



مَمَّ الْعَائِدِينَ

**MAM ALI BIN
AL-HUSSEIN^(AS)**

MASTER OF WORSHIPPERS

FAWZI AL-SAIF

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IMAM ALI BIN AL-HUSSEIN (AS) MASTER OF **WORSHIPPERS**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Preface

1. The book in your hands, dear reader, is an abridgement of the biography of one of the fourteen infallibles in Shia Islam. Its pages constitute about 25% of the original book, which also bears the same title. With Allah's Grace and Will, the original book will be translated at a later date.
2. This book, and the other books in the same series, are aimed at the young generation of Shia Muslims who do not have a good command of the Arabic language, in which the original book was written. It therefore assumes a basic knowledge of the concepts related to the Infallible and their life, and seeks to analyze and expand on them.

We note that there are very few translated books in English on the lives of the Imams, especially for young English speakers. This is despite the importance of the topic, and it is one of the reasons that prompted this translation project.

3. Since this book and the rest of the series have been translated by multiple individuals and in different ways, it is natural that they will not all be in a consistent style. We would therefore be grateful if the reader would help us by pointing out any errors or observations they may have, so that they can be corrected in future editions.

I ask Allah Almighty to reward the reader, the author of these pages, and the translators with His recompense and blessings, and the intercession of the Infallibles, may peace and blessing be upon them.

Fawzi Muhammad Taqi Al Saif

Tarut - Qatif

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THE IMAM AS-SAJJAD FROM BIRTH TO MARTYRDOM

1. BIOGRAPHY

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- **Name:** Ali bin Al-Hussein bin Ali bin Abi Talib, peace be upon them.
- **Kunya (Nickname/Patronymic):** Abu Al-Hassan and Abu Muhammad
- **Also Known by:** As-Sajjad, Zain Al-Abideen, Seyyid Al-Abideen, Dhual-Thufaynatain (callus on forehead due to long Prostration to God)

- **Definition:** The Fourth Imam of Muslims.
- **Place of Birth:** Kufa, 38 AH
- **Mother:** Shahrbanu bint Yazdegerd from the royal family of Persia.
- **Year of Martyrdom:** 95 AH, poisoned by Al-Walid bin Abdul Malik, the governor of Medina.
- **Burial Place:** Al-Baqi Cemetery in Medina.
- **Age at Martyrdom:** 57 years old.

2. THE IMAM'S BIRTH AND HIS MOTHER:

The birth of Imam Ali bin Al-Hussein As-Sajjad is reported to be in the year 38 AH. His noble mother Sharbanu arrived in Medina, where she and Imam Hussein bin Ali got married, peace be upon them. Some historians claimed that Imam As-Sajjad's mother was brought to Medina during the time of the Second Caliph Omar bin Al Khattab (who was assassinated in 23AH). How could this be possible given the fact that she gave birth to the Imam in 35AH or 37AH!

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We do not claim this is impossible, but it we believe it goes against the natural order of things unless there was an exceptional case. Therefore, if the Imam married her in a given year, it would be natural for her to get pregnant within a or two, but not not ten years later.

Based on historical analysis,however, the greatest probability for his birth, peace be upon him, was in 38AH - which is the view held by most historians and biographers ⁽¹⁾. Regarding his noble

mother, there is consensus that she was not Arab, and was a member of the royal family of Persia. She was taken as a slave during war. The undisputed historical record also shows that Imam As-Sajjad's mother, Shahrbanu, died while giving birth to him. These four points are nearly undisputed among historians. However, there are other small points of disagreement such as what her name was. The only other point of disagreement that deserves mentioning is about when his mother was brought to Medina and at what time?

There are three historical narratives regarding when and how the Imam's mother was brought to Medina in Medina:

2.1: THE FIRST:

This happened during the days of the second Caliph, when the Persian armies were defeated by the Muslims, and the Muslims consequently took control of Persia. The spoils were brought to Medina, and among them were the captive women, including Shahrbanu (who later became the Imam's mother). This narration adds that the Caliph wanted to divide the women. Like others, the Commander of the Believers, Imam Ali (peace be upon him), advised the Caliph to let her choose a husband herself, and count her as a spoil for the husband she picks! and he accepted that and she chose Imam Hussein, peace be upon him.

2.2: THE SECOND:

This took place during the time of the third Caliph Uthman. Shahrbanu, was brought to him as a captive and among the prisoners of war, so Al-Hussein, peace be upon him, freed her

from captivity. This view may also be derived from some of the narrations of the Imamis ⁽²⁾.

2.3: THE THIRD:

This was done during the caliphate period of the Commander of the Faithful, meaning after the year 35 AH. And he, peace be upon him, sent Harith bin Jaber as the governor of one side of the East, and he sent along two daughters of Yazdgerd to Imam Ali, one of whom became the wife of his son Imam Hussein, who later gave birth to Imam Zain al-Abidin. The other daughter became the wife of Muhammad bin Abi Bakr, who gave birth to al-Qasim.

2.4: OUR OBSERVATIONS:

A. THE FIRST:

That its results are not in line with historical records, in the lifetime of Imam Al-Sajjad, peace be upon him. Historical dates show that the last military campaigns in the time of the Second Caliph were carried out in the year 23 AH. Therefore, if we assume that the women were taken captive in the last campaigns and that Imam Hussein married one of them in that same year or the year following, then Imam Al-Sajjad's age in Karbala at the time of the battle had to have been thirty-eight years (38). His honorable age when his grandfather, the Commander of the Faithful, was martyred had to have been about seventeen years (17). These dates contradict the consensus of historians.

B. THE SECOND AND THIRD:

Despite its mention in some Imami sources - it has to be read in the context of establishing legitimacy for the caliphate. It also demonstrates harmony between the caliphs and between the Commander of the Faithful and the People of the House. This was a characteristic goal the school of caliphs constantly aimed for, and it tried its best to benefit from as much as possible. It methodically uses the similarity of names, which is a normal phenomenon, to prove a doctrinal matter. This was a routine method of establishing legitimacy of the official caliphate, and it served as a path of uniting the path between the Ahl al-Bayt and the caliphs. It uses real - and imagined - marriages between the two houses, Banu Hashim and others, to prove the same requirement, and so on. This is an attempt to show that Shahrabanu was among those who were taken captive during the days of the caliphate of Omar ibn al Khattab, and that she was given Imam Ali, who, in turn, gave her to his son Imam Hussein, peace be upon them. If this were the case. This will be, in their opinion, a testimony of the legitimacy of the caliphate and the caliph. Given this, the second and third narrations hold, with the second narration enforcing the view indicates that the event of Shahrabanu occurred during the time of Caliph Othman, and it is the one that Sheikh Al-Youssoufi Al-Gharawi⁽³⁾ chose to emphasize and endorse in his research.

Thus far, we see - as was stated by Sayyed Al-Muqrim and Sheikh Al-Qurashi, who saw that it was more widely accepted than others - that the closest to reality is the third narration. Its conclusion is that "when the Imam, Commander of the Believers, peace be upon him, assumed the caliphate, he sent

Harith bin Jabir as the governor on one side of the East, and he sent to him the daughters of Yazdgerd bin Shahriyar. Shah Zanan was given to his son, Imam Hussein, peace be upon him, and she gave birth to Imam Zain al-Abidin, and the other woman was given in marriage to Muhammad bin Abi Bakr, who gave birth to Al Qasim, the famous jurist ⁽⁴⁾."

The agreement among narrators is primarily based on the fact that the mother of the Imam, peace be upon him, passed away during her postpartum period. This perspective is highlighted by both some of the narrations reported by Ahl al-Bayt (especially by Imam As-Sajjad) as well as to narrations of some historians. Accordingly, we believe the claim made by some that she witnessed the tragedy of Karbala, and that she rode a horse that crossed the Euphrates water is not true. Similarly, the attribution of the shrine in the Varamin area near Tehran to her clearly lacks evidence. Further, this claim is similar in its lack of validity to what was reported by some sources of the Caliphs' school of thought that the mother of Imam Al-Sajjad was married to this or that individual.

3. WITH HIS GRANDFATHER, THE COMMANDER OF THE BELIEVERS, AND HIS UNCLE, AL HASAN, PEACE BE UPON THEM:

Based on the aforementioned about the date of his birth, he lived two years in the life of the Commander of the Faithful, peace be upon him, and twelve years in the life of his uncle, Al-Hasan Al-Mujtaba, and with his father Al-Hussein, peace be

upon them, about twenty-two years. We, however, do not find books or chronicles of the period of his stay with his uncle, Al-Hasan Al-Mujtaba, as well as with his grandfather, the Commander of the Faithful, peace be upon them, despite the fact he would marry the daughter of his cousin Al Hasan at a later time, in the year 56 AH at the age of eighteen.

With this marriage, two of the branches of the Prophet's family and the two Alawite branches intertwined. Consequently, Imamate integrated the hereditary characteristics of the two noble grandsons; peace be upon them. The imams after Al Sajjad, peace be upon them, will be the grandsons of Imam Al-Hussein on the father's side and Imam Al-Hassan on the mother's side. Imam Al-Sajjad would later marry Fatima, daughter of Imam Al Hassan, a topic that we will attend to when we discuss his family life, peace be upon him.

History has not preserved a record of many aspects of the life of Imam Zayn al Abidin, peace be upon him, during the days prior to Krabal of his father Imam Hussein's life, peace be upon him. This lack of historical record may be due to what is known in the Shiite doctrine as the "silent imam" ⁽⁵⁾, which means that the imam-to-be does not exercise the roles of the imamate during the life of a present imam. When he does, his acts and decisions support those of the present Imam. The imam-to-be shadows the existing imam, although he is qualified and capable of exercising various roles of teaching, guiding, and leading followers. This is simply due to the fact that someone other than the "silent imam" is the "speaking Imam" or the Imam in charge. Two imams may meet at one time, or even

three, as was the case with the Commander of the Faithful, peace be upon him, and his two sons, Al-Hussein.

However, during the life of their father, they do not exercise the roles of actual imamate despite their ability to do so. Rather, they are a shadow of their father and act as his helpers, and their father directs and assigns them to teach or address people's religious questions and problems affecting them.

We reiterate that this may be the main reason why we do not find many narrations about Imam Zayn al Abidin in the days of his father Imam Hussein, peace be upon them. To further illustrate this "silent-imam" practice, we use this example from nature: When the sun rises the stars disappear behind its rays. Although the stars are present, the sunshine dominates. Thus, if the people saw Imam Hussein, peace be upon him as the Imam in charge of the leadership of the people, it would be unnatural for them to leave him and ask his son, Imam Al-Sajjad. Yes, there are narrations ⁽⁶⁾ about Imam Hussein, peace be upon him, in which there are references to the imamate of his son Al-Sajjad, even when Al-Sajjad was very young.

3.1: IS AS-SAJJAD THE YOUNGEST OR AL'AKBAR?

To begin with, we must point out that there is no connection between age and the subject of imamate. The youngest may be the one appointed for the imamate by God Almighty, while the eldest is not. This is not theoretical as we find this to be the case in the example of Abdullah. (Al-Aftah bin Imam Al-Sadiq) that neither he nor his brother Ismail was appointed as an imam, while their youngest brother Imam Musa bin Jaafar was appointed as an Imam!

Similar examples are found in the sons of Imam Musa Al-Kadhim, peace be upon him. Although mam Ali Al-Redha was not the eldest among his brothers. He succeeded his father as the Imam. This and numerous other examples show that age is not a prerequisite to inmate. As yet another example, even though Sayyid Muhammad ibn al-Imam al-Hadi, was the oldest son (and despite his jurisprudence and righteousness), he was not the imam, but rather his younger brother, al-Hasan al-Askari, peace be upon him, became the imam after his father.

Furthermore, one's age is not directly proportional to high rank and status. A younger person may enjoy a higher status than his older brother. In this context, although Ali Al-Akbar, who was martyred in Karbala, was the older brother, his younger brother Ali bin Al Hussein Al-Sajjad was the appointed the imam after the martyrdom of their father, Imam Hussein.

It is instructive to refer to another rule mentioned by the investigator Ibn Idris Al-Hilli, may God have mercy on him (d. 598 AH), which states that in such matters, it is necessary to consult genealogists and historians , before referring to jurists and scholars. They are the ones who have the expertise and knowledge in the genealogy of people who were born earlier, and who were born later. In this also, the person's affiliation to a religious school of thought is not taken into account, as long as his religious beliefs do not cause him to be biased. Under normal circumstances, a genealogist's or historian's school of thought is used as a criterion to validate his genealogical or historical data. For this reason, we question the credibility and validity of what some investigators reported. Some sectarian scholars, for example, believe that Ali al-Sajjad was the eldest

son of Imam Hussein and the martyr Ali Al-Akbar was the youngest. The opposite is true according to most non-sectarian and objective scholars.

The basis for what was mentioned about Imam Al-Sajjad, peace be upon him, being Imam Hussein's oldest son, is what was reported by Sheikh Al-Saduq and Sheikh Al-Mufid in Al-Irshad⁽⁷⁾. Sheikh Al-Mufid, relied on Abu Mikhnaf and Al-Tabari in narrating the incident of Al-Taff, so much so that the observer, as some researchers assert, would consider most of the narration as a reproduction of what was mentioned initially. However; Sheikh Al-Mufid left out what Al-Tabari mentioned (the original of which is on the authority of Abu Mikhnaf), perhaps due to his own opinion. Otherwise, Al-Tabari, quoting Abu Mikhnaf, reported in two places that Imam Al-Sajjad was the younger son.

The first reference of Al-Tabari about Imam As-Sajjad being younger was what he reported that in the year 11/630: "And Ali bin Al-Hussein the-Younger witnessed Karbala with his father when he was twenty-three years old. He was sick and was sleeping on a bed, when Al-Hussein, peace be upon him, was killed. Shimr bin Al-Jawshan ordered, "Kill this man!", and one of his companions said to him: Glory be to God, (do you order us to kill) a young, sick boy who did not fight, and we kill him! It is clear from this conversation that Imam As-Sajjad was a young boy! The second place that Al-Tabari mentioned regarding Imam Al-Sajjad being younger, is an excerpt of what Imam as-Sajjad said to Ibn Ziyad: "I had an older brother who the people killed..."!

From an historical perspective, the sources that mentioned that Ali Al Sajjad was the youngest and that the martyr)Ali Al-Akbar) was the oldest are sometimes earlier by about two centuries than what was mentioned by Sheikh Al-Mufid (d. 413 AH) and Al-Saduq (d. 381 AH). This was mentioned by Ibn Saad (d. 230 AH) in Al-Tabaqat, quoting the sentence (an older brother than me) from the Imam, and Al-Zubayr bin Bakkar (d. 236 AH), and, based on that, he concluded that he was the youngest. He also quoted the sentence (an older brother than me) from the Imam, peace be upon him. Later, Abu Al Faraj Al-Isfahani (d. 356 AH) stated that the martyr (Ali Al-Akbar) was the eldest.

Giving preference to al-Mufid's position (which does not include the phrase "older than me") and giving credence to it by referencing early sources such as Ibn Nama (who died in the year 680 AH) in Mati' al-Ahzaan and taking from it, is more like going in circles!

Hence, the attempt to reject this presumption by saying that just as there is a historical narration that proves the phrase (older than me), while there is another that contradicts it is not valid. The narration that confirms the phrase (older than me) is preceded over the one that is not historically proven, and the phrase that is not proven came much later and is relied upon over the proven, and much earlier excerpt. Historically, as we mentioned, the original source of this description is the Abu Mikhnaf Book, which both Al-Tabari and Sheikh Al-Mufid quoted from, but this excerpt was dropped in the text of Sheikh Al-Mufid's book!

Assuming the opposition, the matter ends up revolving between the possibility of an addition or an omission by the reporters (quoters). According to them, the right view contains additional details as it is likely the quarter may have erred and added words of his own, unlike if he made a mistake or was negligent and omitted a word or words, as is this is very common among those who quote and copy from other sources.

Proponents of this view can rely on what was narrated by: Al-Khazar Al-Qummi in *Kifayat Al-Athar*, and more specifically with his chain of transmission to Ubayd Allah bin Abdullah bin Utbah. He said: I was with Al-Hussein bin Ali, peace be upon him, when Ali bin Al Hussein Al-Asghar (Junior/younger) entered, and Al-Hussein, peace be upon him, called him and embraced him tightly and kissed his forehead. Then, Imam Hussein said: May my father be sacrificed for you; how pleasant your scent is, and how excellent your character is. That raised my curiosity, so I said: May my father and mother be sacrificed for you, O son of the Messenger of God. If that is not what we seek refuge in God to see in you, then who do we go to? He said: "To my son Ali. He is the Imam, and the father of the Imams." ⁽⁸⁾ In this narration, we clearly see that Imam As-Sajjad was described as the youngest, in the birth order of Imam Hussein's sons, and the birth order of the eldest was given to the other son of Imam Hussein, who is known as Ali the martyr.

His argument that this narration by saying that this restriction was placed by the words of the narrator and not by the words of the Imam, is neither complete nor valid. It is out of necessity of clarification that the narration was mentioned in one of the sources as it is mentioned in the context of emphasizing the

Imamate, which can only be achieved by specifying it and stating who the next imam is in the succession. Its aim was to state that (Ali) Ibn Al-Hussein was the Imam, and was not focused on whether he was the youngest or the oldest. The narration was directly concerned with Imam As-Sajjad, who was the youngest.

The narrator's objection raises an important point that illuminates the discussion further. The part of this quote in the narration, "": Oh, my lord, he is very young! The narrator almost wished to ask Imam Hussein these questions: "One of your children is older than him, so why isn't he the Imam? Is the younger son the imam? The evidence provided by this narration is quite compelling.

Likewise, they can benefit from what was stated in the Ziyarat AlNahia (the visit to the side) ⁽⁹⁾ attributed to Imam Mahdi, may Allah hasten his appearance, in terms of describing Ali the martyr as the older one. The Ziyarat (special recitation read when visiting an imam or a member of AhluAlbait) is in the context of greeting the martyrs of Karbala (peace be upon the older Ali & upon the little nursing infant)⁽¹⁰⁾.

As for the narration that the other side espouses and uses as a proof that Imam Al-Sajjad was the oldest son was narrated on the authority of Al-Fudayl bin Yasar, who said: "Abu Jaafar (peace be upon him) said to me: When Al-Hussein, peace be upon him, headed to Iraq, he entrusted his will with Umm Salamah, the wife of the Prophet, may Allah bless him and his family. In addition to the will, Imam Hussein left books and other items, and gave the following specific instruction to Umm Salamah: "If my oldest son comes to you, please give him what

I have given you." When Imam Hussein, peace be upon him, was martyred in Karbala, Imam Ali bin Al-Hussein, peace be upon him, came to Umm Salama and took everything that Imam Hussein entrusted her with." ⁽¹¹⁾ This narration may be used by those who claim that As-Sajjad, peace be upon him, was the oldest, based on the evidence provided in what Imam Hussein, peace be upon him, said: "The oldest of my sons came to you); This conclusion makes sense and is true without a doubt because when Imam Al-Sajjad came after Karbala to get the will and books from Um-Salamah, he was indeed the oldest living son of Imam Hussein after the martyrdom of his brother, Ali the martyr.

Furthermore, by examining the dates of their births, peace be upon them, it becomes abundantly clear that Ali the martyr was the oldest and that Imam Al-Sajjad was the youngest. We have previously mentioned that the birth of Imam Al-Sajjad was in the year 38 AH, which is three years after the apparent caliphate of his grandfather, the Commander of the Faithful. The birth of Ali the Martyr, on the other hand, was during the caliphate of Othman bin Affan ⁽¹²⁾ (which ended in the year 35 AH). If we assume that it was two or three years before the end of Othman's caliphate, then his birth would have been around the year 33 AH. The words of the careful reviewer Ibn Idris Al-Hilli provide the final say that settles the argument. In his book, *Al-Sara'ir*, Al-Hilli meticulously laid out Sheik Al-Mufid's position on the issue, which is that Imam As-sajjad is older than his brother Ali the martyr. Then, he said that "It is better to follow the council of the experts in this field; the experts include genealogists, and authors of biographies, reports, and histories. Authors and books such as Al-Zubayr bin Bakkar's

Genealogies of Quraysh, books by Abu Al-Faraj Al-Isfahani, the book Muqatil Al Talibeen, books by Al-Baladhuri, and Al-Muzani, the author of the book Lubab News of the Caliphs, and Al-Amri Al-Nasabah all verified this. In the book Al-Mujdi, the author asserted that “he who has no insight claimed that Ali the younger was the one who was martyred in Taf (Karbala). This is a baseless claim and a figment of its proponents. This perspective was the one espoused by the author of the book Al-Zawajir and AlMawaez, by Ibn Qutaybah in his book AlMa’aref, by Ibn Jarir Al-Tabari who had investigated this matter, by Ibn Abi Al-Azhar in his book of history, by Abu Hanifa Al-Dinouri in his book AlAkhhbar AlTiwal, and by the author of the book Al-Fakher...”⁽¹³⁾.

4. IMAM AL-SAJJAD BEFORE AND DURING THE TRAGEDY OF KARBALA:

Although his role, peace be upon him, before Karbala was not sufficiently clear. His role became much clearer during and after Karbala. We will elaborate on this issue in the following points:

4.1: THE FIRST POINT:

Imam As-Sajjad, peace be upon him, accompanied his father, Imam Hussein, peace be upon him, from the time he left Medina to Mecca and stayed with him until he migrated from there to Karbala. He was with his father throughout his journey from Medina to the hour of his martyrdom. Imam Al-Sajjad, peace be upon him, was about 22 years old at the time. We have previously confirmed that his birth was in the year

38 AH, and will say more about events that correspond to the Imam's life later. Imam As-sajjad's son, Muhammad bin Ali Al-Baqir, who was about 4 years old, was with him on this journey. It is most likely that the marriage of his father Al-Sajjad to his mother Fatima bint Al-Hasan Al-Mujtaba, peace be upon them, was around the year 56 AH. It does not seem that Imam Al-Sajjad had any of his children other than his son Al-Baqir at that time.

4.2: THE SECOND POINT:

It is known among Shia scholars as well as among historians in general, that Imam Al Sajjad, peace be upon him, did not participate in the fighting in Karbala, due to his illness. It was the will of Allah to delay Imam As-Sajjad's martyrdom and to continue the Immate line of succession. However, some contemporary researchers asserted⁽¹⁴⁾, based on the Al Zubair Al-Rassan's narration⁽¹⁵⁾ regarding the martyrdom of Al-Hussein, peace be upon him, that Imam As-Sajjad fought for some time in karbala. As a result, he sustained big and deep wounds during the fighting which caused his illness. We point out to the reader that this issue was discussed in my book "The Issues of the Husseini Renaissance," in which we stated our opinion on this matter—which remains confidently unchanged.

What was the imam's illness on the Day of Ashura? The answer to this important question is as follows: At the outset, we must draw attention to a basic point related to Imam Al-Sajjad's illness in Karbala, peace be upon him. The point being that his illness occurred during a specific period⁽¹⁶⁾ which lasted from shortly before the day of Ashura to several days following it. The precise length of period of his illness is not well

documented owing to several factors including the continued state of suffering as a result of travel, staying up late, and the abuse he was exposed to during the journey, with the women who were taken captive, from Karbala to Kufa and from there to the Levant and back. The return from the Levant to Kufa was much easier. We must underscore the point that Contrary to what is commonly believed by some people, Imam As-Sajjad's illness was not terminal and certainly did not last for very long. This belief has sunk into the subconscious of some people to the level that when Imam As-Sajjad, peace be upon him, is mentioned, it conjures up the image of a sick person who is unable to do anything on his own.

We also believe that the Imam's illness, peace be upon him, during that period can best be fathomed in the context of the divine plan for the continuation of the Husseini lineage⁽¹⁷⁾. It was critical for the Alawite succession, and the Muhammadiyah imamate, so that there would be someone in the nation who would be the capable heir of leadership and knowledge of prophethood and the Imamate. He would be instrumental in changing Its path, and preserving in it the spirit of the message of the prophet, may God peace be upon him and his family. Otherwise, had Imam As-Sajjad been well during Al-Hussein's martyrdom, peace be upon him, he would have sacrificed his life for his father's life. The imams had always operated on the principle that the life of the prophet and imams must be protected and defended at all costs. The imams said, "If anyone hears our affliction and not hasten to help us, Allah will throw him on his nostrils into the hellfire."⁽¹⁸⁾ In addition, it is expected that the son be loyal to his father, even in the son is not infallible and an not an imam. As for how Imam Al-sajjad, peace be

upon him, fell ill, what I gleaned from the narrations include the following:

- A. The oldest text I have come across was mentioned in a book by Al-Fudayl bin Al Zubair Al-Asadi ⁽¹⁹⁾ (which provides a list of the people who were martyred with Al-Hussein, peace be upon him). The text mentioned that "Ali bin Al-Hussein, peace be upon him, was sick and was wounded⁽²⁰⁾ during the fighting, but was not killed. He and, Muhammad bin Amr bin Al-Hassan, and Al-Hassan bin Al Hassan bin Ali bin Abi Talib, peace be upon him; and were all taken with the women as captives.
- B. What was mentioned in Basa'ir al-Darajaat and al-Kafi from the narration of Abu al-Jaroud on the authority of Imam al-Baqir, peace be upon him, who said:

When Imam Al-Hussein faced what he faced, he called his eldest daughter Fatima and gave her a rolled-up letter and an explicit will, and an implicit will. During this time, Imam Ali bin Al-Hussein was having a stomachache and couldn't do anything; Fatima gave the letter to Ali bin Al-Hussein⁽²¹⁾.

To elaborate this, Sheikh Al-Tabarsi quoted in his book (I'lam Al-Wari bi' Alam Al-Huda) that the departure of the Husseini convoy to Kufa, which is the same text as the one Al-Mufid mentioned in Al-Irshad, and we referred to it earlier, saying... "Then he called out to the people to leave, and headed towards Kufa, with Al Hussein's daughters with him." Peace be upon him, his sisters, and the women and children who were with him, and Ali bin Al-Hussein, peace be upon him, was among

them. He was severely sick with Alzarb (stomachache)⁽²²⁾ from which he later recovered.

C. The scholar Al-Majlisi in Al-Bihar⁽²³⁾ quoted from the book Nawader Ibn Asbat on the authority of some of his companions who narrated it. He said: "Abu Jaafar (Al-Baqir), peace be upon him, said: My father was having stomachache⁽²⁴⁾ and on the day of his father's martyrdom, may Allah's peace and blessings be upon them both, he was in the tent and I saw how our followers came to check on his condition and were offering him water to drink." The first text mentioned in the book of Al-Fudayl bin Al-Zubayr clearly highlights two things:

- The first is that Imam Al-Sajjad participated in some of the fighting on the day of ashura.
- And that he was severely wounded during the fighting (20).

Among the proponents of this position is Mr. Al-Jalali who emphasized it in his book (The Jihad of Imam Al-Sajjad, peace be upon him). To buttress his point, Al-Jalali relied heavily on the aforementioned text to conclude that the Imam did participate in the jihad in Karbala, that he demonstrated exceptional courage and bravery, and was wounded in the process.

While the two texts that follow do not address the matter of fighting or wounds, they do confirm that he was so ill that he was on the edge of death. According to the text, he was sick with what can be called tropical sprue disease (a condition that is not easy to recover from easily, as some linguists would

characterize it as such. That is to say, it is a condition that attacks the digestive system and makes it hard to digest or hold food. As a result, the person afflicted experiences fatigue and becomes unable to perform normal everyday activities. It is similar to what is known today as a severe case of diarrhea, which in some cases may lead to dehydration and even death among children or adults.

There is no evidence in the narrations of Ahl al-Bayt or the writings of historians that Imam Al-Sajjad participated in the fighting in Karbala. If there is any mention, it is in the context of the Imam's desire to get up and go out to fight in response to his father Hussein's call for help and support⁽²⁵⁾. What can be learned from some narrations⁽²⁶⁾ regarding this matter, is that Imam As-Sajjad was sick on the night of the tenth of Muharram. His aunt Zainab, peace be upon her, provides additional evidence to the Imam's illness on that fateful night as he was laying in bed inside his tent and she was there attending to him and doing what she could to make him feel better. As he was in the tent, it is believed that he heard his father' Al-Hussein, peace be upon him, repeating the well-known poetry: Oh time, how unfit you are as a close friend!

This is considered unlikely as no fighting took place between the two camps before the tenth day of Muharram. Some fighting took place following attempts of Hashemites and supporters of Hussein on the Euphrates River to fetch water. It was not reported that there was a fight in which anyone was injured, and that the Imam was wounded heavily!

Rather, perhaps what happened to Imam Al-Sajjad, peace be upon him, is likely related to what the historians mentioned

when the camp was attacked after the martyrdom of his father, Imam Hussein. We, however, believe there is no strong and compelling evidence to support the narration mentioned in the book of Maqtal of Al-Fadil Al-Rassan, which is not narrated by an infallible Imam, and strongly espoused by Mr. Al-Jalali. We mentioned in some of the previous footnotes the possibility that this was influenced by the Zaidi theory of Al-Fudayl ibn Al-Rasan, which is premised on the condition that an Imam must carry the sword. This idea was strongly held by them and manifested itself in all of their roles and actions. Needless to say, there was clear disagreement about this idea between them and the Twelver Shiites.

The Imam, peace be upon him, would have readily participated in the fighting in Karbala. The divine will had a monumental task awaiting him, that would far exceed that of fighting for half a day. He would export the culture and spirit of the Husseinian renaissance through his speeches and sermons to the lands of Islam at the time that he would pass through on his way from Kufa. That territory included greater Iraq to the Levant, the capital of the state. In addition, the unwavering stand he took in front of the ruling councils before Ibn Ziyad and Yazid and in the Umayyad Mosque, constituted the second important part of the Husseinian renaissance. It undermined the Umayyad authority's concerted disinformation and misinformation efforts that sought to present Imam Hussein to the Muslims as an outsider, who rebelled against the imam of his time for the sake of creating chaos and division in the Muslim community.

It is difficult for me to fight the impulse to categorically dismiss some of the false narratives that sprang up regarding the Imam, peace be upon him, after he was taken captive shortly after the tragedy of Karbala. One of these narrations was fabricated by Musab Al-Zubayri⁽²⁷⁾ in his book the Lineage of Quraysh, which was later referenced by other narrators. The narration's text is: "Ali bin Al-Hussein said: From them, A man embraced me, provided me a place of refuge, and was most hospitable to me. He would weep every time he came and left my room so much so that I thought if there is anyone who is loyal, it would be him. His seeming demeanor, expressions of affection and loyalty all changed after the call of the envoy of the governor Ibn Ziyad was publicly declared. That call was: "Whoever finds Imam Ali Bin Al-Hussein and brings him to us will receive a handsome reward of 300 dirhams." The Imam continued by saying, "then my host entered my room crying and started tying my hands to my neck all the while saying, "I am scared!" Then he took me out and gave me to Ibn Ziyad's men and took the three hundred dirhams before my very eyes." This fabrication emanated from Al-Zubayr bin Bakkar or from his uncle Musab⁽²⁸⁾, who (claimed that Umm Ali Al-Sajjad was present with her son (As-Sajjad) in Karbala!!) Historians all agree that Imam As-Sajjad's mother died while giving birth to him. How is it possible that Abu Mikhnaf Al-Azdi, along with his many narrators,⁽²⁹⁾ who were present in Karbala, did not pay attention to this issue!

It is rather strange that the fabricator of the narration actually believed what he made up, and paid no attention to its lack of logic and internal inconsistency. The narrator could have at minimum paid attention to the fact that Imam Al-Sajjad,

as the oldest of the 'males' who remained alive, and who is responsible for taking care of the captives could not have been absent and away from the women and children as they were forcefully driven from Karbala to Kufa. Neither the officials of the Umayyad army would have permitted this to happen, nor would the women and prisoners have left the matter and succumbed to their fate as if the Imam was lost! Additionally, did the narrator overlook the fact that Imam Al-Sajjad would not forget about or leave behind the women and children who needed him desperately! Is it possible to believe, even for a second, that the Imam would be so comfortable in the company and hospitality of the person who whisked him away to forget about the women and children members of his family! Would that be the case that would prompt the Imam to say, "If any of the people have real loyalty, then this is the one!" Until the envoy of Ibn Ziyad called out...and promised the meager reward of three hundred dirhams) to the person who would find and bring the Imam to him! The sense of contempt and belittlement in this narration is so obvious! That reward amount was not even enough to buy a disabled slave! To this, we can only say: May Allah's curse be upon the liars!

Even stranger and worse than the aforementioned narration is what Ibn A'tham mentioned in Al-Futuh, which claimed that when the Imam, peace be upon him, was brought to Ibn Ziyad in Kufa as a captive along with the women and children. After a heated exchange, "Ibn Ziyad said to some of his companions: Woe to you! Take him, I think he has not come of age!" Then he said: Mari bin Moaz Al-Ahmari took the Imam aside, uncovered his clothes and found signs that the Imam had reached puberty. Alahmari went back to Ubaid Allah bin Ziyad and said: Yes,

may God guide the prince! He has reached puberty, so he said: Now, take him and behead him! ⁽³⁰⁾

Stranger yet is that some doubted that the Imam came of age and became an adult! That some believe that the Imam would have been in his early or late teens at this time is very questionable. It is dubious because it means that the Imam was born after the year 48 AH, which contradicts statements that claim that Imam Al-Hussein married Umm Al-Sajjad during the days of the second Caliph, which took place around the year 23 AH and later! Similarly, the narration contradicts with the account that he was born in the year 38 AH, which means that he was at least 22 years old at that time!

The oddity of the above dubious narrations crash in the face of the established fact that Imam Al-Sajjad, peace be upon him, was married at that time and had a son, Imam Muhammad Al-Baqir, who was around four years of age or younger and with his father in Karbala. It is indeed absurd that questions were raised as to whether he had reached puberty or not, and that signs of his reaching puberty had to be verified by looking at his pubic area? For this reason, Ibn Saad rebutted the dubious accounts in his book *Al-Tabaqat* by saying: "This proves to you that Ali bin Hussein was with his father when he was twenty-three or twenty four years old. This reveals the baselessness of the account that he was young and did not reach the puberty! He did not partake in the fighting in Karbala because he was sick that day. Why would some make the outrageous claim that he did not reach puberty, when his son, Abu Jaafar Muhammad bin Ali, was born to him? ⁽³¹⁾

5. IMAM AL-SAJJAD AND THE PROCESSION OF THE CAPTIVES IN KUFA:

We have referred in our book (I am Al-Hussein bin Ali) to a detailed presentation of the caravan of the captives, among whom was Imam Zain Al-Abidin, peace be upon him. In the book, we included sermons he delivered in the various places along the way with some commentary and analysis of their circumstances and intended message. We will not repeat what we elaborated in the book, but feel the need to focus on a particular event. Readers can find more details in our book.

After the arrival of those who were taken as prisoners and captives to the city of Kufa, they were first paraded to people who gathered along the main streets before bringing them to Ibn Ziyad's palace. In an atmosphere of victory pervaded by feelings of euphoria, Ibn Ziyad gathered his military commanders and political advisors to express his feelings. He began by making fun of the captives and directed his assaulting words first to Seyedah Zainab bint Ali, peace be upon them. After an exchange reflective of the gloating and loathsome style of Ibn Ziyad, he turned to Imam Zain al Abidin, peace be upon him, and asked him what his name was. The Imam answered by telling him that he was Ali bin al Hussein. Ibn Ziyad retorted: Didn't God kill Ali? The Imam said: I had a brother named Ali whom the people killed! The tyrant said: Rather, God killed him! The Imam, peace be upon him, said: Allah takes the souls at their destined time! In the typical manner of tyrants when they are unable to think sensibly resort to force, Ibn Ziyad

reprimanded by saying, "Do you have the audacity to talk back to me?" O swordsman; cut off his neck!

The Imam's sister, Zainab, peace be upon her, stood up and threw herself at her brother in an attempt to save him from the sword all the while saying, "I swear to Allah, you will have to kill me first before you kill him!" After leaving the governor's palace, Imam Ali, peace be upon him, addressed the people of Kufa. He introduced himself as the son of the martyr Hussein, who was unjustly killed at the banks of the Euphrates. He asked the crowd about the covenant they made to support Imam Hussein, and rebuked them for their betrayal. He asked them how they would justify their actions when asked by the Prophet on the Day of Judgment. Further, he pointed out that the prophet would ask them why they abandoned his progeny, and that he would certainly cast them off his Umma.

The people of Kufa answered by saying that they are "all ears, obedient, and keepers of their promise. The Imam, peace be upon him, dismissed their emotional outpour that belied their real actions. To expose them even more, the Imam, peace be upon him, said, "No way, no way- you are but traitorous and disloyal people!" The Imam was highlighting the fact that "Your own desires had overtaken you," as their love of material life, desire to live, and fear of sacrifice prevented them from taking the stand that they verbally claim to want to take.

6. IMAM AL-SAJJAD IN THE LEVANT:

The Imam, peace be upon him, was responsible for protecting the women of the Prophet's family, peace be upon

them, and the women of his companions who remained with them, and for the children and young girls. They stayed in Kufa for a few days after a long and traumatic journey during which they endured all sorts of undue humiliation and suffering. The Imam described the anguish they were exposed to by saying, "the near and the stranger, the low and honorable, and the numerous foes in the different cities we passed along the way to the Levant looked down upon us." They reached the Levant at the beginning of the month of Safar of the same year 61 AH⁽³²⁾.

In an attempt to humiliate the captives further and in order to gain more favor from Yazid - the guards tied them together very tightly with ropes before they were brought before Yazid. When they were brought in this state to Yazid's Palace, Imam Al-Sajjad, peace be upon him, asked Yazid bin Muawiyah: How do you think the Messenger of Allah, peace and blessings be upon him and his family, would react if he were to see us in this state? Naturally, the Imam's question was not only surprising but very shocking. It led Yazid bin Muawiyah to order the ropes to be cut.

The above scene shows that, "they were brought in (to the Levant) and brought to Yazid (Yazid's palace), where the prominent figures of the Levant were present." When Yazid looked at Ali bin Al-Hussein, may God be pleased with him, he asked him: Who are you, boy? The Imam answered, "I am Ali bin Al Hussein." Then, Yazid said: O Ali! Your father, Al-Hussein, cut off my ties of kinship (by killing his relatives), disregarded my rights, competed with and rebelled against my authority, so God did to him what you had witnessed.

Then Ali bin Al-Hussein recited this Qur'anic verse: "No calamity "or blessing" occurs on earth or in yourselves without being "written" in a Record before We bring it into being. This is certainly easy for Allah." Yazid asked his son Khaled to make a rebuttal to what the Imam just said. Khaled did not know what to say, so, Yazid rebutted by reciting this Qur'anic verse: "Whatever affliction befalls you is because of what your own hands have committed. And He pardons much," ⁽³³⁾.

This was the first council that brought together Yazid bin Muawiyah and Imam Ali bin Al-Hussein face to face. It was followed by another gathering, perhaps on the next day, and, most likely, it was held in the Umayyad Mosque. We assume that the gathering began mid morning and lasted until the call to noon prayer was made. It is during this time that Imam Ali bin Al-Hussein, peace be upon him, gave his famous sermon ⁽³⁴⁾. It was so powerful that the call to prayer was made before it was time in order to interrupt the sermon. The Imam, however, succeeded in conveying the crux of the message what he wanted to underscore before he was interrupted. We believe the Imam's sermon prompted Yazid to make the quick decision to return the caravan of captives from the Levant to Medina.

7. IS THE GREETING INCLUDED IN THE ASHURA VISIT DIRECTED TO HIM OR TO THE MARTYR?

In the well-known Ziyarat Ashura, this phrase was mentioned: (Peace be upon Al Hussein, upon Ali bin Al-Hussein, upon the children of Al-Hussein, and upon the companions of Al-

Hussein" ⁽³⁵⁾. One wonders to whom this greeting is directed! Is it directed to the elder martyr or to Al-Sajjad the Imam, peace be upon them both? For all practical purposes, the greeting includes both of them. It even covers everyone to whom the title of (Ali) Ibn Al-Hussein ⁽³⁶⁾ is applied. However, in order to ascertain what it means, we entertain the following two interpretations:

7.1: THE FIRST:

It suggests that it is directed toward Ali al-Akbar, the martyr in Karbala, and there are a few points to support this reading.

Reading #1: The visit to Ashura was created to pay homage to the martyrs with Hussein, peace be upon him, in Karbala, so it was natural that the intended person was Ali the older son.

Reading #2: The purpose of greeting Ali the elder, peace be upon him, is to underscore his great status, and this is evidenced by the fact that the greatest calamity that befell Imam Hussein was the killing of Ali the elder. Observers and careful readers of reports and lamentations of the killing in Karbala coupled with its impact on Imam Hussein would reach this very conclusion.

This point was explicitly stated by Al-Fadil Al-Mazandarani in his book Sharh Ziarat, in which he dismissed any questions about its real meaning by saying: "And upon Ali bin Al-Hussein." There is no doubt that what is meant by it is Ali bin Al-Hussein, the martyr, and not Imam Zain Al-Abidin, because this visit is specifically directed at the martyrs⁽³⁷⁾.

Mirza Abu al-Fadl al-Tahrani also espoused this interpretation by stating in his book Shifa al-Sowdoor (which I translated into

Arabic): Ali bin al-Hussein is the name of three of the sons of the Master of Martyrs, peace be upon him: One of them is the master of those who prostrate, peace be upon him; the other is Ali the eldest; and the third is Ali the nursing infant, whose name - according to one narration - was Abdullah, but more commonly known as Ali Al Asghar (Younger). The upshot of this is that the greeting is directed toward Ali Al-Akbar, the martyr in Karbala, because this visit is specific to the martyrs of Karbala. Thus, it is very unlikely that it is directed at Zain Al-Abidin!⁽³⁸⁾

The same answer was offered by Sheikh Muslim Al-Dawari, which he mentioned in his book (A Visit to Ashura, a Masterpiece from Heaven) that what is apparent from the context of the phrase is that it refers to Ali, the martyr in Al-Taf and his mother was Laila. That is, from the context, the ziyarat is meant to be inclusive for all the martyrs of the Day of Ashura.

This question received the same answer on the Aqeed website -the Center for Ideological Research- with an emphasis on the reason for why it is directed toward Ali the eldest. That reason is his great status and the severity of his suffering and its tremendous impact on his father ⁽³⁹⁾.

The second opinion: It suggests that it is likely that the intended person of the ziyarat is Imam Ali bin Al-Hussein Al-Sajjad, and the support of this opinion is explained as follows:

- That the popularity of the nickname of As-Sajjad for Ali bin Al-Hussein, peace be upon him, is something that is so widely known ⁽⁴⁰⁾ that needs no further definition or clarification, which is not the case with his brother Ali the

eldest, the martyr. If Ali the eldest's name had not been referred to as the martyr, or the eldest, or something similar, it would not come readily to one's mind. Thus, when the name Ali is not followed with an identifier, it is taken and understood according to what is commonly known and what comes from the wording, which is the Imam, peace be upon him.

- The special mention of one of Imam Al-Hussein's from among the rest of the children, and even from among all the relatives and friends, implies that there is something particular that stands out in the one being singled out. Otherwise, both the eldest and Al-Sajjad are included under the banner of "the children of Al Hussein" and are included in the offering of greetings.

As stated, the specific mention requires there be a unique quality about the son who is being emphasized. The notables whose names we mentioned earlier (namely, martyrdom of Ali al-Akbar-The eldest- and the fact that the ziyarat is peculiar to the martyrs) distinguished him as the one who the narration is talking about. It is safe to say, however, that the Imamate is the highest feature and rises above all other qualities. Had Imam Ali, the Master of the Faithful, been alive, he would have been Al-Akbar's imam during his life. He is his Imam nonetheless. He was silent during his father's life. Indeed, there is a vast difference in status between the leader and follower.

We do not clearly understand the assertion by some that the visit/ziyarat is for the martyrs! There was no mention of the martyrs except in this visit and in one other ziyarat an excerpt of which is this: "O Allah, set my feet firm in loyalty and sincerity

to Imam Hussein, and the companions of Imam Hussein who sacrificed their lives in his defense. Otherwise, the visit/ziyarat is pretty general like all others.

In addition, if the ziyarat had been specific to the martyrs, including Imam Hussein's companions and children, Imam As-Sajjad would be excluded from the offering of the greeting. He is surely one of the sons of Al-Hussein, but he not one of his martyred sons in Karbala. He was not one of the martyred companions either. According to this interpretation, Imam As-Sajjad is not among those included when the ziyarat of ashura is recited. I do not think that anyone who espouses the first view adheres to it in practice.

It is reasonable to say to the proponents of the first statement/ view to take a middle road by acknowledging that the ziyarat is inclusive of the martyrs including Imam Hussein's sons Ali Al-akbar as well as Imam As-Sajjad—by special designation. Thus, the person intended in the offering of greeting is Imam Ali bin Al-Hussein Al-Sajjad, peace be upon him. Even we consider the view that the ziyarat was established for the purpose of visiting those who were martyred in Karbala.

8. CIRCUMSTANCES OF THE IMAMATE OF AL-SAJJAD, PEACE BE UPON HIM, AND THE RULERS OF HIS TIME:

This is the period when Imam Ali bin Al-Hussein, peace be upon him, returned to the city of his grandfather, the Messenger of Allah, may Allah's peace and blessings be upon him and his family, to assume the monumental duties of the imamate. He

was twenty-three years old when he succeeded his father, though his father was telling about As-Sajjad's imamate, when As-Sajjad was still very young⁽⁴¹⁾.

In addition, there are numerous hadiths that confirm Imam As-Sajjad's imamate, which the Imams of guidance revealed it later, including the hadith which was narrated on the authority of Imam Muhammad al-Baqir, peace be upon him, that: "When Al-Hussein faced what he faced (the attack of Ibn Ziyad's army that eventuated in his martyrdom), he called his eldest daughter Fatima, and gave her a wrapped letter, an apparent will and a hidden will. Ali bin Al-Hussein, peace be upon them,

was ill at the time and was suffering from a severe case of stomach pain. Fatima, in turn, gave the letter to Ali bin Al-Hussein, and then the message of the letter was made known to us. Imam Al-Baqir asked: What is in that? Imam As-Sajjad replied by saying, "In it, by God, is everything that the child of Adam needs until the world ends."⁽⁴²⁾"

Imam Hussein, peace be upon him, also entrusted another part of the books and other items with Umm Salamah, the Mother of Believers, may Allah be pleased with her. The sign of the imamate was that the next imam would ask for them from her. Imam al-Sadiq, peace be upon him, narrated this and said: "When Al-Hussein, may Allah's blessings be upon him, arrived in Iraq, he entrusted Umm Salamah" with the books and the will, and when Ali bin Al-Hussein, peace be upon him, came back, she gave them back to him"⁽⁴³⁾"

Imam As-Sajjad was appointed and guided by his Creator and endowed him with a special favor that attest to his being

chosen to be the Imam after his father's martyrdom. That special favor took place during a conversation with his uncle, Muhammad ibn al Hanafiyah, when the Black Stone of the Kabba testified to Imam As-Sajjad about him being the next Imam⁽⁴⁴⁾. Whether we say that Muhammad ibn al-Hanafiyah knew the truth, he did this in order to show the virtue and special status of Imam Zain al-Abidin al-Sajjad⁽⁴⁵⁾, and the proof lies in his acceptance of his nephew as the rightful Imam without any discussion! There are other supporting evidence, including what Muhammad ibn al-Hanafiyah told Abu Khaled al-Kabli⁽⁴⁶⁾, and we said what some surmised that Muhammad ibn al-Hanafiyya believed that he was the Imam, considering that he also is a descendant from the lineage of the Commander of the Believers, peace be upon him! but he did not grasp the characteristics of the divine Imamate in its entirety.

The final outcome of what we are discussing is one and the same, which is that God Almighty supported the Ornament of Worshippers with the dignity he deserves. Whoever wants to be guided to his Imamate will have a clear and compelling sign for it. Added to all this are narrations that attest to his Imamate is his immense knowledge that rivals that of all others, whether they are members of Banu Hashem or not!

He became the distinguished Imam, whose blessed imamate lasted thirty four years. Throughout his Imamate, he manifested actions that earned him the nickname of Master and Ornament of Worshippers. The people would finally find out the other side that was hidden from them by the Umayyads about his grandfather's religious practice. Although Imam As-Sajjad

spent long periods in worship, he always said publicly, "Who among us can worship Allah like Imam Ali Bin Abi Talib did!"

8.1: HOUSE OF POETRY OUTSIDE THE CITY IS THE TITLE OF THE FIRST STAGE:

Imam Zayn al-Abidin, peace be upon him, pitched a tent on the edge of Medina and made it his second residence ⁽⁴⁷⁾. His primary residence was inside the city and near the mosque of the Messenger of Allah, may Allah's peace and blessings be upon him and his family. He benefited from this in several ways: staying away from the surveillance of the Umayyads' authority, and keeping a distance from the dissension and chaos that began to engulf the center of the city. The turmoil first began following the tragedy of Karbala in 61 AH followed by the Harrah Incident when Medina was invaded by the Ummayyads' army, to the strife that occurred between Al-Zubair and the Umayyads. The Imam also reaped benefits out of having his second residence by making numerous visits to his father's and grandfather's shrines. He made those visits alone and at other times with others.

8.2: THE MOVEMENT OF THE PEOPLE OF MEDINA, THE INCIDENT OF AL-HURRA, AND THE ROLE OF THE IMAM, PEACE BE UPON HIM

In the year 63 AH, Medina witnessed a tremendous revolution by its people, and was led by Abdullah bin Handhala (known as the one cleansed by angels). Despite Yazid bin Muawiyah's attempts to bribe him with several hundred thousand dirhams in exchange for his silence, he came to Medina and said: If I only had my son helping me; I would have fought against him

(meaning Yazid)! What Yazid did does not prevent me from telling you the truth about him. Yazid drinks alcohol, and gets drunk and misses leading the prayers. In his drunken state, he would send a man named Muslim ('Misrif' or excessive is a more fitting name for him) bin Uqba Al-Marri to lead the army, and would advise him by saying: "If something happens to you, then appoint Husayn bin Numair Al-Sakuni in charge of the army." And he said to him: Call the people to stop for a period of three days (to cease the revolution), and if they obey you, fine; but if they don't, fight them. If you prevail over them, then the city will be yours to do whatever you wish. Give any money, slaves, weapons, or food you loot to the soldiers ⁽⁴⁸⁾. The initial result of that battle, at the very least, was that "one hundred and seventy-three men

from the Ansar were wounded, and a hundred and six men from the Quraish ⁽⁴⁹⁾." It was estimated that five thousands among those killed were sympathizers and followers of Ahlulbayt.

As we mentioned earlier, the Imam, peace be upon him, chose early on not to stay away from the fray and distanced himself from the ensuing battles and events. He, instead, chose to live outside the city which protected him from any potential harm from the invading Umayyad army and their brutal and merciless leaders. He took up residence at the grave of his grandfather, the Chosen One, may Allah's peace and blessings be upon him and his family. This afforded the Imam the opportunity to draw people's attention to their hidden spiritual power which could be tapped by holding fast to the path of Allah, turning to Him, and praying to Him and seeking closeness to Him by invoking the Prophet's help. He sought refuge by

visiting his grandfather's grave, and as he was praying near the grave once, Yazid's men brought him as a captive to Misrif, who was very angry at him. Misrif began by disavowing the Imam and his fathers. When Misrif looked at the Imam and got closer to him, he began to tremble. Misrif stood up for the Imam, and asked him to sit by his side. Then he asked him: Ask me your needs. He interceded for anyone who was going to be killed by the sword. Then the Imam got up and left. Imam As-Sajjad was asked, "Ali: We saw you moving your lips while you were with Misrif, what were you saying? He said: I said: Oh God. Lord of the seven heavens and what they overshadow, and the seven earths and what they lower, Lord of the Great Throne, Lord of Muhammad and his pure family, I seek refuge in You from his evil, and I seek your power to defeat him. I ask You to give me his goodness and spare me his evil". And it was said to Muslim: We heard you cursing this boy and his predecessors, but when he was brought to you, you elevated his status, to which Misrif retorted by saying: This was not a voluntary action on my part, my heart was filled and overwhelmed with terror from seeing him ⁽⁵⁰⁾."

The Imam, peace be upon him, saved the lives of many of the people of Medina who had been taken to be killed by interceding for them, and his intercession was accepted for them. As for after this period and after the death of Yazid bin Muawiyah, we will describe the circumstances the Imam, peace be upon him, went through in the following section.

A. FIRST: GENERAL UNREST FROM THE YEAR 64 TO 73 AH).

During this period which was characterized by gradual decline of the Umayyad influence in the Levant, the uprising of Abdullah bin Al-Zubair in Hejaz, the uprising of Al-Mukhtar Al-Thaqafi. Other revolts followed and continued until the year 73 AH the when Ibn AluZubair was killed and the Umayyads regained control now under the leadership of Abdalmalik Bin Marwan.

During this tumultuous period, the Islamic world was divided into four regions in terms of political loyalty and geography. The Umayyads traditionally controlled the Levant and Egypt, and Abdullah bin Al-Zubair bin Al-Awwam, their political rival, controlled the Hijaz, and his political ambition led him to send his workers to Iraq and other countries where the Umayyad rule was weakening and shrinking.

There was a third movement which was in support of the Ahl al-Bayt, peace be upon them, in Kufa in both of its two revolts: Al-Tawabin and Al-Mukhtar Al-Thaqafi. Al-Mukhtar, who had complete control of Kufa for several years, mobilized his army and actively confronted the Umayyads. This confrontation resulted in the killing of both Ubayd Allah ibn Ziyad and Al-Husayn ibn Numayr. A large number of those who took part in the killing of Imam Hussein, peace be upon him, were also killed in that battle and in Kufa. There were also Kharijite movements, which were closer to individual and unorganized and chaotic attempts. Some researchers such as Al-Yaqubi in his historical chronicles, reported that in the year 68 AH, there were four brigades and banners in Hagg, representing these groups. ⁽⁵¹⁾

There is no doubt that each of these groups was trying to attract and solicit support of as many scholars and influential figures into their ranks. Imam Al-Sajjad, peace be upon him, did not participate in any of these political movements. He did not lend any military support in the sense of recruiting his followers and mobilizing his followers to support and fight with any group, including Al-Mukhtar Al-Thaqafi, who was the closest and most sympathetic group to the Shiite and Alawite line. Although Imam As-Sajjad fully supported anyone who sought to avenge the killing of Hussein, peace be upon him. During that time when slavery was still practiced, the imam declared that a black slave rose to seek revenge for Imam Hussein, it was incumbent upon the people to join his rank. However, the Imam was neither a party to it nor a leader of it

As for the Ibn al-Zubayr movement, its leader foolishly announced that he did not possess the religious and secular skill and knowledge to manage the affairs of the state. His eventual failure and downfall were inevitable. Regarding his incompetence, he lacked miserably in religious knowledge, as he was neither an imam nor an appointed guardian. As for his personal qualities, he was notorious for being a miser⁽⁵²⁾. It is understandable that none of his followers would volunteer to sacrifice his life to support him in the fight against his enemies. They knew that he had no worthwhile path to the herenow and hereafter. Many military commanders and political leaders, and even general soldiers and supporters, condition their allegiance on the worldly gains they would get in return. It is natural to expect people who have such reward-dependent allegiance to go to bed having pledged their allegiance to one leader only to wake up to pledge allegiance to another.

Moreover, the leader of Ibn Al-Zubair movement was notorious for his strong opposition to and animosity to the prophet's family. As soon as he assumed power, he displayed his hatred and enmity by antagonizing the Alawites and other Muslims by intentionally refraining, and for a long time, from offering exaltation and Allah's peace and blessings upon the Messenger of Allah during his public sermons. This is only an aspect that shows how unsuitable he was to manage the affairs of the state and society.

The presence of the Umayyads remained but they resided outside of Medina, with the exception of their governor, Marwan ibn al-Hakam, against whom the people of Medina revolted and later expelled with the Umayyads that were with him from it. Relatedly, historians reported one of Imam Al-Sajjad's many moral stances. None of the people who benefited from Marwan's tables (his many favors) was willing to take in and protect his women and daughters ⁽⁵³⁾. However, the Imam, peace be upon him, hosted them in his house and treated them with utmost dignity. The Imam did this despite the evil and wicked deeds toward the Ahlulbayt beginning from the days of Othman bin Affan and his role in the battles of the Camel and Siffin, to what he did with the funeral of Imam Hassan Al-Mujtaba and his incitement of and conspiring with Al-Walid bin Utbah to kill Imam Al-Hussein. He was indeed the killer of Imam Hussain. When the Imam asked him why they are going to the extreme in cursing his grandfather, the Commander of the Faithful, who defended their close friend Uthman more than any of them. Marwan replied, "Our affairs can only be sustained by doing that." Despite all of Marwan's nefarious and evil actions, the Imam hosted his children and his family

and protected them from the attacks of those who opposed the Umayyads. Marwan's family stayed with the Imam's family enjoying the protection and utmost hospitality. Later, Marwan sent someone to bring his family to him.

It was natural for Imam Ali bin Al-Hussein to steer clear of these political conflicts, which were personal and family battles. Instead, the Imam devoted his time and energy to what others overlooked. His daily schedule in Medina included visiting the grave of his grandfather, the Chosen One, may Allah's peace and blessings be upon him and his family, praying at the Prophet's Mosque, and sharing with people sayings/hadiths of the Prophet and Ahlulbayt, peace be upon them, and giving a public sermon every Friday. ⁽⁵⁴⁾

By keeping clear of these conflicts, he protected himself as well as his followers against the enemies who sought to eliminate them under one pretext or another! His blood could have been shed during one of these battles, like the dozens of companions and their sons who were killed in the Battle of Al-Harra, or in the confrontation between Ibn al-Zubayr and the Umayyads, or in other battles.

B. SECOND: THE PERIOD OF RULE OF ABDUL MALIK BIN MARWAN: (FROM 65 - 85 AH)

The matter settled for Abd Al-Malik ibn Marwan after he crushed his rivals from the Umayyad wing in the Levant. He also eliminated Ibn al-Zubayr, who had killed al-Mukhtar al-Thaqafi, and thus prevailed as the caliph of the Muslims!! It was natural for the caliphate to descend to this level of brutality after it was forcefully hijacked from the Commander of the Believers, Imam

Ali, peace be upon him, Although Marwan's reign began in the year 65 AH, complete control and consolidation and stability of power were only achieved after the killing of Abdullah bin Al-Zubayr in the year 73 AH. Anyone examining Marwan's relationship with Imam Zain al-Abidin, peace be upon him, would find completely contradictory behaviors. Some of Marwan's behaviors and actions exhibited respect for the Imam and awareness of his role as an Imam. Marwan also understood that the Imam had no intention of fighting or waging an armed struggle against the Umayyad state. At other times, Marwan acted with ill-will and defiance toward the Imam. Marwan order that the Imam be brought in shackles to the Levant.

In the following section, narrations showing Marwan's understanding of the Imam and his role are presented:

- Among them is what was narrated in Basa'ir al-Darajaat on the authority of Abu Abdullah that when Abd al-Malik ibn Marwan assumed power and the circumstances became stable, he hand wrote a letter to Al-Hajjaj. The letter read: "In the name of Allah, the Most Gracious, the Most Merciful; from Abdullah Abd al-Malik ibn Marwan to al-Hajjaj ibn Yusuf. I ask that you spare me the shedding of blood of Banu Abd al-Muttalib, for I saw the family of Abu Sufyan, when they became deeply enamored by shedding the blood of members of the prophet's family, they remained in power for a just a short time, after which they quickly vanished. May peace be upon you. He wrote this letter secretly as he did not want anyone to know its content and mailed it to Al-Hajjaj. News of that message reached the Imam right away. On the authority

of Ali bin Al-Hussein, peace be upon them both, he was informed that Abdul-Malik had just received an additional increment of time to his reign for choosing to grant peace and protection to Banu Hashim. The Imam instructed that this news be written in a letter and sent to Marwan. In the letter, the Imam told Marwan that the Messenger of Allah, may Allah's peace and blessings be upon him and his family, came to him in a dream and informed him of the increment of time that was added to his reign period" ⁽⁵⁵⁾.

- The incident was reported in Al-Khara'ij, and Kashf Al-Ghumah, with an additional point that the Imam wrote the letter to Abd al-Malik, right at the time when Abd al-Malik sent the letter to al-Hajjaj. When the boy came and handed Marwan the letter, he looked at the date of the book and found it consistent with the timing of his letter. Hence, he had no reason to doubt the truthfulness of the letter sent to him by Imam Zayn al-Abidin, peace be upon him. Needless to say, Marwan was very delighted by the Imam's letter, and sent him a bag of dinars as an expression of his pleasure. He also told the Imam about his willingness to address any of the Imam's needs and would even take care of the needs of his family and friends. The part that delighted Marwan is undoubtedly the part of the letter in which the Imam wrote, "the Messenger of Allah came to me in my sleep and informed me of what you wrote to Al-Hajjaj and how he thanked you for that" ⁽⁵⁶⁾.
- The second incident that shows Abd al-Malik's "fairness" to Imam al-Sajjad is related to settling the dispute over stewardship of the alms offered to the Messenger of Allah

and the Commander of the Believers, peace be upon them. The Imam's uncle, Omar bin Ali, disputed with him over his alleged portion of the alms. The stewardship over the alms had always been placed under the authority of the children of Seyedah Fatimah. During the Umayyad rule, however, they used the stewardship issue to plant a wedge among the Hashemites by pitting one group against the other. They granted stewardship to the group that was sympathetic to their authority.

This is what was narrated by Sheikh Al-Mufid, who said: "Harun bin Musa narrated that Abd al-Malik bin Abd al-Aziz told us: "when Abd al-Malik bin Marwan took over the caliphate, he returned to Ali bin al-Hussein, peace be upon them both, the two sets of alms offerings to the prophet and Imam Ali, peace be upon them. Following this incident, Imam As-Sajjad's uncle, Omar bin Ali, ⁽⁵⁷⁾ went to Marwan and complained to him about his alleged portion of the alms. Abd al-Malik said, "I say what Ibn Abi al-Haqiq has said..

Al-Majlisi reported the incident in detail as follows: It is narrated that Omar bin Ali, disputed with Ali bin Al-Hussein, peace be upon them, at Abd al-Malik over the alms offerings to the Prophethis family. The uncle expressed his grievance to Marwan by saying: "O Commander of the Faithful, I am the son of al-Musaddiq (the Charitable's Son), and he (meaning Imam As-Sajjad) is the son of a son, so I am more entitled for a portion of the alms than he is. Abd al-Malik retorted by reciting this poem by Ibn Abi Al Haqiq: "Do not turn a falsehood into a truth, and do not associate what is less than truth with falsehood."

Then, Mrwan said, O Ali bin Al-Hussein, I have appointed you as the steward to the alms. When the Imam and his uncle left Marwan's place, Omar bin Ali pulled the Imam and hurled insults at him to which the Imam, peace be upon him, remained resolutely silent and disengaged from making any reaction.

Afterwards, Muhammad bin Omar visited Imam Ali bin Al-Hussein, peace be upon them, and greeted, embraced and kissed him. Then the Imam said: O cousin, your father's severing of familial ties does not prevent me from maintaining them with you. I give my daughter's hands, Khadija daughter, to you as your wife. ⁽⁵⁸⁾.

- The third related incident is related to Abd al-Malik ibn Marwan seeking council of al-Imam al-Sajjad, peace be upon him, regarding the issue of minting coins and ridding the Caliph and his government and even the Islamic countries from threats made by the Roman king. More will be said about this later. Ibn Kathir al-Dimashqi mentioned Marwan briefly in his book, The Beginning and the End, said the following in his translation: "Abd al-Malik ibn Marwan dispatched him (Imam As-Sajjad) again to Damascus, and sought his counsel on how to deal with the Roman king's incessant threats regarding the issue of minting and styling of coins."⁽⁵⁹⁾.

When looking at these incidents, especially the first one, one will find that Abd al Malik had prevented al-Hajjaj al-Thaqafi from insulting the Imam, peace be upon him, and stood up to his incitement against him. He advised him to stay clear from shedding the blood of Banu Hashim, and told him that doing so would very likely bring an end to the Umayyad dynasty. In

the other two reports, the Imam sent a letter to Abd al-Malik, a letter in which he told Marwan that he knew of his writing to al-Hajjaj as soon as he sent it. The Imam told Marwan that he knew that through a dream he had in which the Prophet, peace be upon him, had informed him of that, and that his reign of the kingdom would last longer.

With regard to the Alms offering incident, Marwan could have taken political advantage of the situation by siding with the Imam's cousin against the Imam. However, he chose to side with the Imam and conferred the stewardship to him. Marwan could have used the alms as a rich and important economic leverage to strengthen Omar Bin Al-Atraf at the expense of the Imam. He made the right decision by returning the alms stewardship to its rightful trustees—the sons of Ali ibn Abu Talib from Fatima, peace be upon them.

On the third occasion, Marwan consulted the Imam and followed his advice. These incidents demonstrated good judgment and a sensible position by an Umayyad Caliph towards the Imam, peace be upon him.

■ IN OTHER NARRATIONS: IMPRUDENT STANDS:

The same Marwan exhibited behavior that is drastically different from what was described in the aforementioned three accounts. There was uneasiness on the side of the Ummayds that caused tension in its relationship with the Imam. They were wary of the Imam's potential challenge their authority. We alluded to some of the incidents where Marwan treated the Imam badly and unwisely. Among them is what was narrated by Ibn Shihab al-Zuhri regarding how the Imam was treated

by Mrawan when he asked that the Imam be brought to the Levant to see him. Al-Zuhri said: I witnessed Ali bin al-Hussein, peace be upon them both, on the day Abd al-Malik bin Marwan ordered his men to take the Imam from Medina to the Levant. He ordered his soldiers to restrain the Imam and put him in shackles, and asked that he remain under the close watch of his guards. Al-Zuhri asked for permission from the guards to greet the Imam and bid him farewell, which they granted. Al-Zuhri continues by saying, "I entered the dome where the Imam was kept, and I found him with chains on his feet and shackles on his hands. I cried, and said: I wish I were in your place so that you will not have to endure this. The Imam said: O Zuhri, do you think that what you see on me and on my neck is what is distressing me! If I wished the situation not to happen, I would have done so. This makes me mindful of Allah's chastisement. Then suddenly and before my very eyes, the Imam freed his hands and feet from the shackles. Then he said: O Zuhri, I will not pass with them through two places in Medina." Then Zuhri said, "Four nights passed before the guards came looking for him in Medina, but they could not find him. I was among those who asked the guards about the Imam's whereabouts" ⁽⁶⁰⁾.

Moreover, Al-Kulayni reported in Al-Kafi that: Abd al-Malik ibn Marwan had a spy in Medina who wrote to him about what was happening in the city, and, specifically, that Ali ibn al-Husayn, peace be upon them, had freed a slave girl and then married her. Upon hearing this news, Abd al-Malik wrote the following to Imam As-Sajjad, peace be upon them both:

"I have heard that you have married your slave girl, and I have learned that among your equals Quraish who would be

honored to have you as a son-in-law and from whose women you could procreate a glorious son. However, you chose to overlook what and who you are, and, you did not give much thought to who your son would be (from which mother he would be born!)”

The Imam, peace be upon them both, wrote the following reply to Marwan: “I have received your letter in which you rebuked me for marrying my slave girl, and claiming that there is in Quraish a woman who would be more equal to me in status to marry and from whom to have a son. There is no one who surpasses the glory and generosity of the Messenger of Allah, may Allah’s peace and blessings be upon him and his family. Regarding the woman I married, she was a slave and freed her in obedience to Allah’s will and desiring his blessings. After freeing her, I married her in accordance to the Sunnah of Allah and His messenger. Therefore, whoever possesses purity of heart and sincerity of faith, there is nothing that tarnishes his character or lowers his status. Through Islam, Allah has removed vileness, perfected shortcomings, and removed meanness from the hearts of those who embraced it. A Muslim who possesses the characteristics mentioned before is dignified and elevated by Allah. Indignity is the essence of ignorance.

When Marwan read the Imam’s letter, he threw it at his son Suleiman, who read it and said: O Commander of the Believers, how far Ali bin Al-Hussein went in touting his pride and elevating it over yours! Marwan responded by saying: My son, do not say that, for it is the most articulate of Banu Hashim who split the rocks and scooped up the sea. My son, Ali bin

Al-Hussein, peace be upon them, stands high and tall where others stand low and demeaned ⁽⁶¹⁾.

Among the reported interactions between the Imam and Marwan took place during tawaf around the Kabba. Preoccupied with performing the religious ritual, the Imam did not accord as much attention and regard to Marwan as Marwan expected. Marwan felt snubbed as he expected the Imam would stop circumambulating around the Kaaba and acknowledge him by giving attention and greeting befitting him as the ruler (Marwan).

Al-Rawandi corroborated the above account by reporting on the authority of Imam Al-Baqir, peace be upon him, that: while Abd al-Malik ibn Marwan was circumambulating around Kaaba, and Ali ibn al Hussein, peace be upon them, was also performing the ritual and was ahead of Marwan. The Imam was so fully engaged in the ritual that he paid no attention to Marwan. In fact, Marwan did not recognize the Imam's face! So, He asked: Who is this who walks around in front of us and does not pay attention to us? When he was told that the man was Imam Ali bin Al-Hussein, Marwan stopped walking, sat down, and said: Bring him to me. When they brought him, Marwan said to the Imam: O Ali bin Al-Hussein, I am not the killer of your father, so what prevents that from happening to you by me?

The Imam said: The killer of my father lost the pleasures of this life by what he did, and my father spoiled his chances of salvation in the hereafter! If you like to be like him and face the same fate as he did, go ahead and be like him! Marwan retorted by saying: Absolutely not, but come to our side so that you would gain from our worldly riches. Upon hearing

this, Imam As-Sajjad sat down, spread his robe, and made this du'a: Oh Allah, show him the sanctity of Your saints and their high and special standing with You. His prayer was answered immediately by filling his robe with pearls, which shone so brilliantly that they overpowered the eye! Then the Imam said to Marwan: He who has this standing with His Creator, does not need your worldly riches! ⁽⁶²⁾

- The Third: What Al-Mazandarani reported in Al-Manaqib, that "The King of Rome wrote the following to Abd al-Malik: I ate from the meat of the camel which your father rode when he fled from Medina. I will fight and invade your territory with a large army that consists of one hundred thousand and one hundred thousand! soldiers." Following this verbal threat, Abd al-Malik wrote to Al-Hajjaj urging him to send a letter of threat and intimidation to Imam Zain al-Abidin, peace be upon him, which Al-Hajjaj did. The Imam's response was, "Allah has a preserved tablet which He looks at three hundred times every day, and no minute passes in which Allah does not grant and take away life, elevate and lower people's conditions and status, and does what He wills. All I wish is for you to have one of those minutes! Of course, Al-Hajjaj wrote about it to Abd al-Malik, and Abd al-Malik, in turn, wrote about it to the king of Rome. When He read the letter, he said, "This response emanated from the words of prophecy (from prophet Mohamed)" ⁽⁶³⁾.

The first narration reported the incident of the Imam being arrested, shackled in iron chains, and deported from Medina to the Levant. The narration confirmed that it had occurred, even

if it took place peacefully. However, this does not take away from the fact that what preceded it including the arrest, tying up, and deportation were abominable and hostile actions.

The second narration pointed out that Abdul Malik was desperately searching for something to use against the Imam such as a shortcoming, a flaw or defect in the Imam, peace be upon him. This behavior is consonant with pre-Islamic racist and unethical behavior where a person digs for any dirt to throw in the face of their real or imagined enemy. They use it to ridicule and to humiliate their opponents. The Imam, peace be upon him, reacted to Marwan's actions decisively and exposed his racist tendencies.

The third narration is somewhat strange, as it contains, on the one hand, a tacit admission that the most prudent response to the threat of the Roman king can only be given by Imam Al-Sajjad, and not by anyone else among the jurists and scholars surrounding by the Caliph. This indirect admission is a loud testimony to the superiority of the Imam's knowledge and wisdom over the Caliph's jurists, scholars and other consultants, and underscores his skill to deal with challenges wisely. On the other

Hand, Marwan resorted to threats and intimidation as a way to extract consultation and guidance from the Imam, peace be upon him, on how to deal with the Roman king's threats. He could have easily gotten the Imam's guidance by asking him nicely. With the exception of this incident and the others mentioned earlier, the Imam's situation during the reign of Abdul Malik in general was agreeable. For a period of twelve years, in which Marwan's reign was relatively stable, the Imam,

peace be upon him, managed to calmly carry on with his life, his daily program, and his teaching.

9. IMAM AL-SAJJAD AND THE STORY OF COINAGE

It is commonly agreed among contemporary writers ⁽⁶⁴⁾ who wrote about the life of Imam Muhammad bin Ali al-Baqir, peace be upon him, that he was the one who liberated Islamic critical thought from Roman control. This aspect is addressed by most, if not all, writers who chronicled the life of the Imam, peace be upon him.

In doing so, they start from what was stated in the book *Al-Mahasin wa Al-Wasa'* by Ibrahim bin Muhammad Al-Bayhaqi, who mentioned, quoting Al-Kisa' ⁽⁶⁵⁾, the following detailed story: Al-Kisa'i said: I entered upon Al-Rashid one day while he was in his living room, and he had a massive amount of money in his hands, the money shone brilliantly as if the full moon had been divided. Then, Al-Rasheed ordered his men to distribute the money among the elite of his servants. While he was holding a dirham in his hand and was intently looking at what was engraved on the coins. Al-Rasheed would often talk to me and ask me: Did you know who was the first to enact engraving on gold and silver? I said: Sir, Abdul Malik bin Marwan was the first to do so. He said: What was the reason for that? I said: I have no knowledge except that Marwan was the one who initiated the process of engraving on coins.

He said: I will tell you, paper currency (Qaratis) was the invention of the Romans, and most of the people in Egypt were

Christians following the religion of their King, the King of the Romans. Their currency was embroidered in the Roman style bearing the images of a father, a son, and a saintly spirit. That currency was in circulation throughout the early days of Islam continued until Abd al-Malik became king. Marwan was well aware of the Roman style currency and resolved to upend its use and circulation. One day, a paper currency (Qartas) passed through him but not without giving a close examination of its design, images, and the writing it had on it. Then, he ordered the writing be translated into Arabic, which was readily done for him. He was utterly dismayed by the translation and exclaimed, "How sacrilegious this matter is to religion and to Islam for this currency design to pervade clothes, plates and pans, and curtains that are made in Egypt, despite its prosperity and wealth of its people. The currency is issued by this country and then circulates far and wide bearing images of clear and manifest polytheism (shirk). That is why Marwan sent a letter to Abd al-Aziz bin Marwan, who was his appointee in Egypt, to abolish the Roman-pattern of embroidery on clothes, stationery, curtains, and other things. They were to be re-designed and embroidered with monotheistic images. Then, Marwan said, God bears witness that there is no God but Him. This is the style of the Qaratis in particular, and up to this time it has not decreased, increased, or changed. He wrote to all of his appointees throughout the land to stop using any Roman-designed stationary or products, and anyone who is caught using them would be thrown in jail and punished severely.

When the new currency design bearing monotheistic images reached Roman lands, the news spread very quickly and reached their king. The Roman king asked for the writing to

be translated into Roman. As to be expected, the Roman king was both shocked by and extremely angry at the new design. He announced his disapproval of the currency right away, and wrote the following letter to Abd al-Malik: The Qaratis (paper currency) were made in Egypt and everything else that was embroidered there for the Romans, and that continued to be the case until you decided to upend it. If the caliphs who preceded were right by doing what they did, then you certainly have done the wrong thing. If you are right in what you did, then your predecessors must have been wrong! Choose between these two qualities as you wish. I have sent you a gift that is similar to your shop and I would like you to restore it to its original style with all the ancient details that were embroidered on it, for which I will thank you, so go ahead and order the invaluable gift to be received!

When Abdul Malik read the Roman king's letter, he sent the envoy back empty handed as he neither replied to the king's letter nor accepted to receive the king's gift. When the envoy came to the king with the returned gift, the king decided to double the gift and sent the envoy back to Marwan. Upon seeing Marwan, the envoy handed over the king's new letter to him, in which he wrote the following: "I thought you were disappointed and offended by the small gift I sent to you, and that is why you refused to accept it. I have, therefore, doubled the gift. I wish for you to reciprocate by restoring its design to its original condition.

Again, Marwan did not read the letter, wrote no reply, and refused to take the king's new and bigger gift. The Roman king wrote to Marwan again demanding a reply to his letters, in

which he said: You made mockery of my letters and my gift, and refused to fulfill my request. I thought perhaps my gift to you was offensively small so I doubled it three times, and you still refused to take it. By Christ, you will order that the embroidery design pattern be restored to its original condition, or else I will order dinars and dirhams to be engraved with our Roman style. You are aware that engraving is only done in my country, and not by Muslims. Your dirhams and dinars will be engraved in such a way by people who curse your prophet that when you see the engraving, your brow will sweat profusely. I advise you to accept my gift, and restore the design to its original state. Doing so will be an expression of your kindness and grateful gift to me. It will also remedy and mend our tense relationship.

When Abd al-Malik read the Roman King's letter, he became very furious. He was saying out loud, "Did he consider me the most unfortunate person born in Islam, because I have sinned against the Messenger of Allah, may Allah's peace and blessings be upon him, by cursing this infidel! What I did will endure forever, and will not be easily erased from the Arab kingdom as people used dinars and dirhams in their business dealings.

He gathered his fellow Muslims and sought their counsel regarding how to deal with the Roman king. None of them gave a sensible idea or strategy that resonated with Marwan. Ruh bin Zinbaa said to Marwan: You have the right idea and right way out of this predicament, but you choose not to heed it. Marwan chided by saying: Woe to you! Who are you? Al-Baqir said, he is a member of the Prophet's family, may Allah's peace

and blessings be upon him! Marwan said: You are right, but I was not quite sure who he was.

Following the above event, Marwan wrote to his governor in Medina and asked him: Send Muhammad ibn Ali ibn al-Hussein to me in an honorable and dignified fashion, and give him two hundred thousand dirhams for his provisions and an additional three hundred thousand dirhams for his expenses. Be sure to remove any obstacles that would make his or his companions' journey difficult. Also ensure that the envoy stays with their caravan until they arrive in the Levant. When Marwan met the Imam, he told him about the Roman king's threat. The Imam told Marwan, "Do not let what the king said overtake you with worry. His threat has no effect for two reasons. The first is that Allah Almighty would undo the Roman king's threat regarding cursing of the prophet, may Allah's peace and blessings be upon him. The second is that there is an effective scheme to deal with his threat. Marwan asked, What is the scheme? The Imam answered: At this hour, call for the craftsmen and ask them to make new mints for dirhams and dinars, and ask that they inscribe Surat al-Tawhid on one side, and the prophet's name on the other. In the circle of the dirham and dinar, let them inscribe the year when they are minted and the name of the country where they were minted in. Be mindful to weigh thirty dirhams in three different types, ten of which are ten mithqals (unit of weight one mithqal is equal to 4.25 grams), ten of which are the weight of mithqals, and ten of which are the weight of five mithqals, so their total weights would equal twenty-one mithqals. To increase or decrease the weight, the dirhams are multiplied by the weight of ten and the dinars by the weight of seven mithqals.

The dirhams at that time were the kasrawi coins, which today are called Albaghliya, which literally means "the mule." It was given this name because the head of the mule ⁽⁶⁶⁾ was used in its minting for the caliph, Omar ibn al-Khattab. The kasrawi coin in Islam had a picture of the king on it, and inscribed under the chair was the phrase "Noush Khar", which means 'eat well' in Persian. Before Islam, the weight of a dirham was a mithqal. The light and heavy Sumariyahy dirhams had Persian inscriptions. The weight of ten of those dirhams was the six mithqals, and the weight of the ten was five mithqals.

Abd al-Malik did what the Imam instructed him to do. Muhammad bin Ali bin Al-Hussein asked Marwan to make the coins the new currency that is to be used in all Islamic countries. People were notified to use the newly minted dinars and dirhams in all of their business transactions, and they were warned that if anyone does not comply with the new law he will be punished severely and even killed. Old money was to be returned to designated places so that they can be re-minted using the new Islamic design" ⁽⁶⁷⁾.

Dr. Jawad Kadhim Al-Nasr Allah raised some questions⁽⁶⁸⁾ about the aforementioned account, describing it as being predominantly story- and narrative-like. He made the following observations: Some of them are related to how this detailed story was passed down from Alkisaie (who died in the year 189 AH) to Al-Bayhaqi, who died in the year 320 AH).

the absence of this story in any of the original Imami sources! However, it is likely that Al-Bayhaqi had quoted it from one of Alkisaie books, and most likely from the famous book of

anecdotes. Further, Alkisaie, a trusted expert in readings, would not make up a story that does not have any solid basis.

Then he began the process of internal criticism of the account, and tried to address the criticisms he raised. One of the criticisms was that Abd al-Malik ibn Marwan seemed to be a shrewd ruler and showed no fear in the face of the Roman king's threats. Marwan was also bold enough not to accept the king's gift. In addition, he consulted with his fellow Muslims on how best to deal with the matter. He also showed good judgment by heeding Ruh ibn Zinba's advice to seek guidance from Imam Muhammad ibn Ali ibn al-Hussein, who he fully trusted to suggest to him a sensible and effective way out of the predicament. (Note that Imam Al-Baqir was about twenty years old at that time (in the year 76 AH), and the general imamate belonged to his father Al-Sajjad, peace be upon him, so why wouldn't Marwan seek As-Sajjad's guidance on the issue!

Also, noted in the criticism is the point related to high purchasing power of the money (500 thousand dirhams) that Marwan appropriated for the Imam's provisions and expenses of his trip from Medina to the Levant. This sum of money is quite large considering it comes from Marwan who is known for being stingy. The question that begs an answer is why give this large sum of money? ⁽⁶⁹⁾ Was it his intention to change the impression people had of him? Or was it intended to demonstrate the kindness and generosity of the Umayyads to the Imams?

The critic concluded with another scenario related to this issue, the summary of which is: The one who advised Abdul Malik bin Marwan to mint money was Imam Ali bin Al-Hussein

Al-Sajjad, as mentioned in both Ibn Katheer's book (d. 774 AH) *The Beginning and the End* ⁽⁷⁰⁾ and the first martyr Muhammad bin Makki Al-Amili (d.786 AH) Al-Saadi's book *Jawahir al-Akhbar wa al-Athar*. He also pointed out that new coinage occurred between the years 74 and 76 AH.

After he mentioned that Abdullah bin Al-Zubayr and his brother Musab had minted money and delivered it to the people, the critic pointed out that the reason for this was related to Abdul Malik bin Marwan's attempts to resolve the economic side effects to his political move to mint the dirhams. Money that was in circulation intimated a message to his political rivals from the Al-Zubair family." That is why, Marwan had no choice but to hold a public forum to seek people's guidance on the issue. At this time, his advisor, Ruh bin Zinbaa, told him that knowledge About this can be found in the heir of the Ahl al-Bayt, namely Zain al-Abidin, peace be upon him. This was an instruction to Marwan to tap into the vast experience of Imam Ali, the Commander of the Believers, peace be upon him, through his son. The critic discussed this issue in detail in the first chapter of his book".

As to the connection of the Romans to this matter, the author said, "During his internal struggle to establish his caliphate, Abd al-Malik made an agreement with the Roman king under which he agreed to pay a sum of money to stop the Roman king from waging war against him. After the internal struggle was addressed and Marwan's rule became more stable, and the new currency was minted, Marwan paid the tribute due to the Romans using the new currency, which the Roman king

refused.” The king’s refusal was the opportune excuse for Abd al-Malik to stop sending the tribute to the Romans.⁽⁷¹⁾”

What Dr. Nasr Allah mentioned can be corroborated by what was mentioned in history about the presence of Christian Insurgents who were raiding the outskirts of the Levant. The insurgents were supported by the Romans, and in an attempt to control those outskirts, Marwan made an agreement with the Romans where he would pay them an agreed-upon sum of money in exchange to stopping the insurgents from attacking him.

However, one must wonder about the important motive that makes Imam Al Sajjad, peace be upon him, play a critical role in this case in favor of Abdul Malik bin Marwan and against the remaining traces on coins of the Al-Zubair family! In other words, we can understand the Imam’s willingness to protect the Muslim economy against the Romans, as assumed by Al-Bayhaqi’s narration in Al-Mahasin. His intention was to safeguard the economic and political independence of Muslims and protect the name and personality of the Chosen Prophet from insults and curses, as he threatened the Roman king—as was mentioned earlier. All of this is clear and understandable. But we do not find the same view in the theory advanced by Dr. Nasrallah, in which he asserts that the Imam got involved to help Abd al-Malik to eradicate the remaining traces of the Zubayrids on the coins, especially given our knowledge of the extent of Zubayri’s hostility to Bani Talib.

It seems to me -and Allah knows best- a number of narrations alluded to this account. However, instead of providing the full picture, each narration addressed a specific aspect of the

event. For example, some narrations focused on the official historical aspect and attributed the minting of money to Abd al Malik as he was the Caliph and the official ruler of the Islamic countries. Thus, they were satisfied with that. Other narrations centered their attention on the threat made by the Roman king to Abd al-Malik. The king threatened to write insulting words about the prophet on the banknote. Still others emphasized that the summon issued by Marwan was for Imam Al-Baqir, peace be upon him, under the title Muhammad bin Ali bin Al-Hussein, and so on. Thus, the reader ends up with a mosaic that comprises many pieces to which historians, writers, and others contributed a section. The following points can be drawn from the above discussion:

- 9.1:** That the central figure in the account was Imam Al-Sajjad ⁽⁷²⁾, peace be upon him. What was mentioned in some narrations, including the narration of Al-Mahasin, that Al-Baqir was the one who was invited or traveled to the Levant, or that he was the one who initiated are questionable. According to some historians, Imam Al-Baqir's father, As-Sajjad, was the one who devised the scheme for Marwan " ⁽⁷³⁾.
- 9.2:** As the author, I believe that the motive for Imam Al-Sajjad's , peace be upon him, involvement in such an influential manner was because the issue became more than a ruler threatening another ruler. Rather, it became a threat against the very existence of Islam. This exp[ains why the Imam deliberately overlooked all the offenses of the people of the Caliphate against

him and his family, and remained concerned about preserving Islam. It is akin to the position of his grandfather, the Commander of the Faithful, peace be upon him, which he captured in this sermon: "I was afraid that if I did not support Islam and its people, I would see it tampered with and trampled upon. That would be a greater calamity for me than losing guardianship, which is only a transient joy" ⁽⁷⁴⁾.

10. THE POSITION OF THE IMAM IN THE GOVERNMENT OF AL-WALID BIN ABDUL MALIK (86 AH UNTIL THE TESTIMONY OF THE IMAM)

It is as if Abd al-Malik bin Marwan was not satisfied with all the sins he committed directly during his twenty-year reign ⁽⁷⁵⁾, he wanted to top them off (and there is no possible way to top them off them) by leaving a terrible will behind. The will was making his son, Al-Walid bin Abd al-Malik his heir and successor after he passes away. The son was much worse than his father. At the end of Marwan's life, he shared with him the blueprint of a program that he should follow during his rule. He added many more details to the original layout of the program. He said to his son: After I die, I do not want you to sit down and squeeze your eyes by crying like a woman; rather, roll up your sleeves and brace yourself, wear a tiger skin, and lower me into my grave. Leave me alone and go your own way. Then, call the people to pledge allegiance to you; and whoever says this way (objects to pledge allegiance), say to him, by the sword, this way! ⁽⁷⁶⁾.

Then he sent for Abdullah bin Yazid bin Muawiyah and Khaled bin Asid, whom he asked: Do you know why I sent for you? They answered: Yes, so that we may see how blessed by Allah you are. Marwan said: No, but you see what has befallen me and that I am appointing my son as my successor. Do you have any reservations about pledging your allegiance to Al-Walid? They said: By Allah, no; we can not think of anyone more deserving of it after you than him, O Commander of the Believers.

He said: That is good, you said the right thing. I swear to Allah, had you said otherwise, I would have struck the part (face) in which your eyes are in ⁽⁷⁷⁾. Marwan's son followed in his father's footsteps and emulated his behaviors and followed his instructions to the letter. He was an extremely cruel ruler.

Al-Waleed became the ruler and he far exceeded his father's offenses and cruelty. AlKourani counted sixteen bad qualities of Al-Walid that were mentioned in different history books. One cannot help but lament and grieve for the conditions that plagues the glorious nation that the messenger of Allah developed and left behind. That nation was described as the best one ever developed for humankind. One also painfully grieves for a nation that was supposed to be managed by the Commander of the Faithful, Imam Ali, and which was snatched away from him. Gradually, that sublime nation gradually descended, year after year and one stage after another, to the lowest of the low.

Since the focus is on Imam Zain al-Abidin (peace be upon him) and his life during the reign of this ruler, the discussion will

expressly be about different aspects related and relevant to his life during Al-Walid's reign.

10.1: One of the aspects is what the Imam, peace be upon him, did in terms of mediating and intervening on behalf members of Ahu Al-Bayt, peace be upon them, and saving them from imminent torment and unjust rulings that this ruler issued against them. During this period, the Imam, peace be upon him, was an important social figure due to his lineage, his knowledge, and his social presence among the people.

Al-Waleed bin Abdul Malik wrote to Saleh bin Abdullah Al-Marri, his governor of Medina: Bring out Al-Hassan bin Al-Hassan bin Ali bin Abi Talib from his jail cell to the Prophet's Mosque and give him 500 lashes. Saleh did what he was told by Al-Waleed. He brought the Imam to the mosque where people gathered. He went up to the pulpit and read a letter to them, then came down and ordered Al-Hassan to be beaten. While he was reading the letter, Ali bin Al-Hussein bin Ali bin Abi Talib, peace be upon them, entered the mosque and the people made way, until he reached Al-Hassan bin Al

Hassan, to whom he said: O son of uncle, recite the supplication of distress, and Allah will lift up the distress. Al-Hassan asked What is the du'a, O cousin? The Imam said to him: Say, "There is no god but God, the Most High, the Great. Glory be to God, Lord of the seven heavens and Lord of the Great Throne, and praise be to God, Lord of the worlds." Then he said: Ali bin Al-Hussein, peace be upon them, left and Al-Hasan began repeating the du'a. When Saleh finished reading the letter and came down, he said: I see the character of an

oppressed man, hold off until I consult with the Commander of the Faithful about him. Saleh wrote to Al-Walid asking for the release of the Imam” ⁽⁷⁸⁾.

The same thing happened to Abu Hashim bin Muhammad bin Al-Hanafiyyah. After he was reported to be rallying for himself and opposing the Sultan, “Al-Walid wrote to his governor in Medina to bring Abu Hashim’s to him. Upon Abu Hashim’s arrival at Bab Al-Walid (in Damascus), Alwalid ordered that Abu Hashim be thrown in jail, where he remained for a period of time.

Al-Baladhuri says: Ali bin Al-Hussein bin Ali bin Abi Talib went to check on Abu Hashim and to discuss his case with Al-Walid. The first thing the Imam said when he entered Al-Walid’s platform was: O Commander of the Faithful, what is the matter with the family of Abu Bakr, the family of Omar, and the family of Othman, they use their fathers’ status and are honored and welcomed, while the family of the Messenger, do the same thing but do not receive the same treatment! Why did you imprison my cousin Abdullah bin Muhammad for all this time?! Al-Walid said: According to your cousin Zaid bin Al-Hassan ⁽⁷⁹⁾, Abdullah bin Muhammad is using my name ⁽⁸⁰⁾ to call for himself, and that he has Shiites in Iraq who have acknowledged him as an imam!

Ali bin Al-Hussein said to him: isn’t it possible that there is a dispute and resentment between two cousins, as often happens between relatives, and one of them lies about the other?! And these two had such and such happened between them!

"The Imam told Al-Walid about Ali bin Abi Talib's offering of charity and all the details of the event, until ill-feelings Al-Walid held in his heart dissipated. Then the Imam asked Al-Walid: By virtue of our kinship to the Prophet, may Allah's peace and blessings be upon him, I ask you to let my cousin go. He said: I have done so and he is free to go. ⁽⁸¹⁾"

10.2: If Al-Walid's bad qualities were many, what concerns us here is what was linked to his dealings and relationship with the Imam, peace be upon him. He was known for two bad qualities: dull mind and sluggish understanding of knowledge.

10.3: Therefore, the closest and easiest thing for the Arabs -at that time- was mastery of the language and its etiquette, and this man was composing it so badly that he did not know the verb from the subject ⁽⁸²⁾, let alone adhering to the rules of grammar!

Some of them attributed it to the fact that his father and mother spoiled him, so he grew up without good behaviors! This blatant ignorance and lack of good behaviors would have naturally produced a hateful person at the door of the City of Knowledge (Imam Ali) who said: Ask me before you lose me! Do you expect darkness to have an affinity to light? This is why Al-Walid was considered one of the most oppressive rulers and most hateful toward the

Commander of the Faithful, Ali bin Abi Talib, peace be upon him! Al-Walid was rotten to the core.

It was mentioned in Al-Bayan wa Al-Tabyin by Al-Jahiz / 278 that he went up the pulpit and said: Ali bin Abi Talib is a thief,

the son of a thief, pour upon him the curse of torment! when a Bedouin who was sitting near the pulpit said: What does this prince of yours say? In Sharh al-Nahj: 4/58, he said: May God curse him (with the genitive), he was a thief, the son of a thief! ⁽⁸³⁾.

There is no doubt that such positions will find their way into the policies of the state and the programs of the governors, and showing hatred and hostility to the Commander of the Faithful, the second man in Islam, will be the means by which people ⁽⁸⁴⁾ would gain access to Al-Walid and to the caliphs. It is no wonder then that the politics of hatred and hostility toward Imam Ali followed by Al-Hajjaj bin Youssef Al-Thaqafi was now espoused by Al-Walid. Al-walid general mode of operation was to persecute the followers of Imam Ali, the Commander of the Faithful, peace be upon him, many of whom he tortured and killed.

10.4: AL-WALID'S POLICY AND HIS GUARDS: HATING ALI AND KILLING HIS SHIITES:

Al-Hajjaj bin Yusuf al-Thaqafi, whom Al-Walid bin Abdul Malik described as his entire face ⁽⁸⁵⁾, not just the skin of his face, came and ruled over Medina for two years (from 73 to 75 AH), and later ruled over Iraq for twenty years (from 75 to 95 AH). An expressive image of this man's personality and actions was quoted from Imam al-Baqir and mentioned by Ibn Abi Al-Hadid in his explanation of Al-Nahj. On the authority of Imam Al-Baqir, peace be upon him: "... Al-Hajjaj came and killed them [the Shiites] in every way, and he attacked them on mere suspicion and accusation, to the point that a man preferred to be called a heretic or an infidel than to be called a Shiite of Ali.

Al-Hajjaj used to associate with those who hated Ali, peace be upon him, and kept contact with those who were loyal to his enemies, consequently, there was much hostility and enmity towards Imam Ali, peace be upon him ⁽⁸⁶⁾.

His successor was Hisham bin Ismail Al-Makhzoumi ⁽⁸⁷⁾ who took charge of Medina from 82 to 86 AH). Each succeeding ruler was equal to or surpassed his predecessor in hostility and cruelty toward Imam Ali and members of the prophet's family. Imam Al-Sajjad personally suffered directly and endured much harm and suffering during Hisham's reign. When Hisham was deposed, he was placed in front of the people of Medina so that the oppressed could avenge their wrongs from him. Hisham did not fear anyone as much as he feared Ali bin Al-Hussein, but the Imam's character was like his father, the Commander of the Faithful, and his grandfather, the Messenger of God, peace be upon them. The Imam did not say a word against him, and he commanded Banu Hashim not to retaliate against him for what he had done to them⁽⁸⁸⁾! And there is nothing strange about this, as the saying goes, every vessel overflows by what is inside it. Through these actions, the Umayyads and their governors aimed to completely distance the nation from the authentic line of Islam.

On the one hand, cursing Ali, the Commander of the Faithful, peace be upon him, has become a general policy and an established Sunnah, and public sermons and occasions were not devoid of it! It was forbidden to talk about him, may Allah's peace and blessings be upon him, and his family, relative and followers were chased, followed, and persecuted.

Were it not for the wise management of Imam Al-Sajjad, peace be upon him, the line of the family of Muhammad would have been eradicated and would have ceased to exist. However, he, may peace be upon him, subverted what they were doing which helped him spread the knowledge of the Ahl al-Bayt, peace be upon them, among the people. Imam al-Sajjad, the grandson of the Commander of the Faithful, became a magnet of the people and he became the beloved personality of all factions of the nation !

If what Al-Zuhri ⁽⁸⁹⁾ reported about his accompanying Imam Al-Sajjad on a visit to Abd al Malik ibn Marwan and what the Imam said to Marwan, and Abd al-Malik's admiration for the Imam's worship and devotion to his Creator, all reflect this fact; While the Umayyads wanted to exclude the Ahl al-Bayt socially and Islamically, they remained front and center of the nation. They earned the people's respect and love. Even those who were in power could not help but have good feelings toward them despite their open hostility to them.

We notice that Al-Zuhri was deeply influenced by the Imam, peace be upon him, and he was very drawn to his personality, despite the fact that he held a worldly position in the Umayyads' government by serving as one of their judges. However, he said impressive things about the Imam to those who asked him about the Imam. For example, He said: I said to Al-Zuhri: Did you meet Ali bin Al-Hussein (peace be upon him)? He said: Yes, I met him, and , by Allah, I have never met anyone better than him! I did not know a friend to him in secret, nor an enemy in public. He was asked: How is that? He said: Because I have not seen anyone - even if he loves him - except that he envies

him, because he knows his virtuous character so much, and I have not seen anyone - even if he hates him - who would not want to protect him and the Imam would deal with negative words and emotions with kind and gentle words.⁽⁹⁰⁾

If we follow what happened immediately after the martyrdom of Imam Hussein, peace be upon him, which Imam Al-Sajjad, peace be upon him, expressed by saying, "There are not even twenty men in Mecca or Medina who love us," ⁽⁹¹⁾ or the other saying, "The people committed apostasy after the killing of Hussein, except such-and-such," and the Umayyads' plan to blockade and upend the succession line of the Imamate, And what happened after Zain Al-Abidin's intellectual efforts - some of which will be mentioned - such as his social and civic service in his care for the poor and needy, etc. In terms of his immense knowledge, all of the scholars of that period acknowledged that the Imam's, peace be upon him, superiority and excellence in the arenas of knowledge and piety, In addition to what we have mentioned On the authority of Al-Zuhri above, quoted from others words about the virtues and status of the Imam like him and more. Among those people was Zaid bin Aslam, who was one of the best jurists of Medina and interpreters of the Holy Qur'an. He said the following about the Imam: "I have never sat among the people of the dome like him - that is, like Ali bin Al-Hussein -," ⁽⁹²⁾ From him and his knowledge, Yahya bin Saeed bin Qais Al-Ansari, said: I heard Ali bin Al-Hussein and consider him to be the best Hashemi I have ever encountered⁽⁹³⁾. Hammad bin Zaid said something similar about him.

Indeed, even among the ruling class, who found themselves in opposition to the Imam and his guidance and planning, they

could not help but have and show admiration for the Imam, peace be upon him. Ibn Saad

mentioned in al-Tabaqat that "Ali bin al-Hussein was the most beloved to Marwan and his son Abd al-Malik." "All of this changed drastically - at the end." The popularity of the Imam is certainly due to the piety, demeanor and wise judgment of Imam Zain Al-Abidin, peace be upon him, that made him the most beloved of the people to the rulers of the Umayyads.⁽⁹⁵⁾

It was reported on the authority of Omar bin Abdul Aziz during his rule over Medina that he asked one day, when Ali bin Al Hussein, peace be upon them, left his palace: Who is the most honorable man among the people? They said, "You." He said, "No, for the most honorable of people is this one who has just left, from whom the people wish to be and who does not like to be from anyone else."⁽⁹⁶⁾ Similarly, his foe Hisham bin Ismail, the governor of Medina, who was known for his cruelty and brutality toward Shiites, acknowledged the Imam by saying "Allah knows best with whom to entrust His message."

Indeed, the Imam's presence among the common people and their respect for him was beyond description, which was shown in many instances. One of these instances is what happened during circumambulation around the Kaaba and the people's retreat from his path to make and clear the way for the Imam. It was as if Moses' staff had split the waves of the two who were performing the circumambulation so that the Imam could circumambulate and reach the sacred Black Stone as he wished. Meanwhile, the Crown Prince at the time, Hisham bin Abdul Malik, had tried to reach the Black Stone but to no avail. Al-Farazdaq, the poet, set out to record this event with his

magnificent poetry, describing in it the qualities of the master of worshipers, Ali bin Al-Hussein. After his death, historians report that the entire city went out to attend the funeral of Imam Al-Sajjad, peace be upon him, to the point that one of them did not find the Prophet's Mosque empty except on that day!

These events clearly show how Imam Al-Sajjad restored respect to the doctrine of Ahl al-Bayt and the line of imamate in Medina and Mecca with his active presence, teaching, guidance, and all his plans. Had it not been for that, religion would have returned as an alien and would have been exiled. The Imam's distinguished presence made it possible for his son, Imam al-Baqir, peace be upon him, to cultivate knowledge and share it with the nation.

11. THE CONCLUSION OF AL-WALID'S CRIMES, THE POISONING OF IMAM AL- SAJJAD, PEACE BE UPON HIM:

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Although Al-Walid's crimes were many, there is no doubt that the greatest and most heinous of them was poisoning Imam Ali bin Al-Hussein Zain Al-Abidin, peace be upon him. Murder and assassination, especially through use of poison, were all too characteristic of Al-Walid, and which he excessively used as quick methods to get rid of what he considered his enemies.

It was mentioned earlier that he ordered the poisoning of Imam Al-Sajjad's cousin, Al-Hasan bin Al-Hasan Al-Mujtaba (known as Al-Muthanna). In fact, use of poison was the method used by the Umayyad to kill the Imam, his son, and his cousin. Abu Hashim bin Muhammad bin Al Hanafiyya was also killed

through the use of poison which was mixed with milk he bought on his way back to Medina as Al-Baladhuri mentioned in Al-Ansab.

A long record of killing and assassination by the oppressive rulers, which was led by Al-Hajjaj Al-Thaqafi, was continued by Al-Walid bin Abdul-Malik. These governors were not committing heinous crimes on their own, but rather they were executing the orders of their caliph. The murderous record of both Al-Hajjaj Al-Thaqafi and his proxy Al-Waleed bin Abdul Malik is quite long, and the people they killed using poison include the following:

The worst crime that Al-Walid committed was his shameful poisoning of Imam Ali bin Al Hussein, peace be upon him, in Medina.

The poisoning of Imam As-Sajjad was mentioned by scholars of the two major schools of thought in Islam. Sheikh Al-Saduq (d. 381 AH) mentioned the following in his book Al-Itiqadaat: "Ali bin Al-Hussein, the Master of the Worshipers, peace be upon him, was poisoned by Al-Walid bin Abdul-Malik and he killed him." ⁽⁹⁷⁾. Ibn Hajar Al-Asqalani (d. 974 AH) mentioned the incident but in the customary style of some historians of the Caliphs School, who used to report the event without condemning the Caliph Al-Hakim. Ibn Hajar mentioned the following in his book Al-Sawaiq: 2/585: "He (the Imam) died when he was fifty-seven years old, of which two years were with his grandfather Ali, then ten years with his uncle Al-Hasan, then eleven years with his father Al-Hussein, It was said that Walid bin Abdul Malik poisoned him." ⁽⁹⁸⁾.

The late Mr. Abd al-Razzaq al-Muqrim ⁽⁹⁹⁾ discussed this issue too in his book. In the pages related to the Imam's death, Al-Muqrim mentioned that at the beginning, it is undeniable that martyrdom for the sake of God and leaving this world is a lofty rank to be achieved by the Imams of Ahl al-Bayt, peace be upon them. He was emphatic in his view and cited what was narrated on the authority of Imam al-Hasan al-Mujtaba to support his argument: "This matter is owned by Twelve imams, without exception, they were all either killed or poisoned." Similarly, the following was narrated on the authority of Imam al-Sadiq, "anyone of us surely dies as a killed martyr." Also, Imam al-Ridha said: anyone of us is either killed or martyred! When he was asked and you too, he said: Yes, the evil among Allah's servants will kill me!

Mr. Al-Muqrim benefited from constructing a sentence that contained a complete negation followed by an exception (there is none of us... except), which is the strongest type of proof, and this is akin to the first part of shahada (declaration of faith: 'There is no God but Allah!')

Then he proceeded to enumerate those who mentioned the testimony of the Imam, peace be upon him (death by poison) by referring to Ibn Jarir al-Tabari (the Imami) in the evidence of the Imamate, and to Sheikh al-Kafami in his book *Jadwal Al-Misbah* and in the *Jadwal* of the explanation of *Maymiya* Abu Firas al-Hamdani, and the *Arjoza* of al-Hurr al-Amili, and the *Jadwal* of the best assessments by Sayyid Abdullah Shubar and al-Anwar. Al

Numaniyah by Al-Jazairi, *Risala Al-Mawlid* by Sayyid Muhammad, grandfather of Sayyid Bahr Al-Ulum, and *Arjoza* by

Sheikh Al-Fatuni, as well as Al-Shabrawi's Ithaf, the important chapters by Ibn Al-Sabbagh, and Al-Sawa'iq Al-Muharraqaah by Ibn Hajar...and he cited their page numbers. It concludes with the fact that he, peace be upon him, was Killed unjustly, persecuted, and martyred due to the poison that Al-Walid bin Abdul Malik instructed his brother Hisham to use.

The late Sheikh Asad Haider asserted that the poisoning of the Imam by Al-Waleed was acknowledged and confirmed by many authors and scholars that it leaves no donut about its validity." ⁽¹⁰⁰⁾.

A: Who did it: Was IT HISHAM OR AL-WALID?

As to the question of who poisoned the Imam, some sources explicitly mentioned Al-Walid bin Abdul Malik as the perpetrator. In other sources, Hisham bin Abdul Malik was named as the one who did it. We need to keep in mind that a long period separated the reign of those two caliphs. Al-Walid died in the year 95 AH, and Hisham took over the caliphate ten years after him. That is, he became a caliph in the year 105 AH.

Although Hisham bin Abdul Malik was not the governor of the city during the reign of his brother Al-Walid, he played a very significant role during this time despite his young age. Al-Walid appointed him as a military commander to fight the Romans in the year 87 AH when he was only sixteen years old. Also, he came to Mecca during this period, and that was when the oft-mentioned encounter with Imam Zain Al-Abidin, peace be upon him, happened while circumambulating the Kaaba, about which the poet Al-Farazdaq recited his famous poem.

Although the governor of the city in the year of the Imam's martyrdom, peace be upon him, was Othman bin Hayyan Al-Marri⁽¹⁰¹⁾, he was officially working under Hisham bin Abdul Malik.

REFERENCES

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1. Sheikh Al-Kulayni mentioned this in Al-Kafi, in which he said that Ali bin Al-Hussein, peace be upon them, was born in the year thirty-eight, and likewise Muhammad bin Jarir Al-Tabari (the Imami) mentioned it in Evidence of the Imamate, and Sheikh Al Mufid in Al-Irshad, and Sheikh of the sect Al-Tusi in Al-Fattal Al-Nisaburi, Al Tabarsi, Al-Irbali, Ibn Shahrashub, and Al-Majlisi. These scholars' views were quoted by Al-Atardi in his book Musnad Al-Imam Al-Sajjad, peace be upon him 1/5. Al-Dhahabi, one of the scholars of the Caliphs School, also mentioned them in his book Life of the Followers.

Ibn Asakir, however, mentioned in "Tarikh Damascus (41/361) that: "In the year thirty-three, Ali bin Al-Hussein bin Ali bin Abi Talib was born." This view is not accepted by Shitie. Even more amazing than Ibn Asakir's view is what was stated in "Tahdheeb Al Tahdheeb" (7). / 307) by Ibn Hajar Al-Asqalani (d. 852 AH) in which he quoted the following: "Ali bin Al-Hussein was born in the year thirty-three, and Ibn Uyaynah said on the authority of Al-Zuhri that: Ali bin Al-Hussein was with his father on the day he was killed and he was 23 years old." So how do these two events and dates come together? If Imam As-Sajjad was born in the

year 33 AH, he would have been 28 years old on the day of Imam Hussein's martyrdom in the year 61 AH,¹

2. Ibn Babawayh; Muhammad bin Ali al-Saduq: Uyun Akhbar al-Rida 2/136: On the authority of Imam al-Rida, peace be upon him, said that: When Abdullah Aamir ibn Kariz conquered Khurasan, he had two daughters of Yazdger ibn Shahryar, the king of the Persians, so he sent them to Uthman ibn Affan, which he, in turn, gave one to Imam Al-Hasan and the other to Imam Al-Husayn, peace be upon him. They died while traveling. The one given to Al-Hussein; "peace be upon him", died while giving birth to Ali bin Al

Hussein, peace be upon them, so Ali, peace be upon him, was taken care of by some of the mothers of his father's. He grew up without knowing his birth mother.

3. Al-Gharawi; Sheikh Muhammad Hadi mentioned that: What was indicated by the narration of Sheikh Al-Saduq about Al-Ridha, peace be upon him, is for those who choose the most correct among the various reports on the subject with many odds.../ See his research submitted to the International Conference of Imam Al-Sajjad, peace be upon him, entitled The Era of Imam Al-Sajjad, Politically and Socially / Published on

the website Library of Jurisprudence <https://lib.eshia.ir/12390/1/10> It was determined that his birth, peace be upon him, was in the year 36 AH.

4. Al-Akbari; Muhammad bin Al-Numan Al-Mufid: Al-Irshad 2/137, and it was transmitted by Sheikh Baqir Sharif Al-Qurashi in the Life of Imam Zain Al-Abidin 1/23
5. Ibn Babawayh; Muhammad bin Ali Al-Saduq in his books Perfection of Religion and Perfection of Blessing, p. 416 stated: I said (to Al-Sadiq): Will there be two imams at a time? One? He said: No, unless one of them is silent and follows his companion, and the other is a speaking imam for his companion. As for them being two speaking imams at the same time, then no.
6. Global Freedom; Muhammad bin Al-Hasan: Proof of guidance through texts and miracles 4/58, quoting the following from Kifayat Al-Athar: On the authority of Ubayd Allah bin Abdullah bin Utbah, said, "I was with Al-Hussein bin Ali, peace be upon

them, when Ali bin Al-Hussein the Younger entered, and Al-Hussein, peace be upon him, called him and hugged him tightly and kissed between his eyes, then He said: My father, how good is your scent? And you behaved well, so you interfered with me about that, so I said: May my father and mother be sacrificed for you, O son of the Messenger of God. If it is not what we seek refuge in God to see in you, then to whom? He said: Ali, my son. This is the Imam, the father of the imams.

7. Al-Akbari; Muhammad bin Al-Numan Al-Mufid: Al-Irshad 2/135: Ali bin Al Hussein Al-Asghar, was killed along with his father in Altaaf kindness.
8. Alkhazaar AlQumi; Ali bin Muhammad: Kifayat al-Athar, p. 258
9. There is some belief about the completeness of its attribution to the Imam, and the absence of that, and the author did not bring it as evidence, but rather as an additional point of view.
10. Al-Mazar, Muhammad bin Jaafar Al-Mashhadi, p. 498
11. Al-Tusi; Muhammad bin Al-Hassan, Sheikh of the sect: Backbiting, p. 223.
12. Al-Isfahani; Abu Al-Faraj: The Death of the Talibis, p. 53: He said when talking about Ali the martyr: "Ali bin Al-Hussein was born during the caliphate of Uthman."
13. Alheli; Muhammad bin Idris: Al-Sara'ir 1/655
14. Al-Jalali; Mr. Muhammad Reda: Jihad Al-Imam Al-Sajjad.
15. Al-Zubayr al-Risan was known as a member of the Zaydi sect, even though he was counted among the companions of the two Imams al-Baqir and al-Sadiq, peace be upon them (meaning contemporary of the two Imams). Does his sectarian orientation have anything to do with attributing the fighting and brandishing of the sword to Imam al-Sajjad, peace be upon him, because one of the conditions of imamate according to the Zaidis is to carry the sword, so whoever does not have it If he has this characteristic, he is not considered an imam! They are supposed to think of Al-Sajjad as an imam, so he must have risen by the sword, even for a short time? We cannot say for sure, but it is very possible. Especially since he was unique among all historians about this view.

16. It can be learned from a text by Sheikh Al-Mufid Al-Irshad: 2/114 that the Imam's ill health continued until he left for Kufa on the twelfth day. "He went to Kufa with Al-Hussein's daughters and sisters along with the women and boys who were with him. Ali bin Al-Hussein was among them, and he was sick with the sprue and has recovered.") It means that he was near death.
17. That is why they said that there is no Hussein on the face of the earth except those who were born of Ali bin Al-Hussein," as in "alta'erif bial'ansab waltanwih bidhawi al'ahsab, " (p. 6, with automatic numbering of the comprehensive); Ahmad bin Muhammad bin Ibrahim, Shihab al-Din Abu al-Hajjaj al-Ash'ari al-Shafi'i (d. 600 AH).
18. Imam Hussein, peace be upon him, said this to Amr bin Qais al-Mashriqi, calling on him for support, as in Ikhtiyar Ma'rifat al-Rijal 1/371... in a hadith until he said: Al-Hussein said: "You came to support me, and I said to him: I am an old man, with many children, and I have goods in my hand." To the people, and I do not know where it ends, and I hate for my honesty to be lost, so my cousin said to him the same thing, and he said to me: So go away and do not listen to me, and do not think we are being unfair, for whoever hears our awareness or sees our darkness and does not respond to our awareness, it is God's right to force him to His nostrils in the fire of hell."
19. Al-Fudayl bin Zubayr bin Amr bin Dirham (Al-Rassan) Al-Asadi is one of the companions of Imam Al-Baqir and Al-Sadiq, peace be upon them, and one of those who singled out Zayd bin Ali the martyr. It was said that he was a Zaydi sect, and his name was mentioned in the chains of transmission of Kamil Al-Ziyarat and the

interpretation of Ali bin Ibrahim Al-Qummi, and he narrates what was mentioned in the book about Zaid bin Ali bin Al-Hussein, Yahya bin Umm Al-Taweel and Abdullah bin Sharik Al-Amiri. The text was printed in the Turathna magazine which is published by the Al-Bayt Foundation, in its issue No. 2 for the first year, edited by the scholar Sayyed Muhammad Reda.
20. Erath was carried from the battle wounded and near death
21. Al-Kalini; Muhammad bin Yaqoub Thiqat al-Islam: Al-Kafi 1/339.

22. Al-zarb: A disease that affects the stomach and makes it difficult to digest food. The food rots in the stomach and does not retain it, (in Arabes speech), and Ashfa, he becomes close to death, (Al-Sahih).
23. Majlisi; Al-Mawla Muhammad Baqir: Bihar Al-Anwar 45/91
24. Al-mabton: is the one who complains about his stomach.
25. Fouzi Al Saif: Issues of the Husseini Renaissance, p. 336, question 59.
26. Al-Tabari; Muhammad bin Jarir: History of Al-Tabari 5/420. Ali bin Al-Hussein, peace be upon them, said, "I was awake in the evening preceding the morning in which my father was killed, and my aunt Zainab is there to medicate me.
27. It was reported from him by Ibn al-Jawzi, in Al-Muntazim: 5/344: Al-Hussein bin Muhammad bin Abdul-Wahhab told us, he said: Abu Jaafar bin Al-Muslimah told us the following: Abu Taher Al-Mukhlis told us, he said: Ahmad bin Sulaiman Al-Tusi told us, he said: Al-Zubayr bin Bakkar told us, he said: My uncle Musab told me. Bin Abdullah said: Ali bin Al-Hussein, the youngest, was with his mother. He was twenty-three years old at that time, and he was sick. When Al-Hussein was killed, Omar bin Saad said: Do not expose him to this sick person. Ali bin Al-Hussein said: Then a man among them took me away, so he honored my house and took care of me and started crying every time. He came in and went out, until I kept saying: If anyone has goodness, then this one. Until the herald of Ubayd Allah bin Ziyad called out: Whoever finds Ali bin Al-Hussein, bring him to us for we have allocated three hundred dirhams for him as a reward. He said: By God, he came in to where I was crying and started tying my hands around my neck all the while saying, "I am afraid." He took me out to them all tied up and pushed me towards them and took the three hundred dirhams before my very eyes.

The first thing about this news is that it is without a chain of transmission, since between the testimony of Imam Al-Sajjad in the year 95 AH and the death of Musab bin Abdullah Al-Zubayri in the year 236 AH, there are about 140 years, so how can he talk about the incident with the title "Ali bin Al-Hussein said"? How did the narrator of the news not pay attention to the fact that

Ali bin Al-Hussein Al-Sajjad was responsible for the women and children after his father Al-Hussein, peace be upon him, and that it is not possible for him to be absent from them, nor for them to be absent from him this long?

And the Imam is sitting!! With Him I am comfortable in honor! And if anyone has loyalty, then this!! The news is not true and the lies in it are gross and inaccurate! The funny thing is that when this news was reported by Al-Baladhuri (d. 279 AH) in "Ansab Al-Ashraf" (3/206): it was given the title Some Sons of Talib told me!! thus. "Ibn Ziyad put a reward on Ali bin Al-Hussein and brought him tied up, and said to him: 'What is your name?' He said: 'Ali bin Al-Hussein'...etc.

28. Al-Sayyid Abd al-Husayn Sharaf al-Din said the following about them in his book Abu Hurairah, p. 122: "Al-Zubayr bin Bakkar was one of those known for his enmity towards Ali and the Ahl al-Bayt, and he was the one who was made to swear by a member of the Talibeen between the holy grave and the pulpit, but he gave a false oath. Even though he was afflicted with leprosy, he continued to attack the Alawites and their grandfather, Ali. When he heard that they were conspiring to kill him, he fled and went to hide at his uncle's house, Musab bin Abdullah bin Musab. He asked him to speak to Al-Mu'tasim to secure his safety, but his uncle did not. His uncle did not agree with his idea about revealing the Alawite identity. Ibn Al-Atheer mentioned this in Al-Mu'tasim's biography from his complete history. As for his father Bakkar, he was one of the ones who snitched and revealed the identity of the Alawites.

Ibn al-Atheer also mentioned this in his biography of al-Mu'tasim from his complete history. As for his father Bakkar, he was one of those who exposed Al-Ridha through deception and out of enmity, so Al-Ridha prayed that something befall the tyrant. Bakkar fell from his palace and broke his neck. As for his grandfather, Abdullah bin Musab, he was the one who gave Harun Al-Rashid a fatwa to kill Yahya bin Abdullah bin Al-Hassan by saying: Kill him, O Commander of the Faithful, and his blood is on my neck, so he said. Al-Rashid: I made a written promise to provide security for him. Abdullah bin Musab said: There is

no security for him, O Commander of the Faithful. He went to Yahya and took the written promise from him by force and tore it up. They inherited this enmity from their grandfather. In fact, the enemy was inherited from one enemy to another; and it all goes back to its source: Abdullah bin Al-Zubair and ended with Al-Zubayr bin Bakkar. Bin Bakkar used the enmity to earn favor from Al-Mutawakkil, who chose him to discipline his son Al Muwaffaq.

29. Sheikh Al-Gharawi Al-Yusufi mentioned the tragedy of Al-Taf (The Killing of Abu Mikhnaf) in the introduction of his book that Abu Mikhnaf, from whom Al Tabari narrated 65 chains of hadith in his history, which he narrated directly and through an intermediary on the authority of 39 narrators. Al-Gharawi made six detailed lists of the names of the intermediary narrators between Abu Mikhnaf and the events.
30. Kufi; Ahmed bin Utham: Kitab al-Futuh 5/123
31. Alzuhri; Muhammad bin Saad: Al-Tabaqat Al-Kabir 7/219.
32. The issue of the arrival of the captives to the Levant in the month of Safar in the year 61 AH, their return from the Levant, and their arrival in Karbala on the twentieth of the month of Safar of the same year, is the subject of widespread debate among historians, which the author discussed in detail in his book (I am Al

Hussein bin Ali) and elaborated the arguments of those who deny it. The author is more inclined toward this perspective, especially its actual occurrence through historical narratives and geographical calculations. Readers can refer to the book for more details.

33. Kufi; Ahmed bin Aatham: Al-Futuh 5/130... Look at the fallacy and falsification of facts by Yazid! All that remained was for him to say to Imam Al-Sajjad: Your father cut off my familial ties... killed me, cut off my head, ordered my chest be trampled upon by the horses, and took my women captive!!
34. You can find its text and an analysis of its meanings in the book (I am Al-Hussein bin Ali).
35. Al-Mashhadi; Muhammad bin Jaafar: Al-Mazar, p. 484

36. Based on what was said that the infant Abdullah may also have been named Ali, or that there was another son of Imam Hussein other than Al-Aliyan, the martyr and Al Sajjad, called Ali.
37. Al-Mazandarani; Sheikh Abdul Rasul Al-Fayrouzkohi: Explanation of Ziyarat Ashura/148
38. Al-Tehrani; Hajj Mirza Abu al-Fadl: Shifa al-Sadur fi Sharh Ziyarat al-Ashur (Persian) 2/345
39. Aqaed website <https://www.aqaed.com/faq/338/#> read on 11/10/2022.
40. Much of this was narrated on the authority of one of them: While I was with Abu Jaafar, peace be upon him, and the house was crowded with people, an old man came leaning on his short spear stopped at the door of the house and said: Peace be upon you, O son of the Messenger of God, and God's mercy and blessings. Then Quiet. Abu Jaafar, peace be upon him, said: May the peace, mercy, and blessings of God be upon you. Then the Sheikh turned his face to the people of the house and said: Peace be upon you, then he remained silent until all the people answered him and returned their greetings.

Then he turned his face toward Abu Ja`far, peace be upon him, and said: O son of the Messenger of God, bring me closer to you, may God make me your ransom.(meaning I sacrifice my life to protect yours) By God, I love you and love those who love you. By God, I do love you and love those who love you without any desire for this world. And by God I hate your enemy and disavow him, I do not hate him or disavow him out of revenge for anything that occurred between him and me.

By God, I will take as permissible what you make permissible, and forbid what you forbid, and await your command. So, do you hope for me, May God make me your ransom (meaning I sacrifice my life to protect yours)? Abu Jaafar, peace be upon him, said: Come to me so that I may make him sit next to him. Then he said: O Sheikh, a man came to my father, peace be upon him, and asked him about something similar to what you asked me about. My father said to him: If it is completed, it will return to the Messenger of God, then to Ali, then to Al-Hasan, then to Al-Hussein, and then to Ali bin Al-Hussein, Peace upon them, may your heart be

warmed, your heart may be full of joy, your eyes may be pleased, and you may your soul be wrapped with the scent of basil and join the honorable writers. If you have reached here, and his hand has fallen to his throat, and if you live according to the faith. God will please your eyes, you shall be blessed with His mercy and peace, and you will be with us in the highest rank in paradise.

The one who examines the Imami books and even the sources of the school of the caliphs will find the mention of Ali bin Al-Hussein bin Ali...abstract, meaning Al-Sajjad Zain Al-Abidin.

41. AlKhazaz; Ali bin Muhammad: Kifayat al-Athar, p. 258... On the authority of Ubayd Allah bin Abdullah bin Utba, who said: I was with Al-Hussein bin Ali, peace be upon him, when Ali bin Al-Hussein the Younger entered, and Al-Hussein, peace be upon him, called him and hugged him tightly and kissed him between his eyes, then said: May my father be sacrificed for you. Your scent is good and your character is good, so you interfered in that, so I said: May my father and mother be sacrificed for you, O son of the Messenger of God. If it is not what we seek refuge in God to see in you, then to whom? He, peace be upon him, said: "To Ali, my son. This is the Imam and the father of the Imams."
42. AlAtardi; Sheikh Aziz Allah: Musnad al-Imam al-Sajjad 1/15
43. Same source/16
44. Al-Kulayni: Al-Kafi 1/396 with an authentic chain of transmission on the authority of Abu Jaafar (Al-Baqir), peace be upon him, said: When Al-Hussein, peace be upon him, was killed, Muhammad bin Al-Hanafiyyah sent to Ali bin Al-Hussein, peace be upon them, and while he was alone with him, said to him:

O son of my brother, I have learned that the Messenger of God, peace be upon him, and his family gave the will and imamate after him to the Commander of the Faithful, peace be upon him, then to Al-Hassan, peace be upon him, then to Al-Hussein, peace be upon him. Your father, may God be pleased with him, was killed and he prayed for his soul, but he did not make a will. I am your uncle and your father's brother, and my birth from Ali, peace be upon him, since I am older, then I have more right to it than you do. Since you are young, do not dispute with me regarding the will and leadership, and do not argue with me! Ali bin Al-Hussein, peace

be upon him, said to him: O uncle, fear God and do not claim what is not rightfully yours. I advise you not to be among the ignorant. O uncle,, my father, may God's blessings be upon him, made a will to me before he headed to Iraq, and he entrusted me with that an hour before he was martyred, and this is the weapon of the Messenger of God, may Allah's peace and blessings be upon him and his family, is with me, so do not let yourself go this route, for I fear for that your life may be shortened and your conditions may get full with difficulties. Indeed, God Almighty has placed the will and imamate in the successor of Al-Hussein, peace be upon him, so if you want to know that, take us to the Black Stone so that we can ask him about that! Abu Jaafar, peace be upon him, said: The conversation took place between them in Mecca, so they set off until they came to the Black Stone, and Ali bin Al-Hussein said to Muhammad bin Al-Hanafiyyah: Your start first, and pray to God Almighty and ask Him to let the stone speak to you, then ask. So, Muhammad prayed and asked God, then he asked the stone, but it did not give any reply. Imam Ali bin Al-Hussein, peace be upon them, said: O uncle, if you were a guardian and an imam, he would have answered you. Muhammad said to him: So, pray to God, my nephew, and ask him. So, God called Ali bin Al-Hussein, peace be upon them, for what he wanted, then he said: I ask you by the one who made in you the covenant of the prophets, the covenant of the guardians, and the covenant of All people; to tell us about the successor and imam after Al-Hussein bin Ali, peace be upon him? Then he said: the stone moved until it almost disappeared from its place, then spoke in clear Arabic: Oh God, the will and imamate after Al-Hussein Ibn Ali, peace be upon them, goes to Ali Ibn Al-Hussein Ibn Ali Ibn Abi Talib and Ibn Fatima, daughter of the Messenger of God, may Allah bless him and his family. Then Muhammad bin Ali left and he took charge of Ali bin Al-Hussein, peace be upon him.

45. Al-Mazandarani; Al-Mawla Muhammad Salih: Explanation of Usul Al-Kafi 6/290 He said: It is possible that this debate was for the purpose of proving the truth to Ali bin Al-Hussein, peace be upon them, so that the Shiites would know that he is the Imam, not Muhammad ibn al-Hanafiyya, and so that they would not be deceived that he is older and closer than Ali, peace be upon him. This is supported by what was reported from the Commander of the Faithful, peace be upon him, that he said: The Muhammads

refuse to disobey God Almighty, and one of them is his son, Muhammad ibn al-Hanafiyya.

46. Sheikh of the sect al-Tusi: Muhammad ibn al-Hasan: Ikhtiyar Ma'rifat al-Rijal 1/376, on the authority of Abu Jaafar al-Baqir, who said: Abu Khalid al-Kabli served Muhammad ibn al-Hanafiyyah for a long time, and he did not doubt that he was an imam. Until he came to him one day and said to him: May I be made your ransom, I Have affection and sincerity, so I ask you, with the inviolability of the Messenger of God and the Commander of the Faithful, will you not tell me that you are the Imam whose obedience God has made incumbent on his creation? He said, and he said: O Abu Khaled, you swore to me by the great, the Commander is Imam Ali bin Al-Hussein, peace be upon me, upon you, and upon every Muslim!
47. Ibn Tawus; Al-Sayyid Abdul Karim: The Joy of Al-Ghari / 73 On the authority of Abu Jaafar Muhammad bin Ali, peace be upon him, he said: My father Ali bin Al-Hussein, peace be upon him, had taken up a tent as a home after the killing of his father Al Hussein bin Ali, peace be upon him, in the desert, where he lived for several years away from hateful evil-minded people, and used to travel from the desert to Iraq to visit his father and grandfather, peace be upon them, and people were not aware of this.
48. Al-Tabari; Muhammad bin Jarir: History of Al-Tabari 5/484
49. optical; Khalifa bin Khayyat: History of Khalifa bin Khayyat / 250.
50. Al-Masoudi; Ali bin Al-Hussein: Meadows of Gold and Substantial Minerals 3/71.
51. Al-Yaqoubi; Ahmed bin Abi Yaqoub: History of Al-Yaqoubi 2/268... In the year 68,

Four brigades stood at Arafat: a brigade with Muhammad bin Al-Hanafiyya and his companions, a brigade with Ibn al-Zubayr, a brigade with Najda bin Amir al-Haruri, and a brigade with the Banu Umayyad.
52. Ibn Abd Rabbuh Al-Andalusi: Al-Aqd Al-Farid 7/197... mentioned him among the notorious misers, and he said: Ibn Al-Zubair is the one who said: You ate my dates and disobeyed my command! The poet said about it:

I saw Abu Bakr, and your Lord has victory over his affairs, seeking the caliphate by means of dates!

A Bedouin came to him and said: Give me and I will fight for you, the people of Syria. He said to him: Go and fight, and if you prove to be worthy of it, we will give it to you! He said: I see that you are using my soul as an advanced payment by postponing your dirhams! A Bedouin came to him and asked for a camel and mentioned that his camel had been running faster. He said: Put them in heavy slippers, and cover them with many hooks! The Bedouin said to him: I only came to you seeking a financial connection, and I did not come to you seeking a medical prescription. How I wish my camel had not brought me to you! He sarcastically said: And with its owner!

53. Al-Tabari: History of Al-Tabari 5/485 "When the people of Medina expelled Uthman bin Muhammad from Medina, Marwan bin Al-Hakam told Ibn Omar that to hide his family with his, but Ibn Omar refused to do so, and spoke to Ali bin Al-Hussein, and said: O Abu Al-Hasan, I have kinship with you. My wife will be with your wife, so he said: Do it. So, he sent his wife to Ali bin Al-Hussein, and he went out with his wife and Marwan's wife until he arrived in Yanbu and left them there."
54. Al-Kurani; Sheikh Ali: Jewels of History; Biography of Imam Zain Al-Abidin 4/39.
55. Alatardi; Sheikh Aziz Allah: Musnad al-Imam al-Sajjad 1/128 from Basa'ir al Darajat/417
56. Alrawandi; Qutb al-Din: Graduation and Wounds 1/260
57. We discussed the character of Omar bin Ali, known as the funniest, in another book and how his general biography was not consistent with his being the son of the Commander of the Faithful, peace be upon him!
58. Manaqib Al Abi Talib, vol. 3, Ibn Shahr Ashub, p. 308
59. AlDamasceni; Ibn Kathir: The Beginning and the End 9/122
60. Al-Mazandarani; Ibn Shahrashub: Al-Manaqib 4/132 and Abu Naim Al-Isfahani in Hilyat Al-Awliya wa Tabaqat Al-Asfiya'a 3/135
61. Al-Kulayni: Al-Kafi 5/345

62. Al-Hurr Al-Amili: Proof of guidance through texts and miracles 4/70.
63. Al-Mazandarani; Ibn Shahr Ashub: Al-Manaqib 4/161. The same incident was reported by Ibn Abd Rabbo in Al-Iqd Al-Farid 2/73, but he attributed it to Abdullah bin Al-Hasan!!
64. See the life of Imam al-Baqir, peace be upon him, by Sheikh Baqir Sharif al-Qurashi; Imam al-Baqir is a role model and good example, Mr. Muhammad Taqi al Mudarrisi, and the luminaries of guidance: the biography of Imam al-Baqir, the authorship committee, and the biography of Imam al-Baqir (peace be upon him) Hussein al-Shakri..
65. Al-Kisa'i Ali bin Hamza Al-Asadi, with loyalty, is a prominent and leading scholar of language, grammar, and learned from the people of Kufa who died in the year (189 AH). 66.A Jewish money changer
67. Advantages and Disadvantages, Ibrahim bin Muhammad Al-Bayhaqi, p. 342, and Al-Dumayri mentioned it in Hayat Al-Hywan Al-Kubra 1/97
68. In his notable study which was published in Najaf Heritage Magazine, issue 2, year 1434 AH / electronic; noted on 1/4/1444 AH
69. Al-Baladhuri: Ansab al-Ashraf 7/194... Abd al-Malik was nicknamed "Rasheh al Hijr" because of his miserliness.
70. Damascene; Ibn Kathir: The Beginning and the End 9/122
71. Najaf Heritage Magazine, p. 284
72. See the beginning, the end, etc
73. See: Mr. Jaafar Murtada Al-Amili in Studies and Research 1/127 74.Al-Sharif Al-Radi; Muhammad bin Al-Hussein Al-Musawi: Nahj Al-Balagha, Sermons of Imam Ali, peace be upon him / 451
75. Someone was said the following about Abdul Malik bin Marwan: What do I say about a man whose bad deeds are as those of Al-Hajjaj?
76. means, whoever disagrees with you, behead him! He emphasized his implementation of his father's will, as he said in his sermon

in his early days, as Al-Tabari narrated in his history 5/213: "O people: whoever reveals his inner self to us, we will strike that which his eyes are in (meaning the face); and whoever remains silent, he will die!"

77. Ibn Asakir; Ali bin Al-Hasan: History of Damascus 16/128
78. Ibn Tawus; Al-Sayyid Ali bin Musa: The approach to supplications and the method of worship/344
79. Zaid bin Al-Hasan (Al-Mujtaba), contrary to the behavior of his fathers and cousins, was one of those who joined the Umayyads and was close to them, supported them, and married some of them to his daughters. This position towards Abu Hashim may be part of that reprehensible biography.
80. means, he accuses him of calling people to pledge allegiance to him as the Commander of the Faithful!
81. Al-Baladhuri: Ansab al-Ashraf 3/272... But after that, and in the manner of kings, being treacherous. After he was granted permission to leave, he left Damascus, heading to Medina, and Al-Walid brought in a man selling milk with poison in it. Abdullah loved milk and craved it - so when he heard him calling customers to buy some of his milk, he wanted to drink milk badly, so he bought it. After he drank it, it made his stomach hurt, and the pain got progressively worse until he died.
82. Ibn Asakir: History of Damascus 63/167... It was said that a Bedouin came to him, and claimed that he had a familial relationship with him and some of his relatives by saying: Who circumcised you? He said, and the Bedouin was surprised and said: Some of these doctors! Solomon said: The Commander of the Faithful only wants to know who your father-in-law was. The Bedouin said: Yes, so-and-so! Suleiman, who corrected the caliph's mistake and told the Bedouins that the (ignorant) caliph was only asking about his circumcision, and circumcision: in arabic language implies (when pronounced in a certain way in Arabic) that: the father of a man's wife, the brother of his wife, and everyone who is from his wife's side.
83. Translated from his sources by Sheikh Ali Al-Kurani in his book Jawahir Al-Tarikh, Biography of Imam Zain Al-Abidin 4/419)

A group came to him and one of them said: O Prince, my family has shown ingratitude, so they called me Ali, and I am poor and miserable, and I am in need of the Prince's connection. Al-Hajjaj was pleased with that, and said to him: For what you begged for, I have assigned you such-and-such a position.

84. Abdullah bin Hani al-Awdi's pride and enumeration are virtues that he admired among his people in his response to al-Hajjaj who disparaged Awud and said, as Ibn Abi al-Hadid mentioned in his explanation of Nahj al-Balagha 4/61... He said this: We have virtues that are not found among any of the Arabs. He said: What are they? He said: He never insulted the Commander of the Faithful, Abd al-Malik, is in the same club with us. He said: it is a virtue, by God. He said: Seventy men of us participated in Siffin with the Commander of the Faithful, Muawiyah. Only one man of us participated with Abu Turab, and by God, I have never known him to be a bad person. He said: it is a virtue. By God, he said: And among us were women who vowed: If Al-Hussein bin Ali was killed, that each one of them would slaughter ten camels, so they did. He said: it is a virtue, by God. He said: There was not a man among us who was offered to insult and curse Abu Turab but he did so, and his two sons, Hassan and Hussein, and their mother, Fatima, were added! He said: it is a virtue, I swear! To his last shame...
85. In Al-Bayan wa Al-Tabyen by Al-Jahiz / 137: (Al-Waleed bin Abdul Malik delivered a speech and said: The Commander of the Faithful used to say: Al-Hajjaj is 'a lash' between my eyes. Indeed, he is the skin of my entire face.)
86. Ibn Abi Al-Hadid; Abdul Hamid: Explanation of Nahj al-Balagha 11/44.
87. His advantage that made him become governor of Medina was that he married his daughter to Abd al-Malik bin Marwan, so he made him governor!!
88. Al-Zahabi; Muhammad bin Ahmed bin Othman: History of Islam 2/1014... Hisham bin Ismail was intent on harming Ali bin Al-Hussein and his family, by preaching about it on the pulpit, and insulting Ali. When Al-Walid took over the caliphate, he removed him and ordered that he be stopped by the people, and Saeed bin Al-Musayyab said to his son Muhammad: Do not harm him,

for I leave him to God and to the family. Ali bin Al Hussein passed by and greeted him, and Hisham said: God knows best with whom to entrust His messages.

89. Ibn Tawus; Al-Sayyid Ali bin Musa: Opening the Doors / 170 Al-Zuhri said: I entered with Ali bin Al-Hussein, peace be upon him, to Abdul-Malik bin Marwan, and Abdul-Malik was shocked by what he saw of the effect of prostration around the eyes of Ali bin Al-Hussein, and he said: O Abu Muhammad! He has made diligence clear to you, and he has You have already received the best from God, and you are a part of the Messenger of God, peace and blessings of God be upon him and his family, close in lineage and of good cause, and you have been blessed with great favor over your household and those of your time, and you have been given such grace, knowledge, religion, and piety that no one like you or before you was given, except those who have passed away. Your predecessor, and he began to praise and flatter him.

Ali bin Al-Hussein, peace be upon him, said: Whenever you mention him and describe him as part of the grace, support, and success of God Almighty, then where is his gratitude for what he has bestowed... to the end of his words? According to the aforementioned transmission, Abdul Malik was greatly influenced by the Imam's words and said: There is a difference between a servant who seeks the afterlife and strives for it, and one who seeks the herenow from where it came to him. He has no share in the afterlife!

Ibn Tawus; Al-Sayyid Ali bin Musa: Opening the Doors / 170 Al-Zuhri said: I went with Ali bin Al-Hussein, peace be upon him, to Abdul-Malik bin Marwan, and

Abdul-Malik was shocked by what he saw of the effect of prostration between the eyes of Ali bin Al-Hussein, and he said: O Abu Muhammad! He has made diligence clear to you, and he has You have already received the best from God, and you are a part of the Messenger of God, peace and blessings of God be upon him and his family, close in lineage and true cause, and you are have been blessed with great favors over your household and those of your time, and you have been given such grace, knowledge, religion, and piety that no one like you or before you was given,

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Ali bin Al-Hussein, peace be upon him, said: Whenever you mention him and describe him as part of the grace, support, and success of God Almighty, then where is his gratitude for what he has bestowed... until the end of his words? According to the aforementioned transmission, Abdul Malik was greatly influenced by the Imam's words and said: There is a difference between a servant who seeks the afterlife and strives for it, and one who seeks this world from where it came to him. He has no share in the afterlife!

90. Al-Saduq; Muhammad bin Ali bin Babawayh: *Ilal al-Shara'i'* 1/268.
91. Ibn Abi Al-Hadid: *Explanation of Nahj Al-Balagha* 4/104
92. Ibn Asakir: *History of the City of Damascus* 41/373. This statement indirectly denies what some sources of the Caliphs' School mentioned, that Ali bin Al-Hussein, peace be upon him, used to go and sit with Zaid in order to benefit from his religious thought and action at times, as they said, and in his knowledge at other times. We believe the exact opposite to be true.
93. The same previous source and page.
94. Ibn Kathir: *The Beginning and the End* 12/487
95. Al-Jalali; Mr. Muhammad Reda: *Jihad Al-Imam Al-Sajjad* / 63
96. AlAbi; Mansour bin Al-Hussein: *Nazar Al-Durr fi Al-Muhadathat* 2/85, and Al Raghbi Al-Isfahani in *Lectures on Writers* 1/419
97. Al-Saduq; Muhammad ibn Ali ibn Babawayh: *Beliefs* / 541. The investigator pointed out in the margin some of the sources in which he mentioned his poisoning, peace

be upon him, and said: See the important chapters of Ibn al-Sabbagh: 208, on his authority Nour al-Absar: 286. It was said: Hisham ibn Abd al-Malik poisoned him, in the kingdom of Walid ibn Abdul Malik. Al-Misbah by Al-Kafa'mi: 522, from Al Bihar: 46/152, Chapter 10

98. Al-Asqalani; Ibn Hajar: *The burning thunderbolts against the people of rejection, misguidance, and heresy* 2/585

99. Al-Muqram; Al-Sayyid Abd al-Razzaq; Imam Zain al-Abidin/ 331 100. Haider; Sheikh Asad: Imam Al-Sadiq and the Four Doctrines 1/120.
101. When he took over from the year 93 to the year 96 AH. This is what Al-Hajjaj Al-Thaqafi advised Al-Walid bin Abdul-Malik, so that he removed Omar bin Abdul Aziz from the governorship of Medina and appointed him as its ruler! He was described by Ibn Asakir as follows: There was violence in his life, and on the authority of Ibn Shawdhab that he said: Al-Hajjaj in Iraq, Muhammad bin Yusuf in Yemen, Othman bin Hayyan in Medina, and Qurrah bin Sharik Al-Absi in Egypt, the earth was filled with injustice!
102. Youssef: 86
103. Kamil al-Ziyarat, Jaafar bin Muhammad bin Qulawayh, p. 213, and al-Khasal, Sheikh al-Saduq, p. 287, and others. It is noted that there is repetition in the hadith regarding the number of years, "twenty or forty years," and the period that Imam Zayn al-Abidin, peace be upon him, remained after his father. (61 AH - 95) was thirty

four years! This repetition may be on the part of one of the narrators, as it is not likely that it was from the Imam, peace be upon him, especially in this span of time which is double-between twenty and forty.
104. Al-Saduq; Muhammad bin Ali bin Babawayh: Al-Khasal/519.
105. See our book, the Imam of Islam, Jaafar bin Muhammad al-Sadiq, peace be upon him.
106. Al-Siddiqah Al-Zahra', peace be upon her, said, as in Amali Al-Sheikh Al-Tusi/405: Replaced the heads with tails and the complete with the less- free ones.

Endnotes

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- [1] And we have referred to this when discussing the birth of his father, in our book (The Greatest Blessing: Imam Muhammad al-Jawad), taking advantage of the famous supplication ("I ask You by those born in Rajab: Muhammad bin Ali the Second and his son Ali bin Muhammad al-Muntajab..."). Let the dear reader refer to it.
- [2] As mentioned by Sheikh al-Kulayni, al-Mufid, al-Tusi, and al-Tabarsi, and the sources for this were indicated by al-Attardi in the Musnad of Imam al-Hadi.
- [3] She was among the concubines, and in jurisprudence, she and others like her are referred to as "Umm Walad" (mother of a child). We have explained this phenomenon in the lives of the Imams from the time of Imam al-Kadhim to the time of Imam al-Mahdi regarding their mothers, peace be upon them, and what the purpose behind it was, in our book "Kadhim Al-Ghaiz: Imam Musa bin Ja'far, peace be upon him," so refer to it.
- [4] Al-Mas'udi; Ali bin Al-Hussein: "Ithbat al-Wasiyya for Imam Ali bin Abi Talib" / 228, and Al-Tabari (the Shi'i); Muhammad bin Jarir: "Dalail al-Imamah" / 410.

- [5] Attardi; Sheikh Azizullah: "Musnad of Imam al-Hadi (AS)" / 18.
- [6] The same source / 21.
- [7] The Scientific Committee at the Foundation of the Guardian of the Age for Islamic Studies: Encyclopedia of Imam al-Hadi (AS) 1/77.
- [8] The Scientific Committee at the Foundation of the Guardian of the Age for Islamic Studies: Encyclopedia of Imam al-Hadi (AS) 1/77.
- [9] Al-Mas'udi: "Ithbat al-Wasiyya" / 230.
- [10] The same source / 228.
- [11] The Scientific Committee: Encyclopedia of Imam al-Hadi 1/132, citing Kifayah al-Athar by al-Khazzaz al-Qummi, who transmitted tens of hadiths regarding the designation of his Imamate, starting from the Messenger of Allah, peace and blessings be upon him and his family, and Amir al-Mu'minin, peace be upon him, then the Imams after them up to the time of his father, al-Jawad, peace be upon them.
- [12] We mentioned something about his personality, his hatred for knowledge, and his dullness in theoretical matters in our book: "The Greatest Blessing; Imam Muhammad al-Jawad."
- [13] Ibn Manzur: Lisan al-Arab: "The bird fed the chick by putting food into its beak and making a sound, deceiving and feeding it with its mouth."
- [14] Al-Mas'udi: Ithbat al-Wasiyya, page 230.

The source and the indication that Al-Mas'udi alone reported it, which does not diminish its value given Al-Mas'udi's extensive knowledge (citing some words about his expertise), and that if he practiced taqiyya (dissimulation) in Muruj al-Dhahab, he did not practice it here. Moreover, the incident fits perfectly with the circumstances of that time.

- [15] Umar ibn al-Faraj al-Ruhji: One of the worst examples of serving the ruler. Some researchers described him as a man for dirty tasks, and it is enough to know that Al-Mutawakkil appointed him over Medina and Mecca. He prevented the family of Abu Talib from soliciting from people and forbade people from

showing kindness to them. Whenever he learned that someone had shown kindness to any of them, even with a small amount, he would punish them severely and impose heavy fines on them. It reached the point where a single shirt would be shared among a group of Alawite women, each taking turns to pray in it, then patching it up and sitting in their corners, naked and bare-headed, as mentioned in Maqatil al-Talibiyyin 479. More of his misdeeds will be mentioned in the coming pages.

[16] Al-Mas'udi: Ithbat al-Wasiyya, page 231.

[17] The same source.

[18] Al-Tabari; Muhammad ibn Jarir: Tarikh al-Rusul wa al-Muluk, and the continuation of Tarikh al-Tabari, 9/18, mentions instances such as: "It was seen that Al-Mu'tasim was riding back from the prayer place on the day of Eid al-Adha or Eid al-Fitr. When he reached the Harsha Square, he saw an old man who approached him and said, 'O Abu Ishaq,' whereupon the soldiers rushed to beat him, but Al-Mu'tasim signaled them to refrain. He asked the old man, 'What is the matter with you?' The old man replied, 'May God hold you accountable for your lack of neighborly deeds! You moved next to us and brought these foreign men, settled them among us, orphaned our children, widowed our women, and killed our men!' Al-Mu'tasim listened to all of this and then entered his house and was not seen riding again until the following year, on a similar day, he went out and led the people in the Eid prayer, but he did not return to his home in Baghdad. Instead, he directed his mount towards the Qatool area, left Baghdad, and did not return there. What Ibn al-Athir mentioned in "Al-Kamil" does not differ from what Al-Tabari stated. Similarly, Al-Mas'udi says: "The Turks would harass the common people in the City of Peace by riding their horses through the markets, causing harm to the weak and the children. The people of Baghdad would sometimes revolt and kill a Turk when he collided with a woman, an elderly person, a child, or a blind person. Al-Mu'tasim then decided to move them away." He also says in the same context: "The reason for this was that the people disliked him and were troubled by his presence, especially when his Turkish slaves and other non-Arabs increased in number, causing them harm with their roughness. The people would sometimes rise against them and kill them when they collided with them while riding. Therefore, Al-Mu'tasim preferred

to move away with them and isolate himself from the City of Peace." These texts and others were cited by Ahmad Abdul Baqi in his book "Samarra: The Capital of the Arab State."

- [19] Abdul Baqi, Ahmad: "Samarra: The Capital of the Arab State during the Abbasid Era" (Electronic Version).
- [20] We believe that the significance of that battle has been greatly exaggerated and that its true nature is different from what is recorded in the official historical accounts! Investigating its true nature belongs to another context.
- [21] Ibn al-Athir: *Al-Kamil fi al-Tarikh*, 6/455: "Al-Wathiq prayed over him (al-Jawad), and he was twenty-five years old at the time of his death, which occurred in the month of Dhu al-Hijjah."
- [22] Ibn al-Athir, 7/31.
- [23] Al-Khatib al-Baghdadi: *Tarikh Baghdad*, ed. Bashir (13/518), and Sheikh al-Kulayni in *Al-Kafi*, 4/195, as will be mentioned shortly. Nasir al-Din al-Albani in *Silsilat al-Ahadith al-Da'ifa wa al-Mawdu'a* 6/488 said: "Fabricated." I say: This is one of his peculiarities, as he judged it to be fabricated without justification. The most he could have judged, based on the unsoundness of the chain of transmission, is that the narration is weak! Hence, we found that Al-Suyuti and others said about the narration, using it as evidence: "With a chain containing unknown individuals!" But to categorically declare it fabricated, we do not see a basis for this, except for the apparent content where it involves the inability of jurists from another school to answer, and Imam Ali al-Hadi providing the answer, which Al-Albani may not accept! In any case, based on his claim that it is fabricated, the question that baffled those scholars remains unanswered since it was posed to Maqatil ibn Sulayman (died 150 AH) when he tried to emulate Ali ibn Abi Talib's statement: "Ask me before you lose me!" Someone then asked him the same question, shattering his pride when he could not answer. And up to Al-Albani's time... Who shaved Adam's head?.

Sheikh al-Kulayni narrated in *Al-Kafi* from Imam al-Jawad, peace be upon him: Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ali ibn Muhammad al-Alawi, who said: I asked Abu Ja'far, peace be upon him, about how Adam shaved his

head during his Hajj. He said: Gabriel descended upon him with a ruby from Paradise and passed it over his head, causing his hair to fall off.

- [24] In the full edition of the book, there will be an introduction to the origin of the issue, the reasons behind it, and the stance of the Infallibles on it.
- [25] Ibn al-Athir: *Al-Kamil fi al-Tarikh*, 6/452.
- [26] Imam Ali al-Hadi (a.s.), Sheikh Ali al-Kourani al-Amili, p. 15.
- [27] Official historical sources, especially those aligned with the Ash'arites, mention that Al-Wathiq did not perform Hajj due to the lack of water on the road to Mecca. It is possible that this was part of an effort to tarnish the image of their adversaries, the caliphs who advocated for the created nature of the Quran, contrary to their belief in its eternity. We observe this in discussions about Al-Wathiq's killing of Ahmad ibn Abi Nasr al-Khuza'i (who followed the path of the Ahl al-Hadith and opposed Al-Wathiq, who was closer to the Mu'tazilites in many of his views). The image of Al-Khuza'i was glorified, with claims that the Prophet Muhammad and the caliphs attended his (martyrdom), and he was praised highly. In contrast, his killer, Al-Wathiq, was vilified. Refer to Ibn Kathir's "*Al-Bidaya wa'l-Nihaya*" to see more of this kind of portrayal.
- [28] Sheikh al-Kourani cites Ibn Taghri in "*Mawrid al-Latafa*," 1/153: "Al-Wathiq performed Hajj once and distributed significant amounts of money in the two holy cities, leaving no poor person in Mecca and Medina." Additionally, Al-Ya'qubi, 2/483, mentions: "Al-Wathiq intended to perform Hajj that year, and his intention was firm, but his Hajj was delayed, and he permitted his mother to go."

In "*Tarikh al-Ya'qubi*," what is present does not indicate that Al-Wathiq actually performed Hajj, but rather that he intended to, and his Hajj was not completed. The text is as follows: "Al-Wathiq intended to perform Hajj that year, and his intention was firm, but his Hajj was delayed, and he permitted his mother to go... etc." Yes, in another instance, Al-Ya'qubi mentions that he distributed money in the two holy cities, but this does not prove the claim, as the text also states that he distributed money in various other regions: "*Tarikh al-Ya'qubi*, vol. 2, Al-Ya'qubi, p. 483. Al-Wathiq

distributed significant amounts of money in Mecca, Medina, and other regions to the Hashemites, other Quraysh, and all people. He also distributed large sums in Baghdad several times to the notable families and the general public."

Indeed, in "Mawrid al-Latafa" by Ibn Taghri, it is mentioned that he performed Hajj and distributed money in the two holy cities.

- [29] Al-Tabari: Tarikh al-Tabari, 7/343: "He appointed Umar ibn al-Faraj al-Rukhji and Muhammad ibn al-Ala' the servant to watch over him, and they would report his news at all times..."
- [30] Al-Tabari: Tarikh al-Tabari, 7/344: "Ja'far (Al-Mutawakkil) went to Muhammad ibn Abdul-Malik, asking him to speak to his brother Al-Wathiq on his behalf. When Ja'far left, Muhammad wrote to Al-Wathiq: 'O Commander of the Faithful, Ja'far ibn al-Mu'tasim came to me asking that I request the Commander of the Faithful's approval for him, as he is dressed like an effeminate person with hair at the back of his neck.' Al-Wathiq wrote back: 'Send for him, bring him in, and order someone to shave the back of his neck, then have someone take the shorn hair and hit him with it on his face, then send him back to his home...'"
- [31] It was mentioned about him that he would be treated like a woman and would give money to those who did this to him!! Refer to Al-Kourani: Imam Ali al-Hadi, p. 21.
- [32] He was even killed while he was at a table of wine!.
- [33] Al-Dhahabi; Shams al-Din: Siyar A'lam al-Nubala - Tahdhib edition (9/502): He said, "Abdullah ibn Ahmad ibn Hanbal: Naser ibn Ali told me, Ali ibn Ja'far ibn Muhammad told me, my brother Musa told me, from his father, from his father, from Ali ibn al-Husayn, from his father, from his grandfather that the Prophet (peace be upon him) took the hands of Hasan and Husayn and said: 'Whoever loves me, and loves these two, and their father and mother will be with me in my rank on the Day of Judgment.'" (Al-Dhahabi) said: This is a very strange hadith. Then Abdullah ibn Ahmad said: When Naser narrated this, Al-Mutawakkil ordered him to be beaten with a thousand lashes. Ja'far ibn Abdul Wahid interceded for him, saying, 'The man is from Ahl al-Sunnah,' and kept pleading until Al-Mutawakkil relented. He had stipends which Musa increased. Abu Bakr al-Khatib said afterwards: Al-

Mutawakkil ordered him to be beaten because he thought he was a Rafidi (Shiite). I (Al-Dhahabi) said: Al-Mutawakkil was a Sunni, but he had enmity towards Ali. There is no unreliable narrator in this chain except Ali ibn Ja'far, who might not have accurately conveyed the wording of the hadith. The Prophet (peace be upon him), out of his love for and spreading the virtues of Hasan and Husayn, would not place everyone who loved them in his rank in paradise. He might have said: 'He is with me in paradise.' It is well-established that he said, 'A person is with whom he loves.' Naser ibn Ali was one of the steadfast Imams of Ahl al-Sunnah."

Our Commentary:

Firstly, Al-Dhahabi's strong rejection of the hadith was due to its content. This is a typical method used by followers of the Umayyad line to discredit hadiths. In addition to concealing such hadiths as much as possible, they reject them by claiming that their chains of transmission are not authentic whenever they contradict their beliefs. They should change their views according to these hadiths, not reject them.

Secondly, Abu Bakr al-Khatib's comment that Al-Mutawakkil ordered the beating because he thought the narrator was a Rafidi is worse than Al-Mutawakkil's action! It implies that beating a Rafidi (who narrates a virtue of Hasan and Husayn) is normal and acceptable, almost justifying Al-Mutawakkil's actions.

Thirdly, Al-Dhahabi's statement that Al-Mutawakkil was a Sunni but had enmity towards Ali, as if enmity and hatred towards Amir al-Mu'minin (peace be upon him) are part of Sunnism that can coexist with it! Notably, in another place, Al-Dhahabi excused Al-Mutawakkil, stating that there is no proof of his enmity and hatred towards the Imam. In a third part of his works, he mentioned that Allah forgave him for that because he supported the Sunnah! So, in Al-Dhahabi's view, at one time he is not a Nasibi, and assuming he is, as long as he is a Sunni, there is no problem with his enmity towards the Imam, even though (according to narrations) "whoever hates him has hated the Messenger of Allah and hated Allah." Finally, Al-Dhahabi and his like believe he is forgiven as long as he participated in the trivial debate about the creation of the Quran.

[34] Narrating a virtue of Hasan and Husayn is considered a grave sin! But his adultery with the daughter of one of his ministers is not an issue... Refer to Al-Kourani: Imam al-Hadi, 33, where he states that Al-Jahiz in "Al-Mahasin," 118, and Al-Tanukhi in "Nishwar al-Muhadara," 6/323, narrate a story that demonstrates Al-Mutawakkil's debauchery and tyranny, where he ordered his minister Al-Rukhji at night to bring him his daughter! They said: "Aisha, the daughter of Umar ibn al-Faraj al-Rukhji, was described to Al-Mutawakkil, so he sent for her in the middle of the night while it was raining heavily. He ordered Umar to bring Aisha to him, but Umar pleaded with him to spare her as she was responsible for managing his household, but he refused. Umar returned saying, 'O Allah, protect me from the evil of your servant Ja'far'. He then carried her to Al-Mutawakkil at night, who violated her and then returned her to her father's house..."

[35] Al-Tabari, 9/185, and the same text was later narrated by Ibn al-Athir in Al-Kamil: "In that year (235 AH), Al-Mutawakkil ordered the demolition of the grave of Husayn ibn Ali and the destruction of the surrounding houses and buildings. He commanded that the site be plowed, sown, and watered, and that people be prevented from visiting it. It was mentioned that the police chief called out in the area: "Whoever we find at his grave after three days, we will send them to the dungeon." So, the people fled and refrained from going there. The site was ploughed, and the surrounding area was sown.».

[36] Al-Khoei; Abu al-Qasim: Mu'jam Rijal al-Hadith, 21/139.

[37] Al-Kamil fi al-Tarikh, 6/166, by Ibn al-Athir: "In this year, Ya'qub ibn Ishaq al-Nahwi, known as Ibn al-Sikkit, passed away. The reason for his death was that he came into contact with Al-Mutawakkil, who asked him, 'Which of the two do you prefer, Al-Mu'tazz and Al-Mu'ayyad, or Hasan and Husayn?' Ibn al-Sikkit disparaged the former and praised Hasan and Husayn, peace be upon them, as they deserved. So, Al-Mutawakkil ordered the Turks to trample on his stomach. He was carried to his home, where he died."

It is surprising that some people cite this story as evidence for the saying: "A man dies from a slip of the tongue, not from a stumble of the foot!" As if Ibn al-Sikkit was supposed to prefer those two boys over the leaders of the youth of Paradise! It was

not a slip of the tongue by Ibn al-Sikkit but rather a clear and intentional stance.

[38] Al-Kamil fi al-Tarikh (6/175):.

"It was mentioned that Abu al-Simt Marwan ibn Abi al-Junub said: 'I recited a poem to Al-Mutawakkil in which I mentioned the Rafidah (a derogatory term for Shiites), so he appointed me as the governor of Bahrain and Yamama, bestowed upon me four robes of honor, and Al-Mutawakkil's son Al-Muntasir also bestowed upon me a robe. Al-Mutawakkil ordered three thousand dinars to be given to me, which were scattered over me, and he commanded his son Al-Muntasir and Sa'd al-Ittakh to collect them for me, and they did so. The poem I recited was:.

The caliph Ja'far's reign... brings peace to religion and the world.

The legacy of Muhammad is yours... and with your justice, darkness is dispelled.

The sons of daughters seek inheritance... but they have no share in it.

Sons-in-law are not heirs, and the daughter does not inherit the Imamate."

Dear reader, do you see how the affairs of the nation were managed? Look at the great administrative qualification for governing two large regions (Bahrain and Yamama): a poem in which he disparaged the Rafidah, and he was appointed over the mentioned regions!.

[39] This is evident from the date of Al-Mutawakkil's letter to him requesting his presence in Samarra. However, some researchers, including Rasul Ja'fariyan, argue that this occurred earlier, stating that the Imam stayed in Samarra for about twenty years (which implies that he was brought there in the year 234 AH, since his martyrdom was in 254 AH). They respond to the explicit date on the letter, which is 243 AH, by suggesting that this date is actually the date of copying the letter!.

[40] Al-Mas'udi: Ithbat al-Wasiyya, page 233.

- [41] Al-Khuza'i; Sheikh Abu al-Qasim: Encyclopedia of Imam al-Hadi, 4/63: He said, "We did not find a biography of Barīḥah al-'Abbāsī in the biographical books; however, Al-Mas'ūdī mentioned that he was in charge of prayers in the two holy mosques, and he conspired against Ali ibn Muhammad al-Hadi, peace be upon them, with Al-Mutawakkil."
- [42] I saw a note in "Makateeb al-A'imma" 6/295 by Sheikh al-Ahmadi al-Miyangi, verified by Mujtaba Faraji, in the margin of a narration about Abdullah ibn Muhammad ibn Dawood. The note states (and I do not know if the margin note is by the author or the verifier): "It appears that the correct name is 'Ibn Atrujah,' who is Abdullah ibn Muhammad ibn Dawood al-Hashimi ibn Atrujah, one of Al-Mutawakkil's close companions, well-known for his enmity towards Ali ibn Abi Talib, peace be upon him. He was killed by Isa ibn Ja'far and Ali ibn Zaid al-Hasani in Kufa shortly before the death of Al-Mu'tazz." I say this is a solid argument, and the basis of the confusion lies in what was mentioned in "Ithbat al-Wasiyya." Those who relied entirely on this source fell into this error, treating the matter as if it pertained to Barīḥah al-'Abbāsī, who does not exist in the biographical and historical books. It was also noted that "Ibn Atrujah" is a nickname for Abdullah ibn Muhammad ibn Dawood, as mentioned by the verifier of the book "Maqātil al-Tālibiyyīn" Ahmed Saqr in the index of the book's figures.

- Additionally, Abu Ja'far al-Baghdadi, the author of "Al-Muhabbar" on page 43, mentioned that Al-Mutawakkil appointed him over the Hajj in the year 239 AH, saying: "He appointed Abdullah ibn Muhammad ibn Dawood ibn Isa ibn Musa for the Hajj in the year thirty-nine."
- [43] Ibn al-Sabbagh al-Maliki; Ali ibn Muhammad: Al-Fusul al-Muhimma fi Ma'rifat al-A'imma, 2/388.
- [44] Sibṭ Ibn al-Jawzi: Tadhkirat al-Khawass, page 322.
- [45] Al-Kulayni: Al-Kafi, 1/549, which included: "The Commander of the Faithful has decided to remove Abdullah ibn Muhammad from his position overseeing the military and prayer in the city of the Messenger of Allah, peace be upon him and his family, due to his ignorance of your right, his disrespect towards you, and the accusations he has made against you. The Commander of the

Faithful is aware of your innocence in this matter and your sincere intention to avoid it. He has appointed Muhammad ibn al-Fadl in his place and instructed him to honor and respect you, to follow your directives and opinions, and to seek closeness to Allah and the Commander of the Faithful through this. The Commander of the Faithful is eager to see you and renew his relationship with you. If you are inclined to visit him and stay as long as you see fit, you may come with whomever you choose from your family, servants, and attendants, at your convenience and leisure. Travel when you wish, settle when you wish, and move as you wish. If you prefer, Yahya ibn Harthama, the Commander of the Faithful's servant, and his soldiers can accompany you, traveling with your departure and moving at your pace; the decision is yours..."

- [46] It was previously mentioned in earlier pages the source of this information.
- [47] It was previously mentioned in earlier pages the source of this information.
- [48] Al-Nuwairi; Ahmad ibn Abdul Wahab: *Nihayat al-Arab fi Funun al-Adab*, 1/406: "As for the palaces of Al-Mutawakkil, they are: Al-Kamil, Al-Ja'fari, Barakwara, Al-Arus, Al-Birka, Al-Jawsuq, Al-Mukhtar, Al-Gharib, Al-Badi', Al-Sabih, Al-Malih, Al-Qasr, Al-Burj, Al-Mutawakkiliyyah, and Al-Qallayah."
- [49] Al-Khuza'i; Abu al-Qasim: *Encyclopedia of Imam al-Hadi*, 1/81: Al-Irbili, may Allah have mercy on him: "He resided in Samarra until his death for ten years and some months." Sheikh al-Kourani mentioned in his book "Imam al-Hadi" that he, peace be upon him, was brought to Samarra three times: once in 232 AH at the beginning of Al-Mutawakkil's caliphate, once in 243 AH, and a third time in between. We did not find in the evidence he referred to, including Al-Tabari's specification of the first journey without mentioning the others, enough to reach this conclusion. What we see immediately is that there was only one journey in 243 AH, which continued until his martyrdom, peace be upon him.

Based on what Al-Tabari mentioned, later scholars who relied on him stated that his period of stay in Samarra was twenty years or more, such as Al-Tabarsi in *I'lam al-Wara*, Ibn Khallikan in *Wafayat al-A'yan*, and Ibn Shahrashub in *Manaqib*.

On the other hand, those who relied on his arrival in Samarra in 243 AH, such as Al-Irbili in *Kashf al-Ghumma*, Al-Qunduzi al-Hanafi in *Yanabi' al-Mawaddah*, and similarly Ibn Hajar in *Al-Sawa'iq al-Muhriqah*, mentioned that his stay there was about eleven years or ten years and some months.

[50] Al-Kulayni: *Al-Kafi*, 1/502: "Abu al-Tayyib al-Muthanna Ya'qub ibn Yasar narrated to me: Al-Mutawakkil used to say, 'Woe unto you, the matter of Ibn al-Ridha has exhausted me! He refuses to drink with me, to keep me company, or to give me any opportunity in this regard!' They said to him, 'If you cannot find any fault with him, then his brother Musa is a jester, a drinker, a lover. Send for him and bring him here so we can deceive the people and say he is Ibn al-Ridha!' So, he wrote to him and had him brought with honors. All the Banu Hashim, commanders, and people welcomed him on the pretense that upon his arrival he would be granted a property, where a house would be built for him, and transferred the wine sellers and singers to him. He gave him gifts and favors and provided him with a private residence so he could visit him there!"

[51] Al-Masudi: *Muruj al-Dhahab wa Ma'adin al-Jawhar*, 4/11: "There were reports brought against Abu al-Hasan Ali ibn Muhammad to Al-Mutawakkil, claiming that there were weapons, books, and other items in his house from his followers. Al-Mutawakkil sent Turkish soldiers and others to raid his house at night, surprising those in his household. They found him alone in a room with a woolen robe, no carpet except for sand and pebbles, and a woolen blanket over his head. He was facing his Lord, reciting verses from the Quran about promises and warnings. He was taken as he was found and brought to Al-Mutawakkil in the middle of the night. When he was brought before Al-Mutawakkil, who was drinking with a cup in his hand, he was greatly respected and seated beside him. There was nothing in his house as reported, and no situation that could be used against him. Al-Mutawakkil offered him the cup he was holding, and he said, 'O Commander of the Faithful, it has never touched my flesh and blood, so excuse me from it!' He excused him and said, 'Recite some poetry for me that I may enjoy.' He said, 'I am not much of a reciter of poetry,' but Al-Mutawakkil insisted, so he recited:.

'They spent the night on the mountain peaks, guarded by strong men, but the peaks did not benefit them.

They were brought down from their strongholds after their might and deposited in pits—what a terrible descent!.

He continued: "Everyone present felt pity for Ali and thought that a rash act might come from Al-Mutawakkil towards him. But, by Allah, Al-Mutawakkil cried for a long time until his tears soaked his beard, and those who were present also wept. Then he ordered the removal of the wine...."

[52] Al-Tusi; Ibn Hamza: Al-Thaqib fi al-Manaqib, 559: In the story of the person who wanted to ask the Imam to pray for his healing from leprosy that had afflicted him... he sat for him one day on the road as he was leaving the house of Al-Mutawakkil.

[53] Ibn al-Athir: Al-Kamil fi al-Tarikh, 6/130: "Al-Mutawakkil had a strong hatred for Ali ibn Abi Talib, peace be upon him, and for his family. He would target anyone reported to be loyal to Ali and his family by seizing their wealth and shedding their blood. Among his close companions was 'Ubada the effeminate, who would tie a pillow under his clothes over his stomach, uncover his bald head, and dance in front of Al-Mutawakkil while the singers sang, 'Here comes the bald, fat man, the Caliph of the Muslims,' mocking Ali, peace be upon him, while Al-Mutawakkil drank and laughed. One day he did this while Al-Muntasir was present, and Al-Muntasir signaled to 'Ubada, threatening him, so he fell silent out of fear. Al-Mutawakkil asked, 'What is the matter with you?' 'Ubada got up and told him. Al-Muntasir said, 'O Commander of the Faithful, this man whom this fool mocks and makes people laugh at is your cousin, the elder of your household, and the source of your pride. You may consume his flesh if you wish, but do not feed this dog and his likes from it!' Al-Mutawakkil then told the singers to all sing together:.

'The young man is jealous for his cousin.

The young man's head is in his mother's heat'

This was one of the reasons Al-Muntasir justified killing Al-Mutawakkil!... And among his close companions were those well-known for their animosity and hatred towards Ali, including: Ali ibn al-Jahm, the Syrian poet; from the Banu Shamam, Ibn Lu'ay;

Umar ibn Faraj al-Rukhji; Abu al-Simt, a descendant of Marwan ibn Abi Hafsa from the mawali of Banu Umayya; and Abdullah ibn Muhammad ibn Dawud al-Hashimi, known as Ibn Atrajah.

- [54] Al-Safadi; Salah al-Din: *Al-Wafi bil-Wafayat*, 5/204: Ahmad ibn Ibrahim al-Asadi eulogized him, saying: "Thus should the noble die... Between a flute, a lute, and wine, Between two cups, they both aimed... A cup of pleasure and a cup of death."
- [55] Al-Kafi 1/547: "From Ibrahim ibn Muhammad al-Tahiri who said: Al-Mutawakkil fell ill with an abscess and was close to death because of it. No one dared to touch him with a metal instrument, so his mother vowed that if he recovered, she would bring a large sum of money to Abu al-Hasan Ali ibn Muhammad from her own wealth."
- [56] Al-Tabari: *Tarikh al-Tabari*, 9/254.
- [57] Ibn al-Athir: *Al-Kamil*, 6/187: "It is said that he felt a fever, so he called one of his doctors, who then bled him with a poisoned lancet, and he died from it. The doctor returned home and felt a fever, so he called a student to bleed him. He placed his lancets in front of him to choose the best one, and he chose the poisoned lancet, having forgotten about it. He bled him with it, and when he was done, he looked at it and recognized it, realizing he was doomed. He immediately made his will.

It is also said that he had a condition in his head, so Ibn al-Tayfuri dripped oil into his ear, causing his head to swell, and he died.

And it is said that Ibn al-Tayfuri poisoned him through his cupping glasses, and he died."

- [58] Castration was one of their methods of execution, as well as the use of a poisoned lancet for bloodletting. In Ibn Miskawayh's book "The Experiences of Nations and the Successive Efforts" 4/307, he talks about the conspiracy among Al-Mutawakkil's ministers against each other, and what happened between Najah ibn Salama and Ubayd Allah ibn Yahya, where each tried to incriminate the other. The result was the downfall of Najah: "They ordered that his cap be taken, and they arrested his scribes, extracting from them on that day one hundred and forty thousand dinars, which his son admitted to, not including the value of his estates, palaces, furniture, and belongings. All of this

was seized, and he was repeatedly beaten with whips, tortured, then strangled, or his testicles were crushed, leaving him dead by morning."

- [59] Al-Muhajir: Imam al-Hadi: from pages 88 to 90.
- [60] Ibn Qulawayh; Ja'far ibn Muhammad: Kamil al-Ziyarat, page 459.
- [61] He mentioned regarding Imam al-Sadiq, he said (3/285): "Abu Abdullah Ja'far passed away, and it was said that he was poisoned." Regarding Imam al-Rida, he said (3/441): "Ali ibn Musa passed away after eating grapes and consuming a lot of them, and it was said that he was poisoned." Regarding Imam al-Jawad, peace be upon him, he said (3/464): "In the year 219, Muhammad ibn Ali ibn Musa passed away, and it was said that Umm al-Fadl poisoned him." In the same manner, he said about Imam al-Hadi: "And it was said that he died poisoned."
- [62] In Manaqib, vol. 4, by Ibn Shahrashub, page 401, he said: "Ibn Babawayh stated that Al-Mu'tamid poisoned him."
- [63] Al-Tabari (the Shia): Dala'il al-Imamah, page 409.
- [64] (Ibn Shahrashub: Manaqib, 4/432).

