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# AYATOLLAH KHAMENEI'S VIEWPOINT ABOUT **KARBALA**

The importance of Arbaeen originates from the fact that the Husseini Rising has been immortalized on that day and forever, and has become a foundation – thanks to a divine measure for the Family of the Holy Prophet, peace be upon them. If it were not for the dedication of the families of the martyrs in preserving the memoirs and the effects of martyrdom in the various events – for instance, the martyrdom of Imam Hussein ibn Ali, peace be upon him – the upcoming generations would not be able to benefit from the bestowals of martyrdom.

Although Almighty God has rendered martyrs alive even in this world, and that they are immortal throughout history and the human memory, the natural tools designed by Him for the sake of this – as all issues – lurk within our choice and will. We are the ones who are able, with our determination and correct decision, to revive the remembrance

of martyrs and the philosophy of martyrdom, and to keep it alive.

Sayeda Zainab – peace be upon her – and Imam Sajjad – peace be upon him – strived in their Jihad, and clarified the true philosophy of martyrdom, the goal of Hussein ibn Ali – peace be upon him, and the tyranny of the enemy, throughout the days of captivity, in the afternoon of Ashura in Karbala, in the following days on the way to Syria and Kufa, in Syria itself, on the way back to Karbala and Madinah, and then throughout the rest of their great lives... If they did not strive, the incident of Ashura would not remain with such liveliness and vibrant to this day.

According to some narrations, Imam Sadeq – peace be upon him – said: “Who recites poetry about Hussein, that rendered him tearful and caused to shed tears, will surely enter paradise”. Imam said so because all the media devices

were designed to make the issue of Ashura and Ahlul Bayt – peace be upon them – one that is generally isolated from the reality, hidden under curtains of darkness, so that the people would not understand what has happened and what is the issue. This is the media. Today is much similar to the past, where the oppressive and dark forces are widely exploiting the false, malicious and diabolic media. Was it possible for the incident of Ashura – with such greatness – to be immortalized with such liveliness and vibrancy, despite the fact that it had occurred in the middle of the desert, in a corner of the Muslim world? Surely, it would have been rooted out if it wasn't for those strives.

The efforts of the family of Hussein ibn Ali – peace be upon him – are what revived this reminiscence. Jihad of Sayyeda Zainab and Imam Sajjad – peace be upon them – was similar in its magnitude to the Jihad

of Imam Hussein ibn Ali – peace be upon him – and his companions. Of course, their [Jihad] was through the media and the culture, not military. This is what we should be attentive to.

The lesson that we learn from Arbaeen is the necessity of preserving the reminiscence of truth and the memory of the live martyrdom against the flood of the media of the enemy...

This is how the media of Yazid and his mighty oppressive system, which was trying to condemn Hussein ibn Ali – peace be upon him, and present him as one who loves Dunya and has rose against the system of justice and the Islamic government!

Some have actually believed these accusations. Even after the martyrdom of Hussein ibn Ali – peace be upon him – in that astonishing situation and tragic way by the villains in the dessert of Karbala, those tried to express that they have won! However, the true media of the Imamate system refuted all these allegations. This is rightfulness.

(Ayatollah Khamenei's speech in a meeting with people from various ethnic backgrounds –20/09/1989)



# HOW ISLAM IMMORTALIZED IMAM HUSSEIN (AS)

On the third of the blessed month of Sha'ban, the fourth year after Hijrah and a year after the birth of Imam Hassan (a.s.), the Messenger of Allah (s.a.w.) was given news of the birth of Imam Hussein (a.s.). He hurried to the house of Imam Ali and Fatimah al-Zahra' (a.s.). **"O Asma',"** he ordered Asma', the daughter of Umays, **"bring me my son."**

She took the newborn to him. The infant was wrapped in a piece of cloth. The face of the Messenger of Allah (s.a.w.) lit up upon seeing his grandson. He took him in his arms. He recited the call to prayer (adan) into his right ear, and read the shorter version (iqamah) in his left ear. He, then, placed the baby in his lap and wept.

"May my father and mother be your sacrifice," Asma' asked him, "why are you crying?" **"Because of my son,"** he replied.

"He is a newborn baby," she said. **"O Asma',"** he said, **"After me, the transgressing party will kill him. May Allah never grant them my intercession."**

Then he said: **"Asma', don't tell Fatimah about this, for she has just given birth to him."**(1)

Then the Messenger of Allah (s.a.w.) turned to Imam Ali (a.s.)

and asked him: **"What name have you chosen for him?"**

**"I would never precede you in naming him, O Messenger of Al-lah,"** he replied.

At that moment, the revelation descended on the beloved Messenger, Muhammad (s.a.w.), with the name of the infant. Having received the di-vine order, the Messenger (s.a.w.) looked at Imam Ali (a.s.) and said: **"name him Hussein."**

Seven days later, the Prophet (s.a.w.) hastened to the house of al-Zahra' (a.s.). He slaughtered a lamb as an offering to Allah and ordered the infant's

head shaved, its weight in silver to be given to the poor.

Thus, the Holy Prophet (s.a.w.) applied the very same Islamic rites he had earlier performed for his brother, Imam Hassan (a.s.).(2)

## THE STATUS OF IMAM HUSSEIN (A.S.)

The status of Imam Hussein (Abu-Abdullah) (a.s.) is unparalleled, except by that of his father, mother, brother, and the Imams of his off-spring, on all of them be the peace and blessings of Allah. Should a historian make a good research, collecting the stories and traditions concerning Imam Hussein (a.s.), he would certainly end up with the Imam (a.s.) as the top example among the Muslims. He would write a voluminous, great work covering this Imam.

As much as we can, we will delve into the key points which portray the great position of Imam Hussein (a.s.) according to Islamic criteria.

The Glorious Qur'an, the supreme divine document, which falsehood can never reach from before or behind it, expresses in many verses the lofty position Imam Hussein (a.s.) achieved in the sight of Allah, the Exalted. Following are some of these

▶ On the third of the blessed month of Sha'ban, the fourth year after Hijrah and a year after the birth of Imam Hassan (a.s.), the Messenger of Allah (s.a.w.) was given news of the birth of Imam Hussein (a.s.). He hurried to the house of Imam Ali and Fatimah al-Zahra' (a.s.).





verses:

**1. Verse of Purification (Tathir):** “Allah only wishes to keep away uncleanness from you (Household of the Prophet) and purify you thoroughly.” Holy Qur’an (33:33)

Traditionists say, regarding the reason this verse was revealed, that the Holy Prophet (s.a.w.) called for a shawl. With it he covered Ali, Fatimah, Hassan and Hussein (a.s.). “O my Lord,” he said, “these are the members of my family. Remove uncleanness from them and purely purify them.”(3) and so this noble verse was revealed on this occasion. It is a testimony by Allah, the Blessed and Exalted, on the purity of the Prophetic house (Ahlul Bait (a.s.)) and their great stature.

**2. Verse of Malediction (Mubahala):** “If anyone disputes with you about it (your prophethood) after the knowledge has come to you, say, ‘Come, let us bring our sons and your sons and our women and your women and ourselves and yourselves and pray to Allah to curse the lying party.’” Holy Qur’an (3:61)

The Qur’anic exegesists and scholars say that this noble verse was revealed when the Christians of the city of Najran agreed with the Messenger of Allah (s.a.w.) to pray to Allah to destroy the party which stuck to falsehood. As agreed, and on time, the Holy Prophet (s.a.w.) went out to the place chosen for the contest. He carried Imam Hussein (a.s.) and took Imam Hassan (a.s.) by the hand.

Fatimah followed behind while Imam Ali walked in their wake. “Say ‘Amen’ at the end of my prayer,” the Holy Prophet (s.a.w.) told them. But, upon seeing those brilliant faces filled with piety and grandeur, the Christians stopped short of entering the contest. They recognized the Prophet’s authority, and paid the tribute. (4)

The noble verse called Hassan and Hus-

sein “our sons,” mentioned the Prophet Muhammad (s.a.w.), and referred to Ali as “ourselves” and Fatimah as “our women.” She symbolizes the whole of womankind in this verse. Had there been other people who had higher status than these people, the Holy Prophet (s.a.w.) certainly would have brought them along with him.

**3. Verse of Affection (Mawada):** “... say: ‘I do not ask you for any payment for my preaching to you, except the love for my relatives...’” Holy Qur’an (42:23)

The Qur’anic exegesists state that this verse was revealed concerning Ali, Fatimah, Hassan and Hussein (a.s.).

Jabir bin Abdullah is reported to have said: “A bedouin came to the Holy Prophet (s.a.w.) and said, ‘O Muhammad! introduce me to Islam.’

“‘You should bear witness,’ replied the Messenger of Allah (s.a.w.) ‘that there is no god but Allah, Who is the only God, Who has no partner whatsoever, and that Muhammad is His Servant and Messenger.’

“‘Do you ask for recompense in return?’ asked the bedouin.

“‘No,’ said the Prophet (s.a.w.), ‘except that you should love the relatives.’

“‘Mine or yours?’ inquired the man.

“‘Mine,’ said the Holy Prophet (s.a.w.). “‘Hold out your hand,’ said the bedouin.

'I give you my pledge of allegiance. My Allah curse whoever doesn't love you or your kindred.'

"**Amen,**' said the Messenger of Allah (s.a.w.)."(5)

It is reported in the Musnad (Book of traditions) of Ahmad bin Han-bal, the two Sahihs (Authentic books of traditions), and the exegesis

**two sons,'** answered the Prophet (a.s.)."

Next to the verses of the Glorious Qur'an, we quote certain statements, from the Messenger of Allah (s.a.w.) as additional evidence expressing the lofty position occupied by Imam Hussein (a.s.) in the world of Islam and the Muslim ummah.

Prophet of Allah (s.a.w.) saying, '**Hassan and Hussein are my two sons. Whoever loves them then he loves me. And whoever dislikes them then he dislikes me. And whoever dislikes me then Allah dislikes him. And whomever Allah dislikes, He will throw him into hell face down-ward.**'"(7)



of al-Tha'alibi and al-Tabarsi, that Ibn Abbas, may Allah be pleased with him, was quoted as saying, "when the verse (say: I do not ask you for any payment for my preaching to you except the love for my relatives) was revealed, Muslims asked the Prophet (s.a.w.), 'O Messenger of Allah! Who are your kinsfolk whom we should love?! **'Ali, Fatimah and their**

1. In the Sahih of al-Tirmidhi, Ya'la bin Murrah is quoted to have said, "The Messenger of Allah (s.a.w.) said, '**Hussein is from me and I am from Hussein. Allah loves whoever loves Hussein. Hussein is a disciple of the disciples.**'"(6)

2. Salman al-Farsi is reported to have said, "I heard the

3. Al-Bara' bin Azib is quoted to have said, "I saw the Messenger of Allah (s.a.w.) carrying Hussein bin Ali (a.s.) on his shoulder. He was saying, '**O Lord! I do love him so love him.**'"(8)

4. Abdullah bin Mas'ood is reported to have said, "The Messenger of Allah (s.a.w.) said, concerning Hassan and Hus-



sein, **‘These are my two sons, whoever loves them then he loves me. And whoever dislikes them he dislikes me,’**”

5. Ali bin Hussein (a.s.) said, on the authority of his father, on the authority of his grandfather (a.s.), **‘The Messenger of Allah (s.a.w.) took the arms of Hassan and Hussein and said,**

▶ The noble verse called Hassan and Hussein “our sons,” mentioned the Prophet Muhammad (s.a.w.), and referred to Ali as “ourselves” and Fatimah as “our women.” She symbolizes the whole of woman-kind in this verse.



**‘Whoever loves me and loves these two and their father, he will certainly be with me on the Day of Judgement.’”(9)**

#### ASPECTS OF HIS CHARACTER

In our latest booklet (10) we referred to the fact that the characters of both Imams Hassan and Hussein (a.s.) have many traits in common. Both of them

received their initial stage of training before shouldering the heavy task of propagating and defending the da’wah. Both of them had one and the same education, indoctrination, and spiritual and ideological teachings, under the supervision of their grandfather (s.a.w.), their father and their mother (a.s.).

As a result, the aspects of their characters fused together personifying the message of Allah, the Blessed and Exalted, in thought, action and conduct.

In our booklet on Imam Hassan (a.s.), we cited some examples which put his character into perspective. Here, we do the same regarding Imam Hussein (a.s.).

#### His Relationship With Allah

We can better understand the depth of Imam Hussein’s (a.s.) relationship with Allah, the Most High, if we don’t lose sight of the fact that the Prophet (s.a.w.) himself taught him the ideology of Islam and brought him up spiritually as he had done with his father, Imam Ali, his mother, al-Zahra’, and his brother, Imam Hassan (a.s.). By so doing, his path was defined and his character was formed.

One day he was asked, “How great is your fear of your Lord?”

**“No one would be secure on the Day of Judgement except those who feared Allah in this life,” he replied.**(11)

His face would turn pale, and he would tremble at the time of doing his ablution. He was asked about this and answered, **“Whoever stands in the pres-**

**ence of the Almighty Allah is not to blame if his color turns pale and his limbs shake.”**

On the night before the tenth of the month of Muharram, Imam Hussein (a.s.) asked the Ummayyad army to delay the battle till the following morning. He said, **“This night we want to offer our prayers to our Lord, and we want to ask His forgiveness. He knows that I love to offer my prayer to Him, recite His Book, and pray much asking for His forgiveness.”**

During the most critical and horrifying hours of the last day of his earthly life, he realized that it was midday and he had to perform his prayer. The battle of Karbala’ was in full swing. He asked the enemies to stop fighting so as to let him and his followers offer their prayer. No better testimony than this can reflect the depth and strength of his relationship with Allah and his love for Him.

He used to recite this supplication, **“O Lord! Grant me the desire for the other world, till I realize that it is a real thing in my heart, through my apathy to this world. O Lord! Grant me perception with regard to the other world so much that I will seek the divine reward with acute longing, and flee from the bad deeds out of fearing You, O Lord... ”**(12)

We Will address this plea more elaborately when we cover the uprising of Imam Hussein (a.s.) and his heroic, and matchless sacrifice for the sake of Allah, the Most High.

### His Relationship With People

A look at the ethical side of Imam Hussein's (a.s.) character would be enough to shed light on the vividness of his relations with the ummah, for he was the most perfect and exemplary leader during his time. We don't mean that Imam Hussein (a.s.) was different from the other Imams in this respect. The nature of the relationship between the Imam and the ummah is actually outlined by the Divine Message. Imams represent it, as personified in their daily life.

Following are some examples of that great, high and brilliant relationship.

#### His Humbleness

Once Imam Hussein (a.s.) passed by poor men eating crumbs of bread on a mat. He greeted them and they invited him to their meal. He sat among them and said: **"If your food were not alms, I would have eaten with you. Come home with me,"** he asked them. There, he fed them, clothed them and provided them with money.(13)

One could easily detect the depth of his humbleness through examination of this vivid testimony, particularly when we take into consideration that Imam Hussein (a.s.) was the political and ideological figure who was appointed as the legitimate leader of the Muslims by Allah, through His Messenger (s.a.w.).

As for his social position, he was so matchless and unique,

that Ibn Abbas, the revered companion of the Holy Prophet (s.a.w.), used to hold the stirrup of his horse when he would mount it. Ibn Abbas was older than Imam Hussein (a.s.), but he did this out of his respect for him.(14)

It is because of his glorious social status that the people would dismount from their horses and camels, on the way to Mecca to perform their pilgrimage, as long as he would travel on foot.

Another example reflecting his humble nature is that of his acceptance of an invitation to having food with the poor. He encountered a number of poor men. Having had their food they hastened to ask him to share with them. He dismounted from, his horse saying, **"Surely, Allah doesn't like the haughty."** He partook of their food and

► During the most critical and horrifying hours of the last day of his earthly life, he realized that it was midday and he had to perform his prayer.



said: **"I have accepted your invitation. Won't you accept mine?"**

"Certainly, we Will," said they. He took them to his house and said to al-Rabab, his wife, **"Bring us what you have been storing."**(15)

He did care for the people. He would always help them, even though, for the most part, they wouldn't recognize his legitimate right. Shu'aib bin Abdul-Rahman is reported to have said: "On the way of al-Taf (battle of Karbala', wherein he was martyred) a mark was seen on the back of Hussein bin Ali (a.s.). Imam Zain al-Abideen (a.s.) (his eldest son, and the son who survived the battle) was asked about it. 'It is the trace,' he replied, **'of the bag, which he puts on his back (carrying food) to the house of the widows, orphans and the poor.'**(16)

This fact attests to his remarkable humbleness, his care for the ummah, his awareness and deep feeling of his responsibility toward the people.

#### His Forgiveness of the Wrongdoers

This is another one of his key attributes. Once a young servant of his did something which deserved punishment. When Imam Hussein (a.s.) wanted to punish him, the servant said: **"Who curb their anger."** "Let him go", said the Imam.

**"And those who forgive their fellow-man,"** added the servant.

"I forgive you," said the



Imam.

**“And Allah loves the charitable, sir,”** said the servant.

**“I set you free, for the sake of Allah,”** said the Imam.

**“Henceforth I am going to give you the double of what I have been giving you.”**(17)

These are only brief instances of the ethical side of the character of Imam Hussein (a.s.).

### Aspects of His Thought

We deem it suitable to mention some of his activities in the field of Islamic thought. These texts testify to his great intellectual capacity, polished by the divine message and set on the right track by Allah, the Almighty.

Nafi' bin al-Azraq, the head of the Azraqis who were among the Khawarij (those who mutinied against Imam Ali (a.s.) after the Battle of Siffeen), once asked him to describe his Lord Whom he worshipped.

**“O Nafi’!,”** Imam Hussein (a.s.) started, **“Whoever uses symbolism in religious matters will always remain in confusion, deviated as he stumbles off the right path, sticking to deviation wherever he goes, straying off the right course, and saying bad, and worthless things. O son of al-Azraq! I can describe my Lord with the very words He used to describe Himself: Never recognized by the five senses. Never compared to man.**

Very close but not to the point of being touched. Very far but not so far that He can't be detected. He is One and





can't be partitioned. Known by His signs. Described by His attributes. There is no god but He, the Great, the Exalted."

At that point Ibn al-Azraq wept and said: "What beautiful words are yours." (18)

On his way to Karbala', he assessed the general situation, pointing to the great deviation the ummah had been drawn into, and talked about his determination to win martyrdom, in the following words:

"Life has certainly changed disguises and its good has gone forever. This has continued till the remaining good in it amounts to the thin sediment at the bottom of a drinking utensil. Life is a mean food, a pasture covered with bad grass. Do you not see that the truth is not followed and falsehood not discouraged? The faithful must certainly desire to meet his Lord righteously. I do not deem death other than felicity and life among the un-

just other than suffering and boredom. People are certainly enthralled with life. Faith is only something licked by them. They take good care of it as long as it secures their living. But once put to the tests of tribulation, religious men should be rarely found amongst them." (19)

► We deem it suitable to mention some of his activities in the field of Islamic thought. These texts testify to his great intellectual capacity, polished by the divine message and set on the right track by Allah, the Almighty.



With his sharp awareness, he defines the different levels of the relationship with Allah. He says:

"Some people serve Allah desiring (His rewards). It is the worship of merchants. Some people serve Allah out of fear. It is the worship of slaves. And some people serve Allah out of gratitude. This is the worship of the free. It is the best kind of worship." (20)

He addressed the people, prior to the battle of Karbala', defining the characteristics of the Umayyad rule, and analyzing the political and administrative situation from an Islamic point of view He said:

"... O people! the Prophet of Allah (s.a.w.) had said: 'Whoever witnesses an unjust ruler considering the prohibitions of Allah as permissible, breaking the covenant of Allah, opposing the practices of the Prophet of Allah (s.a.w.), treating His servant sinfully and cruelly, and had seen all these misdeeds but did not oppose him by words or actions, Allah surely will punish him as He wills.'

"Certainly these people have come to staunchly obey Satan, and given up obeying the Compassionate. They showed mischief, stopped acting in accordance with Islamic laws, took Muslims' property to themselves, made the haram designated by Allah, halal, and turned His halal to haram. I am more entitled



than anyone else (to make the change). Your letters arrived, and your envoys came to me carrying your pledge of allegiance that you will not hand me over to my enemy, nor will you fail me. Should you stick to your pledge of allegiance, you have surely made the right decision. I am Hussein bin Ali, and the son of Fatimah, the daughter of the Messenger of Allah (s.a.w.). I am, myself, with you, and my family is with yours. You find a good example in me. But, however, if you will not hold onto your pledge of allegiance, break your covenant, and throw off my pledge of allegiance, then, by Allah, it is not the first time you do it. You did it with my father, and you have done it with my brother, and my cousin Muslim bin Aqeel. He is certainly gullible who is deceived by you. You are missing your luck and losing your lot. He who breaks his oath, breaks it at his own peril. Allah will certainly compensate me if you leave me.”(21)

These are only scattered small examples of his great thought which occupies the center of original, serene Islam. Should the dear reader tend to know more about Imam Hussein (a.s.), he can refer to the books which dealt with his life. He will find out himself how deep and great were Imam Hussein's (a.s.) thought and faith.(22)

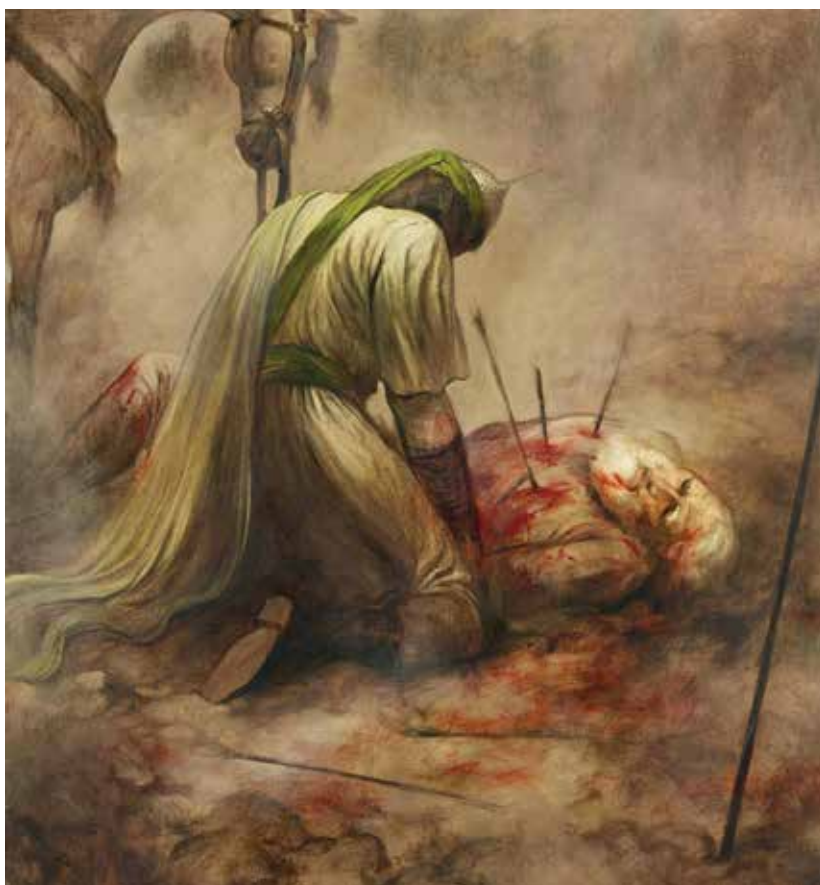
## ENDNOTES

1. Al-Tabrasi, *I'lam al-Wara bi A'lam al-Huda* (Acquainting the People to the Leaders of Guidance), p. 217.
2. *Ashi'a min Hayat al-Imam al-Hassan bin Ali* (a.s.) (Glimpses of the Life of Imam Hassan bin Ali (a.s.)), (Tehran: Al-Balagh Foundation).
3. *Sahih Muslim* (The Authentic Book of Traditions Compiled by Muslim) Merits of the Companions of the Prophet (s.a.w.), *Sahih al-Tirmidhi*, vol. 2, *Musnad Ibn Hanbal*, *Mustadrak al-Sahihain* (The Book Which Collects the Traditions Left Out by the Two Authentic Books of Tradition), *Majma' al-Bayan* (Collector of Eloquence), etc.
4. *Fadha'il al-Khmasah min al-Sihah al-Sittah* (Merits of the Five in the Six Authentic Books of Traditions), vol. 1, p.244. It refers to the great books which confirm this narrative. Among them are: *Tafsir al-Zamakhshari* (Qur'anic Exegesis by al-Zamakhshari), *Sahih Muslim*, *Musnad Ahmad bin Hanbal*, *Al-Durr al-Manthoor* (The Scattered Pearls), by al-Suyooti, al-Fakhr al-Razi, and al-Tirmidhi.
5. *Fadha'il al-Khamsah*, vol. 1, p. 259, quoted from *Hilyat al-Awliya'* (Ornament of the Saints), vol. 3, p.201, and from *al-Durr al-Manthoor*, by al-Suyooti, *Usd al-Ghabah* (Lions of the Jungle), *Mustadrak al-Sahihain*, *Tafsir Ibn Jabr al-Tabari* (Qur'anic Exegesis by al-Tabari with differences in words and narratives).
6. *Fadha'il al-Khamsah*, vol. 3, pp. 263.
7. *I'lam al-Wara* (Merits of the Two Grandsons of the Prophet (s.a.w.)), al-Tabrasi, p. 219.
8. *Al-Fusool al-Muhimmah* (The Important Chapters), Ibn al-Sabbagh al-Maliki.
9. *Tathkirat al-Khawwas* (Admonishing the Prominent People), The Prophet of Allah's love for Hassan and Hussein (a.s.).
10. *Ashi'a min Hayat al-Imam al-Hassan bin Ali* (a.s.), Al-Balagh Foundation.
11. *Al-Majalis al-Saniyyah* (Bright Memorial Services), Sayyid Muhsin al-Amin.
12. *Kashf al-Gummah fi Ma'rifat al-A'imma* (Removing the Grief by Knowing the Imams), Scholar al-Arabali, vol. 2, p.274.
13. *Manaqib Aal Abi Talib* (Virtues of the Family of Abu-Talib (a.s.)), His Good Traits, Ibn Shahrashoob.
14. *Al-Majalis al-Saniyyah*, vol. 1, Fourth Majalis, and *Tadhkirat al-Khawwas*, Ibn al-Jawzi, p. 245.
15. *Ahlul-Bait*, Imam's Modesty and Asceticism, Abu Alam.
16. *Manaqib aal Abi Talib*, His Good Traits.
17. *Kash al-Gummah*, vol. 2, p. 141.
18. *Ahlul-Bait*, His Knowledge and Eloquence, Abu Alam.
19. *Tuhaf al-Uqool* (Treasures of Minds), Ibn Shu'bah al-Harrani, 5th ed., p. 174, Chapter of "What was Narrated about Hussein (a.s.).
20. *Ibid.*, p.175.
21. His address before the battalion of al-Hurr bin Yazid al-Riyahi, *Al-Watha'iq al-Rasmiyyah li-Thawrat al-Imam al-Hussein* (a.s.) (The Official Documents of Imam Hussein's Revolution) Abdul-Karim al-Qazwini, vol. 1.
22. *Al-Watha'iq al-Rasmiyyah*, and *Hadith Karbala'* (Story of Karbala'), Abdul-Razzaq al-Muqarram, p. 134.



# THE COMPANIONS OF IMAM HUSAIN (A.S.) MARTYRED IN KARBALA

► Seyed H. Akhtar



**Introduction:** There were many companions of Imam Husain (A.S.) that sacrificed their lives on the day of 'Ashura. Many of them are not usually mentioned by their names in speeches and mazaalis, although their sacrifices were no less important. The purpose of this presentation is to pay trib-

ute and mention them by their names. It is also important to note that traditionally the number of martyrs in Karbala is stated to be seventy-two. However, according to several accounts, there were more than one hundred martyrs.

**Start of the battle of Karbala.** Umar b. Sa'ad started the battle

by first shooting an arrow towards the supporters of Imam Husain (A.S.). Thereafter, his soldiers showered them with hundreds of arrows. This resulted in the death of many companions.

## **The martyrs from the first enemy attack**

1. Adham b. Umayya. He came from Basra to Mecca to join Imam Husain (A.S.).

2. Umayya b. Sa'd. He was Imam Ali's (A.S.) companion from Kufa, and joined Imam Husain (A.S.) in Karbala.

3. Bashir b. Umar. He joined Imam Husain (A.S.) in Karbala.

4. Jabir b. Hajjaj. He was a very brave companion of Imam Husain (A.S.).

5. Habab b. Amir. He was from Kufa. He took oath of allegiance and joined Imam Husain (A.S.) on his way to Iraq.

6. Habla b. Ali. He was a brave man from Kufa. Earlier, he had joined Muslim b. Aqeel upon his arrival in Kufa.

7. Janda b. Ka'b. He joined Imam Husain (A.S.) at Mecca. His family was with him.

8. Jundab b. Hajir Kindi. He was an elderly companion of Imam Ali (A.S.). He joined



Imam Husain (A.S.) during his journey towards Kufa, before Hurr intercepted Imam Husain (A.S.).

9. Juwayn b. Malik. He was from Banu Tamim clan. He first came to fight Imam Husain (A.S.) on Umar b Sa'd's side. When Ibn Sa'd did not accept Imam Hussain's terms, he withdrew from Kufan soldiers in the dark of night and joined Imam Husain's (A.S.) camp.

10. Harith b. Amri al-Qays. He was a famous and brave warrior. He came with Umar b. Sa'd's troops, but joined Imam Husain's (A.S.) side when Umar b. Sa'd decided to fight and kill Imam Husain (A.S.).

11. Harith b. Nabhan. He had been in the company of Imam Ali (A.S.) and Imam Hasan (A.S.) and accompanied Imam Husain (A.S.) to Karbala.

12. Hajjaj b. Badr. He lived in Basra. He had brought a letter from Basra in reply to Imam's letter to Mas'ud b. Umar.

13. Hulas b. Umro. He was among the companions of Imam Ali (A.S.), and was a commander of his forces in Kufa. He came with Ibn Sa'd and when ibn Sa'd did not accept Imam's terms, he joined Imam's camp during the dark of the night.

14. Zahir b. Umro. He was a famous and valiant warrior, and was well known to be a friend of Ahl al Bayt. He went for Hajj, met Imam Husain (A.S.), and joined his camp.

15. Zahir b. Salim. He was with Kufan army, but when Umar b. Sa'd decided to fight

with Imam Husain (A.S.), he left Kufans and joined Imam Husain's (A.S.) camp.

16. Salim. He was a resident of Kufa. He accompanied Yazid b. Thabit to Karbala.

17. Salim b. Umro. He came from Kufa to Karbala before fighting started

18. Sawar b. Abi Hamir. He joined Imam Husain (A.S.) in Karbala. He was seriously wounded in the first attack and taken prisoner, but his life was spared. He was eventually martyred.

19. Shabib b. Abd Allah. He was a brave and valiant fighter and joined Imam Hussain's camp with his two sons. He was martyred in the first attack.

20. A'aid b. Mujm'a. He, along with his father joined Imam Husain (A.S.) on his way to Kufa.

21. Amir b. Muslim. He came from Basra along with his slave to Mecca and joined Imam's

camp.

22. 'Abd Allah b. Bashir. He was a famous warrior and a supporter of cause of truth. He came with Umar b. Sa'd forces but joined Imam's side.

23. 'Abd Allah b. Yazid. He came with his father from Basra to Mecca and joined Imam's camp.

24. 'Ubayd Allah b. Yazid. He, along with his father joined Imam Husain (A.S.) at Mecca.

25. 'Abd ar-Rahman b. 'Abd ar-Rab. He was a companion of Prophet (Peace be upon him and his progeny). During the time of Imam Ali (A.S.), he had testified to the event of Ghadir-e-Khum.

26. 'Abd ar-Rahman b. Mas'ud. He and his father were well known for bravery. They came with 'Umar b. Sa'd and later joined Imam Husain's (A.S.) camp.

27. 'Umar b. Dhab'i'a. He was





a well-known warrior and had the distinction of seeing Prophet (Peace be upon him and his progeny). He came with 'Umar b. Sa'd and then joined Imam Husain's (A.S.) companions.

28. 'Ammar b. Hassan. He was a sincere and faithful fol-

lower of Ahl al Bayt. His father had fought in the battles of Jamal and Siffin and died as a martyr. 'Ammar was with the Imam when he left Mecca.

29. 'Ammar b. Salima. He was among Prophet Muhammad's (Peace be upon him and

his progeny) companions and a supporter of Imam Ali (A.S.). He had fought in the battle of Jamal.

30. Qasim b. Habib al-Azdi. He came to Karbala from Kufa with 'Umar b. Sa'd and then joined Imam's camp.

31. Qasit b. Zuhayr. He was a companion of Imam Ali (A.S.) and Imam Hasan (A.S.). He joined Imam Husain (A.S.) in Karbala.

32. Kardus b. Zuhayr. He was Imam Ali's (A.S.) companion. He, along with his two brothers joined Imam Husain (A.S.) Karbala in the darkness of night.

33. Kanana b. 'Atiq. He was a famous resident of Kufa. He was well known for asceticism and recital of the Qur'an. He joined Imam's camp in Karbala

34. Muslim b. Kathir. He came from Kufa to join the Imam's camp

35. Masud b. Hajjaj. He came to Karbala to join the Imam.

36. Maqsat b. Zuhayr. He had fought in the wars with Imam Ali (A.S.). He came to Join Imam at Karbala.

37. Nasar b. Abi Nazar. He had served Imam Ali (A.S.) and accompanied Imam from Medina.

38. Nu'man b. 'Umro. He came with 'Umar Sa'd, but joined Imam during darkness of night.

39. Na'im b. Ajlan. He came from Kufa on the day of 'Ashura and attained martyrdom.

40. Zuhayr b. Bashir al-Khasami. His name is listed as martyr by Ibn Shahe Ashub in the book "Munaqib."

The second phase of the battle of Karbala. Imam (A.S.) offered the sacrifice of his other companions and then the members of his Ahl al-Bayt from among the Banu Hashim clan. Due to constraints of space, details of their merits, chivalry, and their love of attaining martyrdom are not included here. The reader may follow the references at the end of this presentation.



1. 'Abd Allah b. 'Umayr. He was a noble businessperson from Kufa. He heard about Imam Husain's (A.S.) mission in Karbala. He immediately went to Imam Husain (A.S.). His wife accompanied him. She was one of the female martyrs of Karbala.

2. Sayf b. al-Harith and

3. Malik b. 'Abd Allah. These maternal brothers joined Imam's camp on the day of 'Ashura

4. 'Umro b. Khalid al-Saydawi,

5. Sa'd Molai 'Umro,

6. Jabir b. Harith and

7. Majm'a b. 'Abd Allah. These four battled together and penetrated deep into the enemy forces.

8. Burayr b. Khuzayr. He was a reciter of the Qur'an and taught Qur'an in the Kufa mosque.

9. 'Umro b. Qarza b. Ka'b Ansari. He came to Karbala and was one of those who negotiated unsuccessfully with 'Umar b. Sa'd on behalf of Imam Husain (A.S.).

10. Sa'd b. Harith and

11. Abu al-Hatuf b. Harith. These two came with 'Umar b. Sad. Towards the end, when Imam Husain (A.S.) raised the cry, asking for help, and women and children in Imam's camp started lamenting, these two turned against Kufan army and fought bravely in defense of the Imam

12. Nafi b. Hilal al-Jamali. He was a valiant soldier, a reader of the Qur'an and writer of hadith. Kufans were unable to defeat him in single combat, so they attacked him from all sides.

13. Abu al-Sha'sha' al-Kindi. His real name is Yazid b. al-Kindi. He came with Kufans, but when negotiations failed, he joined Imam's camp.

14. Muslim b. 'Awsaja Asadi. He was a noble and pious companion of the Prophet (Peace be upon him and his progeny). He fought valiantly defending the left wing of Imam's army under the command of Zuhayr

b. al-Queen.

15. Hurr b. Yazid Riyahi. He was with the enemy, but responded to the call of truth. Imam Husain (A.S.) welcomed him.

16. Habib b. al-Muzahir. He was a companion of the Prophet (Peace be upon him and his progeny). In Kufa, he had received the oath of allegiance from the people on behalf of the Imam.

Abu Thamama Saydavi asked the Imam to allow him to join the Imam in Zuhri prayer, before he sacrifices his life for the Imam. Imam (A.S.) asked Zuhayr b. al-Qayn and Sa'id b. Abdullah to stand in front of him to protect him and Imam thereafter offered Salaat-al-khaof (prayer of fear) with one-half of his companions.

17. Sa'id b. 'Abd Allah al-Hanafi. He stood in front of the Imam to shield him from the enemy arrows while Imam offered Zuhri prayers. He re-



ceived many wounds from the arrows and spears and died protecting the Imam

18. Abu Thamama Sa'idi. His name was 'Umro b. 'Abd Allah b. Ka'b and he was a companion of Imam Ali (A.S.). He joined Imam during his journey towards Kufa.

19. Salman b. Madarib. He was a cousin of Zuhayr b. al-Qayn and joined Imam in the middle of his journey.

20. Zuhayr b. al-Qayn Bajali. He was a brave and noble member of his clan. He accompanied Imam to Karbala. He is reported to have killed more than one hundred enemies.

21. Hajjaj b. Masruq al-Ja'fi. He accompanied Imam from Mecca. He used to recite Adhan for the prayers.

22. Yazid b. Maqfil Ja'fi. He was a well-known poet and a companion of Imam Ali (A.S.). He accompanied Imam from Mecca. He fought valiantly and killed many enemies.

23. Hanzala b. Sa'd Asa'di Shabami. He joined Imam in Karbala and acted as his messenger to 'Umar b. Sa'd.

24. 'Abis b. Abi Shabib. He was a chief of the clan of Bani Shakir, a tribe of Hamdan. He was a powerful man, an orator, a jurisprudent and a valiant fighter.

25. Shudhab b. 'Abd Allah. He was a keeper of the traditions of Imam Ali (A.S.). He came from Kufa and joined Imam at Mecca.

26. John b. Abi Malik. He was a slave of Abu Dharr Ghaffari. He took permission from Imam



to fight and died as a martyr.

27. 'Abd ar-Rahman al-Rahabi. He carried Imam's letter to Muslim b. Aqil, but came back to be with Imam.

28. The Turkish slave of Imam. His name was not mentioned by the author. He was a reciter of the Qur'an. He fought bravely and killed many enemies.

29. Aris b. Harith. He was a companion of the Prophet

(Peace be upon him and his progeny) and was a narrator of traditions. In spite of being old, he killed eighteen enemies.

30. Abdullah b. 'Urwa and

31. 'Abd ar-Rahman b. 'Urwa. These two brothers joined Imam in Karbala. Their grandfather was Imam Ali (A.S.)'s companion.

32. 'Umro b. Janada Ansari. After his father was martyred, this youth of eleven years of

age asked the Imam for permission to fight stating that his mother has urged him to fight to defend the Imam. Imam reluctantly gave him permission.

33. Wadah al-Turki. He was a brave Turk.

34. Rafi' b. 'Abd Allah. He came to Karbala from Kufa.

35. Yazid b. Thabit. He came to Mecca from Basra and joined Imam.

36. Bakr b. Hai. He was with Kufi soldiers. On the day of 'Ashura he realized the truth, repented and joined Imam's (A.S.) companions.

37. Zarghama b. Malik. He had taken oath of allegiance



with Muslim b. Aqil. He came with Kufans and joined Imam thereafter.

38. Majm'a b. Ziyad. He joined Imam's companions near Medina.

39. 'Abd b. Muhajir. He joined Imam near Medina.

40. Wahab b. Habab Kalbi. He was a newly married Christian youth. His caravan crossed Imam Husain's (A.S.) caravan. The young man was impressed

by the Imam and accompanied him to Karbala. On the day of 'Ashura he gave Shahadah to become Muslim and died fighting for Imam. His wife also was martyred.

41. Habshi b. Qays b. Salima. He belonged to the clan of Naham and joined Imam in Karbala.

42. Ziyad b. 'Arib. He belonged to the clan of Hamdan. He fought valiantly and killed many enemies.

43. 'Uqba b. Salat. He joined Imam during his journey from Mecca to Karbala.

44. Qanab b. 'Umar. He came from Basra to Mecca to join the Imam.

45. Anis b. Moa'qal. Details are not available for this martyr.

46. Qurra b. abi Qurra. He killed sixty-six enemy soldiers before being martyred.

47. 'Abd ar-Rahman b. 'Abd Allah al-Yazni. He was a brave fighter from the clan of Yazn.

48. Yahya al-Mazani. He was a brave and fearless fighter.

49. Manjh. He had accompanied his mother Hasina to Karbala.

50. Suwayd b. 'Umro. He was a noble person who was known to pray (salaat) a lot.

The martyrs of Banu Hashim. Only their names will be listed here for the sake of completion. Their detailed biographies are available elsewhere.

1. Ali b. al-Husain (Ali Akbar).

The family of 'Aqil b. Abi Talib.

2. 'Abd Allah b. Muslim b.

'Aqil

3. Muhammad b. Muslim b.

'Aqil

4. Ja'far b. 'Aqil

5. 'Abd ar-Rahman b. 'Aqil

6. 'Abd Allah b. 'Aqil

7. Muhammad b. Abi Sai'd b. 'Aqil

The family of Ja'far b. Abi Talib

8. 'Aun b. 'Abd Allah b. Ja'far

9. Muhammad b. 'Abd Allah b. Ja'far

10. 'Ubayd Allah b. 'Abd Aallah b. Jafar

11. Qasim b. Muhammad b. Ja'far b. Abi Talib

The children of Imam al-Hasan (A.S.)

12. Qasim b. al-Hasan

13. Abu Bakr b. al-Hasan

14. 'Abdullah b. al-Hasan

15. Hasan b. al-Hasan

The Children of Imam Ali (A.S.)

16. 'Abd Allah b. 'Ali

17. 'Uthman b. 'Ali

18. Ja'far b. 'Ali

19. Abu Bakr b. 'Ali

20. Muhammad b. 'Ali

21. 'Abbas al-Asghar

22. 'Abbas bin 'Ali

23. Muhammad b. 'Abbas b. 'Ali

Imam Husain's (A.S.) infant son:

24. 'Abd Allah b. al-Husain ('Ali Asghar)

Imam Husain (A.S.) Finally, Imam Husain (A.S.) went to the battle. He fought valiantly and eventually fell to the ground with many wounds. He was martyred by accursed Shimr b. Dhu'l Jawshan. Inna Lillahi wa inna ilaihi Raja-oon.



# What Happened in Karbala and Arbaeen?



## Ashura

Finally, the day of Ashuraa dawned upon the soil of Karbala. It was the day when Jihad would be in full bloom, blood would be shed, 72 innocent lives would be sacrificed, and a decisive battle would be won to save Islam and the Ummat. It had been a few days since the water supply was cut off by the enemy. Children were crying for water, the women were desperate for water, Zainul-Abideen, the son of Imam Hossein (AS) was sick with fever. The suffering from the thirst was too painful to bear. Next morning Imam Hossein (AS) went out of the camp and saw Umar Ibn Sa'ad mobilizing his troops to start the hostility. He stared at the intimidating army, and as large as it was Imam Hossein (AS) showed no signs of compromise. Before the actual engagement was to take place, Hurr, the previous commander of the enemy force, felt his conscience violently stirring, he was in turmoil. Upon realizing the gravity of the situation, he suddenly broke away from Umar Ibn Sa'ad's camp (along with two others). They rushed toward Imam Hossein (AS) to join his camp.

## Karbala

In Karbala, Yazid's soldiers succeeded to lay a siege around the Imam's camp. So, Governor of Kufa, Ibn Ziyad, sent additional military units to Karbala and appointed Umar Ibn Sa'ad in charge. Imam Hossein (AS) opened a dialogue with Umar Ibn Sa'ad and convinced him to lift the siege so that the Imam with his family and companions could leave Iraq.

Umar Ibn Sa'ad liked the Imam's proposal and sent a message to Governor Ibn Ziyad, but Ibn Ziyad denied Imam's proposal.

On the 6th day of Muharram Umar Ibn Sa'ad moved his troops closer to the camp and began to surround the Imam's camp. Ibn Sa'ad laid a blockade around the camp to cut it off from access to the river Euphrates, to deprive it of water in a move to force them to surrender. Two days later, (on the 9th of Muharram), the enemy's military forces closed in on the camp of Imam Hossein (AS). Imam asked his brother, Abbas, to talk to Ibn Sa'ad and request a delay of the aggression by one night. Umar Ibn Sa'ad agreed to the demand. He ordered his troops to delay the aggression till next morning. Imam Hossein and his pious companions spent that night in prayers. During the night the Imam told the companions.

## Lessons from the

Karbala is the cruelest tragedy humanity has ever seen. Yet, the startling (though appalling) events in Karbala are a lesson for the ignorant or learned alike. For sincere Muslims, Karbala turned into a triumph. The tragic event became a triumph irrespective of consequences, and fear no one except Allah. On the other hand, Yazid never achieved what he wanted to die at the age of 33 years. And within a few decades the rule of Bani Umayyaa crumbled and came to an end. Karbala is a lesson for all, for it is more honorable and valuable than submitting to the wrongful, especially when the survival of Islam is at stake.





### On the Way to Karbala

Imam Hossein decided to go to Kufa City to find an Army of Muslims who had invited to start a fight against Yazid. As Imam Hossein's (AS) caravan got closer to its destination (Kufa), Imam Hossein unexpectedly received shocking news. The shocking news was about Muslim Ibn Aqeel, his courier, and the person who provided him shelter, Hani's Ibn Urwah, both of whom were arrested and beheaded by the Governor Ibn Ziyad. Imam Hossein gathered his companions and disclosed to them about the bad news, and said, «Our Shi'a have deserted us, those of you who prefer to leave us may do so freely and without guilt.» Becoming scared, some companions left the caravan. Imam Hossein continued with the journey along with close companions and family members.

### Why Imam Hossein (AS) Fought Against Yazid

The events of Karbala reflect the collision of the good versus the evil, the virtuous versus the wicked, and the collision of Imam Hossein (AS) (the head of virtue) versus Yazid (the head of impiety). Imam Hossein(As) was a revolutionary person, a righteous man, the religious authority, the Imam of Muslim Ummah.

As the representative of his grandfather Prophet Muhammad (S), Imam Husayn's main concern was to safeguard and protect Islam and guide fellow Muslims. On the other hand, the staying power of the rulers (Mu'awiya and his son Yazid) depended solely on the might of the sword. They used brute force to rule over the Muslim empire even by all possible illicit means.

### The First Arbaeen in History

Arbeen means the 40th day and is a Shia Muslim religious ceremony which occurs forty days after the Day of Ashura. Arbaeen commemorates the martyrdom of Imam Hussein (AS), the grandson of Holy Prophet of Islam (PBUH), who was killed on the 10th day of the month of Muharram. Imam Hussein ibn Ali and 72 of his companions were killed by Yazid I's army in the Battle of Karbala in 61 AH (680 CE). The importance of this day, according to traditions is due to the fact that the first such gathering took place when Jabir ibn Abd Allah, a close companion of the Prophet, made a pilgrimage to the burial site of Imam Hossein (AS) in Karbala.

## Tragedy of Karbala

Karbala proved like a powerful volcano that shook the very foundation of Muslims, it stirred their consciousness, the very beacon of light to always remind Muslims to practice Islam honestly and sincerely, to do what is right at what he and his father had planned to achieve, for within three years, Allah's wrath fell upon him, causing him an end. The tragedy of Karbala taught humanity a lesson that standing for the truth and fighting unto death when the faith is at stake.

# STRATEGIC DIMENSIONS OF MASS PILGRIMAGE OF ARBAEEN

► Translated by Mina Vakilinejad

Arbaeen of Imam Hussein (AS) is a treasure of which a bit is discovered every year and we have to acknowledge this treasure. It is necessary to make the whole aware of the fact that the mass pilgrimage of Arbaeen is a ceremony just for the lovers of Ahlul Bait (AS). This massive gathering is very important which strengthens and underpins the Shiism's pillars.

In the first place, it must be acknowledged that since the far past to the present day, whenever Shiites have found an opportunity to go to Karbala in the Arbaeen day to visit Imam Hussein's shrine, they never water the opportunity. In the recent years, after fall of the Saddam Hussein's oppressive regime, millions of lovers of Ahlul Bait (AS) go to Karbala in the Arbaeen day in order to visit its martyrs.

Undoubtedly, the great Hussein ceremony is amongst the Islamic rituals which has been passed down from our Imams and perhaps today still is very soon for us to understand and fathom the great uprising of Imam Hussein (AS); hence, the existential aspect of Arbaeen can be searched



out in the very important role Imam Hussein's martyrdom played in the survival of Islam and also the catastrophic disasters he suffered, as the Arbaeen Pilgrimage has been recommended for Imam Hussein (AS) and we have no Arbaeen pilgrimage prayer book for other immaculate Imams of Shiism.

There is no doubt that the attraction of Arbaeen ceremony is so strong that every year the greatest gathering of Hussein pilgrims in Arbaeen is recorded in the Karbala's history. It happens while pilgrims start this journey barefoot and in

spite of many possible risks that may threaten them in this pilgrimage. However, mourners of Imam Hussein (AS) from Najaf City and other cities walk to Karbala; so we need to protect and safeguard this great cultural and religious movement.

Therefore, in this article, taking advantage of deep and wise views and thoughts of Ayatollah Makarem Shirazi, it has been tried to analyze the most important strategic components and aspects of mass pilgrimage of Arbaeen.

## Description of Existential

## Philosophy of Arbaeen Pilgrimage

In his *Zad al-Ma'aref*, the Late Allama Majlisi writes, "Since Jabir, who was one of the best comrades of the Holy Prophet (PBUH) opened and established this rite, so it can be considered as a the main reason for why visiting Imam

وَفِي الْعَشْرِينَ رَدَّ رَأْسَ الْحُسَيْنِ عَلَيْهِ  
السلام إِلَى جُثَّتِهِ حَتَّى دُفِنَ مَعَ جُثَّتِهِ، وَ  
فِيهِ زِيَارَةُ الْأَرْبَعِينَ؛

"It was on the Safar 20<sup>th</sup>, when the holy head of Imam Hussein (AS) rejoined his body and was buried and exactly on this day the Arbaeen pilgrimage has been descended."

Elsewhere in *Zad al-Ma'ad*, Allama Majlisi writes, "It is known that the reason for why pilgrimage of Imam in this day has been emphasized is that Imam Sajjad (AS) along with other members of Imam Hussein's household returned from the Levant to Karbala in this day and adjoined the holy



Hussein's Shrine in Arbaeen day is virtuous." However, it is assumed that there are other aspects which are hidden and covert for us.

It seems that we cannot justify the special insistence of Shiite Imams on Arbaeen pilgrimage with just the visit Jabir bin Abdullah Ansari paid to Imam Hussein's tomb in the day of Arbaeen; particularly, because Arbaeen pilgrimage is just for Imam Hussein and has not been recommended for other Shiite Imams (AS). As the great scholar and researcher, Al-Biruni, has said:

► In the first place, it must be acknowledged that since the far past to the present day, whenever Shiites have found an opportunity to go to Karbala in the Arbaeen day to visit Imam Hussein's shrine, they never waver the opportunity.



heads of martyrs to their bodies."

Therefore, Arbaeen pilgrimage has become a Shiite tradition after adjoining Imam's head to his body on Safar 20<sup>th</sup>. With regard to the fact that unlike Friday nights, Mid Sha'ban, Laylat al-Qadr, Eid al-Fitr, Eid al-Zoha and Arafah Day, Arbaeen has not any privilege per se, so it must be happened as special occurrence in this day which has made it differentiated it from its previous and following days; so, the main reason to justify the privilege of this day would be nothing but adjoining heads





of martyrs to their bodies and pilgrimage of martyrs by Imam Sajjad and his companions. Thus, the existential philosophy of Arbaeen pilgrimage is due to adjoining of heads and bodies of martyrs and pilgrimage of martyrs by Imam (AS) and his companions.

### **The Importance of Arbaeen Rally According to Ayatollah Makarem Shirazi**

Maybe this question is raised for you why, despite availability of various vehicles to transport people easily, pilgrims prefer to walk the distance between Najaf and Karbala to visit Imam Hussein's shrine, especially in Arbaeen time? In reply to this question, it must be said that mass rally of Arbaeen day by Imam Hussein's pilgrims is a measure and mean to express how great and respectable is Imam Hussein for Shiites; on the other hand, most narratives and sayings from Ahlul Bait (AS) have emphasized the walking tradition to visit Imam Hussein (AS) and Imam Ridha (AS). The immaculate Imams of Shiism had used to walk from Medina to Mecca, as Imam Sajjad (AS) two times walked to the God's Home in Mecca.

What is important in the biography of Imams is that sometimes they used to bring about mounts which in the first place they were to tackle weakness and fatigue; however, the key point behind bringing mount and walking is that the philosophy of walking does not mean

there is no need to mounts, but walking in spite of availability of mount is done to respect the greatness of Imam Hussein's position. Thus, the mass rally of Arbäeen in turn is a way to express the greatness and to praise the great position of Imam Hussein (AS).

Likewise, to explain other aspects of importance of walking in Imam Hussein (AS) Arbäeen pilgrimage it must be said that the influence and impact one may feel in this walking cannot be found and felt in an ordinary pilgrimage. The pilgrim will experience a new mood and one will never feel this, unless he/she walks Karbala.

There are so many advantages and impacts in an ordinary pilgrimage; so when someone spends three or even four days to visit it will be followed with even more spiritual rewards and the rally itself will become a memorable memory for the whole life. It's a sort of self-development; the talks pilgrims conduct to each other during daytime or in nights when they find somewhere to rest, they all have a positive and long-standing in your self-development. When I was in Najaf as a student, clerics, scholars and even Maraje used to walk to Karbala in special days, Arbäeen or non-Arbäeen. We used to walk barefoot, so we would feel the thorns scratched our feet and we embrace this pain and suffer:

*If, from desire (of pilgrimage) to the Ka'ba thou wilt plant thy*

*foot in the desert,  
(Then) if the (mighty) Arabian  
thorn make reproofs,-- suffer  
not grief.*

### **The Grandeur of Hussein ni Arbäeen; the Universal Greatness of Shiism Teach- ings**

It must be mentioned that since Karbala Movement and Ashura uprising of Imam Hussein (AS) is getting more im-

► **"It was on the  
Safar 20th, when  
the holy head of  
Imam Hussein  
(AS) rejoined his  
body and was bur-  
ied and exactly on  
this day the Arbäeen  
pilgrimage has been  
descended."**



portance year after year and never become outdated and forgotten, Arbäeen Ceremony has been considered by all people, as you can see that it is held more magnificent and glorious every year.

Thus, it can be claimed that the great gathering which is held in this to participate in the Arbäeen pilgrimage is far greater and bigger than the gathering you would see in the Hajj season and it indicates the culmination of dignity and authority of moving ahead the divine path.

As you may have seen the gathering of pilgrims who come to Karbala in Arbäeen is far more than those who come to Karbala in Ashura day; as even elders, women and children suffer the walking pain which is rooted in passion of Ahlul bait (AS). They love this school and it is only love which directs them towards this path. Therefore, as you see impacts and advantages of Arbäeen Rally is unique and limitless.



Husseini Arbaeen is a unique occurrence in the world. The Almighty God has provided Shiites with Arbaeen in order to show the Shiism greatness to the whole world. Hence, we should thank our God for the Ashura movement, because this movement helps us to resist against our enemies and it has helped the Shiites to find a great position in the world.

Such developments indicate that there are facts which find their way without any promotion or propaganda, the fact is that Arbaeen has become a great and unique capital in the world and it is a chance all Shiites have been bestowed by it; so it must be used in a best way.

### **The Greatness of Arbaeen Mass Pilgrimage under the Panic Shadow of Tekifiris**

It is obvious that after fiasco the Tekifiri terrorists and their Lords, Arab states, United States and Israel, experienced in Syria, they decided to compensate it in Iraq; but very soon we saw that the Iraqi nation including Sunnis, Shiites and Kurds stood against the risk of Tekifiris and started to support and help the brave army of Iraq.

So, Tekfiri terrorists and their supporters need to know that millions of people from other countries are ready to reach the holy shrine of Imam Hussein in Iraq and also to help popular forces of Iraq, if necessary, to defend their land and holy shrines of Shiite Imams.



Therefore, the lovers of Islam and Ahlul Bait (AS) need to maintain their readiness and if the Iraq government asked them to help it. As you know, Shiites already showed their coherence and solidarity in Arbaeen day to the world.

### **Arbaeen Mass Pilgrimage Is a Great Capacity to Materialize Cultural Events**

There is no doubt that the great blessing of Arbaeen can be utilized in different ways; hence, besides spiritual acts, some useful cultural activities

need to be done; so we should do our best to offer the best and harmless services in this day to the Imam Hussein pilgrims.

Since serving Imam Hussein's pilgrims, is in fact serving Imam Hussein himself, this movement must be accompanied with several cultural outcomes which are very influential and effective; unfortunately we see people who conduct pilgrimage but don't say their prayers. So, it is necessary to promote the enjoining good and forbidding wrong among





► it can be claimed that the great gathering which is held in this to participate in the Arbäeen pilgrimage is far greater and bigger than the gathering you would see in the Hajj season and it indicates the culmination of dignity and authority of moving ahead the divine path.

the participants of the mass pilgrimage of Arbäeen. Placing signs about the importance of prayers and Hijab along the way and something like that are among the cultural outcomes of the mass pilgrimage of Arbäeen.

#### **Strengthening the Pillars of Shiism through Promotion of Mass Pilgrimage of Arbäeen by Media**

Arbäeen of Imam Hussein (AS) is a treasure of which a bit is discovered every year and we have to acknowledge this treasure. It is necessary to make the whole aware of the fact that the mass pilgrimage of Arbäeen is a ceremony just for the lovers of Ahlul Bait (AS). This massive gathering is very important which strengthens and underpins the Shiism's pillars. Every year a fresh blood circulates in the Shiism veins through the mass pilgrimage of Arabäeen every year; such gathering is unprecedented in the history and is unique in

terms of both time and place.

In this way, the Arbäeen mass rally will be seen across the whole world and will become a very good promotion for Shiism and Islam and the whole world will see that Shiites have a leader like Imam Hussein (AS). Thus, Arbäeen mass Rally must be mentioned as a strategic way to promote Islam in the world.

#### **The Necessity of Optimal Management of Mass Pilgrimage of Arbäeen**

To explain this issue it must be stressed that 20 million pilgrims participate in the Arbäeen ceremony every year, while Saudi regime failed to guarantee security of two million Hajjis. Therefore, it is necessary to know that the enemy is lurking to damage it, especially after Mena disaster, they try to scratch the reputation of Arabäeen and weaken this spiritual ceremony and mingle it with superstitions.

# ARBAEEN AND KARBALA'S CAPTIVES

► Yadollah Hajizadeh

20 Safar, forty days after martyrdom of Imam Hussein (AS) and his faithful comrades, has become known as Hussein "Arbaeen" in the Shiism history.

As an Arabic word, Arbaeen has been referenced numerous by Islamic main texts and sources, as it has come to certain level of sanctity. "There is a

certain character in forty [as a number] which one may not find in other numbers. Most prophets had been appointed at the age of 40. Hazrat Musa (AS) prayed to god in the Mount Sinai for forty nights" Ayatollah Javadi Amoli said. [1] It has been said that to call down blessing on forty Believers when you are say-

ing your midnight prayers..... The skies and the earth cried for Hussein Bin Ali (40) for forty days. [2]

A number of narratives have pointed to commemoration of this day. In a Hadith narrated from Imam Hassan Asgari (AS) Arbaeen prayer book of pilgrimage has been recognized as a



sign by which one can be considered as a true Believer. In this Hadith, Imam Asgari says, "There are five signs for recognizing a true Believer: 1) Saying 51 rak'ats (unit of prostration) prayers in a full day (17 rak'ats are compulsory and the remaining are praiseworthy), 2) wearing a ring on his/her right hand, 3) prostration, 4) Saying *bism Allah alrahman alraheem* loudly during saying his/her prayers, and 5) Arbaeen prayer book of pilgrimage. [3]

This prayer book of pilgrimage whose text has been narrated by Sheikh Tusi from Imam Sadigh (AS) [4] includes very valuable sentences. In a part of this prayer book of pilgrimage, the real objective of Imam Hussein's rising is equalized with the Holy Prophet's (PBUH) objective; as it says, "Imam Hussein (AS) sacrificed his life to save the servants from ignorance and misleading." [5]

وبذل مهجته فيك ليستتقذ عبادك من الجهالة و حيرة الضلالة.

Ayatollah Javadi Amoli wrote, "ليستتقذ عبادك" means that all acts made by Imam Hussein (AS) were carried out in order to fulfill the Holy Prophet's final objective, i.e. making people aware of their assignments and then helping them to fulfill their tasks". [6]

According to the references, Arbaeen refers to two events:

1. The day when Karabala captives returned from the Levant to Medina.
2. The day when Jabir bin Abdullah Ansari visited Imam Hussein's (AS) tomb.

However, there is a serious hesitation about this that Karbala's captives would return to Karbala from the Levant in this day.

In his *Masar al-Shia*, Sheikh Mofid wrote, "Arbaeen is a day when Imam Hussein's household left the Levant for Medina and also is a day when Jabir bin Abdullah Ansari arrived Karbala to visit Imam Hussein's (AS) tomb." [7]

It has been exactly repeated by Sheikh Tusi in his *Misbah al-Motehajjed* [8] and Ibn A'tham in his *al-Fotuh* [9].

Mirza Hussein Nouri wrote, "Sheilh Mofid's sentence indicates that Arbaeen is the day when the Captives left the Levant for Medina, rather the day when they arrived the Medina." [10]

In this regard, in his *Lohoof*, Sayyed Ibn Tawus has referred to Arbaeen as a day when the captives returned from Levant

to Karbala. He wrote, "When Karbala's captives returned from the Levant to Iraq, they asked the caravan's guide to take them to Karbala. So, they arrived in the Imam Hissein's (AS) place of martyrdom, where they started to mourn for him and his comrades..... [11] Muhammad b. Nama al-Hilli also has referred to Arbaeen day as the day when the captives returned from the Levant to Karbala and the day they paid a visit to Jabir bin Abdullah Ansari and a number of Bani Hashim folk. [12] Some of Muslim tinkers including Morteza Mutahhari, Rasul Jafarian, the late Ayati, etc. have denied this narration of Sayyed Ibn Tawus (which is without any document) and have criticized it.

Mirza Hussein Nouri is among the most important people who have criticized this statement of Sayyed Ibn Tawus. [13] Another resource which has discussed about this subject is *A Research about the First Arbaeen of Lord of Martyrs (AS)* by Ayatollah Ghazi Tabatabaee. Unlike Allama Nouri's view, he believes that the first Arbaeen occurred on Safar 20, 61 AH. He also tries to demonstrate it through rejecting reasons made by Allama Nouri. [14] It is worthy to note that for Ghazi Tabatabaee, Lohoof is one of the most authenticated Maqatel<sup>1</sup> and has had discussed about it considerably. However, since Allama Nouri has used another book of Sayyed Ibn Tawus, *Iqbal*, to criticize *Lohoof*, his reasoning and argument seems

Book of martyrdom

► In his *Masar al-Shia*, Sheikh Mofid wrote, "Arbaeen is a day when Imam Hussein's household left the Levant for Medina and also is a day when Jabir bin Abdullah Ansari arrived Karbala to visit Imam Hussein's (AS) tomb."







more accurate. Rasul Jafarian writes, "Haj Seyed Muhammad Ali Ghazi Tabatabaee wrote a detailed book about Arbäeen..... his main purpose by this book was to demonstrate that the return of Captives from the Levant to Karbala in the first Arbäeen is not impossible..... but it seems that, despite his many efforts, he failed to make it believable for the readers....because even if it is supposed that the Caravan, including a lot of little children and women, has succeeded to come along the long distance in a short time, it is important to remind that this event has just narrated by the historical resources written after the seventh century. Moreover, none of the great scholars of Shia and Sunni have referred to it. Sheikh Mofid in *Irshad*, Abu Mikhnaf in *Maghtal al-Hussain*, Al-Baladhuri in *Ansab al-Ashraf*, Dinwari in *Akhbar al-Atwal* and Ibn Sa'ad in *Al-Tabaghat al-Kobra* have not pointed to return of the Captives to Karbala; instead they have emphasized that Arbäeen

► It seems that the day of Arbäeen is the day when Imam Hussein's (AS) household had left the Levant for Medina. Except Lohooof [25] which describes how Imam's household arrived in Karbala in this day, other first-hand resources do not recognize the arrival of Karbala's Captives in Karbala in this day.

is the day when Imam Hussein's household arrived Medina or left the Levant. [15] Muhammad Ebrahim Ayati [16] and Morteza Mutahhari also have denied the arrival of Karbala Captives at Karbal in the day of Arbäeen. Morteza Mutahhari says, "The arrival of Karbala Captives at Karbala in the day of Arbäeen

has just underscored in *Lohooof*, whose author has denied it in his other books, (at least has not admitted) and no other valid source and it cannot be verified by any rational reason." [17]

Sheikh Abbas Qomi also refers to the account of return of Captives from Levant to Karbala in the day of Arbäeen as something very unlikely. [18]

### Jabir bin Abdullah Ansari and Imam Hussein's (AS) Pilgrimage in Arbäeen

For arrival of Jabir bin Abdullah Ansari at Karbala in Arbäeen day of 61 AH, it seems that there is not a great gap between different historical sources. Sheikh Tusi wrote: "The day of Arbäeen is day when Jabir bin Abdullah Ansari, the Holy Prophet's close comrade, left Medina to visit Imam Hussein's tomb in Karbala. He was the first pilgrim who visited Imam Hussein's holy tomb. Visiting Imam Hussein's tomb in this day is praiseworthy and this is the Arbäeen's pilgrimage." [19]

The late Ayati wrote: "Seemingly, the statement made by Sheikh Tusi implies that Jabir had left Medina with the aim of pilgrimage and he would arrive in Karbala in Safar 20<sup>th</sup>. It is not true that he reached Karbala (by chance) forty days after the martyrdom of Imam Hussein (AS). And it is not impossible that would be happened, because when Imam's household reached Kufa, Ibn Ziyad dispatched Abdolmalik bin al-Harith al-Salami from Iraq to Hejaz in order to make Amr ibn Saeed

bin 'As Omavi, ruler of Medina, aware of martyrdom of Imam and his comrades. Abdolmalik immediately went to Medina and announced formally the martyrdom of Imam to Medina's ruler. Accordingly, it would be possible that Jabir bin Abdullah Ansari had left Medina after hearing the martyrdom of Imam Hussein (AS) and he established the tradition of Imam's pilgrimage in Arbäeen. [20]

The man who accompanied Jabir in this trip to Karbala was Atieh bin Sa'd Ofi Kufi. Atieh is a character whose name had been bestowed by Imam Ali (AS). Quoting Tabari, Ayati wrote: "Sa'd bin Jonadeh Ansari (Atieh's father) came to Ali (AS) in Kufa and said, "O, the Emir of Believers, God has given me a son, please bless him with a name." Ali (AS) said, "This son is the God's Atieh (gift)". In fact, he named him by this saying. [21]

To introduce Atieh, Ayati wrote: "So many times, he has been mistakenly referred as the Jabir's bondman, while he is one of the greatest scholars and interpreters of Islam. He is one of elders of The Tabi'un and a pupil of Abdullah bin Abbas. Atieh has written a five-volume interpretation about Holy Quran and is considered as a valid hadith narrator." [22]

As *Besharatol Mostafa* implies, Atieh Ofi says, "In companion with Jabir Bin Abdullah Ansari, we arrived in Karabala City in order to visit Imam Hussein's (AS)

tomb. Jabir approached Euphrates River to wash his body and to wear his best garments.... then we moved towards the holy tomb. Jabir didn't take a step except after praying his God. Finally we reached the tomb; then he asked me to reach his hands to the tomb [23]. I put his hands over the tomb. Jabir fell over the tomb and passed out. I splashed some water on his face. When he came round, he said three times: *O Hussein*. Then he said: Hussein why you don't answer me? And he answered himself, *how you can answer when your throat's veins have been cut and your head has been separated away from your body. I testify that you are the offspring of the last prophet of God and the Lord of believers....and the fifth member of Kasa comrades.....I Beg the Almighty God to bless you*. Then he started to move around the tomb and said:

السلام عليكم ايها الارواح التي حلت  
بفناء الحسين...اشهد انكم اقمتم الصلاة و  
اتيتم الزكاة و امرتم بالمعروف و نهيتم عن  
المنكر ...

[24]

### Epilogue

It seems that the day of Arbäeen is the day when Imam Hussein's (AS) household had left the Levant for Medina. Except *Lohooof* [25] which describes how Imam's household arrived in Karbala in this day, other first-hand resources do not recognize the arrival of Karbala's Captives in Karbala in this day.

### Notes:

1. Holy Quran, Sura Al-Baqara, verse 15;
2. *Husseini Arbäeen* article adapted from speech made by Ayatollah Javadi Amoli, Entekhab Magazine, 2002;
3. Muhammad bin Muhammad bin Noman (Sheikh Mofid), Almazar, Qom, Al-imam al-Hadi School, first edition. P. 53;
4. Tusi, Muhammad bin Hassan, Misbah al-Motehajjed. Beirut, Shia Jurisprudence Institute, 1411, p. 788;
5. Ibid;
6. Ayatollah Javadi Amoli, ibid;
7. Muhammad bin Muhammad bin Noman (Sheikh Mofid), Masar al-Shia, Beirut, Darol Mofid, 1414, second edition, p. 46;
8. Tusi, Muhammad bin Hassan, ibid, p. 787;
9. Ibn Atham Kufi, Ahmad; *al-Fotuh*, Translation Muhammad bin Ahmad Mostofi Heravi. Tehran, Islamic Revolution and Education Press, 1993, p. 916;
10. Al-Nouri, Mirza Hussein, LuLu va al-Marjan, Tehran, Farahani, p. 154;
11. Hassani, Seyed bin Tawus, Al-Lohooof fi Ghatli al-Tofof, unknown, 1417, p. 114;
12. Muhammad b. Nama al-Hilli, Mathir al-Ahzan. Najaf. Al-heydaria press. 1990. P. 86;
13. Al-Nouri, Mirza Hussein, ibid, p. 152;
14. Ghazi Tabatabaee, Ayatollah Seyed Muhammad Ali, *A Research about the First Arbäeen of Lord of Martyrs (AS)*. Qom, 1989;
15. Jafarian, Rasul, *A Think about Ashura Movement*, Qom, Movarekh Press, 2007, 8<sup>th</sup> edition, pp. 216-217;
16. Ayati, Muhammad Ebrahim. *Analysis of Ashura History*. Tehran. Sadugh, 1993. 8<sup>th</sup> edition, p. 139;
17. Mutahhari, Morteza, *Husseini Epic*. Unknown, Husseini Press. 1991, vol.1, p. 30;
18. Qomi, Sheikh Abbas, *Montahi al-Maal*, Unknown, Husseini Press. 1991, vol. 1, p. 525;
19. Tusi, Muhammad Bin Hassan, ibid, pp. 230-231;
20. Ayati, Muhammad Ebrahim, ibid, pp. 230-231;
21. Ibid, pp. 231-232;
22. Ibid, pp. 231-232;
23. According to some sources, Jabir was almost blind in this time.
24. Tabari, Muhammad bin Ali, *Besharat al-Mostafa*. Qom, Islamic Public Institute, 1420, first edition, p. 126;
25. It is necessary to recall that Lohooof is not among the first-hand sources; because it has been written in seventh century of Hijra.

# ARBA'EEEN

## OF IMAM HUSSEIN (AS)

» Saleem Bhimji

There are very few mass gatherings in the world today which are entire peaceful and which do not result in the loss of life, and in fact, according to Wikipedia – “the Free Encyclopedia” – of the five gatherings globally seeing over 10 million people, four were in Karbala:

1. An estimated 21 million people visited the shrine of Imam Hussein in Karbala, Iraq during Arba'een on 14 January 2012.

2. An estimated 15 million people visited the shrine of Imam Hussein in Karbala, Iraq during Arba'een in 2011.

3. An estimated 15 million people attended the funeral of C. N. Annadurai in Tamil Nadu, India in 1969.

4. An estimated 10 to 14 million people visited the shrine of Imam Hussein in Karbala, Iraq during Arba'een in 2010.

5. An estimated 10 to 14 million people visited the shrine of Imam Hussein in Karbala, Iraq during Arba'een in 2009.

Why is there such a fervent desire for millions to flock to what would have been an otherwise unknown land and

for millions to journey there by foot from all parts of the world? This brief article will touch upon the spiritual significance of Arba'een as seen in the Noble Qur'an and Islamic narratives as well as a short commentary on the Ziyarat of Arba'een.

The sayings of the Infallibles, peace be upon them all, have

emphatically guided the believers to be present in Karbala to mark the 40th day after the tragedy of Karbala and in fact, the 11<sup>th</sup> successor to the Noble Prophet of Islam, Imam Hassan al-Askari, peace be upon him, has actually considered this act as being one of the clear and apparent signs of a true believer when he said:





علامات المؤمن خمس: صلاة إحدى وخمسين، وزيارة الأربعين، والتَّخَتُّمُ باليمين، وتغفير الجبين و جهر ببسم الله الرحمن الرحيم.

*The signs of a true believer are five:*

1. 51 rak'at of Salat (per day – 17 of which are the obligatory prayers and 34 which are the recommended daily prayers)

2. Ziyarat Arba'een;

3. Wearing a ring on the right hand (an Aqeeq ring);

4. Placing the head on the earth (during sajad in the Salat);

5. Openly pronouncing "بسم الله الرحمن الرحيم" (Bismillahir Rahmanir Raheem)

when reciting the two surahs in the Salat.

The Ziyarat Arba'een which we recite in Karbala (and indeed from our homes if we are not fortunate enough to be in

Karbala on the 20th of Safar) has been arrested from a companion named Safwan al-Jam-maal from Imam Ja'far ibne Muhammad as-Sadiq, peace be upon him, in which the Imam told him to visit Imam Hussein and to recite a specific visitation formula on the afternoon of the Arba'een.

Although there are differences of opinion concerning the date of the Arba'een-e-Husyani - was it in the year 61 AH after the massacre in Karbala, or was it the following year? Whatever the opinion is, the fact remains that the visitation of the blessed grave of Imam Hussein, peace be upon him, and his noble family and friends on the day of Arba'een is extremely important and is something which each and every true believer will try

and perform during his lifetime.

The first such visitation took form when Jabir ibne Abdullah al-Ansari paid his respects to Imam Hussein, peace be upon him. Jabir was a well-known companion of the Prophet whom all Muslims love and respect; and he had witnessed many wars and battles alongside the Messenger of Allah, peace be upon him and his family, and he has narrated many ahadith and in fact, he was so loved by the Messenger that the Prophet would often go and visit him personally! On one such meeting, Jabir asked his wife that when the Prophet comes that she should not ask him any questions. She narrates that when the Prophet came to their house, she did as she was asked and when Jabir met him, he said: "O Messenger of Allah! Prayers from myself and my wife are upon you!" The Prophet replied, "Prayers of Allah be upon you and your wife!"

Indeed Jabir had heard numerous sayings from the Prophet in relation to the status of Imam al-Husayn, peace be upon him and he indeed fully understood the lofty status of both grandsons of the Prophet – namely Imam al-Hassan and al-Hussein as carried by the blessed heart of al-Mustafa, and therefore it is of no amazement that he was the first companion, despite his old age, who made the journey to Kerbala after he heard of what had happened to the beloved grandson of the Prophet, peace be upon him and his family.

► There are very few mass gatherings in the world today which are entire peaceful and which do not result in the loss of life, and in fact, according to Wikipedia – "the Free Encyclopedia" – of the five gatherings globally seeing over 10 million people, four were in Karbala



Al-A'mash narrates from 'Atiyyah al-'Awfi, who said: "I left with Jabir ibne 'Abdillah al-Ansari, may Allah have mercy on him, to visit the grave of al-Hussein bin 'Ali bin Abi Talib peace be upon him; and when we entered Karbala, Jabir came near the bank of River Euphrates, performed the major ablution (ghusl) and wore his clothes; then he opened his purse which contained su'd [a plant with sweet fragrance].

He spread the perfume over his body; thereafter he did not take a step save in the remembrance of Allah, until he neared the grave [of al-Hussein, peace be upon him]."

[Then] he said to me: "Make me touch the grave, and I made him do so. Thereupon he fell over the grave unconscious."

I sprinkled some water on him, and he gained consciousness.

Then he cried three times:

يا حُسَيْن، يا حُسَيْن، يا حُسَيْن....

Ya Hussein ... Ya Hussein ...  
Ya Hussein

Addressing al-Hussein, peace be upon him, he said: "Why is the beloved not responding to the call of the lover? But how can you respond, while your veins have been severed, and your body has been separated from your head? I bear witness that you are the offspring of the Prophets, and the son of the master of believers, and the offspring of the companion of piety, and the offspring of guidance, and the fifth member of the people of the cloak, and the son of the master of the chiefs, and the son of Fatimah, the mistress of

the women; how can you not be so, while the hand of the Leader of the Apostles, peace be upon him and his family, fed you, and you were breast-fed from the breast of belief, and trained in the bosoms of pious people, your weaning accompanied the state of utter submission; hence you enjoyed a pleasant state both during your life time and after your death; however, the hearts of the believers are sorrowful due to your separation, and do not doubt about your great position. So upon you be Allah's Peace and Approval.

And I bear witness that you faced what your brother [Prophet] Yahya, peace be upon him, had faced."

Thereafter Jabir felt the presence around the grave and said: "Peace be upon you and the spirits that have descended in the neighbourhood of al-Hussein, peace be upon him ... I bear witness that you were steadfast in your prayers and gave the zakat and you commanded the good and prohibited the forbidden and struggled against the deniers of religion and you worshipped Allah until conviction came to you. I swear by the One Who sent Muhammad as a Prophet with truth; surely we participated with you in what you encountered."

'Atiyyah (not understanding this powerful statement made by Jabir) says: I asked Jabir: "How can that be possible, while we did not descend on any valley, nor did we climb any mountainous area, nor did we fight with the sword, whereas the



heads of the group of al-Hussein, peace be upon him, have been separated from their bodies, their children were made orphans and their women were made widows?"

Jabir said: "O 'Atiyyah, I heard from my beloved, the Apostle of Allah, peace be upon him and his family, say: 'Whosoever loves a nation, will be resurrected with them, and whosoever loves the deed of a nation, will



be considered one who has participated in that deed (with them). I swear by the One Who Sent Muhammad as a Prophet in truth, surely my intention and the intention of my companions is according to the intention of al-Hussein and his companions."

[Then Jabir said to 'Atiyyah]: "Take me towards the houses of Kufa."

"And We have enjoined on

man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit." (Suratul Ah-qaf, verse 15)

In addition, there are numerous traditions which mention the number "40" such as the following:

عن رسول الله (صلى الله عليه وآله وسلم): إِنَّ الْأَرْضَ لَتَبْكِي عَلَى الْمُؤْمِنِ أَرْبَعِينَ صَبَاحاً.

*The Messenger of Allah, peace be upon him and his family, has said: "Indeed the Earth laments over the death of a true believer for the period of 40 days."*

عن الإمام محمد الباقر (عليه السلام) أَنَّهُ قَالَ: إِنَّ السَّمَاءَ بَكَتْ عَلَى الْحُسَيْنِ أَرْبَعِينَ صَبَاحاً.

*Imam Muhammad al-Baqir, peace be upon him, has said: "Indeed the sky lamented over the death of al-Husayn for a period of 40 days"*

عن الإمام الصادق (عليه السلام) أَنَّهُ قَالَ: إِنَّ السَّمَاءَ بَكَتْ عَلَى الْحُسَيْنِ أَرْبَعِينَ صَبَاحاً بِاللَّيْلِ، وَالْأَرْضُ بَكَتْ عَلَيْهِ أَرْبَعِينَ صَبَاحاً بِالنَّوَادِ، وَالشَّمْسُ بَكَتْ عَلَيْهِ أَرْبَعِينَ صَبَاحاً بِالسُّوْفِ وَالْحَمْرَةِ، وَالْمَلَائِكَةُ بَكَتْ عَلَيْهِ أَرْبَعِينَ صَبَاحاً، وَمَا اخْتَضَبَتْ امْرَأَةٌ مَنّاً وَلَا اذْهَنْتْ وَلَا اِكْتَحَلَتْ وَلَا رَجَلَتْ حَتَّى أَتَانَا رَأْسُ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَمَا زَلْنَا فِي

عبرة من بعده.

Imam Ja'far as-Sadiq, peace be upon him, said: "The heavens cried for forty days with blood (weeping) over Imam Hussein; the earth cried for forty days by being covered with darkness; the sun cried for forty days by being in eclipse and turning red; the mountains were torn apart and dispersed; the seas gushed out and the angles cried for forty days over him. After Imam Hussein's martyrdom, all of our women stopped colouring their hair, using kohl, applying oil, and styling their hair until the head of Ubaydullah ibn Ziyaad was sent to us; and even after that we (all) continued to weep over him."

In summary, this all points to the reality that there is "something" contained in the visitation to Karbala 40 days after the tragic massacre of Imam al-Hussein, peace be upon him and his family, as the "40th" is not marked for any other Imam nor is it marked for any other Prophet – and perhaps if we are given the Divine Providence (tawfeeq) to be in Kerbala on the 20th of Safar to pay our respects and condolences to the Prophet and the noble family on the supreme sacrifice offered on the 10th of Muharram 61 ah, then we may be able to benefit from the spiritual bounties contained in this spiritual journey to reach our Beloved.



# ROLE OF WOMEN IN IMAM HUSSEIN'S UPRISING

» Al-Balagh Foundation



It is a historically foregone conclusion that Imam Hussein (a.s.) was fully aware of the fact that his opposition to the Umayyad policy and the strong stance he took against it would only lead to

his martyrdom in the way of Allah, whether he remained in the city of Medina, Mecca or any other city. But he wanted his martyrdom to have an impact on the life of the ummah as wide and great

as the personal reward, comfort and eternal pleasure of Allah which he won. That is why he planned to foil all attempts of assassination against him, hatched by the Umayyad rulers. That kind of death has no reverberations, or at least its consequences are quite limited. No turmoil would follow it as big as desired, nor would there be a furor that would be potential in the life of the ummah.

Thus, the key elements that would promote a historical shock in the body of the ummah, that would leave its marks on the present and future of the ummah, had to be ripened. Imam Hussein (a.s.) began preparing himself and his followers for a real battle between his camp, the camp of the faith, and the camp of falsehood led by the Umayyad house. He called on the men to join the revolutionary forces. He spared neither tribes, nor the Arab neighborhoods which he passed by on his way to Iraq, without calling them to aid him and join his forces. Historic-ally and horizontal-ly, the outcry would be sharper. This fact made him to bring his womenfolk and children, though he was totally convinced that he would not survive the battle.

Imam Hussein (a.s.) had a conviction, to the point of certainty, that his women and those of his supporters would be taken captives and would be humiliated at the hands of the regime's stooges. But he also knew that this outrageous abuse would not be publically approved of. It would serve as a good and effective element in disclosing the

nature of the Um-mayyad policy and leave it, undisguised, before the masses. Shedding

off the layers of humiliation and passivity, the Muslim conscience would be thrown into the center of the big challenge.

The women, on the other hand, played no less effective roles. In captivity they talked to the people, laid the facts bare before them, and un-veiled the schemes and plots of the Um-mayyad policy, both in Kufa and Syria. Through the speeches, discussions and tirades on the part of the women, Imam Hussein (a.s.) drove home his message. The reader will not remain in doubt as to why Imam Hussein (a.s.) brought with him his women to Karbala'.

Based on these considerations, we ascertain, without the slightest doubt, that the participation of the women in the Hussein revolution was planned and pondered over beforehand.

Hence, Imam Hussein's (a.s.) reply to his brother, Muhammad bin al-Hanafiyyah, who asked him why he was taking the women with him prior to his departure from Mecca, "Certainly, Allah desires to see them captive."

We deem it of great use to quote texts from the addresses delivered by Zainab, the Great Lady, and the other virtuous women from the house of Imam Hussein (a.s.).

Zainab, the noble woman from the tribe of Bani-Hashim, the daughter of Fatima al-Zahra' and Imam Ali (a.s.), the sister of Imam Hussein (a.s.), stood among the Kufans, assuming her responsibility as the spokes-

women for her brother's revolution, addressed them in these words:

"Praise be to Allah and divine blessings be sent on my grandfather, Muhammad, and his good and exemplary descendants. O People of Kufa! Do you shed tears? May your tears never dry up, and your loud lamentations never cease. You are

► **the key elements that would promote a historical shock in the body of the ummah, that would leave its marks on the present and future of the ummah, had to be ripened.**

like the woman that unravels to bits the thread which she has formerly spun. Your faith is nothing but deceit and betrayal. Are there any among you but the immodest, disgraced, proud, spiteful, idolator, enemy, and reviler? There are among you those who are as guileful plants growing in filth, or the silver on a grave.

"Certainly evil is that which your souls have sent before for you.

Allah is displeased with you and in punishment shall you abide. Are you crying and wailing? Indeed, by Allah. Do cry endlessly and laugh but little, for your deed was so horrendously disgraceful that you will never be able to atone for it. How can you wash away the crime of murdering the scion of the Seal of the Prophets, the essence of the message, the lord of the youth in paradise, the refuge of your nobles, the refuge to whom you resorted during affliction, the bright divine proof of yours, and your master who spoke for you.

"What an awful sin you did commit! Away with you, there will be no forgiveness for you. Certainly, your efforts failed, your hands suffered loss, and your bargain was brought to naught. You have made yourselves deserving of the wrath of Allah. Abasement and humiliation have been brought down upon you.

'Woe to you! Do you know how you tore the liver of the Prophet of Allah? Whom of his women-folk you exposed? What blood of his you shed? What honor of his you defamed?

"Your deed is most certainly so dangerously ugly and foul, that it filled the earth and sky with its putridness. Are you surprised that it rained blood? Certainly, the punishment of the Hereafter is infinitely more abasing, and you shall not be helped. Do not make light of the delay of punishment in that it is not hastened by the fear of missing the taking of revenge. Most surely Allah is watching..."

Zainab, the Great Lady, alerted the people of Kufa of their crime

and punishment and of their responsibilities. The situation was critically dangerous, she told them, after their murdering of Imam Hussein (a.s.). A massive wave of anger went through the masses against the Ummayyad policy and its decision-makers.

Then, it was the turn of Fatima, daughter of Imam Hussein (a.s.), to talk to the Kufans. She said:

"... O people of Kufa! O you who are cunning, treacherous, and arrogantly proud. We are the household who are being put to the test (of guiding you to the right path), and put you to the test (of following us). He made our trial good. He imparted His knowledge and sagacity to us. We are certainly the store of His knowledge, the utensil of His sagacity and wisdom, and the divine proof on earth for His servants. Allah honored us with His honor and preferred us over lots of the people He created, by means of His Prophet (s.a.w.). But you charged us with falsehood, and disbelief. You viewed it permissible to fight us, and considered our property as loot, as if we were of Turkish extraction or from the city of Kabul, as you had killed our grandfather not so long ago. Your swords are still dripping with our blood, Ahlul-Bait, due to a deep-rooted rancor. Your eyes delighted, and your hearts rejoiced at our death. You were certainly audacious towards Allah. You plotted, but Allah is the best of plotters. So, do not let yourselves induce you to exalt in the blood of us which you shed, and the money of us which you plundered, for the horrible misfortune and great

calamities that have befallen us are ordained before Allah brings them into being. That is easy for Allah; so that you may not grieve for the good things you miss, or be overjoyed at what you gain, Allah does not love the haughty and vainglorious...

"Woe to you! Wait for the imprecation and chastisement. It is as if I were witnessing the vengeance descending on you repeatedly from Heaven. Allah will exterminate you by what your hands had won and make some of you taste severe punishment at the hands of others. Then you will eternally abide in the painful chastisement on the Day of Judgement. That is because you have wronged us terribly. May Allah curse the oppressors."

In Damascus, the role of the women took a clearer shape. Many discussions, hectic arguments and speeches were made. The women were on the offensive. They assailed the tyrants with sharp words. Yazid bin Mu'awiyah was particularly attacked. Let us take, for example, in the presence of Yazid. It is a brightly unique example of pioneering jihad with words:

"Praise be to Allah, the Lord of the worlds. Blessings be sent on the Messenger of Allah and all his household. Truthful, indeed, are the words of Allah:

"The evil was the end of those who did evil, because they rejected the signs of Allah and used to mock them."







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