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Effects of Imam Husayn's Revolution

No revolution exists in the history of the world like the revolution of Imam Husayn ('a), which shook the world, bestowed glory for truth and created dignity for human beings, as all its parts are effulgence and all its horizons, nobility and honor. Replete with immortal lessons regarding belief that shall never be overpowered and faith that shall never be defeated and loftiness that shall never be humiliated; a revolution that began a modern age for the nations of the world and the communities of the earth, spirit of revolution and opposition to oppression and injustice, confrontation with unreasonable demands and fighting corruption are its signs.

The revolution of the chief of nobles was the first revolution in human history from the aspect that on it were built intellectual, social and political foundations. Of them are the following:

Victory of Islam

By his martyrdom, the great Imam achieved a victory that no revolutionary on the earth had ever obtained; because the principal aims for which he undertook the confrontation succeeded and the most important of them was the success of movement in his open war against the Umayyad regime, which had made the future of Islam dark and tried to uproot it so that no effect of it remains in the sphere of life. Imam Husayn ('a) took upon himself to ensure the well being of Islam's future. And he martyred himself for its sake; he restored its freshness to it and destroyed the perils that surrounded it.

Morbin, the German philosopher says, "When a sensible person ponders upon the situation of that period, and how the Bani Umayyah was succeeding in its aims and their domination on all the strata of people and the decadence of Muslims'no doubt remains for him that Husayn ('a) through his martyrdom revived the religion of his grandfather and the laws of Islam; because if that event had not occurred and those true feelings had not been created among the Muslims...and if the martyrdom of Husayn ('a) hadn't taken place, Islam definitely would not have been as it is, rather it was possible that its heritage and laws had been destroyed; because in that period, Islam was in its initial stages."

It is sufficient for the success of His Eminence, Husayn ('a) that through his martyrdom he bestowed a

new life to Islam and sacrificed his blood for it. When Imam Zainul Abideen ('a) was asked by Talha bin Abdullah who had won, he mentioned this point and said:

"Whenever it is prayer time, you recite the call for prayer (*Azan*) and shorter call for prayer (*Iqamah*); this tells you who the victor is."1

His Eminence, Husayn ('a) himself became successful and victorious; because he restored life and youth to Islam. On the basis of this he was a reformer; perhaps it was about this aspect that the Holy Prophet (S) said: "Husayn is from me and I am from Husayn."

Because if the sacrifice of His Eminence, Husayn ('a) had not been there all the efforts of His Eminence, the Prophet (S) and that well-being, blessings and mercy that he brought for the people would have been destroyed as Bani Umayyah was bent on eradicating all the principles that this religion brought and they proclaimed infidelity and apostasy, and ruled the people with a policy in which no sign of Quranic command was visible.

Defeat of the Umayyads

The first clear victory that the Imam earned was to defeat the Umayyads; because the sacrifice of His Eminence destroyed all the pillars and foundations raised by Muawiyah for strengthening the regime of Abu Sufyan's family.

One of the writers says: "Whatever Muawiyah had built up for his son Yazid in years was destroyed by Husayn in a few days. People began to look at the caliph with disgrace and heedless way. Muslims were disillusioned by his policies and eyed with malice the blemishes that had stained him with bad qualities like fraud, deception, injustice and oppression. All this was under the shade of the leadership of His Eminence, Husayn and the popularity of His Eminence, a result of wise policy in observing steadfastness in front of their persecution and a well–designed program for removing disobedience and oppression which was instrumental in this. The foresight of the Imam and his sincerity in his actions made all this possible."2

By his auspicious movement, the Imam crushed the heads that were full of pride, weighed down with arrogance and blinded by self-conceit.

Sayyid Amir Ali says: "The carnage of Karbala shook up the world of Islam; a factor that assisted in the destruction of the foundation of the Umayyad regime."3

As for the signs of Umayyad defeat after the martyrdom of Imam Husayn ('a); they were as follows:

A. Their separation from Religious Authority

The terrible carnage of Karbala took out the Umayyads from the pale of Islam and it proved that they still

followed the barbarity and ignorance of the pre-Islamic age. Because all the acts they committed with the Progeny of the Prophet (S) proved that the Umayyads had left the religion of Islam and the faith of Muslims. For example, first of all they put embargo on water supply with the help of armed forces. Then after killing His Eminence, they cut up his Holy body into bits and pieces. After that they took as hostages the noble ladies of the Prophet's family and took them around towns and cities in such a way that to see them makes one hair stand on end. This was done to announce the defeat of the Prophet's family and publicize that revenge has been taken from them. Similarly the couplets that Yazid recited clearly said that it was to revenge the death of his disbelieving ancestors who had been eliminated in the battle of Badr. Thus all these facts clearly proved that the Umayyads were not Muslims.

B. Their widespread Condemnation

Among the signs of Umayyad defeat was that their condemnation became general and people in all gatherings and assemblies openly criticized their policies and evils; so, frenzied waves of condemnation began to descend upon Yazid ñ so much so that even his womenfolk and clansmen took up this activity, such that he was absolutely harried and he began to regret the deed he had committed. Hence his relationship with Ibn Marjana, according to historians, fell into gloom.

C. Transfer of Caliphate from Umayyads

The Imam's revolution involved the Umayyad regime in defeat and destroyed all its traces and made it the target of one uprising after another which were initiated by Shias and others till finally the dark regime was destroyed by the establishment of Abbasid rule as we shall discuss this matter now.

Bringing out the True Status of Ahlul Bayt

The revolution of the Chief of the martyrs brought out the illuminated reality of Ahlul Bayt and proved to the world of Islam, their powers in being steadfast on truth, their firmness in face of calamities and their sincere concerns for the future of the Islamic community. As a result of it, the majority of Muslims began to love and regard them with respect and awe.

The tragedy of Karbala clearly showed that the Ahlul Bayt were lofty examples of spiritual and practical leadership of this community and the vanquards of truth and justice on the earth.

Centralizing the Shiite Faith

Among the consequences of the Husaynite revolution was that it bestowed a centralization to them in the limits of their beliefs. Such that it assumed a form of a well-defined school of thought in the life of Shia people.

Phillip Hitti says: "Shia was born on the day of 10th Mohurrum. From that day Imamate in the progeny of

Ali became a principle of the faith of Shias, just as prophethood of Muhammad (S) was a principle of Islamic faith."4

An orientalist says: "If Husayn had not been killed, Shias would not have come into being in Islam."5

Also Satarthman has said: "The blood of Husayn which was shed by the swords of the armed forces of the regime became the nucleus around which grew the Shia belief more than the blood of Ali which was shed by the Khawarij conspiracy."

Shaykh Shustari says: "If His Eminence, Husayn had not borne those hardships, religion would not have become clear for Shia people; because when Bani Umayyah became the dominant power in the land. They indulged in corruption and tried to conceal the truth till the matter became doubtful for people and they made the cursing of Ali a part of daily prayers and filled the minds of the people with the notion that Bani Umayyah are Imams of Islam. And this matter was taught to the people from childhood because teachers were ordered to impart such training to all the children under their care that they were Imams of religion. And opposition to them is deviation'and when His Eminence, Husayn was killed in that fashion and his womenfolk were taken as prisoners of war, people came to their senses, that if they (Umayyads) were guides of truth they would never have committed such acts. This action of theirs had no relation to religion, faith or justice. It was not even in conformity to the oppression of oppressors."6

Those purified bloods cleaned up the spirit of sacrifice and devotion towards Ahlul Bayt in the view of the majority of Muslims. And since that time those who were neutral to join battles for getting the power now they came under their flag. 7 Those terrible tragedies that befell the beloved grandson of the Messenger of Allah (S) were such that shocked and devastated all those who lived at that time.

Uniting the Shia People

The tragedy of Karbala bestowed unity to Shias and created a spirit of cooperation among them. Before that due to lack of motivation and loyalty in defense of their belief based on religious right of special caliphate of Ahlul Bayt, they had borne grief. Those perceptions changed and they gathered the strongest practical force with which they rushed out to destroy the Umayyad regime and stood up together to take revenge for Husayn chanting the slogan of "Yaa thaaratal Husayn."

A writer says: "This terrible and unpleasant tragedy to the furthest limit, brought clarity to Shiaism and was a factor of Shiite unity and their motivation for supporting their religion and became a cause of frenzied uprisings to take revenge from the killers of Husayn ('a).8

Brockleman has also mentioned this point in his statement: "Those bloods that quenched the grounds of Karbala brought clarity to the spirit of Shiaism in the hearts of the Shias. And it made them realize that they must unite their ranks.

The carnage of Karbala roused in the hearts of Shias, feelings and sorrows and it brought them to the

belief that before everything they must think of the need of unity to take revenge for the martyrdom of the great Imam who had stood up for the sake of justice and for restoring the rights of the persecuted and oppressed people."

Creating Social Awareness

Imam's movement was effective in creating social awareness and bringing out the revolutionary spirit in people, because the community had completely changed and after remaining silent and submissive it became armed with faith and power of determination and decisiveness and it became free of all the negative notions that it had been involved in. They set out to demand their rights and endeavor to destroy the Umayyad regime. They initiated uprisings after uprisings that indicated their infuriated mood with Bani Umayyah and they generously stepped forward to sacrifice their lives for the victory of these uprisings. No other effect of fear or distress remained with them till they destroyed the expressions of Umayyad arrogance and eradicated their persecution and deviation.

The revolution of Imam Husayn ('a) changed the meaning of fear and surrender that was supreme on the community and according to the principles of revolution turned it into confronting and seeking freedom from the bonds of humiliation and slavery; because the Imam gave them a rousing power and bestowed them a revolutionary spirit to stand up and fight injustice and oppression.

Blooming of Talents

Among the factors of success of the Husaynite revolution was that it stimulated the blooming of talents and capabilities and it created an outstanding genre of literature in the literary world which is exquisite, outstanding and beautiful.

Literature of Husaynite revolution is rich with most outstanding subject matter in the political literature of Islam; because it contains a rich mine most beneficial and artistic of the intellectual sources. Its salient features are as follows:

First: It extolled social justice and human values for whom the great Imam struggled.

Second: It condemned oppression and fought falsehood and confronted arrogance and obstinacy.

Third: It motivated the society towards honor and lofty purpose by following Imam Husayn ('a) the leader with lofty aspirations and the vanguard of human perfections.

Fourth: It presented the intellectual and religious attitude of the honorable Imam.

Fifth: It glorified the Imam in a way that no martyr from the social reformers had ever been exalted; because the principles of His Eminence were merged with the emotions of Shia poets and the wave of human movement had seized that immortal revolution and they praised and glorified His Eminence in

the most outstanding fashion.

Sixth: Publicizing the decadence of Umayyads and describing their crimes in their enmity towards Islam.

Seventh: Explanation of the hardships and tragedies that befell the Holy Ahlul Bayt.

Sayyid Muhammad Sayyid Gilani says: "Shia literature showed a true picture of the persecutions meted out to the Alawites." He says: "The carnage of Karbala in which Husayn was martyred, and whatever befell the Alawites afterwards, was a powerful stimulation for the poets and in their numerous elegies they openly recited, they were able to create such grief that scorched the hearts and shattered the lives. It is most surprising that this led to widespread uprisings to take revenge for the blood that was shed and the bodies that were cut up into pieces and abandoned unburied in the desert that they may become morsels of scavengers'

Poems lamenting for the Ahlul Bayt multiplied in an astounding manner, all of them arising from the depths of the hearts and the depths of souls and in this way they became a priceless treasure of Arabic literature."9

Eight: Outstanding beauty in the literature of Husaynite revolution and the warmth of passion.

A writer states: "The poetry lamenting Husayn is warm and fiery; because it is derived from powerful emotions and it is composed by burning and revolutionary souls. They were angry and furious because the Bani Umayyah had snatched their rights and usurped their position. Therefore they expressed their anger in poetry." 10

Husaynite poetry is a true expression of the enflamed passions and its composers were neither reserved in expressing feelings nor did they borrow their ideas from others. They were themselves impassioned by the tragedy and thus they described the Imam in the most realistic way.

These pieces of living literature are the richest examples of the literature of the world and the most outstanding cultural values in Islam.

What is necessary to mention is that the Husaynite literature did not attain as much prominence and popularity in the literature of Islam, except after a very long period of time. But it was as explained by Abdul Faraj; due to the fact that in those early days the poets restrained from composing mourning poetry on Husayn due to the fear of Umayyads.

Pulpits of Exhortation and Guidance

Among the most prominent consequences of the revolution of the chief of the nobles was that it gave rise to platforms of propagating the message of Imam Husayn ('a) which to this day have played an important role in imparting lessons of righteousness and piety to the people and their important service

was to preach the significance of sacrifice in the path of truth.

Martin, the German writer considers these pulpits to be of the important factors of the progress of Muslims if they are utilized in a proper and organized way.

The tragedy of Abu Abdillah ('a) is a part not separate from the message of Islam and it shows his efforts and struggle against the transgressors and his support of the persecuted and oppressed people.

John Ashra says, "The tragedy of Husayn contains the loftiest meaning of martyrdom on the path of social justice."11

The Husaynite pulpits are the most important contribution and the most outstanding achievements of the revolution of the Chief of the martyrs and it sowed the natures of well-wishing in the hearts and removed the souls from the factors of corruption and deviation and guided them on the path of virtue; steadfastness and good manners, are among its distinctive qualities. In the same way they became like mobile schools for spreading faith in Allah and teaching Islamic values to the people.

Continuation of Revolution

The tragedy of Karbala created a terrible wave of disconcertation and deep effects on the life of Muslims and it stimulated them to undertake political action and social groupism for bringing the downfall of the Umayyad regime and to take revenge from the man killers.

The country, since the martyrdom Husayn had burnt with the fire of war, 12 because the Islamic communities arose as powerful oppositions and announced their anger and fury against the Umayyad regime and endeavored to bring their downfall. Some of the uprisings were as follows:

1. Uprising of Abdullah bin Afif

The uprising of Abdullah bin Afif was the first uprising in Kufa that appeared immediately after the martyrdom of the Imam and the great stalwart, Abdullah bin Afif Azadi started it. He was the first of those who lighted the spark of revolution and changed into defeat the fake victory that Ibn Marjana had achieved as we have already explained in detail in the foregone pages.

2. Uprising of Medina

The fact is that the uprising of Medina was nothing but the continuation of the revolution of the Chief of the martyrs; because people were boiling with rage and hatred towards Yazid as he had defiled the sanctity of the Messenger of Allah (S) by killing the Progeny of His Eminence and by taking his children as captives.

When hostages from Ahlul Bayt ('a) returned to Medina and told the people about the great tragedies

and terrible hardships that they had to suffer and explained to them the calamities and captivity the ladies of the abode of prophethood and noble women of the family of revelation had to bear, people became deeply aggrieved and sorrowful for the beloved grandson of the Messenger of Allah (S).

Sister of Husayn and granddaughter of the Prophet (S), Her Eminence, Zainab enflamed passions for taking revenge for the killing of her brother. People of Medina began to believe that it was a religious duty to rebel against Yazid. So they officially broke their pledge of allegiance to him and announced an uprising against his regime.

Yazid ordered the sinner, Musraf bin Uqbah Mari to ransack Medina and gave him an army composed of at least 12,000 Syrian mercenaries. For three days he made it lawful for them to do whatever they liked to the people of Medina and plunder whatever they desired from there!

Masruf set out for Medina and allowed his mercenaries three days of complete discretion to plunder the city. They began to kill and plunder and committed every deed that Allah had prohibited. Then they took allegiance of the people with their confession that they were slaves of Yazid. Anyone who refused to pledge such allegiance was immediately beheaded. In that incident such terrible hardships occurred that the heart burns due to their horror. Historians have described those horrible and grievous conditions that passed on the people of Medina. This tragedy was also like the tragedy of Karbala and it created political groupism in the Islamic community to act against the Umayyad regime and to make efforts to bring down their power.

3. Uprising of the Penitents (Tawabbeen)

People of Kufa were deeply regretful that they had committed a great sin in deserting the Holy Imam ('a). They chastised each other for the terrible iniquity they had done. They unanimously decided that they must confess to their sin of deserting His Eminence and it was necessary for them to take revenge of His Eminence as expiation of their sins. One of them addressed his daughter and said: "My daughter! Your father cries to his Lord due to his sin." 13

They held a conference at the house of Sulaiman bin Surd Khuzai an elder of the Shia community and a companion of Allah's Messenger. He had precedence and seniority in Islam. They held discussions among themselves and concluded that this disgrace and sin cannot be washed clear without eliminating those who had martyred His Eminence, Husayn ('a). 14

In that meeting some fiery speeches were made that called for taking revenge for the blood of the great Imam and they stressed the need for unity and cooperation in this regard. According to historians this conference was held in the year 61 A.H, that is the year of the martyrdom of His Eminence, Husayn ('a).

Resolutions of the Conference

The conference took some unanimous resolutions, some of which were a follows:

- 1. Sulaiman bin Surd was chosen as the leader of the revolt so that he may chalk out the political program and make military preparations.
- 2. Letters were dispatched to Shia localities in Iraq and outside Iraq informing the people about their decisions regarding revenging the Imam's blood and inviting them to join them in this mission.
- 3. The uprising was to take place after a gap of four years so that during this time volunteers could be enrolled and preparations made for war.
- 4. Nukhaila shall be the center of revolt and the uprising shall be announced from there.
- 5. The matter of uprising should be kept secret.

Organs of the uprising, who according to historians, numbered one hundred, spread in the lands to start working for mobilizing help for purchase of weapons. They invited the people to cooperate with them and to join them.

Announcing of Revolt

In the year 65 A.H, the penitents declared their impassioned revolt against the Umayyad regime. They numbered, according to historians, 4000 men. Leader of the uprising, Sulaiman bin Surd sent Hakeem bin Munqidh Kandi and Walid bin Aseer Kanani to Kufa and instructed them to raise the slogan of "*Yaa Thaaratal Husayn*!" (Rise up to take revenge of Husayn!").

When the two of them reached Kufa they raised that slogan and for the first time this effective call arose in the atmosphere of Kufa and it fell like a thunderbolt on the sinful killers but was a medicine for the hearts of believers and Muslims. A large number of people rushed to Nukhaila, where Sulaiman bin Surd delivered an effective speech among them. He explained to them that he was not in pursuit of power or booty of war. He only desired the satisfaction of God and had only the abode of Hereafter in view. He also expressed hope that the Almighty Allah would forgive him and his brothers the sin of having deserted the beloved grandson of Allah's Messenger (S).

In Karbala

The penitents decided to travel to Karbala for the Ziarat of the tomb of the Chief of martyrs ('a) so that besides his grave they may announce their repentance in the court of the Lord of the worlds.

Groups of penitents set out for Karbala and when they reached there they lamented in one voice: "Yaa Husayn!" They wept and lamented and humbled themselves before the Almighty that He may accept their sincere repentance and forgive them. They said besides the grave of the Holy Imam: "O Allah! Have mercy on Husayn, the martyr and son of martyr, the guided one, son of guided one, the truthful one, son of truthful one.

O Allah! We take You as our witness that we are upon his faith and path. We are the enemies of his killers and friends of his followers.

O Allah! We deserted the son of the daughter of our Prophet. Thus forgive our past and accept our repentance and have mercy on Husayn and his companions ñ the truthful martyrs. We take You as our witness that we follow their religion and that for which they laid down their lives. If You do not forgive us and not have mercy on us, we shall be of the losers."15

At that time they crowded on the Holy grave with a crowding that exceeded that of the Hajar al–Aswad (the black stone) while they were weeping and humbling before Allah that He may forgive their sins and accept their repentance. After that they departed toward the Anbar province.

At Ainul Wurda

Groups of penitents marched on till they reached Ainul Wurda. They camped at that place. Soldiers of the Syrian army began to attack them and furious battles occurred between them. Both the sides suffered heavy losses. Leaders of the penitents, like Sulaiman bin Surd, Musayyab bin Najba and Abdullah bin Saad and others were martyred.

When the penitents saw that they were not getting help in confronting the Syrians they left the battlefield in the darkness of the night and returned to Kufa. Syrian army also did not pursue them. Both parties returned to their towns and in this way ended the war of penitents, while the Umayyads became distressed and heavy losses had inflicted them.

4. Uprising of Mukhtar

Mukhtar is the most famous personality that the history of Islam knows and he played an important role in the political events of that time. He was also the most outstanding politician having uncanny ability for organization and planning, and he was an expert in turning the circumstances to his advantage. He strengthened his achievements with his capabilities as a person of deep perception.

Regarding him a writer states: "He was very knowledgeable in psychology and well-versed in method of propagation and communication and he spoke to the people according to their intellectual level and he did not suffice only with the modes of propagation like speeches and poetry. He employed other methods also like exhibitions, displays and propaganda.

He also employed that which we call coup d'etat through which he took Kufa from the control of Ibn Zubair."16

He was a senior personality of the Shias and a sword of the family of the Messenger of Allah (S). He was intensely aggrieved and agitated in sorrow of the Purified Progeny who were eliminated by swords of falsehood. He endeavored to obtain rulership not because he was inclined to it but that he may

avenge Ahlul Bayt and take revenge from their killers.

Serious allegations are heaped on this great warrior like that he was claimant of Prophethood and other false implications from which he is blameless. And for which he is absolved; because he arose to take revenge for the great Imam, he shook up the existence of Umayyad rule and destroyed the glory of their regime. He practiced equity between Arabs and non–Arabs, he did not accord preference to anyone over others. During his rule he tried to follow the footsteps of Imam Amirul Momineen ('a) and followed the economic and social policies of His Eminence.

He was extremely pious and religious. Historians say: During his brief rule, in order to thank the Almighty he fasted excessively so that the Almighty Lord may enable him to take revenge for the Purified Progeny and to eliminate the sinful and transgressive killers.

They have made baseless allegations against this great warrior in order to decrease his status and reduce his importance. After having carefully studied his activities we have found him to be an incomparable personality of history and a famous man of the Islamic nation. With many excellences like virtues and piety, original thinking, deep perception and good intentions, such that few people of that time had possessed such qualities', we would have liked to say more on the personality of this outstanding man and explain in detail how he organized his uprising and obtained power. But this would require a whole separate book which if Allah wills we may succeed in compiling. Before we conclude our discussions about him we shall discuss in brief some matters related to the subject as follows:

Anguish of the Killers

Fear and terror seized the sinful murderers and killers of the beloved grandson of the Messenger of Allah (S); because they became certain that the uprising of Mukhtar has been organized to take revenge from them. Therefore some of them fled to the wilderness and others disappeared in such a way that no information came about them. A few of them fled to Abdul Malik to take refuge from the attack and fury of Mukhtar as one of them addressed him as follows:

"I come to you so that you have mercy on me and remove my hardships. But I see that you drive me away; then where can I go?" 17

Abdul Malik bin Hajjaj Taghibeen also sought his refuge saying; "I fled from Iraq to you."

Abdul Malik bin Marwan screamed at him: "You have not fled to join me. You have fled from the reprisal of killing Husayn and fearing for your life you seek to take refuge with me." 18

In the same way some of them fled to Ibn Zubair and joined his army and fought on his side. It was not because they followed his faith, but it was due to the fear of Mukhtar as he had ruined their houses and confiscated all their property. Mukhtar demolished the house of Muhammad bin Ashath, took away the materials and renovated the house of the martyr, Hujr bin Adi that had been destroyed by Ziyad bin

As for that filthy one, Umar bin Saad, he hid in his house, anxious and frightened; and he sent important persons to mediate for him with Mukhtar and wrote to him letters seeking pardon and safety. Mukhtar gave him security on the condition that he would not take any step. However Ibn Saad in this matter spoke in a roundabout and ambiguous manner that he wasn't allowed even to go to answer the call of nature.

Mukhtar anguished the hearts of criminals and killers of Imam in such a way that the earth shook beneath their feet and frenzied waves of shock and terror covered them in such a way that none of them could live in peace; because the ghost of death hovered over them.

Widespread Destruction

Mukhtar hastened to issue decree of death to anyone who had participated in the killing of the beloved grandson of the Messenger of Allah (S); because he endeavored to take revenge from them and purify the earth from those filthy creatures. As such, as Tabari says –on one day he condemned twenty of them to death and none of their commanders and leaders could escape. He killed the filthy sinner, Ubaidullah Ibn Ziyad, Umar bin Saad and his son Hafas. He executed Shimr bin Zil Jaushan and threw his corpse to dogs. In the same way he got killed Qais bin Ashath, Haseen bin Numair, Shabth bin Rabi and others.20

The Almighty Allah fulfilled the prayers of the great Imam regarding the sinful murderers and killed them in the way they had killed, made them drink the bitter cup of death and took revenge from them in the most severe manner. Almighty Allah has truly said when He states: *And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe.*21

Zuhri says: "From the killers of Husayn ('a) none remained but that he were punished in the world, either by killing, getting blinded, blackening of face or downfall of power in a short time."22

They were punished in this world and they lie forever in the fire of Hell in such a way that neither the punishment shall be reduced for them nor would they get any respite.

Here ends the discussion regarding the uprising of Mukhtar which was the most prominent and original uprising in Islam; because its aim was taking revenge for the Purified Progeny, who according to the statement of the Prophet (S) were equals of the Glorious Quran. Also its aim was to spread equality and social justice among the people.

Blessing and pleasure of Allah be on Mukhtar, on the day he came in pursuit, the day he was martyred and the day he shall be raised.

The Revolution Continues

Mukhtar's killing at the behest of Ibn Zubair did not weaken the revolutionary spirit of the Shias; because other uprisings appeared which were led by the grandsons of the Imam Husayn ('a) and the grandsons of his brother, Imam Hasan ('a). Like the great revolution of Zaid bin Ali who arose to confront injustice and oppression and after him, his son Yahya enflamed the fire of his revolt. He took as their slogan the principles of Imam Husayn ('a) and wanted to revenge his killing.

In this way uprisings continued till black flags appeared in the vanguards of Muslim army under the command of Abu Muslim Khorasani and destroyed the crown and throne of the Umayyads and crushed their oppression and arrogance.

Here comes to conclusion our discussion about the consequences of the Imam's revolution related to the social and intellectual fields. In the same way we come to the last pages of this book and in the end, once more state the points we have mentioned before. That these pages are just some glimpses of the life of the great Imam that have conquered the feelings of the people and their sentiments and achieved a place in their hearts and minds. I am sure that whatever has been written on His Eminence so far and whatever that shall be written in future would still fall short in covering all the aspects of the personality of His Eminence and would not be able to present the reality of his life in full, a life that was continuation of the life of his grandfather, the Holy Prophet (S) and guidance that had the benefit of humanity in view.

True loyalty demands that we must mention about the love and recognition of the righteous man, Haaj Muhammad Rishad Ajine who helped in the publication of books about Ahlul Bayt ('a) and spreading awareness about their excellences. We believe that he has rendered the most valuable service to community and which is the most necessary and most lasting contribution. He has generously donated a sum from the estate of his late father, Muhammad Jawad Ajine who had made bequest for it. I pray to Allah to accept this generosity of his and may he be recomposed by the Almighty and forgiven in return. In the same way I pray to Allah for myself and my brother Hadi, who helped me in checking many references for this book. May Allah reward him on my behalf with the best reward that a brother can give to his brother.

- 1. Shaykh Tusi, Amali Pg. 677, H. 1432
- 2. Raihaanatur Rasool, Pg. 176
- 3. Mukhtasar Tarikhul Arab
- 4. Tarikhul Arab 1/237
- 5. Umar Abu Nasr, Husayn bin Ali, Pg. 10
- 6. Khasais al-Husayn (a.s.), Pg. 89
- 7. Ittajahaatush Sher al-Arabi, Pg. 30
- 8. Adab as-Siyasa fil Asr al-Amawi, Pg. 40
- 9. Athar Tashayyo Dar Adabiyat Arab, Pg. 23
- 10. Adab as-Siyasa, Pg. 189
- 11. Rehla IIal Iraq
- 12. Maqrizi, Az-Zahab al-Maslook, Pg. 27

- 13. Tabari, Tarikh 5/552
- 14. Ansaab al-Ashraaf 6/363-365
- 15. Tabari, Tarikh 5/589. Ibne Athir, Tarikh 4/178
- 16. Al-Mukhtar, Pg. 43
- 17. Ibne Qutaybah, Uyun al-Akhbar 1/179-180
- 18. Ibne Qutaybah, Uyun al-Akhbar 1/179-180
- 19. Ibne Athir, Tarikh 4/244
- 20. Tabari, Tarikh 6/51. Ibne Athir, Tarikh 4/244-245. Tarikh Ahkbaar at-Tiwaal, Pg. 301-302
- 21. Surah Hud 11:102
- 22. Jawahirul Matalib 2/278

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