

Security

As loudly as he could, Shimr shouted: “Where are the sons of our sister?!¹ Where is al-’Abbas and his brothers?!” The latter ignored his calls, whereupon al-Husayn (‘a) said, “*Answer his call though he may be a debauchee.*” They asked Shimr what he wanted. Said he, “O sons of my sister! You are safe and secure!

Do not get yourselves killed with al-Husayn! Maintain your obedience to the commander of the faithful Yazid!” Al-’Abbas said, “The curse of Allah be on you and on your security! Do you grant us security while the son of the Messenger of Allah has no security at all?!² Do you order us to be obedient to the damned folks and the offspring of the damned?!³”

Did that rogue think that he could win over a man with full awareness and zeal and thus bring him into the pits of humiliation?

Could the father of al-Fadl exchange the light with the dark or abandon the standard-bearer of the Prophetic call and enlist under the standard of Maysoon's son?! No way!

When al-’Abbas returned, Zuhayr Ibn al-Qayn stood up and said, “Shall I narrate one *hadith* for you which I learned very well?” When al-’Abbas answered him in the affirmative, Zuhayr said,

“When your father [the Commander of the Faithful, Imam ‘Ali Ibn Abu Talib, peace be upon him] wanted to get married, he asked his brother, ‘Aqil, who was fully knowledgeable of Arabs’ genealogies, to select a woman born to the most valiant from among the Arabs so that he would marry her and she would give birth to a brave son who would support al-Husayn at Karbala’.

Your father, hence, treasured you for a day such as this one; so, do not fall short of supporting your brother or protecting your sisters.”

Al-’Abbas said, “Do you really encourage me, O Zuhayr, on a day such as this?! By Allah! I shall show you something your eyes have never seen.”⁴ He, therefore, killed renowned heroes and turned

standards upside down and fought as one who was not concerned at all about being killed or about paying any heed to the bravery of famous heroes. His only concern was to get water to his brother's children.

He plays al-Karrar as he charges,
He echoes his pristine words in his qualities
The hand of Allah is but his father,
And the Might of Allah is manifested in him.
So he is the hand of Allah and this is his arm
His stands suffice you for a proof.
His valour is like that of his
Lest I should exaggerate, I would have said:
Exalted is his might!⁵

^{1.} On pages 261 and 265 of his book *Jamharat Ansab al-'Arab*, Ibn Hazm says, "Eleven are the sons of Kilab Ibn Rabi'ah Ibn 'Amir Ibn Sa'sa'ah Ibn Mu'awiyah Ibn Bakr Ibn Hawazin Ibn Mansur Ibn 'Ikrimah Ibn Hafsah Ibn Qays-Ghaylan. Among them are Ka'b and al-Dabab. Among Ka'b's offspring are Banu al-Wahid from whom descended Umm al-Baneen daughter of Hazam Ibn Khalid Ibn Rabi'ah Ibn al-Wahid who was wife of 'Ali Ibn Abu Talib ('a) and who gave birth by him to Muhammad Asghar [Muhammad Junior], 'Uthman, Ja'far, and al-'Abbas."

On p. 270, the author discusses the offspring of al-Dibab saying, "Among them is Shimr son of Thul-Jawshan who killed al-Husayn. The real name of Thul-Jawshan is Jamil Ibn "al-A'war" 'Amr Ibn Mu'awiyah, the latter is nicknamed "al-Dibab". Among the latter's offspring is al-Samil Ibn Hatim, son of Shimr Ibn Thul-Jawshan. He came to be a man of authority in Andalusia where he left offspring."

On p. 83, Vol. 2, of *Al-'Iqd al-Farid*, when reference to Mathhaj is made, the author says, "Al-Dibab belongs to Banu al-Harith Ibn Ka'b, whereas al-Dabab belongs to Banu 'Amir Ibn Sa'sa'ah. Since al-Shimr belonged to Banu 'Amir Ibn Sa'sa'ah, his kin is al-Dibab [rather than "al-Dabab"]."

^{2.} Ibn al-Jawzi, the grandson, *Tathkirat al-Khawass*, p. 142. This statement is quoted by Abul-Faraj [al-Isfahani, author of *Al-Aghani*], his grandson, as stated in *Al-Muntazam* and also on p. 28 of *I'lam al-Wara* by al-Tabarsi.

^{3.} Ibn Nama, p. 28.

^{4.} Sayyid Ka'im al-Ha'iri, *Asrar al-Shahada*, p. 387.

^{5.} From a poem by the authority Ayatullah Shaikh Muhammad Husayn al-Isfahani, may Allah sanctify his soul.

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