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Yazid, Son of Mu'awiyah

When Mu'awiyah died in Damascus on Rajab 15, 60 A.H/April 24, 680 A.D., his son Yazid was in Hawran [Auranitis in Latin]. His shrouds were taken by al-Dahhak Ibn Qays who ascended the pulpit. Having praised and glorified Allah, he said, "Mu'awiyah used to be the Arab's bulwark, their supporter and great one.

Through him did Allah end dissensions, granting him authority over His servants, conquering the lands through him. He has died, and these are his shrouds. In them shall we wrap him, and in his grave shall we place him, then shall we leave him and his deeds, and so shall the *barzakh* be till the Day of Judgment. Whoever among you wishes to view it, he may proceed."

He offered the funeral prayers for him then buried him at the cemetery of Bab al-Sagheer (the Small Gate). He sent a letter to Yazid consoling him on the death of his father and advising him to go there as fast as he could in order to secure the renewal of the oath of allegiance to him[1].
He added a note at the bottom of the letter containing the following verses of poetry:

Alone did Abu Sufyan go,
Leaving you behind, so
Consider what you will after him do.
Follow the right order with us for you
Are our resort whenever we fret.

Having read it, Yazid said the following lines of poetry in response:[2]

A carrier with a letter came trotting,
Casting fear in the heart, frightening,
So we said: Woe unto you! What is the news?
Said he: The caliph became heavy, in pain:
The earth swayed, almost shaken,

As if uprooted were its every foundation.
One whose soul remains in apprehension
Almost brings about that which he does fear.
I found the mansion gate closed when I came near,
Ramla's voice wrecked my heart,
She did, indeed, rend it apart.

He set out to Damascus, reaching it three days after Mu'awiyah had already been buried.[3] Flanked by a group of prominent personalities, al-Dahhak went out to welcome him. When Yazid reached them, al-Dahhak took him first to the site of Mu'awiyah's grave. Yazid prayed there then entered the city. Having ascended the pulpit, he said,

"O people! Mu'awiyah was one of Allah's servants. Allah bestowed His favours upon him then took his soul away. He is higher in status than those who succeeded him and lower than those who preceded him. I do not augment him for Allah, since He knows him better than me.

If He forgives him, it is only due to His mercy, and if He punishes him, it is on account of his own sins. I have been granted authority after him, and I do not feel sorry for anything that I sought, nor do I apologize for anything which I have forfeited.

When Allah decrees something, it comes to pass. Mu'awiyah used to transport you in the sea to invade, but I am not transporting any Muslim in the sea. And he used to let you spend your winter in the land of the Romans, but I am letting none of you spend his winter in any Roman land. He used to give you a third of what you collect, but I shall let you keep it all".[4]

Nobody approached him to offer condolences before 'Abdullah Ibn Humam al-Saluli came forward and said, "O commander of the faithful!

May Allah compensate you for your loss; may He bless you for what you have given us, and may He assist you in ruling your subjects. You have surely suffered a great calamity and have been granted something great; so, you should thank Allah for what you have been granted and be patient about that wherein you have been tested, for you have lost the viceregent of Allah and been given the caliphate of Allah.

You have bidden farewell to a great man and been given something great indeed. Mu'awiyah has died and you have become our leader and the reigns of government have been placed in your hands. May Allah bring him to the sources of happiness, and may He enable you to do what is best." Then he composed the following lines of poetry:

Be patient, O Yazid, you have parted with a great man,
And thank the One Who put you in charge.
No calamity has befallen the people, they know,

Your calamity is theirs; no issue is better than you.
You have dawned the custodian of all those
Who do uphold the creed,
So look after them as Allah looks after you.
The surviving Mu'awiyah did to us succeed
As you are consoled, while none is mourning you.

This opened the avenue for other speakers to speak.[5]

A man from Thaqif said to him, "Peace on you, O commander of the faithful, and Allah's mercy and blessings! You have been grieved by the loss of the best of fathers, and you have been given all things; so, be patient with regard to your tragedy, and praise Allah for granting you such a beautiful gift, for none has been given as you have, nor has anyone been grieved as you have."

People came to him to congratulate him and to offer their condolences. Yazid said, "We are the supporters of righteousness and the promoters of the creed. Rejoice, O people of Syria, for goodness has always been with you, and there will be a tragic epic between myself and the people of Iraq!

I have seen in my vision three nights ago that a river stood between me and the people of Iraq tumultuously flowing with blood, and I tried hard to cross it, but I could not till 'Ubaydullah Ibn Ziyad crossed it before me as I looked at him!"

The Syrians shouted, "Take us wherever you wish, for our swords, with which the people of Iraq are familiar since the Battle of *Siffin,* are on your side." He thanked them and distributed to them a lot of money.

He then wrote the governors of various countries informing them of the death of his father and keeping them in their jobs. He dispatched to Iraq 'Ubaydullah Ibn Ziyad according to the advice of Serjun [Sargon], slave of his father Mu'awiyah He wrote the following letter to al-Walid Ibn 'Utbah, governor of Medina:

"Mu'awiyah was one of Allah's servants. Allah bestowed upon him generously and preferred him and granted him authority over others. Then He took him to the world of the souls and to fragrance, to His mercy and punishment. He lived according to destiny, and he died according to a term, and he had enjoined me to beware of the descendants of Abu Turab due to their courage in killing.

I have come to know, O Walid, that Allah, Glorified and Exalted is He, will seek revenge for 'Uthman through the descendants of Abu Sufyan because they are the supporters of justice and the seekers of equity. So, when you receive this letter, take the oath of allegiance from the people of Medina."

Then he attached a small piece of scroll wherein he wrote: “Be tough with al-Husayn, ‘Abdullah Ibn ‘Umar [Ibn al-Khattab, son of the second caliph], ‘Abdul-Rahman Ibn Abu Bakr [son of the first caliph], and ‘Abdullah Ibn al-Zubayr [a cousin of ‘Ayesha, wife of the Prophet, later on ruler of Hijaz] when you require them to swear the oath of allegiance [to me]. Whoever refuses, kill him and send his severed head to me.”6

The governor carried his instructions out. At mid-night, he called for al-Husayn (‘a) and [‘Abdullah] Ibn al-Zubayr in the hope that he would secure their oath of allegiance before everyone else. His messenger, ‘Abdul-Rahman Ibn ‘Amr Ibn [son of the third caliph] ‘Uthman Ibn Affan7 located them at the Prophet's Mosque.

Ibn al-Zubayr became apprehensive of such an invitation which came not at the time when the governor used to hold his open public meetings8, but the *Hujjah* of his time, al-Husayn (‘a) of reform, acquainted him with a piece of news from the unknown, telling him that Mu’awiyah had died, and that they were being sought to swear the oath of allegiance for and to support Yazid due to a vision which he had seen wherein he saw Mu’awiyah's house burning and his pulpit turned upside down.9

The son of Maysun desired to steer the creed,
Played havoc with Allah's religion his every evil deed.
So to succor the *Shari’a*, the cub of the clement and the grand
Who, with his saber's blood, caused its very foundations to stand.
Surrounded he was once he tested the folks
A group whose virtues aspired to reach the peaks.
Who is more brave than one brought up by Hayder
And brought in the birds' towns by his grandfather?
A group for the religion is always ready to sacrifice
Though few in number, yet in will unflinching.
Till they all fell in defense of the *Shari’a*
As lions defend their den.
Hind's son wanted, but he did fail
To see Husayn's will with oppression bent.
But the father of deeply rooted honour
Refused to wear the robe of humiliation
So long as the sword was his companion.
How could he bend to the evil band
To the sons of Sumayya and Maysun,
While the sword in his hand did stand?
So he charged like an angry lion
At them as he was sought by his foe

Who with his sword wanted to deal a blow.
In their necks did he let his polished sword
Issue without an appeal its judgment and word,
Till he brought the faith anew
With the blood of the Prophet's issue.
His grandson was needed by his creed
To water its thirsty and drying field.[10]

Husayn's decision with regard to meeting the governor at that time became clear to Ibn al-Zubayr, so he suggested to him not to do so for fear of being assassinated. Al-Husayn (‘a) explained to him his ability to avoid it.[11]

Thirty of al-Husayn's slaves, followers and family members[12] were instructed to raise their arms as they stood at the door and to rush to his rescue should they hear him raising his voice; he himself was armed with the Prophet's staff. When the meeting started with the presence of Abu ‘Abdullah, Imam al-Husayn (‘a), al-Walid informed him of Mu’awiyah's death and asked him to swear the oath of allegiance to Yazid.

He (‘a) said, “*A man like me does not swear fealty away from people's eyes. When you invite people to swear it, invite us, too. This way it will be one single matter.*”[13]

Al-Walid was convinced, but Marwan immediately interfered saying, “Should he part with you now without swearing it, you will never be able to secure it from him again till many of your people are killed, but confine the man till he either swears the oath of allegiance, or you kill him.”

Al-Husayn (‘a) said, “*You son of the blue woman* [*prostitute*]*!*[14] *Will you kill me, or will he?! You have surely lied and sinned*.”[15]

Then he directed his attention to al-Walid as he said, “O *Amir!* We are members of the household of the Prophet, the substance of the [Divine] Message, and the ones visited by the angels. Allah initiates by us, and so does he conclude.

Yazid is a wine drinker, a killer of the prohibitive soul, a man who commits sins in the open. A man like me does not swear the oath of allegiance to a man like him, but we will see the morning, and so will you; we shall see and so will you as to who among us is more worthy of the caliphate.”[16]

It was then that al-Walid started using rough language with the Imam (‘a), whereupon nineteen men with unsheathed daggers assaulted and forcibly snatched al-Husayn (‘a) out and brought him home.[17]

Marwan said to al-Walid, “You did not listen to me! By Allah! You will never be able to do it again!”

“Rebuke someone else,” al-Walid said, “O Marwan! You chose for me the doing of that which would cause my creed to perish. Should I kill Husayn just for refusing to swear the oath of allegiance?

By Allah! I do not think that the scales of anyone who will be tried on the Day of Judgment for spilling al-Husayn's blood will be anything but light, nor will Allah look upon him, nor will He purify him, and he will have a painful torment!”[18]

Asma’ daughter of ‘Abdul-Rahman Ibn al-Harith Ibn Hisham, al-Walid's wife, reprimanded her husband for the way he treated al-Husayn (‘a), so he sought an excuse by saying that it was al-Husayn (‘a) who started taunting him. “Would you taunt him and his father if he taunts you?” she asked him. “No,” said he, “I shall never do that.”[19]

In the same night, al-Husayn (‘a) visited the grave of his grandfather the Messenger of Allah (S). A beam of light emanated from the grave for him.[20] He, thereupon, said,

Peace be upon you, O Messenger of Allah! I am al-Husayn son of Fatima, your son and the son of your daughter and your grandson whom you appointed to take charge of your nation! Testify against them, O Prophet of Allah, that they betrayed me and did not safeguard my right. This is my complaint to you till I meet you.

He kept bowing and prostrating till morning.[21]

Al-Walid dispatched someone to inquire about the whereabouts of al-Husayn (‘a). Since that messenger did not find the Imam (‘a) at home, he thought that he (‘a) had left Medina, so he praised Allah for not exposing him to a difficult situation on account of al-Husayn (‘a).

In the morning, Marwan met Abu ‘Abdullah (‘a), so he admonished him as he would his own likes to: swear the oath of allegiance to Yazid since in it, he said, “is the goodness of the creed and the life of this world.” Al-Husayn (‘a) said, **“*Inna lillah wa inna ilayhi raji’oon*”** (We belong to Allah and to Him shall we return), adding, “*Bid farewell to Islam if the nation is afflicted by a caretaker like Yazid.*
I have heard my grandfather the Messenger of Allah (S) say, ‘Sufyan's offspring are prohibited from the caliphate;[22] *so, if you see Mu’awiyah on my pulpit, you must rip his stomach open.’ The people of Medina did, indeed, see him on that pulpit, but they did not rip his stomach open; therefore, Allah afflicted them with Yazid, the reprobate.*” Their dialogue continued for a long time till Marwan left angrily.[23]

In the second night, al-Husayn (‘a) again visited the grave of his grandfather. He offered prayers then said, “*O Allah! This is the grave of Your Prophet Muhammad (S), and I am the son of Your Prophet's daughter, and I am encountering that of which You are fully aware.*

O Allah! I love the doing of good, and I hate abomination. I plead to You, O Lord of Glory and Honour, by the status of this grave and by the one inside it to choose for me what best pleases You and Your Messenger," then he wept.

Shortly before sunrise, he placed his head on the grave and slept. He saw in his vision the Messenger of Allah, peace of Allah be upon him and his progeny, surrounded by a large crowd of angels on his right and left and in front of him. He hugged al-Husayn ('a) and kissed his forehead then said, "*My loved one, O Husayn! Your father, mother and brother have all come to me, and they are eager to see you*."

Al-Husayn ('a) then wept and asked his grandfather to take him with him and to let him enter his grave. But the most holy Prophet refused to do so before his grandson was to do that which would earn him his rewards in a way that the Great One, Praise to Him, prefers on the Day of Argument.

He (S) said, "*You have to be granted martyrdom so that you will receive the great rewards Allah has allotted for you. You, your father, your uncle, and the uncle of your father will all be gathered on the Day of Judgment in one group till you enter Paradise.*"

Al-Husayn ('a) woke up then narrated his vision to his family whose grief and weeping intensified.24 They all realized that time had come to witness what the Messenger of Allah (S) had beforehand promised them to undergo, and due to their concern about the *noor* of Prophethood being veiled from them, so they would then lose the sublime rewards they all aspired to attain. They surrounded al-Husayn ('a) and asked him to either assent to Yazid's wish or to go far away from that land.

1. Ibn Kathir, Al-Bidaya wal Nihaya, Vol. 8, p. 143.
2. Abul-Faraj al-Isfahani, Al-Aghani, Vol. 16, p. 34 (de Sassi edition).
3. al-Khawarizmi, Maqtal, Vol. 1, p. 178. In the biography of Mu'awiyah on the margins of Al-Isaba (of Ibn Hajar al-'Asqalani) with reference to Al-Isti'ab, al-Shafi'i is quoted as saying, "When Mu'awiyah felt the weight of his last days, he wrote Yazid, who had been away, telling him about his condition. Yazid then composed four lines of the ones to follow."
4. Ibn Kathir, Al-Bidayah, Vol. 8, p. 143.
5. al-Jahiz, Al-Bayan wal Tibyan, Vol. 2, p. 109 (second edition), in a chapter dealing with Mu'awiyah's will. Kamil al-Mibrad, Vol. 3, p. 300. Ibn al-Rashiq, Al-'Umda, Vol. 2, p. 148, in a chapter dealing with eulogizing. There is a minor difference in the narrations stated in these references. Ibn 'Abd Rabbih (namely Sayyid Muhammad Ri□a al-Asterbadi al-Hilli), Al-'Iqd al-Farid fi Ma'rifat al-Qira'a wal Tajwid, Vol. 2, p. 309, in a chapter dealing with Mu'awiyah soliciting fealty for Yazid.
6. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 178 (Najaf edition). We have already referred to this brief letter in our Introduction above; so, you may refer to it.
7. Ibn 'Asakir, Vol. 4, p. 327.
8. al-Tabari, Tarikh, Vol. 6, p. 327.
9. Ibn Nama, Muthir al-Ahzan, p. 10. Al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 182, chapter 8. It is quite clear that the Imam's vision was a true observation of the then status quo and it is a proof of the Imamate's insight, one before which no barrier stands, realizing what happens in the cosmos. There is no innovation in that coming from one chosen by Allah Almighty as the Hujjah over the whole world. He ('a) saw in the turning of Mu'awiyah's pulpit upside down that the power had slipped away from his hands by virtue of his [Mu'awiyah's] death that put an end to his desires. Burning fire connoted

the intensification of dissensions such as the tragedy of the Taff, the incident of the Taff, the demolishing of [one of the corners of] the Inviolable House [of Allah, i.e. the Ka'ba which was attacked with catapults by Yazid's soldiers], and the like.

10. Excerpted from a poem by 'Allama Shaikh Muhammad Taqi, author of Al-Jawahir.

11. Ibn al-Athir, Vol. 4, p. 6

12. Sayyid Radi ad-Din Ibn Tawus (henceforth referred to only as Ibn Tawus), Al-Luhuf fi Qatla al-Tufuf.

13. al-Tabari, Tarikh, Vol. 6, p. 189.

14. Sibt Ibn al-Jawzi (the grandson), Tathkirat al-Khawass, p. 229 (Iranian edition). al-Fakhri, Al-Adab al-Sultaniyya, p. 88. Both references indicate that Marwan's grandmother was a prostitute. On p. 75, Vol. 4, of Ibn al-Athir's book Kamil, it is stated that, "People used to taunt the descendants of 'Abd al-Malik Ibn Marwan of the "blue woman" [prostitute] , who was daughter of Mawahib, because she was a prostitute and because she used to have a [red] flag over her house [to indicate that there was a prostitute in that house as was the custom of the time throughout Arabia and elsewhere. N. Tr.]."

Ibn 'Asakir, Tarikh, Vol. 7, p. 407, where a dialogue between Marwan and 'Abdullah Ibn al-Zubayr is quoted. In it, 'Abdullah said to Marwan, "Are you still here, O son of the blue woman?!" On p. 129, Vol. 5, of al-Balathiri's book Ansab al-Ashraf, 'Amr Ibn al-'As, in a dialogue between him and Marwan, said to the latter, "You son of the blue woman!" Marwan said, "She was a blue woman, but she gave birth to a brass the like of which no other woman gave birth to."

On p. 16, Vol. 8, of al-Tabari's Tarikh, this historian [al-Tabari] says that Marwan Ibn Muhammad Ibn al-Ash'ath used to say, "The offspring of Marwan were always taunted of descending from the blue woman, while the offspring of al-'As were from the Saforiyya woman [the woman who followed the creed of one 'Abdullah Ibn al-Saffar, head of a group among the Kharijites, whose followers are also known as the Mahlabites {al-Mahalibah}, descendants of al-Muhallab Abu Sufra. N. Tr.] .

Although the Shari'a admonishes us not to call others bad names and not to attack their descent, the Imam of the nation and the Hujjah over creation knew all complex matters and never went beyond what is divinely decreed. Since we are so far away from that time, we are bound to surrender to the judgment of the Infallible Imam ('a) with regard to anything he did or said especially when it is in agreement with the Holy Qur'an, the source of all Ahkam. The taunting applied by the Imam ('a) finds references to the taunting used by the Almighty and the Exalted One with regard to al-Walid Ibn al-Mughirah al-Makhzumi [father of the renown military leader Khalid Ibn al-Walid] who is described in verse 13 of Surat al-Qalam thus: 'utullun ba'da thalika zaneem. Linguistically, zaneem is one who is born outside wedlock, that is, illegitimately. According to the rules of genealogy, he is one whose lineage is claimed by someone else.

On p. 156, Vol. 1, of Kanz al-'Ummal by al-Muttaqi al-Hindi, the Prophet (S) is quoted as saying, "The 'utullin zaneem is one who is a lowly-born reprobate." On p. 28, Vol. 29, of al-'Alusi's lexicon Ruh al-Ma'ani, the author says, "His father, al-Mughirah, claimed him eighteen years after his birth." So, if the Holy Qur'an, the fountain-head of moral excellences and mysteries, charges someone and calls him by such a bad name, and it is the Book that is recited day and night, we should not be surprised to see the son of the Prophet charging Marwan, who was awaiting a chance to harm them, with such a shame.

15. al-Tabari, Tarikh, and also Ibn al-Athir, Al-Irshad, and I'lam al-Wara of al-Tabarsi

16. Ibn Nama al-Hilli (a sixth century pillar of scholarship), Muthir al-Ahzan.

17. Ibn Shahr Ashub, Manaqib, Vol. 2, p. 208.

18. Ibn Tawus, Al-Luhuf, p. 13.

19. Ibn 'Asakir, Vol. 4, p. 328.

20. as-Saduq, Amali, p. 93, 30th majlis.

21. 'Abdullah Nur-Allah al-Bahrani, Maqtal al-'Awalim, p. 54. al-Majlisi, Bihar al-Anwar, Vol. 10, p. 172. Both references cite Muhammad Ibn Abu Talib commenting on the issue whether the prophets and wasis remain in their graves or whether they are raised to the heavens. He says that this is controversial among the scholars. As-Saduq's Kamil al-Ziyarat, Al-Tawhid, Al-Majalis, Al-'Uyun, Al-Khisal, and also al-Rawandi's Khara'ij and on p. 130 of Al-Basa'ir all quote statements supporting the view that our Prophet (S), 'Ali and al-Husayn ('a), Noah, Shu'ayb, Khalid al-'Abasi, Yousha' [Joshua] Ibn

Nun are still in their graves.

They cite testimonials that the remains of Adam, Joseph, and the prophet referred to in the incident relevant to istisqa' are still on earth, and that the first to be resurrected will be our Prophet (S). Based on such information, Sayyid Mahmud Ibn Fath-Allah al-Husayni al-Kazimi wrote a dissertation dealing with this issue, concluding that they are present at their graves. But both Kamil al-Ziyarat (of Ibn Qawlawayh al-Qummi), p. 390, chapter 108, and al-Tusi's Tahthib, at the conclusion of a chapter on visiting gravesites, state that neither a prophet nor a wali stays in the earth more than three days before his soul and remains are raised to heavens. In his Tahthib, al-Tusi says that he would not remain more than forty days before being raised to the heavens.

The disagreement among them may either be due to explaining the reason behind the small or large number of days, or on account of the differences among the status of each one of them. On p. 76 of al-Majlisi's book Sharh al-Arba'yin, both views are stated: some of them will be raised after three days, whereas others will be raised after forty days. It is possible that such narrations came to discourage the Kharijites from exhuming the graves. Among those who accepted the view that the original bodies are lifted is Shaikh al-Mufid as stated on p. 84 of Al-Maqalat, al-Karakchi on p. 258 of Kanz al-Fawa'id, al-Majlisi on p. 373, Vol. 1, of Mir'at al-'Uqul, Shaikh Yousuf al-Bahrani on p. 266 of Al-Durra al-Najafiyya, and the traditionist al-Nawari on p. 331, Vol. 2, of Dar al-Salam. In his book Al-Wafi, al-Fayd is of the view that their souls are raised while the elements composing their bodies remain in the earth.

On p. 227, Vol. 1, of Mir'at al-'Uqul, it is stated that a group of scholars think that they are returned to their graves after their souls are raised. When Ibn al-Hajib asked our mentor al-Mufid about the meaning behind the presence of those who go to visit these graves, Shaikh al-Mufid has said, "The servants of Allah go to the place where their graves stand even if none is inside them out of veneration for them and a sanctification of the places where they resided then raised. It is like the servants of Allah worshipping Him by going to His Inviolable House although He, Praise to Him, is not confined to any place, but it is done to glorify Him and to exalt His status, the Omnipotent that He is."

On p. 213 of Ibn Hajar's book Al-Fatawa al-haditha, Ibn al-'Arabi is quoted as saying that the souls are returned to the prophets inside the graves, and that they are permitted to get out and enjoy free movement either in the higher or in the lower domains. So it is possible that many may see the Prophet (S) because he is like the sun.

On p. 407, Vol. 2, of al-Samhudi's book Wafa' al-Wafa', Part Two, in a chapter dealing with building shrines, the Prophet (S) is quoted as saying, "No prophet is buried except that he is raised after three days except I, for I pleaded to Allah Almighty to be among you till the Day of Judgment." 'Abd al-Razzaq has narrated saying that Sa'id Ibn al-Musayyab saw once some people greeting the Prophet (S) [at his gravesite], so he said, "No prophet remains in the ground for more than forty days." On p. 37, Vol. 2, of al-'Alusi's book Ruh al-Ma'ani, in the explanation of the verse saying "Muhammad was not the father of any of your men" (Qur'a, 33:40) of Surat al-Ahzab, Anas is quoted in many traditions as saying that the Prophet (S) has said that no prophet dies and remains in his grave for more than forty days. Sa'id Ibn al-Musayyab and Abu al-Muqaddam, Thabit Ibn Hurmuz, are quoted as saying that no prophet remains in the ground for more than forty days. Among such relevant statements are those mentioned by Imam al-Haramain in his book Al-Nihaya as well as by al-Rafi'i in Al-Sharh. They say that the Prophet (S) has said, "My Lord honours me too much to keep me in my grave for more than three days." Imam al-Haramain cites another narration indicating more than two days. Ibn al-'Arabi, the judge, as well as al-Rawd, are both quoted as saying that the souls are returned to the prophets after their death, and that they are permitted to leave their graves and have the freedom of movement in both the upper and the lower domains, then he adds his own viewpoint.

22. Ibn Tawus, Al-Luhuf, p. 13. Ibn Nama, Muthir al-Ahzan, p. 10.
23. al-Khawarizmi, Maqtal al-Husayn, Vol. 1, p. 185, chapter 9.
24. See p. 54 of Maqtal al-'Awalim (of'Abdullah Nur-Allah al-Bahrani). This narration is cited on the authority of Muhammad Ibn Abu Talib. Such expression of frustration clearly demonstrates the situation then, and it teaches the nation that getting to be familiar with those incidents, and being acquainted with the abominations committed then and with

aborting righteousness, made death an easy remedy for them according to the norms of manliness and to their profound concern about the creed.

This does not mean that the Master of Martyrs was preferring something better than what Allah had chosen for him, nor is it an indication of his fear of death. Far away from him are such presumptions. He did not fear his destiny; he accepted it, and he entered into a covenant in its regard with confirmed promises. He was fully aware that destiny had to be carried out. But the Father of the Oppressed distinguished between the supplication of his grandfather (S) and destiny, so the one who carried out the Divine Call informed him that Allah Almighty had decreed to grant him a great status which could not be achieved without his martyrdom. There is a lofty lesson in every syllable of the cause of the Prophet's grandson. Is there anyone in the nation who is admonished thereby or who discerns it?

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