawān, vol. 1, p. 170.

said: “By Allah, I think that there is none on the earth bolder than me in shedding blood.[1]” He killed with his own sword the reciters of the Qur’ān, the worshippers, and the scholars when they supported the revolt of Ibn al-Ash‘ath. Among those whom he killed without any right was Sa‘id b. Jubayr, who was a great religious scholar and among the eminent figures of the Shi‘ites. Al-Hasan al-Basri praised Sa‘id saying: “By Allah, Sa‘id b. Jubayr died, while all the people on the earth were in need of his knowledge.[2]”

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His Making Little of the Prophet

Al-Hajjāj showed mortal enmity toward the Prophet, may Allah bless him and his family, and harbored malice against him. Before the people, he addressed Allah, the Exalted, saying: “Which is better-Your Messenger (Mohammed) or Your caliph (‘Abd al-Malik)?[3]” He punished and laughed at those who visited the grave of the Prophet, may Allah bless him and his family, saying: “Woe unto them! They circle walls and decayed bones! Why do they not go round the palace of ‘Abd al-Malik, the Commander of the faithful? Do they not know that the Caliph is better than the Messenger?[4]” This rude person (al-Hajjāj) preferred ‘Abd al-Malik to the greatest Messenger, whom Allah sent as mercy for mankind. He not only made little of the Prophet, may Allah bless him and his family, but also his survival Companions. The historians said: “Al-Hajjāj spared no effort to abase the Prophet’s companions[5] to the extent that he stamped their necks and their hands.[6]”

[1] Ibn Sa'd, Tabaqāt, vol. 6, p. 66.
[2] Hayat al-Hayawān, vol. 1, p. 171.
[3] Al-Jāhiz, Rasā'il, p. 297. Al-Maqrizi, al-Nizā' wa al-Takhāsum, p. 27.
[4] Sharh al-Nahjj, vol. 15, p. 242.
[5] Al-Arbali, Khulāsat al-Dhahab al-Masbūk, p. 9.
[6] Tārikh al-Khlafā', p. 221.

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His Showing Enmity toward ahl al-Bayt

This evil criminal (al-Hajjāj) went too far in displaying enmity toward the members of the House (ahl al-Bayt), from whom Allah took away uncleanliness, and whom He purified completely. Hence he wrote to ‘Abd al-Malik saying: “If you want your kingdom to be firm, then kill ‘Ali b. al-Husayn.” However, ‘Abd al-Malik did not respond to him and wrote to him: “Keep me away from the blood of the Hāshimites, and spare their blood. This is because Allah removed the kingdom of the family of Abi Sufyān when they went to extremes in shedding their blood.”

When Imām Zayn al-‘Ābidin, peace be on him, heard of this, he thanked ‘Abd al-Malik and lauded him.[1] The historians said that the best means to seek nearness to al-Hajjāj was disparaging Imām ‘Ali, the Commander of the faithful, peace be on him. A man came and said to Him: “O Emir, my family has wronged me when it named me ‘Ali! I am poor and miserable! I am in need of the Emir’s gifts!”

Al-Hajjāj was pleased with the man, hence he said to him: “It is gentle of you, hence I have appointed over so-and-so.[2]” Hishām al-Kalbi narrated: “The children of Awad[3] taught their children how to curse ‘Ali b. Abi Tālib. A man belonging to the tribe of ‘Abd Allah b. Idris b. Hāni’. The man came to al-Hajjāj b. Yousif and said some words to him. Al-Hajjāj answered the man crudely, hence the man interrupted him saying: ‘Do not say this, O Emir! We have the excellencies of which Quraysh and Thaqif boast !’”

Al-Hajjāj admired the man and asked him: “What are your excellencies?”

“We never disparage ‘Uthmān in our assembly, nor do we mention him with evil,” replied the man.

[1] Al-Sayyid al-Hakim Library, al-Kharāiyj wa al-Jarāiyh (manuscript), no. 231.

[2] Hayāt al-Imām al-Hasan bin 'Ali, vol. 2, p. 336.

[3] The children of Awad belonged to the children of Sa'd.

“This is an excellence,” explained al-Hajjāj.

“We have no rebel,” said the man.

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“This is an excellence,” said al-Hajjāj.

Then the man went on mentioning the excellencies of his people saying: “None of us attended an assembly of Abi Turāb (Imām ‘Ali) except one man, and this has made him fallen and unknown in our eyes. He has neither importance nor value with us.” Al-Hajjāj was pleased with this, hence he said: “This is an excellence.”

The man said: “If one of us wants to marry a woman, he asks her whether she loves Abū Turāb (Imām ‘Ali) or not. If she loves him, he turns aside from her and does not marry her.”

Al-Hajjāj said: “This is an excellence.”

The man said: “We have never named our sons ‘Ali, Hasan, and Husayn, nor have we named our daughters Fātima.”

Al-Hajjāj said: “This is an excellence.”

The man said: “When al-Husayn came to Iraq, one of our womenfolk vowed that if Allah had killed him, she would have ordered ten camels to be slaughtered. When he was killed, she performed her vow.”

Al-Hajjāj became happy with this excellence and said: “This is an excellence.”

The man said: “One of our men was summoned to renounce and curse ‘Ali, and he said: ‘I renounce and curse not only him, but also al-Hasan and al-Husayn!’”

Al-Hajjāj hastened to say: “By Allah, this is an excellence!”

The man said: “‘Abd al-Malik, the Commander of the faithful, said to us: ‘You are the underwear (shi‘ār) which is under the outer garments (dithār) (i.e., the nearest to me), and you are the supporters (ansār) after the Supporters.’”

Al-Hajjāj said: “This is an excellence!”[1]

[1] Al-Majjlisi, Bihār al-Anwār, vol. 46, pp. 119-120.

This is sufficient proof for the exalted position of Imām ‘Ali, the Commander of the faithful, peace be on him, for none detested him except those who had neither honor nor excellence, such as al-Hajjāj b. Yousif and his corrupt followers.

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His Demolishing the Kaaba

An example of the crimes and offenses of this tyrant (al-Hajjāj) was his aggression against the Holy House, which Allah has appointed as security for men. He besieged it for six months and seventeen nights when Ibn al-Zubayr sought sanctuary in it. He placed his fighters on the Mountain of Abi Qays and commanded them to throw fire and stones at the Kaaba with their catapults. His fighters carried out his commands and said:

We are throwing (fire and stones) at the walls of that Masjid with catapults like a foaming bull![1]

This tyrant did not respect the Sacred House of Allah; he violated its sacredness. Yazid b. Muʻāwiya had violated its sacredness before him.

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Imām Zayn al-ʻĀbidin returns the Black Stone

After al-Hajjāj had demolished the Holy Kaaba, the religious scholars and judges wanted to rebuild it. When they wanted to place the Black Stone in its place, it did not become stable. Imām Zayn al-ʻĀbidin came, and the people magnified him. Then he took the Black Stone and returned it to its place, and it became stable. Hence the people loudly exclaimed: “Allah is Great!”[2]

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Prisons

This professional terrorist (al-Hajjāj) used the prisons which did not protect (the prisoners) from heat and coldness. He severely

[1] Ibn 'Asākir, Tahdhib, vol. 4, p. 50.
[2] Zayn al-Din al-'Āmili, al-Sirāt al-Mustaqim, vol. 2, p. 181.

tortured the prisoners. He drew them on broken Persian canes until they bled. The historians said: “Fifty thousand men and thirty thousand women died in his prisons. He imprisoned both men and women in one place.[1]” “ There were thirty-three innocent prisoners in his prisons.[2]” He passed by the prisoners and said to them: ‘Go away into it and speak not to Me!’[3]” He likened the prisoners to the inhabitants of the Fire, and likened himself to the Great Creator.

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His Death

Allah punished this wicked criminal (al-Hajjāj), who drowned the country in afflictions and misfortunes. He made Canker attack his stomach, and cold attack his body. The braziers full of fire were placed around him. They were brought nearer to him to the extent that they burnt his body, but he did not feel them. Pain attacked him severely, hence he complained of this to al-Hasan al-Basri, and he said to him: “I had prohibited you from mistreating the righteous, but you insisted on this.” Then al-Hajjāj said to al-Hasan: “O Hasan, I do not ask you to ask Allah to relieve me. However, I ask you to ask Him to seize my soul quickly, and not to lengthen torturing me.[4]” This evil criminal suffered the agony of death until he perished. Hence his wicked soul went to the Fire. When he died, the door of tyranny was broken, and the spirit of injustice decreased. When al-Hasan al-Basri heard of his death, he said: “O Allah, you have made him die, then deaden the norms of his sunna. He (al-Hajjāj) came to us weak-sighted and short-fingered! He never struggled in the way of Allah. An example of his unbelief is that he said: ‘Pledge allegiance to me; otherwise I will cut off your necks!’[5]” ‘Umar b. ‘Abd al-‘Aziz said: “If all communities brought their wicked persons and we brought al-

[1] Hayāt al-Hayawān, vol. 1, p. 170.
[2] Mu'jam al-Buldān, vol. 5, p. 349.
[3] Tahdhib al-Tahdhib, vol. 2, p. 212.
[4] Ibn Khllakān, Wafayāt al-A'yān, vol. 6, p. 347.
[5] Tahdhib al-Tahdhib, vol. 2, p. 213.

Hajjāj, we would overcome them.[1]” Al-Sha‘bi said: “If all communities brought their evil and sinful persons and we brought al-Hajjāj, we would surpass them.[2]” The Muslims were very glad to hear the news of the death of this wicked criminal. They cursed him until Allah would inherit the earth and what was on it.

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The Governors wrong their Subjects

‘Abd al-Malik appointed the most wicked of Allah’s creatures over the Islamic world, and they spread tyranny and oppression. He appointed Hishām b. Isma‘il al-Makhzūmi as governor over Medina (Yathrib), and he behaved badly, governed the people with injustice, and wronged the family of the Prophet, may Allah bless him and his family.[3] Moreover he mistreated Sa‘id b. al-Musayyab, a jurist, and ordered him to be whipped sixty times.[4] The subjects complained to ‘Abd al-Malik, but he did not respond to them; rather he scolded them. Al-Nimri also complained to him of wrongdoing, persecution, and plundering properties. Addressing him in a poem, he said:

As for the poor, their milk she-camels have been
taken; everything has been taken even the hair (of camels).
Hence their families have become poorer!
The rich have also become poor, and nothing of their
possessions has remained because of the disorders.
If you raise (this sate) from them now, you will refresh
them; otherwise they will perish in the next year. [5]
These lines of poetry mean that the authorities had confiscated

[1] Ibn al-Athir, al-Kāmil, vol. 4, p. 133.
[2] Al-Fākhūri, Tuhfat al-Anām, p. 93.
[3] Al-Ya'qūbi, Tārikh, vol. 2, p. 340.
[4] Ibid., p. 327.
[5] Ibn Salām, Tabaqāt, p. 441.

the norishments of the poor and deprived them of their properties. They took all things from them even the hair of the camels. They also transgressed against the rich and stopped the development of their properties. The poet asked sympathy from ‘Abd al-Malik to refresh his people and to raise wrongdoing from them. He thought that if he had not helped them they would have perished.

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Imām Zayn al-ʻĀbidin and ʻAbd al-Malik

As for the affairs of Imām Zayn al-ʻĀbidin, peace be on him, with ʻAbd al-Malik b. Marwān, they are as follows:

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The Imām with him during Circling the Kaaba

‘Abd al-Malik circled the Kaaba, so did the Imām. The pilgrims surrounded the Imām and magnified him. Hence ‘Abd al-Malik asked the people about him, and they said to him: “This is ‘Ali b. al-Husayn.” He summoned him and said to him: “O ‘Ali b. al-Husayn, I am not the murderer of your father! What has prevented you from coming to me?”

The Imām did not take care of him and answered him: “The murderer of my father has spoiled his life in this world through his deed, and my father has spoiled the life of his murderer in the next world. If you want to be such a person, then be so.”

The vainglory of ‘Abd al-Malik became lower, and he said: No, but come to us, that you may attain something of our world.”

The Imām, peace be on him, refused to respond to him.[1]

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‘Abd al-Malik seeks the Prophet’s Sword

‘Abd al-Malik heard that the sword of Allah’s Messenger, may Allah bless him and his family, was with Imām Zayn al-‘Ābidin, peace be on him. Hence he sent for him and asked him to give to him (the sword) as gift or need. However, the Imām refused to respond to

[1] Ithbāt al-Hudāt, vol. 5, p. 229.

him. As a result ‘Abd al-Malik wrote to him and threatened him with cutting off his livelihood from the Public Treasury, so the Imām, peace be on him, answered him:

“Now then, Allah has guaranteed the relief of the Allah-fearing from where they are forced, and provision from where they deem not. He, Great be His Name, said: ‘Surely Allah loves not anyone who is unfaithful, ungrateful.’ Then think: who is worthier of this verse-I or you? Greetings .[1]”

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His Criticizing the Imām

‘Abd al-Malik appointed a spy in Medina to inform him of all things therein. The Imām, peace be on him, had released a slave girl and married her. ‘Abd al-Malik made use of this event, criticized the Imām for it, and wrote to him:

“Now then, I have been informed of your marrying a slave girl. I know that there are qualified Qurashi (women) who will bear you noble children. You have not thought of yourself nor have you thought of your children. Greetings.”

This message contains the essence and customs of the pre-Islamic people, who refrained from marrying non-Arab women. Hence the Imām replied to him with the following letter which has included Islamic logic: “Now then, I have received your letter in which you have scolded me for marrying my slave girl, claimed that there are Qurayshi women through whom I can be glorious, and have noble children, that there is no glory and generosity higher than Allah’s Messenger, may Allah bless him and his family. (As for the slave girl), she had been the possession of my right hand. I have released her according to the command of Allah, the Great and Almighty. I have besought His reward through her. Then I have returned her
according to His norms of sunna. He who is honest in the

[1] 'Ayān al-Shi'a, 4/Q2/980.

religion does not oppose any of Allah’s commands. Through Islam Allah has abolished mean things, completed shortcomings, and taken away ignobility. Therefore, the Muslim blames not; rather those who (follow) the pre-Islamic thoughts blame![1]”

Islam has adopted abolishing all kinds of racism and all the barriers which divide the members of Islamic society, create selfishness and hatred among them. The organization of the Muslim family has been based on equity, not on lineage. However, ‘Abd al-Malik did not understand this brilliant reality, hence he criticizing the Imām, peace be on him, for marring a miserable slave girl after he had released her. There is no blame or injury against the Imām; rather blame and injury are against the corrupt customs of those who lived before

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Islam. The historians said: “When ‘Abd al-Malik read the message of the Imām, peace be on him, he admired it and said: ‘‘ ‘Ali b. al-Husayn increases in honor, while the people abase themselves.[2]”

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The Imām sends a Message to ‘Abd al-Malik

Imām Zayn al-‘Ābidin, peace be on him, sent a letter to ‘Abd al-Malik and summoned him therein to fear Allah and obey Him. The letter is as follows:

“Now then, nothing exalts you except Allah, and you are in need of Him. If you are exalted through him, then pardon (men) for Him, for you are powerful through Him, and to Him you will return. Greetings.[3]”

This, though brief, is one the Arab most eloquent messages, and contains affairs of great importance. They are as follows:

[1] Ibid., 4/Q2/479. There is a letter similar to this in al-'Aqdd al-Farid, vol. 7, p. 121.

[2] Al-'Aqdd al-Farid, vol. 7, p. 121.

[3] Abi Hayyān al-Tawhidi, al-Basā'ir wa al-Dhakhā'ir, p. 217. Bahjat al-Majālis wa Uns al-Majālis, vol. 2, pp. 321-322.

1. Reverential fear of Allah is the reason for exaltation and glory; kingdom and authority are not two reasons for them.

2. Though ‘Abd al-Malik had a great kingdom, he was in need of Allah, who was capable of depriving of his kingdom.

3. The Imām summoned ‘Abd al-Malik to pardon those evildoers, that he might seek nearness to Allah, to Whom he would return.

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His Arresting the Imām

The Imām's knowledge, asceticism, piety, and reverential fear spread all over the Islamic world. In their assemblies, the people spoke about his excellencies and laudable deeds. 'Abd al-Malik was informed of this, and he became very angry. Hence he ordered his men to arrest the Imām and send him to Damascus. While the Imām was being preparing for going there, a miracle occurred. Al-Zuhri narrated the miracle saying: "I witnessed 'Ali b. al-Husayn on the day when 'Abd al-Malik b. Marwān ordered him to be sent from Medina to Syria. He made him heavy in iron, and entrusted him to many guards. I asked permission from them to greet and see him off. They permitted me, and I went to him. He was in a dome. His hands and legs were shackled. Hence I wept and said to him: 'I wish I were in your place, and you were safe!' He said: 'O Zuhri, do you think that the shackles around my hands, legs, and neck grieve me? If I willed, they would not be!' Then he brought his hands and legs out of the shackles. Then he said: 'I will not pass by two way stations of Medina with them!'" Al-Zuhri added: "We passed four nights, and the guards came and looked for 'Ali b. al-Husayn in Medina, but they did not find him. I asked the guards about him, and one of them answered me: 'We saw none following him, nor did we see him dismounting. We were around him. We did not sleep, for we were observing him. When we entered upon morning, we found nothing in his place except the shackles.'
" Then al-Zuhri added: "After this I went to 'Abd al-Malik, and he asked me about 'Ali b. al-Husayn, and I told him. Then he said to me: ''Ali b. al-Husayn came to me on the day when the helpers lost him, and asked me: 'What am I? What you are?' Then I said to him: Stay with me. He said: 'No, I dislike this.' Then he went out. By Allah, my garment was full of fear of him.'" Al-Zuhri said: [So I said:] "O Commander of the faithful, 'Ali b. al-Husayn is not as you imagine. He is busy with himself. 'Abd al-Malik said: ' How an excellent work!'"[1]

Allah, the Exalted, make miracles and excellencies run through the hands of His friends, that He may exalt them, magnify their importance, and strengthen their spiritual forces.

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With this we will end our speech about the events which occurred between the Imām, peace be on him, and ‘Abd al-Malik b. Marwān.

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The Death of ‘Abd al-Malik

‘Abd al-Malik became ill. His doctors treated him, but all their efforts were in vain. Hence death approached him quickly. Then he died. The historians said: “‘Abd al-Malik was anxious and disturbed. His evil works attacked him, hence he hit himself on the head, and said: ‘I wish I earned my livelihood day by day, busied myself with worshipping and obeying my Lord, the Great and Almighty.’[2]”

‘Abd al-Malik appointed his son al-Walid as successor after him. He ordered him to take care of al-Hajjāj, a terrorist criminal, saying: “Consider al-Hajjāj and honor him. It is he who has paved the way to the pulpits, and he is your sword, Walid, and your hand against your enemy. Listen not to anyone’s words against him. You need him

[1] Kifāyat al-Tālib, pp. 448-449. Jāmi' Karāmāt al-Awliyā', vol. 2, p. 156. Sharh Shāfiyat Abi Firās, vol. 2, p. 104. Tārikh Dimashq, vol. 36, p. 148. Matālib al-Sa'ūl fi Manāqib Āl al-Rasūl, vol. 2, pp. 43-44. Bahr al-Ansāb, p. 42. Al-Majjlisi, Bihār al-Anwār, vol. 46, p. 123. A'yān al-Shi'a Q/4/235. Hulyat al-Awliyā', and others.

[2] Al-Bidāya wa al-Nihāya, vol. 9, p. 68.

more than he needs you. When I die, summon the people to pledge allegiance to you. Employ your sword against those who refuse it.[1]”

These commandments represent ‘Abd al-Malik’s inclinations toward evil even in the last hours of his lifetime. He advised his son to take care of al-Hajjāj, the sinful shedder of blood, who drowned the Islamic countries in afflictions and misfortunes, spread bereavement, sorrow, and mourning among the Muslims. He also ordered him to kill those who were dissatisfied with the Umayyad government. Nothing remained after these commandments except moments, and then he died.[2] His death was on Wednesday, the first half of Shawwāl, in the year 86 A. H.[3] Al-Hasan al-Basri was asked about ‘Abd al-Malik, and he said: “What will I say concerning a man one of whose evil acts was al-Hajjāj? [4]”

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Al-Walid Bin ‘Abd al-Malik

Al-Walid held the reins of government on the day when his father ‘Abd al-Malik died. Al-Mas‘ūdi described him saying: “Al-Walid was a stubborn, unjust, and malicious tyrant.[5]” He made grammatical mistakes. He delivered a sermon in the Mosque of the Prophet saying: “Yā ahlu al-Medina (O People of Medina).” Ahl is a noun in the vocative. The grammatical rule says that such a noun must be in the accusative. However, he used damma in stead of fattha. One day he delivered a speech saying: Yā laytuhā kānt al-qādiya [O would that it had made an end (of me)]. He used damma in stead of fattha on the letter (**?**) . Hence ‘Umar b. ‘Abd al-‘Aziz said: “May it be against you and relieve us from you!” His father blamed him for his making grammatical mistakes saying: “None can be a ruler over the Arabs

[1] Al-Siyūti, Tārikh al-Khulafā', p. 220.
[2] Hayāt al-Imām al-Bāqir, vol. 2, p. 40.
[3] Al-Bidāya wa al-Nihāya, vol. 9, p. 68.
[4] Al-Mas'ūdi, Murūjj al-Dhahab, vol. 3, p. 96.
[5] Ibid.

except him who speaks their language well.” Then he gathered the grammarians to teach him. Hence al-Walid entered a house and did not go out of it for six months. Then he went out of it while he was more ignorant of grammar than he was before.[1] ‘Umar b. ‘Abd al-‘Aziz criticized al-Walid’s government saying: “Al-Walid was one of those who filled the earth with tyranny![2]”

In the time of this arrogant tyrant (al-Walid), Sa‘id b. Jubayr, a great scholar, was murdered by al-Hajjāj b. Yousif. His murder was among the critical events which terrified the Muslims.

This tyrant (al-Walid) appointed Sālih b. ‘Abd Allah al-Murri governor over Medina (Yathrib). He wrote to him to bring al-Hasan b. al-Hasan, an ‘Alid person, out of prison and whip him five hundred times. Hence Sālih took al-Hasan to the Mosque in order to whip him before the people. When Imām Zayn al-‘Ābidin, peace be on him, heard of this, he hastened to al-

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Hasan, approached him, and said to him: “O cousin, supplicate (Allah) with the supplication for grief, and He will relieve you.”

“What is it?” al-Hasan asked.

Say: “There is no god but Allah, the Clement, the Generous! There is no god but Allah, the All-high, the All-mighty! Glory belongs to Allah, Lord of the seven heavens, Lord of the Great Throne! Praise belongs to Allah, Lord of the worlds!”

Al-Hasan repeated this supplication, and supplicated Allah sincerely. Hence Allah turned the affliction away from him. The Governor did not carry out what he was commanded to do. Then he wrote to al-Walid about al-Hasan’s affair, and he ordered him to release him.[3]

The historians said: “Al-Walid was the most malicious toward Imām Zayn al-‘Ābidin, peace be on him. He thought that the kingdom

[1] Ibn al-Athir, Tārikh, vol. 3, p. 138.
[2] Al-Siyūti, Tārikh al-Khulafā', p. 223.
[3] Al-Ithāf bi Hub al-Ashrāf, p. 76.

and authority would not go well with him as long as the Imām, peace be on him, was (alive). Hence he gave him poison to drink.[1]” I (the author) will mention this at the end.

Any how, al-Walid was the last Umayyad king with whom the Imām was coeval.

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The Imām’s Attitude

As for the Imām’s attitude toward the kings of his time, it was distinguished by hatred and detest toward them, for their works were corrupt, their policy was evil, and they deviated from the Straight Path. In the meantime, he expected that Islam would be exalted, and its troops would be victorious over the troops of those who deviated from it, that the Banner of Allah might wave high over the earth.

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The Imām's Supplication for the People of the Frontiers

This is one of the great supplications, which display the highest moral traits of the Imām, peace be on him, and his great talents, which did not yield to any desire except the truth. Now, let's listen to this great supplication with which he would supplicate for the people of the frontiers:

"O Allah, bless Mohammed and his Household, fortify the frontiers of the Muslims through Your mighty,support their defenders through Your strength, and lavish upon them gifts through Your wealth! O Allah, bless Mohammed and his Household, increase their number, hone their weapons, guard their territory, defend their midst, unite their throng, arrange their affair, send them supplies in a steady string, undertake Yourself to suffice them with provisions, support them with victory, help them with patience, and give them subtlety in guile! O Allah,bless Mohammed and his Household,give them the

[1] Al-Durr al-Nazim, p. 182.

knowledge of that of which they are ignorant, teach them what they do not know, and show them what they do not see!

"O Allah, bless Mohammed and his Household, make them forget when they meet the enemy to remember this cheating and delusive world of theirs, erase from their hearts the thought of enchanting possessions, place the Garden before their eyes, and display to their sight that part of it which You have prepared for them-the homes of everlastingness and mansions of honor, the beautiful houris, the rivers gushing forth with all sorts of drinks, the trees hanging low with all kinds of fruits-lest any of them think of turning his back or suggest to himself to flee his opponent!"

This part is full of prayers for the Muslim defenders and guards , who were at the frontiers, and stood as strong barriers in order to prevent the enemies from entering the Islamic lands. The Imām supplicated to Allah for them in order to exalt them, to support them, to increase their number, and to make their weapons penetrate the necks of their enemies. He asked Him to unite their throng, to arrange their affair, to send them

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supplies in a steady string, and to suffice them with provisions, that they might be stable and free from need. He asked Him to support them with victory when they met their enemies, to make them forget the remembrance of the world, the thought of possessions which would prevent them from resisting their enemies, and to place the Garden before their eyes, that they might fight with faithfulness and sincerity. These brilliant paragraphs of the Imām, peace be on him, show that he had a wide experience in war techniques and psychological ways which would give the strugglers a success in fighting against the enemies. Now, let's listen to other parts of this great supplication:

"O Allah, defeat their enemy through that, trim their nails from them, separate them from their weapons, pull out the firm ties from their hearts, keep them far away from their stores, bewilder them in their roads, turn them astray from their direction, cut off reinforcements from them, chop them down in numbers, fill their hearts with terror, hold back their tongues from speaking, scatter by them the ones behind them, make them a lesson for those beyond them, and through their degradation cut off the hopes of those who come after them.

"O Allah, make the wombs of their women barren, dry up the loins of their men, cut off the breeding of their mounts and their cattle, and permit not their sky to rain or their earth to grow! O Allah, through that strengthen the prowess of the People of Islam, fortify their cities, increase their properties, give them ease from their fighting to worship You and from their warfare to be alone with You, so that none will be worshipped in the regions of the earth but You and no forehead of theirs may be rubbed in dust for less than You!"

These paragraphs are full of supplications against the enemy troops which warred against Islam. The Imām, peace be on him, asked Allah, the Exalted, to defeat their troops, to divide them, to separate them from their weapons, to fill their hearts with fear and terror of the Muslims. He asked Allah, the Exalted, to tie back their tongues from speaking, and to inflict on them a destructive defeat which would make them a lesson for those beyond them. He asked Allah to dry up the loins of their men and to make the wombs of their women barren, for they would give birth to unbelievers. He asked Him to destroy their

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economic life, that they might not be strong enough to war against the Muslims. Then he asked Him to exalt and strengthen the Muslims, that they might devote themselves to worshipping and obeying Him. Now, let's listen to another part of this Holy Supplication:

"O Allah, send out the Muslims of every region on raids against the idolaters who face them! Reinforce them with angels in ranks from You, till the idolaters are routed by them to the end of the land, slain in Your earth or taken captive, or till they admit that You are Allah, other than whom there is no god, You are alone, who has no associate! O Allah, include in this Your enemies in the regions of the lands, the Indians, the Byzantines, the Turks, the Khasars, the Abyssinians, the Nubians, the Zanjis, the Slavs, the Daylamites, and the rest of the idol-worshipping nations, those whose names and attributes are concealed, but whom You count in Your cognizance and oversee through Your power! O Allah, distract the idolaters from reaching for the borders of the Muslims through the idolaters, bar them from cutting them down through being cut down, and hold them back from massing together against them through dissension! O Allah, empty their hearts of security and their bodies of strength, distract their hearts from thinking of stratagems, make their limbs too feeble for clashing with men, make them too cowardly for contending with champions, send against them a troop of Your angels with some of Your severity as You did on the Day of Badr, so that through it You may cut off their roots, harvest their thorns, and disperse their number!"

This paragraph shows that the Imām took great care of the victory of the Muslims over the idolaters. He asked Allah to reinforce them with angels in ranks from Him, till the idolaters were routed by them to the end of the land, slain in His earth or taken captive, or till they admitted the Unity of Allah, the Creator of the universe and Giver of life.

The Imām, peace be on him, went on supplicating against the unbelieving troops which spread in the regions of the earth. He asked Allah to abase and undermine them, to spread among them enmity and detest, so that they might not unite their throng against the Muslims. He asked Him to empty their hearts of security and their bodies of strength, make their

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limbs too feeble for clashing with the Muslims, to reinforce the Muslims with angels in ranks, that He might grant them a victory, as He did at the Battle of Badr, so that He might harvest the thorns of the idolaters, disperse their number and throng. Now, let's listen to another part of this great supplication:

"Mix their waters with pestilence and their foods with maladies, hurl down their cities, harass them with peltings, hinder them through drought, place their supplies in the most ill-omened part of Your earth and the farthest from them, bar them from its fortresses, and strike them with constant hunger and painful illness! O Allah, if a worrier from the people of Your creed wars against them or a struggler from the followers of your prescriptions struggles against them so that Your religion may be the highest, You party the strongest, and Your share the fullest, cast ease to him, arrange his affair, attend to him by granting success, select for him his companions, strengthen his back, lavish upon him livelihood, give him enjoyment of joyous vitality, cool for him the heat of yearning, give him sanctuary from the gloom of loneliness, make him forget the remembrance of wife and child, pass along to him an excellent intention, attend to him with well-being, make safety his companion, release him from cowardice, inspire him with boldness, provide him with strength, support him with help, teach him right conduct and the norms of the Sunna, point him straight in judgment, remove from him hypocrisy, purify him from seeking fame, and make his thinking and remembrance, his departing and his staying, be in You and for You! When he stands in ranks before Your enemy and his enemy, make them few in his eye, diminish their importance in his heart, give him a turn to prevail over them, not them a turn to prevail over him! But if You seal him with felicity and decree for him martyrdom, then let it be after he has exterminated Your enemies by slaying, captivity has afflicted them, the borders of the Muslims are secure, and the enemy has turned his back in flight!"

This part of the supplication of the Imām, peace be on him, contains the following:

Firstly, the Imām supplicated Allah against the idolaters who warred against Islam and showed enmity toward it. He asked Allah to strike them with the pestilence which is nowadays

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called Cholera, which spreads through water, and it infects those who drink it. In his supplication, the Imām has discovered this scientific reality. He also supplicated Him to mix their foods with maladies, that they might be unable to fight against Islam. Moreover, he asked Him to afflict their cities with eclipse and earthquakes, to strike them with drought and hunger, and to decrease their foods, that their sate might be worse.

Secondly, the Imām, peace be on him, asked Allah, the Exalted, to strengthen those who struggled for His sake, in the way of Islam, and defeating the troops which showed enmity toward it. He asked Him to give them success, strength, activity, well-being, bravery, boldness, and harshness against the enemies. Any how, he asked Him to lavish upon them all good qualities. After this, let's listen to the last parts of his supplication:

"O Allah, and if a Muslim should take the place of a warrior or a soldier in his home, attend to those left behind in his absence, help him with a portion of his property, assist him with equipment, hone him for the struggle, send along with him a supplication for his purpose, or guard his honor in his absence, reward him with the like of his reward measure for measure, like for like, and recompense him for his act with an immediate compensation through which he will hasten to the profit of what he has sent forth and the joy of what he has given, till the present moment takes him to the bounty You have granted to him and the generosity You have prepared for him!

"O Allah, and if the affair of Islam should worry a Muslim and the alliance of the idolaters' against Islam should grieve him, so that he has the intention to go to war and is about to enter the struggle, but frailty keeps him seated, neediness keeps him waiting, a mishap delays him, or an obstruction prevents him from his wish, write his name among the worshippers, make incumbent for him the reward of the strugglers, and place him among the ranks of the martyrs and the righteous!

"O Allah, bless Mohammed, Your slave and Your messenger, and the Household of Mohammed, with a blessing high above all other blessings, towering beyond all other blessings, towering beyond all other salutations, a blessing whose end is never

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reached and whose number is never cut off, like the most perfect of Your blessings that have passed to any one of Your friends! You are All-kind, Praiseworthy, the Originator who takes back again, Accomplisher of what You desire."[1]

[1] Al-Sahifa al-Sajjādiya, supplication no. 27.

The Imām, peace be on him, supplicated for him who took the place of a worrier or a soldier, attended to his family in his absence, helped him with a portion of his property, assisted him with equipment, and honed him for the struggle. He asked Allah to reward such a person with the like of the worrier's reward measure for measure. He also supplicated for the Muslim who took care of the affair of Islam, grieved because the idolaters massed together against Islam, intended to go to war, and was about to enter the struggle, but an obstruction kept him seated. The Imām, peace be on him, asked Allah to make his reward like that of the strugglers, and place him among the martyrs and the righteous.

With this we will end our speech about the kings with whom the Imām, peace be on him, was contemporary.

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Chapter 23

THE TIME OF THE IMĀM

I (the author) think that there was no Islamic period like that when Imām Zayn al-‘Ābidin, peace be on him, lived. This period was full of political, social, and economic disorders. In it all the members of the society led a life of worries and grieves. They lost hope in a noble life. This is because the Umayyads spread wrongdoing and persecution and forced the people to follow what they hated.

We will briefly speak about the general aspects of the time when the Imām, peace be on him, lived, the political events and problems which attacked the Muslims and led to discords and misfortunes. We will also speak about the features of the economic and social life, etc. This is because the research on such matters will complete the research on the life of Imām Zayn al-‘Ābidin, peace be on him. They are as follows:

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The Political Life

As for the political life in the time when the Imām, peace be on him, lived, it was filled with disorders and discords. In it fear and terror spread over the people, and they lost all kinds of security and stability. This divided the society and resulted in critical, political crises. I (the author) firmly believe that such crises resulted from the Umayyad, corrupt regime, which employed all its organs to war against social reform and to spread corruption in the earth. We will objectively present this in the following researches:

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The Nature of the Umayyad Government

As for the Umayyad government, it caused many troubles and afflictions to the Muslims, made them lead a life of discords and hardships, and threw them into great evil. As for the nature of this government and its prominent aspects, they are as follows:

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Despotism

The Umayyads dictatorially ruled the Islamic nations. Their government did not follow any law; rather it followed the sentiments of the kings, the desires of the ministers, and the wishes of their retinues. Al-‘Alāili said: “The government of the Umayyad kings is similar to what we call nowadays martial law, which sheds blood, suspends ordinary law, and threatens every person’s existence. In this time such a law is taken during exceptional conditions and for especial states to return security through terrorism. However, this regime lasted throughout the Umayyad period. In fact we cannot call this (regime) as judicial power. Rather we strongly deny that there was no judicial power, in the full sense of the world, in the Umayyad time, except in some periods, and then the difference was prevailing. The greatest proof for this is that the Caliph or his government did what they desired with out taking, at least, lawful formalities in order to respect the authorities.[1]”

The political despotism was the prominent aspect of the Umayyad government, for the Umayyads adopted a special method for their government, which destroyed the rules of social and political justice.

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Arrogance

Another prominent aspect of the Umayyad government was that the rulers showed arrogance and vainglory toward their subjects. They disdained the weak and made little of the poor. They thought that only they were the sources of power in the country, not the people, that they pushed down and raised up whomever they willed. Muʻāwiya said: "We are the time! We push down and raise up whomever we will!" This means that the social and national services which the free

[1] Al-Imām al-Husayn, p. 339.

and the reformers rendered for their own homeland were not important for raising their social position. Rather the only thing which could push down and raise up was government, as the Umayyads thought.

Al-Walid b. Yazid has described the arrogance and tyranny of the Umayyads through these lines of poetry:

> Leave your remembering the family of Saʻdi, for it is
> we who are more (than them) in number and property.
> It is we who have governed the people by force;
> we have imposed upon them abasement and punishment.
> We lead them to the places of humiliation in order to
> abase them,
> and we do not fall short of destroying them.

Al-Walid boasted of himself and his family, and showed arrogance toward the people as follows:

Firstly, they were more than the people in properties which they took from the Muslims' Public Treasury.

Secondly, he talked about their corrupt policy through which they ruled the people as follows:

A. They exposed the people to abasement and humiliation, depriving them of their dignity, freedom, and choosing their affairs.

B. They led the people to the places of abasement and humiliation, not to the places of honor and dignity.

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C. They governed the nations by force. Then which tyranny is greater than this tyranny? Which arrogance is greater than this arrogance?

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Abolishing Public Freedoms

The Muslim communities were deprived of their public freedoms, especially as it concerns the freedom of opinion. None was able to express his opinion or his belief, especially as it concerns showing friendship toward the Imāms of the members of the House (ahl al-Bayt) , peace be on them. Hence the people preferred the accusation of unbelief to the accusation of showing friendship to them. Some Muslim thinkers were crucified in the public squares in Kūfa because of their love for Imām ‘Ali, the Commander of the faithful, peace be on him. Examples of them were Maytham al-Tammār, and Rashid al-Hijri.

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Denying Islam

The Umayyads denied Islam. They removed all its regulations and principles from the Muslim countries. Hence there were no Islamic laws in their offices and organs. Nikelson said: “The Umayyads were dictatorial tyrants, for they violated the laws of Islam. They despised its ideals and set foot on them.[1]” The Umayyads buried the Islamic regulations and principles. Most their kings displayed unbelief and disparaged the great Prophet, may Allah bless him and his family. Among them was Yazid b. Muʿāwiya, who said:

> The Hashimites played with the kingdom, for
> no news came, nor did a revelation come down![2]

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Spreading Oppression

The Umayyads spread all over the Islamic countries oppression, tyranny, terrorism, and persecution. Hence, in the days of Ziyād b. Abih, the people said to each other: “Sa‘d, save yourself, for Sa‘id has perished!” This is part of the Umayyad policy, which did not conform to any international law.

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The Policy of Division and Difference

The Umayyads adopted a certain policy in order to divide the society, to create conflicts and quarrels. That was through finding tribal and racial fanaticism among the Islamic nations. For example, they created conflicts between the Yemenis and the Nazāris, who were

[1] Ibid., p. 64.
[2] Part of a poem by Ibn al-Zuba'rā.

the strongest Arab families in equipment and number. They also created conflicts between the Arabs and the non-Arabs. Through this, the Umayyads turned away from Islam, which underlined the unity of the Muslims, and spreading love and friendship among them.

With this brief presentation we will end our speech about the nature of the Umayyad government, which denied the interests and rights of the Islamic countries.

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The Local Revolts

The Umayyad policy caused oppression and tyranny to the Muslim community, and shook its stability and prosperity. Hence the righteous led successive revolts against the Umayyads. They demanded them to conform to the rights of the society, and summoned them to accomplish social justice among the people. These revolts are as follows:

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The Revolt of Imām al-Husayn

It is one of the most important world revolts which have changed the course of history. It is still alive, and urges all the nations of the world to attain their freedom, dignity, and independence. It has moved the feelings of the free and the reformers, taught them lessons on defending the dignity of the community, accomplishing its goals and affairs.

This great immortal revolt has moved the feelings of men. This is because its leader, Imām al-Husayn (peace be on him), was very sincere to the Truth. He did not seek any material interest or goal. Rather he spared no effort to defend man's dignity, and to save the society from that black regime, which turned the life into unbearable inferno.

In the previous researches we talked about this great revolt, the unbearable afflictions and misfortunes Imām Zayn al-'Ābidin, peace be on him, suffered.

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The Revolt of Medina

It is one of the important revolts which moved the Muslims' feelings and sentiments. It is regarded as important as the tragedy of Karbalā'. It is necessary for us speak briefly about it.

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The Causes of the Revolt

As for the causes of this violent revolt, they are as follows:

1. The overwhelming majority of the people of Medina (Yathrib) harbored malice against the Umayyads and opposed their government. The Ansār showed enmity toward the Umayyads. It was they who attacked ‘Uthmān and killed him. Then they pledged allegiance to Imām ‘Ali and supported him. They thought that the Prophet’s family was worthy of leading the community. Abū Ayyūb al-Ansāri, a great struggler, headed them. He and seventy of the Ansār took part in the Battle of Siffin headed by Imām ‘Ali, the Commander of the faithful, peace be on him. The Umayyads knew that the Ansār detested them. Yazid b. Mu‘āwiya sent for Ka‘b b. Ju‘ayl, a well-known poet, and ordered him to satirize the Ansār. However, Ka‘b refused to respond to Yazid, and said to him: “Do you want to return me to polytheism after faith?” I will not satirize the people who supported Allah’s Messenger, may Allah bless him and his family! Any how, I will lead you to a Christian boy, who belongs to us.” He led him to al-Akhtal, who satirized the Ansār and ‘Abd al-Rahmān b. Hassān through a poem in which he said:

> Quraysh have all the noble traits, while ignobility
> is under the turbans of the Ansār.[1]
> Besides the following families harbored malice against
> the Umayyads:

A. The Prophet’s family, who thought that they were worthier than the Umayyads of the Caliphate.

B. Al-Zubayr’s family.

[1] Al-'Aqdd al-Farid, vol. 3, p. 140.

C. Abi Bakr’s family.

D. ‘Umar’s family.

These families harbored malice against the Umayyads, and plotted against them. They spared no effort by day and night to overthrow the Umayyad government.

2. The family of the Prophet, may Allah bless him and his family, were liable to murder, sever punishments, and

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captivity. This moved the people to revolt against the Umayyads. The Hāshimite ladies wept and lamented for Imām al-Husayn, peace be on him, hence they inflamed the feelings and emotions of the people. One of the ladies addressed the Muslims and recited:

> What would you say if the Prophet asked you: What have you, the last of the (religious) communities, done with my
> offspring and my family after my
> departure from them?
> They are prisoners and slain and have been stained with their own blood.
> What sort of reward is this for my advice to you, that you should oppose me by doing evil to my blood relations?

The lamentation for the members of the House (ahl al-Bayt) , peace be on them, stirred up the people in Medina (Yathrib), and they mutinied against the Umayyad government.

3. Yazid openly practiced dissoluteness,committed offenses and acts of disobedience(to Allah). Hence the good and Allah-fearing thought that it was incumbent on them to revolt against the government of Yazid.‘Abd Allah b.Hanzala,a leader of the revolt, said: “We revolted against Yazid because we were afraid that stones would be thrown at us from the heaven. Yazid married mothers and(their) daughters, drank wine, and left the prayers.By Allah, if there was none of the people with me, I would stand the good test in fighting against him for the sake of Allah![1]” Al-Mundhir b.al-Zubayr,

[1] Ibn Sa'd, Tabaqāt.

a great leader of the revolt, said: “Yazid has given me one hundred thousand (dināars). His benefaction toward me does not prevent me from telling you about him: By Allah, he drinks wine and becomes drunk to the extent that he leaves the prayers![1]”

I (the author) think that these are the most important factors which moved the people in Medina to revolt against the government of Yazid.

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Dismissing the Governor of Medina

The revolutionists decided to dismiss the governor of Medina (Yathrib) and all the Umayyads. They formed and managed a temporary government. The governor was ‘Uthmān b. Mohammed b. Abi Sufyān. He was a self-conceited young man. Experiences did not harden him, nor did the days educate him. The people threw stones at him and the Umayyads.[2]”

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Marwān seeks Refuge in the Imām

Marwān was very afraid of the revolt, for he was a destructive, corrupt person. He feared that the revolutionists would attack his womenfolk. Hence he went to ‘Abd Allah b. ‘Umar and asked him to protect them. However, Abd Allah b. ‘Umar refused to respond to him. Marwān burnt with grief and said: “May Allah make ugly such an affair![3]” Then he hurried to Imām Zayn al-‘Ābidin, peace be on him, who was the source of mercy and clemency. Marwān presented the affair in the presence of the Imām, and he, peace be on him, responded to him. The Imām added Marwān’s womenfolk to his womenfolk and took them to Yanbu‘. Then ‘Ā’isha, daughter of ‘Uthmān and Marwān’s wife, went to al-Tā’if. She passed by Imām Zayn al-‘Ābidin, peace be on him, and he feared for her. Hence he sent with
her his son ‘Abd Allah to protect her. ‘Abd Allah stayed with ‘Ā’isha
until the event was over. The historians said: “The

[1] Al-Tabari, Tarikh, vol. 4, p. 368.
[2] Ibn Sa'd, Tabaqāt, vol. 5, p. 47.
[3] Abū al-Farajj al-Asfahāni, al-Aghāni, vol. 1, p. 24.

Imām, peace be on him, guaranteed four hundred women along with their children, protected them, and added them to his family until Muslim b. ‘Aqaba left Medina. One of the women swore by Allah that she had never witnessed rest and ease in her father’s house as she witnessed in the house of Imām Zayn al-‘Ābidin, peace be on him.[1]”

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Muslim bin ‘Aqaba entrusted with War

The people of Medina (Yathrib) broke their pledge of allegiance to Yazid. They decided to overthrow his government, so they dismissed his governor. These news reached Damascus, and Yazid, the tyrannical, was anxious. He feared that the revolt would include the rest of the Islamic countries. Hence he appointed Muslim bin ‘Aqaba, the most dangerous criminal and terrorist, to war against the people of Medina (the City of the Prophet, may Allah bless him and his family). Al-Fakir said: “Muslim bin ‘Aqaba was one of the Arab tyrants. He was an old man when Yazid entrusted the Battle to him.” The author of al-‘Aqdd al-Farid has mentioned Muslim’s characteristics as follows: “Muslim bin ‘Aqaba was one-eyed, wide-mouthed, and white-haired. He walked as if he drew his legs from mud.” Dozey, an orientalist, said: “Muslim bin ‘Aqaba did not believe in Allah, nor did he believe in Islam. He was ill. When Yazid entrusted the leadership of the army to him, delight seduced him.” Yazid said to him: “If you want, I will release you, for I see that you are ill and exhausted.” However Muslim bin ‘Aqaba, the wicked one, said to him: “I swear by Allah that you should not deprive me of the wage which Allah has driven (to me)![2]”

Then Yazid supplied Muslim bin ‘Aqaba with these evil commands: “When you go to Medina and they hinder you, kill them with the sword, leave none of them, plunder their properties therein for three days, put their wounded to death, and kill those who turn their back in flight.[3]”

[1] Ahmed Fahmi, al-Imām Zayn al-'Ābidin, p. 64.
[2] 'Umar Abū al-Nasr, Mu'āwiya bin Abi Sufyān, p. 266.
[3] Al-Mas'ūdi, al-Tanbih wa al-Ashrāf, p. 263.

In these commands, Yazid has expressed his wicked inclinations, for he harbored malice against man and was happy with mistreating him.

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The Troops advanced toward Medina

The troops of error headed by Muslim bin ‘Aqaba, the terrorist, advanced toward Medina to occupy it. They passed by Yazid, who stood on a hill to greet them. The senior officials and the commanders of his army surrounded, and he recited:

> Tell Abā Bakr when the event occurs
> and the banners are hoisted in Wādi al-Qurā (the Valley of
> the Villages).
> I wonder: Have these people gathered by drunk
> or wakeful?[1]

The leaders of the opposition said that Yazid drank wine heavily. Hence, in this poetry, he asks them: “Have these troops been dispatched by drunk or wakeful?”

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Besieging Medina

Yazid’s troops covered the desert quickly, reached Medina, and besieged it. The people of Medina dug a trench similar that which dug by Allah’s Messenger, may Allah bless him and his family, at the Battle of the Allies. Addressing Yazid, their poet said:

> Surly in the trench crowned with glory, there is striking which has resulted from happiness.
> You do not belong to us, nor does your uncle belong to us, O you who have lost the prayers out of pleasures.
> If you slay us, then be a Christian, drink wine, and leave Friday prayers![2]

[1] Al-Tanbih wa al-Ishrāf, p. 263.
[2] Ibid.

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Occupying Medina

Yazid’s troops were unable to occupy Medina. However, according to his father’s orders, ‘Abd al-Malik b. Marwān hastened to Muslim b. ‘Aqaba and told him about the defects of Medina. Hence Muslim was able to make his troops enter Medina. Then the two armies met each other at a bloody battle. ‘Abd Allah b. Hanzala (a Muslim hero), his sons, a chose of the sons of the Muhājirin and the Ansār were martyred at this Battle. Moreover Medina lost eight Companions of the Prophet (may Allah bless him and his family), to the extent that there was no Badri (those who took part at the Battle of Badr) in it. It also lost seven hundred people from Quraysh and the Ansār, ten thousand people from the rest of the people.[1]”

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Tragedies and Atrocities

Muslim b. ‘Aqaba, the terrorist, committed all kinds of serious offenses and crimes. He violated the sacredness of Medina (the City of the Prophet, may Allah bless him and his family). He named it Fitna[2], while the Messenger called it Tiba. He permitted his army to violate it, and it killed innocent children, old men, women, dishonored them, and forced the rest of the people to pledge allegiance to Yazid as slaves.[3] Al-Sayyid Amir ‘Ali al-Hindi described the event and commented on it saying: “This Battle caused evil results to Islam. At it the choice of the people of Medina, from among the heroes and the special Companions of Allah’s Apostle (may Allah bless him and his family), were martyred. In this manner the Umayyads violated Median and defiled it. Such was Medina, which sheltered the Messenger throughout his lifetime, and was the shelter of his Message. Besides its inhabitants, who granted sanctuary to the Messenger and sacrificed their lives for him at the hour of hardship, suffered the severest kind of torture and atrocity of which there is no

[1] Al-Tabari, Tārikh, vol. 7, pp. 5-12.
[2] Al-Mas'ūdi, Murūjj al-Dhahab, vol. 3, p. 17.
[3] Abū al-Fidā', vol. 1, p. 206.

like in history, except those committed by Constable, the French, and the Lutherans (supporters of George) when they besieged Rome.

“No wonder! Yazid’s troops turned the Mosque into stable for their horses. They demolished the Sacred Places and looted their furniture. Hence paganism won a victory over Islam even for a time. This paganism took revenge on Islam this time, as a European historian said. In this manner they treated Islam, which treated them with mercy and clemency when it triumphed over them.

“As for the chose from among the people of Medina: some of them were martyred; some of them fled to the remote countries in order to save their souls. As for the rest of them who remained in Medina, they accepted to be treated as prisoners and slaves of Yazid b. Muʻāwiya. As for those who refused (to

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accept this state), they were disgracefully branded on the neck![1]”

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The Imām and Muslim b. ‘Aqaba

Imām Zayn al-‘Ābidin, peace be on him, felt fear of Muslim b. ‘Aqaba, for he saw that the sacredness of Medina was violated, the blood of the Muslims was shed without any right. Hence he, peace be on him, supplicated with this supplication: “My Lord, how many a favor you have bestowed upon me, but my thanksgiving to You for it is little! How many an affliction through which You have tested me, but me patience toward it is little! So abandon me not! O Possessor of kindness which never cuts off! O Possessor of favors which cannot be counted in number! Bless Mohammed and his Household, and repel his evil from! For I ask You to turn him away from me, and seek refuge in You from his evil![2]”

When this wicked criminal, Muslim b. ‘Aqaba, invaded Medina (the City of the Prophet, may Allah bless him and his family), the Imām, peace be on him, hurried to the grave of his grandfather, Allah’s Messenger, may Allah bless him and his family. He sought

[1] Mu'āwiya b. Abi Sufyān, pp. 265-266.
[2] Al-Qāni, Bahjat al-Abrār.

sanctuary with it. He was captured and brought to Muslim b. ‘Aqaba, the tyrannical. When Muslim saw him, he shook with fear. He stood in honor for him and said to him: “Ask me for your needs.” Accordingly, the Imām interceded with him for those who were sentenced to death, and he responded to him. When Muslim went away, the Imām was asked: “We saw you moving your lips, what did you say?” The Imām replied: [I said:] “O Allah! Lord of the seven heavens and what they shade! (Lord of) the seven earths and what they carry! Lord of the Great Throne! Lord of Mohammed and his pure Household! I seek refuge in You from him, and ask you to turn him away from me! I ask You to give me his good, and spare me of his evil!”

It was said to Muslim b. ‘Aqaba: “We heard you cursing this boy and his fathers. Why did you magnify him when he came to you?” “This was not my opinion,” answered Muslim, “but he filled my heart with fear.”[1] The Imām did not pledge

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allegiance to Yazid, neither did ‘Ali b. ‘Abd Allah b. al-‘Abbās. Hence al-Husayn b. Numayr said: “Our nephew shall not pledge allegiance (to anyone) except him to whom ‘Ali b. al-Husayn Pledge allegiance, for he is the cousin of the Commander of the faithful (Yazid); otherwise war (will break out) among us. Hence ‘Ali b. ‘Abd Allah was released from pledging allegiance to Yazid. He boasted of his uncles, who protected him from Muslim b. ‘Aqaba, and recited:

> My father al-‘Abbās, the children of Qusay, and my uncles
> (who are the kings from among the children of Wali‘a),
> defended me on the day when the phalanxes of Musrif (Muslim b. ‘Aqaba) and the children of al-Laki‘a (the ignoble woman) came.
> He wanted to do for me that in which there was no glory, but the strong hands prevented him from this.[2]

[1] Al-Mas'ūdi, Murūjj al-Dhahab, vol. 3, p. 18.

[2] Al-Mubarrad, al-Kāmil, vol. 1, p. 222. Ibn al-Athir, al-Kāmil.

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The Heads before Yazid

Muslim b. ‘Aqaba, the criminal, ordered the heads of the martyrs from among the children of Medina (Yathrib) to be cut off. They were cut off and sent as gifts to Yazid. When they were placed before him, he became overjoyed and recited:

> Had my chiefs at the (Battle of) Badr witnessed the impatience of the Khazrajj of the stabbing of the spears, they would feel happiness and say: O Yazid, may (your hand) not be paralyzed![1]

He had recited these lines of poetry when the head of al-Husayn-the plant of sweet basil of Allah’s Messenger, Lord of the youths of the heaven-was placed before him. He wanted his fathers, whose heads were cut off by the swords of the Muslims, to be present. He wanted them to see that he took revenge on the Prophet, may Allah bless him and his family, and the Muslims.

This battle was one of the most dangerous disasters in the world of Islam. As for Imām Zayn al-‘Ābidin, peace be on him, he was very sad to see Yazid’s Army destroying Medina (the City of the Prophet, may Allah bless him and his family), filling its houses with bereavement and mourning.

With this we will end our speech about this Battle, which is better known as the Battle of al-Hurra.

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The Revolt of the Tawwābin

The Shi‘ites in Kūfa showed great remorse for their abandoning Imām al-Husayn, peace be on him. It was they who wrote to him, and pleaded to him in order to save them from the tyranny and oppression of the Umayyads. When he responded to them, they left him alone before the swords and spears of the Umayyads. They did not help him nor did they defend him.

[1] Ibn Hishām, Sira, vol. 3, p. 143. Ibn Salām, p. 89.

The Shi‘ites blamed each other, for they felt the terror of the heavy tragedy. Hence they thought about a practical way to expiate their sins. They found no means to efface their sins except announcing a revolt (against the Umayyads) and avenging the blood of al-Husayn. Then they announced their well-known motto: “Come on to avenge the blood of al-Husayn!”

This motto moved the Shi‘ites and those who were displeased with the Umayyads. Now we will briefly present this revolt which holds the mark of Shiism, for it was the first revolt the Shi‘ites led on the external level.

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The First Conference of the Tawwābin

The Tawwābin or the repenters held their first conference in the house of Sulaymān b. Sart al-Khuzā’i, a great Companion (of the Prophet) and leader of the Shi‘ites. The leaders of the movement delivered many speeches in this conference. In them they showed their remorse and regret for deserting Imām al-Husayn, peace be on him. They declared that they would deserve Allah’s displeasure if they did not avenge the blood of al-Husayn. The number of those who attended the conference was over a hundred men, from among the knights of the Shi‘ites and their great figures.[1] That was in the year sixty-one A. H.[2] It was the year when Imām al-Husayn, peace be on him, was martyred.

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The Decisions of the Conference

The Conference took decisions of great importance, which showed their ripen political awareness. They are as follows:

1. Sulaymān b. Sarat al-Khuzā'i was elected as the leader of the movement, and commander-in-chief of the revolt. He was charged with designing political and military plans, corresponding with the regions which included the Shi'ites in Iraq and outside it.

[1] Al-Tabari, vol. 2/1, p. 499.
[2] Ibid., p. 506.

2. Keeping the movement a secret lest the authorities should be informed of it.
3. Collecting money and donations from the Shi'ites to buy weapons and war equipment. Khālid b. Sa'd donated all his possessions, and made the revolutionists move about in them freely.[1] Abū al-Mu'tamar al-Kināni donated a sum similar to this.[2] They appointed 'Abd Allah b. Wāl al-Tamimi to collect money and buy weapons.[3]
4. Appointing al-Nukhayla as the place of their meeting and their revolt against the Umayyads.

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Announcing the Revolt

When the fixed time came, the Tawwābin went out of Kūfa. They were about four thousands.[4] They met at al-Nukhayla and had complete (war) equipment. That was in the year sixty-five A. H. It was the year when Yazid, the sinner, perished. The troops headed for the grave of Imām al-Husayn. They stayed by it for a day and night. They asked Allah to bless the great Imām and asked Him to forgive them. They wept before Allah and pleaded to Him. They showed their repentance and remorse before Him for deserting the grandson of the Prophet, may Allah bless him and his family, and his plant of sweet basil. Then they left the Holy Grave and swore by Allah to avenge the blood of al-Husayn. ‘Abd Allah b. ‘Awf al-Ahmar raised the spirits of the troops through his revolutionary poetry. He addressed them and recited:

> I have become attentive, abandoned yearning for the beautiful women, and said to my companions: Respond to the caller, and say to him-before and after he summons you to

[1] Ibn al-Athir, Tārikh, vol. 3, p. 333.
[2] Ibid.
[3] Ibid.
[4] Al-Tanbih wa al-Ishrāf, p. 311.

guidance- here we are! Here we are, O summoner!

The poet went on striking this right note, which moved the determinations of the souls. He spoke about the martyrdom of the great Imām (al-Husayn) reciting:

> Al-Husayn was the target of spears, left
> deprived (of his garments), and stayed at al-Taf.
> I wish I had witnessed him and defended him against
> the spiteful enemies!
> May Allah water with copious rain the grave at al-Taf,
> the western, which has included glory and reverential
> fear!

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Then the poet addressed the community saying:

O Community, who has gone astray in foolishness, turn (to Allah in
repentance) and please the One, the Most Exalted!

This poetry moved the feelings of the Tawwābin (repenters) and urged them to fight against the troops of wrongdoing and error.

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At ‘Ayn al-Warda

The phalanxes of the Tawwābin covered the desert. ‘Abd Allah b. ‘Awf headed them and recited:

> They (the phalanxes) have become frowning, and gone out
> in ranks shining through us, and containing heroes!
> Through them we want to meet the heads, the unjust, the
> treacherous, the straying!
> We have left children, possessions, and women, that
> we may please the Possessor of the bounteous favors![1]

This poetry moved the Tawwābin and urged them to please Allah, the Exalted, through fighting against the unjust.

[1] Al-Mas'ūdi, Murūjj al-Dhahab, vol. 3, p. 380.

The phalanxes of the Tawwābin reached ‘Ayn al-Warda and stopped at it. Meanwhile ‘Ubayd Allah b. Ziyād, the criminal, headed his troops and advanced against them. The two armies met, and a violent battled occurred between them. The Tawwābin stood the good test in fighting, which none can describe. Their leaders were martyred at this Battle. Some of them were Sulaymān b. Sarat, al-Musayyab b. Nujayya, and ‘Abd Allah b. Sa‘d. The Tawwābin thought that they had no ability to continue fighting against the Syrians, hence they left the battle-field and returned to Kūfa at night. However, the Syrian troops did not follow them. The Shi‘ites were very sad to hear of the martyrdom of the leaders of the Tawwābin. A‘shā Hamadān, a great poet, elegized these leaders in a poem. In it he mentioned their bravery and resistance before the Syrian troops. This poem is as follows:

> Through the mountain pass, the phalanxes advanced in ranks against Ibn Ziyād.
> Some of them sought Allah-fearingness; some of them sought repentance of what they committed in the past.
> They met huge troops at ‘Ayn al-Warda and greeted them

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with sharp swords.
A troop followed by troops like the waves of the sea came
from Syria (and besieged) the phalanxes from all directions.
Shortly after this, the phalanxes were destroyed. None of them was safe except some bands.
The patient (the phalanxes) were left thrown down, hence
east and south winds blew over them.
Al-Khuzā‘i, the chief, was thrown down as if he did not fight,
along with him were the chief of the children of Shamkh (the hero of his people), al-Taymi (the guide of the phalanxes),
‘Amrū b. ‘Amrū, Ibn Bishr, Khālid, Bakr, Zayd, and al-Hulays b. Ghālib.

They refused everything except hitting (with the sword) which split open the tops of the heads at the battle, and

faultless stabbing with the spears.
O you who are the best troops for Iraq and its people, you
have made the mounts drink flowing blood.
(May Allah) not send you far, for you are the defenders of
the homeland.
You have been killed; slaying is the noblest death,
and everyone will face a misfortune someday.
You were killed, but you were as strong as the lions in destroying the bands (of those troops).

In this poem ‘Ashā Hamadān has drawn a wonderful picture of the Tawwābin. He has classified them into two categories: one category sought Allah-fearingness through its struggle; the other wanted to expiate its sins and turn to Allah, the Exalted, in repentance. They all showed bravery and resistance beyond description. East and south wind blew over the graves of those who were martyred in the battle-field and greeted them.

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A‘shā Hamadān talked with admiration about the leaders of the revolt who were martyred in the battle-field. He praised and lauded them. At the end he asked Allah not to send them far, for they were the defenders of the city. This is one of the most wonderful poems composed on the Revolt of the Tawwābin.

Any how, the revolt of the Tawwābin filled the murderers of Imām al-Husayn, peace be on him, with fear and terror, and prepared the Shi‘ites for struggle against the Umayyads. Dr. Yousif Khulayf said: “Regardless of its results, the revolt of the Tawwābin was the most violent of the revolts which the Shi‘ites announced after the murder of ‘Ali. It helped the Shi‘ites overthrow the Umayyad government. Moreover, it paved the way to another Shi‘ite revolt, which was the Revolt of al-Mukhtār.[1]”

[1] Hayāt al-Shi'r fi al-Kūfa, vol. 73.

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The Revolt of al-Mukhtār

Al-Mukhtār b. Yousif al-Thaqafi was among the Arab and Muslim brilliant figures in history. He was the Arab hero who could overcome the events and lead the greatest social revolt. He adopted political and social justice, and accomplished equal opportunities among the people, regardless of their nations and religions. We will briefly speak about his qualities and the achievements of his revolt.

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His Qualities

As for the prominent qualities of this great figure, they are as follows:

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1. Sharp Cleverness

Al-Mukhtār was very clever. An example of his sharp cleverness was that he could understand inner selves and address the feelings of the people. Through his cleverness he was able to lead his great revolt and make the hearts and feelings of the people incline to him. He grasped the events from their beginnings. The biographers have mentioned many examples of his cleverness.

Al-Mukhtār was among the most brilliant persons of the Arab world. An examples of his brilliancy is that he succeeded in executing his political plans aiming at destroying the forces which showed enmity toward the members of the House (ahl al-Bayt) , peace be on them. Though these forces represented the capitalist and aristocratic classes in Kūfa, al-Mukhtār could destroy their influence, brought them down their thrones, and sent them to prisons and cemeteries.

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2. Inspired Leadership

Among the qualities of al-Mukhtār was that he was a military inspired commander. He was the most brilliant of the army commanders in designing war plans and appointing military methods to overcome the events. It was he who schemed the successful plans of the military coup. He led this coup against the government of Kūfa. Hence his plans were then unique in the Islamic world.

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3. Allah-fearingness and Piety

Al-Mukhtār was Allah-fearing and pious. He devoted his life to his religion. He built the foundations of his government on inclusive justice among the people. In spite of his many works, he sat among the people and gave them legal decisions. He followed the policy of Imām ‘Ali, the Commander of the faithful, peace be on him. The narrators mentioned that al-Mukhtār fasted by daytime during his short-termed Caliphate, and always mentioned Allah, the Most High.

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4. Friendship toward Ahl al-Bayt

As for the friendship toward the members of the House (ahl al-Bayt), peace be on them, it was among the qualities of al-Mukhtār. He showed sincere friendship toward them and adored them. A proof for this is that Muslim b. ‘Aqil, al-Husayn’s emissary to Kūfa, stopped at his house, told him of his secrets, negotiated with him about the affairs of the revolt, and informed him of those who pledged allegiance to Imām al-Husayn, peace be on him. Yazid, the tyrannical, appointed ‘Ubayd Allah b. Ziyād governor over Kūfa, and he arrested the followers of Imām al-Husayn, peace be on him. Al-Mukhtār was one of those arrested. He remained in prison until Imām al-Husayn, peace be on him, was martyred. Then ‘Abd Allah b. ‘Umar, his brother -in- law, interceded for him with Yazid, and he accepted his intercession. When al-Mukhtār left prison, he struggled for holding the reins of authority to avenge the blood of al-Husayn. When Allah granted him victory over his enemies, he killed the murderers of Imām al-Husayn, peace be on him, and demolished their houses. We will mention this when we speak about his exalted position with the Imāms.

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His Exalted Position with the Imāms

It was normal for al-Mukhtār to occupy an exalted position with the Imāms of ahl al-Bayt, peace be on him, and attain their good pleasure. He pleased them when he avenged their blood, destroyed those who shed their blood. There are many traditions concerning lauding him, respecting him, and admiring his benefits toward the Household of the Prophet, may Allah bless him and his family. The following is some of them:

1. Imām Abū ‘Abd Allah al-Sādiq, peace be on him, said: “No Hāshimite woman combed (her hair) nor did she dye (it) wit henna until al-Mukhtār sent us the heads of those who killed al-Husayn, peace be on him.[1134]”

Al-Mukhtār gladdened the Household of the Prophet, may Allah bless him and his family, who were sad for Imām al-Husayn, Lord of the youths of heaven, peace be on him. For he avenged his blood.

2. Imām Abū Ja‘far (al-Bāqir), peace be on him, said: “Curse not al-Mukhtār, for he killed those who killed us, demanded vengeance for us, made our widows join in marriage, and divided properties among us in the strained circumstances.”

3. ‘Abd Allah b. Shurayk narrated: “We visited Abū Ja‘far (al-Bāqir), peace be on him, on the Day of al-Nahr. He was resting. He had sent for the barber. I sat before him. Then a Kufān came. The Kufān took Abū Ja‘far’s hand to kiss it, but he prevented him from this and asked him: ‘Who are you?’ ‘(I am) Abū Mohammed al-Hakam b. al-Mukhtār b. Abi ‘Ubayda al-Thaqafi,’ replied the Kufān. He sat far from Abū Ja‘far. Hence Abū Ja‘far reached out his hand to him, and was about to seat him on his lap, after he had withheld his hand from him. Then Abū Mohammed al-Hakam b. al-Mukhtār said to Abū Ja‘far: ‘May Allah set you right, the people have said many words concerning my father. By Allah, I want your opinion of him.’

“Abū Ja‘far asked: ‘What did they say?’ ‘They say that he was a liar,’ answered Abū Mohammed al-Hakam b. al-Mukhtār, ‘I accept your orders.’ Abū Ja‘far, peace be on him, said: ‘Glory belongs to Allah! By Allah, my father told me that al-Mukhtār had sent the dower of my mother. Did he not build our houses, kill those who killed us, and avenge our blood? May Allah have mercy on him!’[1135]” In

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[1] Al-Kashi.
[2] Ibid.

this tradition there is a clear proof for the exalted position of al-Mukhtār with Imām Abū Ja‘far (al-Bāqir), peace be on him. Besides the tradition shows that he did the ahl al-Bayt, peace be on them, many favors. For example, he demanded vengeance for them, helped them with properties of which were the dowers of their womenfolk, and built their houses demolished by the Umayyad authorities.

4. Al-Mukhtār sent the heads of ‘Ubayd Allah b. Ziyād and ‘Umar b. Sa‘d to Imām Zayn al-‘Ābidin, peace be on him, and he prostrated himself in prayer for Allah, and said: “Praise belongs to Allah who has taken my revenged on my enemies! May Allah repay al-Mukhtār good![1]”

The Alids were satisfied with al-Mukhtār, just as the members of the House (ahl al-Bayt) , peace be on them, were satisfied with him. They thanked him for his benefits toward them. The narrators reported on the authority of Mohammed b. al-Hanafiya, who said: “When al-Mukhtār sent me the heads of ‘Ubayd Allah b. Ziyād and ‘Umar b. Sa‘d, I prostrated myself in prayer for Allah, raised my hands in supplication for al-Mukhtār, and said: ‘O Allah, forget not this day for al-Mukhtār, and repay him the best repayment on behalf of the Household of Your Prophet, Mohammed. By Allah, none can blame al-Mukhtār for this![2]’”

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Insignificant Accusations

The enemies and opponents accused this great figure (al-Mukhtār) of:

1. Revelation. They said that Gabriel came down to him and told him about unseen things.
2. Angels. They said that the angels came down in the form of white pigeons and warred against his enemies.
3. The Garden. They said that he guaranteed men the Garden, and wrote to them letters like Christian indulgences.[3]

[1] Ibid.
[2] Al-Majjlisi, Bihār al-Anwār, vol. 45, Chapter on the Conditions of al-Mukhtār.
[3] Al-Farq bayna al-Furaq, pp. 33-34.

They accused al-Mukhtār of these things because he avenged the blood of Imām al-Husayn, (father of the free, peace be on him), ruined the Umayyad government through his great revolt, treated the Arabs and non-Arabs equally, and adopted the policy of Imām ‘Ali, peace be on him.

Being an experienced leader, al-Mukhtār occupied the highest position in the society of his time, became one of the historical heroes, who adopted the truth, raised the banner of the revolt against backwardness, and dullness. Hence it was normal for his enemies to envy him and accuse him of false things. As for the accusation that al-Mukhtār told (men) about unseen things, it is certain that he told them about the occurrence of some events, and they occurred. He took this knowledge from Maytham al-Tammār-the most brilliant disciple and student of Imām ‘Ali, the Commander of the faithful, peace be on him-when he was with him in prison during the days of ‘Ubayd Allah b. Ziyād. Does foretelling such events mean prophecy?

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His Great Revolt

Al-Mukhtār announced his great revolt, which aimed at accomplishing social justice among men and demanding vengeance for al-Husayn, father of the free, peace be on him. He adopted this and appointed as motto for his revolt. Hence his people shouted in the lanes and streets of Kūfa with this motto: “Come on to demand vengeance for al-Husayn!”

This effective call echoed in the heaven of Kūfa. It was a thunder-bolt against the traitors and criminals who committed the most atrocious crime in human history. The righteous, deprived people responded to him. Let’s listen to the wonderful poem of ‘Abd Allah b. Humām al-Salūli, the poet of the revolt. In the poem he tells us about the people who supported al-Mukhtār eagerly. He says:

> The night of al-Mukhtār astonished the youths and distracted them from their heyday of youth.
> He (al-Mukhtār) called out: “Come on to demand vengeance
> for al-Husayn!”
>
> > Hence phalanxes came from Hamadān after part of night,
> > from Madhhajj came Ibn Malik, the chief, leading a troop
> > followed by troops,
> > from Asad came Yazid along with all the young defenders
> > Na‘im, the best and strongest of all the Shaybān came
> > to the battle.
> > As for Ibn Shumayt, he moved his people there, and they
> > did not abandon him, nor did they lose him.
> > Qays part of Nahd and Ibn Hawzān came. They all were
> > humble (before Allah).[1]
>
> In this poem ‘Abd Allah talks about the motto al-Mukhtār raised for his revolt, and which is: “Come on to demand

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vengeance for al-Husayn!” This motto had great impression on the Shi‘ites, and they responded to it. Besides he talks about the tribes who took part in this revolt.
Any how the revolt was successful and all things went well with it. As for al-Mukhtār, he undertook the affairs of the country. Then he formed a government including the members of his revolt and the leaders of his party.

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The Objectives of his Revolt

As for the objectives al-Mukhtār sought through his revolt, they are as follows:

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1. Equality between the Arabs and non-Arabs

Al-Mukhtār accomplished equality between the Arabs and non-Arabs in all the rights and duties. He demolished the barriers the Umayyad government established to prefer the Arabs to non-Arabs and singled them out for distinctions. Some orientalists thought that the equality adopted by al-Mukhtār served Islam and spread it among

[1] Al-Tabari, Tārikh, 2/2/637.

the non-Arabs nations.[1] Filhāwzin said: “Al-Mukhtār is worthy of praise, for he preceded others in understanding the states standing then. He thought that such states had not to be as they were. Only the Arab elements enjoyed the full civil rights in the State. If al-Mukhtār had accomplished his original objective, he would have been the savior of the Arab State.[2]” Al-Khartūbi said: “It was al-Mukhtār who strengthened and activated the party of the non-Arabs. He raised the importance of the non-Arabs, treated them with justice, and defended them. He moved their hopes and ambitions. Moreover, he improved their political, social, and economic conditions. The non-Arabs craved for these rights throughout the time of the Umayyads and the ‘Abbāsidis.[3]” It is worth mentioning that the non-Arabs were the backbone of al-Mukhtār’s government. Hence al-Mukhtār entrusted the important offices to them, and appointed them as commanders -in-chief of his army. He was sure of their sincerity to him.

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2. Demanding Vengeance for al-Husayn

Al-Mukhtār was not craving for kingdom when he announced his great revolt, as those who envied him said. Rather, he wanted to demand vengeance for Imām Abū ʻAbd Allah al-Husayn, the martyr, peace be on him. He was indignant with those who killed him, peace be on him. When the power went well with him, he ordered them to be pursued everywhere and arrested. Then he ordered them to be killed, their properties to be confiscated, and their house to be demolished. Now we will briefly present some of his measures against them.

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Spreading Fear and Terror

Al-Mukhtār spread fear and terror among those who warred against Allah and His Messenger, killed Imām al-Husayn, the plant of

[1] Dā'irat al-Ma'ārif al-Islāmiya (French Edition), vol. 3, p. 765.
[2] Al-Mukhtār, p. 6.
[3] Ibid.

sweet basil of Allah’s Messenger, may Allah bless him and his family, and master of the youths of Paradise. Some murderers fled Iraq and went to ‘Abd al-Malik b. Marwān in order to seek protection in him. One of them addressed him saying:

> I have come to you, that you may have mercy on me
> and protect me, but I see that you repel me, hence
> where is
> the defender?[1]

‘Abd al-Malik b. al-Hajjāj al-Taghlubi turned his back in flight. He was among those who took part in fighting against al-Husayn, peace be on him. He sought refuge in ‘Abd al-Malik b. Marwān and said to him: “I have fled Iraq for you.”

‘Abd al-Malik shouted at him saying: “You have told a lie! You have not fled Iraq for us! You have fled it because you are afraid of those who demand vengeance for the blood of al-Husayn! You have feared for your life, hence you have sought refuge in us![2]”

Asmā’ b. Khārija was one of those whom al-Mukhtār terrified, for he was one of those who warred against Imām al-Husayn. Concerning him al-Mukhtār said: “A deep-black fire will come down from the heaven and burn the house of Asmā’.” When Asmā’ heard of these words of al-Mukhtār, he was frightened and said: “By Allah, al-Mukhtār will burn my house!” Then he fled Kūfa.[3]

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General Annihilation

Al-Mukhtār quickly order his followers to kill all those who took part in murdering Imām al-Husayn, master of the youths of heaven, peace be on him. He ordered them to kill two hundred and forty-eighty people at one time. Shimr b. Dhi al-Jawshan-who harbored malice against Imām al-Husayn, peace be on him-escaped. However, the men of al-Mukhtār pursued and killed him. Al-Mukhtār

[1] Ibn Qutayba, 'Uyyūn al-Akhbār.
[2] Hayāt al-Imām Mohammed al-Bāqir, vol. 2, p. 176.
[3] Ibn al-Athir, al-Kāmil, vol. 3, p. 368.

said: “It is not an act of our religion to leave the murderers of al-Husayn alive! If I do not kill those who killed the males from among the family of Mohammed, peace be on him, then I am a liar in this world. I ask all to help me against them. Food and drink are not permissible for me until I purify the earth from them.[1]” A group of those who took part in war against al-Husayn was brought to al-Mukhtār. They were ‘Abd Allah b. Usayd al-Jahni, Mālik b. Bashir al-Baddi, and Haml b. Mālik al-Muhāribi. Al-Mukhtār said to them: “O enemies of Allah and His Messenger, where is al-Husayn b. ‘Ali? Bring me al-Husayn! You killed him upon whom you were ordered to call down blessings!”

They said to him: “We were sent (to war against him) by force. Hence be kind to us, and leave us alive.” Al-Mukhtār shouted at them saying: “Were you kind to al-Husayn, son of your Prophet’s daughter? Did you leave him alive and give him water?”[2] Then he ordered the hands and legs of Mālik b. Bashir al-Baddi to be cut off. He left him in this state until he died. This is because it was he who deprived al-Husayn of his cap. Then al-Mukhtār ordered the two men to be killed.[3]Then the police arrested Ziyād b. Mālik al-Dab‘i, ‘Umrān b. Khālid al-Qushayri, ‘Abd al-Rahmān b. Abi Khushāra al-Bajali, and ‘Abd Allah b. Qays al-Khawlāni. When they brought them before al-Mukhtār, he shouted at them with anger: “O You who killed the righteous! O You who killed the Lord of the youths of heaven!

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Allah has punished you on this unlucky day for your depriving (al-Husayn) of his garments!”

It was they who deprived al-Husayn, peace be on him, of his garments. Hence al-Mukhtār ordered them to be executed.[4]

‘Umar b. Sa‘d was very afraid of al-Mukhtār. He sent him (a letter) and asked him to write him security. Al-Mukhtār did this. Then

[1] Ibid., p. 369.
[2] Ibid.
[3] Ibid.
[4] Ibid.

he announced before his companions that he would kill a man with great foot, hollow eyes, prominent eyebrows, and whose murder would gladden the believers and the angels brought nigh. Al-Haythem b. al-Aswad al-Nakha‘i understood that al-Mukhtār meant his friend ‘Umar b. Sa‘d. He sent his son to him, and he told him. Hence ‘Umar b. Sa‘d, the wicked, became terrified. He mounted his she-camel and fled Kūfa. Al-Mukhtār was told about this, and he said: “There is a chain around his (‘Umar’s) neck, and it will bring him back.” ‘Umar b. Sa‘d passed all the night (riding) his she camel, but he felt nothing. The she-camel took him through Kūfa and brought him to his house in the morning. He came into his house. Al-Mukhtār sent Abū ‘Umra and a group of the police, and they attacked ‘Umar b. Sa‘d’s house. ‘Umar b. Sa‘d stood to take his sword, but he stumbled over his jubbah. Abū ‘Umra hurried to him, cut off his head and brought it to al-Mukhtār. Hafs b. ‘Umar b. Sa‘d was sitting beside al-Mukhtār. His father had sent him to seek for him security from al-Mukhtār. Al-Mukhtār said to him: “Do you know this?” “Yes, and there is no good after him!” replied Hafs. Hence al-Mukhtār ordered him to be killed in order to follow his father. Then he said: “This, pointing at ‘Umar’s head, in stead of al-Husayn’s (head), and this, pointing at Hafs’s (head), in stead of (the head of) ‘Ali b. al-Husayn. However, they do not equal al-Husayn. By Allah, if I killed three fourths of Quraysh, they would not equal one of his fingers.[1]” With this the life of this wicked traitor, ‘Umar b. Sa‘d, ended. This is because he warred against Allah and His

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Messenger, and spared no effort to spread corrupt in the earth. He thought that he would through murdering al-Husayn enjoy the power over al-Ray, live in ease, plenty, and kingdom. However, Allah disappointed his expectations. That was when Ibn Ziyād broke his covenant concerning appointing him as governor over al-Ray. Hence he stayed in Kūfa and was liable to curses until al-Mukhtār killed him and sent him to the Fire!

Among those who were punished justly was Harmala b. Kāhil,

[1] Al-Kāmil, vol. 3, p. 37.

the criminal, who killed ‘Abd Allah, baby of Imām al-Husayn. This wicked person, Harmala, saddened the Alids through this crime of his. Al-Minhāl b. ‘Umar narrated: “When I wanted to leave Mecca, I visited ‘Ali b. al-Husayn, and he said to me: ‘O Minhāl, what did Harmala b. Kāhil al-Asadi do?’

“I have left him alive in Kūfa,” I (al-Minhāl) replied.

The Imām raised his hands toward the heaven and supplicated warmly saying: “O Allah, let him (Harmala) taste the heat of iron! O Allah, let him taste the heat of the Fire!”

Al-Minhāl said: “When I returned to Kūfa, I visited al-Mukhtār, who was my friend. I greeted him, but he was busy thinking and waiting for a certain affair. Moments ago, then Harmala b. Kāhil was brought. Al-Mukhtār ordered a fire to be prepared, Harmala’s limbs to be cut off and thrown into the fire.[1] Hence I exclaimed: ‘Allah is Great!’ Al-Mukhtār turned to me and said: ‘Exclaiming Allah is Great is good. Why have you exclaimed?’ I (al-Minhāl) told him about the supplication of Imām ‘Ali b. al-Husayn. This was great with al-Mukhtār. He fasted his daytime to show thanksgiving to Allah for responding to the supplication of ‘Ali b. al-Husayn at his hand.” Al-Mukhtār killed those who killed Imām al-Husayn, peace be on him, filled their houses with bereavement, sadness and mourning.

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The Murder of Ibn Ziyād, the Tyrannical

Al-Mukhtār knew that ‘Abd al-Malik b. Marwān had appointed ‘Ubayd Allah b. Ziyād as commander over a huge army and sent him to conquer Kūfa, that he commanded him to permit his soldiers to violate it for three days, as Yazid b. Mu‘āwiya did in Medina, (the city of) the Prophet, may Allah bless him and his family. Hence al-Mukhtār prepared a strong believing army from among those who showed friendship toward the Household of the Prophet, may Allah bless him and his family, and harbored malice against the Umayyads. Then he appointed Ibrāhim b. Malik al-Ashter as commander over the

[1] Ithbāt al-Hudāt, vol. 5, p. 214.

army. The Army of Ibn Ziyād surpassed Al-Mukhtār’s Army in number and equipment. However, it suffered low spirits and faith in war. The two armies met at a terrible battle, but Allah granted victory to the troops of Islam and faith. Accordingly the Syrian Army was defeated and suffered heavy casualties. As for Ibrāhim, he killed ‘Ubayd Allah b. Ziyād with his own sword. He also killed al-Husayn b. Numayr and other Syrian commanders. Then he ordered their heads to be brought to al-Mukhtār, who became very pleased with seeing them.

The historians said: “A snake came into the mouth of the head of Ibn Marjāna (‘Ubayd Allah b. Ziyād) and went out of its nostril, an then it did this several times.[1]” Then al-Mukhtār sent the head to Imām ‘Ali b. al-Husayn and ordered the messenger to put it before the Imām at the time when food was placed on the table-clothe after finishing the noon prayers. The messenger came to the door of the Imām at the time when the people went to have food, and then he called out: “O Household of the Prophet, Origin of the Message, Place of descent of the angels, the House of Revelation, I am the messenger of al-Mukhtār b. Abū ‘Ubayda, and the head of ‘Ubayd Allah b. Ziyād is with me!” Hence all the Alid womenfolk in the houses of the Hāshimites cried.[2] They remembered the crimes Ibn Marjāna (‘Ubayd Allah b. Ziyād) committed against the Prophet’s womenfolk.

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When the Imām saw the head of ‘Ubayd Allah b. Ziyād, he prostrated himself in prayer, thanked Allah for this, and said: “Praise belongs to Allah who has not made me die until he has fulfill what he had promised and punished my enemy!”[3] Then the Imām turned to those who were present and said to them: “Glory be to Allah! None is deceived by the world except him who shows ingratitude toward Allah’s favors! The head of Abi ‘Abd Allah (al-Husayn) was sent to Ibn Ziyād at the time when he was having lunch![4]”

[1] Ibn al-Athir, al-Kāmil, vol. 3, p. 381.
[2] Al-Ya'qūbi, Tārikh, vol. 3, p. 6.
[3] Ghāyat al-Ikhtisār, p. 156. Quttb al-Rāwandi, Da'awāt, p. 59.
[4] Al-'Aqdd al-Farid, vol. 5, p. 143.

The historians said: “None saw Imām Zayn al-‘Ābidin, peace beon him, smiling from the day when his father was martyred, except on the day when he saw the head of b. Marjāna (‘Ubayd Allah b. Ziyād). He had camels, and they carried fruit for him from Syrian. Hence , peace be on him, ordered the fruit to be divided among the people of Medina.[1]”

All the Muslims were delighted when they heard of the death of ‘Ubayd Allah b. Ziyād. All the people cursed him. The poets satirized him and gloated over his death. Yazid b. al-Mufarragh said:

When death visits a tyrant, it tears apart the curtains of chamberlains and gatekeepers.
I say at his death: Away with the son of the lowly, wicked woman!
You were not jostled for power, and you defended it,
nor did you belong to the people.
You do not belong to Nazār and Jadhim Dhi Yumn;
you are a mere rock when you are thrown into the flame!
The earth refuse to accept their dead. How does it accept
a dirty one in garments?[2]
The poet added: Allah killed at al-Zāb him who lived trickier and died slave![3]

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Surāqa al-Bāriqi praised Ibrāhim al-Ashtar saying:
A young man from among the chiefs of Madhhajj has come to you. He is bold against the enemies and does not
recoil (from fighting).
Hence, Ibn Ziyād, draw on yourself the greatest death, and
taste the sharp sword!

[1] Al-Ya'qūbi, Tārikh, vol. 3, p. 6.
[2] Al-Kāmil, vol. 3, p. 381.
[3] Al-'Aqdd al-Farid, vol. 5, p. 143.

May Allah reward the Troops of Allah, for they have quenched my thirst upon ‘Ubayd Allah.[1]

‘Umayr b. al-Habbāb al-Salmi satirized the Army of ‘Ubayd Allah b. Ziyād saying:

The army which brings together wine and fornication does not triumph when its meets an enemy.[2]

The army which hurried along with ‘Ubayd Allah b. Ziyād was composed of a criminal band which did not believe in Allah and the hereafter. Rather it hurried with him to look for its interests and purposes. Any how, al-Mukhtār gladdened the Alids when he killed ‘Ubayd Allah b. Ziyād and his criminal friends, who took part in murdering Imām al-Husayn, Lord of the youths of Heaven. He did not confine himself to this great act toward the Alids, rather he gave them a lot of money. He sent twenty thousand dinars to Imām Zayn al-‘Ābidin, and he accepted it and built the houses of the children of ‘Aqil, which were destroyed by the Umayyads.[3] He give as gift a lot of money to the Imām, Mohammed b. al-Hanafiya, and the rest of the Alids.

Al-Mukhtār was one of the good things of the world, object of pride of the Arab and Islamic communities, and hero of history. He revolted against the Umayyads to support the truth and to adopt the fatal affairs of the community. Through his immortal revolt Allah gladdened the hearts of the believers. For he destroyed that traitorous band and made it taste the outcomes of its evil deeds. With this we will end our speech about the revolt of al-Mukhtār.

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The Revolt of Ibn al-Zubayr

The people of al-Hijāz harbored malice against the Umayyads. This is because the Umayyads attacked during the days of Yazid

[1] Al-Kāmil, vol. 3, p. 381.
[2] Ibid., p. 382.
[3] Safinat al-Bihār, vol. 1, p. 435.

Medina (the City of the Prophet, may Allah bless him and his family), and the Holy Kaaba, which are the object of pride of Muslims. When Ibn al-Zubayr summoned the people of al-Hijāz to pledge allegiance to him, the overwhelming majority of them responded to him. Al-Hijāz and other Islamic countries were ready to support Ibn al-Zubayr. However, Ibn al-Zubayr was not worthy of this important office. He did not take care of saving the community from the wrongdoing of the Umayyads, nor did he take care of its interests. Rather he wanted kingdom and authorities. ‘Abd Allah b. ‘Umar recognized the qualities and inclinations of Ibn al-Zubayr. His wife asked him to pledge allegiance to Ibn al-Zubayr, and he said to her: “Have you not seen the date-palms which Mu‘āwiya visited? Surely, Ibn al-Zubayr wants nothing except them!

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Ibn al-Zubayr showed worship. He clung to the Sacred House. He sometimes circled it, and sometimes prayed in it.

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He did all this to deceive the simple. Concerning him, Imām ‘Ali, the Commander of the faithful, peace be on him, said: “Ibn al-Zubayr will set up the snare of the religion to choose the world!”[2] Ibn al-Zubayr had black past, for it was he who warred against Imām ‘Ali, the trustee of Allah’s Apostle, may Allah bless him and his family, and the gate of the city of his knowledge. It was he who urged his father al-Zubayr to wage war against him. Through this he encouraged the Umayyads to announce an armed mutiny against the legal authority of Imām ‘Ali, and then they held the reins of the government.

The people disliked Ibn al-Zubayr and hated his government. This is because he was a miser. It was said that he gave money to the poor from the Public Treasury as if he gave to them from his father’s inheritance![3] Al-Fakhri said: “His miserliness was abundant, hence power did not go well with him.[4]” Abū Hurra criticized him for miserliness saying:

[1] Hayāt al-Imām al-Husayn, vol. 2, p. 310.
[2] Sharh Nahjj al-Balāgha, vol. 7, p. 24.
[3] Al-Ya'qūbi, Tārikh, vol. 3, p. 9.
[4] Al-Fakhri, p. 105.

The non-Arabs have admonished the Caliph and
complained to him of hunger and poverty.
What is against us? What has befallen us? Which a king
has overcome that which is all around us?[1]

Ibn al-Zubayr wanted to conceal his miserliness from the people saying: “My stomach is a span of the hand, hence it holds nothing of the world! It is I who seek refuge in the House and seek sanctuary in the Lord!”[2] These words of him made the people laugh at him. This is because the people knew that he was like a wolf, that he did not abstain from plundering their possessions, and that he bit the properties of Allah as the camels bit spring plants!

Al-Dahhāk b. Fayrūz ridiculed him saying:
You have told us that a handful (of food) satisfies you,
that your stomach is a span of the hand or less than it.
However, when you attain a thing, you burn it as the

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shiny
fire burns the nabk wood.
If you repay a relative or do (him) a favor, then affection
will return you to ‘Amrū.[3]

The political analysts ascribed the overthrowing of his government to his miserliness and psychological weakness. They said that if the government went well with him, he would spread miserliness and poverty among the people.

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His Detesting the Alids

Ibn al-Zubayr detested the Household of the Prophet, may Allah bless him and his family, and harbored malice against them to the extent that he left calling down blessings upon the Prophet, may Allah bless him and his family, in his sermons. He was asked about this and

[1] Hayāt al-Imām al-Bāqir, vol. 2, p. 180.
[2] Abū al-Farajj al-Asfahāni, al-Aghāni, vol. 1, p. 22.
[3] Hayāt al-Imām al-Bāqir, vol. 2, p. 180.

he replied: “For he (the Prophet) has evil family who crane their neck when they hear his name![1]”

Ibn al-Zubayr said to Ibn ‘Abbās: “I have concealed detest toward you, the members of this House, for forty years![2]” This rude person (Ibn al-Zubayr) denied the Household of the Messenger who were the source of awareness and thought in Islam. Moreover, he forget the bounty of the great Prophet, may Allah bless him and his family, toward his people when he saved them from the poor life in the desert, built for them glory and kingdom, made them the masters of nations and peoples.

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His Arresting the Alids

Ibn al-Zubayr asked the Alids to pledge allegiance to him, but they refused to accept this and said: “We will not pledge allegiance (to you) until the members of the community come together.” Hence he ordered his policemen to arrest them, and they arrested them at Zamzam, threatened them with death and burning. Then Ibn al-Zubayr appointed for them a fixed time. Some followers of b. al-Hanafiya advised him to ask help from al-Mukhtār, the ruler of Iraq. Accordingly, Ibn al-Hanafiya wrote to al-Mukhtār and told him about the conditions of the Alids in al-Hijāz. At once, al-Mukhtār responded to him. He appointed ‘Abd Allah al-Jadali as commander over some military troops and commanded him to hurry to al-Hijāz. ‘Abd Allah took his troops and hurried to Mecca. When they reached it, they raised their banners and called out: “Come on to demand vengeance for al-Husayn!” Then they arrived at the Holy Mosque (in Mecca). As for Ibn al-Zubayr, he ordered wood to be prepared at the gate of the prison where the Alids were. He intended to burn them. However, the troops broke into the prison and took the Alids out of it. Then they asked Mohammed b. al-Hanafiya to permit them to war against Ibn al-Zubayr, but he refused their request and said to them: “I do not regard

[1] Al-Ya'qūbi, Tārikh, vol. 3, p. 8.
[2] Al-Mas'ūdi, Murūjj al-Dhahab, vol. 3, p. 26.

(fighting) in Mecca as lawful!” Concerning the salvation of Mohammed b. al-Hanafiya from the prisons of Ibn al-Zubayr, Ibn ‘Abd al-Rahmān, a great poet, said:

> If the people see this chief at al-Khif, part of Minā, they will
> recognize that he is not a wrongdoer.
> He is named by the name of the Prophet (the chosen),
> and is his cousin. He releases those who are in shackles
> and profits the doubters.
> He is lofty. He does not buy error for the right direction,
> nor does he fear the blame of a blamer for the sake of
> Allah.

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We have recited Allah’s Book through praising Him at this
Khif of the unlawful, where pigeons are safe, and the enemy is like the peaceful friend.
Happiness will not subsist for the people of the world, nor
will intense affliction last.
You tell him whom you meet that you are a seeker of refuge (in Allah); rather the seeker of refuge (in Him) is he who is oppressed in a terrible prison![1]

I (the author) firmly believe that Ibn al-Zubayr would have killed all the Alids if the affairs had gone well with him. However, Allah, the Exalted, ruined Ibn al-Zubayr’s power through His kindness!

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The Overthrowing of his Government

It was normal for the people to overthrow the government of Ibn al-Zubayr, for he was afflicted by miserliness, dictatorship, and vain glory, as Abd al-Malik b. Marwān said.[2] Any how, the Umayyad

[1] Abū al-Farajj al-Asfahāni, al-Aghāni, vol. 8, p. 31.
[2] Hayāt al-Imām al-Bāqir, vol. 2, p. 183.

troops headed by al-Hajjāj b. Yousif al-Thaqafi advanced against Ibn al-Zubayr and occupied Mecca. Ibn al-Zubayr sought protection with the Sacred House. He expected safety and salvation. He imagined that his seeking protection with the Sacred House would profit him, that the Umayyads would not aggress against him. However, he made a mistake in this because the Umayyads did not respect Allah, nor did they respect His House. Any how, the Umayyads began throwing fire at Ibn al-Zubayr. Hence his companions abandoned him and asked al-Hajjāj for security, and he granted them this. Only few persons stayed with Ibn al-Zubayr, hence the Umayyad troops attacked Ibn al-Zubayr, and then al-Hajjāj ordered him to be crucified beside the Holy Mosque. He remained crucified. Al-Hajjāj did not allow anyone to bury him until ‘Abd al-Malik ordered him to be buried. With this we will end our speech about the revolt of Ibn al-Zubayr, who aimed through his revolt at accomplishing his personal desires, paying no attention to the interests of the community and its achievements.

These are some of the revolts which broke out in that time. They resulted from the political pressure of the Umayyads against the community. The revolts aimed at accomplishing tranquillity, security, preventing the authorities from pursuing the free and the Muslim thinkers.

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The Economic Life

As for the economic life in the time of Imām Zayn al-‘Ābidin, peace be on him, it was paralyzed and extremely disordered. Agriculture, which was the backbone of the general economy in that time, declined. This is because of the discords, local disorders, the State’s neglecting irrigation projects and land reform. These bad conditions resulted in general famine, high prices, and paucity of life necessities such as clothing. An Asadi poet[1] described his bad economic life in a poem in which he praised some Kufān nobles asking kindness from them. Listen to his words:

[1] He was Ibn 'Abdal. He composed the poem on a mouse and a cat. The poem is weak in composition.

O Abā Talha, the munificent! Relieve me with some of your abundant bestowal!
Give life to my soul, may my soul be your ransom! You have already known that I have no money!
Lend us some flour whose repayment, if you do it, is great!
You have known, neglect me not, what Allah has decreed concerning the food of the orphan!
I have nothing except a jar and a half, a book decorated like tattoo, a garment I patched with leather and sold for
a loaf (of bread), a saddle, and a quilt.

This is a miserable poet whom poverty and deprivation attacks. He is about to die because of hunger. Then he mentions his poor, simple furniture. Hence he flatters this generous man to help him with food to refresh his soul.

All the Muslim communities led a miserable life. The did not know plenty nor did they know ease. This is because the Umayyads and their hirelings dominated the Public Treasury.

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The Luxury of the Umayyads

The Umayyads indulged in pleasures. Their children wore silk garments and looked like the Hercules Dināars.[1] ‘Umar b. ‘Abd al-‘Aziz bought a garment for four hundred dināars, wore it and said: “How coarse this garment is!”[2] Hārūn b. Sālih reported on the authority of his father, who said: “We gave many dirhams to the washerman to wash our garments with the suds of the garments of ‘Umar b. ‘Abd al-‘Aziz, for it was full of perfume (i.e. musk).[3]” Marwān b. Abān b. ‘Uthmān wore seven shirts of different length, and they looked like a ladder, and on them he wore a ‘Adani garment

[1] Abū al-Farajj al-Asfahāni (Printed by Dār al-Kutub), vol. 1, p. 310.
[2] Ibn Sa'd, Tabaqāt, vol. 5, p. 246.
[3] Abū al-Farajj al-Asfahāni, al-Aghāni, vol. 9, p. 246.

which he bought for one thousand dirhams.[1] The historians have mentioned many examples of the Umayyad luxury and their playing with the economy and wealth of the community.

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Their Gifts to the Poets

The Umayyads went too far in offering gifts to the poets. They bestowed lavishly upon their poet al-Ahwas. They one time gave him one hundred thousand dirhams[2], and another time they gave him ten thousand dināars.[3] In his poetry al-Ahwas has mentioned that he did not earn his plentiful wealth from commerce or inheritance; rather he earned it from the Umayyads' gifts and bestowals. He says:

> My new possessions have not resulted from commerce,
> nor had my old possessions rustled from inheritance.
> However, the are the gifts of the blessed Imām, who has filled the earth with kindness, munificence, and rightness.[4]
> Praising al-Walid b. 'Abd al-Malik, al-Ahwas said:
> Power spontaneously came to the Imām, and he wasted for his power neither unlawful property nor blood.
> The Lord of mankind has chosen him ruler over His creatures. And Allah knows men better.
> When Allah was pleased with him, he (al-Walid) summoned the Muslims to pledge allegiance to him, and they responded and submitted to him.
> He who attains his affection attains riches and glory.
> He who is the object of his evil omen fears sudden death.
> In his hands are keys to mercy, and life rain, through which
>
> [1] Ibid., vol. 17, p. 89.
> [2] Ibid., vol. 9, p. 172.
> [3] Ibid.
> [4] Ibid.

men remain alive, and which is a medicine (for them).[1]

These lines of poetry mean that he who made friends with al-Walid and was among his hirelings obtained plentiful wealth and riches. As for those who turned away from him, they obtained nothing except sudden death. Of course, these are the

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qualities of the dictatorial regime which follows caprice and desires, and does not conform to the law.

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Their Gifts to the Singers

The Umayyads lavishly spent money on the singers. Al-Walid b. Yazid gave Mi‘bid, the singer, twelve thousand dināars.[2] He ordered all the singers of al-Hijāz to be brought, and he gave them many gifts.[3] Mi’bid, Mālik b. Abi al-Samh, and Ibn ‘Ā’isha visited Yazid b. ‘Abd al-Malik, and he gave each of them one thousand dināars.[4] Al-Walid sent for Younis al-Kātib, and he went to him and sang before him. Al-Walid admired Younis’s songs and gave him three thousand dināars.[5]

In this manner the wealth of the community was divided among the singers and the dissolute. In the meantime the community suffered poverty and miserliness, and Islamic economy disappeared from life.

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The Life of Amusement

The life of amusement, vanity, and impudence prevailed most the Islamic countries, and especially as it concerned the holy places such as Medina and Mecca. The Umayyad government intentionally spread amusement places in these two sacred cities, that the Muslims might abandon them. We will briefly present the amusement and impudence in Medina.

[1] Ibid., vol. 1, p. 29.
[2] Ibid., vol., 55, p. 1.
[3] Ibid., p. 111.
[4] Ibid., vol. 4.
[5] Ibid., vol. 4, p. 400.

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Singing

Singing spread in Medina to the extent that it became its center. Concerning the people of Medina, Abū al-Farajj said: “Their scholar did not deny singing, nor did their worshipper repel it![1]” Abū Yousif said to one of the people of Medina: “How wonderful your affair in these songs is, O people of Medina! Why do your noble and ignoble not abstain from singing?”[2] When the singers sang, all young men, young women, old men, and old women came to listen to their songs.[3]Dahmān, the famous singer, came to ‘Abd al-‘Aziz al-Makhzūmi, the judge of Medina, to bear witness against an Iraqi. The judge accepted Dahmān’s witness and justice. Hence the Iraqi said to him: “Dahmān is a singer, and he teaches the slave-girls singing!” However, the judge said: “May Allah forgive me and you! Where is he who does not sing? (i.e., all the people sing.)”[4]

Mālik b. Anas, the Jurist of Medina, had perfect knowledge of singing. Husayn b. Dahmān al-Ashqar reported: “I was in Medina. The street was void (of people) at midday, and I began singing the following: What’s the matter with your family, O Rabāb? They look askance (at me) as if they were angry! Suddenly, a door was opened, and a man with a red beard appeared. Then the said: ‘O Dissolute, you have performed (the song) in a bad manner, prevented songstress, and proclaimed atrocity.’ Then he began singing. Hence I asked him: ‘May Allah set you right, where have brought this song?’ ‘When I was young, I would follow the singers to learn (songs) from them,’ he replied, ‘but my mother said to me: If the singer has an ugly face, none listens to his songs. Hence leave singing and study jurisprudence, for the ugliness of face does not injure it. Accordingly, I abandoned the singers and followed the jurists.’ Then I said to him: ‘Repeat (the song), may I be your ransom!’ ‘No,’ he said, ‘do you

[1] Ibid., vol. 8, p. 224.
[2] Al-'Aqdd al-Farid, vol. 3, p. 233.
[3] Ibid., vol. 3, p. 245.
[4] Abū al-Farajj al-Asfahāni, al-Aghāni, vol. 6, p. 21.

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want to say that you have learnt singing from Mālik b. Anas?’ Suddenly, he was Mālik b. Anas, but I did not recognized him.[1]” Whether this narration is true or fabricated against Imām Mālik in order to degrade his importance, it is sure that Medina in that time was one of the singing centers in the Islamic world, and a special institute for teaching slave girls singing.

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Singing and Dancing Parties

Singing and dancing parties were held in Medina. Perhaps men and women attended them, and there were no curtains between them.[2] Abū al-Farajj reported: “A beautiful woman sat and wore a long burnoose. There was a Yemeni cloak on her shoulder. She made those who were with her were shorter burnooses. Then she stood, sang, and plaid on the lute. Then Ibn Surayjj, Mi‘bid, Ibn ‘Ā’isha, and Mālik stood and danced with her. They had lutes in their hands and played on them as she did. Then she requested colored garments for her and the people, and they wore them. Then she walked, and the people walked behind her. She sang, and they repeated her song, as chorus.[3] ‘Ā’isha, daughter of Talha, held mixed parties, and ‘Azzah al-Maylā’ sang at them.[4]”

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Singing spreads among the People of Medina

Singing spread among the People of Medina to the extent that it controlled their feelings and emotions. The narrators reported: “Mohammed b. ‘Umran al-Tamimi, the judge of Medina, heard a slave girl singing. Her song moved him, and he unconsciously went to his sandal and hung it in his ear owing to intense glee. Then he crept and said: ‘Guide me, I am a camel! Guide me, I am a camel![5]’”

Ibn Abi Rabi’a heard a beautiful woman singing, and he

[1] Ibid., vol. 4, p. 222.
[2] Al-Shi'r wa al-Ghinā' fi al-Medina wa Mecca, p. 250.
[3] Abū al-Farajj al-Asfahāni, al-Aghāni, vol. 8, p. 227.
[4] Ibid, vol. 10, p. 57.
[5] Ibid., vol. 7, p. 331.

unconsciously tore his shirt, and it became like a cloak.[1] The people of Medina were so fond of singing that they went out to see off Salāma al-Qas, a songstress ‘Abd al-Malik bought from her master for twenty thousand dināars. They crowded in the yard of the palace, and she stood among them and sang them:

They separated themselves from me, and I firmly believe thatthose who die will never return.

She repeated these words, and they people wept and wailed.[2] Yazid b. ‘Abd al-Malik bought Habbāba, a songstress. She began singing before him. Her previous master, who was from Medina, sat beside Yazid. He unconsciously exposed his beard to a candle, and it burnt out of intense glee.[3] The historians have mentioned many examples of the singing in Medina.

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The Songstresses in Medina

Many songstresses were in Medina (Yathrib). They played an active role in teaching the youths singing. They spread singing, impudence, and corruption. Unfortunately, Medina (the City of the Prophet, may Allah bless him and his family) became the center of a corrupt life in the time of the Umayyads. The people expected that Medina would be an institute for religious culture, a source for intellectual, civilizational radiance in the Arab and Islamic world. However, the Umayyads deprived it of this aspects and made it lose its political and religious leadership.

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The Dissoluteness of the Umayyads

The Umayyad kings led a life of amusement, vanity, dissoluteness, and impudence. Their red nights witnessed wine, singing, and dancing. Yazid b. Mu‘āwiya was the first Umayyad to

[1] Ibid., vol. 8, p. 206.
[2] Ibid., p. 343.
[3] Ibid., vol. 6, p. 316.

adopt singing and shelter the singers. He brought them from Medina.[1] He openly practiced dissoluteness and drank wine.

Al-Walid b. Yazid was one of the dissolute Umayyads. He summoned Ibn ‘Ā’isha, the singer, to sing him a song, and he sang him. Al-Walid became gleeful and said to Ibn ‘Ā’sha: “By Allah, you have done well, my emir!” Then al-Walid took off his clothes and gave them to Ibn ‘Ā’isha. He remained naked until similar clothes were brought to him. Then he gave Ibn ‘Ā’isha one thousand dinars, make him mount a mule, and said to him: “May my father and mother be your ransom, mount the mule and go away! You have left me yearning for your songs!”[2] Al-Walid sent for ‘Attrad, the singer. When he heard one of his songs, he lost consciousness, tore his embellished garment, and threw himself into a pool of wine. He was still in the pool until he was brought out of it. He was drunk as if he was dead. When he became conscious, he said to ‘Attrad: “I imagine that you will go to Medina, that you will stand, sit in its assemblies, and say: ‘The Commander of the faithful (al-Walid) summoned me, and I paid him a visit. He asked me to sing, and I sang him. I made him gleeful, and he tore his garments.’ By Allah, if you told the people of this event, and I heard of it, I would cut off your neck!” Then al-Walid gave ‘Attrad one thousand dināars, and he took them and went away.[3]

Yazid b. ‘Abd al-Malik is another example of the dissolute Umayyads. He sent for Ibn ‘Ā’isha, and he came to him. He asked him to sing, and he sang beautifully. Accordingly, he became gleeful and said to his butler: “Give us wine to drink in the fourth heaven![4]”

These kings spread dissoluteness and corruption all over the Islamic world, and especially as it concerns Medina (Yathrib).

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This is because they wanted to defile the holiness of this city and its remarkable position with the Muslims.

[1] Ibid.
[2] Ibid., 8, p. 324.
[3] Ibid., vol. 2, p. 226.
[4] Ibid., vol. 3, p. 307.

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The Attitude of the Imām

As for Imām Zayn al-ʻĀbidin, peace be on him, he adopted a solid attitude toward these corrupt trends, which destroyed all moral traits. He shed on them light of his holy spirit which appears in al-Sahifa al-Sajjādiya, which shakes inner selves. This is because the Sahifa contains, preaching, guidance, moral lessons, and Islamic values.

Al-Sahifa al-Sajjādiya, the Gospel of the Household of Mohammed (may Allah bless him and his Household), protected Islam against the Umayyad corrupt methods. It warned the Muslims against intellectual and social decline and urged them to obey Allah, the Creator of the world and Giver of life.

Moreover Imām Zayn al-ʻĀbidin, peace be on him, followed the behavior of his grandfather, the greatest prophet, may Allah bless him and his family. Hence he was able to guide the straying to the right path.

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The Scientific Life

As for the scientific life in the time of the Imām, peace be on him, it was paralyzed in the full sense of the world. This is because the Umayyad government turned away from knowledge, sent far cultural awareness, and spared no effort to make the Muslims ignorant. The Umayyads firmly believed that their interests would be destroyed through knowledge and public awareness, hence they established their kingdom on ignorance. Imām Zayn al-ʻĀbidin, peace be on him, realized this destructive problem, so he, peace be on him, raised the banner of knowledge and summoned the youths of the community to release themselves from the shackles of ignorance.

Imām Zayn al-ʻĀbidin, peace be on him, opened brilliant horizons to knowledge which men had not recognized before. He presented the Islamic sciences such as hadith, jurisprudence, interpretation (of the Qur'ān), theology, philosophy, etc. The biographers said: "The religious scholars narrated countless science (traditions) from ʻAli b. al-Husayn."

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The School of the Next Generation

The School of the Next Generation was established in the time of the Imām, peace be on him. It was the first Islamic school to be established in Medina after the School of the Imāms from among the members of the House (ahl al-Bayt) , peace be on them. This school took care of the Islamic sciences. As for its members, they were Sa‘id b. al-Musayyab, ‘Urwa b. al-Zubayr, al-Qāsim b. Mohammed b. Abi Bakr, Abū Bakr b. ‘Abd al-Rahmān b. al-Hārith b. Hishām, Sulaymān b. Yasār, ‘Ubayd Allah b. ‘Uttba b. Mas‘ūd, and Khārija b. Zayd. Concerning them, the poet said:

> If it is said that who are the seven great ones in knowledge,
> whose narration is not outside knowledge?
> Say: They are ‘Abd Allah, ‘Urwa, Qāsim, Sa‘id, Abū Bakr, Sulaymān, and Khārija.
> Another poet said:
> He who does not follow the Imāms, his division is unjust and is outside knowledge.
> They are Abd Allah, ‘Urwa, Qāsim, Sa‘id, Sulaymān, Abū Bakr, and Khārija.[1]

It is worth mentioning that some of these religious scholars studied under Imām Zayn al-‘Ābidin, peace be on him, and reported hadith and jurisprudence on his authority, especially as it concerns Sa‘id b. al-Musayyab.[2] Any how, the scientific life in the time of the Imām, peace be on him, was very weak, for the people busied themselves with forming parties in order to hold the reins of the government and control the wealth of the Islamic countries.

[1] Abū al-Fidā'.
[2] Hayāt al-Imām Mohammed al-Bāqir, vol. 2, p. 130.

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The Literary Life

The poets have shown in their poetry the literary life during the Umayyad government. Unfortunately, this poetry does not represent the social problems in this time. Besides it does not represent the intellectual and literary life. Rather it represents their tribal beliefs. The poets spoke about their tribal qualities such as generosity, bravery, immense wealth and number. They employed poetry as means to satirize each other and to call one another by nicknames. Hence poetry became a destructive tool. You can clearly see this quality in al-Farazdaq's and Jarrir's poetry. Most their poetry is on satire, cursing, and slander. They satirized each other to the extent that they used all the words in the dictionary of cursing and slander. This indicates that the pre-Islamic opinions returned in an ugly manner during the days of the Umayyad government.

> Al-Kumayt al-Asadi, a Muslim great poet, seized the opportunity to laud the good traits of his people, the Madaris. He preferred them to the Qahtānis. With this he was able to move discords among the tribes. This act of him is regarded as one of the original factors which resulted in overthrowing the Umayyad government. Listen to his words concerning praising his people and satirizing the Qahtānis:
> To us belong the moon of the sky and every star to which
> the hands of those who follow them point.
> I have known that Allah named Nazār and lodged them in
> Mecca as inhabitants.
> He has appointed the noble traits for us only.
> (He has appointed) back for men, and forehead for us.
> The womenfolk of Nazār did not give birth to hybrids, for
> they did not marry non-Arab males.
> (The children of Nazār) did not make the asses copulate with the good mares, and they gave birth to mules.
> The daughters of Nazār did not give birth to black and

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red
children.

We married our daughters to our cousins and called the
children by their fathers' names.[1]

In these lines of poetry, al-Kumayt prefers the good traits of his people to those of the Qahtānis. He ascribes to his people the moon of the heaven and the brilliant stars from among men. He singles them out for noble qualities and laudable deeds. He reviles their opponents, the Qahtānis. This is because the Qahtānis married their daughters to the Abyssinians and the Persians, and they gave birth to black and red children. Al-Kumayt says that this marriage results in an offspring like mules. Hence this satire made the Qahtānis angry, moved discords and detest between them and the Madaris. In the meantime, Di'bil al-Khuzā'i, the poet of the doctrine, answered al-Kumayt and praised his people in a poem composed of six hundred lines of which is the following:

Pay attention to your blame, O spouse. The passing of the
forty (days) is sufficient for you.
Have the events of the nights, which have turned the
tresses white, not grieved you?
I am greeting the famous chiefs from among my people! We have greeted you, O Medina!
If the family of Isrā'il belong to you, and you boast of the
non-Arabs, then forget not the pigs which were transformed along with apes despised and hated.
At Ilah and the Gulf, they have ruins which have not been
effaced yet.
Al-Kumayt has satirized us for our helping (the prophet),
not for wronging him.
(The children of) Nazār know that my people boast

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of their
supporting the Prophet.

[1] Al-Mas'ūdi, Murūjj al-Dhahab, vol. 2, p. 196.

The historians said: “The Nazāris went on preferring themselves to the Yemenis, and the Yemenis went on preferring themselves to the Nazāris until they destroyed the country and moved tribalism in the deserts and the cities.[1]”
Any how, the purposes of poetry were confined to boasting and calling by nicknames. This kind of poetry has no sense of an intellectual life nor has it a summons to good and virtue. Rather it has a summon to decline and backwardness. With this we will end our speech about the time of Imām Zayn al-‘Ābidin, peace be on him.

[1] Ibid., 197.

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Chapter 24

TO THE SHELTER GARDEN

Imām Zayn al-‘Ābidin, peace be on him, became old and weak. This is because he exhausted himself by hard worship and obedience to Allah. The historians unanimously agreed that the Imām passed most his lifetime fasting by day and standing in prayer by night. Meanwhile, he remembered the tragedy of Karbalā’. When he looked at his aunts and his sisters, he remembered their escape from one tent to another, and the caller of the people called out: “Burn the houses of the wrongdoers!” These memories saddened him very much and affected his body.

Any how, as we intend to end this book, it is necessary for us to speak about the last stage of the lifetime of the Imām, peace be on him, and the events which accompanied it.

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The Imām is given Poison to drink

Imām Zayn al-‘Ābidin enjoyed great popularity. The people spoke with admiration about his knowledge, his jurisprudence, and his acts of worship. The assemblies admired his patience and all his other qualities. The Imām occupied the hearts and feelings of the people. Hence blessed was he who saw him, met him, and listened to his words. This situation frightened the Umayyads, especially as it concerns al-Walid b. ‘Abd al-Malik, who was the most spiteful toward the Imām. Al-Zuhri reported on the authority of al-Walid b. ‘Abd al-Malik, who said: “I cannot have a rest as long as ‘Ali b. al-Husayn is in this world![1]” When al-Walid became king, he decided to assassinate the Imām. He sent poison to his governor of Medina, and

[1] Hayāt al-Imām Mohammed al-Bāqir, vol. 1, p. 51.

ordered him to mix the poison (with liquid) and give it to the Imām to drink.[1] The poison reacted on the Imām’s body, and he suffered severe pain. The Imām remained on the bed of illness for some days. He complained to Allah of this and asked Him for forgiveness and good pleasure. The people crowded to visit him, and he, peace be on him, praised and lauded Allah for providing him with martyrdom at the hand of the most wicked creature.

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His Designation of al-Bāqir for the Imāmate

Imām Zayn al-‘Ābidin, peace be on him, entrusted the Imāmate to his son al-Bāqir, peace be on him, who was the pioneer of the cultural, scientific movement in Islam. Al-Zuhri said: “I visited ‘Ali b. al-Husayn and asked him: If Allah’s inevitable command comes, whom shall we follow after you?”

The Imām gently looked at him and replied: “(Follow) this son of mine (pointing to his son Mohammed al-Bāqir), for he is my testamentary trustee, my inheritor, the box of my knowledge, the origin of knowledge, and the one who will split knowledge open.”

“Why have you not appointed your most obedient son as your testamentary trustee?” asked al-Zuhri.

Al-Zuhri did not understand the affair of the Imāmate. He thought that it was based on the tribal customs.

“O Abā ‘Abd Allah, the Imāmate is not based on oldness and youngness. In this manner, Allah’ Apostle, may Allah bless him and his family, entrusted (the Imāmate) to us, and in this manner we have found it in the tablet (lawh) and the parchment (sahifa),” answered the Imām.

Demanding more information, al-Zuhri asked: “O Son of Allah’s Apostle, did your Prophet appoint you as testamentary trustees after him?”

“We have found twelve names in the parchment and the tablet.

[1] Al-Ithāf bi Hub al-Ashrāf, p. 52. Al-Sawā'iq al-Muhriqa, p. 53.

Their Imāmate, the names of their fathers, and of their mothers have been written in the tablet,” replied the Imām, “and seven testamentary trustees will come out of the loins of my son Mohammed. Al-Mahdi will be one of them.”[1] Some Shi‘ites visited the Imām, and he nominated his son Mohammed al-Bāqir before them, and ordered them to follow him. Then he gave him a document and a box in which were the inheritances of the prophets, the weapon and books of Allah’s Apostle, may Allah bless him and his family.[2]”

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His Commandments to his Son al-Bāqir

Imām Zayn al-‘Ābidin, peace be on him, entrusted his commandments to his son Imām Mohammed al-Bāqir, peace be on him. The following is some of his commandments to him:

1. He commanded him (to take care of) his she-camel. He said to him: “I performed the hajj on this she-camel of mine twenty times, yet I did not whip it. When it dies, bury it. Let not the beasts eat its meat, for Allah’s Messengers, may Allah bless him and his family, said: ‘If a camel stops seven times at ‘Arafa, Allah will place it among the favors of the Garden, and bless its offspring.’[3]” Imām al-Bāqir carried out these commandments of his father.

2. The Imām gave to his son this commandment, which displays the brilliant sides of the qualities of the members of the House (ahl al-Bayt) , peace be on them. He said to him: “O my little son, I will command you with what my father commanded me when death was close to him. He said to me: ‘O my little son, beware of wronging him who finds no helper against you except Allah.’[4]”

3. He commanded him to wash and shroud him[5] and to undertake all his other affairs until he buried him in his final resting place.

[1] Al-Khazzāz, Kifāyat al-Athar. Ithbāt al-Hudāt, vol. 5, p. 264.

[2] Basā'ir al-Darajāt, p. 146. Ithbāt al-Hudāt, vol. 5, p. 268.

[3] Al-Barqi, Mahāsin, vol. 2, p. 635.

[4] Al-Amāli, p. 161. Al-Khisāl, p. 185.

[5] Al-Kharāiyjj, p. 20.

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To the Shelter Garden

The state of the Imām became worse. His illness became intense. The Imām suffered exhausting pain, for the poison reacted on all the parts of his body. He told his family that he would move to Paradise at night. He fainted three times. When he came to consciousness, he recited Surat al-Fātiha, and Surat Innā Fatahnā. Then he, peace be on him, said: “Praise belongs to Allah, Who has made good to us His promise and made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers.[1]”

Then the Imām’s great soul went to its Creator, as the souls of the prophets and the messengers did. Allah’s angels, favors and greetings surrounded it with magnification and admiration.

This great soul met its Creator after it had illuminated the horizons of this world with knowledge, worship, and freedom from all inclinations of caprice.

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His Preparation for Burial

Imām Abū Ja‘far al-Bāqir undertook the preparation of the corpse of his father. He washed his pure body. The people saw the places of his prostration, which were like the knees of camels, out of his abundant prostration (in prayer) for Allah, the Exalted. They also saw his shoulders, which were like the knees of camels. Then they asked al-Bāqir about this, and he replied: “He would put food into his bag, carried it on his shoulders, and divided the food among the poor and the deprived. [2]When al-Bāqir had finished washing the corpse of his body, he shrouded it, and prayed over it with the written prayers.

[1] Roudat al-Kāfi.
[2] Hayāt al-Imām Mohammed al-Bāqir, vol. 1, p. 54.

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Escorting him to his Final Resting Place

Great escorting was held for the Imām. Medina (Yathrib) had never witness such escorting before. This is because the righteous and the sinful escorted him. The masses surrounded the great coffin. They wept and lamented for the Imām in humbleness. They felt a heavy loss, for they lost immense good, and unique spirituality. When the Imām died, the tongues kept silent, and the intellects became perplexed. Hence the people of Medina crowded all around the Holy Corpse. Blessed was he who carried it. It is worth mentioning that Sa‘id b. al-Musayyab, one of the seven jurists in Medina, did not succeed in escorting the Imām and praying over him. Hushrum, the retainer of Ashja‘, blamed Sa‘id for this, and he answered: “To say two ruk‘ās in the Mosque is more beloved to me than to prayer over this righteous man in the Righteous House.[1]” This excuse is weak, for escorting the Imām, who delivered the guidance of the prophets, is the best and most beloved act of obedience to Allah, the Exalted.

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At his Final Resting Place

In the middle of a halo of exclaiming Allah is great and praising Him, the people brought the Holy Corpse to al-Gharqad Cemetery. They dug a grave for him beside the grave of his pure uncle, Imām al-Hasan, the master of the youths of Paradise, and the plant of sweet basil of Allah's Apostle, may Allah bless him and his family. Then Imām al-Bāqir, peace be on him, buried his father in his final resting place. With him he buried knowledge, kindness, reverential fear, spirituality of the prophets and of the Allah-fearing. After Imām al-Bāqir had finished burying his father, the people hurried to him to condole him. The Imām, his brothers, and the other Hāshimites, thanked them for their condolences.

[1] Al-Kashi, Rijāl, p. 76.