

The months of Muharram & Safar



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SALATUL RU'YYATIL HILAL

On the 1st of every month, it is mustahab to recite a 2 rakat salaa and give out sadaqa, Allah will take care of You and keep you safe throughout the whole month.

Method of salaa as under: -

- In the 1st rakat, after the recitation of **Suratul Fatiha**, recite **Suratul Ikhlas 30 times**.
- In the 2nd rakat, after the recitation of **Suratul Fatiha**, recite **Suratul Qadr 30 times**.
- After the salaam recite the following ayat of the Qur'an:

In the name of Allah, the Kind, the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

There is not a “moving creature” in the earth but the sustenance there of depends on Allah; He knows its habitation and its repository. All is in a manifest Book.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْزُقُهَا
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ

مُبِينٍ

If Allah touches you with affliction, there is none that can relieve it save He; And if He wills good for you, there is none who could take away His grace. He makes it available to whom He wills of his 'abd. He is the oft forgiving, the merciful.

وَإِنْ يَمَسُّنَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَإِنْ يُرِيدْكَ بِتَحْوِيلٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ
مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

Allah will soon bring ease after hardship.

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا



That which Allah wills (will come to pass), There is no strength save in Allah.

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

Allah is sufficient for us! Most excellent is He in whom we trust!

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

And I entrust my affairs to Allah. Verily Allah keeps an eye on (His) 'abd.

وَأَقْرَبُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

There is no God save You. Glory be to You. Verily, I was of the unjust.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ

الظَّالِمِينَ

My Lord! Verily, I am needy of whatever good You send down for me.

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

My Lord! Do not leave me alone (childless) though You are the best of inheritors.

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ



THE MONTH OF MUHARRAM

It is the opening month of the Islamic year. This is one of the four months declared as sacred by Allah.

The month is of mourning and sorrow. In this month on the tenth day ‘Ashura’ 61 A.H. (680 C.E.), Imam Husayn (pbuh) his family, relatives and companions were martyred. Majalis are held in this month to commemorate the tragedy of Karbala reminding us that the values of Islam taught by the Prophet (pbuh) must be maintained in their original form under all circumstances.

RECOMMENDED ‘AMAL

- 1st night of Muharram – (2 Rakats – 11x Suratul Ikhlas after Suratul Hamd in each rakaat)
- Fasting on 1st day of Muharram (Al-Muraqibat – Mirza Tabrisi) is like spending the entire year in good actions; there is protection until following year and if one dies within the year, he/she secures a place in Janna. In Nafasul Mahamoon (Shaykh Abbas Qummi) quotes: Imam Ridha (pbuh) asks his companion, Ar Rayyan ibn Shabeeb – “Are you fasting?” He answers no. Imam then says: “Yabna Shabeeb! This is the day when Zakariyya at 75 years prayed to his Rabb (3:38) for a child. Allah accepts his dua and commands angel to go to his mihrab and announce the good news of a son Yahya (3:39). One who fasts and invokes Allah He will accept as the dua of Zakariyya”
- It is mustahab to fast on the first nine days of the month.
- On the day of ‘Ashura, it is recommended to remember the martyrs of Karbala, recite Suratul Ikhlas 1000 times and recite the Ziyara of Imam Husayn (pbuh)



THE MONTH OF SAFAR

The second month of the Islamic year sees the wafat of the Prophet (pbuh) and Imam Ali Ar-Ridha (pbuh). It is a month in which the battle of Siffeen was fought by Imam Ali (pbuh). The 'arba'een of Imam Husayn (pbuh) falls in this month.

RECOMMENDED 'AMAL

It is recommended to give sadaqa in this month and pray to Allah taking refuge in Him from trials and tribulations.

It is recommended to recite the following dua, 10x daily:

O He who has total, absolute and everlasting power, therefore is versatile and at all times gets the better of the impossible, the Almighty, the Glorious, the Dearest Beloved.

Dwarfed are all that which have been created by You before Your majesty. Keep me safe from the evil any of the created beings may direct at me.

O the Praiseworthy, Who vies in beauty and goodness, does everything in a pleasant way, gives joy, heart and confidence, treats with love and kindness. O "there is no God except You, Glory be to You, verily I have been unjust to myself. Then We heard his prayer and saved him from anguish.

Thus we save the believers", send blessings on Muhammad and is pure and pious descendants.

يَا شَدِيدَ الْقُوَى وَيَا شَدِيدَ الْمِحَالِ

يَا عَزِيزُ يَا عَزِيزُ يَا عَزِيزُ

ذَلَّتْ بِعَظَمَتِكَ جَمِيعُ خَلْقِكَ فَاعْفُ عَنِّي

شَرَّ خَلْقِكَ

يَا مُحْسِنُ يَا جَمِيلُ يَا مُنْعِمُ يَا مُفْضِلُ

يَا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ

الظَّالِمِينَ فَاسْتَجِبْنَا لَهُ وَجَجِينَاهُ مِنَ الْعَمْرِ وَ

كَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ



THE SIGNIFICANCE OF THE NUMBER 40

1. Imam Hasan Al-Askery (pbuh) has said: The signs of a believer are five:
 - Performing fifty-one rakats of salaa daily,
 - Reciting ziyara of 'arba'een ,
 - Wearing a ring in the right hand,
 - Placing the forehead on dust [during sajda], and
 - Saying "Bismillah al-rahman al-rahim" aloud in salaa." al-a'mal, p. 589, as stated [by Ibn Tawus]
2. "Whoever dedicates himself to Allah for forty days, will find springs of wisdom sprout out of his heart and flow on his tongue."
3. For forty days Adam remained in prostration, weeping for the loss of paradise. Bihar al-anwar, vol. 5, p. 43
4. Adam wept for Habil for forty nights. Ikmal al-Din, p. 13.
5. Regarding the flood of Nuh (pbuh) it is said: So for forty days water continued to pour from the heaven and to stream out from the earth.
6. The duration of the promised meeting of Prophet Musa (pbuh) was completed in forty nights, and his people were delivered from their wanderings after forty years.
7. Rasulullah (pbuh) rose for service after forty years.
8. It is recommended that one who reaches forty years carries a staff for the staff is a sign of a traveller. And when forty years are over, it is the time for journey, and the taking up of the staff signifies preparation for the journey of the Hereafter and collecting oneself for departure. Safinat al-bihar, vol. 1, p. 504; in Ihya'al-'ulum, vol. 3, p. 25
9. "One who assists a blind man for forty steps becomes worthy of entering Janna," Literally means someone who lacks eyesight, and its



interpretation (ta'wil) is someone who is blind due to the lack of inner sight, because the blind man lacking eyesight does not reach actuality from potentiality after completing forty steps, though he may come near it, and if left to himself he would return to his earlier state And the completion of spiritual excellence (ihsan) and the attainment of guidance is realized on completion of forty [steps] and in this respect results in worthiness for Janna.

10. When a man enters his fortieth year, it is said to him, "Now be careful, because (henceforth) you will not have any excuse." . Saduq's al-Khisal, p. 545,
11. If one recites the Suratul Hamd forty times on water and pours it on someone suffering from fever, God shall cure him.
12. Rasulallah (pbuh) has said: "For forty days and nights, Allah does not accept the prayers and fasts of someone who backbites a Muslim man or woman unless that person pardons him."
13. "When a believer dies and forty men from among the believers attend his funeral and say, "O God, we know nothing about him except goodness, and You know him better than we do." Allah says, "Your testimony suffices Me, and I forgive him what I know of things that you do not know. Al-Khisal, p. 538, al-Saduq
14. "If someone brings forward forty believers and does dua, his dua is answered." 'Uddat al-da'i, p. 128
15. Imam Ali (pbuh) has narrated from Rasulallah (pbuh): "One who preserves for the sake of my ummah forty ahadith relating to their religious needs shall be raised by Allah as a learned scholar on the Day of Resurrection.



EVENTS OF THE MONTHS OF MUHARRAM AND SAFAR

MUHARRAM

- 1st Prophet Idris (pbuh) was raised to the heaven. He was sent as a Prophet after Adam with two hundred years. Prophet Idris settled in the mosque of Sahla in the holy city of Kufa.
- 3rd Salvation of Prophet Yusuf (pbuh) from the well occurred on this day.
- 5th Prophet Musa (pbuh) crossed the sea in this month when it had been parted for him and Firawn and his army drowned in it.
- 7th It was on this day Allah spoke to Prophet Musa son of Imran (pbuh) on the mountain.
- 9th It was on this day Prophet Yunus (pbuh) came out from the belly of the whale.
- Prophet Musa, Yahya & Sayyida Maryam were born on this day.
- 10th- ASHURA (61 A.H.)
Hulaku entered Baghdad, he who the Abbasids state collapsed in his hand in year 656 A.H.
- 16th Qibla changed from Jerusalem to the Ka'ba in Makka.
- 17th The punishment fell on the people of the elephant (soldiers of Abraha) when they wanted to destroy Ka'ba.
- 25th Martyrdom of Imam Zaynul Aabideen (pbuh).
- 27th Soldiers of Sham entered in Madina under the leadership of Haseen bun Nameer; they entered Madina with the intention of killing Ibn Zubair. This incident occurred on a day called (Yawmul Hurrah) in year 64 A.H.

SAFAR

- 2nd Battle of Siffin
- 7th Martyrdom of Imam Hasan (pbuh)
- 7th Birth of Imam Musa Al-Kadhim (pbuh)
- 10th Battle of Naharwan won by Imam Ali (pbuh)
- 12th Death of Salman Farsi
- 20th 'Arba'een of Imam Husayn (pbuh)
- 28th Wafat of Prophet Muhammad (pbuh)
- 29th Martyrdom of Imam Ali Ar-Ridha (pbuh)



THE JOURNEY OF IMAM HUSAYN (PBUH) AND HIS FAMILY

Imam Husayn (pbuh) left Makka on the 8th of Dhulhijja, 60 of Hijra (680 CE). With him were his family and his followers from the Hijaz area, Basrah, and Kufa. Many dignitaries of Makka tried to change his mind. His cousin 'Abdullah Ibn 'Abbas warned him, "You might be killed, and the people of Iraq are not reliable. At least go some other place, such as Yemen, where your father had followers."

The Imam replied, "O my cousin! I know that you are sincere, but I have decided on this journey."

Ibn 'Abbas said, "Then, do not take your children and your family, I am afraid if you take them, they may see you die."

Imam Husayn (pbuh) replied, "By God, they are not going to leave me. If they leave me, they are going to be victims of someone who would not have mercy on them."

Then the Imam mentioned that he did not want any blood spilled in Makka and he wanted the family to be united, and whatever happens would happen to them together. And if he leaves them behind, they would not be under anyone's protection.

STOPS ON THE IMAM'S JOURNEY

TAN'IM

Here Imam saw a caravan from Yemen. He hired camels from them and asked if anyone wanted to join him. Some did.

SAFAH

Here, Imam met the famous poet - Farazdaq, son of Ghalib."

The Imam greeted the famous poet kindly, then after some time, he asked him, "What do you know about the attitude of the people?"

Al-Farazdaq answered, "Their hearts are with you, but their swords are with the Umayyads, and the destination comes from heaven."



WADI AL 'AQEEQ

Imam arrived here on Saturday 12th Dhulhijja. It is here that Abdullah ibn Ja'fer left his two sons Aun & Muhammad with Imam.

DHAT AL-'IRQ

Imam got here on Monday 14th Dhulhijja. He set camp and wrote a letter to Muslim Ibn 'Aqil and gave it to Qays Ibn Mashar al-Saydawi to take to Kufa. In it he wrote, "O people of Kufa! I have received the letter of Muslim Ibn 'Aqil stating that you have gathered to help us and ask for our rights. I ask Almighty God to reward you for this action. For this reason, I left Makka on Thursday the 8th of Dhulhijjah. When my messenger arrives, be united until I reach Kufa in a few days."

'Abdullah Ibn Muti tried to convince Imam not to go to Iraq, but Imam refused.

When Qays Ibn Mashar al-Saydawi reached al-Qudisiyya, Ibn Ziyad's army captured him. When they tried to search him, he tore the letter apart. He was brought to the governor's castle in Kufa, and Ibn Ziyad asked him, "Why did you tear the letter?"

Qays replied, "So you will not know what was in it."

Ibn Ziyad said, "You have to tell me what was in it!"

Qays refused. Then Ibn Ziyad said, "You have to go on the pulpit and curse Husayn, his brother, and his father. Otherwise, I am going to cut you into pieces!"

Qays went on the pulpit and blessed Imam 'Ali and Hasan and Husayn, and cursed Ibn Ziyad and his father and the Ummayyads. Then he said, "O people! I am the messenger of Husayn to you!" He told them where he left the Imam and said, "Go help him!"

Ibn Ziyad ordered for him to be thrown from the top of the castle. He fell and died.

KHUZAYMIYYA

Imam arrived here on Friday 18th Dhulhijja. He stayed here for one day and one night. Sayyida Zaynab came to him in the morning and told him of a poem she heard in the night:

"O eye; Cry many tears – Who after me will weep for the martyrs? – These



people are being led to death – To fulfil an ordained promise”
The Imam said to his sister, "Whatever God wishes will happen."

SHAQUQ

Imam arrived here on Sunday 20th Dhulhijja.

ZARUD

Imam arrived here on Monday 21st Dhulhijja. Here, the Imam set up camp. Zuhayr Ibn al-Qayn al-Bajali was on his way back from Hajj going to Kufa. Imam sent him an invitation to meet him. Zuhayr hesitated but his wife Daylam encouraged him to go. Zuhayr went to him and returned to his people with a happy face. He ordered to take his camp closer to Imam's camp and told his wife, "Go join your family, I do not want any of you to be harmed in any way because of me."

Then, he faced his people again and said, "Whoever wants to help the grandson of the Messenger of God should come with me. Otherwise, Goodbye!"

He revealed a conversation he had with Salman al-Farsi long ago. He said, "We went with Salman to Balanjar. Salman told me 'when you reach Imam Husayn and are able to help him and fight on his side, you should be more than happy to'."

His wife said, "Whatever you decide, I go with your decision. Please remember me on the Day of Judgment with Imam Husayn's grandfather."

Also at this stop, the news of the murder of Muslim and Hani Ibn Urwah reached the Imam. Imam was deeply upset and many times said, "God bless them." As a result of this sad news, he and other people, including the ladies cried. The whole camp was in mourning.

THA'LABIYYA

Here, someone came and asked Imam Husayn (pbuh), "What is the verse of the Qur'an 17:71 about? *'The day when we shall call all people by their leader.'*" Imam replied, "A leader who calls to guidance and people obey his call and a leader who calls to misguidance and others follow him. One leads to Janna and the other leads to Jahannam."



ZUBALA

Imam arrived here on Wednesday 23rd Dhulhijja. It was here that Imam received the news that 'Abdullah Ibn Yaqtar, his second messenger to Kufa, had been killed.

After this news, Imam announced, "Anyone who has joined this caravan for any purpose other than dying for this cause should leave now." Many people left him except for his family, and his companions, who chose to stay.

BATN AL-AQABA

Imam arrived here on Friday 25th Dhulhijja. Here Imam announced, "I am going to be killed and I saw in a dream that dogs are going to eat my flesh and the worst of those dogs will be an albino dog."

At this point, 'Amr Ibn Luthan asked the Imam to return to Madina. The Imam replied, "I know your opinion but I do not do but what God wishes. Indeed, they are not going to leave me alone until they kill me and if they do that, they will be the most humiliated nation in the world."

SHIRAF

Imam arrived here on Saturday 26th Dhulhijja. Here as water was plentiful, Imam set camp and asked his children to replenish their water supply and carry more water than they needed.

He met some people and asked them about the conditions in Kufa. They said that they didn't know anything except that all entry and exit routes were closed.

Then he heard one of his followers saying "Allahu Akbar," the Imam asked him, "Why did you say that?" He answered, "I see palm trees in the far distance." All the people around him said, "There are no palm trees around here in this desert?"

When they looked carefully, they saw spears and horses.

The Imam agreed and said, "That must be it." Then he asked, "Is there any shelter here?"

They told him there is a place called Dhu-Husam on the left and that is the best place to take shelter. The Imam went there and set his camp.



DHU HUSAM

Imam arrived here on Sunday 27th Dhulhijja

At noon, Hurr al-Riyahi, with 1,000 soldiers, appeared in front of the Imam, carrying a message from Ibn Ziyad ordering him to prevent Imam from returning to Madina or capture him and bring him to Kufa. When the Imam saw that the army of Hurr was thirsty, he asked his followers to give them, and their horses, water. All the soldiers and their animals were given water except for the last animal. The inexperienced rider of this last camel came to the Imam, not knowing how to water his animal, and Imam Husayn told him, "Anikh al-Rawiyah." In the Hijazi Arabic dialect, it means "loosen the ropes around the camel's neck" (so it can drink), but in the Kufi Arabic dialect it means "loosen the neck of the water bag." So, the soldier loosened the knot around the water bag and the water spilled out.

Then, Imam Husayn did it himself and showed the soldier how to loosen the ropes and let the camel drink. Then, after all of the army and their animals were finished drinking, Imam stood and said, "I did not come here until all of your letters came to me, and the letters say that you do not have any leader and that you need me to help teach you guidance. If that is still your demand, give me something that shows that you are truthful in your promises, and if you do not like me, I will return to where I came from."

The soldiers were silent. No one spoke a word. Then, Hajjaj Ibn Masraq made the call to prayer for the Dhuhr salaa. The Imam said to Hurr, "You are the chief of your army. You go and pray with your own people."

Hurr replied, "No. We pray with your prayer." and Hurr, with all of his troops, prayed with the Imam.

When the Imam finished the prayer, he stood and said, "O people! Fear God and find the truth and follow it. We are the members of the House of the Prophet. We deserve trust more than those who do injustice. If you do not like us or you ignore our rights or you have changed your minds from whatever you have written to us before, then I will leave you."

Hurr said, "Written? I do not know what letters you are talking about!" The Imam asked one of his followers to bring two sacks of letters.

Hurr said, "I am not one of these people. I have been ordered not to leave you alone until I bring you back to Kufa to Ibn Ziyad."

The Imam said, "Death is before that." He turned and told his followers to get



ready to ride their horses, but Hurr stopped them from going. Then, for the first time in his life, the Imam spoke an insult, "Your mother sits mourning you." Then he said, "What do you want from us?" Hurr replied, "If anyone beside you had said those words to me, I would have replied the same to him, but I cannot do that to you. However, take a road between here and Kufa, which does not reach Kufa nor goes to Madina, until I write to Ibn Ziyad and see what his orders are. May God relieve me from this catastrophe." Then he said to Imam, "I bear witness that if you fight, you will be killed." Imam said, "Are you threatening me with death? Are you going to kill me? Are you helping the Messenger of God?" When Hurr heard this, he turned around and left the Imam. He did not want a confrontation with Imam. The Imam's caravan continued in an unknown direction, and Hurr's army followed behind.

BAYDHA

Here, the Imam gave a sermon to the people of Hurr:
"O people! The Messenger of God said, 'Whoever sees an unjust governor who changes the forbidden to allowed and who breaks his promise, who is against the tradition of the Prophets, who acts unjustly and does not do anything against it in action or in words, God will enter him where the unjust person enters.' Indeed, these people follow Satan and have left the obedience of God. They spread mischief, they abandon all rules, they misuse wealth, and they make the illegal legal and the legal illegal. I deserve this leadership more than anyone else. Your letters came to me and your deputies came to me offering allegiance to me, saying that you will not betray me and that if I lead you, you will succeed. I am Husayn, son of 'Ali and Fatimah, daughter of the Messenger of God. My soul is with your soul, my family is with your family, and I am one of you. If you do not do so and change your promise and your allegiance to me, that would not be a surprise to me. You have done so before to my father, my brother, and my cousin (Muslim Ibn 'Aqil). If you do that, you have missed your chance and you have lost your share and whoever breaks his promise he breaks it against himself. Peace be upon you."



RUHAYMA

Here, a man met the Imam and asked him, "Why did you leave the house of your grandfather? (meaning Madina)" Imam replied, "Indeed, the Umayyads called our most honorable kin bad names, and I was patient. Then, they took my wealth, and I was patient. And they sought my blood and I ran away. Indeed, by God, they are going to kill me. Then, God will humiliate them, making them the most humiliated nation in the world."

ADHIB AL-HAJANAT

Imam arrived here on Monday 28th Dhulhijja. Four people from Kufa met Imam. Imam asked them about the situation of the people and they told him, "The dignitaries were bought by bribes. As for the common people, their hearts are with you, but their swords are against you."

They told him how Qays Ibn Mashar al-Saydawi was killed. Then, Imam recited, *"Among the believers are men who are true to whatever covenant they made with God. Some of them have fulfilled [their covenant], some of them are waiting [to do so], and have not made any changes [in the religion]."* **33:23**

Taramma Ibn 'Uday al-Ta'y said to Imam, "Before leaving Kufa, I asked the people what the commotion was about. They said that they were being recruited and sent to fight against you. I urge you, by God, not to go to them. I do not see anyone with you. I request you to come with us to our mountain called Aja. We were able to isolate ourselves from the kings of Ghassan and Himyar. If you stay with us for ten days, I guarantee you that 20,060 of my tribe, the Tays would follow you and do whatever you order." Imam thanked him but refused and said, "We have a promise between us and these people and we cannot leave until we see the result." Then Tarammah asked permission to go by himself to deliver what he has to deliver for his family, and then return to join Imam's camp. Imam allowed him to do so, and he went, but was too late in his return. On his way, he heard that Imam was killed.

QASR BANI MAQATIL

Imam arrived here on Wednesday 1st Muharram. When Imam set camp here, he saw another camp already set. He asked about them and they told him it is for 'Ubaydullah al-Ju'fi. When the Imam sent some of his followers to see him, Ju'fi asked them what they wanted, and the messenger said, "This is a message



from Imam Husayn, asking you to help him."

Ju'fi replied, "I swear by God, I left Kufa only because of what I saw, that people were leaving to fight against him and I knew that he is going to be killed and I am not going to help him. That is why I left Kufa so that I would be safe. I do not want to see him and I do not want him to see me."

The messengers brought the reply back to Imam Husayn. The Imam got up, and with a group of his followers, went to Ju'fi's camp. Ju'fi received him well, honoured him, and said, "I have not seen anyone of better character or more handsome than Husayn."

Then, Ju'fi asked Imam if he used red henna or black dye to dye his beard.

Imam replied, "Old age came early and henna helps"

When they sat, the Imam said, "Your people have written to me and asked my help and invited me to come to them. Now, it appears that it is not the case.

You have sins in your life. Do you wish to erase them by repentance?"

Ju'fi said, "What is that, O son of the Messenger of God!"

The Imam replied, "You help the son of the daughter of the Prophet and fight by his side."

Ju'fi said, "Indeed, I know that whoever follows you will be happy in the Hereafter, but what can I do to help? I saw no one in Kufa who would help you, and I do not like to die. Therefore, I give you my horses as gifts to you. This horse of mine, which is called Malhaqa, is the best horse to give victory to me, and I was not willing to give it to anybody in my life."

The Imam replied, "If you are not willing to fight with us, we do not need your horses and we do not need you." Then, the Imam quoted, "And I am not one who takes the support of people who are astray." 18:51

Imam said to Ju'fi, "I do not take those who are astray as helpers. Now I will advise you as you have advised me. If you are able to avoid our call and not watch us die, do so. Indeed, whoever hears us and does not help us will go to hell."

Also at this stop, the heads of two other Arab tribes met Imam. Imam asked them, "Are you coming to help us?"

They said, "We have children and we have been trusted with the wealth of people and we want to keep their trust."

At the end of the night, Imam ordered his followers to leave Qasr Bani Maqatil



NAYNAWA

When the Imam's caravan came near this place; they saw a man on a horse coming towards them. He was carrying a message from Ibn Ziyad to Hurr. Hurr read the letter to the Imam, "Be firm with Husayn. When you read my letter, do not let him camp anywhere but in the desert where there is no water and no fortification." Imam said, "Then let us go to Nineveh or Ghadariyyah or Shufayyah." Hurr replied, "I cannot do that because the messenger is a spy on me."

Zuhayr Ibn al-Qayn said, "O, grandson of the Messenger of God! To kill these people now is easier than fighting with the reinforcements that will come after them. Let us start fighting and finish them. After these will come people that we will not be able to fight." Imam said, "I am not going to start the fighting." Zuhayr said, "There is a village here on the Euphrates which has a fort and the Euphrates crosses it. Let us go there." Imam asked, "What is it called?" He said, "It's called Aqr" (in Arabic, it means 'the cutting'). Imam said, "I seek refuge with God from Aqr."

Then, Imam asked Hurr to let him go a little bit further. Hurr agreed and the Imam's caravan went with Hurr's troops following behind until they reached Karbala.

ARRIVAL IN KARBALA'

At Karbala, Hurr and his army blocked the caravan of Imam Husayn from going any further. Hurr said, "This is near the river and you cannot go further."

The horses of the Imam's group stopped, and Imam Husayn asked Zuhayr, "What is the name of this place?" Zuhayr answered, "Taf."

The Imam asked, "Is there any other name for this place?" Zuhayr said, "It is also called Karbala'."

The Imam's eyes watered and he said, "O, God! I seek refuge with God from Karb (grief) and Bala (tribulation). Here is the place in which we will set our camp; here is the place where our blood will be shed. Here is the place where our graves will be. This is what my grandfather has told me."

Imam purchased 4 square miles of land from the local residents on Karbala.



3rd Muharram

4000 additional troops under the command of Umar ibn Sa'd arrive and surround Imam's camp cutting them off from the river Euphrates (the only water source).

4th Muharram

Imam Husayn (pbuh) speaks with Umar ibn Sa'd to avoid bloodshed but ibn Sa'd insists on allegiance to Yazid which Imam refuses.

5th Muharram

More troops pour in.

6th Muharram

The lack of water makes it extremely difficult for the camp of Imam Husayn (pbuh). Many attempts are made to dig wells but they are short lived. Imam Zaynul Abideen (pbuh) becomes ill in his tireless attempts.

7th Muharram

Umar ibn Sa'ad authorized Amr bin Al-Hajaj to take charge of guarding the river Al-Alqama for preventing Imam Husain (pbuh) from reaching it. The water shortage causes more anguish.

8th Muharram

Imam sends a message to Ibn Sa'd to meet asking him "Do you not fear the day of judgement?" Ibn Sa'd is loyal to Yazid.

9th Muharram

Imam asks for a night's respite to spend the night in prayer. Ibn Sa'd reluctantly agrees. Imam's followers refuse to leave him even when he extinguishes all lights and asks them to go. 32 soldiers switch sides, the first of them being Hurr who was the first to be martyred on 'Ashura.



IMAM HUSAYN'S SERMON ON THE NIGHT OF 'ASHURA TO HIS COMPANIONS

"I thank Allah to the best of my ability and praise Him during the time of weal and woe.

O Lord! I thank You because You have honoured us by means of Prophet hood taught us the Qur'an, made us comprehend the religion and its commandments, granted us eyes, ears and hearts; kept us free from the pollution of polytheism and then enabled us to thank You for Your blessings.

It is a fact that I am not aware of any companions more faithful and honest than my companions and any relatives more righteous and kind than my relatives. May Allah grant all of you a good reward. I think that the day of our fighting with this army has arrived. I permit all of you to go away. You are free to depart without any restriction and should take advantage of the darkness of night".

None of the companion of Imam went away. His brothers, sons, nephews (sons of his brothers) and the sons of Abdullah bin Ja'far led by Abbas bin Ali said first of all with one voice: "Should we go away to live after you? We pray to Allah that the time may not come when you may be killed and we may remain alive".

Then the Imam turned to the descendants of Aqil and said: "O children of Aqil! It is sufficient that Muslim has been killed. You are now free to go away".

They replied: "Allah be praised! If we leave our chief and the best of our cousins and go away and do not fight along with him with arrows, spears and swords and do not know how he and his friends have fared with the enemy, what will the people say? We swear by Allah that we shall do no such thing. On the contrary we shall sacrifice the lives and property of our family in the path of Allah and render your assistance, and shall fight along with you so that we may also acquire the honour of martyrdom. What a shame to live the life which is without you!"



Then Muslim bin Awsaja got on his feet and said: "If we withdraw our support from you and leave you alone what excuse shall we put forward before Allah? I swear by Allah that I shall not go away and shall not leave you By Allah, even if I come to know that I shall be killed and then burnt in fire and shall be brought to life again and eventually my ashes will be scattered in the air and I die and become alive in this way seventy times, even then I shall not leave you till I lay down my life for your sake. Then why should I not do so when I am going to be killed only once and will thereafter be honoured, happy and exalted, forever".

Zuhayr bin Qayn then stood up. He was the same man, who was at one time on route to Iraq, and did not wish to meet Imam. "By Allah, I wish that I am killed and then brought to life and then killed once again and this act should be repeated a thousand times and this becomes the means of Allah protecting you and the young men of your family, and all of you remain alive".

Others also expressed similar views. Imam invoked Divine blessings for them and returned to his tent.



DAY OF 'ASHURA (61 AH) – 10th MUHARRAM

The morning of 'Ashura dawned.

Ali Akber gave adhan for Fajr prayers and Imam Husayn (pbuh) led the prayers.

It was early morning and before the beginning of the battle Imam mounted a camel and gave a talk to the army of Yazid.

"Do you know who I am? Am I not the grandson of your Prophet? Am I not the son of Ali?... Is not Hamza the uncle of my father?....

Why do you want to shed my blood? Have I killed anyone from you? Have I destroyed any wealth from one amongst you? Have I injured anyone from you?....."

Some of the officers on the army of Yazid replied: *"We do not know anything about you; all we want from you is bay'at to Yazid"*

Imam replied: *No! By Allah I will not give you my hand in bay'at like a humiliated person nor will I run away like a slave."*

Zuhayr ibn Qain - a companion of Imam who was also an elder of Kufa then came to talk to the army of Yazid because most of the officers in the army came from Kufa. His talk was interrupted by heckles.

It was after this that Hurr changed sides.

Umar Sa'ad shot the first arrow asking his men to bear witness that he was the first to start the battle. His men too did the same and a shower of arrows came. Imam told his companions: *"...these arrows are the letters of the people to you"*

Imam then prepared for battle. He lined up his small group to face the enemy in their thousands.



Imam kept Zuhayr bin Qain in charge of the right wing, Habib ibn Mazahir in charge of the left wing and he and the men of his household took charge of the middle section.

There was a fierce battle which lasted an hour. The army of Yazid had launched a general attack. When Yazid's army withdrew to regroup and the dust had settled, it was noticed that nearly fifty companions of Imam had been martyred.

The battle continued and soon it was midday and time for Dhuhr salaa. Shortly after the Salaa which was prayed as Salatul Khawf. Zuhayr bin Qain and Sa'eed bin Abdullah were martyred protecting Imam during salaa standing as shields in front of the Imam, moving from side to side, not to dodge the arrows, but receive them on their bodies to protect those engaged in prayers. When the prayers were over, about 23 of Imam Husayn (pbuh)'s soldiers were seriously wounded.

After salatudh Dhuhr one by one Imam's companions and family members went to the battlefield without returning. Soon Imam was alone. Standing on the plains of Karbala with bodies all around him Imam called out: *"Is there any helper to help us. Is there any rescuer to rescue us?"*

The only response he got was that from Ali Asgher who threw himself out of his cradle. Imam took him to the battlefield for water. The baby was mercilessly killed instead.

Imam was all alone. The soldiers directed their arrows, spears and stones at him. There is no place on his body that is not wounded but Imam fights bravely. Imam fell off his horse and went into sajda. Abdullah, the young son of Imam Hasan (pbuh) ran towards his uncle but his hand was severed and he was martyred.

Imam's final words were:

*"O Allah! I left the world altogether for Your love,
I orphaned my children so as to see You,
Even if I was cut up into pieces in the way of Your love,*



My heart would not incline towards anyone but You"

Shimr's dagger finally killed he who is the shaheed of mankind.

The heads of the martyrs were cut off from their bodies and the bodies were looted of all their belongings. The bodies were trampled by the horses and the tents were looted and burnt down.

The ladies of the house were not spared. Their hijabs were snatched away and they were beaten and pushed around.



THE MARTYRS OF KARBALA

1. Imam Husayn ibn Ali (pbuh)
grandson of Prophet Muhammad (pbuh)
(killed by Shimr Dhilljaushan)
2. Ali al-Akbar ibn Husayn ibn Ali
(killed by Murrah bin Munqiz)
3. Abdullah (also known as Ali al-Asghar) ibn Husayn ibn Ali
(killed by Hurmala ibn Kahil al Asadi)
4. Abdullah ibn Ali
(killed by Hani bin Thubaet al Hadhrami)
5. Abbas ibn Ali
(killed by Yazeed bin Ruqaad al Heeti and Hakeem bin Tufail al Taai)
6. Ja'far ibn Ali
(killed by Hani bin Thubaet al Hadhrami)
7. Uthman ibn Ali
(killed by Khooli bin Yazeed al Adhbahi al Ayadi and Abaani al Daarimi)
8. Muhammad ibn Ali
(killed by Abaani al Daarimi)
9. Abi Bakr ibn al Hassan ibn Ali
(killed by Abdullah bin Aqabah al Ghanavi)
10. Abdullah ibn al Hassan ibn Ali
(killed by Harmala bin Kahil al Asadi)
11. Qasim ibn al Hassan ibn Ali
(killed by Umar bin Sa'd bin Nufail al Azdi)
12. Aun ibn Abdullah ibn Ja'far al Tayyar
(killed by Abdullah bin Kutayya al Nabahani)



13. Muhammad ibn Abdullah ibn Ja'far al Tayyar
(killed by Aamir bin Nahshal al Tameemi)
14. Ja'far ibn Aqeel
(killed by Khalid bin Asad al Johani)
15. Abdullah ibn Muslim ibn Aqeel
(killed by Aamir bin Sa'sa'ah)
16. Abu Abdullah ibn Muslim ibn Aqeel
(killed by Amr bin Sudaih Saedavi)
17. Muhammad ibn Abu Saeed ibn Aqeel
(killed by Laqeet bin Naashir al Johani)
18. Sulaiman, slave of Imam Husayn
19. Qaarib, slave of Imam Husayn
20. Munjeh, slave of Imam Husayn
21. Muslim ibn Ausajah al Asadi
(killed by Abdullah al Dhubabi and Abdullah Khashkara al Bajali)
22. Saeed ibn Abdullah al Hanafi
23. Bishr ibn Amr al Khadhrami
24. Yazeed ibn al Haseen
(reciter of Qur'an)
25. Imran ibn al Kalb al Ansari
26. Na'eem ibn al Ajlan al Ansari
27. Zuhair ibn al Qain al Bajali
28. Amr ibn Qurzah al Ansari
29. Habeeb ibn Madhahir al Asadi



30. Hurr Ibn Yazid Ar Riyahi
31. Abdullah ibn al Umair al Kalbi
32. Nafe ibn al Hilal al Jamali al-Muradi
33. Anas ibn Kahil ibn al Harth al Asadi
34. Qais ibn al Mussahar al Saedawi
35. Abdullah ibn Urwah ibn al Harraaq al Ghifaaree
36. Abdul Rahman ibn Urwah ibn al Harraaq al-Ghifaaree
37. Shabeeb ibn Abdullah Nahshali
38. Jaun, slave of Abu Dharr al-Ghifaree
39. Hujjaj ibn Zaid Sa'di
40. Qasit ibn Zuhair al-Tha'labee
41. Kursh (Muqsit) ibn Zuhair al-Thalabee
42. Kinaanah ibn Ateeq
43. Dhargham ibn Maalik
44. Jowain ibn Maalik al-Dhabaai
45. Zaid ibn Thubait al-Qaesi
46. Abdullah ibn Zaid ibn Thubait al-Qaesi
47. Ubaidullah ibn Zaid ibn Thubait al-Qaesi
48. Amir ibn Muslim
49. Qa'nab ibn Amr al-Namari
50. Salim, slave of Amir ibn Muslim



51. Saif ibn Malik
52. Zuhair ibn Bashi al-Khath'ami
53. Zaid ibn Me'qal al-Jo'afi
54. Hujjaj ibn Masrooq al-Jo'afi
55. Mas'ood ibn Hajjaj
56. Son (name not known) of Mas'ood ibn Hajjaj
57. Majma' ibn Abdullah al-Aezi
58. Ammar ibn Hassan ibn Shuraib al-Taai
59. Hayyan ibn Haarith al-Salmaani al-Azdi
60. Jundab ibn Hujair al-Khanlani
61. Umar ibn Khalid al-Saedaawi
62. Saeed, slave of Umar ibn Khalid
63. Yazid ibn Ziad ibn Mazahi al-Kindi
64. Zaahir, slave of Amir ibn Humuq al-Khuzaa'ee
65. Jabalah ibn Ali al-Shaybani
66. Saalim, slave of Bani Medinat al-Kalbi
67. Aslam ibn Khateer al-Azdi. He was Imam Husayn's (pbuh) scribe.
68. Zuhair ibn Sulaim al-Azdi
69. Qasim ibn Habeeb al-Azdi
70. Umar ibn al-Ohdooth al-Hadhrami
71. Abu Thamamah, Umar ibn Abdullah al-Saaedi

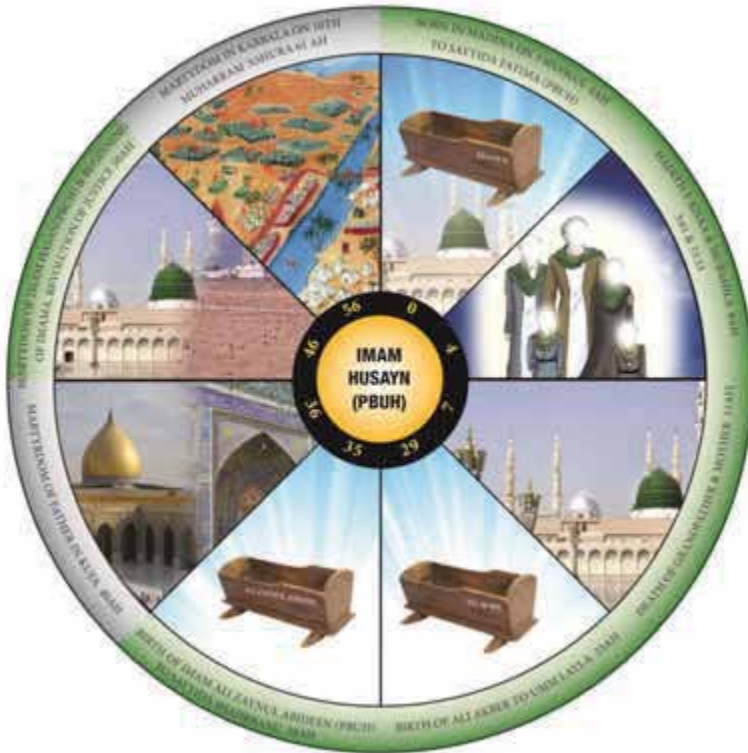


72. Hanzalah ibn As'ad al-Shaami
73. Abdul-Rahman ibn Abdullah al-Arhabi
74. Ammar ibn Abu Salamah al-Hamdami
75. Aabis ibn Shabeeb al-Shakiri
76. Shaozab, slave of Shaaki
77. Shabeeb ibn Haarith ibn Saree
78. Malik ibn Abdullah ibn Saree
79. Sawwar ibn Abi Uman al-Nohami al-Hamdani
80. Amar ibn Abdullah al-Junda'i



IMAM HUSAYN (pbuh) – TIMELINE

Name: Husayn (Shabbir)
Parents: Imam Ali (pbuh) & Sayyida Fatima (pbuh)
Kuniyya: Abu Abdallah
Title: Sayyedush Shuhada
Birth: 3rd Sha'ban 4 AH (Madinat ul Munawaara)
Death: 10th Muharram 61 AH (Karbala)



Year	Age	Event
8 January 626CE 3 Sha'ban 4AH		Birth of Imam Husayn (pbuh) To Imam Ali (pbuh) & Sayyida Fatima (pbuh) in Madina
627CE Dhulqa'da 5 AH	1	Battle of Ahzab/Khandaq (Coalition/Ditch)
629CE 20 Ramadhan 8AH	4	Conquest of Makka
630CE 24 Dhulhijja 9AH	5	Event of Mubahila Imam Husayn (pbuh) accompanies the Prophet, Imam Ali, Sayyida & Imam Hasan (pbuh).
631CE 18 Dhulhijja 10AH	6	Farewell pilgrimage and event of Ghadeer
632CE 28 Safar 11AH	7	Imam Husayn (pbuh) loses his grandfather - Prophet Muhammad (pbuh) <i>Abu Bakr elected at Saqifa. Muslims forgot Ghadeer and appointment of Imam Ali (pbuh) as successor</i>
632 CE 14 Jamadul Awwal 11 AH		Imam Husayn (pbuh) loses his mother – Sayyida Fatima Zahra (pbuh)
633CE 12AH	8	Muslim armies sent to Persia. Muawiya appointed General by Abu Bakr
634CE 13AH.	9	Abu Bakr dies appointing Umar as his successor.
634-635 CE 13 -14 AH	9/10	Syria, Persia, Egypt come under Islamic rule
636CE 15AH	11	Damascus becomes stronghold of khalifas
637CE 16AH	12	Jerusalem under Muslim rule
644CE 24AH	20	Umar killed by Abu Lulu appointing a biased 'shura' to decide successor. Uthman appointed successor.



Year	Age	Event
646CE 26/27AH	22/ 23	Tripoli, Tunis, Algeria under Muslim rule.
649CE 30AH	26	Abu Dharr Ghifari exiled to desert (Rabwa)
650CE 30 AH		First organised news service introduced by Khalifas.
653 CE	30	Birth of Ali Akber. (Mother Umm Layla whose mother was Maymuna – daughter of Abu Sufyan (she was a cousin of Yazid)). He was raised by Sayyida Zaynab (pbuh).
655CE 35AH	31	<i>Imam Ali (pbuh) sent Imam Hasan & Husayn (pbuh) to take food and drink to Uthman who was imprisoned in his house by a discontent mob of people who finally murdered him. Uthman murdered. Imam Ali (pbuh) urged to accept Khilafate that was usurped from him. In Dhulhijja 35 AH the Muslims gave their allegiance to Imam Ali (pbuh) as their Khalifa. Muawiya starts treachery against Imam using Damascus as stronghold</i>
656 CE 10 Rabi ul Awwal 36 AH	32	Battle of Jamal
657 CE Rajab 36AH	33	Battle of Siffeen Imam Husayn (pbuh) fully involved in the battle on the front line.
658CE 38AH	35	Birth of Imam Ali Zaynul Abedeen (pbuh) in Kufa. (Mother Sayyida Shahrbanu - Daughter of Yazdigard) <i>Daughters of Yazdigard – King of Persia brought to Madina as prisoners of war. Imam Hasan & Husayn (pbuh) save them from humiliation of crowds. Sayyida Shahrbanu dies 10 days later.</i>



Year	Age	Event
660 CE 21 Ramadhan 40AH	36	Imam Ali (pbuh) martyred in Masjid e Kufa by Abdul Rahman Ibn Muljim. Imam Hasan (pbuh) assumes Imama. Muawiya changes Khilafate to dynasty -Beginning of Umayyad dynasty
661CE 41AH	37	Muawiya coerces Muslims into paying allegiance to him rather than Imam Hasan (pbuh) using threats, bribery..... Calls the year 'Sanatul Jama'a' Those who pay allegiance are known as Ahlul Sunna wal Jama'a
670CE 50AH	46	Imam Hasan poisoned by wife Ju'da as instigated by Muawiya. Imam Husayn (pbuh) assumes Imama. North Africa comes under Muslim rule
672 CE 52AH	48	Birth of Fatima Kubra (mother Umm Is-haq (former wife of Imam Hasan (pbuh))). Fatima Kubra later married Hasan Muthanna.
676 CE 20 Rajab 56AH	52	Birth of Sakina (Ruqayya) (mother Umm Rabab). Imam would say: "A house without Sakina is not worth living in."
677CE. 57AH	53	Birth of Imam Muhammad Al-Baqir (pbuh)
14 April 680 CE 9 Rajab 60 AH	55	Birth of Abdullah Ali Asgher (Umm Rabab)
680CE 60AH		Muawiya dies and Yazid becomes Khalifa Yazid demands allegiance from Imam Husayn (pbuh).
680 CE 28 Rajab 60 AH		Imam refuses allegiance to Yazid and leaves Madina with his family and friends.
680 CE 3 Sha'ban 60 AH	56	Imam arrives in Makka
680 CE 10 Ramadhan 60 AH		The people of Kufa write to invite Imam to Kufa to preside over them.
680 CE Ramadhan 60 AH		Imam sends Muslim ibn Aqeel as his envoy to Kufa to inform him of their affairs.
680 CE 12 Dhulqa'da 60 AH		Muslim writes to Imam asking him to come to Kufa as quickly as possible.



Year	Age	Event
680 CE Dhulqa'da 60 AH		Yazid is informed of the allegiance in Kufa to Imam Husayn (pbuh) through Muslim ibn Aqeel. He asks Ubaydullah ibn Ziyad to go from Basra to Kufa immediately as Governor.
680 CE Dhulhijja 60 AH		Ibn Ziyad arrives in Kufa and strikes terror demanding that Muslim be brought to him. The 18000 people who had pledged allegiance to Imam dissipated to 300. He was captured and executed by Ibn Ziyad on the 9 th of Dhulhijja. Fear gripped Kufa.
680 CE 8th Dhulhijja 60 AH		Soldiers arrive in Makka dressed as pilgrims to kill Imam Husayn (pbuh) Imam leaves Makka without performing the Hajj (doing just Umra) for fear of causing bloodshed in Makka.
10 October 680CE 10 Muharram 61AH DAY OF 'ASHURA	56	Imam Husayn (pbuh) addresses Ibn Sa'd's troops not to shed blood and to be free in their thinking as human beings even if they did not follow any religion. Ibn Sa'd begins the battle by shooting the first arrow. Imam and his 72 followers and family members are killed including his 6 month old baby Abdullah Ali Asgher. They are decapitated and their bodies trampled and left on the desert sands. The camp is looted and plundered and the women and children and Imam Ali Zaynul Abideen (pbuh) taken as prisoners.



THE WORDS OF IMAM HUSAYN (pbuh)

1. "And for you I shall be an example"
2. "O God, what did he find who lost You, and what did he lose who found You?"
3. "Some people worship God to gain His gifts; this is the worship of the merchants. Some worship Him to avoid His punishment; this is the worship of the slaves. Some worship Him solely to show gratitude towards Him; this is the worship of the free!"
4. "I did not leave (Madina) for evil discontentment, corruption or injustice but I only left with an aim of reforming the nation of my grandfather. I intend to command what is recognized as good and prohibit what is restricted."
5. "Indeed life is nothing but faith and struggle"
6. "Death with dignity is better than life with humiliation."
7. "God forbid that I should set my hand to the resignation of my right after a slavish manner. I have recourse to God from every tyrant that does not believe in the day of account."
8. To his son Imam Ali Zaynul Abideen (pbuh) "O son, beware of wronging one who does not have a supporter other than Allah."
9. "Favours should be like the heavy rain that covers the pious as well as the sinful."
10. "If you don't believe in any religion and don't fear the Resurrection Day, at least be free in this world. "



11. "One who pursues a goal through sinful ways, will ironically distance himself from that goal, and will approach what he was afraid of. "
12. "Wisdom will not be complete except by following the truth. "
13. "The most generous person is the one who offers help to those who do not expect him to help. "
14. "The most merciful person is the one who forgives when he is able to revenge. "
15. "Tolerance is man's ornament, keeping promises is a sign of nobility, and bonding with others is a grace."
16. The needs of people to you are among the blessings of God. So do not scare away those in need when they come to you, as His blessings will return and go elsewhere.
17. From the people of Kufa in Iraq, someone sent a letter to Imam Husayn (pbuh) asking for information on the good of this world and the next. In reply, the Imam wrote this:
 - Do not eat of the sustenance of Allah and then sin as you like.
 - Go out of the kingdom of Allah and then sin as you like.
 - Find a place where Allah sees you and then sin as you like.
 - When approached by the angel of death to remove your soul, stop him from doing so.
 - When you are dragged in to the hell fire by Allah, refuse to enter.
18. Among the signs of ignorance is arguing with irrational people.
19. Among the signs of a learned man is criticising his own words and being informed of various viewpoints.
20. Whoever sorts out a problem of a believer, God sorts out his difficulties of this world and the hereafter.



21. Never raise your need except to three (kinds of people):
to a religious person, a brave person or a noble person.
22. You deserve Janna; Do not sell yourself for anything less. Whoever is content with worldly pleasures, has sufficed with something lowly.
23. When you are thankful to a grace of God, He rewards you with another bounty.
24. "Those stingy people who economize on even greeting are real misers."
25. "When a poor man begs for your help, his pride is hurt. DO not deal another blow to his pride by letting him down."
26. "Do not assume responsibility for a task, unless you are sure you can handle it competently."
27. "If you gather wealth but do not use it, you are not the owner of your wealth, rather, you are owned by it. So benefit from your possessions and do not let them benefit from you."
28. "Good manner are (counted as) worship."
29. "Silence is an ornament for the human being."
30. "Greediness is poverty."
31. "Generosity is prosperity. "
32. "Moderation is wisdom."
33. "In your friend's absence, speak of him the way that you like him to speak of you in your absence. "



34. Do not try to find fault with others. Instead, when someone makes a mistake, cover up for him and justify his mistake.
35. The Holy Qur'an has an elegant outward and a profound inward.
36. "No man can reach the peak of intelligence except by following Haq i.e. righteousness"
37. "Associating with corrupt people makes you subject to suspicion"
38. "Crying out of fear of God (God consciousness) is salvation from the fire."
39. "God elevates His 'Ibaad (servants) for their patience in enduring difficulties".



ALI AKBER (pbuh)

The first shaheed in the family of Abu Talib on the day of 'Ashura was Ali Akber, whose mother was Layla binte Abu Murrâh bin Urwah bin Masood Al-Thaqafi. It is reported he was then 18 or 25 years old.

When Ali Akber (pbuh) came to ask permission to go to the battlefield, Imam Husayn (pbuh) allowed him to go immediately but asked him to get permission from his aunt Zaynab who had brought him up.

With a heavy heart, Sayyida Zaynab (pbuh) gave permission to her eighteen years of hard work to go and die.

As Ali Akber started to go towards the battlefield, Imam Husayn (pbuh) raised his hands towards the heavens and said:

"O Allah! Be witness over these people, for this young man who advances towards them resembles your Prophet most in his looks, manners and speech, and whenever we longed to see your Prophet, we looked at his face.....They (the enemy) invited us to help them and have turned into our enemies."

Ali Akber saw that his father was following him. He got down from his horse and said:

Dad! You gave me permission to go."

With tears in his eyes, Imam Husayn (pbuh) replied:

"My son! If you too had an eighteen year old son, you would know how I feel...."

Imam then after addressing Umar ibn Sa'd, raised his voice and recited.

"Indeed, Allah chose Adam and Nuh, the family of Ibraheem and the family of Imran above the people, as descendants one from the other, and Allah is All-Hearing, All-Knowing." Qur'an 3:33 &34.

Ali Akber fought with valour and bravery proving to be the grandson of the hero of the battles of Islam. Umar Sa'ad watched too as Ali Akber killed the bravest of his soldiers one by one. It is reported that he killed 120 of the enemy before returning to his father asking for some water to be able to gain more strength to fight. Imam wept, for he could not give his son water. Ali Akber



returned to the battlefield saying: "It is the battle where truth has already been established, and its legitimacy will be confirmed ever after..." He continued fighting until he had killed 200.

He was surrounded by the soldiers. Arrows, stones and spears rained down on him. Then one Munziq bin Murrah Al-Abdi struck him hard over his head and threw him down. He cried out:

"My father! Accept my salaams from here. Do not come!"

Imam Husayn (pbuh) ran towards the voice blinded with grief saying:

"Ayna Ali? Ayna Ali? (Where is Ali?)"

Was he calling for his son or his father???

When Imam reached his young son he said:"

"Bunayya, Bunayya, a'lad dunya ba'daka ala'thaa! (My son! My son! After you the world is as worthless as dust)"

Imam carried Ali Akber to the tents.



ABDULLAH (ALI ASGHER)

The mother kept on checking on the weak body of her baby in the cradle. The baby had no water or milk for three days!!

"O Allah! please let my baby live long enough to be able to serve You"

One by one all the men in the camp went to the battlefield and were martyred. It was nearing the time of 'Asr when Imam called out:

"Is there any helper to help us; Is there any rescuer to rescue us!"

The baby who did not even have the strength to cry threw himself out of the cradle. His mother and aunts wept uncontrollably.

Imam Husayn (pbuh) came to see what had happened when Umme Rubab (Ali Asgher's mother) told him what had happened.

Imam asked Umme Rubab to bid farewell to the baby and took Ali Asgher to the battlefield shading him with his cloak.

The army wondered what Imam was bringing! Some thought it was the Qur'an... When Imam lifted his cloak they saw the baby.

Imam told the soldiers of Yazid that Ali Asgher had done them no harm and asked them to give him some water. When no one in Yazid's army responded, Imam laid the baby on the hot sand and rode away. He told the army to go and give water to the baby on their own if they did not trust him with the water. There was still no response so he rode back to Ali Asgher, picked him up and asked him to show his tongue to the soldiers to show them his thirst.

Ali Asgher gently ran his dry tongue over his parched lips. The soldiers cried spontaneously and some ran towards Furat to get water. Umar Sa'ad on seeing the discord in the army asked :

"Ayna Hurmala? (Where is Hurmala?)



When Hurmala (an expert archer) came, Umar Sa'ad did not have the courage to tell him to kill the child. Instead he said:

"Iqatal qalamu Husayn!" (Kill the words of Husayn!)

Hurmala drew a three pronged arrow which probably weighed more than Ali Asgher but his hands were shaking so much, the arrow fell. Umar Sa'ad seeing this said :

"Hurmala! do you want a revolution?"

Hurmala said that whenever he lifted the bow to shoot the arrow, he could see the curtain on the tent rising. I feel it is the mother of the child watching! When the arrow came, it pierced the neck of the babe lodging itself in Imam's shoulder.

Imam walked towards the camp, and then turned back. He repeated this seven times saying:

"Inna Lillahi wa inna ilayhi raji'un; Ridham bikazhaihi wa tasleemal liamrih (Indeed we are from Allah and to Him we return; I accept what He(Allah) has intended and am content with His order."

Imam must have walked back and forth wondering how he would give the child back to his mother.

When Umme Rubab saw her baby she said:

"Do they also kill children like you? If I knew I would have sent you as a mujahid!"

The father and mother dug a small grave behind the tents for their son. Umme Rubab said:

"My son! I have no water to pour over your grave but I will cry so much that my tears will wet your grave!"



ABBAS (pbuh)

Fatima Kalbiya had four sons- Abdullah, Ja'fer, Uthman, & Abbas. She was thus known as Ummulbaneen (mother of sons).

All her sons and her two grandsons (Sons of Abbas (pbuh)) became shaheeds on the day of Ashura.

Imam Ali (pbuh) had prayed for a son who would help Imam Husayn (pbuh). Abbas was therefore the name of the desire of Imam Ali (pbuh)

On the day of Ashura, Shimr came to the camp and called Abbas (pbuh). Shimr told him:

"You are my relation through Ummulbanin and therefore I have brought for you a safety order."

Abbas (pbuh) was furious:

"You have brought a safety order for me and not for my master Husayn! If I were allowed by my master I would have cut your head off now. The curse of Allah be on you and your safety order. Go away from here."

On the day of 'Ashura the children were crying out "*Al-Atash*" (*The Thirst*).

Sayyida Sakina (pbuh) came up to Abbas (pbuh) and pleaded:
"Uncle Abbas! Please bring some water. The thirst is killing us".

Imam Husayn (pbuh) brought a water bag to Abbas (pbuh) instructing him to bring back some water. With the alam in one hand and the water bag tied to it, and a sword in the other, Abbas (pbuh) set out to get water for the children.

The army of Yazid knew of the valour and bravery of Abbas (pbuh) they all cowered behind each other and those who dared to come forward were instantly killed. The soldiers fled in disarray.



Abbas (pbuh) got to the river Furat and filled the water bag and got on his horse intending to get the water to the children as soon as possible. From a hill, the children watched the alam coming and their hopes rose.

The enemy too saw that Abbas (pbuh) had water and was going towards the camp.

One of the soldiers sneaked behind and cut-off his right arm. Abbas (pbuh) held on to the water bag and the alam with his left hand when another soldier struck his left arm with a sword. Abbas (pbuh) held the alam and the water bag with his teeth. His only aim was to get water to the children and started galloping towards the camp.

Just then an arrow pierced the water bag and all the water gushed out spilling on the sand.

The enemy now surrounded him and he was hit on the head with a club and in the eye with an arrow.

Abbas (pbuh) fell off his horse onto the ground and called out:
O my master! My salaams to you!"

The alam with an empty water bag tied to it fell to the ground.

Imam Husayn (pbuh) ran to where the voice was coming from. He was blinded by the tears in his eyes. His back felt as though it was broken.

When he got to where Abbas (pbuh) had fallen he knelt down and lifted Abbas's head onto his lap. Abbas (pbuh) said with a feeble voice:

"My master! When I was born you were the first person I saw, my last wish is that I see your face before I die but my eye is pierced with an arrow. Please clean my other eye of the blood so I may see you for the last time and Master please do not carry my body to the camp because I am so ashamed to face Sakina and the other children for having returned empty handed without water".



Imam Husayn (pbuh) wept as he said:

"Abbas! I shall fulfil your wishes but I too have a wish. Since childhood you have always called me your master. For once at least call me brother"!!

As the dying brother gazed into the eyes of Imam he said before closing his eyes to death: *"My brother! My brother!"*



QASIM BIN HASAN (pbuh)

On the night before Ashura Imam was reading out the list of martyrs, he read the names out - Habib, Zuhayr.....

One by one all the names were read, when Qasim - the thirteen year old son of Imam Hasan (pbuh) asked his uncle :

"O uncle Husayn! Is my name not on the list?"

Imam said: *"Qasim! how do you view death ?"*

Qasim replied: *"O Uncle! Death to me is sweeter than honey!!"*

Qasim's mother was called Ramlah (more famously known as Umm Farwa).

Qasim was 4 yrs old when his father was poisoned. He was brought up by Imam Husayn (pbuh) who considered him as his own.

Qasim was not yet baligh on the day of 'Ashura. He pleaded for permission to fight. Imam told him he was the remembrance of his brother and he did not wish to see his nephew killed before him. Qasim was disappointed and ran to his mother's tent. When Umme Farwa found out why her son was so sad she told him to take the letter that Imam Hasan (pbuh) had given to her to give to Qasim when he was in trouble. In the letter Imam Hasan (pbuh) asked Qasim to represent his father on the day when Imam Husayn (pbuh) would be surrounded by an army of thousands. Qasim ran to Imam with the letter. On seeing his brother's handwriting, Imam wept and said he had to obey the wishes of his brother.

Qasim rode to the battle field and with a loud voice introduced himself.

He killed several soldiers. Then he saw Umar Sa'ad giving water to his horses.

He told Umar Sa'ad :

"You should be ashamed of yourself ; the children of Husayn are crying of thirst"

He was attacked by one Amru b Sa'd b Nufail al-Azadi (may Allah curse him).

When Qasim fell, Imam ran to his aid and attacked the enemy. When Imam came to Amru he raised his sword and Amru tried to protect himself with his arms. Both his arms were severed and he screamed loudly. His colleagues came to his cry but trampled over him.



When the dust settled, Imam found himself near Qasim; seeing him painfully scraping the earth with his feet.

Imam said: *"It is hard for your uncle that you call him but he cannot answer, and if he answers he cannot help you, and if he arrives to help you, he cannot save you. Away with the people who killed you. This is a day which has many adversaries and few friends."*

Hameed ibn Muslim writes that Imam lifted his nephew holding him to his chest - he says - it is as if I still see that his feet dangled drawing lines on the earth. Imam took him and laid his body near that of his son Ali Akber



AUN & MUHAMMAD

It was the night of Ashura. Sayyida Zaynab (pbuh) was telling her sons Aun and Muhammad:

"O my sons! tomorrow is the day of sacrifice ! If you get near the river Furat during the battles do not drink the water for Sakina will still be thirsty".

The children replied:

"O mother!....Have faith in us. We are the students of uncle Abbas!....."

On the day of Ashura the battle began. Sayyida Zaynab (pbuh) lifted the curtain of the tent and saw that Aun and Muhammad were following Imam Husayn (pbuh) She called out to her sons and said:

"O my sons! you have still not gone to fight??"

Aun and Muhammad said:

"O mother! Uncle Husayn will not let us go".

Sayyida Zaynab (pbuh) called Imam Husayn (pbuh) to her tent and said:

"My brother! why will you not accept my sacrifice?"

Imam Husayn (pbuh) allowed the children to go and personally made them ready for battle. He helped them mount on two horses and sent them to the battlefield watching them from a hill.

Aun and Muhammad fought bravely managing to reach the tent of Umar Sa'ad. He enquired who they were and was told they were the grandsons of Ali and Ja'fer. He ordered for them to be surrounded from all sides by the soldiers and to be pelted with stones and arrows.

When Imam saw this he called out to Abbas (pbuh) to come with him. As they ran towards Aun and Muhammad they heard the children cry:

"O uncle Husayn!

When Imam reached them they had been martyred.

Imam Husayn (pbuh) carried Aun and Abbas (pbuh) carried Muhammad. When Sayyida Zaynab (pbuh) saw her martyred sons, she laid out her Musalla and thanked Allah for having accepted her sacrifice.



SAEED BIN ABDULLAH HANAFI

He and his steed continued on the difficult route. He reached a point where he saw an oasis. Delighted by the sight, he rushed towards the water. He and his horse immersed themselves in the pond to cool themselves. And then he lay down to rest under the shady palm and the peaceful silence lulled him to sleep. He had travelled a long way from Kufa, carrying a valuable document for Imam Husayn (pbuh).

As his horse neighed, he woke up with a start. An hour had passed. He jumped to his feet looked around, and quickly reached for the secret letter hidden away in his armour. He was relieved to find it safe. He kissed the letter and hid it again. Refreshed, he mounted his horse and started off again through the hot desert. Finally, at midday, he saw the caravan of Imam Husayn (pbuh).

Saeed bin Abdullah Hanafi was overjoyed to see his Imam. After his respectful greetings, he handed over Muslim bin Aqeel's letter to him. The letter contained the latest news from Kufa. With the Imam's permission he joined the caravan.

Saeed bin Abdullah Hanafi never parted with the caravan. He always stayed close to his Imam. As time passed, the situation began to change and soon Saeed found his caravan surrounded by the enemy in the desert of Karbala. On the night of Ashura, the Imam well aware of the enemy's evil intentions gathered his companion and addressed them.

"O people! We the Household of the Prophet (pbuh) do not deceive or trick. Those people have decided to take my life and will not spare me until they kill me. Take advantage of the darkness of the night and leave for if you decide to stay you will surely be killed tomorrow."

Saeed bin Abdullah tearfully expressed himself saying, *"By God! I will not abandon you until I prove that I have preserved and protected the sanctity of the Prophet (pbuh) in his absence. By God! If I am killed and resurrected seventy times, each time being burnt into ashes and scattered into thin air I will still not abandon you until I die in your service."*



Saeed bin Abdullah spent his night in worship and prayers.

On the day of 'Ashura at Zhuhr as Imam prayed, the enemy archers aimed their arrows and spears at him. Saeed, who was worried for his Imam's life stepped forward and defended his Imam using his body as a shield.

He followed each arrow that came towards his Imam and took it on his own body. He continued to do so until the prayers were finished. He then fell down before his Imam. He had succeeded in defending his Imam. Imam Husayn (pbuh) was safe and sound.

In his last moments he whispered the following, *"O my Lord! Curse the enemies of Imam Husayn (pbuh) in the same way as You cursed the nations of Aad and Samood. O my Lord! Send my greetings to Your Prophet (pbuh), and inform him of the wounds that I have been subjected to, for indeed I have served Your Prophet's (pbuh) son anticipating Your divine reward."*

He then turned towards Imam Husayn (pbuh) and asked, *"O son of the Prophet (pbuh) of Allah! Have I fulfilled my promise?"*

"Yes! You have," the Imam replied. Saeed bin Abdullah smiled and left this world smiling.



ZUHAYR IBN QAYN

It was time for Salatudh Dhuhr. The fighting was not suspended and in such cases the salaa prayed is Salatul Khawf.

Imam prayed whilst two of his companions stood before him to shield him.

Besides Sa'eed ibn Abdallah Hanafi there was Zuhayr ibn Qayn who was returning from Hajj when he met Imam at a place called Zurud.

He was not a supporter of Imam from the outset but what transpired between him and Imam resulted in him becoming one of the most devoted to Imam. He too was severely wounded by the arrows whilst protecting Imam and made a last charge towards the enemy.

He breathed his last on Imam's lap.



HABIB IBN MAZAHIR

The Prophet (pbuh) was walking with a companion called Mazahir when he stopped and sat on the ground. He called Mazahir's young son Habib to him and hugged and kissed him. Mazahir said:

"O Prophet! what good deed has my son done to deserve such affection"

With tears in his eyes the Prophet (pbuh) replied:

"O Mazahir! whilst we were walking I happened to look at Habib. He was walking behind my grandson Husayn and wherever Husayn stepped he lifted the dust from under Husayn's feet and put it to his eyes in respect" O Mazahir! this Habib will come to my Husayn's aid one day"

In Karbala Imam called no-one for help except Habib. He wrote a letter to his childhood friend Habib who was in Kufa. He wrote that by the time Habib receives the letter Imam would be surrounded by the army of Yazid. Habib received the letter just as he was sitting down to have a meal with his wife. When he saw the letter his eyes were filled with tears. His wife asked him what the matter was. He said he had received a letter from Imam asking him to go to Karbala.

To test his wife he said he was wondering what to do because he was worried about her. Habib's wife got up and got her hijab. She told him to wear the hijab and stay at home and she would go to help the son of Fatima (pbuh) She told him: *"Fatima's son is calling you and you are wondering about me!!!!"* Habib said he was testing her and prepared to leave for Karbala.

Kufa was surrounded by the troops of Ibn Ziyad. Habib sent his servant out of the city first and then managed to sneak out himself. When he reached the spot where his servant was waiting he heard the servant say to the horse: *"If my master does not come I will go to the aid of the son of Fatima"* His slave asked him if he too could accompany him to Karbala. Habib freed him and they both rode towards Karbala as fast as they could.



In Karbala, Imam Husayn (pbuh) was distributing the weapons to all the Mujahids. There was one spear left when someone asked:
'O son of the Prophet! Who is the last spear for?'

Imam replied:
"This one is for my childhood friend Habib."

Just then Habib could be seen walking towards the camp. Imam ran forward to greet him.

Bibi Zaynab (pbuh) would ask Fizza to find out who had arrived when there was the sound of horses. Everytime, Fizza would announce the arrival of more enemy troops. Suddenly, she said to Bibi Zaynab (pbuh)
Our guest has arrived".

Bibi Zaynab (pbuh) sent Fizza to Habib to convey her salaams.

Habib fought bravely on the day of Ashura. When he fell from his horse he cried out :
"O my master Husayn! Help me!!"

When the caravan of the prisoners reached Kufa, the soldier from Yazid's army who had the head of Habib round his horse, saw that a young boy was following him wherever he went. He asked the young boy what he wanted. The young boy replied:
"You have the head of my father round your neck! Please give it to me!!!!!"



HURR IBN YAZID AR RIYAHI

Hurr could see the caravan of Imam Husayn (pbuh) from a distance. He was the captain of the army sent by Yazid to make sure that Imam Husayn (pbuh) did not go to Kufa. The men and horses in Hurr's army were very thirsty. They had used up all their water.

When the caravan came near, Hurr went up to meet Imam. Imam saw that they were thirsty and arranged for water to be given to the men and the horses. Hurr then told Imam that he could not let Imam go to Kufa. Imam was made to go to Karbala. When Hurr cut off Imam Husayn's route forcing him to go to Karbala, he thought that there would not be a battle and they would come to a peaceful solution.

On the night before Ashura, he could hear the children crying of thirst. He walked up and down the floor of his tent. Hurr was a brave man respected by all. When one of his soldiers saw him walking up and down he said:
"Hurr! I know most of the other soldiers are frightened to fight the brave grandsons of the Prophet (pbuh) but I did not think you too would be like them!"

Hurr replied: *"I do not fear the battlefield but I fear the day of judgement! What answer shall I give to Allah when He will ask me about the grandson of His Prophet (pbuh) being thirsty and at the mercy of my men?"*

Early in the morning on the day of Ashura he saw his soldiers wetting the hooves of the horses because it was so hot that the horses were having trouble putting their hooves on the ground. He thought of the children in the camp of Imam Husayn (pbuh) crying out 'Al-atash (The thirst)'

Hurr knew he had a choice between Janna and Jahannam. With his son and his slave they rode towards the camp of Imam Husayn (pbuh) Just before they reached the camp they got off the horses. Hurr was very shy to face Imam because it was he who had forced Imam to come here. He got his son to tie his hands behind his back and then walked slowly towards Imam's tent. Imam told Abbas (pbuh) to go and meet them saying: *"Our guest has come"*.



Hurr on seeing Imam fell down on his knees begging for forgiveness. He asked Imam to let him be the first one to go to fight.

Imam forgave him saying:

"Hurr! I have already forgiven you. Your mother named you Hurr, which means free! You are free in this world and the hereafter. I consider you to be my honoured guest. My regret is that I do not have any food or water to offer you as my guest"

When the battle began Hurr went to the battlefield with his son and slave. He talked first to the army trying to make them realise their errors but they did not want to listen. Shimr realised that they might have trouble so he told Umar Sa'ad to send the soldiers to attack them all together rather than one to one fighting which was the Arab custom of initial fighting.

His son was killed first and then his slave.

Hurr fought bravely killing the enemy soldiers by the dozen. He had a deep cut on his forehead and soon he fell off his horse. He called out to Imam who went rushing to him with Abbas (pbuh). Imam cleaned the blood off his forehead and tied a handkerchief round his head to stop the blood. It was a handkerchief made by Sayyida Fatima Zahra (pbuh)

Hurr opened his eyes for the last time and saw Imam Husayn (pbuh).

Many many years later a ruler who wished to witness the greatness of a Shaheed, dug open the grave of Hurr. A beautiful smell was coming out of the grave and he saw Hurr lying in the grave as though he was just resting. He saw the handkerchief tied around Hurr's head and opened it. Fresh blood started flowing so Shah Abbas Saffaa tied it up with his own handkerchief. A voice told him:

"Please give my handkerchief back, it is the handkerchief made by Sayyida Fatima Zahra (pbuh) and tied by Imam Husayn (pbuh)"

He returned the handkerchief and closed the grave.



NAFE' BIN HILAL

Nafe' bin Hilal was amongst the bravest soldiers in Imam's army. He had carved his name on the tip of every arrow he carried.

On the day of 'Ashura, each time he released one of his arrows he would say: "I throw the arrow whose tips tell my name..."

After all the arrows were used up, he fought with a sword killing 12 of the enemy soldiers.

Finally, he was surrounded and his hands were cut off.

He was brought by Shimr to Umar bin Sa'd who said:

"Woe unto you, O Nafe'! Why did you not pity yourself?"

Nafe' replied:

"Allah knows that I do not at all repent having fought against you and if my hands were still with me, none would have been able to apprehend me."

Shimr said: "Ibn Sa'd! Kill him"

Umar Sa'd replied;

"You brought him so you put his life to an end!"

As Shimr raised his sword to behead him, Nafe' said:

"By Allah! If you were a Muslim, you would have found it difficult to justify spilling our blood on the day of reckoning. But praise be to Him! Our death is caused by the worst of His creatures."

Shimr killed him. Nafe is famous for his meaningful statement he said to Imam before he parted to go to the battlefield:

"We love those who love you, and hate those who hate you; based on our firm determination, weighed wisdom and calculated insight."



ANAS BIN HARITH KAHILI

He was tall and over a hundred years old. At times, his white eyebrows would fall over his eyes and hinder his vision. He had piecing looks, was well known and well respected among the people of Kufa. He had a noble face and spoke only when necessary.

He was unequalled in generosity and had an excellent memory. He was a companion of the Prophet (pbuh)

On the day of 'Ashura when the armies suspended the war temporarily to collect their dead and the wounded, Imam Husayn (pbuh) asked Anas to go and talk to those on the other side."

He immediately left for the battlefield. When he got close to Umar ibne Sa'd, he did not greet him.

"Why did you not greet us?" Umar ibne Saad inquired. "Do you think we are disbelievers?"

"How can you believe in God and His Messenger while your swords are ready to shed the blood of the son of the Prophet (pbuh) Anas replied.

Umar ibne Saad turned his head down for a while. He had no answer. He said, *"I swear to God, I know that the killer of Imam Husayn (pbuh) will end up in hell, but the orders of Ubaydullah ibn Ziyad have to be carried out."*

Disappointed, he returned and tied a piece of cloth around his back to straighten it; used his head band to keep his eyebrows from falling over his eyes and hinder his vision, took permission from his Imam and left for the battlefield.

When Imam Husayn (pbuh) saw him leave in that state, he could barely control his tears. The Imam said, "May Allah accept your sacrifice, dear old man." After a hard fought battle Anas was martyred. He breathed his last breath in his Imam's lap.



SAIF BIN HARITH JABIRI

The streets of Kufa were full of people. A loud hue and cry filled the air, "Behead him!" one of them cried. "Cut off his tongue!" another shouted. People had gathered to see the execution of the old man. The roofs too, were full of men and women. The soldiers of Ibne Ziyad led the crowd, dragging a wounded old man, tied up with ropes, towards the sheep market's slaughter house. The crowds followed them.

In the commotion, two young men, Saif and Shaheeb cut through the crowd and managed to get close to the prisoner. Shaheeb asked Saif, "Who is this man? Why are they treating him like this?" Saif replied, "Don't you recognise him? He is Hani bin Urwah, one of the noble leaders of Kufa. He has been arrested on charges of supporting and helping Muslim bin Aqeel and Imam Husayn (pbuh). Ibne Ziyad has ordered his execution. When the soldiers reached their destination, the hue and cry subsided. There was complete silence. They tied up Hani's hands and feet and beheaded him. Everyone then left for their daily work as if nothing had happened. Saif and Shaheeb were deeply hurt. Their eyes were full of tears. Upset and furious, they returned to their hiding place.

It was dark. Stars twinkled in the sky. The people of Kufa slept, passively ignoring Ibne Ziyad's atrocities. In their hiding place, Saif and Shaheeb were talking.

"What do you think we should do? Shaheeb asked, "Should we stay or leave this city?"

Saif replied, "Did you not see how the people of Kufa treated Imam Husayn's (pbuh) messenger Muslim bin Aqeel. They executed him and Hani bin Urwah as well. We promised the Imam's messenger that we would support Imam Husayn (pbuh) but I am sure that under the present circumstances the Imam will not come to this city."

Shaheeb said, "Ibne Ziyad had appointed soldiers on all roads leading out of the city to spy, arrest and execute Shias like us. Do you have a better plan?"



Saif replied, “Let us make use of the darkness, take our swords and horses and leave this city using the secret pathway we are familiar with. Whatever it takes, we need to get to Imam Husayn (pbuh).”

Thus the two of them secretly found their way out of Kufa and rode speedily towards the caravan of Imam Husayn (pbuh).

When Shabeeb and Saif reached the caravan, they greeted their Imam, and joined the army with his permission. When they asked permission to go to the battlefield they had tears in their eyes. When Imam asked them why they were crying they said: “By God! We are not crying for ourselves. We cry because we have nothing but our lives to offer you in your difficulty,” they answered.

Imam prayed for them, “May your sympathy for us earn you a great reward.” They addressed the Imam, “Peace and blessings of Allah be upon you, O son of the Prophet (pbuh)”, and rushed towards the enemy and fought bravely. The Imam responded saying, “Peace and blessings of Allah be upon you, too.”



ASLAM BIN AMR

He was one of Imam Husayn's slaves who accompanied him from Madina. For years, he had been with Imam and served as Imam's scribe thus known as Kaatib e Imam. .

Aslam bin Amr was well respected. He was trustworthy and truthful, and was always entrusted with important tasks.

Aslam had heard the Imam say, "I will not humiliate myself and will not offer my allegiance to Yazid." Thus, he too, did not humiliate himself by accepting Yazid's government. Throughout the journey from Madinah to Makkah, and from Makkah to Karbala, Aslam know that the odds were against them and that there was no turning back.

On the day of 'Ashura, he said to himself, *"I don't have anything except my life to defend the son of the Prophet (pbuh). If need arises I will sure offer it."*

Turning to Imam Husayn (pbuh) he said: *"O Aba Abdillah (pbuh) May my father and mother be sacrificed instead of you. Please permit me to go to the battlefield to defend the family of the Prophet (pbuh)."*

He attacked the enemy and fought bravely, killing many of them. After being fatally wounded by sword and spear, he eventually collapsed and fell. With the little energy left in him, he pointed towards the Imam as if paying his last tributes. Imam Husayn (pbuh) rushed towards him, sat beside him, placed his head in his lap, and embraced him.

The slave opened his eyes, smiled at the sight of Imam Husayn (pbuh) and said, *"Who could be more blessed than me, for the son of the Prophet (pbuh) puts his face next to mine!"* He then, breathed his last.



YAZID BIN ZIYAD MUHASIR

He had been travelling through the desert on his horse searching for Imam Husayn (pbuh). He was tired and thirsty. When he saw the Imam's caravan he was overwhelmed and tears flowed down his cheeks. Abbas (pbuh) welcomed him and handed him a bowl full of water.

His full name was Yazid bin Ziyad Muhasir, but his friends called him Abu Shasaa. He was from the tribe called "Kinda". All the soldiers were glad that Abu Shasaa had joined them. The Arab warriors knew very well that Abu Shasaa was fearless in his bravery and archery. They could recall numerous accounts of his bravery.

Abu Shasaa did not leave Imam's side. He had brought a bow, one hundred arrows and a sword along with him to defend his Imam. On the day of 'Ashura, all of his arrows hit their target and a good number of the enemy soldiers were killed.

When his arrows ended, he took out his sword and leapt towards the enemy like a furious lion killing all who came within striking distance. The enemy, realising that they were no match for him, cut off his horse's legs, but this did not stop him. He got off his horse and continued to fight the enemy calling out: *"I am Yazid, son of Muhasir, stronger than a lion. O Allah! I am Husayn's (pbuh) helper and have chosen to stay away from Umar ibne Saad."* Abu Shasaa was eventually surrounded and achieved martyrdom.



AABIS AND SHAWZAB

There were two friends in Karbala on the day of 'Ashura.

One was Aabis who was a renowned narrator of ahadith, a brave leader and fiery orator.

The other was Shawzab, a memoriser of ahadith who held classes attended by many to learn the ahadith of ahlulbayt.

Aabis addressed Shawzab and asked: "What do you have in mind today?"

Shawzab replied: "What else but that I would accompany you in martyrdom at the feet of the grandson of the Prophet (pbuh)" -

Aabis said that he expected such an answer of his friend for this was the day of gaining as much divine blessing as possible.

Shawzab got permission from Imam Husayn (pbuh) and was martyred.

Aabis addressed Imam Husayn (pbuh) saying: "Ya Abu Abdillah! There is no one on this earth, far or near, who is more respectable and beloved to me than you. If I could avert the torture and adversity from you with anything dearer than my blood and my nafs, I would have done it. O Abu Abdillah! Allah be my witness that I am on your path and on the path of your father."

When Aabis went to the battlefield, someone from the army of Yazid recognised him and called out to the others saying:

"The lion of lions is approaching, do not fight him alone."

Aabis went forward wielding his sword and shouting: "Isn't there anyone? Isn't there anyone?"

Umar Sa'd ordered Aabis to be pelted with stones from all sides as no one dared to fight him alone. He was martyred and beheaded.

The soldiers argued as to who had killed him like hunters fighting over a prized bull. Umar Sa'd ended the dispute by saying that no-one had killed Aabis single handedly."



JOHN BIN HUWAI

The friends and followers of Imam Husayn (pbuh) who had gathered round him in Karbala were from different walks of life. But all of them had something in common amongst them - their unflinching devotion for Imam Husayn (pbuh), their supreme faith in the justice of his cause. Some of them were freemen, soldiers bold and true. Others were slaves who had come there with their masters but without any compulsion. Even when their masters granted them freedom and asked them to go away where they liked, not one of them budged an inch; not one of them even for a moment thought of leaving Karbala to save his life. They wanted only one thing and that was freedom to lay down their lives in defending Imam Husayn (pbuh).

Amongst them was one called John bin Huwai. Imam Ali (pbuh) had given John to Abu Dharr Ghiffari, Abu Dharr freed him, but John stayed on with Abu Dharr as a companion. When Abu Dharr was exiled from Madina John went back to Imam Ali (pbuh) who invited him to stay on as his companion. In the company of Imam he learnt the tafseer of Qura'n (he was also hafidhe Qur'an) and ahadith.

In Karbala John could always be seen at the side of Imam. On the day of 'Ashura, John came to the Imam, and stood silently with his arms folded. It was his habit never to speak in the presence of Imam until spoken to.

Imam looked at John and said, "John, I know you have come for my permission to go to the battle-field. You have been a good and trusted friend. I will not deny you martyrdom for Islam. Go, Allah be with you!" John smiled happily.

He faced the enemy and recited a poem which said "I am a soul willing to die for Allah and have a sword thirsty of the blood of the enemies of Allah. Before I die I shall fight the enemies of Allah with my sword and my tongue, and thus shall I serve the grand-son of the Holy Prophet."

John fought courageously, all the time reciting the poem. When he fell from his horse, he still continued to fight with his tongue by reciting the poem until he breathed his last.



WAHAB IBN ABDULLAH AL KALBI

Wahab ibn Abdullah Al-Kalbi had just got married and was returning to his hometown with his mother and the newly-wed bride Haniyya. Passing through Karbala, they found a camp pitched on one side and a large army poised against the few in those tents. On enquiries Wahab came to know that Imam Husayn (pbuh), son of Ali and grandson of the Prophet, had been surrounded on all sides by Yazid's hordes who were insisting on Imam Husayn (pbuh) either to accept Yazid's spiritual leadership or to die at their hands. Wahab carried the news to his wife and mother.

When she was informed by Wahab that Imam Husayn (pbuh), with a few faithful followers, was facing overwhelming odds, she asked her son to hurry to his aid. All three of them came over to Imam Husayn (pbuh) and the mother beseeched Imam Husayn (pbuh) to let Wahab join him.

When Imam Husayn (pbuh) learnt that Wahab had got married only a couple of days before, he insisted that he must leave him and seek safety with his wife and mother. That brave son of a brave mother would not, however, agree to this. "O Imam," he said with his head bowed, "how is it possible for me to leave you and your dear ones in this condition? If I leave you and go away, my conscience would ever sting me for failing to do my duty." He was able to convince Imam Husayn (pbuh) that he had made up his mind and nothing could make him change his decision.

He fought bravely on the day of 'Ashura with his mother encouraging him from the camps and was martyred. His wife went to his side wiping off the blood from his face. Shimr saw her and ordered his slave to kill her. Haniyya is the only woman martyr of Karbala.



BURAYR HAMADANI

His skills in single combat had become legendary. When he saw that Umar Saa'd and his men had made up their mind to kill Imam Husayn (pbuh) and his kinsmen, he was itching to give them a taste of his sword which had always struck terror in his enemies' hearts. With difficulty Imam Husayn (pbuh) was able to restrain him and convince him that his purpose was not to attack the enemy but to defend and die like martyrs.

It was Burayr who, during his rounds of the camp, had heard the cries of the thirsty children for water and had called a few of the friends of Imam Husayn (pbuh) to make arrangements to bring at least one bag full of water to wet the dry lips of the children. He and the gallant few had marched towards the river bank with determination to get water, cost what it might. When challenged by the soldiers of Umar Saa'd, who were guarding the river banks, and being asked as to who he was and for what he had come, he had boldly told them that he was Burayr Hamadani, follower of Imam Husayn (pbuh), and had come to take water from the river to Imam Husayn (pbuh)'s camp for the thirsty children of the Imam.

"We have not the least objection to you and your friends drinking as much water as you want," they had replied, "but we cannot allow you to take a drop of water for Imam Husayn (pbuh)'s children."

How infuriated he had got at this reply and shouted back at them: "O heartless brutes, you have no consideration for the helpless children of Imam Husayn (pbuh) whom thirst is killing? So long as these innocent children do not get water, it is unthinkable for any of us to taste even a drop of it." When they mockingly rejected his request, he said: added: "If that is your final reply, be ready to fight us, for we shall not go back without water, whatever the consequences."

With what bravery he and a handful of his friends had fought and dispersed the regiment that was guarding the river, and with what satisfaction he had filled the bag with water and hurried towards the camp. How with pride and satisfaction he had placed the bag of water at the feet of the thirsty children



who had clustered round the water-bag with shouts of joy and thrown themselves on it! With what dismay he had seen the tied end of the bag opening under the crush of the thirsty children and water flowing out on the dry soil, and the children crying with disappointment and rubbing their bodies on the wet sand! Moved to tears at this heart-rending sight, how he had exclaimed in utter despondency: "Alas, Burayr's efforts have gone in vain and the thirst of these innocents has remained unquenched!"



EVENTS AFTER THE DEATH OF IMAM HUSAYN (PBUH)

The tents were burnt down and the women were beaten and their hijabs (veils) snatched away. The bodies of the martyrs were trampled upon by the horses and the heads were cut off and raised on spears. It was Sayyida Zaynab (pbuh) who was the tower of strength as Imam Ali Zaynul Abideen (pbuh) was sick. Tied with chains round their necks, hands, and feet the women and children were put on camels without any saddles to go from Karbala to Kufa. They were tied tightly to each other. So much so that if one fell off the camel others would be pulled down too. The guards would beat them all before putting them back on again. Imam Ali Zaynul Abideen (pbuh) despite his illness was made to walk on foot behind heavily chained. The heads of the martyrs were carried on spears in front.

KUFA

It was the night following the 11th of Muharram 60 A.H. that they arrived at the gates of Kufa.

Kufa was the city where Sayyida Zaynab (pbuh) and Umme Kulthum (pbuh) had once lived, respected and loved. It was regarded as the principal city of Islam in Iraq.

The palace of Ibn Ziyad was closed so they were made to camp outside the city. When he was informed of their arrival he ordered that preparations be made for a celebration and all important guests to be invited.

Dressed up and to the sound of music the people poured into the streets of Kufa not really knowing the truth. When the caravan of prisoners entered the city and some people recognised that these were the household of the Prophet (pbuh) they started crying and looking down with shame. When the prisoners reached the main 'bazaar' there were so many people that it was difficult for the caravan to move to the palace of Ibn Ziyad.

Here Sayyida Zaynab (pbuh) lifted her hand bidding them to be quiet. It is said that even the horses stopped neighing. In a piercing and confident clear voice she said:



"Praise be to Allah and His blessings be sent on my (grand) father Muhammad and his pure Ahlul bayt.

O people of Kufa! O you who are deceptive and disloyal! Do you shed tears?

May your tears never dry up and your loud crying never end!!!!

You are like the woman that unravels to bits the rope that she has firmly spun.

You make false promises which bear no truthfulness at all.....

You are like the plants that grow on filth and yet are green....

Certainly evil is that which your souls have sent before you. Allah is displeased with you and in punishment shall you live.

Are you crying and wailing?

Indeed By Allah! Cry endlessly and laugh but a little for your deed was so disgraceful that you will never be able to compensate for it.

How can you wash away the crime of murdering the grandson of the Seal of the Prophets ; The essence of The Message; The Lord of the Youth of Paradise;The refuge to whom you turned to during troubles; Your master who defended the Prophet's traditions.....

What an awful sin you committed!!!!

Away with you! There will be no forgiveness....

Don't make light of the delay in punishment.....

Most surely Allah is watching."

People wept; those who had previously been celebrating were now looking down shamed by the truth in her speech. Although she was a prisoner tied with ropes she spoke with confidence so much so that a person who couldn't see who was speaking thought it was the voice of Imam Ali (pbuh)

The caravan was then led to the government palace of Ibn Ziyad. Sayyida Zaynab (pbuh) remembered the time when her father Imam Ali (pbuh) used to sit there. Although she was tied up and her face covered with her hair she walked in with dignity and confidence.

Ibn Ziyad was excited and pleased as he sat with Imam Husayn's (pbuh) head in front of him. As the prisoners entered he said addressing Sayyida Zaynab (pbuh):



"Praise be to Allah who disgraced you, killed your men and exposed the lies of your claim"

Immediately Sayyida Zaynab (pbuh) said:

"It was Allah's wish that they should be martyred and they died bravely.

If this was your heart's desire then you must indeed be content today.....

But you have killed those whom the Holy Prophet (pbuh) sat on his knee when they were children and whose play filled him with joy.....

Soon you will stand with them before Allah and they will demand justice.

Beware the day of Qiyama."

Ibn Ziyad tried to change the conversation.

Seeing that he was not succeeding in humiliating Sayyida Zaynab (pbuh) he diverted his attention to Imam Ali Zaynul Abedeem (pbuh) threatening to kill him.

Imam replied "You threaten me with death? Do you not know that martyrdom is our inheritance and merit"

Ibn Ziyad then started to poke at Imam Husayn's head that he had in front of him with a stick. Zayd bin Arqam who was an old companion of the Prophet (pbuh) was present.

He cried out "Ibn Ziyad! Take away your stick. Allah is my witness that I have seen the Prophet (pbuh) kissing these lips "With these words he got up weeping and left the assembly.

Ibn Ziyad knew he was a respected member of the community and he said: "Do not cry! You have become old and weak and have lost your wits. Do you weep at this great time of victory?"

Zayd bin Arqam walked out saying "O people! You have become slaves of Ibn Ziyad. You have killed the son of Fatima (pbuh) and made the son of Marjana (Ibn Ziyad's mother) your ruler so that he may kill the pure and pious amongst you..... May God deprive you of honour.....since you have given in to such evil"

The prisoners were sent to a house till orders from Yazid were received. The people however were realising the enormity of their crime. The sermons of Sayyida Zaynab (pbuh), Umme Kulthum (pbuh), and Imam Ali Zaynul Abedeem (pbuh) had opened their eyes. It was they who had invited Imam Husayn



(pbuh) and had then betrayed his ambassador Hazrat Muslim bin Aqeel (pbuh) and had let down Imam (pbuh).

The next day Ibn Ziyad gave a talk thanking God in separating the truth from falsehood and giving victory to Yazid.. He had not finished when a blind man called Abdullah bin Afeef got up and told him:

".....O son of Marjana! Be ashamed ... You kill the son of the Prophet and then you talk such nonsense from the mimbar in a mosque of Muslims?"

Ibn Ziyad had come to the mosque to calm the people down but everyone was now listening to Abdullah bin Afeef who was then marched to the palace and threatened with death. Abdullah bin Afeef said he was praying for martyrdom and his dua had been heard. He was beheaded.

SHAAM

Ibn Ziyad now wanted to get the prisoners away from Kufa as soon as possible. He sent them with a large escort of soldiers to Damascus (Shaam) to Yazid.

The journey was no less than 600 miles. They were made to travel unveiled on unsaddled camels. The heads of the martyrs were carried on spears before them. So many children fell and died and women lost the babies they were carrying. Sayyida Zaynab (pbuh) would bury them on the roadside writing on the graves "This is a Muhsin of Karbala".

The news of her sermon in Kufa had spread. In some of the towns along the way people used to close the gates and not allow the soldiers to enter cursing them. The soldiers had to change route making long diversions and sometimes making the camels run faster.

The major towns they travelled through are Mosul, Hums and Balbeck. The prisoners were given very little food and water and were beaten often. They reached Damascus (Shaam) after about 28 days. When they reached the outskirts of Damascus (Shaam) they were made to wait outside the city until Yazid had made the preparations for a celebration. When the appointed day came they were tied like animals and herded into the city. Although the walk from the gate of the city of Shaam to the court of Yazid



takes about half an hour at the most it took the prisoners 30 hours. At every step stones were hurled at them and they had to be cleared before they could move further. People threw food as 'sadaqa' at them but they did not eat it, walking with dignity.

One man mockingly asked Imam Ali Zaynul Abedeen (pbuh) who had won? Imam replied "If you wish to find out who has won, do so when it is time for prayer and the Adhan and Iqama are recited".

The prisoners were led into the court of Yazid. Imam Husayn's head was brought to him on a golden tray. He hit Imam's teeth with his stick saying: "My ancestors who were killed at Badr have been avenged today. Now it is clear that Bani Hashim had staged a play to gain power and there was never any divine revelation."

Sayyida Zaynab (pbuh) with confidence replied:

"All praise be to Allah, the Lord of the world and blessings on my grandfather, the Chief of divine Prophets.

O Yazid! Indeed Allah has said:

'Evil is the end of those who did evil, because they mocked and rejected the signs of Allah ' **Qur'an Suratur Rum 30:10**

O Yazid! Do you believe that you have made our life miserable and our existence impossible?

That we are powerless persons just because we are standing in front of you tied and that you have gained power over us?

Do you believe that we have been disgraced and that you instead have been honoured by Allah?

That your position is safe and secure now that your crooked affairs are smoothed out, and that you are the master of this country and the ruler of our government?

Wait! Wait! Have you forgotten what Allah says?

'Do you think that We give respite to the evildoers and unbelievers for any good that they have done ? Surely we give them time so that they may increase



their evil deeds and it will lead them to degrading punishment '

Qur'an Suratu Aali Imran 3:178

.....Is this your justice that the women of your house be in hijab whilst we, the daughters of the Prophet (pbuh) be imprisoned and paraded from place to place unveiled?

Your men have taken us from town to town where all sorts of peoplehave been looking at us- rich and poor, young and old, honourable ones and those of disrepute; all gaze at us from far and near, and we have no one to come to our aid...

O Yazid! whatever you have done proves your arrogance against Allah and your denial of His Prophet (pbuh) and of the Holy Book and the Sunna (teachings) of the Holy Prophet (pbuh) sent down to him (the Prophet (pbuh) by Allah.

Your deeds should not cause amazement because one whose ancestors chewed the livers of the martyrs (i.e. Hazrat Hamza's liver was chewed by Yazid's grandmother),and whose flesh grew up on virtuous people..... It is but natural that the descendants of such persons should be most prominent amongst the Arabs in unbelief, sinfulness, crueltyand cause conflicts and act against God and His Prophet.....

Remember that the evil deeds and sinful actions that you have committed are the result of unbelief and old grudges you bear because of your ancestors who were killed in Badr.

...You deny the Prophet (pbuh) and with pride and joy announce from the roofs 'I, Yazid, have slaughtered and butchered the sons of the Prophet and imprisoned his family members.'

O Yazid! You are striking the lips of Abu Abdullah, Al-Husayn (pbuh) with a cane. Do you not know that these are the lips and the teeth that were constantly kissed by the Prophet (pbuh) and yet your face reflects pleasure?



O Yazid! If you thought over what you have done you yourself would surely wish your arms to be paralysed and severed from your elbow and you would wish that your parents had not given birth to you because you would know that Allah is angry with you and the Prophet is now your enemy.....

O Yazid! Remember that you have cut your own skin and flesh to pieces.....

O Yazid! Do not feel joyous on killing the Prophet's family for Allah has said: 'Think not that those who are killed in Allah's way are dead; Nay! they are alive rejoicing in what Allah has given them out of His grace..'

Qur'an Suratu Aali Imran 3:169,170.

Those who have made you the head of state and burdened the Muslims with your leadership will soon find out what awaits them. The end of all tyrants is agony. .

O Yazid! I speak about the severe punishment that lies in store for you not for the sake that you might regret and repent at what you did because that though would be a fantasy..... Your heart has hardened....You are one of those whose heart is the nest of the devil in which he lays his evil eggs; Indeed your character is one such ugly creation of the devil...

One wonders how virtuous people, sons of Prophets and their successors should be butchered by ...evildoers and sinners ...We feel grieved to think of their sacred and pure bodies lying on the sands of the burning desert, abandoned without burial.

O Yazid! If you consider our defeat as your achievement then you will have to pay its price. Allah commits no injustice to His servants. Only in Him do we put our trust and faith. He alone will deliver us and in Him alone do we seek safety and with Him do our hopes rest.

I swear by God who sent upon our household His book & Prophet hood that you will never get our status. You will never be able to destroy our status or extinguish our light, nor will you be able to wipe out your shame and dishonour...



Your word is now weak and your days are numbered....

All Praise is for Allah who appoints a peaceful place for His friends and grants them success in their aims, and thereafter calls them back to His mercy, and pleasure...

We pray to Allah to avenge usSurely He is Kind & Merciful to His creatures."

Sayyida Zainab's (pbuh) sermon changed the atmosphere in Yazid's court. He was taken aback by her courage and her eloquence. All he could say was: "These persons have gone through so many hardships and they seem to be afraid of nothing ...not even death."

Yazid then sent them to a prison which had no roof. For a year they lived under such conditions suffering the heat and cold with little to eat and drink.

During their time in prison, Sayyida Sakina remembered her father all the time. Her cries could be heard in the silence of the night. One day Yazid could not sleep. Everytime he closed his eyes, the muffled sobs were carried by the wind to his ears.

He sent his soldiers to find out where the noise was coming from.

"It is the daughter of Husayn!" he was told. *"She cannot bear the parting from her father."*

Yazid said: *"I know what will quieten her!"*

Yazid sent a present to the child.

When Sakina lifted the cover from the platter she saw the head of her father. Taking it in her arms she cried herself to sleep.

In the morning at the time of Fajr Salaa, Imam Ali Zaynul Abedeen (pbuh) found his young sister on the floor of the prison lying motionless. He gathered her in his arms and said: *"Inna lillahi wa inna ilayhi raji'un- Indeed we are from Allah and to Him do we return."*



When Yazid celebrated the annual event of his 'victory' over Imam Husayn (pbuh) he called Imam Ali Zaynul Abedeen (pbuh) to his court. A speaker mounted the 'mimbar' and started praising Yazid and his forefathers and condemning Imam Ali (pbuh) and his sons.

When the speaker started speaking against Islam Imam cried out: "O Speaker! Be ashamed for with your words you have exchanged the anger of God to please the tyrant ruler. Hold your tongue!"

Imam then turned to Yazid asking to be allowed to say a few words. Yazid did not want such but his companions convinced him to allow Imam saying "What can this weak young man do in an assembly like this?"

Imam mounted the mimbar and after praising God and His Prophets introduced himself giving the merits of the Prophet & his AhlulBayt. He went through his ties with the Prophet and the events leading to the massacre of his family in Karbala....

His words were changing the audience and to silence him Yazid ordered the Muezzin to give 'Adhan'. When the name of the Prophet came Imam turned to Yazid saying "Tell us! Was Muhammad (pbuh) your grandfather or mine? If you say he was yours then you are lying; and if he was my grandfather then why have you killed his son and imprisoned his family?"

Yazid could not reply and after Dhuhr prayers rushed back to his palace knowing that public opinion would now turn against him. He ordered the release of prisoners asking if there was anything that they wanted.

Sayyida Zaynab (pbuh) requested for a house where they could mourn the martyrs of Karbala. This was the first majlis for Imam Husayn (pbuh). The women of Shaam came in black and Sayyida Zaynab (pbuh) told them what had happened in Karbala.

The heads of the martyrs were returned and all their looted belongings. Sayyida Sakina (pbuh) was buried in the prison in Shaam. For the prisoners the hardest thing they had to do was to leave Sayyida Sakina (pbuh) and go back home.



SHAAM TO MADINA

Yazid gave the prisoners a choice to stay in Shaam or return to Madina. They chose to return but via Karbala. On the journey at every stop they would hold a majlis of Imam Husayn (pbuh) where people came, listened and learned the truth.

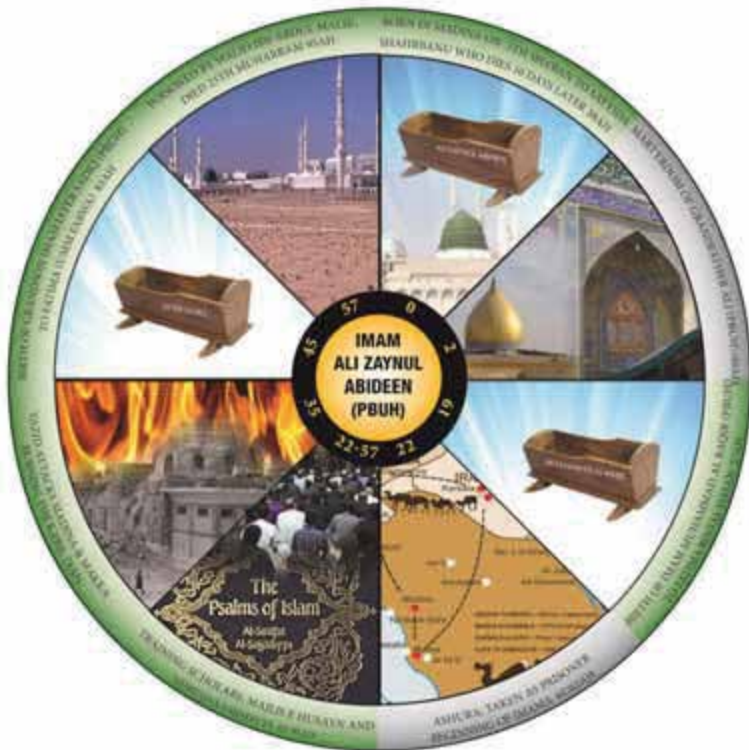
In Karbala they found that the Prophet's (pbuh) companion Jabir ibn Abdullah Ansari was already there to pay his respects (Ziyara) to Imam Husayn (pbuh) and the martyrs of Karbala. Jabir was the first pilgrim to visit the grave of Imam Husayn (pbuh). He did ghusl in the waters of the river Euphrates - took off his shoes and approached the grave of Imam Husayn (pbuh). He wept wishing he had been there on the day of 'Ashura to assist Imam Husayn (pbuh). The heads of the martyrs were buried with their bodies by Imam Ali Zaynul Abedeen (pbuh).

With heavy hearts they left Karbala to go home to Madina. When they entered Madina, Sayyida Zaynab (pbuh) had aged so much that even her husband could not recognise her at first.



IMAM ALI ZAYNUL ABIDEEN (PBUH) - TIMELINE

- Name:** Ali
Parents: Imam Husayn (pbuh) & Sayyida Shahrbanu (pbuh)
Kuniyya: Abu Muhammad
Titles: Zaynul Abideen, Sayyedus Sajideen
Birth: 5th Sha'ban 38 AH (Madinat ul Munawaara)
Death: 7th Safar 50 AH (Madinat ul Munawaara), Buried in Jannatul Baqee



THE THREE TASKS

Imam Sajjad (pbuh) had three difficult tasks:

1. To announce his Imama.
2. To bring the community together....
3. Guidance.

ANNOUNCEMENT OF HIS IMAMA

This took the form of a family dispute:

Muhammad al-Hanafiya claimed that he was the Imam after Imam Husayn (pbuh). Imam Sajjad (pbuh) suggested that the "Black Stone" (*Hajarul aswad*) of the Ka'ba be approached for its judgement. Muhammad al Hanafiya readily agreed and both parties went for Hajj where thousands of pilgrims had assembled. The news spread like wild fire. Uncle and the nephew slowly walked towards the Black Stone. First Muhammad al-Hanafiya talked to the Stone; there was no response.

Imam Sajjad (pbuh) asked the Black Stone to declare in clear Arabic as to who was the Wasi and Imam after Imam Husayn (pbuh)

There was a tremor in the Stone and in clear Arabic a voice said: *"O Allah, verily Wisaya and Imama, after al-Husayn bin 'Ali is for Zayn al-'Abidin 'Ali bin al-Husayn, son of 'Ali bin Abi Talib and Fatimah bint Rasulillah."*

Muhammad al-Hanafiyah accepted the verdict and declared his allegiance for Imam.

(al-Ihtijaj of al-Tabrasi, al-Kafi of al-Kulaini, Basa'-erud-Darajat, A'lumul-wara, Manaqib of Ibn Shahr 'Ashob, Biharul-Anwar, Vol. XI, of Majlisi).

The pilgrims on returning to their homes narrated this strange story; and thus the Muslim world came to know, without any formal proclamation, that Imam Sajjad (pbuh) was their divinely-appointed Imam.

UNITING THE COMMUNITY

Imam encouraged the institution of majalis of Imam Husayn (pbuh). Sorrow and grief succeed in binding mourners together, where intellectual and joyous functions fail. Imam brought this about through example. He wept whenever he drank water saying "Why should not I cry, when my father was denied the water which was free to the beasts and animals?"



This institution of mourning became the focal-point of all religious activities of the community bringing them together,

GUIDANCE

He selected the format of dua for this purpose. He recorded the duas in a book form and asked his two sons (Zayd & Imam Muhammad Al Baqir (pbuh)) to make copies of the book. This recording itself is an indication that these were not just duas, but also a means of guidance. One finds in them almost all theological and ethical questions answered eloquently. The book is known as Sahifatus Sajjadiyya (also known as the Psalms of the Ahlulbayt). It is the oldest prayer manual in Islamic sources. The title means simply 'The Book of al-Sajjad'. Al-Sajjad is one of the titles given to Zayn al-'Abideen and signifies 'the one who constantly does sija'.

There are fifty-four duas which make the main body of the text and the additional duas which make up the fourteen addenda (including the prayers for the days of the week) and the fifteen ***munajat*** or 'whispered prayers'. The addenda are said to have been collected and added to the text by Shams al-Din Muhammad ibn Makki, known as al-Shahid al-Awwal (the 'first martyr'). The fifteen ***munajat*** have been added to several modern editions of the ***Sahifa*** by 'Allama Muhammad Baqir Majlisi.



Year	Age	Event
658 CE 4 Sha'ban 38AH		Birth of Imam Ali Zaynul Abideen (pbuh) to Imam Husayn (pbuh) & Sayyida Shahrbanu (pbuh) in Madina
658 CE 14 Sha'ban 38 AH	10 days	Wafat of Sayyida Shahrbanu
660 CE 21 Ramadhan 40AH	2 yrs	Imam Ali (pbuh) martyred in Masjid e Kufa by Abdul Rahman Ibn Muljim. Muawiya changes Khilafate to dynasty. Beginning of Umayyad dynasty
670CE 50AH	12 yrs	Imam Hasan poisoned by wife Ju'da as instigated by Muawiya. Imam Husayn (pbuh) assumes Imama. North Africa comes under Muslim rule
677CE. 57AH	19 yrs	Birth of Imam Muhammad Al-Baqir (pbuh) to Imam Ali Zaynul Abideen (pbuh) and Fatima Kubra (daughter of Imam Hasan (pbuh))
680CE 28 Rajab 60AH	21 yrs	Muawiya dies and Yazid becomes Khalifa. Yazid demands allegiance from Imam Husayn (pbuh) who refuses and leaves with his family including Imam Ali Zaynul Abideen (pbuh) to go to Makka
680 CE 8th Dhulhijja 60 AH	21 yrs	Soldiers arrive in Makka dressed as pilgrims to kill Imam Husayn (pbuh) Imam and his family leave Makka without performing the Hajj (doing just Umra) for fear of causing bloodshed in Makka.
10 October 680CE 10 Muharram 61AH DAY OF 'ASHURA	22 yrs	Imam Husayn (pbuh) and his 72 followers and family members are killed. They are decapitated and their bodies trampled and left on the desert sands. The camp is looted and plundered and the women and children and Imam Ali Zaynul Abideen (pbuh) taken as prisoners. His wife Fatima and son Imam Baqir (pbuh) are both present in Karbala.



Year	Age	Event
680 CE 12 Muharram 61AH	22	Imam and the other prisoners arrive in Kufa (75 km from Karbala). Imam is shackled and chained with the heads of the martyrs on spears. Addresses Ibn Ziyad quoting from the Qur'an
680 CE 29 Muharram 61 AH	22	Sent onwards from Kufa, they arrive in Damascus (Shaam) where they are imprisoned. (Distance 1200 km).
681 CE Muharram 62AH	23	Release from prison comes after a year when Imam speaks out in Masjid Umawi during Friday prayers.
681 CE Safar 62AH	23	After visiting Karbala, Imam and the other prisoners return to Madina.
682CE 63 AH	25	Imam goes into seclusion in the outskirts of Madina, for about a year, in a tent. Sayyida Zaynab takes provisions for him every day. Only about 5 people are permitted to meet with him. Muhammad Al-Hanafiya represents him and acts on his behalf. Imam spends time writing Du'a, meditating, and praying salaa. Imam shuns politics.
683 CE 64 AH	25	Yazid attacks Madina & Makka burning the Ka'ba. Yazid dies and is succeeded by Muawiya II who gives the title to Marwan ibn Hakam after 4 months rule.
684 – 686 CE 65 – 68 AH	26-29	Uprising of Tawwabun (those who were repentant at not helping in Karbala) against Banu Umayya and the uprising of Mukhtar in Iraq to avenge the killing in Karbala. Ibn Zubayr seizes Makka and declares himself Khalifa.
691 CE 73 AH	34	Al Aqsa and Dome of the Rock Masjid are built in Jerusalem.



Year	Age	Event
694 CE – 714 CE 76 – 86 AH	37-47	Al-Hajjaj (who attacked the Ka'ba to subdue Ibn Zubayr), becomes governor of Iraq and rules with tyranny for 20 years – appointed by Abdul Malik (son of Marwan).
702 CE 17 Rabi ul Awwal 83AH	45	Birth of grandson, Imam Ja'fer As Sadiq (pbuh) to Fatima (Umm Farwa)
683-712 CE	25-57	<ol style="list-style-type: none"> 1. Teaches ethics through Dua (Sahifatus Sajjadiyya) 2. Tutored scholars. Imam Baqir and grandson Imam Sadiq participate in the discourses. 160 Scholars graduate Students include Hasan Al-Basri, Al-Thamali, Al-Zuhri, Ibn Tawoos. 3. He urges people to visit Karbala and encourages the commemoration of 'Ashura every year which led to Majalis in secret in private houses He used to visit Karbala every year, un-announced, often unnoticed. He recommended to use the earth of Karbala for sujud so that the loftiest part of Salaa (Sujud) be associated with the principles Imam Husayn gave his life for.
712 CE 25th Muharram 95AH	57 yrs	Imam poisoned by Walid ibn Abdul Malik and is buried in Jannatul Baqee in Madina.



IMAM HASAN (PBUH) – TIMELINE

- Name:** Hasan (Shabbar)
Parents: Imam Ali (pbuh) & Sayyida Fatima (pbuh)
Kuniyya: Abu Muhammad
Title: Al Mujtaba (the Chosen One)
Birth: 15th Ramadhan 3 AH (Madinat ul Munawaara)
Death: 7th Safar 50 AH (Madinat ul Munawwara), Buried in Jannatul Baqee



THE TREATY

This is a treaty between Muawiya the son of Abu Sufyan and Imam Hasan (pbuh), the son of Imam Ali (pbuh):

1. That Muawiya should deal according to the Qur'an and Sunnah of the Holy Prophet.
2. That all Muslims in the Muslim empire - Syria, Iraq, Hejaz, Yemen and Egypt - will live in peace and enjoy amnesty against persecution.
3. That he shall appoint none as his successor.
4. The friends, companions and followers of Imam Ali (pbuh) and all their families shall be protected against all fear and allowed to live in peace.
5. That Muawiya should not in any way harass, harm, threaten or plot (secretly or otherwise) against Imam Hasan (pbuh) and Imam Husayn (pbuh)
6. Muawiya would not curse Imam Ali (pbuh) in qunoot, Jumua' prayers....etc..

Muawiya accepted all except the sixth one. When Imam Hasan (pbuh) saw his stubbornness he dictated that at least 'Lanat' (curses) should not be uttered in the presence of Imam Hasan (pbuh) and Imam Husayn (pbuh). Muawiya gave his oath to Imam Hasan (pbuh) that he would abide by all the conditions but on his return to Shaam he declared "I do not have to abide by any of these. I will do what I want".

IMAM'S WIVES

1. Khawla bint Mandhooz Fazariyya
2. Umm Ishaq bint Talha
3. Ju'da bint Al-Ash'ath
4. Umm Basheer



CHILDREN

1. Zayd (Umm Basheer)
2. Hasan Al Muthanna (Khawla)
3. Qasim (Umm Farwa)
4. 'Amru
5. Abdullah (Umm Farwa)
6. Abu Bakr (Umm Farwa)
7. Abdul Rahman
8. Husayn Al Athram (Umm Ishaq)
9. Talha (Umm Ishaq)
10. Umm al Hasan (Umm Basheer)
11. Umm al Husayn (Umm Basheer)
12. Umm Salama
13. Ruqayya
14. Umm Abdullah
15. Fatima (Umm Ishaq)

Extract from **The Life & Times of Hasan bin Ali (pbuh) by Syed Mohsin Naquwi** **THE FAMILY OF IMAM HASAN BIN ALI**

1. His eldest was **Zayd**, whose mother was Umm Basheer d/o Abi Mas'ood Uqba Khazraji. There are also two daughters from the same mother named Umm al-Hasan and Umm al-Husayn. Both these daughters of Imam Hasan were at Karbala and when the soldiers attacked the tents, they along with Aatika d/o Muslim bin Aqeel (7 years old) got trampled under the hoofs and died. Zayd bin Hasan lived to be nearly one hundred years old. He was a very pious man. Zayd married Lubaba d/o Abdullah bin Abbas, who was first married to Abbas bin Ali who had been martyred at Karbala. Zayd bin Hasan had a son named Hasan Ameer and a daughter named Nafeesa.
2. **Hasan bin Hasan, also known as Hasan Muthanna** (Hasan the second), was born of another wife named Khawla d/o Manzoor Fazaree. Hasan Muthanna went to Karbala with Imam Husayn, fought and was wounded. After Yazeed's armies had left from Karbala, the local people came and looked for survivors. They found Hasan Muthanna badly wounded but



still breathing. They took him to their home and treated him. One report says that he was actually taken prisoner but Asma bin Kharija took him away from the prisoners by asking Umar Sa'ad, the commander of Yazeed at Karbala. He was cured and returned to Madina. He married one of the daughters of Imam Husayn named Fatima, had several children, and was poisoned to death, only 35 years old, by Abdul Malik bin Marwan.

His children from Fatima d/o Husayn were: Abdullah Mahadh, Ibraheem al-Ghamar, Hasan Muthallath (Hasan the 3rd), Zaynab and Umm Kulthoom.

Abdullah Mahadh lived in the last days of Banu Umayya and the beginning days of Banu Abbas. He had two sons, Ibraheem and Muhammad known as An- Nafs az-Zakiyya (the pure soul), due to his piety. Both of them were martyred in armed struggles. A great number of the male children of this family were brutally killed by Mansoor and later Abbasi Khaleefas (the period between 136 and 158 Hijra). Abdullah Mahadh had four more sons. One of them named Idrees bin Abdullah is the progenitor of the Idreesids (Adaarisa) of North African countries. Idrees had married a woman from the Berbers and his son (also named Idrees) ruled in that area for a long time. He was also assassinated by poisoning.

Ibraheem al-Ghamar bin Hasan Muthanna had a son named Isma'eel ad-Deebaj. Ad-Deebaj had two sons: Hasan bin Isma'eel ad-Deebaj - he left a large progeny; and Ibraheem bin Isma'eel ad-Deebaj - he came to be known as Tabataba. It is mostly his progeny who have spread across Iran and Iraq who are known as the Tabatabai and use that as their last name. It was the children of Imam Hasan and their children who came to India as the first Muslims in Sind. This was in the time of Hajjaj bin Yusuf. Later many of them moved from Sind to other parts of India. Hasani Syeds populate a town named Rudawlee near Lucknow, in Punjab and in other areas of the sub-continent.

3. Abu Bakr, Qasim and Abdullah were from a slave wife. All three brothers were martyred at Karbala.



4. Imam Hasan also married Umm Ishaq d/o Talha bin Ubayd Allah of Taym. From this union were two sons: Talha, Husayn al-Athram, and a daughter Fatima.
5. Imam Hasan had also married J'uda d/o Ash'ath al-Kindi. There were no children from this union.
6. There are another son named Abdur Rahmaan, and four other daughters: Umm Abd Allah, Fatima, Umm Salama and Ruqaiyya. These children were from different mothers.



Year	Age	Event
624 CE 2 AH		On 1st DhulHijja, Fatima (pbuh) married Ali (pbuh).
625 CE 3 AH		Imam Hasan (pbuh) was born on 15 th Ramadhan. He was the Prophet's (pbuh) first grandchild, and was named Hasan , as directed by Allah. He read the Adhan in the infant's right ear and Iqama in the left ear, a custom which is followed to this day. On the 7th day, The Prophet (pbuh) performed the first aqīqa, when he cut the hair of Hasan (pbuh), gave silver in charity to the poor equal to the weight of the hair and sacrificed a ram. This has become the sunna since then.
626 CE 4 AH	1 yr	Birth of Imam Husayn (pbuh)
627 CE 5 AH	2	Battle of Ahzab/Khandaq (Coalition/Ditch)
629 CE 7 AH	4	Conquest of Makka
630 CE 8 AH	5	Revelation of Ayatut Tatheer 33:33 and the event of Mubahila Imam Hasan (pbuh) accompanies the Prophet (pbuh), Imam Ali (pbuh), Sayyida Fatima (pbuh) & Imam Husayn (pbuh).
631 CE 10 AH	7	Farewell pilgrimage & event of Ghadeer
632 CE 11 AH	8	Imam Hasan (pbuh) loses his grandfather Prophet Muhammad (pbuh). Abu Bakr elected at Saqifa. The Muslims forgot Ghadeer and appointment of Imam Ali (pbuh) as successor.
632 CE 11 AH	8	Imam Hasan (pbuh) loses his mother Sayyida Fatima Zahra (pbuh).
633 CE 12 AH	9	Muslim armies sent to Persia. Muawiyah appointed General by Abu Bakr.
634 CE 13 AH	10	Abu Bakr dies appointing Umar as his successor.
634 – 635 CE 13/14 AH	10/11	Syria, Persia, Egypt come under Islamic rule



Year	Age	Event
636 CE 15 AH	12	Damascus becomes stronghold of khalifas (Shaam at that time was Palestine, Lebanon, Jordan & Syria)
637 CE 16 AH	13	Jerusalem under Muslim rule
644 CE 24 AH	21	Umar killed by Abu Lulu appointing a biased 'shura' to decide successor. Uthman appointed successor.
646 CE 26/27 AH	23/24	Tripoli, Tunis, Algeria... under Muslim rule.
649 CE 30 AH	27	Abu Dharr Ghifari exiled to desert (Rabwa)
650 CE 30/31 AH	28	First organized news service introduced by Khalifas
655 AH 35 AH	32	Imam Ali (pbuh) sent Imam Hasan & Husayn (pbuh) to take food and drink to Uthman who was imprisoned in his house by a discontent mob of people who finally murdered him. Uthman murdered. Imam Ali (pbuh) urged to accept Khilafa that was usurped from him. In Dhulhijja 35 AH the Muslims gave their allegiance to Imam Ali (pbuh) as their Khalifa. Muawiya starts treachery against Imam using Damascus as stronghold.
656 CE 36 AH	33	Battle of Jamal
657 CE 37 AH	34	Battle of Siffeen Imam Hasan (pbuh) fully involved in the battle on the front line.
660 CE 40 AH	37	Imam Ali (pbuh) martyred in Masjid e Kufa by Abdul Rahman Ibn Muljim. Imam Hasan (pbuh) assumes Imama. Muawiya changes Khilafa to dynasty and so the beginning of the Umayyad dynasty

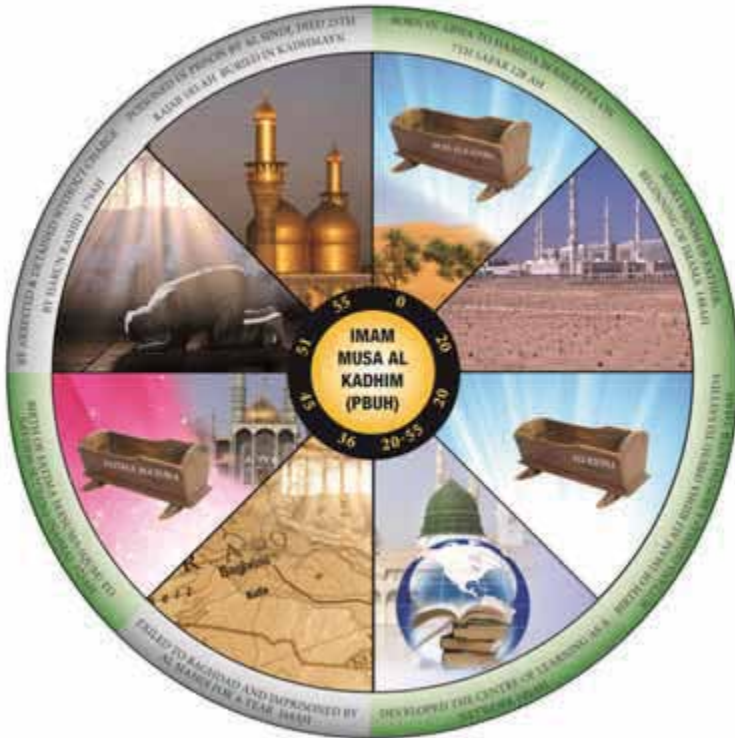


Year	Age	Event
661 CE 41 AH	38	Imam mobilises an army of 20,000 to combat Muawiya's forces but Muawiya coerces the soldiers into paying allegiance to him rather than Imam Hasan (pbuh) using threats, bribery.... and spreads rumours that Imam does not wish to engage in combat. Muawiya calls the year 'Aamul Jama'a' Those who paid allegiance are known as Ahlul Sunna wal Jama'a.
661CE 41AH	38	A ceasefire treaty* is put in place. Imam signed an agreement with Muawiya (as the Prophet (pbuh) did in Hudaibiyya) where Muawiya besides other terms promised to follow the Qur'an and the sunna (way) of the Prophet (pbuh), not to harass and kill the followers of Imam Ali (pbuh) and to stop cursing Imam Ali (pbuh) in the Friday prayers.
661CE 41 AH	38	Muawiya violates the stipulations of the treaty exposing Muawiya's treachery as he broke all the terms of the treaty.
661-670 CE 41-50AH	38-47	Imam gained time through the treaty to do tableegh. The environment of hatred against Imam Ali (pbuh), created by Muawiya was changed by Imam. In the 10 years of 'peace' he undid what Muawiya and his predecessors had done in 50 years, which was inciting people from childhood against Imam Ali (pbuh). The supporters of Imam Husayn (pbuh) in Karbala were a result of the efforts of Imam Hasan (pbuh).
670 CE 50 AH	47	Imam Hasan poisoned by wife Ju'da as instigated by Muawiya. He is buried in Jannatul Baqee after burial at the Prophet's side is refused. Imam Husayn (pbuh) assumes Imama.



IMAM MUSA AL-KADHIM (PBUH) – TIMELINE

- Name:** Musa bin Ja'fer
Parents: Imam Ja'fer As-Sadiq (pbuh) & Sayyida Hamida Al-Barbariyya
Kuniyya: Abu Ibrahim
Titles: Al-Kadhim, Faqih, Aalim, Babul Hawajj
Birth: 7th Safar 128 AH (Abwa – place between Makka & Madina)
Death: 25th Rajab 183 AH (Baghdad), Buried in Kadhmayn



LIFE & WORKS (IMAMAT)

When his father was martyred (poisoned by the ruler Mansur Dawanaqi), Mansur asked the governor of Madina to behead all the trustees Imam had left. The governor (called Sulayman) wrote back to say that the 6th Imam had left 5 trustees of whom he (Mansur) was the first and Sulayman the second followed by Abdullah, Umme Hamida and Imam Musa (pbuh) Mansur kept quiet.

After the 6th Imam's death Mansur encouraged the Ismaili sect to develop although he knew that Ismail had died 20 years before. At the same time the 6th Imam's other son Abdullah claimed Imamate (however he only lived 17 days after that).

Mansur was busy building Baghdad after that (although the torture and killing of the followers of Ahlul Bayt continued) and left Imam Musa (pbuh) for a while in which Imam had a little time to teach true Islam.

When Mansur died his son Mahdi came to power in 158 A.H. He increased the atrocities on the family and followers of Ahlul Bayt. Imam Musa (pbuh) advised his followers to practise Taqiyya (meaning not to show ones faith outwardly). Mahdi called Imam to Baghdad and imprisoned him releasing him after a while. After Mahdi came his son Musa who assumed the title Haadi. He only ruled for 15 months but the atrocities continued. After the death of Haadi came his brother Harun Rashid.

Harun was told of the popularity of Imam Musa (pbuh) by Muhammad bin Ismail (Imam's nephew) and about the collection of khums.

Harun was furious and wanting to prove his relationship to the Prophet went to the Prophets grave and greeted the Prophet addressing him as his uncle. Imam Musa (pbuh) was there and he addressed the Prophet as his grandfather. Imam then asked Harun that if the Prophet were to come and ask Harun for his daughters hand in marriage would he agree?

Harun said "Yes". Imam said "That is the difference between you and me - my daughter would be haraam for the Prophet (mahram)".

Harun had Imam arrested in the Prophet's mosque whilst Imam was praying. He was handcuffed and shackled and sent to Basra. A similar caravan was sent to Baghdad to fool Imam's followers. Imam was put into prison under the custody of Isa bin Ja'fer. After a year Isa wrote to Harun saying he could no longer imprison Imam as he could find only piety and righteousness in him.



Harun had Imam moved to Baghdad under the custody of Fadhl bin Rabi who too became a follower of Imam. The prisons were so small that there was no room to stand and the food was a cup of water and two pieces of dry bread a day. Imam remained patient.

Harun also hired mercenaries to kill Imam. It is reported that they too on seeing Imam wept and refused to murder him even though they were paid to do so. Harun finally moved Imam in the care of Sindi bin Shahak (a very cruel man). Imam remained in prison for the last 19 years of his life.

The 19 years of imprisonment gave the Shia population a little relief as the rulers concentrated on Imam. It enabled the Shias to disperse from Arabia to Iran, India etc. Thus spreading Islam and it was one of the factors towards the popularity of the 8th Imam.

Summary of his Life Works

In a situation in which the family and followers of the Ahlul Bayt were being murdered and tortured Imam Musa Al-Kadhim (pbuh) through his character and piety showed the meaning of tabligh living up to the hadith of the 6th Imam - "Acquire a true Islamic character and that shall spread Islam".

CHILDREN

Imam had 37 children – 19 sons and 18 daughters, the most illustrious of them being Imam Ali Ridha (pbuh) and Sayyida Masuma Qum both born to Sayyida Suttana (Najma). He had 3 other wives.

ISMAILIS

Ismail was Imam Ja'fer As-Sadiq's (pbuh) eldest son. When he died (in Imam's lifetime) in a village called Uraiz outside Madina, Imam arranged for his body to be brought to Madina uncovering his face three times during the journey, asserting the fact that he was dead. However, there were some who were adamant that the death was staged and Ismail was the Imam after Imam Sadiq (pbuh). They are known as Ismailis who further split into two main groups - the Aghakhanis and the Bohras. Aghakhanis are Nizaris (followers of Nizar) and Bohras are Musta'lis (followers of Musta'li – Nizar's brother (19th Imam).



Year	Age	Event
745 CE 7 Safar 128AH		Imam Musa Al Kadhim (pbuh) born to Hamida Berberiyya in Al Abwa between Makka & Madina (place where Sayyida Amina (mother of Rasulullah) is buried. Imam Sadiq (pbuh) names him Musa as he resembled Prophet Musa (pbuh).
750 CE 133 AH	4	Umayyad rule ends with Marwan II defeated at the battle of Zab and the Abbasid rule begins with Abu Al Abbas.
751 CE 134 AH	5	Answered the questions of Abu Hanifa who acknowledges his excellence.
752 CE 135AH	7	His eldest brother Ismail dies and is buried in Madina
762 CE 145 AH	17	Baghdad is made the capital of the Abbasid rulers.
765 CE 25 Shawwal 148 AH	20	He loses his father Imam Sadiq (pbuh) who is poisoned by Mansur Dawanaqi.
765 CE 11 Dhulqa'da 148 AH	20	A month after the wafat of his father, his son Imam Ali Ridha (pbuh) is born to Sayyida Suttana (Najma) in Madina.
768CE – 774CE	23-30	Muhammad ibn Mansur al-Mahdi becomes Khalifa. He requests Imam to meet him in Baghdad to reassure him that he would not be a threat to him like his father. The Learning Institute is revitalized. Imam builds a suburb of Madina called Surba, which becomes a locality to meet and discuss. Many of his father's students continued to study under him, graduated and wrote books.
772 CE	24	Jabir ibn Hayyan – a student of Imam Sadiq (pbuh) becomes one of the leading scientists in Kufa while practicing medicine and alchemy. He is also known as the "father of chemistry" for his major works on classifying the elements and testing their properties.
781CE 164 AH	36	The khalifa Al Mahdi exiles Imam to Baghdad where he is imprisoned for a year.



Year	Age	Event
785 CE 168 AH	40	The khalifa Musa Al Hadi increases tyranny on the Shia at one time beheading countless children from the lineage of the Prophet (pbuh) in one sitting. Imam Ridha (Pbuh) refers to this as a tragedy next in gravity to the day of 'Ashura.
786 CE 169 AH	41	Harun al-Rashid becomes khalifa. His reign is at the height of Abbasid rule. Despite being intellectually and politically resourceful he has a hatred for the Ahlul Bayt just like his forefathers. He systematically alienates the descendants of Imam Ali (pbuh) and terrorises the Shias. It was one of the worst periods of oppression for the Shias.
787 CE 170 AH	42	Harun al-Rashid began a crackdown against Imam's followers. Wāhab ibn Amar and a few others met the Imam and sought advice. Imam replied with the Arabic letter ج (jīm) Each of these companions took their own interpretation of the letter: jala'u l-waṭan "exile", jabl "refuge in the mountains" and for Wāhab, junūn "madness". The next day, Wāhab left his wealthy life, wearing rags and came into the streets. He was soon called Bahlūl.
790 CE 173AH	45	Birth of Fatima al-Masuma Qum to Sayyida Suttana (Najma) in Madina.
790 -793 CE 173 – 179 AH	45-51	Harun al-Rashid is determined to make life difficult for Imam – He is jealous at the respect Imam commands despite his simple lifestyle, compared to Harun's opulence, and his lineage.



Year	Age	Event
793 CE 179AH	51	Harun al-Rashid was returning from Hajj, when he stopped in Madina. He visited the tomb of the Prophet (pbuh) and said, "O Messenger of Allah, forgive me for what I intend to do." Then gave order to arrest Imam (pbuh) without charges and to take him away from Madina to Basra, where he was to be detained. His guard was Isa bin Ja'fer who after a year wrote to Harun al-Rashid saying: <i>"... I have set spies on him throughout this period and I have not found him do anything except pray. . I set someone to listen to what he said in his duas. He has never prayed against you or me. He has never mentioned us with malice. He does not pray for himself except for forgiveness and mercy. Either you send someone whom I can hand him over to or I will let him free. I am troubled at detaining him"</i> His awesome patience earns him the title Al Kadhim (One who controls his anger even when provoked)
794 CE 180 AH	52	Imam is transferred to be detained under Fadhl ibn Rabi and then Fadhl ibn Yahya. They report to Harun saying they could not hurt a man who fasted during the day and prayed during the night.
797 CE 183 AH	55	Imam is transferred to the prison of Sind ibn Shahik who was infamous for his cruelty. He tortures Imam and poisons him and leaves his body on the bridge of Baghdad for all to see. Harun's brother Sulayman arranges for the burial in a Quraysh cemetery outside Baghdad. A town grew around it called Kadhmayn (meaning the two Kadhims – the 7th and 9th Imamayn)



PROPHET MUHAMMAD (PBUH) – TIMELINE

Name: Muhammad (pbuh)
Parents: Abdullah bin Al-Muttalib & Amina bint Wahb.
Kuniyya: Abul Qasim
Titles: As Sadiq, Al Amin
Birth: 17th Rabi ul Awwal 570 CE
Death: 28th Safar 11AH



Year	Age	Event
570 CE Aamul Feel (The year of the elephant)		Birth He was born in Makka and was the only son of Abdullah bin Al-Muttalib (who died before he was born) and Amina bint Wahb. Overcome with grief at the loss of her husband could not nurse him and entrusted him first to a wet nurse called Thawbiyya (a maid servant of Abu Lahab) and then to Halima from the tribe of Sa'd ibn Bakr. Muhammad (pbuh) grew up in the hills, south of Taif which lay to the North East of Makka. He returned to his mother after four years.
575 CE	5 yrs	Death of his mother Amina When Muhammad (pbuh) was five his mother took him to Yathrib (Madina); to visit his father's grave there. On the return journey, Amina became ill and died. She was buried in the village of Abwa on the Makka-Madina Road. Umm Ayman, who accompanied them, returned to Makka with him and placed him in the protection of his paternal grandfather, Abdul Muttalib who was a respected leader of Makka. Umm Ayman remained his nurse.
578 CE	8 yrs	Death of his grandfather Abdul Muttalib at the age 82 Muhammad now moved into the care of his paternal uncle Abu Talib & Fatima bint Asad (the parents of Imam Ali (pbuh)). Abu Talib took him with him wherever he went.
583 – 589 CE	Teenage Years	Muhammad (pbuh) worked as a shepherd. "All the Prophets of Allah were shepherds" he said. In his teens he sometimes travelled with his uncle with the trade caravan. On his first trip, on the highway to Syria, a monk called Buhayra (Sergius) noticed a cloud shadowing the travellers. He also noticed that when Muhammad (pbuh) sat under a tree, the branches would bow down as if in respect. He invited the travellers for a meal and watched the young Muhammad (pbuh) intently; noticing the mark of Prophet hood on his shoulder.



Year	Age	Event
585 CE	15 yrs	<p>Harbul Fijaar (The sacred wars)</p> <p>At an annual fair held in the market place called 'Okaz, war broke out between the Banu Kinanah and the Quraysh in the month of Dhulqa'da when war was forbidden. The war continued for 9 years. Muhammad (pbuh) participated and his bravery was acknowledged.</p>
590 CE	20 yrs	<p>Hilful Fudhul (The league of the virtuous)</p> <p>A league initiated by Zubayr ibn Abdul Muttalib, Usayd bin Khuwaylid (Khadija's brother) and Muhammad (pbuh) to unite the tribes in taking an oath to secure justice to the helpless. The league was formed at the house of Abdullah ibn Ju'dan and continued to function for 50 years after the inception of Islam.</p>
595 CE	25 yrs	<p>Marriage to Khadija</p> <p>Khadija bint Khuwaylad was an astute business women and philanthropist who was titled Ameeratul Quraysh (the princess of Quraysh) and Al Tahira (The Pure one). Aware of Muhammad's (pbuh) reputation of honesty and integrity she offered him twice the commission to trade on her behalf on the trade caravan to Syria. The trips measure of success encouraged her to employ him again on the Winter trade caravan to Yemen. After this trip she was convinced he was the man she wished to marry. She was 28 years old when through her friend Nufaysa she proposed to Muhammad (pbuh). Abu Talib and her cousin Waraqa ibn Nawfal delivered the marriage sermons and Muhammad (pbuh) moved from his uncle Abu Talib's house to live with his wife. The marriage was a happy one and Khadija retired from trading to concentrate on her life with Muhammad (pbuh).</p>
600 CE	30 yrs	<p>Ali (pbuh) is born</p> <p>Fatima bint Asad who raised Muhammad (pbuh) gave birth to Ali in the precincts of the Ka'ba. The first person Ali saw when he opened his eyes was Muhammad (pbuh) and grew up in Muhammad's shadow.</p>



Year	Age	Event
605 CE	35 years	<p>Reconstruction of the Ka’ba</p> <p>Makka was hit by a flood and the Ka’ba was badly damaged. On reconstruction, a dispute arose as to which family should have the honour to place the black stone. The dispute was becoming serious when it was suggested that the first person to enter the precincts of the Ka’ba should resolve the dispute or place the black stone on its place. It was Muhammad (pbuh) who walked in. He divided the families into four groups. Putting his cloak on the ground he placed the black stone in the middle and asked each group to hold one corner of the cloak and raise it while he guided the stone in to its place. His resolution was praised and acknowledged.</p>
610 CE	40 yrs	<p>First Revelation (Be’tthat)</p> <p>The injustices and idolatry of the Makkans disturbed Muhammad (pbuh). He used to go to the mountain cave of Hira, three miles North of Makka to meditate. It was on one of these retreats that he was visited by the angel Jibrail (Gabriel) who instructed to recite the first revelations of the Qur’an – Suratul Alaq (The Clot) Verses 96:1-5. The experience shook Muhammad (pbuh) to the core and he went home to Khadija feeling feverish and asking to be covered. She accepted his prophethood immediately. Thereafter Ali who was only 10 years old and Muhammad’s (pbuh) adopted son Zayd accepted Islam. After that Abu Bakr ibn Qahafa accepted Islam.</p>
613 CE	43 yrs	<p>Inviting the near ones</p> <p>After three years Muhammad (pbuh) was instructed by Allah with the verse 26:214 “And warn your near relations”. This brought in the open declaration of the message. Muhammad (pbuh) arranged a meal and invited 40 people from the family of Abdul Muttalib. He introduced the concept of one God and him being the messenger of God. They mocked him and when he asked who would help him in his mission, only the young Ali stood up.</p>



Year	Age	Event
613 CE	43 yrs	<p>Public announcement</p> <p>The verse 15:94 “Disclose what has been ordained to you” ordered Muhammad (pbuh) to make a public announcement. He proclaimed the oneness of God near the Ka’ba and the Quraysh were furious. The new movement was a threat to their authority and they retaliated violently. Muhammad (pbuh) was subjected to verbal abuse and his followers with physical torture. Yasir and Sumayya (the parents of Ammar Yasir – companion of Muhammad) were murdered when they refused to accept the idols of the Ka’ba as gods.</p>
615 CE	45 yrs	<p>Birth of Fatima (pbuh)</p> <p>Khadija (pbuh) noticed a refreshing fragrance around her whilst carrying Fatima</p>
615 CE	45 yrs	<p>Emigration of Muslims to Abyssinia</p> <p>Persecution was relentless and Muhammad (pbuh) advised a group of a 100 of his followers under the leadership on his cousin Ja’fer ibn Abu Talib to migrate to Abyssinnia (Ethiopia) whose King was a righteous Christian King called Najashi. The Quraysh sent a deputation to demand their deportation. When the King heard Ja’fer’s description of Muhammad (pbuh) and his message, he refused to return them and granted them abode saying that Muhammad (pbuh) and Jesus (pbuh) were rays from the same sun.</p>



Year	Age	Event
616-619 CE	46 – 49 yrs	<p>Embargo and Boycott of Banu Hashim (Prophet's Family) by Quraysh</p> <p>Frustrated, a boycott was implemented signed by forty chiefs and hung on the Ka'ba. Nobody was to trade with the families of Hashim & Muttalib nor marry them nor have contact with them until they handed Muhammad (pbuh) over to the Quraysh. Abu Talib had no alternate but to take them to the valley called Sh'ib Abu Talib which he owned near Mount Hajun. For three years they lived there only coming out in Rajab and Dhulhijja when any sort of violence was taboo. Sympathisers would sneak food in under the cover of night.</p>
619 CE	49 yrs	<p>End of the Boycott</p> <p>Muhammad (pbuh) came to Abu Talib one day and said that the boycott agreement written by the Quraysh had been eaten up by insects and no writing had been left except the name of Allah. Abu Talib went to the Ka'ba where the Quraysh were gathered and said: "My son says that the agreement which you had written has been eaten by insects and nothing remains except the name of Allah. If he is right, then you must end your injustice and if it is wrong then we will admit that you were right and we were wrong." The agreement was opened and nothing was left except the name of Allah. The boycott was lifted.</p>
620 CE	50 yrs	<p>Death of Abu Talib (Prophet's Uncle) and Khadija (pbuh)</p> <p>Muhammad (pbuh) was so grieved that he called the year Aamul Huzn (The year of sorrow). With the death of his protectors, the Quraysh increased their persecution.</p>



Year	Age	Event
620 CE	50 yrs	<p>Visit to Ta'if</p> <p>Finding the Makkans turning a deaf ear to him, Muhammad (pbuh) went to the sister city of Taif to the South with his adopted son Zayd. They drove him out pelting him with stones. On his way back a party of Jinn heard him reciting the Qur'an and accepted Islam. The Qur'an mentions this in the opening verses of Suratul Jinn (72).</p>
620 - 622 CE	50-52 yrs	<p>Beyond Makka</p> <p>Despite the persecution, Islam was spreading to tribes beyond Makka. The Quraysh did their best at stifling the news and warning those coming to Makka of Muhammad (pbuh) who dishonours their idols and had become mad. However, the seekers of truth like the tribe of Abu Dhar Ghifari came to see him and accepted Islam. Twenty Christians from Nazareth came to visit him and accepted Islam. Six men from Yathrib (Madina) who had heard Muhammad (pbuh) at Aqaba (a mountain pass between Mina and 'Arafat) took his message to Yathrib. The next year 12 people met Muhammad (pbuh) at Aqaba and took a pledge to uphold the values taught by Muhammad (pbuh). A year later 73 men and 2 women came to take the same pledge known as the second pledge of Aqaba.</p>
622 CE	51/52 yrs	<p>Israa' Wal Mi'raj (Overnight Journey to Jerusalem and to the Heavens)</p> <p>On the 27th of Rajab when he was 52 years old, Muhammad (pbuh) was taken on a journey to the heavens to see the glory of the Universe. The Mi'raj is one of the most awesome journeys recorded in the Qur'an in Suratul Israa (17:1)</p>



Year	Age	Event
622 CE 1 AH	53 yrs	<p>The Hijra Migration to Yathrib (Madina)</p> <p>The Makkans enraged at the spread of Islam, decided to kill Muhammad (pbuh). It was planned that every family should provide a man to carry out the murder. Allah informs Muhammad (pbuh) of their plan in Suratul Anfal 8:30 “And remember when the unbelievers plotted against you to imprison you, or to kill you, or to drive you out, they plotted and planned and Allah planned too.” Muhammad (pbuh) left with Ali sleeping in his bed accompanied by Abu Bakr to go to Yathrib from where he had received an invitation to come. When the Quraysh found Ali in Muhammad’s (pbuh) bed, they sent a search party to look for him. Muhammad (pbuh) and Abu Bakr hid in a cave in the mountain of Thawr 5 miles from Makka. A spider’s web and a pigeon’s nest at the entrance prevented the search party from entering the cave. They continued their journey reaching Quba (2 miles south of Yathrib) a week later on the 12th of Rabiul Awwal 1AH. Muhammad (pbuh) waited there for four days for Ali. The first masjid was built in Quba and it is the first masjid where Salatul Jumua’ was recited. Muhammad (pbuh) and his followers entered Yathrib shortly before noon on Friday 16th of Rabi ul Awwal (1 October 622 CE) . He was given a warm welcome and Yathrib soon became known as Madinatun Nabi, the City of the Prophet. Such was the significance of the Hijra that it dates the Muslim Hijri calendar.</p>
622 CE 1AH	53 yrs	<p>Building of the mosque in Madina</p> <p>The first thing Muhammad (pbuh) did was to organise the building of a mosque. After purchasing the land, a clay brick structure was built and roofed with palm wood rafters. Trunks of palm trees were used as pillars. Soon a simple mosque was completed with rooms on one side for Muhammad (pbuh) and his family and on the other side for those who had nowhere to live in what was called ‘Suffa’.</p>



Year	Age	Event
623 CE 2AH	54 yrs	Brotherhood Most of the emigrants from Makka (Muhajireen) were poor and had no possessions. The Muslims of Madina (Ansar – Helpers) provided them with food and shelter sharing their wealth with them. Muhammad (pbuh) established brotherhood between them, making one Muhajir (emigrant) a brother of an Ansar (Helper of Madina). For himself he established brotherhood with Ali (pbuh) saying: “You are my brother in the life of this world and in the hereafter)
623 CE 2AH	54 yrs	Salaa (Daily Prayers) and Sawm (Fasting) are made obligatory Zakatul Fitr and the Eid Salaa were also introduced in this year.
623 CE 2AH	54 yrs	The change of the Qiblah from Jerusalem to the Ka’ba It was whilst praying in Masjid-e-Qiblatayn – (The masjid with two qiblas) where Muhammad (pbuh) was given the order by Allah to change the qibla from Baytul Muqaddas (Jerusalem) to the Ka’ba in Makka through the revelation of verse 2:144-145
624 CE 2AH	54 yrs	Battle of Badr The Makkans planned an attack on Madina. 313 Muslims against a well equipped Quraysh army of 1000 met at Badr- 200 miles from Makka and 80 miles from Madina. The Muslims won and were recognised as a formidable force. However, the defeat made the Makkans more bitter.
625 CE 3 AH	55 yrs	Battle of Uhud The Makkans were now seeking revenge for Badr. They planned an attack. The armies met at Dhul Hulayfa, 5 miles east of Madina in the fields of Mount Uhud. Thinking they had won, some of the soldiers abandoned their posts and went for the booty allowing the Quraysh to attack from behind and suffered a heavy blow. Muhammad’s (pbuh) uncle Hamza was killed in Uhud.



Year	Age	Event
625 CE 3AH	55 yrs	Birth of Imam Hasan (pbuh) The first grandchild of Muhammad (pbuh) born to Fatima & Ali (pbuh)
626 CE 4AH	56 yrs	Birth of Imam Husayn (pbuh)
627 CE 5 AH	57 yrs	Battle of Ahzab (Khandaque) Defence of Madina The Makkans and some of the tribes around Madina who were opposed to the Musims got together and formed a coalition (ahzab) of 10000 soldiers to attack Madina. A ditch (khandaque) was dug around Madina and the coalition army camped outside for over 3 weeks trying to infiltrate the town. Running out of provisions, Muhammad (pbuh) prayed for victory at what is now Masjid Fath (Mosque of victory) and a fierce storm raged uprooting the tents of the coalition who lifted the siege and turned away. The incident is mentioned in 33:9
627 CE 5 AH	58 yrs	Treaty of Hdaybiyya In Dhulqa'da of 5 AH, Muhammad (pbuh) decided to perform the Umra pilgrimage to Makka with 1400 companions. They camped 10 miles outside Makka at Hdaybiyya and an envoy was sent to ask permission to visit the Ka'ba. It was denied but a treaty was signed which gave him the peace allowing him to consolidate most of the tribes in Arabia and be able to send invitations to Islam to the rulers of neighbouring countries. The first 6 verses of the chapter of Victory (48) were revealed after Hdaybiyya describing the treaty as a victory.



Year	Age	Event
628 CE 7 AH	59 yrs	Battle of Khayber The tribes of Banu Qinaqa & Banu Nadir who were expelled out of Madina for plotting havoc had settled in Khayber (80 miles from Madina). They had built 7 strong forts (Khayber means a fort). Even here they were constantly plotting to attack the Muslims. The Prophet decided to stop them and in Muharram 7 A.H. Muhammad (pbuh) with 1400 Muslims had surrounded all the forts. In the course of a month all the forts were defeated. A piece of land called Fadak was gifted to him by one of the tribes and he gave it to his daughter Fatima (pbuh)
629 CE 7 AH	61 yrs	Visit to Makka According to the terms of the treaty, the Muslims could now visit Makka. In Dhulqa'da, Muhammad (pbuh) accompanied by 2000 Muslims visited Makka for Umra. They stayed in Makka for 3 days as agreed.
629 CE 8AH	61 yrs	Introduction of the 3 step mimbar Suggested by a Muslim carpenter and accepted by Muhammad (pbuh)
629 CE 8 AH	61 yrs	Battle of Mu'ta The envoy sent to Syria by Muhammad (pbuh) was killed by the Romans and this eventually resulted in the Battle of Mu'tah fought near the village of Mu'tah, east of the <u>Jordan River</u> and <u>Karak</u> , between the Muslims who numbered 3000 and a 20000 strong army of the <u>Eastern Roman (Byzantine) Empire</u> . It was in this battle that Ja'fer ibn Abu Talib (Tayyar) was killed.



Year	Age	Event
630 CE 8 AH	62 yrs	<p>Conquest of Makka</p> <p>By now, the balance of power had shifted radically away from once-powerful Makka, toward Muhammad and the Muslims. The peace treaty signed by the Quraysh had been violated and in January 630 CE, the Muslims marched to Makka and were joined by tribe after tribe along the way. They entered Makka without bloodshed and the Makkans, seeing the tide had turned, joined them. The conquest of Makka signalled an unprecedented increase in tribes accepting Islam. The Qur'an mentions it in Suratun Nasr (110)</p>
630 CE 8 AH	62 yrs	<p>Battle of Hunayn</p> <p>A battle fought against the tribes of Hawazin & Thaqeef, 10 miles from Makka at Hunayn. Battle strategy not followed by one of the commanders who was then taken by surprise throwing the Muslims into disarray. A few remained steadfast and managed to bring order by following Muhammad's (pbuh) instructions. Mentioned in 9:25-27.</p>
630 CE 9 AH	62 yrs	<p>Expedition of Tabuk</p> <p>A report had come to Muhammad (pbuh) that the Romans were planning an attack. Muhammad (pbuh) decided to lead a Muslim army into Roman territory before the Romans threatened the heart of Islam. When they reached Tabuk (midway between Madina and Damascus), the news came that the Romans had withdrawn from the border towns. Muhammad (pbuh) returned to Madina.</p>



Year	Age	Event
630 CE 10 AH	62 yrs	<p>Mubahila Muhammad (pbuh) invited the <u>Christians</u> of <u>Najran</u> on the 24th of Dhulhijja to a Mubahila (A prayer of the faithful in order to rid themselves of the company of liars). The event was the result of a delegation led by Abdul Masih to discuss matters regarding Isa (pbuh Jesus) "If any one disputes in this matter with you, after the knowledge has come to you, say: "Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!" <u>3:61</u> Muhammad (pbuh) brought Ali, Fatima, Hasan & Husayn (pbut). The Chritian delegation on seeing them withdrew from the Mubahila.</p>
631 CE 10 AH	63 yrs	<p>Death of Ibrahim (Prophet's son through Maria Qibtiyya) Ibrahim fell ill after the <u>Battle of Tabuk</u> at which time he was over a year old. Muhammad (pbuh) his eyes filled with tears said: "The eyes send their tears and the heart is saddened, but we do not say anything except that which pleases our Lord. Indeed, O Ibrahim, we are bereaved by your departure from us". His death coincided with an eclipse of the sun and a rumour went out saying that the sun was eclipsed in sadness over the death of Ibrahim. Upon hearing this Muhammad (pbuh) said: "The sun and the moon are signs of God. They are eclipsed neither for the death nor birth of any man. On beholding an eclipse, therefore, remember God and turn to Him in prayer'.</p>
632 CE 10 AH	63 yrs	<p>Hajj al-Widaa (Farewell Pilgrimage) Muhammad (pbuh) performed his last Hajj accompanied by 100,000 companions. He gave a sermon in Arafat citing the principles of faith and their manifestation.</p>



Year	Age	Event
632 CE 10 AH	63 yrs	<p>Ghadeer</p> <p>On the way back from the farewell Hajj. Muhammad (pbuh) stopped at Ghadeer and ordered that a pulpit be made with the saddles. Here he declared his successor in response to verse 5:67 by raising the hand of Ali (pbuh) and saying “For whomsoever I am Leader (mawla); Ali is his leader (mawla)”. The final revelation of verse 5:3 was revealed. “This day I have perfected your religion for you and completed my favour upon you; and chosen Islam as a religion for you”</p>
632 CE 11 AH	63 yrs	<p>Death of the Prophet Muhammad (pbuh)</p> <p>In Muharram, Muhammad fell ill with a fever and headaches. His condition worsened and he died on the 28th of Safar with his head on the lap of Ali (pbuh).</p>



Year	Age	Marriages of the Prophet
595 CE	25 yrs	1. Khadija Khadija bint Khuwaylad (Khalid) was an astute business women and philanthropist who was titled Ameeratul Quraysh (the princess of Quraysh) and Al Tahira (The Pure one). She was 28 years old when through her friend Nufaysa she proposed to Muhammad (pbuh). Abu Talib and her cousin Waraqa ibn Nawfal delivered the marriage sermons and Muhammad (pbuh) moved from his uncle Abu Talib's house to live with his wife. After 26 years of marriage Khadija died. Muhammad (pbuh) called the year Amul Huzn (The year of grief)
622 CE 1AH	51 yrs	2. Sawda Sawda was a widow whose husband had died during the migration to Abyssinnia. Her father and brother were staunch enemies of Islam and had she returned to them they would have forced her to renounce her faith. Muhammad (pbuh) married her to safeguard her.
623 CE 2AH	54 yrs	3. Ayesha Abu Bakr wished to cement his friendship with Muhammad (pbuh) and offered his daughter Ayesha in marriage in 621 CE. The marriage took place in 2AH.
625 CE 3 AH	55 yrs	4. Hafsa Umar ibn Al Khattab expressed a desire for Muhammad (pbuh) to marry his daughter Hafsa who was widowed shortly after the Battle of Badr.
625 CE 3 AH	55 yrs	5. Zaynab bint Khuzayma Widowed at the Battle of Badr, she was known for her compassion. She was known as Ummul Masakin. She died in the Prophet's lifetime.



Year	Age	Marriages of the Prophet
626 CE 5 AH	57 yrs	6. Umm Salma (Hind bint Umayya) Umm Salma and her husband were one of the first migrants to Abyssinnia. Her husband was killed in the Battle of Uhud. Muhammad (pbuh) married her when she was 29. She died at the age of 84 serving the family of the Prophet all her life.
627 CE 5AH	57 yrs	7. Zaynab bint Jahsh She was the ex wife of Zayd bin Haritha, the adopted son of Muhammad (pbuh). The marriage made it clear that adopted children were not the same as biological children and removed the taboo of marriage to a divorcee.33:37
628 CE 6 AH	58 yrs	8. Juwayrira bint Al Harith She was the daughter of the chief of Banu Mustaliq who launched an attack on the Muslims but were defeated. She was amongst the prisoners of war and the marriage initiated the conversion of her tribe to Islam.
628 CE 7AH	59 yrs	9. Safiya bint Huyyay She was the daughter of Huyay ibn Al Akhtab, an enemy of Muhammad (pbuh) who had accepted Islam. She dreamt of the moon falling into her lap and when narrating it to her husband was accused her of wanting the whole of Arabia to become a Muslim land. She left him and Muhammad (pbuh) offered to marry her.
628 CE 7 AH	60 yrs	10.Umm Habiba (Ramla bint Abu Sufyan) Umm Habiba was Abu Sufyan's daughter. 4 months after the death of her husband Ubaydullah who had abandoned her and her daughter; the Prophet sent a message to Najashi, asking him to stand proxy for himself and to ratify a marriage between him and Umm Habiba, if she were willing. She had a dream in which someone came to her and addressed her as "Mother of the Faithful", and she interpreted this as meaning that she would become the wife of the prophet. The Prophet's letter to Negus inviting him to proclaim Islam was sent at this time.



Year	Age	Marriages of the Prophet
629 CE 7 AH	61 yrs	<p>11. Maymuna bintal Harith</p> <p>In Dhulqa'da, Muhammad (pbuh) accompanied by 2000 Muslims visited Makka for Umra. They stayed in Makka for 3 days as agreed.</p> <p>At Serif on the fourth day he married Maymuna- sister of Umm Fadhl (wife of Abbas) and Asma (wife of Ja'fer Tayyar) and Salma (wife of Hamza). 33:50</p>
629 CE 8 AH	61 yrs	<p>12. Maria Qibtiyya (Copt)</p> <p>The Prophet's letter to Muqawqis, the ruler of Egypt was similar to that sent to Emperor Heraclius, as he was a Coptic Christian. Muqawqis answered to the Prophet (pbuh) evasively. However, he sent a rich present of a thousand measures of gold, twenty robes of fine cloth, a mule, and two Coptic Christian ladies who were held in great respect in Egypt. The young ladies were sisters, Mariyah and Sirin. The prophet gave Sirin to Hassan ibn Thabit, the poet, and he took Maria as his wife. The mule was named Duldul and the Prophet rode it in the Battle of Hunain. Maria gave him a son, Ibrahim who died in infancy.</p>



IMAM ALI AR-RIDHA (PBUH) – TIMELINE

- Name:** Ali bin Musa
Parents: Imam Musa Al-Kadhim (pbuh) & Sayyida Suttana
Kuniyya: Abul Hasan
Titles: Ar-Ridha, Zamin-e-Thamin, Gharibul Ghuraba, Alim e Ale Muhammad
Birth: 11th Dhulqa'da 148 AH
Death: 29th Safar 203 AH, Buried in Mash-had, Iran



LIFE AND WORKS

Imam played a significant role in the educating of Muslims. He set examples of education through one's own conduct.

He saw a short period of the rule of Harun Rashid who had murdered his father. Harun Rashid also attempted to kill Imam Ali Ridha (pbuh) but was unsuccessful. After Harun's death, his sons Amin and Mamun fought for power. Mamun won with Amin being killed.

Immediately after becoming the Khalifa, Mamun according to the tradition started by Muawiya, had to name a successor (heir apparent). Mamun summoned Imam to come to his capital Marv sending a messenger to Madina to bring the Imam to him and specifying a certain route and sending a security force. The route he chose was not the normal route where a lot of Shia's lived.

On the way they entered a town called **Nishapur**. There the scholars and people requested Imam to tell them a hadith. Imam related the following hadith which is known as the hadith of the **golden chain**.

*"My father Musa Al-Kadhim narrated to me from his father Ja'fer As-Sadiq from his father Mohammed Al-Baqir from his father Ali Zaynul Abedeen from his father , the martyr of Kerbala from his father Ali ibn Abu Talib saying : "My loved one, and the pleasure of my eyes, the Messenger of God (pbuh) told me once, that Jibrail told him from the Lord "The kalima of **La ilaha illallah** is my fort; whoever said it would enter my fort; and whoever entered my fort was safe from my punishment".*

Those who wrote down the hadith numbered twenty thousand.

People started reciting the Kalima when Imam put his hand up and continued: *"Yes, the kalima is Allah's fort. It will provide you with excellent safety but on one condition only and that is that you obey and follow us - the holy Imams in the progeny of the holy Prophet (pbuh).*

On reaching Marv Mamun forced Imam to accept the heir apparenacy (To be the leader after him). Imam accepted unwillingly.



WHY DID MAMUN WANT IMAM TO BE THE HEIR APPARENT?

1. To please the Shia public opinion in Khurasan and the surrounding areas. This would make it easier for Mamun to be accepted by the people there, and gain victory over his brother Amin.
2. To avoid clashes with those like the Alawids who had always threatened the Abbasids with various uprisings.

Mamun celebrated the occasion of Imam's acceptance of heir apparenacy. Imam only gave a short sermon saying after he had praised Allah
"We have over you a right appointed by the Prophet, and you have a right over us as well; so if you fulfil your duty towards us, we will be bound to perform our duty towards you".

Mamun ordered a new coin to be minted with Imam Ar-Ridha's name on it. Imam however knew that this would not last long.

Soon Mamun put Imam under constant watch. Imam used the position to spread the true word of Islam. Mamun's court was visited by thousands and Imam made an impact on their minds. His ahadith were widely recorded. Mamun who was fond of scholarly discussions, would arrange for intellectuals from Greece, Italy, India, etc. to come to his court and hold discussions with the Imam.

One day a Jewish scholar was brought by Mamun to debate with Imam. The scholar asked: *"How can you accept Muhammad to be the prophet of God when he showed no miracles?"*

Imam replied: *"The greatest of miracles of Allah is the human mind. It allows ideas to be thought through and reasoned out. Islam appeals to human reason. Man must accept God through reason and not through miracles"*.

The scholar did not have much to say after that answer.

Imam also encouraged greatly the remembrance of Imam Husayn (pbuh)



Mamun was never sincere in his behaviour towards Imam. Seeing the Imam's popularity increase disturbed him immensely, especially after the occasion when he requested Imam to lead Eid prayers as he was not well. He saw that even before Imam had reached the mosque the people had lined the streets and were reciting takbeer and it seemed that even the walls of Marv were doing the same. He had to ask Imam to go back that day.



Year	Age	Event
767 CE 11 Dhulqa'da 148 AH		Imam Ali Ridha (pbuh) is born in Madina to Sayyida Suttana, (Najma, Tuktam, Khayzarun) from North Africa. One of 37 children. (Most of the Saadat are Musawi) The 6th Imam used to tell his companions to await the birth of his grandson who he addressed as <i>Alim e Ale Muhammad</i> .
768CE – 774CE 151 – 157 AH	3-9	Muhammad ibn Mansur al-Mahdi becomes Khalifa and assures Imam Kadhim (pbuh) safety. Imam builds a suburb of Madina called Surba, which becomes a Learning Institute. Imam Ali Ridha (pbuh) is under the tutorage of his father.
781CE 164 AH	16	The khalifa Al-Mahdi exiles Imam Kadhim (pbuh) to Baghdad where he is imprisoned for a year. Imam Ali Ridha (pbuh) holds the fort at the Learning Institute.
785 CE 168 AH	20	The khalifa Musa Al Hadi increases tyranny on the Shia at one time killing countless children from the lineage of the Prophet (pbuh). Imam Ridha (Pbuh) refers to this as a tragedy comparable to the day of 'Ashura.
786 CE 169 AH	21	Harun al-Rashid becomes khalifa. His reign is at the height of Abbasid rule. Despite being intellectually and politically resourceful he has a hatred for the Ahlulbayt just like his forefathers and systematically exiles the descendants of Imam Ali (pbuh). Shias were terrorised. It was one of the worst periods of oppression for the Shias.
793 CE 173AH	25	Birth of Imam's sister Fatima al-Masuma Qum.
793 CE – 803 CE 174AH – 183 AH	25 - 35	Harun al-Rashid exiles and imprisons Imam Kadhim (pbuh) first to Basra and then to Baghdad. Imam Ali Ridha (pbuh) sits in Masjidun Nabi and gives discourses on the building of a Muslim Umma (community). The Umma had fragmented and needed cohesion.



Year	Age	Event
803CE 25 Rajab 183 AH	35	Imam Musa Al Kadhim (pbuh) is poisoned by Harun Rashid through Sind ibn Shahik on the 25 Rajab 183 AH. He is buried in Kadhmayn. Imam Ali Ridha (pbuh) assumes Imama
803 – 809 CE 183 – 190 AH	35-42	Imam's teaching activities are now monitored and restricted. The Abbasid Empire under Harun Rashid was known as the Golden Age. Oppression and injustice was masked by the promotion of knowledge through Baytul Hikma (the house of wisdom). Anyone who opposed the regime was brutally murdered. The followers of the Ahlulbayt a prime target.
809 CE 190 AH	42	Harun Rashid dies leaving a decree that the Islamic Empire be divided between his sons Amin (from his wife Zubaida) and Mamun (from a Persian slave Marajil) with Amin being his successor. They were born 6 months apart.
809 CE – 813 CE 190 – 194 AH	42-52	Mamun (based in Khurasan, Iran) rejects the contract his father has made and embarks upon a civil war with his brother Amin (based in Baghdad). Baghdad suffers heavy losses and Amin is defeated and decapitated. Marv in Iran becomes the new capital of the Islamic Empire. Imam uses the time to teach. Scholars from all fields flock to Madina to learn from Imam.
814 CE 195 AH	47	Birth of Imam Muhammad Taqi (pbuh) to Sayyida Sabika (Khaizarun) in Madina.
819 CE 200 AH	52	Mamun requests Imam to present himself in Marv (Iran) to negotiate the future of the Khilafa.
819 CE 200 AH	52	On his way to Marv in Nishapur he makes a declaration known as the hadith of the Golden chain – Divinity has declared: "The declaration 'There is no god but Allah', is My stronghold; whoever enters My stronghold is secure from My punishment." Then Imam said: "It (The Kalima) has conditions, and I am one of its conditions."



Year	Age	Event
819 CE 200 AH	52	To give legitimacy to his leadership, Mamun offers heir apparenacy to Imam. (Imam was 22 years older than Mamun). Imam's first stand towards the offer was to reject it and he continued to do so until he faced veiled and open threats of death, whence he accepted the heir apparenacy, "tearfully and sorrowfully". A coin is minted to mark the occasion.
819 – 822 CE 200 – 203 AH	52-55	Mamun's court was visited by thousands and Imam made an impact on their minds. His ahadith were widely recorded. Mamun who was fond of scholarly discussions would arrange for intellectuals from Greece, Italy, India, etc. to come to his court and hold discussions with the Imam. Imam encouraged the remembrance of Imam Husayn (pbuh)
822 CE 203 AH	55	Seeing the Imam's popularity increase disturbed Mamun immensely especially after an occasion when he requested Imam to lead Eid prayers as he was not well. He saw that even before Imam had reached the mosque the people had lined the streets and and it seemed that even the walls of Marv were reciting takbeer with Imam. He had to ask Imam to go back that day. He arranged for Imam to be poisoned with grapes.
822 CE 29 Safar 203 AH	55	Imam died in Toos in a village called Sanabad. Mamun ordered Imam's grave to be dug near his father Harun's and when it was being dug he said that Imam had told him that when his grave would be dug water and fish would appear underneath. Just as Imam had said when they finished digging a spring of water appeared with fish in it and then disappeared. Imam is buried there at what is today called Mash-had in Iran.



