

Chapter 4: Life of Imām al Ḥasan al Mujtabā (a.s.) – The Fourth Infallible

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1. Relating to the felicitous birth of Imām al Ḥasan (a.s.)

It is renowned that the blessed birth of Imām al Ḥasan (a.s.) took place on the night of Tuesday in the middle of the month of Ramadhān in the third year of Hijrah, while some say in the second year. His name is mentioned as Ḥasan, while in the Torah (Tawrāt) he is named as Shabbar. The equivalent of the Hebrew name Shabbar in 'Arabī language is Ḥasan, while the name of the elder son of Hārūn (a.s.) was also Shabbar. His agnomen (Kuniyyah) is Abū Muḥammad and titles Al Sayyid (the Master), Al Sibṭ (the grandson [of the Prophet]), Al Amīn (the trusted one), Al Ḥujjah (the evidence [of Allāh]), Al Birr (the righteous), Al Naqī (the pure), Al Zakī (the virtuous), Al Mujṭabā (the chosen one) and Al Zāhid (the abstemious).

Ibn Bābawayh al Qummī relates through his chain of transmitters from Imām 'Alī Zainul 'Ābedīn (a.s.), that when Imām al Ḥasan (a.s.) was born, Sayyidah Fāṭemah (s.a.) told Amīrul Mu'minīn (a.s.) to name him. He (a.s.) replied, "I shall not take precedence upon the Messenger of Allāh (s.a.w.a.) in naming him". He (a.s.) was wrapped in a yellow cloth and brought to the presence of the Messenger of Allāh (s.a.w.a.). Seeing him, the Messenger of Allāh (s.a.w.a.) said, "Didn't I forbid you to wrap him in a yellow sheet"? Then the yellow cloth was removed and he (a.s.) was wrapped in a white sheet of cloth.

In another report, it is mentioned that the Messenger of Allāh (s.a.w.a.) placed his blessed tongue into the child's mouth and he sucked it. Then he (s.a.w.a.) turned to Amīrul Mu'minīn (a.s.) and asked him whether he had named him. Imām (a.s.) replied, "I shall not precede you in naming him". The Messenger of Allāh (s.a.w.a.) said, "I too shall not take precedence upon my Lord (s.w.t.)". Then Allāh (s.w.t.) commanded Jibra'īl saying, "A child is born for Muḥammad (s.a.w.a.). Then alight upon the earth and convey my salutations to him, congratulate him and say: 'Alī (a.s.) holds the same position to you as Hārūn (a.s.) to Mūsā (a.s.). Then name him upon the name of the son of Hārūn". Thus, Jibra'īl descended upon him (s.a.w.a.), congratulated him and said, "Allāh (s.w.t.) says to name this child upon that of the son of Hārūn". He (s.a.w.a.) asked, "And what was his name"? Jibra'īl replied that his name was Shabbar. Hearing this, the Apostle of Allāh (s.a.w.a.) said, "But my tongue is 'Arabī". Jibra'īl replied, "Then name him Ḥasan". Thus, he was named Ḥasan (a.s.).

And when Imām al Ḥusain (a.s.) was born, Allāh (s.w.t.) similarly commanded Jibra'īl that, "A child is born for Muḥammad (s.a.w.a.). Then go and congratulate him and tell him that 'Alī holds the same position to you as Hārūn (a.s.) to Musā (a.s.). Then name him upon the name of the other son of Hārūn. When Jibra'īl ascended and congratulated the Messenger of Allāh (s.a.w.a.) and conveyed the message of Allāh (s.w.t.), he (s.a.w.a.) asked the name of that child. Jibra'īl replied that his name was Shabbīr. The Messenger of Allāh (s.a.w.a.) said, "My tongue is 'Arabī", and Jibra'īl said, "Then name him Ḥusain, which means Shabbīr". Thus, he was named Ḥusain (a.s.).

The honourable Shaikh 'Alī bin 'Īsā al Irbīlī writes in his Kashful Gummah, that Imām al Ḥasan (a.s.)'s complexion was reddish and fair; his eyes were broad and very dark; his cheeks were flat and not bulgy. There was a thin line of hair running upon his blessed stomach; his beard was thick and he left the hair of his scalp lengthy. His neck, with regards to clarity, radiance and firmness, was similar to the neck of a goblet that was made and polished with silver. The tips of the bones of his joints were strong and sturdy; his shoulders were broad and his height was medium. He was the most handsome among all men and he applied black dye. His hair was curly and physique was very elegant.

It is also related from Amīrul Mu'minīn (a.s.), that Imām al Ḥasan (a.s.) resembled the Messenger of Allāh (s.a.w.a.) most among people from his head until the chest. While Imām al Ḥusain (a.s.) completely resembled the Messenger of Allāh (s.a.w.a.) in his physical features.

Thiqatul Islām al Kulaynī relates through his reliable chain of transmitters from Ḥusain bin Khālid, that he says, that I asked Imām 'Alī al Ridhā (a.s.), "When should we congratulate (someone) upon the birth of a new-born child"? Imām (a.s.) replied, "When Imām al Ḥasan (a.s.) was born, Jibra'īl descended on the seventh day. He said that Allāh (s.w.t.) had commanded him to select a name and agnomen for the child, shave his head, perform 'Aqīqah for him and pierce his ear lobes. Moreover, when Imām al Ḥusain (a.s.) was born, Jibra'īl descended again and conveyed the similar message of Allāh (s.w.t.) to him. The Messenger of Allāh (s.a.w.a.) did as directed and ordered that two tresses of hair be left on the left part of the head. Then his right ear lobe was pierced and the left ear was pierced upon the ear itself". It is related in another report, that the two tresses of hair were left upon the middle of the head and this is more reliable.

2. A short description of his (a.s.)'s virtues and excellent morals

The author of *Kashful Gummah* (ʿAlī bin ʿĪsā al Irbīlī) relates from Ḥilyatul Awliyāʾ (of Abū Nuʿaym al Iṣfahānī) that one day the Messenger of Allāh (s.a.w.a.) sat Imām al Ḥasan (a.s.) upon his shoulders and said, "The one who loves me should also love him".¹

Abū Hurayrah relates, that I never looked at Imām al Ḥasan (a.s.) except that tears flowed down my eyes. The reason being, that once I was in the presence of the Messenger of Allāh (s.a.w.a.) when Imām al Ḥasan (a.s.) came running and sat in his lap. He (s.a.w.a.) opened his mouth and neared his mouth to his, while saying, "O Allāh (s.w.t.)! I befriend Ḥasan and I befriend the friend of Ḥasan", and he (s.a.w.a.) repeated this thrice.

Ibn Shahr Āshūb relates, that it is quoted in maximum books of Exegesis (Tafsīr) that the Messenger of Allāh (s.a.w.a.) placed amulet upon Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) with the two chapters (Sūrah) of Al Nās and Al Falak, and therefore these two chapters are known as Maʿuḍatayn.²

It is related from Abū Hurayrah, that I saw the Messenger of Allāh (s.a.w.a.) sucking the saliva from the mouth of Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) similar to the one sucking a date.

It is related, that one day the Messenger of Allāh (s.a.w.a.) was engrossed in Prayers when Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) came and sat upon his back (in prostration). When he (s.a.w.a.) desired to lift up his head from the prostration, he took hold of them with great kindness and leniency and placed them upon the earth. Then when he went into the prostration, they again sat upon his back. When he (s.a.w.a.) ended his Prayers, he sat them upon each of his thigh and said, "The one who loves me, should also love these sons of

¹ Anas bin Mālik relates, that one day Imām al Ḥasan (a.s.) came to the presence of the Messenger of Allāh (s.a.w.a.) and I desired to turn him away. Seeing this, he (s.a.w.a.) said, "Woe be upon you O Anas! Leave my son and the fruit of my heart. For the one who hurts him, (in fact) hurts me; and the one who hurts me, (in fact) hurts Allāh (s.w.t.)". (Tawfiq Abū ʿĪm, "Ahlal-bait (a.s.)"; Ibn Mājāh, "Al Sunan") (translator)

² Refers to the twin Sūrah of Sūratul Nās and Sūratul Falaq. Since one seeks refuge (Istiʿāḍah) of Allāh from shayṭān and his evil comrades in both these Sūrah, they are jointly referred to as Al Maʿuḍatayn. (translator)

mine”.

It is also related that he (s.a.w.a.) said, “Ḥasan (a.s.) and Ḥusain (a.s.) are the two earrings of the Divine Throne (‘Arsh)”. He (s.a.w.a.) also said that once Paradise requested Allāh (s.w.t.) to make it an abode for the weak and indigent. Allāh (s.w.t.) called out, “Are you not satisfied that I have bestowed embellishment to your pillars with Al Ḥasan (a.s.) and Al Ḥusain (a.s.)”? Thus, Paradise prided upon itself, similar to a bride who takes pride upon herself.

Abū Hurayrah also narrates, that one day the Messenger of Allāh (s.a.w.a.) was seated upon the pulpit (Minbar) when the voice of weeping of Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) came unto his ears. He alighted from the pulpit in an uneasy state, consoled them, returned back and said, “I turned such uneasy when hearing the voices of their weeping, as if my intellect had parted away”.

There are abundant other Aḥādīth quoted in the Shī’ah and Ahlul Sunnah books regarding the love of the Messenger of Allāh (s.a.w.a.) for Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.), siting them upon his blessed back, commanding others towards their friendship and saying that, “Al Ḥasan (a.s.) and Al Ḥusain (a.s.) are the Masters of the youth of Paradise” and “They are the sweet-basils and the flowers of my orchid”. We shall also quote some of these Aḥādīth in the chapter dealing with the life of Imām al Ḥusain (a.s.).

It is related from Ḥulyatul Awliyā’ of Abū Nu’aym al Iṣfahānī, that Imām al Ḥasan (a.s.) would come and mount the neck and shoulders of the Messenger of Allāh (s.a.w.a.) while he was in the state of prostration (Sajdah); and he (s.a.w.a.) would affectionately place him down. When people asked him (s.a.w.a.) after concluding the Prayers, “O Messenger of Allāh (s.a.w.a.)! You display such kindness towards this child as you do not do for anyone else”, he (s.a.w.a.) replied, “This child is my sweet-basil. Certainly, this son of mine is a Master and a Chief, and I desire that Allāh (s.w.t.) will make peace between two factions of the Muslims through his medium”.

Shaikh al Ṣadūq relates from Imām Ja’far al Ṣādiq (a.s.), that my father (Imām Muḥammad al Bāqir) related from his father (Imām ‘Alī Zainul ‘Ābidīn) that Imām al Ḥasan (a.s.) was the greatest worshipper, and his abstinent was the most than anyone else in his age, and he was the best among all. Whenever he (a.s.) went for the Ḥajj Pilgrimage, he did so on foot and sometimes even bare-feet.

Whenever he remembered death, grave, resurrection and the bridge, he would weep profusely. In addition, whenever he (a.s.) remembered the presentation of one's deeds in the presence of Allāh (s.a.w.a.), he would yell and fall down unconscious. Whenever he (a.s.) stood to offer Prayers, his joints would tremble, since he would find himself standing in the Audience of his Lord (s.w.t.). He (a.s.) would turn such restless whenever he remembered Paradise and Hell, similar to the one who had been stung by a snake or a scorpion. He (a.s.) would desire Paradise from Allāh (s.w.t.) and seek His (s.w.t.)'s refuge from the fire of Hell. In the course of reciting the Qur'ān, whenever he (a.s.) read the words "O you who believe"!, he (a.s.) would say, "Here I am O Allāh [in response to Your call], here I am"! None met him (a.s.) in any state, except that he remembered Allāh (s.w.t.). He possessed the most truthful tongue and his words very the most eloquent.

It is stated in Al Manāqib of Ibn Shahr Āshūb and Rawdhatul Wā'eẓin (of Fattāl al Naishāpūrī), that whenever Imām al Ḥasan (a.s.) performed ablutions (Wudhū'), his joints trembled and his colour turned pale. When he (a.s.) was questioned regarding it, he replied, "It is appropriate for the one, desirous of standing in the presence of Allāh (s.w.t.) for devotion, that his colour may change and his joints tremble". Whenever he (a.s.) went to the Masjid and reached its door, he (a.s.) would raise his head towards the heavens and say, "O Lord (s.w.t.)! Your guest is at Your door. O Benevolent One! The sinner has come to you. Then Overlook the ugly (sins) that is with me, with the beauty with You, O Bounteous One"!

Ibn Shahr Āshūb also relates from Imām Ja'far al Ṣādiq (a.s.), that Imām al Ḥasan (a.s.) performed the Ḥajj Pilgrimage on foot twenty five times. He donated all his wealth twice in the path of Allāh (s.w.t.), and as per another narration, thrice. He kept half of it for his expenses and distributed the other half among the destitute.

Regarding his forbearance, it is stated in the book Al Kāmil of Abul 'Abbās al Mubarrad, that one day Imām al Ḥasan (a.s.) was passing by mounting upon an animal, when he (a.s.) encountered a Syrian man who cursed and abused him abundantly. He (a.s.) did not utter a word until the man stopped abusing him. Thereafter he (a.s.) turned towards him, saluted him and told him with a smiling face, "O Shaikh! I presume you are a traveller, while some things have made you dubious. Now if you seek our pleasure, then we are pleased with you. If you desire anything, we shall offer it to you. If you seek guidance and counsel from

us, we shall do so. If you seek our fortitude, we shall do so. If you are hungry, we shall feed you; if you are naked, we shall clothe you; and if you are indigent, we shall turn you independent. If you are a castaway, we shall offer you refuge; if you desire something, we shall fulfil it; and if you offload your luggage at our house and be our guest, we shall deal best with you until you remain with us. Since we have a large house and possess abundant dignity and wealth". When the Syrian man heard these words of Imām (a.s.), he wept and said, "I bear witness that you are the Caliph of Allāh (s.w.t.) upon the earth and **Allāh knows best where to place His Apostle ship.**¹ You and your father were the bitterest enemies among all creation in my eyes, before I met you. And now you are the dearest people among the creations of Allāh (s.w.t.) near me". He offloaded his luggage at the house of Imām (a.s.) and remained his guest until he resided in Madīnah. Then he entered the ranks of the lovers and devout ones of the Ahl al-bait (a.s.).

Shaikh Radhīyuddīn `Alī bin Yūsuf bin Al Muṭṭahar al Ḥillī relates, that once a man came to the presence of Imām al Ḥasan (a.s.) and said, "O son of Amīral Mu'minīn (a.s.)! I request you in the Name of Allāh (s.w.t.), Who has favoured you with abundant blessings, to come to my aid and release me from the clutches of my enemy. Since I have an enemy, who does not consider the sanctity of the old and does not have pity upon the children". Imām (a.s.) had reclined upon a pillow, hearing his words, he (a.s.) sat upright and asked, "Tell me who is your enemy, so that I may plead on your behalf". The man replied, "My enemy is poverty and indigence". Hearing this, Imām (a.s.) bowed his head for some time and then lifted it up and told his servant saying, "Bring whatever wealth you possess". He brought five thousand dirhams and Imām (a.s.) told him to hand it over to the man. Then he (a.s.) swore to the man saying, "Whenever you confront this enemy and he oppresses you, come to me with your complaint against him, so that I may defend (you)".

It is also narrated that once a man came to the presence of Imām al Ḥasan (a.s.) and recited verses, complaining to him regarding his poverty and difficulties, "I do not possess anything that can be even sold for a dirham; My condition will give you very clear information about my state (you do not have to examine me to know about my condition); I only have with me the honor of my visage (face) which I have saved; I did not intend to sell it for anything but, I

¹ Holy Qur'ān, Sūratul An'ām: 124

have certainly found you who can buy it (and I am willing to sell it to you)". Hearing this, Imām al Ḥasan (a.s.) called his treasurer and asked, "How much amount do you possess"? He replied that he had twelve thousand dirham. Imām (a.s.) said, "Give it all to this poor man, that I am ashamed in front of him". The treasurer said, "But there will be nothing left for your expenses". Imām al Ḥasan (a.s.) replied, "Give it all to this poor man and have faith in Allāh (s.w.t.), He (s.w.t.) shall certainly provide for it". The treasurer handed over all the money to the man and Imām (a.s.) called him to himself, apologized and said, "We did not fulfil your rights, but we gave you according to our capacity", then he (a.s.) recited there two verses, "You showed haste hence, instead of the full fledged rainfall of our benevolence, you received only a small drizzle; If only you had given time, this rainfall would not have been lessened; Take this meagre offering and consider that you have neither sold what you intended to save (your honour) nor did we buy it".

ʿAllāmah Muḥammad Bāqir al Majlisī quotes from some reliable books, that a narrator named Najīh says, that once I was in the presence of Imām al Ḥasan (a.s.) when he was having food, while a dog was standing in front of him. Whenever Imām (a.s.) lifted a morsel for himself, he gave a similar one to the dog. Seeing this, I asked, "O son of the Messenger of Allāh (s.a.w.a.)! Do you permit me to shoo away this dog from near your food"? Imām (a.s.) replied, "Leave it. I feel ashamed in the Presence of Allāh (s.w.t.) that a living thing looks at my face, while I eat and do not feed it".

It is related, that once one of the slaves of Imām al Ḥasan (a.s.) committed treason with him and became liable for punishment. He (a.s.) desired to punish him, when he recited the following verse, "**And who restrain (their) anger**".¹ Hearing this, Imām (a.s.) said, "I restrain my anger". Then he said, "**And forgive (the faults of) men**".² Again Imām (a.s.) said, "I forgive you and overlook your fault". Lasting the slave said, "**And Allāh loves those who do good (to others)**".³ And Imām (a.s.) told him, "I manumit you and allot for you double of what I always give you".

Ibn Shahr Āshūb relates from the book of Muḥammad bin Ishāq, that after the Messenger of Allāh (s.a.w.a.), none could approach the nobility and excellence of

¹ Holy Qurʾān, Sūrat Āl ʿImrān: 134

² Holy Qurʾān, Sūrat Āl ʿImrān: 134

³ Holy Qurʾān, Sūrat Āl ʿImrān: 134

Imām al Ḥasan (a.s.). Sometimes a rug would be spread for him at the door for his house. He (a.s.) would come out and sit upon it. Not everyone who passed by, would not move an inch from there, but stand there due to his extreme honour, until the street would become full of people and none could pass through it. When Imām al Ḥasan (a.s.) would see this, he would enter his house and the people would then scatter away to their tasks. Similarly, anyone who saw him (a.s.) walking on foot for the Ḥajj Pilgrimage, they too would alight from their mounts and walk in his honour.

Ibn Shahr Āshūb quotes the following verses from Imām al Ḥasan (a.s.), "Say to the one who does not stay in the abode of permanence (the world is not the abode of permanence, rather it is the hereafter which is the abode of permanence) that the time for travel has come near; Thus, bid farewell to your friends and near ones, for surely those whom you have met or have lived with, have all gone to the graves and have been transformed into dust".

'Allāmah Muḥammad Bāqir al Majlisī quotes in his Jilā'ul 'Uyūn from Shaikh al Ṭūsī, who relates through his reliable chain of transmitters from Imām Ja'far al Ṣādiq (a.s.), that once a daughter of Imām al Ḥasan (a.s.) passed away. A group of his companions sent him letters of condolences, in reply to which he (a.s.) wrote, "Now then! Your letters have reached me in which you have offered condolences to me on death of my so and so daughter. I ask recompense of her death from Allāh (s.w.t.), I surrender to the destiny of Allāh (s.w.t.) and am patient upon His trial. Certainly, the misfortunes of the world have pained me; the episodes of time have upset me; as also the separation of friends whom I loved, and the brothers whom I considered my friends; I would be glad to see them and their eyes would delight on seeing me. Thus, the misfortunes of the time suddenly grabbed them away, while death robbed them and joined them with the armies of the dead. They remain in each other's neighbourhood (in the graveyard), without having acquaintance with one another; and without visiting one another; and without benefitting one another; and without encountering one another; although their houses (graves) are quite near to one another. Houses of their materialistic bodies have become vacant of their masters, while their friends and companions have distanced themselves from them. Moreover, I have not seen a house similar to their house, nor a resting place similar to their shack. They reside in horrifying houses and have been distanced from their habitual dwellings. Their friends have separated themselves from them without any enmity towards them, and left them to decay and wear in the pits. This daughter

of mine was a maid of the King (s.w.t.) and has left for the unobstructed path, the path that has been paved by the former ones, while the latter ones shall traverse it later. And peace (be upon you)".

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3. Circumstances relating to his (a.s.)'s peace-treaty with Mu'āwiyah

It should be borne in mind that after evidencing the infallibility and dignity of A'imma (a.s.), whatever comes forth from them (a.s.), the believers should accept and submit to it, while there should be no room left for doubt or objection. Since whatever they (a.s.) do, is only from the Lord of the worlds (s.w.t.),¹ while objecting upon them is actually objecting upon Allāh (s.w.t.).

It is related through reliable reports, that Allāh (s.w.t.) revealed a scripture from the heavens to the presence of the Messenger of Allāh (s.a.w.a.) containing twelve seals. Every Imām (a.s.) would open the seal and act upon whatever was written beneath it. How is it permissible for a one, possessing incomplete intellect, to object upon the group, who are the evidences of Allāh (s.w.t.) upon the earth? Their word is the word of Allāh (s.w.t.) and their action is the action of Allāh (s.w.t.).

Shaikh al Ṣadūq, Shaikh al Mufid and others relate, that after the martyrdom of Amīrul Mu'minīn (a.s.), Imām al Ḥasan (a.s.) mounted the pulpit (Minbar) and delivered an eloquent sermon based upon Divine Knowledge and Realities, saying, "We are the battalion of Allāh (Ḥizbullāh), who are the triumphant ones.² We are the Progeny of the Messenger of Allāh (s.a.w.a.), who are the nearest to him than anyone else. We are the Ahlalbait (a.s.) of the Messenger ship, who are infallible and pure from sins and filth.³ We are one of the two (weighty) things left by the Messenger of Allāh (s.a.w.a.) in his place among his community (Ummah) saying: Verily I leave behind me two weighty things, the book of Allāh (Qur'ān) and my progeny, my Ahlalbait, if you hold fast unto them both, you shall never go astray after me, and they both shall not part from one another until they reach me at the pool of Kawthar. We are the one, who are paired

¹ Refer to the Qur'ānic Verse, "**And you will not, save what wills Allah, the Lord of the worlds**" (Holy Qur'ān, Sūratul Takwīr: 29) (translator)

² Refer to the Qur'ānic Verse, "**Whoever takes as his guardian Allāh and His Apostle and those who believe, verily (he has joined) Allāh's battalion, they are those that shall (always) be triumphant**" (Holy Qur'ān, Sūratul Mā'idah: 56) (translator)

³ Refer to the Qur'ānic Verse, "**Verily Allāh intends but to keep off from you (every kind of) uncleanness O you Ahlalbait, and purify you (with) a thorough purification**". (Holy Qur'ān, Sūratul Aḥzāb: 33) (translator)

alongside the Book of Allāh (Qur'ān) by the Messenger of Allāh (s.a.w.a.), and we are bestowed the knowledge of its interpretation (Ta'wīl) and revelation (Tanzīl).¹ We speak regarding the Qur'ān with complete confidence and do not interpret its verses based upon conjecture or assumption. Then obey us, since our obedience has been made incumbent upon you by Allāh (s.w.t.), and He (s.w.t.) has coupled our obedience with His Own obedience and that of His Messenger (s.a.w.a.) saying, **“O you who believe! Obey Allāh and obey the Messenger and those vested with authority from among you”**.²

Then he (a.s.) continued saying, “Tonight has passed away a man, whose predecessors could not gain precedence upon him with regards to good deeds, nor can any creature reach him with regards to felicity. Certainly, he strived alongside the Messenger of Allāh (s.a.w.a.) and remained prepared to sacrifice his life for him (s.a.w.a.). Whenever the Messenger of Allāh (s.a.w.a.) dispatched him to any place with his standard, Jibra'īl was on his right side and Mikā'īl on his left. He never returned back from any of the battles, except that Allāh (s.w.t.) bestowed victory upon his hands. He left for the immortal world on the night when Nabī 'Īsā (a.s.) ascended to the heavens; and on the night Yūsha' bin Nūn, the vicegerent of Nabī Mūsā (a.s.), left this world. He did not leave behind any gold or silver, except seven hundred dirham, left behind from his grants, to buy a servant for his family”. Saying this he choked due to weeping and the uproar arose from the people.

Imām (a.s.) then said, “I am the son of a warner (Naḍīr). I am the son of the bearer of glad tidings (Bashīr). I am the son of the inviter unto Allāh (s.w.t.). I am the son of an illuminating torch (Sirājul Munīr).³ I am from among the Ahlulbait (a.s.) whose love had been made incumbent by Allāh (s.w.t.) in His book (Qur'ān) saying: **Say you (O Our Apostle): I demand not of you any recompense for it (the toils of the Apostle ship) save the love of (my) relatives; and whosoever earns good, We increase for him good**

¹ Refer to the Qur'ānic Verse, **“None knows it's (hidden) interpretation except Allāh and those firmly rooted in knowledge”** (Holy Qur'ān, Sūrat Āl 'Imrān: 7) (translator)

² Holy Qur'ān, Sūratul Nisā': 59

³ Refer to the Qur'ānic Verse, **“O (Our) Prophet! Verily We have sent you as a witness, and as a bearer of glad tidings and as a warner. And as the inviter unto Allāh by His command, and an illuminating torch”** (Holy Qur'ān, Sūratul Aḥzāb: 45-46) (translator)

therein,¹ while the “good” referred to in this verse by Allāh (s.w.t.) is our love”.

Saying this, Imām al Ḥasan (a.s.) sat down upon the pulpit (Minbar) and ‘Abdullāh bin ‘Abbās arose and addressed the people saying, “O people! This is the son of your Apostle (s.a.w.a.) and the vicegerent of your Imām (a.s.). Then pledge allegiance (Bay’ah) to him”. Hearing this, people complied with his words and said, “Verily he is the most beloved near us and his right is most obligatory upon us”! Saying this, they proceeded further and pledged allegiance (Bay’ah) at his hands for the Caliphate (Khilāfah). Imām al Ḥasan (a.s.) took an oath from them that, “With whomsoever I enter into peace, you too shall do so; and with whomsoever I enter into battle with, you too shall do so”, and they accepted it. While this incident took place on Friday, the twenty first of the month of Ramadhān in the fortieth year of migration (Hijrah), and his (a.s.)’s age was thirty seven years. Then Imām al Ḥasan (a.s.) alighted from the pulpit (Minbar) and dispatched his agents around and appointed governors in every place. He (a.s.) also sent ‘Abdullāh bin ‘Abbās to Baṣrah (as his governor).

As per the unanimous narration of Shaikh al Mufīd and the other eminent traditionists (Muḥaddithīn), when the news of the martyrdom of Amīrul Mu’minīn (a.s.) and people’s allegiance (Bay’ah) to Imām al Ḥasan (a.s.) reached Mu’āwiyah, he sent two spies. One of them from the clan of Banī al Qayn to Baṣrah, and another from the clan of Banī Ḥimyar to Kūfah. He commanded them to keep him posted of any events therein and spread corruption in the affairs of the caliphate of Imām al Ḥasan (a.s.).

When Imām al Ḥasan (a.s.) was apprised of this, he called from the Ḥimyarī spy and ordered to behead him. He (a.s.) also sent a letter to Baṣrah (to ‘Abdullāh bin ‘Abbās) to search for the Qaynī man and do the same with him. Then he (a.s.) wrote a letter to Mu’āwiyah with contents, “You send spies and spread wile and deceit. I presume you intend battle, in which case I too am prepared for it”. When his letter reached Mu’āwiyah, he sent him a letter with harsh words. There was exchange of letters between them and ultimately Mu’āwiyah proceeded towards ‘Irāq with a large contingent. He also sent some spies to Kūfah for the group of hypocrites and Khārijīs, who were along with Imām al Ḥasan (a.s.) and had obeyed him in fear of the sword of Amīrul Mu’minīn (a.s.), such as ‘Amrū bin Ḥurayth, Ash’ath bin Qays, Shabath bin Ribī and their likes. He wrote to each

¹ Holy Qur’ān, Sūratul Shūrā: 23

one of them saying, "If you kill Ḥasan (a.s.), I shall give you two hundred thousand dirham and marry one of my daughters to you. I shall also put you in charge of a contingent among the army of Shām". Ultimately, he succeeded in attracting maximum people, among the hypocrites and Khārījīs, to himself and separated them from Imām al Ḥasan (a.s.). Imām al Ḥasan (a.s.) would wear an armour beneath his shirt to protect himself from their evil, and come to lead the Prayers.

Once during the course of Prayers, a Khārījī shot an arrow towards him (a.s.), but since he had worn an armour, it got wasted. These hypocrites sent letters to Mu'āwiyah accepting his offer while concealing from Imām (a.s.).

When the news of Mu'āwiyah's arrival towards 'Irāq reached Imām al Ḥasan (a.s.), he mounted the pulpit (Minbar), and after praising and glorifying Allāh (s.w.t.), invited them towards battle with Mu'āwiyah. None among his companions responded to his call. Seeing this, 'Adīyy bin Ḥātim arose from below the pulpit and said, "Glory be to Allāh! What an evil group of men are you! Your Imām and the son of your Prophet (s.a.w.a.) invites you for Jihād and you do not respond to him? Where has your valour gone? Do you not fear the wrath of Allāh (s.w.t.)? Do you have no concern for shame and disdain"? Hearing this, a group of men arose and consented to him. Then Imām (a.s.) said, "Then if you speak the truth, gather at Nukhaylah, that is an encampment for my army. However, I know that you shall not be sincere to your words, similar to your insincerity towards the one (Imām 'Alī) who was better than me. How can I trust your words when I have seen how you treated my father (a.s.)"?

Then he (a.s.) alighted from the pulpit, mounted and proceeded towards his encampment. When he (a.s.) reached there, he found that most of them who had promised obedience, did not prove sincere and remained absent. Then Imām (a.s.) delivered a sermon (Khuṭbah) saying, "You have deceived me, as you deceived the Imām (a.s.) before me. I do not know which Imām shall you fight alongside after my death. Shall you fight along with the one who never ever believed in Allāh (s.w.t.) and the Messenger (s.a.w.a.), and who declared his faith in fear of the sword"?

Saying this, he (a.s.) alighted from the pulpit and dispatched a man from the clan of Banī Kindah, named Ḥakam, with four thousand men to face Mu'āwiyah. He (a.s.) told him to encamp at Anbār and wait for his further instructions. When Ḥakam reached Anbār, Mu'āwiyah was informed regarding his arrival and sent a

messenger to him with a letter, saying, "If you come to my side, I shall hand over a part of Shām under your control." He also sent five hundred thousand dirhams for him. When the accursed saw the wealth and heard the promise of ruler ship, he sold his Religion for the world. He took the wealth, and accompanied by two hundred men among his relatives and companions, turned his back from Imām (a.s.) and joined Mu'āwiyah. When this news reached Imām al Ḥasan (a.s.), he delivered a sermon (Khuṭbah) saying, "The man from Banī Kindah deceived me and joined Mu'āwiyah. I have been constantly telling you that your promises have no sincerity, while all of you are slaves of the world. Now I shall send another man, and I know that he too shall do the same".

He (a.s.) then ordered a man from Banī Murād and told him, "Proceed towards Anbār with four thousand men". He (a.s.) took an oath from him in everyone's presence, that he would not commit treachery or deceit, and he promised that he would not do so. When he had left, Imām al Ḥasan (a.s.) said, "Very soon he too shall commit deceit". Whatever Imām (a.s.) predicted took place and when he reached Anbār and Mu'āwiyah was apprised of his arrival, he sent messengers and letters to him with five thousand dirhams. He even wrote down for him that he would make him the governor or whatever place he desired. The man also deceived Imām (a.s.) and joined Mu'āwiyah. When this news also reached Imām al Ḥasan (a.s.), he again delivered a sermon (Khuṭbah) in which he said, "I have been constantly telling you that there is no sincerity in you, and the man from Murād too has deceived me and joined Mu'āwiyah".

To sum it up, when Imām al Ḥasan (a.s.) intended to leave Kūfah for battle with Mu'āwiyah, he appointed Mugayrah bin Nawfal bin al Ḥārith bin 'Abdul Muṭṭalib in his place in Kūfah. He chose Nukhaylah as a place for his encampment and told Mugayrah to motivate people to join his army. People prepared themselves and left in groups, one after the other, while Imām al Ḥasan (a.s.) left from Nukhaylah and reached Dīr 'Abdul Raḥmān and halted therein for three days until the army gathered. When the men in the army were counted, they numbered forty thousand cavalry and infantry. Then Imām (a.s.) dispatched 'Ubaydullāh bin 'Abbās (bin 'Abdul Muṭṭalib), along with Qays bin Sa'ad (bin 'Ubādah) and twelve thousand men from Dīr 'Abdul Raḥmān to face Mu'āwiyah. He appointed 'Ubaydullāh as the commander and said that, if he met with any accident, Qays bin Sa'ad would succeed him. And if something happened to him, Sa'īd bin Qays (al Hamadānī) would take his place. Then he (a.s.) instructed 'Ubaydullāh not to take any steps without consulting Qays bin Sa'ad and Sa'īd bin

Qays. Then he (a.s.) gathered his provisions and left for Sābāt in Madā'en.

After reaching there, he desired to test his companions, as well as reveal the infidelity, hypocrisy and insincerity of the hypocrites for the people. He therefore gathered everyone, and after praising and glorifying Allāh (s.w.t.), said, "By Allāh, it is Allāh (s.w.t.)'s praise and His generosity that my desire is to be a best well-wisher for His creatures. I neither bear malice towards any Muslim in my heart, nor do I have any ill will towards anyone. Behold O people! What you consider abominable concerning congregation and unity among Muslims, is better for you than what you befriended, concerning dispersion and division (among them). And my consideration of your welfare is better than that of yours'. Then do not disobey my command and do not refute my view that I have chosen for you. May Allāh (s.w.t.) forgive us and guide us towards all in which lies His Love and Pleasure".

Then he (a.s.) ended his sermon and alighted from the pulpit (Minbar). When the hypocrites heard his words, they looked at one another and said, "It seems from the words of Ḥasan (a.s.) that he desires to enter into peace with Mu'āwiyah and hand him over the caliphate". Then the hypocrites, who shared the belief of Khawārij from within, arose and shouted, "By Allāh, the man has turned an infidel"! Saying this, they attacked against him (a.s.), entered his tent and plundered whatever they found inside it, also they snatched off his Prayer-mat from beneath his legs. 'Abdul Raḥmān bin 'Abdullāh al Azdī proceeded further and snatched away his (a.s.)'s cloak from his shoulders, while he sat grasping his sword without a cloak.

Seeing this, Imām al Ḥasan (a.s.) ordered his horse to be brought and sat upon it, while his relatives, along with a few of his adherents, surrounded him from all sides, defending him from the enemies, and left towards Madā'en. When they tried to pass from Sābāt in Madā'en in the darkness of the night, an accursed man from Banī Asad, named Jarrāḥ bin Sinān, suddenly came up. He caught hold of the reins of his mount and shouted, "O Ḥasan! You have turned an infidel similar to your father". Saying this, he thrust a rapier of his hands, into the sacred thigh of Imām al Ḥasan (a.s.). In another report it is stated that it was a poisoned dagger that fractured his bones. Imām al Ḥasan (a.s.) put his hands into Jarrāḥ's neck, due to severe pain, and both fell down upon the earth. Imām (a.s.)'s adherents killed the tyrant and lifted him up, placed him upon a cot and took him to Madā'en at the house of Sa'ad bin Mas'ūd al Thaqaḥī.

Sa'ad was appointed the governor of Madā'en by Imām al Ḥasan (a.s.) and also by Amīrul Mu'minīn (a.s.) previously, and was the paternal uncle of Mukhtār bin Abī 'Ubaydah al Thaqaḥī. Mukhtār came up to his uncle and said, "We may hand over Ḥasan (a.s.) to Mu'āwiyah, perhaps he may bestow us the governorship of 'Irāq".¹ Hearing this, Sa'ad replied, "Woe be upon you! May Allāh (s.w.t.) blacken your face and your opinion! I am a governor appointed by him and previously by his father, then should I forget the rights of their favours? Should I hand over the son of the Messenger of Allāh (s.a.w.a.) to Mu'āwiyah"? When the Shī'ah heard these words from Mukhtār, they desired to kill him, but they left him upon the intercession of his uncle Sa'ad. Then Sa'ad called for a physician who treated Imām (a.s.)'s wound.

The insincerity of his companions reached such height, that most of his commanders wrote to Mu'āwiyah saying, "We are your obedient and submissive ones, then hasten towards 'Irāq. And when you near, we shall arrest Ḥasan (a.s.) and hand him over to you". This news reached Imām al Ḥasan (a.s.), along with the letter of Qays bin Sa'ad, who was despatched along with 'Ubaydullāh bin 'Abbās, for battle against Mu'āwiyah. The contents of the letter being, that when 'Ubaydullāh reached the village of Ḥabūbīyyah in Miskan,² and encamped facing the encampment of Mu'āwiyah, the latter sent a messenger to

¹ This episode provoked resentment against Mukhtār. But a group of Shī'ah historians refute this and consider the episode to be a fabrication in order to malign the devoutness of Mukhtār. Some are of the view that even if Mukhtār said this, it was due to his dissimulation (Taḥīyah), for he was being closely monitored by the spies of Mu'āwiyah. He later sheltered Muslim bin 'Aqīl and rendered assistance to him. However, when Muslim bin 'Aqīl was arrested, Mukhtār had been to a village to attend to a task. He was then arrested by 'Ubaydullāh bin Ziyād and was imprisoned until Imām al Ḥusain (a.s.) was martyred. He was very much aggrieved and pledged to avenge his death. Later he avenged the blood of Imām al Ḥusain (a.s.) and put to sword numerous ones among his murderers, thus his pure and genuine intentions can certainly be considered. And Allah is the Best Knower. Numerous books have been written upon the life of Mukhtār, his beliefs and revolt. (translator)

² Miskan is a place on the bank of the river near Dujayl, as written by Al Khaṭīb al Bagdādī in his Tarīkh Bagdād. It was at this place that battle ensued between the armies of 'Abdul Malik bin Marwān and Muṣ'ab bin Zubayr. The graves of Ibrāhīm bin Mālik (al Ashtar) al Nakha'ī and Muṣ'ab bin Zubayr are there, as opined by Sibṭ Ibnul Jawzī in his Taḍkirah Khawāṣul Ummah. While Dujayl is a village near Balad, which is at a distance of one station from Sāmarrā'. This village is known by this name in our age, while the grave of Ibrāhīm bin Mālik is on the way to Sāmarrā' at Dujayl. (Author)

him inviting him to come to him. He wrote that he would give him a thousand thousand dirhams, half of it immediately in cash and another half after he entered Kūfah. On the same night, `Ubaydullāh left his camp and joined the camp of Mu`āwiyah. When it dawned, the army did not find their commander in the tent, thus they prayed with Qays bin Sa`ad leading them and after the Prayers he delivered a sermon for them saying, "Even though this traitor has deceived his Imām, you do not do so. Then fear the wrath of Allāh (s.w.t.) and His Messenger (s.a.w.a.) and fight against the enemies of Allāh (s.w.t.)". They blatantly accepted it, but each night a group of them dispersed and joined Mu`āwiyah.

Ultimately, when the hidden intentions of the people and their insincerity became known, Imām al Ḥasan (a.s.) realized that most of his people were hypocrites, while a few among his Shī`ah, who were the real believers, were quite few and would not be able to face the army of Shām. While Mu`āwiyah sent him (a.s.) letters for peace and compromise, along with the letters of the hypocrites, who had written to him pledging their obedience to him. The contents of the letters was that, "Your companions did not comply to your father, nor would they do so with you. These are their letters that I send along with for you".

When Imām al Ḥasan (a.s.) saw their letters, he realized that Mu`āwiyah intended a peace-treaty, therefore helplessly he accepted the treaty with Mu`āwiyah upon abundant terms stated by Mu`āwiyah himself. Although Imām (a.s.) knew that his speech was nothing but a blatant lie, yet he found no other alternative. Since people who had gathered around him to assist him were all hypocrites, except a negligible few, and if battle took place, the blood of these Shī`ah would get wasted in the very first attack and none would survive.

`Allāmah Muḥammad Bāqir al Majlisī writes in his Jilā`ul `Uyūn, that when the letter of Mu`āwiyah reached Imām al Ḥasan (a.s.), along with the letters of the hypocrites among his companions, he read them. He (a.s.) also received news of the escape of `Ubaydullāh, the laxity and hypocrisy of his own army. Therefore, he addressed them to complete his proof upon them, saying, "I know that you have been committing deceit with me, yet I wish to complete my proof upon you. Tomorrow gather at such and such place, do not break your allegiance (Bay`ah) and fear the wrath of Allāh (s.w.t.)". He (a.s.) halted at that spot for ten days, while not more than four thousand men gathered around him. Imām

(a.s.) mounted the pulpit (Minbar) and said, "I wonder upon the group of men who neither possess shame nor Religion. Woe be upon you! By Allāh (s.w.t.)! Mu'āwiyah shall not be sincere on what he guaranteed you in lieu of my killing. I intended to establish the True Religion for you, but you did not assist me. I can worship Allāh (s.w.t.) alone, but, by Allāh (s.w.t.), when I hand over the affairs to Mu'āwiyah, you shall never see happiness in the reign of Banī Umayyah, and they shall subject you to various types of severities. It is as if I see your children standing at the door of their children, seeking water and food, but they shall deny it to them. By Allāh (s.w.t.)! If I had supporters, I would never hand over the affairs to Mu'āwiyah. Since I swear upon Allāh (s.w.t.) and His Messenger (s.a.w.a.), that the caliphate (Khilāfah) is unlawful upon the Banī Umayyah. Then faugh upon you O slaves of the world! Very soon you shall witness the shabbiness of your (evil) deeds".

Thus, when Imām al Ḥasan (a.s.) lost hope in his companions, he wrote to Mu'āwiyah, saying, "I desire to enliven the truth and destroy falsehood, as also to execute the Book of Allāh (Qur'ān) and the customs (Sunnah) of the Messenger of Allāh (s.a.w.a.). People did not consent to me. Now I shall enter into a treaty with you, upon terms, which I know you shall not consider. Do not rejoice upon this rule that has come into your hands, you shall soon regret, similar to the ones before you, who usurped the caliphate and later regretted. But this regret was of no benefit to them". Then Imām (a.s.) sent his cousin 'Abdullāh bin al Ḥārith¹ to Mu'āwiyah to obtain covenants and promises from him and write down the peace-treaty.

The deed of the peace-treaty was written down as follows: In the Name of Allāh, the Beneficent, the Merciful. Ḥasan bin 'Alī bin Abī Ṭālib (a.s.) enters into a treaty with Mu'āwiyah bin Abī Sufyān, that he (Imām) shall not oppose him until he deals with people by the Book of Allāh (Qur'ān), customs (Sunnah) of the Messenger of Allāh (s.a.w.a.) and the lives of the worthy caliphs.² On the condition that he shall not appoint anyone to succeed him in this affair, while people, wherever they reside, in Shām, 'Irāq, Ḥijāz or Yaman, shall be secure from his evil. Likewise the companions of Amīrul Mu'minīn (a.s.) and his Shī'ah

¹ He is 'Abdullāh bin al Ḥārith bin Nawfal bin al Ḥārith bin 'Abdul Muṭṭalib (Author)

² He meant Amīrul Mu'minīn 'Alī (a.s.) and himself, and not those who usurped the dominion from them. Since caliphate (Khilāfah) is a Divine Position, bestowed and sanctioned by Allāh (s.w.t.) and none can snatch it away from the Authorized Ones. (translator)

shall also be immune from Mu'āwiyah with regards to their lives, property, women and children. The treaty comes into effect upon these terms with oath and promises near Allāh (s.w.t.). Also that he shall not commit treachery towards Ḥasan bin 'Alī (a.s.), his brother Ḥusain (a.s.) and all the relatives and kin of the Messenger of Allāh (s.a.w.a.). He shall not harm them in secret or in open, nor threaten them in any part of the world. Moreover, he shall neither abuse Amīrul Mu'minīn (a.s.) nor utter blasphemous words for him in the Qunūṭ of the Prayers, as he does.

When the peace-treaty was written down, Allāh (s.w.t.) and the Messenger of Allāh (s.a.w.a.) was made witness upon it. While the witnesses of 'Abdullāh bin al Ḥārith, 'Amrū bin Abī Ṣalamah, 'Abdullāh bin 'Āmir and 'Abdul Raḥmān bin Samrah¹ were written upon it. Thus when the treaty came into effect, Mu'āwiyah left for Kūfah and when he reached Nukhaylah, that was on Friday, he alighted there and lead the Prayers. Then he delivered a sermon (Khuṭbah), at the conclusion of which he said, "I did not fight you so that you may offer Prayers, or fast, or give the Zakāh. I fought against you to rule upon you, that (rule) which Allāh (s.w.t.) bestowed upon me and you did not desire it. I made some promises to Ḥasan (a.s.), all of which lie under my feet and I shall not fulfil any one among them".² Then he entered Kūfah and after residing therein for some days, he came to the Masjid and sent Imām al Ḥasan (a.s.) upon the pulpit (Minbar) and said, "Tell people that caliphate is my right".

When Imām (a.s.) mounted the pulpit, he praised and glorified Allāh (s.w.t.), sent salutations upon the Messenger of Allāh (s.a.w.a.) and his Ahlulbait (a.s.), then said, "O people! The best wisdom is piety and abstinence, while the worst stupidity is immorality and disobedience to Allāh (s.w.t.). O people! If you search in between Jābalqā and Jābarsā³ for a man whose grandfather is the Messenger

¹ He is 'Abdul Raḥmān bin Samrah bin Ḥabīb bin 'Abdul Shams bin 'Abd Manāf bin Quṣayy, possessing the agnomen (Kuniyyah) of Abū Sa'īd. He accepted Islām during the victory of Makkah (Faṭḥ Makkah) and resided in Baṣrah. 'Abdullāh bin 'Āmir utilized his services when he was appointed the governor of Baṣrah, while he died there in fifty or fifty one Hijrah (Author)

² Refer to the Qur'ānic verse on those who break promises, "**So whoever violates his oath, does violate it only to the hurt of his (own) self**". (Holy Qur'ān, Sūratul Faṭḥ: 10) (translator)

³ Muḥammad bin Abī 'Umayr relates from some of his companions from Imām Ja'far al Ṣādiq (a.s.), that Imām al Ḥasan (a.s.) told his companions, "Verily for Allāh (s.w.t.) are two towns

of Allāh (s.a.w.a.), you shall not find anyone else, except me and my brother Ḥusain (a.s.).¹ Allāh (s.w.t.) guided you through Muḥammad (s.a.w.a.) and you lifted your hands off (in defending) his Ahlulbait (a.s.). Verily, Mu'āwiyah disputed with me regarding the affair (caliphate) that was specifically (reserved) for me and I was rightful for it. I lifted my hands off it, since I did not find supporters with me, and also for the sake of the welfare of this nation (Ummah) and protection of their lives. You had sworn allegiance (Bay'ah) to me that you would enter into peace with whomsoever I made peace and fight those whom I fought. I perceived the interest of the nation in making peace with him and considered avoiding bloodshed instead of spilling it. The (main) intention was your welfare, and whatever I did is an evidence for anyone who is a perpetrator of this affair. This is a trial for the Muslims, while rejoice is quite less for the hypocrites until Allāh (s.w.t.) bestows triumph for the truth and makes available their resources”.

Then Mu'āwiyah arose and delivered a sermon in which he abused Amīrul Mu'minīn (a.s.).² Hearing this, Imām al Ḥusain (a.s.) arose to give him a befitting reply, but Imām al Ḥasan (a.s.) took his hand, sat him down and himself arose and said, “O the one who remembers 'Alī (with abuse) and abuses me! I am Ḥasan, my father is 'Alī bin Abī Ṭālib (a.s.) and you are Mu'āwiyah and your

(Jābalqā and Jābarsā), one in the east and another in the west. Therein reside a creation of Allāh (s.w.t.) who never ever commit His disobedience. By Allāh (s.w.t.)! There is no Evidence (Ḥujjah) of Allāh in them or in between them, except me and my brother Ḥusain”. (Allāmah al Ḥillī, “Irshādul Aḍḥān”) There are numerous other detailed reports quoted in the Shī'ah and non-Shī'ah books regarding the qualities of the people residing therein, for further studies one may refer to the book Baṣā'erul Darajāt of Muḥammad bin Ḥasan al Ṣaffār al Qummī. (translator)

¹ Refer to Imām al Ḥusain (a.s.)'s similar words at Karbalā' addressed to the army of Yazīd, “Then if you doubt this, do you even doubt that I am the grandson of the Prophet of Allāh (s.a.w.a.)? By Allāh! There is no other grandson of the Prophet in between Jābalqā and Jābarsā except myself from among yourselves or anyone else”. (Shaikh 'Abbās al Qummī, “Nafasul Mahmūm”) (translator)

² The Shī'ah and Ahlul Sunnah unanimously agree that the Messenger of Allāh (s.a.w.a.) said, “The one who abuses 'Alī, (in fact) abuses me”. (Sulaymān al Qandūzī al Ḥanafī, “Yanābī'ul Mawaddah”; Al Nisāī, “Taḥḍīb Khaṣā'eṣ al Imām 'Alī”; Aḥmad Ibn Ḥanbal, “Al Musnad”; Al Haythamī, “Majma'ul Zawā'id”; Al Ṭabarānī, “Al Mu'jamul Kabīr”; Ibn 'Asākir, “Tārīkh Dimashq”; etc.) (translator)

father is Ṣakhr¹; my mother is Fāṭemah (s.a.) and yours is Hind²; my grandfather

¹ Abū Sufyān's real name was Ṣakhr bin Ḥarb. His hatred and animosity towards the Messenger of Allāh (s.a.w.a.) requires no description. He constantly conspired against Islām and the Messenger of Allāh (s.a.w.a.) and waged several battles against him. In the battle of Badr, his son Ḥanzalah was killed at the hands of Amīrul Mu'minīn (a.s.) and he pledged that he would neither establish any relations with women nor oil his hair. Later, when he perceived the growing influence of Islām, he unwillingly accepted it, along with his relatives from the Banī Umayyah. However, he spared no opportunity to ridicule Islām and constantly remained in ambush to avenge his disgrace. His desire was fulfilled when allegiance (Bay'ah) was sworn to 'Uthmān bin 'Affān, he could not control his joy and rushed to him and said, "*Now that the caliphate has fallen into your hands, toss it around like a ball and fearlessly perpetuate it among your own kin, the Banī Umayyah, for there is neither paradise nor hell*". (Al Ṭabarī, "Tārīkh al Rusul wal Mulūk"; Al Mas'ūdī, "Murawwajul Ḍahab"; Ḥusain al Diyārbakrī, "Tārīkhul Khamīs"; etc.) When he passed by the tomb of Ḥamzah, he kicked the tomb and said, "O Abā 'Umārah! The matter for which we drew our swords yesterday, has fallen into the hands of our children today, and they are playing with it now". (Ibn Abil Ḥadīd, "Sharḥ Nahjul Balāghah") (translator)

² Hind bint 'Utbah bore intense hostility towards the Messenger of Allāh (s.a.w.a.) in particular and the Muslims in general. She is known to be a renowned prostitute during the days of ignorance (Jahiliyyah) and was much attracted to black-slaves. If she bore them any child, she would kill the child after giving birth to it. (Sibṭ Ibnul Jawzī, "Taḍkirah Khawāṣul Ummah") Even her son Mu'āwiyah was attributed to four people, Musāfir bin Abī 'Amrū bin Umayyah bin 'Abdul Shams, 'Ammārah bin Walīd bin al Mugayrah, 'Abbās bin 'Abdul Muṭṭalib and Abū Sufyān. (Qādhī Nu'mān al Magribī, "Al Manāqib wal Mathālib"; Sibṭ Ibnul Jawzī, "Taḍkirah Khawāṣul Ummah"; etc.). Later Abū Sufyān married her and claimed Mu'āwiyah to be his son. In the battles of Badr and Uḥud, she sat upon the mule, along with the other idolatrous women of Quraysh, and constantly incited them for battle against the Muslims, while beating the tambourine and reciting the following verses, "Night star's daughters are we, who walk on carpets soft they be, Our walk does friendliness tell, Our hands are perfumed musk smell, Pearls are strung around these necks of us, So come and embrace us, Whoever refuses will be separated forever, To defend his women is there no noble lover"? In the battle of Uḥud, she instigated Waḥshī to kill the Messenger of Allāh (s.a.w.a.), Amīrul Mu'minīn (a.s.) or Ḥamzah. Waḥshī managed to kill Ḥamzah, then came to his head and tore open the place of his liver, removed it out and went to Hind, she chewed his liver and later she gained renown as "the liver eater" (Ākilatul Akbād). She then gave Waḥshī whatever clothes and jewellery she possessed. She came to the place of the Martyrdom of Ḥamzah and cut off his ears and other body parts and took them with her to Makkah. Following the example of Hind, the women of Quraysh ran into the battlefield and mutilated the other Martyrs, cut off their noses, punctured their bellies; then they pierced the amputated parts into strings and made bracelets for their hands. After the end of the battle, when the Quraysh army passed by Abwā', where Āminah bint Wahab, the mother of the Messenger of

is the Messenger of Allāh (s.a.w.a.) while your grandfather is Ḥarb¹; my grandmother is Khadījah and yours is Futaylah (or Ḥamāmah).² Then may Allāh (s.w.t.)'s curse be upon one among us both who is more obscure (with regards to ancestry), whose ancestry is more degraded, whose disbelief is more ancient, whose hypocrisy more abundant and whose right upon Islām and its adherents is lesser". Hearing this, all those present were aroused and called out loudly, "Āmīn".³

It is also related that when the peace-treaty was concluded between Mu'āwiyah and Imām al Ḥasan (a.s.), the former pressed Imām al Ḥusain (a.s.) to pledge allegiance (Bay'ah) to him. Seeing this, Imām al Ḥasan (a.s.) told him, "Do not force him, since he shall not pledge allegiance (Bay'ah) until he is killed. And he shall not be killed until all his Ahl al-bait (a.s.) are killed. And his Ahl al-bait (a.s.) shall not be killed until they kill the people of Shām". Thus Mu'āwiyah refrained from it, but summoned Qays bin Sa'ad to come and pledge allegiance (Bay'ah) to him. Qays was a very strong, robust and tall man, and when he rode a high horse, his legs would touch the earth. Hearing this, Qays replied saying, "I have sworn not to meet him (Mu'āwiyah), except that there would be (exchange of) swords and lances between us". Mu'āwiyah called for some swords and lances to complete his oath and summoned him, while he had left away with four thousand men, and was opposed to Mu'āwiyah. When he saw that Imām al Ḥasan (a.s.) had entered into a peace-treaty, he was aggrieved. When he came there, he turned to Imām al Ḥusain (a.s.) and asked, "Should I swear allegiance to him"? Imām al Ḥusain (a.s.) pointed towards Imām al Ḥasan (a.s.) and said, "He is my Imām, while authority lies with him".⁴ No matter how much he was

Allāh (s.a.w.a.) lies buried. She incited them to desecrate her sacred grave in revenge, but the polytheists desisted in fear of the Muslims. (translator)

¹ Ḥarb bin Umayyah. Similar in evil deeds to his father and family, he was strongly opposed to 'Abdul Muṭṭalib due to envy. An episode has been narrated in books when he had wrongfully murdered a Jew and confiscated his property. He was obliged to pay compensation at the instance of 'Abdul Muṭṭalib. The entire episode is quoted in the book *Al Kāmil fil Tārīkh* of Ibnul Athīr al Jazarī, etc. (translator)

² Ḥamāmah was also a renowned prostitute during the age of ignorance (Jahilīyyah), as quoted in the second chapter of this book dealing with the life of Amīrul Mu'mīnīn (a.s.) (translator)

³ While I say, "Āmīn (so be it), again Āmīn and again Āmīn. And may Allāh (s.w.t.)'s Mercy be upon the one who says Āmīn" (Author)

⁴ Imām al Ḥusain (a.s.) points out to an important aspect and belief of Islām, i.e. total

forced, he refused to extend his hand, until Mu'āwiyah himself alighted from his chair and placed his hand upon his. In another report it is stated, that he did not swear allegiance until Imām al Ḥasan (a.s.) commanded him to do so.

Shaikh al Ṭabarsī states in his *Al Iḥtijāj*, that when Imām al Ḥasan (a.s.) entered into a peace-treaty with Mu'āwiyah, people came to him and some of them rebuked him for it.¹ Hearing this, Imām (a.s.) said, "Woe be upon you! Do you not know what I did for you (your welfare)? By Allāh (s.w.t.)! Whatever I did is better for my Shī'ah than all that upon which the sun shines. Do you not know that my obedience is obligatory upon you and that I am the best among the

submission and unconditional obedience to the "Representatives of Allāh". To this, there is a clear-cut instruction in the Qur'ān, **"O you who believe! Obey Allāh and obey the Messenger and those vested with authority from among you"** (Sūratul Nisā': 59). Their obedience is in fact obedience to Allāh (s.w.t.) and His Messenger (s.a.w.a.). By this statement, Imām (a.s.) refutes people who opposed Imām al Ḥasan (a.s.) due to his peace-treaty with Mu'āwiyah, since whatever the Imām (a.s.) does or say, is through Divine Will and Command and there is no iota of his own interests involved; while it is beyond the intellect of ordinary beings to perceive Divine Precepts. It can only be understood by those who are "firmly rooted in knowledge (Rasikhūna fil 'Ilm)". Allāh (s.w.t.) vested them with Authority knowing fully well that they would never go against His Will, since He created them from His Own Divine Light and Might. At another place in the Qur'ān, Allāh (s.w.t.) establishes this fact, saying, **"And you will not, save what wills Allah, the Lord of the worlds"**. (Sūratul Takwīr: 29). (translator)

¹ It is quoted in books, that several personalities objected to the stance of Imām al Ḥasan (a.s.) for entering into a peace-treaty with Mu'āwiyah, and considered it a matter of shame and disgrace. It is similar to those who could not digest the peace-treaty entered upon by the Messenger of Allāh (s.a.w.a.) with the polytheists of Quraysh at Al Ḥudaybiyyah, as also the peace concluded by Amīrul Mu'minīn (a.s.) with the Khawārij at the battle of Nahrawān. It should however be noted, that whatever these "Divine Personalities" think, say or do, is only in accordance to the Divine Will and not an iota of their personal interest or flaw lies in it. Among those who objected was Sulaymān bin Ṣurad al Khuzā'ī, one of the eminent companions of the Messenger of Allāh (s.a.w.a.) and Amīrul Mu'minīn (a.s.), who could not perceive the hidden objective of Imām al Ḥasan (a.s.) and it was only when Imām (a.s.) informed him, was he convinced. Imām al Ḥasan (a.s.) replied to him, saying, "You are among our Shī'ah and the possessors of our love. If I defray this world, I am more diligent and most competent among others to do so. While Mu'āwiyah was never tenacious, earnest and active than me. But my perspective is opposite to your viewpoint, with the action (peace-treaty) that I performed, I only desired to avoid bloodshed. Therefore, you too accept Allāh's Destiny and hand over your affairs to Him, sit in your homes (in dissimulation) and remain silent". (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") (translator)

youth of paradise, as per the statement of the Messenger of Allāh (s.a.w.a.)"? They replied in the affirmative and he (a.s.) continued, "Do you not know that the act of Khidhr (a.s.) enraged Mūsā (a.s.), since its wisdom was concealed from him. While whatever Khidhr (a.s.) did was wise and carried reward near Allāh (s.w.t.)"?¹ Do you not know that there is none among us (A'immah), except that the allegiance of a tyrant ruler of his age, hangs in his neck, except Al Qā'em (a.t.f.s.), behind whom Nabī `Īsā (a.s.) shall recite Prayers".

¹ Once Nabī Mūsā (a.s.), while teaching to his people, thought himself to be the most learned one among men, and there being no equal to him in knowledge. (Fatḥullāh al Kāshānī, "Tafsīr Manhajul Ṣādiqīn"). Allāh (s.w.t.) commanded Jibrā'īl to go at once to Mūsā (a.s.) and tell him that what he imagined about himself was not a fact and there is one more learned than him, living near the rock at the junction of the two rivers, while Mūsā (a.s.) should go and earn some knowledge from the man. The person referred by Allāh (s.w.t.) was Nabī Khidhr (a.s.), regarding whom Allāh (s.w.t.) says that, **"Then found they one, from among Our servants, whom We had vouchsafed mercy from unto Us, and We had taught him knowledge from unto Ourselves"** (Sūratul Kafh: 65) The incident is quoted in detail in the Holy Qur'ān in Sūratul Kahf. Nabī Mūsā (a.s.) met him and requested him to impart knowledge to him, but Nabī Khidhr (a.s.) replied that he would not have the patience nor comprehend the hidden wisdom in his actions. When Nabī Mūsā (a.s.) requested him, he agreed on the condition that he would not ask him regarding any action that he performed. They proceeded further and sat in a boat, when Khidhr made a hole in it and Mūsā objected to it. Khidhr reminded him of his promise that he would not question him and he became silent. They went further and met a boy while Khidhr killed him. Mūsā again objected and upon reminding by Khidhr he promised that if he objected one more time, he should part away from him. Then they went to a village and asked for food, the inhabitants refused. They found a wall therein; about to fall, while Khidhr set it right. Again, Mūsā could not control himself and objected, to which Khidhr replied that, it was the parting point between them, since he could not remain patient. However, before parting, he desired to disclose to him the hidden wisdom in it. The boat belonged to some poor men, who earned their livelihood through it. Their oppressive king seized all the boats from them, but when he would see a defect in that boat, he would not snatch it away. The hole could be repaired later and the poor people would be saved from loss. As for the boy, his parents were believers, while he was a disbeliever and would be an encumbrance to the people and a means of grief for his righteous parents. The parents were promised in return, a better recompense through a gift of a better-behaved son, who would be a source of pride for them. As for the wall, it belonged to two orphan boys in the city, whose father was a righteous man and buried underneath a treasure for them, Allāh (s.w.t.) did not wish it to go waste. (translator)

4. Martyrdom of Imām al Ḥasan (a.s.)

It should be noted that there is difference of opinion regarding the date of Imām al Ḥasan (a.s.)'s martyrdom. Some say that it occurred on the seventh of the month of Ṣafar fifty Hijrah, while others say that it took place on the twenty-eighth of the same month. There is also difference of opinion regarding his age, but what is renowned is that he was forty-seven years old. To this, the author of *Kashful Gummah*¹ quotes from Ibn Khashshāb from Imām Muḥammad al Bāqir (a.s.) and Imām Ja'far al Ṣādiq (a.s.), that the age of Imām al Ḥasan (a.s.) during his death was forty seven years, and the difference between him and his brother Imām al Ḥusain (a.s.) was a period of pregnancy, while the period of pregnancy of Imām al Ḥusain (a.s.) was six months. Imām al Ḥasan (a.s.) stayed with his grandfather, the Messenger of Allāh (s.a.w.a.), for seven years, after him with (his father) Amīrul Mu'minīn (a.s.) for thirty years and after his father's martyrdom for ten years.

Quṭubuddīn al Rāwandī relates from Imām Ja'far al Ṣādiq (a.s.), that Imām al Ḥasan (a.s.) would inform his family saying, "I shall be killed by means of poison, similar to the Messenger of Allāh (s.a.w.a.)". They asked as to who would perform this task and he (a.s.) replied, "My wife Ja'dah bint Ash'ath bin Qays.² Mu'āwiyah shall secretly send poison for her and order her to give it to me". They said, "Then expel her from your house and distance her from yourself". He (a.s.) replied, "How can I expel her from the house when the act has not occurred from her. And if I expel her, none other would kill me and she would have a pretext near people that I expelled her without any crime".

After some time, Mu'āwiyah sent abundant wealth for Ja'dah, along with a killer poison, and sent her message saying, "If you poison Ḥasan (a.s.), I shall send you a hundred thousand dirhams and marry you to my son Yazīd". Thus, she decided to poison Imām al Ḥasan (a.s.).

One day Imām al Ḥasan (a.s.) had fasted, it was a very hot day, while thirst had an effect upon him (a.s.) and he was very thirsty during the time of breaking

¹ Shaikh 'Alī bin 'Īsā al Irbīlī (d.692) (translator)

² Imām Ja'far al Ṣādiq (a.s.) said, "Ash'ath bin Qays was a partner in shedding the blood of Amīrul Mu'minīn (a.s.), while his daughter Ja'dah poisoned Imām al Ḥasan (a.s.), and his son Muḥammad participated in shedding the blood of Imām al Ḥusain (a.s.) (at Karbalā)". (Shaikh Rādhī Āl Yāsīn, "Sulḥul Ḥasan") (translator)

fast. Ja'dah prepared a drink from milk, mixed the poison in it and gave Imām (a.s.) to drink.¹ When Imām al Ḥasan (a.s.) drank it, he realized that it was poisoned and said, "Verily we are Allāh's and verily unto Him shall be our return". Then he (a.s.) praised Allāh (s.w.t.) upon transferring him to the immortal world from the mortal world and meeting his grandfather (s.a.w.a.), parents (a.s.) and Ja'far and Ḥamzah, his paternal uncles. Then he (a.s.) turned towards Ja'dah and said, "O enemy of Allāh (s.w.t.)! You have killed me, may Allāh (s.w.t.) kill you. By Allāh (s.w.t.)! You shall not reach your goal after me, while the person (Mu'āwiyah) has deceived you. May Allāh (s.w.t.) disgrace you both through His punishment". Then Imām (a.s.) remained in pain for two days and then joined his Eminent Grandfather (s.a.w.a.) and Exalted Father (a.s.).

As Imām (a.s.) had predicted, Mu'āwiyah did not honour his promise with her. According to a report, he gave her the money that he had promised her, but refused to marry her to Yazīd, saying, "The one who has not been faithful to Ḥasan (a.s.), shall also not be faithful to Yazīd".

Shaikh al Mufīd relates, that when a peace-treaty was concluded between Imām al Ḥasan (a.s.) and Mu'āwiyah, Imām (a.s.) left for Madīnah and continuously controlled his anger and sat in his house, awaiting the command of his Allāh (s.w.t.). Ten years of the rule of Mu'āwiyah passed away and he desired to take the pledge of allegiance (Bay'ah) for his son Yazīd. However, since this was against the terms of the treaty entered into with Imām al Ḥasan (a.s.), for this reason, and also the admiration and honour that Imām (a.s.) held in the eyes of the people, he feared him. Ultimately, he made up his mind to kill Imām al Ḥasan (a.s.). He called for a poison from the Roman king² and sent it along with a hundred thousand dirhams for Ja'dah bint Ash'ath bin Qays and promised to her that if she poisoned Imām al Ḥasan (a.s.) by it, he would marry her to Yazīd. Hearing this, she was overcome with greed for wealth and the false promise and therefore poisoned Imām al Ḥasan (a.s.) in a drink. Imām (a.s.) remained sick

¹ It is related in books, that Imām al Ḥasan (a.s.) was poisoned several times, the historian Al Ya'qūbī relates that he was administered poison three times, while Ibn Abil Ḥadīd relates from Al Madā'enī that he was poisoned four times, but he survived. (translator)

² Mu'āwiyah persistently asked for a fatal poison from the Roman King. Initially the King abstained from sending him the poison, but Mu'āwiyah lured him into believing that, "I need it for a person who has revolted at Tihāmah to vanquish the pillars of polytheism, disbelief and ignorance. He has warned the kings of the people of the books to kill them. While you possess that fatal poison". (Sayyid Manḍar al Ḥakīm, "Sibṭul Akbar") (translator)

for forty days, while the poison had continuous effect upon him. Ultimately, he passed away in the month of Ṣafar, the fiftieth year of Hijrah, while his age was forty-seven years. His Caliphate (Khilāfah) lasted for ten years, while his brother Imām al Ḥusain (a.s.) administered his last rites, bathing and shrouding, and buried him near their grandmother Fāṭemah bint Asad at Al Baqī'.

It is quoted in the book Al Iḥtijāj (of Amīn al Islām al Ṭabarsī) that a man came to the presence of Imām al Ḥasan (a.s.) and said, "O son of the Messenger of Allāh (s.a.w.a.)! You have bowed our necks and have made us, the Shī'ah, slaves of Banī Umayyah". Imām (a.s.) asked him the reason and he replied, "For the reason that you handed over the caliphate to Mu'āwiyah". Imām (a.s.) replied, "By Allāh (s.w.t.)! I did not find helpers and if I had some, I would have fought him day and night, until Allāh (s.w.t.) would decide between him and me. However, I recognized the people of Kūfah and put them to trial, and ultimately recognized that they would be of no avail to me. There is no sincerity in their oaths and promises, and no credence upon their speech and character. Their tongues are with me, but their hearts are with the Banī Umayyah".¹ He spoke these words and suddenly blood oozed from his mouth. He called for a pan and vomited in it. Blood continuously flowed from his mouth until the pan was filled with it. The narrator says, that I told him, "O son of the Messenger of Allāh (s.a.w.a.)! What is this"? He (a.s.) replied, "Mu'āwiyah had sent poison and I was administered it. The poison reached my liver, while the blood that you see in the pan, are pieces of my liver". I asked him why he did not take medicine and he replied, "Two times before also I was administered poison and I treated it, while this is the third time and cannot be treated".

The author of Kifāyatul Athar,² through his chain of reliable transmitters, quotes from Janādah bin Abī Umayyah, that I visited Imām al Ḥasan (a.s.) during his illness, by which he later passed away. I saw a pan kept in front of him, while pieces of his liver were lying in it. Seeing this, I said, "O my Master! Why do you

¹ A similar statement has been found regarding the people of Kūfah in the life of Imām al Ḥusain (a.s.). It is stated that, when Imām al Ḥusain (a.s.) reached Ḍātul 'Irq, he met Bishr bin Gālib, who was coming from 'Irāq, and inquired from him regarding the state of the people therein. He replied that, "I have seen the people in a state that their hearts are on your side, but their swords are with Banī Umayyah". (Shaikh 'Abbās al Qummī, "Nafasul Mahmūm"; etc.) (translator)

² Shaikh 'Alī bin Muḥammad al Khazzāz al Qummī, an Eminent Shī'ah Scholar, Jurist and Traditionist in the fourth Century Hijrah (translator)

not treat yourself"? He (a.s.) said, "O slave of Allāh (s.w.t.)! How can death be treated with anything". I said, "Verily we are Allāh's and verily unto Him shall be our return". Then Imām (a.s.) turned to me and said, "The Messenger of Allāh (s.a.w.a.) informed us that there would be twelve A'immah and Khulafā' after him. Eleven out of them would be from the progeny of 'Alī (a.s.) and Fāṭemah (s.a.). And all of them would be martyred either by sword or poison". The pan was lifted away from near him (a.s.) and he wept, while I said, "O son of the Messenger of Allāh (s.a.w.a.)! Counsel me". He (a.s.) said, "Prepare yourself for the journey of the Hereafter and gather provisions for it before the arrival of the time (of death). Then know, that you seek the world, while death seeks you. Do not burden the present day with worry of sustenance for the day that has not yet arrived. And know, that whatever wealth you gather exceeding your expenses, you shall not gain benefit from it and its treasurer shall be someone else. Know that there is accounting in the lawful of the world, and punishment in its unlawful; while there is blame in committing acts that are doubtful. Consider this world a corpse near you and do not seek from it, except what is necessary for you, since if it is lawful, you shall have acted with abstinence, and if it is unlawful, you shall neither be blamed nor sinned. Since whatever you obtain shall be lawful for you, similar to the dead becoming lawful in the wake of necessity, and if you are blamed, it shall be less. Then work for your world as if you are going to live forever,¹ and work for the Hereafter as if you are going to die tomorrow. Then if you desire to be respected without community or clan, or possess awe without dominion or rulership, then come out of the disgrace of the disobedience of Allāh (s.w.t.) towards the respect of the obedience of Allāh (s.w.t.)".

He counselled in similar miraculous words, until his breath stopped and his colour turned pale. Just then, Imām al Ḥusain (a.s.) entered from the door, accompanied by Aswad bin Abil Aswad, lifted up his honourable brother and kissed his sacred forehead in between his eyes. He sat beside him and they talked in secret for long and Aswad said, "Verily we are Allāh's and verily unto Him shall be our return", as if he was informed of the death of Imām al Ḥasan (a.s.). Then Imām al Ḥasan (a.s.) appointed Imām al Ḥusain (a.s.) as his

¹ Perhaps it means that be negligent in your affairs of this world and say that there is much time left, if it did not come to me now, it shall come tomorrow, and if not this month, next month, and so on and so forth. While there is no need for greed and unnecessary haste. (Author)

Vicegerent, revealed the mysteries of the Imāmah to him and handed him over the deposits of Caliphate (Khilāfah) to him.¹ His sacred spirit left his body on Thursday, in the end of the month of Ṣafar in the fiftieth year of Hijrah. His age was forty-seven years and was buried in the Cemetery of Al Baqī’.

As per the narrative of Shaikh al Ṭūsī and others, when Imām al Ḥasan (a.s.) was poisoned, and when the effects of death manifested in him, Imām al Ḥusain (a.s.) came up to his head and asked, “O brother! How do you find yourself?” Imām (a.s.) replied, “I find myself in the first day among the days of the Hereafter, and in the last days among the days of this world. I know that I cannot gain precedence upon the prescribed time, and that I shall go to the presence of my father (a.s.) and grandfather (s.a.w.a.). I despise your separation and the separation of my friends and brothers; and I seek forgiveness of Allāh (s.w.t.) for such words. Rather I desire to leave to meet my grandfather, the Messenger of Allāh (s.a.w.a.); my father Amīrul Mu’minīn (a.s.); my mother Fāṭemah al Zahrā’ (s.a.); and my uncles Ḥamzah and Ja’far. Allāh (s.w.t.) is a substitute for all the deceased ones, His reward is a pacifier for all troubles and He provides for all departed ones”. He (a.s.) then continued, “O brother! I have seen (pieces of) my liver in the pan,² I recognize the one who administered it to me, and its motivator. Then I if reveal to you, what shall you do with the person?” Imām al Ḥusain (a.s.) replied, “By Allāh (s.w.t)! I shall put him to death”.

¹ It is related, that one day Imām al Ḥusain (a.s.) went to the presence of his brother Imām al Ḥasan (a.s.), and started to weep. Imām al Ḥasan (a.s.) asked him, “What makes you weep O Abā ‘Abdillāh”? Imām al Ḥusain (a.s.) replied, “I weep upon what shall befall you”. Hearing this, Imām al Ḥasan (a.s.) said, “What shall befall me is the poison administered to me and I shall be killed by it. But no day is similar to your day O Abā ‘Abdillāh! Thirty thousand people shall advance towards you, claiming to be among the nation of our Grandfather Muḥammad (s.a.w.a.), posing to be upon the Religion of Islām. They shall gather to kill you, shed your blood, violate your sanctity, arrest your progeny and womenfolk and plunder your belongings. Then the curse (of Allāh) shall be lawful upon the Banī Umayyah, while the heavens shall rain dust and blood, and shall weep upon you everything, also the wild beasts in the wild and the fishes in the ocean”. (Shaikh al Ṣadūq, “Al Amālī”; Ibn Shahr Āshūb, “Manāqib Āl Abī Ṭālib”; etc.) (translator)

² It is also related that Imām al Ḥasan (a.s.) said, “O Ḥusain! Take away the pan, lest our sister Zaynab may see it, as also other daughters of Amīrul Mu’minīn (a.s.)”. (Shaikh Muḥammad al Hindāwī, “Silsalah Majma’ Maṣā’eb Ahlal-bait”; Fādhil al Ḥayāwī, “Uddatul Khaṭīb”; etc.) (translator)

Then Imām al Ḥasan (a.s.) continued, "In that case I shall not reveal to you until I meet my grandfather, the Messenger of Allāh (s.a.w.a.). But O brother, note down my testimony as below: This is the testimony from Ḥasan bin 'Alī bin Abī Ṭālib (a.s.) to his brother Ḥusain bin 'Alī (a.s.). That I bear witness of the Unity (Tawḥīd) of Allāh (s.w.t.), Who has no associate. While He is worthy of worship and has no partner in His Divinity. There is also no partner in His Dominion. He is in no need for an assistant or aid. He has created everything and fixed destinies for everything. He is the Worthiest to be worshipped among the Deities, the Most Rightful to be praised and glorified among the praised ones. The one who obeys Him, shall prosper; the one who commits sin and disobeys Him, shall be astray; while the one who repents, shall find guidance towards Him. Then I testify and enjoin you O Ḥusain (a.s.) regarding those that I leave behind me, among my family, my children and your family. You should overlook the faulty ones among them and accept the favours of the righteous ones among them. You shall be my substitute towards them and a merciful father. Then bury me with the Messenger of Allāh (s.a.w.a.), since I am worthier (to be buried) near him and his house, than those¹ who entered his house (buried therein) without his permission, when Allāh (s.w.t.) has forbidden it. Thus He (s.w.t.) says in His Book, **O you who believe! Enter you not the houses of the Prophet unless it is permitted to you**² By Allāh (s.w.t.)! The Messenger of Allāh (s.a.w.a.) did not permit them to enter his house in his lifetime without his permission, while they are not authorized even after his (s.a.w.a.)'s death. However, we have obtained permission and hold authority upon that which has reached us as inheritance from him (s.a.w.a.). O brother! If that woman³ prevents (me from being buried near the Messenger of Allāh), I swear you upon the right of kinship (towards me), that no blood should be spilled upon the earth in my funeral, until I meet the Messenger of Allāh (s.a.w.a.) and complain to him regarding what I had to forebear from people after his death".

According to Al Kāfī (of Shaikh al Kulaynī) and others, he (a.s.) said, "Then take my bier towards (the Cemetery of) Al Baqī' and bury me near my mother Fāṭemah (s.a.)". When he (a.s.) completed his testimony, he bade farewell to the world and proceeded towards paradise.

¹ He meant Abū Bakr bin Abī Quhāfah and 'Umar Ibnul Khaṭṭāb, who lie buried close to the Messenger of Allāh (s.a.w.a.) without his consultation or permission (translator)

² Holy Qur'ān, Sūratul Aḥzāb: 53

³ He meant Ā'ishah bint Abī Bakr (translator)

(ʿAbdullāh) Ibn ʿAbbās relates, that when Imām al Ḥasan (a.s.) left towards the immortal world, Imām al Ḥusain (a.s.) called me, ʿAbdullāh bin Jaʿfar (bin Abī Ṭālib) and my son ʿAlī. Then he gave him the bath, and when he opened the door of the Sacred Mausoleum of the Messenger of Allāh (s.a.w.a.) and desired to enter him therein, Marwān Ibn Ḥakam, the progeny of Abū Sufyān, and the sons of ʿUthmān (bin ʿAffān), gathered and stopped him from doing so, saying, "The oppressed martyr ʿUthmān lies buried in the worst place (dumping ground) in Al Baqīʿ, while Ḥasan with the Messenger of Allāh (s.a.w.a.)? It can never be, until the swords and lances break and the quivers become empty of arrows". Hearing this, Imām al Ḥusain (a.s.) said, "By Allāh (s.w.t.), Who has made Makkah a Sacred Sanctuary, that Ḥasan (a.s.), the son of ʿAlī (a.s.) and Fāṭemah (s.a.), is worthier for the Messenger of Allāh (s.a.w.a.) and his house, than those who have entered his house without permission. By Allāh (s.w.t.)! He is worthier than the bearer of sins¹, who ousted Abū Ḍarr from Madīnah and who treated ʿAmmār and (ʿAbdullāh) Ibn Masʿūd as he treated them. And who destroyed the surroundings of Madīnah and its pastures. And also gave security to the banished ones² by the Messenger of Allāh (s.a.w.a.)".

¹ He meant ʿUthmān bin ʿAffān (translator)

² The banished ones referred to here are Ḥakam bin al ʿĀṣ and his son Marwan bin Ḥakam. Ḥakam was the neighbour of the Messenger of Allāh (s.a.w.a.) in the age of ignorance (Jāhīliyyah) and abused him (s.a.w.a.), particularly after the announcement of his Prophet hood. He walked behind him (s.a.w.a.) and ridiculed him by imitating his gestures. Even during prayers, he pointed towards him scornfully. After the Prophet (s.a.w.a.) cursed him, he remained in a paralytic condition permanently and eventually he lost his sanity. After the conquest of Makkah, he came to Madīnah and apparently embraced Islām, but he often insulted the Prophet (s.a.w.a.). When he went to the Prophet (s.a.w.a.)'s house, he soon came out of his house and said, "No one should seek pardon on his behalf. Now he and his sons, Marwān and others, should leave Madīnah". Accordingly, the Muslims immediately banished him from Madīnah and drove him out to Ṭāʿef. During the time of Abū Bakr and ʿUmar, ʿUthmān supported him, saying that he was his uncle and that he should be allowed to return to Madīnah. But the others did not accept this, saying that since he was cursed and banished by the Holy Prophet (s.a.w.a.), they would not let him return. When ʿUthmān became caliph, he called all of them back. Although many people objected to it, ʿUthmān showed his relatives and other favourites special favour. He made Marwān his assistant and chief officer of the court, and even married his daughter to him. He gathered around him many wicked people of the Bani Umayyah and appointed them to high positions. (Al Ṭabarī, "Tārīkh al Rusul wal Mulūk"; Ibn Athīr al Jazarī, "Al Kāmil fil Tārīkh"; Al Balāḍurī, "Ansābul Ashraf; etc.) (translator)

While according to another narrative, Marwān sat upon a mule, went to the woman (Ā'ishah) and said, "Ḥusain has brought his brother Ḥasan to be buried near the Messenger of Allāh (s.a.w.a.). Then come and stop him". She asked how she could do so. Marwān alighted from his mule and sat her upon it and brought her near the tomb of the Messenger of Allāh (s.a.w.a.), while he was shouting and inciting the Banī Umayyah not to let Imām al Ḥasan (a.s.) be buried near his grandfather (s.a.w.a.).

Ibn 'Abbās relates, that during the course of conversation, suddenly we heard voices and saw a person coming, whose personality manifested evil and sedition. When I looked, I saw that such and such woman (Ā'ishah) mounted, along with forty horsemen, coming and inciting people for battle. When her sight fell upon me, she called me forward and said, "O son of 'Abbās! You have the audacity against me and harm me daily? And you wish to enter someone into the house, whom I do not befriend nor want him"? Hearing this, I said, "O evil! One day you mount upon a camel (in the battle of Jamal), and one day upon a mule! You wish to put off the Light of Allāh (s.w.t.) and fight against the friends of Allāh? And become an obstacle in between the Messenger of Allāh (s.a.w.a.) and his beloved and befriended one"? Then the woman came towards the sacred tomb, jumped from the mule and shouted, "By Allāh (s.w.t.)! I shall not permit Ḥasan (a.s.) to be buried at this place until a hair remains upon my scalp".

According to another report, arrows were shot at his sacred bier, such that seventy arrows were removed out from it. Seeing this, the Banī Hāshim unsheathed their swords for battle, but Imām al Ḥusain (a.s.) said, "I request in the Name of Allāh (s.w.t.) not to go against by brother's testimony and do not commit an act, that would result in bloodshed". Then he (a.s.) turned to them (the antagonists) saying, "If not for the testimony of my brother, you would have seen how I would have buried him near the Messenger of Allāh (s.a.w.a.) and humiliated you". Then his sacred bier was lifted and taken towards (the Cemetery of) Al Baqī' and buried near his grandmother Fāṭemah bint Asad.¹

¹ Unfortunately on the eighth of Shawwāl 1346 Hijrah, (thirtieth March 1928), his sacred tomb, along with that of the other three A'immah (a.s.), Ahl al-bait and companions of the Messenger of Allāh (s.a.w.a.), were desecrated by the Wahhābī regime of Sa'ūdī 'Arabia at the cemeteries of Al Baqī' and Al Mu'allā. Since, according to their fanatical Wahhābī beliefs, any respect or reverence towards the tombs of the Eminent Personalities results in shirk (association of someone with Allāh). Even until our age (1437 Hijrah/2017 AD), the tombs lie

Abul Faraj al Iṣḥāhānī quotes, that when Imām al Ḥasan (a.s.)'s bier was taken towards Al Baqī' and the agitations cooled down, Marwān also accompanied the funeral and lifted the bier upon his shoulders. Seeing this, Imām al Ḥusain (a.s.) told him, "You lift the bier of Ḥasan (a.s.), when by Allāh (s.w.t.), all throughout his life you constantly pained my brothers' heart and made him swallow the gulp of anger". Marwān replied, "I committed these acts against the one whose fortitude and forbearance was similar to the mountains".

Ibn Shahr Āshūr relates, that when the sacred body of Imām al Ḥasan (a.s.) was laid into the grave, Imām al Ḥusain (a.s.) recited verses, among them, "Shall I put oil in my hair and put fragrance on my beard while your head is lying in dust; You have been snatched away from us; My crying is prolonged and my tears are abundant; You have gone away while your abode of visitation (grave) is near us".¹

As regards merits of weeping upon Imām al Ḥasan (a.s.) and pilgrimage to his sacred grave, it is quoted from (ʿAbdullāh) Ibn ʿAbbās that the Messenger of Allāh (s.a.w.a.) said, "When my son Ḥasan shall be martyred by poison, the Angels of the seven heavens shall weep upon him. Everything shall weep upon him, also the birds in the air and fishes in the oceans. Then the one who weeps upon him, his eyes shall not turn blind on the day (Qiyāmah), when eyes shall be blinded. And the one who turns aggrieved upon his sorrow, his heart shall not grieve on the day (Qiyāmah), when hearts shall be sorrowful. The one who

in a pitiable state, standing witness to the innumerable oppressions committed by the Saʿūdī tyrant family. The eighth of Shawwāl has been declared a day of mourning all around the globe by the Shīʿah, and an expression of resistance and opposition to the evil acts of this despotic regime. (translator)

¹ It is also related, that when Imām al Ḥusain (a.s.) laid his brother into the grave, he said, "May Allāh (s.w.t.) have Mercy upon you O Abā Muḥammad! You were such, that you perceived and recognized the truth, tread the path of Allāh (s.w.t.) with good behavior and combatted against the people of falsehood. You viewed the world, its embellishments and its unpleasantries with contempt; and you lived a life in this world, and passed away from it, with chaste hands and sophisticated family. You refuted the deceptions and treachery of your enemies with ease, and replied to them. While this is not surprising, since you belong to the progeny of the righteous ones, and you consumed milk from the sources of wisdom. Now you left for the gardens and blessings of paradise, replete with the favours of Allāh (s.w.t.). May Allāh (s.w.t.) increase His rewards upon you and us against this calamity (of your death), and may He offer us and you patience (to bear it)". (Shaikh Bāqir Sharīf al Qarshī, "Ḥayāt al Imām al Ḥasan") (translator)

visits his grave in Al Baqī'; his feet shall remain firm upon the bridge on the day (in Qiyāmah), when the feet shall tremble".

JPC

5. The tyranny of Mu'āwiyah in killing and plundering the Shī'ah of Amīrul Mu'minīn (a.s.)¹

It is not hidden that until Imām al Ḥasan (a.s.) was alive, Mu'āwiyah could not put into action his intention to hurt or kill the Shī'ah of Amīrul Mu'minīn (a.s.). The hearts of friends and foes were filled with respect and awe of Imām al Ḥasan (a.s.), while the (common) Muslims were compassionate towards him. They were constantly reproaching Imām (a.s.) for making peace with Mu'āwiyah and inciting him to arise to seek his rights and battle with him. Thus Mu'āwiyah was fearful and dealt with the Shī'ah of Amīrul Mu'minīn (a.s.) with leniency and tolerance, such that the Shī'ah and his distinguished companions, travelled to Shām and abused and ridiculed Mu'āwiyah openly, in spite of this, they would take gifts from the public treasury and return back without any harm. Moreover, all this tolerance and gifts by Mu'āwiyah was not due to his forbearance or generosity, but due to his deceit and devilish designs, as also his worldly and political interests. This continued until the fiftieth Hijrah when Imām al Ḥasan (a.s.) was martyred.

Mu'āwiyah left Shām for the Ḥajj Pilgrimage along with his son Yazīd, and on the day when he wished to enter Madīnah, people went to welcome him. Mu'āwiyah was worried when he discovered that very few people had come out to receive him, while the group of Anṣār were quite less. He asked, "What has happened to the Anṣār that they have not come to receive me"? They told him, "They are dervish and indigent people, and they do not possess mounts to ride and come to welcome you". Mu'āwiyah asked, "Then what has happened to their water-carrier camels (Nawādhiḥ)"? He intended to vilify and degrade them by this statement, since Nawādhiḥ are referred to the camels that pull out the water, while the irony was to say that the Anṣār were nothing but labourers, and not included among the eminent and notable persons.

These words proved quite heavy upon Qays bin Sa'ad bin 'Ubādah, who was their chief and son of the eminent personalities among the Anṣār. He replied, "The Anṣār sacrificed their Camels in the battles of Badr, Uḥud and other battles of the Messenger of Allāh (s.a.w.a.) while striking their swords upon you and

¹ It should be borne in mind that this blessed book contains numerous reports quoted from the book Nāsikhul Tawārīkh (of Muḥammad Taqī Siphār), among them this entire section (Author)

your father (Abū Sufyān). They continuously fought against you until Islām manifested and attained victory by means of their swords, while you did not desire it and even despised it". Hearing this, Mu'āwiyah became silent, but Qays continued saying, "The Messenger of Allāh (s.a.w.a.) informed us, that after him the oppressors shall gain dominance upon us". Mu'āwiyah asked, "Then what did he (s.a.w.a.) order you after this report"? Qays replied, "He (s.a.w.a.) commanded us to forbear until we meet him". Mu'āwiyah said, "Then forbear until you meet him". By this irony, he meant to ridicule their belief, that they were nothing but a bunch of common people who presumed they would meet the Messenger of Allāh (s.a.w.a.) in the next world. Again Qays said, "O Mu'āwiyah! You intend to ridicule us by water-carrier camels? By Allāh (s.w.t.)! I saw you seated upon water-carrier camels and fighting in the battle of Badr. You desired to turn off the Light of Allāh (s.w.t.) and establish the conduct of Shayṭān; while you and your father Abū Sufyān accepted Islām with complete despise, fearing our swords".

Thereafter Qays started to narrate several excellences and merits of Amīrul Mu'mīnīn (a.s.) and then said, "When the Anṣār gathered (at Saqīfah) and desired to swear allegiance (Bay'ah) at the hands of my father (Sa'ad bin 'Ubādah al Anṣārī), Quraysh argued with us and remonstrated against the "near ones" of the Messenger of Allāh (s.a.w.a.), ultimately they oppressed the Anṣār and Āl Muḥammad (s.a.w.a.). I swear by my life! Neither among the Anṣār or the Quraysh, nor anyone among the 'Arabs or non-'Arabs, were worthy of the caliphate (Khilāfah), except 'Alī (a.s.) and his children (a.s.)". When Mu'āwiyah heard these words, he was enraged and shouted, "O son of Sa'ad! From where did you invent these words? Your father informed you and you repeat them"? Qays replied, "I heard these words from the one who was better than me and my father, while his right is greater than that of my father upon me". Mu'āwiyah asked who he was and Qays replied, "He is 'Alī bin Abī Ṭālib (a.s.), the knowledgeable one of this nation, the truthful one of this nation, and the one for whom Allāh (s.w.t.) revealed this verse, **"And say those who disbelieve: You are not an Apostle (of Allāh), say you (O Our Apostle): Sufficient is Allāh a witness between me and you and he with whom is the knowledge of the Book"**.¹

Then he quoted several verses (Āyāt) of the Qur'ān revealed in praise of Amīrul

¹ Holy Qur'ān, Sūratul Ra'ad: 43

Mu'minīn (a.s.), hearing which, Mu'āwiyah said, "The truthful (Ṣiddīq) of the nation is Abū Bakr,¹ the distinguisher (Fārūq) of the nation is 'Umar,² while the one possessing the knowledge of the Book is 'Abdullāh bin Salām". Hearing this, Qays said, "No, it is not so. Rather the most rightful and the most worthy of these titles is the one for whom Allāh (s.w.t.) revealed these verses, **Is he then (like unto him) who has a clear proof from his Lord and follows him a witness from Him, and preceded by the Book of Mūsā, a guide and a mercy, these believe in it; and whosoever of the parties (of the idolators) disbelieves in it, the (hell) fire is the promised place; so be you not in doubt about it, verily it (the Qur'ān) is the truth from your Lord, but most of the people believe not.**³ The most rightful and worthy is the one who was established by the Messenger of Allāh (s.a.w.a.) in Gadīr and said, Of whomsoever I am Master and rightful upon his self than him, then 'Alī is rightful upon his self (than him). And regarding him (a.s.), he (s.a.w.a.) declared at Tabūk, that you are (in status) to me as Hārūn (a.s.) was (in status) to Mūsā, except that there is no Prophet after me". When Qays reached here, Mu'āwiyah ordered a caller to say, "None should speak regarding the excellences of 'Alī (a.s.), while the one who moves his tongue in praising him, or relate his merits, or even one who does not disassociate himself from him, his wealth and blood shall go waste".

Then Mu'āwiyah passed by a group of Quraysh in Madīnah, who arose in respect for him due to fear, except ('Abdullāh) Ibn 'Abbās, who did not arise. This was quite hard upon Mu'āwiyah, who told him, "O son of 'Abbās! What prevented you from honouring me similar to your companions who arose in my respect? Indeed, you still conceal the rage and hatred that we fought against you in Ṣiffīn. Then do not be angry and hurt O son of 'Abbās! Since we sought revenge for the blood of 'Uthmān, while he was killed with oppression". Ibn 'Abbās replied, "But 'Umar was also killed an oppressed one, why did you not seek revenge for his blood"? Mu'āwiyah replied, "He was killed by a non-believer". Ibn

¹ The Messenger of Allāh (s.a.w.a.) said, "'Alī is the greatest truthful one (Ṣiddīqul Akbar)". (Alī al Muttaqī al Hindī, "Kanzul 'Ummāl"; Jalāluddīn al Suyūṭī, "Al Jāme' al Ṣagīr"; Ibnul Magāzilī, "Manāqib 'Alī"; etc.) (translator)

² The Messenger of Allāh (s.a.w.a.) said, "'Alī is the Fārūq (the distinguisher) between the right and wrong". (Al Ḥākīm al Naysābūrī, "Al Mustadrak 'alal Ṣaḥīḥayn"; Aḥmad bin Ḥanbal, "Al Musnad"; Sulaymān al Qandūzī, "Yanābī'ul Mawaddah"; etc.) (translator)

³ Holy Qur'ān, Sūrat Hūd: 17

'Abbās asked, "Then who killed 'Uthmān"? And Mu'āwiyah replied that Muslims killed him. Hearing this, Ibn 'Abbās said, "This statement nullifies your evidence, when 'Uthmān was killed unanimously by the Muslims, then what do you have to say"? Mu'āwiyah (changed the subject and) said, "I have written to the surrounding towns that people should shut their mouths from revealing the praise of 'Alī (a.s.), you too should control your tongue". He said, "O Mu'āwiyah! Do you stop us from reciting the Qur'ān"? Mu'āwiyah replied in the negative. Then Ibn 'Abbās asked, "Then you stop us from interpreting the Qur'ān"? Mu'āwiyah replied, "Yes, recite the Qur'ān, but do not interpret its meanings". Again Ibn 'Abbās asked, "Which among these two is more obligatory, reciting the Qur'ān or acting upon its injunctions"? He replied that acting upon it was more obligatory. Ibn 'Abbās asked, "If a person does not know what Allāh (s.w.t.) desires from the statement of the Qur'ān, then how shall he act upon it"? Mu'āwiyah replied, "Question regarding the meanings of the Qur'ān from those who interpret it, apart from what you and your family interpret". Again Ibn 'Abbās said, "O Mu'āwiyah! The Qur'ān was revealed upon my family and you tell me to ask its meanings from the family of Abū Sufyān, the family of Abī Mu'īt, the Jews, Christians and Magians"? Hearing this, Mu'āwiyah said, "You compare us with these groups"? He replied, "Yes, since you stop the people from acting upon the Qur'ān. Do you stop us from obedience to Allāh (s.w.t.) upon the injunctions of the Qur'ān? And you forbid us from acting upon the lawful and unlawful of the Qur'ān? Since, if the nation does not question regarding the meanings of the Qur'ān and also not understand what it means, it shall perish in Religion". Mu'āwiyah said, "Recite the Qur'ān and also interpret it, but do not inform the people regarding what has been revealed for you in it". Hearing this, Ibn 'Abbās said, **"Intend they that they put out the Light of Allāh with (the blow of) their mouths, and disdains Allāh save that He perfect His Light, though may detest it the infidels"**.¹

Mu'āwiyah continued saying, "O son of 'Abbās! Remain in your place and hold your tongue from uttering such words. Then if you are helpless to utter such words, do so (in secret) so that it is not manifested and people do not hear them". He said this and left for his palace. Then he despatched a hundred thousand dirhams, and according to another report fifty thousand dirhams for Ibn 'Abbās.

¹ Holy Qur'ān, Sūratul Barā'ah: 32

Then he ordered a caller to announce in the streets and markets that, "He will slip away from under the protection and pledge of Mu'āwiyah, who relates a Ḥadīth in praise of 'Alī (a.s.) or his Ahlalibait (a.s.)". He also made an announcement, that in every place, orators should mount the pulpit (Minbar) and curse 'Alī (a.s.) and disassociate from him, while also curse his Ahlalibait (a.s.).¹

Mu'āwiyah left from Madīnah to Makkah, and after concluding the Ḥajj Pilgrimage, he returned back to Shām. On reaching there, he took steps to secure foundations of his reign and scheme for destruction of the Shī'ah of Amīrul Mu'minīn (a.s.). He sent circulars to all the towns and cities for the governors and agents that, "Be much careful regarding the one who is established for being among the friends of 'Alī (a.s.) and devout towards his Ahlalibait (a.s.), then strike off his name from the register of grants allotted to him from the public treasury (Baytul Māl)". He was yet not satisfied with this and sent another circular that, "The one who is accused of friendship towards 'Alī (a.s.) and his Ahlalibait (a.s.), even though not firmly confirmed, arrest him upon this allegation and behead him".

When this message of Mu'āwiyah spread around, his governors and agents started to kill and plunder the Shī'ah of Amīrul Mu'minīn (a.s.), and killed numerous among them on allegation and suspicion, and even destroyed their houses. The task became such complex upon the Shī'ah of Amīrul Mu'minīn (a.s.), that if a Shī'ah desired to speak to his associate, he would take him to his house, sit behind curtains and also shut their doors in fear of their slaves and servants. Then he would give him firm oath not to leak any secrets from his heart, and would then convey Aḥādīth fearfully.

Apart from this, numerous false Aḥādīth were forged and lies spread around maligning Amīrul Mu'minīn (a.s.) and his Ahlalibait (a.s.). People started to learn and teach these fabrications, while this continued to such an extent that the hypocrite reciters of Qur'ān, worldly jurists and judges also started to fabricate Aḥādīth.² Through this act, they desired to gain nearness to the rulers and

¹ It is stated by Al Zamakhsharī in his Rabī'ul Abrār, that during the reign of the Banī Umayyah, curses were pronounced upon 'Alī bin Abī Ṭālib (a.s.) from seventy thousand pulpits (Minbar), when Mu'āwiyah made this a practice among them. (translator)

² Muḥammad al Shiblī al Nu'mānī writes in his Siratul Nabī (s.a.w.a.), that for full ninety years, from Sindh in India to Asia Minor and Andalusia in Spain, 'Alī and the children of Fāṭemah were cursed from every pulpit in every Masjid after every Friday sermon. Thousands and

governors, and benefit from their wealth and grants. The matter reached such height, that people, and religious personalities, started to presume that these forged Aḥādīth were true. Persons who were not tainted with this filth (of fabrication), also started to believe in them and narrate them. Suddenly right (helplessly) wore the veil of falsehood, while falsehood appeared in the garb of right. This intrigue increased rapidly after the Martyrdom of Imām al Ḥasan (a.s.), while there was no secure place for the Shī'ah of Amīrul Mu'minīn (a.s.) upon the face of earth, while their lives and wealth were in constant danger. They scattered all around, and it was better to be called a Jew or Christian, rather than a Shī'ah!¹

It is related, that during the reign of 'Abdul Malik bin Marwān, a person, who was the grandfather of Al Aṣma'ī,² came to Ḥajjāj bin Yūsuf and complained to him,

thousands of Aḥādīth glorifying Mu'āwiyah, were manufactured, and were put into circulation. Abū Hurayrah was one of the most active labourers in the Ḥadīth manufacturing factory of Mu'āwiyah, and was among those persons who sold their faith for fame, and the Hereafter for the pleasures of this world. All those who collected the Ḥadīth unanimously agreed that Abū Hurayrah had narrated traditions more than anyone else at all. (Ibn Ḥajar al 'Asqalānī, "Al Iṣābah fī Tamyīz al Ṣaḥābah") They counted his traditions to find that they were five thousand three hundred and seventy four Aḥādīth! One wonders as to how he managed to narrate such large numbers of Aḥādīth, when he accompanied the Messenger of Allāh (s.a.w.a.) for only two or three years. If we compare Aḥādīth narrated by other personalities to him, it would sound like peanuts. Abū Bakr narrated one hundred and forty two; 'Umar ibn al Khaṭṭāb narrated five hundred and thirty seven two and 'Uthmān bin 'Affān one hundred and forty six. (Jalāluddīn al Suyūṭī, "Tārīkhul Khulafā'"; Al Ḍahabī, "Mīzān al I'tidāl"; Ibn Ḥazm, "Al Milal wal Niḥal") Abū Hurayrah himself says that, "I learned the fill of two receptacles (of Aḥādīth) from the Messenger of Allāh (s.a.w.a.). I have disseminated only one of them; as for the other, if I disseminate it, this throat will be slit". (Al Bukhārī, "Al Ṣaḥīḥ") (translator)

¹ One thousand four hundred years of Islāmic history is a witness to this bitter fact, that intense hostility and hatred is shown towards the adherents of Ahl al-bait (a.s.), while it is easy to be called a non-Muslim rather than a Shī'ah! The hands of so called "defenders and preachers" of Islām are stained with the blood of Shī'ah, who have been persecuted in all ages and every corner of the earth. All Praise to Allāh, that even after such persecution, bloodshed, oppression and hostility, the Shī'ah are spread all around the world, propagating the excellences of the Ahl al-bait (a.s.) and disseminating their knowledge, while this is nothing but a standing miracle! (translator)

² Al Aṣma'ī is referred to 'Abdul Malik bin Qarīb bin 'Abdul Malik bin 'Alī bin Aṣma', while this person was 'Alī bin Aṣma' as related by Ibn Khallikān (Author)

saying, "O commander! My parents have disowned me and named me 'Alī, while I am an indigent and poor man, in need of the commander's wealth". Hearing this, Ḥajjāj laughed and made him happy (by giving him wealth).¹

In result of this ominous plan of Mu'āwiyah, whenever an orator mounted a pulpit in any place, he would first open his mouth to curse Imām 'Alī (a.s.) and his Ahlulbait (a.s.) and disassociate himself from him. While Kūfah was more severe in this than other towns, since the Shī'ah were more therein comparison to other places. While Ziyād bin Abīh,² who was the governor of Kūfah and

¹ This malpractice of cursing Amīrul Mu'minīn (a.s.), founded by Mu'āwiyah, continued for ages until the reign of 'Umar bin 'Abdul 'Azīz (bin Marwān). He relates, that I forbade the cursing of Amīrul Mu'minīn 'Alī (a.s.) due to two reasons, one, when I was a child, I had a teacher who would come and teach me. One day I was playing with some children of my age in the street. It was a practice among the children, that whenever someone intended to say that, "I did not do it", he would say, "Curse be upon 'Alī (Allāh's Refuge), that I have not done this". That day when we were busy in playing, we uttered this statement and my teacher passed by from there. My teacher went to the Masjid and I followed him. He became engrossed in Prayers and I waited for him to complete. After he ended, I went and saluted him, but he did not reply and stood up hastily and started another Prayer. He repeated this again and I realized that he did not desire to teach me that day and wanted to know the reason. Therefore, after saluting him, I immediately asked, "Do you not wish to teach me today"? I perceived his changed attitude towards me, and asked him if I had committed any mistake. He replied, "What did you say on the street? And what was it that I heard from you"? I asked him what he heard and he told me about cursing 'Alī (a.s.) and then said, "From where have you heard that Allāh (s.w.t.) turned enraged with the participants of (the battle of) Badr after being pleased with them"? I asked, "Was 'Alī among the participants of Badr"? He replied, "Was there Badr, except 'Alī"? The second incident related by him is, that when my father ('Abdul 'Azīz bin Marwān) was the governor of Madīnah, I observed my father delivering a very eloquent and lucid sermon, but when he pronounced curse upon 'Alī (a.s.), he stammered. I asked him, "You deliver an eloquent sermon, however you stammer when you curse 'Alī (a.s.)"? He asked me, "Have you known that"? I replied in the affirmative. Thus, he explained, "My little son, if the people around us knew 'Alī as we know him, they would scatter from us and follow his ('Alī's) sons". (Ibn Abil Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah"; Ibnul Athīr al Jazarī, "Al Kāmil fil Tārīkh"; etc.) (translator)

² Ziyād was the son of a loose woman named Sumayyah, who in slavery bore Ziyād to a Greek retainer of the tribe Thaḳīf named 'Ubayd. This fact was not generally known, and Ziyād's parentage was generally supposed to be uncertain, whence he was called "his father's son" (Ibn Abīh). When Mu'āwiyah became a candidate for the caliphate and required help, he endeavoured to enrol among his adherents a number of the most shrewd of the 'Arabs. Among these was Ziyād, whom he determined to adopt. He therefore obtained an affidavit

Başrah, recognized the Shī'ah very well, whether man or woman, elder of younger. Since for years he was among the agents of Amīrul Mu'minīn (a.s.) and therefore knew his Shī'ah and their whereabouts in every corner and their solitary residence. Therefore, this oppressive hypocrite unleashed a wave of terror, arrested all of them and put them to sword. He would enter metal bars into the eyes of a group and render them blind; he would cut off the hands and feet of others and hang them upon the branches of palm-trees. He continuously searched of the Shī'ah of Amīrul Mu'minīn (a.s.), found them, even if they hid beneath a rock or clod, and killed them. No known Shī'ah remained in 'Irāq, except that he was either killed, hanged, imprisoned or forced to flee and live a life of anonymity.

Mu'āwiyah also sent orders to his governors and agents in each town that, "Do not accept the witnesses of any of the Shī'ah of 'Alī (a.s.) and his Ahl al-bait (a.s.). Search for each and every adherent of 'Uthmān (bin 'Affān), his lovers and the lovers of his family (Banī Umayyah); and also those who narrate the excellences of 'Uthmān, give them proximity near you and honour them. And whoever fabricates a Ḥadīth in his favour, note down his name, and that of his father and his clan, and send it to me so that I may bestow robes of honour upon him and furnish him with gifts".

Hearing this, the hypocrites and materialistic people started to fabricate numerous Aḥādīth in praise of 'Uthmān, while Mu'āwiyah would bestow them with robes, abundant gifts and presents. Ultimately, numerous Aḥādīth circulated around in towns, while people relished the wealth and prestige of the world.

from a wine-dealer of Ṭā'ef, named Abū Maryam al Salūlī, to the effect that Abū Sufyān had come to his tavern and demanded a prostitute, that Sumayyah had been brought by him to Abū Sufyān, and that she in consequence gave birth to Ziyād. The best historians disbelieve this story, which they suppose to have been the fabrication of Mu'āwiyah, got up with the intention of securing the services of Ziyād, an intention which was realised. Ziyād in consequence came to be called son of Abū Sufyān, after having been called son of Sumayyah or his father's son. (Jurjī Zaydān, "History of Islāmic Civilization: Umayyads and Abbasids"). Mu'āwiyah appointed him as the governor of 'Irāq and Fars. Ziyād made a minute search of the Shī'ah of Imām 'Alī (a.s.) and having seized them, amputated their hands and feet, blinded them, hanged them on the branches of date-palm trees, exiled them and killed them so that eventually the distinguished Shī'ah of 'Irāq were eliminated. It has been related by prominent narrators that one of the disgraces that befell upon Kūfah, was including Ziyād (the illegitimate) among the Banī Umayyah. (translator)

Whenever anyone came to any town from other places, and narrated praises and excellences of 'Uthmān, his name would be noted down. He would be given proximity' and bestowed with gifts, and large estates and properties. It continued for much time, until Mu'āwiyah issued order saying, "Numerous Aḥādīth in praise of 'Uthmān have been fabricated and circulated around. Now incite and encourage people to forge Aḥādīth in my praise, since this is most lovable for us and makes us very happy. While this makes it more difficult for the Ahl al-bait (a.s.) of Muḥammad (s.a.w.a.), and their evidences weakens". His governors and agents read out his letter to the people in every town, and they in turn started to fabricate Aḥādīth in his praise and excellence. People started to fabricate Aḥādīth in every town and every city, and gave to teachers to train the students, similar to the training of the Qur'ān. Their women and daughters were also taught these Aḥādīth, so that the love of Mu'āwiyah and his family may establish in their hearts.

This state continued until the fifty-seventh year of Hijrah, one year before the death of Mu'āwiyah. Imām al Ḥusain (a.s.) decided to undertake the Ḥajj Pilgrimage and left for Makkah, accompanied by 'Abdullāh bin Ja'far (bin Abī Ṭālib), 'Abdullāh bin 'Abbās (bin 'Abdul Muṭṭalib), men and women from Banī Hāshim and a group of his Shī'ah and adherents. One day at Minā, they assembled people, numbering more than one thousand from the Banī Hāshim and others, and pitched a tent. Then he (a.s.) called for whoever they found among the people; companions (of the Messenger of Allāh); Ṭābi'īn; Anṣār, renowned for their righteousness; and their children.

When they had gathered, he (a.s.) arose and delivered a sermon (Khuṭbah) in which he praised and glorified Allāh (s.w.t.), sent salutations upon the Messenger of Allāh (s.a.w.a.) and said, "Mu'āwiyah dealt with us and our Shī'ah with tyranny and contempt, as you know, were present and saw; while the news reached you and you heard it. Now I wish to question you regarding some matters, if I speak the truth, acknowledge it, or else belie it. Hear to what we say and secure my words, and when you return back to your towns and your communities, gather a group of people whom you trust and rely upon, and read out to them and convey to them what you hear from me. Since I fear, that the Religion of Allāh (s.w.t.) may become extinct, and the right word may turn obscure. Whereas Allāh (s.w.t.) shall glow the rays of His Light, and scorch the livers of the disbelievers in the fire (of hell)".

When he (a.s.) ended his sermon, he started to relate the excellences of Amīrul Mu'minīn (a.s.), one after the other, and pointed out to them. He did not leave a single verse (Āyah) of the Qur'ān revealed in praise of Amīrul Mu'minīn (a.s.), except that he recited them and all of them acknowledged them. Then Imām (a.s.) continued, "Certainly you must have heard the Messenger of Allāh (s.a.w.a.) say, that whoever claims to be my friend but bears enmity towards 'Alī (a.s.), speaks a lie. The enemy of 'Alī (a.s.) cannot be my friend. A person asked him (s.a.w.a.) that, O Messenger of Allāh (s.a.w.a.)! How is that? What is the harm if a person loves you, while he is an enemy of 'Alī (a.s.)? He (s.a.w.a.) replied that, since I and 'Alī (a.s.) are one body. 'Alī is me and I am 'Alī. How is it possible that a person may befriend someone and even bear enmity with him? Verily, the one who befriends 'Alī (a.s.), befriends me; and the one who bears enmity with 'Alī (a.s.), bears enmity with me. And the one who bears enmity with me, is an enemy of Allāh (s.w.t.)". Hearing this, all of those present acknowledged his words. The companions (of the Messenger of Allāh) said, "You utter the truth, we heard it and were present there". The Ṭābi'īn said, "Yes, we heard it from those who related to us and have trust upon their words". At the conclusion, Imām al Ḥusain (a.s.) said, "I call upon you in the Name of Allāh (s.w.t.), that when you return back to your cities, convey whatever you heard from me to those whom you trust". Saying this, Imām (a.s.) ended his sermon and people dispersed.

6. Description of the children of Imām al Ḥasan (a.s.)

It should be known, that the historians and biographers have quoted abundantly in their books regarding the children of Imām al Ḥasan (a.s.), the elder grandson of the Messenger of Allāh (s.a.w.a.), and given way to vast difference of opinion. Al Wāqidī (Abū `Abdullāh al Aslamī al Madanī) and Ibnul Kalbī attribute fifteen sons and eight daughters; Ibnul Jawzī, sixteen sons and four daughters; Ibn Shahr Āshūb quotes fifteen sons and six daughters; while Shaikh al Mufid, eight sons and seven daughters. However, we give preference to his (Shaikh al Mufid's) view and then quote regarding the rest from other books.

The Honourable Shaikh al Mufid writes in his Al Irshād, that the children of Imām al Ḥasan (a.s.), male or female, are numbered fifteen. Zayd and his two sisters Ummul Ḥasan and Ummul Ḥusain, the mother of these three being Umm Bashīr bint Abī Mas'ūd `Uqbah al Khazrajī. Ḥasan, renowned as Ḥasan al Muthannā, whose mother was Khawlah bint Manzūr al Fazāriyyah. `Umar and his two brothers, Qāsim and `Abdullāh, while their mother was a slave-girl. `Abdul Raḥmān, whose mother was also a slave-girl. Ḥusain al Athram, Ṭalḥah and Fāṭemah, and the mother of all three was Umm Ishāq bint Ṭalḥah bin `Ubaydullāh al Tamīmī. While the rest, four daughters, viz., Umm `Abdullāh, Fāṭemah, Umm Salmah and Ruqayyah, all of whom were born of different mothers.

As for the names of his other children as found in other books, numbers twenty sons and eleven daughters. Apart from the above, they are, `Alī al Akbar, `Alī al Aṣḡar, Ja'far, `Abdullāh al Akbar, Aḥmad, Ismā'īl, Ya'qūb, `Aqīl, Muḥammad al Akbar, Muḥammad al Aṣḡar, Ḥamzah, Abū Bakr, Sakīnah, Ummul Khayr, Umm `Abdul Raḥmān and Ramlah.¹

¹ One of injustices and oppressions committed by the prejudiced historians upon the Immaculate and Perfect Personalities of our A'immah (a.s.), is attributing multiple divorces to Imām al Ḥasan (a.s.) and bestowing him the title of Miṭlāq (the one who divorces [much]). Some have attributed seventy wives to him, others have increased the number to ninety, still some have said two hundred and fifty wives! The highest number mentioned is three hundred! The most amusing is the report of Abul Ḥasan al Madā'eni who says, "When Ḥasan died, all his former wives came out in a group in his funeral procession, with open heads and bare feet, and they were shouting: We are the wives of Hasan"! And they were numbered three hundred. According to the above report of Shaikh al Mufid, nine of his wives gave birth to fifteen of his children. If we take into consideration the total number of children of Imām

Most of their lives have become extinct, while none have quoted them, but this degraded one (the Author) shall quote in brief regarding them from narrations that are available.

Among them, Zayd bin (Imām) al Ḥasan, who was the first child of Imām al Ḥasan (a.s.). Shaikh al Mufid writes, that he was in charge of the charities of the Messenger of Allāh (s.a.w.a.). He was the eldest among the sons of Imām al Ḥasan (a.s.), was eminent, magnanimous, delightful and more favouring. Poets praised him and compiled numerous verses in his excellences, while people came to him from far and wide to seek his favours.

The biographers quote, that when Sulaymān bin `Abdul Malik (bin Marwān) sat upon the throne, he wrote to the governor of Madīnah that, "Now then! When my letter reaches you, depost Zayd from the charge of the charities of the Messenger of Allāh (s.a.w.a.) and hand to over to such and such person from his family. In addition, assist him upon whatever he asks you. And greetings". On receiving the message of Sulaymān, the governor of Madīnah discharged Zayd of the charities of the Messenger of Allāh (s.a.w.a.) and handed it over to another person. But when the dominion reached the hands of `Umar bin `Abdul `Azīz (bin Marwān), he wrote to the governor of Madīnah, saying, "Now then! Verily Zayd bin Ḥasan is a notable of the Banī Hāshim and their elders, then when my letter reaches you, return the charities of the Messenger of Allāh (s.a.w.a.) back to him and assist him upon whatever he asks you. And greetings". Therefore, the charities were returned back to him.

Zayd lived for ninety years and when he passed away, the poets composed elegies upon him. Qudāmah bin Mūsā recited verses in his elegy, the opening words being, "Even though the earth has covered the the body of Zayd; yet his goodness and generosity are quite manifested here".

It is quite manifest that Zayd never claimed Imāmah for himself, while the Shī'ah or non-Shī'ah do not attribute this to him. Since the Shī'ah are divided into two

al Ḥasan (a.s.) to be thirty one, and three hundred wives (as per Al Madā'enī), it leaves us with sixteen children born to balance two hundred and ninety one wives. A question arises whether were the majority among these two hundred and ninety one wives infertile, that only sixteen children were born to them? Our Scholars have refuted this baseless claim in their books, while Sayyid Sa'īd Akthar al Radhawī has authored a short treatise named "Imām Ḥasan – The myth of his divorces", in which he has refuted this allegation with substantial rational and traditional arguments. (translator)

groups, Imāmīyyah and Zaydīyyah. As regards the Imāmīyyah, they do not consider the Imāmah of anyone, except through Divine Text. While as per the unanimous views of the scholars, there is neither any Divine Text proving the Imāmah of the children of Imām al Ḥasan (a.s.), nor anyone among them ever claimed so. As for the Zaydīyyah, their belief is that after Amīrul Mu'minīn 'Alī (a.s.), Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.), the person who claims Khilāfah and Imāmah through battle is the Imām. While Zayd bin Ḥasan did not deal with the Banī Umayyah except with dissimulation (Taqīyyah), rather treated them with leniency and affability and followed their actions, while this act is contrary to the requirements of Imāmah near the Zaydīyyah.

As for the Ḥashwīyyah,¹ they do not consider anyone as an Imām except the Banī Umayyah, rather they do not consider anyone to be an Imām in the progeny of the Messenger of Allāh (s.a.w.a.). The Mu'tazilah leave the Imāmah to the selection of consensus or a committee, while the Khawārij do not consider the one who befriends or is devout towards Amīrul Mu'minīn (a.s.) as the Imām or considers him to be their Imām, while Zayd bin Ḥasan was devoted to his father (a.s.) and grandfather (a.s.). Therefore, as per the criterion of the above-mentioned sects, Zayd cannot assume the position of Imāmah.

As is renowned that Zayd did not accompany his uncle (Imām al Ḥusain) to 'Irāq, and after his martyrdom, when 'Abdullāh bin Zubair claimed Khilāfah for himself, he went to him and pledged allegiance (Bay'ah) to him, since his sister, Ummul Ḥasan was married to him. Then when 'Abdullāh was killed, he took his sister and left Makkah for Madīnah.

Abul Faraj al Iṣfahānī is of the opinion, that Zayd accompanied his uncle (Imām al Ḥusain) to 'Irāq, was arrested along with the other Ahlulbait, sent to Yazīd and then returned back to Madīnah along with them.

We shall quote herein below regarding the progeny of Zayd, while the author of 'Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn 'Anbah) says, that he lived for a hundred years. According to a report ninety-five years, and yet another ninety years. He passed away in between Makkah and Madīnah at a place called Ḥājir.

¹ Comes from Ḥashu or Ḥashā, meaning filling something or stuffing. A Muslim sect believing in literal meaning of texts, symptoms, incarnation, etc. and opposing rational inferences (translator)

As regards Ḥasan al Muthannā bin (Imām) al Ḥasan. He was an eminent personality, a chief, possessor of grace and abstinence; while he was in charge of the charities of his grandfather Amīrul Mu'minīn (a.s.) in his age. When Ḥajjāj was the governor of Madīnah during the rule of 'Abdul Malik bin Marwān, he intended to include 'Umar bin 'Alī bin Abī Ṭālib as a partner in this position along with him, but he refused and said, "This is against the stipulations of endowments (Waqf)". Ḥajjāj replied, "Whether you accept or no, I appoint him your partner in the charities". Ḥasan became helpless and became silence, but when Ḥajjāj turned unaware of him, he secretly left for Shām and met 'Abdul Malik. 'Abdul Malik assumed his arrival to be auspicious and welcomed him warmly. After some questions, he asked him the reason for coming and Ḥasan related to him the decision of Ḥajjāj. Hearing this, 'Abdul Malik replied, "This kingdom does to belong to Ḥajjāj, while he cannot have a share in it. I shall write a letter to him not to transgress the stipulations of the endowments (Waqf)". Then he wrote to Ḥajjāj in this regards, dealt with him with kindness and permitted him to leave. Thus Ḥasan returned back with abundant gifts and due respect.

It should be noted that Ḥasan al Muthannā accompanied his uncle Imām al Ḥusain (a.s.) at Karbalā', and after his Martyrdom, he too was arrested along with his family. Asmā' bin Khārijah al Fazārī, who was related to his mother, brought him out from among the prisoners and said, "By Allāh (s.w.t.)! I shall not accept that the son of Khawlah be subjected to evil and severity". 'Umar bin Sa'ad also ordered that Ḥasan, the nephew (sister's son) of Abī Ḥassān, be handed over to him. He said this since, Khawlah, the mother of Ḥasan al Muthannā, belonged to the clan of Banī Fazārah, while Abī Ḥassān, who was Asmā' bin Khārijah, too was from that clan.

According to some reports, Ḥasan al Muthannā received numerous wounds upon his body. Asmā' bin Khārijah took him along with him to Kūfah and treated his wounds until he was cured and then left for Madīnah. This Ḥasan was the son-in-law of Imām al Ḥusain (a.s.), having married his daughter Fāṭemah.

It is related, that when Ḥasan intended to marry any one of the two daughters of Imām al Ḥusain (a.s.), he (a.s.) said, "This is Fāṭemah and Sakīnah, my daughters. Then chose anyone among them whom you wish, O son". Ḥasan was overcome with shyness and remained silent. Then Imām (a.s.) himself said, "I choose Fāṭemah for you, she resembles my mother Fāṭemah (s.a.), the daughter

of the Messenger of Allāh (s.a.w.a.) more". Thus Ḥasan married her and she bore him several children, and we shall hereafter quote regarding them. Ḥasan loved Fāṭemah much and she too was kind towards him.

Ḥasan passed away in Madīnah at the age of thirty-five years and declared his brother from his mother's side, Ibrāhīm bin Muḥammad bin Ṭalḥah, as the executor of his will. He was buried at the Cemetery of Al Baqī', while Fāṭemah pitched a tent upon his grave and mourned him for one year, fasting during the days and praying at nights. When the period of one year passed, she ordered her slaves to take off the tent from his grave in the darkness of the night. When it was dark, a caller was heard saying, "Did they find what they missed"? And another replied to him saying, "Rather they regretted and returned back". While some say that these words were taken from the verses of Labīd, "Until a year, then let peace be upon both of you; and one who has cried for a year has certainly fulfilled his excuse".

We shall quote regarding Fāṭemah in the section relating to the children of Imām al Ḥusain (a.s.), Allāh willing.

Ḥasan al Muthannā never claimed Imāmah for himself his entire life, while none even attributed it to him, as is also quoted in his brother Zayd's life.

As regards 'Umar, Qāsim and 'Abdullāh, the sons of Imām al Ḥasan (a.s.), all of them accompanied their uncle Imām al Ḥusain (a.s.) at Karbalā'. While Shaikh al Mufid writes, that they attained Martyrdom along with their uncle (a.s.). However, the Martyrdom of Qāsim and 'Abdullāh are quoted in the books of Martyrdom (Maqṭal) and history, while 'Umar was not killed, rather he was arrested along with the Ahl al-bait. There is an incident quoted regarding him in the court of Yazīd, while we shall quote it at its appropriate place.

It should be noted that apart from these three sons (of Imām al Ḥasan) and Ḥasan al Muthannā, who were present at Karbalā', there were three more, viz. Abū Bakr, whose martyrdom shall be quoted later, 'Abdullāh al Aṣḡar whose martyrdom shall also be quoted and Aḥmad, whose martyrdom on the day of 'Āshūrā' has been quoted in details in the books of martyrdom (Maqṭal).

As quoted in the narrative of Abul Faraj al Iṣfahānī regarding Zayd, he too was present in Karbalā'. Therefore the sons of Imām al Ḥasan who accompanied their uncle Imām al Ḥusain (a.s.) at Karbalā' numbered eight.

Regarding 'Abdul Raḥman bin Ḥasan, he accompanied his uncle Imām al Ḥusain

(a.s.) for the Ḥajj Pilgrimage and passed away at Abwā in the state of Iḥrām.

As regards Ḥusain bin Ḥasan, although he possessed eminence and grace, yet nothing is relating regarding him. He was nicknamed Al Athram, while a person, whose incisor teeth have fallen down or four of his front teeth are broken, is called Athram.

As for Ṭalḥah bin Ḥasan, he was a prominent personality, renowned for his magnanimity and generosity. He was known as Ṭalḥatul Jūd (the Ṭalḥah of magnanimity) and was included among the six Ṭalḥah renowned for their magnanimity, while each one of them possessed titles.¹

As for the daughters of Imām al Ḥasan (a.s.), who married, are as below.

First Ummul Ḥasan, who was the real sister of Zayd bin Ḥasan (as quoted above). She was married to `Abdullāh bin Zubayr bin al `Awwām. After his death, Zayd took his sister and left for Madīnah.

Second Umm `Abdullāh, who was most the outstanding, with regards to honour and eminence, among the daughters of Imām al Ḥasan (a.s.), and she was the wife of Imām `Alī Zainul `Ābidīn (a.s.). She bore Imām (a.s.) four sons, viz. Imām Muḥammad al Bāqir (a.s.), Ḥasan, Ḥusain and `Abdullāh al Bāhir. While we shall point out her excellence in the chapter dealing with the life of Imām Muḥammad al Bāqir (a.s.).

Third Umm Salmah. According to some genealogists, she was married to `Umar bin Imām Zainul `Ābidīn (a.s.).

Fourth Ruqayyah, who was married to `Amrū bin Maḍar bin Zubayr bin al `Awwām. Apart from these four daughters of Imām al Ḥasan (a.s.), none of his other daughters were married. And even if they were married, no details have been found. And Allāh (s.w.t.) is the Best Knower!

¹ The six Ṭalḥah, who were renowned for their generosity and magnanimity are, first Ṭalḥah bin `Ubaydullāh al Taymī, who was called Ṭalḥah al Fayyādh (the affluent Ṭalḥah); second Ṭalḥah bin `Umar bin `Abdullāh bin Mu`ammar al Taymī, who was nicknamed Ṭalḥah al Nadā (the free in giving Ṭalḥah); third Ṭalḥah bin `Abdullāh bin Khalaf, who was entitled Ṭalḥatul Ṭalḥāt; fourth Ṭalḥah bin `Awf, who was renowned by the title of Ṭalḥah al Khayyir (the almsgiving Ṭalḥah); fifth Ṭalḥah bin `Abdul Raḥmān bin Abī Bakr, known by the title of Ṭalḥah al Darāhim (Ṭalḥah of dirhams); and sixth Ṭalḥah bin (Imām) al Ḥasan, who was called Ṭalḥatul Jūd (the Ṭalḥah of magnanimity). (Author)

As regards the grandchildren of Imām al Ḥasan (a.s.), it should be borne in mind, that apart from Ḥusain al Athram, 'Umar, Zayd and Ḥasan al Muthannā, no other sons of Imām al Ḥasan (a.s.) had children. Ḥusain al Athram and Zayd left no male issues and their progeny discontinued. Imām al Ḥasan (a.s.)'s progeny continued through his sons Zayd and Ḥasan al Muthannā, while the Sādāt al Ḥasanī, who attribute their ancestry to him (a.s.), emerge from one of these two. Hereunder I (the author) shall quote regarding the progeny of Zayd bin Ḥasan and their lives in brief; following which I shall discuss the lives of the progeny of Ḥasan al Muthannā, Allāh Willing.

Regarding the progeny of Abul Ḥasan Zayd bin (Imām) Ḥasan bin 'Alī bin Abī Ṭālib

It should be noted, that the wife of Zayd bin Ḥasan was Lubābah, the daughter of 'Abdullāh bin 'Abbās bin 'Abdul Muṭṭalib, who was previously married to Abul Fadhil 'Abbās (s.a.). After his martyrdom at Karbalā', Zayd married Lubābah and she bore him two children, viz., Ḥasan and Nafisah. Nafisah was married to Walīd bin 'Abdul Malik bin Marwān and bore him a son. Thus when Zayd went to meet Walīd, he sat upon his own couch and gifted him thirty thousand dīnars lumpsum.

Among the children of Zayd bin Ḥasan is Abū Muḥammad Ḥasan bin Zayd, who was bestowed the governorship of Madīnah and Rasānik by Manṣūr al Dawānīqī. He was the first one among the 'Alawīs to follow the practice of the Banī 'Abbās in wearing black clothes (all throughout), while he lived for eighty years and witnessed the reigns of Manṣūr al Dawānīqī, Mahdī, Hādī and Hārūn (al Rashīd). He remained aloof from his paternal cousins 'Abdullāh al Maḥdh and his sons Muḥammad and Ibrāhīm. When Ibrāhīm was killed, his head was despatched to Manṣūr and kept in a tray in front of him. Ḥasan bin Zayd was present in the court and Manṣūr asked him whether he recognized the bearer of the head, Ḥasan replied in the affirmative and recited verses, "He is a youth whose sword protects him from the oppression of people; And keeping away from places of insult keeps him away from being insulted". Saying this he wept. Then Manṣūr said, "I did not befriend to kill him, but he desired to behead me and therefore I beheaded him".

Khaṭīb al Bagdādī writes in his Tārīkh Bagdād, that Ḥasan bin Zayd is included among the magnanimous ones, he was the governor of Madīnah on behalf of

Manṣūr for five years. Thereafter Manṣūr became enraged with him and deposed him, confiscated his wealth and imprisoned him in Bagdād. He continuously remained imprisoned until Manṣūr died and Mahdī al 'Abbāsī sat upon the throne. Mahdī released him from the prison and returned back the confiscated wealth, he remained with him until his death at Ḥājir, while going for the Ḥajj Pilgrimage.

Khaṭīb al Bagdādī also relates from his son, Ismā'īl bin Ḥasan bin Zayd, that my father always recited the dawn Prayers at its best time when it was yet dark. One day he recited the Prayers as usual, and when he desired to mount to go to his property at Gābah, Muṣ'ab bin Thābit bin 'Abdullāh bin Zubayr and his son 'Abdullāh bin Muṣ'ab came up to him. He told my father, "I have compiled verses, please listen to them". My father said, "This is not the time to recite verses". Muṣ'ab said, "I request you due to the relation you hold with the Messenger of Allāh (s.a.w.a.), please listen". Saying this, he recited the following verses, "O son of the daughter of Holy Prophet (s.a.w.a.) and Imām' Alī (a.s.); only you can give me refuge and protection from this trying and difficult times". His intention in reciting these verses was that he desired that Ḥasan would repay his debts, which he did so.

Ḥasan bin Zayd had seven sons,¹ first Abū Muḥammad Qāsim, who was the eldest among his children and his mother was Umm Salmah bint Ḥusain al Athram, while he was pious and an abstinent person. Due to his alliance with the Banī 'Abbās, he bore hostility towards Muḥammad bin 'Abdullāh Al Nafsul Zakīyyah (his cousin). He in turn had four sons and two daughters as follows.

First 'Abdul Raḥmān (bin Qāsim) Al Shajarī related to Shajarah, a village in Madīnah, while he is the progenitor of tribes and clans. Among his progeny is Dā'ī al Ṣagīr, who is Qāsim bin Ḥasan bin 'Alī bin 'Abdul Raḥmān al Shajarī and his son Muḥammad, who was the Naqīb of Bagdād during the rule of Mu'izul Dawlah al Daylamī, while numerous events are attributed to him, as quoted in the book 'Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (of Jamāluddīn Ibn 'Anbah). As for Dā'ī al Kabīr, he was among his paternal cousins and his lineage reaches Ismā'īl bin Ḥasan bin Zayd bin Ḥasan (Imām) and we shall discuss regarding him later.

¹ Ḥasan bin Zayd (bin Ḥasan) also had a daughter named Nafisah, who was married to Ishāq bin (Imām) Ja'far al Ṣādiq, who is renowned for her eminence. While we shall quote regarding her in the second volume of this book dealing with the lives of the children of Imām Ja'far al Ṣādiq (a.s.), Allāh willing. (Author)

Second Muḥammad (bin Qāsim) al Baḥḥāī, or according to a report Buḥḥānī, that is a locality in Madīnah. Yet some relate him to Baḥḥā. As the residents of Ṣan‘ā are referred to as al Ṣan‘ānī, similarly Muḥammad bin Qāsim, due to his lengthy stay in Baḥḥā or in Buḥḥān, was referred to as al Baḥḥāī or al Buḥḥānī. He was a jurist (Faḳīh) and a progenitor of tribes and clans. Among his progeny is Abul Ḥasan ‘Alī bin Ḥusain Akhī al Masmaī, the son in law of Sayyid Ṣāḥib Ibn ‘Abbād. He was also a man of learning, grace and literature, and was a chief in Hamadān. When ‘Abbād was born, through his marriage with the daughter of Ṣāḥib Ibn ‘Abbād, the latter was very much pleased and recited verses, among them, “All pervading and perpetual praise be to Allāh; for the grandson of the Messenger of Allāh (s.a.w.a.) has become our son”.

The Sādāt of Iṣfahān, viz. Sādāt Gulistānah, attribute their ancestry to Muḥammad al Buḥḥānī, since one of their ancestors, who was from the progeny of the daughter of Ṣāḥib Ibn ‘Abbād, his ancestry is quoted as Sharaf Shāh bin ‘Abbād bin Abil Futūḥ Muḥammad bin Abil Fadhl Ḥusain bin ‘Alī bin Ḥusain bin Ḥasan bin Qāsim bin (Muḥammad) Al Buḥḥānī. Among his (Sharaf Shāh’s) progeny is the Eminent Scholar and Honorable Author, Majduddīn ‘Abbād bin Aḥmad bin Ismā‘īl bin ‘Alī bin Ḥasan bin Sharaf Shāh, who was in charge of judgments in Iṣfahān during the reign of Sulṭān Awlijāyitū Muḥammad bin Argūn.

The author of ‘Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (of Jamāluddīn Ibn ‘Anbah) writes, that among those whose ancestry reaches Muḥammad al Buḥḥānī, is Nāṣiruddīn ‘Alī bin Mahdī bin Muḥammad bin Ḥusain bin Zayd bin Muḥammad bin Aḥmad bin Ja‘far bin ‘Abdul Raḥmān bin Muḥammad al Buḥḥānī, who lies buried at a Madrasah at Sūq Shaḳkhal in the locality of Sūzānik in Qum.¹

Among the progeny of Muḥammad al Buḥḥānī, is Abul Ḥasan Nāṣir bin Mahdī bin Ḥamzah, the vizier, originally from Al Rāzī and born in Māzandarān, Īrān. After the killing of Sayyid Naqīb ‘Izzuddīn Yaḥyā bin Muḥammad, the Naqīb of Rayy, Qum and Āmul, he migrated to Bagdād, along with him was also the former’s son Muḥammad bin Yaḥyā bin Muḥammad. He was then appointed the Naqīb therein and thereafter deputy and vizier. Therefore he handed over the Niqābah to Muḥammad bin Yaḥyā bin Muḥammad. While his viziership was absolute, and he was among the four viziers whose viziership completed during the reign of the ‘Abbāsī ruler Al Nāṣir li Dīnillāh. He was constantly in control, until he was

¹ Presently Chahār Rāh Bāzār is situated in the beginning of Ṭāliqānī Avenue in Qum al Muqaddasah (translator)

deposed and passed away in Bagdād in the year six hundred and seventeenth Hijrah.

Third Ḥamzah bin Qāsīm al Buṭḥānī and fourth Ḥasan bin Qāsīm al Buṭḥānī. Some do not include Ḥasan among his (Qāsīm's) children and attribute only three sons to him. Among his daughters are, first Khadījah bint Qāsīm, the wife of her paternal cousin Sayyid 'Abdul 'Aẓīm al Ḥasanī, buried at Rayy; and the second 'Ubaydah, the wife of her paternal cousin Ṭāhir bin Zayd bin Ḥasan bin Zayd bin Ḥasan (Imām).

Second among the children of Ḥasan bin Zayd bin Ḥasan (Imām) is Abul Ḥasan 'Alī, whose mother was a slave girl and his title was al Shadīd. He died in the prison of Manṣūr al Dawānīqī and had a daughter named Fāṭemah. 'Alī al Shadīd had another slave-girl named Hayfā', who was pregnant with his child, but 'Alī died before the child was born. She bore him a son, while Ḥasan bin Zayd (his grandfather) named him 'Abdullāh and loved him very much and addressed him as his inheritor. When he reached adolescence, his grandfather married him and Allāh (s.w.t.) bestowed him nine sons, viz., Aḥmad, Qāsīm, Ḥasan, 'Abdul 'Aẓīm, Muḥammad, Ibrāhīm, 'Alī al Akbar, 'Alī al Aṣḡar and Zayd.

As regards Sayyid 'Abdul 'Aẓīm al Ḥasanī, his agnomen (Kunīyyah) is Abul Qāsīm and his Mausoleum is at Rayy and is quite renowned. He is known for his eminent status and lofty position, and is included among the eminent traditionists (Muḥaddithīn), outstanding scholars, abstinent and devout ones. He is also counted among the companions of Imām Muḥammad al Jawād (a.s.) and Imām 'Alī al Hādī (a.s.). Muḥaqqiq al Dāmād (Sayyid Muḥammad Bāqir al Dāmād) writes in his *Al Rawāsheḥul Samāwīyyah*, that numerous Aḥādīth are quoted in excellence of Sayyid 'Abdul 'Aẓīm and the merits for visiting his Mausoleum, that the one who visits him, Paradise shall become incumbent upon him.

Ibn Bābawayh and Ibn Qawlawayh relate that once a resident of Rayy visited Imām 'Alī al Hādī (a.s.) and Imām (a.s.) asked him as to where he was. He replied that he had been for the Pilgrimage to the Mausoleum of Imām al Ḥusain (a.s.). Imām al Hādī (a.s.) said, "If you had visited the tomb of 'Abdul 'Aẓīm, who is buried close to you, you would be similar to the one who visited Imām al Ḥusain (a.s.)".¹

¹ The distinctiveness and merit of visitation to the grave of Imām al Ḥusain (a.s.) is an

To sum it up, there are abundant Aḥādīth in his praise, while the degraded one (Author) has related some of them in my books Taḥīyyatul Zā'er and Hadiyyatul Zā'erīn. Ṣāḥib Ibn 'Abbād has authored a brief treatise upon his life, while the erudite traditionist Mīrzā Ḥusain al Nūrī has copied this treatise at the end of his book Mustadrakul Wasā'el, while I (the author) too have quoted regarding it in my book Mafātīḥul Jinān.¹ Sayyid 'Abdul 'Azīm left behind a son named Muḥammad, who occupied an eminent status and was renowned for his extreme abstinence and worship.

It should be noted, that during my (the Author's) residence at Najaful Ashraf and the days of gaining knowledge from the eminent master, the contemporary erudite and unique in his age, Mīrzā Fathullāh, renowned as Shaikhul Sharī'at al Iṣfahānī, I heard him say, "One of the genealogists authored a book named Muntaqilatul Ṭālibīyyah.² In this book, he has quoted biographies of each among

established fact and requires no explanation, while innumerable excellences are stated in various Aḥādīth in its recommendation (Mustaḥab) and sometimes, even obligation (Fardh). The above Ḥadīth does not intent to say, that Sayyid 'Abdul 'Azīm's visitation is equal to that of Imām al Ḥusain (a.s.), or that there is no need to visit the latter upon visitation to the former, but simply to portray the merit of visitation to Sayyid. Since, apart from being from among the progeny of Imām al Ḥasan (a.s.), he was distinct with regards to resolute faith, immense knowledge and innumerable excellences. For instance, we find in some Aḥādīth that fasting on a particular day equals to several years of fastings, but this does not nullify the obligation of the fasts of Ramadhān. Similarly visitation to the Mausoleum of Sayyid 'Abdul 'Azīm carries great rewards and merits, but it does not nullify the recommendation of visitation to Imām al Ḥusain (a.s.). Secondly, during the time of Imām al Hādī (a.s.), the Banī 'Abbās rulers, especially Mutawakkil, had demolished the sacred grave of Imām al Ḥusain (a.s.) and stopped the Shī'ah from visiting it. Perhaps Imām al Hādī (a.s.) intended to soothe the aggrieved hearts of the residents of Rayy, who generally missed this great opportunity to visit Karbalā'. Thirdly, it is the result of this Ḥadīth of Imām al Hādī (a.s.) that the Shī'ah have been visiting the Mausoleum of Sayyid 'Abdul 'Azīm constantly since ages. And this is the view of our Eminent Scholars. And Allāh is the Best Knower. (translator)

¹ Numerous books have been written down by our Scholars upon the life of Sayyid 'Abdul 'Azīm. To mention a few, Jannatul Na'īm by Shaikh Muḥammad Bāqir al Kajūrī ('Arabic); Al Taḍkiratul 'Azīmah by Shaikh Muḥammad Ibrāhīm al Kalbāsī ('Arabic); Jannātul Na'īm fī Aḥwāl Sayyidinā al Sharīf 'Abdul 'Azīm by Mullā Muḥammad Ismā'īl al Kazzāzī ('Arabic); Musnad Ḥadhrat 'Abdul 'Azīm by Shaikh 'Azizullāh al 'Aṭarudī (Fārsī); Sharḥe Ḥadīthe Ardhe Dīne Ḥadhrate 'Abdul 'Azīm Ḥasanī by Shaikh Luṭfullāh al Ṣāfī al Gulpāyḡānī (Fārsī); Zindagāniye Ḥadhrat 'Abdul 'Azīm bin 'Abdullāh al Ḥasanī by Shaikh Muḥammad al Rāzī (Fārsī); etc. (translator)

² Authored by Sharīf Abū Ismā'īl Ibrāhīm bin Nāṣir bin Ṭabāṭabā (d. 5th Century Hijrah)

the Sādāt who migrated from one place to another. He writes, that Muḥammad bin ‘Abdul ‘Azīm migrated to Sāmarrā’ and passed away in the locality of Balad and Dujayl”. Since I (the Author) cannot remember his (Shaikhul Sharī‘at’s) exact words, its gist is that by quoting these words from the book Muntaqilatul Ṭālibīyyah, he meant to say, that according to him (the author of Muntaqilatul Ṭālibīyyah), the Mausoleum renowned as Sayyid Muḥammad, near Balad, one station from Sāmarrā’, renowned for its eminence and numerous miracles, is the tomb of Sayyid Muḥammad bin ‘Abdul ‘Azīm al Ḥasanī. However, what is renowned is that it is in fact the Mausoleum of Sayyid Muḥammad bin (Imām) ‘Alī al Hādī, whose eminence is great, and upon his death, Imām Ḥasan al ‘Askarī (a.s.) tore away his collar (in grief). This belief is also shared by Mīrzā Ḥusain al Nūrī and other Scholars, rather Al Ḥamawī writes in his book Mu‘jamul Buldān, in context of the town of Balad that, “Sayyid ‘Abdul Karīm Ibn Ṭāwūs says, that it is unanimous that the tomb of Sayyid Muḥammad bin (Imām) ‘Alī al Hādī is situated there”.

The third among the sons of Ḥasan bin Zayd bin (Imām) Ḥasan is Abū Ṭāhir Zayd. He had three sons, viz., Ṭāhir, whose mother was Asmā’ bint Ibrāhīm al Makhzūmīyyah, and he in turn had two sons, Muḥammad and ‘Alī, while Muḥammad had three daughters, viz., Khadījah, Nafīсах and Ḥasanā’ and no male issues, while their mother was from Ṣan‘ā’ (in Yemen) while they resided therein; ‘Alī bin Zayd and Umm ‘Abdullāh bint Zayd.

Fourth among the sons of Ḥasan bin Zayd bin (Imām) Ḥasan is Ishāq, who was reknowned as Al Kawkabī. He had three sons, viz., Ḥasan, Ḥusain and Hārūn. Hārūn in turn had a son named Ja‘far. Ja‘far had a son named Muḥammad, who was killed in Āmul, Māzandarān, by Rāfe’ bin Layth and his Mausoleum is visited therein.

Ibrāhīm was the fifth among the children of Ḥasan bin Zayd bin (Imām) Ḥasan. Ibrāhīm married a woman from the progeny of Imām al Ḥusain (a.s.) and she bore him a son, whom he named upon his own name Ibrāhīm and another ‘Alī. Amatul Ḥamīd, who was his slave-girl, and whose ancestry reached ‘Umar Ibnul Khaṭṭāb, bore him Zayd. Ibrāhīm bin Ibrāhīm had two sons, Muḥammad and Ḥasan; while Muḥammad bin Ibrāhīm bin Ibrāhīm had three children from Umm Salmah bint ‘Abdul ‘Azīm buried at Rayy, viz., Ḥasan, ‘Abdullāh and Aḥmad.

Sixth among the children of Ḥasan bin Zayd bin (Imām) Ḥasan is 'Abdullāh, who had five sons, 'Alī, Muḥammad, Ḥasan, Zayd and Ishāq. Abū Naṣr al Bukhārī writes, that except Zayd (bin 'Abdullāh bin Ḥasan bin Zayd), none had progeny, while his mother was a slave-girl. He was the most valorous in his age and resided along with Abul Sarāyā outside Kūfah. When circumstances became severe for him, he migrated to Ahwāz and was arrested and killed therein. Zayd in turn had four sons, viz., Muḥammad, 'Alī, Ḥusain and 'Abdullāh, while their mother was from among the progeny of Imām 'Alī (a.s.).

Muḥammad bin Zayd bin 'Abdullāh bin Ḥasan had three sons, viz., Ḥasan, 'Alī and 'Abdullāh, who resided in Hijāz.

Seventh among the sons of Ḥasan bin Zayd bin (Imām) Ḥasan, was Abū Muḥammad Ismā'īl. He was the youngest son of Ḥasan bin Zayd bin (Imām) Ḥasan and was renowned as Jālibul Hijārah. He had three sons, Ḥasan, 'Alī and Muḥammad. 'Alī was his youngest son and had six sons, Ḥusain, Ḥasan, Ismā'īl, Muḥammad, Qāsim and Aḥmad. As for Muḥammad (bin Ismā'īl bin Ḥasan bin Zayd), his mother was from the progeny of Imām Ḥusain (a.s.) and he had four sons, viz., Aḥmad, who migrated to Bukhārā and was killed therein, while he had a son; 'Alī who was issueless; Ismā'īl whose mother was Khadijah bint 'Abdullāh bin Ishāq bin Qāsim bin Ishāq bin 'Abdullāh bin Ja'far bin (Imām) 'Alī bin Abī Ṭālib, he was given the title of Abyadhul Baṭn and was also issueless; and Zayd and as per Al 'Umarī, his mother was from the progeny of 'Abdul Raḥmān al Shajarī. He (Zayd) in turn had two sons, viz., Amīr Ḥasan, entitled Dā'ī al Kabīr and Muḥammad who was also named Al Dā'ī after his brother.

Regarding Dā'ī al Kabīr Amīr Ḥasan bin Zayd bin Muḥammad bin Ismā'īl bin Ḥasan bin Zayd bin (Imām) Ḥasan bin 'Alī bin Abī Ṭālib

Amīr Ḥasan bin Zayd bin Muḥammad bin Ismā'īl bin Ḥasan bin Zayd bin (Imām) Ḥasan was renowned as Dā'ī al Kabīr (the elder caller) or Dā'ī al Awwal (the first caller), while his mother was the daughter of 'Abdullāh bin 'Ubaydullāh al A'araj bin Ḥusain al Aṣḡar bin (Imām)'Alī (Zainul 'Ābidīn) bin (Imām) Ḥusain. He revolted in Ṭabarsitān (in Īrān) in two hundred and fifty Hijrah and passed away in two hundred and seventy Hijrah, while his reign lasted for twenty years. The author of Nāsikhul Tawārikh (Muḥammad Taqī Siphār) writes, that Dā'ī al Kabīr revolted against Sulaymān bin Ṭāhir in two hundred and fifty two Hijrah, and

pushed him out of Ṭabaristān and took reigns into his own hands. He did not take pain in killing the people and plundering the town. Numerous notables among men, and even the Sādāt, were killed during his reign, among them, two men from the progeny of Imām al Ḥusain (a.s.), viz., Ḥusain bin Aḥmad bin Muḥammad bin Ismā'īl bin Muḥammad bin 'Abdullāh al Bāhir bin (Imām) 'Alī (Zainul 'Ābidīn) and 'Ubaydullāh bin 'Alī bin Ḥusain bin Ḥusain bin Ja'far bin 'Ubaydullāh bin Ḥusain al Aṣḡar bin (Imām) 'Alī (Zainul 'Ābidīn). Previously they ruled upon Qazwīn and Zanjān on behalf of Dā'ī al Kabīr, but when Mūsā bin Bagā was given charge of freeing Qazwīn and Zanjān from them, he went towards them with a large army and they could not face him. Ultimately they fled to Ṭabaristān and Dā'ī al Kabīr summoned them on charges of fleeing. He drowned both of them in a pool of water until they died, and then hung their corpses in a dungeon, while this incident took place in two hundred and fifty eight Hijrah. When Ya'qūb bin Layth came to Ṭabaristān and Dā'ī fled to Daylam, he removed their corpses from the dungeon and buried them.

Another one who was killed at the hands of Dā'ī al Kabīr was his maternal cousin, Al 'Aqīqī, while he was Ḥasan bin Muḥammad bin Ja'far bin 'Ubaydullāh bin Ḥusain al Aṣḡar bin (Imām) 'Alī (Zainul 'Ābidīn), who was in charge of Sārī on behalf of him. During the absence of Dā'ī al Kabīr, he wore the black dress, that was an emblem of the Banī 'Abbās, and recited sermon in the name of the rulers of Khurāsān. When Dā'ī gained power, he ordered Al 'Aqīqī to be brought to him, with hands tied upon his neck, and beheaded him.

When he came to know that a group of people of Ṭabaristān bore enmity towards him, he decided to put all of them to sword. He pretended to be sick and after some days declared his own death. His followers placed him in a coffin and took him to the Masjid to pray upon him. When the people gathered in the Masjid, his accomplices arose and closed the doors of the Masjid. They unshielded their swords, while Dā'ī himself too came out of the coffin equipped with arms, and killed many people with his own hands.

Inspite of being a bloodthirsty and incognito, he was upon the peak of excellence. His court was replete with scholars and poets. The genealogists unanimously agree that he had no children, except a daughter named Karīmah born to a slave-girl, while she too passed away before her marriage.

Regarding the brother of Dā'ī al Kabīr, Muḥammad bin Zayd al Ḥasanī

After him (Dā'ī al Kabīr), his brother Muḥammad bin Zayd was bestowed the title of Al Dā'ī. After the former's death, his brother in law, viz. Abul Ḥusain Aḥmad bin Muḥammad bin 'Ibrāhīm bin 'Alī bin 'Abdul Raḥmān al Shajarī al Ḥasanī took control of Ṭabaristān. Muḥammad bin Zayd brought an army from Jurjān to fight him. He ultimately killed him and took Ṭabaristān under his control. His reign started from two hundred and seventy one Hijrah, and remained stable for seventeen years and seven months, while his dominion remained such firm, that Rāfe' bin Harthimah continuously recited sermon in his name, while Abū Muslim Muḥammad al Iṣfahānī, the author of the Mu'tazilah, was his vizier and secretary. In conclusion, Muḥammad bin Hārūn al Sarkhasī, the companion of Ismā'īl bin Aḥmad al Sāmānī, killed him (Muḥammad bin Zayd) at Jurjān. He took his head and sent it to Marw, along with his son, who was arrested. From there they were taken to Bukhārā, while his body was buried in Gurgān, near the grave of Muḥammad bin (Imām) Ja'far, renowned as Al Dībāj.

Muḥammad bin Zayd was distinguished with regards to knowledge and grace, eminent in leniency and valour. Scholars and poets considered him to be their refuge. His practice was that at the end of the year he would compute the wealth of the public treasury (Baitul Māl). Whatever surplus was left behind, after the expenses, he would distribute it among the Quraysh, Anṣār, Jurists, Reciters of the Qur'ān and other people, and did not leave a penny behind.

One year, when he started to distribute wealth among the Banī 'Abd Manāf after completing bestowing upon the Banī Hāshim, he called for another group among them (Banī 'Abd Manāf). A man arose to seek his share, and Muḥammad bin Zayd asked him which tribe he belonged. He replied that he was from the progeny of 'Abd Manāf. He asked him from which section and he replied that he was from the Banī Umayyah. Again Muḥammad asked him from which category and he became silent. He asked, "Then you are from the progeny of Mu'āwiyah"? He replied in the affirmative. Muḥammad asked him, "You are from the progeny of which son of Mu'āwiyah"? Again he became silent. Muḥammad said, "Then you are from the progeny of Yazīd"? He replied in the affirmative. Hearing this, Muḥammad said, "What a foolish man you are, that you come to seek gifts from the children of Abū Ṭālib in greed of wealth, when they seek retribution from you? Then if you are not aware of your grandfather (Yazīd)'s

character, you are all the more ignorant and negligent. And if you are aware of his character, you have landed yourself into perdition”.

When the 'Alawīs heard these words, they looked at him with hostility and prepared to kill him. Seeing this, Muḥammad bin Zayd called out to them saying, “Do not bear evil intention towards him, while the one who hurts him shall be punished by me. Do you presume to take revenge for the blood of Ḥusain (a.s.) from him? However, Allāh (s.w.t.) does not punish anyone against the crime of someone else. Then listen carefully to an incident that I narrate to you, it will prove beneficial for you”.

He continued saying, that my father Zayd informed to me, that when Manṣūr al Dawānīqī had been to Makkah, during his stay therein, a valuable earring was brought to him for sale. Manṣūr looked at it with precision and said, “The possessor of this earring was Hishām bin 'Abdul Malik (bin Marwān). I have been informed that he has left behind him a son named Muḥammad, who has sent this earring for sale”. Saying this, he called his courtier Rabī' and said, “Tomorrow when to go to the Masjīd al Ḥarām for the dawn Prayers among the people, order the doors of the Masjīd to be bolted. Then open one of its doors and search each and every person carefully until you find Muḥammad. Then catch hold of him and bring him to me”.

Next day when Rabī' did as commanded, Muḥammad bin Hishām realized that he was searching was for him and started to look here and there in extreme fright. Just then, Muḥammad bin Zayd bin 'Alī (Zainul 'Ābidīn) met him and perceived his fear and uneasiness and asked him, “Behold O man! I see you very disturbed, then who are you and from where”? He asked him whether he promised him security, Muḥammad replied, “I give you security and take upon myself to rescue you”. He replied, “I am Muḥammad bin Hishām (bin 'Abdul Malik). Now tell me who you are”? He replied, “I am Muḥammad bin Zayd bin 'Alī (Zainul 'Ābidīn). O cousin, you are in security, be assured that you are not a partner in the killing of Zayd bin 'Alī (Zainul 'Ābidīn) (his father), while revenge for his blood shall not be taken from you. I have thought of an idea to rescue you, and although you may disdain it, do not mind it”.

Saying this, he threw his robe upon Muḥammad bin Hishām and dragged him, while giving him blow after blow, until he reached the door of the Masjīd near Rabī'. He called out to Rabī', “O Abal Fadhl! This evil man is a cameleer from Kūfah. He rented his Camel to me for a back and forth journey. But now he runs

away from me and has given his Camel on rent to someone else, while I have two just witnesses upon this. Then please send two of your slaves along with me to take him to the chief justice". Rabī' sent two guards along with Muḥammad bin Zayd, and when they came out of the Masjid and paved some way, Muḥammad turned to Muḥammad bin Hishām and said, "O evil man! If you return back my rent, there will be no need for guards or the judge". Muḥammad bin Hishām replied, "O son of the Messenger of Allāh (s.a.w.a.)! I shall certainly obey". Hearing this, Muḥammad bin Zayd told the guards of Rabī', "Now when he has agreed, there is no need for you to take further trouble and return back".

When they returned back, Muḥammad bin Hishām kissed the forehead of Muḥammad bin Zayd and said, "May my parents be your ransom! **Allāh knows best where to place His Messenger ship**".¹ Saying this, he removed the earring and said, "Please accept his from me". Muḥammad bin Zayd replied, "O cousin! We are the Ahlulbait and do not take anything in lieu of goodness. I ignored seeking revenge from you for the blood of Zayd, what shall I do with the earrings? Then now cover yourself, since Manṣūr is severely in your pursuit".²

When Muḥammad bin Zayd al Dā'ī reached here, he ordered the man from the Banī Umayyah (progeny of Yazīd) to be given similar to a person from the progeny of 'Abd Manāf. Then he commanded some of his companions to reach him in peace to Rayy and return back with a written confirmation from him of his safety. Hearing this, the man arose and kissed the forehead of Al Dā'ī and left.

Muḥammad bin Zayd al Dā'ī had two sons, Zayd, entitled Al Radhī and Ḥasan. While Zayd (al Radhī) in turn had a son named Muḥammad.

Here we conclude discussing the progeny of Zayd bin (Imām) Ḥasan, and hereinbelow we shall discuss regarding the children of Ḥasan al Muthannā bin (Imām) Ḥasan.

¹ Holy Qur'ān, Sūratul An'ām: 124

² The Honourable Sayyid 'Alī Khān al Shīrāzī, relates this incident from Muḥammad bin Zayd in the beginning of his Sharḥ (Interpretation) Ṣaḥīfatul Sajjādiyyah. Then he says, "This Muḥammad is my (great) grandfather and my ancestry reaches him". Then he relates his lineage and also quotes some verses. (Author)

Regarding the progeny of Ḥasan al Muthannā bin (Imām) Ḥasan bin `Alī bin Abī Ṭālib:

Abū Muḥammad Ḥasan bin Ḥasan, renowned as Al Muthannā, had ten children, male and female. `Abdullāh, Ibrāhīm, Ḥasan al Muthallath, Zaynab and Umm Kulthūm, and the mother of these five was Fāṭemah bintul (Imām) Ḥusain; Dāwūd and Ja`far whose mother was Ḥabībah a Roman slave-girl; Muḥammad whose mother was Ramlah; Ruqayyah and Fāṭemah.

Abul Ḥasan al `Umarī writes, that Ḥasan al Muthannā had another daughter named Qasīmah. The lives of Umm Kulthūm and Ruqayyah is not found, while Zaynab was married to `Abdul Malik bin Marwān. Fāṭemah was married to Mu`āwiyah bin `Abdullāh bin Ja`far (al Ṭayyār) bin Abī Ṭālib and bore him five children, viz., Yazīd, Ṣāleḥ, Ḥammād, Ḥusain and Zaynab.

As regards the sons of Ḥasan al Muthannā, all had children except Muḥammad. Now we proceed to discuss regarding their progeny, and in the end, we shall quote the Martyrdom of personalities among their renowned ones.

Regarding `Abdullāh bin Ḥasan bin (Imām) Ḥasan bin `Alī bin Abī Ṭālib:

Abū Muḥammad `Abdullāh bin Ḥasan (al Muthannā), was renowned as Al Maḥdh, since his father was Ḥasan bin (Imām) Ḥasan and mother Fāṭemah bint (Imām) Ḥusain, while he also resembled the Messenger of Allāh (s.a.w.a.).¹ He was the chief among the Banī Hāshim, the most handsome, most magnanimous and the most generous among men. He possessed a strong spirit and was valorous. Manṣūr al Dawānīqī killed him, while we shall quote his martyrdom at the end of the chapter, Allāh willing.

`Abdullāh al Maḥdh had six sons, the first Muḥammad, entitled Nafsul Zakīyyah (the pure spirited one), the one martyred in Āḥjār Zayt in Madīnah in one hundred and forty five Hijrah. We shall also quote his martyrdom in the end of the chapter, Allāh willing. He (Nafsul Zakīyyah) had eleven children, six sons and five daughters, viz., `Abdullāh, `Alī, Ṭāhir, Ibrāhīm, Ḥasan, Yaḥyā, Fāṭemah, Zaynab, Umm Kulthūm, Umm Salmah and Umm Salmah.

¹ While Maḥdh means an unadulterated one, since both his parents were of pure birth through the Messenger of Allāh (s.a.w.a.) (translator)

'Abdullāh bin Muḥammad (Nafsul Zakīyyah) was given the title of Al Ashtar and was killed in India, while his head was despatched to Manṣūr al Dawānīqī. 'Alī bin Muḥammad (Nafsul Zakīyyah) bin 'Abdullāh al Maḥdh died in the court of Manṣūr al Dawānīqī. There is difference in opinion whether Ṭāhir bin Muḥammad (Nafsul Zakīyyah) had children or no. Ibrāhīm bin Muḥammad (Nafsul Zakīyyah) had a son named Muḥammad and some daughters through his wife, who was from the progeny of Imām al Ḥusain (a.s.). His son Muḥammad in turn had some children but his progeny became extinct. As regards Ḥasan bin Muḥammad (Nafsul Zakīyyah), he accompanied Ḥusain bin 'Alī (al'Ābid) bin Ḥasan al Muthannā bin (Imām) al Ḥasan in the battle of Fakhkh and was wounded with an arrow therein. The Banī 'Abbās offered him security, and when he lifted his hands off the battle, they beheaded him, and we shall quote regarding him also at the end of the chapter. He died issueless. Yaḥyā bin Muḥammad (Nafsul Zakīyyah) too was issueless and resided in Madīnah and died therein. Fāṭemah bint Muḥammad (Nafsul Zakīyyah) occupied an eminent position and was married to her paternal cousin Ḥasan bin Ibrāhīm bin 'Abdullāh al Maḥdh. As regards Zaynab bint Muḥammad (Nafsul Zakīyyah), Muḥammad bin Saffāḥ married her the same night her father Muḥammad (Nafsul Zakīyyah) was killed. Thereafter she was married to 'Īsā bin 'Alī al 'Abbāsī and lastly Ibrāhīm bin Ḥasan bin Zayd bin (Imām) Ḥasan married her, as is related in Taḍkirah Khawāṣul Ummah of Sibṭ Ibnul Jawzī. To sum it up, the progeny of Muḥammad Nafsul Zakīyyah continued from his son 'Abdullāh al Ashtar.

The second son of 'Abdullāh al Maḥdh was Ibrāhīm, the one killed at Bā Khamrā, while his martyrdom shall be quoted in the end of this chapter, Allāh willing. He in turn had ten sons, viz., Muḥammad al Akbar, Ṭāhir, 'Alī, Ja'far, Muḥammad al Aṣḡar, Aḥmad al Akbar, Aḥmad al Aṣḡar, 'Abdullāh, Ḥasan and Abū 'Abdullāh. As for Muḥammad al Akbar, he was renowned as Al Qashshāsh and was issueless. While Ṭāhir, 'Alī, Abū 'Abdullāh and Aḥmad al Aṣḡar were also issueless. 'Abdullāh passed away in Egypt (Mīsr) and had a son, named Muḥammad, who was a poet but his progeny became extinct. Aḥmad al Akbar had two sons, while his progeny became extinct. And Ja'far had a son, while his progeny also discontinued.

As regards Muḥammad al Aṣḡar bin Ibrāhīm bin 'Abdullāh al Maḥdh, his mother was Ruqayyah bint Ibrāhīm Gamar bin Ḥasan al Muthannā. He had seven children, viz., Ibrāhīm, 'Abdullāh, Umm 'Alī, Zaynab, Fāṭemah, Ruqayyah and Ṣafīyyah. His son Ibrāhīm left behind a son, but his progeny became extinct.

Thus the progeny of Ibrāhīm bin `Abdullāh al Maḥdh did not continue, except through (his son) Ḥasan, who was an honourable and renowned personality. Moreover, if we wish to quote regarding his (Ḥasan bin Ibrāhīm's) progeny, it shall cross the limit of this book. Those desirous are requested to refer to the family tree and genealogy of the Ṭālibiyyīn.

Abul Ḥasan Mūsā was the third son of `Abdullāh al Maḥdh. He was bestowed the title of Al Jawn by his mother, since he was born with a dark complexion. He was a literati and poet. When Manṣūr al Dawāniqī imprisoned his father `Abdullāh al Maḥdh, Mūsā too was arrested and brought to him. Manṣūr ordered to punish him with a thousand lashes and then said, "You should go to Ḥijāz and inform me regarding your brothers Muḥammad and Ibrāhīm". Mūsā said, "How is it that Muḥammad and Ibrāhīm may reveal themselves to me when your spies are along with me"? Then Manṣūr wrote to the governor of Ḥijāz saying, "None should harm Mūsā". Then he despatched him to Ḥijāz and he fled to Makkah. He stayed there until his brothers, Muḥammad and Ibrāhīm were killed and Maḥdī al `Abbāsī ascended the throne (after Manṣūr). The same year Maḥdī went to Makkah and during the course of circumambulation (Tawāf), Mūsā called out, "O commander! Give me security so that I may hand over Mūsā bin `Abdullāh (himself) to you". Maḥdī replied, "I offer you security upon this condition". Then Mūsā said, "I am Mūsā bin `Abdullāh al Maḥdh". Hearing this, Maḥdī said, "Who among the men recognize you and can bear witness upon your truth"? Mūsā replied, "These are Ḥasan bin Zayd, (Imām) Mūsā bin Ja'far and Ḥasan bin `Ubaydullāh bin (Abul Fadhlil) `Abbās bin (Imām) `Alī". All three bore witness that he was Mūsā bin `Abdullāh al Jawn. Thus, Maḥdī wrote down a deed of security for him and this continued until the reign of Hārūn al Rashīd. One day he went to meet Hārūn, when suddenly his foot entangled in the carpet and he fell down. Seeing this, Hārūn laughed and Mūsā said, "This weakness is the result of fastings and not due to old age".

Al Mas'ūdī has quoted an incident in his Murawwajul Ḍahab that `Abdullāh bin Muṣ'ab bin Zubayr complained to Hārūn regarding him. He in turn told him to swear and he did so and later passed away (due to false swearing). Mūsā passed away in Suwayqah, Madīnah, while his children and grandchildren occupied leadership.

Among his grandchildren is Mūsā bin `Abdullāh bin Mūsā al Jawn, who was called Mūsā al Thānī (the second Mūsā), while his mother was Umāmah bint Ṭalḥah al

Fazārī. He possessed the agnomen (Kunīyyah) of Abū 'Umar and was a narrator of Aḥādīth. He was killed in the year two hundred and fifty six Hijrah.

Al Mas'ūdī writes, that Sa'īd al Ḥājb arrested him (Mūsā al Thānī) from Madīnah during the reign of Mu'taz Billāh. Mūsā was among the abstinent ones, while his son Idrīs was also along with him. When they reached Al Zabālah in 'Irāq, a group of Banī Fazārah (his mother's clan) gathered to free Mūsā from Sa'īd. But Sa'īd already poisoned him and he died therein, thus they freed his son Idrīs. He had numerous children who reigned in Ḥijāz.

Among the children of Mūsā al Jawn is Ṣāleḥ bin 'Abdullāh bin Mūsā al Jawn. Ṣāleḥ had a daughter named Dulfā' and four sons out of which three were issueless. The fourth son Abū 'Abdullāh Muḥammad, renowned as al Shahīd (the Martyr) had a son, while his grave located at Bagdād and is a place of pilgrimage.

Ibn Mu'ayyah al Ḥasanī, the genealogist, writes that Muḥammad bin Ṣāleḥ bin 'Abdullāh bin Mūsā al Jawn was called Muḥammad al Fadhl, while his grave is located in Bagdād and is a place of pilgrimage for Muslims. However, some presume that this grave belongs to Muḥammad bin Ismā'īl bin (Imām) Ja'far, that is untrue.

The author of 'Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn 'Anbah) says, that Muḥammad bin Ṣāleḥ was a valorous person and composed excellent verses. When he saw people swearing allegiance (Bay'ah) to the usurpers of the rights of Ahl al Bait (a.s.), he did not spare himself from killing and plundering them. During the reign of Mutawakkil, he was confronted by some passersby on the way of Makkah and got engulfed in throes. Ultimately he was arrested and taken to Mutawakkil, who ordered him to be imprisoned at Surr man Ra'ā (Sāmarrā'). His imprisonment stretched for a lengthy period of time, during which he composed numerous verses, among them some verses in praise of Mutawakkil intending his release. Ibrāhīm bin Mudabbir, who was one of the viziers of Mutawakkil, took some verses and taught them to a songstress and told her to sing in his presence. The verses being, "His heart was moved and his grief returned to him; His distress withered away his limbs; It began to manifest for him after his desires healed up that a lighting had lit up his sufferings in the middle of the night; It appeared just as the edging of the cloak or the side of it, the difficulty experienced by the family to provide comfort to its members; He came closer so that he may see how it sparkles but he could not as the guard

turned him away; Then his ribs did not enclose the fire and his eyelids not allow the water to pass”.

When Mutawakkil heard these verses, he asked, “Who has compiled these verses”? Ibrāhīm replied that it was Muḥammad bin Ṣāleḥ bin Mūsā. He also took guarantee that he would not revolt again, thus Mutawakkil released him. But he could not go back to Ḥijāz and passed away in Surr man Ra’ā (Sāmarrā’).

The reason for Ibrāhīm bin Mudabbir’s intercession for Muḥammad bin Ṣāleḥ bin Mūsā is as stated by Muḥammad himself. He says, that when I attacked the passerbys of Ḥijāz and subdued them, I mounted a mound to look at my companions busy in taking hold of the booty. Suddenly I saw a woman, seated in a litter, come up to me and say, “Who is the commander of this army”? I asked her what she wanted from him and she replied, “I came to know that he is from among the progeny of the Messenger of Allāh (s.a.w.a.) and I have a desire from him”. I replied, “Here I am, tell me what you need”? She said, “O honorable man! I am the daughter of Ibrāhīm bin Mudabbir and I possess abundant wealth in this caravan such as Camels, silk, etc. I also have in my possession numerous royal gems in this litter along with me. I request you in the name of your Grandfather, the Messenger of Allāh (s.a.w.a.), and your mother Fāṭemah (s.a.), to take this wealth from me in a lawful manner and not allow anyone come close to my litter. And if you desire more wealth than this, I guarantee it for you, I shall take it from the traders of Ḥijāz and hand it over to you”. When I heard her words, I called out to my people saying, “Lift your hands off plundering and looting, and bring all the things to me”. When they brought everything near me, I told her, “I return all these back to you, as also waive the wealth of others in the caravan”. Thus, I did not take anything, more or less, from the wealth and returned back.

During the days of my imprisonment in Surr man Ra’ā (Sāmarrā’), one night the warder of the prison came to me and said, “Some women ask permission to meet you”. I presumed that some women from my relatives might have come, and therefore granted permission. They entered, carrying abundant foodstuffs and other gifts, and displayed mercy and kindness towards me. They also gave some presents to the warder and recommended him to show mercy and leniency towards me. I saw a woman amongst them, who displayed much splendor, and asked her who she was. She replied, “Don’t you recognize me”? I replied in the negative and she said, “I am the daughter of Ibrāhīm bin Mudabbir. I have not

forgotten your mercy, and I consider thanking your favors as obligatory upon me". Saying this, she arose and left. She did not act stingy in my regards until the time I was in the prison, and even recommended her father to felicitate my release.

To sum it up, Ibrāhīm bin Mudabbir married his daughter to Muḥammad, while he (Muḥammad's) possessed numerous excellences. Among his sons is 'Abdullāh, the father of Ḥasan, the Martyr, while there are numerous among his progeny in Hijāz, renowned as Al Ṣālihī. Among his progeny are the Āl Abil Dhahḥāk and Āl Huzaym.

The fourth son of 'Abdullāh al Maḥdh was Yaḥyā of Daylam. He was very honourable and possessed numerous excellences. He has related numerous Aḥādīth from Imām Ja'far al Ṣādiq (a.s.), Abān bin Taglib and others; while a group has related from him too. He accompanied Ḥusain bin 'Alī (al'Ābid) bin Ḥasan al Muthannā bin (Imām) al Ḥasan in the battle of Fakhkh, and after his death, he hid in the forests for some time to save his life. He then went to Daylam in fear of Hārūn al Rashīd and invited people to himself. A large group of people swore allegiance (Bay'ah) to him and his affair scaled great heights, while fear and awe entered the heart of Hārūn. He wrote a letter to Fadhl bin Yaḥyā bin Khālīd al Barmakī that, "Yaḥyā bin 'Abdullāh is a thorn-prick in my eyes and has left me sleepless. Then finish his task as you wish and soothe my heart of his worry".

Fadhl organized an army and left for Daylam, but did not deal with him, except with kindness and leniency. He sent numerous letters of warning and encouragement, fear and expectation to him. Yaḥyā, who was also incapable to face Fadhl, asked for his security. Fadhl in turn sent him a deed of security from Hārūn, accompanied with firm promises and solid covenants. Thus, Yaḥyā came to Hārūn, upon agreement with Fadhl, on the fourth of the month of Ṣafar, one hundred and seventy Hijrah. Hārūn in turn welcomed and honored him, and presented him a robe of honor, two hundred thousand dīnār and other wealth. With that wealth, Yaḥyā relieved the debt of Ḥusain bin 'Alī (al'Ābid) bin Ḥasan al Muthannā bin (Imām) al Ḥasan, the man of Al Fakhkh, while his debt was of similar amount.

Hārūn remained silent for some time after that, but from inside he still bore hostility towards Yaḥyā. Thus, when Yaḥyā was called and tortured, he removed the deed of security and said, "What is the excuse in spite of this deed of

security, and why do you desire to breach the promise”? Hārūn took the deed and handed it over to Muḥammad bin Ḥasan, the companion of Qādhī Abū Yūsuf, the judge. He read it and said, “This is a statement with clear security for Yaḥyā and is free of any trickery or guile”. Just then Abul Bakhtarī Wahab bin Wahab extended his hand, took the statement and said, “This deed is invalid due to such and such reasons and is pointless in giving security to Yaḥyā”. Then he (Abul Bakhtarī) ordered the blood of Yaḥyā to be shed, and said that the responsibility of his blood remained upon him.

Then Hārūn told his servant Masrūr, “Tell Abul Bakhtarī that if this statement is invalid, you should tear it to pieces”. Abul Bakhtarī took the deed and cut it into pieces with a knife, while his hands were trembling due to extreme rage. Hārūn was pleased with it and ordered Abul Bakhtarī to be presented a thousand thousand and six hundred thousand dirham, and also appointed him a chief justice. Then he ordered Yaḥyā to be thrown into the prison and waited for some days. Then he called him again and gathered some judges and witnesses, since he wanted to prove, that no harm had been inflicted upon him in the prison, and that he neither desired to kill him, nor ordered it. All of them turned to Yaḥyā and each one talked to him, but he did not reply. They asked him why he did not reply and he pointed towards his mouth, that he did not have the strength to speak. He then removed his tongue out, which had turned black similar to coal.

Seeing this, Hārūn said, “He claims false that he has been poisoned”. He was again sent to the prison and remained there until he died. According to the narrative of Abul Faraj al Iṣfahānī, the witnesses had not yet reached the middle of the room, when Yaḥyā fell down due to the intensity of the poison.

Numerous reports are quoted regarding his martyrdom, some say that he was poisoned and others that he was deprived of food and drink until he died due to extreme hunger. Yet others say that Hārūn ordered him to be placed upon the ground in a lying position, while a pillar of stone and mortar was erected upon him until he died.

Abū Firās, in his verses criticizing the Banī `Abbās, points out to his martyrdom in these words, “O the one who denies their misdeeds and hides them; How can the deceit of Rashīd against Yaḥyā be hidden? Al Zubayrī tasted the result of swearing falsely and the accusations and slandering against the children of Fāṭemah (s.a.) got cleared”.

An episode has been pointed out in these verses that when `Abdullāh bin Muṣ`ab bin Thābit bin `Abdullāh bin Zubayr complained to Hārūn saying that Yaḥyā had desired allegiance (Bay`ah) for himself from people, and had also ordered him also to swear fealty to him. Yaḥyā told him to swear, he did so, thereafter his body swelled and turned pitch black and he died.

Yaḥyā had eleven children, four daughters and seven sons. He had numerous grandchildren, while numerous among them were killed. Among them Muḥammad bin Yaḥya, who was bound in shackles and chain and imprisoned by Bakkār al Zubayrī, during the reign of Hārūn al Rashīd. He continuously remained in his prison until he passed away.

Among his grandchildren is Muḥammad bin Ja`far bin Yaḥyā, who travelled to Egypt (Miṣr) and from there to Morocco (Magrib). A group of people gathered around him and submitted to him. He dealt with them with justice and prudence, but was ultimately killed by poisoning. To sum it up, the progeny of Yaḥyā emerged through his son Muḥammad, who continuously remained in the prison of Hārūn until his death.

The fifth son of `Abdullāh al Maḥdh was Abū Muḥammad Sulaymān. Sulaymān lived for fifty-three years and was martyred alongwith Ḥusain bin `Alī (al`Ābid) bin Ḥasan al Muthannā bin (Imām) al Ḥasan in the battle of Al Fakhkh. He in turn had two sons, `Abdullāh and Muḥammad. The progeny of Sulaymān continued through Muḥammad, while he too was present in the battle of Fakhkh. The author of `Umdatul Ṭālib fi Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn `Anbah) writes, that after the martyrdom of his father (Sulaymān), he fled to Morocco (Magrib) and had children therein. Among his progeny is `Abdullāh bin Sulaymān bin Muḥammad bin Sulaymān, who entered Kūfah and related Aḥādīth. He was an eminent personality and narrator of Aḥādīth. While this brief book does not have the capacity to discuss regarding Sulaymān's progeny.

The sixth son of `Abdullāh al Maḥdh was Abū `Abdullāh Idrīs. Different versions have been quoted by the historians regarding his martyrdom, but the most reliable is that Idrīs fought alongside Ḥusain bin `Alī (al`Ābid) bin Ḥasan al Muthannā bin (Imām) al Ḥasan in the battle of Al Fakhkh against the `Abbāsīs. After the Martyrdom of Ḥusain bin `Alī (al`Ābid) bin Ḥasan al Muthannā and his own brother Sulaymān, he fled from the battlefield. He was accompanied by his slave named Rāshid, who was sagacious in intelligence and sober in opinion. He went to the towns of Fās, Ṭanjah and Miṣr (Egypt) and ultimate took residence

in Morocco (Magrib). The people therein pledged allegiance (Bay'ah) at his hands, while his kingdom expanded. When this news reached Hārūn, the world turned dark for him. He was afraid of organizing an army for battle with him. He considered battle with him to be hard due to the valour and awe of Idrīs.

He sent Sulaymān bin Jarīr, a Scholastic (Mutakallim) of the Zaydiyyah, to Idrīs in secret, with poisoned perfume for him. When Sulaymān entered the presence of Idrīs, the latter considered his arrival to be auspicious, since Sulaymān was a literati and linguist and was worthy of respect in gatherings. Sulaymān had prepared a horse for himself to flee and waited for an opportunity. One day he found Idrīs in a gathering in which Rāshid and others were not present. He gifted the poisoned perfume to Idrīs, who unknowingly applied some upon his body and smelt it. Immediately Sulaymān ran out and fled away upon his horse. Idrīs turned restless and rolled down. When Rāshid came and saw his state, he understood and ran in pursuit of Sulaymān. He found him and inflicted several wounds with his sword upon his head, face and fingers and returned back. However, Idrīs bin `Abdullāh passed away.

Idrīs left behind a barbarian slave-girl, who was pregnant with his child. The people of Morocco (Magrib), upon the advice of Rāshid, placed the crown of the kingdom upon the womb of the slave-girl. They decided that when the pregnancy would be relieved and a boy would be born, he would be given the name of his father Idrīs, and handed over the throne. A child was born four months after the death of his father. A group of people are of the opinion that this child belonged to Rāshid, who played a trick so that the kingdom may pass on to him, but this report is not valid. Dāwūd bin Qāsīm al Ja'farī, one of the eminent scholars and an expert in genealogy in Morocco, relates that, "I was present during the death of Idrīs bin `Abdullāh, and likewise during the birth of Idrīs bin Idrīs upon his father's bed. I did not find anyone similar to him, with regards to beauty and honour, magnanimity and generosity during my residence near him in Morocco (Magrib). It is also related from Imām `Alī al Ridhā (a.s.) that he said, "May Allāh (s.w.t.) bestow His Mercy upon Idrīs bin Idrīs, that he was highbred and valorous among the Ahlulbait. By Allāh (s.w.t.)! His share remains amongst us".

Certainly, there is no doubt regarding the potency of his ancestry, while details relating to his kingdom and his children have been quoted at its appropriate places (in books). A group among his progeny resided in Egypt (Miṣr) and were

renowned as Fawāṭim (Fāṭimīs).

Qādhī Sayyid Nūrullāh al Shushtarī al Mar'ashī writes in his Majālisul Mu'minīn regarding the Martyrdom of Idrīs bin 'Abdullāh in these words, that Hārūn sent a person, named Dāwūd and renowned as Shamāḥ, to him. He went to Idrīs and entered the ranks of his distinguished ones with deceit. One day when Idrīs was suffering with toothache, he gave him something as medicine for the pain. Idrīs took it in the morning and passed away due to it. His slave-girl was pregnant with his child, and the dignitaries of the kingdom placed the crown upon her womb. While there was none in Islām, who was exalted to kingdom in his mother's womb, except him.

The Messenger of Allāh (s.a.w.a.) said regarding him, "Upon you is Idrīs bin Idrīs, thus he is an outstanding one of the Ahlalbait (a.s.) and their valorous ones".

Regarding Ibrāhīm bin Ḥasan al Muthannā bin (Imām) Ḥasan bin 'Alī bin Abī Ṭālib:

Abul Ḥasan Ibrāhīm was the real brother of 'Abdullāh al Maḥdh bin Ḥasan (al Muthannā). He was bestowed the title of al Gamar¹ due to his immense munificence, inviolable status and inherited honor. He bore great resemblance to the Messenger of Allāh (s.a.w.a.), and it is said that he, and his brother 'Abdullāh, were among the narrators of Aḥādīth. His grave is located in Kūfah, while it is a place of Pilgrimage for the people, far and wide. Maṣṣūr al Dawānīqī imprisoned him, his brother 'Abdullāh and other brothers in Kūfah, while they remained in the prison for five years bearing all types of troubles, hardships, torture and difficulties. Ibrāhīm passed away in the prison in the month of Rabī'ul Ūlā one hundred and forty five Hijrah. He was the first one among those imprisoned to attain martyrdom therein. It is said that his age was sixty-nine years. He possessed numerous excellences and renowned qualities, while Saffāḥ considered his arrival to be auspicious.

Ibrāhīm al Gamar had eleven children, viz., Ya'qūb, Muḥammad al Akbar, Muḥammad al Aṣḡar, Ishāq, 'Alī, Ismā'īl (al Dībāj), Ruqayyah, Khadījah, Fāṭemah, Ḥasnā and Umm Ishāq.

Ibrāhīm's progeny emerged from his son Ismā'īl al Dībāj. As regards his

¹ Gamar lit. means the overwhelming one (translator)

(Ibrāhīm's) son Muḥammad al Aṣḡar, his mother was a slave girl named 'Āliyyah. He was renowned as Dībāj al Aṣḡar (the younger Dībāj) due to his immense beauty.¹ When he was imprisoned and brought to Maṣṣūr al Dawānīqī, he asked him whether he was Dībāj al Aṣḡar, and he replied in the affirmative. Maṣṣūr continued, "By Allāh (s.w.t.)! I shall kill you in a manner that none among your family must have been killed similarly by me". Saying this, he ordered a column to be erected, he was made to stand in between it and it was closed upon him. He remained alive in it until he passed away.

As regards Ismā'īl bin 'Abdullāh, his agnomen (Kunīyyah) was Abū Ibrāhīm and bestowed the title of Dībāj al Akbar (the elder Dībāj). He was present in the battle of Fakhkh and remained in the prison of Maṣṣūr al Dawānīqī for some time. He had a daughter named Umm Ishāq and two sons, viz., Ḥasan and Ibrāhīm.

Ḥasan bin Ismā'īl was also among the warriors of the battle of Fakhkh, and Hārūn al Rashīd imprisoned him for twenty two years. When the kingdom passed on to Ma'mūn, he released him, while he passed away when he was sixty-three years of age. Among his progeny is the master, genealogist, scholar, learned, an eminent person and the narrator of numerous reports, Abū 'Abdullāh Tājuddīn Muḥammad bin Abī Ja'far Qāsim bin Ḥusain al Ḥasanī al Dībājī al Ḥillī, renowned as Ibn Mu'ayyah, an author of numerous books in genealogy (Ansāb), Al Rijāl, jurisprudence (Fiqh), accounts (Ḥisāb), poetry ('Arūdh), Ḥadīth, etc. While the eminent genealogist, the beauty of the Community and Religion Aḥmad bin 'Alī bin Ḥusain al Ḥasanī al Dāwūdī studied under him.

The author of 'Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn 'Anbah) writes that, "Genealogy concluded in him (Ibn Mu'ayyah) during his age, and he possessed lofty references and honorable students. I met him during the days of his old age and served him for around twelve years. I studied as much as I could under him with regards to Ḥadīth, genealogy (Ansāb), jurisprudence (Fiqh), accounts (Ḥisāb), literature (Adab), history (Tārīkh), poetry (Shi'ir), etc.". Then he quotes names of his books and some details relating to him, then continues saying, "The number of excellences of Naqīb Tājuddīn Muḥammad requires interpretation, while this brief book does not possess the capacity to do so".

The destitute (Author) says, that Sayyid Ibn Mu'ayyah was the teacher of

¹ While Dībāj means silk brocade (translator)

Shahīdul Awwal, while the latter also related from him. In one of his permissions, he refers to him as, "He is a marvel in his age in all excellences and antiquities". He writes in his collection, that Ibn Mu'ayyah passed away on the eighth of Rabī'ul Thānī, seven hundred and seventy six Hijrah in Ḥillah. His body was taken to the Mausoleum of Amīrul Mu'minīn (a.s.) and buried therein. While this Sayyid gave me permission, as also my two sons, Abū Ṭālib Muḥammad and Abul Qāsim 'Alī, prior to his death.

The destitute (Author) says, that Mu'ayyah was the mother of Abul Qāsim 'Alī bin Ḥasan bin Ḥasan bin Ismā'īl al Dībāj, and she was the daughter of Muḥammad bin Ḥārithah bin Mu'āwiyah bin Ishāq, from the clan of Banī 'Amrū bin 'Awf from Kūfah, while their origin was Bagdād.

As for Ibrāhīm bin Ismā'īl al Dībāj bin Ibrāhīm al Gamar, his mother was a slave-girl and he was renowned as al Ṭabāṭabā. Abul Ḥasan al 'Umarī relates, that when Ibrāhīm was yet a child, his father Ismā'īl desired to get some clothes stitched for him, and therefore asked him, "If you wish I could get a shirt stitched for you, or else a cassock (Qabā)". Since he was yet a child and could not pronounce proper words, he said, "Ṭabā Ṭabā" instead of "Qabā Qabā (cassock)", and was therefore known by this title. However, the majority say that Ṭabāṭabā means the master of masters in the Nabataean language. Ibrāhīm was a man of sagacity and honor, and exhibited his beliefs in the presence of Imām 'Alī al Ridhā (a.s.) and cleansed it of impurities of doubt and suspicion. He had eleven sons and two daughters, their names being, Ja'far, Ibrāhīm, Ismā'īl, Mūsā, Hārūn, 'Alī, 'Abdullāh, Muḥammad, Ḥasan, Aḥmad, Qāsim, Lubābah and Fāṭemah.

As for his (Ibrāhīm al Ṭabāṭabā) sons 'Abdullāh and Aḥmad, they were from the same mother named Jamīlah bint Mūsā bin 'Isā bin 'Abdul Raḥīm. Among the sons of 'Abdullāh is Aḥmad, who arose in Egypt (Miṣr) in two hundred and seventy Hijrah. Aḥmad bin Ṭūlūn killed him, while his progeny discontinued.

Muḥammad bin Ibrāhīm al Ṭabāṭabā, possessed the agnomen of Abū 'Abdullāh and revolted in Kūfah in one hundred and ninety nine Hijrah with the sponsorship of Abul Sarāyā, during the rule of Ma'mūn. He extracted allegiance (Bay'ah) from the inhabitants of Kūfah and scaled great heights, but he passed away suddenly in the same year and was buried in Najāful Ashraf. Abul Faraj al Iṣfahānī relates from Imām Muḥammad al Bāqir (a.s.), that he told Jābir bin Yazīd al Ju'fī that, "Indeed, in the year one hundred and ninety nine Hijrah, in

the month of Jamādiyul Ūlā, a man from among the Ahlalbait shall occupy Kūfah. He shall deliver sermon (Khuṭbah) from upon the pulpit (Minbar) therein, while Allāh (s.w.t.) shall praise him in the midst of His Angels”.

As for Qāsim bin Ibrāhīm al Ṭabāṭabā, his agnomen (Kunīyyah) was Abū Muḥammad and he was called al Rassī, since he had taken residence upon the mountain of Rass. He was a virtuous master, abstinent and an author of books, while he invited towards Al Dāʾil ilal Ridhā min Āl Muḥammad.¹ He passed away in two hundred and forty six Hijrah. He had abundant progeny, while most of them were leaders, and a group among them were masters of the Zaydiyyah sect, such as Banū Ḥamzah and Abul Ḥasan Yaḥyā al Hādī bin Ḥusain bin Qāsim al Rassī, who arose in Yaman (Yemen) during the reign of Muʿtadhīd in two hundred and eighty Hijrah, while his title was al Hādī ilal Ḥaq (a guide towards the truth). He authored numerous books in jurisprudence (Fiqh), near to the belief of the school of thought of Abū Ḥanīfah. He died in the year two hundred and ninety eight Hijrah. His progeny remained as chiefs and rulers in Yaman (Yemen). Among the children of Qāsim al Rassī is Zayd al Aswad bin Ibrāhīm bin Muḥammad bin al Rassī, who was called from Baytul Muqaddas by 'Adhūdul Dawlah. He married his sister to him and when she passed away, he married his daughter Shāhāndakht to him. He had abundant progeny in Shīrāz, who possessed credibility and leadership, while a group among them were masters and judges in Shīrāz.

The Sādāt of Ṭabāṭabā still exists, all Praise be to Allāh (s.w.t.), and are numerous in the east and the west in every village and town.²

¹ Lit. Invitor towards the pleasure of Āl Muḥammad, a slogan rased by the Banī 'Abbās rulers in the initial days of their reign to attract the devout ones of Ahlalbait (a.s.) and their followers. Since the Ahlalbait (a.s.) were subjected to oppression and abuse at the hands of the Banī Umayyah, the Banī 'Abbās claimed to establish the customs (Sunnah) of the Messenger of Allāh (s.a.w.a.). History records that during the initial period of their rule, the Banī 'Abbās did not claim Khilāfah (caliphate) for themselves, rather they spread the word among people, that command rested with the Ahlalbait (a.s.) and they were most rightful for the Khilāfah. They even opined that people should select an eligible person among them upon the seat of Khilāfah. After securing their rule on this pretext, they changed their colour and moved much further than the Banī Umayyah in persecuting the Ahlalbait (a.s.). (Sayyid Ja'far al Shahīdī, "Zindagāniye Imāme Ṣādiq [a.s.] (translator)

² We would like to state names of the some of the Scholarly Sadāt, who form the vanguard among the Shī'ah, viz., Sharafuddīn Sayyid 'Alī al Ṭabāṭabā'ī al Shawlistānī (d.1060);

Relating to Abū `Alī Ḥasan bin Ḥasan al Muthannā bin (Imām) Ḥasan bin `Alī bin Abī Ṭālib:

Ḥasan bin Ḥasan (al Muthannā) bin (Imām) Ḥasan, was renowned as Ḥasan al Muthallath (the third Ḥasan), since he was named Ḥasan immediately after his father (Ḥasan al Muthannā) and grandfather (Imām al Ḥasan). He was the real brother of `Abdullāh al Maḥdh, while he too died in the prison of Maṣūr al Dawānīqī in Kūfah in the month of Ḍilqa`dah, one hundred and forty five Hijrah, when he was sixty-eight years of age.

Abul Faraj al Iṣfahānī relates, that when `Abdullāh (Al Maḥdh), the brother of Ḥasan al Muthallath was imprisoned, Ḥasan took an oath that until his brother remained in prison, he would neither apply oil upon his body, nor apply collyrium in his eyes; and neither wear soft clothes, nor eat delicious food. Due to this reason, Abū Ja`far Maṣūr al Dawānīqī named him Al Ḥādd, meaning the one abandoning embellishment. He was learned, a man of Allāh (s.w.t.) and an abstinent person. He was inclined towards Zaydism with regards to enjoining good (Amr bil Ma`rūf) and forbidding evil (Nahī `anil Munkar). He had six sons, their names being, Ṭalḥah, `Abbās, Ḥamzah, Ibrāhīm, `Abdullāh and `Alī al `Ābid.

His son Ṭalḥah was issueless. As for `Abbās, his mother was `Ā`ishah bint Ṭalḥah al Jūd and he was a Hāshīmī youth. When he was arrested to be taken to the prison, his mother called out saying, "Leave him so that I may smell him and embrace him". They said, "Your desire shall not be fulfilled until you are alive in this world". Thus, `Abbās passed away in the prison on the twenty third of the month of Ramadhān, in the year one hundred and forty five Hijrah, at an age of thirty five years. He had children, but his progeny discontinued. Among his children is `Alī bin `Abbās, who came to Bagdād and invited people towards himself, while a group of the Zaydīs responded to his call. Maḥdī al `Abbasī

Rafī`uddīn Sayyid Muḥammad al Ṭabāṭabā`ī al Nā`inī, renowned as Mīrzā Rafī`ā (d.1082); Sayyid Muḥammad Maḥdī al Ṭabāṭabā`ī, renowned as Baḥrul `Ulūm (d.1212); Sayyid `Alī al Ḥā`erī al Ṭabāṭabā`ī, renowned as Ṣāḥib al Riyādh (d.1231) and his son Sayyid Muḥammad al Mujāhid (d.1242); Sayyid Muḥammad Kāzīm al Ṭabāṭabā`ī al Yazdī (d.1337); Sayyid `Abdul Ḥusain al Ṭabāṭabā`ī al Ḥā`erī, renowned as Al Ḥujjat (d.1363); Sayyid `Alī al Ṭabāṭabā`ī al Qādhi (d.1366); Sayyid Ḥusain al Ṭabāṭabā`ī al Qummī (d.1366); Sayyid Ḥusain al Ṭabāṭabā`ī al Burujardī (d.1380); Sayyid Muḥsin al Ṭabāṭabā`ī al Ḥakīm (d.1390); Sayyid Muḥammad Ḥusain al Ṭabāṭabā`ī, the author of Tafsīrul Mīzān (d.1400); Sayyid Muḥammad Bāqir al Sulṭānī al Ṭabāṭabā`ī (d.1418); etc. (translator)

imprisoned him and later released him upon intercession of Ḥusain bin 'Alī, Ṣāhib Fakhh. However, Maḥdī administered a poisoned drink to him and he drank it. The poison continuously affected him to such an extent, that when he entered Madīnah, the flesh of his body decomposed and his joints separated from one another. He could not remain alive in Madīnah for more than three days and passed away. Ḥamzah (bin Ḥasan al Muthallath) passed away in his father's lifetime, while nothing is known of Ibrāhīm.

As for 'Abdullāh (bin Ḥasan al Muthallath), his agnomen (Kunīyyah) was Abū Ja'far, while his mother was Umm 'Abdullāh bint 'Āmir bin 'Abdullāh bin Bishr bin 'Āmir, entitled Malā'ibul Asinnah. Maṣṣūr al Dawānīqī arrested him and put him in prison, along with his brother 'Alī (al 'Ābid) and other progeny of Imām al Ḥasan (a.s.). When they were taken from Madīnah towards Kūfah, they reached Qaṣr Nafis near Rabaḍah, at the distance of three miles from Madīnah. They ordered the goldsmiths to fasten them with fetters. They fastened each one of them with fetters. However, the rings of 'Abdullāh's handcuffs were very small and this made him very restless. 'Abdullāh heaved a sigh and when his brother saw this, he gave him an oath to replace his shackles with his own, while the rings of 'Alī's handcuffs were wide. Thus 'Alī wore his handcuffs and gave him his own. 'Abdullāh passed away at an age of forty six years in the prison, on the tenth day of Ḍilḥijjah in the year one hundred and forty five Hijrah.

As for 'Alī (the above mentioned), he was the real brother of 'Abdullāh, he possessed the agnomen (Kunīyyah) of Abul Ḥasan and was bestowed the title of 'Alī al Khayr ('Alī of goodness) and 'Alī al 'Ābid ('Alī, the worshipper). He possessed such presence of heart in worship, that once when he was engrossed in Prayers, on the way to Makkah, a snake entered his dress. People called out to him that a snake had entered his dress, but 'Alī was such engrossed in his Prayers, that the snake itself came out of it, while no movement or change was observed in him.

It is related that, Maṣṣūr al Dawānīqī had imprisoned the progeny of Imām al Ḥasan (a.s.) in a prison, in which it was impossible to distinguish between day and night due to extreme darkness. The time of Prayers could also not be perceived, except through the glorification and supplications of 'Alī bin al Ḥasan. Since he was constantly engrossed in supplications, and due to his daily supplications of day and night, for which he was regular, he could understand the timings of Prayers. 'Abdullāh bin Ḥasan al Muthannā complained to 'Alī

regarding the weariness and severity of imprisonment and fetters, saying, "Do you see our adversity and imprisonment? Then do you not desire that Allāh (s.w.t.) may grant us relief from this prison and adversity?" 'Alī did not reply to him for a lengthy period of time, and then said, "O uncle! Verily a status is reserved for us in paradise, that cannot be attained by us, except by forbearing this hardship or something greater than it. While a place is reserve for Manṣūr in hell, which he cannot not reach, except by putting us through hardship as you see. If you wish, we could forebear these severities, and very soon we shall be relieved, since death has neared us. And if you wish, I will pray for our relief, but Manṣūr shall not reach his place in hell". Hearing this, 'Abdullāh replied that they would forebear. Not more than three days passed when they died in prison and attained relief.

'Alī bin Ḥasan passed away in the state of prostration. 'Abdullāh presumed that he had fallen asleep and therefore said, "Wake up my nephew". When they moved him he did not wake up, they realized that he had passed away. While his death took place on the twenty-sixth of the month of Muḥarram, one hundred and forty six Hijrah, while his age was forty-five years old.

Some people from among the progeny of Imām al Ḥasan (a.s.), who were his inmates in prison of Manṣūr, relate that all of us were imprisoned and bound in fetters. The rings of our fetters were wide, and whenever we desired to pray or sleep, we would slip out our legs from it. When the guards would come, we would put our legs again in the fetters fearing them. However, 'Alī bin Ḥasan's legs always remained in fetters. When his paternal uncle 'Abdullāh asked him saying, "O son! What is the reason that you do not remove your feet from the fetters, similar to us"? He replied, "By Allāh (s.w.t.)! I shall not remove my feet, until I leave this world and Allāh (s.w.t.) gathers me and Manṣūr, and I shall ask him in the Audience of Allāh (s.w.t.) why he put me in prison and fetters".

'Alī bin Ḥasan had five sons and four daughters, viz., Muḥammad, 'Abdullāh, 'Abdul Raḥmān, Ḥasan, Ḥusain, Ruqayyah, Fāṭemah, Umm Kulthūm and Ummul Ḥasan. Their mother was Zaynab bint 'Abdullāh al Maḥdh, while both she and her husband together, were referred to as "Zawj Ṣāleḥ" (the virtuous couple), due to their extreme worship and righteousness. When Manṣūr al Dawānīqī killed her father, brothers, paternal uncles, paternal cousins and her husband, she continuously wore a dress of sackcloth until she left this world. She constantly wailed and wept, but never imprecated upon Manṣūr, lest she may find solace

due to it and her reward may lessen. However, she would say, "O the Originator of the heavens and the earth, the Knower of the unseen and the evident (worlds), and the Judge among His creatures, judge between us and our nation with right, and You are the Most Just of the Judges".

As regards his ('Alī al 'Ābid's) sons, Muḥammad and 'Abdullāh, they passed away in their father's lifetime. 'Abdul Raḥmān had a daughter named Ruqayyah. Ḥasan was renowned as Al Makfūf (the blind), while the progeny of Ḥasan al Muthallath did not continue, except through him. As regards Ḥusain, he is Ṣāhib Fakhkh, possessing immense honor and excellence, while his tragedy left a deep wound in the hearts of the friends.

Fakhkh is a name of the place at a distance of one Farsakh from Makkah, where Ḥusain and his family were martyred. Abū Naṣr al Bukhārī relates from Imām Muḥammad al Jawād (a.s.), that he said, "No other place of slaughter was more severe upon us, the Ahl al-bait, after the battle of Karbalā', except that of Fakhkh".

Abul Faraj al Iṣfahānī, relates through his chain of transmitters from Imām Muḥammad al Bāqir (a.s.), that once when the Messenger of Allāh (s.a.w.a.) passed by Fakhkh, he alighted and became engrossed in Prayers. When he (s.a.w.a.) reached the second unit (Rak'ah), he started to weep, while people too followed suit in weeping. When he (s.a.w.a.) ended his Prayers, he asked them the reason for weeping, and they replied that they wept due to his weeping. The Prophet (s.a.w.a.) replied, "I wept because Jibra'īl descended upon me, during the first unit (Rak'ah), and informed me that: O Muḥammad (s.a.w.a.)! One of your sons shall be killed at this spot, while the one martyred along with him, shall earn the reward of two martyrs".

Naṣr bin Fardāsh relates, that I rented some mounts to Imām Ja'far al Ṣādiq (a.s.) for travel from Madīnah to Makkah (for Ḥajj). When we left Baṭn Marw, a place, Imām (a.s.) told me, "Inform me when we reach Fakhkh". I asked him, "Do you not know where Fakhkh is"? He replied, "Yes, but I fear lest I sleep and we may pass by it". Naṣr continues, that when we reached Fakhkh, I neared the litter of Imām (a.s.)'s Camel and hawked, but realized that he (a.s.) was asleep. Then I shook the litter until he awoke, I told him that we had reached Fakhkh. He (a.s.) then said, "Separate my Camel from the caravan of other Camels and then tie them together". I did so and sat his Camel down. Imām (a.s.) dismounted from his Camel and told me to get a vessel of water. When I brought a pot of

water, he performed his ablutions (Wudhū') and recited Prayers. Then he remounted and we left that place. I asked him, "May I be your ransom! Was this Prayer a part of the Ḥajj ritual that you recited at this spot"? Imām al Ṣādiq (a.s.) replied, "No, but a person from among the Ahl al-bait (a.s.) shall be martyred here with another group, whose spirits shall precede their bodies in entering Paradise".

Ḥusain bin 'Alī was an eminent personality and habitually generous, while the incidents of his magnanimity and favors are renowned.

It is related from Ḥasan bin Huḍayl, that Ḥusain bin 'Alī possessed a grove that he sold for forty thousand dīnār. He spread all the wealth at the door of his house and gave me fist full of them to take and distribute among the destitute of Madīnah. He donated all the wealth for the destitute and did not enter even a penny into his house.

It is also related, that once a man came to him and asked to be given something. Ḥusain did not possess anything to give him and told him, "Sit down, while I arrange something for you". Saying this, he sent someone to his house to bring clothes for washing them. When his clothes were brought, he gathered them all and gave it to the person.

As regards his martyrdom, the gist of it is that when Mūsā al Hādī, the 'Abbāsī ruler, sat upon the throne, he appointed Ishāq bin 'Īsā bin 'Alī as the governor of Madīnah. Ishāq in turn appointed 'Abdul 'Azīz bin 'Abdullāh, from the progeny of 'Umar ibn al Khaṭṭāb, as his representative in Madīnah. This man treated the progeny of Imām 'Alī (a.s.) with severity and evil. He had passed an order, that daily the 'Alawīs should report to his presence, and he even appointed them guarantors upon one another. He appointed Ḥusain bin 'Alī, Yaḥyā bin 'Abdullāh al Maḥdh and Ḥasan bin Muḥammad bin 'Abdullāh Maḥdh as surety and guarantors, and ordered them that they should bring him any 'Alawī person he wanted. It happened that once seventy people, among the Shī'ah, left their town for the Ḥajj Pilgrimage and came to Madīnah. They took residence at Al Baqī', at the house of Ibn Aflaḥ, and frequently met Ḥusain bin 'Alī and other 'Alawīs. When this news reached 'Abdul 'Azīz, he was annoyed with this act.

Previously 'Abdul 'Azīz had arrested Ḥasan bin Muḥammad bin 'Abdullāh al Maḥdh on charge of consuming intoxicants along with Ibn Jundab al Huḍalī a poet, and a slave of 'Umar Ibn al Khaṭṭāb. He ordered punishment for them,

while Ḥasan bin Muḥammad was lashed eighty times, and according to Ibn Athīr two hundred times; Ibn Jundab fifteen lashes and the slave seven lashes. He ordered to tie a rope in their necks and parade them in Madīnah with bare back, so that they may be disgraced.

Therefore, when `Abdul `Azīz heard regarding the Shī'ah's arrival at Madīnah, he made the matter hard upon the `Alawīs and appointed Abī Bakr bin `Īsā al Ḥā'ik upon them. He gathered them for presentation on Friday and did not permit them to return back to their houses. When the time of Prayers approached, he permitted them to go out, perform ablutions (Wudhū') and gather at the Masjid for Prayers. After the conclusion of the Prayers, Ibn Ḥā'ik gathered them and imprisoned them in a closet until `Aṣr. Then he called them, while Ḥasan bin Muḥammad was not found among them. He turned to Yaḥyā and Ḥusain and said, "Certainly Ḥasan should be presented, or else I shall imprison you". A lengthy argument took place between them and Ibnul Ḥā'ik, ultimately, Yaḥyā abused him and left his presence.

Ibnul Ḥā'ik conveyed this news to `Abdul `Azīz, who called them both again and after a lengthy argument between them, he warned them saying, "You should certainly present Ḥasan bin Muḥammad, or else I shall order the market to be plundered or set on fire, while Ḥusain should be given a thousand lashes and Ḥasan bin Muḥammad should be beheaded". Hearing this, Yaḥyā swore saying that, "I shall not sleep tonight until I bring Ḥasan bin Muḥammad to your house". Saying this, both of them left his presence, then Ḥusain told Yaḥyā, "You wronged by swearing that you would bring Ḥasan to his presence". Yaḥyā replied, "I intended to take Ḥasan bin Muḥammad to him (`Abdul `Azīz) and then strike off his head". Ḥusain replied, "This too is not right, since the appropriate time for our revolt is yet to come".

Then Ḥusain called for Ḥasan bin Muḥammad, apprised him of the situation, and told him, "Now go away to whatever place you wish, and save yourself from the hands of this lewd man". Ḥasan replied, "No by Allāh (s.w.t.)! I shall not do such a thing that would put you to trouble and put myself in ease. Rather I shall accompany you and hand over myself to him". Ḥusain said, "We are not pleased that `Abdul `Azīz should torture you, and the Messenger of Allāh (s.a.w.a.) would be enraged with us on the day of Qiyāmah. Rather we shall sacrifice our lives for you".

Thereafter Ḥusain sent someone to call Yaḥyā, Sulaymān and Idrīs, the sons of

'Abdullāh al Maḥdh; 'Abdullāh bin Ḥasan bin 'Alī bin (Imām) 'Alī (Zainul 'Ābidīn) bin (Imām) Ḥusain, renowned as Al Aftas; Ibrāhīm bin Ismā'īl al Ṭabāṭabā, his nephew (brother's son) 'Umar bin Ḥasan; 'Abdullāh bin Ishāq bin Ibrāhīm al Gamar; 'Abdullāh bin (Imām) Ja'far al Ṣādiq, and his own slaves. All of them gathered, numbering twenty-three among the progeny of Imām 'Alī (a.s.), and a group of their slaves and ten others. When it was time for the Fajr Prayers, the Prayer-caller (Mu'adḍin) went up the minaret to call for the Prayers (Aḍān). 'Abdullāh al 'Aftas went behind him with his unsheathed sword and told him to pronounce the words, "Ḥayya 'alā Khayril 'Amal (Hasten to the best deed)". When the Prayer-caller saw the unsheathed sword, he did as directed. When 'Abdul 'Azīz heard these words in the Aḍān, he sensed evil and called out in fear to bring his mule in the house. Due to extreme fear, he murmured, "Give me some food and drink". Saying this, he left his house and hurriedly fled away. He was passing gas due to extreme fright, until he saved himself from the revolt of the 'Alawīs.

Ḥusain proceeded further and led the Fajr Prayers, then he called for Ḥasan bin Muḥammad and the witnesses appointed by 'Abdul 'Azīz upon him, and told them, "I have brought Ḥasan, then tell 'Abdul 'Azīz to come so that I may hand him over to him".

To sum it up, all the 'Alawīs took part in this revolt, except Ḥasan bin Ja'far bin Ḥasan al Muthannā bin (Imām) Ḥasan and Imām Mūsā al Kāzīm (a.s.).

After completing the Fajr Prayers, Ḥusain mounted the pulpit (Minbar) and delivered a sermon (Khuṭbah) exhorting people for Jihād. At that moment, Kamād al Barīdī, who was appointed as well-equipped guard upon Madīnah by the ruler (Mūsā al Hādī), reached Bāb Jibra'īl along with his companions. His sight fell upon Yaḥyā, who held a sword in his hand. Kamād desired to dismount to fight him, but Yaḥyā did not give him respite and struck at his forehead with his sword, such that his head split open and he fell from his horse and died. Then Yaḥyā pounced upon his companions, when they saw this, all of them fled away.

In the same year, a group of Banī 'Abbās, such as, 'Abbās bin Muḥammad, Sulaymān bin Abī Ja'far al Dawānīqī, Ja'far bin Sulaymān, Muḥammad bin Sulaymān and Mūsā bin 'Īsā, the paternal uncle of Mansūr al Dawānīqī, left for Makkah with arms and a large contingent of army. Mūsā al Hādī appointed Muḥammad bin Sulaymān as the commander of the army. Here Ḥusain bin 'Alī,

accompanied by his companions and family members, numbering three hundred men, left Madīnah to Makkah for the Ḥajj Pilgrimage. When they neared Makkah, they met the Banī `Abbās at Fakhkh, a valley of Makkah. Initially `Abbās bin Muḥammad offered security to Ḥusain bin `Alī, who refused it and invited people for his allegiance (Bay'ah). Ultimately, peace was abandoned and battle broke out.

The next day was the day of Tarwīyyah (eighth of Ḍilḥijjah), when both the armies faced one another in ranks. Mūsā bin `Īsā organized the army and appointed Muḥammad bin Sulaymān the commander of the right wing. He himself took charge of the left wing, while Sulaymān bin Abī Ja'far al Dawānīqī and `Abbās bin Muḥammad took position in the center. Mūsā started the battle and attacked the `Alawīs, along with the left wing of the army, and they too attacked them. Mūsā fled away to deceive them and entered the valley. The `Alawīs ran in their pursuit and entered the valley, just then Muḥammad bin Sulaymān came from behind with the army and blocked them in the valley. Most of the companions of Ḥusain were martyred in one attack, while Yaḥyā bin Ḥasan attacked like a ferocious lion.

Then Sulaymān bin `Abdullāh al Maḥdh and `Abdullāh bin Ishāq bin Ibrāhīm al Gamar also fell martyrs. In the heat of the battle, an arrow pierced the eye of Ḥasan bin Muḥammad, but he did not care and continued fighting. Just then Muḥammad bin Sulaymān called out to him saying, "O cousin! There is security for you, then do not kill yourself". Hearing this, Ḥasan said, "By Allāh (s.w.t.) you lie, yet I accept your security". Saying this, he broke his sword and went towards them. Seeing this, `Abbās bin Muḥammad told his son, "May Allāh kill you if you do not kill Ḥasan". While Mūsā bin `Īsā also incited to kill him, thus `Abdullāh, and according a report Mūsā bin `Īsā, beheaded and killed him.

A person, who was present in the battle of Fakhkh relates, that in the heat of the battle, I saw Ḥusain bin `Alī sit upon the earth and bury something beneath it. Then he returned back and became engrossed in fighting. I presumed that he might have buried something valuable, so that it may not reach the hands of the `Abbāsīs after his death. I waited until the conclusion of the battle, and then went to search for the spot where he had buried it. I found the spot and moved the earth from above it, I saw a piece of his face, that had cut off, while Ḥusain had buried it.

Just then Ḥammād al Turkī, who was in the army of the `Abbāsīs, called out, "O

people! Point out Ḥusain bin 'Alī to me, so that I may end his task". When they pointed him out to Ḥammād, he shot an arrow at him and killed him. Allāh's Mercy be upon him. Later Muḥammad bin Sulaymān gifted him with a hundred dresses and a hundred thousand dirhams.

Ultimately, the army of Ḥusain took to flight, while some were wounded and taken as captives. Thereafter the martyrs were beheaded, while they numbered more than a hundred heads. The heads were despatched to Mūsā al Hādī along with the captives. Mūsā ordered all of them to be beheaded. When the head of Ḥusain was placed in front of him, he said, "As if you have brought me the head of a tyrant among the tyrants. Your least reward is that you should be kept away from gifts and presents".

When the news of the martyrdom of Ḥusain reached Madīnah, 'Abdul 'Azīz (the governor thereat) ordered the house of Ḥusain to be burnt and that of his family and companions, while all his wealth was plundered.

Abul Faraj al Iṣfahānī relates from Ibrāhīm al Qaṭṭān, who says that I heard from Ḥusain bin 'Alī and Yaḥyā bin 'Abdullāh say that, "We did not revolt until we had taken consultation from our Ahl al-bait and (Imām) Mūsā bin Ja'far, while the latter ordered us to revolt.

It is related, that when the last moment of Muḥammad bin Sulaymān arrived, people around him counseled him to recite the Kalimah, instead he recited the following verses and died, "How I wish that my mother had not given birth to me and I would not have fought with Ḥusain on the day of Fakhkh nor Ḥasan".

The incident of Fakhkh took place in the year one hundred and ninety six Hijrah, while a large group of poets composed elegies for Ḥusain. On the night of his Martyrdom, elegies were heard among the Banī Gaṭfān, "Woe be on the nation and on the army which attacked in the morning and plundered the children of the Holy Prophet (s.a.w.a.) on a plain land; Then each young and old should weep on Ḥusain (a.s.); Even if humans do not mourn Ḥusain, surely the Genei do so; Then surely I am a Genei and my abode is in Birqatil Sawdā' which is on the side of Zaḥzah".

People heard these verses, but did not understand what event had taken place, but when the news of Ḥusain's Martyrdom reached them, they realized that the geneis had recited elegies for him. Those who accompanied Ḥusain bin 'Alī in the battle of Fakhkh were, Yaḥyā, Sulaymān and Idrīs, the sons of 'Abdullāh al

Maḥḍh; `Alī bin Ibrāhīm bin Ḥasan; Ibrāhīm bin Ismā`il al Ṭabāṭabā; Ḥasan bin Muḥammad bin `Abdullāh al Maḥḍh; `Abdullāh and `Umar, the sons of Ishāq bin Ḥasan bin `Alī bin Ḥusain and `Abdullāh bin Ishāq bin Ibrāhīm bin Ḥasan al Muthannā, as related by Abul Faraj al Iṣfahānī from Al Madā`eni. As per Al Mas`ūdī, the bodies of the martyrs of Fakhkh remained upon the earth for three days, while no one buried them. The birds and beasts ate from them.

Regarding Ja`far bin Ḥasan al Muthannā bin (Imām) Ḥasan bin `Alī bin Abī Ṭālib:

Abul Ḥasan Ja`far bin Ḥasan was a master, possessing a sharp and fluent tongue, and was included among the orators of the Banī Hāshim. He was the eldest among his brothers. Maṣṣūr al Dawānīqī imprisoned him but later released him and he returned back to Madīnah. He passed away therein, when his age reached seventy years. He had four sons and six daughters, viz., `Abdullāh, Qāsim, Ibrāhīm, Ḥasan, Fāṭemah, Ruqayyah, Zaynab, Ummul Ḥasan, Ummul Ḥusain and Ummul Qāsim.

As for `Abdullāh and Qāsim, they were issueless; Ibrāhīm's mother was a Roman slave-girl, and from his progeny is `Abdullāh bin Ja`far bin Ibrāhīm, whose mother was Āminah bint `Ubaydullāh bin Ḥusain al Aṣḡar bin (Imām) `Alī Zainul `Ābidīn. During the reign of Ma`mūn, `Abdullāh travelled to Fars, and when he was asleep under the shade of a tree, a group of Khawārij attacked and killed him. He did not leave behind any children except a daughter, who was married to Muḥammad bin Ja`far bin `Ubaydullāh bin Ḥusain al Aṣḡar bin (Imām) `Alī Zainul `Ābidīn. She died in his house. The progeny of Ibrāhīm bin Ja`far discontinued.

As for Ḥasan bin Ja`far, he remained absent in the battle of Fakhkh and had some daughters and five sons. Names of his sons being, Sulaymān, Ibrāhīm, Muḥammad, `Abdullāh and Ja`far. Among his daughters was Fāṭemah al Kubrā, renowned as Umm Ja`far, who was married to `Umar bin `Abdullāh bin Muḥammad bin `Imrān bin (Imām) `Alī bin Abī Ṭālib. As for his (Ḥasan bin Ja`far) sons Sulaymān and Ibrahīm, they passed away in their father's lifetime; his other son Muḥammad was renowned as Al Salīq, while his mother was Malīkah bint Ḥasan bin Dāwūd bin Ḥasan al Muthannā bin (Imām) Ḥasan. He in turn had one daughter and two sons, viz., `Ā'ishah, Muḥammad and `Alī. His son `Alī, who was renowned as Ibnul Muḥammadīyyah, had seven children, while his grandchildren

scattered in various towns, a group went to Rāwand, some to Hamadān, others to Qazwīn, yet some to Marāgah. Among his progeny in Rāwand, Kāshān (Īrān), is the scholarly master, the perfect learned one, the literati, traditionist and author, Sayyid Dhiyā'uddīn Abul Ridhā Fadhlullāh bin 'Alī bin Ḥusain bin 'Ubaydullāh bin Muḥammad bin 'Ubaydullāh bin Muḥammad bin 'Ubaydullāh bin Ḥasan bin 'Alī bin Muḥammad al Salīq, the author of Dhaw'ul Shihāb, and student of Abū 'Alī bin Shaikh al Ṭūsī.

'Abdullāh bin Ḥasan bin Ja'far had four sons, Muḥammad, Ja'far, Ḥasan and 'Abdullāh. Their mother was a woman from the progeny of Amīrul Mu'minīn (a.s.). Muḥammad in turn had a son named 'Alī entitled al Bāgir. He was bestowed this title since he wrestled with Bāgir, the slave of Mutawakkil, who was a powerful man and had killed Mutawakkil with a sword. 'Alī defeated him in wrestling, seeing this, people fell in astonishment and bestowed him the title of al Bāgir.¹ He had numerous progeny. As for 'Abdullāh al Amīr² (bin 'Abdullāh bin Ḥasan), the brother of Muḥammad, he was an eminent commander, while Ma'mūn appointed him the governor of Kūfah. Abū Naṣr al Bukhārī writes, that there are numerous persons from among the progeny of 'Abdullāh (bin 'Abdullāh bin Ḥasan) in Kāshān and Naysābūr.

As for Ja'far bin Ḥasan bin Ja'far bin Ḥasan al Muthannā, he had seven sons and three daughters. The names of all his sons were Muḥammad, possessing different agnomens (Kunīyyah), viz. Abul Fadhl Muḥammad, Abul Ḥasan Muḥammad, Abū Aḥmad Muḥammad, Abū Ja'far Muḥammad, Abū 'Alī Muḥammad, Abul Ḥusain Muḥammad and Abul 'Abbās Muḥammad. While his daughters were, Fāṭemah, Zaynab and Umm Muḥammad.

His son Abul Fadhl Muḥammad revolted in Kūfah during the reign of Musta'in. Ibn Ṭāhir committed treachery with him on pretext of giving him the governorship of Kūfah, then arrested him and sent him to Surr Man Ra'ā (Sāmarrā'). He passed away in the prison, while his progeny increased and they

¹ Since Bāgir means liver or chest, and also clamor (translator)

² Among the progeny of 'Abdullāh al Amīr is Sayyid Abul Sa'ādāt Hibatullāh bin 'Alī bin Muḥammad bin 'Alī bin 'Abdullāh bin Ḥamzah bin Muḥammad bin 'Abdullāh bin Abul Ḥasan 'Abdullāh al Amīr bin 'Abdullāh bin Ḥasan bin Ja'far bin Ḥasan al Muthannā bin (Imām) Ḥasan, renowned as Ibnul Shajarī, the grammarian. He was the author of works in grammar, etc., such as, Sharḥ Lum'a, Al Amālī and Al Ḥammāsah. He died in five hundred and forty two Hijrah and was buried in his house in Karkh, Bagdād. (Author)

were chiefs in Bagdād.

His other son Abul Ḥasan Muḥammad was known as Abū Qīrāt, he in turn also had numerous children. Among his grandchildren is Abul Ḥasan Muḥammad bin Ja'far, a Naqīb among the 'Alawīs in Bagdād, also possessing the agnomen (Kunīyyah) of Abū Qīrāt.

As for Abū Aḥmad Muḥammad, Abū Ja'far Muḥammad and Abul 'Abbās Muḥammad, they were issueless; while Abū 'Alī Muḥammad and Abul Ḥusain Muḥammad had children.

Regarding Dāwūd bin Ḥasan al Muthannā bin (Imām) Ḥasan bin 'Alī bin Abī Ṭālib:

His agnomen (Kunīyyah) was Abū Sulaymān and he was appointed in charge of the charities of Amīrul Mu'minīn (a.s.) by his brother 'Abdullāh al Maḥdh. He too was imprisoned by Manṣūr and his mother came to Imām Ja'far al Ṣādiq (a.s.) and complained in his presence. Imām (a.s.) taught her a supplication (Du'ā' al Istiftāḥ) renowned as Du'ā' Umm Dāwūd.¹ She performed this act ('Amal) in the middle of the month of Rajab that resulted in the freedom of her son (Dāwūd). Dāwūd came to Madīnah and passed away at an age of sixty years.

Dāwūd had two sons 'Abdullāh and Sulaymān, and two daughters, Malīkah and Ḥamādah; while their mother was Umm Kulthūm bint (Imām) 'Alī Zainul 'Ābidīn. Malīkah was married to her paternal cousin Ḥasan bin Ja'far bin Ḥasan al

¹ This recitation ('Amal) is very beneficial for fulfilment of desires, repelling of difficulties and warding off oppression of the tyrants. The method of this A'amāl as stated in Mafātīḥul Jinān (from Miṣbāḥul Mutahajjid of Shaikh al Ṭūsī) is as follows: One desirous of performing this A'amāl should fast for three consecutive days on the thirteenth, fourteenth and fifteenth of the month of Rajab. On the Fifteenth day, one should take a bath, recite the Ḍuhr and 'Aṣr Prayers, with good recitations in the bowing (Rukū') and prostration (Sujūd), but should neither occupy oneself in any other task nor speak to anyone. After completing the Prayers, one should sit facing the Qiblah, and recite Sūratul Ḥamd one hundred times, Sūratul Aḥad one hundred times and Āyatul Kursī ten times. Then one should recite the following chapters (Sūrah) once each, viz., Sūratul An'ām, Sūrat Banī Isrā'īl, Sūratul Kahf, Sūrat Luqmān, Sūrat Yāsīn, Sūratul Ṣāffāt, Sūrat Ḥā Mīm al Sajdah, Sūratul Shūrā, Sūratul Dukhān, Sūratul Fath, Sūratul Wāqī'ah, Sūratul Mulk, Sūratul Qalam, and then from Sūratul Inshiqāq until the end of the Qur'ān (Sūratul Nās). Thereafter, a supplication (Du'ā') to be recited, and at its conclusion, one should go into prostration (Sajdah) and recite a small Du'ā', while placing ones cheek, one after the other, upon the Turbah. (translator)

Muthannā.

ʿAbdullāh bin Dāwūd had two sons, viz., Muḥammad al Azraq, who was a pious and learned man. He had a son but his progeny discontinued. His second son was ʿAlī, who was also known as Ibnul Muḥammadīyyah and died in the prison of Al Mahdī al ʿAbbāsī. He had sons, among them Sulaymān, who was a glorious and eminent personality. Sulaymān bin Dāwūd had a son named Muḥammad, who revolted in Madīnah during the time of Abul Sarāyā and was killed according to a report. He in turn had eight children, male and female, viz., Sulaymān, Mūsā, Dāwūd, Ishāq, Ḥasan, Fāṭemah, Malīkah and Kulthūm. They had numerous children, while Ḥasan was the progenitor of the clan of Āl Ṭāwūs, while it is suitable that we relate regarding the family of Āl Ṭāwūs.

Abū ʿAbdullāh Muḥammad bin Ishāq bin Ḥasan bin Muḥammad bin Sulaymān bin Dāwūd bin Ḥasan al Muthannā bin (Imām) Ḥasan bin ʿAlī bin Abī Ṭālib was a very handsome man and possessed merits and was therefore was called al Ṭāwūs (the peacock). His progeny continuously resided in ʿIrāq, and among them is the scholar, ascetic, author and eminent personality, Sayyid Jamāluddīn Aḥmad bin Mūsā bin Jaʿfar bin Muḥammad bin Aḥmad bin Muḥammad bin Muḥammad al Ṭāwūs, the author of the book Al Bushrā wal Malāḍ and others. His brother is the ascetic scholar, the possessor of dignities, Naqībul Nuqabāʾ Sayyid Radhīyuddīn ʿAlī bin Mūsā bin Jaʿfar bin Muḥammad bin Aḥmad bin Muḥammad bin Muḥammad al Ṭāwūs, while their mother was the daughter of the ascetic master Amīr Warrām bin Abī Firās.¹ The poet thus says in these verses, “Warrām is their maternal grandfather, while Muḥammad is their paternal grandfather”.

To sum it up, the children of Ṭāwūs were renowned among Scholars as Āl Ṭāwūs. The most renowned among them was Sayyid Radhīyuddīn ʿAlī bin Mūsā bin Jaʿfar bin Muḥammad bin Aḥmad bin Muḥammad bin Muḥammad al Ṭāwūs. And whenever anyone refers to Sayyid Ibn Ṭāwūs in books relating to supplications (Adʿīyyah), salutations (Ziyārāt) and excellences, it is he who is intended. Second, his brother, the eminent scholar Jamāluddīn Aḥmad bin Mūsā bin Jaʿfar bin Muḥammad bin Aḥmad bin Muḥammad bin Muḥammad al Ṭāwūs, who was unique in his age in jurisprudence (Fiqh) and al Rijāl. While the one referred to Ibn Ṭāwūs in Juristic and Biographical books is none other than him.

¹ As for Amīr Warrām, his lineage reaches Mālik al Ashtar al Nakhaʿī, the companion of Amīrul Muʿminīn (a.s.). He authored the book Tanbīhul Khāṭir wa Tanzīhul Nāzīr and studied at Ḥillah under Sadīduddīn Maḥmūd al Ḥimṣī (Author)

Third, the son of Jamāluddīn Aḥmad, viz. the honourable Sayyid ‘Abdul Karīm Ibn Ṭāwūs, the author of the book Farḥatul Garīyy, who was among the eminent scholars and was unique in his age with regards to excellent memory and intelligence. Fourth, the son of Sayyid ‘Abdul Karīm, viz., Sayyid Radhīyuddīn Abul Qāsim ‘Alī Ibn Ṭāwūs. Fifth, Sayyid Radhīyuddīn ‘Alī bin ‘Alī bin Mūsā bin Ja’far bin Muḥammad bin Aḥmad bin Muḥammad bin Muḥammad al Ṭāwūs, the author of the book Zawā’edul Fawā’ed, while he shared the same name and agnomen (Kunīyyah) of his father. Sometimes his (‘Alī bin ‘Alī’s) brother Sayyid Jalāluddīn Muḥammad bin ‘Alī bin Mūsā bin Ja’far bin Muḥammad bin Aḥmad bin Muḥammad bin Muḥammad al Ṭāwūs is also referred to as Ibn Ṭāwūs, for whom his father authored the book Kashful Maḥajjah.

The author of the book Nāsikhul Tawārīkh (Muḥammad Taqī Siphār) writes in context of the family of Āl Ṭāwūs, that they occupied complete eminence. Nāṣir Khalīfah desired to appoint Sayyid Radhīyuddīn (‘Alī bin Mūsā bin Ja’far) Ibn Ṭāwūs in charge of the Niqābah of the ‘Alawīs, but he refused due to his engagement in worship and knowledge. However, during the reign of Hulākū Khan upon Bagdād and after the killing of Muṭaṣim, the post was again presented to him. He wanted to excuse himself from it, when Khwājah Naṣīruddīn (al Ṭūsī) stopped him from doing so. Sayyid Radhīyuddīn Ibn Ṭāwūs thought that if he refused to accept it, he would have to face troubles from Hulākū and therefore unwillingly accepted it.

He (Radhīyuddīn Ibn Ṭāwūs) authored numerous beneficial works, among them, Mahjul Da’awāt, Tatimmāt Miṣbāḥul Mutahajjid wa Muhimmāt Ṣilāḥul Muta’abbid and Al Malhūf ‘alā Qatlil Ṭufūf. He was a fulfiller of desires, while numerous reports are quoted in this regards. It is said that he possessed the Ismul A’āzam (the Most Glorious Name of Allāh). He told his sons, “I removed several Istikhārah to teach you the Ismul A’āzam, but did not get permission to do so. It is secured and noted in my books, and it is up to you to find it in them”.

Sayyid Jamāluddīn Aḥmad had a son, the Eminent Scholar Sayyid Giyāthuddīn ‘Abdul Karīm Ibn Ṭāwūs. He held a prominent position in the eyes of the elite and the commons, and authored a book Al Shamlul Manzūm fi Asmā’ Muṣannafil ‘Ulūm. Apart from this book, his library contained ten thousand rare books.

Sayyid Radhīyuddīn Ibn Ṭāwūs had two sons, Ṣafīyuddīn Muḥammad, renowned as Al Muṣṭafā and second Radhīyuddīn ‘Alī, renowned as Al Murtadhā. Ṣafīyuddīn Ibn Ṭāwūs was a powerful man, but died issueless.

His son Radhīyuddīn 'Alī succeeded his father in being appointed Naqībul Nuqabā'. He had a daughter who was married to Shaikh Badruddīn, renowned as Shaikhul Mashā'ekh. He also had a son named Qawāmuddīn, but his father (Radhīyuddīn) passed away when he was yet a child. Sulṭān Awlijāyitū¹ summoned him and sat him upon his thigh, treated him fairly and appointed him Naqībul Nuqabā' in place of his father in his childhood.

Sayyid Radhīyuddīn Ibn Ṭāwūs also had another daughter, who was married to Fakhruddīn Muḥammad bin Kutaylah al Ḥusainī and bore him a son named 'Alī al Hādī, while he died issueless during the lifetime of his parents.

Sayyid Qawāmuddīn had two sons, viz., Abū Bakr 'Abdullāh, possessing the title of Najmuddīn; and another 'Umar. Najmuddīn obtained the Niqābah of Bagdād, Ḥillah and Sāmarrā' and was renowned as Naqībul Nuqabā' after his father (Qawāmuddīn), but he was a weak person. Some of the family wealth and estates were squandered by Qawāmuddīn, and whatever was left behind, was wasted by his son Najmuddīn. He (Najmuddīn) passed away in seven hundred and seventy five Hijrah and was succeeded by his brother ('Umar) for the Niqābah.

Among the other progeny of Ṭāwūs in 'Irāq was Sayyid Majduddīn, the author of al Bashārah, in which he relates incidents taking place therein, the occupation of the Mongols and extinction of the reign of Banī 'Abbās. When Halūkā Khān neared Bagdād, Sayyid Majduddīn welcomed him, along with a group of Sādāt and scholars, and presented the above book to him. Halākū Khān² greatly honored him and ordered Ḥillah, Najaful Ashraf, Karbalā' and its vicinities to be secure. When he (Halākū Khān) entered Bagdād, he ordered a caller to call out, that the inhabitants of Ḥillah and its laborers be allowed safe passage, thus a group left from there in peace.

¹ Sulṭān Awlijāyitū or Oljeitu (1280-1316 AD) was the eighth Ilkhānide Mongol dynasty ruler from 1306 to 1316 in Tabrīz, Īrān. He was the son of the Ilkhānī ruler Argūn, brother and successor of Maḥmūd Gāzān and great grandson of the Ilkhānide founder Hulāgū Khān. He was initially baptized as a Christian and received the name Nicholas. During his youth, he converted to Buddhism and later to Sunnī Islām, along with his brother Ghāzān, and adopted the name of Muḥammad Khudā Bandah. He later converted to Shī'ah Islām after coming into contact with some Shī'ah Scholars such as 'Allāmah al Ḥillī. (translator)

² Hulākū Khān (1218-1265 AD) was a Mongol ruler who conquered much of western Asia. He was the grandson of Chengīz Khān (Genghis Khan). His campaign sought the submission and destruction of the 'Abbāsī regime in Bagdād. (translator)

However, the eminent master Ḥasan bin Sulaymān al Ḥillī, the student of Shahīdul Awwal, in his book Muntakhabul Baṣā'ir, attributes the book Al Bashārah to Sayyid (Radhīyuddīn) 'Alī Ibn Ṭāwūs. And Allāh (s.w.t.) is the Best Knower.

Regarding the martyrdom of 'Abdullāh al Maḥdh and his sons Muḥammad (Nafsul Zakīyyah) and Ibrāhīm:

When Walīd bin Yazīd bin 'Abdul Malik bin Marwān was killed and the reign of the Banī Umayyah weakened, a group from among the Banī 'Abbās and Banī Hāshim gathered at Abwā'. Among them were, Abū Ja'far Manṣūr (al Dawānīqī) and his brothers Abul 'Abbās al Saffāḥ and Ibrāhīm bin Muḥammad; his paternal uncle Ṣāleḥ bin 'Alī; 'Abdullāh al Maḥdh,¹ his two sons Muḥammad and Ibrāhīm, his brother Muḥammad al Dībāj and others. They unanimously agreed that they should pledge allegiance (Bay'ah) to the sons of 'Abdullāh al Maḥdh and appoint one of them for the Khilāfah, thus they chose Muḥammad bin 'Abdullāh. Since he ('Abdullāh) was also called Al Maḥdī, and they had heard from the family of the Messenger of Allāh (s.a.w.a.) that Al Maḥdī, possessing the same name as that of the Messenger of Allāh (s.a.w.a.), would rule upon the earth and fill its east and west with equity and justice, as it would be filled with oppression and injustice. Thus they pledged allegiance to Muḥammad and sent someone to fetch 'Abdullāh bin Muḥammad bin 'Umar bin (Imām) 'Alī bin Abī Ṭālib and Imām Ja'far al Ṣādiq (a.s.). 'Abdullāh al Maḥdh said, "You have called Ja'far al Ṣādiq (a.s.) in vain, since he does not consider your views to be fair".

When Imām al Ṣādiq (a.s.) came there, 'Abdullāh vacated a place for him, made him sit near him and revealed their intention. Just then, Imām al Ṣādiq (a.s.) said, "Do not do so, since if your allegiance (Bay'ah) at the hands of Muḥammad is upon the assumption that he is Al Maḥdī, it is false. He is not the promised Maḥdī and this is not the age for his uprising. But if your allegiance is for uprising and enjoining good and forbidding evil, even then we cannot pledge allegiance (Bay'ah) to Muḥammad. Since you ('Abdullāh al Maḥdh) are the elder of Banī Hāshim, then how can we leave you and swear allegiance to your son"? Hearing this, 'Abdullāh said, "It is not as you say, rather envy has desisted you from

¹ 'Abdullāh al Maḥdh bin Ḥasan (al Muthannā) bin (Imām) al Ḥasan bin (Imām) 'Alī bin Abī Ṭālib, his mother was Fāṭema, the daughter of Imām al Ḥusain (a.s.), as quoted earlier. (Author)

swearing allegiance at his hands". Imām al Ṣādiq (a.s.) placed his hand upon the back of Abul 'Abbās al Saffāḥ and said, "By Allāh (s.w.t.)! These words are not the due to envy, rather the khilāfah is for him (Abul 'Abbās al Saffāḥ), his brothers and their sons, and not for you". Then he (a.s.) placed his hand upon the shoulder of 'Abdullāh al Maḥdh and said, "By Allāh (s.w.t.)! The Caliphate shall not come to you or your sons. Verily both of your sons shall be killed". Saying this, he (a.s.) arose and left, leaning upon the hand of 'Abdul 'Azīz bin 'Imrān al Zuhri. Then he (a.s.) told 'Abdul 'Azīz, "Did you see the possessor of the yellow cloak (he meant Maṣṣūr al Dawānīqī)"? And he replied in the affirmative and Imām (a.s.) continued, "By Allāh (s.w.t.)! He shall kill 'Abdullāh". Hearing this 'Abdul 'Azīz asked, "Would he also kill Muḥammad", and Imām (a.s.) replied in the affirmative. 'Abdul 'Azīz says that I told myself, "By the Lord of the Kabah! These words are the outcome of envy". I did not leave this world until I saw his (a.s.)'s words come true.

After the departure of Imām al Ṣādiq (a.s.), the gathering dispersed, but 'Abdul Ṣamad and Maṣṣūr (al Dawānīqī) followed him (a.s.). They asked Imām (a.s.), "Is it true what you said in the gathering"? Imām (a.s.) replied, "Yes and by Allāh (s.w.t.)! This is from among the knowledge that has reached us". Banī 'Abbās took his (a.s.)'s words seriously, and from that day onwards they eyed upon the sovereignty, prepared themselves for it until they succeeded in laying their hands upon it.

Our master Shaikh al Mufid relates from 'Anbasah bin Najād al 'Ābid, that whenever Imām Ja'far al Ṣādiq (a.s.) would see Muḥammad (al Maḥdī) bin 'Abdullāh bin al Ḥasan, his eyes would become full of tears, and he would say, "May my life be ransom upon him! Verily people say regarding him (that he shall be the caliph), but he shall be killed, and he is not mentioned among the caliphs of this nation in the book of 'Alī bin Abī Ṭālib (a.s.)".

The author says that, even though 'Abdullāh al Maḥdh's words with Imām Ja'far al Ṣādiq (a.s.) reveal his bad opinion (regarding him), but numerous reports are quoted in his praise, and we shall quote that Imām al Ṣādiq (a.s.) wept bitterly for him when they were taken as captives from Madīnah to Kūfah. He cursed the Anṣār, developed fever due to extreme sorrow and grief, and wrote a condoling letter to 'Abdullāh and his family. He addressed 'Abdullāh as 'Abdul Ṣāleḥ (the virtuous slave of Allāh) and prayed for his felicity. Sayyid Ibn Ṭāwūs quotes this letter in his Al Iqbāl and then says that, this letter of Imām Ja'far al Ṣādiq (a.s.)

for `Abdullāh and his family, evidences that he was excused, praiseworthy and oppressed; while he was well-recognizant of Imām (a.s.)'s right.

He further says that, even if it is quoted in books of Ḥadīth that they remained aloof from the path of Imām al Ṣādiq (a.s.), it was based on dissimulation (Taqīyyah), lest their revolt, forbidding evil, may be attributed to A`immah (a.s.). The veracity of this statement is the report by Khallād bin `Umayr al Kindī, that once I went to the presence of Imām Ja`far al Ṣādiq (a.s.) and he asked, "Do you have any news of the progeny of Ḥasan (a.s.), banished from Madīnah by Manṣūr (al Dawānīqī)"? We knew regarding their martyrdom, but we did not desire to inform Imām (a.s.) regarding their tragedy. I said, "I desire that Allāh (s.w.t.) may bestow them well-being". Hearing this, Imām (a.s.) said, "What well-being can be for them". Saying this, he started to weep in a loud voice such that we too could not control our tears. Then he (a.s.) said, "My father (Imām al Bāqir) related from Fāṭemah bintul Ḥusain (his mother), who said that she heard from her father Ḥusain bin `Alī (a.s.), that he told her, O Fāṭemah! Some men from among your progeny shall be killed at the banks of Euphratus (Furāt). The former ones shall not be able to outrun them, and the latter ones shall not be able to reach them (their status). While none, except them, are intended in this Ḥadīth among the progeny of Fāṭemah bintul Ḥusain (a.s.) who are imprisoned, and certainly they are the ones who shall be killed at the banks of the Euphrates (Furāt)". Then Sayyid Ibn Ṭāwūs quotes some reports in their excellence and also that they did not believe that their Mahdī (Muḥammad bin `Abdullāh) was actually the promised Mahdī (a.t.f.s.), while anyone desirous should refer to the book Iqbālul A`amāl under the chapter of the A`amāl of the month of Muḥarram.

To sum it up, Muḥammad and Ibrāhīm, the sons of `Abdullāh al Maḥdh, intended caliphate and prepared to revolt until the reigns passed on to Abul `Abbās al Saffāḥ. They fled and concealed themselves from people, but Saffāḥ considered `Abdullāh al Maḥdh to be eminent and favoured him.

Sibṭ Ibnul Jawzī narrates that once `Abdullāh said, "I have never seen a thousand thousand dirhams gathered near me all together". Saffāḥ heard his words and said, "You shall now see", saying this, he ordered a thousand thousand dirhams to be given to `Abdullāh.

Abul Faraj al Iṣfahānī relates, that when Abul `Abbās al Saffāḥ assumed the caliphate, `Abdullāh and his brother Ḥasan al Muthallath went to meet him and he bestowed them gifts and honored them, but he respected `Abdullāh more.

Sometimes he would ask `Abdullāh, "Where are your sons Muḥammad and Ibrāhīm, and why do they not come with you to our presence"? `Abdullāh replied, "Their absence near the caliph is not for any reason that would be a medium of his abomination". He would always ask this question to `Abdullāh and make things unpleasant for him, until one day he said, "O `Abdullāh! You conceal your sons when both, Muḥammad and Ibrāhīm, shall be killed". When `Abdullāh heard these words from Saffāḥ, he returned home in a grievous state. When his brother Ḥasan al Muthallath¹ saw his aggrieved state, he asked him, "O brother! What is the reason for your sorrow"? `Abdullāh related the demand of Saffāḥ and he said, "If Saffāḥ asks you this question next time, tell them that their paternal uncle (himself) knows regarding them. Then I shall silence him with my words".

Next time when Saffāḥ questioned `Abdullāh regarding his sons, he replied that his paternal uncle knew about their state. Saffāḥ waited until `Abdullāh left his house and then summoned Ḥasan and asked him regarding Muḥammad and Ibrāhīm. Ḥasan replied, "O commander! Should I speak to you as a subject speaks to his King or as a person speaks to his paternal cousin"? Saffāḥ replied, "Then speak to me as you speak to your paternal cousin". Ḥasan continued, "O commander! Tell me, if Allāh (s.w.t.) destines that Muḥammad and Ibrāhīm may take over the caliphate, do you, or all the creations in the heavens and earth, can stop them"? Saffāḥ replied in the negative. Then Ḥasan asked, "And if Allāh (s.w.t.) has not destined caliphate for them, can all the creations of the heavens and the earth, unanimously gather to hand them over the caliphate"? Again Saffāḥ replied in the negative. Ḥasan continued, "Then why does the commander question this old man regarding them and make his favors unpleasant for him"? Hearing this, Saffāḥ replied, "After today I shall not mention their names". He never mentioned their names until he was alive. Then Saffāḥ ordered `Abdullāh al Maḥdh to return back to Madīnah.

This remained until Saffāḥ passed away and the caliphate came to Manṣūr al Dawānīqī. Manṣūr, due to his evil disposition and degraded nature, decided to kill Muḥammad and Ibrāhīm. In the year one hundred and forty Hijrah, he undertook the Ḥajj Pilgrimage and while returning back, passed from Madīnah. When he reached Madīnah, he summoned `Abdullāh al Maḥdh and questioned him regarding his sons. `Abdullāh replied, "I do not know their whereabouts".

¹ In the book 'Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn `Anbah) the name of Ibrāhīm al Gamar is mentioned instead of Ḥasan (Author)

Manṣūr used abusive language and then ordered him to be imprisoned in the house of Marwān in Madīnah, while Riyāḥ bin 'Uthmān was its warden. After 'Abdullāh, he gradually arrested other persons from the progeny of Abū Ṭālib (s.a.) and imprisoned them, such as, Ḥasan, Ibrāhīm and Abū Bakr, the brothers of 'Abdullāh al Maḥdh; Ḥasan bin Ja'far bin Ḥasan al Muthannā; Sulaymān, 'Abdullāh, 'Alī and 'Abbās, the sons of Dāwūd bin Ḥasan al Muthannā; Muḥammad and Ishāq, the sons of Ibrāhīm bin Ḥasan al Muthannā; 'Abbās and 'Alī al 'Ābid, the sons of Ḥasan al Muthallath; 'Alī bin Muḥammad al Nafs al Zakīyyah; etc. and we have pointed out regarding them in the section dealing with the children of Imām al Ḥasan (a.s.).

Riyāḥ bin 'Uthmān imprisoned the Banī Ḥasan bound in shackles and persecuted them severely. During the days of their imprisonment, Riyāḥ dispatched some counselors to 'Abdullāh al Maḥdh to advise him to reveal the whereabouts of his sons. When they informed 'Abdullāh regarding this and reprimanded him for concealing the affair of his sons, he said, "My trial is much more than the trial of Khalīlul Raḥmān (Nabī Ibrāhīm). Since he was commanded to sacrifice his son, while this sacrifice was in obedience to Allāh (s.w.t.). But I am told to reveal the whereabouts of my sons so as to kill them, while their killing is in disobedience to Allāh (s.w.t.)."

Ultimately, they remained in prison for three years until one hundred and forty four Hijrah. Manṣūr again undertook the Ḥajj Pilgrimage, but while returning back did not pass through Madīnah, rather went to Rabaḍah. When he entered Rabaḍah, Riyāḥ bin 'Uthmān went to meet him. Manṣūr met him and ordered him to return back to Madīnah and dispatch the captives from the progeny of Imām al Ḥasan (a.s.) to him. Thus, Riyāḥ bin 'Uthmān returned back to Madīnah, accompanied by Abul Azhar, the prison warden of Manṣūr, who was an irreligious and evil person. They put the progeny of Imām al Ḥasan (a.s.), along with Muḥammad al Dībāj, the maternal brother of 'Abdullāh al Maḥdh, in fetters, chains and shackles, and dispatched them to Rabaḍah in a pitiful state. When they were being sent to Rabaḍah, Imām Ja'far al Ṣādiq (a.s.) saw them from behind the curtain and wept bitterly, such that tears flowed down his blessed beard. He (a.s.) imprecated against the group of Anṣār, saying, "The Anṣār did not honor the stipulations of the allegiance (Bay'ah) pledged by them to the Messenger of Allāh (s.a.w.a.). They had pledged allegiance to him (s.a.w.a.) with promises that they would protect him and his children, as they protected themselves and their children". According to a report, saying this, Imām (a.s.)

entered his house and developed fever, that stretched for twenty nights. He would weep day and night until people feared for his life.

Upon the command of Manṣūr, the Banī Ḥasan were taken to Rabaḍah, along with Muḥammad al Dībāj, and were made to stand in the scorching heat of the sun. Then a person arrived from Manṣūr and asked, "Who is Muḥammad bin 'Abdullāh bin 'Uthmān"? When Muḥammad al Dībāj introduced himself, the man took him to Manṣūr. The narrator says that after some time, the sound of lashes were heard when Muḥammad was whipped. When he returned back, we saw that his face and color, that was similar to melted silver (bright), had turned similar to that of the Negros (black); while one of his eyes had come out of the socket due of the lashes. He was brought and placed near his brother 'Abdullāh al Maḥdh, while the latter loved his brother very much. Severe thirst overcame Muḥammad and he requested for water, but people kept away from have pity towards them due to fear of Manṣūr. Then 'Abdullāh called out, "Who is there to feed the son of the Messenger of Allāh (s.a.w.a.)"? Hearing this, a man from Khurāsān came forward and gave him a drink. It is related, that due to severity of the lashes and blood, the clothes of Muḥammad were stuck to his back, will it was not possible to remove it. It was therefore soaked with olive oil and then the cloth was removed, but his skin peeled off.

Sibṭ Ibnul Jawzī relates, that when Muḥammad al Dībāj was taken to Manṣūr, he asked him, "Where are the two liars and immoral ones, Muḥammad and Ibrāhīm"? Ruqayyah, the daughter of Muḥammad al Dībāj, was the wife of Ibrāhīm. Muḥammad replied, "By Allāh (s.w.t.)! I do not know where they are". Hearing this, Manṣūr ordered to whip him with four hundred lashes. Then he ordered to clothe him with a coarse dress and to pull out that dress with such severity, that his skin would peel off. Muḥammad was the most handsome among men with regards to countenance and features, and was thus called al Dībāj (silk brocade). One of his eyes had come out of his socket due to excessives lashes. He was bound in chains and then sat besides 'Abdullāh (his brother). Muḥammad was extremely thirsty, but none had the courage to give him water (due to fear of Manṣūr). Seeing this, 'Abdullāh called out, "O group of Muslims! Is he not a Muslim? The sons of the Messenger of Allāh (s.a.w.a.) die due to thirst and you do not give them water to drink"?

Manṣūr left Rabaḍah sitting in a litter, while Rabī' al Ḥājib was along with him. The progeny of Imām al Ḥasan (a.s.) were seated upon bare camels, thirty and

hungry, bare head and body, bounded in shackles and chains, and were sent to Kūfah along with Maṣṣūr. When Maṣṣūr passed by them, sitting in a litter, whose curtains were of silk and brocade, ‘Abdullāh bin Ḥasan looked at him and called out, “O Abā Jafar! Did we deal with your prisoners similarly in the battle of Badr”? By this, he meant to point out to the arrest of ‘Abbās (bin ‘Abdul Muṭṭalib), the (great) grandfather of Maṣṣūr, at Badr. While their grandfather, the Messenger of Allāh (s.a.w.a.) had pity upon him, when ‘Abbās was bound in chains and moaned. He (s.a.w.a.) said, “The wailing of ‘Abbās did not let me sleep at night”, and then ordered him to be released.

Maṣṣūr desired to traumatize ‘Abdullāh all the more, and therefore commanded the camel of Muḥammad to be kept before him. ‘Abdullāh’s sight continuously fell upon the back of (his brother) Muḥammad, and he saw the marks of lashes upon it and wept. They were persecuted continuously, entered into Kūfah and were imprisoned in the prison of the Hāshimītes in a cellar. The cellar was such dark, that it was not possible to distinguish between day and night, while their number, according to Sibṭ Ibnul Jawzī, was twenty men from among the progeny of Imām al Ḥasan (a.s.).

Al Mas’ūdī relates, that Maṣṣūr released Sulaymān and ‘Abdullāh, the sons of Dāwūd bin Ḥasan al Muthannā, along with Mūsā bin ‘Abdullāh al Maḥdh and Ḥasan bin Ja’far (bin Ḥasan al Muthannā). All others remained in prison until they died, while their prison was upon the bank of the Euphrates, near the archway of Kūfah. The site is known in our age, three hundred and thirty two Hijrah, and is a place of visitation. They all remained there, while their graves are in that prison, whose roof was demolished upon their heads. While in prison, they were not allowed to step out for answering the call of nature, they were forced to do so in the prison. Ultimately, its stench arose and it became harder upon them.

Some of their sympathizers brought perfume for them, so that the stench would be reduced by its pleasant fragrance. Their legs swell due to the stench and shackles, its infection reached their hearts and killed them. It was not possible to determine the time of Prayers, since the prison was very dark. Therefore, they divided the Qur’ān into five parts and daily recited the entire Qur’ān, and after ending one part each, they recited one Prayer each. Moreover, if anyone among them died, his corpse was left there, bound in chains to decay, while its stench would emerge. Those alive would look at their pitiable state and be all the more

troubled.

Sibṭ Ibnul Jawzī has also related regarding their imprisonment and perfume being brought for them. While we too have pointed out earlier, relating to Ḥasan al Muthallath and the number of his children. Among them was 'Alī bin Ḥasan al Muthallath, renowned as 'Alī al 'Ābid, who was exceptional with regards to worship, supplications and forbearance.

It is related in a report, that the progeny of Imām al Ḥasan (a.s.) could not determine the timings of Prayers, except through the glorification and supplications of 'Alī bin al Ḥasan. Since he continuously remained engrossed in remembrance (of Allāh) and due to his daily supplications, that he religiously followed every day and night, he could determine the timings of Prayers.

Abul Faraj al Iṣfahānī relates from Ishāq bin 'Īsā, that once 'Abdullāh al Maḥdh sent a message to my father from the prison to meet him. My father obtained permission from Manṣūr and went to visit him. 'Abdullāh told him, "I have called you so that you may get some water for me, since extreme thirst has overtaken me". My father sent someone to fetch a pitcher of water for 'Abdullāh. When 'Abdullāh placed the pitcher upon his lips to drink, Abul Azhar, the warden of Manṣūr, saw that he was drinking water. Seeing this, he was enraged and kicked at the pitcher with such severity that the incisor teeth of 'Abdullāh broke.

To sum it up, they remained in that prison in such pitiable state, until some of them died and others were killed. 'Abdullāh remained alive along with some of his relatives, until his sons Muḥammad and Ibrāhīm revolted and were killed. Their heads were despatched for Manṣūr and he sent the head of Ibrāhīm to (his father) 'Abdullāh, thus he too passed away in the prison and attained Martyrdom.

Sibṭ Ibnul Jawzī and others relate, that before Muḥammad bin 'Abdullāh was killed, Abū 'Awn, the governor of Manṣur, sent a letter to Manṣūr from Khurāsān stating that, "The people of Khurāsān have broken the pledge of allegiance (Bay'ah) to us due to revolt of Muḥammad and Ibrāhīm, the sons of 'Abdullāh". Manṣūr immediately ordered Muḥammad al Dībāj to be beheaded and sent his head to Khurāsān, luring them that, "This is the head of Muḥammad bin 'Abdullāh, the (grand) son of Fāṭemah bint Rasūlullāh (s.a.w.a.)". He did this, so that the people of Khurāsān may forget their intention to revolt alongside Muḥammad bin 'Abdullāh.

Relating to the Martyrdom of Muḥammad bin `Abdullāh bin Ḥasan bin (Imām) Ḥasan bin (Imām) `Alī bin Abī Ṭālib, renowned as Al Nafsul Zakīyyah:

Muḥammad bin `Abdullāh, possessed the agnomen (Kunīyyah) of Abū `Abdullāh and renowned as Ṣarīḥul Quraysh (the vociferous one among the Quraysh). None among his mothers or grandmothers were slave-girls, while his mother was Hind bint Abī `Ubaydah bin `Abdullāh bin Zam`ah bin Aswad bin Muṭṭalib. He was known by the title of Al Nafsul Zakīyyah (the one possessing a pure soul) due to his abundant abstinence and worship. While his family addressed him al Al Maḥdī, having read the Ḥadīth of the Messenger of Allāh (s.a.w.a.) that, "Verily Al Maḥdī shall be from my progeny, his name from my name". Later he was also referred to as "the one killed at Aḥjār Zayt". He has been praised abundantly due to his jurisprudence (Fiqh), intelligence, bravery, generosity and numerous excellences. He had a black mole in between his shoulders, similar in size to an egg, while people believed that he was the promised Maḥdī from the progeny of Muḥammad (s.a.w.a.). Therefore they pledged allegiance (Bay`ah) to him and always waited for his reappearance and uprising. Abū Ja`far al Maṣṣūr (al Dawānīqī) had also pledged allegiance (Bay`ah) to him at two instances, first in Masjidul Ḥarām in Makkah. When Muḥammad came out of the Masjid, he lifted his stirrup so he could sit, and considered his respect. A man asked him, "Who is this man that you look at with such awe"? Maṣṣūr replied, "Woe be upon you! Do you not know that this man is Muḥammad bin `Abdullāh al Maḥdh, Maḥdī among us, the Ahlulbait". Second time he pledged allegiance (Bay`ah) to him at Abwā' which we have already quoted earlier.

Abul Faraj al Iṣfahānī and Sayyid Ibn Ṭāwūs quote numerous reports, that `Abdullāh al Maḥdh and all his family refused to accept that Muḥammad Nafsul Zakīyyah was the promised Maḥdī, and even said that the Promised Maḥdī (a.t.f.s.) was someone else.

When the rule of Banī `Abbās was established, Muḥammad and Ibrāhīm (the sons of `Abdullāh al Maḥdh) lived in concealment. During the rule of Maṣṣūr, they came to meet their father in the prison disguised as Arab Bedouins, and told him, "If you permit, we would reveal ourselves. Since if we two are killed, it is better than the other Ahlulbait (a.s.) of the Messenger of Allāh (s.a.w.a.) be killed". `Abdullāh replied, "If Abū Ja`far (Maṣṣūr) refuses to let you live as chivalrous men, then I do not stop you to dying the death of chivalrous men".

He meant to say that it was better they prepared for the task and revolted against Maṣṣūr. If they won, it would be better; and if they would be killed, their good names would not be tarnished. During the days of concealment of Muḥammad and Ibrāhīm, Maṣṣūr had no other desire, except to get hold of them, and even sent spies around so that perhaps they may find their place of concealment.

Abul Faraj al Iṣfahānī relates from Muḥammad bin `Abdullāh, that during the days when I was in concealment in the valley of mountain, once I took shelter at the mountain of Radhwā, while my slave girl was also along with me, and she was the mother of my infant child. Suddenly I received news that a man had come searching for me from Madīnah and therefore I immediately took to flight. The slave-girl also ran along with the infant child in her arms. Suddenly the child slipped from his mother's arms and fell down into pieces from the mountain. It is related, that when the child of Muḥammad fell from the mountain and died, he recited the following verses, "One whose shoes are broken and he is complaining about being barefooted and the edges of the stones have injured and bloodied his feet and fear has kept him away from the habitations and have showered upon him innumerable afflictions; Similarly, one who abhors the severities and heat of tribulations, then surely death is a cause of comfort and relief for him; And surely death is a destined and fated thing for the servants".

Muḥammad revolted in the year one hundred and forty five Hijrah, and entered Madīnah in the month of Rajab, accompanied by two hundred and fifty men. They raised the Takbīr and turned towards the prison of Maṣṣūr. They broke the door of the prison, released the prisoners and captivated Riyāḥ bin `Uthmān, the prison-warden of Maṣṣūr and imprisoned him. Then Muḥammad mounted the pulpit (Minbar) and delivered a sermon in which he related some criticism and evil character of Maṣṣūr. People went to Mālik bin Anas¹ and asked him to issue a verdict, since the allegiance (Bay'ah) of Maṣṣūr was yet upon their necks, then was it possible for them to do so at the hands of Muḥammad. He replied, "Yes, since your allegiance (Bay'ah) for Maṣṣūr was accompanied by abomination". People hastened to swear allegiance at the hands of Muḥammad and ultimately

¹ Mālik bin Anas bin Mālik bin Abī `Āmir al Asbahī (d.179) is considered an Imām of one of the four Ahlul Sunnah schools of thought. Although born around eighty years after the death of the Messenger of Allāh (s.a.w.a.), yet his edicts in jurisprudence (Fiqh) are considerably accepted by the Ahlul Sunnah, especially the Mālikī (translator)

he gained control upon Makkah, Madīnah and Yemen. When Manṣūr was informed regarding this, he wrote a letter to Muḥammad for peace and even offered him security. Muḥammad sent a sharp reply to him, and in the end he wrote that, "Which security do you offer me? The one that you gave to Ibn Hubayrah?¹ Or the one given to your paternal uncle 'Abdullāh bin 'Alī?² Or even the one with which you pleased Abū Muslim?"³ He meant to say that there is no

¹ He was Yazīd bin 'Umar bin Hubayrah al Fazārī, the last governor of the Banī Umayyah in 'Irāq. He played an active role in defending the Umayyah regime, but failed to stem the onslaught of the Banī 'Abbās. He fought against them, was defeated and took refuge in Wāsiṭ. Abul 'Abbās al Saffāḥ sent his brother Abū Ja'far al Manṣūr to confront him, but he did not possess the power to fight against him and therefore wrote him a letter promising him security, signed by Al Saffāḥ himself. Although he remained sincere to Banī Umayyah, but when he saw the decline of their regime, he had no choice but to accept the security. Ultimately, Al Saffāḥ and Al Manṣūr did not honour their promise and killed him. (translator)

² 'Abdullāh bin 'Alī bin 'Abdullāh bin 'Abbās bin 'Abdul Muṭṭalib, was a member of the Banī 'Abbās family, who played a leading role in its rise to power during their revolution. As governor of Syria, he consolidated the 'Abbāsī control over the province, eliminating the remnants of the Umayyah dynasty and suppressing their uprisings. After the death of his nephew and first 'Abbāsī Caliph, Abul 'Abbās al Saffāḥ, he launched a bid for the caliphate against Al Saffāḥ's brother, Abū Ja'far al Manṣūr, but was defeated, imprisoned and killed by him. (translator)

³ 'Abdul Raḥmān bin Muslim al Khurāsānī, a Persian general in service of the 'Abbāsī dynasty, who led the revolution that toppled the Banī Umayyah dynasty. His heroic role in the revolution and military skill, along with his conciliatory politics toward the enemies, made him extremely popular among the people. Although Abul 'Abbās al Saffāḥ trusted him in general, he was wary of his power. His brother Abū Ja'far al Manṣūr advised him on more than one occasion to have Abū Muslim killed, fearing his rising influence and popularity. It seems that this dislike was mutual; with Abū Muslim aspiring to more power and looking down in disdain on al Manṣūr, feeling he owed Abū Muslim for his position. Relations deteriorated quickly when al Manṣūr sent an agent to investigate the spoils of war, and then appointed Abū Muslim governor of Syria and Egypt, outside his powerbase. After an increasingly acrimonious correspondence between Abū Muslim and al Manṣūr, the former feared he was going to be killed if he appeared in the presence of the caliph. He later changed his mind and decided to appear in his presence, due to a combination of perceived disobedience, al Manṣūr's promise to keep him as governor of Khurāsān, and the assurances of security of some of his close aides, some of whom were bribed by al Manṣūr. He went to 'Iraq to meet al Manṣūr, who signalled five of his guards behind a portico to kill him. His body was thrown in the river Tigris, and his commanders were bribed to acquiesce to the murder. Muḥammad points out to all the above three instances when Al Manṣūr had dishonoured his promise of security to them. (translator)

reliance upon your security, since you even gave security to the above three men and did not fulfill it.

Abū Ja'far (Manṣūr) sent him another letter, in which he ridiculed him regarding his ancestry, while this short book does not contain the capacity to quote them here, those desirous may refer to the book Taḍkirah Khawāṣul Ummah of Sibt Ibnul Jawzī, etc. When Manṣūr lost hope of persuading Muḥammad through peaceful means, he commanded his nephew (brother's son) and heir to the throne, 'Īsā bin Mūsā to prepare for battle with him. In thought in his heart, that he had no problem if he ('Īsā) would be killed in the battle, because Manṣūr did not wish to see him alive. Since Abul 'Abbās al Saffāḥ had desired that 'Īsā should be the caliph after Manṣūr, while he (Manṣūr) detested this. Thus, 'Īsā bin Mūsā left to confront Muḥammad, accompanied by four thousand cavalry and two thousand infantry, while Manṣūr had commanded him to offer him security at the beginning, perhaps he may submit to him without battle. 'Īsā proceeded until he reached Fayd, at the distance of one station on way to Makkah. He wrote a letter to a group of companions of Muḥammad and succeeded in turning them away from his assistance. When Muḥammad was informed that 'Īsā had come out to fight him, he too prepared for battle and ordered a trench (Khandaq) to be dug around Madīnah. It was the month of Ramadhān when 'Īsā marched with the army and surrounded Madīnah.

Sibt Ibnul Jawzī relates, that when the army of Manṣūr surrounded Madīnah, Muḥammad did not have any other worry, except to burn the statement containing the names of personalities who had sworn allegiance (Ba'yah) to him and written (acknowledgment) letters to him. When he burnt them all, he said, "Now death is pleasant for you". And if he had not done so, people would have been engulfed in great tribulations, since if the register had reached the hands of the army of Manṣūr, they would become aware of each and every person who had pledged allegiance (Bay'ah) to him and they would have killed them.

'Īsā proceeded further and stood on the hill named Sala' in Madīnah, and called out, "O Muḥammad! There is security for you". Muḥammad replied, "There is no sincerity in your security, while death with honor is better than life with dishonor". By that time, the army of Muḥammad had deserted him, while out of ten thousand men, who had sworn allegiance (Bay'ah) to him, only three hundred and thirteen men remained with him, similar to the number of the participants (in the battle) of Badr. Then Muḥammad and his companions took a

bath, anointed themselves with camphor (Ḥunūt), cut off the reins of their mounts and attacked `Īsā and his army. Three times the army of `Īsā had to retreat, seeing this, the army prepared themselves and pounced upon them all together. They defeated and killed them. Ḥamīd bin Qaḥṭubah killed Muḥammad and took his head to `Īsā. Muḥammad's sister Zaynab and his daughter Faṭemah took his body and buried him at the cemetery of Al Baqī'.

The head of Muḥammad was taken to Manṣūr, who commanded the head to be hanged in Kūfah and be paraded around towns. The Martyrdom of Muḥammad (Nafsul Zakīyyah) took place in the middle of the month of Ramadhān, one hundred and forty five Hijrah. His uprising until his death stretched for two months and seventeen days, while his age was forty-five years. His martyrdom took place at Aḥjār Zayt in Madīnah, as predicted by `Amīrul Mu'minīn (a.s.) that, "He shall be killed near Aḥjār al Zayt".

Abul Faraj al Iṣfahānī relates, that when Muḥammad was killed and his army took to flight, Ibn Khudhayr, who was one of his companions, went to the prison. There he killed Riyāḥ bin `Uthmān, the prison warden of Manṣūr. Then he burnt the register containing the names of the companions of Muḥammad. He then revolted against the Banī `Abbās and continuously fought against, them until he was killed.

It is related, that when he was killed, he could not be moved due to the abundance of wounds upon his head. It had turned similar to a baked and reddened meat, and whatever side it was touched, the flesh fell off from it.

Relating to the Martyrdom of Ibrahim bin `Abdullāh bin Ḥasan (al Muthannā) bin (Imām) Ḥasan bin (Imām) `Alī bin Abī Ṭālib, renowned as the one killed at Bā Khamrā:

According to Murawwajul Ḍahab of Al Mas'ūdī, when Muḥammad bin `Abdullāh al Maḥdh arose, he dispatched his brothers and sons all around to take allegiance (Bay'ah) from people. He sent his son `Alī to Baṣrah, while he was killed in Egypt. However, according to Sibṭ Ibnul Jawzī (Taḍkirah Khawāṣul Ummah) he died in prison. He dispatched his other son `Abdullāh to Khurāsān. When the army of Manṣūr desired to arrest him, he fled to Sindh (Sind) and was martyred therein. His other son Ḥasan went to Yemen (Yaman), he was arrested, imprisoned and died in the prison. We (the Author) say, that this has been quoted by Al Mas'ūdī, but what is quoted in other books is that Ḥasan bin Muḥammad accompanied

Ḥusain bin 'Alī in the battle of Fakhkh and was killed by 'Īsā bin Mūsā, as has been related earlier.

Mūsā (bin 'Abdullāh al Maḥdh), the brother of Muḥammad, went to Algeria; while Yaḥyā (bin 'Abdullāh al Maḥdh), another brother of Muḥammad, went to Rayy and Ṭabaristān. Both of them were killed at the hands of (Hārūn) al Rashīd, as has been quoted earlier. Another of his brother named Idrīs went to Morocco (Magrib) and extracted allegiance (Bay'ah) from a group of people. (Hārūn) al Rashīd sent someone against him, he was ultimately subdued and killed. He was succeeded by his sons Idrīs (bin Idrīs), while their town was named upon him and said, "The town of Idrīs bin Idrīs". And we have already quoted the Martyrdom of Idrīs bin Idrīs before.

Ibrāhīm (bin 'Abdullāh al Maḥdh), Muḥammad's brother went towards Baṣrah and revolted therein. A large group of people, consisting of inhabitants of Fārs and Ahwāz; a large number of people belonging to the Zaydiyyah sect and the Mu'tazilah of Bagdād; and others pledged allegiance (Bay'ah) to him, as also the companions of 'Īsā bin Zayd bin (Imām) 'Alī Zainul 'Ābidīn sided with him.

Manṣūr (al Dawānīqī) despatched 'Īsā bin Mūsā and Sa'īd bin Muslim, to confront him with a large army. They killed Ibrāhīm at the place of Bā Khamrā in Ṭaff,¹ at a distance of six Farsakh from Kūfah. His companions, four hundred or five hundred belonging to the Zaydiyyah sect, were also put to death. Incident of the Martyrdom of Ibrāhīm as quoted in the book Taḍkirah Khawāṣṣul Ummah of Sibṭ Ibnul Jawzī, is that Ibrāhīm revolted in Baṣrah during the moon of the month of Shawwal, or month of Ramadhān according to a report, one hundred and forty five Hijrah, while a large number of people swore allegiance (Bay'ah) at his hands.

In the same year, Al Manṣūr had started establishing the city of Bagdād, and while he was engrossed in this task, news reached him regarding the revolt of Ibrāhīm bin 'Abdullāh in Baṣrah. It also reached him that Ibrāhīm had gained control upon Ahwāz and Fars (in Īrān), while a large number of people had gathered around him and willingly sworn allegiance (Bay'ah) to him. He had no

¹ Countryside of 'Irāq, literally means the most eminence among the land of the 'Arabs. It is stated that it is named Ṭaff since it was close to the countryside. While it is situated on the bank of the river Euphrates (Furāt) where Imām al Ḥusain (a.s.) was martyred, and therefore Karbalā' is sometimes referred to as Al Ṭaff. (translator)

other intention, except revenge for his brother Muḥammad's blood and the death of Al Maṣṣūr.

When Al Maṣṣūr received this news, the bright day turned dark for him and he took off his hands from establishing the city of Bagdād. He abandoned all types of enjoyments and proximity to women, and even pledged saying, "I shall neither gain proximity to women, nor engross myself in enjoyments, until Ibrāhīm's head is sent to me or my head to him.

A great fear instilled into the heart of Al Maṣṣūr since Ibrāhīm had a strong army of ten thousand men, while he had no more than two thousand cavalry, since his army was scattered in Shām, Africa and Khurāsān. He sent 'Īsā bin Mūsā bin 'Alī bin 'Abdullāh bin 'Abbās to confront Ibrāhīm, while Ibrāhīm left Baṣrah for Kūfah, deceived by its people. A group of Kūfans went to Baṣrah to Ibrāhīm and exhibited to him that a hundred thousand people awaited his arrival and if he went to them, they would be ready to sacrifice their lives for him.

The inhabitants of Baṣrah stopped Ibrāhīm from going to Kūfah, but their pleas did not serve any benefit. Ibrāhīm ultimately left for Kūfah and encountered the army of Al Maṣṣūr, at a distance of sixteen Farsakh to Kūfah, at the land of Ṭaff renowned as Bā Khamrā. The two armies stood in ranks facing each other and the battle started. Ibrāhīm's army gained victory upon the army of Al Maṣṣūr and they took to flight, while according to Abul Faraj, this flight was such despicable, that the first part of their army were pushed until Kūfah.

According to a report from Taḍkirah Khawāṣṣul Ummah (of Sibṭ Ibnul Jawzī), 'Īsā bin Mūsā, who was the commander of Maṣṣūr, stayed firm in the battle and did not take to flight, accompanied by a hundred men among his family and chosen ones. It was near that Ibrāhīm would defeat them and push them back into the desert of 'Adam, when suddenly in the heat of the battle, an arrow, whose shooter was unknown, nor was it known from where it came, hit Ibrāhīm and he fell from his horse. He recited verses, "Surely the affair of Allah was destined; We desired one thing and Allāh desired another".

Abul Faraj al Iṣfahānī narrates, that Ibrāhīm's martyrdom took place when 'Īsā also retreated from the battle and took to flight. Ibrāhīm was tired due to the intensity of the battle and had unbuttoned his cassock and bared his chest, so that the heat may lessen. Suddenly an ill-fated arrow, whose shooter was unknown, came and pierced his throat and he spontaneously put his hands in his

horse's neck. The group of Zaydīs, among his supporters, surrounded him, while according to a report; Bashīr al Riḥḥāl took him upon his own chest.

The arrow thus ended the task of Ibrāhīm and he passed away. The retreated army of `Īsā bin Mūsā returned back and a fierce battle ensued until the army of Al Manṣūr gained victory. Some men from Ibrāhīm's army were killed and others took to flight, while Bashīr al Riḥḥāl too was killed. The companions of `Īsā took Ibrāhīm's head to him. He fell into prostration of thanksgiving and dispatched the head to Al Manṣūr.

Ibrāhīm's martyrdom took place at noon on Monday in the month of Ḍilḥijjah, one hundred and forty five Hijrah. However, according to the narrative of Abū Naṣr al Bukhārī and Sibṭ Ibnul Jawzī, on the twenty fifth of Ḍilqa'adah, the day of Daḥwul Ardh,¹ while his age was forty-eight years.

Amīrul Mu'minīn (a.s.) had predicted the end of Ibrāhīm, saying, "He shall be killed at Bā Khamrā after arising, and subdued after having subdued". Also he (a.s.) said regarding him, "An arrow shall be shot at him, whose shooter will not be known; it shall kill him, perdition shall befall its shooter, may his hands perfidy and his shoulders weaken".

It is related, that when the army of Manṣūr retreated and he received his news, he said, "Where goes the statement of their truthful one (Ṣādiq) and where goes the play of the boys (of Banī `Abbās with the caliphate)"? He meant to point out

¹ The twenty-fifth of the month of Ḍilqa'dah is known as Daḥwul Ardh, i.e. the earth was spread from beneath the Ka'bah upon the waters. While Daḥw means to level or make uniform. Ḥasan bin `Alī al Washshā' relates, that I accompanied my father to the presence of Imām `Alī al Ridhā (a.s.), while I was yet a youth. We had our dinner with him (a.s.), while it was the night of the twenty fifth of the month of Ḍilqa'dah. Imām al Ridhā (a.s.) said, "The night of the twenty fifth of Ḍilqa'dah, while Ibrāhīm (a.s.) was born in it, as also `Īsā bin Maryam (a.s.). And on it the earth was spread from beneath the Ka'bah. Then the one who fasts on that day, it is as if he has fasted for sixty years". According to another report, he (a.s.) said, "On that day the Qā'em (a.t.f.s.) shall arise". It is one of the four days in a year that are specifically assigned for fasts, and it is related that fasting on that day, equals to the fast of seventy years and is an atonement of sins of seventy years. According to another report, one who fasts on this day and remains awake at night (in worship), for him is (the reward of) worship of hundred years, while everything, in between the heavens and earth, seek forgiveness for the one who fasts on this day. It is a day when Allāh (s.w.t.)'s blessings spreads, while there is a great reward for worship and gathering together for remembrance of Allāh (s.w.t.). (Shaikh `Abbās al Qummī, "Mafātīḥul Jinān") (translator)

to the statement of Imām Ja'far al Ṣādiq (a.s.), wherein he informed regarding the caliphate of Banī 'Abbās and the martyrdom of 'Abdullāh al Maḥdh and his sons Muḥammad and Ibrāhīm. We have previously quoted this incident, that when the Banī 'Abbās and Banī Hashim gathered at Abwā' and swore allegiance (Bay'ah) to Muḥammad bin 'Abdullāh, Imām al Ṣādiq (a.s.) did not support their view and said, "The caliphate shall be for (Abul 'Abbās) al Saffāḥ and (Abū Ja'far) al Manṣūr, while 'Abdullāh and his sons have no share in it, and al Manṣūr shall kill them". From that day onwards, Manṣūr had his eyes on the caliphate until he took it. He knew that Imām (a.s.) would not say anything but the truth. However, when he received news of his army's flight, he fell into astonishment, pronounced the above words and turned extremely sad. Not much time passed, when news reached him of the martyrdom of Ibrāhīm and his head was placed in front of him. When Manṣūr's eyes fell upon him, he wept bitterly such that his tears fell upon Ibrāhīm's cheeks. Then he said, "By Allāh (s.w.t.)! I did not befriend your end to be such".

It is related from Ḥasan bin Zayd bin (Imām) Ḥasan bin (Imām) 'Alī bin Abī Ṭālib, that he said, that I was present near Manṣūr when the head of Ibrāhīm was brought to him in an armor and placed before him. When my sight fell upon the head, rage took hold of me, weeping constricted my throat and my state changed such, that I would yell out and cry, but I forbore and did not weep, lest Manṣūr would become aware. Just then Manṣūr turned to me and asked, "O Abā Muḥammad! Is this the head of Ibrāhīm"? I replied in the affirmative and said, "O commander! I wish he had obeyed you so that his end would not be such". Hearing this, Manṣūr said, "By Allāh (s.w.t.)! I befriended that he had submitted to our obedience and would not have to witness this day. But he opposed us and desired to get hold of my head, it happened that his head was sent to me".

Then he ordered the head to be hung in Kūfah so that people may see it. Then he commanded Rabī' saying, "Take his head to the prison for his father 'Abdullāh (al Maḥdh)". Rabī' took the head and went to the prison, when 'Abdullāh was engrossed in Prayers, while his attention was directed towards Allāh (s.w.t.). Rabī' called out to him saying, "O 'Abdullāh! Hasten your Prayers, since you have something awaiting you". When 'Abdullāh recited the salutations and looked at the head of his son Ibrāhīm, he lifted it up, pressed it to his chest and said, "May Allāh's Mercy be upon you O Abal Qāsim! Welcome to you! You have fulfilled the covenant of Allāh and His pledge. You are the one regarding whom Allāh (s.w.t.) said, **Those who fulfil the covenant of Allāh (which) they have plighted**

unto (themselves) and break not their pledge¹ Then Rabī' asked him as to how was Ibrāhīm, and he replied, "He was such as the poet says: He was a youth whose self would save him from disgrace and keeping away from sins suffices him from their evil effects". Then 'Abdullāh told Rabī', "Tell Manṣūr that the days of our hardships have come to an end, as also the days of your rejoice that shall not be eternal. Our meeting shall be on the day of Qiyāmah, while our Lord shall judge between us and you". Rabī' says, that when I conveyed these words to Manṣūr, such defeat manifested in him, the likeness of which I had never seen before.

Numerous poets remembered Muḥammad and Ibrāhīm in their elegies. Dī'bil al Khuzā'ī, in his Qaṣīdatul Tā'īyyah, composed in elegies upon the Ahl al-bait (a.s.) of the Messenger of Allāh (s.a.w.a.), also points out to them, saying, "Some graves are in Kūfah and some are in Madīnah; while some others are in Fakhkh to whom my salutations and prayers have reached; There are some others too in Jawzījān and there is one grave in Ba Khamrā which belongs to one who is from the near ones (of the Holy Prophet [s.a.w.s.])".

Ibrāhīm possessed strong fists and powerful arms, and he was renowned in various sciences. During his stay in concealment in Baṣrah, he resided at the house of Mufadhhal (bin Muḥammad) al Dhabbī and asked a book to read so that he may derive pleasure from it. Mufadhhal handed him over some Dīwān (collection of poems) of the 'Arabs, he chose eighty poems from it and memorized them. After his martyrdom, Mufadhhal gathered those poems and named them Mufadhhalīyyāt wa Ikhtiyārul Shu'arā'.

On the day of the martyrdom of Ibrāhīm, Mufadhhal was alongside him and related his valor and poems, while we cannot quote them here. When Ibrāhīm revolted and people swore allegiance (Bay'ah) to him, he dealt among them with justice and good conduct. It is said, that one night he took rounds among his army at Bā Khamrā and heard sounds of music and singing from them. He was overcome with extreme grief, and said, "I do not presume that an army performing such acts may flourish".

A large group of the knowledgeable men and traditionists swore allegiance (Bay'ah) to Ibrāhīm and incited people to support him, among them, 'Īsā bin Zayd bin (Imām) 'Alī (Zainul 'Ābidīn) bin (Imām) al Ḥusain; Bashīr al Rihḥāl;

¹ Holy Qur'ān, Sūratul Ra'ad: 20

Salām bin Abī Wāṣil; Hārūn bin Saʿīd, the jurist, along with a large group of his notables, chiefs, companions and obedient ones; ʿAbbād bin Maṣūʿ, the chief justice of Baṣrah; Mufadhhal bin Muḥammad; Masʿar bin Kudām; etc.

It is related, that Aʿamash bin Mahrān would incite people to assist Ibrāhīm and say, “If I had not been blind, I too would have accompanied him”.

And we shall not conclude the chapter, except through an honorable poetry by a literati, in praise of Imām al Ḥasan (a.s.).¹

JPC

¹ Here the Esteemed Author quotes numerous lengthy verses in praise of Imām al Ḥasan (a.s.), that we forgo. (translator)