

Chapter 14: The Time Of The Imam

I (the author) think that there was no Islamic period like that when Imam Zayn al-‘Abidin, peace be on him, lived. This period was full of political, social, and economic disorders. In it all the members of the society led a life of worries and grieves. They lost hope in a noble life. This is because the Umayyads spread wrongdoing and persecution and forced the people to follow what they hated.

We will briefly speak about the general aspects of the time when the Imam, peace be on him, lived, the political events and problems which attacked the Muslims and led to discords and misfortunes. We will also speak about the features of the economic and social life, etc. This is because the research on such matters will complete the research on the life of Imam Zayn al-‘Abidin, peace be on him. They are as follows:

The Political Life

As for the political life in the time when the Imam, peace be on him, lived, it was filled with disorders and discords. In it fear and terror spread over the people, and they lost all kinds of security and stability. This divided the society and resulted in critical, political crises. I (the author) firmly believe that such crises resulted from the Umayyad, corrupt regime, which employed all its organs to war against social reform and to spread corruption in the earth. We will objectively present this in the following researches:

The Nature of the Umayyad Government

As for the Umayyad government, it caused many troubles and afflictions to the Muslims, made them lead a life of discords and hardships, and threw them into great evil. As for the nature of this government and its prominent aspects, they are as follows:

Despotism

The Umayyads dictatorially ruled the Islamic nations. Their government did not follow any law; rather it followed the sentiments of the kings, the desires of the ministers, and the wishes of their retainers. Al-

‘Alaili said: “The government of the Umayyad kings is similar to what we call nowadays martial law, which sheds blood, suspends ordinary law, and threatens every person’s existence. In this time such a law is taken during exceptional conditions and for especial states to return security through terrorism. However, this regime lasted throughout the Umayyad period. In fact we cannot call this (regime) as judicial power. Rather we strongly deny that there was no judicial power, in the full sense of the world, in the Umayyad time, except in some periods, and then the difference was prevailing. The greatest proof for this is that the Caliph or his government did what they desired with out taking, at least, lawful formalities in order to respect the authorities.¹”

The political despotism was the prominent aspect of the Umayyad government, for the Umayyads adopted a special method for their government, which destroyed the rules of social and political justice.

Arrogance

Another prominent aspect of the Umayyad government was that the rulers showed arrogance and vainglory toward their subjects. They disdained the weak and made little of the poor. They thought that only they were the sources of power in the country, not the people, that they pushed down and raised up whomever they willed. Mu‘awiya said: “We are the time! We push down and raise up whomever we will!” This means that the social and national services which the free and the reformers rendered for their own homeland were not important for raising their social position. Rather the only thing which could push down and raise up was government, as the Umayyads thought.

Al-Walid b. Yazid has described the arrogance and tyranny of the Umayyads through these lines of poetry:

*Leave your remembering the family of Sa‘di, for it is
we who are more (than them) in number and property.
It is we who have governed the people by force;
we have imposed upon them abasement and punishment.
We lead them to the places of humiliation in order to abase them,
and we do not fall short of destroying them.*

Al-Walid boasted of himself and his family, and showed arrogance toward the people as follows:

Firstly, they were more than the people in properties which they took from the Muslims’ Public Treasury.

Secondly, he talked about their corrupt policy through which they ruled the people as follows:

A. They exposed the people to abasement and humiliation, depriving them of their dignity, freedom, and

choosing their affairs.

B. They led the people to the places of abasement and humiliation, not to the places of honor and dignity.

C. They governed the nations by force. Then which tyranny is greater than this tyranny? Which arrogance is greater than this arrogance?

Abolishing Public Freedoms

The Muslim communities were deprived of their public freedoms, especially as it concerns the freedom of opinion. None was able to express his opinion or his belief, especially as it concerns showing friendship toward the Imams of the members of the House (ahl al-Bayt), peace be on them. Hence the people preferred the accusation of unbelief to the accusation of showing friendship to them. Some Muslim thinkers were crucified in the public squares in Kufa because of their love for Imam 'Ali, the Commander of the faithful, peace be on him. Examples of them were Maytham al-Tammar, and Rashid al-Hijri.

Denying Islam

The Umayyads denied Islam. They removed all its regulations and principles from the Muslim countries. Hence there were no Islamic laws in their offices and organs. Nikelson said: "The Umayyads were dictatorial tyrants, for they violated the laws of Islam. They despised its ideals and set foot on them."² The Umayyads buried the Islamic regulations and principles. Most their kings displayed unbelief and disparaged the great Prophet, may Allah bless him and his family. Among them was Yazid b. Mu'awiya, who said:

The Hashimites played with the kingdom, for

no news came, nor did a revelation come down!³

Spreading Oppression

The Umayyads spread all over the Islamic countries oppression, tyranny, terrorism, and persecution. Hence, in the days of Ziyad b. Abih, the people said to each other: "Sa'd, save yourself, for Sa'id has perished!" This is part of the Umayyad policy, which did not conform to any international law.

The Policy of Division and Difference

The Umayyads adopted a certain policy in order to divide the society, to create conflicts and quarrels. That was through finding tribal and racial fanaticism among the Islamic nations. For example, they created conflicts between the Yemenis and the Nazaris, who were the strongest Arab families in equipment and number. They also created conflicts between the Arabs and the non-Arabs. Through

this, the Umayyads turned away from Islam, which underlined the unity of the Muslims, and spreading love and friendship among them.

With this brief presentation we will end our speech about the nature of the Umayyad government, which denied the interests and rights of the Islamic countries.

The Local Revolts

The Umayyad policy caused oppression and tyranny to the Muslim community, and shook its stability and prosperity. Hence the righteous led successive revolts against the Umayyads. They demanded them to conform to the rights of the society, and summoned them to accomplish social justice among the people. These revolts are as follows:

The Revolt of Imam al-Husayn

It is one of the most important world revolts which have changed the course of history. It is still alive, and urges all the nations of the world to attain their freedom, dignity, and independence. It has moved the feelings of the free and the reformers, taught them lessons on defending the dignity of the community, accomplishing its goals and affairs.

This great immortal revolt has moved the feelings of men. This is because its leader, Imam al-Husayn (peace be on him), was very sincere to the Truth. He did not seek any material interest or goal. Rather he spared no effort to defend man's dignity, and to save the society from that black regime, which turned the life into unbearable inferno.

In the previous researches we talked about this great revolt, the unbearable afflictions and misfortunes Imam Zayn al-'Abidin, peace be on him, suffered.

The Revolt of Medina

It is one of the important revolts which moved the Muslims' feelings and sentiments. It is regarded as important as the tragedy of Karbala'. It is necessary for us speak briefly about it.

The Causes of the Revolt

As for the causes of this violent revolt, they are as follows:

1. The overwhelming majority of the people of Medina (Yathrib) harbored malice against the Umayyads and opposed their government. The Ansar showed enmity toward the Umayyads. It was they who attacked 'Uthman and killed him. Then they pledged allegiance to Imam 'Ali and supported him. They thought that the Prophet's family was worthy of leading the community. Abu' Ayyu'b al-Ansari, a great struggler, headed them. He and seventy of the Ansar took part in the Battle of Siffin headed by Imam

'Ali, the Commander of the faithful, peace be on him. The Umayyads knew that the Ansar detested them. Yazid b. Mu'awiya sent for Ka'b b. Ju'ayl, a well-known poet, and ordered him to satirize the Ansar. However, Ka'b refused to respond to Yazid, and said to him: "Do you want to return me to polytheism after faith?" I will not satirize the people who supported Allah's Messenger, may Allah bless him and his family! Anyhow, I will lead you to a Christian boy, who belongs to us." He led him to al-Akhtal, who satirized the Ansar and 'Abd al-Rahman b. Hassan through a poem in which he said:

Quraysh have all the noble traits, while ignobility

is under the turbans of the Ansar.[4](#)

Besides the following families harbored malice against the Umayyads:

- A. The Prophet's family, who thought that they were worthier than the Umayyads of the Caliphate.
- B. Al-Zubayr's family.
- C. Abi Bakr's family.
- D. 'Umar's family.

These families harbored malice against the Umayyads, and plotted against them. They spared no effort by day and night to overthrow the Umayyad government.

2. The family of the Prophet, may Allah bless him and his family, were liable to murder, severe punishments, and captivity. This moved the people to revolt against the Umayyads. The Hashimite ladies wept and lamented for Imam al-Husayn, peace be on him, hence they inflamed the feelings and emotions of the people. One of the ladies addressed the Muslims and recited:

What would you say if the Prophet asked you: What have

you, the last of the (religious) communities, done with my

offspring and my family after my departure from them?

They are prisoners and slain and have been stained with

their own blood.

What sort of reward is this for my advice to you, that you

should oppose me by doing evil to my blood relations?

The lamentation for the members of the House (ahl al-Bayt), peace be on them, stirred up the people in Medina (Yathrib), and they mutinied against the Umayyad government.

3. Yazid openly practiced dissoluteness, committed offenses and acts of disobedience (to Allah). Hence the good and Allah-fearing thought that it was incumbent on them to revolt against the government of Yazid. ‘Abd Allah b. Hanzala, a leader of the revolt, said: “We revolted against Yazid because we were afraid that stones would be thrown at us from the heaven. Yazid married mothers and (their) daughters, drank wine, and left the prayers. By Allah, if there was none of the people with me, I would stand the good test in fighting against him for the sake of Allah!⁵” Al-Mundhir b. al-Zubayr, a great leader of the revolt, said: “Yazid has given me one hundred thousand (dinars). His benefaction toward me does not prevent me from telling you about him: By Allah, he drinks wine and becomes drunk to the extent that he leaves the prayers!⁶”

I (the author) think that these are the most important factors which moved the people in Medina to revolt against the government of Yazid.

Dismissing the Governor of Medina

The revolutionists decided to dismiss the governor of Medina (Yathrib) and all the Umayyads. They formed and managed a temporary government. The governor was ‘Uthman b. Muhammad b. Abi Sufyan. He was a self-conceited young man. Experiences did not harden him, nor did the days educate him. The people threw stones at him and the Umayyads.⁷”

Marwan seeks Refuge in the Imam

Marwan was very afraid of the revolt, for he was a destructive, corrupt person. He feared that the revolutionists would attack his womenfolk. Hence he went to ‘Abd Allah b. ‘Umar and asked him to protect them. However, Abd Allah b. ‘Umar refused to respond to him. Marwan burnt with grief and said: “May Allah make ugly such an affair!⁸” Then he hurried to Imam Zayn al-‘Abidin, peace be on him, who was the source of mercy and clemency. Marwan presented the affair in the presence of the Imam, and he, peace be on him, responded to him. The Imam added Marwan’s womenfolk to his womenfolk and took them to Yanbu’.

Then ‘A’isha, daughter of ‘Uthman and Marwan’s wife, went to al-Ta’if. She passed by Imam Zayn al-‘Abidin, peace be on him, and he feared for her. Hence he sent with her his son ‘Abd Allah to protect her. ‘Abd Allah stayed with ‘A’isha until the event was over. The historians said: “The Imam, peace be on him, guaranteed four hundred women along with their children, protected them, and added them to his family until Muslim b. ‘Aqaba left Medina. One of the women swore by Allah that she had never witnessed rest and ease in her father’s house as she witnessed in the house of Imam Zayn al-‘Abidin, peace be on him.⁹”

Muslim bin ‘Aqaba entrusted with War

The people of Medina (Yathrib) broke their pledge of allegiance to Yazid. They decided to overthrow his

government, so they dismissed his governor. These news reached Damascus, and Yazid, the tyrannical, was anxious. He feared that the revolt would include the rest of the Islamic countries. Hence he appointed Muslim bin 'Aqaba, the most dangerous criminal and terrorist, to war against the people of Medina (the City of the Prophet, may Allah bless him and his family). Al-Fakir said: "Muslim bin 'Aqaba was one of the Arab tyrants. He was an old man when Yazid entrusted the Battle to him." The author of al-'Aqdd al-Farid has mentioned Muslim's characteristics as follows: "Muslim bin 'Aqaba was one-eyed, wide-mouthed, and white-haired. He walked as if he drew his legs from mud." Dozey, an orientalist, said: "Muslim bin 'Aqaba did not believe in Allah, nor did he believe in Islam. He was ill. When Yazid entrusted the leadership of the army to him, delight seduced him." Yazid said to him: "If you want, I will release you, for I see that you are ill and exhausted." However Muslim bin 'Aqaba, the wicked one, said to him: "I swear by Allah that you should not deprive me of the wage which Allah has driven (to me) ![10](#)"

Then Yazid supplied Muslim bin 'Aqaba with these evil commands: "When you go to Medina and they hinder you, kill them with the sword, leave none of them, plunder their properties therein for three days, put their wounded to death, and kill those who turn their back in flight.[11](#)"

In these commands, Yazid has expressed his wicked inclinations, for he harbored malice against man and was happy with mistreating him.

The Troops advanced toward Medina

The troops of error headed by Muslim bin 'Aqaba, the terrorist, advanced toward Medina to occupy it. They passed by Yazid, who stood on a hill to greet them. The senior officials and the commanders of his army surrounded, and he recited:

Tell Aba Bakr when the event occurs

and the banners are hoisted in Wadi al-Qura (the Valley of the Villages).

I wonder: Have these people gathered by drunk

or wakeful?[12](#)

The leaders of the opposition said that Yazid drank wine heavily. Hence, in this poetry, he asks them: "Have these troops been dispatched by drunk or wakeful?"

Besieging Medina

Yazid's troops covered the desert quickly, reached Medina, and besieged it. The people of Medina dug a trench similar that which dug by Allah's Messenger, may Allah bless him and his family, at the Battle of the Allies. Addressing Yazid, their poet said:

Surly in the trench crowned with glory, there is striking

which has resulted from happiness.

You do not belong to us, nor does your uncle belong to

us, O you who have lost the prayers out of pleasures.

If you slay us, then be a Christian, drink wine, and leave

Friday prayers! [13](#)

Occupying Medina

Yazid's troops were unable to occupy Medina. However, according to his father's orders, 'Abd al-Malik b. Marwan hastened to Muslim b. 'Aqaba and told him about the defects of Medina. Hence Muslim was able to make his troops enter Medina. Then the two armies met each other at a bloody battle. 'Abd Allah b. Hanzala (a Muslim hero), his sons, a chose of the sons of the Muhajirin and the Ansar were martyred at this Battle. Moreover Medina lost eight Companions of the Prophet (may Allah bless him and his family), to the extent that there was no Badri (those who took part at the Battle of Badr) in it. It also lost seven hundred people from Quraysh and the Ansar, ten thousand people from the rest of the people. [14](#)"

Tragedies and Atrocities

Muslim b. 'Aqaba, the terrorist, committed all kinds of serious offenses and crimes. He violated the sacredness of Medina (the City of the Prophet, may Allah bless him and his family). He named it Fitna [15](#), while the Messenger called it Tiba. He permitted his army to violate it, and it killed innocent children, old men, women, dishonored them, and forced the rest of the people to pledge allegiance to Yazid as slaves. [16](#) Al-Sayyid Amir 'Ali al-Hindi described the event and commented on it saying: "This Battle caused evil results to Islam. At it the choice of the people of Medina, from among the heroes and the special Companions of Allah's Apostle (may Allah bless him and his family), were martyred. In this manner the Umayyads violated Median and defiled it. Such was Medina, which sheltered the Messenger throughout his lifetime, and was the shelter of his Message. Besides its inhabitants, who granted sanctuary to the Messenger and sacrificed their lives for him at the hour of hardship, suffered the severest kind of torture and atrocity of which there is no like in history, except those committed by Constable, the French, and the Lutherans (supporters of George) when they besieged Rome.

"No wonder! Yazid's troops turned the Mosque into stable for their horses. They demolished the Sacred Places and looted their furniture. Hence paganism won a victory over Islam even for a time. This paganism took revenge on Islam this time, as a European historian said. In this manner they treated Islam, which treated them with mercy and clemency when it triumphed over them.

"As for the chose from among the people of Medina: some of them were martyred; some of them fled to

the remote countries in order to save their souls. As for the rest of them who remained in Medina, they accepted to be treated as prisoners and slaves of Yazid b. Mu'awiya. As for those who refused (to accept this state), they were disgracefully branded on the neck! [17](#)”

The Imam and Muslim b. 'Aqaba

Imam Zayn al-'Abidin, peace be on him, felt fear of Muslim b. 'Aqaba, for he saw that the sacredness of Medina was violated, the blood of the Muslims was shed without any right. Hence he, peace be on him, supplicated with this supplication: “My Lord, how many a favor you have bestowed upon me, but my thanksgiving to You for it is little! How many an affliction through which You have tested me, but my patience toward it is little! So abandon me not! O Possessor of kindness which never cuts off! O Possessor of favors which cannot be counted in number! Bless Muhammad and his Household, and repel his evil from! For I ask You to turn him away from me, and seek refuge in You from his evil! [18](#)”

When this wicked criminal, Muslim b. 'Aqaba, invaded Medina (the City of the Prophet, may Allah bless him and his family), the Imam, peace be on him, hurried to the grave of his grandfather, Allah's Messenger, may Allah bless him and his family. He sought sanctuary with it. He was captured and brought to Muslim b. 'Aqaba, the tyrannical. When Muslim saw him, he shook with fear. He stood in honor for him and said to him: “Ask me for your needs.” Accordingly, the Imam interceded with him for those who were sentenced to death, and he responded to him. When Muslim went away, the Imam was asked: “We saw you moving your lips, what did you say?” The Imam replied: [I said:] “O Allah! Lord of the seven heavens and what they shade! (Lord of) the seven earths and what they carry! Lord of the Great Throne! Lord of Muhammad and his pure Household! I seek refuge in You from him, and ask you to turn him away from me! I ask You to give me his good, and spare me of his evil!”

It was said to Muslim b. 'Aqaba: “We heard you cursing this boy and his fathers. Why did you magnify him when he came to you?” “This was not my opinion,” answered Muslim, “but he filled my heart with fear.” [19](#) The Imam did not pledge allegiance to Yazid, neither did 'Ali b. 'Abd Allah b. al-'Abbas. Hence al-Husayn b. Numayr said: “Our nephew shall not pledge allegiance (to anyone) except him to whom 'Ali b. al-Husayn Pledge allegiance, for he is the cousin of the Commander of the faithful (Yazid); otherwise war (will break out) among us. Hence 'Ali b. 'Abd Allah was released from pledging allegiance to Yazid. He boasted of his uncles, who protected him from Muslim b. 'Aqaba, and recited:

My father al-'Abbas, the children of Qusay, and my uncles

(who are the kings from among the children of Wali'a),

defended me on the day when the phalanxes of Musrif

(Muslim b. 'Aqaba) and the children of al-Laki'a (the

ignoble woman) came.

He wanted to do for me that in which there was no glory,

but the strong hands prevented him from this. [20](#)

The Heads before Yazid

Muslim b. ‘Aqaba, the criminal, ordered the heads of the martyrs from among the children of Medina (Yathrib) to be cut off. They were cut off and sent as gifts to Yazid. When they were placed before him, he became overjoyed and recited:

*Had my chiefs at the (Battle of) Badr witnessed the
impatience of the Khazraj of the stabbing of the spears,
they would feel happiness and say: O Yazid, may (your
hand) not be paralyzed!* [21](#)

He had recited these lines of poetry when the head of al-Husayn—the plant of sweet basil of Allah’s Messenger, Lord of the youths of the heaven—was placed before him. He wanted his fathers, whose heads were cut off by the swords of the Muslims, to be present. He wanted them to see that he took revenge on the Prophet, may Allah bless him and his family, and the Muslims.

This battle was one of the most dangerous disasters in the world of Islam. As for Imam Zayn al-‘Abidin, peace be on him, he was very sad to see Yazid’s Army destroying Medina (the City of the Prophet, may Allah bless him and his family), filling its houses with bereavement and mourning.

With this we will end our speech about this Battle, which is better known as the Battle of al-Hurra.

The Revolt of the Tawwabin

The Shi’ites in Kufa showed great remorse for their abandoning Imam al-Husayn, peace be on him. It was they who wrote to him, and pleaded to him in order to save them from the tyranny and oppression of the Umayyads. When he responded to them, they left him alone before the swords and spears of the Umayyads. They did not help him nor did they defend him.

The Shi’ites blamed each other, for they felt the terror of the heavy tragedy. Hence they thought about a practical way to expiate their sins. They found no means to efface their sins except announcing a revolt (against the Umayyads) and avenging the blood of al-Husayn. Then they announced their well-known motto: “Come on to avenge the blood of al-Husayn!”

This motto moved the Shi’ites and those who were displeased with the Umayyads. Now we will briefly present this revolt which holds the mark of Shiism, for it was the first revolt the Shi’ites led on the

external level.

The First Conference of the Tawwabin

The Tawwabin or the repenters held their first conference in the house of Sulayman b. Sart al-Khuza'i, a great Companion (of the Prophet) and leader of the Shi'ites. The leaders of the movement delivered many speeches in this conference. In them they showed their remorse and regret for deserting Imam al-Husayn, peace be on him. They declared that they would deserve Allah's displeasure if they did not avenge the blood of al-Husayn. The number of those who attended the conference was over a hundred men, from among the knights of the Shi'ites and their great figures.²² That was in the year sixty-one A. H.²³ It was the year when Imam al-Husayn, peace be on him, was martyred.

The Decisions of the Conference

The Conference took decisions of great importance, which showed their ripen political awareness. They are as follows:

1. Sulayman b. Sarat al-Khuza'i was elected as the leader of the movement, and commander-in-chief of the revolt. He was charged with designing political and military plans, corresponding with the regions which included the Shi'ites in Iraq and outside it.
2. Keeping the movement a secret lest the authorities should be informed of it.
3. Collecting money and donations from the Shi'ites to buy weapons and war equipment. Khalid b. Sa'd donated all his possessions, and made the revolutionists move about in them freely.²⁴ Abu' al-Mu'tamar al-Kinani donated a sum similar to this.²⁵ They appointed 'Abd Allah b. Wal al-Tamimi to collect money and buy weapons.²⁶
4. Appointing al-Nukhayla as the place of their meeting and their revolt against the Umayyads.

Announcing the Revolt

When the fixed time came, the Tawwabin went out of Kufa. They were about four thousands.²⁷ They met at al-Nukhayla and had complete (war) equipment. That was in the year sixty-five A. H. It was the year when Yazid, the sinner, perished. The troops headed for the grave of Imam al-Husayn. They stayed by it for a day and night. They asked Allah to bless the great Imam and asked Him to forgive them. They wept before Allah and pleaded to Him. They showed their repentance and remorse before Him for deserting the grandson of the Prophet, may Allah bless him and his family, and his plant of sweet basil. Then they left the Holy Grave and swore by Allah to avenge the blood of al-Husayn. 'Abd Allah b. 'Awf al-Ahmar raised the spirits of the troops through his revolutionary poetry. He addressed them and recited:

*I have become attentive, abandoned yearning for the
beautiful women, and said to my companions: Respond
to the caller, and say to him—before and after he summons you to
guidance— here we are! Here we are, O summoner!*

The poet went on striking this right note, which moved the determinations of the souls. He spoke about the martyrdom of the great Imam (al-Husayn) reciting:

*Al-Husayn was the target of spears, left
deprived (of his garments), and stayed at al-Taf.*

*I wish I had witnessed him and defended him against
the spiteful enemies!*

*May Allah water with copious rain the grave at al-Taf,
the western, which has included glory and reverential
fear!*

Then the poet addressed the community saying:

*O Community, who has gone astray in foolishness, turn (to Allah in
repentance) and please the One, the Most Exalted!*

This poetry moved the feelings of the Tawwabin (repenters) and urged them to fight against the troops of wrongdoing and error.

[At 'Ayn al-Warda](#)

The phalanxes of the Tawwabin covered the desert. 'Abd Allah b. 'Awf headed them and recited:

*They (the phalanxes) have become frowning, and gone out
in ranks shining through us, and containing heroes!*

*Through them we want to meet the heads, the unjust, the
treacherous, the straying!*

We have left children, possessions, and women, that

we may please the Possessor of the bounteous favors![28](#)

This poetry moved the Tawwabīn and urged them to please Allah, the Exalted, through fighting against the unjust.

The phalanxes of the Tawwabīn reached ‘Ayn al-Wardā and stopped at it. Meanwhile ‘Ubayd Allah b. Ziyād, the criminal, headed his troops and advanced against them. The two armies met, and a violent battle occurred between them. The Tawwabīn stood the good test in fighting, which none can describe. Their leaders were martyred at this Battle. Some of them were Sulaymān b. Sarāt, al-Musayyab b. Nuwayya, and ‘Abd Allah b. Sa‘d. The Tawwabīn thought that they had no ability to continue fighting against the Syrians, hence they left the battle-field and returned to Kufa at night. However, the Syrian troops did not follow them. The Shi‘ites were very sad to hear of the martyrdom of the leaders of the Tawwabīn. A‘sha Hamādān, a great poet, elegized these leaders in a poem. In it he mentioned their bravery and resistance before the Syrian troops. This poem is as follows:

*Through the mountain pass, the phalanxes advanced in
ranks against Ibn Ziyād.*

*Some of them sought Allah-fearingness; some of them
sought repentance of what they committed in the past.*

*They met huge troops at ‘Ayn al-Wardā and greeted them
with sharp swords.*

*A troop followed by troops like the waves of the sea came
from Syria (and besieged) the phalanxes from all directions.*

*Shortly after this, the phalanxes were destroyed. None of
them was safe except some bands.*

*The patient (the phalanxes) were left thrown down, hence
east and south winds blew over them.*

Al-Khuza‘ī, the chief, was thrown down as if he did not fight,

along with him were the chief of the children of Shamkh

(the hero of his people), al-Taymī (the guide of the phalanxes),

‘Amru’ b. ‘Amru’, Ibn Bishr, Khalid, Bakr, Zayd, and

al-Hulays b. Ghalib.

They refused everything except hitting (with the sword)

which split open the tops of the heads at the battle, and

faultless stabbing with the spears.

O you who are the best troops for Iraq and its people, you

have made the mounts drink flowing blood.

(May Allah) not send you far, for you are the defenders of

the homeland.

You have been killed; slaying is the noblest death,

and everyone will face a misfortune someday.

You were killed, but you were as strong as the lions in

destroying the bands (of those troops).

In this poem ‘Asha Hamadan has drawn a wonderful picture of the Tawwabin. He has classified them into two categories: one category sought Allah-fearingness through its struggle; the other wanted to expiate its sins and turn to Allah, the Exalted, in repentance. They all showed bravery and resistance beyond description. East and south wind blew over the graves of those who were martyred in the battle-field and greeted them.

A’sha Hamadan talked with admiration about the leaders of the revolt who were martyred in the battle-field. He praised and lauded them. At the end he asked Allah not to send them far, for they were the defenders of the city. This is one of the most wonderful poems composed on the Revolt of the Tawwabin.

Anyhow, the revolt of the Tawwabin filled the murderers of Imam al-Husayn, peace be on him, with fear and terror, and prepared the Shi’ites for struggle against the Umayyads. Dr. Yousif Khulayf said: “Regardless of its results, the revolt of the Tawwabin was the most violent of the revolts which the Shi’ites announced after the murder of ‘Ali. It helped the Shi’ites overthrow the Umayyad government. Moreover, it paved the way to another Shi’ite revolt, which was the Revolt of al-Mukhtar.[29](#)”

The Revolt of al-Mukhtar

Al-Mukhtar b. Yousif al-Thaqafi was among the Arab and Muslim brilliant figures in history. He was the Arab hero who could overcome the events and lead the greatest social revolt. He adopted political and social justice, and accomplished equal opportunities among the people, regardless of their nations and religions. We will briefly speak about his qualities and the achievements of his revolt.

His Qualities

As for the prominent qualities of this great figure, they are as follows:

1. Sharp Cleverness

Al-Mukhtar was very clever. An example of his sharp cleverness was that he could understand inner selves and address the feelings of the people. Through his cleverness he was able to lead his great revolt and make the hearts and feelings of the people incline to him. He grasped the events from their beginnings. The biographers have mentioned many examples of his cleverness.

Al-Mukhtar was among the most brilliant persons of the Arab world. An examples of his brilliancy is that he succeeded in executing his political plans aiming at destroying the forces which showed enmity toward the members of the House (ahl al-Bayt), peace be on them. Though these forces represented the capitalist and aristocratic classes in Kufa, al-Mukhtar could destroy their influence, brought them down their thrones, and sent them to prisons and cemeteries.

2. Inspired Leadership

Among the qualities of al-Mukhtar was that he was a military inspired commander. He was the most brilliant of the army commanders in designing war plans and appointing military methods to overcome the events. It was he who schemed the successful plans of the military coup. He led this coup against the government of Kufa. Hence his plans were then unique in the Islamic world.

3. Allah-fearingness and Piety

Al-Mukhtar was Allah-fearing and pious. He devoted his life to his religion. He built the foundations of his government on inclusive justice among the people. In spite of his many works, he sat among the people and gave them legal decisions. He followed the policy of Imam 'Ali, the Commander of the faithful, peace be on him. The narrators mentioned that al-Mukhtar fasted by daytime during his short-termed Caliphate, and always mentioned Allah, the Most High.

4. Friendship toward Ahl al-Bayt

As for the friendship toward the members of the House (ahl al-Bayt), peace be on them, it was among the qualities of al-Mukhtar. He showed sincere friendship toward them and adored them. A proof for this

is that Muslim b. ‘Aqil, al-Husayn’s emissary to Kufa, stopped at his house, told him of his secrets, negotiated with him about the affairs of the revolt, and informed him of those who pledged allegiance to Imam al-Husayn, peace be on him. Yazid, the tyrannical, appointed ‘Ubayd Allah b. Ziyad governor over Kufa, and he arrested the followers of Imam al-Husayn, peace be on him. Al-Mukhtar was one of those arrested. He remained in prison until Imam al-Husayn, peace be on him, was martyred. Then ‘Abd Allah b. ‘Umar, his brother –in– law, interceded for him with Yazid, and he accepted his intercession. When al-Mukhtar left prison, he struggled for holding the reins of authority to avenge the blood of al-Husayn. When Allah granted him victory over his enemies, he killed the murderers of Imam al-Husayn, peace be on him, and demolished their houses. We will mention this when we speak about his exalted position with the Imams.

His Exalted Position with the Imams

It was normal for al-Mukhtar to occupy an exalted position with the Imams of ahl al-Bayt, peace be on him, and attain their good pleasure. He pleased them when he avenged their blood, destroyed those who shed their blood. There are many traditions concerning lauding him, respecting him, and admiring his benefits toward the Household of the Prophet, may Allah bless him and his family. The following is some of them:

1. Imam Abu’ ‘Abd Allah al-Sadiq, peace be on him, said: “No Hashimite woman combed (her hair) nor did she dye (it) with henna until al-Mukhtar sent us the heads of those who killed al-Husayn, peace be on him.³⁰”

Al-Mukhtar gladdened the Household of the Prophet, may Allah bless him and his family, who were sad for Imam al-Husayn, Lord of the youths of heaven, peace be on him. For he avenged his blood.

2. Imam Abu’ Ja‘far (al-Baqir), peace be on him, said: “Curse not al-Mukhtar, for he killed those who killed us, demanded vengeance for us, made our widows join in marriage, and divided properties among us in the strained circumstances.”

3. ‘Abd Allah b. Shurayk narrated: “We visited Abu’ Ja‘far (al-Baqir), peace be on him, on the Day of al-Nahr. He was resting. He had sent for the barber. I sat before him. Then a Kufan came. The Kufan took Abu’ Ja‘far’s hand to kiss it, but he prevented him from this and asked him: ‘Who are you?’ ‘(I am) Abu’ Muhammad al-Hakam b. al-Mukhtar b. Abi ‘Ubayda al-Thaqafi,’ replied the Kufan. He sat far from Abu’ Ja‘far. Hence Abu’ Ja‘far reached out his hand to him, and was about to seat him on his lap, after he had withheld his hand from him. Then Abu’ Muhammad al-Hakam b. al-Mukhtar said to Abu’ Ja‘far: ‘May Allah set you right, the people have said many words concerning my father. By Allah, I want your opinion of him.’

“Abu’ Ja‘far asked: ‘What did they say?’ ‘They say that he was a liar,’ answered Abu’ Muhammad al-Hakam b. al-Mukhtar, ‘I accept your orders.’ Abu’ Ja‘far, peace be on him, said: ‘Glory belongs to Allah!

By Allah, my father told me that al-Mukhtar had sent the dower of my mother. Did he not build our houses, kill those who killed us, and avenge our blood? May Allah have mercy on him!³¹” In this tradition there is a clear proof for the exalted position of al-Mukhtar with Imam Abu’ Ja’far (al-Baqir), peace be on him. Besides the tradition shows that he did the ahl al-Bayt, peace be on them, many favors. For example, he demanded vengeance for them, helped them with properties of which were the dowers of their womenfolk, and built their houses demolished by the Umayyad authorities.

4. Al-Mukhtar sent the heads of ‘Ubayd Allah b. Ziyad and ‘Umar b. Sa’d to Imam Zayn al-‘Abidin, peace be on him, and he prostrated himself in prayer for Allah, and said: “Praise belongs to Allah who has taken my revenge on my enemies! May Allah repay al-Mukhtar good!³²”

The Alids were satisfied with al-Mukhtar, just as the members of the House (ahl al-Bayt), peace be on them, were satisfied with him. They thanked him for his benefits toward them. The narrators reported on the authority of Muhammad b. al-Hanafiya, who said: “When al-Mukhtar sent me the heads of ‘Ubayd Allah b. Ziyad and ‘Umar b. Sa’d, I prostrated myself in prayer for Allah, raised my hands in supplication for al-Mukhtar, and said: ‘O Allah, forget not this day for al-Mukhtar, and repay him the best repayment on behalf of the Household of Your Prophet, Muhammad. By Allah, none can blame al-Mukhtar for this!³³”

Insignificant Accusations

The enemies and opponents accused this great figure (al-Mukhtar) of:

1. Revelation. They said that Gabriel came down to him and told him about unseen things.
2. Angels. They said that the angels came down in the form of white pigeons and warred against his enemies.
3. The Garden. They said that he guaranteed men the Garden, and wrote to them letters like Christian indulgences.³⁴

They accused al-Mukhtar of these things because he avenged the blood of Imam al-Husayn, (father of the free, peace be on him), ruined the Umayyad government through his great revolt, treated the Arabs and non-Arabs equally, and adopted the policy of Imam ‘Ali, peace be on him.

Being an experienced leader, al-Mukhtar occupied the highest position in the society of his time, became one of the historical heroes, who adopted the truth, raised the banner of the revolt against backwardness, and dullness. Hence it was normal for his enemies to envy him and accuse him of false things. As for the accusation that al-Mukhtar told (men) about unseen things, it is certain that he told them about the occurrence of some events, and they occurred. He took this knowledge from Maytham al-Tammar, the most brilliant disciple and student of Imam ‘Ali, the Commander of the faithful, peace be on him, when he was with him in prison during the days of ‘Ubayd Allah b. Ziyad. Does foretelling such

events mean prophecy?

His Great Revolt

Al-Mukhtar announced his great revolt, which aimed at accomplishing social justice among men and demanding vengeance for al-Husayn, father of the free, peace be on him. He adopted this and appointed as motto for his revolt. Hence his people shouted in the lanes and streets of Kufa with this motto: "Come on to demand vengeance for al-Husayn!"

This effective call echoed in the heaven of Kufa. It was a thunder-bolt against the traitors and criminals who committed the most atrocious crime in human history. The righteous, deprived people responded to him. Let's listen to the wonderful poem of 'Abd Allah b. Humam al-Salu'li, the poet of the revolt. In the poem he tells us about the people who supported al-Mukhtar eagerly. He says:

The night of al-Mukhtar astonished the youths and

distracted them from their heyday of youth.

*He (al-Mukhtar) called out: "Come on to demand vengeance
for al-Husayn!"*

*Hence phalanxes came from Hamadan after part of night,
from Madhhajj came Ibn Malik, the chief, leading a troop
followed by troops,*

*from Asad came Yazid along with all the young defenders
Na'im, the best and strongest of all the Shayban came
to the battle.*

*As for Ibn Shumayt, he moved his people there, and they
did not abandon him, nor did they lose him.*

*Qays part of Nahd and Ibn Hawzan came. They all were
humble (before Allah).[35](#)*

In this poem 'Abd Allah talks about the motto al-Mukhtar raised for his revolt, and which is: "Come on to demand vengeance for al-Husayn!" This motto had great impression on the Shi'ites, and they responded to it. Besides he talks about the tribes who took part in this revolt.

Anyhow the revolt was successful and all things went well with it. As for al-Mukhtar, he undertook the affairs of the country. Then he formed a government including the members of his revolt and the leaders of his party.

The Objectives of his Revolt

As for the objectives al-Mukhtar sought through his revolt, they are as follows:

1. Equality between the Arabs and non-Arabs

Al-Mukhtar accomplished equality between the Arabs and non-Arabs in all the rights and duties. He demolished the barriers the Umayyad government established to prefer the Arabs to non-Arabs and singled them out for distinctions. Some orientalist thought that the equality adopted by al-Mukhtar served Islam and spread it among the non-Arabs nations.³⁶ Filhawzin said: "Al-Mukhtar is worthy of praise, for he preceded others in understanding the states standing then. He thought that such states had not to be as they were. Only the Arab elements enjoyed the full civil rights in the State. If al-Mukhtar had accomplished his original objective, he would have been the savior of the Arab State."³⁷

Al-Khartu'bi said: "It was al-Mukhtar who strengthened and activated the party of the non-Arabs. He raised the importance of the non-Arabs, treated them with justice, and defended them. He moved their hopes and ambitions. Moreover, he improved their political, social, and economic conditions. The non-Arabs craved for these rights throughout the time of the Umayyads and the 'Abbasidis."³⁸ It is worth mentioning that the non-Arabs were the backbone of al-Mukhtar's government. Hence al-Mukhtar entrusted the important offices to them, and appointed them as commanders -in-chief of his army. He was sure of their sincerity to him.

2. Demanding Vengeance for al-Husayn

Al-Mukhtar was not craving for kingdom when he announced his great revolt, as those who envied him said. Rather, he wanted to demand vengeance for Imam Abu' 'Abd Allah al-Husayn, the martyr, peace be on him. He was indignant with those who killed him, peace be on him. When the power went well with him, he ordered them to be pursued everywhere and arrested. Then he ordered them to be killed, their properties to be confiscated, and their house to be demolished. Now we will briefly present some of his measures against them.

Spreading Fear and Terror

Al-Mukhtar spread fear and terror among those who warred against Allah and His Messenger, killed Imam al-Husayn, the plant of sweet basil of Allah's Messenger, may Allah bless him and his family, and master of the youths of Paradise. Some murderers fled Iraq and went to 'Abd al-Malik b. Marwan in order to seek protection in him. One of them addressed him saying:

I have come to you, that you may have mercy on me

and protect me, but I see that you repel me, hence where is

the defender?[39](#)

‘Abd al-Malik b. al-Hajjaj al-Taghlubi turned his back in flight. He was among those who took part in fighting against al-Husayn, peace be on him. He sought refuge in ‘Abd al-Malik b. Marwan and said to him: “I have fled Iraq for you.”

‘Abd al-Malik shouted at him saying: “You have told a lie! You have not fled Iraq for us! You have fled it because you are afraid of those who demand vengeance for the blood of al-Husayn! You have feared for your life, hence you have sought refuge in us!”[40](#)

Asma’ b. Kharija was one of those whom al-Mukhtar terrified, for he was one of those who warred against Imam al-Husayn. Concerning him al-Mukhtar said: “A deep-black fire will come down from the heaven and burn the house of Asma’.” When Asma’ heard of these words of al-Mukhtar, he was frightened and said: “By Allah, al-Mukhtar will burn my house!” Then he fled Kufa.[41](#)

General Annihilation

Al-Mukhtar quickly order his followers to kill all those who took part in murdering Imam al-Husayn, master of the youths of heaven, peace be on him. He ordered them to kill two hundred and forty-eighty people at one time. Shimr b. Dhi al-Jawshan who harbored malice against Imam al-Husayn, peace be on him escaped. However, the men of al-Mukhtar pursued and killed him. Al-Mukhtar said: “It is not an act of our religion to leave the murderers of al-Husayn alive! If I do not kill those who killed the males from among the family of Muhammad, peace be on him, then I am a liar in this world. I ask all to help me against them. Food and drink are not permissible for me until I purify the earth from them.”[42](#) A group of those who took part in war against al-Husayn was brought to al-Mukhtar. They were ‘Abd Allah b. Usayd al-Jahni, Malik b. Bashir al-Baddi, and Haml b. Malik al-Muharibi. Al-Mukhtar said to them: “O enemies of Allah and His Messenger, where is al-Husayn b. ‘Ali? Bring me al-Husayn! You killed him upon whom you were ordered to call down blessings!”

They said to him: “We were sent (to war against him) by force. Hence be kind to us, and leave us alive.” Al-Mukhtar shouted at them saying: “Were you kind to al-Husayn, son of your Prophet’s daughter? Did you leave him alive and give him water?”[43](#) Then he ordered the hands and legs of Malik b. Bashir al-Baddi to be cut off. He left him in this state until he died. This is because it was he who deprived al-Husayn of his cap. Then al-Mukhtar ordered the two men to be killed.[44](#) Then the police arrested Ziyad b. Malik al-Dab’i, ‘Umran b. Khalid al-Qushayri, ‘Abd al-Rahman b. Abi Khushara al-Bajali, and ‘Abd Allah b. Qays al-Khawlani. When they brought them before al-Mukhtar, he shouted at them with anger: “O You who killed the righteous! O You who killed the Lord of the youths of heaven! Allah has punished you on this unlucky day for your depriving (al-Husayn) of his garments!”

It was they who deprived al-Husayn, peace be on him, of his garments. Hence al-Mukhtar ordered them to be executed.[45](#)

'Umar b. Sa'd was very afraid of al-Mukhtar. He sent him (a letter) and asked him to write him security. Al-Mukhtar did this. Then he announced before his companions that he would kill a man with great foot, hollow eyes, prominent eyebrows, and whose murder would gladden the believers and the angels brought nigh. Al-Haythem b. al-Aswad al-Nakha'i understood that al-Mukhtar meant his friend 'Umar b. Sa'd. He sent his son to him, and he told him. Hence 'Umar b. Sa'd, the wicked, became terrified. He mounted his she-camel and fled Kufa. Al-Mukhtar was told about this, and he said: "There is a chain around his ('Umar's) neck, and it will bring him back." 'Umar b. Sa'd passed all the night (riding) his she camel, but he felt nothing. The she-camel took him through Kufa and brought him to his house in the morning. He came into his house. Al-Mukhtar sent Abu 'Umra and a group of the police, and they attacked 'Umar b. Sa'd's house. 'Umar b. Sa'd stood to take his sword, but he stumbled over his jubbah. Abu 'Umra hurried to him, cut off his head and brought it to al-Mukhtar. Hafs b. 'Umar b. Sa'd was sitting beside al-Mukhtar. His father had sent him to seek for him security from al-Mukhtar. Al-Mukhtar said to him: "Do you know this?" "Yes, and there is no good after him!" replied Hafs. Hence al-Mukhtar ordered him to be killed in order to follow his father. Then he said: "This, pointing at 'Umar's head, in stead of al-Husayn's (head), and this, pointing at Hafs's (head), in stead of (the head of) 'Ali b. al-Husayn. However, they do not equal al-Husayn. By Allah, if I killed three fourths of Quraysh, they would not equal one of his fingers.[46](#)" With this the life of this wicked traitor, 'Umar b. Sa'd, ended. This is because he warred against Allah and His Messenger, and spared no effort to spread corrupt in the earth. He thought that he would through murdering al-Husayn enjoy the power over al-Ray, live in ease, plenty, and kingdom. However, Allah disappointed his expectations. That was when Ibn Ziyad broke his covenant concerning appointing him as governor over al-Ray. Hence he stayed in Kufa and was liable to curses until al-Mukhtar killed him and sent him to the Fire!

Among those who were punished justly was Harmala b. Kahil, the criminal, who killed 'Abd Allah, baby of Imam al-Husayn. This wicked person, Harmala, saddened the Alids through this crime of his. Al-Minhal b. 'Umar narrated: "When I wanted to leave Mecca, I visited 'Ali b. al-Husayn, and he said to me: 'O Minhal, what did Harmala b. Kahil al-Asadi do?'

"I have left him alive in Kufa," I (al-Minhal) replied.

The Imam raised his hands toward the heaven and supplicated warmly saying: "O Allah, let him (Harmala) taste the heat of iron! O Allah, let him taste the heat of the Fire!"

Al-Minhal said: "When I returned to Kufa, I visited al-Mukhtar, who was my friend. I greeted him, but he was busy thinking and waiting for a certain affair. Moments ago, then Harmala b. Kahil was brought. Al-Mukhtar ordered a fire to be prepared, Harmala's limbs to be cut off and thrown into the fire.[47](#) Hence I exclaimed: 'Allah is Great!' Al-Mukhtar turned to me and said: 'Exclaiming Allah is Great is good. Why have you exclaimed?' I (al-Minhal) told him about the supplication of Imam 'Ali b. al-Husayn. This was

great with al-Mukhtar. He fasted his daytime to show thanksgiving to Allah for responding to the supplication of ‘Ali b. al-Husayn at his hand.” Al-Mukhtar killed those who killed Imam al-Husayn, peace be on him, filled their houses with bereavement, sadness and mourning.

The Murder of Ibn Ziyad, the Tyrannical

Al-Mukhtar knew that ‘Abd al-Malik b. Marwan had appointed ‘Ubayd Allah b. Ziyad as commander over a huge army and sent him to conquer Kufa, that he commanded him to permit his soldiers to violate it for three days, as Yazid b. Mu‘awiya did in Medina, (the city of) the Prophet, may Allah bless him and his family. Hence al-Mukhtar prepared a strong believing army from among those who showed friendship toward the Household of the Prophet, may Allah bless him and his family, and harbored malice against the Umayyads. Then he appointed Ibrahim b. Malik al-Ashter as commander over the army. The Army of Ibn Ziyad surpassed Al-Mukhtar’s Army in number and equipment. However, it suffered low spirits and faith in war. The two armies met at a terrible battle, but Allah granted victory to the troops of Islam and faith. Accordingly the Syrian Army was defeated and suffered heavy casualties. As for Ibrahim, he killed ‘Ubayd Allah b. Ziyad with his own sword. He also killed al-Husayn b. Numayr and other Syrian commanders. Then he ordered their heads to be brought to al-Mukhtar, who became very pleased with seeing them.

The historians said: “A snake came into the mouth of the head of Ibn Marjana (‘Ubayd Allah b. Ziyad) and went out of its nostril, and then it did this several times.⁴⁸” Then al-Mukhtar sent the head to Imam ‘Ali b. al-Husayn and ordered the messenger to put it before the Imam at the time when food was placed on the table-cloth after finishing the noon prayers. The messenger came to the door of the Imam at the time when the people went to have food, and then he called out: “O Household of the Prophet, Origin of the Message, Place of descent of the angels, the House of Revelation, I am the messenger of al-Mukhtar b. Abu ‘Ubayda, and the head of ‘Ubayd Allah b. Ziyad is with me!” Hence all the Alid womenfolk in the houses of the Hashimites cried.⁴⁹ They remembered the crimes Ibn Marjana (‘Ubayd Allah b. Ziyad) committed against the Prophet’s womenfolk.

When the Imam saw the head of ‘Ubayd Allah b. Ziyad, he prostrated himself in prayer, thanked Allah for this, and said: “Praise belongs to Allah who has not made me die until he has fulfill what he had promised and punished my enemy!”⁵⁰ Then the Imam turned to those who were present and said to them: “Glory be to Allah! None is deceived by the world except him who shows ingratitude toward Allah’s favors! The head of Abi ‘Abd Allah (al-Husayn) was sent to Ibn Ziyad at the time when he was having lunch!⁵¹”

The historians said: “None saw Imam Zayn al-‘Abidin, peace be on him, smiling from the day when his father was martyred, except on the day when he saw the head of b. Marjana (‘Ubayd Allah b. Ziyad). He had camels, and they carried fruit for him from Syrian. Hence, peace be on him, ordered the fruit to be divided among the people of Medina.⁵²”

All the Muslims were delighted when they heard of the death of ‘Ubayd Allah b. Ziyad. All the people cursed him. The poets satirized him and gloated over his death. Yazid b. al-Mufarragh said:

*When death visits a tyrant, it tears apart the curtains of
chamberlains and gatekeepers.*

*I say at his death: Away with the son of the lowly, wicked
woman!*

*You were not jostled for power, and you defended it,
nor did you belong to the people.*

*You do not belong to Nazar and Jadhim Dhi Yumn;
you are a mere rock when you are thrown into the flame!*

*The earth refuse to accept their dead. How does it accept
a dirty one in garments?[53](#)*

*The poet added: Allah killed at al-Zab him who lived
trickier and died slave![54](#)*

Suraqa al-Bariqi praised Ibrahim al-Ashtar saying:

*A young man from among the chiefs of Madhhajj has
come to you. He is bold against the enemies and does not
recoil (from fighting).*

*Hence, Ibn Ziyad, draw on yourself the greatest death, and
taste the sharp sword!*

*May Allah reward the Troops of Allah, for they have
quenched my thirst upon ‘Ubayd Allah.[55](#)*

‘Umayr b. al-Habbab al-Salmi satirized the Army of ‘Ubayd Allah b. Ziyad saying:

The army which brings together wine and fornication does

not triumph when its meets an enemy.[56](#)

The army which hurried along with ‘Ubayd Allah b. Ziyad was composed of a criminal band which did not believe in Allah and the hereafter. Rather it hurried with him to look for its interests and purposes. Anyhow, al-Mukhtar gladdened the Alids when he killed ‘Ubayd Allah b. Ziyad and his criminal friends, who took part in murdering Imam al-Husayn, Lord of the youths of Heaven. He did not confine himself to this great act toward the Alids, rather he gave them a lot of money. He sent twenty thousand dinars to Imam Zayn al-‘Abidin, and he accepted it and built the houses of the children of ‘Aqil, which were destroyed by the Umayyads.[57](#) He give as gift a lot of money to the Imam, Muhammad b. al-Hanafiya, and the rest of the Alids.

Al-Mukhtar was one of the good things of the world, object of pride of the Arab and Islamic communities, and hero of history. He revolted against the Umayyads to support the truth and to adopt the fatal affairs of the community. Through his immortal revolt Allah gladdened the hearts of the believers. For he destroyed that traitorous band and made it taste the outcomes of its evil deeds. With this we will end our speech about the revolt of al-Mukhtar.

The Revolt of Ibn al-Zubayr

The people of al-Hijaz harbored malice against the Umayyads. This is because the Umayyads attacked during the days of Yazid Medina (the City of the Prophet, may Allah bless him and his family), and the Holy Kaaba, which are the object of pride of Muslims. When Ibn al-Zubayr summoned the people of al-Hijaz to pledge allegiance to him, the overwhelming majority of them responded to him. Al-Hijaz and other Islamic countries were ready to support Ibn al-Zubayr. However, Ibn al-Zubayr was not worthy of this important office. He did not take care of saving the community from the wrongdoing of the Umayyads, nor did he take care of its interests. Rather he wanted kingdom and authorities. ‘Abd Allah b. ‘Umar recognized the qualities and inclinations of Ibn al-Zubayr. His wife asked him to pledge allegiance to Ibn al-Zubayr, and he said to her: “Have you not seen the date-palms which Mu‘awiya visited? Surely, Ibn al-Zubayr wants nothing except them![58](#)”

Ibn al-Zubayr showed worship. He clung to the Sacred House. He sometimes circled it, and sometimes prayed in it. He did all this to deceive the simple. Concerning him, Imam ‘Ali, the Commander of the faithful, peace be on him, said: “Ibn al-Zubayr will set up the snare of the religion to choose the world!”[59](#) Ibn al-Zubayr had black past, for it was he who warred against Imam ‘Ali, the trustee of Allah’s Apostle, may Allah bless him and his family, and the gate of the city of his knowledge. It was he who urged his father al-Zubayr to wage war against him. Through this he encouraged the Umayyads to announce an armed mutiny against the legal authority of Imam ‘Ali, and then they held the reins of the government.

The people disliked Ibn al-Zubayr and hated his government. This is because he was a miser. It was said that he gave money to the poor from the Public Treasury as if he gave to them from his father’s

inheritance![60](#) Al-Fakhri said: “His miserliness was abundant, hence power did not go well with him.[61](#)” Abu’ Hurra criticized him for miserliness saying:

The non-Arabs have admonished the Caliph and

complained to him of hunger and poverty.

What is against us? What has befallen us? Which a king

has overcome that which is all around us?[62](#)

Ibn al-Zubayr wanted to conceal his miserliness from the people saying: “My stomach is a span of the hand, hence it holds nothing of the world! It is I who seek refuge in the House and seek sanctuary in the Lord!”[63](#) These words of him made the people laugh at him. This is because the people knew that he was like a wolf, that he did not abstain from plundering their possessions, and that he bit the properties of Allah as the camels bit spring plants!

Al-Dahhak b. Fayru’z ridiculed him saying:

You have told us that a handful (of food) satisfies you,

that your stomach is a span of the hand or less than it.

However, when you attain a thing, you burn it as the shiny

fire burns the nabk wood.

If you repay a relative or do (him) a favor, then affection

will return you to ‘Amru’.[64](#)

The political analysts ascribed the overthrowing of his government to his miserliness and psychological weakness. They said that if the government went well with him, he would spread miserliness and poverty among the people.

His Detesting the Alids

Ibn al-Zubayr detested the Household of the Prophet, may Allah bless him and his family, and harbored malice against them to the extent that he left calling down blessings upon the Prophet, may Allah bless him and his family, in his sermons. He was asked about this and he replied: “For he (the Prophet) has evil family who crane their neck when they hear his name![65](#)”

Ibn al-Zubayr said to Ibn ‘Abbas: “I have concealed detest toward you, the members of this House, for forty years![66](#)” This rude person (Ibn al-Zubayr) denied the Household of the Messenger who were the source of awareness and thought in Islam. Moreover, he forget the bounty of the great Prophet, may

Allah bless him and his family, toward his people when he saved them from the poor life in the desert, built for them glory and kingdom, made them the masters of nations and peoples.

His Arresting the Alids

Ibn al-Zubayr asked the Alids to pledge allegiance to him, but they refused to accept this and said: "We will not pledge allegiance (to you) until the members of the community come together." Hence he ordered his policemen to arrest them, and they arrested them at Zamzam, threatened them with death and burning. Then Ibn al-Zubayr appointed for them a fixed time. Some followers of b. al-Hanafiya advised him to ask help from al-Mukhtar, the ruler of Iraq. Accordingly, Ibn al-Hanafiya wrote to al-Mukhtar and told him about the conditions of the Alids in al-Hijaz. At once, al-Mukhtar responded to him. He appointed 'Abd Allah al-Jadali as commander over some military troops and commanded him to hurry to al-Hijaz. 'Abd Allah took his troops and hurried to Mecca. When they reached it, they raised their banners and called out: "Come on to demand vengeance for al-Husayn!" Then they arrived at the Holy Mosque (in Mecca). As for Ibn al-Zubayr, he ordered wood to be prepared at the gate of the prison where the Alids were. He intended to burn them. However, the troops broke into the prison and took the Alids out of it. Then they asked Muhammad b. al-Hanafiya to permit them to war against Ibn al-Zubayr, but he refused their request and said to them: "I do not regard (fighting) in Mecca as lawful!" Concerning the salvation of Muhammad b. al-Hanafiya from the prisons of Ibn al-Zubayr, Ibn 'Abd al-Rahman, a great poet, said:

If the people see this chief at al-Khif, part of Mina, they will

recognize that he is not a wrongdoer.

He is named by the name of the Prophet (the chosen),

and is his cousin. He releases those who are in shackles

and profits the doubters.

He is lofty. He does not buy error for the right direction,

nor does he fear the blame of a blamer for the sake of

Allah.

We have recited Allah's Book through praising Him at this

Khif of the unlawful, where pigeons are safe, and the

enemy is like the peaceful friend.

Happiness will not subsist for the people of the world, nor

will intense affliction last.

*You tell him whom you meet that you are a seeker of
refuge (in Allah); rather the seeker of refuge (in Him)*

is he who is oppressed in a terrible prison![67](#)

I (the author) firmly believe that Ibn al-Zubayr would have killed all the Alids if the affairs had gone well with him. However, Allah, the Exalted, ruined Ibn al-Zubayr's power through His kindness!

The Overthrowing of his Government

It was normal for the people to overthrow the government of Ibn al-Zubayr, for he was afflicted by miserliness, dictatorship, and vain glory, as Abd al-Malik b. Marwan said.[68](#) Anyhow, the Umayyad troops headed by al-Hajjaj b. Yousif al-Thaqafi advanced against Ibn al-Zubayr and occupied Mecca. Ibn al-Zubayr sought protection with the Sacred House. He expected safety and salvation. He imagined that his seeking protection with the Sacred House would profit him, that the Umayyads would not aggress against him. However, he made a mistake in this because the Umayyads did not respect Allah, nor did they respect His House. Anyhow, the Umayyads began throwing fire at Ibn al-Zubayr. Hence his companions abandoned him and asked al-Hajjaj for security, and he granted them this. Only few persons stayed with Ibn al-Zubayr, hence the Umayyad troops attacked Ibn al-Zubayr, and then al-Hajjaj ordered him to be crucified beside the Holy Mosque. He remained crucified. Al-Hajjaj did not allow anyone to bury him until 'Abd al-Malik ordered him to be buried. With this we will end our speech about the revolt of Ibn al-Zubayr, who aimed through his revolt at accomplishing his personal desires, paying no attention to the interests of the community and its achievements.

These are some of the revolts which broke out in that time. They resulted from the political pressure of the Umayyads against the community. The revolts aimed at accomplishing tranquillity, security, preventing the authorities from pursuing the free and the Muslim thinkers.

The Economic Life

As for the economic life in the time of Imam Zayn al-'Abidin, peace be on him, it was paralyzed and extremely disordered. Agriculture, which was the backbone of the general economy in that time, declined. This is because of the discords, local disorders, the State's neglecting irrigation projects and land reform. These bad conditions resulted in general famine, high prices, and paucity of life necessities such as clothing. An Asadi poet[69](#) described his bad economic life in a poem in which he praised some Kufan nobles asking kindness from them. Listen to his words:

O Aba Talha, the munificent! Relieve me with some of
your abundant bestowal!

Give life to my soul, may my soul be your ransom! You

have already known that I have no money!

Lend us some flour whose repayment, if you do it, is great!

You have known, neglect me not, what Allah has decreed

concerning the food of the orphan!

I have nothing except a jar and a half, a book decorated

like tattoo, a garment I patched with leather and sold for

a loaf (of bread), a saddle, and a quilt.

This is a miserable poet whom poverty and deprivation attacks. He is about to die because of hunger. Then he mentions his poor, simple furniture. Hence he flatters this generous man to help him with food to refresh his soul.

All the Muslim communities led a miserable life. They did not know plenty nor did they know ease. This is because the Umayyads and their hirelings dominated the Public Treasury.

The Luxury of the Umayyads

The Umayyads indulged in pleasures. Their children wore silk garments and looked like the Hercules Dinars.⁷⁰ ‘Umar b. ‘Abd al-‘Aziz bought a garment for four hundred dinars, wore it and said: “How coarse this garment is!”⁷¹ Haru’n b. Salih reported on the authority of his father, who said: “We gave many dirhams to the washerman to wash our garments with the suds of the garments of ‘Umar b. ‘Abd al-‘Aziz, for it was full of perfume (i.e. musk).⁷²” Marwan b. Aban b. ‘Uthman wore seven shirts of different length, and they looked like a ladder, and on them he wore a ‘Adani garment which he bought for one thousand dirhams.⁷³ The historians have mentioned many examples of the Umayyad luxury and their playing with the economy and wealth of the community.

Their Gifts to the Poets

The Umayyads went too far in offering gifts to the poets. They bestowed lavishly upon their poet al-Ahwas. They one time gave him one hundred thousand dirhams⁷⁴, and another time they gave him ten thousand dinars.⁷⁵ In his poetry al-Ahwas has mentioned that he did not earn his plentiful wealth from commerce or inheritance; rather he earned it from the Umayyads’ gifts and bestowals. He says:

My new possessions have not resulted from commerce,

nor had my old possessions rustled from inheritance.

However, there are the gifts of the blessed Imam, who has filled the earth with kindness, munificence, and rightness. [76](#)

Praising al-Walid b. 'Abd al-Malik, al-Ahwas said:

Power spontaneously came to the Imam, and he wasted for his power neither unlawful property nor blood.

The Lord of mankind has chosen him ruler over His creatures. And Allah knows men better.

When Allah was pleased with him, he (al-Walid) summoned the Muslims to pledge allegiance to him, and they responded and submitted to him.

He who attains his affection attains riches and glory.

He who is the object of his evil omen fears sudden death.

In his hands are keys to mercy, and life rain, through which men remain alive, and which is a medicine (for them). [77](#)

These lines of poetry mean that he who made friends with al-Walid and was among his hirelings obtained plentiful wealth and riches. As for those who turned away from him, they obtained nothing except sudden death. Of course, these are the qualities of the dictatorial regime which follows caprice and desires, and does not conform to the law.

Their Gifts to the Singers

The Umayyads lavishly spent money on the singers. Al-Walid b. Yazid gave Mi'bid, the singer, twelve thousand dinars. [78](#) He ordered all the singers of al-Hijaz to be brought, and he gave them many gifts. [79](#) Mi'bid, Malik b. Abi al-Samh, and Ibn 'A'isha visited Yazid b. 'Abd al-Malik, and he gave each of them one thousand dinars. [80](#) Al-Walid sent for Younis al-Katib, and he went to him and sang before him. Al-Walid admired Younis's songs and gave him three thousand dinars. [81](#)

In this manner the wealth of the community was divided among the singers and the dissolute. In the meantime the community suffered poverty and miserliness, and Islamic economy disappeared from life.

The Life of Amusement

The life of amusement, vanity, and impudence prevailed most the Islamic countries, and especially as it concerned the holy places such as Medina and Mecca. The Umayyad government intentionally spread amusement places in these two sacred cities, that the Muslims might abandon them. We will briefly present the amusement and impudence in Medina.

Singing

Singing spread in Medina to the extent that it became its center. Concerning the people of Medina, Abu' al-Faraj said: "Their scholar did not deny singing, nor did their worshipper repel it!⁸²" Abu' Yousif said to one of the people of Medina: "How wonderful your affair in these songs is, O people of Medina! Why do your noble and ignoble not abstain from singing?"⁸³ When the singers sang, all young men, young women, old men, and old women came to listen to their songs.⁸⁴ Dahman, the famous singer, came to 'Abd al-'Aziz al-Makhzu'mi, the judge of Medina, to bear witness against an Iraqi. The judge accepted Dahman's witness and justice. Hence the Iraqi said to him: "Dahman is a singer, and he teaches the slave-girls singing!" However, the judge said: "May Allah forgive me and you! Where is he who does not sing? (i.e., all the people sing.)"⁸⁵

Malik b. Anas, the Jurist of Medina, had perfect knowledge of singing. Husayn b. Dahman al-Ashqar reported: "I was in Medina. The street was void (of people) at midday, and I began singing the following: What's the matter with your family, O Rabab? They look askance (at me) as if they were angry! Suddenly, a door was opened, and a man with a red beard appeared. Then he said: 'O Dissolute, you have performed (the song) in a bad manner, prevented songstress, and proclaimed atrocity.' Then he began singing. Hence I asked him: 'May Allah set you right, where have brought this song?' 'When I was young, I would follow the singers to learn (songs) from them,' he replied, 'but my mother said to me: If the singer has an ugly face, none listens to his songs. Hence leave singing and study jurisprudence, for the ugliness of face does not injure it. Accordingly, I abandoned the singers and followed the jurists.' Then I said to him: 'Repeat (the song), may I be your ransom!' 'No,' he said, 'do you want to say that you have learnt singing from Malik b. Anas?' Suddenly, he was Malik b. Anas, but I did not recognized him.⁸⁶" Whether this narration is true or fabricated against Imam Malik in order to degrade his importance, it is sure that Medina in that time was one of the singing centers in the Islamic world, and a special institute for teaching slave girls singing.

Singing and Dancing Parties

Singing and dancing parties were held in Medina. Perhaps men and women attended them, and there were no curtains between them.⁸⁷ Abu' al-Faraj reported: "A beautiful woman sat and wore a long burnoose. There was a Yemeni cloak on her shoulder. She made those who were with her were shorter burnouses. Then she stood, sang, and plaid on the lute. Then Ibn Surayjj, Mi'bid, Ibn 'A'isha, and Malik stood and danced with her. They had lutes in their hands and played on them as she did. Then she

requested colored garments for her and the people, and they wore them. Then she walked, and the people walked behind her. She sang, and they repeated her song, as chorus.⁸⁸ ‘A’isha, daughter of Talha, held mixed parties, and ‘Azzah al–Mayla’ sang at them.⁸⁹”

Singing spreads among the People of Medina

Singing spread among the People of Medina to the extent that it controlled their feelings and emotions. The narrators reported: “Muhammad b. ‘Umran al–Tamimi, the judge of Medina, heard a slave girl singing. Her song moved him, and he unconsciously went to his sandal and hung it in his ear owing to intense glee. Then he crept and said: ‘Guide me, I am a camel! Guide me, I am a camel!’⁹⁰”

Ibn Abi Rabi’a heard a beautiful woman singing, and he unconsciously tore his shirt, and it became like a cloak.⁹¹ The people of Medina were so fond of singing that they went out to see off Salama al–Qas, a songstress ‘Abd al–Malik bought from her master for twenty thousand dinars. They crowded in the yard of the palace, and she stood among them and sang them:

They separated themselves from me, and I firmly believe that

those who die will never return.

She repeated these words, and they people wept and wailed.⁹² Yazid b. ‘Abd al–Malik bought Habbaba, a songstress. She began singing before him. Her previous master, who was from Medina, sat beside Yazid. He unconsciously exposed his beard to a candle, and it burnt out of intense glee.⁹³ The historians have mentioned many examples of the singing in Medina.

The Songstresses in Medina

Many songstresses were in Medina (Yathrib). They played an active role in teaching the youths singing. They spread singing, impudence, and corruption. Unfortunately, Medina (the City of the Prophet, may Allah bless him and his family) became the center of a corrupt life in the time of the Umayyads. The people expected that Medina would be an institute for religious culture, a source for intellectual, civilizational radiance in the Arab and Islamic world. However, the Umayyads deprived it of these aspects and made it lose its political and religious leadership.

The Dissoluteness of the Umayyads

The Umayyad kings led a life of amusement, vanity, dissoluteness, and impudence. Their red nights witnessed wine, singing, and dancing. Yazid b. Mu‘awiya was the first Umayyad to adopt singing and shelter the singers. He brought them from Medina.⁹⁴ He openly practiced dissoluteness and drank wine.

Al–Walid b. Yazid was one of the dissolute Umayyads. He summoned Ibn ‘A’isha, the singer, to sing him a song, and he sang him. Al–Walid became gleeful and said to Ibn ‘A’sha: “By Allah, you have done well, my emir!” Then al–Walid took off his clothes and gave them to Ibn ‘A’isha. He remained naked until

similar clothes were brought to him. Then he gave Ibn ‘A’isha one thousand dinars, make him mount a mule, and said to him: “May my father and mother be your ransom, mount the mule and go away! You have left me yearning for your songs!”[95](#)

Al-Walid sent for ‘Attrad, the singer. When he heard one of his songs, he lost consciousness, tore his embellished garment, and threw himself into a pool of wine. He was still in the pool until he was brought out of it. He was drunk as if he was dead. When he became conscious, he said to ‘Attrad: “I imagine that you will go to Medina, that you will stand, sit in its assemblies, and say: ‘The Commander of the faithful (al-Walid) summoned me, and I paid him a visit. He asked me to sing, and I sang him. I made him gleeful, and he tore his garments.’ By Allah, if you told the people of this event, and I heard of it, I would cut off your neck!” Then al-Walid gave ‘Attrad one thousand dinars, and he took them and went away.[96](#)

Yazid b. ‘Abd al-Malik is another example of the dissolute Umayyads. He sent for Ibn ‘A’isha, and he came to him. He asked him to sing, and he sang beautifully. Accordingly, he became gleeful and said to his butler: “Give us wine to drink in the fourth heaven![97](#)”

These kings spread dissoluteness and corruption all over the Islamic world, and especially as it concerns Medina (Yathrib). This is because they wanted to defile the holiness of this city and its remarkable position with the Muslims.

The Attitude of the Imam

As for Imam Zayn al-‘Abidin, peace be on him, he adopted a solid attitude toward these corrupt trends, which destroyed all moral traits. He shed on them light of his holy spirit which appears in al-Sahifa al-Sajjadiya, which shakes inner selves. This is because the Sahifa contains, preaching, guidance, moral lessons, and Islamic values.

Al-Sahifa al-Sajjadiya, the Gospel of the Household of Muhammad (may Allah bless him and his Household), protected Islam against the Umayyad corrupt methods. It warned the Muslims against intellectual and social decline and urged them to obey Allah, the Creator of the world and Giver of life.

Moreover Imam Zayn al-‘Abidin, peace be on him, followed the behavior of his grandfather, the greatest prophet, may Allah bless him and his family. Hence he was able to guide the straying to the right path.

The Scientific Life

As for the scientific life in the time of the Imam, peace be on him, it was paralyzed in the full sense of the world. This is because the Umayyad government turned away from knowledge, sent far cultural awareness, and spared no effort to make the Muslims ignorant. The Umayyads firmly believed that their interests would be destroyed through knowledge and public awareness, hence they established their kingdom on ignorance. Imam Zayn al-‘Abidin, peace be on him, realized this destructive problem, so he, peace be on him, raised the banner of knowledge and summoned the youths of the community to

release themselves from the shackles of ignorance.

Imam Zayn al-‘Abidin, peace be on him, opened brilliant horizons to knowledge which men had not recognized before. He presented the Islamic sciences such as hadith, jurisprudence, interpretation (of the Qur’an), theology, philosophy, etc. The biographers said: “The religious scholars narrated countless science (traditions) from ‘Ali b. al-Husayn.”

The School of the Next Generation

The School of the Next Generation was established in the time of the Imam, peace be on him. It was the first Islamic school to be established in Medina after the School of the Imams from among the members of the House (ahl al-Bayt), peace be on them. This school took care of the Islamic sciences. As for its members, they were Sa‘id b. al-Musayyab, ‘Urwa b. al-Zubayr, al-Qasim b. Muhammad b. Abi Bakr, Abu’ Bakr b. ‘Abd al-Rahman b. al-Harith b. Hisham, Sulayman b. Yasar, ‘Ubayd Allah b. ‘Uttba b. Mas‘u’d, and Kharija b. Zayd. Concerning them, the poet said:

If it is said that who are the seven great ones in knowledge,

whose narration is not outside knowledge?

Say: They are ‘Abd Allah, ‘Urwa, Qasim, Sa‘id, Abu’ Bakr,

Sulayman, and Kharija.

Another poet said:

He who does not follow the Imams, his division is unjust

and is outside knowledge.

They are Abd Allah, ‘Urwa, Qasim, Sa‘id, Sulayman, Abu’

Bakr, and Kharija.[98](#)

It is worth mentioning that some of these religious scholars studied under Imam Zayn al-‘Abidin, peace be on him, and reported hadith and jurisprudence on his authority, especially as it concerns Sa‘id b. al-Musayyab.[99](#) Anyhow, the scientific life in the time of the Imam, peace be on him, was very weak, for the people busied themselves with forming parties in order to hold the reins of the government and control the wealth of the Islamic countries.

The Literary Life

The poets have shown in their poetry the literary life during the Umayyad government. Unfortunately, this poetry does not represent the social problems in this time. Besides it does not represent the intellectual

and literary life. Rather it represents their tribal beliefs. The poets spoke about their tribal qualities such as generosity, bravery, immense wealth and number. They employed poetry as means to satirize each other and to call one another by nicknames. Hence poetry became a destructive tool. You can clearly see this quality in al-Farazdaq's and Jarrir's poetry. Most their poetry is on satire, cursing, and slander. They satirized each other to the extent that they used all the words in the dictionary of cursing and slander. This indicates that the pre-Islamic opinions returned in an ugly manner during the days of the Umayyad government.

Al-Kumayt al-Asadi, a Muslim great poet, seized the opportunity to laud the good traits of his people, the Madaris. He preferred them to the Qahtanis. With this he was able to move discords among the tribes. This act of him is regarded as one of the original factors which resulted in overthrowing the Umayyad government. Listen to his words concerning praising his people and satirizing the Qahtanis:

*To us belong the moon of the sky and every star to which
the hands of those who follow them point.*

*I have known that Allah named Nazar and lodged them in
Mecca as inhabitants.*

He has appointed the noble traits for us only.

(He has appointed) back for men, and forehead for us.

*The womenfolk of Nazar did not give birth to hybrids, for
they did not marry non-Arab males.*

*(The children of Nazar) did not make the asses copulate
with the good mares, and they gave birth to mules.*

*The daughters of Nazar did not give birth to black and red
children.*

*We married our daughters to our cousins and called the
children by their fathers' names. [100](#)*

In these lines of poetry, al-Kumayt prefers the good traits of his people to those of the Qahtanis. He ascribes to his people the moon of the heaven and the brilliant stars from among men. He singles them out for noble qualities and laudable deeds. He reviles their opponents, the Qahtanis. This is because the Qahtanis married their daughters to the Abyssinians and the Persians, and they gave birth to black and

red children. Al-Kumayt says that this marriage results in an offspring like mules. Hence this satire made the Qahtanis angry, moved discords and detest between them and the Madaris. In the meantime, Di'bil al-Khuza'i, the poet of the doctrine, answered al-Kumayt and praised his people in a poem composed of six hundred lines of which is the following:

Pay attention to your blame, O spouse. The passing of the

forty (days) is sufficient for you.

Have the events of the nights, which have turned the

tresses white, not grieved you?

I am greeting the famous chiefs from among my

people! We have greeted you, O Medina!

If the family of Isra'il belong to you, and you boast of the

non-Arabs, then forget not the pigs which were

transformed along with apes despised and hated.

At Ilah and the Gulf, they have ruins which have not been

effaced yet.

Al-Kumayt has satirized us for our helping (the prophet),

not for wronging him.

(The children of) Nazar know that my people boast of their

supporting the Prophet.

The historians said: "The Nazaris went on preferring themselves to the Yemenis, and the Yemenis went on preferring themselves to the Nazaris until they destroyed the country and moved tribalism in the deserts and the cities. [101](#)"

Anyhow, the purposes of poetry were confined to boasting and calling by nicknames. This kind of poetry has no sense of an intellectual life nor has it a summons to good and virtue. Rather it has a summon to decline and backwardness. With this we will end our speech about the time of Imam Zayn al-'Abidin, peace be on him.

[1.](#) Al-Imam al-Husayn, p. 339.

[2.](#) Ibid., p. 64.

3. Part of a poem by Ibn al-Zuba'ra.
4. Al-'Aqdd al-Farid, vol. 3, p. 140.
5. Ibn Sa'd, Tabaqat.
6. Al-Tabari, Tarikh, vol. 4, p. 368.
7. Ibn Sa'd, Tabaqat, vol. 5, p. 47.
8. Abu` al-Faraj al-Asfahani, al-Aghani, vol. 1, p. 24.
9. Ahmed Fahmi, al-Imam Zayn al-'Abidin, p. 64.
10. 'Umar Abu` al-Nasr, Mu'awiya bin Abi Sufyan, p. 266.
11. Al-Mas'u`di, al-Tanbih wa al-Ashraf, p. 263.
12. Al-Tanbih wa al-Ishraf, p. 263.
13. Ibid.
14. Al-Tabari, Tarikh, vol. 7, pp. 5-12.
15. Al-Mas'u`di, Muru`jj al-Dhahab, vol. 3, p. 17.
16. Abu` al-Fida', vol. 1, p. 206.
17. Mu'awiya b. Abi Sufyan, pp. 265-266.
18. Al-Qani, Bahjat al-Abrar.
19. Al-Mas'u`di, Muru`jj al-Dhahab, vol. 3, p. 18.
20. Al-Mubarrad, al-Kamil, vol. 1, p. 222. Ibn al-Athir, al-Kamil.
21. Ibn Hisham, Sira, vol. 3, p. 143. Ibn Salam, p. 89.
22. Al-Tabari, vol. 2/1, p. 499.
23. Ibid., p. 506.
24. Ibn al-Athir, Tarikh, vol. 3, p. 333.
25. Ibid.
26. Ibid.
27. Al-Tanbih wa al-Ishraf, p. 311.
28. Al-Mas'u`di, Muru`jj al-Dhahab, vol. 3, p. 380.
29. Hayat al-Shi'r fi al-Ku`fa, vol. 73.
30. Al-Kashi.
31. Ibid.
32. Ibid.
33. Al-Majlisi, Bihar al-Anwar, vol. 45, Chapter on the Conditions of al-Mukhtar.
34. Al-Farq bayna al-Furaq, pp. 33-34.
35. Al-Tabari, Tarikh, 2/2/637.
36. Da'irat al-Ma'arif al-Islamiya (French Edition), vol. 3, p. 765.
37. Al-Mukhtar, p. 6.
38. Ibid.
39. Ibn Qutayba, 'Uyyu`n al-Akhbar.
40. Hayat al-Imam Mohammed al-Baqir, vol. 2, p. 176.
41. Ibn al-Athir, al-Kamil, vol. 3, p. 368.
42. Ibid., p. 369.
43. Ibid.
44. Ibid.
45. Ibid.
46. Al-Kamil, vol. 3, p. 37.
47. Ithbat al-Hudat, vol. 5, p. 214.
48. Ibn al-Athir, al-Kamil, vol. 3, p. 381.
49. Al-Ya'qu'bi, Tarikh, vol. 3, p. 6.
50. Ghayat al-Ikhtisar, p. 156. Quttb al-Rawandi, Da'awat, p. 59.

- [51.](#) Al-ʿAqdd al-Farid, vol. 5, p. 143.
- [52.](#) Al-Yaʿquʿbi, Tarikh, vol. 3, p. 6.
- [53.](#) Al-Kamil, vol. 3, p. 381.
- [54.](#) Al-ʿAqdd al-Farid, vol. 5, p. 143.
- [55.](#) Al-Kamil, vol. 3, p. 381.
- [56.](#) Ibid., p. 382.
- [57.](#) Safinat al-Bihar, vol. 1, p. 435.
- [58.](#) Hayat al-Imam al-Husayn, vol. 2, p. 310.
- [59.](#) Sharh Nahjj al-Balagha, vol. 7, p. 24.
- [60.](#) Al-Yaʿquʿbi, Tarikh, vol. 3, p. 9.
- [61.](#) Al-Fakhri, p. 105.
- [62.](#) Hayat al-Imam al-Baqir, vol. 2, p. 180.
- [63.](#) Abu` al-Farajj al-Asfahani, al-Aghani, vol. 1, p. 22.
- [64.](#) Hayat al-Imam al-Baqir, vol. 2, p. 180.
- [65.](#) Al-Yaʿquʿbi, Tarikh, vol. 3, p. 8.
- [66.](#) Al-Masʿuʿdi, Muruʿjj al-Dhahab, vol. 3, p. 26.
- [67.](#) Abu` al-Farajj al-Asfahani, al-Aghani, vol. 8, p. 31.
- [68.](#) Hayat al-Imam al-Baqir, vol. 2, p. 183.
- [69.](#) He was Ibn ʿAbdal. He composed the poem on a mouse and a cat. The poem is weak in composition.
- [70.](#) Abu` al-Farajj al-Asfahani (Printed by Dar al-Kutub), vol. 1, p. 310.
- [71.](#) Ibn Saʿd, Tabaqat, vol. 5, p. 246.
- [72.](#) Abu` al-Farajj al-Asfahani, al-Aghani, vol. 9, p. 246.
- [73.](#) Ibid., vol. 17, p. 89.
- [74.](#) Ibid., vol. 9, p. 172.
- [75.](#) Ibid.
- [76.](#) Ibid.
- [77.](#) Ibid., vol. 1, p. 29.
- [78.](#) Ibid., vol., 55, p. 1.
- [79.](#) Ibid., p. 111.
- [80.](#) Ibid., vol. 4.
- [81.](#) Ibid., vol. 4, p. 400.
- [82.](#) Ibid., vol. 8, p. 224.
- [83.](#) Al-ʿAqdd al-Farid, vol. 3, p. 233.
- [84.](#) Ibid., vol. 3, p. 245.
- [85.](#) Abu` al-Farajj al-Asfahani, al-Aghani, vol. 6, p. 21.
- [86.](#) Ibid., vol. 4, p. 222.
- [87.](#) Al-Shiʿr wa al-Ghinaʿ fi al-Medina wa Mecca, p. 250.
- [88.](#) Abu` al-Farajj al-Asfahani, al-Aghani, vol. 8, p. 227.
- [89.](#) Ibid, vol. 10, p. 57.
- [90.](#) Ibid., vol. 7, p. 331.
- [91.](#) Ibid., vol. 8, p. 206.
- [92.](#) Ibid., p. 343.
- [93.](#) Ibid., vol. 6, p. 316.
- [94.](#) Ibid.
- [95.](#) Ibid., 8, p. 324.
- [96.](#) Ibid., vol. 2, p. 226.
- [97.](#) Ibid., vol. 3, p. 307.
- [98.](#) Abu` al-Fidaʿ.

[99.](#) Hayat al-Imam Mohammed al-Baqir, vol. 2, p. 130.

[100.](#) Al-Mas'udī, Murūjj al-Dhahab, vol. 2, p. 196.

[101.](#) Ibid., 197.

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